

社区伙伴

Partnerships for Community Development



年报 Annual Report 2019-2020

一起走过二十年 Our 20-year Journey

在光之野

在光之野
念升
世界从而固结
随一块块新土成形
我们愈发恋执
一个割裂的存活
一个名字
一副躯体
一份工作
一个妻子
我们身不由己 彻底闇昧智昏
无法记起 系众生的命脉
忘记每口 呼吸满溢的爱
如是 滑向死亡

重返 光
得探究亲历之窘境
勇敢叩问生之所系
也许翻出污垢恶臭
这非生命之本 不要批判
莲出淤泥
香净通直 清寂 悠然绽放
直面 坚诚地
直面生命之本
你再无有牵累

安德鲁·麦哥利
社区伙伴 管理委员会主席

翻译：陈惠芳
Translation into Chinese by
Chan Wai Fong

IN A FIELD OF LIGHT

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

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

Andrew McAulay
Chairperson, Management Committee
Partnerships for Community Development

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序言

我们如何理解事情决定了我们的回应方式。社区伙伴选择以可持续生活的视角去回应当下的生态危机及社会问题，意味着我们相信每个人都不可能用置身事外的心态去规划社会改变的路径。社区伙伴相信每一个个体可以藉着个人的觉醒与生命的转化，找到与自然的连结，身体力行地投入到自己相信的生活，并且连接至一个推动社会改变的过程中。

一直以来，我们感恩能与社区同行，在实践中思考和认清幸福生活的本质，发掘生活的更多可能，怀抱创意去解决当下的问题，并一起寻找发展可持续生活的生长点。这些年来，我们与同行的合作伙伴及社区一起整理出四个相互协同的工作理念——培育社区协作者、协作文化反思、建立内在力量、搭建网络。在今年以工作理念为主题的年度报告中，希望与大家分享我们一路走来，探索人与自然和谐共处及可持续生活的经验。

社区伙伴成立于 2001 年 5 月 1 日，今年年报的出版，正逢机构走过了 20 个年头。感谢过去和现在的工作团队，我们共同摸索和建立的不只是一个工作方法，更是对生活的想象和实践。感谢与我们相互砥砺的师友、同行的社区、合作伙伴、政府部门以及为我们提供工作空间的生态环境部的支持。我们也期望在公益领域与更多的同行交流经验，找到彼此协力及共同成长的空间。

邓文嫦
总干事

Foreword

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

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

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

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

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

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

Sherman Tang
Director



社区伙伴简介

About Partnerships for Community Development

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

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

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

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

我们的愿景

Our Vision

人与人、人与大自然和谐共处。 Communities in which people live in harmony with each other and with nature.

我们的使命

Our Mission

社区伙伴与社区和相关人群一起努力，恢复人们内心与大自然的联结，探索实现可持续生活的道路和方法。 PCD works with communities to re-connect people’s hearts with nature and to explore ways to live sustainably.

探索可持续生活

Sustainable Living

社区伙伴理解的“可持续生活”，是在有韧性的社区里，人们意识到人类与大自然的相互依存，过着简单知足、互相关爱、充满安全感和创造力的生活。 By sustainable living, we mean that people are aware of their oneness with nature, living simply and in resilient communities. People support each other; they are content, creative and secure.

可持续生活的探索，没有标准的定义，也并非一蹴而就，是一个不断协力向前的过程。它建基于我们对主流发展模式的反思，以及对万物一体的感恩。我们相信，面对当今充斥全球的生态、社会危机，需要社区、社群更多的意识觉醒，转化价值观与生活方式，自觉地创造新的生活选择。 The search for sustainable living has no definitive way, nor is it quick and easy; it is a continuous process involving cooperation with multiple partners. It is based on our reflection on the mainstream model of development, and our gratitude from our awareness of oneness with nature. PCD believes that in a world full of socio-ecological crises, there is a need for community awakening, transforming values and ways of living, and consciously making new life choices.

社区伙伴支持建基于草根社区 / 社群的可持续生活多样性实践，鼓励及凝聚多元背景的生活者，共同构建小而美、多节点，以及相互连接的可持续生活网络，一起推进和普及可持续生活。 PCD supports a wide range of grassroots community action on sustainable living. We encourage and engage sustainable living practitioners of various backgrounds to build multiple small and beautiful networks that are strong and interconnected. Together we endeavour to promote sustainable living to a wider audience.

改变是如何发生的 ——社区伙伴的工作理念

How Change Happens: PCD’s Theory of Change

社区伙伴于 2001 年 5 月正式成立，面对当时以经济增长为主导的发展模式、贫富及城乡差距扩大、城市化发展的极化、农村脆弱性加深、生态环境恶化等现状，成立之初的社区伙伴基于对全球化、现代化、城市化等趋势带来生态及社会的不可持续性的反思，立意要探寻不同于主流发展的另一条道路。

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

长远的目标和方向既定，我们便开始思考，究竟我们的工作希望带来怎样的改变？具体会呈现出一些什么样的图景？在机构最初规划策略时，我们就工作目的与内涵进行了提炼，比如：鼓励个人及社区的自我价值肯定，加深对社区和环境的认同感；鼓励人们反思自身处境，更好地发挥潜质，以实现有尊严的生活，珍视合作精神，尊重自然；协作以社区为本的行动，由当地居民集体策划，自力自主；促进本土文化和知识的传承与创新；通过寻找并培育协作者，推动社区里的变革；可持续的将来是建立在对所有生物的爱，以及对我们与环境互为依存的认同上，人们需要长养出自觉承担的勇气。

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

作为一个带着另类发展视角的新机构，社区伙伴让同事有机会和空间去探索新的工作模式，其中较为核心的是对传统项目发展框架的反思。当我们重新思考社会改变的特性与本质时，会发现社会改变实为复杂、不可控和具转化性的，如果发展工作以线性思维来设计，例如把多元素问题简化成单元素问题，认为单一因素即可导致某一结果等，势必与真实的社会改变相违背。同时，“发展”应该理解为“社会改变”，而不是狭义的指由外来机构推动的“项目”，改变是更为根本和长远的，不能以有限的项目周期而论。项目思维导向的工作方法不仅难以完全回应社会的互动过程，还会限制了我们对社会改变的理解和关注。因此，我们必须探寻超越项目框架的工作理念和手法，而思考“什么是社会改变”、“改变是怎样发生”、“应该如何采取行动”等问题，就变得尤为重要。

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

这阶段的社区伙伴就带着对“改变是如何发生”的追问，开始在实践中探索。



培育社区协作者

Nurturing Community Facilitators

在机构的第一个策略规划（2002-2005 年）里，培育社区协作者作为基本项目手法便确定下来，并在之后各个策略规划里不断深化。培育社区协作者的前提是相信个人和群体是改变的主体，我们把这些行动者视为协作者。社区伙伴一开始使用“协作者”这个词，而不突显领袖，是因为我们相信个人和社区的能动性，个体与集体、群体之间应该是相互滋养的关系。协作者不仅是个人，也包括社区组织、公民团体等以群体面貌呈现的团体，他们有的来自社区和社群内部，也有来自外部。社会改变的关键是人的改变，社区协作者能为草根社区和社群能力的培养做出贡献，让人们透过集体的力量带来改变，而协作者本身的成长也必须受到重视，获得支持。

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

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

协作者的培养贯穿社区伙伴的所有工作，我们看重人的培育甚于事的推动。从最初开始，社区伙伴就没有把协作者能力提升只聚焦于项目管理技巧和知识，而是包含了觉醒和批判主流发展模式所造成的问题，进而让协作者能够协助社区分析自身处境，通过行动为社区带来正面的改变。随着机构逐渐深化对人的成长和改变的理解，我们也不断为协作者的培养注入新的元素，比如强调内在力量和身体力行。

协作者的能力建设没有定式，需要因应不同群体的需要，考虑不同的成长阶段，配合不同的场景，可能的方式包括：培训、对话、长期陪伴、实践、经验交流、经验梳理……我们支持社区协作者怀着更广阔的文化、社会和生态视角，寻找本地适宜的方法，去应对他们所关心的事情。

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





协作文化反思 Facilitating Cultural Reflection

在社区伙伴第一个策略规划期间，不同策略领域的一些项目已包含了文化的内涵，例如有关农村生计与传统知识的项目，或是在城市里推行社区支持农业。虽然这些项目还没有明确突出文化反思的目的，亦没有把文化作为项目的核心组成部分，但相关的实践让机构越来越意识到文化对于改变的重要力量。到第二个策略规划（2005-2008年），文化反思作为机构的项目策略之一便正式提出，旨在恢复文化根基和价值观。随后，文化反思逐渐融入所有工作，并成为项目基本手法。

从广义来说，文化差不多包含生活的每个面向。目前人类社会面对的生态与社会危机，背后有着世界观和价值观的深层原因，导致人与自然和社会各种关系失衡。我们若要改变现有的社会文化，恢复人与自然的和谐关系，那价值观和态度的改变是先决条件。因此社会改变应该是转化性

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

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

的，指向新文化的构建，目的是重建滋养生命的各种关系。文化反思可以理解为一种方法，一个过程，这个方法要求批判的视角，对问题的觉醒，然后以创造力和行动来回应，它不是回到过去，而是创造具有更多可能的未来，是一个有力量感的过程。

过往的工作让我们有机会接触不同民族的社区文化传统，这些经历丰富了对文化的理解。文化——风俗习惯、知识、价值系统与信仰，往往反映了一个社区内的人如何看待身处的环境及如何与其共处，同时也规范了社区内的人际关系，主导了人们对美好生活的理解和想象。文化是动态而非一成不变的，在发展领域里谈文化，并不是要保留文化的形本身，而是要理解一个文化背后的价值观。如果我们能够激励社区和社群重新发现自身的文化，理解深藏在文化里的核心价值，从而以这些价值为支撑，在发展路向上作有原则的选择，那就是文化反思。也因此，文化反思在城市里同样有着巨大的实践空间，例如对主流发展模式、城乡关系、消费与物质主义、人与自然关系、社区关系等向度的反思。

change through building regenerative cultures is truly transformative.

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

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



建立内在力量
Building Inner Strength

社区伙伴不断寻找自己在参与社会改变过程中的角色和工作方法。经过不断的实践，与社区和伙伴共学，以及从海外网络汲取养分，我们逐渐意识到，当工作的重点落在人的改变上时，改变则需要从心出发，建立内心的平静、慈悲和力量。社区伙伴经过一系列的学习和实践，在 2010-2015 年的策略规划里，提出“从心出发”的理念，我们理解的“从心出发”，是一个内在转化的过程，可以用下图来表示：

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

自我觉醒和培养内心的平和
Cultivate self-awareness
and inner peace

协作人们自我探索和体验与
自然联结的路径
Facilitate people to search for
and experience their own paths
to connect with nature

滋养对大地的包容之爱
Nurture
non-discriminate love

领悟大自然的智慧，
顺应自然之道，视万物为一体
Guided by the wisdom and
soul of nature, see everything
as part of nature

获得内心力量的渠道是因人而异的，比如有些人觉得处于自然中很有效，有些人则觉得和自己的文化与历史根源或个人成长历程重新建立联结更具启发。重点是需要我们在惯性的头脑层面的学习之外，发展用心去体会、感知的能力，当我们回到内在、对自我有更多的觉察、认识和接纳时，改变就会发生。

2013 年，机构展开针对长远发展的讨论，“从心出发”的理念得到一致确认，并转化成“内在力量”的表述：“帮助社区协作者建立内在的力量是我们一个主要的项目手法。”在社区伙伴的理解里，内在力量的核心源自内心与大自然的联结，它能使个人和社区推动改变的动力得以持续，并以一种滋养而非消耗的状态，努力不懈地实践可持续生活。

过去这些年，我们在工作中更加注重关注人的内在，也尝试发展多样的学习内涵及方式，例如将土地伦理或深度生态学发展为体验式的学习，让参与者体会到与自然一体的感觉，确认自己在生态及社会中的位置，并激发出行动的力量。

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

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



搭建网络 Network Building

在社区伙伴的工作里，推动网络是常用的手法，因为在探索可持续生活的道路上，行动者常会感到孤立无援，迫切需要与他人连接，相互看见和支持。而由个人转化要达至社会改变，势必需要更多的连接以及共同行动。网络有不同的层次，如主题式的、本地的、区域性的、国家层面的、国际范围的。不同网络里参与的人群也非常多样，如生活实践者、草根社群、社区组织、协作者、民间组织、政府部门、有专业背景或特长的机构和个人等。

在 2013 年机构长远发展的讨论里，我们展开了对网络发展的想象。过去当我们说搭建网络时，容易把自己放在网络的中心，但在长远发展规划里，社区伙伴确认重塑我们跟网络的关系——将自己重新定位为成长中的可持续生活网络一员。而发展网络的主要目的，是增强及坚定草根社区和社群推动可持续生活的力量，以建立更广泛的社会参与基础。

以长远发展规划里的精神为指引，我们在接下来的几年里就搭建网络进行了多样实践，这让我们更深地认识到，网络的特质是承载相互依存的关系，网络搭建作为工作手法，不是要建立界限分明的群组或是圈子，而是建立关系与连结。网络建设的其中一个意义是营造健康的生态环境，让网络中多元节点的内在价值得以呈现和生长。一个有活力且健康的网络，需要有共同的理念、多元的节点，成员皆能自主参与，并不断编织出绵密的关系，不断涌现新的生长点。

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

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

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

回顾社区伙伴过去二十年的历程，犹如一条河流，在不同的时间节点，因为不同的机缘与思考，与以上这些理念相遇，它们在实践中又相互交织，顺流而下，充盈了整条河流。在 2015-2020 年策略规划的讨论中，过往的经验和体会汇聚成了机构对“改变如何发生”的理解，整合为机构的工作理念：协作文化反思、培育社区协作者、建立内在力量、搭建网络。

工作理念的形成，除了日常的工作实践外，也不乏在不同理论中的学习启发，例如：生态学中强调的关系与系统观；深度生态学强调不以人类为中心思考，以及从“自我”到“生态我”的成长与力量；传统文化中的生态观及整全的生活视野等。我们也在过程中受教于不同的学习体系，如生态家园设计、朴门永续设计、科学与灵性相关的学习、文化反思学习、自我觉察与社会发展体系等。

刚刚年满二十周岁的社区伙伴，从蹒跚学步，长到羽翼渐丰，“改变如何发生”一直是心底最深的探问和指引，它是催化的风，是流淌的水，是坚定的山，也是孕育的土。在朝向社会改变的路上，理解和探索没有终点，我们都在途中。

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

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

走过二十年，社区伙伴的工作理念——培育社区协作者、协作文化反思、建立内在力量、搭建网络，推动着各项目的探索和实践。

接下来，让我们进入项目场景，看每一个工作理念如何在案例中展现。

我们也感到荣幸，邀得四位与社区伙伴有着深厚关系的老师及伙伴，透过访谈，分享他们对各工作理念的经验和理解，给我们带来深入的思考。



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

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

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

共学、陪伴、成长
——与生活者同行

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

社区伙伴近年对生活者群体愈益关注。在成都，我们遇到不少对生活有理念和反思的生活者，愿意与志同道合的朋友以社群方式关注不同议题，推动生活的改变。2018 年年初，我们联络了几位有代表性的行动者每月作一次讨论，分享生活者社群骨干的需求及期待，并以网络连接彼此。在各种铺垫下，“行动者同盟”（下称“行同”）——成都生活者社群骨干共学行动，于 2019 年 4 月正式启动，旨在与伙伴共学交流，探索可持续生活实践。

