

# 永續鄉郊

Rural Sustainability



Autumn 2018 秋 | 免費取閱 Free Copy

封面專題 Cover Story

城鄉永續 由社區開始  
Sustainability Starts from the Community

專題故事 Feature

鄉郊發展新可能——荔枝窩村的新嘗試  
New Possibility for Rural Revitalisation:  
The Story of Lai Chi Wo

本地菜籃 Local Products

媽媽好幫手——本地薑  
Mum's Assistant: Ginger



梅窩（圖片出自《香港村落—江啟明畫筆下的鄉郊歲月》，  
得到江啟明先生和中華書局（香港）有限公司同意使用）  
Mui Wo (Image from 香港村落—江啟明畫筆下的鄉郊歲月。  
Reproduced with permission of Mr. Kong Kai Ming and Chung Hwa Book Co. (H.K.) Ltd.)

出版機構 Published by



支持機構 Supported by



「滙豐永續鄉郊計劃」由策動永續發展坊主辦並由滙豐支持 The "HSBC Rural Sustainability" programme is initiated by Policy for Sustainability Lab and supported by HSBC.



# 城鄉永續 由社區開始

## Sustainability Starts from the Community

歷史是一個地方的記憶。沒有歷史，在地的人難以建立身份認同和歸屬感。認識歷史甚至可以幫助我們思考，影響我們對未來的選擇。過去數十年，香港以至鄰近亞洲地區為了滿足城市高速發展，多採用「拆、拆、拆」的模式，粗暴消滅原有社區網絡和故事。世界走得愈來愈快，有人開始想慢下來，嘗試另類發展，尋找和保存地方的根。別輕看這一小步，經年累月，我城的永續發展軌跡開始不一樣。

香港大學策動永續發展坊在八月上旬舉辦「社區活化 城鄉對談」論壇，邀請了黃英琦、劉克襄、楊穎賢和楊秀卓擔任講員，講述及討論城與鄉的社區活化、連結和永續發展等議題。不論是本地的農業復興和台北炮子崙修葺阿公茅屋運動，還是十多年前灣仔「藍屋」街坊抗爭，到近期完成復修的「大館」，皆是從人出發，關於文化歷史與承傳。

### 重尋人與自然的連繫

「歷史很重要，它告訴我們從哪裏來」，本地藝術家楊秀卓如是說。對他而言，追本溯源，香港的歷史是從農村而來。他坦言自己前半生是城市人，直至在粉嶺教書住進鄉郊才與土地重新結連。在那裏，他看到香港人的歷史。城和鄉的空間運用側重經濟、地產發展，城市吞噬了鄉郊地方，而鄉村又仿佛想挺著不讓城市過來。過著鄉郊生活的楊秀卓，透過新聞時事體會更多土地與環境生態，以及食物安全和糧食危機的問題，使他迫切思考如何影響下一代。他以藝術方式向公眾呈現農村遭逼遷的故事，退休後更積極推行「鄉土教育」，要參加者耕田，認識食物、土地、農業生態、昆蟲和他們的關係，提升對土地的意識，「告訴學生蔬菜是從泥土而不是超級市場來」，自然生態必須永續發展。

台灣自然觀察作家劉克襄分享，人和環境、鄉村和城市乃命運共同體，使用土地是「責任和權利的問題」。台灣近十年興起一股「半農半X」運動，城市人跑到鄉村從事農耕活動，探索新生活的可能性。他介紹一條位於台北的炮子崙村，山上的三位「阿公」仍住在茅屋，種植祖先流傳下來的稻米自己吃，茶葉則賣給商人賺取薄利。後來他們的故事給傳開了，登山客便慕名而來，把茶葉都買光。大約六年前，阿公的茅屋破舊了，劉幫忙在網上招募義工沿用最原始的方式修葺，上山的石階路亦是就地取材，現時到了種稻和割稻之期便有義工幫忙。村落的傳統給維持下來，成為台北一道亮麗的風景。城鄉互動，不是簡單的消費主義，而是學習過程，山上的阿公種米建屋便蘊藏豐富的傳統智慧。

劉克襄曾旅居香港，遊遍四分之三的香港郊野，亦多次探訪荔枝窩。他把日本里山（Satoyama）精神與荔枝窩村的農田和風水林相提並論：把傳統農業活動和物種保存下來，活用大自然提供的資源，乃人與自然和諧共處的典範。他鼓勵港人好好珍惜郊野，又建議荔枝窩把原始品種「種回來」，「重點不是產量，而是當中的可能性」。



History is a city's memory. It provides people with a sense of identity and belonging. We also learn from history, which influences our decision making. Historically, rapid urbanisation and urban renewal in Hong Kong and Asia often disrupted the original communities and social networks. Increasingly, people are seeking to conserve heritage. Four guest speakers, Ada Wong, Liu Ka-shiang, Yeung Sau-Churk and Winnie Yeung were invited by Policy for Sustainability Lab to discuss community revitalisation.

### Reconnecting Humans and Nature

"History is very important, it tells us where we come from", explained local artist Yeung Sau-Churk. To him, Hong Kong's history originates from farming communities. He witnessed how city expansion and economic development caused the forceful demolition of villages and abandonment of farmlands and so used art to empathetically present those stories to the public.

