

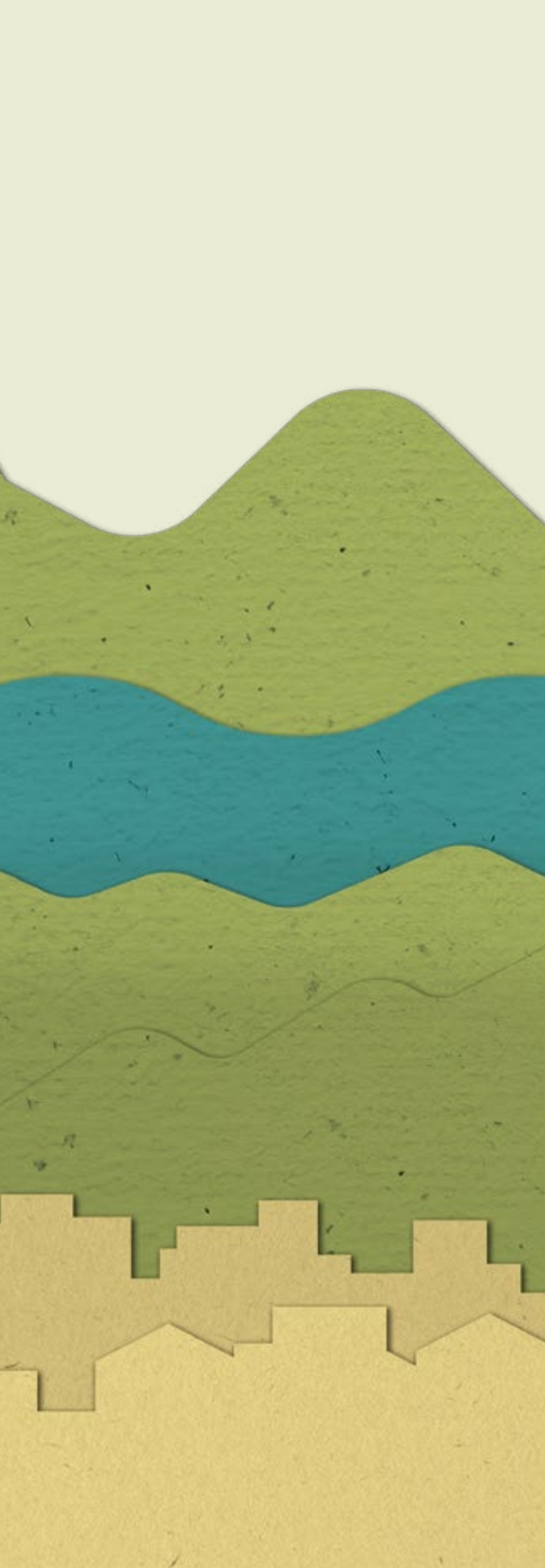
# 社区伙伴

## Partnerships for Community Development



年报 Annual Report 2022-2023





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# 序言

## Foreword

2023年的春天是世界从世纪疫情的沉寂过渡到重新连结的时候，我们经历的复常也伴随着人们对过去三年生活经验的反思，多了一种对不可预知的将来的理解，对探问生命本质和意义也多了一份勇气。

随着环境变化与极端天气现象更频繁的发生在生活中，我们也意识到个体以至人类的福祉与地球生命的健康息息相关。当下发展的巨轮高速向前，许多社区经历了环境破坏延伸至生活的巨变，体会到依旧生活在熟悉的家乡，但却不能再有自信去定位熟悉的事物，对自己生活的地方失去解读过去进而想像未来的能力，这种无力感与忧困就是“在乡之愁”<sup>\*</sup>。这种乡痛之症伴随着对“逝去故乡”的缅怀和生活选择的困惑，在城镇化的步伐下，已经弄不清楚自己生活在城市抑或是乡下，乡村的格局也发生了翻天覆地的变化。政府间气候变化专门委员会在第六次评估报告《气候变化2022：影响、适应和脆弱性》中，也提到这种在乡之愁正威胁着生境破坏的社区，与自然的疏离同时为人们的精神幸福感带来负面体验。而伴随着珍贵生境的破坏，传统文化及习俗亦面临瓦解的危机，这在民族地区尤其挑战。

Spring 2023 sees the world transitioning from the standstill of the pandemic towards reconnection. The return to ‘normality’ comes with a profound reflection of our life experiences of the last three years – bringing a new sense of surrender to uncertainty as well as a renewed courage to enquire about the nature and meaning of life.

As we collectively witness more frequent environmental changes and extreme weather events, we become more conscious of the realisation that the wellbeing of individuals, humankind and our planet are essentially interconnected. Yet, our economic treadmill remains unstoppable, with many communities experiencing immense changes in multiple aspects of their lives because of environmental degradation. We may still be living in the same place, but we no longer have the confidence that things will stay the same, or that we can interpret our past and imagine our future. The term solastalgia<sup>\*</sup> has been coined to speak of these feelings of powerlessness and distress.

With ongoing urbanisation, we feel both a sense of loss of landscape and confusion as to whether the urban-rural division remains relevant. The Intergovernmental Panel on Climate Change recognised, in its sixth assessment report Climate Change 2022: Impacts, Adaptation and Vulnerability, that solastalgia is associated with communities experiencing land degradation and that feeling disconnected from nature is linked with a negative subjective wellbeing. The impact on indigenous communities is particularly serious: their precious habitats are being threatened as well as their traditional culture – wisdom, customs, and practices.

不过，危机也带来意识觉醒的机遇。过去一年，我们在内地有幸继续与社区同行。在西双版纳的哈尼族阿卡人守护着村寨的树林；在云南的山地未来会议，科学家与农民对话前沿的科学研究如何向传统智慧学习；新一代的乡村社工结伴共学，重新找回自己和乡土的连结，贡献家乡。在香港，我们和伙伴支持社区居民通过叙事、自然文学、种植和社区调研，和自己生活的社区发展更深的关系。我们也相信，发现社区潜能和行动，需要更多市民及跨界的协同行动，支持专业社区组织者打破行动的边界，拓展想像，是至关重要。

2024年，社区伙伴团队会为下一个五年工作规划（2025–2030）做准备。我们希望打破熟悉的框条和工作方法，整合从社区及伙伴学习到的各种想法和洞见，更灵活及聚焦去回应生态和社区议题，积极探索以生态为中心及助力人们转化的工作。期待你继续与我们同行。

邓文嫦  
社区伙伴 总干事

<sup>\*</sup> 原文为 ‘Solastalgia’，由澳洲格伦·阿尔布雷希特（Glenn Albrecht）教授在2005年组合拉丁文 solacium（慰藉）和希腊文 algia（痛苦）所创，意思是居住地的生态环境受到危害或发生改变而引起忧伤。引发点是他任教于澳洲时，看到当地民众因为开采煤矿及发电站所带来的环境污染感到忧心。近年来，气候变化为全球所关注，“在乡之愁”的议题也愈益受到重视。

A crisis often yields critical awareness. In the past year, we have been fortunate to continue our journey of learning and resilience with our partners across mainland China and Hong Kong. In Xishuangbanna Dai Autonomous Prefecture, the Hani Akha people are guarding the forest in their communities. At the Mountain Futures conference in Yunnan Province, scientists and farmers have lively cross-disciplinary and cross-sector dialogues about scientific research and traditional practices. China’s current generation of social workers are rediscovering their connections with their home communities through supportive peers. In Hong Kong, community members are developing deeper relationships with their districts through storytelling, nature writing, gardening, and community research. We are also bringing various community sectors together to discover potential, and are supporting community organisers to reimagine the nature and boundaries of community action – believing is the foundation of action.

In 2024, the PCD Team prepares for our next Strategic Plan (2025–2030). We hope to break free of existing frameworks and approaches, yet to continue to gain insight from the communities and partners that we work with, respond to ecological and community issues with both flexibility and focus, and actively explore eco-centric transformation. We look forward to continuing our journey with you.

Sherman Tang  
Director  
Partnerships for Community Development

<sup>\*</sup>The term was developed by Australian scholar Glenn Albrecht in 2005. Combining the Greek words solacium (solace) and algia (pain), solastalgia refers to the feeling of distress associated with environmental threats close to one’s home. While teaching in New South Wales, Albrecht was contacted by local people concerned about opencast coal mining and power station pollution. With the climate crisis drawing increased local and global attention, solastalgia is used by academics, environmentalists, clinical psychologists, and public health policymakers alike.

# 社区伙伴简介

## About Partnerships for Community Development

社区伙伴是一家在中国内地与香港工作的社区发展机构，2001年5月由嘉道理基金会创办及资助（经由麦哥利夫人所管辖的基金部分）。嘉道理基金会成立于1970年，创办人贺理士·嘉道理爵士一直秉持“助人自助”的信念。社区伙伴于香港注册，为香港特别行政区《税务条例》第88条下获豁免缴税的慈善机构。2017年8月，社区伙伴以环境保护部（现生态环境部）为业务主管单位，在北京市公安局登记，成立北京代表处。

社区伙伴没有任何宗教或政治背景，致力与社区一起探求人与人、人与大自然的和谐共存之道，学习和实践有尊严并可持续的生活。社区伙伴通过文化反思、培育社区协作者、搭建网络与平台等工作手法，激发社区内在动力，促进人和社区对可持续生活的理解，践行可持续生活。于中国内地，社区伙伴与合作伙伴在生物多样性保护、生态农耕、自然教育、环境保护与污染防治等领域开展合作。而香港项目则主要以转化学习、应对气候变化的社区韧性、社区经济，以及文化与社区建设四个核心议题而展开。同时，社区伙伴也会连结海外可持续生活的网络，相互学习及协同。

Established in Hong Kong in May 2001, Partnerships for Community Development (PCD) is a community development organisation that works in mainland China and Hong Kong. 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 set up in 1970 by the late Sir Horace Kadoorie who believed in the motto: “Help people to help themselves”. Registered in Hong Kong, PCD is a tax-exempt charity recognised under Section 88 of the Inland Revenue Ordinance of the Hong Kong SAR. 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. The goals are to invigorate the inner motivation of communities, promote understanding of sustainable living and encourage individuals and communities to practise living sustainably. In mainland China, PCD develops cooperation with partners in the areas of biodiversity conservation, ecological agriculture, nature education, environmental protection, and prevention and control of pollution. In Hong Kong, PCD’s programme is developed around four themes – Transformative Learning, Building Community Resilience for Climate Change, Community Economy, and Culture and Community Building. At the same time, PCD will connect with overseas sustainable living networks to facilitate mutual learning and synergy.

## 我们的愿景

人与人、人与大自然和谐共处。

## 我们的使命

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

## 探索可持续生活

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

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

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

## Our Vision

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

## Our Mission

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

## Sustainable Living

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

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

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



# 工作理念

## Our Theory of Change

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

PCD works in partnership with grassroots communities to build resilience and explore ways of living sustainably.

### 协作文化反思

#### Facilitating Cultural Reflection



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

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

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

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

### 培育社区协作者

#### Nurturing Community Facilitators



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

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

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

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

### 建立内在力量

#### Building Inner Strength



内在的力量源自内心与大自然的连结，它能使个人和社区的動力得以持续，努力不懈地实践可持续生活。

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

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

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

### 搭建网络

#### Network Building



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

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

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

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

内地项目

# Mainland Programme

社区伙伴一直秉持生态中心主义哲学，认同人与自然生命是共同体，彼此平等共生。我们更相信在不同地区的社群，经久存在与自然和谐共处的知识与智慧，可以成为可持续生活的厚实基础。我们的项目焦点：大自然的智慧、生态农耕、社区经济、传统知识学习与创新、可持续生活网络，都以此为理念，探索不同社区的生态文化，和人们连结自然、实践可持续生活的路径。这一年，我们在项目焦点的框架下，选取了几个重点主题，分享我们工作的多元面向和手法。

Guided by an eco-centric worldview, PCD believes in a mutual, co-existing relationship between people and nature. We have seen through experience how traditional wisdom – developed out of years of harmonious living with nature – has provided solid foundations for communities to explore sustainable living. These principles guide the way we approach our work, and how we develop our programme foci: Wisdom of Nature, Ecological Agriculture, Community Economy, Traditional Knowledge and Innovation, and Sustainable Living Network .

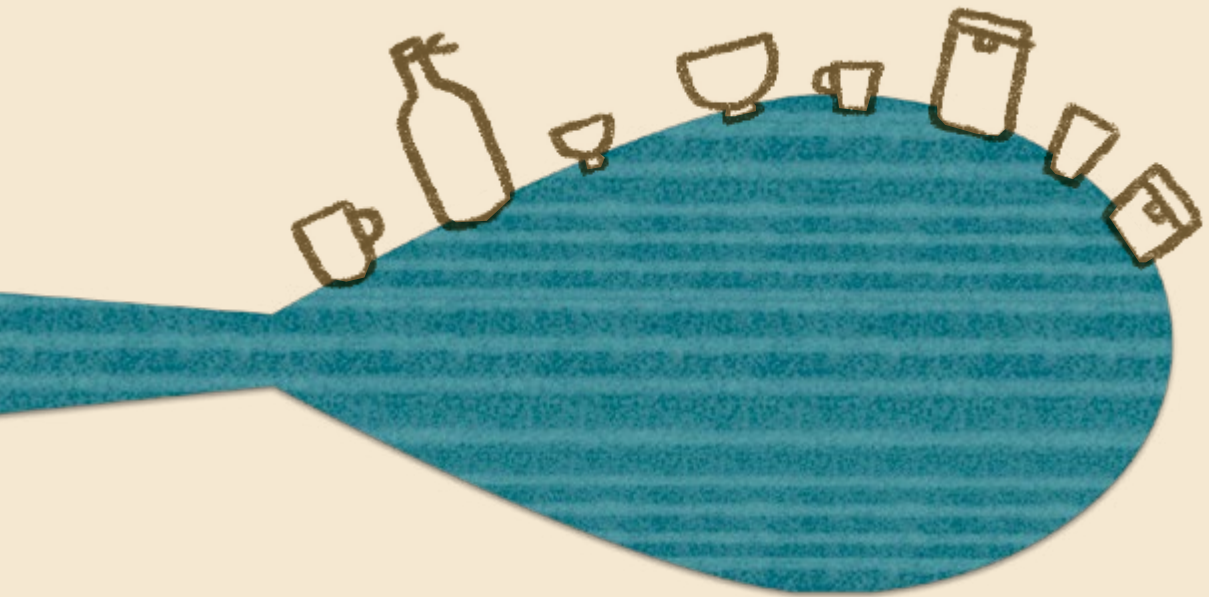
In this year’s annual report, we present the range of PCD’s viewpoints and work approaches to three themes: Biodiversity, Local Culture and Daily Practices; Breaking the Urban-rural Divide, Building Local Culture; and Philanthropy – Shaping the Future Through Understanding the Past and Present.





# 生物多样性的保护与社区文化生活实践

## Biodiversity, Local Culture and Daily Practices



2022年12月，《联合国生物多样性公约》第十五次缔约方大会通过了“昆明—蒙特利尔全球生物多样性框架”，其中“3030”作为具体目标，即在2030年内保护地球30%的面积和30%的退化生态系统，这无疑是很大的进步，也意味着需要更广泛人群参与其中。而会议上，再次强调了地方社区在生物多样性保护的贡献。

在过去二十年间，我们与不同的在地伙伴合作，支持社区探索生物多样性保护的路径，尝试了生态农耕、中华蜂保育、老品种保育、多元食物系统、森林生态系统、自然圣境、自然教育等实践。过程中，我们看到乡土中蕴藏的传统智慧在保育中的潜力，也看到多元群体的参与所带来的启发和创新。

In the 2022 United Nations Biodiversity Conference of the Parties (COP15) to the UN Convention on Biological Diversity (CBD), the Kunming-Montreal Global Biodiversity Framework was passed. COP 15 also acknowledged the contributions of local, indigenous communities in biodiversity protection. More stakeholders are expected to join the effort to meet the concrete target of protecting at least 30 per cent of the earth’s areas and 30 per cent of the degraded ecosystems by 2030.

Over the past 20 years, PCD has been working with partners to explore ways of preserving biodiversity, such as ecological agriculture, Chinese honeybee conservation, local seed variety conservation, diverse food systems, forest ecosystems, sacred natural sites, and nature education. We have witnessed how traditional wisdom contributes to biodiversity protection, and how participation brings innovation to traditional culture.

在伙伴昆明植物研究所协作的第三届山地未来国际会议上，研究生物多样性保护的学者，与在社区推动生物多样性保护的实践者济济一堂，共同探讨科学前沿研究与乡土智慧的连接，在交流中也更确认社区丰富的实践所起的作用。在勐腊县，中国科学院昆明植物研究所、昆明市呈贡区梦南舍可持续发展服务中心支持和推动村民，集体决定把部分生计来源的经济作物橡胶树砍掉，恢复多种森林地区的原生物种，让人动容。而他们利用本地知识从野外引种，在传统文化仪式中，连接村寨、自然与祖先，更是让我们意识到，生物多样性保护可以在文化与日常生活中实践。广西国仁农村扶贫与发展中心在土食材的案例调研中，一线粮农工作者在不同地域的实践中，提炼经验，透视食物背后的多元价值，也打开了日常生活中实践生物多样性的可能。

Our partner, Kunming Institute of Botany, Chinese Academy of Sciences, hosted the Third Mountain Futures International Conference. Academics and community practitioners engaging in biodiversity protection discussed the connection between current scientific research and traditional wisdom, also acknowledging the importance of the local community participation. For instance, in Mengla County in Xishuangbanna Dai Autonomous Prefecture of Yunnan Province, Kunming Institute of Botany and Mueang-Nam Sustainable Development Services Centre have supported a village’s extraordinary decision to cut down rubber trees, an economic crop, and replant the area with native forest species. Another project, a cross-regional case study on local food with native ingredients led by Guangxi Guoren Poverty Alleviation and Rural Development Centre, has been especially promising. Frontline food and agriculture practitioners from various areas reaffirmed the multiple values of local food, opening up further possibilities of advancing biodiversity through conscious day-to-day practices. There are many other community initiatives that integrate biodiversity protection, local culture, and daily life – some including the domestication of wild plants, and others through rituals that connect the individual with the community, nature, and ancestors.





