

DESIGN HARVESTS

An Acupunctural Design Approach
Towards Sustainability

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Towards Sustainability

设计丰收
一个针灸式的可持续设计方略

A design research project in Chongming Island
by Studio TAO, Shanghai, China

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The background features a complex, abstract composition of overlapping organic shapes. Large areas of a vibrant lime green are separated by thick, white, irregular borders. These green areas are set against a dark grey background that also contains some smaller, dark grey organic shapes. The overall effect is a dynamic, modern, and somewhat minimalist aesthetic.

Shanghai, December 2011
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PROLOGUE: DESIGN INNOVATION INTO RURAL AREA

序：走进乡村的设计创新

This book is the record of Studio TAO's four-year design & research project of Xianqiao sustainable community in Chongming Island, Shanghai. There are three reasons of raising this project.

First is the concern of the present mainstream pattern of one-way urbanization. We have always been considering that city and countryside are equal to two different life styles and both of them have attractions, advantages and disadvantages. Focusing on the plight of the unbalanced development between urban and rural area, the main solving strategy is not about how to do the options, but is about how to find each of the advantage of the two life styles and make them follow the direction of sustainability through adequate interactive development. Second is the responsibility as a designer and intellect. Ever since the great people like Mr. Liang Shumin and Mr. Yan Yangchu, development in rural area has been closely connected to intellectuals' social concerns and spiritual belongings. The subject of design is tactical. It never stops at the stage of exploring problems only, but concerns more about solving problems. Therefore, "designers", the special academic community and their institutions should enter the discussion and solving process of problems. Third is the consideration of design subject development in new era. In this age, "Design" is facing unprecedented transitions. New factors of "design" provide new strategies for the solution of the complex problem—countryside development. Where there is a problem, there is design. The greatly changing social context in China brings unprecedented opportunities for the development of "new design". Design as a subject needs more powerful cases to show these transitions.

According to the all above considerations, from 2007, the specific research department Studio TAO was founded inside TekTao and a design & research project which is named "Xianqiao sustainable community" has been carried out in Xianqiao village, Chongming Island as a pilot program. We hope to find a bottom-up sus-

tainable developing way by "design thinking" to integrate urban and rural resources. Together with the cooperation of national and international design fields, enterprises, experts as well as villagers, our team has fully discussed different opportunities to connect urban-rural resources based on the context, in order to improve the rural sustainable development by design innovation. As the staged research results, we're positively pushing forward to establish a highly open and interconnected social innovation network in Chinese rural area. We are supposed to have the "acupuncture" positive effect to society by design to motivate rural potential, establish social, economic and communicative network, improve the communication and complementation among urban and rural resources, capital, talents and service, and push the process of urban and rural sustainable developments.

This book shows the process of research, from the very beginning theoretical background of Chinese urbanization process to the more clear designerly definition of innovation problem. Our research activities clearly goes in the direction of an alternative proposal for contemporary urbanization, that diverge from the fully-industrialized processes in the direction of a services-based society in which heritages and resources are shared values among different stakeholders. We pursued this as a concrete, factual, possible future horizon to Chinese development, and this is why we invest on him economic and research resources. We start from a piece of land in the rural suburb of China, aiming to be able to enable local communities that can give value to the territories. In the last three years we designed, we communicated, we tried, we failed, we look for a way to do practice-based design research. In this book we gave the try to tell the story of our scientific inspirations, practical experiments, future steps and common dreams.

这本小册子记录了 StudioTAO 的崇明仙桥可持续社区设计研究项目四年多来的工作。萌生这个项目的想法有三点原因：

首先，是因为对目前主流单向城市化模式的担忧。一直认为城市和乡村对应了两种不同的生活方式，各有吸引力和优缺点。针对目前城乡发展失衡的困境，其关键解决策略不是如何取舍，而是如何发掘这两种生活方式各自的长处，通过充分互动发展，使得它们都能够符合可持续发展的方向；

其次，是作为一个设计师和知识分子责任。自梁漱溟、晏阳初诸先生起，乡村发展就与中国近代知识分子的社会关怀和精神家园紧密相连。设计学科向来是策略导向的，从来不止步于问题的提出，而是更关心问题的解决。因此“设计师”这一特殊的知识分子群体及其所在的机构应该介入到这一问题的探讨和解决过程中来；

其三，是对新时代设计学科发展的思考。这个时代的“设计”正面临着前所未有的转型，新的“设计”使其为乡村发展这一复杂问题的解决提供了全新的策略。哪里有问题，哪里就需要设计，中国这个急剧变动的社会背景给了“新设计”学科的发展带来了前所未有的机会。设计学科需要更多有力的案例来佐证这种转型。

基于以上思考，我在 07 年开始在我的 TekTao 事务所成立了专门的研究部门 Studio TAO，并以崇明仙桥村为试点开展了这个名为“仙桥可持续社区”的设计研究项目，希望通过“设计思维”整合城乡资源，探索一条“自下而上”的乡村可持续发展道路。通过这些年来与国内外设计界、企业、专家以及村民的合作，我们团队充分讨论了基于农村资源，通过设计创新桥接城乡资源，推进乡村可持续发展的各种可能性。

作为阶段性的研究成果，我们正在积极地在中国乡村推动建立一个高度开放和互联的社会创新中心网络，通过设计创新激发乡村潜力，架构社会、经济和沟通网络，促进城乡资源、资本、人才、服务的交流和互补，推进城乡可持续发展进程，以对社会起到“针灸式”的积极影响。

这本书记录了从最初理解中国城市化进程的理论背景，到用设计的方法明确定义创新问题的整个研究过程。我们的研究活动旨在探索一条不同于现代城市化的发展道路，抛弃完全工业化的发展模式，取而代之的是构建一个基于服务的社会，使不同的利益相关者能够共享传统与资源的价值。这就是我们所追求的具体、真实、可能实现的中国乡村未来发展图景，并为此不断投入经济和研究资源。我们起步于中国农村的一小片土地，希望通过激发当地社区的潜能来提升区域价值。在过去四年中，我们不断地进行设计、交流，有尝试、有失败，只为探求一条基于实践的设计研究方式。这本书讲述了我们关于科学精神，摸索实验，未来计划以及梦想蓝图的所有故事。

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NEW ERA, NEW DESIGN

新时代，新设计

1.1

DESIGN IS CHANGING

设计在变

CHANGING THE CHANGE

驱动变革

Ezio Manzini

Something that we know very well about the present is that the world is *changing, rapidly and profoundly*. The only certain thing that we know about the future is that the current change must change direction. It must find a way to *sustainability*. Nobody is yet in a position to say how this can happen. However, many think that the greatest challenge we must face is this one: how to be an active, constructive part of this world transformation; and how to be able to interpret the way and the extent to which we are changing, recognising the opportunities that are opening up, and the forces that generate this change. We should learn to use these same forces to *"change the change"* and promote a social learning process that can lead us towards a *society based on networking, knowledge and sustainability*. Contemporary design (seen as the community of all who operate in the design field in different ways) is deep in this turbulent process, both transforming it and being transformed by it. Given its nature it cannot but be like this. However, in this turbulence, we do not have, and cannot have, a clear vision of what is happening. *What is design doing today? What could it be like in the future and how will it operate in this context of ongoing transformation? What is it doing, or what could it be doing, to play a more incisive critical and constructive role in the great twofold transformation underway? These are not new questions, but they must constantly be asked. Not only because the world is rapidly changing, but also because despite the good intentions of many, design still continues to be far more "part of the problem" than "part of the solution"; serving more to accelerate unsustainable processes rather than promoting new ways of being and doing to help individuals and communities live better, reduce their ecological footprint and regenerate the social fabric.*

我们可以很清楚地意识到,如今,这个世界正在发生着迅速而深刻的变革。对于未来,我们唯一可以确定的是,现在的变革必须改变发展的方向。我们一定要找到可持续发展的道路。没有人能站出来说说如何才能实现这一目标。然而,很多人认为我们要面对的巨大挑战是:怎样在这个转变过程中扮演一个积极的角色,提出有建设性的建议;在面临目前的机遇和背后推动转变的力量时,怎样去诠释我们转变的方式和限度。我们也应该学习如何用同样的力量去“改变变革”,并促进整个社会的学习进程,最终走进一个以合作网络、知识和可持续发展为基础的社会。当代设计(正如在设计领域以不同方式工作的人所共同看到的)正处在一个迅速变化的过程中,不论是在我们改变它的时候还是在被它改变的时候。从本质上来说这似乎是不可能的,但事实确是如此。在这快速变化中我们没有也不可能对未来将发生什么有一个清晰的认识。现在的设计在设计什么?设计的未来会怎样,在这场暗潮涌动的变革下设计该如何运作?应该做些什么或者能够做些什么,才能在这进行中的双重转变里扮演一个敏锐、客观且有建设性的角色?这不是新的问题,它们应该被反复提出并加以思考。不仅仅因为这个世界正在发生天翻地覆的变化,更因为——尽管很多人的出发点是好的——设计仍旧更偏向于“产生问题”,而不是“解决问题”;更偏向于加速不可持续发展,而不是促进新的生活方式,或减少人们的生态足迹,或生成新的社会组织,以此来帮助个体和社区获得更好的生活。

DESIGN FOR A RESTORATIVE ECONOMY

为康复型经济而设计

John Thackara

Now we are living in a 'Doomsday Machine Economy' era, because we are addicted, as a culture, to a high energy and resource intensive concept of quality and performance. And design has been feeding this addiction. Most of the outcomes of our design work - products, web sites, media, buildings, and cities - involve the unsustainable waste of energy and natural resources.

Today's economy can only survive if it grows to infinity in a world whose carrying capacity is finite. The better the economy performs — faster growth, higher GDP — the faster we degrade the biosphere that is the basis of life and our only home. So how are we to de-commission and replace this doomsday machine economy?

The best way to tackle this challenge maybe is to describe where we want to be – and work backwards from there. Where we want to be is in a new kind of economy that is not just centred on what humans need, but is centred on all forms of life, and the conditions that support life.

This economy is not crazed extraction of finite resources, but the restoration of ecologies and ecosystems. It is based on services, for the most part services carried out by people, not on the endless production of hard things. In other words, a restorative economy is also a social economy, or solidarity economy. But restorative economy does not mean “minimize adverse effects on nature.” It means no adverse effects. Now this type of economy is already being created!