Since retirement, he promotes Land Art, an art movement that links landscapes with art. Yeung emphasised the necessity of ecological sustainability and "telling students that vegetables come from the soil instead of the supermarkets". He wants to raise awareness about environmental and food issues.

Liu Ka-shiang, a nature writer in Taiwan, stated that humans and nature are intertwined and that "the use of land is a matter of responsibilities and rights". In Taiwan, over the last decade, there has been a movement where city folk would farm in villages to participate in eco-friendly living.

Liu introduced the story of three old men who live in Pao Zi Lun village near Taipei, Taiwan. They maintain a rural lifestyle by living in huts, growing rice using traditional practices and selling tea-leaves. Liu helped recruit volunteers via social media to repair their huts and the mountain pathways using indigenous methods. Traditions of the village were preserved and a closer relationship with urban dwellers established.



藍屋 Blue House

### 推土機慢下來的時候

不止新界農地岌岌可危，市區舊區亦難以抵擋推土機前行。創不同協作主席兼好單位召集人及董事黃英琦直指，香港和亞洲地區近幾十年都是高速發展，把原有環境推倒，發展就是主流意見和硬道理。香港地少人多的概念已經根深蒂固，她憶述十多年前參與灣仔藍屋抗爭時，談保育「被人鬧到傻」。不過人心在變，教育一點一滴下來，今天已比十多年前容易。

藍屋抗爭及保育運動始於2006年，政府提出搬遷所有居民改劃為水療中心。街坊和社區組織追溯社區歷史，辦導賞團爭取公眾支持。終於在2010年獲發展局撥款通過保育和復修。藍屋終可留屋留人，也有新租客遷入，成為住宅和文化公共空間，在繁忙的商業區中保存了勞動階層的社區生活故事。

由中區舊警署建築群活化而成的「大館」可算是保育浪潮下的幸運兒，屬於政府主動提出的歷史古蹟保育項目，現在搖身一變成為歷史文物及藝術體驗的場地，剛在今年五月底開放。大館文化事務主管楊穎賢喜見它成為近期「打卡」熱點，希望透過互動裝置使大眾「容易入口」，有別於傳統博物館設計。芒果樹是大館的地標之一，有工作坊便是讓參加者在樹下寫詩言情，感受大館與他們的關係。她樂觀道，現在是一個好時機，青年人都想了解自己的身份，「如不認識歷史，就難以建立歸屬感」。大館呈現的正是昔日殖民地時代的大歷史，還有與鄰近街坊之間的日常生活。

藍屋的社區網絡仿如一條鬧市中的小村落，大館中的芒果樹亦連繫今昔的警員與遊人。它們與新界鄉村和台北炮子崙都向城市展示多元生活的可能性。社區永續，說穿了就是讓每一個社區按著自身的處境和文化特質，以適當的步伐延續下去。市區和鄉落，人和自然，都有著互惠共生的關係。社區保育只是一個起點，整個地球村仍等待我們與她重建和諧相處之道。

台北炮子崙 Pao Zi Lun, Taipei  
相片提供 Photo source: 劉克襄 Liu Ka-shiang



# 「社區活化 城鄉對談」

## 由港台兩地嘉賓分享城市和鄉村社區活化的最新趨勢。

Speakers of "Urban-Rural Dialogue on Community Revitalisation" talked about the latest trends in urban and rural community revitalisation in Hong Kong and Taiwan.

### Slowing Down Bulldozers

Not only is agricultural land in the New Territories in jeopardy, but old urban areas also struggle to resist redevelopment. Ada Wong, Chairperson of Make a Difference Institute and Convenor and Director of Good Lab Foundation, criticised the rapid urbanisation in Hong Kong and Asia, which has resulted in the disappearance of heritage and communities. Previously, people rarely questioned urban development, making preservation of old communities difficult. The public did not understand why she advocated for the preservation of the Wan Chai Blue House.

The Blue House cluster, consisting of three pre-war Chinese shophouses, faced demolition and non-residential redevelopment in 2006, but thanks to a community campaign to preserve the buildings, the Development Bureau allocated funds for their conservation and rehabilitation in 2010, and turned them into a residential and cultural space, which retained the buildings and the original tenants. Recently it received the Award of Excellence by UNESCO, who praised the conservation efforts as "[having] safeguarded not only the architecture, but also the living history and culture of a neighbourhood which is rooted in a formative chapter of Hong Kong's past".

Fortunately, through education and promotion, people are increasingly appreciative of the concept of conservation. "Tai Kwun", originally the Central Police Station compound, was revitalised to be a centre for heritage and arts. Winnie Yeung, Head of Heritage of Tai Kwun, is glad to see it become an instagrammable place since it opened in May and hopes it will become a place for young people to search for their identity. Winnie believes that Tai Kwun represents the colonial history of the city.

Redevelopment and urbanisation do not necessarily sacrifice old buildings and local communities. Revitalisation of Blue House, Tai Kwun, villages in Hong Kong and Taiwan demonstrate the possibility of diversified lifestyles. The concept of sustainable community allows rural and urban counterparts to develop at their own pace in accordance to their context and cultural characteristics, while paying respect to their inhabitants and natural environment. Community revitalisation is only the beginning; working towards a more sustainable and culturally sensitive future is the ultimate goal.





