

# 社區伙伴

## Partnerships for Community Development



年報 Annual Report 2022-2023



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# 序言

## Foreword

2023年的春天是世界從世紀疫情的沉寂過渡到重新連結的時候，我們經歷的復常也伴隨著人們對過去三年生活經驗的反思，多了一種對不可預知的將來的理解，對探問生命本質和意義也多了一份勇氣。

隨著環境變化與極端天氣現象更頻繁的發生在生活中，我們也意識到個體以至人類的福祉與地球生命的健康息息相關。當下發展的巨輪高速向前，許多社區經歷了環境破壞延伸至生活的巨變，體會到依舊生活在熟悉的家鄉，但卻不能再有自信去定位熟悉的事物，對自己生活的地方失去解讀過去進而想像未來的能力，這種無力感與憂困就是「在鄉之愁」\*。這種鄉痛之症伴隨著對「逝去故鄉」的緬懷和生活選擇的困惑，在城鎮化的步伐下，已經弄不清楚自己生活在城市抑或是鄉下，鄉村的格局也發生了翻天覆地的變化。政府間氣候變化專門委員會在第六次評估報告《氣候變化2022：影響、適應和脆弱性》中，也提到這種在鄉之愁正威脅著生境破壞的社區，與自然的疏離同時為人們的精神幸福感帶來負面體驗。而伴隨著珍貴生境的破壞，傳統文化及習俗亦面臨瓦解的危機，這在民族地區尤其具挑戰。

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\* 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.

不過，危機也帶來意識覺醒的機遇。過去一年，我們在內地有幸繼續與社區同行。在西雙版納的哈尼族阿卡人守護著村寨的樹林；在雲南的山地未來會議，科學家與農民對話前沿的科學研究如何向傳統智慧學習；新一代的鄉村社工結伴共學，重新找回自己和鄉土的連結，貢獻家鄉。在香港，我們和伙伴支持社區居民通過敘事、自然文學、種植和社區調研，和自己生活的社區發展更深的關係。我們也相信，發現社區潛能和行動，需要更多市民及跨界的協同行動，支持專業社區組織者打破行動的邊界，拓展想像，是至關重要。

2024年，社區伙伴團隊會為下一個五年工作規劃（2025–2030）做準備。我們希望打破熟悉的框條和工作方法，整合從社區及伙伴學習到的各種想法和洞見，更靈活及聚焦去回應生態和社區議題，積極探索以生態為中心及助力人們轉化的工作。期待你繼續與我們同行。

鄧文嫦  
社區伙伴 總幹事

\*原文為 'Solastalgia'，由澳洲格倫·阿爾布雷希特 (Glenn Albrecht) 教授在2005年組合拉丁文 solacium (慰藉) 和希臘文 algia (痛苦) 所創，意思是居住地的生態環境受到危害或發生改變而引起憂傷。引發點是他在澳洲任教時，看到當地民眾因為開採煤礦及發電站所帶來的環境污染感到憂心。近年來，氣候變化為全球所關注，「在鄉之愁」的議題也愈益受到重視。

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

\*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.

# 社區伙伴簡介

## About Partnerships for Community Development

社區伙伴是一家在中國內地與香港工作的社區發展機構，2001年5月由嘉道理基金會創辦及資助（經由麥哥利夫人所管轄的基金部分）。嘉道理基金會成立於1970年，創辦人賀理士·嘉道理爵士一直秉持「助人自助」的信念。社區伙伴於香港註冊，為香港特別行政區《稅務條例》第88條下獲豁免繳稅的慈善機構。2017年8月，社區伙伴以環境保護部（現生態環境部）為業務主管單位，在北京市公安局登記，成立北京代表處。

社區伙伴沒有任何宗教或政治背景，致力與社區一起探求人與人、人與大自然的和諧共存之道，學習和實踐有尊嚴並可持續的生活。社區伙伴通過文化反思、培育社區協作者、搭建網絡與平台等工作手法，激發社區內在動力，促進人和社區對可持續生活的理解，踐行可持續生活。於中國內地，社區伙伴與合作伙伴在生物多樣性保護、生態農耕、自然教育、環境保護與污染防治等領域開展合作。而香港項目則主要以轉化學習、應對氣候變化的社區韌性、社區經濟，以及文化與社區建設四個核心議題而展開。同時，社區伙伴也會連結海外可持續生活的網絡，相互學習及協同。

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.

## 我們的願景

人與人、人與大自然和諧共處。

## Our Vision

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

## 我們的使命

社區伙伴與社區和相關人群一起努力，恢復人們內心與大自然的連結，探索實現可持續生活的道路和方法。

## Our Mission

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

## 探索可持續生活

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

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

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

## Sustainable Living

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

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

我們與草根社區和社群建立伙伴關係，使社區變得有韌性，共同探尋和實踐可持續生活的道路。

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



### 協作文化反思

#### Facilitating Cultural Reflection



依托文化視角反思主流發展的不可持續性，肯定社區傳統文化的價值，以重建人們與自然的連結。

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，我們協作居民思考自身不只有消費者角色，也可以是滿足生活所需的生產者，和主動選擇可持續勞動或消費方式的生活者。我們也反思城鄉的二元分割，並通過挖掘農耕多元價值，重建城鄉互動。我們與農村社區一同梳理傳統文化的價值，陪伴社區透過適當的傳承與創新，回應主流發展所帶來的挑戰，找到屬於自己的道路。

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.

### 培育社區協作者

#### Nurturing Community Facilitators



社區協作者是推動改變的關鍵力量。社區協作者能為草根社區和社群的能力培養作出貢獻，讓人們透過集體的力量帶來改變。

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.

通過對話、長期陪伴、經驗交流等方式，我們支持社區協作者懷著社區文化和更廣大的社會生態視角，尋找本地適宜的方法，解決他們所關心的事情。

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.

### 建立內在力量

#### Building Inner Strength



內在的力量源自內心與大自然的連結，它能使個人和社區的動力得以持續，努力不懈地實踐可持續生活。

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.

社區伙伴與社區內外的協作者合作，幫助人們領悟大自然的智慧，順應自然之道，在萬物中重新找到自己的位置。這種自我覺醒和內心平和，將成為社區協作者的內源動力，持續為社會帶來積極改變。

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.

### 搭建網絡

#### Network Building



增強及堅定草根社區和社群的力量，推動可持續生活，以建立更廣泛的社會參與基礎。

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

我們適時推動不同層次、議題、群體網絡的交流，一方面能帶來思路的碰撞，另一方面也讓社區協作者看到即使行動和議題有異，背後對可持續生活的關注並無二致。這讓原來的網絡有更多成長空間——社區協作者將發現更多同路人、更多合作的空間，和更多相互學習和支持的可能。

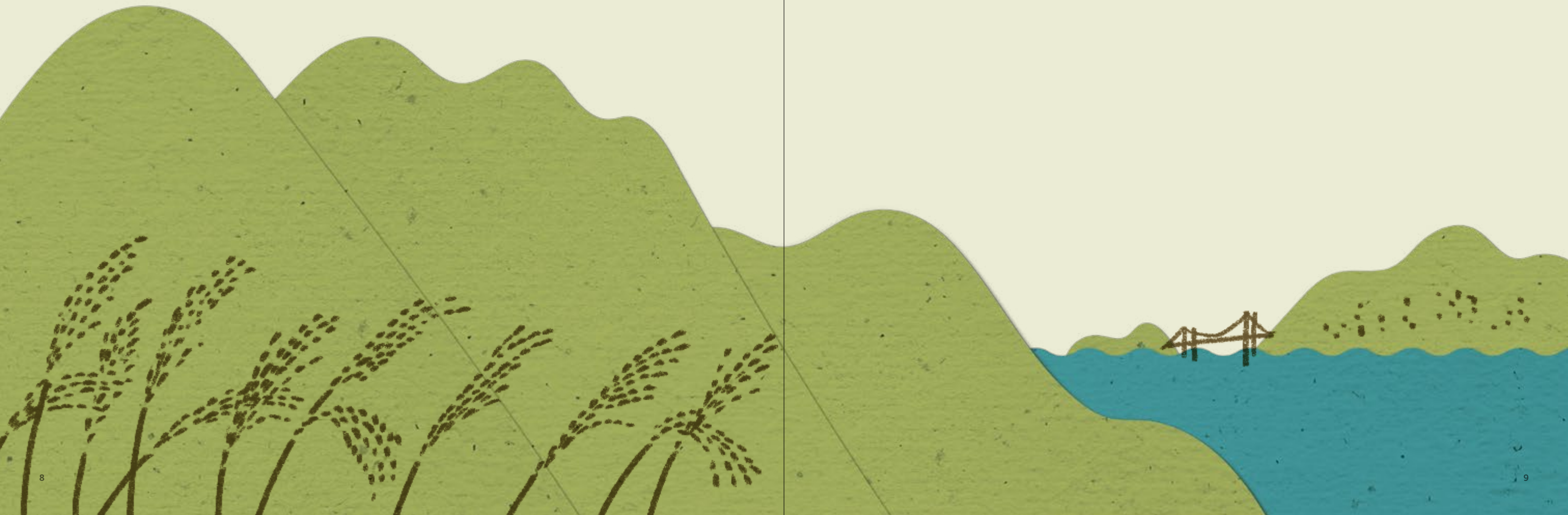
By cross-pollinating networks of different levels, issues and groups, we encourage mutual stimulation of ideas. Community facilitators would be able to see that despite differences in actions and issues, the ideal of sustainable living is shared across networks. Such realisation brings about more possibilities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

## 香港項目

# Hong Kong Programme

在都市急速發展下，人際關係日見疏離，人與社區亦漸行漸遠。人們在主流經濟模式中為獲取最大利潤，對天然資源予取予求，令生態系統受到破壞。然而，近年公共衛生危機的爆發敲響了警號，人們開始明白到，人與大自然需要和諧共處，人與社群需要互相依存，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.



社區伙伴自2020年開展香港項目，致力協作人們關注生態的現況，並且反思主流文化特別是經濟發展對大自然和社區的影響。我們以四個主題為工作範疇：轉化學習、應對氣候變化的社區韌性、社區經濟、文化和社區建設，與不同背景的團體和社群建立伙伴關係，通過擴大合作網絡、多元的在地實踐，共同探尋可持續生活的道路，支持社區增強韌性，以應對日常生活中隨時出現的衝擊。

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.

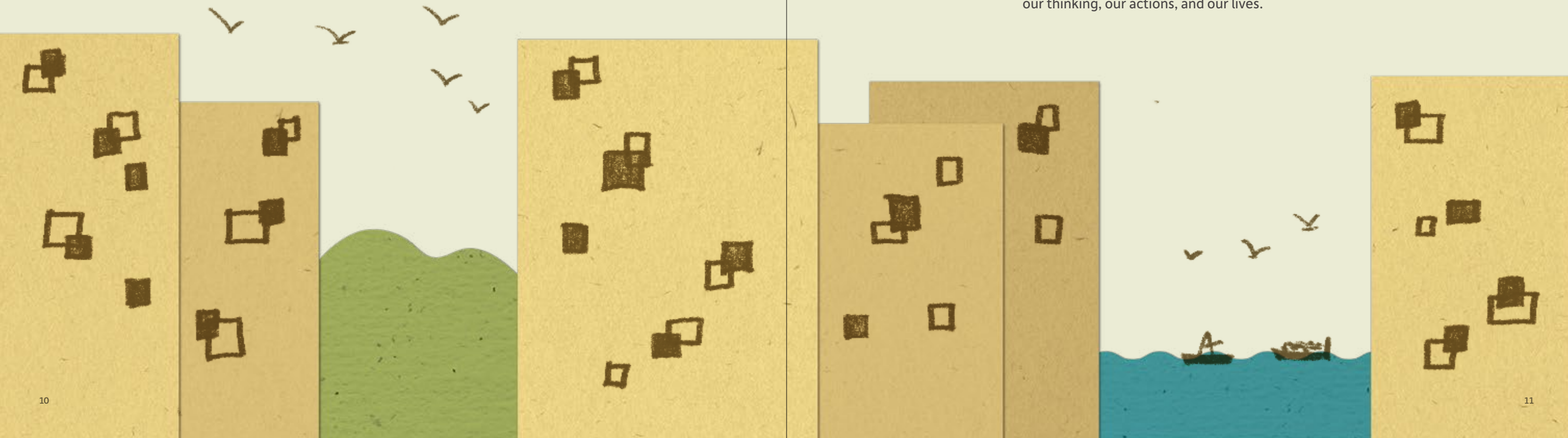
Our work has four themes: Transformative Learning, Building Community Resilience for Climate Change, Community Economy, and Culture and Community Building. We partner with various groups to build local networks, exploring paths to sustainable living together.