For a growing worldwide movement life – not money (and not technology) – is the ultimate value. Designers have an important contribution to make in this movement. It's a new kind of design, no longer the creation of brand, new products, buildings, and large-scale infrastructures.

The new work for designers is to cast fresh and respectful eyes on a neighbourhood, or territory, to reveal material and cultural qualities that might not be obvious to those who live in them. This restorative design perceives the world as a complex of interacting, codependent ecologies that already exist: energy, water, food, and also information systems. A specific design tasks emerges from this picture: to map these “net present assets” that already exist as the basis for creative ways to restore and enhance them.

These assets can be hard or soft: natural assets – such as wind, sun, or rivers; indigenous materials, and the skills needed to use them; or abandoned spaces with the potential to be re-purposed. These asset maps need to take natural systems and ecologies as their starting point – with special emphasis on bio-regions, food sheds and watersheds. It's important to represent the inter-connectedness and inter-dependence of natural, human and industrial systems.

This is where creative design skills and artistry will be so valuable. New forms of representation are needed to communicate energy and nutrient cycles - and to make visible the ways that healthy social systems depend upon, and are intertwined with, healthy ecosystems.

As well as maps, a restorative economy needs new tools and platforms.

For example, tools are needed that enhance a community's capacity to share resources – where “resources” include energy, matter, time, skill, software, space, or food. A third design task is to connect people to each other, and helping them learn from each other's other experience.

This people-connecting work is itself a form of innovation. They create a community-level to-do list, and organize the list into an order of priorities.

Now there is a kind of transition model has been set up around the world. It brings people with different interests, agendas and capabilities together from a single geographical area. But they are united in being dependent on, and committed to, the context in which they live. What's more, the transition model uses a process of setting agendas and priorities — the “open space” method — that is genuinely inclusive of all points of view. So the lesson for design here is that resource efficiency is a social process, not a technical one.

现在,我们生活在一个“末日经济机器”的时代,能源和资源的大量密集消耗已经成为我们生活的一种文化,让人食髓知味。正是设计助长了这样的恶习。设计工作的大部分成果,包括产品、网站、多媒体、建筑和城市,都涉及到对于能源和自然资源的不可持续性浪费。今天这种消费经济模式只有让它无限制的增长才能存在,但这个世界的承受能力是有限的。经济增长得越好——涨幅越大,GDP越高——我们破坏赖以生存的生态圈和家园的速度就越快。所以到底要怎样做才能降低这种破坏,替换这种末日经济机器呢?要寻求这个挑战的最佳解决办法或许是弄明白:我们的目的地是哪儿——然后从最终目标一步步往回推。我们想创造一种新的经济模式,不再仅仅以人的需求为中心进行发展,而是以支持所有生活方式和相关条件为中心进行发展。这样的经济模式不会疯狂的消耗有限的资源,而是让生态环境和生态系统得到有效恢复。它以服务为发展基础,因为服务的大部分内容都是由人来实施,而不是基于无止境的硬件生产。换句话说,康复型经济模式是一种社会经济模式,或者说团结型经济模式。

但是康复型经济不是说“把对自然的负面影响降到最低”,而是说不产生负面影响。现在这类经济模式已经被创造出来了!

在世界范围内正在兴起的理念是:不是金钱,也不是技术,生活才是最高的价值追求。设计师在推动这个趋向的过程中有着重要的贡献。这是一种全新的设计,不再仅仅是创造一个新品牌、产品、建筑或是大尺度的基础设施。设计师们的新工作是以一种新奇、尊重的目光审视周边的人、环境以及区域,去发现对于本地人来说并不凸显的物质、文化优势和特点。这种康复型的设计把世界看成是一个复杂的相互作用体,与现存的生态环境相互依靠,其中包括:能源、水、食物以及信息系统。一种特定的设计任务从这样的图景中显现出来:绘制出已经存在的“现有优势资源网络”的地图,作为创造性地重建和强化它们的基础。

这些优势资源可以是硬件的,也可以是软件的:自然资源,比如风、

阳光和河流;本土材料和相关的使用技能;或者是有潜力能被重新使用的闲置空间。这些资源地图以自然和生态系统作为起点,由此延伸开来——并特别强调出生态区域,食物供给地和水源地。重现自然、人类和工业系统之间的内在联系和依靠关系是非常重要的。由此将体现出创意设计的技术和艺术价值。我们需要发展新的表现手法,以体现能源和资源的循环——然后使相互依赖且紧密联系的健康的社会系统与生态系统之间的关系和方式变得可识别。除了上述资源地图以外,康复型的经济模式还需要新的工具和平台。比如说,能够加强社区之间共享资源的能力的工具——这里的资源包括能源、物质、时间、技能、软件、空间或者食物。

设计的第三个任务是把人相互联系起来,并且帮助他们从彼此的其它经历中学到经验。这种将人联系起来的工作本身也是一种形式的创新。他们会合作创造出一个社区级别的任务单。

目前有一种过渡性质的合作模型在世界各地逐步被建立起来。它把来自同一地域的有不同兴趣、日程和能力的人们联系在一起。他们彼此依靠,团结一致,并且对他们所生活的社会情境有很深的感情,愿意为之做一些事情。这种过渡性质的模型用设定日程安排和优先事务的合作方式——一种“开放空间”的办法——非常聪明的包括了所有可能的观点和意见。由此设计学科将明白有效使用资源是一个社会过程,而不是技术课题。

FROM DESIGN TO SHEJI

从“design”到“设计”

Lou Yongqi 娄永琪

1. ESTABLISHING A STRATEGY: THE ORIGINAL MEANING OF “SHÈJÌ (DESIGN)” IN CHINESE LANGUAGE

The original meaning of Chinese word “SheJi (design)” was “to establish a strategy”; it originated from military affairs (Yang, YuFu, 1997, 3). “SheJi (design)” was dominated by two different classes in ancient China, the literati and the artisans. The former mainly worked it on the level of “TAO” (Philosophy, ideology), focusing on military, political, social and cultural purposes, and the latter mainly worked it on the level of “QI” (Materiality, Functionality), covering the fields of technique, arts and crafts¹.

This dual-structure of the “TAO” and “QI” integrated various aspects of Chinese society and culture. Although such system has been running successfully in China for thousands of years, but the communication between the two levels were not working well, further more, this situation has effected the development of Chinese economy and technology: in traditional value system of China, the difference of “TAO” and “QI” is a common social consensus that humanities is much important than technologies.

¹ For example, the capitals of the empire were always recorded been designed by the Prime Minister or even the emperor himself. ChangAn (Xian) City, capital city of Han Dynasty (206 BC – 220 AD), was recorded been designed by Xiao He, the first Prime Minister in Han Dynasty. Later it was redesigned by Yuwen Kai, the Prime Minister in Sui Dynasty (581 AD – 618 AD), been the capital of Sui & Tang Dynasty (618 AD – 907 AD). Also, the design concept of most of the Chinese Gardens always came from literati while the technical work and detail were finished by the craftsmen. The villages and rural areas were always designed by Fengshui Master.

The former was mainly disseminated and inherited by articles and books, while the latter was mainly by personal demonstration and verbal guidance.

The strategy of “encourage agriculture, inhibit business” over two thousands years has seriously impeded the development of commerce and industry, however, it is the foundation and context of the germination and development of contemporary design subject.

2. FROM “SHEJI” TO “DESIGN”: DEVELOPMENT OF CHINESE CONTEMPORARY DESIGN

The military failures of the Opium War became the fuse to the social and cultural revolutions. A century of turbulence brought about the crash of the traditional culture and social structures.

Westernisation and globalization became the mainstream of all kinds of social changes and developments, especially since the reform and opening started in 1978, this trend became more prosperity. As a part of the whole higher education system, the development of design education in China is also a process of in line with the West instead of traditional culture.

From "The Beaux-Arts" to "The Bauhaus", the introduction and dissemination of modern Western design education and practice theories provided a shortcut to the development of

modern design education and practice in China² (Gu, 2007). But, at the same time, the efforts of building and developing China's own contemporary design theory system are in a stagnant situation.

From "Sheji" to design, this phrase summed up the developing processes of China's modern design education and practice. In this developing process, traditional "Sheji" notion has been neglected, as it was not clear enough according to the standards of modern discipline, and also too soft compared to the Western ones. At the same time, the craftsmen along with their skills were also seriously marginalized due to a lack of an adequate voice and needs. This situation became more and more accentuated during the changes of lifestyle and economic structures. As a result, the traditional notion of "Sheji" is increasingly forgotten.

3. SUSTAINABLE CONSIDERATION: TRANSFORMATIONS TOWARDS A FUTURE

Today, sustainable development is one of the few universal ethics in the world. More and more Chinese people realize that the pursuit of rapid economical changes only have led our country in the opposite direction of sustainability. In today's highly developed material civilization, we have to admit in shame that our ancestors lived a far more sustainable life style than we do today.

In traditional Chinese ideology, human and nature have always been regarded as a whole; the human body and the outside world are both complicated systems sharing many common characteristics. This kind of understanding together with respect and love of nature leads the ancients to pursue a

world of balance and harmony (the Chinese meaning of "sustainable") as the highest ideal.

Nowadays, the whole world is looking for sustainable solutions for its salvation, and China is no exception. Sustainability has already become new criteria for re-evaluating the changes that are happening or have happened in our life and world. We need to pause and rethink the direction before taking further steps: to rethink the rationality of modern industrial civilization; to rethink and compare the present physical spaces, social-culture and life styles with what they used to be; to rethink the positions, values, trends and possible social responsibilities of design education, design practice and design research. Actually many traditional thinking and life style which have been discarded are consistent with lots of principles of sustainable development.

4. THE RENAISSANCE OF CHINESE "SHEJI"

In today's point of view, the core of the Chinese "Sheji" notion can be described as follows:

- * Blur and soft definition: ambiguity but higher applicability, focus on process rather than result, emphasis on state rather than material.
- * Systemic strategy: synthesis of the micro and the macro level, dual-structure of "TAO" and "QI".
- * Involvement with decision makers: Collaborative work with top-down mode, integration with the social system.

The softer Chinese "Sheji" concept extended the application field of design, and it also coincides with certain tendencies in today's design field, such as "vision design", "social design", "system design" or "strategic design", etc. (Valtonen, Anna, 2007, 308). Compare Chinese "Sheji" with John Heskett's notion "Design is to design a design that will produce a design" (Heskett, 2002, 3), we can easily find a meeting point be-

tween the East and the West way of design thinking.