# 鄉郊發展新可能——荔枝窩村的新嘗試

New Possibility for Rural Revitalisation:  
The Story of Lai Chi Wo



故

晨興理荒穢，帶月荷鋤歸。

世世代代務農的日常，可能是解決現代環境問題的良方。  
昔日農村生活艱苦，為了下一代，農民跑到市區甚至移居海外打工。  
今日生態危機逼在眉睫，為了下一代，都市人回歸土地，重尋物我共生的「大同」境界。  
物換星移，兩個世代交集的願望，想不到在荔枝窩村落地開花。

近年多了一些海外村民回流返港，看見故鄉荔枝窩變得一片荒涼，感到傷心可惜。回想起故鄉往昔的生活氣息和秀致的風景，便希望讓她重拾往日的美麗，承傳給子子孫孫。

念念不忘，必有迴響。沒想到回流的原居民迎來一群同樣心繫世世代代的有心人——環境專家、學者、學生、追求低碳生活者，引領他們以更廣闊的胸襟思考世代，希望找到人和自然相處的和諧模式。策動永續發展坊率頭於2013年正式展開「永續荔枝窩－農業復耕及鄉村社區營造計劃」，把這條位於新界東北垂垂老去的農村活化起來。

## 活化

計劃團隊努力和村民溝通、釋疑、協商，聯絡各界人士參與計劃，提供科學化技術支援。一眾協力的村民和村長向外地村民解釋復耕計劃，遊說地主租借土地來耕田種菜，鼓勵村民擔任鄉村導賞員。團隊又招募城市人成為「新居民」，一起開荒耕作，甚至建立有機農場，嘗試反璞歸真過農村生活。如今，荔枝窩村復耕了逾五公頃農地，種有稻米、薑、咖啡和洛神花等。多種加工產品陸續推出，其中包括薑粉、薑皂、黑糖薑、玄米茶、蘿蔔菜甫和花花雪條等，提高了農產品的價值。

## 蛻變

2016年來往荔枝窩和馬料水的街渡開通，村中自2017年起亦定期於每月首個周日開設農墟，吸引了更多遊客慕名而至。復耕計劃不但得到環境局和漁護署肯定及嘉許，更獲聯合國開發計劃署「赤道倡議」選收入其永續發展解決方案數據庫。國際權威旅遊書籍《孤獨星球》選出香港為2016年亞洲十大最佳旅遊景點之第五位時，也重點推介復耕中的荔枝窩。

村落活力增加，村務也繁重起來，村民遂組成村委會「培成堂」管理大小事務，又成立社企「暖窩」，推廣客家文化，為村民製造就業機會。村民樂見蛻變中的荔枝窩，海外村民除了在大時大節回來拜神祭祖，亦會幫忙清潔村落、清除雜草，觀察計劃最新發展，品嚐久違的家鄉稻米。2017年，荔枝窩村踏入另一階段，圍繞三個主軸發展：滙豐永續鄉郊計劃、荔枝窩客家生活體驗村和荔枝窩自然管理協議。

Rural life was tough, so villagers in the New Territories abandoned their farmland and sought a better living in urban areas or overseas.

More original inhabitants of Lai Chi Wo have returned to Hong Kong in the last decade. They were upset when they saw that their home village had become desolated. Due to a strong sense of belonging, they hoped that Lai Chi Wo could be restored and passed on to future generations. Policy for Sustainability Lab therefore launched the Sustainable Lai Chi Wo Programme in 2013 to revitalise the village.

## Revitalising the Village

The programme team worked closely with the villagers and facilitated communication with all stakeholders. Village chiefs and senior villagers liaised with local and overseas villagers, sought support from landlords to provide arable farmland and encouraged villagers to become local tour guides. The programme team recruited city folk, restored farmland and established organic farms. Currently, over five hectares of farmland have been revitalised. Crops, including rice, ginger, coffee and roselle, are grown. They are sold fresh or as value-added processed products. Special products include ginger products, Genmai rice tea, preserved radish and edible flower ice lollies.