# 守护树林，守护村寨

## Protect Our Forest, Protect Our Home



假如2020年底，村民没有一一按下手印，集体决定把60亩作为部分生计来源的橡胶林砍掉，恢复为哈尼族阿卡人的护寨林，巩丙新村今天和周边其他汉族、傣族的村寨比较起来，会有很大区别吗？

西双版纳勐腊县过去数十年，很多村寨都种植大量的橡胶树。大规模单一种植，导致不少生态问题，包括生物多样性减少，除草剂对水源的污染等。在橡胶价格走俏的年代，不少版纳的村民靠此发家致富，物质生活好像改善了，但村寨人与人、人与自然紧密依存的生活方式却发生了变化。无论如何，即便目前橡胶价格

回落的今天，这仍是当地不少村民主要的收入来源，巩丙新村伐橡胶复林的举动，在当地实属罕见。

为什么巩丙会做出与周边村寨不一样的选择？个中缘由相信有很多，但肯定与阿卡人的传统文化有关。阿卡人属哈尼族的一个分支，普遍相信万物有灵，人们把自然当作一个主体而心存敬畏。阿卡人传统的森林文化景观包括护寨林、水源神树林、轮歇地、牧场、薪柴林等，甚至有专门留给野生动物的栖息地。护寨林中有诸多圣境的仪式表达对自然的崇敬，以及对先贤祖辈的追思，祈求村寨和家人的祝福。

Imagine what the land would be like now if the villagers of Gongbing did not cut down the 60-mu (4-hectare) rubber plantation to restore their ancestral forest! Would life in the Akha community be like any other community – whether Akha, Dai or Han – in Xishuangbanna, southern Yunnan Province?

For more than fifty years, rubber trees have been widespread in Mengla County of Xishuangbanna. Many communities there have become dependent on the lucrative crop for their livelihood, with material gains and better living standards for local households. However, the monoculture has also brought ecological problems, such as a decline of biodiversity, and water pollution caused by the agricultural chemicals used. The local people have also noticed a fundamental change in their relationship with nature – they have come to see it as a commodity. After all, rubber remains their primary income source even with the falling prices in recent times. Thus, the felling of rubber trees by Akha villagers in late 2020 has been seen as extraordinary.

Why did villagers make this decision? There are different reasons, a main one related to Akha traditional culture. The Akha is a sub-group of the Hani people, and animism forms an integral element of their belief system. They have great reverence for nature as an entity, and traditionally

divide their environment into seven zones: the forest protecting the village, water sources, sacred trees, crop rotation land, grazing land, trees for firewood, and the wilderness. The Akha people practise a range of rituals in the forest to pay their respects to nature, also carrying out rituals to honour their ancestors who bless their families and communities. In essence, the way the land was being used – for rubber plantations – had weakened Akha culture.

Life changed quickly after the Akha cut down the rubber trees in Gongbing Village. Within two years, they had rewilded tracts of their forest. Our project partners, Kunming Institute of Botany, Chinese Academy of Sciences and Mueang-Nam Sustainable Development Services Centre, facilitated the villagers to grow 64 species of plants to restore the forest, of which 47 per cent are trees. Mixed vegetation now covers the cleared land – signs of life in the forest that had long been missed by the Akha people.

Akha life is inseparable from the forest. Even though rubber plantation once accounted for 90 per cent of their land, locals still tried to grow many different plants wherever they could. Villagers named a total of 132 species used in daily life, half of which they have transplanted from the wild to grow at home. The Akha are very proficient about the traditional use of local plants.

阿卡老人在耶苦节打秋千，祈求村寨家庭平安幸福。

Akha village elders pray for the protection and prosperity of the village and their families as they swing in Yehkuja Swing Festival.





村民在2021年初动手砍橡胶树，短短两年，原本清一色种植橡胶树的这片土地，在自然再野化以及村民栽种一些树苗和植物后，已经形成参差错落的植被。合作伙伴中国科学院昆明植物研究所、昆明市呈贡区梦南舍可持续发展服务中心，与村民一起在恢复林地中统计到64种植物，乔木物种最多，占到47%的比例。这说明林地已基本具备了自然恢复的能力。

村民日常生活也离不开森林。虽然橡胶林占据了村寨90%的面积，但村民仍然在其他空间种植多样植物，他们提及在使用的植物就有132种，超过一半的物种是村民从野外移栽到自己的菜园、庭院或村内的。这表明了巩丙村民的日常生活仍在沿用着丰富多样的传统知识，例如妇女会使用一种热带雨林特有的药用植物来消炎，当地名叫“laosa”（学名：刺苞老鼠筋）。周边村子已没有这植物，都向巩丙索要，村民亦尝试在护寨林中种植，恢复数量。这些知识也是阿卡“森林文化”的重要组成部分。

巩丙新村的王明生老师，是当地阿卡人认为懂得本族文化的寨老，在十多年前已经与社区

伙伴合作恢复当地传统文化。2022年夏天，他在项目和伙伴支持下，召集了周边约10个村寨的骨干40多人，一同讨论他们最重要的节日“耶苦节”的文化意义，会上有人提议学习汉族，统一过节的日子，以利发展旅游。但也有认为这个节日必须要一家人一起过，如果固定日子，在外工作或学习的孩子没法参与，就失去节日的意义，而村寨在同一日各忙各的，就无法走访联谊了。最后，大家同意各村寨依旧在某个时段内，村寨各定日期过节。在满足内外需求之间，阿卡的文化底蕴让他们选择了更重视内部。

巩丙新村在8月下旬的耶苦节前，中、老年人很多天前就准备好在文化上甚为讲究的木料和藤子。很多年轻人从外地赶回来，几名艺高胆大的徒手攀爬上7-8米高的木材上，忙碌半天，在护寨林中把一座大秋千立起来。老人和年轻人轮流在刚立好的秋千上摆荡，表达对自然的敬畏和祖先的感恩。这种文化不一定是文字和书本上的，而是通过人与自然、人与人之间的互动，在生活里呈现出来的。树林在守护村寨，村民也在守护着树林。



耶苦节时，阿卡女孩为母亲打扮。

Yehkuja Swing Festival – An Akha child helps her mother prepare for the festival.

Women for instance know that laosa (Acanthus leucostachyus) – found only in Gongbing – cures inflammation. In response to the increased demand from adjacent Akha communities for laosa, villagers have been trying to grow it and restore its numbers in the forest.

Wang Mingsheng, a retired teacher and village elder, is very knowledgeable about Akha culture. The PCD team has worked with Wang for more than a decade and we appreciate our strong relationship. As a key local partner in the project, Wang facilitated a meeting in the summer of 2022 attended by 40 villagers from ten nearby communities. Their mission was to discuss the cultural meaning of the Yehkuja Swing Festival. Some villagers suggested following mainstream Han society practices and standardise the festival date across all Akha communities; this arrangement would facilitate tourism. Others countered that since the essence of the festival is about family and community reunion, a fixed date would give little leeway for people working or studying elsewhere to return and join in. Yehkuja would lose its meaning. In the end, participants came up with the solution that each community

can choose its festival date within an agreed period. This consensus was reached by considering internal and external needs, with the Akha giving priority to the former: their own cultural values.

Yehkuja falls in late August. Middle-aged and elderly people in Gongbing plan for the festival in advance, spending many days in preparation. The Akha meticulously choose good quality wood and rattan for the giant swing, which is skilfully built in the village’s protected forest, with posts measuring seven to eight metres high. During Yehkuja, the old and young people alike ride the swing, with the rhythmical swaying back and forth expressing their reverence for nature and their gratitude to their ancestors.

Yehkuja is one example of the Akha people living out their beliefs and values in everyday life. Cutting down the rubber trees to plant indigenous species is another. They are living out what they see as important: healthy relationships with each other, with their ancestors, and with nature. The forest is protecting the village, while the villagers are protecting the forest.





# “土的，是美好的”——从土食材走向土食生活

## ‘Native is Beautiful’ – from Local Ingredients to Local life



“土食材”是什么？土特产吗？地理标志产品？地里的糯玉米是土食材吧？2022年末，广西国仁农村扶贫与发展中心在黔东南举办的工作坊上，资深三农工作者舒诗伟提到“土食材”三个字，每位一线粮农工作者、村民都有一箩筐的话，可也有许多的疑问。这些田间地头里平常可见、祖祖辈辈都在吃、卖也卖不到高价的食物，又“美好”在哪里呢？在2020年，五位背景各异的一线粮农工作者已经启动土食材的案例调研，尝试用土里长出来的故事说明土食材的内涵。

立春后，朱明收到了村里小朋友送的小松果和树荷包，小松果泡上蜂蜜，可以用于受寒的感冒，而把树荷包在火上烤一烤，可以治疗上火

引起的喉咙痛。朱明在自己生活了七、八年的拉市海做调研，看到当地人在肥沃的平坝上种粮食蔬菜，也习惯了从森林里采集野菜、蘑菇和草药。依着节气变化，清明吃“春芽”，小暑后的糯苞谷饭，秋日里的细梨，冬天里的“野坝子”籽油……在来自土地、森林的丰富食材滋养中，人与万物随季节生、长、收、藏。

八百里秦川，讲不清楚，但透过“酒”可以看出一个地方农业的强弱，刘军这样说。打工十三年返回家乡，本地的黄白双交老品种苞谷（玉米）愈种愈少，迎生送死的各种仪式中，勾兑酒（没有经过酿造的白酒，直接由食用酒精和水勾兑而成，添加了食用酒精和香剂）在替代传统烤苞谷酒。刘军讲述的是学习烤传统

What are ‘native ingredients’? Does it mean local ingredients, with a geographical indication? What about glutinous rice grown in paddies? When Shu Shiwei, an experienced worker who focuses on rural affairs, asked this question in a workshop organised by our partner Guangxi Guoren Poverty Alleviation and Rural Development Centre, every participant had a lot to say! Many questions also came to mind.

At the workshop held in southeast Guizhou Province in 2022, villagers and food/agricultural workers shared the same awe about the ‘beauty’ of meals served with native ingredients, and for generations! It was this sense of wonder that brought on the idea to research cases of indigenous food back in 2020: to tell the stories of special indigenous ingredients and the values of sustainable living behind their use. Five food/agriculture workers have been engaged in different regions of the country.

Zhu Ming has been studying the interaction between people and nature, as seen in diet and culture. For about eight years, he has been focusing on this in his own community of Lashihai in Lijiang, Yunnan Province. Zhu has been amazed to see how local recipes match impeccably with the four seasons, and that this knowledge has been passed down through the generations. On the first day of Spring (Lichun), village children gift

him small bundles of fungi and pine cones from the forest, which are useful to ward off illnesses associated with that season. Families serve meals with various native ingredients according to the 24 terms of the solar calendar: sprouts for Qingming (bright and clear) after the Spring Equinox, glutinous maize for Xiaoshu (moderate heat) after the Summer Solstice, pears for autumn and oil from yebazi (*Elsholtzia rugulosa* Hemsl) for winter. Following nature’s rhythms for their diet, local people are nurtured, and thrive, generation after generation. They live in harmony with the living beings around them.

In Northwest China, Liu Jun has a theory that wine-brewing methods can reflect changes in local agricultural practices. When Liu returned home after working for 13 years in the city, he observed that the production of the traditional variety of maize was dwindling. He saw that it was having a direct bearing on the brewing methods of local wine for celebrations in the villages. With the traditional maize no longer available, people were forgoing the fermentation process and resorting to adding alcohol and other additives. Liu has been working to learn – and return to – the traditional methods with traditional maize. He also wants to improve designs for distilling utensils. By growing the maize ecologically, he and his fellow villagers are renewing local culture and traditions

刘军学习烤传统苞谷酒，以支持乡亲种植黄白双交老品种苞谷。

Liu Jun has been learning traditional wine-making methods with local maize – a way to restore local culture.



苞谷酒、改良酒甑（酿酒工具，主要用作蒸馏）、支持乡亲种植黄白双交老品种苞谷的故事，也是一个返乡青年努力传承本地土酒，重新认识家乡、构建邻里乡亲关系的过程。

在饶琪弘工作及调研的广东韶关客家村，许多水田改成了沃柑地，但每家都要留一块田种上做黄酒的稻米。客家人有“造酒服药”以抵御瘴疠的习俗，妇女几乎都会做黄酒，谁家娶了新媳妇，婆婆更是早早准备好黄酒，等着孙子孙女落地，邀着邻里亲朋同庆新生命的诞生。无论在秦岭还是韶关，酒不仅仅是一种饮料、一种商品，也是人生礼仪重要的构成，串连起人与人之间的关系。

随着互联网、交通的发展，愈来愈多的地方食物卷入更大、更远的市场，土食材该如何与市场良性对接？如何销售的同时，保育地方物种？秦岭是生物多样性最为丰富的地区之一，小小的土蜂，不但帮助油菜、玉米等作物传粉，也是秦岭万千本草的月下老人。2010年，刘蜜书开始将土蜂蜜销售给城市消费者。可蜂蜜价高，如何在取得经济收益的同时，能

给蜜蜂留下口粮、给养蜂人留下自己吃的部分。在调研中，刘蜜书更深的看到蜜蜂对秦岭生态保育的价值，他成立了古法养蜂自然蜜保育会，有意识的将土蜂和养蜂人的故事带给消费者，也支持养蜂人尝试更多样的生计来源。

而广西柳州的土生良品餐厅，早在2006年，便开始践行社区支持农业的理念。学者方平在梳理土生良品的故事时，发现随着外界种种变化，餐厅数迁地址，规模也时大时小，但十几年来，一直坚持使用在地食材、与本地生态小农相互支持，让消费者在饮食中认识自己与乡村、土地、自然的关系。始终与所在的乡土相连，用一个实体空间承载着“土”的价值。

土食材是什么？舒诗伟常说土食材没有固定的定义，在调研和讨论中，每位调研者、粮农工作者和村民，慢慢戴上了“土食材的眼镜”，在习以为常的饮食中，重新审视人与社区、人与自然、人与市场的关系。而最终，我们是透过食物，走进土食生活，走向可持续生活。正如刘蜜书所说，调研报告写完了，但是感觉自己才刚开始。



刘蜜书在调研中更深的看到蜜蜂对秦岭生态保育的价值。图中为一位独居深山的养蜂人。

Beekeeping – The value of bees in ecological conservation in the Qinling Mountains was confirmed by researcher Liu Mishu.

and keeping stories alive. The local maize wine has been a particularly special way for Liu, as a rural returnee, to rebuild his connections with his community and with nature.

Yao Qihong has been working with a Hakka village in Shaoguan, in the north of Guangdong Province. The people here, especially women, are well known for their expertise in using wine for medicinal purposes. Yao has seen how their knowledge has helped people cope with various tropical ailments associated with the area’s prevailing humidity. Although vast areas of what was once paddy fields are now used for growing tangerines, the Hakka insist on reserving special plots for growing the plants needed for their medicinal wine. Whether in the Northwest or in Shaoguan in the South, wine is not just a beverage or a commodity: it is the thread that weaves the fabric of relationships among people.

The internet age and the development of efficient transportation networks have brought local ingredients to larger markets farther and farther away. This poses the question of how to strike a balance between the benefits from marketisation and the need to preserve landraces and ecological systems. Liu Mishu’s work in the area around Qinling Mountains in the Northwest, an ecological hotspot in China, gives food for thought to this question. Liu has been focusing on the role played by local honeybees in maintaining a healthy ecology, for people and flora and fauna. Involved in the bee product business since 2010, he primarily sells to urban consumers but his priority has never been just about profit. He also works for the welfare of bees and beekeepers. To this end, Liu set up an association that promotes traditional eco-friendly beekeeping and consumer education. It also supports beekeepers to diversify their livelihoods for more sustainable honey production.

Liu’s work demonstrates the mutually beneficial relationship between people and nature.

Tushengliangpin Restaurant, established in 2006 in Liuzhou of Guangxi Zhuang Autonomous Region, is recognised as a pioneer in China’s community supported agriculture movement. Scholar Fang Ping has been researching Tushengliangpin initiatives. Fang has found that through all the changes that the restaurant has faced, with many ups and downs over the years, the use of local ingredients has remained constant. Tushengliangpin’s decision to ‘stay local’ has fostered good mutual-help relationships with local small producers and has made the community stronger by valuing the homegrown. With a beautiful physical space and serving such delicious food, the restaurant provides very tangible evidence of the links between people, their local food, their homeland, and nature.

Back to the question of what we mean by native ingredients! Shu Shiwei suggests that there is no definite answer. Instead, the project has unfolded as a learning process. Participants are becoming aware that, essentially, we are what we eat. They see that the intricate web of relationships between people, community, markets and nature embedded in a diet shapes culture – it shapes who they are. The ‘end’ of the project might just be the beginning of a pursuit for sustainable living.





# 在科学与乡土的对话中，探寻创新解决方案

## Dialogue Between International Scientists and Locals Bring Innovative Solutions



山地覆盖了地球陆地的四分之一，分布着60%的物种，拥有最为丰富的生物多样性。山地文化与生物多样性有着不可分割的联系，山地传统知识、实践与创新能够有效保护山地的文化和生物多样性。自2016年开始，社区伙伴支持中国科学院昆明植物研究所合作举办了前两届山地未来会议。2023年初，第三届山地未来国际会议在昆明召开，会议的主题为“昆明—蒙特利尔全球生物多样性框架下的山地社区”，来自20多个国家的科学家、政府官员、社区代表等近200人参加了此次会议。

山地传统知识、实践与创新需要跨文化多元群体的互动与行动，为进一步推进《昆明—蒙特

利尔全球生物多样性框架》的落实，更需要不同领域的研究者、实践者的参与。山地未来会议这次设置了“科学探索”、“生态修复”、“乡土智慧”和“未来生活”四个主题，来自科学前沿与基层社区的典型案例，共同探讨基于自然、文化与跨学科的创新方案。在22个大会主旨发言、65份会议报告与72个展版汇报中，既有真菌改善生态环境、土壤和水体修复、碳封存的农林复合系统等来自科学家的最新研究成果；也有来自人文学科背景学者的解析：传统知识如何促进生物多样性保护，山地民族宇宙观里的人与自然关系，乡土知识与科学技术结合促进可持续发展的案例。而这些具有潜力的创新方案，无一不与社区紧密相连。

Mountains cover a quarter of the world’s landmass and are home to 60 per cent of all species, and this rich biodiversity in mountainous areas is closely linked with the cultural diversity there. PCD has been supporting Kunming Institute of Botany, Chinese Academy of Sciences in organising the Mountain Futures Conference since 2016, as a way to increase awareness of the importance of mountain ecology, and to recognise the innovative value of local knowledge and practices in protecting biological and cultural diversity. The theme of the third conference, held in Kunming in early 2023: Mountain Communities in the Kunming-Montreal Global Biodiversity Framework. More than 200 people participated – scientists, government officials and community members from over 20 countries.