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



从关注开始，连接理念与实践

在行动者同盟，尽管开始时大家的关注点不完全一样，却有着共同方向，走在一起时渐渐能互相丰富，互相融合。

王晓东是行同中热心的伙伴，一直关注生态与生活的议题，比如：乐活、气候变化、减塑等。她说，“认同物质简约、内在丰盈、与环境和谐相处的生活方式，日常会通过订阅号和在地活动了解一些本地和全球各地的践行者，隔空向往他们的美好生活，但没能去结识这样的生活者，也没刻意去身体力行这样的生活。”认识了行同并参与其中，王晓东有机会近距离接触可持续生活达人和倡导者，开始体会到“真实的榜样的力量”，从认知迈向行动，“开始动手，在阳台做垃圾分类、增加自己烹饪支持生态小农、坚持自带杯等”。

曾在外企工作多年的谢岚，因为孩子而关注阅读和自然教育，从参与推广儿童阅读的公益活动，到参与亲子自然教育活动，期间经历着不同变化：“在几年的过程中，接触到了很多与主流价值观有所不同的理念，包括生活方式的、儿童教育的，其中对‘关系’的理解有了很大转变。人和自然的关系不是以人为主体的，人只是以人的形式存在于宇宙的一种生物。人与人之间的协力也是完全可以超越功利层面的。”谢岚在自觉探索与成长中，开始有了与别人深度连结的想法：“从最开始的满足孩子的成长需求转变为探索自己的成长需求，兴趣也从儿童教育发展到了社群建设和可持续生活的探索践行。”



Care and Concern, Reflection and Action

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

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

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

行动者同盟“我消费，我主张”共学活动，聆听成都生活市集志愿者分享

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



关注可持续生活的社群伙伴参与爱生活家和行同合办的工作坊，探讨可持续生活理念与社群发展

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

交流共学，遇见同路人

2019 年 6 月，行同与成都高新区爱生活家社区合作社共同举办了三天的工作坊，融合了 “生态家园设计”、“转型城镇”、“可持续生活教育”等学习体系，让参与的生活者通过不同议题了解可持续生活的内涵。

谢岚参与学习、交流，和伙伴互相启发，一起合作做更多的探索。“在日常生活中，我自己会发现，更愿意也更容易坚持做到减塑、堆肥、支持当地生态小农等，让可持续的理念能够真正融入我们的生活，而不只是一些遥不可及的理念。”对谢岚来说，共学别具意义：“在社群建设方面，我通过学习，对协助力等理念有了更深的理解和实践。再回到行同，我尝试在团队建设和共学中运用。”

2020 年 3 月疫情期间，王晓东参与组织了一次关于“经济和合作社”议题的共学，结合行同几位伙伴的专业能力，一起探讨应对疫情的现实问题。从生活者到参与者再到策划共学，王晓东自言走过了一个“进化”的历程：“自己对生活、对关系的理解也在慢慢‘进化’，尤其是今年参与策划‘负责任的消费’主题共学，被启发并深度思考了‘生产者与消费者的共生关系’，进而到‘万物共生’，感觉好像‘悟道’了。”在日常生活和消费中，她会有意识地问自己：“这样真的好么？看不见的成本是什么？我真的需要么？……”后来，她在共学中进一步关注食品安全、生活美学等议题。

Learning with Companions

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

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

彼此支持，陪伴成长

在生活者骨干看来，推动可持续生活不仅是多维度的学习，也是生活和关系的联结，过程中与伙伴的互相陪伴，一起在生活中坚持。

作为从最初就加入行同筹备的伙伴，谢岚在深度参与的过程中越发看到团队中支持陪伴的需要：“在行同，我会看到团队的成长与个体的成长是相辅相成的。看到并深刻地理解彼此的成长需求，彼此支持和陪伴。”她认可行同所建立的关系是相对纯粹、有深度、多层次的连接，“我们也一直在尝试去中心化，伙伴间彼此认同、信任，有了很好的协力合作的基础。”

而王晓东特别享受和伙伴一起参与时的同频共振，感知于那份支持和陪伴：“不论是作为召集者，还是支持者，我都能感受到来自核心成员毫无保留的最高优先级的支持和陪伴。”她积极邀约身边社群的伙伴参加更多类似行同的公共活动。在她看来，“优先陪伴他们在理念和生活中共同成长，通过更多人共同去影响更多人。”

我们一直相信，社区协作者是推动改变的关键力量。期望行同中更多参与者像王晓东和谢岚一样，能互相对话、陪伴，建立信任的关系，开阔社会生态视角，一起深化对可持续生活的理解 and 实践，并推动改变。



Growing and Blooming Together

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

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

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

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

行动者同盟伙伴闲逛成都生活市集

Members of Practitioners' Alliance visit the Chengdu Farmers' Market



黄励访谈——培育社区协作者

Interview with Huang Li: Nurturing Community Facilitators



在您看来，“培育社区或社群协作者”的意义和价值是什么？

“培育社区或社群协作者”意味着确认社区行动的主体是来自社区或社群中的成员，不是把他们看作服务对象、活动参加者、被动的受益者、被安排的志愿者，而是支持他们成为有意识的主动的行动者、协作者，对自己的行动负责，也享受行动的果实。人的主体性得到尊重，这是首要的价值。有主体性的社区或社群协作者，将会贡献他们的本地智慧，连接到更多社区或社群成员，支持更多人成长。行动者群体在有机扩展，具体行动融入到生活和文化中，才能以一种低成本的、不突兀的方式持续下去。

具体说来，您认为有什么样的培育方法和途径？

培育协作者并无定法，仅分享一些过去的经验和可能性——

培育协作者的人首先也是一个协作者，要带着自己的完整性、真实性与伙伴相遇，通过聆听、对话、共处，构建此时此地的关系，支持伙伴也成为完整的、真实的人，在完整和真实中发现和肯定自己的力量。获得这种生命支持成长起来的协作者，才有可能继续把这种协作者的理念和态度传递下去。

工作坊可以创造一个共学的空间，形成伙伴关系，碰撞和共识理念，一起思考协作者的行动原则和指向。协作者带领工作坊的过程也是一个示范，解构工作坊的设计和带领手法，可以启发伙伴寻找自己的成长路径。

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

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

How exactly can we nurture community facilitators?

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

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

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

工作坊之外，还要支持伙伴有机会“走近”，如成为助手承担部分工作，类似于师徒制，言传身教；也要支持伙伴“走出去”，如走访、调研、交流，从他人的镜映中加深对自我的认知；最后通过复盘让伙伴有机会从自己的经验及他人的反馈中学习，磨练反思的能力。

工作坊并非适用于所有群体，而协作者也不仅是协作工作坊和会议。对于一些更擅长在开放的时空中协作事情发生、发展关系的伙伴来说，可以支持他们形成行动小组，支持包括陪伴成长、协作讨论、组织交流、小额资助等。

可以分享一两个您参与的“培育社区或社群协作者”的案例或故事吗？

在一个培育社区自组织力量的项目中，我们支持了几位市民增强公共意识和协作能力。在项目的封闭式工作坊中，除了议题性学习，还创造了自由交流的机会，加深彼此认识。此外，我们与伙伴形成多节点的连接，包括邀请伙伴参加其他相关学习交流、加入同一个家长自组织、做读书会带领者或主题分享者、支持其他项目的发展、参与外部评估交流、参加工作坊设计及新一期项目走访评审等等。这些参与有助于让伙伴看到先行者，也发现同路人，并一起培育后来者，看到支持人成长的价值。

在一个市民组织成长得比较成熟之后，我们会引入外部资源支持其成为当地小枢纽，协助伙伴扩大协作的范围和复杂度，支持更多自组织、小团体成长。资金支持会给市民组织带来很多挑战，但对于准备好的市民组织来说，是进一步打开公共性的机会。

培育协作者与建立内在力量密不可分，要协作伙伴不断认识自我以及觉察自己与他人的关系模式，方法因人而异。在以上案例中，我们尝试一起学习社区为本的调研，去美术馆观看与议题相关的艺术展，共同进入生命故事写作营，或举办更加去结构化的学习如“欧文·亚隆团体心理”等等。

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

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

Tell us a story or two about community facilitator development.

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

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

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

从生活者成长为协作者的过程很慢，但也有惊喜。例如我们会观察到，一个妈妈的公共意识和支持他人成长的想法，是伴随着自我意识、性别意识的觉醒而来的。另一个妈妈在深入了解其他生活者社群的发展过程后，看到了专业技术能力之外协作的价值，慢慢地，她们开始尝试把协作方法融入原有的活动设计或团队建设中。

培养协作者的过程往往会引发一些改变，无论是协作者自己或社会的改变。您怎么看待“社会改变”，以及这改变与培育协作者的关系？

社会改变来自人的改变，从人的内在意识到外在生计生活方式、人与人的关系都要发生改变，让人与自然、人与人更和谐共生。协作者是推动改变发生的支点力量，他们以一种温和的、尊重人的方式去促发从内到外的改变。

在您的实践里有很强的生活者视角，如果要在生活者社群或自组织里培育协作者，您觉得有哪些核心的要素？

生活者通过自己将相关的理念和价值活出来，可以很自然地吸引身边人参与。生活者社群或自组织很有韧性，比较灵活，几乎零成本运营，可以细水长流的方式推动改变，让理念落地。

从生活者中培育协作者，需要躬身入局，回归自己的生活需求及生命追求，共同创设情景、组建社群或自组织。协作者未必要进入所有社群，但至少有一个地方能体现自己的生活者面向。在社群或自组织中，大家以平等的身份互相学习，各自发挥所长，从带领一场简单的活动开始，到发起一个话题的讨论，直至支持新人成长，在这个过程中找到自信和形成习惯，逐步具备协作能力，并融入日常生活之中，例如家长以协作的方式支持孩子成长。

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

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

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

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

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

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

生活者社群或自组织常常出于需求而形成，其价值观、使命感未必那么强烈。协作者要以润物细无声的方式，在合适的时机讨论理念，并在行动细节中呈现。支持生活者成长的方式包括：从内部产生学习带领者，创造机会让生活者与其他生活者群体或相关组织交流，推荐学习走访机会，梳理沉淀经验等。

协作生活者社群或自组织走下去，几乎要完全放弃项目思维，而是将之当成生活的一部分，保持耐心，并且照顾好自己。一个天真而成熟的协作者，能够接受伙伴与自己有所不同，允许自己及他人在广阔天地寻找或创造多种多样的小聚合点、小共同体。

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

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



黄励自我简介
About Huang Li

不安分的理工生、二宝妈、公益人，业余时间捣鼓家长自组织，屡败屡战，屡战屡败。曾在社区伙伴工作，现就职于广东省千禾社区公益基金会。2019 年开始，千禾社区基金会与社区伙伴合作“珠三角可持续社区力量培育计划（禾计划）”，支持珠三角地区的自组织从社区教育、文化保育、应对气候变化等角度探索可持续生活的实现路径。

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

传统里开出新生命
Finding Newness
in Traditions



社区伙伴在 2002 年进入中国西南地区开展工作。2004-2018 年期间，我们在云南德钦县以支持传统文化恢复为切入点开展项目，探索社区传统文化的根源。协作社区恢复传统文化不单纯是为了保育文化，而是与社区一起，面对现代发展和主流价值的冲击，探索融合传统文化的生态保护和生计方式，把生活置于社会发展和文化脉络里，作出自主的选择。

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



半牧半农与生态文化

西南山地因为地缘与生态环境使然，发展出以多元种植和畜牧为核心的生计文化。德钦的平均海拔三千多米，是云南省地势最高的县，人们的生活、生计都仰仗高山水源和林地资源。县内的卡瓦格博雪山是藏区八大神山之首，神山下的社区有着源远流长的神山文化，村民自觉地要保护神山和山上珍稀的野生动植物。

我们支持的一个项目点佛山乡位于高山上。每年夏季，牧民在高山草甸放牧，同时采挖虫草、松茸；他们终年与树林、动物为伍，熟悉漫山的草药植物，在与自然经久的交往中，累积了山林知识，吸收了来自大自然的智慧。过去在山上，牧民种植玉米和青稞，与低海拔的社区往来，多是以物易物，互通有无。社区互助团结，敬山护林，村民向来有巡山的习惯，防止人们猎杀野生动物。藏民社区半牧半农的型态，其实是顺应大自然和当地环境的独特生活方式。

德钦社区保存了丰厚的传统文化，藏民素来能歌善舞，他们的弦子舞有着深厚的历史。当地伙伴推动的传统文化学习结合了歌舞传授，有着保存和发展传统文化的意义，也带动了社区重新认识、欣赏传统文化的内涵。在佛山乡社区里，居士（平日守诚修行的村民）懂得看经文，而且关心社区事务，在社区里往往肩负传承文化的任务。



Living in Harmony with Agro-Pastoralist Culture

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

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

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

德钦的弦子舞世代相传，是传统藏文化中所珍视的

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

在调查里发现社区

社区是个人和群体文化、生活的整合体，要认识、理解自己社区的文化，做调查是很好的方法。项目村的居士与社区协作者带动村民在不同的村里做调查，议题都是村民关心的事务，例如换工、风俗与环境等。社区调查内容有时会以录像方式呈现，并在村里放映出来，带动村民的思考和讨论，而村里久已淡忘的故事也给翻出来了。

社区调查往往会发掘出传统知识、经验、智慧，深化村民对社区文化与生活的理解，产生归属感与认同感，并带来反思与改变。以社区生态健康调查为例，村民从调查中发现社区所起的变化：吃太多外来食品，过度依赖外部输入粮食，婚宴庆祝会上啤酒也喝太多了，外来食品包装在各处堆积成为垃圾，牧场、村寨、河流，连挖虫草松茸的山野都是。许多时候，大家身体只是一点点小病就去打针吃药，都忘了老祖宗流传下来的医术，遍植山林的本土草药也丢着不用了；山林的动植物都给肆意采杀图利……村民逐步意识到，经济发展带来了方便，增加了收入，但也赔上了自己和自然生态的健康。

明白到传统文化和生态保护、身心健康是一体同源，有些村民积极求变，发起清理垃圾活动；有的决心减少外来食品而食用本地传统食物；有的一起做野生动植物监测，发挥传统的保育生态的精神；有的尝试举办以物易物的本地市集，推动社区经济。社区伙伴也支持社区的卫生院、村医等在社区推行健康活动及文化活动，并加强农家卫生员的培训；鼓励采用和推广传统医药，让社区重新学习传统健康观念和医学方法、生态健康理念与原则。

Rediscovering Community through Research

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

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

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

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



牧人巡山并清理垃圾活动

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

确认传统文化价值

随着这十多年来旅游业的发展和市场经济的引入，德钦社区传统自给自足的生活模式渐渐改变，有村民弃种本地传统粮食，改种外来经济作物，比如葡萄，并施以化肥农药。我们支持村民以健康漫步等方式做社区调查，村民渐渐意识到单一的经济作物给社区的生态带来影响。以葡萄为例，因为种植面积很大，喷洒的农药也多，放牧的动物一旦吃了沾有农药的草，不死也会生病。

在种植方面，我们一直重视与项目社区的交流，并希望借着推动生态农耕，让村民认识传统社区生活和生计文化的价值，过程中也梳理了我们对当地种植文化的误解。经过反复的思考和沟通，项目团队尝试在组织学习生态农耕的同时，开始与村民讨论和了解作物结构、经济结构的演变等，并重新思考传统上半农半牧多元作业的意义。有的村民后来考虑套种，并尝试恢复种植老品种；也有村民愿意监测使用农药的情况。

德钦的例子，让我们看到各种文化元素互相扣连，在时间维度中生成变化。项目从恢复传统文化切入，并与社区一起思考生态、经济、人与自然环境等的关系，确认传统文化价值，从而在现代主流文化影响下，赋予传统文化活泼的新生命。

Culture Finding New Life

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

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

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



郭净访谈——协作文化反思
Interview with Guo Jing:
Facilitating Cultural Reflection



在您看来，“文化反思”包含什么样的内涵与意义？

所谓文化反思，实际上是站在文化整体观的立场上，观察和思考人与环境关系的变化，以及文化之间相互关系的变化。

我理解的文化反思，通常出现在两种维度中：一种是时间的维度，随着时间的流逝，当今的文化与昔日的文化产生变异和裂痕，引发人们去思考不同代际文化之间存在的差异和冲突，以及新旧文化的传承与变革问题；另一种是空间的维度，当两种以上的文化，在同一地域相互接触，引发彼此的猜疑、试探、冲撞、学习、融合与征服，迫使人们去反思自身与他者文化的异同，以及彼此如何相处和应对的问题。文化反思总是与变化联系在一起，与多元文化的并存联系在一起，因此它是文化自身演变与多种文化交往的必然产物。所谓文化传统，不可能在封闭的环境中固守，只能在变化的世界中动态地传承。

那么，您认为“文化反思”是如何发生的？

就我个人的经验来说，最重要的文化反思发生在初次接触他者文化的时刻。在日常的交流中，我们习惯把汉文叫做“中文”，却忘了在中国还有使用藏文、蒙文、苗文、傣文等文字的民族，还有许多没有文字而靠口传文化生存的民族。我们更习惯用汉文化的思维去代替“他者”的思考，经常用一套套当地人弄不懂的理论去解释他们的习俗，教导他们改变自己的生活。

我自己也长期局限在这样狭窄的世界中。1993年我报名援藏，在西藏的一年里，原有的知识大多失去了效用，我只能像小学生一样找老师补习藏文，跟随朝圣者到处旅行，学着用自己的眼睛观察一个陌生的世界。

Tell us what cultural reflection means to you.