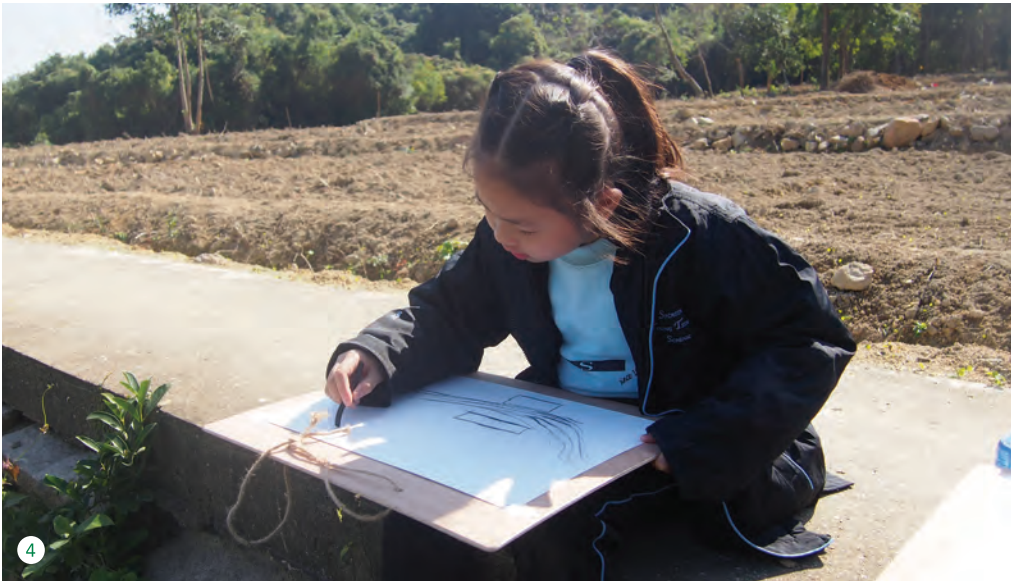
## Transforming the Community

Since 2016, the Lai Chi Wo-Ma Liu Shui ferry has been in service, making the village more accessible. Lai Chi Wo Farmers' Market, which opens on the first Sunday of every month, further attracts visitors. The Programme is endorsed by the Environment Bureau and the Agriculture, Fisheries and Conservation Department. The Equator Initiative of the United Nations Development Programme (UNDP) has featured the Programme's revitalisation initiatives in their nature-based solutions database. When "Lonely Planet" ranked Hong Kong among the top ten Asian destinations in 2016, it also highlighted the revitalisation of Lai Chi Wo.

The Programme attracts overseas villagers to return more frequently. They receive updates on recent developments via WhatsApp and contribute to the village's upkeep. The growth in village activity increased the need for a platform to facilitate the management of collective affairs. This led to the establishment of the Lai Chi Wo Pui Shing Tong Committee. Furthermore, a social enterprise, HakkaHome-LCW, was established to promote Hakka culture and create job opportunities for villagers. Villagers are excited by the transformation.



- 「校、官、民、商」通力合作，使荔枝窩重新興旺起來。Lai Chi Wo was revitalised through a "University-Government-Community-Business" cross-sector collaboration.
- 村民和新居民在每月一次的荔枝窩農墟中推廣荔枝窩土產。Villagers and new settlers promote local produce and products at the monthly "Lai Chi Wo Farmers' Market".
- 復耕水稻不但承傳了傳統文化，也復育了濕地生境。Paddy field rehabilitation not only continues traditional culture but also restores the wetland habitat.
- 活化後的荔枝窩成為了城市人體驗鄉土環境的地方。The revitalised Lai Chi Wo has become a place for urban people to experience rural environment.



全球暖化、環境污染、生物多樣性下降等危機已影響全球人類和其他物種的福祉，改變刻不容緩。復耕計劃使村民、城市人和土地再次連結起來。生態友善的農耕活動吸引了虎紋蛙（俗稱「田雞」）等野生動物，提升了村中的生物多樣性。荔枝窩不但成為了更重要的生態熱點，亦為城市人提供了學習與自然共處、實現簡樸生活的地方。傳統農業社會「靠山食山，靠水食水」的生活智慧正和現代提倡的永續發展一脈相承。

為了下一代，荔枝窩村民和新居民決定努力延續農村的永續生活模式。她的故事為我城的鄉郊保育政策展示了新的方向。

## 荔枝窩活化大事記 Lai Chi Wo Revitalisation Milestones

	2013年	2014年	2015年	2016年	2017年
復耕 Farmland Rehabilitation	策動永續發展坊得到香港上海滙豐銀行有限公司支持，與香港鄉郊基金、綠田園基金、長春社和荔枝窩村民攜手合作，正式啟動「永續荔枝窩計劃」。Sustainable Lai Chi Wo Programme was launched.	開墾第一個復耕區，種下首批水稻。 Farming was resumed.	開墾第二個復耕區，並開展「三斗種」社區培育計劃，建立社區農場。 The "Three Dous" Incubation Scheme was started to encourage community farm establishment.	村中合共建立了九個農場。 A total of nine farms were established.	「荔枝窩有農墟」開張。 "Lai Chi Wo Farmers' Market" was set up.
復村 Village Revitalisation		首戶非原居民定居荔枝窩。 The first non-indigenous household settled in Lai Chi Wo.	與原居民合作推出社區營造訓練計劃。 A training programme for community building was launched in co-operation with indigenous villagers.	來往荔枝窩和馬料水的街渡開通。 Lai Chi Wo-Ma Liu Shui ferry service began.	荔枝窩村培成堂委員會成立。 Lai Chi Wo Pui Shing Tong Committee was established.
復育 Ecological Restoration		推出口述歷史活動，保育村落文化。 An oral history programme was launched to record village history.	「荔枝窩文化館」開幕。 "Lai Chi Wo Cultural Hub" was opened.	村民成立社企「暖窩」。 "HakkaHome-LCW" was established by villagers.	
	進行環境基線調查。 Environmental baseline surveys were started.	對荔枝窩河流域進行水文模型研究。 A hydrological model research was conducted in the Lai Chi Wo catchment.	為本地學校、專業社群及公眾提供環境及鄉郊文化教育活動。 The village was turned into a rural education hub for professionals, students, and the general public.	進行米魚復育實驗。 A rice fish reintroduction experiment was conducted.	滙豐永續鄉郊計劃 HSBC Rural Sustainability (2017-2021) 由香港大學社會科學學院策動永續發展坊推行，建立生態農業生產、農產銷售合作和創意社區等鄉郊社區經濟模式，試驗及建構永續發展項目的評估框架，設立永續社區學院開辦市區和鄉郊社區永續發展的培訓課程。（香港上海滙豐銀行有限公司支持） This programme is organised by Policy for Sustainability Lab to incubate a mix of socio-economic models for rural communities, including the eco-agriculture, co-kitchen and co-creation of the community. It supports the formulation of a sustainability assessment framework, and creates new avenues for setting up the Academy for Sustainable Communities which offers a suite of courses covering sustainable development in both urban and rural communities. (Supported by HSBC)
					荔枝窩客家生活體驗村計劃 Hakka Life Experience Village @ Lai Chi Wo (2016-2020) 由香港鄉郊基金和村民組織「暖窩」推行，透過復修村屋及舉辦活動和導賞團，讓參加者對香港文化、客家族群及地質生態有更深入的認識。（香港賽馬會慈善信託基金資助） This programme is launched by The Hong Kong Countryside Foundation in collaboration with a village-based social enterprise, HakkaHome-LCW Ltd. to restore village houses and organise a series of guided tour activities. These provide participants with a deeper understanding and all-rounded learning on Hong Kong culture, Hakka clans and geological ecology. (Funded by The Hong Kong Jockey Club Charities Trust)
					荔枝窩自然管理協議 Management Agreement Scheme at Lai Chi Wo Enclave (2017-2019) 由香港鄉郊基金和長春社合作推行，透過與荔枝窩村民、新居民及農友等以管理協議形式合作，在村旁農地進行自然管理工作，以自然和諧的融合，令這裡的人和自然萬物都能生生不息。（環境及自然保育基金資助） This scheme is organised by The Hong Kong Countryside Foundation and The Conservancy Association to collaborate with Lai Chi Wo villagers, new settlers and farmers in the form of a management agreement and to carry out nature conservation and eco-farming on the farmland of Lai Chi Wo. (Funded by the Environment and Conservation Fund)