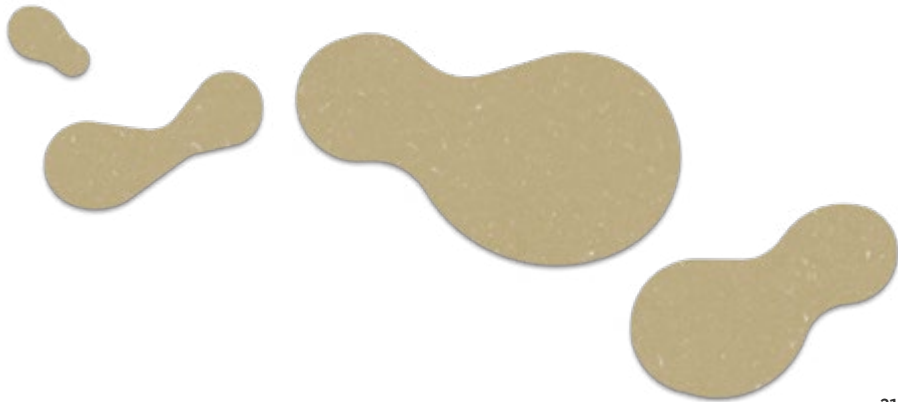
Translating the Global Biodiversity Framework into action requires the cooperation of countless stakeholders. The Conference was divided into four forums: Scientific Exploration, Ecological Restoration, Indigenous Wisdom, and Future Living. In all, there were 22 thematic speeches, 65 reports, 72 exhibitions, innovative case studies presented by community members, and cutting-edge research presented by scientists. What lively

cross-disciplinary and cross-sector dialogue! Participants learned about so many things, such as using fungus to improve ecology, water and soil restoration, and carbon sequestration in agro-ecological systems. Humanities scholars also offered valuable perspectives, such as how traditional knowledge contributes to biodiversity, how the human-nature relationship is enshrined in local cosmology, and cases where local knowledge and science and technology worked hand in hand.

Conference participants viewed the knowledge and innovation of local community members as indispensable. Members shared their viewpoints with great passion, offering beliefs like: “Human beings are a part of nature”, “humans and nature are like brothers” and “Awe to heaven and earth, a coexistence with nature”. Local members particularly valued the Indigenous Wisdom Forum for its wide range of case studies. All 15 cases originated from mountainous communities, yet they varied significantly in terms of geographical and natural conditions, and it is these inherent differences that bring diversity to local culture and to practising local knowledge. The studies explored nature education in Dali and Lugu Lake (Yunnan), seeds preservation by Dong and Miao

山地未来会议中，科学家与基层社区实践者一起探讨基于自然、文化与跨学科的创新方案。

Mountain Futures Conference – Where the grassroots and scientists discuss innovative interdisciplinary strategies based on nature and culture.





“人是自然的一部分”，“人与自然像兄弟一样”，“敬畏天地，自然共生”，在乡土智慧分论坛，来自社区的实践者讲起自己文化传统中如何看待自然，那种自然与坚守深深打动着现场不同背景的参与者。尽管都来自山地区域，但15位实践者，因着不同的地理、自然条件，并基于自身的文化传统，发展出各具特色的做法。无论是云南大理和泸沽湖的山地自然教育、贵州侗寨和苗寨的老品种保育，还是在云南为主的哈尼族和布朗族社区的森林保护、四川若尔盖的水源保护和黑土滩修复，以及秦巴山区（覆盖甘肃、四川、陕西、重庆等地）的适应气候变化生态村庄建设，都生动地展示着社区在应对生态危机中，如何灵活而综合的运用本土知识，发展出复杂而多样的触角。

富有活力而创新的乡土实践也吸引着众科学家。来自德国、中国科学院、四川大学、云南大学等学术研究机构的七位专家与三十多位实践者，对土壤修复、老品种保育、自然教育、

传统文化与生物多样性保护、人工智能与农村社区等话题都兴致盎然，从晚上7点一直讨论到将近11点仍意犹未尽。在过程中，科学家看到社区实践的价值：“我们科学家会沿着一个主题深入下去，有时候会愈来愈窄”，“你们是最了解你们的土地的人，你们有很多知识可以保护土地”，而实践者也好奇人工智能如何应用在山地社区，混农林如何固碳，豆科的间套种发挥的作用是怎样等等。在热烈而真诚的交流中，科学家与实践者看到彼此语言的差异，但科学家也将宏观视角、新技术带进社区实践者的思考中，实践者融合文化与技术、社区与个人，综合又灵活的做法也让科学家再审视自己的研究。

三天的会议很短，但乡土智慧里蕴藏生物多样性保护潜力得到了认同。在这几天里，大家见到老伙伴，又认识了新伙伴，且更为坚定地迈进探索生物多样性保护的道路。



communities (Guizhou), forest preservation by Akha and Bulang communities (mostly in Yunnan), water source protection in Ruoergai (Sichuan), and grassland and eco-village building for climate change adaptation in Qinba Mountain Areas (Gansu, Sichuan, Shaanxi Provinces and Chongqing Municipality). This diversity of wisdom contributes to building community resilience in coping with different ecological crises.

Inspiring discussions about innovative local practices went on for whole evenings! Such lively dialogue between 30-plus practitioners and seven scientists from Chinese Academy of Sciences, Sichuan University, Yunnan University and academic institutions in Germany on themes around soil restoration, local seed conservation, nature education, biodiversity and traditional culture, and artificial intelligence. The academics were keen to learn from locals, saying, “We just

deepen the study of one topic, sometimes getting narrower and narrower...” “yet you are the people who know your land the best, and have the local knowledge to protect it.”

Likewise, local practitioners were interested to learn how new technology, such as artificial intelligence, can be applied in ecological restoration and preservation work, such as intercropping with legumes. The two groups acknowledged their different backgrounds and different jargon, yet they identified several areas of mutual learning.

The three-day Conference was short but fruitful. Participants, whether old or new partners, locals or foreigners, were bolstered by the experience and feel even more determined to explore biodiversity conservation. The power of local wisdom resonates in their minds and hearts.

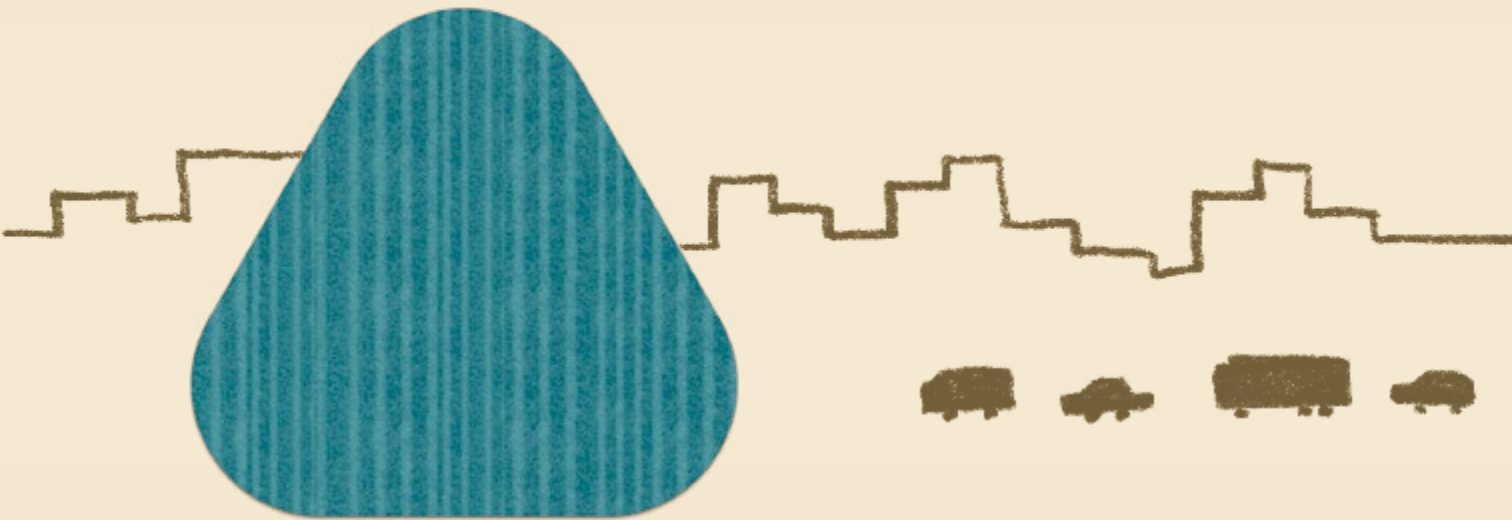
在乡土智慧的分论坛上，社区实践者分享自己的文化传统如何看待自然。

Indigenous Wisdom Sub-forum – A community practitioner shares their culture’s views of nature.



# 打破城乡区隔，共建社区本土文化

## Breaking the Urban-Rural Divide, Building Local Culture



在过往工作中，城乡视野或多是“大城市”与“小乡村”之间的区隔，近年在城镇化大势下，城乡之间人群的流动从单向渐渐变成双向，甚至来回移动，城与乡的连接也产生了一些新的型态与可能。例如大城市周边的城中村社区、中小城市县城区域周边的城乡融合社区，高速运输带来更大流动的多元身分群体等等。在朝发夕至的城乡交通网络中，生活面貌变得更加多样化，既体现于行动者群体的多元，例如社工群体、村民自组织以及生活者群体等等，也体现在人们自主地在生活中实践可持续生活。

The urban-rural perspective used to be taken as the differences between major cities and remote villages. With recent trends of people moving out of the city to the countryside, or even moving back and forth, we are beginning to explore new ways of conceptualising and implementing our work. We see that communities now exist in new forms. Settlements near smaller and larger cities alike have urban and agricultural forms of land use. Highspeed transport makes for a highly mobile population, with new ways of living and new identities. The changes are many. Social workers and community groups of local and new residents have been exploring ways to achieve sustainability in their lives.

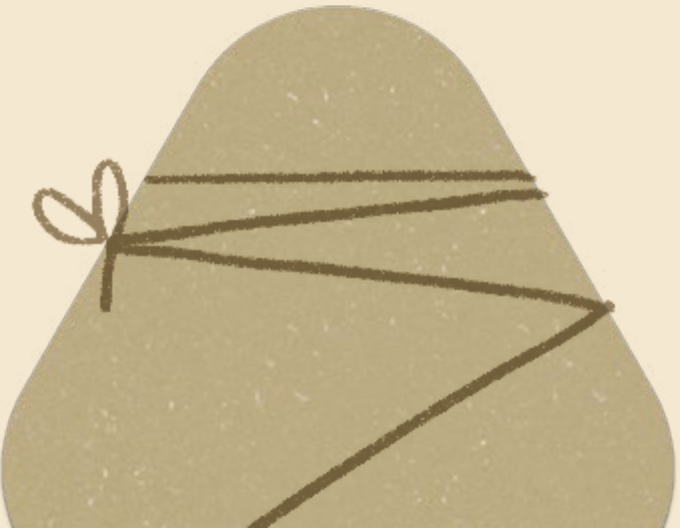
对于在不同脉络中成长的社工群体来说，这样的探索也包括重新与自身成长的生态环境和文化脉络连接。无论是在本土文化深厚和多元文化群体聚集的广东，还是在

西南少数民族文化丰富的区域，我们都希望找到依然承载着本土文化的社区，包括城镇化进程中的农村、城中村或是城市老城区，或是偏远村寨和县城周围的异地搬迁社区，在当中挖掘、理解和学习这些社区的本土文化，探索如何与当下工作、生活的地方有更深连接，以及共享的、可持续的生活方式。

在珠三角城镇化农村，伙伴深耕社会工作服务中心陪伴家乡文化浓厚的“幸福书屋姐妹团”和“加一互助社”成长。伙伴以本地和家乡食物制作、村民故事分享，尝试拉近农村与本地社区的距离，建立互助网络，更探索本土社区资源和可持续生计模式。在西南偏远的少数民族乡村，好些返乡的年轻社会工作者，怀抱期望，在自己乡土寻找可持续生活的可能。我们与云南连心社区照顾服务中心合作的共学与成长计划，通过工作坊、互学互访、文化调研等方式，协作参与一线服务的社工，重新认识自己和乡土的内在力量。

with diverse migrant groups, or in the southwestern provinces where ethnic minority cultures thrive, we reach out to communities where local culture still guides people’s ways of life. Be they urbanised villages, old neighbourhoods in cities, or migrant communities, we strive to learn about the local culture. We strive to discover how the culture provides the basis for a deep connection to place for the people who work and live there. This connection inspires and motivates the search for sustainable community living.

In urbanised villages in the Pearl River Delta in Guangdong Province, Shengeng Social Work Service Centre has been working with Happy Bookshop Sisters and Plus One Mutual Aid Society, two village groups formed by local residents. Through storytelling, making food from people’s hometowns, and other activities, a mutual aid network is forming among the local and migrant population. These bonds are paving the way for exploring sustainable living based on community resources. In Southwest China, some ethnic minority youths are returning to their remote hometowns as social workers; they hope to contribute to their communities. In response, PCD has been working with Yunnan Heart to Heart Community Care Social Work Centre to facilitate these youths to rediscover their own – and their communities’ – inner strength through workshops, exchange visits, and cultural research.





# 在乡土社区重寻力量

## Regaining Inner Strength, Regaining Local Culture



中国西南地区的少数民族乡村，在主流社会的印象里，也许会有两副面孔？一面是经济发展中的脆弱，另一面却是生态和文化里的丰富多彩。文化和生态的多样性，本身就是少数民族村寨内在的深厚力量，却长期被认为是经济发展和生活提升的阻碍。但近年来，有好些返乡后成为社会工作者的年轻人，却期望在自己乡土寻找到可持续生活的可能。

就在西南地区的城乡社区，社会工作者日渐成为重要的行动力量，其中云南的少数民族地区也有很多当地青年返乡成为社工，在自己故乡周边的村寨或异地搬迁社区（通常位于县城郊区），开展乡村振兴工作。随着中国

乡村振兴相关政策的深入，乡镇县域及周边乡村的社区工作却常常脱离了当地传统，社工与村居民之间更多是服务与接受服务的关系，社工也面临过劳重压，难以实现自我和社区的可持续生活。

在疫情进一步割裂了社区中人与人、城乡社区之间的关系时，社区伙伴与云南连心社区照顾服务中心（下称云南连心）合作的“云南少数民族乡村社区社工共学及成长计划”也进入第二期项目。我们希望项目能够搭建面向当地少数民族地区社区工作者的共学平台，包括加强在知识、情感和实践上的支持，与20多名来自不同民族的社工并肩成长。伙伴以定期工作

Ethnic minority villages in Southwest China are often seen as an enigma. They are often viewed to be vulnerable in terms of economic development, with their ecological and cultural diversity perceived as obstacles to growth, rather than as valuable resources to draw on. Yet the trend in the past few years of people returning to their home region as social workers is changing perceptions. Their exploration of sustainable pathways has brought a dynamic energy within rural and urban communities alike.

In Southwest China, social workers are significant players in community development. There has been a marked increase of social workers that have returned to their ethnic minority communities in Yunnan Province. They are engaging in rural development work in their own or neighbouring communities, rural and suburban. With the increasing influence of policies around rural revitalisation, the social workers often find their work disconnected from local cultural traditions, and relationships with community members tend to be of a transactional nature. They are also under immense pressure with limited resources. Sustainable living can seem a distant goal for them and their communities.

The co-learning project supporting rural ethnic minority social workers with Yunnan Heart to Heart Community Care Social Work Centre (Heart to Heart) has entered its second phase – at a time when the pandemic had severed many relationships in communities. It seeks to provide emotional and practical support to more than 20 social workers of different ethnicities through building a co-learning platform. With regular workshops, exchange visits, cultural research, and small group mentoring, participants are encouraged to reflect upon sources of inner strength for themselves and their home communities.

The project distinguishes itself from traditional training for social workers, which tends to focus on acquiring knowledge or skills. Instead, we seek to create experiences so that participants learn with their whole body and from one another. One participant named Hongbin returned to his hometown, a Hani community, after an earthquake, and became a site-based social worker there with Heart to Heart. Before this involvement, Hongbin thought he had to shoulder the responsibility of rebuilding the livelihoods of his hometown and also passing on Hani culture. This huge burden led to burn-out. Hongbin

社工们去哈尼族森林中体验圣地。

Social workers visit a sacred forest of a Hani community.





坊、互学互访、文化调研和同伴小组督导支持等方式，协作参与一线服务的社工，重新认识自己和乡土的内在力量。

完全不同于传统的社工培训类支持，这个项目并非要开展某些知识方法的学习，而是强调手脑心的体验，以及通过网络中的情感支持来彼此给予力量。在二十多位参加者中，哈尼族鸿宾作为一个土生土长的本地青年，自从家乡地震后返乡救灾，之后更成为了云南连心陪伴的驻村社工之一。在参加共学营项目之前，鸿宾一直觉得自己身上承担着带领乡亲重建生活、传承哈尼文化并振兴乡村的责任，强烈的使命感同时也带来身心疲倦，日渐乏力。在参与到共学营之后，他看到了更多样的社区工作策略，包括如何通过民族文化共学来培育社区积极分子成为团队，如何激发社区内生动力等案例。在项目支持下，他从哈尼族传统文化入手，找到了一批社区耆老和妇女骨干，并结合生态种植、儿童自然教育等生态路径，与村寨合作社、老年协会等社区社会组织走在了一

起，共同探索村寨振兴之路。而来自不同民族地区的社工小伙伴网络，也带给他前行路上的支持和启发。

类似鸿宾这样的少数民族青年社工，在共学营中能够找到空间，松弛下来，回归到自我成长的文化土壤中去，从而回到对“人”本身的关注。参与的社工在历次的工作坊线下交流中，不仅体验到协作者如何通过参与式讨论来推动社区村民的共同决策和主体力量成长，也通过社区漫步和访谈，看到了自己过往工作中的急躁和自我工具化。参加者看到别人，也开始回看自己，不同代际的同伴彼此相互学习和提醒，渐渐形成了不同地域之间的支持网络。

在社区工作中，社工也开始尝试从村民生活的文化土壤出发，开展本土知识为基础的社区活动，重新连接与当地自然、祖先的关系。当“乡土”的记忆和连接重新激活之后，社工与村民也有机会看到自己内心成为行动的力量。



伙伴走访异地搬迁扶贫社区的居民。

Our partners visit underprivileged relocated communities.

has come to employ different approaches to community work, such as recruiting and cultivating community leaders, co-learning local culture, and co-building community strength. With project support, he has worked alongside village elders, woman leaders, local children, and various village organisations on traditional culture, eco-farming, and nature education. He has drawn support and inspiration from fellow social workers in the co-learning network.

Through the Heart to Heart project, young social workers like Hongbin slow down. They come to realise how the culture that nourishes them can also play an integral role in community development. They witness how participatory discussion in a workshop context promotes group

decision-making and a sense of ownership. They conduct community walks and interviews to rediscover a community’s strengths and needs, instead of the more outcome-oriented methods they used in the past. They appreciate how intergenerational dialogue among social workers enables the formation of cross-regional networks, valuing mutual inspiration and self-reflection.

Enriched, the participants begin to work with their communities wholeheartedly to explore local culture and knowledge. They reconnect with nature, their community, and their ancestors. As they unearth memories with the land that nourishes them, they rekindle their inner strength for action. They retouch their hearts.