過去一年，我們在主題以下著力探索兩個工作手法，協作建立人與社區以至於與大自然互相支持的關係。一是支持社區協作者和市民組織以創意手法連結社區，讓公眾在創意體驗中，重新檢視自己、發現社區、連結社區，看到可持續生活更多的可能。另外一個是支持社工系統的多元學習，希望通過實習計劃拓寬社工的生活體驗，以更廣遼的視野去辨識社區需要。

我們相信，可持續生活選擇並不代表摒棄現有的一切，而是讓新的價值融入在個人內心和社群關係的肌理中，互相滋養，互相鞏固，並且成為新的驅動力，締造生活思想、心態和行為上的改變。

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.



# 走一場內在探索之旅—— 以創意手法連結社區

## Innovative Community Connections – Journeys of Self-Discovery



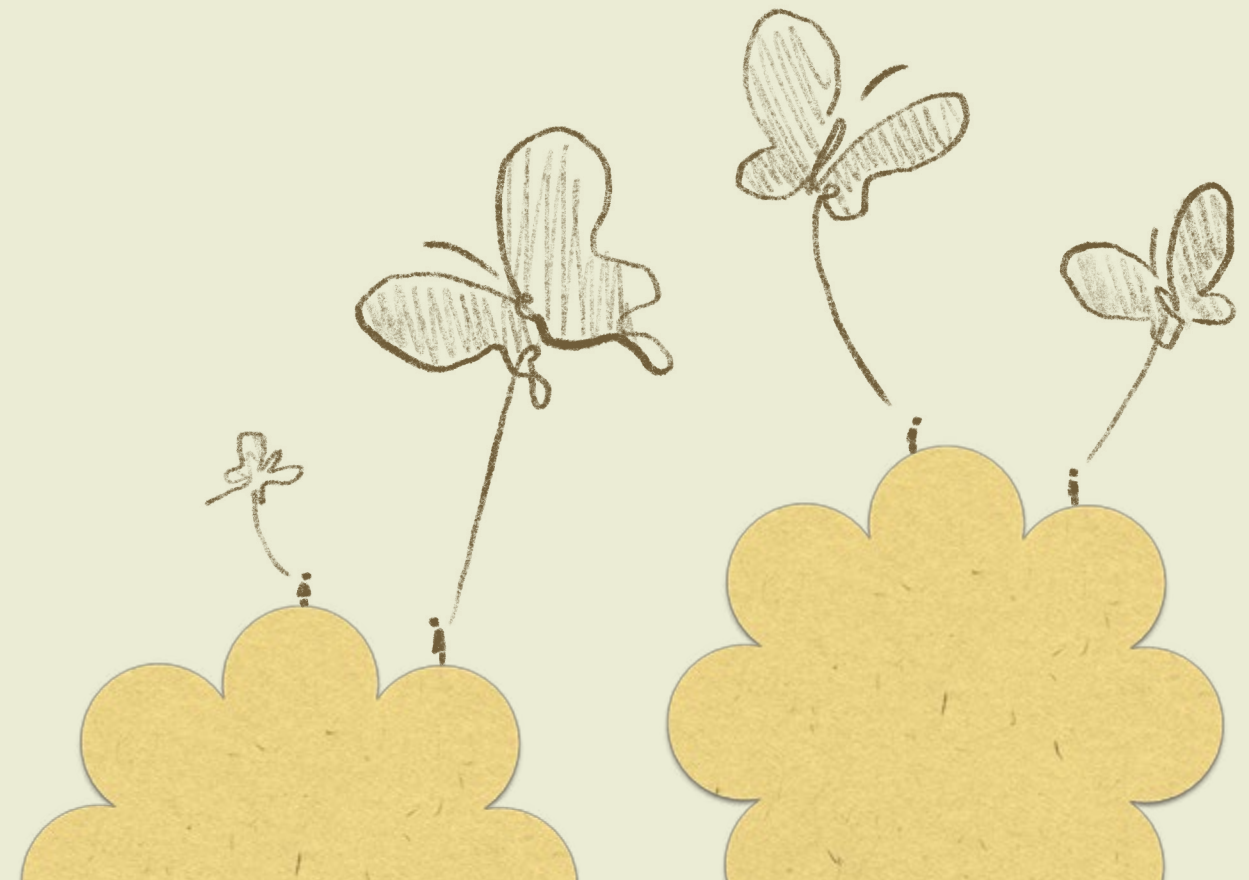
上天饋贈的禮物中，除了動、植物之外，還有人類獨有且取之不竭的創造力，卻常被我們忽略。

香港項目其中一個工作手法，正是與理念相近的社區協作者合作，藉由他們以別具創意的社區活動，引起市民的興趣，讓參與者在過程中，重新檢視自己與社區及大自然環境的關係，進而反思主流發展下的另類選擇，與同路人共同探索及實踐可持續的生活。

我們留意到，近年坊間出現了不同專業界別組織及市民組織，以跨界和創新的手法連結社區居民。它們多從生活日常、居民興趣和社區細節出發，發掘居民及地方故事，反應不俗。

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.







這年度，我們與伙伴城市日記合作，以社區故事推動可持續發展，以跨學科的手法，包括敘事治療、自然文學、新聞及城市規劃的故事敘述等，結合「里山里海」（人與生態互動，永續經營森林土地，以及海域與海岸地區）的保育概念，支持沿海的社區組織成員，探索與身處社區的關係，並將這份體會連結到日常生活與文化。

考慮到社區持續受到疫情的困擾，我們另一個由建築師組成的合作伙伴一口設計工作室，則以「植物」為媒介，在社區重新建立連結，舒緩社區居民在疫情和生活各種壓力。一口設計工作室於上環及深水埗，招募社區成員及社區工作者成為「植物圖書館管理員」，並與小店合作，在店舖內擺設盆栽，把自然融入生活景觀，帶來愉悅感覺。

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

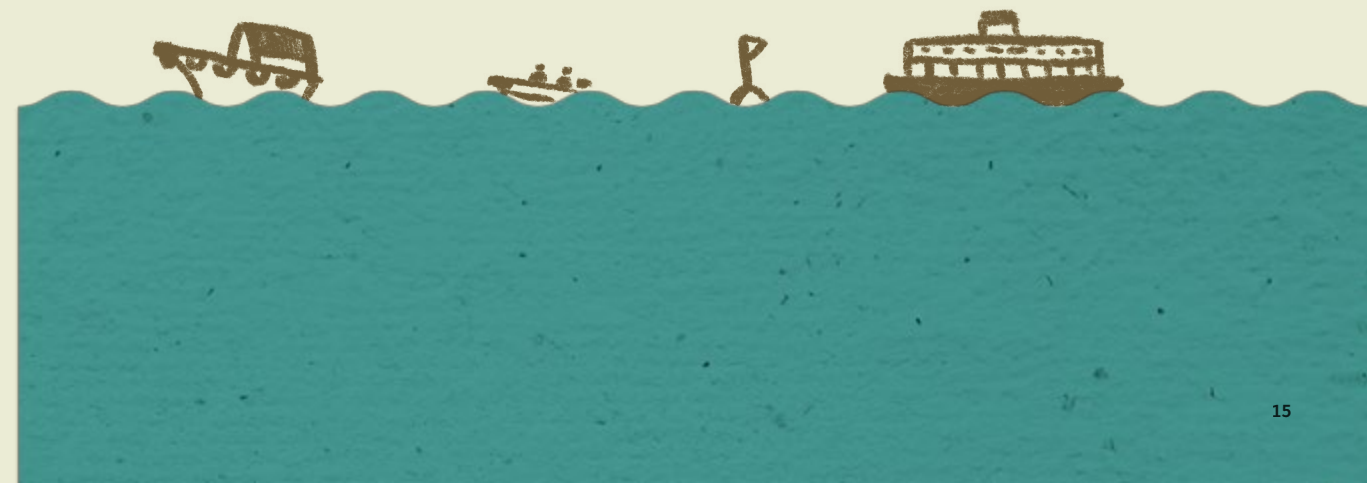
對城市發展有深刻思考的伙伴：社區文化關注，以社區文化藝術、搭建社區網絡等方式營造社區，讓青年人到小店實習，連結社區，同樣啟發我們探索不同的社區工作手法。

我們相信，建立社區韌性的核心，是關係和對理想社區的共同願景，因此，本地居民及社區之間的連結尤為重要。這些探索以社區植物、沿海食物生產和文化藝術作為連結和溝通橋樑，既顯淺易明，亦貼近市民生活。另一方面，這些接觸社區的方法說明，社區工作者可以從生活、文化層面認識市民。這種生活視角有助大家整全地認識人和社區的不同面向，也啟發了聯繫不同人與社區的可能。

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，共創美麗人間風景

### Reconnecting with Our Land and Sea



許多人都記得香港開埠時是個小漁村，後來發展成為國際金融中心。但一場疫情，讓一度無法外遊的市民重新發現，香港原來也有山有水有人情。可惜主流社會眼中一直只重視陸地，把海洋也視作潛在的土地資源，「填海」變得理所當然，海洋就成了經濟發展下的犧牲品。

我們與伙伴城市日記合作開展的「行啦喂，上山下海尋寶去！」沿海社區組織能力建設計劃，正是希望以創新的概念和社區工作手法，拓展本地社區組織者的視野、深度和觸覺，並通過他們的工作，讓社區居民更身體力行地關注生態，不再只考慮人的需要，也明白海洋是充滿生命的地方。

項目特色之一是引入「里山里海」（社會—生態—生產地景與海景的永續經營）的概念，啟發參加者從漁民、水上人和海洋生態的視角看香港。「我住在西貢，經常看海；上完堂，啟發了我用海的視角，回望陸地。」街坊自發組織貢想的成員 Kathy 說。

「以往我不清楚自己與社區的關係，或者為何我會喜歡社區，住在香港為何會喜歡自己的家。聽完里山里海就發現可以用這角度理解家鄉、香港，深入了解為何自己身處的地方是背山面海；或者有山有水的時候，感受到自己與大自然的連結。這令我深入了解自身定位、香港是家鄉的感情。」一名坪洲街坊說。

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.

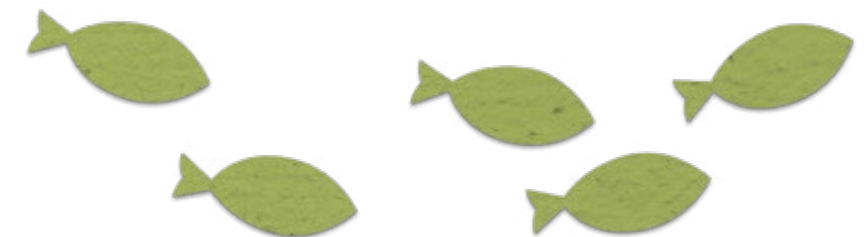
"I live in Sai Kung and watch the sea very often," said Kathy, a member of the neighbourhood group, Vision of Sai Kung. "Through participating in the activities, I have become inspired to look at the land from the sea's perspective."

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

參加者在觀鳥生態遊中，親歷自然，並認識西貢的自然環境。

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



此外，項目還引入很多與「說故事」有關且能應用於社區工作的方法，例如敘事治療、口述歷史、自然文學、從不同角度說故事、社區導賞和媒體工作等。

其中參加者津津樂道的，是課程開始前安排的敘事治療。和臨牀心理學不同，敘事治療沒有輔導員和被輔導者之間的權力關係。「在小組聊天的過程中，旁人只是在聆聽和提問，不帶批判地容讓對方把話說下去。而講者在述說個人故事時，得以重新檢視自己，發現一直被忽略了內在。」城市日記策展人黎穎詩說，社區組織者為社區勞心勞力，卻忘了關心自己。敘事治療著重聆聽，讓參加者先安頓自己心靈再對外探索，能以更客觀的態度看待社區及述說社區故事。

幾節的敘事治療活動起了團隊建設的作用，來自不同組織的參加者成為朋友，也促成了

2022年4月兩個沿海社區組織好老土（大嶼山）和貢想（西貢），在西貢的餐廳合辦別開生面的試食活動：「睇天食飯」（順著自然四季轉移而採用時令產品入饌），以本地食材為切入點，合力炮製出人情味與美味滿分的社區晚餐。當中以食材連結人、社區和大自然，娓娓道出萬物共生共榮的社區故事，讓在座品嚐佳餚的公眾，以嶄新角度感受香港的山與海。

「整個培訓課程讓我們看到與其他社區的關係……原來西貢漁民不是想找就找得到，要好多交涉和溝通；魚類選擇也有環保問題。」街坊自發組織好老土成員 Virginia 說。

當人與自然，以及身處的社區有了感情連結，生活變得不一樣。這連結，在漂遊的歷史陳香中，也就成了一道更美麗的人間風景。



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.