According to the "Sheji (design)" notion, the product of "Sheji (design)" is a strategy. To realize a strategy, a systematic approach is necessary. With the help of "Sheji(design)" thinking which contains both "goal setting" and "process pushing", it will become possible to propose a holistic solution strategy which integrate all the aspects of economic, technology and culture.³

In the highly organized and government-driven society of China, the renaissance of traditional "Sheji" concept can easily gain support from the ancestral existing social structures and decision-making system, if we can make full use of the advantages of this "top-down" mode, we could do better in pushing China's social development to a more sustainable direction. The advantages of China's "Sheji" notion have become increasingly obvious in line with to the criteria of sustainability. In China, re-initiation of the notion of "Sheji" has positive significance, but it does not mean that Chinese design will go in the opposite direction from the rest of the world. It is not a kind of restoration, but a kind of renaissance. Calling for "Sheji" also means that a design strategy in China can be designed, this understanding based on traditional culture has a more open attitude, and more easy to resonate with people.

5. VISIONS OF CHINA'S "SHEJI"

In this era of globalization, Eastern designers are duty-bound to put forward their views as "critical regionalists" (Frampton, 1992). This quest for a "cultural consciousness" indicates the opportunity for original Chinese design thinking to flourish.

The author believes that in the process of realizing the renaissance of "Sheji" system, following trends can indicate the new characters and areas of future Chinese design:

- * Closely related to some big issues about the chang-

ing society and economy;

- * Integrate with the top-down social, political pattern and bottom-up social innovation process;
- * Active intervention in political, economical, social and cultural field;
- * Use of design as strategic and systematic tools to achieve Chinese social, economic and cultural sustainability;
- * Focus on the folk wisdom with a sustainable ways of living;
- * Redesign the Chinese contemporary ways of living without losing its cultural essence

China is experiencing the most rapid change in the world, and at the same time. China may also be the most ideal place to realize any strategies for change.

We need to "She (set up)" a right and good "Ji (vision and strategy)" for our future, enables people live as they like, and in a sustainable way (Manzini, 2006). It's not only for the design discipline itself but also for the sustainable development goal of whole humanity to "live better, consume less". To achieve this ideal, the rethink of "Sheji" is not only needed at the level of science and technology, but from the systemic and strategic level, culture, society and business are also needed to be "Sheji".

² As early as in 1930s, western Arts and Crafts education system began to influence China by the Chinese students studied in USA, France, Japan and other countries. The Beaux-Arts education became the mainstream in architecture design education from 1920s and lasted for 50 years. In Shanghai, Bauhaus system architecture and design education in Tongji University (including St. John's University) was booming since 1940s. Central Academy of Art and Crafts in Beijing, the first technology-based Institute of Art and Crafts, was established in 1956, it's major covered dyeing art, ceramics and other applied decorative arts.

³ China's ancient strategy books have been widely used in the micro-economics and business management, and involve in people's daily life. It's easy to find a mass of such kind of books in the bookstore of every Chinese airport.

1. 制定策略：汉语中“设计(SHEJI)”的原始含义

汉语中“设计(shè jì)”的原始含义是“制定策略”，最早用于军事活动(Yang, YuFu, 1997, 3)。在中国古代，“设计(shè jì)”往往由两个不同的阶层所主导——文人和匠人。前者主要是在“道”(哲学、意识形态)的层面进行,专注于军事、政治、社会和文化目标;而后者主要在“器”(物质性、功用性)的层面上进行,主要涵盖于技术、艺术和手工艺1等范畴。这种“道”和“器”的二元结构在中国社会文化的很多方面都有体现。尽管这套系统在中国成功运作了数千年,但是两个层面之间的沟通却往往并不顺畅。在传统中国的价值系统中,“道”和“器”的差异标志着一种社会共识——人文知识要比技术知识远为重要。前者主要通过文字典籍传播和继承,后者主要通过亲身示范和口头指导传播和传承。这一现象也进一步对中国经济和科学技术的发展产生了影响:两千年的“重农抑商”政策阻碍了商业和工业的发展,从而失去了中国现代设计学科萌生和发展的土壤。

2. 从“设计(SHEJI)”到“DESIGN”:中国当代设计的发展

鸦片战争的失败成为中国社会和文化革命的导火索。一个世纪的动荡最终导致了传统文化和社会结构的日渐解体。西化和全球化成为社会变迁和发展的主流方向。这一现象在始自1978年的改革开放之后愈演愈烈。作为整个高等教育体系的一部分,设计教育的发展同样是一个与西方而不是与传统日渐接近的过程。

从“美术”(The Beaux-Arts)到包豪斯(The Bauhaus)西方设计教育和实践理论在中国的介绍和传播,为中国设计教育和实践的现代化发展提供了一条捷径(Gu, 2007)1。但是,与此同时,建设和发展中国自己的现代设计理论体系的工作却长期以来处于滞后的状况。

在中国现代设计教育发展过程中,传统的“设计(shè jì)”定义并未获得应有的重视,因为它在现代学科标准的眼里不够明晰,和西方“设

计”相比,它显得太“软”。同时,由于缺乏话语权和需求的紧缩,手工艺者和他们的手艺也遭到严重的边缘化,这一现象在生活方式和经济结构转变的过程中越来越显著。作为结果的就是中国传统的“设计(shè jì)”概念被日渐忘却。因此,从“设计(shè jì)”到“design”——这句话概括了中国现代设计教育和实践的发展过程。

3. 可持续思考：面向未来的变革

如今可持续发展已经成为世界上为数不多的普世伦理之一。越来越多的国人意识到,片面追求高速的经济发展会把我们的国家带向可持续发展的反面。在物质文明高度发展的今天,我们不得不惭愧地承认我们祖先的很多生活方式远比今天我们的更为可持续。

在传统中国的观念中,人和自然一直被看作一个系统;人体和外部世界都是一个复杂系统,具有很多共性且相互关联。这种意识,加上对于自然的尊重和敬爱,使得追求一个平衡与和谐的世界成为古人的最高理想。

今天,整个世界都在求索可持续发展的解决策略来拯救我们的地球,中国也不例外。可持续性已经成为一条重新评估发生在我们生活中变化的新标准。我们需要一个“暂停”,在迈出下一步之前重新思考发展的方向。重新思考现代工业文明的合理性;重新思考并将现在的空间、社会、文化和生活方式与它们的过去相比较;重新思考设计教育、设计实践和设计研究的立场、价值观、趋势和可能的社会责任。事实上,众多现在已经被抛弃的传统思维和生活方式,恰恰是与可持续发展原则是相一致的。

4. 中国“设计(SHEJI)”的复兴

从今日的观点来看,中国“设计(shè jì)”概念的核心可以被描述如下:模糊且较软的定义;模糊但有着更高的适用性,重过程而非结果,

重状态而非物质;系统性的策略;微观和宏观层面的结合,“道”和“器”的二元结构;决策者的参与;自上而下的协作性工作,与社会系统相结合。

中国文化中“设计(shè jì)”这一偏“软”的概念拓展了设计的应用领域,而且其思想与当今设计研究界的一些新设计领域,比如“愿景设计”、“社会设计”、“系统设计”或“战略设计”等具有惊人的相似(Valtonen, Anna, 2007: 308)。把这个定义和John Heskett的“设计是设计一个可以产生一个设计的设计”(Heskett, 2002: 3)的定义相比较,我们可以很轻易地发现东西方设计思维之间的契合点。

根据“设计(shè jì)”的定义,其最终产品是一种策略。策略的实现,必须有一种系统性的方法。涵盖了“目标预设”和“过程制导”两个层面的“设计(shè jì)”思维使得能够经济、技术和文化诸方面的一体化解决策略的提出更具有可能性。1

在中国“强政府”科层体系高度发达的社会中,传统“设计”概念的复兴很容易从现存的社会结构和决策制度中获得支持,如果能够充分利用“自上而下”方式的优势与“自下而上”的策略相结合,将更利于将中国的社会发展朝着一个可持续的方向推进。现在中国的“设计(shè jì)”概念的优势由于它与可持续性标准的一致性而愈显突出。在中国,“设计(shè jì)”概念的再次复兴有着积极的意义,但是它并不意味着中国的设计将朝着世界其他国家的反方向行进。这并不是复辟,而是一种复兴。呼唤“设计(shè jì)”的回归也意味着中国的设计策略可以被设计,这种基于传统文化的阐释也会使设计的定义更具开放性,也更容易在最大范围内获得共鸣。

5. 中国设计(SHEJI)的愿景

在这个全球化时代,东方设计师有责任将自己的角色设定为“批判的地域主义者”(critical regionalists, Frampton, 1992)。对“文化自觉”的寻找意味着原创性的中国设计思想的勃兴。

作者认为,在实现“设计(shè jì)”系统复兴的进程中,以下这些趋势将成为未来中国设计的新特点和新领域:

与那些与变迁中的社会和经济相关的大问题紧密相关的领域;

与“自上而下”的社会和政治模式和“自下而上”的社会创新过程相整合;

通过设计实现在政治、经济、社会和文化领域的积极干预;

将设计作为战略性和系统性工具,以推进中国社会、经济和文化的可持续发展;

聚焦于符合可持续生活方式的民间智慧;

重新设计融合中国传统文化精髓的中国现代生活方式;

中国正在经历世界上最急剧的变迁,与此同时,中国或许也正是世界上蕴藏着最多的实现变革机会的地方我们需要为我们的未来设计(shè jì)一个又对又好的“计(jì)”,使人们能够如他们所喜好那样去生活,而且是以一种更可持续的方式(Manzini, 2006)。这并不是仅仅针对设计学科而提出的,而是为了整个人类社会“生活更好,消耗更少”的可持续发展目标。为了实现这个理想不仅需要科学和技术层面的重新设计(shè jì),更需要在系统和策略层面对文化、社会和经济模式进行重新“设计(shè jì)”。

FROM CREATION TO INNOVATION

从创意到创新

Lou Yongqi 娄永琪

FROM CREATION TO INNOVATION

In the globalization context, climate change, population explosion, economic crisis and resource shortage have faced this era of rapid change with unprecedented crises. At the same time, digitalized being, flattened social and economic structures, various kinds of “2.0”, while de-structuring the many organisational principles, have made the society full of different possibilities. With the rise of China, the call for transforming “made in China” to “created in China” has been ever more heated. So that the words of “creativity” and “innovation” have frequently appeared in the media and publications. While these two words are too often interchangeably used, they have essentially different meanings. Comparatively, “creation” is more about individual creative activities, while “innovation” not only base itself on creation, but further put creation into implementation. In this process, the selection, development and marketization of creation are all key factors determining the success of innovation. In a sense, innovation is equivalent to the marketization of creation.