# 城镇化农村社区的可持续生活实践

## Sustainable Living in Urbanised Rural Communities



提起“珠三角”，除了经济发达、高楼林立、车水马龙，还有什么？原来这里依然保留着不少农村，改革开放后村里的土地不断开发用于建厂房、住宅，天南海北的人来此打工。农民搬上楼房，种地不再是大家维生的手段，而变为老一辈打发时间、为家庭补充健康时蔬的方式。

珠三角众多农村之一的鱼林村，位于珠海最南边，海岸线长约10公里，留存少量农地。鱼林村有一万左右的外来人口，远超只有三千的本地户籍人口。有些是夫妻俩在此打工，孩子放在老家。有些是孩子带在身边，由妈妈或老人家来照顾。她们从各地来到鱼林村，对于生计、交友、关系网络的发展有较强需求，也在探索着自己的生活与归处。

关注农村发展的伙伴深耕社会工作服务中心（下称深耕），在此陪伴“幸福书屋姐妹团”（下称姐妹团）和“加一互助社”（下称加一）的成长。幸福书屋姐妹团由11位“退休”阿姨组成，阿姨多是年轻时嫁到鱼林村，已在此生活了大半辈子。她们发愿做个“开心、健康、有用的老人，为老人代言”，积极组织环保、敬老等活动，分享村庄发展的故事和食物制作经验，希望大家吃到“原来的味道”。

加一互助社在深耕的支持下，由几位年轻打工妈妈一起成立，希望与本地社区建立互助网络，丰富工厂之外的生活，分享生活经验，并借此发展出更可持续的生计。为此，加一租借了一栋民房作为公共空间，举办儿童阅读活

The Pearl River Delta in Guangdong Province may bring the impression of high-rises and buzzing, prosperous city life, yet if you look closely, the area still preserves many villages. For decades, factories and housing have been built on village land, with migrants arriving from many parts of the country; and although agriculture is no longer a significant means of livelihood, many older residents pass the time with vegetable gardening – a healthy way to supplement their families’ meals.

Yulin Village of Zhuhai City, with a coastline exceeding 10 km and a population of about 10,000 migrants and 3,000 locals, still has a bit of farmland. Some migrants seek employment in Yulin as couples, leaving their children in their hometowns. Others bring their kids, who are looked after by their mothers or elderly members of the family. As the years pass, migrants find ways to settle into the community and to meet their livelihood and social needs.

Shengeng Social Work Service Centre, (Shengeng Centre) has been supporting two village groups, Happy Bookshop Sisters and Plus One Mutual Aid Society. Happy Bookshop Sisters was set up by 11 ‘retired aunties’, migrants who married locals and have lived in Yulin for years. Their goal is to foster ‘happy, healthy and helpful elders’. They run

several community activities, sharing the story of Yulin’s development and making wonderful food with tasty local ingredients.

Plus One Mutual Aid Society was set up by a few young migrant mothers with the support of Shengeng Centre. They aim to build a local mutual aid network with factory-working residents, exploring alternative sustainable livelihoods. Plus One rents a building with a courtyard as a welcoming public space for activities – sometimes readings with children, storytelling by villagers, or just social time. On one warm breezy evening in the open-air courtyard, a fulltime mother reflected on her family’s decision to come to Yulin, and a young migrant shared a song he composed of longing for his folks in his hometown.

Happy Bookshop Sisters has inspired Shengeng Centre and Plus One to learn about foraging for local wild plants such as *Spodiopogon cotulifer*, a necessary ingredient to make sticky rice dumplings for the Dragon Boat Festival. Plus One decided to grow the plant in their own courtyard, and for this year’s Festival, made their own traditional dumplings. The string to tie up the dumplings was also made with leaves from a local plant – the pandanus. People from various

社区的小朋友一起做饭，其乐融融。

Children in the community happily cook together.





动、村民故事分享会等。在那些微风习习的夜晚，在加一热闹而温暖的院子里，一位在家带孩子的宝妈曾分享她儿时的留守经历，思考她孩子依然留守老家的教育问题；一位在邻村打工的大哥曾带来他自己创作的歌曲，弹唱出对家乡风景与亲人的思念。

深耕和加一的伙伴还会向姐妹团的阿姨学习本地食物的制作。红蓝草是鱼林的野生植物，本地人常用来包粽子，为此加一在院子里种了不少红蓝草。这一年的端午节，大家一起采摘露兜树的叶子制作绑粽子的绳子，用这些红蓝草包粽子，做出原滋原味的传统手工粽。来自湖南、广西、东北的伙伴也带来各自家乡的粽子包法，分别包了蜜枣甜粽、花生肉粽、大枣葡萄甜粽。大家感叹于本地红蓝粽的风味，也惊讶于各地粽子的特色。这一天，大家一起回味了家乡的味道，也在欢声笑语中拉近了彼此的距离。

我们与深耕合作的“珠三角城镇化农村社区可持续生活实践计划”已经进入第二期，伙

伴在陪伴小组成长、共同举办社区活动的基础上，进一步探索合作经济业务。例如学习制作本土食物并用于销售，租用村子闲置的房子，改造成民宿开始经营。这些都在探索本土社区资源的生计模式，也支持打工者去思考另一种生活的可能。不同于工厂打工生活的规律、重复、单调，大家开始意识到，工作和生活里也可以有自主的一部分，社区也有了更多的温度和互助。

除了鱼林村，深耕还在顺德东风村和村委会合作开展系列环保课程，学习本土节气食物、制作环保洗涤用品、社区经济话题等。系列课程吸引了40多名村民参与，大家重新认识和连接了社区，思考结合个人特长和兴趣，在社区持续实践。

在这两个城镇化农村社区的实践，虽然步履蹒跚，但无论是深耕还是社区居民，都满怀期待，希望在这急速发展的农村社区里，寻找到理想的、与乡土连接的生活方式。



parts of the country (Guangxi, Hunan and the Northeast Provinces) also prepared their home-style dumplings, with a tasty range of ingredients, such as preserved date, peanut, meat, jujube and grape. The delicious sharing at Plus One certainly brought the community closer.

As this multi-faceted project ‘Sustainable Living in Urbanised Rural Communities in Pearl River Delta’ enters its second phase, our partner Shengeng Centre is moving beyond cultivating community organisation and towards cooperative economic activities. They have been supporting migrants to explore alternative livelihoods through local resources, such as by producing local food for sale and converting unused village buildings into homestays. In the process, community members have begun to see that there can be ways of living other than monotonous factory work. They also see that they can have more control over their livelihood, and more enjoyable connections with their neighbours and community.

Shengeng Centre’s work goes beyond Yulin. In Shunde District, they have been working with the Dongfeng Village committee to run a series of environmental protection courses. Topics include cooking with seasonal ingredients, making eco-cleaning products, and community economy. More than 40 villagers have joined, learning more about Dongfeng’s strengths and interests and discovering ways of incorporating these into community economy practices.

Shengeng knows that the path to sustainable community living may not be easy; but for migrant villagers in Yulin and Dongfeng, every action is a step towards settling into the community that they now see as a home.

端午节的时候，深耕和加一的伙伴向姐妹团的阿姨学习制作手工粽子。

For the Dragon Boat Festival, our partner Shengeng Centre and Plus One members learn how to make traditional sticky rice dumplings from the Happy Bookshop Sisters.





# 公益领域的宏观理解与重新驱动

## Philanthropy – Shaping the Future Through Understanding the Past and Present



公益领域历经40年的发展，愈趋成熟，呈现多元丰富的领域生态，从业者的经历背景也更为多样化，与此同时，领域内也出现了变化。早期在领域内成立的社会组织，多强调参与、赋能，用政府—企业—社会的框架理解社会发展中不同持份者的定位和功能；在工作对象、工作手法上，强调贴近社区，贴近工作伙伴。随着经济不断发展，加上民间力量的价值显现和政府的鼓励等等，国内开始出现企业背景的基金会，对流程和项目管理或有不同的标准、不同价值观和行动逻辑，手法也更强调专业性。领域内的现况和种种变化，让我们意识到，协作资助工作者建立对资助工作的宏观理解 and 实践，支持其内在力量的成长，并建立可持续的外部支持体系，是尤为重要的事情。

With 40 years of development, China’s philanthropy sector now has a diverse range of practitioners. Social organisations founded in the earlier years tend to stress participation and empowerment. They consider the roles of stakeholders within the Government, Market and Third Sector framework and build close relationships with the communities and partners they work alongside. As the economy develops, new values and favourable government policies have given rise to domestic foundations with a more corporate background. They operate with distinct assumptions and values, placing an emphasis on the professionalisation of the sector. These trends make us realise the importance of supporting frontline domestic foundation workers, aiming to foster a holistic understanding of the philanthropy sector, a deeper awareness of their own inner motivations in their work, and a sustainable support system for the staff.

合作伙伴北京沃启公益基金会在“公益人代际对话前期调研与工作坊项目”中，提出了关键的“代际”视角，让不同代际的公益人以调研访谈和工作坊共创等方式，互相对话，分享公益领域的历史发展、内在动力与行动经验，感受彼此的共鸣感，看见共同成长的空间，而非差异，所触及的更多是个人成长，以及对于公益领域本质的探问。另外，我们与成都微明社会工作服务中心合作的资助工作者培力营，这一年来到第三届，并且由往届参加者及工作人员运营，借此带出更大的认同感。第三届资助工作者培力营通过具备人类学与社会学视角的系统性课程，增强一线资助工作者对于资助领域的理解、实践方法背后的价值关怀。在伙伴的共同努力下，我们希望能回应公益人在实践中的疑惑，给予系统性的支持，并提高批判思考与反思的能力；而无论是哪一个年代的实践者，都能重新找到动力和方向，结伴同行。

Beijing Wo Qi Foundation has employed an intergenerational perspective. Through interviews, participatory workshops, and dialogue, practitioners of various ages have gained a deeper understanding of the sector’s historical development. They see commonalities among practitioners in their intentions and actions, and reconnect with the essence of philanthropy. We have also partnered with Chengdu Wei Ming Social Work Service Centre to host the Third Empowerment Camp for frontline domestic foundation workers. The comprehensive curriculum with anthropological and sociological perspectives provided an overview of the funding sector and the values behind different work approaches. Participants addressed practical issues through critical self-reflection, also becoming aware of the environment in which the sector has developed. In essence, they have reconnected with themselves and found fellow travellers for the journey to sustainability.



# 公益领域中的代际视角与对话

## Dialogue and Perspective: Intergenerational and Inspirational



“更重要的不是代际划分，而是不同背景的参与者带出公益的脉络和代际经验，通过共鸣和相互连接对参与者形成激发，让背景和时代差异变成对话的资源而不是障碍。”

2022年，合作伙伴北京沃启公益基金会（下称沃启）先后与西安、北京、广州等地的公益人开展了系列访谈，由沃启的伙伴总结出上述对公益人“代际对话”的理解。

这个系列访谈源于2022年社区伙伴与沃启合作的“公益人代际对话前期调研与工作坊项目”，当中沃启提出“代际”视角，把公益领域数十年来的从业者分为三代，原生代的参与始于上世纪80年代，其行动奠定了公益领域

的基础和框架，目前正在逐步退出；中生代主体是70后、80后，很多是在青年时代投身，成为职业公益人，把社会实践场与职场合二为一，在当中学习和成长，也成为承上启下的重要力量；而生于1990年前后甚至更年轻的，正在成为这个领域的骨干，是属于新生代。

在社会环境的急速变化下，三代公益人往往独自面对各自的挑战。其中，青年公益人的困扰更为突出，对历史脉络不清楚，在未来走向、公益与社会进程的关系、自己的位置、与他人和社会的关系等等方面，缺少交流讨论的机会；而已有的交流往往聚焦在公益实践的效能上，视野、价值、意义、理念等层面的探讨较少。基于这样的认知，沃启尝试推动不同代际

“We seek to bring out the personal experiences of participants entering the philanthropic sector at different times. It is important not to stick to a certain label as to which generation one belongs to; rather, our hope is to turn intergenerational differences into catalysts for connection and inspiration. We want to draw out the bigger picture of the historical development of the sector.” – Philanthropy practitioner interviewees in Xi’an, Beijing and Guangzhou.

These interviews, carried out in 2022 by Beijing Wo Qi Foundation (Wo Qi), were preceded by an assessment and capacity building project on intergenerational dialogue with 21 participants in the philanthropic sector. Wo Qi proposed the intergenerational perspective, grouping practitioners into three generations. The first generation joined the sector in the 80s. They set the basic frameworks for the sector and are now less active. The second generation consisted mostly of people born in the 70s and 80s. They joined the sector at a time when philanthropy had become a feasible career choice. As they entered the sector during their youth, they learned and grew with it, becoming important players in passing on knowledge and experience. The third generation comprises practitioners born in the 90s or later – this group of workers is actively engaged in the sector.

The three generations each face distinctive challenges based on the social contexts in which they have found themselves. The challenges faced by the younger generation stand out as they have fewer opportunities to consider critical issues such as the development trajectory of the sector, the relationship between philanthropy and societal development, and how one’s actions relate to the big picture. Most exchanges in the sector tend to focus on efficiency and outcomes now, instead of perspectives, values, and principles.

Through intergenerational dialogue, whether in person or online, Wo Qi works to help enable participants to be aware of the different perspectives growing out of each generation’s unique context, and to gain inspiration and motivation in the process. A valuable meeting was held in Chengdu, Sichuan Province, to which Wo Qi invited more than 20 practitioners from different generations. This gathering allowed a range of practitioners to witness each other’s journeys and appreciate how the contexts have been changing. Some have felt the space and resources for action have been shrinking and see a need to explore other ways of doing philanthropy. Others observed that professionalisation of the sector has brought practitioners a sense of impersonality – they

三代公益人济济一堂，参与代际对话线下工作坊。

Participants across three generations in the face-to-face workshop on intergenerational dialogue.





的公益人走到一起，凭借各自的经验，在代际对话中，超越效能视角，看见这条“河流”中各自的处境，消解其中的无力感与困扰。

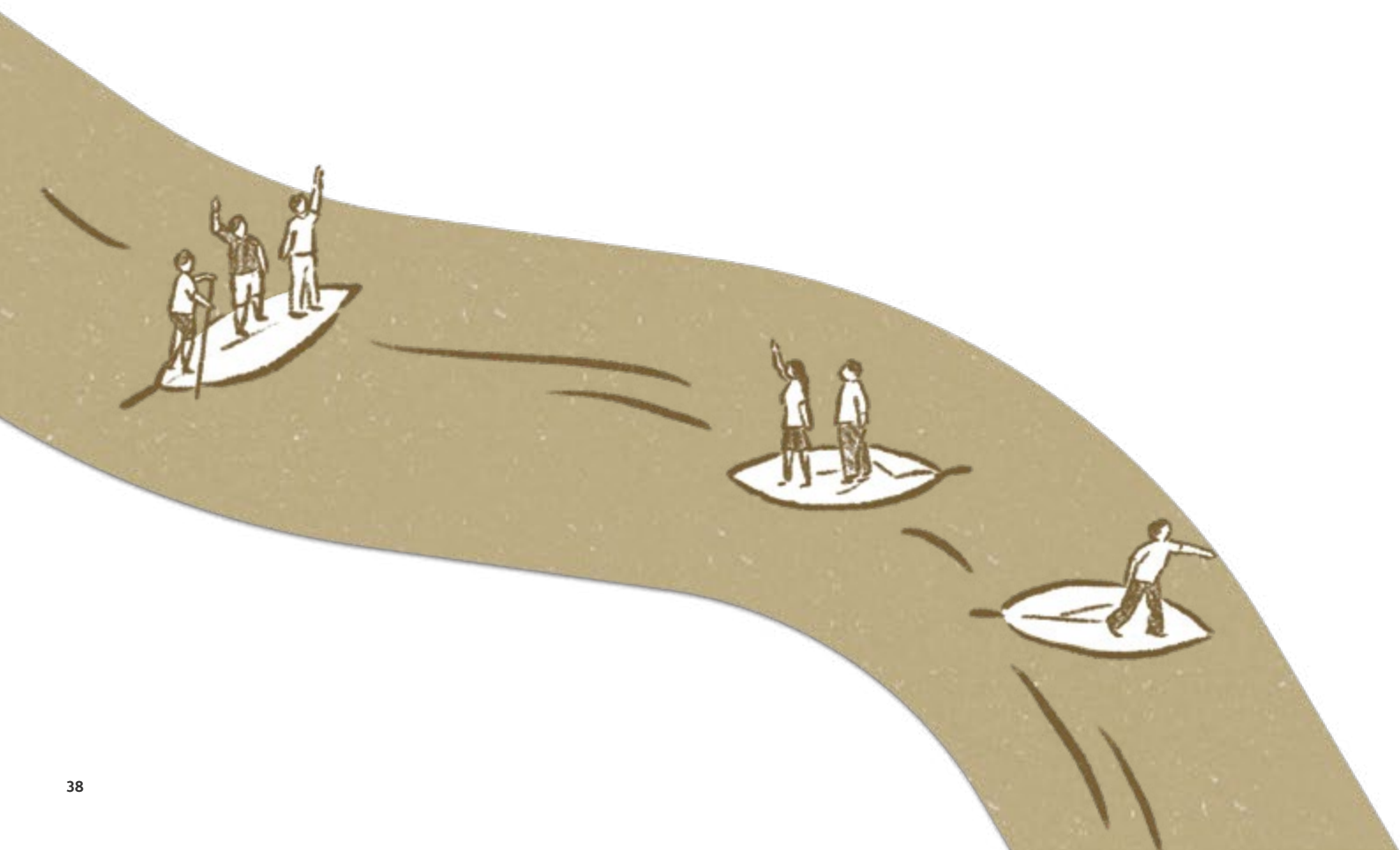
完成三个城市的系列访谈后，沃启又开展了线上交流，并邀请了20多位不同代际的公益人走到线下，相聚成都。不同场景的互动中，大家一方面交流参与公益的历程和生命体验，另一方面也尝试看见不同代际公益人所处时代环境的变迁。有人感受到行动空间和资源的收缩，开始探索另外的道路；也有伙伴说，机构现在追求职业化一定程度上带来了人的“工具化”；有原生代参与者指出，相比早期，目前公益领域对青年公益人提供的赋能支持资源颇为匮乏。

在线下工作坊的体验后，有参与者觉得，通过讲故事的方式，将经验放到具体的场景和事件中呈现，有助于产生更好的相互理解。其实在对话中，大家更想谈的未必是技术性

或方法论层面的问题，而是更触及个人成长的部分，以及对于公益领域本质的探询。参与者也意识到，代际更替中也有不变的东西，比如，大家都是想要推动社会转变，也重视人的主体性等。

随着项目的推进，沃启意识到，“代际”是驱动项目缘起的重要概念基础，但在真正操作时，又要有适当界定和丰富，避免简单地把从业者放在某个代际标签下论述，而忽视了运用代际视角的目的。另外，交流如果是以参与、共创的方式，而不只是跟随某个权威的论述，会更能够激发出不同代际之间的共鸣，彼此的经验更能顺畅流动。

在伙伴的努力促成下，我们看见的代际交流就不只是前辈的抽象经验传承，而是与新生代平等对话，彼此看见，在过程中融入不同的理解、内在情感和主观体验。



sometimes feel like tools in a system. Some first-generation participants noted that resources for capacity building have decreased over time.

