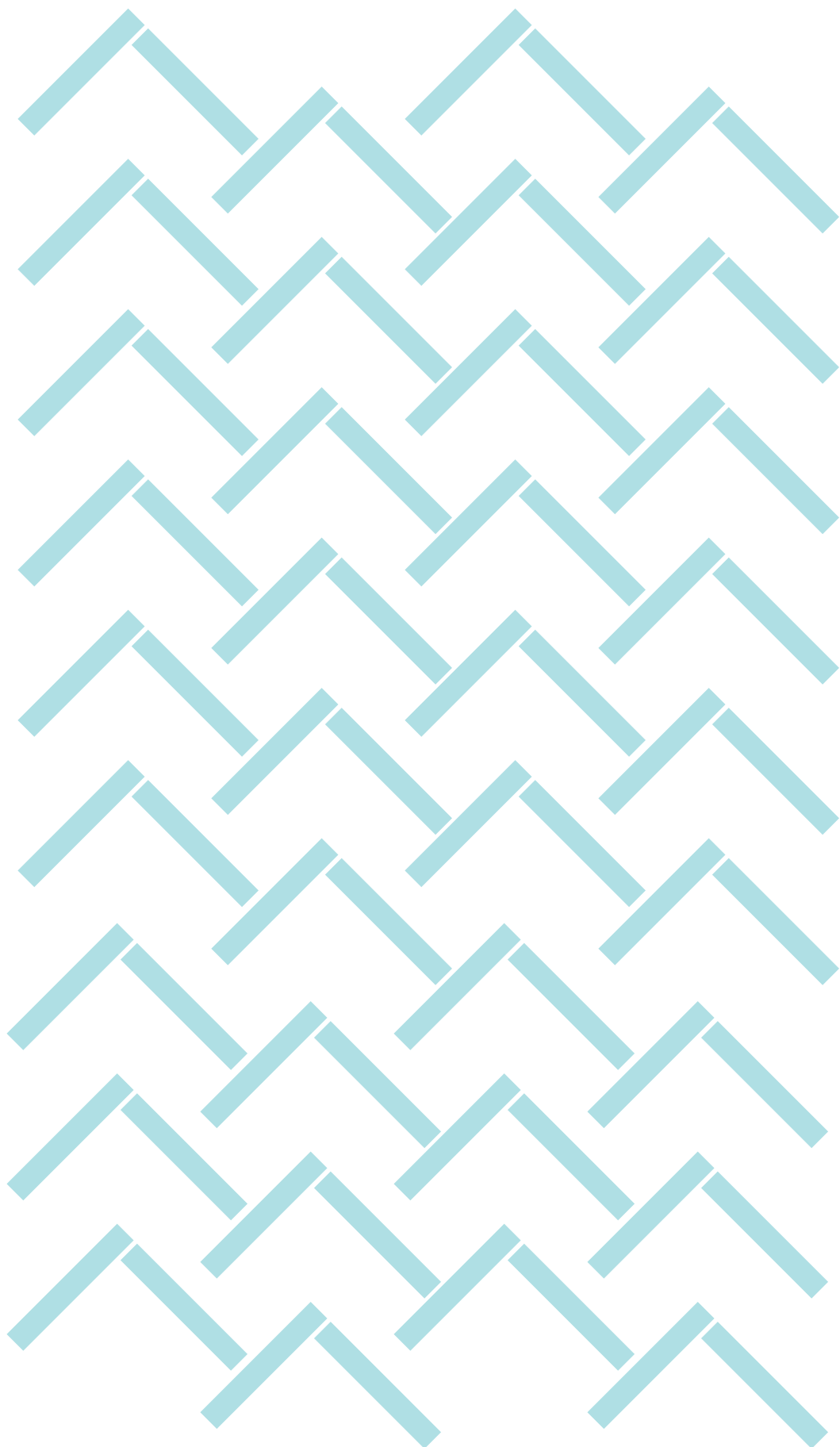


開拓一個以社區主導的鄉村復育模式
Developing a Community-led Model in
Countryside Revitalisation

鄉村互助自理展覽 VILLAGE COMMONING EXHIBITION





《鄉村的互助自理：開拓一個以社區主導的鄉村復育模式》是香港大學於2021年在香港政府的鄉郊保育資助計劃支持下成立的一個研究項目。由香港大學園境建築學部高級講師麥詠詩女士主理，團隊致力利用「互助自理」的概念框架，推論社區主導的鄉村復育模式，使持份者在過程中擔當更重要的角色。

近年香港有不少鄉村復育項目，而本次研究的獨特之處在於非常重視本地村民的需要及意願，並期望能令鄉村社群更積極投入復育事宜。這個模式亦著重集體資源管理，從而賦予整個鄉村群體力量，創造出新的價值、培養村民的自豪感和歸屬感。

這個展覽旨在分享我們對共享和互助自理的理解，和展示團隊的研究成果。

Village Commoning: Developing a Community-led Model in Countryside Revitalisation is a research initiative established in 2021 at the University of Hong Kong (HKU), funded by the Countryside Conservation Funding Scheme of the Hong Kong SAR Government. Led by Ms. Vincci Mak, Senior Lecturer at the HKU Division of Landscape Architecture, the team utilises “commoning” as a conceptual framework to derive a community-led model of village revitalisation that enables local stakeholders to take a greater role in initiating revitalisation of their village assets.

While Hong Kong has seen a lot of village revitalisation schemes in recent years, this project stands out as it pays special attention to the needs and aspirations of local villagers, hoping to engage the village community more fully in the process. The proposed model also emphasises cooperative governance and the collective management of resources that can lead to the creation of new values, fostering a sense of pride and ownership of place by empowering the community as a whole.

This exhibition aims to share our understanding of commons and commoning, and to disseminate our research findings.

我們的理念 OUR VISION



互助自理是一個有助加強鄉村身份認同及促進社群福祉的社會進程
Commoning is an important social practice that can strengthen village identity and enhance social well-being



不同持份者的有效合作，可令鄉村復育得到最大的效益
Effective collaborations between different stakeholders can maximise the benefits of village revitalisation



這個模式有助提升鄉村的文化及生態上的價值，並重視長遠的持續發展
This methodology can help enhance the cultural and ecological values of rural villages, thus enabling long term sustainability

我們的工作 WHAT WE DO



文獻及案例研究 RESEARCH

分析各地「互助自理」的案例，了解如何促進持份者之間的協作
To review international case studies of commoning practices that mobilised collaborations between different stakeholders



社區參與 COMMUNITY ENGAGEMENT

舉辦一系列公眾參與活動，邀請相關團體參與及分享反饋
To host a series of engagement exercises to gather feedback from relevant parties



成果分享 DISSEMINATION

綜合所有研究結果和社區參與的反饋
Synthesising all research findings and feedback from public engagements



《鄉村互助自理》訪談會
Focus Group for Commoning



鄉村互助自理研討會
Village Commoning Symposium



展覽
Exhibition



鄉村協作平台
Advisory Platform for Commoning



《鄉村互助自理》應用指引
Implementation Guidelines

目錄 CONTENT

- 1** 什麼是互助自理?
WHAT IS COMMONING?
- 2** 世界各地的互助自理案例是怎樣的?
WHAT DOES COMMONING LOOK LIKE AROUND THE WORLD?
- 3** 在香港實行鄉村互助自理的可能性?
WHAT ARE THE POTENTIALS OF COMMONING IN HONG KONG?
- 4** 如何可以實踐互助自理?
HOW CAN COMMONING BE IMPLEMENTED?
- 5** 鄉村協作平台
VILLAGE COMMONS

VILLAGE COMMONING EXHIBITION 鄉村互助自理展覽



在此刊物/活動內表達的任何意見、研究成果、結論或建議，並不一定反映香港特別行政區政府的觀點。

Any opinions, findings, conclusions or recommendations expressed in this material/ event do not necessarily reflect the views of the Government of the Hong Kong Special Administrative Region.



什麼是互助自理？ WHAT IS COMMONING?

你知道群體組織和集體資源運用一直以來都是世界各地鄉村社群經濟活動內重要的一環嗎？近年，這些經濟活動經常性地與「互助自理」的概念相提並論。政治科學家 Elinor Ostrom 的共有資源管理研究可謂啟發了相關的概念。她認為資源使用者本身有能力自行管理共有的資源，而他們應參與界定資源管理的規範，過程中亦可與社區組織、當地機構及其他非牟利組織合作。

Did you know that communal organisation and collective use of resources have long been part of the economic life of rural communities around the world? In recent years, these practices have been increasingly associated with the notions of “commons” and “commoning”, which are inspired by the research work of political scientist Elinor Ostrom. She argued that common resources can be well-managed by communities that benefit the most from them and that their regulation should be addressed at the local level, through collaborations with community associations, local authorities, and other Non-Profit Organisations (NPO).



諾貝爾經濟學獎得主政治科學家 Elinor Ostrom
Nobel laureate and political scientist Elinor Ostrom

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「互助自理」是…… “Commoning” is...

另一種協作管治模式 An Alternative Cooperative Governing Approach

互助自理這種協作管治模式為一般由政府主導或市場控制的管理系統提供了另一種可能性。社區的投入參與，對互助自理模式的成功極為重要。

The involvement of community is a key factor to the success of the commoning approach and therefore contrasts against the state-led and market-led systems in managing resources.

Ostrom 羅列了八個有效管理共有資源的先決條件：
Ostrom listed eight pre-conditions for a successful commons:

1



清晰界定資源及提取的權利
Resource boundaries and access rights should be clearly defined

2



任何相關規管資源使用的規則
都必須符合當地情況
Rules for appropriation and provision
should fit local conditions

3



受這些規則規範的群眾必須能夠
參與修改規條及相關的決策權
People affected by these rules must
be able to participate in modifying
them

4



監察資源的人必須對資源使用者
負責
People in charge of monitoring should
be accountable to all resource users

5



違規的人將受到循序漸進式的
制裁，而罰則應取決於其嚴重
性及違規次數
When someone breaks the rules,
they will face graduated sanctions
depending on the seriousness of the
offence

6



解決衝突的機制及方法應合理
相宜並易於觸及
Rapid, easily accessible and low-cost
means of dispute resolution must be
available

7



其他機構應尊重資源使用者自
我組織的權益
Community members' rights to
self-organise should be respected by
outside authorities

8



以上條件需根據組織分權制的
結構以多層次管治
All conditions mentioned above
should be organised in multiple layers
of nested enterprises

關於社會進程及實踐 A Social Process and Practice

許多人已經在鄉村復育的計劃中應用 Ostrom 的相關概念，而社會學家 Young Sin Jeong 提出我們可以以新的詮釋來補充 Ostrom 的理論，從而讓這個概念更能夠貼近二十一世紀的社會變化。Jeong 的學說有助我們更深入了解互助自理如何能夠與時並進，並在現代社會中更有效地運用。

為了闡明互助自理在歷史上及社會中的進程，Jeong 以三個概念概括了互助自理的模式在十九世紀末至二十世紀中這段時間，經濟上被重塑及經歷現代化的過程：

While many have applied the concept of Ostrom's commons in rural revitalisation, sociologist Jeong supplements Ostrom's theory with new approaches that address the social changes of the 21st century. These concepts can help us gain a better understanding on how commons evolve over time and how commoning initiatives can be more effective in our contemporary society.

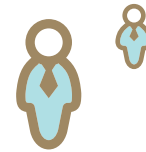
Jeong proposes the following terms to refer to how commons were modernised and restructured economically around the world in the late 19th to mid-20th centuries:



共有化
Commonisation

資源變化為社群一同管理及享用之過程。

The process of a resource being converted into a jointly-used resource under a communal management by a community.



去共有化
Decommonisation

本來在互助自理框架下的資源，失去其共用共享特質的過程。受到二十世紀資本主義及資源私有化的影響，不少以互助自理模式管理的資源亦不復再，這情況在世界各地都頗為普遍。

The process of a jointly used resource losing its essential characteristics as commons. Due to the influence of capitalism, and the privatisation and enclosure of commons over the 20th century, this process is quite commonplace all over the world.



再共有化
Recommonisation

人類與資源之間的關係在現代的資本主義社會中重塑的過程。在這情況中，共有資源的特質會有所改變，但共用共享的合作原則則仍然一樣。

The process through which the relationships between humans and resources are reconstructed in modern capitalist society. While the characteristics of these commons may have changed, they share the same cooperative principles.

共有化及去共有化與當代的互助自理進程中較不相關。再共有化則是就過往的習俗、共享價值，及對資源管理的嶄新理解和願景，重新建構資源的共享架構。因此，從實際層面上可見，作為新興社會進程的產物，再共有化是互助自理框架上一個重要的概念。

Commonisation and decommonisation processes are less relevant in contemporary commoning initiatives. Recommonisation however has proven to be vital as they are the results of emergent social processes that call for the construction of new commons, are based on past practices, represent a renewed understanding of and aspiration in resource management and shared values.

不同種類型的共有資源 Types of Commons

根據學者 Emil Sandström、Ann-Kristin Ekman 及 Karl-Johan Lindholm 的定義，互助自理模式下的共有資源可分為三種。大概代表不同的合作性質，而同一共有資源可同時多於一個性質：

Scholars Emil Sandström, Ann-Kristin Ekman and Karl-Johan Lindholm defined three main types of commons that represent most forms of collectiveness but their divisions are not mutually exclusive:



生產型共有資源
Production Commons

在工業革命時期前，對於以天然資源為生的地方，集體管理這些資源對解決資源短缺、過份開採及維持鄉村的生計十分重要。現在大部分村民已不再需要依賴這些工作維生，但這些資源對在地的社群仍有著重要的意義，部分更有機會被「再共有化」。

例如：森林、牧場、漁場

Before the industrial revolution, production commons was essential for places that relied on natural resources for making a living, as it helped solve issues such as resource scarcity, over-extraction, and sustaining rural livelihood. While most villagers no longer make their living primarily from these commons, some of them still retain important meanings to local communities. It is sometimes recommonised into new commons.

EXAMPLES: forests, pastures, fish ponds



組織型共有資源
Associational Commons

在二十世紀轉型後的經濟環境下，大多是為了讓鄉村生活變得現代化而衍生的組織，旨在照顧村民們在社會上及經濟上的共同需要。這些組織較為正式及嚴謹，他們會定時開會處理相關事務、制定行動方針及處理共同關心的議題。在某些情況下亦會加入其他單位以協助組織。

例如：鄉村協會、地方委員會

Most of these were developed under the new economic conditions of the 20th century aiming at modernising rural life. It is established to address shared social and economic interests of villagers. Its organisation is formal, addressing official matters and formulating plans of action. Associations meet regularly to manage common concerns and may occasionally draw in outside partners.

EXAMPLES: village associations, local committees



象徵型共有資源
Symbolic Commons

與血統、親屬關係和歸屬感有關，對村民而言有著重要的象徵意義及價值。這種共有資源會以不同形態出現，而當中蘊含的文化及歷史意味，對塑造村民的身份認同及鄉村社群中的關係非常重要。

例如：歷史遺跡、社區聚集空間

It refers to commons that is related to lineage, kinship, and ownership of place, and carry important symbolic meaning and value for villagers. It comes in many forms and is often connected with historical and cultural narratives that are important in shaping village identities and internal social relations.

EXAMPLES: historical monuments, community gathering spaces



世界各地的互助自理案例是怎樣的？ WHAT DOES COMMONING LOOK LIKE AROUND THE WORLD?

想知道世界各地如何應用互助自理？我們挑選了一系列香港以外運用互助自理的概念進行鄉村復育的案例。透過分析這些案例，我們找到六個主要發現，為接下來的香港鄉村研究提供了框架。

Curious as to what commoning looks like around the world? The international case studies chosen depict a variety of commoning practices that support and foster the revitalisation of rural village communities outside Hong Kong. From the analysis of the case studies, six key findings are derived which provide the framework for our following research on village commoning in Hong Kong.