講者吳家文（圖右）在其中一次共學環節中分享作為漁民的經歷及漁民在香港的歷史。

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

## 讓植物連結社區

### Plants Connect Communities



一口設計工作室共同創辦人梅詩華，在思考如何具體落實可持續生活的概念時，決定到舊區走走，發現街道上的店舖內擺放了許多植物，靈機一觸，想到以日常綠色生活為起點，「低門檻」地推動這件事，因而催生了「植物圖書館」計劃。

2022年，社會仍然受疫情困擾，為舒緩社區居民的壓力，一口設計工作室與我們合作，在上環和深水埗開展了為期一年的植物圖書館計劃，招募了共22位社區成員及社區工作者成為植物圖書館管理員，通過社區植物地圖工作坊和參與式共創工作坊，協助管理員認識地區小店、與設計師共創適合小店擺放的植物器物和家具；此外，又舉辦植物認養、流動植物診

所、社區導賞及跨區交流等活動，讓社區連結起來。

「很多人都喜歡種植物，只是不常提及。」梅詩華觀察所得，植物愛好者常常通過手機分享植物，也樂意捐贈和認養植物，因此植物是連結社區的重要元素。「也許人們沒有植物治療的概念，以為植物死了就丟掉，但其實不少人都想把植物救活。」植物問診這一活動環節因而深受參加者歡迎。植物，不單能讓左鄰右里打開話匣子，更可作為忙碌生活中的調劑，讓大家心靈得到療癒。

因著社區規劃的不同，植物圖書館的使用和推廣亦有異趣。「上環尤其是太平山街一帶，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.

以社區地圖作為導引，讓大家認識社區，連結社區。

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



發休閒氣息，人們比較願意停下來談植物、交換植物。而深水埗適宜步行的路段不多，居民通常有事要辦才路過停下，所以需要社區組織協助動員，把街坊帶來。」梅詩華說，在上環，植物圖書館的管理員主要是成人，在深水埗則加入了親子元素，串連幾個家庭，讓小朋友擔任管理員。「因為深水埗主要是劏房戶，小孩子與其在家沒事做，不如讓他們到社區澆澆花。」漸漸地，小孩子不單培養了種植興趣，彼此之間也建立了友誼。

植物圖書館另一引人入勝之處，是將植物和社區的小店、歷史聯繫起來，例如在深水埗舉辦社區樹木導賞活動，由工作坊導師帶領大家認識區內樹木和歷史文化，還有小店植物背後的點滴故事。活動以植物視角觀察社區，讓人對身處社區有更深刻的了解和感情，也頓然明白，上環不是只有文武廟，正如深水埗也不是只有文青咖啡室一樣。

植物圖書館也豐富了一口設計工作室對社區的認識。「上環原來有很多離地生長的植物，或許是外面飛來的種子掉落在高處的牆壁，就自然生成了。上環一些後巷也成了植物的遺棄地。」她憶述一次與植物圖書館管理員考察時，管理員對人們沒有好好照顧植物感到傷心，於是心生一計，放置小貼士教導人們如何把植物種好。

看似是微小的行動，卻逐漸帶來改變。上環的一位植物圖書館管理員在活動結束後，移師深水埗繼續支援。這位管理員自小熱愛植物並擁有豐富的植物種植常識，這次獲邀是以植物治療師的身分，為植物診症，他還帶來多款植物給街坊認養。另外，也有社區小店願意承接流動植物車的活動，開始聯繫一些人、開展一些事情。或者，這人與社區的連結，就如同植物的種子，散落了，澆灌了，正在慢慢生長。



滿目的社區植物，讓社區的人認識、喜愛自己的社區。

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

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.



# 支持社工系統的多元學習

## Supporting Social Workers with a Range of Learning Opportunities

在香港，社工在改善社區環境及提升居民生活質素上，貢獻良多，但日趨複雜的社會問題、繁重的工作壓力、時間及資源的限制，令專業助人者也疲憊不堪。如何讓他們以信念持守初心，以新角度觀照所服務的社區及人群，並與服務對象在追尋、探索和實現可持續生活的路上並肩同行，顯得愈加重要。

社區伙伴一向關心社區的福祉，也重視對社區工作者的支持。我們在與社工接觸時發現，社工對多元社區工作手法有更多學習需求，也期待同業間有更多交流，大家不再聚焦在社區的限制，而是重新發現社區的優勢。可是，目前坊間提供給社工的學習資源，比較偏向集中在技能培訓方面。

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.



我們在2022年與香港社會服務聯會合作，嘗試擴展學習資源，推動支持社工系統的多元學習，希望參加者能在跨界學習過程中重新找到自身和社會議題之間的連接，並認識不同界別的資源人，尋找社會服務上共同協作的可能。項目的對象為社福機構的同事，通過學習「設計思維」的思考模式及社區聆聽等技巧，嘗試以同理心走進社區了解服務群體的需要及困難；並藉由與不同界別的持份者交流，發現服務的盲點，刺激參加者反思改進現有服務的可能。

我們看到，近年不少社福機構嘗試越界創新，例如在回應貧窮、資源分布不均，以及特別群體飲食需要等議題時，會探索以食物為媒介的手法，包括剩食、食農教育、照護食（吞嚥困難者的軟餐）及食物銀行等。香港社會服務聯會在構思項目時，

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



就聯繫了食物與農業，訪談了三至四家關注食物議題的機構，如著重食農教育的生活書院，支持素食、低碳生活的Green Monday，和推動本地農業發展的香港有機生活發展基金等，促進跨界的交流及擴大支援網絡。

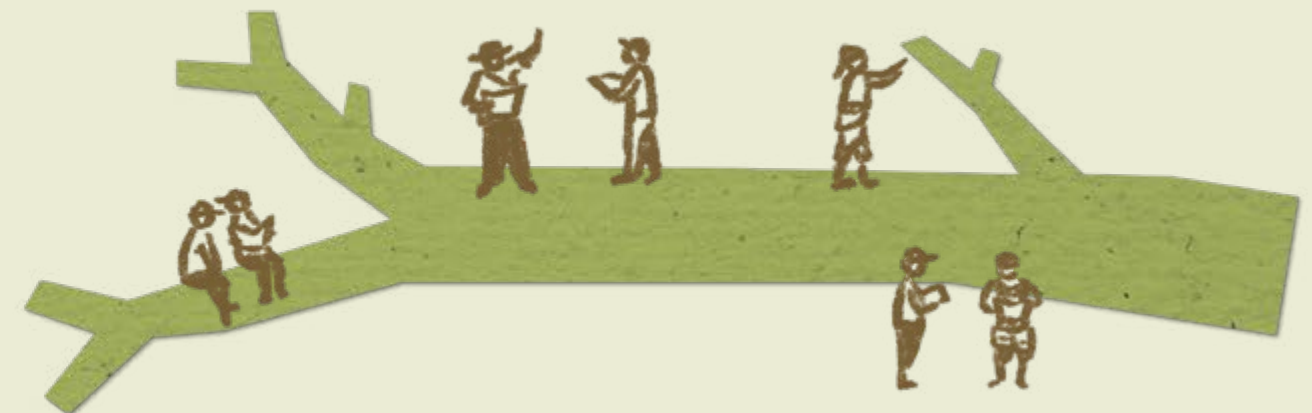
另外，香港社會服務聯會與我們合辦的培育計劃，參與的社工有機會到不同領域的機構實習，而接待機構的導師向學員分享工作理念及工作上各種解難的方案。項目更鼓勵社福機構同仁學以致用，將學習成果帶回自身的機構實踐，推動內部變革。

支持社工系統的多元學習為香港項目的新嘗試，我們期望項目能夠為社工和社區工作者注入新活力，以更廣闊的視野和創意的方方法，辨識、了解和回應社區的服務需求。

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.



## 從思維與手法到價值的創革

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



在實習後，何偉圻不時會組織無家者維修隊，到鄉郊協助有需要的長者修房子。

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

何偉圻，擔任基督教關懷無家者協會研究及發展督導。在長達十七年服務無家者的社工生涯中，他深深感受到無家者需要的是全人關懷。即使非政府組織動用了很多時間和人力物力，處理緊急支援、情緒輔導和福利轉介，也只能回應服務對象的基本需要，而難有更長遠的支援和協助其社交發展，讓他們帶著希望，繼續走人生的下一里路。

「我們關注無家者在社區的情況，不能只在慈善和救助層面，而是需要有創新元素，相信協同效應來聯繫各界！我就是帶著這個期望，在機構的支持下，參加了社會福利機構創業者培育計劃。」何偉圻說。

創業者培育計劃是與香港社會服務聯會合作推行，旨在透過設計思維培訓、影子實習計劃和學員與接待機構的互相交流，讓參加者有機會

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.”





跨界了解其他機構的工作理念及工作手法，給予他們學習、反思、織網以及共創的機會，為社福機構培育內部創革的種子，為社會帶來更大的效益。

因應該年度的主題「食物 × 社會共融」，何偉圻到了香港有機生活發展基金參與跨界實習。「我原先以為只是去認識一下種植、與農夫聊天，參觀農場及推廣有機耕種等。但自己就發現體驗農耕的過程，對自己的內心也產生影響：當體會到種植是倚靠大自然的照顧，人也變得微小和輕鬆；當跟不同農夫聯繫、互相無私地分享農作物，我體會到那些真誠的關愛；當看到親手耕種的農作物生長，心裏不禁湧現一份喜悅和滿足。但市區的基層人士，特別是在職場上能力沒有被認同的，以及失業者，似乎是難有這些體會。」

因此，在實習結束後，何偉圻嘗試延續這些聯繫。這一年來，他每月一次，每次帶十名深水埗的無家者到前實習機構務農，並認識那裏的義工，讓無家者知道自己並不孤單。更重要的是，在交流過程中，無家者重新發現自己的價值。

何偉圻形容各有所長的無家者是「城市隱藏的社區資產」，他們組成維修義工、點心義工，到鄉郊農田幫助有需要的長者。有些無家者更組成核心義工，有時間就自己直接到農田協助。

其中一名恆常參與活動的無家者，結果獲香港有機生活發展基金聘為兼職人員，他十分雀躍。「這位朋友以前有酗酒習慣，現在改掉了，精神健康大有改善，工作上也受到稱讚。今年底更會入住農田附近的過渡性房屋。」何偉圻尤其感謝如實習機構般的社區持份者，願意承托和包容不同特點的街坊。

有多年前線服務經驗的何指出，在社區，伙伴的連結很重要，而且網絡協作的影響力，比單一機構提供服務和活動更大。雖然他本身對耕種一竅不通，但對人與人的聯繫有興趣，創革者計劃讓他看到可以如何透過網絡的搭建，延展對服務對象的全人關顧。「通常機構或人際之間的交流可以是很目的性的，但社區的連結卻不是功能性，而是找到屬於彼此的人情氛圍。」或許，這正是他在工作領域中的一股動力。



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.”



何偉圻在空餘時間常邀請家人和朋友去看看鄉郊的面貌，與大自然連結。

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

## 成為彼此的提燈人——與伙伴的監測與評估共學

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



在不同角落，都有人默默耕耘，希望讓社會變得更美好，讓人與人、人與自然更和諧共存。社區伙伴是其中一分子，我們跟社區裏的有心人合作，嘗試以不同方式，支持更多人實踐可持續生活。這條變革的路很漫長，也沒有人能肯定會如何具體發生，行動者在過程中很容易會感到自我懷疑和迷惘。這時候，監測與評估（M&E，即 Monitoring and Evaluation）就顯得特別重要。

不少人一聽到 M&E，都覺得冷冰冰，誤解它是外來者找碴，或者是搜集證據證明自己達標的例行公事，又或者是請參加者填問卷「給讚」的門面工夫。但其實，如果用得其所，M&E 是行動者的好幫手，就像迷霧裏的一盞

燈，為我們在改變的路上提供指引，把路徑照亮。

在 2022 年 12 月，我們與香港的合作夥伴，展開了 M&E 共學工作坊，邀請了來自超過 12 個本地團隊、二十多位社區工作者，交流對 M&E 的經驗和疑難。在工作坊期間，大家一起釐清對 M&E 的迷思，豐富彼此對 M&E 的理解。

什麼是 M&E 呢？有一位參加工作坊的伙伴打了一個很有趣的比喻：「監測有助我們找方向與方法，就像行山時看地圖或導航去了解我們走到哪裏、正往何處。」那麼評估又如何？有另一位參加者接著打了另一個比喻：「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.