The marketization of creation and the contribution of creative industry to the society and economy can be realized in two models: First, the rise and growth of creative industry has given it increased weight in the economy and more influence over the social life. Second, the influence and upgrading effect of creative industry as a special “productive service industry”. No doubt, the latter contributes much more to the society and the economy than does the former. Hence, the creative industry shall not be satisfied for satisfying the

needs of end users only, it should also consider providing services and products for the innovation of all industries, facilitate the concentration of social resources to advanced industries, promote the upgrading of the competitive strength of cities or even regions. In this sense, the creative industry has a catalytic role; to catalyse the creation of new economy, culture and social life. This is the “new view of production” in an era of knowledge-based economy.

Innovation relies on two wings: the first, technology, and the second, business. It's only via the integration of the fields of creation, technology and business, can innovation be successfully realized. The legend of Apple Inc. is a very good example for this. It needs to be pointed out that there is a clear difference between this hybrid mode of innovation and the conventional one that's driven by technology.

In industrial sector, a common approach is like this; products are developed by technical people, then passed on to designers to model them, and finally to marketing people to promote them. In this mode, technology is the absolute core of innovation. But the new innovation mode requires to break the segregation between technology, design and business, and apply innovation to from the research and development process to the entire life cycle of the product. Design's role in this is a series of decision-making process. Through design, information (concepts) can be turned into results, which can be either visible (e.g., products) or non-material (e.g., services).

In a new era, design needs to be and is being redefined. Design's status as a professional skill is being challenged. This has to do with the flattening of the world's social, political and economic orders. The popularization of computer technology and Internet has made it history the authority brought about by monopolizing knowledge and skills. To design, it's also exactly the intensified use of Internet and exchange of knowledge in the society that have endowed itself with openness.

The kind of design knowledge transmitted by sensibility now falls short. It's the same as how the popularization of digital cameras has rendered photography a commonplace, the increasingly enriched computer typography has also lowered the threshold of graphic design. Meanwhile, the global design community is undergoing a silent revolution of transforming “design doing” to “design thinking”. Design thinking, combined with scientific-technological thinking, allows design to explore new frontier and makes it possible for design to link itself to the future of the majority. This new design has made higher requirements over the depth, width, and comprehensiveness of knowledge.

The enhanced interdisciplinarity, the education and training of innovative and so-called “T-shaped” hybrid interdisciplinary personnel, the exploration into new design fields, the change in learning methods, and the establishment of values will be the feature of the new design. This trend will further influence the business model of design as an industry. It will turn from simply providing design services, to providing “holistic solutions” which have greater business value. The conventional employment relationship between design and capital will partly become cooperative.

SOCIAL INNOVATION AND SUSTAINABLE DEVELOPMENT

With the change of paradigm from “design of objects” to “design of strategy”, design has become an important means for creating a “sustainable”, “human-centred”, “creative community” society. In terms of its reach of influence, design is

increasingly providing solutions for some “big questions”. Design has evolved from previously providing a concrete and optimized “object” to providing holistic solutions which are capable of inducing certain progress (enabling) with systems of services as well as objects. In order to successfully undertake this role, the traditional elitist mainstream design value has to be reflected upon. When design changes from offering to enabling, first it means the design approach is changed, but at the same time it also means the subject of design and the value of design have also changed. The democratization of innovation characterized by user innovation, popular innovation, open innovation and collaborative innovation is bound to make it a history the acceptance of one single ideal paradigm by the entire society. The enabling design not only includes those whose life will be affected by the design into its consideration of the solution, it also means that part of the design will be done by the users of the design. In this process, the autonomy and creativity of design as a specialized way of thinking will be greatly advanced. The value of design will also transcend from fulfilling professional taste to openness and diversity. Innovation is not reserved for designers only, but ubiquitous in our everyday life and work, awaiting our discovery of it. Innovation action can be differentiated into individual and collective, professional and everyday life. Previously, the focus of design discipline by and large was on those by individuals and professionals, the difference and barrier between experts and ordinary people was over-exaggerated. It seems that whenever we talk about “designers”, it sounds automatically related to talents and profession.

But we too often ignore the fact that technology is just a tool for problem-solving. In order to use the tool properly, it takes detailed understanding of and penetration into people's life. The understanding and the wisdom of ordinary people of their own life world often can't be compared by those of designers trained by the academia. But due to the lack of professional knowledge, skill and social resources, it makes hard for the ordinary people to refine and promote their knowledge. To take as an example, the poor know much better than most designers how to lead a decent and sustainable life with lim-

ited resources. Their lives are full of inventions and creations. In this case, designers should utilize their own knowledge to understand, discover, improve and popularize these grass roots innovation that's in line with the ideas of social innovation and sustainable development, and work with the people to co-design and promote solutions that are more mature, more enduring and easier for replication, and further stimulate the creativity of the community. This is what's called "social innovation design".

The designer will hopefully discover embryos of new products or service systems from these potential social innovations. Advocacy of the design for "social innovation" is faced by the question of "national conditions". Many hold this view that it's quite natural for material design to be transformed to non-material design in a Western society where the material civilization has been highly developed, but in China, the "quantitative" growth of the economy has just started to become "qualitative", the society's awareness of the value of design is yet to be established.

So, is it premature to talk about "social innovation" design in China? Moreover, is the emphasis put on non-material forms of design, such as "service system design", going to restrict the development of "mainstream design"? This questioning is not to be avoided. There are two central questions here: First, is the transcendence possible? Second, is it "service" or "guidance"? The traditional development approach of the developed nations is faced by ever more critical challenge in terms of sustainability in a world that's flat, hot and crowded. If the resources of the earth can no longer sustain a future in which the developing countries take the same approach to development as that of the developed ones, then "transcendence" is not only a possibility, but a must, and it's no longer a topic only legitimate under given stages of development as to how design can possibly become an effective tool for advancing the innovation and sustainability of the society. Design can well transform itself from being driven by market and needs to a more proactive guiding role.

The guiding includes supporting new socio-economic modes, integrating design into new business models, and provide strategies for solving socio-economic problems creatively. The design discipline is facing new mission, new opportunity, new frontier and new approach. The rapid development and changing conditions in China make this kind of transformation more pressing and possible than in the West. Once this step is made, China can well make "typological" contribution to future design and social development.

Here, the mission of this new design is to make greater contribution to this sustainable development process. The entire human society has been making impact on the world with industrial means and on industrial scale, when the consequence is known to the majority of human beings, actually the condition is already very critical. Should design and innovation provide rescue solutions for our future, then it should make its impacts with industrial intensity.

Then, it will become one of the major undertakings of design to draw inspiration from social innovation, to select and conclude from them visions, proposals and tools which are in line with sustainable principles and then improve and popularize them, and think about how to amplify social impact by utilizing collaborative networks and the market mechanism.

从创意到创新

全球化语境下的气候变化、人口爆炸、经济危机、资源短缺等问题使得这个快速变化的时代面临了前所未有的危机。于此同时，数字化的生存方式、日趋扁平化的社会经济结构、各式各样的 2.0，在解构了人们日常生活的很多组织和架构原则的同时，也使这个社会充满了各种可能性。随着中国经济的崛起，从“制造中国”向“创造中国”转型的呼声也愈演愈烈，于是“创意 (Creativity)”和“创新 (Innovation)”两个词频频见于各种媒体和出版物中。但“创意”和“创新”却是两个经常被混淆但有本质不同的概念。相比较而言，创意是个基于个体的更为自由的创造行为，而创新则不仅是以创意为基础，而且更需要把创意成功地赋予实施。在此过程中，创意的选择、发展和市场化都是决定创新的关键因素。从某种程度而言，创新近乎于创意的市场化。创意的市场化以及创意产业对社会和经济的贡献可以通过两个模式实现：其一，是创意产业的兴起和壮大导致其在经济份额中的比重和对社会生活影响力的增加；其二，是创意产业作为一种特殊的“生产性服务业”对其它传统产业的影响和提升作用。毫无疑问，后者对社会经济的贡献指数要远大于前者。因此，创意产业不能只满足服务于终端消费者，而是应该考虑为整个产业的创新提供服务和产品，推进社会资源向优势产业聚集，促进城市甚至是区域产业竞争力的整体提升。在这个意义上而言，创意产业起到的是“催化剂”的作用：它的功能是催生出新的经济、文化和社会生活，这正是知识经济时代的“新生产观”。

创意需要借助于两个翅膀，其一是科技，其二是商业。只有通过创意、科技和商业的跨学科整合，才能成功地实现创新。苹果公司的神话就是一个非常好的例子。需要指出的是这种复合型的创新模式和之前以技术为驱动的创新模式是有本质差别的。在产业界，之前的一个常见的模式是技术人员研发产品，之后交给设计师进行造型等设计，最后再由市场推广部门开展产品营销，在这一模式下，技术成为了创新的绝对核心。

而新的创新模式要求打破技术、设计和商业的壁垒，并将之贯彻到从产品开发到整个产品生命周期的全过程。设计在其中扮演的是一系列的决策过程的角色，通过它，信息 (概念) 可以编成结果，这可以是可视的 (比如产品) 也可以是非物质的 (比如是服务)。

新的时代，设计需要而且正在被重新定义。设计作为一项专门技能的地位也正面临挑战，这是与世界社会、政治、经济秩序的扁平化过程紧密相关的。电脑技术和网络的普及使得通过对知识和技能的垄断成为权威的时代一去不返了。

对设计而言，在社会的网络化和知识化进程中，设计也越来越呈现出开放性。通过感性来传播的设计知识已经远远不能满足发展需要了。

就如数码相机的普及推进了摄影师的平民化，日趋丰富的电脑字体也很大程度上降低了平面设计的门槛。同时，全球设计界正悄然发生一场从 design doing 向 design thinking 转型的革命，设计思维 (design thinking) 和科技思维的结合，使得设计可以进入到前所未有广阔的领域，使设计有可能和最大多数人的未来联系在一起。这种新的设计对知识的深度、广度和综合性提出了更高的要求。学科交叉性加强、“T字型”的创新型和复合型人才的培养以及新的设计领域的开拓、学习方式的变化和价值观的确立成为了新设计的特征。