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

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

How does cultural reflection happen?

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

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

那一年多的经历让我悟出了一个道理：一个文化最精髓的部分，是当地人所共知的常识。而常识就像每天劳作所穿的服装，人们不会炫耀。对外来的观察者来说，这种常识便成了一个秘密。所以，文化反思首先是对外来者而言，我们只有放弃原有的文化偏见和宣教的欲望，耐心观察仔细倾听，才可能从日常的行为和谈吐中发现这个秘密。

我们可以怎样把“文化反思”放在当地社区来理解？有没有例子可说明一二？

文化反思对当地社区也同样重要，在社区工作者进入德钦之前，村民对环保、文化保护并不理解。这些外来的概念，是在长期与外人交往以及亲身实践中，才慢慢和“神山信仰”、“慈悲心”等观念融合，被村民接受的。重要的是，这些新的观念和做法引入社区，并不是以其自身的面貌存在，而必须融入到当地人所熟悉的观念和行为方式中，成为一种“内在反思”的基础，换言之，这样的文化反思，应该发生在当地的文化语境中。

2007年5月，社区伙伴和卡瓦格博文化社合作，在德钦县的雪达村和久龙村召开村民座谈会，主题是“佛法与环境保护”，下面的发言，就是内在文化反思的例子。

僧人格能师傅说：“现在人的活动威胁到野生动物的生存，才导致它们侵犯人的利益，不能怪罪它们。另外，这与受到侵害的人的业缘也有关系。如有人说野猪对庄稼有害，杀了它是有益的，我们不同意。野猪为何来吃庄稼？它们的生活被人类占领了，它没办法，不是以害心来吃，只是来找吃的。而人们是因害心而去伤害，所以这不是健康的。”

雪达村的一个妇女说：“到了森林里，心里很快乐，如果我是男人，不会这么狠心把可爱的树木砍光吧。看到一些被砍伤的小树，我的心里很伤心啊。香柏树叶最好不要砍了，但人们为了烧香而砍，其实这也不好的啊。这样风景也不好看了。”

从宏观层面看来，您认为文化能推动社会改变吗？那是一个怎样的过程？

社会是由特定的人群组成的，而他们聚集和运作的方式，或者说将他们联系在一起的纽带，就是文化。而所谓社会改变，通常包括两种形态：一

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

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

Tell us a few cultural reflection experiences in local communities.

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

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

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

How can cultural reflection lead to social change?

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

种是局部的变化，一种是全局的突变。在这两种状态中，文化反思都扮演着关键的角色。

社会变迁是一个长期的过程，每个族群的社会，在此过程中都曾反复经历瓦解和重建。所以，我们不要急于去改变什么，拯救什么。我们进入一个社区，还打算很快离开的话，那就邀请村民一道，去看看我们共同面临的问题，看看先人是如何在剧烈的变迁中求得生存的。然后试着学习先辈的智慧，寻找自己的生活之道。

2010 年 12 月，我跟社区伙伴的几位朋友一道，去贵州雷山县做项目评估。回程时参观西江，夜幕降临，彩色灯光打在半山的苗寨，十分耀眼。我看到，在光怪陆离的景象背后，山的上面和背面，排列着密密麻麻的吊脚楼，心里就有点放下了。无论如何，真实的生活还在华丽的舞台后延续着。

在我们访问的贵州雷山县控拜村，九个寨子曾被打散。同样的历史也发生在别处：四川小金的藏族村子曾被几万清军围攻，茂县的羌族寨子曾被地震摧毁，云南巍山的回族村子也曾被清军扫平。如今，这些村子都还在那儿。我们到社区，其实是要和村民一起发现蕴藏在历史和日常生活中的智慧，找到社会变革中长存的生命力。

如果要在社区推动文化反思，有什么路径和方法？

关于这一点，我想着重讨论如何使用社区调查方法做社区文化反思。因为我们以及村民对当地文化和环境变化的认识，唯有通过调查才能获得。从内容上讲，社区调查一直是开放式的，每个村庄，每个地区，每个民族都有自己独特的实践，其中有几个基本的原则可供参考：

其一，把专门的调查（如专题性的）与日常生活的观察结合起来。村民到外村参观之所以能有那么多的发现，是因为他们“亲眼看到”了真实的生活，刺激了他们的思考和讨论。

其二，做日常生活的观察，需要培养能力。在一个村子里，有兴趣观察生活的人并不多，发现和培养这样的人是开展社区调查的关键。每个村子其实都有这样的人，我们要去找到他们，给予适当的条件，做他们的朋友，相互建立信任，相互学习，他们便会坚持下去。

其三，需要适当的手段和工具。在少数民族的村子

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

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

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

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

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

做社区参与调查，最大的障碍可能是汉字。村民不习惯用汉字记录，也不习惯用汉字分享。为此，社区地图、社区影像等方式才会兴起。将现代传播工具的话语权颠倒过来，帮助村民发出自己的声音，使影像成为他们自我教育的工具，是有必要的。外来的一些调查方法，如人类学的方法，也可以适当教给村民，成为认识自我的手段。

其四，发现传统的社区教育方式。每个社区为了保证自身文化的传承，早已创造了一整套行之有效的生活礼仪和生命仪式，这些就是社区最根本和最有效的教育方式。调查的目的之一是帮助我们自己也帮助村民去发现这些教育方式，将其运用于社区活动中。

要成为一个有文化视角的发展工作者，您认为关键的要素或品质是什么？

第一个素质是具有整体文化的观念，不会把贫困、社会组织、教育、仪式、日常劳作、信仰、经济发展等要素分割成孤立的部分，而是把握它们之间的相互联系，并从中看到一个完整的生命体；

第二个素质是穿越多元文化空间的能力。一位人类学者或公益人，应该不满足于面对书面理论和实验室的世界，而是要自由进出于多维的生活世界，掌握不同文化的语言，熟悉不同文化的价值观，能克服自身文化的偏见，善于倾听他者的讲述，理解他者的“怪异”行为。

以上素质我均不具备，所以寄希望于新一代人。

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

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

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



郭净自我简介 About Guo Jing

民族史博士，曾就职于云南省社会科学院历史研究所。笔名 Azara（梵语“游方僧”）。曾在昆明附近的大花苗寨子新村、西藏第一座佛法僧俱全的寺院桑耶寺、怒江和澜沧江之间的卡瓦格博雪山三个地点划出个人的行走轨迹，年逾耳顺将从自己的脚印上飞过。曾为社区伙伴的“云南德钦文化反思”、“昆明大花苗文化交流”和“广西南丹白裤瑶社区生计”等项目担任顾问。

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

自然的呼唤

Returning to Nature



2019 年 12 月，昆明市西山区在地自然体验中心、全国自然教育网络人才培养专业委员会与社区伙伴在云南高黎贡山合办深度生态学工作坊。天空透着清澈的蓝，在古木参天的原始山林间，20 多位来自全国各地的自然教育培训师，由泰国导师 Sunisa Jamwiset Deiters (Om) 协作，打开五感，释放自己，慢慢进入“深度生态学”的学习历程。“大地是我的身体，水是我的血液，空气是我的呼吸，火是我的灵魂”，一行人的歌声飘荡在山间，那种与大自然一体的感受是满满的……

“深度生态学”是一门生态环境哲学，由挪威哲学家阿恩·奈斯（Arne Naess）所创立，提出不以人类为中心，所有的生物体都与生态系统中的其他生命存在休戚相关；众生都有其生存权利与内在价值，无关乎其对于人类的使用价值。深度生态学工作坊正以此哲学观为基础，让参与者加深与自然的内在联系，领悟生态中心的世界观，激发承担的勇气与力量。

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

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

Om：个体的我与更大整体是一体并存，也正是力量所在

让人感觉从容、温暖的深度生态学工作坊协作者 Sunisa Jamwiset Deiters (Om)，具有平衡内在灵性修行与推动社会转化的丰富经验。工作坊在她的协作下，参与的伙伴普遍反馈能感受到内在与自然之间很深的连接，并启发他们另一个维度的生态观：从以人为中心到人是万物的一员。

年少时候就开始关心社会的 Om，对当时社会转变带来的冲击产生许多困惑，大学时期修读“社区发展”，对改变社会满怀热情，苦苦思量个人如何推动社会变革，甚至想过当政治家。但后来明白到社会的转变受制于许多因素，诸如财团、国际体制和政府等，个人无能为力，Om 掉进失望的深渊，甚至质疑存在的意义：“如果我不是地球上的一份子，为何会存活于此？”她冒险把自己推到生死边缘，以求寻索生命意义。

寻索终究成空，Om 却在边缘处发现生命的奥秘，生命不再了无意义。她开始相信人类在地球上的存在有美好而值得感恩的意义，并往内寻索这份生命的美好。她周游各地，拜访推动社会变革之士，并在多个民间组织中担任志愿者。重要的里程是在泰国生态村 Wongsanit Ashram 的八年，她在那里修习深度的个人成长，心灵开出新境界。期间，深入研究“深度生态学”成为了转折点，她恍然，年少时的种种诘问，其实是引领她探索生命深层意义的旅程。

在“深度生态学”的学习和体验中，她慢慢意识到，个人成长和社会改变其实是二而为一，而个体的我与更大的整体是一体并存，也正是力量所在。“因为我是这个地球生命体系的一部分。这给予我力量去作改变社会的行动。”因此，她也肯定了自己与其他生命的联系：“意识到我是更大整体的一部分，而更大的整体意味着与所有个体联系起来。我需要与人合作，要对别人开放而宽容，对他们的参与心怀感激与欣赏。我会竭尽所能做好本分，但在需要时并不耻于寻求支持。”

Om: Oneness of Individual Self and Greater Self

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

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

“If I am not here on earth to be part of it, why am I here?”

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

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

The journey also led her to deep ecology – a philosophy and experience that led her to appreciate that personal and social change are indeed two sides of the same coin. The sense of oneness with the individual self and the greater self is strength.

“Because I am part of this living system called Earth, I have power to act for social change.

Om 不仅在泰国创办了学习中心，也时常到各地协作工作坊，“帮助人们领会与地球更深层次的联系，提出‘我们是谁’、‘我们在地球上的角色’等问题”。这些问题都启发参与者承担地球自我修复或再生的责任。

王愉：带着爱与觉知，抱持同理心和使命感

2018 年 12 月，作为全国自然教育网络人才培养专业委员会主席的王愉，在泰国与 Om 结识。那是泰国北部的克伦族村子，群山环抱，云雾飘荡。Om 正在一栋两层的简易竹木房里带领深度生态学工作坊。参与者来自世界各地，王愉和其他 9 位中国的自然教育工作者也在其中。

在五天的时间里，大家深切体会到自然的滋养，也感受到自然所遭受的痛苦，对自己的行动有了新的觉察和认知。深度生态学工作坊，无疑是一次对使命感的召唤，在中国伙伴心中投下了一束光。在回程的飞机上，王愉决定邀请 Om 到中国来，叩响更多自然教育工作者的 心门。于是，便有了 2019 年在高黎贡山的再相逢。

2020 年新冠肺炎疫情最严峻的时期，王愉天天呆在家里，是靠着想象高黎贡山的日出来获取力量。两次参与深度生态学工作坊，在王愉心里引起了激荡：“感觉深度生态学工作坊，从体验的角度来说是非常丰富的，有爱

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

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

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

Wang Yu: Embracing Empathy and Mission with Love and Awareness

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



2018 年在泰国举行的深度生态学工作坊中，王愉参与其中（右三），Om（左二）协作讨论

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



2019 年高黎贡深度生态学工作坊，大家进山与自然深度连结

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

有痛，有心理疗愈有探索。最深刻的地方是这些经历本身，是带着爱 / 感性的觉知，对我的同理心 / 感受力和意志是有促进的。”

内在力量付诸行动，对王愉来说就是“更加确信、更坚定自然教育的使命是要带来实践性、生活方式的改变”。王愉所供职的自然教育机构，开始持续在昆明滇池周边组织公众环境教育活动。在泰国第一次参加培训的时候，王愉就发了心愿：“想在现有的自然学校条件下做更多农耕的尝试，希望能在更大的尺度上建立自给自足的生活状态。”虽然后续经历了各种变化和压力，但还是尝试了蚯蚓养殖、堆肥和阳台种植。

回到自己所推动的自然教育人才培养，王愉认为，自然教育培训师更需要这种觉知的内修过程：“回到自己内在、也反思我们跟这个世界的联系。深度生态学能带来很深的同理心，这个同理心也能带来我们与社会、与自然更深的联结，带来的是使命感的加深。如果不具备持久坚持的使命感和意志力，可能在一些困难到来时就无法坚持了。”王愉期待未来能将这个学习分享给更多人。

当年在泰国建立学习中心时，面对“皸裂的土地，干涸的河流，烈日灼烧的稻米田，当地农民的汗水与泪水”，Om 告诉自己：“生活在一个美丽的地方是一种特权，为了创造美丽而生活是一种荣誉。”如今，王愉告诉自己：“有机会参加一个直击心灵的工作坊是一种特权，为了创造这个工作坊而努力是一种荣誉。”

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

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

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

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



周瑾访谈——建立内在力量

Interview with Zhou Jin: Building Inner Strength



谈到“内在力量”，根据您过往的体验，那是一种怎样的力量？源自哪儿？

我所理解的内在力量类似心理学上说的“内驱力”，重点是相信自己做的事情，相信自己能够去做，也相信自己做的事情是应该做的事情。

内在动力不是像永动机不停地自己发生，而是我们能够去找到这种相信的力量和动力的源泉，不断地充实和鼓励自己。相信的力量是有源泉的，来自不同的地方，可以从自然、同伴、自我学习、家人等处获得，不同的途径让这种内在动力得到不断的补充和完善。

如果请您用几个关键词来描述“内在力量”，您会想到哪些？

此刻我脑海第一个显现出的是“相信”或者“信任”，另外一个“开放”，然后再有一个是“好奇”。

内在力量最重要的是相信自己做的事情，相信自己是能够去做的，也相信自己是获得力量的源泉的。比如，我相信大自然是一个充实我的力量的源泉。当然不仅仅是大自然，还有遇到的同行伙伴、家人等等。

另外，“开放”和“好奇”对获取内在力量也很重要。因为开放，所以可以去接受不同的、没有见过的或新奇的东西。好奇其实跟开放是相关的，开放之后就会产生好奇心愿意去尝试和冒险。如果不开放不好奇，不愿意去尝试新的东西，然后也不愿意去跟一些自己没有涉足过或不太认同的东西去接触的话，那内在力量的源泉和通道就会越来越少。

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

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

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

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

Belief, trust, openness, curiosity.