協作者吳美玲正協作伙伴和同事交流監測與評估的經驗。

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



像我們走著走著，走到一個階段，想要停一停、想一想，回頭看看走過的風景，確認一下人與事的狀態。」

在活動期間，參與的伙伴交流了不少由下而上、小而美、日常可為的項目監評點子。這樣的 M&E，除了能讓我們更立體地了解項目帶來的影響，亦是一個充權的過程，讓參與項目的人有機會表達觀點，也能讓推動改變的行動者回頭看見自己走過的路，看見自己的努力與成長，找到下一步的方向。相信如果持續累積這些經驗，會有助建立出一套獨特的知識系統，讓我們更了解改變如何發生。

有別於坊間強調關鍵績效指標（KPI）、證明績效的監評方式，我們所重視的 M&E，是為了社會改變與學習而為的，有助我們了解改變如何發生、並為未來的行動提供指引。例如我們很重視合作伙伴與街坊的親身經驗，

會以參與式的評估方式，收集各方聲音，從不同持份者的角度認識項目帶來了什麼轉變，轉變之所以發生或者沒有發生的原因、條件是什麼，與伙伴一起探索讓事情生根發芽的可能，找出未來著力的方向。

我們相信，改變是細水長流的，遠遠超於項目框框；而且改變是非線性、多變的，難以用太簡化、直線的因果關係去判斷成敗。當然，M&E 也有問責的作用，但我們強調與合作伙伴、參與項目的街坊一起學習，以及彼此平等的關係。

推動可持續生活是一條漫長的路，沒有終點，也不平坦；能為走在路上的人提供支持與陪伴，一起找著力點、看見新的可能，讓彼此更有力量走下去，是非常美好溫暖的事情，也是我們所相信的項目監測與評估。



監測與評估的學習有助我們了解改變如何發生，並為未來的行動提供指引。

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.



## 項目一覽

## Project List

轉化學習	Transformative Learning
社會福利機構創革者培育計劃	Cultivating Social Service Workers as Change Agents in the Social Service Sector
探索草根及邊緣婦女的變革型領導力	Developing Transformative Feminist Leadership Support Systems with Grassroots Women
「田邊會社」——以藝術、農耕及口述歷史培育青年社群及社區家庭與土地連結	‘Farmside Club’ with Youth and Families – Connecting with Nature through Art, Farming, and Oral History
五天「深度生態學」工作坊	Five-day Deep Ecology Workshop
慷大自然之慨——建立和諧親子關係工作坊	‘Generous Nature’ – Workshops to Build Harmonious Parent-Child Relationships
香港伙伴大自然療癒力量培訓	‘Healing Powers of Nature’ – Workshop with Hong Kong Partners
非暴力正念溝通學習	Mindful Communication Learning and Facilitator Network Development
通過身體締造和平——體現共通人性的轉化旅程	‘The Peacemaking Body’ – a Transformative Journey to Common Humanity
《簡樸的美學——好生活的藝術》出版及後續交流活動	Publication of the Chinese Translation of <i>Elegant Simplicity – The Art of Living Well</i> and Affiliated Activities
專業助人者學習計劃	‘Self-Care in Nature’ – Training with Helping Professionals
「堅定的溫柔」性別視角深化計劃——滋養婦女及能力建設	‘Tenderness with Unwavering Resolve’ – Women’s Wellbeing and Capacity Building through Gender Analysis Scheme

應對氣候變化的社區韌性	Building Community Resilience for Climate Change
搭建葵涌社區能源行動網絡	Community Action for Low-Carbon Living with Low-Income Residents of Kwai Chung
社區植物圖書館	Community Plant Library
支持南涌生態社區建設網絡	Ecological Community and Network Building in Nam Chung
「行啦喂，上山下海尋寶去！」沿海社區組織能力建設	‘Let’s Go! You and I!’ – Capacity Building with Community Groups from Coastal Areas
機構性支持雜誌《青芽兒》	Organisational Support for <i>Spring Sprout</i> Magazine
《日本轉型城鎮：一場連結個人與世界的社區實驗》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
「應對氣候變化民間自發計劃」研究計劃與伙伴學習	Research on ‘Citizen-Led Groups and Community Organisations’ Responses to Climate Change’ and Partners’ Learning on Climate Change
支持天水圍永續社區的學習與實踐	Sustainable Community Learning and Practice in Tin Shui Wai

社區經濟	Community Economy
天水圍基層婦女社區經濟及可持續社區發展	Community Economy and Sustainable Community Development with Grassroots Women in Tin Shui Wai
青年另類職志探索及實踐支援計劃	Vocational Support with Youth on Creative Industry Careers

文化和社區建設	Culture and Community Building
少數族裔婦女自發互助初探	Exploration of Self-Initiated and Mutual Support Practice with Ethnic Minority Women
屯門社區生活文化連結	‘Real Living Together’ – Building Community Culture in Tuen Mun
「落舖生根」：土瓜灣社區營造計劃	‘Spreading Roots by Connecting Local Stores’ – Community Building in To Kwa Wan Community
「華富生活館」：重建下的社區營造	‘Wah Fu Living House’ – Community Building Sparked by the Redevelopment of the Old Public Housing Estate

## 致謝

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## Thank You

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以英文名稱字母為序	In alphabetical order
突破有限公司	Breakthrough Limited
低碳想創坊	CarbonCare InnoLab
香港明愛	Caritas – Hong Kong
社區文化關注	Community Cultural Concern
關注草根生活聯盟有限公司	Concern for Grassroots’ Livelihood Alliance Limited
青芽兒永續教學中心	The Green Sprout Education Centre for Sustainability
婦女動力基金	HER Fund Limited
香港社會服務聯會	The Hong Kong Council of Social Service
香港婦女中心協會有限公司	Hong Kong Federation of Women’s Centres Limited
城市日記	Urban Diary
國際身心教育學院有限公司	International School of Somatic Education
創不同協作有限公司	Make A Difference Institute Limited
正念喜悅生活有限公司	MindfulJoyful Living Limited
一口設計工作室	One Bite Design Studio Limited
蘆葦花開生態教育基金有限公司	Partnership for Nature Education and Conservation Limited
生活 KidsClub	Sangwood KidsClub
生活書院有限公司	School of Everyday Life Limited
天水圍社區發展網絡	Tin Shui Wai Community Development Network
天姿作圍	Tin Zi Zok Wai
	Translate for Her Limited
自然·樂·在	Velo-Citi Limited (Nature-Well-Being)

## 內地項目

# Mainland Programme

社區伙伴一直秉持生態中心主義哲學，認同人與自然生命是共同體，彼此平等共生。我們更相信在不同地區的社群，經久存在與自然和諧共處的知識與智慧，可以成為可持續生活的厚實基礎。我們的項目焦點：大自然的智慧、生態農耕、社區經濟、傳統知識學習與創新、可持續生活網絡，都以此為理念，探索不同社區的生態文化，和人們連結自然、實踐可持續生活的路徑。這一年，我們在項目焦點的框架下，選取了幾個重點主題，分享我們工作的多元面向和手法。

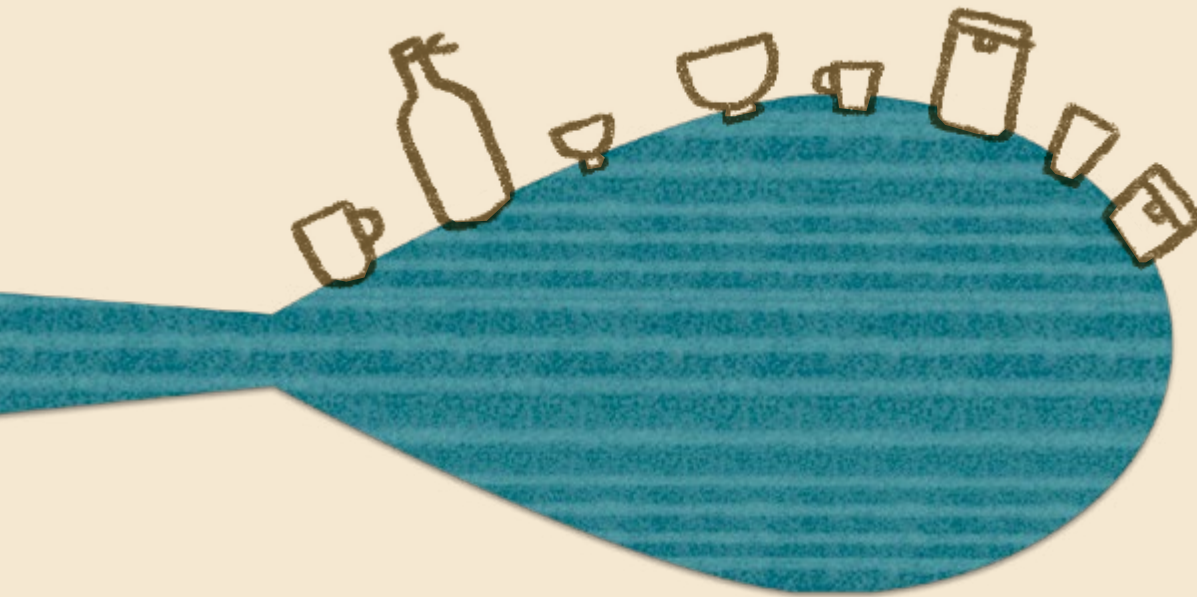
Guided by an eco-centric worldview, PCD believes in a mutual, co-existing relationship between people and nature. We have seen through experience how traditional wisdom – developed out of years of harmonious living with nature – has provided solid foundations for communities to explore sustainable living. 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.



# 生物多樣性的保護與社區文化生活實踐

## Biodiversity, Local Culture and Daily Practices



2022年12月，《聯合國生物多樣性公約》第十五次締約方大會通過了「昆明—蒙特利爾全球生物多樣性框架」，其中「3030」作為具體目標，即在2030年內保護地球30%的面積和30%的退化生態系統，這無疑是很大的進步，也意味著需要更廣泛人群參與其中。而會議上，再次強調了地方社區在生物多樣性保護的貢獻。

在過去二十年間，我們與不同的在地伙伴合作，支持社區探索生物多樣性保護的路徑，嘗試了生態農耕、中華蜂保育、老品種保育、多元食物系統、森林生態系統、自然聖境、自然教育等實踐。過程中，我們看到鄉土中蘊藏的傳統智慧在保育中的潛力，也看到多元群體的參與所帶來的啟發和創新。

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協作的第三屆山地未來國際會議上，研究生物多樣性保護的學者，與在社區推動生物多樣性保護的實踐者濟濟一堂，共同探討科學前沿研究與鄉土智慧的連接，在交流中也更確認社區豐富的實踐所起的作用。在勐臘縣，中國科學院昆明植物研究所、昆明市呈貢區夢南舍可持續發展服務中心支持和推動村民，集體決定把部分生計來源的經濟作物橡膠樹砍掉，恢復多種森林地區的原生物種，讓人動容。而他們利用本地知識從野外引種，在傳統文化儀式中，連接村寨、自然與祖先，更是讓我們意識到，生物多樣性保護可以在文化與日常生活中實踐。廣西國仁農村扶貧與發展中心在土食材的案例調研中，一線糧農工作者在不同地域的實踐中，提煉經驗，透視食物背後的多元價值，也打開了日常生活中實踐生物多樣性的可能。

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.



## 守護樹林，守護村寨

### Protect Our Forest, Protect Our Home



假如2020年底，村民沒有一一按下手印，集體決定把60畝作為部分生計來源的橡膠林砍掉，恢復為哈尼族阿卡人的護寨林，鞏丙新村今天和周邊其他漢族、傣族的村寨比較起來，會有很大區別嗎？

西雙版納勐臘縣過去數十年，很多村寨都種植大量的橡膠樹。大規模單一種植，導致不少生態問題，包括生物多樣性減少，除草劑對水源的污染等。在橡膠價格走俏的年代，不少版納的村民靠此發家致富，物質生活好像改善了，但村寨人與人、人與自然緊密依存的生活方式卻發生了變化。無論如何，即便目前橡膠價格

回落的今天，這仍是當地不少村民主要的收入來源，鞏丙新村伐橡膠復林的舉動，在當地實屬罕見。

為什麼鞏丙會做出與周邊村寨不一樣的選擇？箇中緣由相信有很多，但肯定與阿卡人的傳統文化有關。阿卡人屬哈尼族的一個分支，普遍相信萬物有靈，人們把自然當作一個主體而心存敬畏。阿卡人傳統的森林文化景觀包括護寨林、水源神樹林、輪歇地、牧場、薪柴林等，甚至有專門留給野生動物的棲息地。護寨林中有諸多聖境的儀式表達對自然的崇敬，以及對先賢祖輩的追思，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.