这一趋势进而影响到设计作为一种行业的商业运作模式。从简单的提供设计服务，到提供具有更大商业潜在价值的“一体化策略”，设计与资本之间的雇佣关系开始部分地向合作关系转型。

社会创新与可持续发展

随着设计从“物的设计”到“战略设计”的范式转换，设计已经成为创建“可持续的”、“以人为本的”和“创意社区”社会的重要手段。

从作用领域上而言，设计开始越来越多地为一些“大问题”提供决策策略。设计从此前提供一个具体的“最优化”的“物体”拓展到提供

一个能促成某种状态的 (Enabling) 包含“物”和“服务”的系统化的“整体性解决策略”。

为了成功地担当这一角色,必须对传统的精英主义的主流设计价值观进行反思。设计从Offering到Enabling的转变的同时,首先意味着设计方式的转变,同时也意味着设计主体和价值观的改变。用户创新、大众创新、开放创新、协作创新为特点的创新民主化必然会使让全社会接受一种理想范式的模式成为过去。Enabling的设计不仅要接受设计作用的人群作为解决方案的一部分来考虑,同时也意味着设计的一部分将是由设计的服务对象来完成的。在这个过程中,设计作为一种专门思维方式的自主性和创新性得到了很大的提升。设计价值观也由符合专业趣味趋向更为开放和多元。创意不仅仅是设计师的专利,而是无处不在地蕴藏于我们的日常的生产和生活过程中,等待我们去发掘。

创意行为可以分为个体和集体、专业和日常生活。之前设计专业的关注焦点基本是基于个体的和专业的创意行为,专家和大众之间的差异和隔阂被人多地得以夸大。我们一谈到设计师,似乎就是和天才和职业联系起来的,但却是会经常忽略技术往往只提供了解决问题的工具,但如何利用这种工具,需要对生活的深入的洞察力和理解力。普通百姓对于他们生活世界的理解和智慧往往是学院培养的设计师不可企及的。但是由于专门知识技能以及社会资源的,使得他们缺乏种认识提升到一个高度、拓展到一个广度的能力。举例而言,长期在相对贫困的条件下生存的人们比大部分设计师更知道如何在有限资源的前提下生活得更加体面和可持续,在他们的日常生活中充满了各种智慧的发明和创造。

这时候,设计师应该在此过程中,利用自己的专门知识,去认识、发现、改善和普及这些来自草根且符合社会创新和可持续的创意源泉,并和大众一起共同设计和倡导更成熟的、持久的、易复制的解决方案,并进一步激发社群的创造力,这就是基于社会创新的设计。设计师们还需要从潜在的社会创新中发现新的产品服务体系的雏形。

在中国提倡为“社会创新”而设计,需要面对一个关乎“中国国情”

的问题。有不少人持这样的观点:在西方社会的物质文明发展到了一个非常发达的高度的时候,从物质设计向非物质设计的拓展顺利成章。但中国刚开始从“量”的增长模式向“质”的增长的模式转型,全社会对“设计”价值的认同尚处在启蒙时期,在这个时候谈“社会创新”设计,是否对中国来说为时过早?同时,对“服务设计”等非物质设计的强调,是否会在某种程度上制约“主流设计”的发展?这个质疑是不容回避的。这里有二个核心问题:其一,是“跨越”是否可能?其二,是“服务”还是“引领”。

我们这个社会发展到现在这个阶段,发达国家的传统发展模式在这个“又平、又热、又挤”的世界里面临了越来越大的可持续方面的挑战。如果地球的资源已经无法再承受发展中国家照搬西方主流的发展模式,那么“跨越”就不仅仅是可能,而是必须了。

设计如何成为一个有效的工具推进全社会的创新和可持续发展,就不仅仅是某一经济发展阶段才能讨论的问题了。设计完全可以由被市场和“需求”驱动转向一个更为积极主动的“引领”角色。这种“引领”包括为的新社会经济模式推波助澜,也包括将设计专业整合进新的商业模式中去,同时将有助于为创造性地解决社会问题提供策略。设计专业正面临新的使命、新的机遇、新的领域、新的方法。中国这个快速发展且变动不居的情境使得这种转型比西方社会更为迫切和可能。这一步一旦走出,中国完全有可能为未来设计和社会发展做出新的“类型学”上的贡献。其中,设计如何在可持续发展的进程中做出更大的贡献是新的设计的使命整个社会以产业化的规模和方式在对这个世界产生影响,当这种影响的负面后果被大多数人认识的时候,事实上这已经到了非常严峻的地步了设计和创新如果可以在为我们的未来提出救治性方案,那么,它也应该是以产业化的规模施加影响的。这时候,从社会创新中汲取灵感,并从中筛选出符合可持续发展原则的愿景、提案和工具,并加以完善和普及,特别是思考如何通过协作网络架构和市场化运作产生更为巨大的社会影响应该成为为社会创新而设计的重要工作之一。

INTERDISCIPLINARY



1.2

BIG ISSUE IN CHINA, RURAL DEVELOPMENT

中国大命题：农村发展

ISSUE OF THE CENTURY: CHALLENGE OF THE RURAL CHINA

世纪问题：乡村的挑战

Lou Yongqi 娄永琪

As a major content and an important consequence of China's 30 years of rapid development, urbanization has not only brought about economic taking off, but also intensified the imbalance between urban-rural economic and social development. Especially since 1992, with the acceleration of the regional integration of the Yangtze Delta, this imbalance has exacerbated.

In a response to such situation, since year 2007 Studio TAO has launched a long-term research project based in Xi-anqiao Village of Chongming County, in the hope to validate a new model of promoting urban-rural resource exchange and sustainable development by integrating resources from different parts of the society and releasing the potential of traditional rural way of living and producing, one that is powered by "Design Thinking".

The reason for taking a village as the field of research is that the author agrees with the Chinese rural economic history researcher Philip C. Huang's methodological reflection made when he was researching the peasant econo-

my of Yangtze Delta in the past several centuries. *"The narrower focus permits sustained attention to one region as an integrated entity and to the interrelationships among different dimensions"* (Huang, 1990). He contends that it's more constructive to inquire in-depth within a concentrated geo-cultural setting than to do it in an all-encompassing but superficial manner. But our expectation for this research is far beyond this village. We treat our approach in the village as an experiment, by creating and researching a prototype from here we try to contribute to a new vision of future urban-rural development in China. The rural area of which Chongming is one is facing the same challenge faced by the entire rural China.

STAGNANT AGRICULTURE AND LOW PEASANT INCOME: The persistence of so-called "involutionary agricultural production" resulted from shortage of agrarian land since Ming/Qing Dynasty, in which the rural households exchange intensified labour investment for diminished marginal return, gives China's agriculture no genuine development by the beginning of the People's Republic. The

collectivization process after the Land Reform not only failed to overcome the limitations of small peasant economy to pursue the benefits of large scale agriculture, rather, it dragged it into deeper predicament.

Data shows that from 1952 to 1977, China's agricultural productivity only increased by 62.16%, which means an average yearly growth rate of 1.95%. It was not until the de-collectivization since 1978, and the distribution of land to households in the 1980s, that the rural China began to recover from destruction. From 1977 to 2003, the national agricultural productivity increased by 13.57 times, with an average yearly increase of 10.85%. The increase took place after 1978 occupies 93% the entire increase since 1952. Remarkable achievement as it is, it hasn't the condition of the peasantry to the same extent, especially in relation to the condition of the urban population. According to a paper published in 2004, 1978 to 2002 has seen an accelerated expansion of income gap between the urban and the rural. Adjusted for inflation, in 2002, the average income per capita of the ur-

ban population is 2.67 times that of the rural. According to a World Bank report, in most countries in the world, this ratio is under 1.5:1, it's very rare to have it above 2 (Liu, 2004). The causes have been frequently attributed by scholars to the economic policy in favour of cities in the young communist state's eager pursuit of industrialization, and the social policies heavily built along the line of urban-rural division (Liu and Li, 2008). Since 1990s, big waves of rural population flocked into cities to find jobs in the industrial sector, to support their families of low income with their wage. To this day, the dependence of the peasantry on land has been increasingly weak.

THE HOLLOWIZATION OF POPULATION AND SPACE: This grand wave of trans-regional and trans-sector migration of population generated a side-effect: the rural population of China started to decline since 1995. From 1996 to 2007, each year saw a decline in rural population of 11 million in average (Zhou, 2008). Most emigrants are young members of the rural communities. The predicaments of rural life have long convinced the young to go to the cities to work or study, to get better income prospect or get rid of the "peasant" status for good. The consequence is that the old, children, and women became the majority of the rural dwellers. It's also mainly because of this demographic change, the rural society met with its own Ageing Challenge, which is more acute than the urban version (Zhou, 2008:47). The absence of young labour has also depressed the productivity of the villages. But perhaps the most worrying aspect of the demographic change is the negative influence on the future of the rural of the departure of the rural elites. The young people that have "jumped over the dragon gate" via education have mostly remained in the cities, unlike the gentry of the past who return to their home village after retirement, they are not likely to come back and take part in the public life of the villages. In less than two decades, the rural has gradually lost its most educated, enterprising, and entrepreneurial members.

This deprived the villages the capability to develop spontaneously its economy, organize its public life, or negotiate

with outside interests. What's also deprived of is its cultural capacity; to communicate with outsiders its value, tradition, and way of living with the outside world. This resulted to the fact urban people's knowledge and depictions of the rural inhabitants are often nothing more than mere stereotypes. The demographic hollowization shown above is only part of the story. The spatial hollowization is also prevalent in the villages. The outflow of population and the resulting emptiness of village houses is one aspect and cause of this phenomenon. Another aspect as well as a cause of it is related to the system and practice of the use of "house site land". In Chinese villages, the land for building houses is a welfare distribution based on population of a household. In practice, oversized house site land has been granted to households while vacant houses resulted from emigration are usually not efficiently recalled and converted back to agrarian use, as what is prescribed by the system. Furthermore, the fact that rural land is legally forbidden to enter market circulation also prevented the effective use of existing house site land. All these factors resulted to a situation that while there are new houses built in villages, there isn't any dismantled, so that more and more disused houses occupy the old centre of the village and exhaust the land that can be used for building, thus new houses can only be built at the outskirts of the villages and encompassing a less populated but densely built old village centre. This is a big inefficiency of village land use, "*It damages the village landscape, and creates difficulties for infrastructure provision. The idleness of house site land and the occupation of agrarian land by new house construction is a dual waste of land resource.*" (Liu Suiyan, et al. 2009:1198)

THE DEMISE OF TRADITIONAL OCCUPATION AND TECHNIQUES: A century of industrialization and half a century of control of economic and social life by the state have gradually put to an end the handicraft production and the specialized services for self-use as well as selling for income. Carpenters, coopers, blacksmiths, silversmiths, oven builders have been long obsolete in the countryside. Admittedly, the demise of these old techniques and occupations in a way represent the development in ways of production and living, it's also in a sense an

achievement of the integration of the village into the regional and national economy that's dominated by cities. Yet, gone with them are the cultural heritages among them, the production connected with traditional way of living, the internal social and economic exchange between the villages, and the opportunities of traditional handicraft product to find their market in the city.