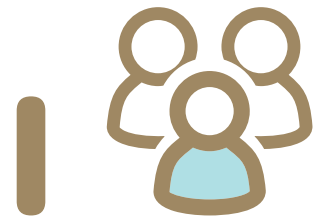


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主要發現

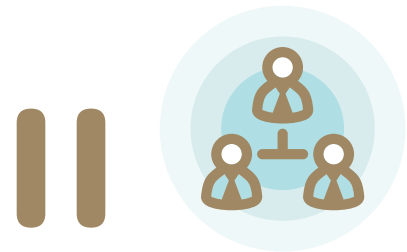
Key Findings



以村民組織作為互助自理的基本結構 Establishing Village Association as Commoning Structure

對鄉村應用互助自理的進程而言，村民組織是個非常好的起點！這些組織不但是由村民發起並帶領，案例更展示了，這些組織可成為有成效的自主管理模式，讓村民可以建立適合自己的機制，以迎合鄉村群體的需要和關注事項。這種由下至上的模式讓村民能夠發揮領導才能，同時培養他們對鄉村和資產的自豪感。

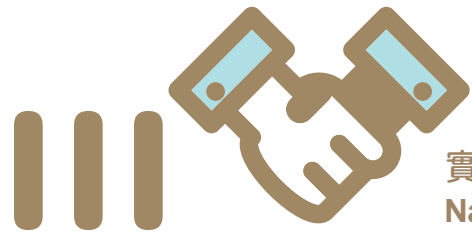
Village association is a great starting point for the village commoning process! It is not only villager-initiated and -led, it has also proven to be a productive mode of self-governance in which villagers can set up their own structured mechanisms to evaluate community concerns and needs. The bottom-up approach observed allows villagers to take up leadership roles and simultaneously nurtures a sense of pride towards their own village and assets.



擴展社區的定義 Expanding Definition of Community

傳統鄉村文化主要源自本土性和宗族文化。「社區」在鄉村的層面中所指的主要是當地的村民。然而，村民擴展核心社區的定義並融入外來持份者（如政府部門、非牟利組織、學術機構及其他新來定居的村民等）時會帶來許多好處！案例顯示這個做法會為鄉村引入更多專業知識和更具包容性的管治模式，也能在私人和公共事務上有更清晰的界線。

Traditional village culture relies heavily on indigeneity and clanship. “Community” in the village context refers primarily to local villagers. However, it is seen that when villagers expand the definition of their core community to include external stakeholders, such as government units, NPOs, academic institutions, and other newly-settled villagers, the benefits are plentiful! Analysis of case studies has shown that it introduces a variety of expertise, an inclusive model of governance, and clearer definitions of private and public matters.



實現互助自理的權力關係 Navigating Power Relations

互助自理當中有各式各樣的持份者，各方合作時的權力關係可謂相當關鍵。當所有持份者都清楚了解當中的權力關係時，互助自理才能更有成效。

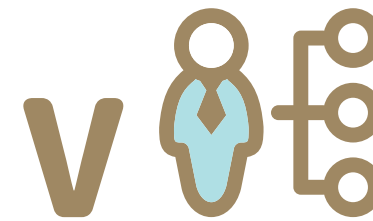
As there are a variety of stakeholders involved in the commoning process, the power relations between different parties when they collaborate have proven to be relevant. Commoning initiatives are seen to be most productive when all stakeholders are cognizant of the power relations involved.



轉化固有或傳統的共有資源 Transforming Old Commons to New

鄉村互助自理中的常見做法是將固有或傳統的共有資源轉舊為新。以村民的生產型共有資源轉化為其他類型的共有資源，是一種以應對當代社會和經濟需求來解決鄉村生活和復育問題的新方法。

A common practice observed in village commoning is the transformation of old commons to new. The modification of villages’ production commons into other forms of common assets can be seen as an updated method of addressing contemporary social and economic needs associated with village living and revitalisation.



建構鄉村發展的新模式 Forming New Models of Rural Practices

過往村民傾向依賴生產型共有資源作為收入來源，這狀況現已不復再。從案例中可見，現代商業模式與互助自理相關的應用，都是以新的集體管理形式達成共同目標，而這些共同目標大多是農業/生態/文化/歷史遺產相關的旅遊項目。

As villages relied heavily on production commons for income in the past, that is no longer the case nowadays. Contemporary business models associated with commoning are observed to be the new collective management of commons assets to achieve a common agenda. New entrepreneurial endeavours such as agro-/ eco-/ cultural-/ heritage-tourism as commoning agendas have emerged.



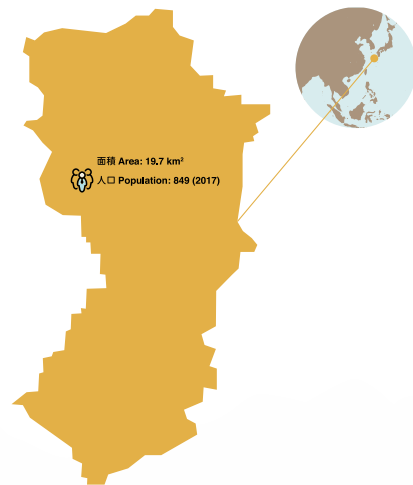
著重能力及意識上的提升以提倡盡責的管理 Fostering Stewardship through Capacity Building

學習、分享和鞏固鄉村歷史和傳統文化，有助發展知識層面上新的共有資源。在現代的互助自理進程中，提升能力以促進鄉村資源管理是非常關鍵的。新的知識讓村民可以開始能力提升，從而建構可持續發展的互助自理模式、創建新的共有資源，和了解他們已有的資源從而建立管理意識。

The learning, sharing, and consolidation of knowledge from village history and traditional cultural practices help develop new knowledge commons which are proven to be assets; capacity building to foster stewardship towards village assets becomes essential in the contemporary commoning process. This new knowledge has been seen to allow villagers to initiate capacity building to generate sustainable commoning models, create new commons, and understand their assets and resources in order to build a sense of stewardship towards them.

南韓善屹的村民非常依賴冬柏東山森林的資源。時移世易，因為土地政策的改變，很多村民遷離了鄉村。在2011年，冬柏東山森林的生態價值得到認可，被列為拉姆薩爾濕地，期後非牟利組織也參與環境保護的工作。後來，村民亦回村與政府部門和非牟利組織合作，共同管理森林並發展生態旅遊。這種合作有助提升村民在帶領生態保護和鄉村復育工作中的領導能力。

Dongbaek-Dongsan forest was heavily relied on by Seonheul 1-ri villagers for resources. Over time, many villagers moved away from the village due to changes in land policy. The forest was recognised as a Ramsar site in 2011 because of its ecological value, and NPOs got involved to help with environmental protection. Villagers later returned to collaborate with government units and NPOs to co-manage the forest and to develop ecological tourism. Such collaboration helps foster capacity building for villagers to take a lead in ecological conservation and village revitalisation.



重點分析 Key Analysis



實現互助自理的權力關係
Navigating Power Relations

在森林被界定為拉姆薩爾濕地後，政府或其他機構牽頭推行很多保育生態資產項目，這些能力及意識提升的建設的項目亦鼓動了村民積極地參與村莊的轉型，並一同決定村莊的未來。在此過程中，村民成立了合作社和村委會，與政府部門和非牟利組織合作。

After the declaration of Ramsar site, there were many top-down and external initiatives to conserve ecological assets. These capacity building initiatives re-mobilised villagers to be actively involved in the transformation and in deciding the future of the village. In the process, villagers established a cooperative and village council to work with the government units and NPOs.



擴展社區的定義
Expanding Definition of Community

村民、新遷入的居民、環保人士和非牟利組織等組成了冬柏東山保育和管理委員會，一同管理森林。這種具包容性的管治，符合現代的農村生活模式，也提供了清晰的角色界線——當地村民成為東道主，並可以在應用互助自理時培養自豪感和對森林的歸屬感。

Villagers, newly moved-in residents, environmentalists, NPOs, etc. formed a Conservation and Management Council to co-manage the forest. This represents an inclusive model of governance and is in line with contemporary rural living. It also allows for clearer positioning where local villagers are hosts and can cultivate a sense of pride and ownership in administering commoning.



村民一同商議生態旅遊事宜
Villagers come together to discuss tourism strategies
相片 Photo | Jeju Ecotourism Support Center

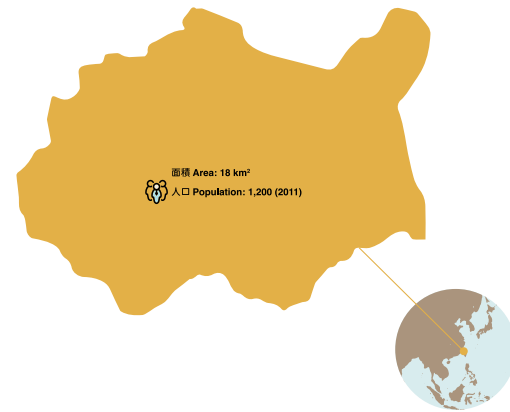


在冬柏東山森林的展板
Information panel at Dongbaek-Dongsan
相片 Photo | Jeju Tourism Organization, Visitjeju.net

2 中國台灣桃米 Taomi, Taiwan, China

經歷了1999年的地震後，位於台灣南投的桃米村致力復興社區。村民與政府、非牟利組織、學術機構等合作，促進生態旅遊的發展，更著重自主管理及長遠可持續發展。

Following the 1999 earthquake, Taomi aimed to rebuild their community. Villagers co-operated with government units, NPOs, and academic institutions to foster ecotourism development and to bring greater attention to self-governance and long-term sustainability.



重點分析 Key Analysis



以村民組織作為互助自理的基本結構
Establishing Village Association as Commoning Structure

桃米社區發展協會是區內首個自主的協作組織，透過各種共同裨益連繫村民，包括興趣小組、互助組織等，讓村民一同參與管理鄉村資源及鄉村管理的工作。

Taomi Community Development Association is one of the earliest self-organised communal managements in Taomi, connecting villagers through common interests, e.g. hobby groups, mutual aid groups. Villagers are involved in village governance and communal management of village resources.



著重能力及意識上的提升以提倡盡責的管理
Fostering Stewardship through Capacity Building

非牟利組織協助村民引入了社區賦權、裨益分享和生態保育的概念。村民的環保意識提升了，學會了保護環境、植物及動物！這讓村莊在生態需要和經濟可持續性上取得了平衡。

NPOs help introduce concepts of community empowerment, benefit-sharing, and ecological practices. Villagers learned more about environmental awareness, and they now know how to embrace their role in protecting the environment, plants and animals! This aids in finding a balance between ecological needs and economic sustainability of the village.



生態旅遊概況
Ecotourism activities
相片 Photo | 財團法人新故鄉文教基金會 New Homeland Foundation



由日本移築至桃米的紙教堂，現為社區空間
Paper Dome, relocated to Taomi and donated by Japan, is now a community space
相片 Photo | 財團法人新故鄉文教基金會 New Homeland Foundation

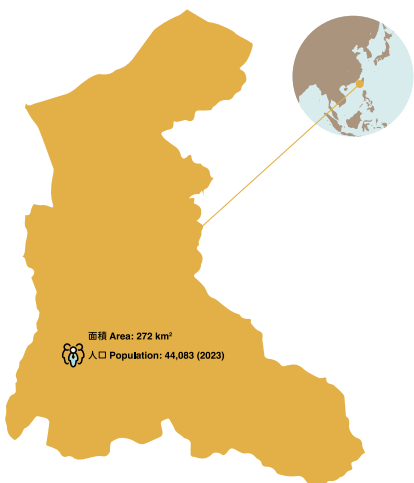
3 中國台灣竹山 Zhushan, Taiwan, China

位於台灣南投的竹山鎮曾因其竹產業而非常興盛，卻深受921大地震重創而日漸衰退。在2005年，來自南投縣的企業家和區塊鏈倡導者何培鈞將一座廢舊三合院修繕成民宿，成為了竹山復育的轉捩點。

何培鈞除了營運民宿，更大力支持及推廣當地產業，這氣氛吸引了年輕人到村內創業。當地一間旅遊公司的設立、區塊鏈技術和人工智能的應用，推動外來社群的跨界交流合作，也是竹山復育的關鍵。

Known for its bamboo industry, Zhushan (in the Nantou area of Taiwan) was heavily struck by the 921 Earthquake, resulting in a decline in economy and population. A turning point came for Zhushan in 2005: Ho Peo Gun, an entrepreneur and block-chain advocate also from Nantou, renovated an abandoned courtyard house and turned it into a homestay.

Besides running the homestay, Ho and his company support and promote local businesses which result in young people residing in Zhushan for business opportunities. A tourism company, as well as the use of blockchain technology and artificial intelligence to facilitate external collaboration, are also key factors in the revival of Zhushan.



重點分析 Key Analysis



擴展社區的定義
Expanding Definition of Community

臺西車站旁邊的一個倉庫被改建成社區教室，聚集了竹山居民、手工藝師傅及其他人士等作文化交流，讓不同人士參加討論，透過實踐社區構思加強社區的凝聚力，達至自主管理。社區構思的例子包括「竹青庭人文空間」和「台西冰菓室」。

A warehouse next to the Taixi Bus Station was converted into a community classroom, allowing Zhushan villagers, craft artists, and others to facilitate cultural exchanges. Concurrently it empowers different members to join in on the discussion, strengthening the bond of community by putting their ideas into practice and enabling self-governance; these ideas include BeYoung Garden and Iceroom.



著重能力及意識上的提升以提倡盡責的管理
Fostering Stewardship through Capacity Building

竹山社群協助學校開發鄉土教育資源。何培鈞將他在竹山的經驗宣傳到不同地區及國家，例如福建和馬來西亞，與有志投身地方創生的青年分享知識。學生從中了解鄉村的需要，培養他們從城市回流所需的技能及知識。

The community helps schools to develop education materials on local knowledge. Ho promoted his experience in Zhushan to other regions and countries, e.g. Fujian and Malaysia, sharing knowledge with youngsters interested in local businesses. Students were shown the needs of the village and simultaneously cultivated the knowledge and skills required to make a living in their hometowns.



教育活動
Educational activities
相片 Photo | 小鎮文創股份有限公司

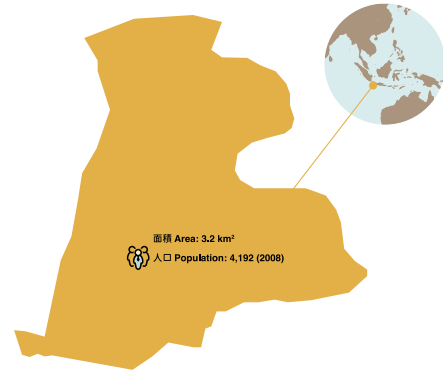


教育活動
Educational activities
相片 Photo | 小鎮文創股份有限公司

4 印尼坎迪雷霍 Candirejo, Indonesia

位於印尼的坎迪雷霍是一個傳統的爪哇村落，自2003年起便是以復育為目標、社區為本的旅遊業的一個先導計劃。村民積極參與村活化的項目，而政府部門、非牟利組織、學術和私人機構等則飾演輔助的角色。當中包括了不少項目，例如，因婆羅浮屠寺廟群在1983年被界定為世界遺產和寺廟群被修復而遊客大增，村民便成立了旅遊村合作社應付需求。村民合作組織導賞團，讓旅客親身體驗爪哇文化和日常生活。他們更分享部分土地資源，作為旅客的活動場地。

Candirejo is a traditional Javanese village that has been involved in a pilot project for community-based tourism for revitalisation purposes since 2003. Villagers are highly involved while government units, NPOs, academic institutions, and private sectors that support them. Different endeavours include a tourism cooperative formed by villagers due to the influx of tourists related to the opening of the UNESCO site — Borobudur Temple Compounds — in 1983, and the restoration and management of of the Compounds. Villagers cooperate to create tours for tourists to experience Javanese culture and day-to-day activities; they also share land resources that act as event venues for tourists.



重點分析 Key Analysis



以村民組織作為互助自理的基本結構
Establishing Village Association as Commoning Structure

雖與傳統的村落組織不同，坎迪雷霍的村民也有自己的互助自理組織。村內17歲以上的村民可以參與選出他們的村長。另外，村內組織並不限於特定的成員，而是每35天便舉行社區論壇selapanan，一同商議村內事務。

Although it is not the conventional village association, villagers from Candirejo have their own form of commoning structure. Villagers aged 17 and above are eligible to participate in the election of a village chief. Rather than forming a dedicated association with selected members, the village holds selapanan, a forum that is conducted every 35 days to discuss problems within the community.