阿卡老人在耶苦節打鞦韆，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年初動手砍橡膠樹，短短兩年，原本清一色種植橡膠樹的這片土地，在自然再野化以及村民栽種一些樹苗和植物後，已經形成參差錯落的植被。合作伙伴中國科學院昆明植物研究所、昆明市呈貢區夢南舍可持續發展服務中心，與村民一起在恢復林地中統計到64種植物，喬木物種最多，佔到47%的比例。這說明林地已基本具備了自然恢復的能力。

村民日常生活也離不開森林。雖然橡膠林佔據了村寨90%的面積，但村民仍然在其他空間種植多樣植物，他們提及在使用的植物就有132種，超過一半的物種是村民從野外移栽到自己的菜園、庭院或村內的。這表明了鞏丙村民的日常生活仍在沿用著豐富多樣的傳統知識，例如婦女會使用一種熱帶雨林特有的藥用植物來消炎，當地名叫「laosa」（學名：刺苞老鼠筋）。周邊村子已沒有這植物，都向鞏丙索要，村民亦嘗試在護寨林中種植，恢復數量。這些知識也是阿卡「森林文化」的重要組成部分。

鞏丙新村的王明生老師，是當地阿卡人認為很懂得本族文化的寨老，在十多年前已經與社區

伙伴合作恢復當地傳統文化。2022年夏天，他在項目和伙伴支持下，召集了周邊約10個村寨的骨幹40多人，一同討論他們最重要的節日「耶苦節」的文化意義，會上有人提議學習漢族，統一過節的日子，以利發展旅遊。但也有認為這個節日必須要一家人一起過，如果固定日子，在外工作或學習的孩子沒法參與，就失去節日的意義，而村寨在同一日各忙各的，就無法走訪聯誼了。最後，大家同意各村寨依舊在某個時段內，村寨各定日期過節。在滿足內外需求之間，阿卡的文化底蘊讓他們選擇了更重視內部。

鞏丙新村在8月下旬的耶苦節前，中、老年人很多天前就準備好在文化上甚為講究的木料和藤子。很多年輕人從外地趕回來，幾名藝高膽大的徒手攀爬上7-8米高的木材上，忙碌半天，在護寨林中把一座大鞦韆立起來。老人和年輕人輪流在剛立好的鞦韆上擺盪，表達對自然的敬畏和祖先的感恩。這種文化不一定是文字和書本上的，而是通過人與自然、人與人之間的互動，在生活裏呈現出來的。樹林在守護村寨，村民也在守護著樹林。



耶苦節時，阿卡女孩為母親打扮。

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」——從土食材走向土食生活 ‘Native is Beautiful’ – from Local Ingredients to Local life



「土食材」是什麼？土特產嗎？地理標誌性產品？地裏的糯玉米是土食材吧？2022年末，廣西國仁農村扶貧與發展中心在黔東南舉辦的工作坊上，資深三農工作者舒詩偉提到「土食材」三個字，每位一線糧農工作者、村民都有一籬筐的話，可也有許多的疑問。這些田間地頭裏平常可見、祖祖輩輩都在吃、賣也賣不到高價的食物，又「美好」在哪裏呢？在2020年，五位背景各異的一線糧農工作者已經啟動土食材的案例調研，嘗試用土裏長出來的故事說明土食材的內涵。

立春後，朱明收到了村裏小朋友送的小松果和樹荷包，小松果泡上蜂蜜，可以用於受寒的感冒，而把樹荷包在火上烤一烤，可以治療上火

引起的喉嚨痛。朱明在自己生活了七、八年的拉市海做調研，看到當地人在肥沃的平頂上種糧食蔬菜，也習慣了從森林裏採集野菜、蘑菇和草藥。依著節氣變化，清明吃「春芽」，小暑後的糯苞穀飯，秋日裏的細梨，冬天裏的「野坭子」籽油……在來自土地、森林的豐富食材滋養中，人與萬物隨季節生、長、收、藏。

八百里秦川，講不清楚，但透過「酒」可以看出一個地方農業的強弱，劉軍這樣說。打工十三年返回家鄉，本地的黃白雙交老品種苞穀（玉米）愈種愈少，迎生送死的各種儀式中，勾兌酒（沒有經過釀造的白酒，直接由食用酒精和水勾兌而成，添加了食用酒精和香劑）在替代傳統烤苞穀酒。劉軍講述的是學習烤傳統

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

劉軍學習烤傳統苞穀酒，以支持鄉親種植黃白雙交老品種苞穀。

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



苞穀酒、改良酒甌（釀酒工具，主要用作蒸餾）、支持鄉親種植黃白雙交老品種苞穀的故事，也是一個返鄉青年努力傳承本地土酒，重新認識家鄉、構建鄰里鄉親關係的過程。

在饒琪弘工作及調研的廣東韶關客家村，許多水田改成了沃柑地，但每家都要留一塊田種上做黃酒的稻米。客家人有「造酒服藥」以抵禦瘴癘的習俗，婦女幾乎都會做黃酒，誰家娶了新媳婦，婆婆更是早早準備好黃酒，等著孫子孫女落地，邀著鄰里親朋同慶新生命的誕生。無論在秦嶺還是韶關，酒不僅僅是一種飲料、一種商品，也是人生禮儀重要的構成，串連起人與人之間的關係。

隨著互聯網、交通的發展，愈來愈多的地方食物捲入更大、更遠的市場，土食材該如何與市場良性對接？如何銷售的同時，保育地方物種？秦嶺是生物多樣性最為豐富的地區之一，小小的土蜂，不但幫助油菜、玉米等作物傳粉，也是秦嶺萬千本草的月下老人。2010年，劉蜜書開始將土蜂蜜銷售給城市消費者。可蜂蜜價高，如何在取得經濟收益的同時，能

給蜜蜂留下口糧、給養蜂人留下自己吃的部分。在調研中，劉蜜書更深的看到蜜蜂對秦嶺生態保育的價值，他成立了古法養蜂自然蜜保育會，有意識的將土蜂和養蜂人的故事帶給消費者，也支持養蜂人嘗試更多樣的生計來源。

而廣西柳州的土生良品餐廳，早在2006年，便開始踐行社區支持農業的理念。學者方平在梳理土生良品的故事時，發現隨著外界種種變化，餐廳數遷地址，規模也時大時小，但十幾年間，一直堅持使用在地食材、與本地生態小農相互支持，讓消費者在飲食中認識自己與鄉村、土地、自然的關係。始終與所在的鄉土相連，用一個實體空間承載著「土」的價值。

土食材是什麼？舒詩偉常說土食材沒有固定的定義，在調研和討論中，每位調研者、糧農工作者和村民，慢慢戴上了「土食材的眼鏡」，在習以為常的飲食中，重新審視人與社區、人與自然、人與市場的關係。而最終，我們是透過食物，走進土食生活，走向可持續生活。正如劉蜜書所說，調研報告寫完了，但是感覺自己才剛開始。



劉蜜書在調研中更深的看到蜜蜂對秦嶺生態保育的價值。圖中為一位獨居深山的養蜂人。

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.



## 在科學與鄉土的對話中，探尋創新解決方案

### Dialogue Between International Scientists and Locals Bring Innovative Solutions



山地覆蓋了地球陸地的四分之一，分布著60%的物種，擁有最為豐富的生物多樣性。山地文化與生物多樣性有著不可分割的聯繫，山地傳統知識、實踐與創新能夠有效保護山地的文化和生物多樣性。自2016年開始，社區伙伴支持中國科學院昆明植物研究所合作舉辦了前兩屆山地未來會議。2023年初，第三屆山地未來國際會議在昆明召開，會議的主題為「昆明—蒙特利爾全球生物多樣性框架下的山地社區」，來自20多個國家的科學家、政府官員、社區代表等近200人參加了此次會議。

山地傳統知識、實踐與創新需要跨文化多元群體的互動與行動，為進一步推進《昆明—蒙特

利爾全球生物多樣性框架》的落實，更需要不同領域的研究者、實踐者的參與。山地未來會議這次設置了「科學探索」、「生態修復」、「鄉土智慧」和「未來生活」四個主題，來自科學前沿與基層社區的典型案列，共同探討基於自然、文化與跨學科的創新方案。在22個大會主旨發言、65份會議報告與72個展版匯報中，既有真菌改善生態環境、土壤和水體修復、碳封存的農林複合系統等來自科學家的最新研究成果；也有來自人文學科背景學者的解析：傳統知識如何促進生物多樣性保護，山地民族宇宙觀裏的人與自然關係，鄉土知識與科學技術結合促進可持續發展的案列。而這些具有潛力的創新方案，無一不與社區緊密相連。

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.

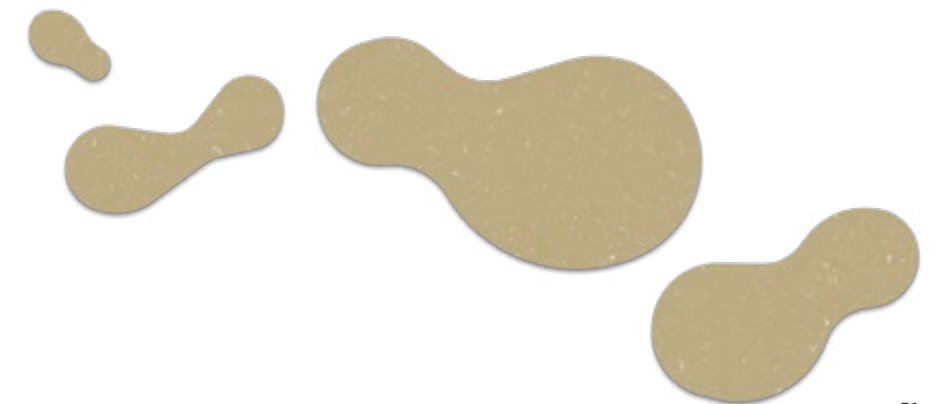
Translating the Global Biodiversity Framework into action requires the cooperation of countless stakeholders. The Conference was divided into four forums: Scientific Exploration, Ecological Restoration, Indigenous Wisdom, and Future Living. In all, there were 22 thematic speeches, 65 reports, 72 exhibitions, 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

山地未來會議中，科學家與基層社區實踐者一起探討基於自然、文化與跨學科的創新方案。

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」，「人與自然像兄弟一樣」，「敬畏天地，自然共生」，在鄉土智慧分論壇，來自社區的實踐者講起自己文化傳統中如何看待自然，那種自然與堅守深深打動著現場不同背景的參與者。儘管都來自山地區域，但15位實踐者，因著不同的地理、自然條件，並基於自身的文化傳統，發展出各具特色的做法。無論是雲南大理和瀘沽湖的山地自然教育、貴州侗寨和苗寨的老品種保育，還是在雲南為主的哈尼族和布朗族社區的森林保護、四川若爾蓋的水源保護和黑土灘修復，以及秦巴山區（覆蓋甘肅、四川、陝西、重慶等地）的適應氣候變化生態村莊建設，都生動地展示著社區在應對生態危機中，如何靈活而綜合的運用本土知識，發展出複雜而多樣的觸角。

富有活力而創新的鄉土實踐也吸引著眾科學家。來自德國、中國科學院、四川大學、雲南大學等學術研究機構的七位專家與三十多位實踐者，對土壤修復、老品種保育、自然教育、

傳統文化與生物多樣性保護、人工智能與農村社區等話題都興致盎然，從晚上7點一直討論到將近11點仍意猶未盡。在過程中，科學家看到社區實踐的價值：「我們科學家會沿著一個主題深入下去，有時候會愈來愈窄」，「你們是最了解你們的土地的人，你們有很多知識可以保護土地」，而實踐者也好奇人工智能如何應用在山地社區，混農林如何固碳，豆科的間套種發揮的作用是什麼等等。在熱烈而真誠的交流中，科學家與實踐者看到彼此語言的差異，但科學家也將宏觀視角、新技術帶進社區實踐者的思考中，實踐者融合文化與技術、社區與個人，綜合又靈活的做法也讓科學家再審視自己的研究。

三天的會議很短，但鄉土智慧裏蘊藏生物多樣性保護潛力得到了認同。在這幾天裏，大家見到老伙伴，又認識了新伙伴，且更為堅定地邁進探索生物多樣性保護的道路。



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.