WEAKNESS IN ENVIRONMENT PROTECTION AND INFRASTRUCTURE: Although the countryside is relatively sparsely populated, its environment also faces challenges. The overuse of pesticide, fertilizer, the absence of sewage treatment system, the poor maintenance of irrigation system, the accumulation of nondegradable packaging waste have together resulted to the pollution of land and water in the countryside. After the contracting of the land to households in the 1980s, the "village collective" no longer possesses the adequate means for mobilizing big scale labour for the construction and maintenance of infrastructure. The lack of financial services and the lack of state investment have both limited the investment into public facilities in the rural communities. As a necessary, the great number of roads and irrigation systems are not properly maintained as they were during the collective years, to the extent that many have been dysfunctional. According to a survey by the Research Team on the Farmland Water Conservancy Constructions of the Standing Committee of the National People's Congress, "*by 2008, effectively irrigated land area add up to 0.877 billion mu countrywide, approximately account for 48% of the entire agricultural area of the country*", this tells that 52% of the country's agricultural land are not properly irrigated. Besides irrigation, public services such as lighting, sewage treatment, public health, waste disposal that create good environment for village life are beyond the imagination of most Chinese villages.

IMPOVERISHED PUBLIC LIFE: Ever since the introduction in early 1980s of the "Household Responsibility System" in which each household cultivate their own land allocated based on the population of the household, China's villages rolled back to small-holding production. The state introduced

the "Villagers' Self-government System" to make the life of a community of small-holders organized. But "villagers' self-government" has always been an incomplete system and an not-realized picture. The bureaucratization of the village authority and the clientelism practiced by the village leadership and the upper-level government has limited the villagers' capacity and willingness to participate into the decision-making of village public affairs insider the framework of the system of Villagers' Self-government. The reality is that, except for some small number of villages have grasped their opportunities to create a "public sphere" outside the Villagers' Self-government System to deal with village public issues; most Chinese villages are in a stifling apolitical state (Wu, 2002).

Examined from the social aspect, it's no longer that normal for villagers to gather for festivals, ceremonies or entertainment. This has to do with the drain of young members and elites and the decline of intra- or inter-village interaction that discussed earlier. Being absent from their villages, the younger generation not only have fewer chance to take part in, let alone to organize, village festivities, they also provide the community with less festive occasion that's related to their own rites of passage, say, engagement, wedding, giving birth to child, building houses, etc. Meanwhile, modern information equipment have greatly attracted people's attention and affected their taste of cultural products, to the extent that, drama, the traditional form of art entailing mass gathering, is in drastic decline. Most of the above discussed problems have been there for a century. In response to this, from the experiments of Liang Shumin in Zouping of Shandong and Yan Yangchu in Dingxian of Hebei in the 1930s, to the research of the so-called "South-Jiangsu Mode" of rural industrial development piloted by Fei Xiaotong, the Chinese intelligentsia have proposed a wide variety of solutions to these problems from social, cultural and economic perspectives.

After 1949, the long-sustained urban-rural dual structure intensified the urban-rural disparity. Fei Xiaotong and others in their response to this tendency proposed to develop rural economy by supporting rural industry (the so-called

township-village enterprises), developing small cities, so that the rural population can be employed locally, though in a different sector from agriculture. In that time, because the rural enterprises were with more flexible system and operated with lower cost, it made great impact in the country's then planned market suffering from a scarcity of commodity. Its historical success made the name "South-Jiangsu Mode" famous. But as time goes by, the ecological and economic backlash became obvious. The country's development in the 1990s mainly took the form of rapid urbanization.

The migration waves of peasant workers, in which they leave both agriculture and their rural community, resulted to a series of social problems in and outside the villages. With the advent of the new century, with the explosion of global ecological and economic crises the rise of knowledge economy, the rural China is again faced by new opportunities as well as challenges.



作为中国 30 年高速发展的主要内容和重要后果之一, 城市化为中国带来经济腾飞的同时, 也在客观上加剧了城乡社会经济失衡。特别是自 1992 年以来, 长三角地区区域一体化由缓慢到加速, 这种失衡状态也愈演愈烈。在这一背景下, 自 2007 年以来, Studio TAO 以崇明县仙桥村为基地开始了长期研究, 希望探索一个从“设计思维” 角度出发的新模式, 来整合社会资源, 发掘乡村传统生产和生活方式的潜力, 促进城乡交流和可持续发展。以一个村落为研究基地, 是因为作者认同中国农村经济史研究者黄宗智在专题研究长三角几个世纪以来的小农经济时提出的方法论观点: “集中于一个地区使我们有可能把它作为一个内部相互关联的有机整体来研究”(Huang, 1990), 认为对相对集中的区域文化背景进行较为深入的探讨, 比那些貌似全面的泛泛之谈更有现实意义。但于此同时, 我们的研究视野又远超过这个村落, 在这个村落所开展的工作都带有很强的实验色彩, 我们希望通过一个“原型 (prototype)” 的研究和实践来讨论某一区域城市和乡村发展的未来愿景。像崇明这样的城郊地区, 与中国其他乡村一样, 面临着同样的挑战。除了日益严峻的环境问题, 诸多社会经济问题也正不断影响中国乡村的可持续发展, 下文列举的虽然大多是仙桥村的问题, 但在中国农村却非常普遍:

落后的农业和低收入: 江南地区自明清以来高度紧张的人地关系, 和持续了数百年的小农家庭用密集的劳动力投入来获得经济收益的不成比例的“过密化”(Huang, 1990) 农业生产模式, 直至人民共和国成立, 都没有发展改变过。土地改革之后的集体化非但没有让中国农业克服小农经济的局限并带来规模化生产的收益, 反而使农村、农业和农民陷入更深的困顿。数据显示: 1952 年至 1977 年我国农业劳动生产率仅提高了 62.16%, 其间年均递增不到 1.95%。1978 年, 人民公社解体, 1980 年代初期全国普遍完成分田到户, 农村终于从大集体时代的休克

中复苏。1977 年至 2003 年之间全国农业劳动生产率提高了 13.57 倍, 年增长率 10.85%。1978 年之后我国农业劳动生产率的提高占到了之前全部增长的 93%。这确实是了不起的发展, 但是, 农民的经济处境, 特别是相对于城市居民的经济处境并没有和农业劳动生产率同步改善。根据一篇发表于 2004 年的论文, 1978 年至 2002 年, 城乡居民收入差距加速扩大。扣除物价因素, 2002 年城镇居民收入是农民人均收入的 2.67 倍。按照世界银行的有关报告, 世界上多数国家城乡收入的比率为 1.5:1, 这一比率超过 2 的极为罕见 (刘文勇, 2004)。新中国长期实行的为了追求工业赶超而轻视农业, 偏向城市的经济政策, 以及城乡分割的社会管理体制等等是研究者频繁指向的造成这种局面的原因(刘广珠、李勋来, 2008)。从上世纪 90 年代起, 大批农民工进入城市工业部门寻求就业, 用从中获得的收入来支撑他们从农业上获得微薄收入, 甚至零收入、负收入的家庭。由此, 农民对土地的依附关系日益脆弱。

人口流失和空巢现象: 这一轮跨地域跨产业的人口大转移的结果是: 我国农村人口在 1995 年达到峰值之后开始持续下降, 1996 年至 2007 年农村人口数平均每年下降 1100 万人(周祝平, 2008)。这些离去的成员大多是年轻人, 乡村生活的各种困顿促使青壮年努力进城务工和求学, 以求获得收入甚至干脆摆脱农民身份。于是留守村庄的大多是老年人、儿童、妇女和缺乏劳动能力者。由于这种流动, 农村出现了老龄化问题, 且比城市更老(周祝平, 2008: 47)。年轻劳动力的大批离去势必造成农业产能下降, 同时也必然带来农村的养老问题。但更突出的是村庄精英离去将为农村未来造成的负面影响——通过考学“跳出农门”的年轻人绝大多数最终融入了城市, 而且并不会如古代士绅阶层一般致仕回乡, 参与到乡村的社会文化经济的建设中来。十多年来, 农村逐渐失去了自己最有知识、领导力和经营管理能力的成员。于是农村既缺少自主发展经济的能力, 也难以建立良好的公共秩序, 面对外来的利益侵占时缺

少对等谈判和有效应对的能力。农村也缺少向外界表达诉求, 进行文化沟通的能力, 这也造成城里人对农村的理解和描绘常常流于刻板印象。以上只是人口空心化的部分现象。一种空间上的空心化也在村庄中普遍存在。人口的迁出造成了村庄中房屋的大量空置。另一方面, 由于我国农村宅基地的福利性配给, 宅基地又不被允许进入市场流通, 造成了农村房屋只建新不拆旧, 人口迁出并不退还宅基地的现象的盛行。于是, 空置房屋在村中逐渐积累, 造成中心区域宅基地资源穷尽, 新建房屋被挤到村庄外围, 进一步强化了空间上的空心化形态。这造成农村空间利用极大的不经济, “表现为住宅分散布局, 破坏乡村景观, 不利于基础设施配套建设; 村庄土地闲置和新建房占用耕地, 造成土地资源的双重浪费。”

传统职业和技艺的消亡: 一个世纪的城市工业化和半个多世纪国家对农村的经济和社会的控制, 使得乡村家庭为了自用或出售以补贴农业收入的手工业和服务业逐渐消弭。木匠、箍桶匠、铁匠、银匠、灶匠等手艺人目前在乡村已经难觅踪迹。淘汰传统职业和技艺固然可以被视作淘汰落后的生产和生活方式, 也可以被看作是将乡村经济生活整合进由城市主导的区域和全国经济的成就。但是, 随之一起被排除掉的还有大量的非物质文化遗产, 其中包括与农村传统生活方式相互依存的生产及其产品, 包括乡村世界内部的经济—社会往来, 还包括传统手工业产品在面向城市消费市场时被赋予合理的附加值的价值。