建構鄉村發展的新模式
Forming New Models of Rural Practices

村民組成了坎迪雷霍旅遊村合作社 (Desa Wisata Candirejo) 處理村內的旅遊事務，為遊客提供不同的文化景點和活動。村民協助舉辦旅遊體驗活動，包括煮食班、住宿體驗計劃和傳統藝術表演等。合作社定期主持會面，確保所有村民都得以參與。社區以共有資源的方式管理旅遊業的活動，針對不同需求分配土地資源，同時亦維護村民的共同利益。

坎迪雷霍亦有與鄰近的其他村落合作，組成組織舉辦導賞、文化及教育項目(如 Borobudur Field School)，和進行環境保育。

Villagers formed Desa Wisata Candirejo (Candirejo Tourism Village Cooperative) to take care of tourism matters and offer cultural attractions and activities for visitors. Villagers help create tourism experiences, such as cooking lessons, homestay programmes, traditional arts performances. The Cooperative hosts regular meetings to ensure villagers are involved. The community manages tourism activities as commons and allocates land resources for different needs while defending common benefits of villagers.

Candirejo together with neighbouring villages also join forces to establish organisations to coordinate tours, cultural and education programmes (e.g. the Borobudur Field School), and environmental conservation.

共有資源的類型
Types of Commons



組織型
Associational

象徵型
Symbolic

治理模式
Modes of Governance



社區主導
Community-led

主要發現
Key Findings



以村民組織作為互助自理的基本結構
Establishing Village Association as Commoning Structure

擴展社區的定義
Expanding Definition of Community



轉化固有或傳統的共有資源
Transforming Old Commons to New

建構鄉村發展的新模式
Forming New Models of Rural Practices



專業能力及意識上的提升以提供高質量的管理
Fostering Stewardship through Capacity Building

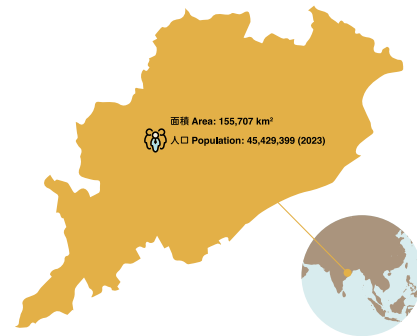
在坎迪雷霍的旅遊體驗
Tourism experience in Candirejo
相片 Photo | Desa Wisata Candirejo

在坎迪雷霍的旅遊體驗
Tourism experience in Candirejo
相片 Photo | Desa Wisata Candirejo

相片 Photo | Xavier Dealbert

森林作為生產型共有資源對於印度鄉村的社會生態系統而言至關重要。在1970年代，Sulia森林周圍有 36個村莊，這些村莊都依賴這森林的共有資源。到了1980年代，由於鄉村之間資源管理不善，森林資源大多已被耗盡了。現在，村民們以復元這共有資源為共同目標，邀請了多個非牟利組織作為持份者以幫助他們實現這一目標。

Forest as a production commons is essential to socio-ecological systems in Indian villages. In the 1970s, Sulia forest was surrounded by 36 villages that depended on the forest as a common resource. By the 1980s, due to poor resource management between the villages, the forest was largely depleted of its resources. Now, with the common goal to restore the forest as a commons in mind, villagers invited NPOs as stakeholders to aid them in their initiative.



重點分析

Key Analysis



擴展社區的定義
Expanding Definition of Community

在1990年代，在五個小村莊的共同努力下，森林曾得以復蘇。但由於 36 個村莊之間缺乏全面的互助自理，另外31個村莊耗盡了森林的資源。為了防止森林再被過度採伐，這五個小村莊與保育自然生態的非牟利組織合作，提高保護共有資源的意識。

In the 1990s, the forest was revived due to the efforts of five small villages that came together. Because of the lack of commoning between the 36 villages, 31 villages exploited the forest for its resources. In order to prevent over-extraction of the forest, the five small villages collaborated with nature conservation NPOs to raise awareness for the protection of their common asset.



以村民組織作為互助自理的基本結構
Establishing Village Association as Commoning Structure

非牟利組織協助村民組織並召開與所有村莊的會議，其後他們集體決定成立一個由每個村莊的代表組成的委員會，合力保護森林。為了強化社區群眾對森林的歸屬感和保護意識，所有村民都被任命為森林的持份者。他們共同制定管理共有資源的規則：未經委員會事先許可，任何人不得進入森林；每個村莊都可以平等地共用森林的所有資源；所有與森林有關的問題都需由委員會處理。

The NPOs intervened and held meetings with all of the villages together, and decided to form a committee comprised of representatives from each village that works collaboratively to protect the forest. To instill a sense of ownership in the community all of the villagers were inaugurated as stakeholders of the forest. Together they devised rules on how their shared resource would be managed: No one is allowed to enter the forest without prior permission from the committee, all forest resources are to be shared equally among villages, all forest-related problems are to be handled by the committee.

共有資源的類型
Types of Commons



生產型
Production

治理模式
Modes of Governance



社區主導
Community-led

主要發現
Key Findings



以村民組織作為
互助自理的基本結構
Establishing Village
Association as
Commoning Structure



擴展社區的定義
Expanding Definition
of Community



轉化固有資源為
共有資源
Transforming
Commons to New



森林中的腰果
Cashew in the Forest
相片 Photo | Aishwarya Mohanty/Mongabay

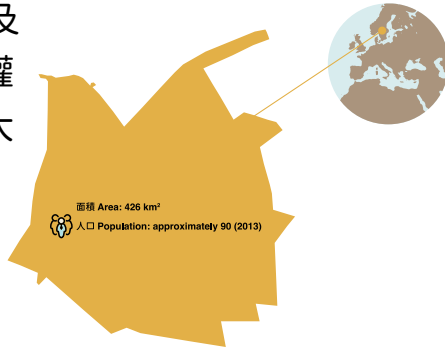


根據村莊的腰果委員會的決定，每戶可派出一位成員到森林收集腰果
As decided by the village cashew committee, one member from each household is involved in the collection of the cashews
相片 Photo | Aishwarya Mohanty/Mongabay

6 瑞典 Ängersjö Ängersjö, Sweden

瑞典的 Ängersjö 村自公元300年前起便依靠公共農場及牧場等生產型共有資源維持生計。近數十年，土地業權上的矛盾和林業公司的介入影響了農民的生計，因此大部分村民亦遷離了 Ängersjö 村。村民在政府和非牟利組織的支持下，開展了自己的復育計劃。

Villagers in Ängersjö have relied on production commons such as communal farms and pastures since 300 A.D. In recent decades, conflicts over land ownership and the involvement of a forest company impacted the farmers' livelihoods, resulting in a mass exodus of villagers. Villagers have led their own revitalisation initiatives with support from government units and NPOs.



重點分析 Key Analysis



以村民組織作為互助自理的基本結構
Establishing Village Association as Commoning Structure

早於20世紀中期，村民已建立各種社區組織以處理不同村務，讓鄉村生活變得現代化，例如籌建公眾洗衣室以改善公共衛生、設立 folkets hus (People's House) 以聚集村民，和籌辦運動協會以組織活動和比賽等，這些組織增強了社區的凝聚力。

As early as the mid-20th century, villagers established various community organisations to deal with different village matters and to modernise rural life; these included the Laundry Association to construct a combined laundry and sauna house to improve hygiene, folkets hus (People's House) for communal gathering, and the Sports Association to organise sport events and competitions. The formation of these organisations has strengthened social cohesion among the community.



轉化固有或傳統的共有資源
Transforming Old Commons to New

區內推行了大量互助自理的新項目以再共有化村莊的資源，例如將資源轉化為文化和經濟層面的新資產、發展 Skogsmuseum Kojbyn 森林博物館及 Skolmuseet 村校博物館以呈現村莊的歷史、透過修復村內傳統建築以整合古舊的歷史紀錄，和訪問社群內的年長村民以保育村莊的文化歷史。這些資產連繫了村莊的過去與現在，村民能更了解村莊的歷史文化，增強了鄉村社群的身份認同。

There are plenty of new commoning initiatives to help recommonise the village, for example, transforming assets into new cultural and economic capital, developing community facilities like the Skogsmuseum Kojbyn (Forest Museum) and Skolmuseet (School Museum) that showcase village history, preserving village heritage assets by restoring archaeological sites, assembling old records, and interviewing elderly members of the community about the past. These assets act as linkages to the village's past and present and are major sources for villagers to strengthen their understanding of their own heritage and sense of ownership to the village.



在森林博物館進行木炭製作
Charcoal making at the Forest Museum
相片 Photo | Bertil Larsson

7 法國聖迪濟耶 Saint Dizier, France

2000年代初，聖迪濟耶的山區小型農場因利潤不足和居民向城市遷移，而面臨倒閉問題。根據2008年的紀錄，聖迪濟耶村莊的人口只有 35 人。村民決定與一家非牟利組織合作，集體籌集資金，以支持需要出售農場等私人資產的農民。籌集到的資金將農場變成共有資產，用於推廣有機農業、吸引年輕農民進駐村莊，和發展農業旅遊。

In the early 2000s, small mountain farms in Saint Dizier were faced with the issue of closures due to lack of profits and migration to urban areas. With a small population of 35 people recorded in 2008, villagers of Saint Dizier have collaborated with an NPO to raise money collectively to support farmers that needed to sell off their private assets such as their farms. The money raised turns farms into shared assets that are used to promote organic agriculture, to entice young farmers to return to the village, and to develop upon agrotourism.



重點分析 Key Analysis



擴展社區的定義
Expanding Definition of Community

村民視年輕一代的農民為持續發展共有資產的關鍵。但由於地價高昂和競爭激烈，年輕農民遇上了不少障礙。2006 年，村民們邀請了 Terre de Liens (TL) 幫助他們，這是一所致力保障生態農業農民土地使用權的非牟利組織，以幫助保育他們的農場並籌集資金。在 TL 及其全國支持者網絡的幫助下，加上村民們自己籌集共超過15萬歐元的資金，以支持當地農場並購買村內正在出售的農場；捐助者也因其投資而成為村莊復育的持份者。此案例顯示，核心社區的擴張使農場發展變得更可行，成功扭轉了外流現象，並成功將年輕農民帶到村莊。

Villagers view the younger generation of farmers as the key to the sustainability of their communal assets. However, due to high land prices and competition, young farmers were presented with obstacles. In 2006, villagers invited Terre de Liens (TL), an NPO that focuses on securing land access for agroecological farmers to aid in the process of conserving their farms and raising funds. With the help of TL and their national network of supporters, villagers also pooled funds together and raised upwards of 150,000 euros to support their local farms and purchase any farms that were on sale; donors also became stakeholders in the village's revitalisation due to their investments. The expansion of their core community that led to farms being more accessible has proven to be successful in reversing the exodus and in enticing young farmers to reside in the village.



建構鄉村發展的新模式
Forming New Models of Rural Practices

通過眾籌，曾經是私人土地的農場也成為共有資產。以募集的資金保留及回購農場，並成功出租給年輕農民。五年來，這個小村莊裡出現了三個新的農業業務，例如母羊奶酪生產、小型啤酒廠和水果種植。

By sourcing funds communally, farms that were once private properties now become shared assets. The farms that were preserved and bought back with the raised funds have been leased to young farmers. In five years, three new farming businesses have emerged in this small village, such as ewe cheese production, a microbrewery, and fruit growing.

共有資源的類型 Types of Commons

- 生產型
Production
- 組織型
Associational

治理模式 Modes of Governance

- 社區主導
Community-led
- 非牟利組織主導
NPO-led

主要發現 Key Findings

- 以村莊組織作為互助自援的多點結構
Association as Communitarian Structure
- 擴展社區的定義
Expanding Definition of Community
- 建構鄉村發展的新模式
Forming New Models of Rural Practices
- 專業能力及意識上的提升以促進優質的管轄
Fostering Stewardship through Capacity Building



牧羊中的年輕農民
Young farmer herding sheep
相片 Photo | Terre de Liens

為應對意大利一些鄉村被忽視的問題，意大利政府於2009年推出了「一歐元房屋」(1 Euro House)計劃。位於意大利南部小鎮的村莊穆索梅利，正是其中一個實行了這個計劃的地方，村莊希望透過這個計劃，復育當地破舊的歷史中心。在計劃中，房屋以一歐元出售，而買家必須在指定時間內翻修房產。這項政府主導的計劃使當地的遊客和居民數字明顯增加，從而帶動了旅遊業，啟動了公共設施的建設，並創造了不少商機。

In efforts to address Italy's neglected rural villages, the Italian government introduced the 1 Euro House initiative in 2009. One particular village that adopted the idea is Mussomeli, a town in southern Italy that aims to revitalise the run-down historical centre. Houses are sold for 1 euro and buyers are required to renovate the property within a designated time frame. This government-led program has increased tourism, created businesses, and initiated the construction of public facilities due to the increase in visitors and residents.



重點分析 Key Analysis



擴展社區的定義 Expanding Definition of Community

大部分透過計劃買入房屋的買家都是外國人，而現有的居民重新定義了他們的社區，讓這些外國人也成為社區的持份者，擴展了核心的社群。正因為大家都有著共同的目標，所以這個城鎮得以成功復育。村莊遊客量增加十倍，進而促進了停車設施、LED路燈、網球場等各種公共設施的建設，和行人道、道路和公共景點等的改造工程。

As most of the home buyers are foreigners, existing residents have redefined their community to include them as stakeholders, and as a result, expand their core community. The inclusion of newcomers has been successful in revitalising the town due to their shared common goal. Tourist visits have increased tenfold which spurred the development of public works such as parking facilities, LED street lamps, tennis courts, and renovations for sidewalks, roads, and public attractions.



建構鄉村發展的新模式 Forming New Models of Rural Practices

新的外來居民融入社區後，區內不少房屋被改建為咖啡館、民宿、餐廳和社區廚房等產業。這個新的社區群眾以活化村莊為大家的共同目標，一同管理旅遊業務。這些新產業為村莊帶來了活力，吸引了不少遊客和新的居民。

The inclusion of new foreign residents as part of the community also results in the conversion of many of the houses into businesses such as cafes, bed and breakfasts, restaurants, and a community kitchen. The newly defined community manages tourism activities collaboratively while sharing the common goal of revitalising the village. These new businesses bring life back to the village and attract tourists and new residents alike.

共有資源的類型 Types of Commons



其他
Other

治理模式 Modes of Governance



政府主導
Government-led

主要發現 Key Findings



擴展社區的定義
Expanding Definition
of Community



轉化固有或傳統的
共有資源
Transforming
Old Commons to New



建構鄉村發展的
新模式
Forming New Models
of Rural Practices



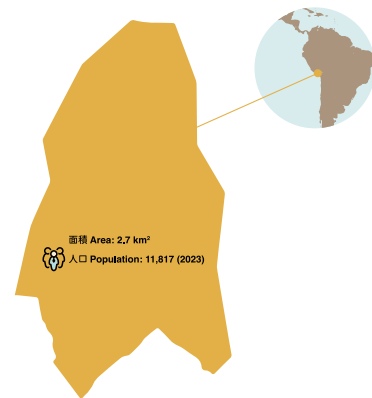
穆索梅利的歷史中心
Historic center of Mussomeli
相片 Photo | Wirestock



其中一間「一歐元房屋」
One of the houses under the scheme
相片 Photo | 1eurohouses.com

在秘魯的皮薩克地區，六個克丘亞族社區一起合作保護和保存他們的生物文化傳統。馬鈴薯是當地一種共有資源，也是克丘亞族文化的核心元素，不同種類的馬鈴薯在傳統儀式中具有各自的重要性。原住民邀請了一個非牟利組織參與成為持份者的一份子，以協助製定一項保護他們共有資源的法規，進而使當地建立了一個名為「馬鈴薯公園」(Potato Park) 的農業生態保護區。

In the Pisac region of Peru, six Quechua communities have come together to protect and preserve their biocultural traditions. Potatoes are a shared resource and a central element of Quechua culture, with different kinds of potatoes holding respective importance in ceremonial use. The Indigenous people have invited an NPO to participate as a stakeholder to help develop a piece of legislation to protect their shared asset. This has led to the establishment of a protected agroecological region called the Potato Park.