在鄉土智慧的分論壇上，社區實踐者分享自己的文化傳統如何看待自然。

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

# 打破城鄉區隔，共建社區本土文化

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



在過往工作中，城鄉視野或多是「大城市」與「小鄉村」之間的區隔，近年在城鎮化大勢下，城鄉之間人群的流動從單向漸漸變成雙向，甚至來回移動，城與鄉的連接也產生了一些新的型態與可能。例如大城市周邊的城中村社區、中小城市縣城區域周邊的城鄉融合社區，高速運輸帶來更大流動的多元身分群體等等。在朝發夕至的城鄉交通網絡中，生活面貌變得更多樣化，既體現於行動者群體的多元，例如社工群體、村民自組織以及生活者群體等等，也體現在人們自主地在生活中實踐可持續生活。

對於在不同脈絡中成長的社工群體來說，這樣的探索也包括重新與自身成長的生態環境和文化脈絡連接。無論是在本土文化深厚和多元文化群體聚集的廣東，還是在

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.

For social workers working in a wide range of contexts, this exploration is often one of reconnecting with one's culture and ecological environment. Be it in Guangdong Province where the rich local culture meets

西南少數民族文化豐富的區域，我們都希望找到依然承載著本土文化的社區，包括城鎮化進程中的農村、城中村或是城市老城區，或是偏遠村寨和縣城周圍的異地搬遷社區，在當中挖掘、理解和學習這些社區的本土文化，探索如何與當下工作、生活的地方有更深的連接，以及共享的、可持續的生活方式。

在珠三角城鎮化農村，伙伴深耕社會工作服務中心陪伴家鄉文化濃厚的「幸福書屋姐妹團」和「加一互助社」成長。伙伴以本地和家鄉食物製作、村民故事分享，嘗試拉近農村與本地社區的距離，建立互助網絡，更探索本土社區資源和可持續生計模式。在西南偏遠的少數民族鄉村，好些返鄉的年輕社會工作者，懷抱期望，在自己鄉土尋找可持續生活的可能。我們與雲南連心社區照顧服務中心合作的共學與成長計劃，通過工作坊、互學互訪、文化調研等方式，協作參與一線服務的社工，重新認識自己和鄉土的內在力量。

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.



## 在鄉土社區重尋力量 Regaining Inner Strength, Regaining Local Culture



中國西南地區的少數民族鄉村，在主流社會的印象裏，也許會有兩副面孔？一面是經濟發展中的脆弱，另一面卻是生態和文化裏的豐富多彩。文化和生態的多樣性，本身就是少數民族村寨內在的深厚力量，卻長期被認為是經濟發展和生活提升的阻礙。但近年來，有好些返鄉後成為社會工作者的年輕人，卻期望在自己鄉土尋找到可持續生活的可能。

就在西南地區的城鄉社區，社會工作者日漸成為重要的行動力量，其中雲南的少數民族地區也有很多當地青年返鄉成為社工，在自己故鄉周邊的村寨或異地搬遷社區（通常位於縣城郊區），開展鄉村振興工作。隨著中國

鄉村振興相關政策的深入，鄉鎮縣域及周邊鄉村的社區工作卻常常脫離了當地傳統，社工與村居民之間更多是服務與接受服務的關係，社工也面臨過勞重壓，難以實現自我和社區的可持續生活。

在疫情進一步割裂了社區中人與人、城鄉社區之間的關係時，社區伙伴與雲南連心社區照顧服務中心（下稱雲南連心）合作的「雲南少數民族鄉村社區社工共學及成長計劃」也進入第二期項目。我們希望項目能夠搭建面向當地少數民族地區社區工作者的共學平台，包括加強在知識、情感和實踐上的支持，與20多名來自不同民族的社工並肩成長。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

社工們去哈尼族森林中體驗聖地。

Social workers visit a sacred forest of a Hani community.



坊、互學互訪、文化調研和同伴小組督導支持等方式，協作參與一線服務的社工，重新認識自己和鄉土的內在力量。

完全不同於傳統的社工培訓類支持，這個項目並非要開展某些知識方法的學習，而是強調手腦心的體驗，以及通過網絡中的情感支持來彼此給予力量。在二十多位參加者中，哈尼族鴻賓作為一個土生土長的本地青年，自從家鄉地震後返鄉救災，之後更成為了雲南連心陪伴的駐村社工之一。在參加共學營項目之前，鴻賓一直覺得自己身上承擔著帶領鄉親重建生活、傳承哈尼文化並振興鄉村的責任，強烈的使命感同時也帶來身心疲倦，日漸乏力。在參與到共學營之後，他看到了更多樣的社區工作策略，包括如何通過民族文化共學來培育社區積極分子成為團隊，如何激發社區內生動力等案例。在項目支持下，他從哈尼族傳統文化入手，找到了一批社區耆老和婦女骨幹，並結合生態種植、兒童自然教育等生態路徑，與村寨合作社、老年協會等社區社會組織走在了一

起，共同探索村寨振興之路。而來自不同民族地區的社工小伙伴網絡，也帶給他前行路上的支持和啟發。

類似鴻賓這樣的少數民族青年社工，在共學營中能夠找到空間，鬆弛下來，回歸到自我成長的文化土壤中去，從而回到對「人」本身的關注。參與的社工在歷次的工作坊線下交流中，不僅體驗到協作者如何通過參與式討論來推動社區村民的共同決策和主體力量成長，也通過社區漫步和訪談，看到了自己過往工作中的急躁和自我工具化。參加者看到別人，也開始回看自己，不同代際的同伴彼此相互學習和提醒，漸漸形成了不同地域之間的支持網絡。

在社區工作中，社工也開始嘗試從村民生活的文化土壤出發，開展本土知識為基礎的社區活動，重新連接與當地自然、祖先的關係。當「鄉土」的記憶和連接重新激活之後，社工與村民也有機會看到自己內心成為行動的力量。



伙伴走訪異地搬遷扶貧社區的居民。

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.



## 城鎮化農村社區的可持續生活實踐 Sustainable Living in Urbanised Rural Communities



提起「珠三角」，除了經濟發達、高樓林立、車水馬龍，還有什麼？原來這裏依然保留著不少農村，改革開放後村裏的土地不斷開發用於建廠房、住宅，天南海北的人來此打工。農民搬上樓房，種地不再是大家維生的手段，而變為老一輩打發時間、為家庭補充健康時蔬的方式。

珠三角眾多農村之一的魚林村，位於珠海最南邊，海岸線長約10公里，留存少量農地。魚林村有一萬左右的外來人口，遠超只有三千的本地戶籍人口。有些是夫妻倆在此打工，孩子放在老家。有些是孩子帶在身邊，由媽媽或老人家來照顧。她們從各地來到魚林村，對於生計、交友、關係網絡的發展有較強需求，也在探索著自己的生活與歸處。

關注農村發展的伙伴深耕社會工作服務中心（下稱深耕），在此陪伴「幸福書屋姐妹團」（下稱姐妹團）和「加一互助社」（下稱加一）的成長。幸福書屋姐妹團由11位「退休」阿姨組成，阿姨多是年輕時嫁到魚林村，已在此生活了大半輩子。她們發願做個「開心、健康、有用的老人，為老人代言」，積極組織環保、敬老等活動，分享村莊發展的故事和食物製作經驗，希望讓大家吃到「原來的味道」。

加一互助社在深耕的支持下，由幾位年輕打工媽媽一起成立，希望與本地社區建立互助網絡，豐富工廠之外的生活，分享生活經驗，並借此發展出更可持續的生計。為此，加一租借了一棟民房作為公共空間，舉辦兒童閱讀活

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



社區的小朋友一起做飯，其樂融融。

Children in the community happily cook together.



動、村民故事分享會等。在那些微風習習的夜晚，在加一熱鬧而溫暖的院子裏，一位在家帶孩子的寶媽曾分享她兒時的留守經歷，思考她孩子依然留守老家的教育問題；一位在鄰村打工的大哥曾帶來他自己創作的歌曲，彈唱出對家鄉風景與親人的思念。

深耕和加一的伙伴還會向姐妹團的阿姨學習本地食物的製作。紅藍草是魚林的野生植物，本地人常用來包糰子，為此加一在院子裏種了不少紅藍草。這一年的端午節，大家一起採摘露兜樹的葉子製作綁糰子的繩子，用這些紅藍草包糰子，做出原滋原味的傳統手工糰。來自湖南、廣西、東北的伙伴也帶來各自家鄉的糰子包法，分別包了蜜棗甜糰、花生肉糰、大棗葡萄甜糰。大家感嘆於本地紅藍糰的風味，也驚訝於各地糰子的特色。這一天，大家一起回味了家鄉的味道，也在歡聲笑語中拉近了彼此的距離。

我們與深耕合作的「珠三角城鎮化農村社區可持續生活實踐計劃」已經進入第二期，伙

伴在陪伴小組成長、共同舉辦社區活動的基礎上，進一步探索合作經濟業務。例如學習製作本土食物並用於銷售，租用村子閒置的房子，改造成民宿開始經營。這些都在探索本土社區資源的生計模式，也支持打工者去思考另一種生活的可能。不同於工廠打工生活的規律、重複、單調，大家開始意識到，工作和生活裏也可以有自主的一部分，社區也有了更多的溫度和互助。

除了魚林村，深耕還在順德東風村和村委會合作開展系列環保課程，學習本土節氣食物、製作環保洗滌用品、社區經濟話題等。系列課程吸引了40多名村民參與，大家重新認識和連接了社區，思考結合個人特長和興趣，在社區持續實踐。

在這兩個城鎮化農村社區的實踐，雖然步履蹣跚，但無論是深耕還是社區居民，都滿懷期待，希望在這急速發展的農村社區裏，尋找到理想的、與鄉土連接的生活方式。



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.



端午節的時候，深耕和加一的伙伴向姐妹團的阿姨學習製作手工糰子。

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.

# 公益領域的宏觀理解與重新驅動

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



公益領域歷經40年的發展，愈趨成熟，呈現多元豐富的領域生態，從業者的經歷背景也更為多樣化，與此同時，領域內也出現了變化。早期在領域內成立的社會組織，多強調參與、賦能，用政府—企業—社會的框架理解社會發展中不同持份者的定位和功能；在工作對象、工作手法上，強調貼近社區，貼近工作伙伴。隨著經濟不斷發展，加上民間力量的價值顯現和政府的鼓勵等等，國內開始出現企業背景的基金會，對流程和項目管理或有不同的標準、不同價值觀和行動邏輯，手法也更強調專業性。領域內的現況和種種變化，讓我們意識到，協作資助工作者建立對資助工作的宏觀理解和實踐，支持其內在力量的成長，並建立可持續的外部支持體系，是尤為重要的事情。

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.

合作伙伴北京沃啟公益基金會在「公益人代際對話前期調研與工作坊項目」中，提出了關鍵的「代際」視角，讓不同代際的公益人以調研訪談和工作坊共創等方式，互相對話，分享公益領域的歷史發展、內在動力與行動經驗，感受彼此的共鳴感，看見共同成長的空間，而非差異，所觸及的更多是個人成長，以及對於公益領域本質的探詢。另外，我們與成都微明社會工作服務中心合作的資助工作者培力營，這一年來到第三屆，並且由往屆參加者及工作人員運營，藉此帶出更大的認同感。第三屆資助工作者培力營通過具備人類學與社會學視角的系統性課程，增強一線資助工作者對於資助領域的理解、實踐方法背後的價值關懷。在伙伴的共同努力下，我們希望能回應公益人在實踐中的疑惑，給予系統性的支持，並提高批判思考與反思的能力；而無論是哪一個年代的實踐者，都能重新找到動力和方向，結伴同行。

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.