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

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

如果要最核心的、给予你支持并成为内在力量的事情排序，您会怎样排？

对我而言，第一就是要去做，去行动，我觉得做事情本身就是很重要的力量；第二是我跟家人或同行伙伴的和谐关系；第三是来自自然，包括土地。

谈到内在力量源于自然与土地，您怎么看待人的生命与自然的关系？

从物质层面来说，我们的生存本身就是来自于自然的，有了健康的土地和健康的食物才会有健康的人，当然，有了健康的人，又可以促进土地的健康和自然的健康。

从精神层面来说，非常重要的就是生命影响生命。我们常常说以自然为师，其实就是说，自然是周而复始生生不息的。不管人类社会发生疫情还是战争，在自然中该发芽的时候就发芽，该长的时候就长，一年四季周而复始，依自然的节律进行，这种生命力对人的影响是蛮大的。春天的时候到自然中去，我常常觉得很感动，那种万物勃发的生命力是直击内心的，尤其是那些新芽新叶冒出来的时候，这种印象真是其他事物无法取代的。

最近听说患抑郁症的人数在增多，小学中学就开始有，我觉得跟城市化进程以及现在的孩子和自然越来越少的接触有关。在人工环境里，很难感受到自然的勃勃生机和周而复始的确定。即使到了冬天，你也会相信春天将至，因为在自然中能明显地感受到春天和冬天的更替，但是如果没有这种直接的打动，当走到人生黑暗的时候，有可能就走不出来了，因为看不到春天，没有这种很直观的感受来打动和鼓励你。

What are the most important elements?

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

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

Third: nature, which includes the land.

How would you describe the relationship between humans and nature?

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

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

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

根据过往的经验，您觉得人的内在力量可以怎么被激发出来？

在我看来，激发人的内在力量还是“相信”，相信人的潜在力量，看到这种潜在的力量。

首先是从对待种子的态度去看待“内在力量”。激发内在力量，就要相信每个人其实都是有一颗种子的，激发内在力量不是说我扔一颗种子给你，而是相信每个人本身就有一颗种子，我们要做的激发工作就是去帮助他／她，种子本来要发芽，我们只是提供帮助，使之更好地发芽。

其次，时间和空间很重要，激发内在力量的过程不会那么快，需要有一些时间和空间，而且放下期待。过程中你可能不知道它是什么种子，假如是花的种子，不知道它最终开的是什么花，也许春天开，也许夏天开，也许一直要等到冬天开，也许是铁树要很多年以后才开。我们期待它开花，破土而出，但也接受它不破土而出。最后会破土而出长成什么，那就是它自己内在的东西、内在的力量，如果被框死了，或者被期待一定要长成什么样子，反而就没有力量了。

最后，是人和人之间的连接，以及人和自然的连接，总之，“连接”是激发内在力量最重要的一点。如果没有连接，怎么去激发？连接包括与天地的连接，与自然的连接，与他人的连接。首先要有连接，然后才能去激发；没有连接的话，激发是无从发生的。

延伸一点去看，这种内在力量怎么可以转化个人，甚或推动社会的改变？

我自己觉得，教育的第一步都是自我教育，改变其实很多时候也是通过教育去完成的，也是从自我教育和自我改变开始的。

首先是直觉，直觉对我来说，和什么人在一起很重要，我总是遇到了一些合适的人。有了这个前提，当你慢慢开始准备一步一步走下去的时候，需要和人一起去做事，去行动，来巩固你的“相

What are some ways to ignite inner strength?

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

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

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

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

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

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

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

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

信”，这个过程就是自我教育。当自我教育越来越坚定以后，再继续行动，当我希望带动别人一起改变的时候，自己自然而然就会散发出力量，因为这就是我生活方式的一部分，我不是为你而做。所以，教育的前提是自我教育，然后才是教育别人。当你成为你想成为的那个样子时，再去尝试影响别人，改变就容易发生。但如果知行不一，是很难去影响别人的。

从一个社会层面来说，如果越来越多的人开始改变，那么整个社会就会慢慢发生变化，有点类似星星之火可以燎原，还是跟“相信”有关，你个人的一个小的相信，最后会变成一个大的社会趋势，然后小的相信和大的社会趋势发生吻合，个人喜欢的一个小小的事情也许就会变成社会的潮流。

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

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



周瑾自我简介
About Zhou Jin

自然名狗尾巴草，环境教育领域的高校教师。2001 年开始接触环境教育，2002 年赴美国环境教育中心 Audubon Center of the Northwoods 学习，2004 年在高校开设环境教育选修课。教学之余致力于环境教育、自然教育、生态农耕等社会服务，并将生活、学习、工作和兴趣相融于一体。2004 年结缘社区伙伴，参与推动“四川青年志愿者项目”，从过往众多的学习与合作中，深感与社区伙伴一起工作既是从事社会公益工作，也是自我成长的过程，无论是工作理念还是内容，社区伙伴都体现了“生命影响生命、人与自然是生命共同体”的内核。

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

生态乡村设计网络
——政策与社区实践的结合

Rural Eco-design Network:
Integrating Policy with
Community Practice



2019年11月，中国生态文明研究与促进会（下称“研促会”）在湖北十堰举办中国生态文明论坛年会，社区伙伴与北京慈海生态环保公益基金会行动源计划团队（下称“行动源”）合作，参与举办分论坛“生态创新与乡村设计”，交流生态与传统文化的价值认知和创新实践。来自国内外相关的专家与实践者，汇聚一起碰撞思路，分享各自的经验。在生态文明与乡村振兴的发展战略下，我们希望搭建生态乡村设计的网络，凝聚更多同路人，探讨以生态视角反思乡村发展与文化。建立交流与共享系统，推动政策更有效地结合社区实践。

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

生态创新与乡村设计

我们探索的生态乡村设计网络是由多元背景群体所建构的平台，有政府部门的代表、建筑与生态设计专业人员、研究创意设计的学者、返乡青年与支持乡村发展的社会组织，虽然背景不一，但大家共同关注乡村文化、生态社区、传统文化保护、乡土建筑等议题，并在论坛上一起分析最前沿的生态设计理念，分享研究成果，学习不同的案例经验，探讨建立“生态设计学习支持系统”的可能，对乡村振兴、乡村文化保育以及可持续生活探索都深具意义。

乡村设计的反思

乡村振兴是2017年国家所提出的战略，强调农业、农村的优先发展，以农民的福祉为重，重视人与自然共生。在乡村振兴的规划带动下，社会各方对农村投入的资源力度越来越大，涉及空间的利用，地方经济生产模式，甚至生活层面的规划。北京慈海生态环保公益基金会行动源团队的张兰英老师长期以来对乡村发展深入观察，发现乡村振兴战略实施以来，越来越多的资金通过建筑设计形式投进乡村建设，但这些设计和规划，大多由外来的建筑设计公司或规划院等主导，容易忽视当地的自然环境、文化传承、社会情况，也较少具体了解村民的实际需求。行动源因此发起“生态化乡村设计和创新计划”，希望在探索乡村设计上，反思当前主流的工业设计思维，尊重和融合乡村的文化传统，景观、建筑与土地规划顺应自然，培养设计者对自然环境和乡土社会的敏感感和同理心，学习把当地的传统与乡土社会脉络融入设计当中，避免在推动乡村振兴时，单纯复制城市和工业化思维及手法，破坏乡村的建设和文化。



Eco-design and Innovation

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

Reflections on Initiatives

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

2019年，由中国生态文明研究与促进会在十堰举办生态文明论坛的圆桌对话，讨论生态创新与乡村设计

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



“好厝边”志愿者团队在福建省云霄县内龙村，参与百年土楼“陶淑楼”的修缮保护

The volunteer team of returned youth, external architects and local artisans joined hands to repair a 100-year-old tulou, traditional building in Fujian Province

生态设计网络的萌芽

从 2019 年 6 月开始，项目通过基线调查，不断发掘国内不同生态设计案例与相关设计师，建立文献和研究基础，学习生态设计的理念，同时收集东亚、东南亚和欧洲等地适合生态设计的学习平台及参考资料，编制了乡村生态设计案例的研究报告，展示了以探索生态和乡村价值为设计基础的经验。行动源透过案例调研，开拓了广泛的资源网络，奠定了生态设计网络的基础，案例包括上海同济大学设计创意学院以“设计思维”整合城乡资源，改善乡村社会环境、经济状况和社会关系的发展模式，增进城乡之间的互动和交流。另外，行动源也挖掘了福建漳州市云霄县内龙村“好厝边”案例。“好厝边”为闽南语，意指改造社区，造福乡里。案例中，当地的返乡青年协同经验丰富的本土工匠、专业建筑师以及社区营造工作者，一起修复圆形土楼“陶淑楼”，恢复村里的公共空间，开办了书院及志愿者服务中心，并培养了一批年轻志愿者参与社区改善环境的工作，重塑村民与村庄的关系，村民的向心力也随之增加了。

Forming the Network

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

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

设计者与社区的在地参与

经过一年的探索，行动源对于生态设计网络的组织有了更完整的理解，参与其中的除了原来想象的专业设计者，还有社会组织乃至在地返乡青年，连接了农村社区与外部的资源。设计本身是一个整合资源的过程，生态设计网络的重点在于，探索从社区视角出发的创新性生态设计，转化专家和设计师的认知，建立整全的生态思维；鼓励社区协作者和村民主动投入和参与，结合专家和民间智慧，融合生产和生活。

我们参与举办研促会中国生态文明论坛年会的“生态创新与乡村设计”分论坛，是尝试铺垫“生态设计学习支持系统”的基础，深化参与者对创新乡村设计与生态的认识。我们更乐于看见生态设计的网络逐渐扩大、成长，城乡的技术和文化进一步融合，一起探索城乡关系与乡村的未来。

When Designers and Communities Join Hands

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

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



2019 年，项目团队参访贵州雷山县传统村落，与当地人探讨旅游开发项目的生态设计

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



李丽访谈——搭建网络

Interview with Li Li: Network Building



可以请您谈谈过往参与“搭建网络”的经验吗？当中的“网络”具有什么特点？

过去两三年，我参与了多个网络的搭建。2018年起，因为各种机缘，我作为特邀顾问协助黔桂乡村深度游村寨联盟的发起和运作。村寨联盟由贵州和广西十多个村寨团队共同发起，以开展乡村深度游为纽带，相互学习、支持和陪伴，希望能够在乡村安顿身心，促进村寨生计、生态和文化的良性循环。

在协助村寨联盟成长的过程中，有更多不同群体卷进来，我也顺势参与了三个网络的搭建启动，一个是协作者共学营，一个是乡建同行者沙龙，还有一个是以“乡约乡见研究院”命名的乡村行动研究网络。这几个不同组织形态的网络，紧密程度和目标各有差异，但都具有“网络”的特点。“网络”的原意是由节点和连线构成，表示诸多对象及其相互联系，也表示从某种相同类型的实践中抽象出来的模型，其核心是多个个人或团体透过建立点、线、面的复杂连接，在群体中形成某种信息、知识、资源和情感的联系和流动机制，以促进和实现各方的参与、资源共享和新的创造。

在我看来，网络的特点在于扁平、差异化、连接、参与、自主，以及复杂和不可控，其价值和意义在于它的假设是每个节点都是平等和有能动性的，并且承认节点和节点之间的共同性和差异性并存，同时认可复杂和不可控是一种有机的生长和创造过程。

Tell us about your experiences in building networks.

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

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

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

根据您的经验和观察，搭建网络的关键要素是什么？对于营造社区和社群关系有什么价值？

如果从“搭建网络”的角度去看，我认为关键要素是提炼核心纽带、促进多元连接和建立共创共享机制。

核心纽带是连接这一群人的主线，是大家为什么要走在一起的“理由”，它可能是共同愿景或价值观，可能是共同选择的某种路径或行动，也可能是某种共同兴趣或阶段性目标。它的功能是让网络在内部拥有基础共识和凝聚力，对外则具有识别度和吸引力。

多元连接是主线之外，各节点之间更为频密和多样的连接，与主线一起构成网络。

以村寨联盟为例，串连十多个村寨的核心纽带，是抱团发展乡村深度游的策略，与实现在乡村安顿身心之愿景。村寨团队之间又根据自己的阶段、兴趣和需求，逐渐形成“公蛙乐队”、“乡村主播共学小组”、“手工艺”、“生态农业”、“老品种保育”、“食物与健康”、“生态庭院”、“垃圾回收”等不同议题的学习实践小组，一起形成多元连接，彼此关联呼应，卷入村寨内外更多不同群体的参与。在这些相互交流学习和实践中，参与的个人和团队也得到成长。

在此过程中，村寨联盟围绕乡村深度游的生计探索，透过音乐节、云歌会、云赶集、种子博物馆、联盟学堂、商业计划等学习交流合作平台的组建，逐步建立共创共享的机制，促进信息、知识、观念和情感的流动和分享，人、财、物等资源在网络中的交换互助和整合利用，共同创造更大的生长空间和社会价值。

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

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

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

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

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

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

关于主线和多元连接对于社区和社群的价值，我的东巴朋友和继先曾用一个精妙的绘图来比喻——编织箩筐的底部如同一个社区，社区里人和人之间、家庭和家之间的各种连接，比如节日、换工、仪式、公共活动等等，就是那些交叉的线条，而把这些线条编织成片的那条主线，是这个社区最重要的共识。只有不同方向的连线达到一定的密度，并且和主线形成足够多的“交叉”点，这个“底”才足够结实，能够“装东西”。

除此以外，我还联想到非暴力沟通中的格言：在寻找策略之前，先建立连接。网络的核心价值就是连接。

作为搭建网络的协作者或推动者，您会有什么建议或提醒吗？

作为网络推动者，需要学习放下控制。网络的生命力在于参与者自身的潜力发挥和自主贡献，以及因为各节点之间错综复杂的连接所产生的能量和生命力，它不是一个能够被设计的作品或者项目，而放下控制的前提是觉察。

以我参与协作的黔桂乡村深度游村寨联盟为例：我被特邀为顾问是联盟团队看重我在乡村发展领域的经验，而联盟在第一轮的规划中对自己的定位和功能更像一个致力于农村发展的公益组织。运行一段时间后，联盟团队与协作者之间对规划的实践方式开始出现不同的理解和张力。觉察到这个状态，协作者选择放下之前的预设，将注意力放在支持联盟开展为期半年的行动探索，重新识别和整理需求并检视策略。

疫情期间计划中的行动都暂停了，但联盟团队与村寨的自发行动和创意活动却更加活跃，而且富有成效——护寨人基金、护寨志愿者行动、女神风采短视频大赛、村寨故事会、云歌会、云集市等等，都是这期间涌现出来的灵感，村寨的参与度很高，联盟也更有凝聚力。

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

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

What advice would you give to network facilitators or promoters?

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

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

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

您认为，网络搭建与社会改变有怎么样的关系？

“社会改变”的驱动力是真实存在的社会需求，当这些需求被看到，改变就会发生。当需求只有少数人看到，他们当中就有可能产生“改变”的先行者或推动者，当这些行动和推动触发需求被更多人看到，就会有更多人加入到改变中。既然叫“社会改变”，它就一定不会是局限于少数人的需求与行动，而是在更深广的群体中发生。在我看来，网络搭建与社会改变之间的关系就是从少数个体改变到更大群体改变的一个阶段，或是一种路径。

Discuss the relationship between network building and social change.