重點分析 Key Analysis



擴展社區的定義
Expanding Definition of Community

克丘亞族種植的馬鈴薯包括多種稀有品種。近幾十年來，跨國生物技術和農業公司驅逐了傳統社區，摧毀了傳統農業，並為種子申請了專利。為了防止傳統耕作方式被滅絕以及克丘亞人的共有資源被私有化，原住民與非牟利組織 Quechua-Aymara Association for Sustainable Livelihoods 合作，於 2000 年開發了原住民生物文化遺產區 (IBCHA)。鄉村社區本來已經以互助自理的模式運作，但融入外來持份者後能更讓村民們得以保育和推廣馬鈴薯的各個品種和生物文化層面的傳統。

The potatoes grown by the Quechua community include a variety of rare species. Recent decades have seen multinational biotech and agricultural corporations evict traditional communities, dismantle traditional agriculture, and claim patents on seeds. In order to prevent the eradication of traditional farming practices and the privatisation of the Quechuas' shared asset, the Indigenous people joined with Quechua-Aymara Association for Sustainable Livelihoods, an NPO, to develop the Indigenous Biocultural Heritage Area (IBCHA) in 2000. Although commoning practices have been in place among the village community, expanding to include external stakeholders has enabled villagers to preserve and promote potato varieties and biocultural heritage practices.



建構鄉村發展的新模式
Forming New Models of Rural Practices

IBCHA的推行促成了馬鈴薯公園，這是一個由社區主導、基於權益的保育方式，不同於以市場、利潤優先的模式。六個村莊都被列為持份者，每個村莊各選出一名主席，組建一個協會。在 IBCHA 下，村民們與科學家分享了超過 200多種馬鈴薯品種(本地品種約有900種)的相關知識；這些知識促進培育能夠抵抗氣候變化的非基因改造馬鈴薯品種的實驗。馬鈴薯公園不允許為基因知識申請專利，因為馬鈴薯神聖的集體地位與私有財產權並不相容。這個保育模式不但可以讓其他嚴重依賴生產型共有資源的社區效仿，馬鈴薯公園更為克丘亞族帶來了新的商業模式，例如農業/生態旅遊、天然藥物和肥皂加工中心、當地藥房的網絡和影片通信中心；這些項目確保了村內年輕人的生計，收益也撥入社區公共基金以支援學校、長者和其他社區必需品。

The enactment of the IBCHA led to the Potato Park, a community-led and rights-based approach to conservation that differs from the market-based and profit prioritising models. All six villages are included as stakeholders, with each one electing a chairperson to form an association. Under the IBCHA, the villagers have shared their knowledge on over 200 of its 900 native potato varieties with scientists; this knowledge facilitates experiments to cultivate non-GMO potato varieties that can resist climate change. The Potato Park does not allow the patenting of genetic knowledge, due to the incompatibility of the sacred collective status of the potatoes with private property rights. Not only is this a conservation model that can be emulated in communities that rely heavily on production commons, the Potato Park has produced new business models for the Quechuas such as agro-/eco-tourism, a processing center for natural medicines and soaps, a network of local pharmacies, and a video communications center; these initiatives have helped secure livelihoods for the villages' youth and have benefited a communal fund that supports the schools, elders, and other community necessities.



馬鈴薯公園的收成及在附近居住的社群
Potatoes from Potato Park and its community

相片 Photo | The International Institute for Environment and Development (iied.org)
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在香港實行鄉村互助自理的可能性？ WHAT ARE THE POTENTIALS OF COMMONING IN HONG KONG?

將會介紹的是香港鄉村互助自理的例子！互助自理的應用可以追溯到一些傳統的行爲方式、習俗和慣例等。以下部分，描述了香港鄉村傳統互助自理的例子。然後，再詳盡分析四個與我們合作的鄉村，分別是滘西漁民村、蒲台島、鎖羅盆村及榕樹凹村，他們都展現了鄉村互助自理的潛力。

Here are commoning examples in Hong Kong! The lineage of commoning is easily traced back to traditional practices. The following part depicts these practices in context of Hong Kong's village communities. Embodying this are the four villages Commoning Team worked with. These villages are Kau Sai Fishermen Village, Po Toi Island, So Lo Pun Village, and Yung Shue Au Village; each of these villages exemplifies the potentials of village commoning.

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傳統鄉村互助自理的實踐

Traditional Commoning Practices

A 漁農畜牧業 Agricultural and Fishery Industry

生產型
Production

在鄉村環境，漁農畜牧業影響著天然資源的使用和共享設施的管理。互助自理的應用包括管理水源的灌溉系統、協力將農產品批發到指定的市場，以及設立共同管理的投標制度。

The agricultural and fishery industry is a key factor that influences the use of natural resources and management of communal facilities in rural contexts. Commoning initiatives include irrigation systems to manage water resources, joint efforts to wholesale harvests to designated markets, and communally-managed tendering systems.

D 風水林 Feng Shui Woods

象徵型
Symbolic

村民會因為風水學上的考慮而選擇定居於枕山環水的地點。他們相信這些森林有守護村落的象徵意義，因此會嚴格管理，亦對大自然心懷敬畏，不會隨便破壞和摧毀，更會共同守護風水林。

Villagers chose to settle at sites that were surrounded by woods for feng shui reasons. This woods is strictly managed due to its symbolic importance in guarding the village; and hold a deep reverence for nature. They never casually damage or destroy the woods, but work together to protect it.

B 鄉約 Yeuk

組織型
Associational

早於明朝，鄉村中已有自理的鄉約組織。鄉約組織的成立，有著共同防禦、組織經濟活動以及統籌祭祀等功能。時至今日，這些組織仍活躍於鄉村中。

Dating back to the Ming Dynasty, Yeuk is a self-governing alliance among villages and is formed based on common interests such as self-protection, infrastructure development, trade, and resource management. Some Yeuks are still active in villages today.

E 祠堂 Ancestral Hall

象徵型
Symbolic

祠堂是供奉和祭祀祖先的地方，村民會在此祭祀紀念宗族的祖先。祠堂由子孫後裔共同管理及進行保養維修。

Ancestral hall houses shrines of village ancestors in which villagers can pay respect to ancestors within their lineage and clanship. As it is jointly managed by villagers, maintenance is carried out by generations of clan members.

C 祖堂 Tso Tong

組織型
Associational

祖堂是傳統家族或宗族土地持有組織，當中的成員都是繼承土地的男性村民。成員會共同管理祖堂地，其收入會用於祖堂群體的共同福祉。祖堂也會集合成員，一同紀念祖先並管理祖先的土地資產，因此祖堂的運作受到嚴格監管，禁止個人分割或出售這些祖堂地。

Tso Tong is the landholding organisations of clans, and consists of solely male descendants who inherited the land. Members communally manage land and collectively use the income for common interests of the group. It serves to unite members to honour and manage ancestors' land assets, therefore it is highly regulated and prohibits individuals from fragmenting or selling these ancestral commons.

F 共同信仰、傳統節慶及習俗 Shared Beliefs and Traditional Festivities

象徵型
Symbolic

很多同鄉村的村民都有共同的宗教，亦有很多村信奉同一信仰。村民就算大多已遷離鄉村的居所，但仍會為相關場所及建設的運作出一分力。每年總有些傳統節日會大肆慶祝，村民亦樂於出錢出力籌辦並藉此回到故鄉，和鄉里聚首一堂。

Villagers may have common beliefs within their own community, and many of these are also shared among different villages. Although most have moved away from their rural residences, their common goals and beliefs have direct relations to certain places in the village as well as efforts for improvement works. Annual traditional festivals also bring villagers back to the village and strengthen their community bonding.



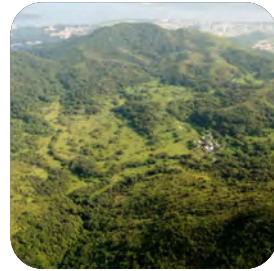
1978年新界元朗魚塘
Fresh water fish ponds in Yuen Long, 1978
相片 Photo | 香港特別行政區政府 HKSAR Government



1967年鄉村的梯田
Paddy field in rural village, 1967
相片 Photo | 香港特別行政區政府 HKSAR Government



2003年由村民自資修建，位於荔枝窩的慶春約七村廣場
In 2003, villagers from the seven villages in Hing Chun Yeuk crowdfunded and built this plaza in Lai Chi Wo



大埔沙羅洞的風水林
Feng Shui Woods in Sha Lo Tung, Tai Po
相片 Photo | 香港特別行政區政府 HKSAR Government



沙頭角梅子林的風水林
Feng Shui Woods in Mui Tsz Lam, Sha Tou Kok



位於元朗屏山的法定古蹟 — 屏山鄧氏宗祠
Tang Ancestral Hall, a declared mounument, in Ping Shan, Yuen Long
相片 Photo | 香港特別行政區政府 HKSAR Government



位於上水金錢的法定古蹟 — 味峰侯公祠
Hau Mei Fung Ancestral Hall, a declared monument, in Kam Tsin, Sheung Shui
相片 Photo | 香港特別行政區政府 HKSAR Government



2023年在滯西舉行的洪聖爺誕
Hung Shing Festival in Kau Sai, 2023



2019年的沙頭角慶春約十年一屆太平清醮
Sha Tau Kok Hing Chun Yeuk Da Chiu Festival, 2019
相片 Photo | 香港特別行政區政府 HKSAR Government



西貢鹽田梓村的聖若瑟小堂
St. Joseph's Chapel in Yim Tin Tsai, Sai Kung
相片 Photo | 香港特別行政區政府 HKSAR Government

滬西漁民村

Kau Sai Fishermen Village

滬西位於西貢最大的島嶼上最南部的區域，是一個小型的漁村。這裡曾是客家人落戶的地方，漁民會在滬西附近水域捕魚，他們居於船上，但會把船泊於此村。

1952年，英國殖民政府設立了牛尾海操炮區，而滬西洲也是其中一個射擊目標。為免發生意外，當地的客家居民便搬遷到白沙灣的滬西新村。後來，英國人類學家華德英女士到滬西進行她的研究工作，她協助漁民遊說政府將操炮區移走，並代表漁民們向政府申請牌照批准漁民定居於滬西村，更正式改名為滬西漁民村。

如今，滬西只剩下十幾位年老的居民，因為許多村民已經搬到香港其他地方，其中一些已移居海外。滬西每年都會舉行洪聖節的慶祝活動，歡迎過往的居民及公眾人士前來參與。作為村內最重要的節日，洪聖節的慶祝活動包括舞獅、舞龍和神功戲等。村民也會遵照傳統在端午節、盂蘭節、水仙爺誕等進行儀式。

現時前往滬西並沒有定期的街渡服務，而連接鹽田梓的路徑也無法通行，但滬西的自然美景仍吸引了一些即日來回的遊客前來進行水上運動。滬西村民希望能夠有更多的時間在村裡生活，然而，村內缺乏基礎設施，阻礙了村莊潛在的復育計劃和島上的公眾互動。此外，島上也缺乏公共的淡水供應，也沒有適當的公共廁所設施。

Located at the southern end of the largest island in Sai Kung, Kau Sai is a small fishing community. It was once a Hakka settlement where the fishermen working in waters around Kau Sai lived on boats but docked at the village.

Back in 1952, the British colonial government set up the Port Shelter Firing Range, and Kau Sai Chau was one of the firing targets. To avoid accidents, the Hakka residents were relocated to the new Kau Sai San Tsuen in Pak Sha Wan. Later on, Barbara Ward, a British anthropologist, conducted her research on Kau Sai Chau. She lobbied with the government to have the firing range relocated elsewhere and helped the fishing community to applied license to set up homes onshore at

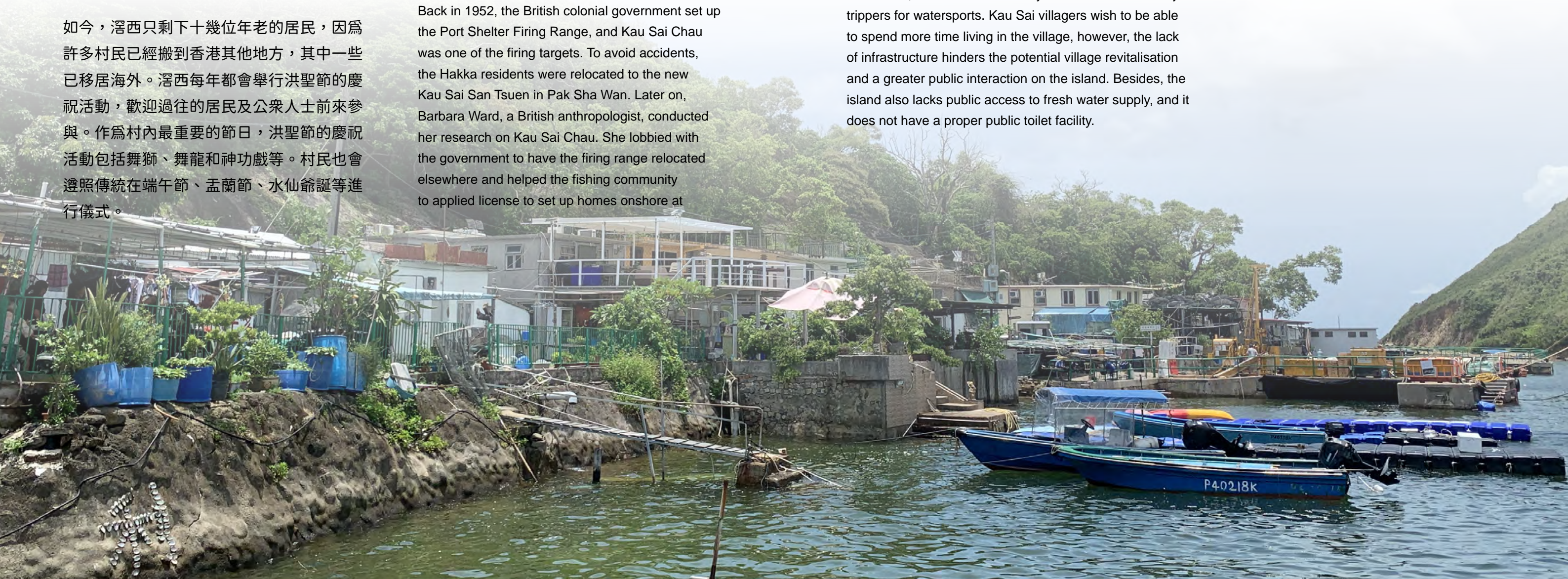
Kau Sai. Since then, the hamlet was renamed Kau Sai Fishermen Village.

Today, Kau Sai is home to only a dozen of elderly residents, as many of the villagers have since moved away to other parts of Hong Kong, while a few of them currently reside overseas. Kau Sai celebrates the Hung Shing Festival every year that welcomes returning residents and members of the public. This is the most important festivity of the village which includes lion dance, dragon dance, and religious Chinese opera. They also observe the traditions of Dragon Boat Festival, Yu Lan Ghost Festival, Birthday of Shui Sin Yeuh (water deity).

There is currently no regular kaito service to Kau Sai, and the path connecting Kau Sai and Yim Tin Tsai is no longer accessible, but the natural beauty of Kau Sai attracts day-trippers for watersports. Kau Sai villagers wish to be able to spend more time living in the village, however, the lack of infrastructure hinders the potential village revitalisation and a greater public interaction on the island. Besides, the island also lacks public access to fresh water supply, and it does not have a proper public toilet facility.