环境保护和基础设施薄弱: 虽然乡村普遍地广人稀, 但乡村的环境也面临着严峻的考验: 过度使用农药, 缺乏污水处理系统、灌溉系统, 疏浚的低效、不可降解的包装垃圾的积累等原因造成水系和土壤的污染。分田到户之后的“村集体”不再拥有有效的集体动员机制, 难以组织起大量的劳动力用于基础设施的维护和翻新。农村金融手段的匮乏, 国家

投入的不足,也极大限制了农村公共设施建设的资本投入。结果是,大量村庄的道路、农田水利设施常年缺乏维护和更新,吃着大集体时代的老本,甚至无法发挥应有的功能。根据全国人大常委会农田水利建设专题调研小组的调研,“截至 2008 年,全国农田有效灌溉面积达到 8.77 亿亩,约占全国耕地面积

的 48%”,这意味着有 52%,就是一半以上的农田得不到有效灌溉。基建的薄弱显然制约了农业的发展。照明系统、污水处理、公共卫生、废物处理等创造良好生活环境所需要的设施更是在村庄的想象之外。

匮乏的公共生活: 上世纪 80 年代初中国农村普遍分田到户之后,中国农民又回到了小农经济。村民自治制度被引入以赋予村庄社区的公共生活一定的组织性。但是“村民自治”一直是一套不完善的制度和一幅未实现的图景。村民委员会的官僚化、村委与上级政府的裙带关系使村民无法在“村民自治”的框架下参加村庄公共事务的决策。除了少数村庄因为各自的机遇或条件在“村民自治”框架之外建立起了讨论村庄公共事务的“公共领域”,大多数的村庄都陷入了一种“无政治”的沉闷状态(吴毅,2002)。从社会方面来说,村庄社区为了节庆、仪式、娱乐活动而聚集,或者没有明确目的的随机集体交往,都已经不是常态。这与先前论及的村庄精英的流失和村庄内、村庄间经济-社会往来的式微都有紧密的关联。青壮年成员不在乡村生活,他们不但不能组织和参与社火等节庆活动,他们甚至不再向村庄提供与自己人生的“通过仪式”(rite of passage)有关的欢庆机会,比如:订婚、结婚、生子和盖屋时的欢庆和筵席。与此同时,由于经济生活指向城市,本地经济往来弱化,不再容易见到工匠的村际往来。而电视、影碟、手机和互联网对村庄成员注意力的吸引和文化消费习惯的培养,也使村庄传统的公共文化活——戏剧——失去了生存空间。

上述大部分问题实际上已经存在百年。从上个世纪 30 年代梁漱溟

、晏阳初等在邹平和定县的研究,到上个世纪 80 年代起,以费孝通的“苏南模式”为代表的探索,不少知识分子从社会、文化或经济角度切入,提出了很多极具创见的应对策略。解放以来,长期的城乡二元结构使得城乡差别进一步全面扩大。费孝通等人提出了通过乡镇企业发展乡村经济,实现农民“离土不离乡”的策略,并同时发展小城市和城镇经济。在当时的历史条件下,因为乡镇企业的机制活、成本低,在计划经济或者痕迹影响比较重、商品短缺的情况下,做出过历史性的贡献,“苏南模式”也曾风靡一时。但随着时代的发展,其生态、经济的局限性也逐渐暴露出来。90 年代后的发展基本上是以大规模的“城市化”为主线,这在某种程度上来说是一种“发展和竞争”的逻辑。“民工潮”造成的“离土也离乡”的状况,不仅把乡村空心化的情境推向了极致,同时也引发了诸多社会问题。进入新的世纪,全球生态与经济危机的爆发、知识经济的兴起,再一次给中国农村的发展带来了前所未有的挑战和机遇。

VILLAGES IN TRANSFORMATION

身处变迁的村庄

Fei Xiaotong 费孝通
Excerpt from Peasant Life in China
节选自《江村经济》

The village under investigation, like most Chinese villages, is undergoing a tremendous process of Change. This account, therefore, will show the forces and problems in a changing village economy.

"An intensive investigation of a small field of this kind is a necessary supplement of the broad surveys made of present-day economic problems in China..." This type of study will enable us to realize the importance of the background of the traditional economy, and the effect of the new forces on the everyday life of the people.

To stress the equal importance of the traditional and the new forces is necessary because the *real process of change of Chinese economic life* is neither a direct transference of social institutions from the West nor a mere disturbance of a traditional equilibrium. The peasant life in China problems arising from the present situation are results of the interaction of these two forces.

Moreover, the product of the interaction of these two forces, as we shall see in the later description, cannot be a reproduction of the West or a restoration of the past. *The result will depend on how the people solve their own problems. A correct understanding of the existing situation based on empirical facts will assist in directing the change towards a desired end.*

这个被调查的村庄同中国大多数农村一样,正处于一个巨大的变迁过程中。因此,本书将说明正在变化的乡村经济的动力和所面临的问题。

"这种小范围深入实地的调查,对当前中国经济问题的宏观研究是一种必要的补充……"这种研究也将促使我们进一步了解传统经济背景的重要性及新的动力对人民日常生活的作用。

强调传统力量与新的动力具有同等重要性是必要的,因为中国经济生活变迁的真正过程,既不是从西方社会制度直接转化而来,也不仅是传统的平衡受到了干扰而已。目前形势中中国农民生活问题的出现,正是这两种力量相互作用的结果。

此外,正如我们将在以后的描述中所看到的,这两种力量相互作用的产物,不会是西方世界的复制品或者传统的复苏,其结果如何,将取决于人民如何去解决他们自己的问题,正确地了解当前存在的实际形势,将有助于引导这种变迁最终倾向于我们所期望的结果。

URBAN-RURAL IMBALANCE: THE COLONIZATION OF LIFE WORLD

城乡失衡：生活世界的殖民化

Lou Yongqi 娄永琪

In traditional Chinese culture, the relation between the urban and the rural can be symbolized by that of Yin and Yang, which are interdependent and mutually balanced.

It was a very common scenario for members of the old gentry to receive education in his village, enter the bureaucratic system of the court via success in exams, return his village after retirement and contribute to the establishment of local social, cultural and economic order. In the dynastic era, the different ways of living and life philosophy represented by the urban and the rural, also takes on different social responsibilities. In terms of level of education, the urban and the rural at that time roughly had the same proportion of intellectuals, there were no short of figures that can be as good a general as a minister in the countryside.

Unlike the European experience, China hadn't been characterized by distinct urban-rural division since Qin Dynasty, nor had there been a notion of urban superiority to the rural (Mote, 1977). But, by the end of the 19th century, with the termination of imperial exams, the traditional channel for entering the bureaucratic hierarchy was blocked; meanwhile, new schools were built in cities in great numbers. As a consequence, the gentry in the countryside began to flow toward the cities en mass, what they took away with them were economic and cultural capital. Thus the villages lost their educated class and organizer of public life.

The traditional urban-rural balance began to collapse. In early 20th century, in face of the nation's calamity, the nationalistic intelligentsia started to wage a war against an "old society", which in their eyes was characterized by feudalism, superstition, igno-

rance and backwardness that prevented China from progress. In their imagination of the old society, the rural society of their time became an ideal target for their projection of all those imageries. The customs, beliefs and world views of the rural population were criticized and stigmatized. After the victory of communist revolution, the statutory differentiation of "peasant" from "worker", "intellectual" and other social categories consolidated a unique "peasantry" category.

With the Household Registration System (Hukou System) in 1955, peasant status was again labelled on an individual basis, to prevent them from migrating away from agricultural production. The Hukou System and its entailed discriminatory social welfare treatment intensified the urban population's prejudice toward the rural population. The rural society thus declined into economic, cultural and social inferiority day by day.

The impoverishment of rural attraction admittedly has its reasons related to policy, economy, environment, education, health care and social services, but more deeply entrenched cause for this is rather sociocultural. In rural China, the colonization of life world weakened the mechanism for coordinating life with cultural tradition and social integration. Instead, the demands of independent sub-systems such as economy and politics began to take control of the life world, and become its dictators.

在中国传统文化中,城乡关系可以被喻为“阴”和“阳”,两种元素互相平衡、依赖。张仲礼描绘的如下经历在前现代社会中的士绅阶层中相当普遍:在当地受到教育,学而优则仕,无论贫贱,都有可能通过科举进入朝廷的科层体系,他们退休后回到乡里,参与当地社会文化经济秩序的建设(张仲礼,1991)。在漫长的封建社会中,城乡所代表的两种不同的生活方式和生活哲学,也担当了不同的社会责任。在当时,城乡是基本处于一个互补和平衡的状态的。就受教育程度而言,尽管当时社会的整体教育水平较低,但当时城乡知识分子的比例几乎是相同的,乡野中也随处可见出将入相的巍科人物。与欧洲历史经验不同,中国自秦以来就不具有鲜明的城乡二元划分,更没有城市文明优于乡村的观念(Mote, 1977)。但是到了19世纪末,随着清廷终止科举考试,传统的进入官僚体系的通路断绝,与此同时城市中新式学堂亦逐渐兴起,于是乡绅开始放弃乡村向城市流动,同时带走的是经济和文化资本。

村庄失去了知识分子和公共生活的组织者,原先的城乡平衡关系被打破了。20世纪初,面对民族的内忧外患,受到西学深刻影响的新兴民族主义知识分子希望通过社会和政治运动与“封建”、“迷信”、“愚昧”、“落后”的旧社会决裂,在这过程中,农村的习俗、信仰和观念被作为旧中国的文化象征加以刻画和贬低。

无产阶级革命胜利之后对社会中各种阶级的划分巩固了农民与“工人”、“知识分子”等城市阶级的区分,1955年,随着户口制度的建立,“农民”

身份再一次得到清晰的标记,以限制他们向城市迁徙。与户口制度相伴的较低的社会福利待遇进一步加剧了城市人口对农业户籍人员的歧视。农村、农民就这样从经济、文化和社会各方面逐日滑落到全面弱势的位置。乡村吸引力的丧失,一方面固然有前文论及的政策、经济、环境、教育、医疗和社会服务等诸多方面落后的原因,但更为深层的是与之息息相关的社会文化问题。就如马克斯韦伯断言的那样,一切经济问题,归根结底是文化问题。

在中国乡村,生活世界的殖民化使得原先在交往互动的生活世界中通过文化传统、社会整合等来协调行为的机制逐渐式微,而以经济、政治等为代表的来自独立子系统的要求开始渗入生活世界,并逐渐成为生活世界的主宰。

在交往互动的生活世界中,信任是通过交往来获得的,而随着生活世界的殖民化,主体赋予信任的对象可以脱离时空延伸的限制而成为“脱域(disembedding)机制”。脱域机制的合法化使主体进一步脱离具体的生活世界。“城市化”事实上正在成为这样一个集合“政治”、“经济”、“文化”的脱域机制。在“先进”和“落后”的两分法中,乡村被严重地边缘化了。基于乡村情境的价值观、生活方式、行为准则遭遇了严重的信任危机。这种“文化自觉”的丧失造成了对价值观、发展模式 and 生活方式选择的盲目性。而这股强大的发生于乡村人口精神世界和日常生活的“自下而上”的力量正在越来越显著地影响中国社会、文化和经济的发展方向。

A METROPOLITAN DEBATE: URBANIZATION THE ONLY CHOICE?