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



李丽自我介绍
About Li Li

农村发展工作者、协作者，高龄妈，斜杠中年。2005 年与社区伙伴结缘，合作过生态小农的支持、青年实习生的培养、苗侗跨社区交流、土地伦理行动研究、乡村协作者研习营等，在乡村可持续发展及青年人成长、网络建设中彼此陪伴、共同探索，也曾参加社区伙伴组织的文化反思、深度生态学、非暴力沟通等工作坊学习。

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

虽然各工作理念在具体探索时，或因为项目的不同阶段及状态而有所侧重，但四个理念实为密不可分的整体，贯穿在我们所有的工作中。

以下的四个案例，我们尝试以较长的时间维度来回顾，以呈现工作理念融合并落实在项目推进过程里的一些切面。



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

We share four stories that demonstrate this harmonious interdependence.



破解社区生物多样性保护的“动力密码”
Community-based Bio-diversity Conservation:
What Makes It Work?



大塘老年协会成员巡河观察
Members of the Datang Elderly Association monitor the river for nature conservation

宝藏老人协会：从所乐到所为

上了年纪的人有时会被年轻人当成“老古董”，但参加 2019 年 8 月腾冲永胜社区山林调查的学生却说，家乡的老人比学校的老师、教授还博学，也更有智慧呢！

永胜社区坐落在云南腾冲北部，与美丽的高黎贡山相伴千年。附近有座（猫）鼻头山，社区的水源林就在里面，年轻的一代只从远处眺望鼻头山，却从未走进去。永胜老年协会向云南高黎贡山国家级自然保护区保山管护局腾冲分局（以下简称“腾冲分局”）提出，希望用本土方法和青年学生一起做山林调查。当时参加者包括腾冲分局、永胜辖区 11 个自然村代表，20 多个在校高中生、大学生等年轻人，以及永胜老年协会会长陈立明、理事长王立升、副会长张定然。

调查中，年轻人跟着老人的步伐，听着他们如数家珍的讲解，还有如何过溪、爬山的仔细叮咛，忙不迭地用手机、笔记本记下来、拍下来，回来整理成调查报告。年轻人没想到家乡的老人知识这么渊博，老人也得益于这些年轻人一同参与，将存留在脑子里、身体上对自然的知识和感受整理出来。

调查自己社区的文化及大家所关心的问题，不仅是永胜老年协会的尝试，这些年，腾冲北部的界头、曲石、明光三个乡镇、保护区周边及县城腾越镇周边社区的老年协会也做了很多次。大塘、永胜、永安这些社区的老年协会做山林调查，勘龙脉，敬神山；探究村庄布局，推动垃圾清理、生态种植；在寺庙里进行环境生态教育、讨论古树与河流保护，并深入讨论当地的生态道德观、和谐社区的内涵，从最初的关注活动，到对生态价值观的追问，行动上也很积极，即便在 2020 年春天疫情期间，大塘老年协会的几位老人董宝甲、董诗相、董保珍、刘家盛依然定期巡鱼，已经坚持四年了。

Elders and a Meaningful Life

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

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

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

开始的时候，和很多地方的老年协会一样，永胜等四家老协只是组织舞蹈队之类的娱乐活动，做些政策宣传、调解纠纷的工作。现在他们不再是谁让做啥就做啥，而是变得很有规划与行动力，思考的视角也更宽阔了，不但要老有所乐，还要老有所为。一直陪伴这些老年协会的腾冲分局原局长李昌连说：“通过这个项目，老人与其他社区交流学习，知识面、思考问题的方式不一样了。”

李局长说的项目是 2011 年社区伙伴、腾冲分局开始与社区组织合作，以自然和文化为基础，推动社区为本的生物多样性保护行动。社区为本的手法有赖社区组织的主体性和自主性，项目用小基金形式资助四个社区老年协会，推动社区为本的生态保护观念和实践。

社区伙伴一直注重宏观政策与基层社区实践的结合。国家提出生态文明建设为重要目标，而生物多样性保护是生态文明建设的重要内容。这些重要思想和战略只有扎根在基层社区、百姓的日常行动中，人与自然和谐共生的愿景才能真正实现。

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

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



大塘老年协会成员巡河观察鱼苗，监测河流生态

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

文化是社区的根基

高黎贡山绵延 600 多公里，高山、巨石、森林、草地、峡谷、溪流、瀑布、温泉是数不尽、赏不完的天然美景，各种植物在此生长，是一座充满生命活力、绚丽多彩的大山。

保护区内的动物、鸟类、昆虫随着季节变化在保护区内外穿梭。整个腾冲占地 600 万亩，森林面积约 400 万亩，而保护区只占 63 万亩，当中绝大部分都是当地人生活生产之所。因此，应充分调动村民，成为守护者。

1990 年代很多国际项目进入国内各地保护区，实行社区共管，但主要以经济利益为激励。保护行动往往与项目周期同步，项目停止，社区很容易重新回到原来的状态。怎么探寻找到内在持久的保护动力，真正实现社区为本的保护呢？这是共同面对的难题。

2011 年，腾冲分局与社区伙伴开始探索非经济利益手法，推动社区参与生物多样性保护。最第一轮是设立六个小基金，支持腾冲分局与当地社区就传统文化与生物多样性保护的不同议题开展社区调查。

腾冲分局之前在界头镇山脚村做的传统文化与生物多样性保护调查项目，保护区就在村子上方。村民虽然不去砍伐树木，但有外人在这里挖石材采泥沙，也会破坏环境。腾冲分局在调查和访问中发现，村后那座连着高黎贡山的山是村庄的龙脉，为当地人所看重。村民认为，森林如龙脉毛发、河流似龙脉血脉、山石像龙脉骨骼、土壤是龙脉皮肤，保护龙脉就要保护区域内的森林、河流、山石、土壤。保护龙脉，村子才能人畜平安、五谷丰登；龙脉断了，这个地方就会衰落。在调查过程中，每家每户都有出资，在社区举行了每 60 年一次的祭祀活动。后来就没有人再去挖石头、土和沙子，保护得比以前还好。

Community and Indigenous Culture

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

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

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

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

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

这次从本土文化入手的社区调查启发了腾冲分局的工作思路，让他们意识到，文化是社区的根基，从人们的文化禁忌或神圣观念入手生态保育，更容易在当地扎根。这些知识产生于当地，是当地人世代使用并传承的，是他们生命的一部分，与生活息息相关。

地处高黎贡山保山段西坡的腾冲，历史文化悠久，生态环境良好，很多生物多样性保护的文化和知识贯穿在大家的日常生产生活里，重要的祭祀礼仪、道德伦理和宗教信仰当中也有不可替代的价值和意义。通过恢复祭祀活动，将人与自然、家族、祖先都连接起来，而从挖掘农耕深层价值和传统美德，探讨社区与自然相处的原始动力等，也找到一些联结途径。对传统文化的挖掘、整理、提炼，都是当地人参与为主。当地人自觉拥有知识后，也会去使用知识。

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

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



腾冲分局在大塘举办跨社区交流学习——快乐农耕行

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

打通价值观与行动的功法

当地居民通过调查、整理传统知识，逐渐意识到传统文化的方方面面都与生物多样性保护相关。但明白这些表层关系，不能成为社区的内在动力，持久地参与保护，还需要协作社区去探讨文化表象、深层价值与社区行动的关系。

腾冲分局不断激发社区寻找各自的核心价值，让大家慢慢提炼一些价值概念，如大塘的道德信仰价值、界头传统农耕社会的农耕价值、大蒿坪的公益心价值、曲石的对森林河流的感恩价值。对这些核心价值的理解还有待深化，但社区从浅层的连接达致内在价值观的路径变得通畅了。

意识的转变需要时间。从社区提出核心价值观，到不断厘清内涵与行动的关系，是一个学习、讨论、行动的往复过程，有的已经进行了五至六年。老年协会和居民渐渐深入地以不同角度认识本土事务，进而共同解决问题，并在社区内部形成交流、学习的氛围，启发村民思考传统文化对人与自然和谐相处有着独特而不可替代的影响，引发生物多样性、人地关系等议题的讨论，进而带来改变，自发地保护山林、鱼类。到 2019 年，大塘和永胜老年协会已有了清晰的方向定位，大塘以生态道德观探索为长远方向，主要开展社区教育和生态保护；永胜以生态社区建立为长远方向，重点在于减少社区污染和增加生态元素。一些社区还在继续厘清与深化的过程中。

社区伙伴和腾冲分局也注重开拓当地社区的视野，着力举办国际交流、跨社区的交流与行动，例如 2018 年在腾冲大塘举办了快乐农耕行活动。社区伙伴经常邀请伙伴参加类似的活动，依托当地评估和参与外部评估，推动老年协会间的交流。此外，还邀请外来组织举办专题培训并到外地参加学习，2019 年 11 月，“土地伦理”工作坊在永胜举办。但活动从来都不是终点和目的，从理念——视野——能力三个层次来推进和提升老年协会与社区的意识才是重点。

Force Within Sustains Action

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

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

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

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



桥头老年协会组织村民清洁河流

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

角色转换：从主导到协作

虽然这是一个社区为本的项目，但最初阶段却是以建设腾冲分局的能力为主，包括学习社区为本的理念和工作手法，以及如何培育协作者，后来逐步向社区延展，参与的主体是社区居民，活动也是考量社区的视角和需求。腾冲分局的角色也随着社区居民的成长而不断变化，从教社区居民怎么做，到跟着社区一起做，现在是陪着社区做，走过一个从主导者到协作者的过程。

经过十年的探索，腾冲分局更认同以非经济因素来推动社区为本生物多样性保护。在他们看来，法律是底线，但仅仅靠外在的制度和法律约束是不可持续的，以当地的文化保护当地的环境，这个内在的动力更持久。

尽管各个社区开展不同的保护议题，但腾冲分局生物多样性保护系统观已建立起来，各个村庄、各个议题之间不再是独立和割裂的。推动生物多样性保护不仅保护龙脉、神树、一片森林或某个物种。项目团队运用传统生态圈的概念，以河流来连接不同社区，推进社区之间的互动，慢慢发展出生态观不同层面的脉络：如动植物共享龙川江的水、上下游的污染彼此相关。

大塘社区位于腾冲母亲河龙川江源头，沿途流经的桥头、永安、永胜三个社区的老年协会也加入到项目活动中，逐步建立起河流区域的生态保育和交流支持网络，让社区之间能够保持积极的互动和互助。

Leading to Facilitating to Moving On

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

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

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



培育社区协作者
Nurturing Community Facilitators

培育老年协会为协作者，是从理念 - 视野 - 能力三个层次来推进改变：小基金项目发现有公益心的能人，支持他们做相关的探索，增加社区主体性。活动的方法多样，包括社区调查、跨区域及国内外交流、开阔视野的学习等。

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



协作文化反思
Facilitating Cultural Reflection

通过社区调查发掘当地文化，从信仰到日常生活生产与自然、家族精神，深入地讨论保护的价值，推动社区探索本土的核心精神和传统文化，以保护生物多样性。

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



建立内在力量
Building Inner Strength

从传统文化探索生态观，由浅入深、从具体到抽象逐步展开。首先建立人与自然的联系，进而激发对传统文化的价值认同，在道德信仰和心灵层面与自然深入连接，发展出文化自信进而到文化自觉，从身份认同到形成价值使命，并成为持续的内在动力。

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



搭建网络
Network Building

基于传统生态圈的概念，以母亲河龙川江来连接不同社区、搭建网络，推进社区之间的互动，建立起河流区域性的生态保育和交流支持网络，让社区之间能够保持积极的互动和互助。

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

小莫小于水滴 汇成大海汪洋
——北京打工社区的社区经济探索

Oceans Start with Droplets:
Workers Create Possibilities of Community Life



家政工在鸿雁活动中心共学垃圾分类

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

北京五环外半塔村的“邻里互助群”、“统购统销”小组已运作好几年了，北京培田社工服务中心（前身为北京农民之子文化发展中心，下称“农民之子”）的工作人员退居幕后，由热心居民承担起日常的管理工作，发布找房子、介绍工作、寻人、共同购买等与居民生活相关的互助信息。

在半塔村北边约 20 分钟车程的东沙各庄，北京木兰花开社工服务中心（下称“木兰”）的团队与居民逐渐开展各式各样的互助合作，包括成立了木兰女工股份合作手工作坊，根据社区与伙伴的需求生产牛轧糖与月饼；而社区居民也透过家乡味合作消费坊，共同购买让大家放心的家乡产品（如大米、小米、芝麻油、水果等），以及日常的生活用品，甚至孩子上学的校车服务等。

另一伙伴团队北京鸿雁社工服务中心（下称“鸿雁”）在离首都机场不远的望京设立了活动中心，让家政工大姐在每周仅有的休息天能相聚一起；其中名为“靓阿姨”的社区经济小组从 2017 到 2019 年 已运作了好几年，七位成员不仅利用休息日共同制作无毒的清洁用品，并多次为北京的社区、外企及民间组织等分享靓阿姨及环保清洁的理念，进一步推广绿色家政的理念与服务。

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

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

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

木兰成立女工合作工坊，一起生产牛轧糖

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



与打工者同行的缘份

北京的打工社区与老城区、繁华的商业中心截然不同，一般坐落在近郊地区。如果从城里出发去打工社区的话，一般到地铁线的终点站还要换乘公交车或打车到城边的村子。进村子的路上总有些摊贩在卖各式各样的生活用品，伙伴的社区中心就藏在巷子的尽头。随着逐步认识在北京打工社区工作的公益伙伴，共同探讨可持续生活的心愿慢慢种下在我们的心田。

经过之前的一些铺垫与机缘，2015 年社区伙伴正式与在北京打工者群体中开展工作的伙伴，以社区经济的视角展开探索。当时我们举办了针对打工社区工作者的可持续生活工作坊，也邀请了熟悉社区经济的黄洪教授到访北京，为潜在伙伴介绍相关理念及经验，从中找到一些对社区经济议题感兴趣的伙伴。及后，我们邀请了当时在中国政法大学社工系任教的梁柏能老师担任协作者，与四个在地伙伴机构（包括农民之子、木兰、鸿雁及另一机构）组成了北京社区经济学习小组（下称“学习小组”），深化我们与伙伴对社区经济的认识。

打开心房的学习路径

参与学习小组的伙伴都有丰富的社区社群工作经验，熟知打工群体面临的状况，应对打工群体的问题也有一套自己的论述与工作方法。他们在过去的工作中或多或少接触过另类经济、合作经济、社区经济等概念。

当时，伙伴对社区经济的理解比较聚焦于“经济”二字，希望很快进入诸如组织合作社的操作方法中去。多年沉浸于打工社群的伙伴大多带着比较强的权利及阶级视角，如何把社区经济放回到推动可持续生活的脉络中，意识到打工者的多元身份（比如作为社区居民、父母、同乡、朋友等），并看到每个行动者在与自己、与他人及与大自然连接下生活的力量，是当时协作议题共学的挑战。与此同时，面向打工者开展工作的草根组织经常都面临巨大的压力，过往的项目经验也会让他们更紧张，希望尽快有项目产出以获得资助方的继续支持。

Teaming Up

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

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

Opening Up

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

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

在这前提下如何敲开伙伴的心房、让彼此的心能更接近，协作伙伴对经济发展、社区关系、人与土地关系等“社会改变”有更丰富的理解，可能比起厘清何谓社区经济更为重要、更为迫切。十分幸运的是，帮忙带领学习小组的梁柏能老师除了长于学术理论，也关顾人的身心灵整全发展，并推动正念学习多年。为此，除了关于社区经济的理论学习外，学习小组的聚会设计也会特别关顾参加者的身心状况，培养成员的正念，为伙伴在百忙之中创造了宝贵的心灵空间。

其中一位伙伴回忆说：“与梁老师的学习，会进入人的层面，去理解社群工作。以前（学习的）都是分析工具，现在落在人的层面，老师没有清晰的结构，让你们怎么去开展工作，但会让你去理解，面对社区的苦难……与我们自己相处，与苦难相处，用一种平和的力量。”