面積 Area: 13.435m²



重點分析 Key Analysis

著重能力及意識上的提升以提倡盡責的管理 Fostering Stewardship through Capacity Building

- 為預備故事館的營運，地質公園為滘西村民提供了提升能力的機會，學習如何介紹自己，村民亦將漁民社區文化、傳統捕魚工具和方式、藥用植物和傳統節慶等知識，轉化至為公眾而設、具教育性的展品和導賞。村民在這過程中重溫和重新檢視對社區極具文化意義的重要元素，促進和增強了他們對這個地方的管理意識。
- To prepare for the Story Room operations, Kau Sai villagers received capacity building training from GeoPark in how to present themselves to the public and villagers transform their knowledge about the culture of the fishing community, traditional fishing tools and methods, medicinal herbs, and their festivities, to materials for educational display and guided tours for the general public. By revisiting and reviewing elements of cultural significance within the community, the process also fosters and strengthens the stewardship of the place.

建構鄉村發展的新模式 Forming New Models of Rural Practices

轉化固有或傳統的共有資源 Transforming Old Commons to New

- 滘西社區獲邀建立滘西村故事館後，村民們同意分享他們現時組織型共有資源的場地——滘西村值理會的村公所建築——以供故事館使用。此舉讓過去只為社區所用的共享資源，得以轉化為可供公眾使用的公共資源，以博物館的模式分享村落的文化 and 歷史。

以村民組織作為互助自理的基本結構 Establishing Village Association as Commoning Structure

- 村內的鄉村組織有滘西村值理會，負責處理及管理村事務及村內活動的規劃。

- There is currently an existing village organisation, Kau Sai Village Committee, that oversees the planning of village activities and events.

擴展社區的定義 Expanding Definition of Community

- 滘西社區對與賽馬會等外來夥伴合作抱持開放態度，這兩者自1999年起便合作修復對社區極為重要的文化遺產——洪聖古廟——此項目更於2000年獲得了聯合國教科文組織亞太區文化遺產保護獎。
- 村民對漁農自然護理署的香港聯合國教科文組織世界地質公園部門就策劃滘西村故事館的邀請表示歡迎，隨之而來亦有獅子會自然教育基金會的資助，故事館於2019年12月開幕，村民協力發展滘西村故事館，向公眾分享滘西的歷史與文化。

實現互助自理的權力關係 Navigating Power Relations

- 多年來，滘西村民一直主張在當地興建正式的碼頭和設立定期的街渡航線，以吸引前居民回流村內，並鼓勵遊客探索這個地區。其他只能經海路到達的偏遠村落也有近似的想法，而香港政府則以「改善碼頭計劃」回應這些訴求。這計劃旨在促進公眾與遊客到訪這些郊遊和自然遺產的景點。滘西被囊括於計劃的首輪工作中，碼頭建設工程現正進行中。對滘西村民而言，興建正式的碼頭也是在回應他們對基本交通建設的需要，但定期街渡的問題仍有待解決。

- Upon the invitation to establish the Kau Sai Village Story Room, the community agreed to share the venue of their existing associational commons — the village office building of the Kau Sai Village Committee — to be used as the site for the Story Room. This transformed an old commons originally only available for the community to a new commons that is accessible by the public, sharing the village's culture and history to the likes of a museum setting.

共同目標：增加公眾互動，提升公眾對滘西歷史、文化和環境的興趣

滘西雖然已進行了洪聖古廟的維修工程和滘西故事館的設立，滘西社區尚未獲得可以改善其交通便利性的基礎設施以促進鄉村的復育和增加公眾互動。

香港大學互助自理團隊在與滘西村民接觸期間，與他們進行了一些規劃性的討論。滘西村民在鄉村復育的願景上有了更明確的共識。我們就村民之前面臨的困難展開討論，並規劃了他們可能需要的資源和專業知識。村民透露，香港旅遊事務署也欣賞滘西豐富的歷史、文化和自然美景，並已被選為由該署主辦和一口設計策劃的「西貢海藝術節」的目的地之一。

藝術節的目標與村民的目標——提高公眾對滘西歷史、文化和環境的認識——不謀而合。因此，滘西社區欣然同意參加是次藝術節，並與香港大學的鄉村互助自理團隊合作，共同創作一件藝術作品，與公眾分享鄉村的故事。

村民們認為這是一個發展島上穩定旅遊需求的機會，有助於展示他們改善島上基礎設施的需要，從而實現鄉村復育和增加鄉村與公眾的互動。

COMMON GOAL: To increase public interaction to raise a greater interest in Kau Sai's history, culture, and environment

Despite the renovation of Hung Shing Old Temple and establishment of Kau Sai Village Story Room, the Kau Sai community has yet to secure infrastructural support that would improve its accessibility necessary to foster village revitalisation and to increase public interaction.

The HKU Village Commoning Team has conducted mapping exercises with the Kau Sai villagers during our engagement with them. Kau Sai villagers reached a clear consensus on their aspirations of village revitalisation. We initiated discussions on the difficulties they faced before and also mapped out resources and expertise they may need. Villagers revealed that the appreciation of Kau Sai's rich history, culture, and natural beauty is also shared by the Hong Kong Tourism Commission. The village is recently selected as one of the destinations for the Sai Kung Hoi Arts Festival, curated by One Bite Design.

In light of the objectives of the Arts Festival, it aligns with the villagers' interest to raise public awareness in Kau Sai's history, culture, and environment. Hence, the community kindly agreed to participate in the Festival by collaborating with the HKU Village Commoning Team to co-create an art piece that shares the village's stories with the general public.

Villagers see this as an opportunity to develop a steady tourism demand to the island, to help demonstrate the need for their aspirations to upgrade the island's facilities and infrastructure, for both village revitalisation and accommodations for public interaction in the village.



滘西村故事館
Kau Sai Village Story Room
相片 Photo | 漁農自然護理署 Agriculture, Fisheries and Conservation Department



洪聖古廟
Hung Shing Old Temple



洪聖爺誕
Hung Shing Festival

未來方向 Ways Forward



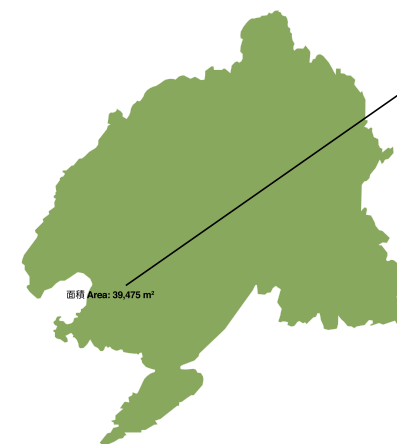
與村民進行訪談會及跟進會議的花絮。我們亦和村民進行了一系列的設計工作坊，一同創作於西貢海藝術節展出的藝術品。
Snapshots from focus groups and meetings with villagers. A series of design workshops have been conducted to co-create an artwork for the upcoming Sai Kung Hoi Arts Festival with the villagers.

蒲台是位於香港最南端島嶼上的一個漁村，頗受遊客、行山人士、露營和觀鳥愛好者歡迎。在1950年代，島上約有500名居民。蒲台並沒有穩定水電供應，目前大部分村民已遷往市區，只有約10至20名村民居住。週末期間大約會有30至50名村民返回村落，他們也會為參與大型活動和節日慶典而留宿，可見這個社區內的凝聚力。島上仍然保留著天后誕（一年一度）和打醮（三年一度）的傳統，當中包括神功戲等慶祝活動。

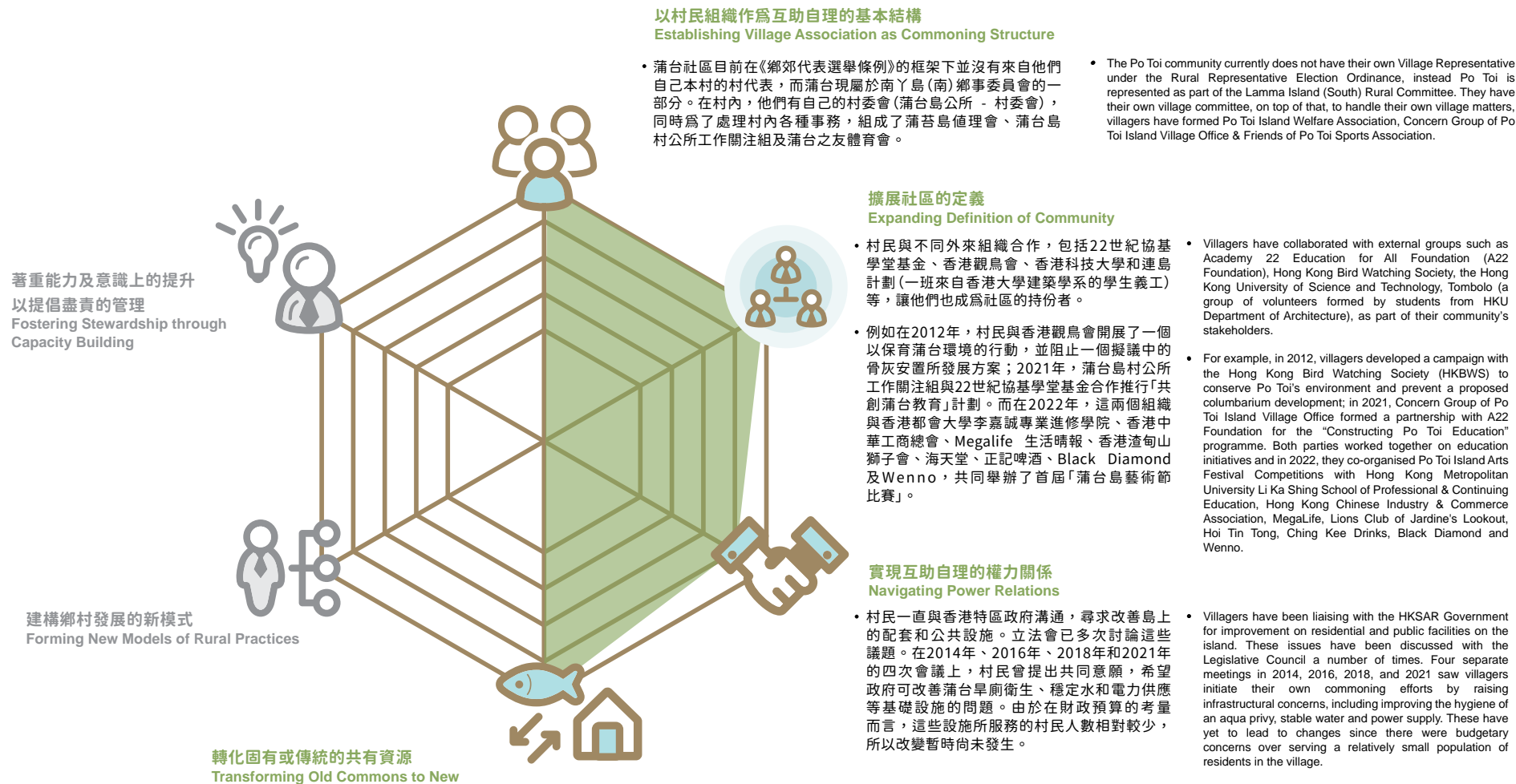
儘管各持份者積極關注蒲台的環境、文化和歷史，但該島的基礎設施已相對老化，多年來亦沒有得到改善，未能追趕上目前島上多樣化的活動和有潛質的鄉村復育方案的需求。

Po Toi Island is a fishing village located on Hong Kong's southernmost island. It is a popular spot for tourists, hikers, campers and bird watchers. In the 1950s, there were around 500 residents on the island. There is no stable supply of water and electricity, and most of the villagers have moved to the city while only around 10-20 villagers currently reside in Po Toi. During weekends, 30-50 villagers return to the village and stay over for large events and festivals, demonstrating their strong ties to the community. The traditions of Tin Hau Festival (annual) and Dai Chiu (triennial) are still preserved on the island through celebrations that include Cantonese opera performances.

Despite the various stakeholders' active engagements with the Po Toi environment, culture, and history, the island's infrastructure is relatively aged and not upgraded to accommodate the current diverse activities happening there and any potential village revitalisation.



重點分析 Key Analysis



天后誕的戲棚
The bamboo theatre for Tin Hau Festival



蒲苔公所
Village Office



村民和來自連島計劃的義工們一起拯救古樹
Villagers worked together with volunteers from Tombolo to save their old tree
相片 Photo | 連島計劃 Tombolo @tombolo126

未來方向 Ways Forward



與村民及連島計劃 (@tombolo126) 進行訪談會及跟進會議的花絮。
Snapshots from focus groups and meetings with villagers and Tombolo (@tombolo126).

共同目標：開發一條無障礙的環保教育自然徑

儘管開展了各種互助自理的嘗試，蒲台社區尚未能確保基礎設施將會得到改善，以應對他們鄉村復育的目標，這不僅是為了要改善村民的生活，更是為公眾活動提供更好的條件。

香港大學鄉村互助自理團隊在與蒲台社區接觸期間，與他們進行了一些規劃性的工作坊。我們與村民合作，找出他們的共享資產和日常運作模式。村民積極參與制定共同目標，並就他們的需求確定優先事項。另外，他們還認定了對實現鄉村復育的共同目標至關重要的持份者(包括內部和外部組織)。

在評估可用資源、其潛力和實用性時，訪談會和其後續會議明確地指出，無障礙通道是當中的重中之重，也是村民當前的共同目標。現時村內的通道破舊不堪同時亦不是無障礙的設計，對村內年老的居民形成了極大的障礙。村民希望新的基建能為島上提供可持續發展的新模式，同時成為適合所有使用者的教育自然步道，帶來雙贏局面，有助推動蒲台的生態和文化旅遊，造福整體社會。

村民明白建設這個新的無障礙通道的過程，必須要顧及蒲台的自然環境，建議的基礎設施元素亦要適合蒲台的環境。因此他們正在與香港大學鄉村互助自理團隊和連島計劃進行討論，探索對環境影響最小的最佳創新解決方案。研究成果可以成為未來與相關政府部門溝通以改善設施的基礎。蒲台社區在吸收這些新知識的過程中，也能促進意識上及能力的提升，而村民亦可分享他們多年來因應島上環境而開發的工程經驗。這些知識作為共同資產進行共享和交換，在持份者當中建構出新的知識型共享資源，有助於促進盡責的管理。

COMMON GOAL: To develop an eco-friendly educational nature trail that offers barrier-free access

Despite various commoning initiatives, the Po Toi community has yet to secure infrastructural improvement that would address their interest to revitalise the village, not only to improve village life, but also to provide better conditions for general public's activities.

The HKU Village Commoning Team has conducted mapping exercises with the Po Toi community during our engagements with them. We worked with villagers to identify their common assets and practices. Villagers actively participated in establishing their common goals and were able to prioritise their needs. They also mapped out stakeholders (internal and external) that they find essential in achieving village revitalisation common goals.

In evaluating the resources available, their potential, and practicality, it was evident in focus groups and follow up sessions that barrier-free access is of top priority as well as their immediate common goal, as an upgrade to their currently run-down and non-barrier-free walkway that is a hurdle to the village's aging population. Villagers aim that this new infrastructure can form a new model for sustainability on the island, by simultaneously serving as an educational nature trail suitable for all users, bringing a win-win situation that can help promote Po Toi's ecological and cultural tourism that benefits the society at large.

Acknowledging that this new barrier-free access will require infrastructural elements sensitive to and appropriate for Po Toi's environment, villagers are currently in discussions with the HKU Village Commoning Team and Tombolo to explore optimal, innovative solutions with minimal environmental impacts. Research output may form the basis for future communications and liaisons with relevant government departments in realising such infrastructural upgrade. Such engagement will not only help with Po Toi community's capacity building by sharing of new knowledge, it will also facilitate villagers to share their hands-on construction methods which they have developed through working with the island's environment over the years. By sharing and exchanging knowledge as a common asset, a new knowledge common will be established among stakeholders which helps foster stewardship.