荔枝窩自然管理協議  
Management Agreement Scheme at Lai Chi Wo Enclave (2017-2019)  
由香港鄉郊基金和長春社合作推行，透過與荔枝窩村民、新居民及農友等以管理協議形式合作，在村旁農地進行自然管理工作，以自然和諧的農耕，令這裡的人和自然萬物都能生生不息。（環境及自然保育基金資助）  
This scheme is organised by The Hong Kong Countryside Foundation and The Conservancy Association to collaborate with Lai Chi Wo villagers, new settlers and farmers in the form of a management agreement and to carry out nature conservation and eco-farming on the farmland of Lai Chi Wo. (Funded by the Environment and Conservation Fund)



## 城鄉共生 Urban-Rural Symbiosis

城市和鄉郊，為什麼總給人互不相干的感覺？原來這跟傳統學術及政策分析有關。因著人口環境和經濟文化差異，它們往往被分為兩個研究題目（Potter & Unwin, 1989），並以「城市化」的發展觀為基礎，對人口及貨品向城市流動、城鄉建設落差等現象進行觀察分析，普羅大眾日漸形成這印象。

可是，近二十年城鄉現象出現了重大變化，科技和交通網絡發展促進了人和貨物及資訊等的跨地域多向流動。現代人追求生活質素，工作、旅遊和消費模式都跨越城鄉的地域界限。城市和鄉郊在空間和功能上愈趨融合，模糊了傳統的界線。「市區為主，鄉郊附屬」的發展觀及行政管治模式已經不合時宜，甚至產生更多城與鄉之間的矛盾，不是令鄉村社區衰退，就是讓鄉村和郊野成為市區擴張的犧牲品。

近年世界各地研究一再強調城鄉共生。鄉村和郊野提供了休憩土地、原材料及各類生態系統服務支持城市發展。沒有鄉郊，便沒有永續發展。經濟合作暨發展組織2013年發表的政策檢討報告（OECD, 2013）指出，要重視城鄉之間互相依賴的特質及地域功能上的互補作用，利用協作方式將它們視為一體。以城鄉共生為目標規劃及發展，將有利提昇整體社會公共財政及服務，創造新的經濟機遇。

People often fail to recognise the close relationship between urban and rural areas. This may be a result of conventional academic and policy analysis which often classifies them into two separate research fields. This is due to their differences in population, environment, culture and economic development (Potter & Unwin, 1989).

However, the urban-rural phenomenon has undergone dramatic changes over the past two decades. Improvements in science and technology as well as the development of transportation network have increased the mobility of people and goods and aided the flow of information across regions. The modern pursuit for improved quality-of-life has caused travelling and consumption patterns to transcend and blur urban-rural boundaries. Urban and rural areas have become increasingly spatially and functionally integrated. The urban-centric development and administrative model is no longer appropriate and may increase conflicts between urban and rural areas, jeopardising rural well-being and the countryside environment.

Recently, scholars have repeatedly emphasised the importance of urban-rural symbiosis. Rural areas and the countryside provide recreational land, raw materials and ecological services which support urban development. The Organisation for Economic Co-operation and Development's 2013 policy review report (OECD, 2013) states that attention to the urban-rural interdependence and partnerships is important. Planning and development that aims to promote urban-rural symbiosis will benefit society and create new economic opportunities.

參考文獻 References:  
Potter, R. (Ed.) & Unwin, T. (Ed.). (1989). *The Geography of Urban-Rural Interaction in Developing Countries*. London: Routledge.

OECD (2013), *Rural-Urban Partnerships: An Integrated Approach to Economic Development*, OECD Publishing.