Storytelling has come through as a useful tool. Reflecting on the meeting, some participants saw how it facilitated a contextual understanding of people’s life experiences, revealing deep connections. This enabled the exchange to go beyond how-to aspects. Participants could talk about personal growth and the essential nature of the sector. They also realised that some things remain unchanged over the years – such as the search for ways to facilitate social change, and the promotion of people’s agency.

In the process, Wo Qi has also learned that the notion of the intergeneration should be carefully employed. It is important that participants not label themselves or others as from a particular generation. It can often hinder sharing and connection, which is so integral. Wo Qi has also found that compared to lectures by certain authoritative voices, participatory facilitation is a better way to foster a deep mutual understanding and exchange of experiences.

Intergenerational dialogue is more than the passing on of abstract learning. We see it as an equal exchange across generations where wisdom, emotion, inspiration and experience flow freely.

工作坊中，不同代际公益人交流参与公益的历程和生命体验，以及所处时代环境的变迁。

Workshop on intergenerational dialogue – A range of philanthropists shared their personal experiences and views, also discussing changes over time.





# 资助工作者培力：于多元声音中长出内在力量

## Strengthening Voices on the Philanthropic Frontline



资助工作者是基金会的一线工作人员，工作中常常需要与合作伙伴、出资方、政府监管部门等多元的利益相关者接触沟通，也就是说，他们身处连结多方、协调与协助资源分配的结构性位置，既重要，也容易受到外界各种声音的影响而陷入迷茫。我们和成都微明社会工作服务中心（下称微明）自2018年开始探讨及合作开展中国资助工作者培力营（下称资工营），希望让聚焦不同社会议题、地域的资助工作者有机会走在一起，从更多元和整体的角度认识公益和发展，并彼此支持面对困惑与未来的挑战。

2022年，资工营来到第三届，共有10个省份的深耕环保、城乡社区发展、教育等议题的资

助工作者和一线行动者参与。为期一年的学习中，25名参与伙伴有机会较系统地了解社会发展理论、田野调查方法等知识，对于国内公益发展脉络及现状有更全面的认识，希望借此让伙伴对于资助工作的意义、角色和定位，有更整全的认知。

在资工营，学习和启发不仅来自资深实践者和学者的授课，也来自对在地实践的探访、小组专题研讨和共学、线上线下不定期的主题对话。同伴间的交流互动与经验碰撞，让每个人都可参与其中，既呈现了不同人身上丰富多样的工作理念、思路和方法，也让伙伴得以在理性讨论和情感迸发之时，感受到同路人般珍贵的情谊和支持，许多伙伴因此开始反思过往经历中的价值选择与

Frontline domestic foundation workers communicate with partners, donors, government supervisory bodies and several other stakeholders: they play a critical role in coordinating and facilitating resource allocation. In their day-to-day work, they can be exposed to various, sometimes conflicting, views on philanthropy. PCD has been partnering with Chengdu Wei Ming Social Service Centre (Wei Ming Centre) to organise Empowerment Camps for this group since 2018. We have been bringing together frontline philanthropic staff focusing on various social issues across the country. The workers support one another and reflect on the development of the sector holistically.

The Third Empowerment Camp, held in 2022, gathered 25 frontline domestic foundation workers and practitioners from 10 provinces, representing a range of sub-sectors, including environmental protection, rural and urban community development, and education. In this year-long initiative, participants have systematically considered topics such as social

development theory, fieldwork research, and the trajectory of the Chinese philanthropic sector. Bit by bit, they have been building a holistic understanding on the significance, roles, and positioning of the work of domestic foundations.

Learning is varied – lectures by veteran practitioners and scholars, visits by local community facilitators, small group discussion, co-learning, and face-to-face and online dialogue with peers. The mutual exchange with peers has been particularly far-reaching: participants share, and become aware of and appreciate the many different work philosophies and approaches. Along the way, they have formed friendships and support networks with each other. And within themselves, they have been reflecting on their values behind their actions. They are becoming more conscious of how they work and how they see their work.

The depth of the workers’ participation in the preparation and organisation of the Third Empowerment Camp was evident. Wei Ming

往届营友组成的第三届资工营工作组和朋辈伙伴。

Former Empowerment Camp participants serve as organisers and peer partners.





行动逻辑，渐渐萌生了更有主体意识的表达与行动。第三届资工营的筹划、组织和顺利开展，正好体现这重要的转变。

经微明协作，第三届资工营培训的策划和对参与伙伴的日常跟进，皆由往届伙伴协力推动。丽哲，作为第二届资工营的参与者，这次以“朋辈伙伴”的身分，参与部分课程内容的设计和引导，并持续支持几位新伙伴的日常学习、分享和讨论。在参加第二届资工营学习时，跨专业进入公益领域的丽哲不懂公益的概念，到底除了做好人好事之外是什么，除了做一个资金出纳员，具体要怎么做才更有社会价值。而日常面对不同的声音，也让她困惑，公益行业的价值和行为标准到底是什么，来资工营，就是想找到一个标准答案。

一年的学习结束后，丽哲并未得到一个教科书版的答案，但能看见更大的图景和自己深入学习公益的路径，得到同伴间持续的互动支持，让她正面的识别自己焦虑的来源，并得以舒缓，更重要的是，意识到答案无法由别人给出，而是要从自己的内心生长出来。回到工作中，丽哲变得更独立，也常反思自己的定位和价值选择，在工作实践中不断主动实践和探索。

如今丽哲以新的身分加入第三届资工营，选择以行动支持她相信的公益价值，会让更多人看见和传递，她也期待着通过资工营，寻找到更多志同道合的人。

第三届资工营中参与伙伴分小组主题分享，气氛热烈。

Third Empowerment Camp – Participants engage in spirited discussion in small thematic groups.



Centre facilitated former participants like Lizhe, a learner from the Second Camp, to help plan the Third Camp and to regularly follow-up with learners. Serving as a peer partner, Lizhe contributed to curriculum design and tutoring, and supported the learning journeys of a few new participants. Wanting something deeper and more meaningful in a domestic foundation, she had initially joined the Empowerment Camp to explore how the sector can contribute to society beyond ‘just doing something good’ – she had felt unsure about her role and wanted answers about the sector’s values and codes of conduct.

Answers and questions alike are ever-changing – this not a set standardised test. Through the year-long journey, Lizhe has come to see the bigger picture and now knows how to delve into issues

that she is concerned about. Continued peer support has enabled her to identify the source of her anxiety. Empowered, she has realised that she has to make her way forward, seeking her own answers. She has become more independent at work and actively exploring ways of reflecting on her roles and values.

Through Lizhe’s new role in the Empowerment Camp, she has chosen to pass on the values she believes in. She has very much enjoyed meeting like-minded persons in the process.



项目一览

Project List

📍 北京	📍 Beijing
“爱在自然里”——特需儿童家庭的自然教育赋能计划	‘Love in Nature’ – Nature Education with Children with Special Education Needs and Their Families
女工合作坊的社区经济实践	Promoting Community Economy with Women Migrant Workers
家政女工社区经济骨干学习及实践	Supporting Community Economy Learning and Action with Domestic Workers
培养半塔社区骨干社群与强化可持续生活的实践	Community Leaders Network Building and Sustainable Living Promotion in Banta Village
出版可持续生活杂志《比邻泥土香》第13期	Production of Sustainable Living Magazine, <i>Fragrant Soil</i> (Issue 13) ( <i>In Chinese</i> )
培育种子图书馆馆长	Cultivating ‘Librarians’ for Seed Libraries
“零活实验室”——零废弃社群发展研究	‘Go Zero Waste’ – Research and Development of Zero Waste Communities
培育城市生态营造师社群	Supporting an Urban Ecological Design Practitioners Community

📍 重庆	📍 Chongqing Municipality
“从土地到土地”社区为本食农教育探索	‘From Our Land and For Our Land’ – Community-Based Food and Agricultural Education

📍 广东	📍 Guangdong Province
春田计划——广州城乡互助网络	Rural-Urban Mutual Help Network Development in Guangzhou
珠三角城镇化农村社区可持续生活实践	Promoting Sustainable Living Practices in Urbanised Villages in Pearl River Delta
广州身障群体的自主生计探索与互助网络建设	Exploration of Resilient Livelihoods and Community Building with People with Different Abilities in Guangzhou
广州职校绿色职涯探索共学营	Vocational Pathways Co-Learning Scheme with Technical School Students in Guangzhou
搭建广州社区生活者陪伴及共学网络	Co-Learning Network Building with Organisers of Citizen-Based Groups in Guangzhou
培育珠三角可持续社区力量	Cultivating Capacity for Sustainable Community Development in Pearl River Delta
探索番禺新桥村儿童友好及互助型社区发展	Exploring Sustainable and Child-Friendly Community Development in Xinqiao Village, Panyu
广州可持续生活青年社群营造	Sustainable Living Network Building with Youth in Guangzhou
深圳文化及地理景观导赏培训	Training on Cultural and Heritage Landscape Walking Tour Design in Shenzhen

📍 广西	📍 Guangxi Zhuang Autonomous Region
广西地方品种在地保护	Local Seed Conservation
搭建桂北地区朴门永续设计共学网络	Co-Learning Network Building on Permaculture with Returned Youth in Northern Guangxi
广西乡村社区青年学习与支持体系的先导探索	Research on Supportive Mechanisms for Community Learning with Rural Youth
探索广西地方品种社区活态保护	Community-Based Germplasm Research and Conservation
“邕有好社区”——可持续生活实践互助网络	‘Yongyou Good Community’ – Supporting Sustainable Living Practices in Nanning Urban Communities
广西康复村社区与青年志愿者群体对可持续生活的反思与对话	Promoting Dialogue and Reflection on Sustainable Living between a Rural Leprosy Rehabilitation Community and Urban Youth
搭建南丹白裤瑶文化的可持续生活学习及社区交流平台	Learning on Traditional Wisdom of Baikuyao Culture and Building of Community Exchange Platforms

📍 贵州	📍 Guizhou Province
乌当区垃圾减量及社区组织发展	Waste Reduction and Community Organisational Development in Wudang
提升贵州乡村协作者的实践能力	Capacity Building with Rural Facilitators
贵阳参与式公共空间设计工作坊	Workshop on Participatory Public Space Design in Guiyang
重织村寨合作精神——侗族妇女织造文化学习与分享	Learning and Sharing of the Cooperative Wisdom of Dong Culture through Traditional Weaving
“追问上古智慧”——复兴贵州村寨社区文化学习	Revitalising Learning of Community Culture in Rural Southwest Guizhou



📍 四川	📍 Sichuan Province
大学自然教育师资养成携手计划	Nature Education Facilitator Development with Educators at Secondary Schools and Universities
培育成都自然教育 “绿种子”	‘Green Seeds’ – Nature Education Facilitator Development in Chengdu
营造成都水井坊可持续生活社区	Sustainable Community Building in Shuijingfang Community
支持雅安山地乡村社区探索农耕生活视角与智慧	Exploring the Wisdom of Rural Agrarian Living with Mountainous Communities, Ya’an
探索北川县山地农村传统生态智慧为本的生态保育和社区精神	Exploring Traditional Eco-Wisdom and Community Spirit in Mountainous Villages, Beichuan
川西平原 “土壤活力提升” 社区共学	Community Co-Learning on Soil Improvement in Western Sichuan Plain
川西林盘村民传统农耕智慧共学	Community Learning on Traditional Agricultural Wisdom in Linpan Village, Western Sichuan Plain
“道与术的糅合”——成都社区可持续生活的共学与实践	Combining Theory and Practice: Learning and Action on Community Sustainable Living
整理及交流社区垃圾减量与分类工作经验	Documenting and Sharing Experiences of Community Waste Reduction and Sorting
“结伴同行”——农村可持续生活协作者能力建设与网络构建	Capacity Building and Network Development with Rural Sustainable Living Facilitators
支持成都社区可持续生活实践者计划	Supporting Sustainable Living Initiatives in Chengdu Communities
“行动者同盟”——成都可持续生活社群骨干共学及网络建设	Sustainable Living Co-Learning and Network Building with Organisers of Citizens’ Groups in Chengdu
培育儿童及青少年社区协作者共学社区为本的整全乡土教育	Nurturing Children and Youth Facilitators with Holistic Rural Community-Based Perspectives
培养成都远郊城镇化社区妇女的内在力量及自组织能力	Promoting Sustainable Development, Inner Strength, and Self-Organisation Capacity with Women in Suburban Chengdu Communities
支持乡村在地农耕生活为本的生态文化调查与共学	Supporting Rural Co-Learning and Community Research on Local Ecological Culture
雅安山地乡村传统本土生活智慧学习与传承	Learning and Passing on of Traditional Community Wisdom in Mountainous Villages of Ya’an

📍 云南	📍 Yunnan Province
以保山地方智慧为基础探索与实践育人观和育人环境	Groundwork for Community-Based Education through Local Wisdom in Baoshan Municipality
以大理白族传统文化为基础的社区青年可持续生活学习与行动	Youth Learning of Traditional Culture to Inspire Action and Reflection on Sustainable Living in Bai Communities in Dali
培养傣泐民族建筑师及营造和谐家园	Nurturing Young Tai Lue Indigenous Architects and Artisans for Cultural Community Building
云南保山社区可持续生活探索与实践	Exploring Sustainable Community Living in Baoshan
大理生活汇：搭建探索社区／社群可持续生活的平台	Building Platforms for Collaborative Exploration of Sustainable Living in Dali
支持少数民族乡村社工的文化共学网络及个人成长	Supporting Co-Learning Network Development and Personal Growth of Social Workers from Rural Ethnic Minority Communities
推动腾冲老年协会协力保育生态与促进社区健康	Supporting Ecological Conservation and Altruistic Community Action with Local Elderly Associations in Tengchong
建设布朗社区协作者的文化反思能力	Building Cultural Perspectives with Bulang Community Facilitators
探索勐海生态家园规划结合现代知识的生态农耕	Examining Ecological Landscape Planning and Eco-Farming in Menghai
复兴西双版纳阿卡传统文化生态观与生态功能区	Restoring Ecological Worldview and Ecological Functional Areas with Akha Communities in Xishuangbanna
支持丽江纳西族吾木村探索传统文化价值及巩固合作精神与机制	Exploring Traditional Cultural Values and Consolidating Cooperative Spirit and Mechanisms with a Naxi Community

📍 跨地区	📍 Regional
深化情意自然教育人才培养体系及发展多元课程	Affective Nature Education Nationwide Co-Learning Circle: Deepening Facilitator Support and Developing Diverse Curricula
西南乡村自然教育协作者能力建设与社群网络发展	Capacity Building and Network Development with Rural Nature Education Facilitators in Southwest China
自然教育培训师能力提升与社群发展	Capacity Building and Network Development with Nature Education Facilitators
《美而简：生活的艺术》出版、新书发布及相关推广活动	Publication and Promotion of <i>Elegant Simplicity – The Art of Living Well</i>
西南少数民族传统生态文化知识共学及交流	Co-Learning and Exchange on Traditional Eco-Wisdom of Ethnic Minorities in Southwest China
“土的，是美好的”：土食材调研	‘Native is Beautiful’ – Research and Publication about Native Ingredients
自然与文化山地论坛暨第三届山地未来国际会议	Preparation for Nature and Culture Summit and Mountain Futures International Conference
《生物多样性公约》第十五次缔约方大会下有关社区、科学与政策对话国际研讨会	Supporting Dialogue on Relationships, Roles, and Collaborations between Community, Science, and Policies at the 15th Meeting of the Conference of the Parties (COP15) to the Convention on Biological Diversity (CBD)
建设东部地区生态文化保护和知识的交流网络	Biocultural Conservation and Knowledge Network Development in Eastern China
大陆与台湾互派青年协作者实习计划——经验整理	Documenting Experiences: Youth Internship Project between Mainland China and Taiwan
探索环保公益社群培育	Exploring Ways to Nurture Citizen-Based Environmental Protection Groups
支持推动可持续生活机构之发展	Institutional Support for Philanthropic Organisations Promoting Sustainable Living
乡村振兴青年人才培育计划	Rural Revitalisation Youth Internship Project
云贵乡村社区妇女骨干的可持续生活共学	Sustainable Living Co-Learning Network with Rural Women Facilitators in Yunnan and Guizhou Provinces
乡村生态设计创新学习计划	Learning on Innovative Rural Eco-Design
探索生态设计与社区的可持续生活实践	Exploring Connections between Eco-Design and Sustainable Community Living
支持环境资助者培力及气候适应资助策略研究	Supporting Grantmakers with Research and Capacity Building on Climate Change Adaptation
构建“乡村拍客”网络：以影像推动地方知识记录与可持续生活反思	Network Building with Rural Community Filmmakers to Document Local Knowledge and Reflection on Sustainable Living

整理及实践乡村社区设计经验	Supporting Action and Reflection on Rural Community Design
“艺文乡野”共创营——探索可持续生活的艺术实践	‘Art and Culture Co-Creation Camp’ – Exploring Sustainable Living through Art
西南地区农村社区绿色领导力培养	Rural Community Green Leadership Development Fund in Southwest China
绿色公民培养——气候行动与社群发展	Cultivating Green Citizenship – Supporting Climate Change Action and Volunteer Development
东南亚青年行动者网络发展计划	Youth Facilitator Network Development in Southeast Asia
探索可持续生活传播手法在拓展关系与社群陪伴等行动中的可能	Exploring Ways of Network Development and Support through Communication on Sustainable Living
建设海南－东盟滨海渔业社区适应气候变化网络	Building a Hainan–ASEAN Climate Change Adaptation Network with Coastal Fishing Communities
气候变化青年赋能计划	Capacity Building on Climate Change with Youth
支持黔东南村寨社区传统生态智慧的传承与反思	Supporting Community Education and Traditional Eco-Wisdom in Communities in Southeast Guizhou
支持建立资助机构朋辈学习平台	Unrestricted Funding for China Donor Roundtable
探索公益行动知识与社群陪伴	Reflection, Research and Community Building with Philanthropic Practitioners
支持公益实践者行动研究共学与对话	Action Research Co-Learning and Dialogue with NGO Practitioners
第三届中国资助工作者培力营	The Third Empowerment Camp on Holistic Learning and Inner Reflection with Frontline Staff of Chinese Domestic Foundations
培养议题协作者及社群建设	Theme-based Facilitator Capacity Building and Community Development
公益人代际对话——前期调研与工作坊	Intergenerational Dialogue among NGO Workers: Preliminary Study and Workshop
第四届睿思公益领导力协力营	The Fourth Ruisi Leadership Camp with NGO Leaders
个人转化与社会转化的案例调研及搭建交流网络	Case Study and Exchange Network Building on Personal and Social Transformation