位於船灣效野公園的鎖羅盆是一條已荒廢的客家村落，過去村中人口最多的時間期在1950年代，曾住過約300位居民。大部分村民現已移居海外，但部分仍居於香港。現在，村長差不多每個週日都會回村視察，向村民報告村中情況，偶爾其他村民亦會一同回村並進行一些維修工程。

鎖羅盆仍有一些定期的傳統活動和村民聚會，包括每年的重陽節掃墓祭祖、在農曆新年前回村貼門對、回村打掃祠堂和伯公等。

鎖羅盆的村民也有嘗試重新耕種村內的農地，但暫時這些嘗試並不順利。雖然如此，村民也在過程中嘗試了一些復村的方法，包括向村民們集資，並集體管理這些共有的資產。這些嘗試都有助村民應用一些互助自理的概念。但是，大部分的嘗試都是少修少補，未能足以復育鎖羅盆。

由於鎖羅盆鄰近香港聯合國教科文組織世界地質公園，這鄉村極有發展生態旅遊和相關休閒空間的潛力。

Located in Plover Cove Country Park, So Lo Pun is an abandoned Hakka village that previously boasted around 300 residents in the 1950s. Most villagers have migrated overseas but some have stayed in Hong Kong. However, the Village Representative along with other villagers occasionally return to the village on Sundays to conduct inspection and report to the villagers. Occasionally, other villagers will join the Village Representative to support village maintenance efforts.

There are also regular traditional activities and social events in So Lo Pun. The community honours the annual Chung Yeung Festival tomb-sweeping, Fai Chun calligraphy writing event before Chinese New Year. They also return to the village to clean their ancestral hall and Pak Kung shrine

occasionally.

So Lo Pun also attempted to re-cultivate their farmlands, but not all efforts are successful so far. Nevertheless, with these attempts they developed the means to implement their own initiatives, including gathering funds from villagers and managing the funds as shared assets together. These enabled several recent commoning initiatives, but they mainly involve minimal repairs and there is still a long way to go for their village revitalisation.

With its proximity to the Hong Kong UNESCO Global Geopark, So Lo Pun has great potential for developing eco-tourism and related recreational spaces.



重點分析 Key Analysis

著重能力及意識上的提升以提倡盡責的管理 Fostering Stewardship through Capacity Building

- 在近30名村民捐助和多名村民的支持下，一位名為黃素珍的村民花了逾四年時間收集世界各地村民的口述歷史、相片資料等，並於2023年7月出版了《鎖羅盆村沿革史》一書，訴說鎖羅盆的傳統和故事。在準備這本書的過程中，黃素珍進行了不少訪問，重溫並重新審視對這個社區極具文化意義的各個元素，進而增強了各村民對鎖羅盆的歸屬感。
- With the donations from near 30 villagers and support from many villagers, a villager named Jane Wong, has spent four years in collecting testimony from villagers, local and abroad, and has published a book 《鎖羅盆村沿革史》 in July 2023 that recounts the traditions and history of So Lo Pun. In preparation of the book, interviews were conducted to revisit and review elements of cultural significance within the community; this process fosters and strengthens the stewardship of the place.

未來方向 Ways Forward

以村民組織作為互助自理的基本結構 Establishing Village Association as Commoning Structure

- 鎖羅盆現有兩個註冊的鄉村社團組織。其中一個是黃承啟堂委員會，由其中一房人自行成立的組織。另一個是鎖羅盆村委員會，在2007年由村民組成以集中商討及處理村事務，包括從村民籌募資金購買快艇以供村代表每週往返村落視察之用、重修於2018年因颱風山竹而損毀的伯公壇、重修祠堂及祖先山墳，及籌備村民活動及每年恆常清理維修活動。
- 鎖羅盆村委員會內更設有漁農牧業組，專門負責籌募資金並用於生產型共有資源的相關事宜。
- 鎖羅盆屬於慶春約的一部分，這個鄉約組織是過去為促進共享基礎建設的發展、農業上的相互協調、自我防衛和資源管理而設立的。現在，鎖羅盆仍是慶春約內其中一個活躍成員，特別投入參與各種傳統活動和節日慶典，這讓村民的互助自理網絡得以擴展至鄰近村落及延伸宗族。

實現互助自理的權力關係 Navigating Power Relations

- 2012至2014年，村民對大量鄉村私人土地在新的分區計劃大綱圖被劃定為「自然保育區」表示不滿，村民認為有私產公用的成分，同時亦大大限制他們的權益。他們擔心此舉會影響鄉村未來發展，因而表示不同意。
- 村民已持續為改善基建的議題與香港特別行政區政府爭取超過20年。當中的公共避雨亭，便是其中一個例子，在2022終於建成了，為村民、遊客提供護蔭。

轉化固有或傳統的共有資源 Transforming Old Commons to New

- 村民自1960年代末多次合作轉化或轉型舊有的生產型共有資源。當中的工作包括由種禾改為種生果樹、修復及開發魚塘等，而只有桔樹及柑樹至今仍然每年都開花結果。雖然這些桔樹及柑樹沒有為村提供什麼經濟幫助，但對於回村的村民亦帶來一點樂趣。村民選擇自己進行這些工作，因為他們對與外來組織合作和接收外來資助存有疑慮。然而，由於村民的經濟能力、技能和人手有限，再加上鎖羅盆村位置僻遠、交通不便，做起事來都事倍功半，以致這些項目大都未能成功。

- There are two registered village associations in So Lo Pun. One is the Wong Shing Kai Tong Committee formed by one of the families in the village. Another one is the So Lo Pun Village Committee established in 2007 by villagers to handle village matters, including gathering funds among villagers to buy a speedboat to support the Village Representative's weekly trips to conduct regular inspection of the village environment, to support the reconstruction of Pak Kung shrine after it was destroyed by Typhoon Mangkhut in 2018, to refurbish their ancestral hall and ancestral graves, as well as to organise villagers' social events and regular maintenance activities.
- The Agricultural, Fisheries and Animal Husbandry is a subsidiary unit of the So Lo Pun Village Committee. It focuses on fundraising for and conduct initiatives addressing the reconstruction and development of production commons related matters
- So Lo Pun is part of Hing Chun Yeuk, an inter-village alliance established to facilitate mutual infrastructural development, cultivation coordination, defense, and resource management in the past. Nowadays, So Lo Pun is still an active member in the Hing Chun Yeuk, mostly for traditional events and festivities. Their continuing participation allows them to extend their commoning network to nearby villages as well as extended clanships.

- Between 2012 to 2014, villagers expressed their discontent regarding the new Outline Zoning Plan, in which many of their private land had been classified as Conservation Area. The villagers felt that their private properties were taken for public use and this limits their rights. They were concerned over zoning for village developments, so they voiced out their dissatisfaction.
- For more than 20 years, villagers have been liaising with the HKSAR Government for infrastructural improvement. Among which, the public pavilion was finally completed in 2022, providing shelter for villagers and tourists.

- Since the late 1960s, So Lo Pun villagers have worked together multiple times to transform old production commons. These efforts included switching from growing crops to fruit trees, restoring and developing fish ponds. Among these, only orange and tangerine trees continue to bear fruit every year. Although there is no economic benefit, these citrus trees bring some enjoyment to the villagers who return to the village. Villagers opted to work on these restorations on their own as they were concerned about collaborating with outside parties and receiving external funding. However, due to the villagers' limited financial resources, skills, and manpower, as well as the village's remoteness, most of these initiatives have yet to be unsuccessful.



在鎖羅盆的伯公壇
Pak Kung Shrine at So Lo Pun



村民黃素珍在今年7月的書展中分享她寫《鎖羅盆村沿革史》時的點滴
Villager Jane Wong presenting her book at Book Fair this July

共同目標：創建一個共享空間，以作遊客中心和村民聚會之用

儘管重新耕種的嘗試未見成效，但從中可見村民在社區中發起和推行互助自理項目的意願和能力，而他們亦認同需要專業人士的參與，為他們提供技竹術支援和相關的專業知識。

香港大學鄉村互助自理團隊與村民進行了一些規劃性練習，評估當中的機遇和限制，以及找出村內的共有資源。本地和海外的村民都積極參與討論，並逐漸地找到一些共識。

在審視可用的資源和村民的擔憂時，留意到前村校是一象徵型共有資源，對村民而言極具文化價值。在研討會及後續會議中清晰可見，修復已損毀的村校作為起點是極具潛力的項目，村民可以以此為共同目標——設立遊客中心和村公所。村民期待這個新的場所能夠透過提供旅遊資訊及休憩活動，將會是村校的地方轉變為新的社區空間，讓遊客了解鎖羅盆的歷史和文化，同時也為村民提供聚會場所。這正是為了達至城鄉共融的方向前進。

鎖羅盆社區現正在香港大學鄉村互助自理團隊的支援下，與相關的政府部門探討，了解如何推進村民的共同目標。這個過程有助提升村民的能力，讓村民了解社區的需要和改善基建上所需的專業知識，並更深入地認識社區的公共利益。這個包含各持份者的群組積極參與推進鎖羅盆社區的共同目標，讓社區的互助自理項目更具兼容性，促進知識作為群體資源的分享與交流。

COMMON GOAL: To create a communal space that serves as visitor centre and offers a place for villagers to gather

Although the re-cultivation attempts have been ineffectual, these efforts demonstrated the village's will and ability to initiate and implement commoning practices within their community, and their acknowledgement to the need to engage professionals to offer them new knowledge and relevant expertise.

The HKU Village Commoning Team performed mapping exercises with villagers to assess opportunities and constraints along with identifying common assets. Both local and overseas villagers actively participated in the discussion and villagers were able to reach a consensus.

When assessing the available resources and villagers' concerns, it is observed that the former village school site is a symbolic commons to the villagers and has high cultural value to them. It became clear during focus groups and subsequent sessions that renovating the site where the village school ruins are located holds great potential as a starting point of their immediate common goal of establishing a communal space that serves as a visitor centre and village office. Villagers anticipate that this new infrastructure can transform old commons to new by providing a venue for tourist information and an array of leisure options, allowing visitors to learn about the history and culture of So Lo Pun and simultaneously offer a place for villagers to gather, moving towards the vision of urban-rural symbiosis.

The So Lo Pun community is currently exploring with relevant government departments, with the support of HKU Village Commoning Team, to learn how they can proceed with their common goal. The process can be seen as a way of capacity building for villagers to learn about their own community's needs, the kind of expert knowledge necessary for their infrastructural upgrades, and a deeper understanding of the public interest. The involvement and participation of this expanded group of stakeholders in pursuing So Lo Pun community's common goal will make this initiative more inclusive and facilitate the sharing and exchange of knowledge as a collective asset.



與村民進行訪談會及跟進會議的花絮。有其中一次活動，還有幸連結遠在英、美兩地的村民！
Snapshots from focus groups and meetings with villagers. In one of the sessions, overseas villagers from UK and USA also joined the discussion!

位於北區最北端的榕樹凹是一條已荒廢的客家村落。在1980年代，英國殖民政府在村內設立了一個英國軍事哨站，更興建了軍營以抵禦非法移民。不久後，所有村民都已離開村落，部分居於與工作地點更近的香港市區，其他則移居了海外。

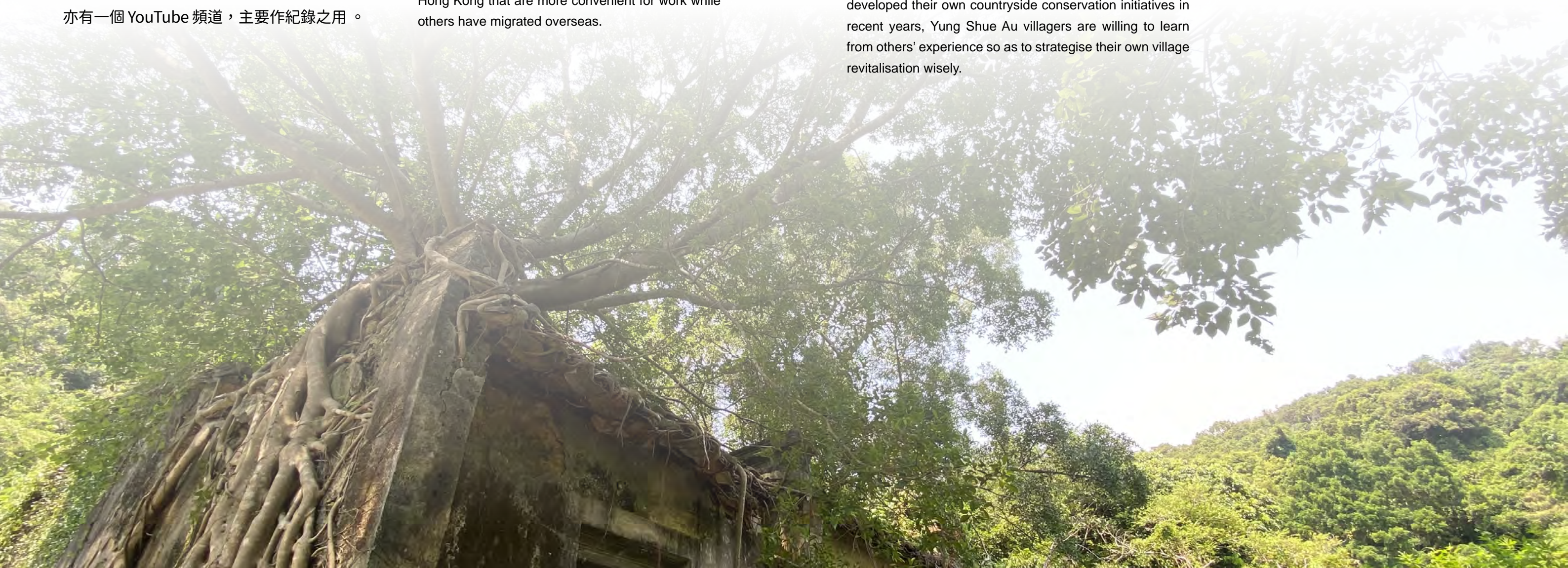
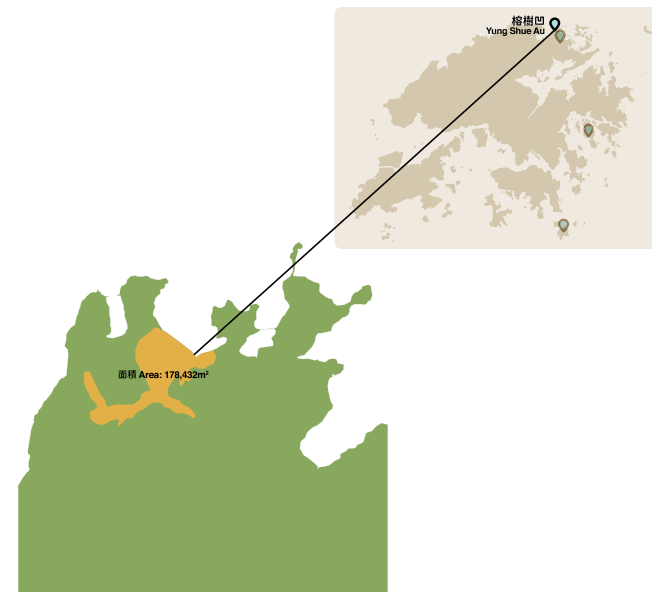
榕樹凹的村民依然保留重陽節祭祖等傳統活動，及在每年農曆新年年初二於担水坑溫氏祠堂舉行團拜聚會，並有麒麟醒獅助興。多年來，村民們無論身在何處都會協力管理村內不同事務。村民更會利用科技與社群內各成員保持聯繫，以及利用自己設計的網頁和Facebook專頁向公眾展示這個村落。他們亦有一個YouTube頻道，主要作紀錄之用。

村民組成了各個工作小組，以進行村落保養的工作和維繫宗族內的關係。大約在兩年前，一群來自不同專業的村民組成了一個新的工作小組，協助推行鄉村復育的計劃。榕樹凹村民得知許多村落近年來都發起了不同的鄉郊保育項目，也願意從他人的經驗中學習，從而為自己的村落定下適合的復育策略。

Located in northeastern part of the North District, Yung Shue Au is an abandoned Hakka village. In the 1980s, a British military outpost was established in the village, and barracks were set up to guard against illegal immigrants. Not long after, all villagers have exited the village, some live in other areas of Hong Kong that are more convenient for work while others have migrated overseas.