## 公益領域中的代際視角與對話

### Dialogue and Perspective: Intergenerational and Inspirational



「更重要的不是代際劃分，而是不同背景的參與者帶出公益的脈絡和代際經驗，通過共鳴和相互連接對參與者形成激發，讓背景和時代差異變成對話的資源而不是障礙。」

2022年，合作伙伴北京沃啟公益基金會（下稱沃啟）先後與西安、北京、廣州等地的公益人開展了系列訪談，由沃啟的伙伴總結出上述對公益人「代際對話」的理解。

這個系列訪談源於2022年社區伙伴與沃啟合作的「公益人代際對話前期調研與工作坊項目」，當中沃啟提出「代際」視角，把公益領域數十年來的從業者分為三代，原生代的參與始於上世紀80年代，其行動奠定了公益領域

的基礎和框架，目前正在逐步退出；中生代主體是70後、80後，很多是在青年時代投身，成為職業公益人，把社會實踐場與職場合二為一，在當中學習和成長，也成為承上啟下的重要力量；而生於1990年前後甚至更年輕的，正在成為這個領域的骨幹，是屬於新生代。

在社會環境的急速變化下，三代公益人往往獨自面對各自的挑戰。其中，青年公益人的困擾更為突出，對歷史脈絡不清楚，在未來走向、公益與社會進程的關係、自己的位置、與他人和社會的關係等等方面，缺少交流討論的機會；而已有的交流往往聚焦在公益實踐的效能上，視野、價值、意義、理念等層面的探討較少。基於這樣的認知，沃啟嘗試推動不同代際

“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

三代公益人濟濟一堂，參與代際對話線下工作坊。

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



的公益人走到一起，憑藉各自的經驗，在代際對話中，超越效能視角，看見這條「河流」中各自的處境，消解其中的無力感與困擾。

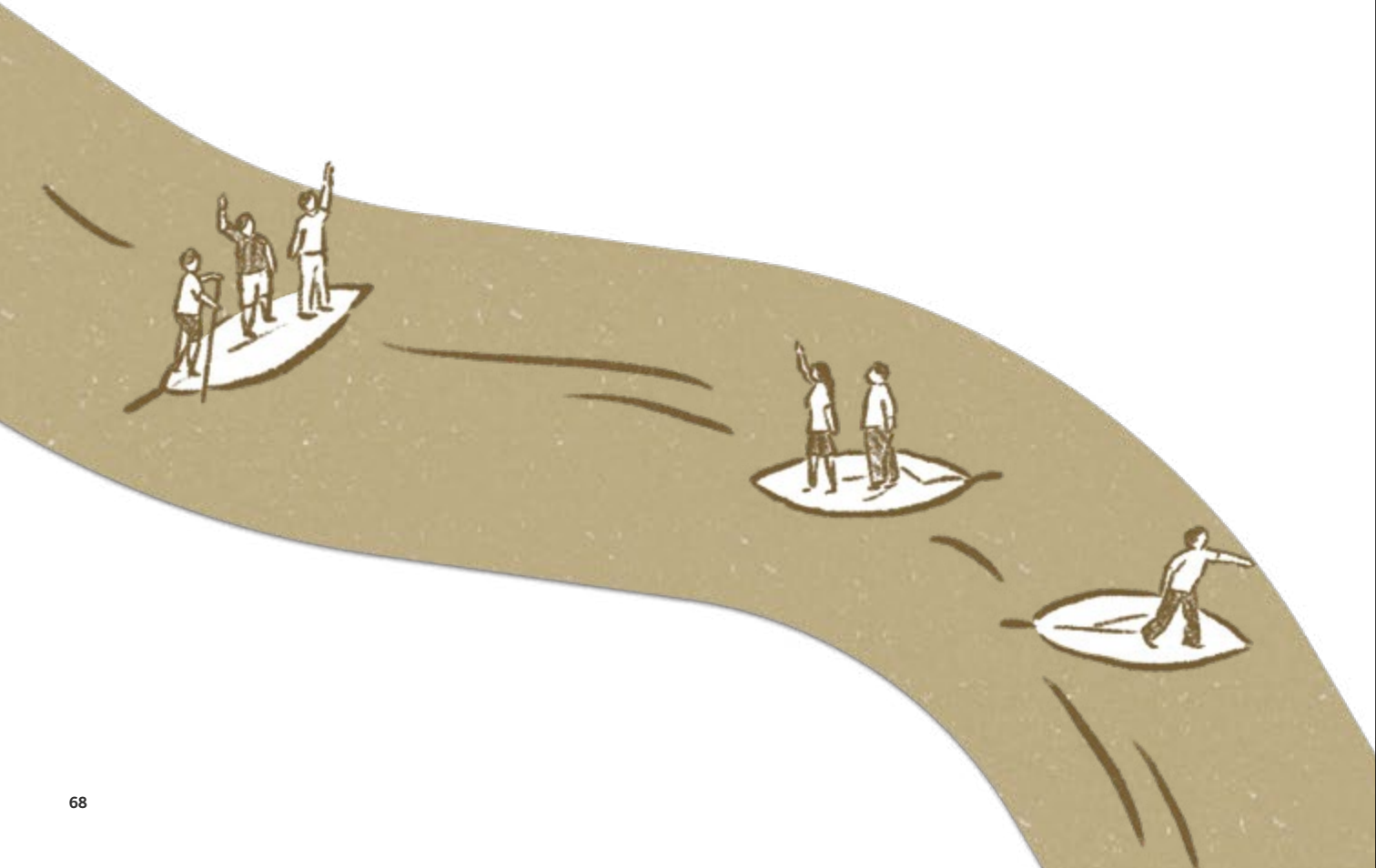
完成三個城市的系列訪談後，沃啟又開展了線上交流，並邀請了20多位不同代際的公益人走到線下，相聚成都。不同場景的互動中，大家一方面交流參與公益的歷程和生命體驗，另一方面也嘗試看見不同代際公益人所處時代環境的變遷。有人感受到行動空間和資源的收縮，開始探索另外的道路；也有伙伴說，機構現在追求職業化一定程度上帶來了人的「工具化」；有原生代參與者指出，相比早期，目前公益領域對青年公益人提供的賦能支持資源頗為匱乏。

在線下工作坊的體驗後，有參與者覺得，通過講故事的方式，將經驗放到具體的場景和事件中呈現，有助於產生更好的相互理解。其實在對話中，大家更想談的未必是技術性

或方法論層面的問題，而是更觸及個人成長的部分，以及對於公益領域本質的探詢。參與者也意識到，代際更替中也有不變的東西，比如，大家都是想要推動社會轉變，也重視人的主體性等。

隨著項目的推進，沃啟意識到，「代際」是驅動項目緣起的重要概念基礎，但在真正操作時，又要有適當界定和豐富，避免簡單地把從業者放在某個代際標籤下論述，而忽視了運用代際視角的目的。另外，交流如果是以參與、共創的方式，而不只是跟隨某個權威的論述，會更能夠激發出不同代際之間的共鳴，彼此的經驗更能順暢流動。

在伙伴的努力促成下，我們看見的代際交流就不只是前輩的抽象經驗傳承，而是與新生代平等對話，彼此看見，在過程中融入不同的理解、內在情感和主觀體驗。



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，不同代際公益人交流參與公益的歷程和生命體驗，以及所處時代環境的變遷。

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



# 資助工作者培力：於多元聲音中長出內在力量

## Strengthening Voices on the Philanthropic Frontline



資助工作者是基金會的一線工作人員，工作中常常需要與合作伙伴、出資方、政府監管部門等多元的利益相關者接觸溝通，也就是說，他們身處連結多方、協調與協助資源分配的結構性位置，既重要，也容易受到外界各種聲音的影響而陷入迷茫。我們和成都微明社會工作服務中心（下稱微明）自2018年開始探討及合作開展中國資助工作者培力營（下稱資工營），希望讓聚焦不同社會議題、地域的資助工作者有機會走在一起，從更多元和整體的角度認識公益和發展，並彼此支持面對困惑與未來的挑戰。

2022年，資工營來到第三屆，共有10個省份的深耕環保、城鄉社區發展、教育等議題的資

助工作者和一線行動者參與。為期一年的學習中，25名參與伙伴有機會較系統地了解社會發展理論、田野調查方法等知識，對於國內公益發展脈絡及現狀有更全面的認識，希望藉此讓伙伴對於資助工作的意義、角色和定位，有更整全的認知。

在資工營，學習和啟發不僅來自資深實踐者和學者的授課，也來自對在地實踐的探訪、小組專題研討和共學、線上線下不定期的主題對話。同伴間的交流互動與經驗碰撞，讓每個人都可參與其中，既呈現了不同人身上豐富多樣的工作理念、思路和方法，也讓伙伴得以在理性討論和情感迸發之時，感受到同路人般珍貴的情誼和支持，許多伙伴因此開始反思過往經歷中的價值選擇與

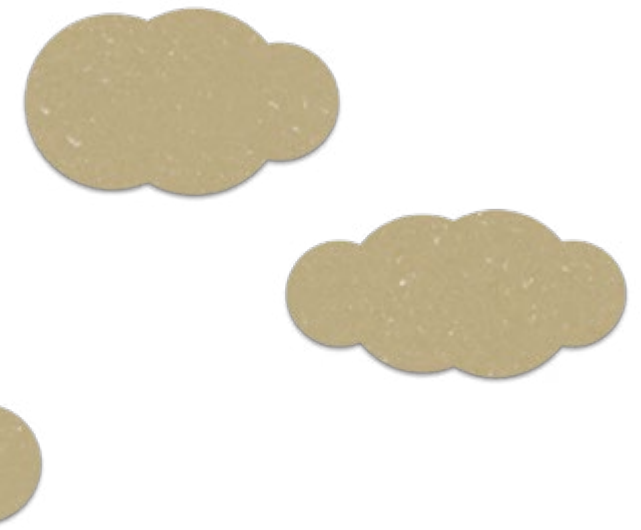
Frontline domestic foundation workers communicate with partners, donors, government supervisory bodies and several other stakeholders: they play a critical role in coordinating and facilitating resource allocation. In their day-to-day work, they can be exposed to various, sometimes conflicting, views 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



往屆營友組成的第三屆資工營工作組和朋輩伙伴。

Former Empowerment Camp participants serve as organisers and peer partners.

行動邏輯，漸漸萌生了更有主體意識的表達與行動。第三屆資工營的籌劃、組織和順利開展，正好體現這重要的轉變。

經微明協作，第三屆資工營培訓的策劃和對參與伙伴的日常跟進，皆由往屆伙伴協力推動。麗哲，作為第二屆資工營的參與者，這次以「朋輩伙伴」的身分，參與部分課程內容的設計和引導，並持續支持幾位新伙伴的日常學習、分享和討論。在參加第二屆資工營學習時，跨專業進入公益領域的麗哲不懂公益的概念，到底除了做好人好事之外是什麼，除了做一個資金出納員，具體要怎麼做才更有社會價值。而日常面對不同的聲音，也讓她困惑，公益行業的價值和行為標準到底是什麼，來資工營，就是想找到一個標準答案。

一年的學習結束後，麗哲並未得到一個教科書版的答案，但能看見更大的圖景和自己深入學習公益的路徑，得到同伴間持續的互動支持，讓她正面的識別自己焦慮的來源，並得以舒緩，更重要的是，意識到答案無法由別人給出，而是要從自己的內心生長出來。回到工作中，麗哲變得更獨立，也常反思自己的定位和價值選擇，在工作實踐中不斷主動實踐和探索。

如今麗哲以新的身分加入第三屆資工營，選擇以行動支持她相信的公益價值，會讓更多人看見和傳遞，她也期待著通過資工營，尋找到更多志同道合的人。



第三屆資工營中參與伙伴分小組主題分享，氣氛熱烈。

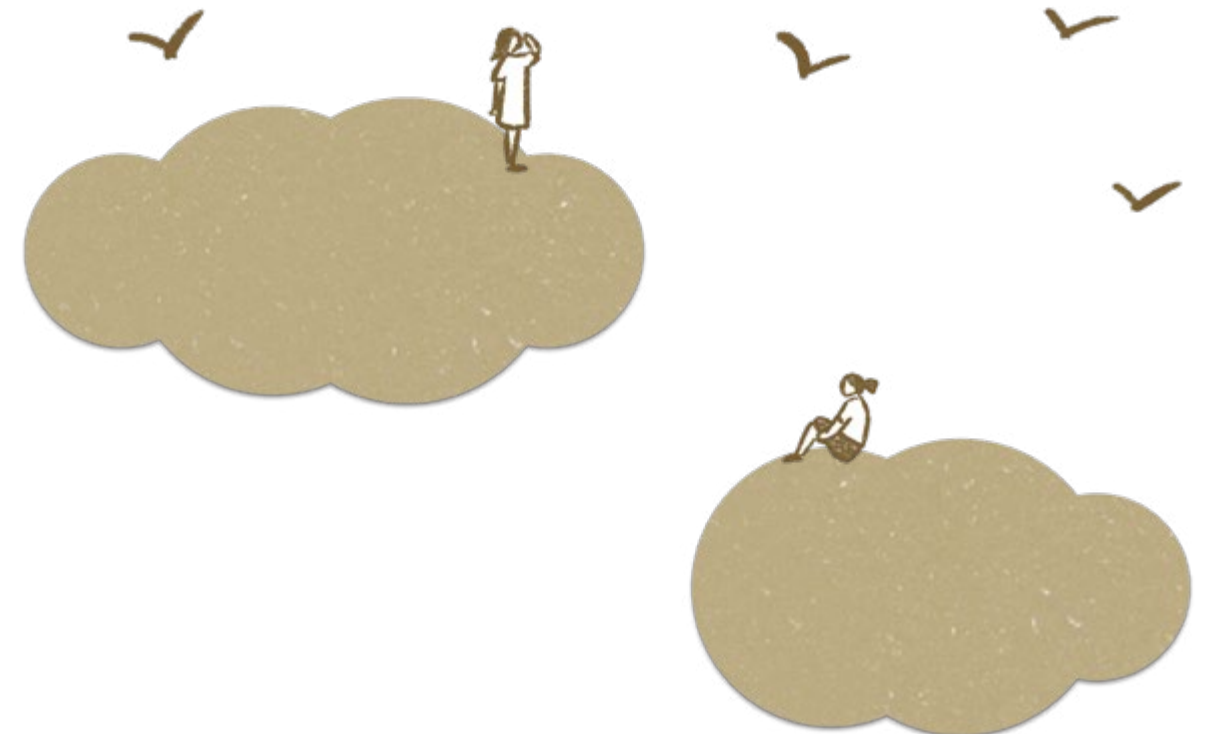
Third Empowerment Camp – Participants engage in spirited discussion in small thematic groups.