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以汉语拼音为序	In Sequence of Pinyin
保山市隆阳区金鸡乡务本社会工作服务中心	Jinji Wuben Social Service Centre, Longyang, Baoshan
保山市四叶草青少年事务社会工作服务中心	Siyecao Youth and Community Social Service Centre, Baoshan
北川羌族自治县羌魂社会工作服务中心	Beichuan Qianghun Social Work Service Centre
北京抱朴永续自然学院	Baopu Yongxu Nature School
北京慈海生态环保公益基金会	Cihai Environmental Foundation
北京恩玖非营利组织发展研究中心	Beijing Enjiu NPO Development Research Centre
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北京鸿雁社工服务中心	Beijing Hongyan Social Work Service Centre
北京灵动自然咨询有限公司	Beijing Spirit of Nature Consulting Co., Limited
北京木兰花开社工服务中心	Beijing Mulan Huakai Social Work Service Centre
北京培田社工服务中心	Beijing Peitian Social Work Service Centre
北京市朝阳区自然之友环境研究所	Friends of Nature Environmental Research Institute, Chaoyang, Beijing
北京市海淀区融爱融乐心智障碍者家庭支持中心	Beijing Rong Ai Rong Le Family Support Centre for Persons with Intellectual and Developmental Disabilities
北京市银杏公益基金会	Ginkgo Foundation
北京沃启公益基金会	Beijing Wo Qi Foundation
北京修实公益基金会	Beijing Xiushi Public-Spirited Foundation
北京自然之友公益基金会	Beijing Friends of Nature Charity Foundation
成都城市河流研究会	Chengdu Urban Rivers Association

成都高新区爱生活家社区合作社	Love-Life-Home Cooperative, Gaoxin, Chengdu
成都高新区野草生态社区发展中心	Yecao Eco-Community Development Centre, Gaoxin, Chengdu
成都根与芽环境文化交流中心	Chengdu Roots and Shoots
成都集思青年公益发展中心	Chengdu GreenSOS Youth Development Centre
成都家园行动公益服务中心	Chengdu Action for Home Public Service Centre
成都农禾之家公益发展中心	Nonghe Non-Profit Organisation Development Centre
成都社区行动公益发展中心	Chengdu Action for Community Development Centre
成都市锦江区生绿色生态文化发展中心	ShengLvSe Ecological Cultural Development Centre, Jinjiang, Chengdu
成都市武侯社区发展基金会	Chengdu Wuhou Community Development Foundation
成都市新都区小童大义社会工作服务中心	Xiaotong Dayi Children and Youth Social Service Centre, Xindu, Chengdu
成都微明社会工作服务中心	Chengdu Wei Ming Social Service Centre
成都行动者同盟	Chengdu Practitioners' Alliance
重庆市南川区山水乡愁自然中心	Shanshui Xiangchou Nature Centre, Nanchuan, Chongqing
大理市蓝续绿色文化发展中心	Lanxu Eco-Culture Development Centre, Dali
广东绿耕社会工作发展中心	Centre for Advancement of Rural-Urban Sustainability
广东绿芽乡村妇女发展基金会	Rural Women Development Foundation
广东省岭南教育慈善基金会	Guangdong Lingnan Educational Charity Foundation
广东省千禾社区公益基金会	Guangdong Harmony Community Foundation
广西国仁农村扶贫与发展中心	Guangxi Guoren Poverty Alleviation and Rural Development Centre
广州觉晓文化传播有限公司	Guangzhou Juexiao Culture and Communication Company Limited
广州善导社会工作服务中心	Guangzhou Shandao Social Service Centre (V-BUS)
广州市从化区深耕社会工作服务中心	Shengeng Social Work Service Centre, Conghua, Guangzhou
广州市海珠区青城环境文化发展中心	Guangzhou Green City Environmental and Cultural Development Centre
广州市合木残障公益创新中心	Guangzhou Tree of Life Disabilities Innovation Centre
广州市番禺区小金雁社区公益服务中心	Xiaojinyan Community Public Service Centre, Panyu, Guangzhou

广州市越秀区捌零柒社会服务中心	807 Social Service Centre, Yuexiu, Guangzhou
广州市越秀区科莱美特环境保护交流中心	China Youth Climate Action Network
广州市越秀区微乐益公益成长中心（微辣青年）	Vloveit Youth Development Centre
桂林山水涅槃健康中心	Nirvana Organic Farm
贵阳黔仁生态公益发展中心	Guiyang Qianren Ecological Conservation Centre
贵阳市观山湖区善治社会工作服务中心	Shanzhi Social Work Service Centre, Guanshanhu, Guiyang
贵阳市花溪区国仁社会工作发展中心	Guoren Social Work Development Centre, Huaxi, Guiyang
贵阳市乌当区振新人心齐社区志愿者服务中心	Ren-Xin-Qi Volunteer Service Centre, Wudang, Guiyang
贵阳同在城市扶困融入中心	Guiyang Tongzai Urban Helping and Integrating Centre
贵州省同心光彩事业基金会	Heart to Heart Foundation, Guizhou
海南智渔可持续发展科技研究中心	China Blue Sustainability Institute
昆明理工大学建筑与城市规划学院	Faculty of Architecture and City Planning, Kunming University of Science and Technology
昆明市呈贡区梦南舍可持续发展服务中心	Mueang-Nam Sustainable Development Services Centre
昆明市西山区永续动力城乡社区服务中心	Yong Xu Dong Li Urban and Rural Community Centre, Xishan, Kunming
昆明市西山区在地自然体验中心	Zaidi Nature Education Centre, Xishan, Kunming
零活（北京）信息科技有限公司	Ling Huo (Beijing) Information Technology Co., Ltd.
南宁绿种扶贫服务中心	Nanning Green Seeds Poverty Alleviation Service Centre
南宁市华通社会组织服务中心	Nanning Huatong Social Organisation Service Centre
南宁市家友社会工作服务中心	Nanning Jiayou Social Service Centre
南宁市绿生活社会工作服务中心	Nanning Green Living Social Work Service Centre
南宁市美秣社会工作服务中心	Nanning Meinong Social Work Service Centre
全国自然教育网络人才培养专业委员会	China Nature Education Network Capacity Building Committee
榕江侗布艺术研究院	Dong Ethnic Cloth Art Institute, Rongjiang
陕西纯山公益事业促进中心	Chunshan Philanthropy Social Development Centre, Shaanxi

上海浦东新区禾邻社区艺术促进社	Shanghai Helin Art Promotion Institution
山西光明公益发展中心	Guangming Philanthropy Development Centre, Shanxi
深圳市阿斯度社会组织自律服务中心	Union of Self-Disciplinary Organisations
深圳市握手三零二艺术中心	Handshake 302, Shenzhen
四川大学建筑与环境学院	College of Architecture and Environment, Sichuan University
腾冲市老科技工作者协会	Tengchong Association for Senior Scientific and Technological Workers
行动源国际发展研究咨询中心	Sources for Action
雅安市雨城区普乐同行青年公益发展中心	Pule Tongxing Community Service Centre, Yucheng, Ya'an
一年·四季自然艺术工作室	Sichuan Seasons Nature Centre
玉龙纳西族自治县耕心社会工作服务中心	Gengxin Social Work Service Centre, Yulong
云南连心社区照顾服务中心	Yunnan Heart to Heart Community Care Social Work Centre
云南省绿色环境发展基金会	Yunnan Green Environment Development Foundation
云南乡村之眼乡土文化研究中心	Yunnan FROM OUR EYES Rural Documentary and Culture Research Centre
中国环境资助者网络	China Environmental Grantmakers Alliance
中国科学院昆明植物研究所	Kunming Institute of Botany, Chinese Academy of Sciences
中国生态文明研究与促进会	China Ecological Civilisation Research and Promotion Association
中国滋根乡村教育与发展促进会	China Zigen Rural Education and Development Association



香港项目

Hong Kong Programme

在都市急速发展下，人际关系日见疏离，人与社区亦渐行渐远。人们在主流经济模式中为获取最大利润，对天然资源予取予求，令生态系统受到破坏。然而，近年公共卫生危机的爆发敲响了警号，人们开始明白到，人与大自然需要和谐共处，人与社群需要互相依存，才可能好好地活下去。

In Hong Kong, as in many societies around the world, the speed of urbanisation has brought many challenges. People are experiencing an increasing sense of alienation, becoming more and more disconnected from their communities and from nature. They are also living and working in increasingly unhealthy conditions. Locally and globally, the mainstream economic model stresses profits, and places insatiable demands on natural resources. The effect: ecological devastation. PCD believes that all life is interconnected and that harmony with oneself, with one’s community, and with nature is essential for a better, healthier future.



社区伙伴自2020年开展香港项目，致力协作人们关注生态的现况，并且反思主流文化特别是经济发展对大自然和社区的影响。我们以四个主题为工作范畴：转化学习、应对气候变化的社区韧性、社区经济、文化和社区建设，与不同背景的团体和社群建立伙伴关系，通过扩大合作网络、多元的在地实践，共同探寻可持续发展的道路，支持社区增强韧性，以应对日常生活中随时出现的冲击。

We launched our Hong Kong Programme in 2020. Our goal is two-fold: to facilitate people’s awareness of the ecological crisis at hand, and a reflection on mainstream social culture, particularly the current unsustainable economic development model with its negative impacts on communities and nature.

Our work has four themes: Transformative Learning, Building Community Resilience for Climate Change, Community Economy, and Culture and Community Building. We partner with various groups to build local networks, exploring paths to sustainable living together.

过去一年，我们在主题以下着力探索两个工作手法，协作建立人与社区以至于与大自然互相支持的关系。一是支持社区协作者和市民组织以创意手法连结社区，让公众在创意体验中，重新检视自己、发现社区、连结社区，看到可持续生活更多的可能。另外一个支持社工系统的多元学习，希望通过实习计划拓宽社工的生活体验，以更广阔的视野去辨识社区需要。

我们相信，可持续生活选择并不代表摒弃现有的一切，而是让新的价值融入在个人内心和社群关系的肌理中，互相滋养，互相巩固，并且成为新的驱动力，缔造生活思想、心态和行为上的改变。

In 2022–23, we explored two work approaches that seek to enhance a sense of interdependency among people, communities, and nature. The first supported local residents and groups to explore innovative ways of connecting communities. Participants have developed a better self-understanding, rediscovered their communities, rebuilt links, and identified possibilities for sustainable living. The second approach supported social workers with a range of learning opportunities. Through cross-sector placements, social workers have developed a broader, more holistic understanding of communities – they feel that their lives are enriched.

Living sustainably does not mean giving up everything! We believe it is a life practice that allows values to be rooted, nurtured, and grown in the inner self and in our community relationships. A beautiful, connecting force that changes our thinking, our actions, and our lives.





## 走一场内在探索之旅—— 以创意手法连结社区

## Innovative Community Connections – Journeys of Self-Discovery



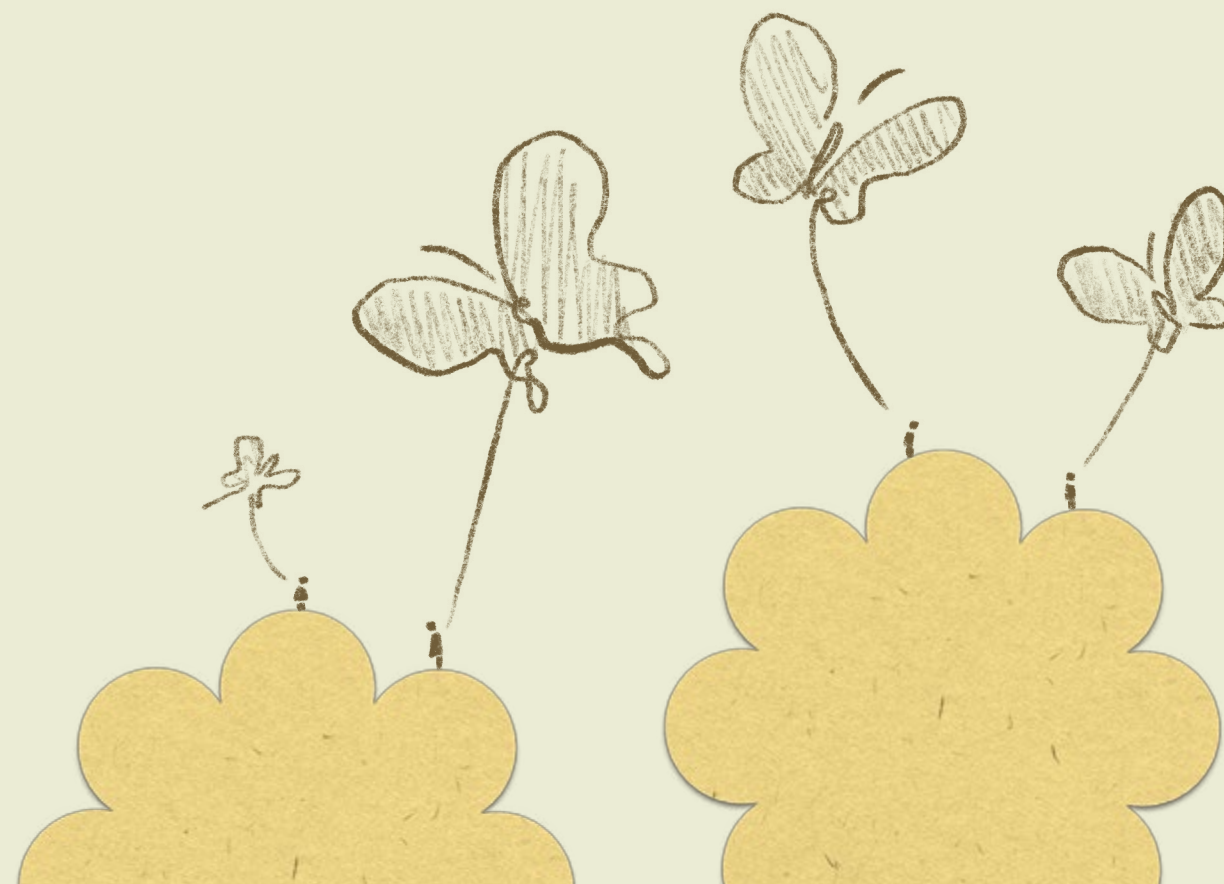
上天馈赠的礼物中，除了动、植物之外，还有人类独有且取之不竭的创造力，却常被我们忽略。

香港项目其中一个工作手法，正是与理念相近的社区协作者合作，藉由他们以别具创意的社区活动，引起市民的兴趣，让参与者在过程中，重新检视自己与社区及大自然环境的关系，进而反思主流发展下的另类选择，与同路人共同探索及实践可持续的生活。

我们留意到，近年坊间出现了不同专业界别组织及市民组织，以跨界和创新的手法连结社区居民。它们多从生活日常、居民兴趣和社区细节出发，发掘居民及地方故事，反应不俗。

Nature endows people with inexhaustible creativity, something that is often overlooked. Our Hong Kong Programme gives importance to this creativity. We build partnerships with like-minded community facilitators, exploring innovative approaches to arouse people to re-examine their relationship with each other, with their communities, and with nature. Together with community partners that share this vision, we build networks to pursue sustainable alternatives to mainstream development.

In recent years, many professional and citizens' groups have been building connections in communities through cross-sector and innovative approaches. Many of these initiatives celebrate nature in everyday life, ordinary people's interests, and characteristics of different Hong Kong communities. We are cherishing these rich stories of places and peoples.





这年度，我们与伙伴城市日记合作，以社区故事推动可持续发展，以跨学科的手法，包括叙事治疗、自然文学、新闻及城市规划的故事叙述等，结合“里山里海”（人与生态互动，永续经营森林土地，以及海域与海岸地区）的保育概念，支持沿海的社区组织成员，探索与身处社区的关系，并将这份体会连结到日常生活与文化。

考虑到社区持续受到疫情的困扰，我们另一个由建筑师组成的合作伙伴一口设计工作室，则以“植物”为媒介，在社区重新建立连结，舒缓社区居民在疫情和生活各种压力。一口设计工作室于上环及深水埗，招募社区成员及社区工作者成为“植物图书馆管理员”，并与小店合作，在店铺内摆设盆栽，把自然融入生活景观，带来愉悦感觉。

In 2022, we worked with Urban Diary to experiment with storytelling as a way of promoting nature conservation and sustainable living. Urban Diary was inspired by Satoyama (living by mountains) and Satoumi (living by the sea), ecological concepts from Japan that stress harmony with nature. The cross-disciplinary project employs various approaches, such as nature writing and personal storytelling or ‘narrative therapy’. In particular, residents of coastal areas explore their personal connections with their communities and then apply their self-discoveries into daily actions.

We are aware that Hong Kong continues to suffer from the stress brought on by the Covid pandemic. Our partner, the architecture-based multidisciplinary One Bite Design Studio (One Bite), uses plants as a refreshing way to reconnect and to help reduce stress. One Bite has recruited community group members and local residents

对城市发展有深刻思考的伙伴：社区文化关注，以社区文化艺术、搭建社区网络等方式营造社区，让青年人到小店实习，连结社区，同样启发我们探索不同的社区工作手法。

我们相信，建立社区韧性的核心，是关系和对理想社区的共同愿景，因此，本地居民及社区之间的连结尤为重要。这些探索以社区植物、沿海食物生产和文化艺术作为连结和沟通桥梁，既显浅易明，亦贴近市民生活。另一方面，这些接触社区的方法说明，社区工作者可以从生活、文化层面认识市民。这种生活视角有助大家整全地认识人和社区的不同面向，也启发了联系不同人与社区的可能。

as plant librarians, also inviting local shops to house potted plants. Bringing elements of nature into the community environment has brought a sense of joy and harmony for people of all ages.

Another partner, Community Cultural Concern (CCC), has focused on urban development. In our collaboration, CCC explored ways of community connections through cultural interventions, such as oral history and community arts. Young people were supported with placements in small local shops, collecting and documenting the community’s stories. Inspiring!

We believe that strong relationships and a common vision are integral to building community resilience. It is especially important to connect people to their locality. This can be through plants, coastal food production, or stories about local shops – whatever the means, it is best that it feels approachable or is already part of people’s daily life. Through these initiatives involving everyday culture, both community workers and residents alike can gain deeper understanding. These new lenses help us all develop a holistic view of a community and its people. It is always multifaceted, as are the possibilities that can unfold.