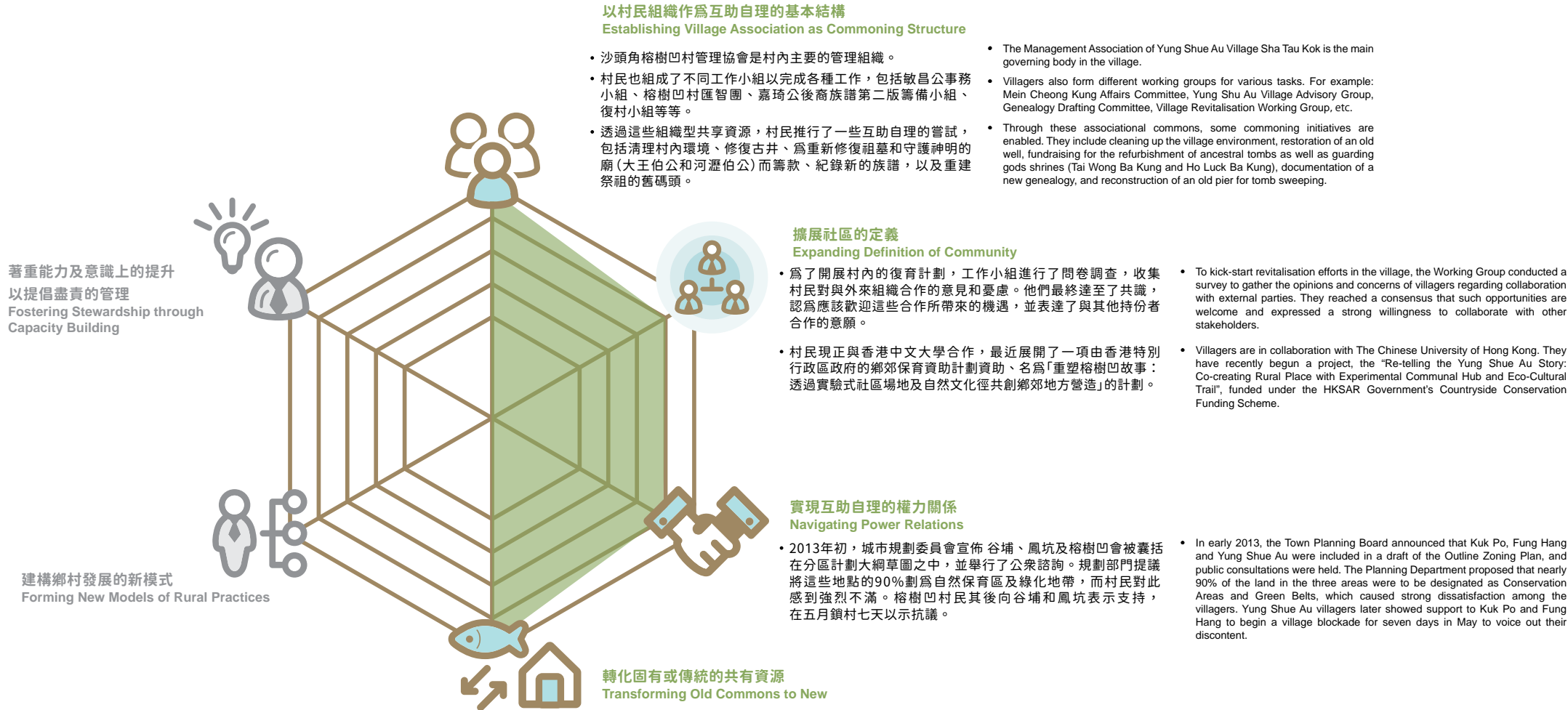
The community observes traditions, such as Chung Yeung Festival for tomb sweeping, and Lunar New Year celebration in which a group gathering is held at the Wan Ancestral Hall in Tam Shui Hang on the second day of the new year with Unicorn Dance. Over the years, villagers near and far have collaborated to address issues concerning their village. Villagers especially make use of technology to keep villagers in the loop as well as present themselves to the public through their own website and Facebook page. They also have a YouTube channel which is primarily used for documentation.

They have also formed various working groups to maintain the village and sustain their kinship. Around two years ago, a new working group comprised of villagers with an array of expertise was established to spearhead the village revitalisation efforts. Knowing that many villages have developed their own countryside conservation initiatives in recent years, Yung Shue Au villagers are willing to learn from others' experience so as to strategise their own village revitalisation wisely.



重點分析

Key Analysis



榕樹凹村的網頁
Website of Yung Shue Au Village



重陽節祭祖
Tomb sweeping on Chung Yeung
相片 Photo | 榕樹凹村 Yung Shue Au Village



農曆新年麒麟醒獅助興
Lunar New Year celebration with Unicorn Dance
相片 Photo | 榕樹凹村 Yung Shue Au Village

未來方向

Ways Forward



與村民進行訪談會、跟進會議及香港大學園境建築學部學生到村考察的花絮
Snapshots from focus groups, meetings with villagers, and site visit with students from the HKU Division of Landscape Architecture

共同目標：轉化村內資源，以支持鄉村復育，同時惠及社會大眾

落復育工作小組的成員有著各式各樣的專業知識，而他們自發地開始接觸合適的外部組織，以幫助他們的鄉村復育計劃。

村民與香港大學鄉村互助自理團隊交流，進行了多次會議和實地考察。村民正在為復育培文學校尋求協助，這所舊村校承載了許多回憶，對村民而言極具象徵意義。村民想將學校轉化為一個公共空間，在其中與訪客分享村落的歷史故事。另一方面，英國殖民政府曾於榕樹凹興建軍營，以監視當年來自中國內地的非法移民。村民有英國士兵在村內活動的回憶，而視這軍事歷史為村落一個值得與公眾分享的特點。同一時間，香港大學鄉村互助自理團隊找到了一些位於特定地點而頗具生態和文化價值的樹屋。一位名為溫華容的村民(工作小組主席)亦開始在村內紀錄資源和獨特的樹屋。

香港大學鄉村復育團隊與香港大學園境建築學部合作，讓學生們在2023年夏夏季查勘和分析村內的樹屋，作為了解保育榕樹凹樹屋現況和修復可行性的首輪基本研究。在過程中，村民明顯地了解到這些樹屋不僅是重要的私人財產，更是整體村落復育當中一個重要的保育元素。村民非常願意轉化一些樹屋，以供公眾在不久的將來使用。

COMMON GOAL: To transform village assets in supporting village revitalisation efforts, simultaneously benefitting the general public

As villagers in the Village Revitalisation Working Group are well-equipped with a variety of expertise, they self-initiated the process of reaching out to the appropriate external organisations to aid them in their revitalisation efforts.

Villagers have engaged with the HKU Village Commoning Team that we had held meetings and site visits with them. They are seeking assistance to revitalise their old village school, known as Pui Man Village School—a place that holds collective memories and symbolic values to villagers—to transform it into a communal space where they can share their local history with visitors. Also, Yung Shue Au was previously the location of a barrack constructed by the British colonial government to monitor illegal immigrants from Mainland China. Current villagers recall the presence of British soldiers in their village, and they consider this military history a unique aspect worth sharing with the general public. Meanwhile, the HKU Village Commoning Team also identified site-specific tree houses that are of ecological and cultural value. One of the villagers, Wah-yung Wan, (Chairperson of the Working Group), began the process by taking the initiative to document village assets and identify unique tree houses in the village.

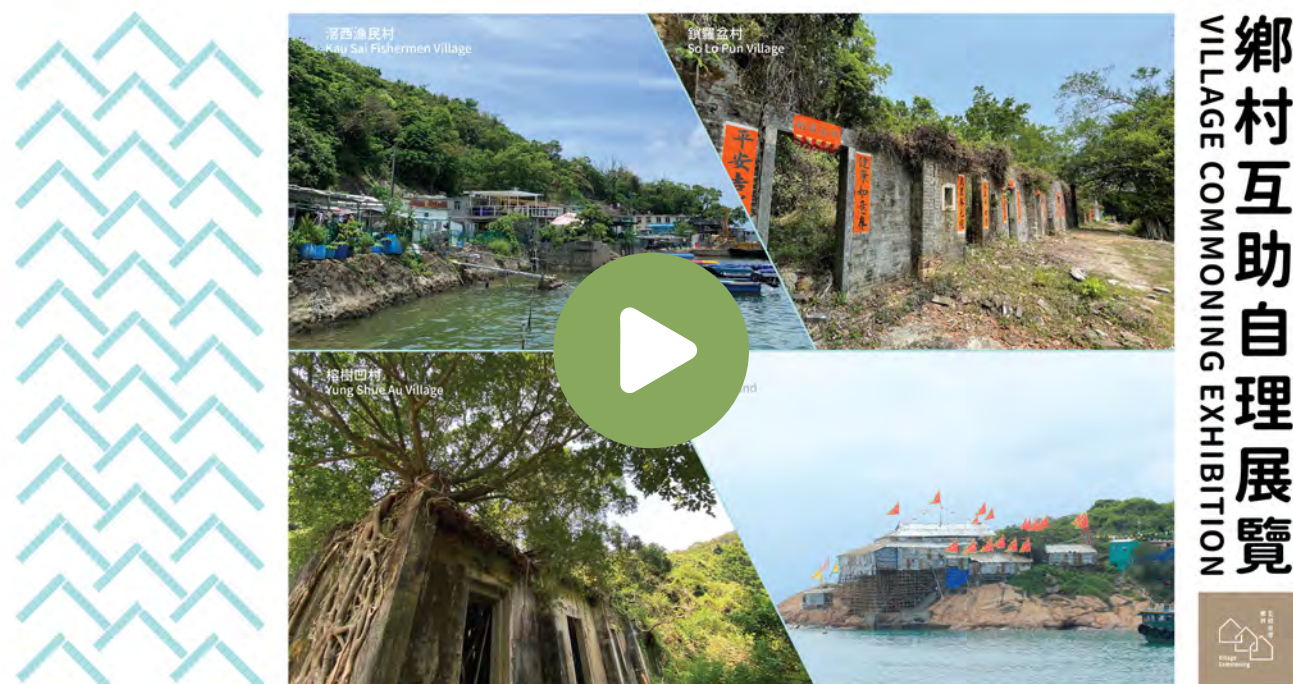
The HKU Village Commoning Team worked with the HKU Division of Landscape Architecture to engage students to survey and analyse on the tree houses in Summer 2023, as an initial baseline research of the conditions and feasibilities of tree house conservation in Yung Shue Au. Through the process, it is also evident that villagers learn how these tree houses are not only important to them as private assets but also significant conservation components in village revitalisation at large. It is learnt that they are keen to transform these tree houses for public use in the near future.

香港鄉村研究

Research on Local Villages in Hong Kong

香港大學互助自理團隊過往研究了四條鄉村，分別是滘西漁民村、蒲台島、鎖羅盆村及榕樹凹村。除了研究團隊的資訊，不如也看看村民自己講述他們互助自理的過程。透過他們的分享，你可以了解更多如何以考慮到村民共同目標、共享資源和持份者為大前提，實踐互助自理。

The HKU Village Commoning Team have worked with four villages: Kau Sai Fishermen Village, Po Toi Island, So Lo Pun Village, and Yung Shue Au Village. But don't just take our word, we invite you to hear from the villagers themselves about their experience with the commoning process. Through their testimonies, you can know more about how they have approached village revitalisation using the principles of commoning, taking into account their common goals, shared resources, and stakeholders.



總結

Conclusion



以村民組織作為互助自理的基本結構 Establishing Village Association as Commoning Structure

鄉村本身的組織為村民集體處理鄉村事務設立了一個極佳的基礎。香港許多鄉村都各自有一個組織良好、歷史悠久的組織或委員會，而這些組織都受「鄉郊代表選舉條例」約束（前名稱為「村代表選舉條例」）。然而，這些組織的架構和機制並不一定最適合在現今的鄉村事務中促進和帶領鄉村互助自理的發展。

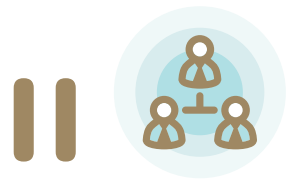
所以近年來不少鄉村社區也開始設立輔助或附屬的組織，專門處理鄉村復育的事宜，並以有架構的模式讓村民可以投其所好、各司其職，貢獻他們的專業知識和人力資源。

但是，這些新設的組織有一個缺點：在實現村民願景中的鄉村復育時，這些組織往往缺乏處理這些事務所需的法定權利。因此，當局可能要考慮如何可以賦予這些組織更多權力，讓它們能夠在現行的法律框架下達成互助自理的目標。

Village association serves as an excellent foundation for initiating the villagers to come together for community matters. Many villages in Hong Kong have a well-established association or committee with a long-standing history, which is also governed by the Rural Representative Election Ordinance (previously known as the Village Representative Election Ordinance). However, not all of them have the structure and mechanism most optimal for fostering and initiating village commoning amid contemporary countryside development.

This is why in recent years there is an emergence of supplementary or additional associations established by village communities to particularly handle their village revitalisation matters in a structured format in which villagers can share their wide range of interests in reviving their village, and the expertise and efforts they can contribute.

A shortcoming observed in these recently emerged associations is that they often lack the statutory rights necessary for achieving the village revitalisation matters they aspire to do so. In view of this, authorities may consider how they can review to grant more rights for these associations to achieve their commoning agenda under the existing legal framework.



擴展社區的定義 Expanding Definition of Community

香港鄉村的其中一個特色，在於宗以族和家庭為核心的傳統結構。這有助維持村民之間的連繫，但亦使村民不太有興趣讓外來人士參與鄉村事宜，延伸成為社區的一份子。

話雖如此，現時越來越多村民願意接納新來定居的居民和鄉村復育當中的從業者，成為社區內的一份子。這些新成員帶來了新力量、知識和各式各樣的專業知識，可為鄉村增值，發展出新的合作模式，讓鄉村可以持續地發展。

在社區內，新舊成員之間要有公開透明的溝通和對彼此的尊重，方能分享及共同管理社區的資源。社區成員可以考慮在開展任何合作方案前先達成協議，清楚界定各持份者的角色、權利和責任。此舉可以建立信任，也可減少未來發生誤解的可能。

One of the characteristics of Hong Kong's villages is that the existing clanship and traditional family-focused structure is strong. While this is good in keeping the bonding among fellow villagers, it also makes local villagers less open to accept interested outsiders as part of an expanded community.

Having said that, currently there are more cases that villagers are accepting newly-settled members and village revitalisation practitioners as part of their community. Their new energy, knowledge, and wide range of expertise have added value to a new type of collaboration and contributed to the sustainable development of rural villages.

Living in a communal setting, sharing and managing the resource together requires open communication and mutual respect among all members of a community, including existing and new. Community members may consider establishing agreement prior to any collaboration with clear positionings of each stakeholder and the rights and responsibilities involved. This may help build trust and ease future misunderstanding.



實現互助自理的權力關係 Navigating Power Relations

隨著時代變遷，香港鄉村中的權力關係也有所改變。現時的權力架構深受1960至70年代村民遷居、政府的鄉村政策、非牟利機構和環保團體的出現，以及公眾鄉村管理意識興起等因素的影響。

鄉村荒廢數十年後，村民現在想要重回村落並展開鄉村復育，除了希望惠及村民的福祉，更需要應對一系列與環境及生態保護和公眾利益相關的政策。我們需要審視和反思現時主要由非牟利機構主導的鄉村復育模式，讓更多村民能在過程中擔當重要的角色，從而促進由鄉村社區自己帶領的復育計劃。

作為保育的一部分，近年政府的鄉村政策也因考慮到村落在文化和傳統層面的重要性而有所改動，而村民也正把握著這些改變的時機，重新投入權力關係之中，以在鄉村事務中有更大的話語權。

為了發展長期並可持續發展的合作模式，鄉村需建立新的機制，以促進各持份者之間的彼此尊重和共融，和平等地表達意見的機會。

The power dynamics of Hong Kong's countryside has evolved much through time. The current power dynamic is a legacy of diaspora of villagers in 1960s / 70s, strong governmental countryside policy, emergence of NPOs / green groups, and rise of stewardship of the countryside among the general public.