來自日本及世界各地的城市人一起在日本能登半島的白米千秋田收割稻米。  
City folk from Japan and all over the world harvested paddy rice at Shiroyone Senmaida, Japan.

## 慶春約初探 First Glance at Hing Chun Yeuk

「慶春約」的「約」是指鄉約，即鄉村聯盟。本專欄介紹「慶春約」七村，包括荔枝窩、鎖羅盆、三桠、梅子林、蛤塘、小灘和牛池湖七條客家村落。慶春約位處新界東北海隅，為沙頭角十約中的第九約，成立於十九世紀上半葉沙頭角東和墟開發之時。

### 沙頭角十約之一

十九世紀初，沙頭角村民需要往深圳趁墟，但被紅花嶺山脈分隔，往來不便。沙頭角一些村落遂聯合起來，在區內設東和墟（大概是現今中英街的內地範圍）。沙頭角十約就是為策劃和管理這個新墟市而組織的聯盟，如今只有慶春約和南鹿約仍然活躍。十年一屆的太平清醮是慶春約盛事。2010年的醮會為期四日，海內外村民相聚一堂，祭祀祈福。

### 荔枝窩村——慶春約的文教中心

荔枝窩是慶春約最大的村落，村名最早見於明代《粵大記》，後來經歷清初遷界復界，演變成曾氏和兩族黃氏的客家農村。村中兩座相連的古廟由慶春約村民集資興建，是七村的信仰活動中心，現已列為三級歷史建築。協天宮主要供奉關帝，附屬的鶴山寺則供奉觀音。如今，慶春約的春節聯歡、關帝誕和太平清醮仍然會在荔枝窩舉行，不少海外村民也會回來參與。

寺廟旁的瀝瀝學校由村中富戶黃建常出資，建於1927年，為慶春約及鄰近村落的鄉民子弟提供基礎教育。學校雖已於八十年代停辦，但其校友會仍聯繫著散居各地的村民。近年，校友在社交平台的交流熱鬧非常呢！

In Chinese, “Yeuk” of “Hing Chun Yeuk” refers to an alliance of several villages. “Hing Chun Yeuk” is an alliance of seven Hakka villages in the Northeast New Territories, including: Lai Chi Wo, Sam A, Mui Tsz Lam, Kop Tong, Ngau Shi Wu, So Lo Pun and Siu Tan. Hing Chun Yeuk was established in the first half of the 19th century when the Sha Tau Kok Tung Wo Market, which was located near today's Chung Ying Street, was developed. An alliance of ten Yeuks was formed in the Sha Tau Kok area to establish and manage the Tung Wo Market. Nowadays, only Hing Chun Yeuk and Nam Luk Yeuk in this “Alliance of Ten” are still active. Both local and overseas villagers still celebrate the traditional decennial Tai Ping Ching Chiu festival to offer sacrifices to gods and spirits and to pray for blessings. The last Tai Ping Ching Chiu of Hing Chun Yeuk was held in 2010 and lasted for four days.

Lai Chi Wo is the largest village in Hing Chun Yeuk and was developed by the Tsang and the Wong clans. It is the cultural and religious centre of Hing Chun Yeuk. There are two connected ancient temples, built with funds contributed by Hing Chun Yeuk villagers: Guandi is worshipped at Hip Tin Temple and Hok Shan Monastery is dedicated to Guanyin. They are listed as Grade 3 historic buildings in Hong Kong. Next to the temples, Siu Ying School was built in 1927 with donations from a wealthy Lai Chi Wo villager to provide basic education for the children of Hing Chun Yeuk and the nearby villages.



慶春約在荔枝窩舞麒麟並筵開數十席九大風慶新歲。  
Hakka unicorn dance at Lai Chi Wo during the Spring Banquet of Hing Chun Yeuk.



## 永續社區學院活動及課程 Academy Events and Courses

永續社區學院由策動永續發展坊創辦，是全港首個以社區永續發展為主題的學院，願景成為區域內推廣永續發展知識及培育新一代永續發展人才的知識平台。學院課程內容涵蓋融合、環境、社群及創新四大學習範。

學院自八月初成立至今已舉行兩場公眾教育活動，並陸續推出資歷架構第三級別「永續社區證書課程」的各單元課程，讓學生認識永續社區的概念與實踐。課程著重教授本地及亞洲文化景觀的生態和社會資源，理解各持份者和不同界別在維持文化景觀作為永續資源方面所擔當的角色。學院亦會籌辦永續發展實驗坊及鄉郊初創培育計劃，協助畢業生籌集資源及建立網絡，以實踐永續發展創新項目。

證書課程共有四個單元，各單元可以單獨修讀。學員於限定修業期內達到整套證書課程合共四個單元的要求，可獲香港大學專業進修學院頒發學術證書。

The first-of-its-kind Academy for Sustainable Communities was established by Policy for Sustainability Lab with a vision to become a regional knowledge platform. It aims to disseminate knowledge on sustainability and to incubate a new generation of change agents for sustainability. The Academy offers curricula in four key learning areas: integration, environment, community and innovation.