除了学习小组的定期聚会，我们也支持了部分伙伴参与可持续生活、生态家园等学习，丰富他们对社会改变的理解。慢慢地，有伙伴开始意识到社区社群工作中也有个人转化的层面，内心的想法一旦改变了，就会做出不一样的事情。

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

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

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



社区居民在培田半塔的社区厨房一起做饭、交流，增进感情

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

社区协作者的无止境学习

学习小组以外，2016 年起我们也分别与木兰、鸿雁、农民之子几个机构开展具体的项目合作，在各自的场景中探索社区经济、互助合作的可能。木兰聚焦在东沙各庄居民的社区经济实践；而鸿雁则希望推动家政工大姐组成合作小组，探索绿色家政与其他的合作实践；农民之子则继续在半塔村透过举办以自组织、自觉、集体研讨、平等为学习方式的“学习圈”及社区文化活动等，增强社区居民的自我组织与合作能力。

随着工作的开展，伙伴不约而同表达出对社群发展的困惑。如果社区工作者只为了应付项目目标而硬推，结果居民可能会为了配合而“帮助”组织者完成任务，更甚者或因此而破坏组织者与社群的关系。幸运的是伙伴没有勉强推进，而是坦诚分享她们的困惑：比如东沙各庄的合作消费究竟是木兰的事还是居民的事？靓阿姨小组与鸿雁其他家政工大姐组成的兴趣小组之间的关系为何？半塔村累积起来的社区骨干究竟是怎样成长起来的？

伙伴表示，希望在社区社群工作手法上有更深入的学习。在与伙伴详细沟通后，2017 至 2019 年，我们邀请了资深社区工作者李易昆为伙伴提供相关支持。李老师表示，自己对北京的伙伴最后能否实践“社区经济”不那么在意，但希望与北京的伙伴分享自己多年在社区打滚的经验，并支持到北京几个伙伴的相互学习。

李老师前后去了三趟北京，协作伙伴深入检视自己团队的工作文化，工作人员之间的合作关系，工作人员与社区居民或社群间的关系等核心问题。深入的互动不单支持了伙伴的工作，也增进了社区伙伴对社区社群工作的思考。过程中与李老师深度合作的社区伙伴同事温子雁提到：“李老师强调社区工作者需要深度聆听，进入社群的生命脉络，了解她们如何成为今天的模样。”

在与李老师互动后，鸿雁团队更能从家政工的生命故事中了解及认识这个社群，并展开更多文化的探索。木兰团队则更深刻地理解社区工作中“松”的重要。所谓“松”，某程度上就是放下自己作为社区工作者的框架，贴近社区居民的生命脉动，更随机应变地支持社区居民的成长。2019

Loosening Up

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

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

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

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

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

年李老师于项目回顾后提议农民之子团队可更有意识地整理自己在半塔村十多年的经验，以期能支持社区骨干未来的成长。

建基于社群生命力的网络拓展

随着组织者心态的变化，对主流文化反思的加深，以及对生活变革的进一步体认，文首提到的一些变化便慢慢在社区社群中生长起来，其中网络内其他伙伴的支持以及网络的视野也有助于上述的转变。

鸿雁的“靓阿姨”小组在手工清洁品的制作上曾经碰到不少困难，幸亏得到在北京推动可持续生活多年的机构北京天下溪教育咨询中心，以及北京爱思创新信息咨询中心的支持，让大姐对自己的手艺更有信心。天下溪的康耘从 2015 年起就开始支持鸿雁社群做护肤产品及液体皂，一直有教授课程的她认为未来与大姐有更多的合作空间：“……我们人不够，可以让大姐替我们去上课。”鸿雁的家政工大姐也会在北京有机农夫市集及一些社区做分享，藉此拓展社会网络。

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

Coming to Life, Connected

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

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



鸿雁的“靓阿姨”小组宣传环保清洁用品

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



社区妈妈在木兰活动中心互学手艺

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

木兰及农民之子的社区，离北京北郊大型居住区的回龙观及天通苑不远，城里的居民与打工社区完全有可能创造互动的空间。2020 年木兰的“社区妈妈手工小组”与回龙观一家有机商店达成合作，社区妈妈为商店制作一些刺绣品，有机店也会为社区妈妈提供刺绣指导，并邀请社区妈妈到店里做讲座分享。为了促进半塔村及东沙各庄居民对可持续生活的认识，我们也在邀请北京的相关协作者与木兰及农民之子合作，设计适合的学习活动。透过与不同伙伴的结连，我们相信打工者的生活实践将有更多可能。

与此同时，伙伴对网络的想象也不局限于北京，而是随着社群的生长而延展。比如鸿雁最近了解到，不少家政工大姐开始思考日后退休后的生命选择，这批“女工的战斗机”如果能把在鸿雁获得的经验带回老家，说不定会生发出很多有意思的在地实践，是故鸿雁在 2020 年开始新周期的工作会支持大姐这方面的调研。事实上，木兰过去几年的“家乡味”合作消费坊，也是把打工社群的互助合作延伸到各人的家乡。

过去几年我们与各伙伴、协作者以及社区社群共同努力，在社区经济与可持续生活道路上展开了一点尝试，期待未来与各伙伴继续互动与同行。

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

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

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



培育社区协作者 Nurturing Community Facilitators

社区与社群的工作方法是这案例中的关键，伙伴经过多年的探索，对自己的角色定位、与打工者之间的关系等有了更细致的思考与感受，对如何陪伴社群有了更多体会。同时，伙伴也充分意识到，发掘和陪伴打工社群中的核心志愿者尤为重要，也是未来探索的重点。

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



建立内在力量 Building Inner Strength

伙伴透过正念练习、自我觉察学习以及可持续生活学习，得以更了解自己的状态，也更有意识照顾自己，变得更柔软也更有力量。内在的变化也更新了她们对外在改变的理解与想象，让她们更有力量与打工者携手前行。随着协作思路的演变，伙伴在陪伴和培育社区居民、社群骨干时，也更注意到内在力量的重要，并藉由戏剧、工作坊、非暴力沟通等不同手法，与打工社群共同探索文化与内在的转化。

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



协作文化反思 Facilitating Cultural Reflection

透过共学、参访等协作打工社区的工作者反思主流发展观，并协作工作者回到自身，检视主流文化、生命经历等如何模塑打工者的生命。

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



搭建网络 Network Building

社区工作者透过共学搭建起相互支持的网络，跨地参访也有助于构建起团结友好的网络。同时，与在地其他关心、推动可持续生活的平台相结连，也促进了伙伴与打工者社群实践社区经济与可持续生活。

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

同饮一江水，共织一张网
——与泰国青年人培养网络的互动
Streams from the Same River:
Youth Development Network



2005 年泰国参访途中，中泰伙伴在湄公河上

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

破土：从泰国青年人培养经验而来的启发

“一条长长的船滑行在湄公河上，落日溶金洒满水面，河两岸老挝和泰国的土地上悄无人迹，只有木棉花在芭蕉林上空火一样的盛开。大家坐在船头，悄然无语。”

时隔多年，这一幕场景，在田犁心里依然鲜活。那是 2005 年年初，社区伙伴组织四川几家民间组织的伙伴到泰国，考察泰国志愿者服务社（Thai Volunteer Service，下称“志愿者服务社”）培养青年志愿者的经验，大家在拜访了一系列志愿者服务机构的工作点后，乘船返回城市的途中。

此行的接待方泰国志愿者服务社，成立于 1980 年 4 月，是泰国一家非政府和非营利的发展组织，致力于服务和支援本地及其他民间组织，以提供志愿服务和发展培训工作为主。志愿者服务社最初由 19 家泰国民间组织联合成立，到 2005 年，已经为超过 150 个泰国组织提供服务，培养了 500 多名志愿者。

在泰国考察之前，带着在中国建立青年人培养网络的想法，社区伙伴已在四川做了许多拜访，跟不同的机构探讨共同培养年轻人的可能。

“当社区伙伴同事来我所服务的保护国际办公室拜访的时候，我觉得这事情还太飘渺。不仅在社会上志愿者还是个遥不可及的概念，在中国开展工作的民间组织也寥如晨星艰难求生，而这个项目却要大家连接起来一起培养年轻人，其牵涉机构太杂协调难度太大……在我看来，有那么多急迫的问题要解决，哪有闲心掺和这么一个脱离实际的设想”，田犁回忆道。

泰国之行就是在这样的背景下展开的。大家行走于城乡之间，拜访不同的志愿者接待机构，亲身感受志愿者在一线的工作与生活，并与志愿者服务社深入交流泰国社会发展的脉络，以及他们对青年人培养的理解。

Sprouting: Inspiration from Thailand

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

Could we do something similar in China?

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

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

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

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

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

一路的所见所闻，让田犁看到了另一种可能：“泰国之行是让人很受震动的。不同的民间组织走在一起，办公室租在一处，工作在一起，除此之外还建立起了一个志愿者网络，共同培养年轻人。”

“长船豁开金色的水面，河风拂面，有人突然说大家来唱首歌吧”。这群中国来的访客聚在船头，唱了几首歌都觉得不应景。突然，有人唱起了《闪亮的日子》——“你我为了理想历尽了艰苦，我们曾经哭泣也曾共同欢笑……”歌声飘荡在湄公河的水面。

歌唱完了，大家陷入沉默，突然就有一种神奇的力量注入田犁的心：“我们应该做些什么，就像泰国的同志们一样，把志愿者精神引入中国推动这个社会的变化……”

这个由泰国经验启发而来的四川青年志愿者项目，在 2005 年扬帆起航，其中集结了四川 20 多家民间组织的参与和投入，也凝聚了田犁和诸多同行伙伴的心血。泰国之行，给予了一粒种子破土而出的力量。

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

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

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

2010 年伙伴参访泰国时，在社区里参与自然体验活动

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



看见：青年协作者的学习与成长

除了四川青年志愿者项目，社区伙伴也在同一时间与不同伙伴合作，展开了另外三个青年实习生项目。这些不同的尝试，逐渐奠定了广泛的青年人基础，也出现了一个从事青年发展工作的青年协作者群体。以往的工作经历让我们意识到，青年人要成为改变的推动力，需对发展有清醒的认识与分析，他们怎么看世界，如何理解发展，将决定他们怎样去行动。此外，青年人也需向内作自我的探寻，找到内在的热情、渴望与动力。

带着支持新一代青年协作者成长的想法，2010 年，我们与十多位参与在不同青年发展工作里的伙伴，前往泰国进行了十天的参访。这是一次聚焦在另类教育与本土智慧的访问，其中一个行程是在一个乡村社区，学习当地推动青少年参与社区保育的经验。那几天，年轻人带我们上山做自然观察，在河上赏漫天飞舞的萤火虫，学习传统食物制作和手工艺，跟我们分享他们对家乡的情感和对未来的思考。

一位参与伙伴在回国后写下这样的话：“我所受到的震撼和感动，不仅是因为漂亮的房屋、欢快的歌唱和无处不在的小而美的细节装饰，而是在于这些表象背后，有着对人的理解，对人的成长的尊重，对人与自然、人与社区关系的坚信。在其中，我感受到生活的智慧。”另一位伙伴则发出感叹：“我所见所闻的是一种重塑人心、尊重人性、修炼人格的实践，我们见到的年轻人很幸运地在这个年纪接受到如此的教育，能激发出他们作为人的自然本性和良性基因，并培养出一种全新的涵盖个人和世界的整体视角。”

在这样的对照中，来自中国的青年协作者开阔了对人的成长的理解，对自己的位置及使命也有了更多确认。

Fresh Look at the World: Facilitators’ Visions

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

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

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

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

融入：基于乡村与返乡议题的深度实习

同样从 2005 年开始运作实习生项目的梁漱溟乡村建设中心（下称“乡建中心”），在 2014 年迎来了志愿者服务社工作人员的拜访。两家机构在社会发展宏观视野上有不少共通之处，近年又都在推动青年返乡议题，感觉彼此有挺多可以对照和互动的地方。

2015 年，社区伙伴支持乡建中心的工作团队集体到泰国参访学习，志愿者服务社及其在地伙伴为远道而来的朋友安排了 10 天的丰富行程。大家走访民间组织、大学、村庄、有机农夫市集，获得对泰国农业现状、农村社区发展及本土文化保育的初步认识，也增进了对泰国青年返乡脉络及其支持路径的理解。

梁漱溟乡村建设中心团队在泰国拜访返乡青年，了解有机咖啡豆的加工过程

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



Living Others’ Lives: Rural Internship

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

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

多年推动海外交流的经验让我们意识到，短期参访虽然很有价值，但在深度理解以及建立有厚度的关系上还是有其局限。能否探索以实习的方式，让参与者有更深入且沉浸式的学习，并以真实的人的相遇作为纽带，编织跨越国家与地区的互助网络呢？

2015 年冬天，在志愿者服务社及其合作伙伴的协调下，乡建中心的两位工作人员在泰国的两个乡村社区实习了一个月，深入田间地头了解当地生态农业的实践、社区组织的发展过程，以及返乡青年在社区的生计与生活。这个过程中，实习生不仅要跨越语言、文化的障碍，还要学习放下自己的框架，以更从容开放的心态，沉浸在对方的生活与工作里，这是一个打破与重构的机会。其中一个实习生表示，面对不断涌现的新的农村议题，如电商、互联网 + 农业，之前常常会怀疑自己的工作是不是跟不上时代变化的步伐。泰国实习让他意识到，农村发展的工作不仅仅是去改变，更应该是陪伴，这是一种改变人的意识、让社区更有主体性的工作。

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

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

梁漱溟乡村建设中心工作人员与泰国当地村民（左后）在地里劳动

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



接待中国伙伴的过程，也让泰国朋友对中国产生了好奇，2016 年，泰国的三位伙伴到中国实习了一个月。其中的两位实习生 Jaruwat Supolrai (Netting) 和 Amnour Niyompainiwet (Kwiv) 都是返乡青年，同在建乡中心实习，他们一起参加工作坊，到乡村深入学习农民合作社经验，也在北京郊区拜访不同的生态农场。

实习让 Netting 对中国有了新的观感，她在青年人那里看到了新的希望，对中国有了更深刻的洞察和理解。对 Kwiv 来说，他在实习过程里掌握了更多作物种植及管理的知识，也从不同的青年人培养经验里获得启发，更重要的是，因为看到中国也有很多青年做着同样的事，获得了更多的勇气和愿念。

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

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

2016 年泰国伙伴在中国实习期间拜访北京郊区的生态农场

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



2019 年伍娇与龙岛村村民一起收割稻谷

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

深化：东南亚青年互动平台的建立

2019 年末，作为“中国 – 东南亚青年可持续生活研习计划”的研习生，伍娇来到了 Kwiv 的家乡农岛（Nong Tao），一个住着 160 户人家的克伦族村庄。伍娇跟着 Kwiv 一家一起生活，学习原住民社区的生态智慧与可持续生活方式。

伍娇在 Kwiv 的支持下，参与村庄里的各种生产生活，拜访社区里的不同群体，其中做得最多的是去收割稻谷。正值水稻收获季，还在延续人工割稻的村子，村民一家接一家轮流互帮互助，一天又一天持续收割。

在城市长大的伍娇，感受到巨大的冲击：“作为一个一直在工业体系下受教育、生活、工作的人，我所熟悉的那一套认知在这里完全失效了。或者更准确地说，这是一个还未受到工业化全面入侵的世界，仍然保有传统农耕社会的活力和美好。”从最初的无所适从、不解到逐渐融入当地，到最后深深爱上那里，伍娇领悟到了幸福生活的本质，以及乡土、文化、自然中蕴含的深意：“我喜欢农岛，她有一种魔力，让我内心平和，饱含力量。我可以信赖村庄，信赖每一个人，信赖日出，信赖月圆，信赖每年如期而至的春天，信赖一分耕耘一分收获，信赖一切都是最好的安排，而不是金钱、房屋和保险。不管遭遇什么，你知道你脚踩大地，和一群人在一起生活。”