# 里山里海，共创美丽人间风景

## Reconnecting with Our Land and Sea



许多人都记得香港开埠时是个小渔村，后来发展成为国际金融中心。但一场疫情，让一度无法外游的市民重新发现，香港原来也有山有水有人情。可惜主流社会眼中一直只重视陆地，把海洋也视作潜在的土地资源，“填海”变得理所当然，海洋就成了经济发展下的牺牲品。

项目特色之一是引入“里山里海”（社会—生态—生产地景与海景的永续经营）的概念，启发参加者从渔民、水上人和海洋生态的视角看香港。“我住在西贡，经常看海；上完堂，启发了我用海的视角，回望陆地。”街坊自发组织贡想的成员 Kathy 说。

我们与伙伴城市日记合作开展的“行啦喂，上山下海寻宝去！”沿海社区组织能力建设计划，正是希望以创新的概念和社区工作手法，拓展本地社区组织者的视野、深度和触觉，并通过他们的工作，让社区居民更身体力行地关注生态，不再只考虑人的需要，也明白海洋是充满生命的地方。

“以往我不清楚自己与社区的关系，或者为何我会喜欢社区，住在香港为何会喜欢自己的家。听完里山里海就发现可以用这角度理解家乡、香港，深入了解为何自己身处的地方是背山面海；或者有山有水的时候，感受到自己与大自然的连结。这令我深入了解自身定位、香港是家乡的感情。”一名坪洲街坊说。

In the minds of many people, Hong Kong was once a small fishing village before it developed into a global financial centre. Mainstream society here has long relegated both our land and sea as resources to be exploited. Land reclamation is taken for granted under such a narrative, and the ocean sacrificed in the name of economic development. Yet, when the Covid pandemic struck Hong Kong and travel abroad became almost impossible, a shift happened. Locals became more aware and appreciative of the beautiful nature around them, also cherishing their immediate neighbourhoods.

PCD has been partnering with Urban Diary on the project ‘Let’s Go! You and I!’. The collaboration raises awareness on ocean ecology and supports capacity building for various community groups in coastal areas, including on various islands. Through exposure to innovative concepts and approaches, community group members feel that their perspectives are broadening and their sensitivity is heightening: they can go deeper into their work. Local residents also participate and benefit.

Let’s Go! You and I! has been guided by the Japanese concepts of Satoyama (living by mountains) and Satoumi (living by the sea) which are integral parts of the Social-Ecological Production Landscape and Seascape (SEPLS)

framework. Participants are encouraged to view Hong Kong from the perspectives of fisherfolk, boat dwellers, and of the ocean itself.

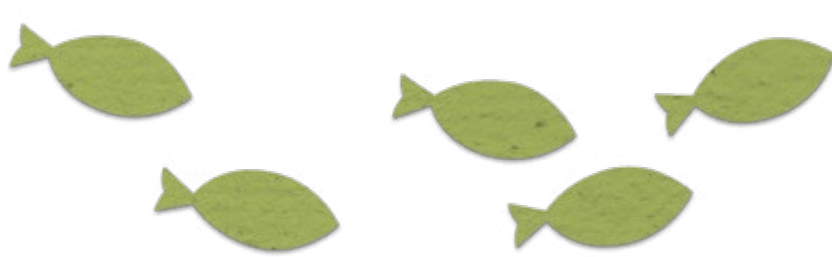
“I live in Sai Kung and watch the sea very often,” said Kathy, a member of the neighbourhood group, Vision of Sai Kung. “Through participating in the activities, I have become inspired to look at the land from the sea’s perspective.”

A participant from Peng Chau also shared reflections with us. “In the past, I was unclear about my relationship with the community, why I have such passion for my island, and why I like my home in Hong Kong. The Satoyama and Satoumi concepts have helped me realise that I can use these perspectives to consider my community. I am now more conscious of why my village was built to face the sea, and with a mountain at our back. I now sense a deeper connection with nature. I feel protected by the mountain and embraced by the sea. This further helps me to know my role and identity and recognise my affection for Hong Kong as my home.”

Let’s Go! You and I! also employs storytelling methods such as narrative therapy, oral history and nature writing for community work. Participants share stories from different perspectives, design community tours, and develop media work. They

参加者在观鸟生态游中，亲历自然，并认识西贡的自然环境。

Eco-tour in Sai Kung – Birdwatching is one way to experience nature and learn more about one’s environment.





此外，项目还引入很多与“说故事”有关且能应用于社区工作的方法，例如叙事治疗、口述历史、自然文学、从不同角度说故事、社区导赏和媒体工作等。

其中参加者津津乐道的，是课程开始前安排的叙事治疗。和临床心理学不同，叙事治疗没有辅导员和被辅导者之间的权力关系。“在小组聊天的过程中，旁人只是在聆听和提问，不带批判地容让对方把话说下去。而讲者在述说个人故事时，得以重新检视自己，发现一直被忽略了的内在。”城市日记策展人黎颖诗说，社区组织者为社区劳心劳力，却忘了关心自己。叙事治疗着重聆听，让参加者先安顿自己心灵再对外探索，能以更客观的态度看待社区及述说社区故事。

几节的叙事治疗活动起了团队建设的作用，来自不同组织的参加者成为朋友，也促成了

2022年4月两个沿海社区组织好老土（大屿山）和贡想（西贡），在西贡的餐厅合办别开生面的试食活动：“睇天食饭”（顺着自然四季转移而采用时令产品入馔），以本地食材为切入点，合力炮制出人情味与美味满分的社区晚餐。当中以食材连结人、社区和大自然，娓娓道出万物共生共荣的社区故事，让在座品尝佳肴的公众，以崭新角度感受香港的山与海。

“整个培训课程让我们看到与其他社区的关系……原来西贡渔民不是想找就找得到，要好多交涉和沟通；鱼类选择也有环保问题。”街坊自发组织好老土成员 Virginia 说。

当人与自然，以及身处的社区有了感情连结，生活变得不一样。这连结，在漂游的历史陈香中，也就成了一道更美丽的人间风景。



have particularly connected with the narrative therapy sessions, quite different from the typical counsellor-client power dynamics in clinical psychology. “In our group sessions,” said Chloe Lai, curator of Urban Diary, “everyone has the chance to tell their story. They learn to fully listen and ask questions without any judgement. As participants tell their personal stories without interruption, they will, at the same time, take a new look at themselves and discover what has long been neglected in their inner selves.”

Many community group members have been so devoted to their work that they tend to forget to take care of themselves. The deep listening of narrative therapy allows the workers to find peace in their hearts before taking any action. This peace enables them to be more objective as they look at themselves, their work, and their communities.

Narrative therapy can also be good team-building: members from different coastal community groups are now friends. In April 2022, Vision of

Sai Kung (in northeast Hong Kong) and Good Old Soil (on Lantau Island) prepared the amazing ‘Eat According to Nature’ community dinner at a Sai Kung restaurant, using only local ingredients. The delicious food and the homegrown care that came with it re-connected people, community and nature. The stories behind the food provided a special opportunity to experience Hong Kong’s mountains and waters in a new way.

Let’s Go! You and I! has made us aware of our relationships with other communities, said Virginia, a member of Good Old Soil. “It was not as easy as I thought it would be to make contact with fisherfolk from Sai Kung. It took a lot of communication and advance coordination. Also, choosing which type of fish to cook was a conscious environmental decision.”

As people begin to connect with their communities and with nature, their life may never be the same again. The connections produce beauty in people’s hearts.



讲者吴家文（图右）在其中一次共学环节中分享作为渔民的经历及渔民在香港的历史。

Co-learning session – Ng Ka Man (right) shares his experiences as a fisherman and talks about the history of fishing in Hong Kong.



# 让植物连结社区

## Plants Connect Communities



一口设计工作室共同创办人梅诗华，在思考如何具体落实可持续生活的概念时，决定到旧区走走，发现街道上的店铺内摆放了不少植物，灵机一触，想到以日常绿色生活为起点，“低门槛”地推动这件事，因而催生了“植物图书馆”计划。

2022年，社会仍然受疫情困扰，为舒缓社区居民的压力，一口设计工作室与我们合作，在上环和深水埗开展了为期一年的植物图书馆计划，招募了共22位社区成员及社区工作者成为植物图书馆管理员，通过社区植物地图工作坊和参与式共创工作坊，协助管理员认识地区小店、与设计师共创适合小店摆放的植物器物 and 家具；此外，又举办植物认养、流动植物诊

所、社区导赏及跨区交流等活动，让社区连结起来。

“很多人都喜欢种植物，只是不常提及。”梅诗华观察所得，植物爱好者常常通过手机分享植物，也乐意捐赠和认养植物，因此植物是连结社区的重要元素。“也许人们没有植物治疗的概念，以为植物死了就丢掉，但其实不少人都想把植物救活。”植物问诊这一活动环节因而深受参加者欢迎。植物，不单能让左邻右里打开话匣子，更可作为忙碌生活中的调剂，让大家心灵得到疗愈。

因着社区规划的不同，植物图书馆的使用和推广亦有异趣。“上环尤其是太平山街一带，散

Sarah Mui, co-founder of One Bite Design Studio, has long been thinking about how to put sustainable living into practice. She started by taking a walk in Hong Kong’s older districts and noticed that many local shops keep potted plants. It dawned on her that she could start promoting green living through this enjoyable low threshold activity. The idea of the Community Plant Library was born.

In 2022, Hong Kong society was still suffering from the stress of the Covid pandemic. Exploring ways of relieving this stress with One Bite, PCD supported the one-year Community Plant Library scheme in Sheung Wan and Sham Shui Po: 22 local residents and community workers were recruited there as plant librarians. The librarians participated in Community Plant Mapping Workshops and Co-create Engagement Workshops, getting to know local shops in the communities, and learning to work with designers who produced plant containers or furniture for the shops.

“Many people love plants, though they tend not to say that aloud,” Sarah observed. They do however openly share their joy, experience and knowledge on social media. They are also often eager to give plants away and to tend other people’s plants.

“People may not have thought about nursing dying plants before,” Sarah said. “Instead, they might have just thrown them away. Yet many people do want to rescue their plants if they can.” It is no wonder then that One Bite’s Roving Plant Clinic has been popular. They have also held Plant Adoption Days, community tree tours and cross-district meet-ups.

Different districts have different characteristics; adaptation is needed. “The Tai Ping Shan neighbourhood of Sheung Wan has a leisurely vibe – people seem willing to drop by to chat about and exchange plants. Sham Shui Po residents however do not tend to walk the streets. It is less likely that they will stop without a specific purpose. One Bite has relied on local community workers to introduce the plant library to their fellow locals,” Sarah said.

Another difference is that plant librarians in Sheung Wan are mostly adults, while in Sham Shui Po where the family is the participating unit, they tend to be children. “Many residents live in subdivided flats in Sham Shui Po. Living conditions are cramped. Kids are therefore encouraged to be outdoors tending plants rather than staying inside.” The child librarians in that neighbourhood have not only cultivated an interest in plants, but have made many friendships among themselves.

以社区地图作为导引，让大家认识社区，连结社区。

Using the community map as guides, participants learn more about and reconnect with their communities.





发休闲气息，人们比较愿意停下来谈植物、交换植物。而深水埗适宜步行的路段不多，居民通常有事要办才路过停下，所以需要社区组织协助动员，把街坊带来。”梅诗华说，在上环，植物图书馆的管理员主要是成人，在深水埗则加入了亲子元素，串连几个家庭，让小朋友担任管理员。“因为深水埗主要是劏房户，小孩子与其在家没事做，不如让他们到社区浇浇花。”渐渐地，小孩子不单培养了种植兴趣，彼此之间也建立了友谊。

植物图书馆另一引人入胜之处，是将植物和社区的小店、历史联系起来，例如在深水埗举办社区树木导赏活动，由工作坊导师带领大家认识区内树木和历史文化，还有小店植物背后的点滴故事。活动以植物视角观察社区，让人对身处社区有更深刻的了解和感情，也顿然明白，上环不是只有文武庙，正如深水埗也不是只有文青咖啡室一样。

植物图书馆也丰富了一口设计工作室对社区的认识。“上环原来有很多离地生长的植物，或许是外面飞来的种子掉落在高处的墙壁，就自然生成了。上环一些后巷也成了植物的遗弃地。”她忆述一次与植物图书馆管理员考察时，管理员对人们没有好好照顾植物感到伤心，于是心生一计，放置小贴士教导人们如何把植物种好。

看似是微小的行动，却逐渐带来改变。上环的一位植物图书馆管理员在活动结束后，移师深水埗继续支援。这位管理员自小热爱植物并拥有丰富的植物种植常识，这次获邀是以植物治疗师的身分，为植物诊症，他还带来多款植物给街坊认养。另外，也有社区小店愿意承接流动植物车的活动，开始联系一些人、开展一些事情。或者，这人与社区的连结，就如同植物的种子，散落了，浇灌了，正在慢慢生长。

The project also embraces local history. For example, during community tree tours, participants learned about the stories that come along with the neighbourhood trees. They also cherished the stories shared by local shopkeepers about the potted plants they keep. Participants come to observe the community they are visiting in a different, deeper light. This richer perspective reminds people that a place is multifaceted. Sheung Wan is not only about the historic Man Mo Temple, and Sham Shui Po offers more than chic cafés.

Sarah has come to see plants as powerful beings. They can both heal people’s hearts and enliven an entire city. They can facilitate conversations between neighbours and connect different communities.

She has seen that the Community Plant Library project has also enriched the One Bite team itself, particularly with their understanding of their home community of Sheung Wan. “We discover many plants here, growing above ground in various places. Perhaps seeds from faraway lodge into the cracks of high walls, sprouting there and growing

outward. We also find many abandoned plants in back alleys.” Sarah recalls a particular site visit with a librarian who responded so conscientiously when coming across plants not receiving good care. Gardening tips are now installed next to the pots in the alley!

Although some actions may seem insignificant, gradual changes do happen. After activities ended in Sheung Wan, one plant librarian from there shifted to Sham Shui Po to offer help. The librarian has had a passion for plants ever since childhood and has accumulated extensive knowledge and experience. He now serves as a voluntary clinician, diagnosing plants for locals. He also brings along different plant species for them to adopt. Another development is that some shops have taken up hosting the Roving Plant Clinics, so locals can continue to meet up, share, and generate more ideas for action.

Connections between people and communities are like seeds. They can be scattered around, and when nurtured, will gradually flourish.



满目的社区植物，让社区的人认识、喜爱自己的社区。

Community plants lead residents to see their neighbourhoods in a new, appreciative light.





# 支持社工系统的多元学习

## Supporting Social Workers with a Range of Learning Opportunities

在香港，社工在改善社区环境及提升居民生活质素上，贡献良多，但日趋复杂的社会问题、繁重的工作压力、时间及资源的限制，令专业助人者也疲惫不堪。如何让他们以信念持守初心，以新角度观照所服务的社区及人群，并与服务对象在追寻、探索 and 实现可持续生活的路上并肩同行，显得愈加重要。

社区伙伴一向关心社区的福祉，也重视对社区工作者的支持。我们在与社工接触时发现，社工对多元社区工作手法有更多学习需求，也期待同业间有更多交流，大家不再聚焦在社区的限制，而是重新发现社区的优势。可是，目前坊间提供给社工的学习资源，比较偏向集中在技能培训方面。

Social workers contribute tremendously to improving conditions in Hong Kong communities; they enhance the quality of life for a countless number of people. Yet, many find themselves burned out: they face increasingly complex societal problems and excessive workloads but the resources available to them tend to be limited. It has become imperative to support them, helping them sustain their commitment to the profession, reaffirm their values, and gain new perspectives for their practice. With support, they can be better equipped to overcome challenges in their pursuit of building more sustainable communities.

Community wellbeing is at the heart of PCD's work. We value social workers as key actors for positive change, and it has been observed that there is a need for a more diverse range of learning opportunities. Training tends to focus on skills and problem-solving, but social workers are eager to have more exchanges within their profession, and also appreciate rediscovering the strengths and assets of a community. Diversity in their learning can yield diverse possibilities in their work approaches.

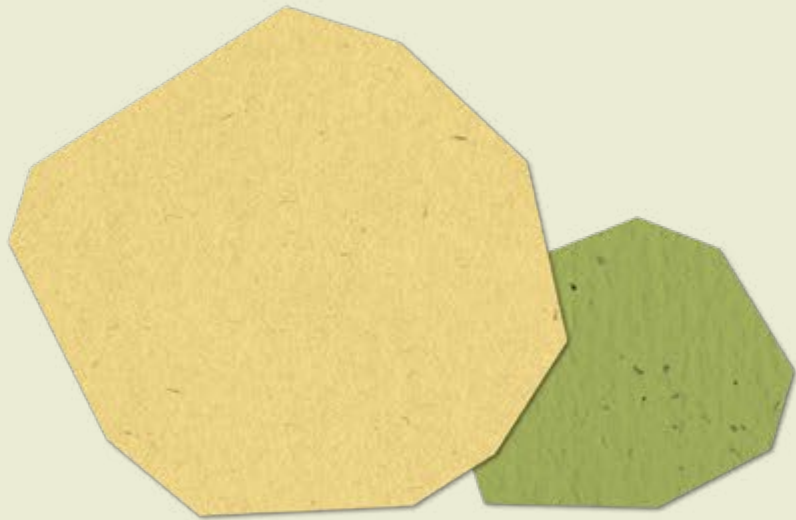


我们在2022年与香港社会服务联会合作，尝试扩展学习资源，推动支持社工系统的多元学习，希望参加者能在跨界学习过程中重新找到自身和社会议题之间的连接，并认识不同界别的资源人，寻找社会服务上共同协作的可能。项目的对象为社福机构的同事，通过学习“设计思维”的思考模式及社区聆听等技巧，尝试以同理心走进社区了解服务群体的需要及困难；并藉由与不同界别的持份者交流，发现服务的盲点，刺激参加者反思改进现有服务的可能。

我们看到，近年不少社福机构尝试越界创新，例如在回应贫穷、资源分布不均，以及特别群体饮食需要等议题时，会探索以食物为媒介的手法，包括剩食、食农教育、照护食（吞咽困难者的软餐）及食物银行等。香港社会服务联会在构思项目时，

Responding to these needs, we collaborated with Hong Kong Council of Social Service (HKCSS) in 2022 to expand the scope of learning resources, enabling social workers to learn in different, cross-sectoral settings. The experiences have allowed social workers to broaden their analysis, become more aware of actors in different sectors and of the blind spots of their own services, and to identify possibilities for synergy. Participants also learned about design thinking and community listening, which concentrate on empathy as understanding. In essence, they were stimulated to reflect on their work with a renewed sense of creativity.