The Academy has held two public education events since its establishment in August. It is also successively rolling out modules for the “Certificate in Sustainable Communities” programme at QF level 3, which aim to introduce students to the concept and practice of sustainable communities. In particular, the programme emphasises the understanding of ecological and social resources embedded in Hong Kong's and Asia's cultural landscapes. The roles played by different stakeholders and sectors in sustaining a cultural landscape as an important sustainability asset are also highlighted. The Academy organises “Sustainability Hackathons” and offers a “Rural in Action Start-up Scheme” which helps Academy graduates solicit resources and establish networks for realising sustainability innovations.

The certificate programme consists of four modules and each of them can be taken as a separate course. Students who have fulfilled the requirements of all four modules within the registration period will be eligible for an academic certificate awarded by HKU SPACE.

最新消息 Stay tuned <http://www.socsc.hku.hk/psl/laichiwo/en/pages/academy/fasc/>

### 「永續社區證書課程」各單元 “Certificate in Sustainable Communities” Modules

#### 認識文化景觀 Understanding Cultural Landscape



已於2018年九月中開課  
Started in mid-September 2018

#### 本地生態概覽 Introduction to Local Ecology



2018年十月底開課，十月中截止報名  
Course to be launched in late October 2018 (accepts application until mid-October)

#### 永續農業 Sustainable Agriculture



預計2019年二月開課  
Tentatively scheduled to start in February

#### 社區協作 Community Partnerships



預計2019年四月底或五月初開課  
Tentatively scheduled to start in late April or early May 2019

## 社區共創：重塑鄉郊 Co-creation of the Community: Reinventing Rural Capital Scheme

「社區共創：重塑鄉郊」是滙豐永續鄉郊計劃的重要部份，透過重塑本地鄉郊資本，增加鄉村社區活力，培育地區創意和創新。項目共有四個主題：重塑客家文化、鄉郊藝術和教育、天然工藝、鄉郊的適切科技和設計，誠邀各界專家成為社區策展人，為鄉郊策劃活動。

計劃首個項目「土磚絮語」已於七月正式展開，透過土磚製作、花帶編織和客家山歌等傳統技藝體驗活動，讓參加者認識客家文化。各種技藝最終會結合成一件裝置藝術並於荔枝窩展出。

The “Co-Creation of the Community” scheme is an important part of the HSBC Rural Sustainability Programme. It seeks to enhance the vibrancy of rural villages and to incubate local creativity and innovation for rural sustainability through the reinvention of rural capital. The scheme covers four main areas: Hakka reinvention, rural art and education, natural craftsmanship, and rural appropriate technology and design. Specialists from different practices are welcome to apply and serve as community curators to organise activities for rural revitalisation.

The first co-creation project, “Murmur of the Brick”, was launched in July. Participants experienced Hakka culture by making mud bricks, knitting Hakka embroidered bands and learning Hakka folk songs. These craft pieces will be integrated into an art installation and displayed at Lai Chi Wo.

第三期項目將於2019年三月底截止申請，申請聲覽及說明會將於2018年十二月舉行。  
請留意網頁公布的最新消息。

Application for the third phase of the scheme will close by the end of March 2019.  
A briefing session will be held in December 2018. Stay tuned!



### 「土磚絮語」活動花絮 “Murmur of the Brick” Project Activities



土磚是客家人用作建屋的主要材料。七月八日，參加者在荔枝窩收割稻米後，把泥土和禾草等物料混合，放入磚模。脫模後曬乾成為土磚，用來興建牆壁。  
Mud bricks are the main building materials for traditional Hakka houses. On July 8, participants of “Murmur of the Brick” harvested rice from paddy fields in Lai Chi Wo to make mud bricks using mud and straws.



花帶是傳統客家婦女服裝上的裝飾物，其顏色和圖案反映出客家婦女的日常生活和對未來的祝願。七月二十一日，導師向參加者講解花帶的文化意義、製作過程及技巧。  
Hakka embroidered bands are a decorative item of Hakka women's traditional costume. Colours and patterns of the bands reflect everyday lives and wishes for the future. On July 21, the instructor of “Murmur of the Brick” explained the symbolic meaning and knitting technique of Hakka embroidered bands to the participants.





# 媽媽好幫手—本地薑

## Mum's Assistant: Ginger

一方水土養一方人。香港的氣候適宜種薑，它可算是媽媽的得力助手：蒸魚、炒菜、炆雞、煲湯等等都要用它。有時著涼或淋雨了，媽媽自然送上一杯暖烘烘的薑茶，說可以驅寒。更不用說懷胎十月誕下嬰兒的產婦，豬腳薑更有「平民補品」美譽。

### 為什麼叫「生姜」？

相傳神農氏採藥時曾誤吃毒菇，腹痛暈倒，甦醒時發現躺臥之處有叢尖尖的葉子，氣味芳香，嗅著頭也不暈了。他拔了一棵，把根放在嘴裡一嚼，又辣又清涼，後來腹痛全消。他認為這種植物能起死回生，因自己姓「姜」，便給它取名「生姜」。

薑的功能最早見於《神農本草經》：「久服去臭氣，通神明。」「臭氣」為陰濁之氣，「神明」為陽氣之靈，意指經常服用薑有扶陽抑陰的效果。

荔枝窩的復耕農地上實驗種肉薑，結果收成豐富，團隊遂研發出多種薑製品。去除鮮薑的水分，可延長儲存期，並保存薑的營養和香味。磨成薑粉，可方便用來沖茶和煮食。製成薑皂，有助驅寒、止痛、消炎，特別適合產婦。又和本地老字號醬油廠「悅和醬園」合作，以其有機甜醋進行食物加工。新一批甜醋薑預計於2019年二月推出。

Hong Kong's climate is suitable for growing ginger. Mothers in Southern China use ginger heavily in the kitchen, especially in steaming fish, stir-frying vegetables and for stewing chicken. A cup of warm ginger tea is often administered by mothers to combat the common cold. There is also a Chinese tradition to cook pork knuckle with ginger vinegar. This dish is given to new mothers to aid recovery from child-birth.