Deep and Beyond: Southeast Asian Youth Network

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

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

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

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

从泰国归来的伍娇，更加坚定要去记录下不同少数民族的文化传统和生活智慧，同时，自己也继续在乡村实践更加贴近土地的生活。泰国的经历没有过去，它依然在发酵，并不时与当下的事物产生新的联结。

与伍娇同时参与研习的还有另外六位伙伴，大家分别进入泰国和菲律宾的村庄一个半月，理解农民面对的生计挑战和农业发展的困境，学习和探索可持续生活的路径。中国－东南亚青年可持续生活研习计划，由行动源计划、北京慈海生态环保公益基金会与社区伙伴在 2019 年共同策划，并联合菲律宾乡村建设协会及泰国志愿者服务社一起推动。这其中既有社区伙伴与泰国互动关系的延续，也包含了行动源计划在菲律宾的网络开拓。跨越三国的青年互动平台的建立，将以更加稳定且持续的方式，为参与乡村建设的行动者提供新的学习窗口。

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

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



2010 年中国青年协作者泰国参访合影

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



培育社区协作者 Nurturing Community Facilitators

协作者在案例里包括参与推动实习生项目的机构代表、从事青年发展工作的伙伴、社区工作者、返乡青年、青年行动者等。从短期的参访到长一点的实习和研习的设计，我们一直在探索支持协作者成长的路径、内容和方法，希望协作者可以在对照里学习和反思，收获向内与向外的成长。

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



建立内在力量 Building Inner Strength

跨文化交流一方面有助于打破自己固有的文化和框架，提供一个自我觉察的机会，另一方面也是在构建我们与更大的世界的关系，从确认自己在社会改变中的位置获得力量感。在与泰国的互动里，通常会比较强调这样一些面向：正念觉察、连接自然与土地、价值与使命的追问等。

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



协作文化反思 Facilitating Cultural Reflection

通过跨文化的学习和对照，在价值观、生活方式的层面创造反思空间。在不同阶段以不同的议题作为载体，为文化反思嵌入具体的内容，包括发展的本质、个人发展与社会改变的关系、城乡关系、人与自然的

关系等。

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



搭建网络 Network Building

社区伙伴与泰国伙伴有着绵密、持续、多线索的互动，本案例只是选取其中一些片段。以相应的议题为载体，通过互访、实习等方式，中泰两国伙伴基于真实的人的相遇和社会愿景的分享，增进了彼此的了解与合作。超过 10 年的时间维度，不同的参与者都在共同形塑这个网络的样貌，里面也涌现出不同的生长点。

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

重寻留种路——农家种子保育

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



广西融水水稻育种班，由刘伟（右一）指导学员水稻试验田育秧

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

农耕是生活的根基，种子又是农耕的基础，在工业化农业的思维下，种子是提高农业生产力的资本。然而，回到大部分农家的生活层面，种子则是用以“当家”的在地资源，维持日常的生产、文化生活与生态保护的功能。在两套不同逻辑下，种子繁育的方法、使用与流通的模式，都出现了很大的差异。社区伙伴自 2008 年起，在原来生态农耕工作的基础之上，开始在西南地区探索以农家品种保育来连结人与自然的关系，支持社区自力自足的农耕模式，逐步发展到网络的互动。

从种子思考社区生活文化的演变

2006 年，我们与贵州省农科院合作，开始以生态农耕为切入，推动农村社区的自给自足。在贵阳近郊、湄潭、黎平等地协助农民开展生态农耕试点工作。试验过程中我们发现，如果依然种植杂交品种，就摆脱不了依赖化学肥料和农药，生态农耕会是举步维艰。另一方面，农科院的老师观察到，农民自留种的农作物不需要多少农药化肥，用多了反而有害，比如本地糯稻，如果用了化肥会容易倒伏。

这一现象引起我们和农户对农家品种的关注，开始以恢复农家品种作为生态农耕的重要试验。项目支持农户寻找记忆中的本地品种去试种，并做对比试验。当时，贵阳乌当区百宜乡一个项目点的农户，找到了一种当地几近失传的黑鸡品种，在科研人员支持下扩大繁育，还申请了品种审定，成为当地一个新产业。此外，黎平流芳村为了推动生态农业，引进了滇屯、凯香优等常规种子。不仅找到了适合当地种植的农家品种或常规种，避免使用农药化肥，还因为这些品种可以留存，减少了每年购买杂交种子的支出。

2008 年 7 月，社区伙伴的生态农耕探索已经从贵州拓展到整个西南区域，参与的农户约有三千人。我们邀请了广西、云南、四川和贵州四省 80 名农友，在贵阳乌当区的项目村聚会，第一次将保护农家品种议题纳入学习交流范围，并打出“每个人都是专家”的口号，以激发农友分享经验的自信心和热

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

Each Seed Has a Story: Changes in Village Life

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

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

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

情。农友非常感慨，没想到这些老品种会引起各地农友、科研人员和社区工作者如此浓厚的兴趣。爱唱山歌的农友还即兴创作山歌，感谢老祖宗留下的老品种，并现场分享老品种来源的感人故事。

那次活动之后，四省不少生态农户都开始收集本地农家品种，并且交换和试验。在不少项目点，每年跨村交流的重点节目之一，就是交换农家品种。农友把自己村子的当家品种带到交流现场，先介绍种子的来历、性状、生长环境、用途等，然后自由交换。

因地制宜还是挑战自然极限？

西南地区是我国天然的种子库，但推动农民留种却困难重重。例如，农家品种虽然可以自留种，但如果不加强管理，种子会逐步退化，产量也会越来越低，容易在市场经济冲击下被淘汰。

此外，过去几十年杂交品种的大力推广为解决温饱问题立下了汗马功劳，但伴随着农民进城、市场经济发展和农村生活方式改变等诸多因素的影响，导致农家品种急剧消失。农户虽然对种子减少产生了危机感，但认为保护农作物资源主要是科研人员的任务，心态上也不会一下子接受老品种完全替代新品种的做法，这些都促使我们跟合作伙伴思考：怎样能够激发更大的内在动力来保育社区种子？

科研人员开始指导农户对农家品种提纯复壮，并协助农户片选和穗选品种。不过农户并不一定坚持，有时候更喜欢直接找农科人员介绍适合当地的农家品种，或农科院研发的常规品种。但随着农户与科研人员的接触增多，也会互相影响。

在一次工作坊中，广西农科院的陈传华老师总结了一句话，让在场的农户印象深刻：“现代育种是不断地挑战自然的极限，农民育种是因地制宜的实践。”这句话反映了在农业发展的过程中，人与自然关系的变

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

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

Limits of Nature: To Break or To Adapt?

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

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

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

化，工业化农业过度驯化种子，牺牲了种子的自然特性与生物多样性。

2015 年，我们与中央民族大学合作，结合自然科学与文化研究，对比农家品种在地与迁地保护的状态。结果发现两种模式对于保护种子资源具有互补功能。

相比迁地保护，在地保护还具有诸多优势：一是激发农民参与和选择品种保护的热情；二是保留了农家品种相关的传统知识和文化习俗；三是更有利于农作物遗传资源在原有环境中的动态进化，保存丰富的遗传资源。

这个研究结果给我们带来两方面的启发，一方面，以自然与文化视角来提高农户参与的内在动力，另一方面，不是简单地将老品种与新品种对立起来，而是要协作农户发展充分的意识与能力去选择，建立稳定的生产生活。

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

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

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



广西和里村村民在水稻育种班学习粒选育种

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

“桂仔返乡有种”
——广西地方品种保护网络

与此同时，我们发现感兴趣留种的农户越来越多。社区伙伴与广西多年合作的生态农户共同发起了“广西地方品种保护网络”，由于广西简称“桂”，大家也借此名为“桂仔返乡有种”，增强了参与农户的归属感。目前，这个网络已经发展为覆盖三百人的平台，并连结多元人群，包括传统社区农户、返乡青年、家庭农场、生态土食材运营平台，以及民间组织代表、科研人员等。网络也组织游学、工作坊、技术学习班、年度交流会等，相互学习，建立关系。

广西地方品种保护网络在交换品种的基础上，还发展出农家美食交流。2015 年 9 月，在广西凤山县的壮族村寨那么屯，广西、贵州、四川的农友带来具地方特色的食材，在现场加工和制作，包括侗族的油茶和腌鱼、壮族的粽子和糯米、瑶族的糍粑和本地红薯……美食的激励让农友更有决心保护农家品种。

此外，我们还协助生态农友记录当地农家的品种资源，做成地方品种手册，并制作本地品种的档案，作为社区拥有及使用当地品种权利的证据。

Guangxi Seeds Network to Preserve Local Seeds

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

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

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

几年下来，保护农家品种的氛围越来越浓，网络与社区的互动频繁。2017 年后，我们与广西国仁农村扶贫与发展中心合作，继续推动地方品种保护网络。网络尝试组成“全省 – 区域 – 社区”三层的结构。在社区层面，网络支持农友骨干通过手艺基金或农家种子银行建设，保护及使用地方品种。在区域层面，支持培育土壤、选育种子两个主题学习，也支持农友在区域自发组织的学习，铺垫区域互助平台之发展。在省级层面，则设立游学基金，以及组织年度种子保护经验交流会等，深化省级交流平台的信息分享和关系，加强保护广西品种遗传资源的整体力量。

协作者的醒觉与行动

在此前提下，社区及区域层面愈发需要培育社区协作者，包括在社区实践生态农耕的村民、伙伴机构人员、具备生态理念的科研人员等。刘伟是广西融水县乡级农技站的退休站长，十几岁开始从事农技推广工作，与水稻打了一辈子交道，自 1980 年代初开始推广杂交水稻，当时农化技术刚刚兴起，作为农业技术推广员的主要任务，就是要向老百姓推广和普及化肥、农药，栽培杂交水稻，提高产量。

刘伟在退休前调回家乡，开始留意到庄稼地里越来越难见到蚯蚓，这意味着土地丧失了自我循环的生命力，生态系统已经受到严重的破坏。刘伟意识到化学农业危害到土壤、水、生物和人的身体健康，转而探索生态农耕。

刘伟从以往技术人员的角色转化为协作者，把自己家的农田充当试验示范田，每年试验种植各种农家品种水稻并选种，为社区保留不同的老品种。此外，他还到各地分享自己选种和留种的经验，培养年轻生态农户。虽然年届七旬，仍不辞辛劳，积极投入保护种子的行动。

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

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

Awakened by the Earthworm: A Facilitator’s Story

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

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

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

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



2019 年，广西种子网络在漓江边举办种子市集

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

侗乡寻种之路

2019 年，借鉴广西的经验，我们与贵阳市花溪区国仁社工发展中心合作，把保护种子的网络拓展至贵州省黔东南地区，与黎平、从江及榕江近十个侗族村寨的农户，组建“侗乡有种”地方品种保护平台，在当地侗族原来的数个文化圈基础上，开展以香禾糯为代表的保护农家品种工作。香禾糯是湖南、贵州、广西三省交界区域侗族先民世代选育的农家品种，具有抗逆性强、耐饥饿、口感好、味道香等诸多优势。侗族村寨也因此形成了以香禾糯为纽带的民族文化。

香禾糯农家品种近几十年来呈现快速减少之势，从上世纪 80 年代的三百多种，减少到现在的不足百种。社区伙伴与贵阳市花溪国仁社工发展中心支持农友“侗乡寻种”，开展村寨保种教育活动，激发侗族文化圈的合作。

2019 年 10 月，合作伙伴在黎平县黄岗村组织了一次大型的香禾糯交流会，活动中村民提到，村与村之间每年正月或秋收后的吃相思属于传统文化交流活动，用以拓宽社交，增进村寨之间的友谊。活动一般持续 3-5 天，均需要糯米。糯米也关乎整个村寨的名誉，没有糯米就没有侗族。项目也鼓励村里的歌队挖掘传统侗歌、侗戏中有关地方品种、物种保护的内容，并创作相关的侗戏侗歌。“侗乡寻种”协助农友保护香禾糯品种的同时，也保护了侗族传统文化。

Bring Them Home: Seed Saving in Dong Villages

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

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



“侗乡有种”项目黄岗交流会上，村民分享种子保育经验

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



培育社区协作者
Nurturing Community Facilitators

这个案例的特点是社区与区域网络之间频繁的互动，协作者的角色亦在社区与跨社区网络之间穿插，协作者面对较多样的群体，接触到相对丰富的学习资源，有助于思考在地社区与外部连结的价值。

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



建立内在力量
Building Inner Strength

侗族香禾糯的丢失让乡民在文化与生活层面产生危机感，“侗乡寻种”建立了网络交流平台，让村民看到彼此合作、改善生活的可能。“桂仔返乡有种”以种子与土壤构建农户的自然生态观，逐步恢复应用地方品种来连接生产、生活及生态，加强内源动力。

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



协作文化反思
Facilitating Cultural Reflection

在本案例中，文化反思结合了生态农耕探索。协作侗族社区反思糯米的存留直接影响了侗族的信仰及社会关系，让村民看到不同社区在经历现代化发展下，种植香禾糯的价值所在。“桂仔返乡有种”协作生态农户看到社区恢复种植地方品种的重要，让生产与生活结合，逐步提高农户在生计上的自主性。

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



搭建网络
Network Building

从“桂仔返乡有种”与“侗乡有种”两个例子中，可以看到不同的网络特征。“桂仔返乡有种”的发展源于外部刺激，伙伴在情感与技术层面互动，以保育种子来构建对于网络的归属感。“侗乡寻种”的网络则建基于侗族文化的连结，网络的功能更多是巩固原有的文化认同感，加强推动社区的生态农耕。

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

项目一览

Project List

北京

北京半塔打工社区邻里互助可持续生活社群培育	Nurturing Neighbourhood Green Living Mutual Support Groups in Migrant Workers Community, Banta
北京市社区可持续消费意识培养与社区自组织能力建设试点项目	Awareness Raising and Community Organising Capacity Building for Community Sustainable Consumption
家政女工社区经济骨干学习以及行动试验	Support Domestic Workers in Learning and Experimenting with Actions on Community Economy
木兰女工社区经济小组倡导可持续生活	Sustainable Living Advocacy with Community Economy Group, Beijing Mulan Huakai Social Work Service Centre
天下工坊——天然手作系列工作坊	Sustainable Living and Handicrafts Workshop for Parents' Groups
阳台菜园与社区可持续生活	Exploring Balcony Gardens and Communal Sustainable Living
中国发展简报境外非政府组织论坛 2019	Support for China Development Brief's Annual Forum for Overseas NGOs (2019)

重庆

高校学生能源消耗调查	Research on Energy Consumption and Lifestyle of University Students
缙云山自然保护区社区为本自然教育探索	Community-based Nature Education, Jinyunshan Nature Reserve
农村社区为本环保志愿者网络探索	Exploring Ways of Nurturing Community-Based Eco-Volunteer Network in Rural Communities

Chongqing Municipality

广东

残障群体自主生计探索	Exploring Self-Reliant Livelihoods with People with Disabilities
广州城乡互助网络发展	Guangzhou Urban-Rural Interaction Network Support
广州城乡汇消费者培育	Consumer Education Support through Cantonese Farmers' Market, Guangzhou
广州生活者网络搭建	Community Building and Network Development for Citizen-Based Sustainable Living Exploration Groups, Guangzhou
珠三角社区志愿者可持续社区建设学习与行动	Promoting Learning and Actions for Citizen-Based Sustainable Community Building, Pearl River Delta Region

Guangdong Province

广西

广西地方品种保护共学与互助平台	Guangxi Local Seeds Co-Learning and Mutual Aid Network
南丹白裤瑶文化学习及交流	Sustainable Living and Community Exchange Support for Baikuyao Communities, Nandan
培养广西社区支持农业网络社区青年新生力量	Nurturing Rural Youth through Systematic Learning and Connecting with Community Supported Agriculture Network
“邕有好生活”——广西可持续生活网络搭建	“Embrace Good Life” – Sustainable Living Mutual Help Network Support, Nanning