Re-entering the picture after decades of inactivity, villagers now interested in village revitalisation have to navigate a system with policies built up for environmental protection and public good rather than solely for the villages' benefits. Reviewing and rethinking of the currently more dominating NPO-led revitalisation model will be needed, to allow for more local villagers' involvement in key roles by embracing community leadership.

Recent governmental countryside policy has seen a change to also consider villages' cultural and traditional significances as part of conservation. Evidence is also seen that villagers are riding along this to re-engage in the power dynamic to have a stronger voice in countryside matters.

To develop long-term sustainable collaboration mode, a new mechanism will need to be established that fosters mutual respect, inclusivity, and equal representation among all stakeholders.



轉化固有或傳統的共有資源 Transforming Old Commons to New

過往的共有資源組成與當時的背景和日常生活的細節有著密切關係。在考慮轉化固有或傳統共有資源的過程中，讓這些資源能夠應對村民現時的需要和願景是很重要的。

例如，現時的香港村落已不再需要倚賴開採漁農資源。再共有化生產型共有資源似乎不太實際，但此舉卻可以活化一些深受鄉村社區重視的傳統工作的文化價值，並展示社區對這些價值的尊重，從中表揚傳統生產型共有資源的象徵意義。

至於與宗教習俗和活動相關的象徵型共有資源則可將鄉村連繫起來，特別是現時大部分村民都已移居世界各地，這種共有資源更顯重要。再共有化象徵型共有資源及相關的組織型共有資源的重要性，在於延續傳承這些資源，以及在下一代年輕族群心目中建構出鄉村的新價值。

現時社區成員在傳統習俗方面的知識也可形成知識型共有資源，這種新的共有資源對傳承村落歷史和文化相關的資訊和技巧極為重要，而這個過程更有助於村落豐富的文化遺產和傳統的基礎之上，建構新的價值，提升村民對村落的歸屬感和自豪感，以及賦予社區更多力量。

Old commons were formed in the old days in relation to the context and everyday life of the past. When considering to revitalise old commons, how they may relate to the current needs and aspirations of the villagers nowadays should be considered.

For instance, villages in Hong Kong nowadays no longer rely on agricultural and fishery productions. Recomonisation of production commons may deem less practical, but can instead revive and uphold cultural values related to rural practices associated with local traditions valued by the village community. The symbolic aspect of the old production commons is being celebrated.

In other cases, symbolic commons related to religious practices and events hold significant value to bond the village community together when nowadays members reside at different parts of the world. Recomonisation of symbolic commons and related associational commons becomes important in continuing it as an inheritance and even more so in establishing a refreshed value among the next younger generation of the village community.

Existing community members' knowledge about traditional practices has also become an asset that may be able to form a new type of commons — knowledge commons — critical in passing on information and skillsets related to the history and culture of the village. The process also helps foster new values based on their rich cultural heritage and traditions, and promote a sense of place ownership and pride, as well as community empowerment.



建構鄉村發展的新模式 Forming New Models of Rural Practices

正如上一個論點所說，基於新共有資源的設立，村民需要學習如何建立鄉村發展的新模式，以在日後復育後的鄉村裡持續地維持生計。

現時香港的鄉村復育項目大多由政府或慈善基金贊助，希望能夠發揮種子資金的作用，為鄉村能在未來自我主導並持續進行復育有起動的作用，而現在鄉村發展的新運作模式仍在實驗階段。

研究可見，一些村落不太願接受外來資助，但仍可建立自己的新運作模式。但人口老化和缺乏基礎建設等問題仍然存在，可能會妨礙新模式的發展過程。

無論如何，探索鄉村習俗新模式的過程亦有助促進互助自理的實踐。成功找到最適合鄉村的運作模式，對香港鄉村復育的長期發展而言將極為重要。

Leveraging on the new commons (as mentioned in IV), villagers will need to learn how to establish new models of rural practices to sustain livelihood in future revitalised villages.

While Hong Kong's village revitalisation initiatives are now largely sponsored by government and philanthropic funding (with the aspiration to serve as seed funding to help kick start self-sustaining operations in the future), at the moment new models of rural practices are still being experimented.

Evidence is seen that some villages try to refrain from receiving outside funding but aim to develop their own new models of rural practices. However, outstanding issues such as aging population and lack of infrastructure remain, and they may hinder the new models of rural practices to be developed.

Nevertheless, the process of exploring options for new models of rural practices helps foster commoning. The success in identifying an optimal model of rural practices will be vital in the long-term success of Hong Kong's village revitalisation.



著重能力及意識上的提升以提倡盡責的管理 Fostering Stewardship through Capacity Building

今時今日，不少能力提升的項目都是由非牟利機構發起。雖然部分村民也會參與其中，但外來參加者和公眾的反應卻更為積極。

村民更清楚了解他們鄉村復育的需要，如果由他們設計和主導自己的能力提升項目，並邀請非牟利機構支援，村民可能會更踴躍參與，更有效地增強村民對鄉村的管理意識。

另一方面，鄉村應及時地把握村內長者和現有村民所認識的技能和知識，為下一代的村民建構知識型共有資源。從研究可見，一些村落已開始透過出版書籍和在網站上等方式記錄村落的資訊，但村民仍需要更大的發揮空間，以使他們對能力提升項目更感興趣。

Nowadays, there are many capacity building programs initiated by NPOs. While some villagers join, members from external groups and the general public are more active.

Villagers may know better what their village revitalisation may need, if they take charge of curating their own capacity building programs while inviting NPOs to support, this may induce stronger participation among villagers and foster stronger stewardship.

Also, authentic skills and knowledge should be harnessed timely through the elderly and current generation, to build up knowledge commons for future generations. Evidence is seen that some villages are already doing so by book publishing and village website documentation, but more room is needed for villagers to grow their own interest to do capacity building.



如何可以實踐互助自理? HOW CAN COMMONING BE IMPLEMENTED?

了解過研究團隊過去兩年的工作後，看看你如何可以參與推動互助自理! 這個部分為不同的持份者羅列了不少實踐互助自理的建議。

After seeing what the HKU Village Commoning Team has done over the past two years, here's how you can help! This part contains recommendations for different stakeholders on how commoning can be implemented.



政府部門 Government Units

你現在參與鄉郊保育的方式
How you are currently engaging in countryside conservation:

- 制定管理資源的政策、規則和條例，並以大衆裨益爲大前提
Set out policies, rules and regulations to manage resources and ensure the greater good of all citizens
- 制定鄉村發展及保育的策略方針及長遠規劃
Establish strategic directions and long-term planning for development and conservation in the countryside
- 支援及協助可持續發展
Provide support and assistance to sustainable development
- 提供資助以促進研究發展及社區參與
Provide funding to foster research and community engagement

你可以在鄉郊保育中爲進一步實踐互助自理做的事
What more you can do in implementing ideas of commons and commoning in countryside conservation:

- 在制定政策、規則和條例時應用共享概念，鼓勵所有持份者進行協作性的資源管理
Adopt the idea of commons as a shared resource in developing policies, rules, and regulations in order to foster incentives of all stakeholders to collaborate in resource management
- 在策劃未來方向和長遠規劃的層面，採取互助自理的機制，強化持份者在鄉村發展和復育中的管理角色
Adopt the approach of commoning as a mechanism to empower and foster stewardship in stakeholder groups as strategic directions and long-term planning for development and conservation in the countryside
- 檢視並考慮政府方面可以如何或提供怎樣的支援，以同時促進共享文化和互助自理的發展
Review and consider in what ways and what kind of support and assistance government units can provide for stakeholders to facilitate the development of commons and commoning with equal representation
- 檢視現時促進研究和社區參與的資助計劃，讓各持份者(非牟利組織、學術機構、鄉村社群等)有同等機會受惠其中，並探索設立專門的獎勵計劃以培育由鄉村社群爲基礎的共享文化和互助自理模式
Review current research and community engagement funding support, re-consider how stakeholders (NPOs / institutions, village communities, and etc.) can have equal opportunities and representation in seeking funding, and explore incentive programs specific for nurturing village community-based commons and commoning

非牟利組織及學術機構 NPOs & Academic Institutions

你現在參與鄉郊保育的方式
How you are currently engaging in countryside conservation:

- 領導創新研究和開發新知識以推動鄉村發展
Spearhead innovative research and development of new knowledge to fuel rural development
- 提供專業知識，建立各持份者之間的溝通渠道，並重視社區的話語權及決策權，以達成鄉村對復育的期望和需求
Provide expertise knowledge, help establish communication channels among various stakeholders, and foster community empowerment to facilitate local villages' revitalisation aspirations and needs
- 協助建立對有助於鄉村復育的共有資源的認識
Help establish awareness of what village assets are in countryside conservation
- 與本地社區合作，支援鄉村復育的日常工作
Help liaise and support day-to-day logistics of village revitalisation with local communities
- 通過公眾參與和教育計劃，加深公眾對鄉村可持續發展的認識
Promote public awareness in rural sustainability through public engagement and educational programmes

你可以在鄉郊保育中爲進一步實踐互助自理做的事
What more you can do in implementing ideas of commons and commoning in countryside conservation:

- 開發共享和互助自理的新知識，與持份者分享，並建議實施的框架
Generate and share knowledge about commons and commoning to stakeholders, and suggest framework for implementation
- 通過互助自理模式促進持份者之間的協作，並透過共同創建的過程，促進共享文化的建立和實踐
Facilitate collaboration among stakeholders through the mode of commoning, and to foster the establishment and implementation of commons through a co-creation process
- 透過互助自理的概念促進對鄉村對共有資源包容性的理解；協助持份者理解此概念，以便管理鄉村的共有資產
Facilitate inclusive understanding of village assets through the concept of commons; help liaise such concept among all stakeholders for the management of the commons
- 以互助自理的模式，與其他持份者共同管理共有資源並處理其他日常事務
Help co-manage the commons with other stakeholders as an on-going and day-to-day effort through the commoning approach
- 開發公眾參與和教育計劃，宣傳共享及互助自理的概念，並在過程中讓所有持份者同樣被重視及聆聽，不偏向任何一方
Develop public engagement and educational programmes that promote and advocate the ideas of commons and commoning with equal representation of all stakeholders

村民 Villagers

你現在參與鄉郊保育的方式
How you are currently engaging in countryside conservation:

- 透過持續組織和保育傳統文化習俗，維持宗族關係和鄉村社群連繫
Sustain clanship and village bonding through continual organisation and conservation of traditional and cultural practices
- 身體力行實踐及支持鄉村的可持續發展
Work towards a sustainable development of their own villages
- 與其他機構(如政府部門、非牟利組織、學術機構等)協作，改善並檢視鄉村的生態和文化資源，令社會整體得到更大的裨益
Collaborate and liaise with external parties (government units/ NPOs/ academic institutions) to see how their villages' ecological and cultural assets can serve and benefit the greater good of society
- 根據鄉村的傳統和期望管理村內的共有資源
Manage village assets per village traditions and expectations

你可以在鄉郊保育中為進一步實踐互助自理做的事
What more you can do in implementing ideas of commons and commoning in countryside conservation:

- 著重發展社區連繫，策劃活動時傾向採用互助自理的模式
Focus more on the community bonding development, and adopt a commoning approach when organising activities
- 視村內有形和無形的資產為共有資源，發展共享的機制，與村民共同制定管理這些共有資源的系統
Consider village tangible and intangible assets as commons and develop a commoning mechanism to organise the management of these commons among fellow villagers
- 思考社區可以如何被擴展，以互助自理模式管理社區，讓資源的持份者(包括政府部門、非牟利組織、學術機構、社會大眾等)共享及共同管理共有資源
Consider how the definition of community can be extended and managed through the approach of commoning, so that government units, NPOs, institutions, and the general public can co-manage the commons together as they all have shared interests in these assets
- 檢視如何透過創新的互助自理方式推進村內共有資源的管理；定期檢討如何推進互助自理，以實現持份者的共同目標
Review how the management of village assets can be innovated by implementing commoning approaches; conduct periodic review of how to advance the commoning approach in achieving the common goals of all stakeholders

公衆 General Public

你現在參與鄉郊保育的方式
How you are currently engaging in countryside conservation:

- 認識並關心香港鄉村的可持續發展
Be invested in the sustainable development of Hong Kong's countryside
- 參與推動保育香港鄉村的活動
Participate in activities that promote the conservation of Hong Kong's countryside
- 幫助政府部門、非牟利組織、學術機構和村民一起組織鄉村保育活動
Help organise countryside conservation activities with the government units, NPOs, academic institutions, and villagers
- 視自己為香港鄉村的持份者之一，分享你對保育和發展鄉村的想法
Be a stakeholder of Hong Kong's countryside and share your view of how it should be conserved and developed

你可以在鄉郊保育中為進一步實踐互助自理做的事
What more you can do in implementing ideas of commons and commoning in countryside conservation:

- 對香港鄉村的可持續發展有更深入仔細的了解，包括了解共有資源和互助自理如何能夠幫助鄉村建立讓環境、經濟和文化等層面可持續發展的關係
Develop a more sophisticated understanding of the sustainable development of Hong Kong's countryside, in which the ideas of commons and commoning help establish a sustainable relationship among the environment, economy, and culture
- 參與鄉村保育活動，促進共有資源和互助自理的推廣和實施
Engage in countryside conservation activities that foster the promotion and implementation of commons and commoning
- 在與政府部門、非牟利組織、學術機構和村民合作組織鄉村保育活動時，運用共有資源和互助自理的理念
Apply the ideas of commons and commoning when collaborating with government units, NPOs, academic institutions, and villagers in organising countryside conservation activities
- 促進大眾對持份者角色的理解，從而確立各持份者的角色，建立更完善的互助自理協作模式
Build up an awareness and positioning to acknowledge the various roles of the stakeholders involved, so as to establish a more sophisticated mode of collaboration in commoning



鄉村協作平台 VILLAGE COMMONS

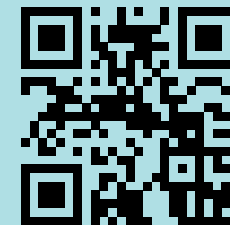
我們相信通過分享資源並攜手合作，我們可以創造偉大的事情。讓我們開始創建我們的鄉村協作平台！

We believe that by sharing our resources and working together, we can achieve great things. Let's start by creating our VILLAGE COMMONS!



也可以通過以下網址加入我們網上的討論

Also join our online discussion via



<https://villagecommoning.hku.hk/village-commons>

加入成為鄉村互助自理的一份子

JOIN our Village Commons

- 1 進入我們的網站 Enter our website:
<http://villagecommoning.hku.hk>



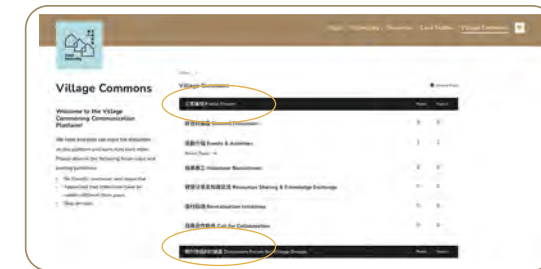
- 2 選擇「鄉村協作平台」
Select "Village Commons"



- 3 選擇「註冊」並填寫個人資料及所屬鄉村/機構/身份
Select "Sign up" and fill in your personal information

- 4 查閱我們傳送給你的確認電郵，並透過連結設置新密碼
Check the confirmation email we sent you and set a new password via the link

- 5 完成後登入協作平台！
Sign in to the site when you're done!



- 6 可瀏覽公眾論壇或所屬鄉村/專屬群組的討論區，並進行討論及訂閱相關主題
You can browse, leave comments and subscribe to the public forum or the private chatroom of your village/ exclusive group you belong to



- 7 如想展開新的討論題目，可點相關的討論區，按「新主題」
If you want to start a new discussion topic, you can click on the relevant forum and click "Add Topic"



- 8 如有需要，可在此頁面更新個人頁面及用戶資料
If necessary, you can update your personal page and user information on this page



更多資訊及查詢
More Details & Enquiry

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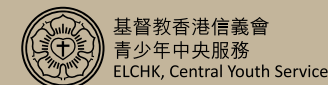
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