### The Meaning Behind the Name “Ginger”

Shennong, a mythical sage ruler of prehistoric China, is said to have been poisoned by mushrooms when he was collecting medicinal plants. He suffered a serious stomachache and went into a coma. When he woke, he picked a plant near him and tasted it. The plant smelled good and its root tasted spicy and cool. Shennong made a full recovery. As his family name was “Jiang”, he named the plant “sheng-jiang” (which literally means “vital-ginger”; ginger is pronounced as “jiang” in Mandarin) as he believed that the plant had saved his life.

“Shennong's Herbal Classic” provides the world's earliest written record of the functions of ginger. It says that eating ginger is good for long-term health.

Lai Chi Wo's farmland experimented in growing ginger and obtained a good harvest last year. A variety of ginger products such as ginger powder and ginger soap are made. In co-operation with the long-established Yuet Wo Sauce Factory, a new batch of local organic ginger vinegar is expected to be on shelves in February 2019.

### 黑糖薑茶磚食譜 Brown Sugar Ginger Tea Brick Recipe

**食材 Ingredients**  
生薑一斤，黑糖一斤 600g ginger, 600g brown sugar

**步驟 Method**

1. 薑洗淨，打碎成薑蓉 Wash and mash the ginger.
2. 薑蓉加黑糖煲煮約1-1.5小時至水分蒸發，並不時攪拌避免焦底  
Boil the mashed ginger with brown sugar for about 1-1.5 hours until the water has evaporated. Stir frequently.
3. 黑糖煮至膠狀後，取一滴黑糖膠滴進冷水，如結成硬塊便可停止煲煮  
When the brown sugar has concentrated, drop a small amount into cold water. If it turns solid, it is done.
4. 把已煮好的黑糖薑倒進平底盤中，放涼後即可切成黑糖薑茶磚  
Pour the cooked brown sugar ginger into a flat bottomed plate, when it cools, cut into small bricks.
5. 茶磚成品須以密封容器貯存或冷藏。茶磚以熱水沖調成黑糖薑茶，可按個人口味調節份量  
The bricks should be stored in a sealed container or refrigerated. They can be brewed into brown sugar ginger tea by adding hot water.

## 荔枝窩的薑產品 Lai Chi Wo Ginger Products



肉薑  
Ginger



薑片及薑粉  
Sliced ginger and ginger powder



薑皂  
Ginger soap

查詢 Enquiry 荔枝窩有農墟 Lai Chi Wo Farmers' Market

生產夥伴 Producers 好夠薑 Very Ginger 荔林咖啡 The Coffee Terrace

出版 Publisher 香港大學社會科學學院策動永續發展坊 Policy for Sustainability Lab, Faculty of Social Sciences, The University of Hong Kong  
顧問 Consultants 林維峯教授 Professor Lam Wai-Fung / 羅惠儀博士 Dr. Winnie Law  
編輯 Editors 方鈺鈞 Michelle Fong / 姚思言 Sianna Yiu / 梁兆謙 Ryan Leung / 梁凱珊 Vivian Leung / 戚曉麗 Katie Chick / 游慧瑜 Anna Yau  
設計 Design TGIF  
承印 Printer 雅聯印刷有限公司 Allion Printing Co. Ltd.

版權所有 Copyright © 2018 策動永續發展坊 Policy for Sustainability Lab

策動永續發展坊是香港大學社會科學學院的一項倡議，以構建可持續發展為使命，致力透過實證為本及創新的方案推動政策討論及執行，提升公眾對可持續發展重要性的認知，促進跨界別協作，並推動持份者參與。詳情請瀏覽 <http://www.socsc.hku.hk/psl/>  
Policy for Sustainability Lab is an initiative of the Faculty of Social Sciences at The University of Hong Kong to contribute to the attainment of sustainability through forging evidence-based, innovative solutions to inform policy deliberation and action, raising public awareness of the importance of sustainability, facilitating collective action in and across sectors, and fostering stakeholder engagement. For more information, please visit <http://www.socsc.hku.hk/psl/>  
「滙豐永續鄉郊計劃」由策動永續發展坊推行，建立生態農業生產、農產銷合作和創意社區等鄉郊社區經濟模式，試驗及建構永續發展項目的評估框架，並設立永續社區學院開辦市區和鄉郊社區永續發展的培訓課程。  
The "HSBC Rural Sustainability" programme is organised by Policy for Sustainability Lab to incubate a mix of socio-economic models for rural communities, including the eco-agriculture, co-kitchen and co-creation of the community. It supports the formulation of a sustainability assessment framework, and creates new avenues for setting up the Academy for Sustainable Communities which offers a suite of courses covering sustainable development in both urban and rural communities.

採用森林管理委員會認證紙張及大豆油墨印製 Printed with soy ink on FSC paper

計劃網頁  
Programme  
website