We have seen many recent cross-sectoral efforts by community organisations, with several revolving around food: zero food waste, food/agricultural education, food banks, and food specially pureed for people living with dysphagia, a swallowing disorder. During the



就联系了食物与农业，访谈了三至四家关注食物议题的机构，如著重食农教育的生活书院，支持素食、低碳生活的 Green Monday，和推动本地农业发展的香港有机生活发展基金等，促进跨界的交流及扩大支援网络。

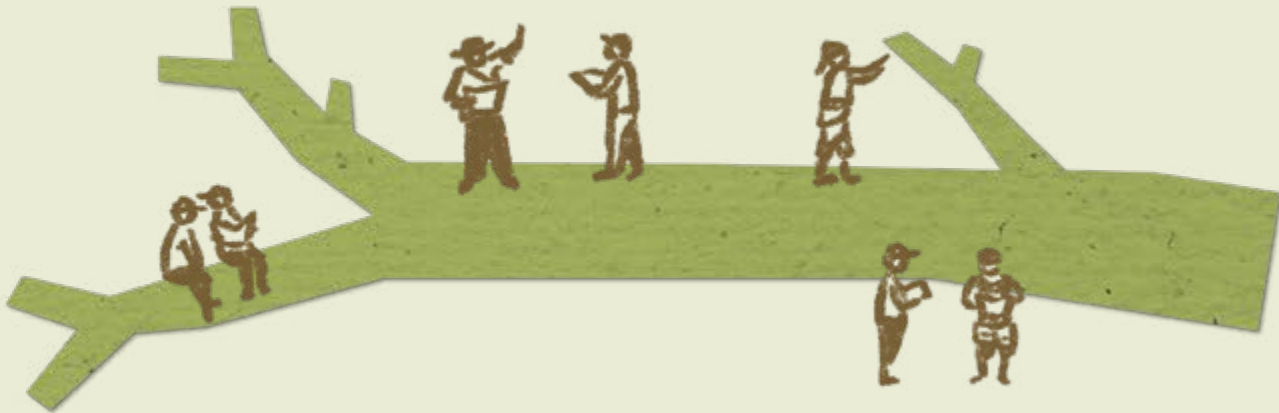
另外，香港社会服务联会与我们合办的培育计划，参与的社工有机会到不同领域的机构实习，而接待机构的导师向学员分享工作理念及工作上各种解难的方案。项目更鼓励社福机构同仁学以致用，将学习成果带回自身的机构实践，推动内部变革。

支持社工系统的多元学习为香港项目的新尝试，我们期望项目能够为社工和社区工作者注入新活力，以更广阔的视野和创意的方法，辨识、了解和回应社区的服务需求。

preparatory stage of our joint project, HKCSS identified food and agriculture as focal points. They made contact with several innovative groups, such as the School of Everyday Life on food education, Green Monday on promoting vegetarianism and low-carbon living, and Sustainable Ecological Ethical Development Foundation on local agriculture. The outreach by HKCSS has paved the way for effective exchanges and network building.

Overall, our cross-sector capacity-building collaboration provides opportunities for social workers to be exposed to and learn about different concepts and approaches to tackling social problems. Participants are encouraged to put the learning into practice, thus bringing innovation to their organisations.

We believe that supporting social workers will bring a new impetus to the profession – a special creativity, as they work on the identification, analysis and response to people’s needs.





# 从思维与手法到价值的创革

## Broadening the Way We Learn and Work: Values and Change



在实习后，何伟圻不时会组织无家者维修队，到乡郊协助有需要的长者修房子。

People experiencing homelessness volunteer to help maintain the homes of elderly people in the countryside.

何伟圻，担任基督教关怀无家者协会研究及发展督导。在长达十七年服务无家者的社工生涯中，他深深感受到无家者需要的是全人关怀。即使非政府组织动用了很多时间和人力物力，处理紧急支援、情绪辅导和福利转介，也只能回应服务对象的基本需要，而难有更长远的支援和协助其社交发展，让他们带着希望，继续走人生的下一里路。

“我们关注无家者在社区的情况，不能只在慈善和救助层面，而是需要有创新元素，相信协同效应来联系各界！我就是带着这个期望，在机构的支持下，参加了社会福利机构创革者培育计划。”何伟圻说。

创革者培育计划是与香港社会服务联会合作推行，旨在透过设计思维培训、影子实习计划和学员与接待机构的互相交流，让参加者有机会

Ho Wai Ki, an experienced social worker, works with the Christian Concern for the Homeless Association as their Research and Development Supervisor. His 17 years of service with homeless people has convinced him that only holistic care can meet the needs of this social group. Although non-governmental organisations have been mobilising substantial resources in areas such as emergency support, emotional counselling and welfare service referral, most of the support caters to basic immediate needs. Wai Ki believes that only with long-term support in place that takes care of social needs can homeless people regain hope for a new chapter in life.

“We care about the situation of homeless people,” he says, “but merely providing charity services or assistance is far from enough. We need innovation in our work. We need to trust in the synergy of efforts with different sectors. With this expectation and with the support of the organisation I work for, I joined the NGO Changemakers Incubation Scheme.”

The Scheme, a collaboration between PCD and Hong Kong Council of Social Service (HKCSS), has three components: training in design thinking, cross-sector placements, and exchanges with community organisations. The short-term aim

is to enable participating social workers to have the opportunity to learn, reflect, build networks, and co-create with various actors for a deeper understanding of various concepts and work approaches. In the long term, we hope to nurture innovative seeds within organisations that ultimately grow into benefits for society.

Wai Ki’s placement, during the Scheme’s annual theme of food and social inclusion, was with Sustainable Ecological Ethical Development Foundation (SEED). He knew little about farming at the start, saying, “I originally thought that the placement was about farming, talking with farmers, visiting farms and promoting organic farming... As time went on, I began to feel the experience in my heart. Knowing that we have to rely on nature’s care for farming, one feels humble and relaxed. When I connect with farmers and receive the selfless sharing of their harvests, I feel the sincerity of their care. When I witness the growth of crops planted by my own hands, happiness and a sense of satisfaction naturally arise in my heart. It is a pity that the grassroots in this city may never have an opportunity to experience farming, especially people whose abilities are not being recognised in the job market, including the unemployed.”



跨界了解其他机构的工作理念及工作手法，给予他们学习、反思、织网以及共创的机会，为社福机构培育内部创革的种子，为社会带来更大的效益。

因应该年度的主题“食物 × 社会共融”，何伟圻到了香港有机生活发展基金参与跨界实习。“我原先以为只是去认识一下种植、与农夫聊天，参观农场及推广有机耕种等。但自己就发现体验农耕的过程，对自己的内心也产生影响：当体会到种植是倚靠大自然的照顾，人也变得微小和轻松；当跟不同农夫联系、互相无私地分享农作物，我体会到那些真诚的关爱；当看到亲手耕种的农作物生长，心里不禁涌现一份喜悦和满足。但市区的基层人士，特别是在职场上能力没有被认同的，以及失业者，似乎是难有这些体会。”

因此，在实习结束后，何伟圻尝试延续这些联系。这一年来，他每月一次，每次带十名深水埗的无家者到前实习机构务农，并认识那里的义工，让无家者知道自己并不孤单。更重要的是，在交流过程中，无家者重新发现自己的价值。

何伟圻形容各有所长的无家者是“城市隐藏的社区资产”，他们组成维修义工、点心义工，到乡郊农田帮助有需要的长者。有些无家者更组成核心义工，有时间就自己直接到农田协助。

其中一名恒常参与活动的无家者，结果获香港有机生活发展基金聘为兼职人员，他十分雀跃。“这位朋友以前有酗酒习惯，现在改掉了，精神健康大有改善，工作上也受到称赞。今年底更会入住农田附近的过渡性房屋。”何伟圻尤其感谢如实习机构般的社区持份者，愿意承托和包容不同特点的街坊。

有多年前线服务经验的何指出，在社区，伙伴的连结很重要，而且网络协作的影响力，比单一机构提供服务和活动更大。虽然他本身对耕种一窍不通，但对人与人的联系有兴趣，创革者计划让他看到可以如何透过网络的搭建，延展对服务对象的全人关顾。“通常机构或人际之间的交流可以是很目的性的，但社区的连结却不是功能性，而是找到属于彼此的人情氛围。”或许，这正是他在工作领域中一股动力。



Connections with SEED continued after Wai Ki’s placement ended. Over the past year, Wai Ki has brought ten homeless people from Sham Shui Po to visit SEED every month. The participants have developed friendships with SEED volunteers that have made them feel they are not alone. Most importantly, they have rediscovered their self-worth through these interactions.

Wai Ki considers homeless people as “hidden assets” with a huge array of skills. Indeed, they have since formed themselves into volunteer groups, providing repair services, making dim sum for elderly people in Hong Kong’s more rural areas, and setting up a core team of volunteers to help at the farm in their free time.

Wai Ki values SEED for remaining committed to and accommodating of people of different backgrounds. Indeed, SEED has employed one

homeless participant who regularly joined activities. “This worker was once an alcoholic,” Wai Ki says, “and after he stopped drinking, his mental health greatly improved.” With a part-time job, he will soon move into transitional housing near the farm – a huge and encouraging life shift.

Connectivity is a key value: it is the driving force behind Wai Ki’s work. He particularly values community networks, knowing that the synergy created has much more potential than the services and activities offered by any single organisation. The placement experience has reaffirmed Wai Ki’s belief in holistic and humanistic care for homeless people. “Exchanges among organisations are very often goal-oriented. Yet a sense of connection within a community is another thing. It is not functional, rather it’s about cultivating the human touch that every person needs.”



何伟圻在空余时间常邀请家人和朋友去看看乡郊的面貌，与大自然连结。

In his spare time, Ho Wai Ki brings friends and family to experience the countryside as a way to connect with nature.



# 成为彼此的提灯人——与伙伴的监测与评估共学

## Co-Learning Monitoring and Evaluation: Giving Light to Each Other



在不同角落，都有人默默耕耘，希望让社会变得更美好，让人与人、人与自然更和谐共存。社区伙伴是其中一分子，我们跟社区里的有心人合作，尝试以不同方式，支持更多人实践可持续生活。这条变革的路很漫长，也没有人能肯定会如何具体发生，行动者在过程中很容易会感到自我怀疑和迷惘。这时候，监测与评估（M&E，即 Monitoring and Evaluation）就显得特别重要。

不少人一听到 M&E，都觉得冷冰冰，误解它是外来者找碴，或者是搜集证据证明自己达标的例行公事，又或者是请参加者填问卷“给赞”的门面工夫。但其实，如果用得其所，M&E 是行动者的好帮手，就像迷雾里的一盏

灯，为我们在改变的道路上提供指引，把路径照亮。

在2022年12月，我们与香港的合作伙伴，展开了 M&E 共学工作坊，邀请了来自超过12个本地团队、二十多位社区工作者，交流对 M&E 的经验和疑难。在工作坊期间，大家一起厘清对 M&E 的迷思，丰富彼此对 M&E 的理解。

什么是 M&E 呢？有一位参加工作坊的伙伴打了一个很有趣的比喻：“监测有助我们找方向与方法，就像行山时看地图或导航去了解我们走到哪里、正往何处。”那么评估又如何？有另一位参加者接着打了另一个比喻：“就

There are always people everywhere endeavouring to work for a better society, in which people are in harmony with each other and with nature. This is a vision PCD shares. We work with many like-minded people in various communities to explore different ways to support a wider practice of sustainable living. We accept that it is a long and uncertain road to social transformation, and that endurance is needed. No one can be very sure about how change will happen, and social actors understandably slip into self-doubt from time to time. We also believe that an environment of learning is useful and see Monitoring and Evaluation (M&E) as particularly important in helping us find direction.

People may have the impression that M&E is impersonal, that it lacks the human touch. Its purposes are seen as finding shortcomings, often by an external party, with routine data collected to prove that targets have been met. Participants typically have to fill out what feels like token questionnaires. As a matter of fact, when carried out thoughtfully, M&E can be a useful tool to help improve actions – like a torch that brings light to guide us along that uncertain path of change.

PCD organised an M&E workshop in December 2022 to learn – together with our partners –

the broader concepts and methodologies of doing M&E for change. More than 20 community workers from 12 partner teams in Hong Kong joined us. We shared experiences and raised questions about M&E, enriching our understanding and demystifying concepts.

What then is M&E? A participant made the analogy: “Monitoring is like using GPS on a hike. It helps us know our whereabouts and to find out where to go next.” What then is evaluation? Another participant offered: “It’s like coming to a certain point along a hike when we want to pause, look back at what we have seen, and take note of the present situation.”

Participants felt it was important to conduct M&E from the bottom-up, with meaningful participation and at an appropriate scale. They feel this approach brings a fuller understanding of the impacts of community work and enables participants to express their views – itself an empowering act. People are change agents. We can review our path, celebrate our efforts and growth, and then identify the next step. The M&E process helps build a unique body of knowledge belonging to the actors: they gain an awareness of their journey of social change.

协作者吴美玲正协作伙伴和同事交流监测与评估的经验。

PCD facilitator Freda Ng with partners and colleagues in an exchange of M&E experiences.



像我们走着走着，走到一个阶段，想要停一停、想一想，回头看看走过的风景，确认一下人与事的状态。”

在活动期间，参与的伙伴交流了不少由下而上、小而美、日常可为的项目监评点子。这样的 M&E，除了能让我们更立体地了解项目带来的影响，亦是一个充权的过程，让参与项目的人有机会表达观点，也能让推动改变的行动者回头看见自己走过的路，看见自己的努力与成长，找到下一步的方向。相信如果持续累积这些经验，会有助建立出一套独特的知识系统，让我们更了解改变如何发生。

有别于坊间强调关键绩效指标（KPI）、证明绩效的监评方式，我们所重视的 M&E，是为了社会改变与学习而为之，有助我们了解改变如何发生、并为未来的行动提供指引。例如我们很重视合作伙伴与街坊的亲身经验，

会以参与式的评估方式，收集各方声音，从不同持份者的角度认识项目带来了什么转变，转变之所以发生或者没有发生的原因、条件是什么，与伙伴一起探索让事情生根发芽的可能，找出未来着力的方向。

我们相信，改变是细水长流的，远远超于项目框框；而且改变是非线性、多变的，难以用太简化、直线的因果关系去判断成败。当然，M&E 也有问责的作用，但我们强调与合作伙伴、参与项目的街坊一起学习，以及彼此平等的关系。

推动可持续生活是一条漫长的路，没有终点，也不平坦；能为走在路上的人提供支持 与陪伴，一起找着力点、看见新的可能，让彼此更有力量走下去，是非常美好温暖的事情，也是我们所相信的项目监测与评估。



监测与评估的学习有助我们了解改变如何发生，并为未来的行动提供指引。

Co-learning on monitoring and evaluation – A way to understand how change happens, and to guide thinking on future action.

For PCD, facilitating learning for social change is the inherent nature of M&E – a contrast to measuring success with the more conventional use of Key Performance Indicators (KPI). In our learning and empowering approach, we give priority to learning from the experiences of partners and community members. We employ different tools to facilitate participation by various stakeholders for a fuller picture of the changes. We ask questions about what and how changes happen in a project, why or why not, and what conditions are in place. We see M&E as an opportunity to explore, with partners, how to make actions more sustainable and to identify directions for future endeavours.

We understand that sustainable change is incremental, extending beyond the timeframe and scope of a single project. Moreover, change is

non-linear and elusive. We therefore endeavour not to use over-simplified or linear, cause-and-effect models to gauge the success or failure of a project. It goes without saying that M&E has a function of accountability, yet for us, we always value co-learning and equal relationships with partners and stakeholders.

The path to sustainable living is long and meandering. Perhaps there is no single destination. If we can provide support to people on the same path, help enable the unfolding of more possibilities, and give impetus for people and groups to continue the journey, it is already a good course to pursue. This is also what we believe as the spirit of M&E.





项目一览

Project List

转化学习	Transformative Learning
社会福利机构创革者培育计划	Cultivating Social Service Workers as Change Agents in the Social Service Sector
探索草根及边缘妇女的变革型领导力	Developing Transformative Feminist Leadership Support Systems with Grassroots Women
“田边会社”——以艺术、农耕及口述历史培育青年社群及社区家庭与土地连结	‘Farmside Club’ with Youth and Families – Connecting with Nature through Art, Farming, and Oral History
五天“深度生态学”工作坊	Five-day Deep Ecology Workshop
慷大自然之慨——建立和谐亲子关系工作坊	‘Generous Nature’ – Workshops to Build Harmonious Parent-Child Relationships
香港伙伴大自然疗愈力量培训	‘Healing Powers of Nature’ – Workshop with Hong Kong Partners
非暴力正念沟通学习	Mindful Communication Learning and Facilitator Network Development
通过身体缔造和平——体现共通人性的转化旅程	‘The Peacemaking Body’ – a Transformative Journey to Common Humanity
《简朴的美学——好生活的艺术》出版及后续交流活动	Publication of the Chinese Translation of <i>Elegant Simplicity – The Art of Living Well</i> and Affiliated Activities
专业助人者学习计划	‘Self-Care in Nature’ – Training with Helping Professionals
“坚定的温柔”性别视角深化计划——滋养妇女及能力建设	‘Tenderness with Unwavering Resolve’ – Women’s Wellbeing and Capacity Building through Gender Analysis Scheme

应对气候变化的社区韧性	Building Community Resilience for Climate Change
搭建葵涌社区能源行动网络	Community Action for Low-Carbon Living with Low-Income Residents of Kwai Chung
社区植物图书馆	Community Plant Library
支持南涌生态社区建设网络	Ecological Community and Network Building in Nam Chung
“行啦喂，上山下海寻宝去！”沿海社区组织能力建设	‘Let’s Go! You and I!’ – Capacity Building with Community Groups from Coastal Areas
机构性支持杂志《青芽儿》	Organisational Support for <i>Spring Sprout</i> Magazine
《日本转型城镇：一场连结个人与世界的社区实验》出版及交流	Publication of the Chinese translation of <i>If We Change, the Community Changes. If the Community Changes, the World Changes – the Story of Transition in Japan</i> and Affiliated Activities
“应对气候变化民间自发计划”研究计划与伙伴学习	Research on ‘Citizen-Led Groups and Community Organisations’ Responses to Climate Change’ and Partners’ Learning on Climate Change
支持天水围永续社区的学习与实践	Sustainable Community Learning and Practice in Tin Shui Wai

社区经济	Community Economy
天水围基层妇女社区经济及可持续社区发展	Community Economy and Sustainable Community Development with Grassroots Women in Tin Shui Wai
青年另类职志探索及实践支援计划	Vocational Support with Youth on Creative Industry Careers

文化和社区建设	Culture and Community Building
少数族裔妇女自发互助初探	Exploration of Self-Initiated and Mutual Support Practice with Ethnic Minority Women
屯门社区生活文化连结	‘Real Living Together’ – Building Community Culture in Tuen Mun
“落铺生根”：土瓜湾社区营造计划	‘Spreading Roots by Connecting Local Stores’ – Community Building in To Kwa Wan Community
“华富生活馆”：重建下的社区营造	‘Wah Fu Living House’ – Community Building Sparked by the Redevelopment of the Old Public Housing Estate

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青芽儿永续教学中心	The Green Sprout Education Centre for Sustainability
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