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.



## 項目一覽

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北京	Beijing
「愛在自然裏」——特需兒童家庭的自然教育賦能計劃	‘Love in Nature’ – Nature Education with Children with Special Education Needs and Their Families
女工工作坊的社區經濟實踐	Promoting Community Economy with Women Migrant Workers
家政女工社區經濟骨幹學習及實踐	Supporting Community Economy Learning and Action with Domestic Workers
培養半塔社區骨幹社群與強化可持續生活的實踐	Community Leaders Network Building and Sustainable Living Promotion in Banta Village
出版可持續生活雜誌《比鄰泥土香》第13期	Production of Sustainable Living Magazine, <i>Fragrant Soil</i> (Issue 13) ( <i>In Chinese</i> )
培育種子圖書館館長	Cultivating ‘Librarians’ for Seed Libraries
「零活實驗室」——零廢棄社群發展研究	‘Go Zero Waste’ – Research and Development of Zero Waste Communities
培育城市生態營造師社群	Supporting an Urban Ecological Design Practitioners Community

重慶	Chongqing Municipality
「從土地到土地」社區為本食農教育探索	‘From Our Land and For Our Land’ – Community-Based Food and Agricultural Education

廣東	Guangdong Province
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廣州身障群體的自主生計探索與互助網絡建設	Exploration of Resilient Livelihoods and Community Building with People with Different Abilities in Guangzhou
廣州職校綠色職涯探索共學營	Vocational Pathways Co-Learning Scheme with Technical School Students in Guangzhou
搭建廣州社區生活者陪伴及共學網絡	Co-Learning Network Building with Organisers of Citizen-Based Groups in Guangzhou
培育珠三角可持續社區力量	Cultivating Capacity for Sustainable Community Development in Pearl River Delta
探索番禺新橋村兒童友好及互助型社區發展	Exploring Sustainable and Child-Friendly Community Development in Xinqiao Village, Panyu
廣州可持續生活青年社群營造	Sustainable Living Network Building with Youth in Guangzhou
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廣西鄉村社區青年學習與支持體系的先導探索	Research on Supportive Mechanisms for Community Learning with Rural Youth
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搭建南丹白褲瑤文化的可持續生活學習及社區交流平台	Learning on Traditional Wisdom of Baikuyao Culture and Building of Community Exchange Platforms

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「追問上古智慧」——復興貴州村寨社區文化學習	Revitalising Learning of Community Culture in Rural Southwest Guizhou

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培育成都自然教育「綠種子」	'Green Seeds' – Nature Education Facilitator Development in Chengdu
營造成都水井坊可持續生活社區	Sustainable Community Building in Shuijingfang Community
支持雅安山地鄉村社區探索農耕生活視角與智慧	Exploring the Wisdom of Rural Agrarian Living with Mountainous Communities, Ya'an
探索北川縣山地農村傳統生態智慧為本的生態保育和社區精神	Exploring Traditional Eco-Wisdom and Community Spirit in Mountainous Villages, Beichuan
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川西林盤村民傳統農耕智慧共學	Community Learning on Traditional Agricultural Wisdom in Linpan Village, Western Sichuan Plain
「道與術的糅合」——成都社區可持續生活的共學與實踐	Combining Theory and Practice: Learning and Action on Community Sustainable Living
整理及交流社區垃圾減量與分類工作經驗	Documenting and Sharing Experiences of Community Waste Reduction and Sorting
「結伴同行」——農村可持續生活協作者能力建設與網絡構建	Capacity Building and Network Development with Rural Sustainable Living Facilitators
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支持鄉村在地農耕生活為本的生態文化調查與共學	Supporting Rural Co-Learning and Community Research on Local Ecological Culture
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雲南	Yunnan Province
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建設布朗社區協作者的文化反思能力	Building Cultural Perspectives with Bulang Community Facilitators
探索勐海生態家園規劃結合現代知識的生態農耕	Examining Ecological Landscape Planning and Eco-Farming in Menghai
復興西雙版納阿卡傳統文化生態觀與生態功能區	Restoring Ecological Worldview and Ecological Functional Areas with Akha Communities in Xishuangbanna
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西南鄉村自然教育協作者能力建設與社群網絡發展	Capacity Building and Network Development with Rural Nature Education Facilitators in Southwest China
自然教育培訓師能力提升與社群發展	Capacity Building and Network Development with Nature Education Facilitators
《美而簡：生活的藝術》出版、新書發布及相關推廣活動	Publication and Promotion of <i>Elegant Simplicity – The Art of Living Well</i>
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「土的，是美好的」：土食材調研	'Native is Beautiful' – Research and Publication about Native Ingredients
自然與文化山地論壇暨第三屆山地未來國際會議	Preparation for Nature and Culture Summit and Mountain Futures International Conference
《生物多樣性公約》第十五次締約方大會下有關社區、科學與政策對話國際研討會	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)
建設東部地區生態文化保護和知識的交流網絡	Biocultural Conservation and Knowledge Network Development in Eastern China
大陸與台灣互派青年協作者實習計劃——經驗整理	Documenting Experiences: Youth Internship Project between Mainland China and Taiwan
探索環保公益社群培育	Exploring Ways to Nurture Citizen-Based Environmental Protection Groups
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構建「鄉村拍客」網絡：以影像推動地方知識記錄與可持續生活反思	Network Building with Rural Community Filmmakers to Document Local Knowledge and Reflection on Sustainable Living

整理及實踐鄉村社區設計經驗	Supporting Action and Reflection on Rural Community Design
「藝文鄉野」共創營——探索可持續生活的藝術實踐	'Art and Culture Co-Creation Camp' – Exploring Sustainable Living through Art
西南地區農村社區綠色領導力培養	Rural Community Green Leadership Development Fund in Southwest China
綠色公民培養——氣候行動與社群發展	Cultivating Green Citizenship – Supporting Climate Change Action and Volunteer Development
東南亞青年行動者網絡發展計劃	Youth Facilitator Network Development in Southeast Asia
探索可持續生活傳播手法在拓展關係與社群陪伴等行動中的可能	Exploring Ways of Network Development and Support through Communication on Sustainable Living
建設海南 – 東盟濱海漁業社區適應氣候變化網絡	Building a Hainan–ASEAN Climate Change Adaptation Network with Coastal Fishing Communities
氣候變化青年賦能計劃	Capacity Building on Climate Change with Youth
支持黔東南村寨社區傳統生態智慧的傳承與反思	Supporting Community Education and Traditional Eco-Wisdom in Communities in Southeast Guizhou
支持建立資助機構朋輩學習平台	Unrestricted Funding for China Donor Roundtable
探索公益行動知識與社群陪伴	Reflection, Research and Community Building with Philanthropic Practitioners
支持公益實踐者行動研究共學與對話	Action Research Co-Learning and Dialogue with NGO Practitioners
第三屆中國資助工作者培力營	The Third Empowerment Camp on Holistic Learning and Inner Reflection with Frontline Staff of Chinese Domestic Foundations
培養議題協作者及社群建設	Theme-based Facilitator Capacity Building and Community Development
公益人代際對話——前期調研與工作坊	Intergenerational Dialogue among NGO Workers: Preliminary Study and Workshop
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個人轉化與社會轉化的案例調研及搭建交流網絡	Case Study and Exchange Network Building on Personal and Social Transformation

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以漢語拼音為序	In Sequence of Pinyin
保山市隆陽區金雞鄉務本社會工作服務中心	Jinji Wuben Social Service Centre, Longyang, Baoshan
保山市四葉草青少年事務社會工作服務中心	Siyecao Youth and Community Social Service Centre, Baoshan
北川羌族自治縣羌魂社會工作服務中心	Beichuan Qianghun Social Work Service Centre
北京抱樸永續自然學院	Baopu Yongxu Nature School
北京慈海生態環保公益基金會	Cihai Environmental Foundation
北京恩玖非營利組織發展研究中心	Beijing Enjiu NPO Development Research Centre
北京蓋姪樸門設計諮詢有限公司	FON-Gaiascape Studio
北京鴻雁社工服務中心	Beijing Hongyan Social Work Service Centre
北京靈動自然諮詢有限公司	Beijing Spirit of Nature Consulting Co., Limited
北京木蘭花開社工服務中心	Beijing Mulan Huakai Social Work Service Centre
北京培田社工服務中心	Beijing Peitian Social Work Service Centre
北京市朝陽區自然之友環境研究所	Friends of Nature Environmental Research Institute, Chaoyang, Beijing
北京市海澱區融愛融樂心智障礙者家庭支持中心	Beijing Rong Ai Rong Le Family Support Centre for Persons with Intellectual and Developmental Disabilities
北京市銀杏公益基金會	Ginkgo Foundation
北京沃啟公益基金會	Beijing Wo Qi Foundation
北京修實公益基金會	Beijing Xiushi Public-Spirited Foundation
北京自然之友公益基金會	Beijing Friends of Nature Charity Foundation
成都城市河流研究會	Chengdu Urban Rivers Association

成都高新區愛生活家社區合作社	Love-Life-Home Cooperative, Gaoxin, Chengdu
成都高新區野草生態社區發展中心	Yecao Eco-Community Development Centre, Gaoxin, Chengdu
成都根與芽環境文化交流中心	Chengdu Roots and Shoots
成都集思青年公益發展中心	Chengdu GreenSOS Youth Development Centre
成都家園行動公益服務中心	Chengdu Action for Home Public Service Centre
成都農禾之家公益發展中心	Nonghe Non-Profit Organisation Development Centre
成都社區行動公益發展中心	Chengdu Action for Community Development Centre
成都市錦江區生綠色生態文化發展中心	ShengLvSe Ecological Cultural Development Centre, Jinjiang, Chengdu
成都市武侯社區發展基金會	Chengdu Wuhou Community Development Foundation
成都市新都區小童大義社會工作服務中心	Xiaotong Dayi Children and Youth Social Service Centre, Xindu, Chengdu
成都微明社會工作服務中心	Chengdu Wei Ming Social Service Centre
成都行動者同盟	Chengdu Practitioners' Alliance
重慶市南川區山水鄉愁自然中心	Shanshui Xiangchou Nature Centre, Nanchuan, Chongqing
大理市藍續綠色文化發展中心	Lanxu Eco-Culture Development Centre, Dali
廣東綠耕社會工作發展中心	Centre for Advancement of Rural-Urban Sustainability
廣東綠芽鄉村婦女發展基金會	Rural Women Development Foundation
廣東省嶺南教育慈善基金會	Guangdong Lingnan Educational Charity Foundation
廣東省千禾社區公益基金會	Guangdong Harmony Community Foundation
廣西國仁農村扶貧與發展中心	Guangxi Guoren Poverty Alleviation and Rural Development Centre
廣州覺曉文化傳播有限公司	Guangzhou Juexiao Culture and Communication Company Limited
廣州善導社會工作服務中心	Guangzhou Shandao Social Service Centre (V-BUS)
廣州市從化區深耕社會工作服務中心	Shengeng Social Work Service Centre, Conghua, Guangzhou
廣州市海珠區青城環境文化發展中心	Guangzhou Green City Environmental and Cultural Development Centre
廣州市合木殘障公益創新中心	Guangzhou Tree of Life Disabilities Innovation Centre
廣州市番禺區小金雁社區公益服務中心	Xiaojinyan Community Public Service Centre, Panyu, Guangzhou

廣州市越秀區捌零柒社會服務中心	807 Social Service Centre, Yuexiu, Guangzhou
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