Guangxi Zhuang Autonomous Region

贵州

Guizhou Province

从江少数民族民艺教师社区文化教育学习与交流	Learning and Exchange on Community-Based Culture Education with Ethnic Minority Folk Artists, Congjiang
贵阳南明龙家寨社区可持续生活培养与实践	Cultivating Sustainable Living Practices, Longjiazhai, Guiyang
贵阳乌当区居民参与垃圾分类等社区公共事务管理及社区组织培育	Promoting Community-Initiated Waste Reduction through Awareness Raising and Community Building, Wudang District, Guiyang
贵州本土环保力量培育计划	Capacity Building for Local Ecological Actors, Guizhou
贵州青年传统生态智慧学习与行动网络	Learning about Traditional Eco-Wisdom and Supporting Action Network Support for Youth, Guizhou
黔东南地方品种保护	Local Seed Network Development, Southeast Guizhou
“同在共耕”——贵阳城市生产者网络培育	“Farming Together” – Support for Urban Producer Network, Guiyang

四川

Sichuan Province

成都城市青年可持续生活交流与传讯平台工作坊	Development of Youth Network for Sustainable Living through Exchange and Communication, Chengdu
成都蒲江县高城镇农村地区儿童乡土教育社区调查与可持续生活社区营造	Building of Sustainable Community through Child-Led Community-Based Research on Rural Education, Pujiang, Chengdu
成都生活市集农友、市民共同参与社群营造	Chengdu Farmers’ Market – Community Building with Ecological Producers and the Public
成都生活者社群骨干可持续生活理念与社群内在动力共学	Co-Learning Scheme for Cultivating Sustainable Living and Inner Strength for Citizens’ Group Organisers in Chengdu
成都生态乡村与食农教育研讨会	“Eco-village, Food and Agriculture” – Education Forum, Chengdu
成都水井坊青年人食农议题与社区营造学习与行动	Learning and Actions for Youth on Food, Agriculture and Community Development, Shuijingfang, Chengdu
川西传统农耕智慧调研与社区为本生态农业支持方式探索	Research on Traditional Agriculture Wisdom to Explore Appropriate Support for Community-Based Eco-Farming, West Sichuan
道与术的糅合——成都可持续生活家园设计共学行动项目	“Combining Theory and Methods” – Co-Learning Scheme Among Community Organisers on Sustainable Living Practices, Chengdu
屏山大乘镇本地传统生活智慧挖掘、创新与传承	Exploration, Innovation and Inheritance of Traditional Wisdom in Sustainable Living, Dacheng, Pingshan
“小厨师养成计划”——宜宾校园食农教育探索	“Little Chef Project” – Exploring Food and Agriculture Education in Schools, Yibin
宜宾市孝儿镇垃圾分类实践回顾与评估	Systematic Review of Waste Segregation Programme, Xiao’er, Yibin

云南

Yunnan Province

大理可持续生活平台搭建	Building Platforms for Collaborative Exploration of Sustainable Living, Dali
大理州上关村汉族文化与自然联结探索和青年人教育	Exploring Culture-Nature Connections and Youth Education with Han Community, Shangguan, Dali
高黎贡山社区为本自然教育理念深化与本土网络搭建	Community-based Nature Education Exploration and Local Network Building, Gaoligongshan
丽江社区农业创新网络构建	Innovation of Traditional Farming Knowledge and Building of Learning Network, Lijiang
“守护家园净土”——腾冲志愿者平台搭建	“Safeguarding Our Pure Homeland” – Volunteer Platform Development, Tengchong
腾冲传统生态保护观念恢复与社区为本生态保护行动	Restoring Traditional Beliefs about Biodiversity Protection and Supporting Community-Based Actions on Ecological Conservation, Tengchong
腾冲市农村自然教育本地协作者培育及本土课程开发	Nurturing Local Facilitators and Developing Local Curriculum on Rural Nature Education, Tengchong
维西县社区为本山林保护	Strengthening Community-Based Forest Conservation Networks, Weixi
西南少数民族“万物有灵”哲理故事与体验式社区教育	Exploring Animist Folklore and Experiential Community Education in Ethnic Minorities, Southwest China
西双版纳布朗族社区传统文化与可持续生活学习互助平台	Exploring Learning and Mutual Aid Platforms on Traditional Culture and Sustainable Community Living for Bulang Communities, Xishuangbanna
西双版纳傣泐民族建筑师生态文化社区建筑与景观设计	Nurturing Tai Lue Ethnic Minority Architects in Promoting Eco-Cultural Community Landscape and Building Design, Xishuangbanna
西双版纳勐海结合布朗文化与生态文明之农村环境综合整治示范	Demonstration on Integrating Bulang Cultural Tradition and Ecological Perspective with Village Management, Menghai, Xishuangbanna
西双版纳纳版河流域自然保护区传统文化与可持续生活网络	Exploring Sustainable Living Network Inspired by Traditional Culture, Nabanhe Watershed National Nature Reserve, Xishuangbanna
西双版纳以传统文化为基础的可持续生活项目经验整理与协作者能力建设	Promoting Sustainable Living through Traditional Culture: Programme Review and Capacity Building for Facilitators, Xishuangbanna
云南哈尼族地区可持续发展参与式行动研究	Participatory Action Research Inspired by Traditional Land Use Patterns and Eco-Culture on Hani Communities
云南区域生态农业学习网络	Support for Eco-Agriculture Learning Networks across Yunnan

跨地区与海外

National and International

《比邻泥土香》制作	Production of PCD Magazine <i>Fragrant Soil</i>
大树工作坊与自然教育协作者网络发展	Energy of Tree Workshops and Expansion of Nature Education Facilitator Network
滇川渝汉族农村人地关系理念探索与学习	Exploring Relationships Among Human, Place and Nature in Han Villages, Yunnan, Sichuan and Chongqing
环保公益社群自主发展动力与自组织探索计划	Support Development of Environmental Protection Citizens’ Groups
环保行动者与自然教育协作者深化生态智慧学习	Learning about Eco-Wisdom for Environmental Protection Actors and Nature Education Facilitators
践行正念生活课程开发	Mindful Living Curriculum Development
结合科学与灵性的生态观学习课程探索	Ecological Worldview Curriculum Development, Incorporating Science and Spirituality
可持续生活教育协作者能力建设与网络搭建	Capacity Building and Network Development for Sustainable Living Facilitators
跨地可持续食物教育与社群建立计划	Supporting Sustainable Food Education and Community Building among Urban Communities
两岸青年协作者互派实习计划	Cross-Strait Youth Facilitators Internship Exchange Programme
农村社区绿色领导力培养基金	Support for Rural Community Green Leadership Development Fund
农业遗传资源及传统知识研究	Research on Agricultural Genetic Resources and Indigenous Knowledge
培养返乡青年成为本土技术专家与经验传播者	Building an Eco-Agriculture Technical Support Network with Rural Returned Youth and Sharing of Their Experiences
黔桂“土地伦理”融入乡村可持续生活的参与式行动研究	Participatory Action Research on Integration of Land Ethics with Rural Sustainable Living, Guizhou and Guangxi
青年生活者可持续生活共学与网络搭建	Sustainable Living Co-Learning and Peer Support Network Building for Youth
情意自然全国共学圆网络发展	Development of Affective Nature Education through Nationwide Co-Learning Circle
《山地未来——来自世界山地的灵感和创新》中文翻译及出版	Support for Book Publication, <i>Mountain Futures: Inspiration and Innovation from the World’s Highlands</i> (Chinese edition)
生态乡村设计和创新设计者培养与案例梳理传播	Case Studies, Documentation and Nurturing of Designers on Rural Eco-Community Design and Innovation

生态智慧与文化转型：中国 – 东南亚青年可持续生活研习计划	Ecological Wisdom and Cultural Transformation – Sustainable Living Youth Internship Programme Between China and Southeast Asia
土壤修复与绿色农业研究与交流	Research and Exchange on Soil Restoration and Eco-Agriculture
西南汉族农村传统生态文化社区调查	Community Research on Traditional Ecological Culture in Han Villages, Southwest China
西南农村社区自然教育经验整理与分享	Documentation and Sharing of experience on Community-based Nature Education in Villages, Southwest China
乡村振兴青年人才培养计划	Youth Internship Programme on Rural Revitalisation
协作者理念与实践巩固以及共学社群发展	Consolidating Theories and Practices of Facilitators and Developing Co-Learning Community
支持新创立机构可持续生活平台建设项目	Programme Development Support for New Sustainable Living Organisations
支持中国环境资助者网络参加第 25 届联合国气候变化框架公约缔约方会议	Support for China Environmental Grantmakers Alliance Participation at 2019 UN Climate Change Conference (COP 25)
中日社区支持农业经验交流传播与网络搭建	Building China-Japan Community Supported Agriculture Exchange and Network
资助工作者可持续社区工作培力营	Capacity Building for Frontline Workers in Chinese Domestic Foundations on Sustainable Community Development

合作伙伴与致谢机构

Partner List

北京	Beijing
北京爱思创新信息咨询中心	Centre for Social Innovation
北京鸿雁社工服务中心	Beijing Hongyan Social Work Service Centre
北京木兰花开社工服务中心	Beijing Mulan Huakai Social Work Service Centre
北京培田社工服务中心	Beijing Peitian Social Work Service Centre
北京天下溪教育咨询中心	Beijing Brooks Education Consulting Centre
北京益行公益信息交流服务中心	Beijing E-Share Civil Society Information Centre
中华环保联合会	All-China Environment Federation

重庆	Chongqing Municipality
重庆市渝中区巴渝公益事业发展中心	Bayu Public Welfare Development Centre
重庆市渝中区自然介公益发展中心	Nature Bridge Social Service Development Centre

广东	Guangdong Province
广东省岭南教育慈善基金会	Guangdong Lingnan Educational Charity Foundation
广东省千禾社区公益基金会	Harmony Community Foundation
广州市合木残障公益创新中心	Guangzhou Tree of Life Disabilities Innovation Centre
广州市越秀区捌零柒社会服务中心	Guangzhou Yuexiu District 807 Social Service Centre

广西	Guangxi Zhuang Autonomous Region
广西国仁农村扶贫与发展中心	Guangxi Guoren Poverty Alleviation and Rural Development Centre
广西生物多样性研究和保护协会	Guangxi Biodiversity Research and Conservation Association
南宁市绿生活社会工作服务中心	Nanning Green Living Social Work Service Centre

贵州	Guizhou Province
从江生态文化社	Congjiang Ecological Culture Society
贵阳南明启明社会工作服务社	Guiyang Naming Qiming Social Service Centre
贵阳黔仁生态公益发展中心	Guiyang Qianren Ecological Conservation Centre
贵阳市花溪区国仁社会工作发展中心	Guiyang Huaxi Guoren Social Work Development Centre
贵阳市同在城市扶困融入中心	Guiyang Tongzai Urban Helping and Integrating Centre
贵阳市乌当区振新人心齐社区志愿者服务中心	Ren-Xin-Qi Volunteer Service Centre, Wudang District, Guiyang

四川	Sichuan Province
成都城市河流研究会	Chengdu Urban Rivers Association
成都高新区爱生活家社区合作社	Love-Life-Home Cooperative, Gaoxin District, Chengdu
成都高新区万市自然教育中心	One City Nature Education Centre
成都集思青年公益发展中心	Chengdu GreenSOS Youth Development Centre
成都家园行动公益服务中心	Chengdu Action For Home Public Service Centre
成都农禾之家公益发展中心	Nonghe Non-Profit Organisation Development Centre
成都社区行动公益发展中心	Chengdu Action for Community Development Centre
成都市锦江区生绿色生态文化发展中心	Chengdu Green Ecological Culture Development Centre
屏山县阳光志愿者协会	Pingshan County Sunshine Volunteers’ Association
四川大学建筑与环境学院	College of Architecture and Environment, Sichuan University
宜宾市珙县孝儿镇宁泰社区居民委员会	Ningtai Resident Committee, Xiao’er Town, Yibin
宜宾市戎和社会工作服务中心	Yibin Ronghe Social Work Service Centre

云南	Yunnan Province
大理白族自治州摄影博物馆	Dali Photography Museum
昆明理工大学建筑与城市规划学院	Faculty of Architecture and City Planning, Kunming University of Science and Technology
昆明市呈贡区梦南舍可持续发展服务中心	Mueang-Nam Sustainable Development Services Centre
丽江市云之南公益影像服务中心	Lijiang Media Centre for Community
勐海县环境保护局	Menghai Environmental Protection Department
腾冲市老科技工作者协会	Tengchong Association for Senior Scientific and Technological Workers
腾冲市珍稀动植物保护协会	Rare Flora and Fauna Protection Department, Tengchong
西双版纳纳版河流域国家级自然保护区管理局	Xishuangbanna Nabanhe Watershed National Nature Reserve Management Office
云南白马雪山保护区管理局维西分局	Baima Snow Mountain National Nature Reserve Management Bureau, Weixi Sub-Bureau
云南高黎贡山国家级自然保护区保山管护局	Gaoligongshan National Reserve Baoshan Administration Bureau
云南高黎贡山国家级自然保护区保山管护局腾冲分局	Gaoligongshan National Nature Reserve Tengchong Administration Bureau
云南民族大学西南民族特色文献研究中心	Southwestern Ethnicities Archives Research Institute, Yunnan Minzu University
云南民族大学云南省民族研究所	Yunnan Provincial Institute for Ethnic Studies, Yunnan Minzu University
云南省昆虫学会	The Entomological Society of Yunnan
云南乡村之眼乡土文化研究中心	Centre for Indigenous Documentaries and Cultural Perspectives

跨地区与海外	National and International
北京慈海生态环保公益基金会	Cihai Environmental Foundation, Beijing
北京恩玖非营利组织发展研究中心	Beijing Enjiu Non-Profit Organisation Development Research Centre
北京合一绿色公益基金会	He Yi Institute, Beijing
北京沃启公益基金会	Beijing Wo Qi Foundation
北京市朝阳区自然之友环境研究所	Friends of Nature Environmental Research Institute in Chaoyang District, Beijing
北京市顺义区生态农业发展协会	Eco-Agriculture Development Association, Shunyi District, Beijing
北京自然之友公益基金会	Friends of Nature Foundation
常州市武进区嘉泽姬山书院	Jiaze Jishan Institute, Changzhou
成都高新区野草生态社区发展中心	Yecao Eco-community Development Centre, Gaoxin District, Chengdu
成都青朴社会工作服务中心	Chengdu Qingpu Social Work Service Centre
高雄市旗美社区大学	Chi-Mei Community University, Kaohsiung
广州善导社会工作服务中心	Guangzhou Shandao Social Service Centre (V-BUS)
广州市番禺区沃土可持续农业发展中心	Nurtureland Sustainable Agricultural Development Centre, Panyu District, Guangzhou
贵州田野环境与发展研究中心	Guizhou Community-based Conservation and Development Research Centre
国仁城乡（北京）科技发展中心	Beijing Guoren Rural-Urban Technology Development Centre
昆明市西山区在地自然体验中心	Zaidi Nature Education Centre, Kunming
蒲韩新青年公社	Puhan Youth Commune, Shanxi
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天津生态城大地之声社会教育中心	Tianjin Eco-city The Voice of the Land Social Education Centre
行动源计划	Sources for Action
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知己青年	Zhiji Youth Development Centre
中国环境资助者网络	China Environmental Grantmakers' Alliance
中国科学院昆明植物研究所山地生态系统研究中心	Centre for Mountain Ecosystem Studies, Kunming Institute of Botany, Chinese Academy of Sciences
中国生态文明研究与促进会	China Ecological Civilisation Research and Promotion Association
中央民族大学	Minzu University of China

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