大都市化的思辨：城市化是唯一的选择？

Mark Veldman, Dirk Peters

From 2004 on, Chongming Island was promoted as a national model for sustainability, energy efficiency, and environmental awareness, the island was launched in the international domain of sustainable plan making. Since then the island claimed international fame with SOM's master plan for the island released in 2005, followed by Arup's plan for "Eco-city" Dongtan, released in 2007. The realization of these master plans have encountered several obstacles and it is unclear to what extent the original plans will become reality. What is becoming reality are the impressive infrastructure works that have been underway parallel to the master planning. In 2009 this resulted in the realization of the bridge-tunnel combination that links Chongming with the south bank of the Yangtze River. The island is now in reach of Central Shanghai by car within half an hour of travel time. Further construction is on its way for a northern bridge linking the island with the northern Jiangsu province. When this connection is established, Chongming will be linked to a regional network of expressways. Moreover Chongming's position will have changed from being peripheral to being central and despite the delay in development on the island, the new infrastructure brings Chongming in reach of Shanghai's expansion thrift. *"After the bridge opens to traffic, Chongming will embrace a historical opportunity of development"*. Peng Chenlei, Communist Party chief of Chongming, at the bridge inauguration (Shanghai Daily, 2 November. 2009).

METHODOLOGY

The RAVB Chongming Studio with Studio TAO of TEKTAO is a multidisciplinary research and design studio in which students in teams develop hypothetical strategies for a future transforma-

tion of Chongming Island. The strategies are motivated on three scale levels: the metropolitan scale, the scale of the island and the 'local' scale on the island. The strategies are hypothetical and seek to explore beyond the realities of a master plan while taking context extremely serious. Ahead of the design development, research is carried out on preselected topics to gain understanding of both the island and its position in the metropolitan region of Shanghai and the Yangtze delta. A selection of the results of this research is shown in this publication. The island morphology has been studied in a series of maps that represent the natural and artificial expansion process, a process that is still active. The first land reclamations, in Chinese wei-ken, arise in the 1960's. Similar to the Dutch polders, new land is protected by dikes and cultivated with an increased size in parcelation and ideal orientation. The island has a hierarchical canal network and a series of sluice gates that protect the agricultural landscape. The predominantly agricultural land use has flourished due to the soil condition and the controlled water system. Family farms dominate the island, in particular the old land. During the twentieth century new farm typologies were introduced, with different organisational structures and crop cultivation. Military farms, pig farms and fruit farms are among the variety of farms that are present. Every type with its own compound structure, organization and spatial claim.

METROPOLITAN REGION

Historically there are several parallels between the Dutch urban landscape and the Shanghai region. Both stem from a river delta in which water formed a means for transport and trade. A beautiful historical map from the Shanghai region shows walled settlements connected by an intense water network. A condition that

much resembles the Netherlands in the 15th century. The Dutch situation developed into a polycentric metropolis with different core centres. Shanghai now dominates the area as a mono centric metropolis, characterized by one dense centre. The infrastructure system reflects the domination of the centre in the region. The metro network combines centrally intersecting lines with ring lines around this centre. The highway network follows partially the same logic: rings around the centre combined with radials from the centre. However the metropolitan condition changes. Since 1990, Shanghai has been expanding exponentially and the mono centric metropolis seems to adopt the characteristics of a field metropolis. The region appears as a mix of manufacturing zones, leisure and conference program and new residential areas, connected by new infrastructure and occasionally interrupted by patches of agriculture. Enhanced by high-speed train connections, the Shanghai Suzhou zone -continued towards Wuxi and Changzhou transforms into a continuous urban landscape in which the radial-ring network adapts and transforms into a grid network.

The policy of "one city nine towns" further enhances decentralised urban development. However the new towns are in traditional format located in a ring around the traditional centre of Shanghai. An essential difference between a mono centric metropolis and a field metropolis is the condition of open landscape. When urbanization becomes omnipresent it is crucial to identify void spaces within the urban territory. Voids that consist of valuable existing natural and agricultural landscapes. They are distinguished from open spaces that emerge as residual side effects after other elements have been defined. When the metropolis continues to extend, it will be these void spaces that possess the opportunity to give character and quality to the metropolitan region.

DESIGN STRATEGIES

So far Chongming has been an isolated island on the periphery of this urbanization process. This condition has changed with the new bridge and will further change when the connections with mainland on the north and west of Chongming exist and connect to establish the outer ring road -Sujiahang, Yanhai, Ningqi

Express road. Chongming will then not only become part of the metropolitan region, it will take a central position within this region. Starting from this given, a number of questions emerge when addressing the future of Chongming. Chongming can become the next target of Shanghai's expansion thrift. Will the island be swallowed by the same urbanization models that we witness around Shanghai? Is there any future for the existing agricultural landscape? Or could this island become the future metropolitan park for the region? If this becomes the metropolitan park, then what is needed to realize this? The island is overwhelmingly green, has a nature reserve and will have the infrastructure to provide access. However to become a metropolitan park it will need to provide for different uses of leisure. It needs networks for slow speeds connected to the natural resources and parts that become devoid of any human activities. Maybe parts of the island should be flooded to protect against urbanization.

The most likely scenario for the island is an uncontrolled sub urbanization. This has already started with the numerous duplicate villa's that sprawl the island. The challenge for an urban development strategy is the matter in which it can embed existing qualities and identity, is responsive to both surroundings and time development -in other words sustainable-, and is radical in its approach of providing an alternative to complement the metropolitan region. Chongming plays a significant role in the region for its food production. Pressure on food production is exponentially growing. On the one hand the urban population continues to grow while expanding cities absorb valuable agricultural land, on the other the call for sustainable methods of food production intensifies. The agricultural landscape is either in crisis or at the verge of intense modernization. For Chongming to maintain and strengthen its existence as food producer, it will have to modernize. How will this physically transform Chongming Island and what kind of distribution network is required?

Instead of developing a comprehensive model that takes into account all different types of program, the alternative approach is to develop strategies for urbanization, recreation and food production to critically test the potentials to a maximum and contribute to the discussion about the future of this island.

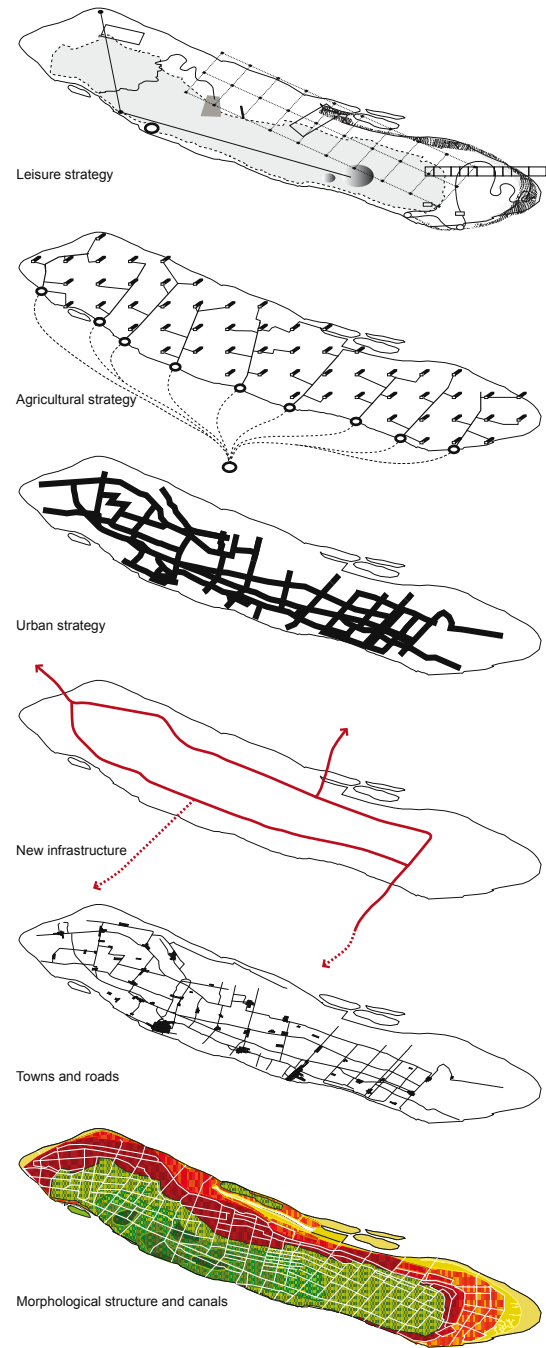


Fig. 1. Architecture schemas about the current expansion of Shanghai and the resulting future.

示意图：上海城市扩张现状和此趋势下的未来

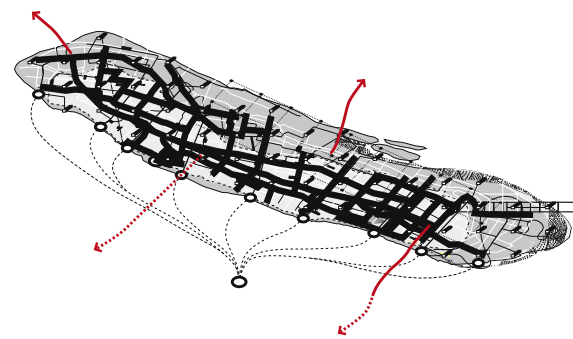
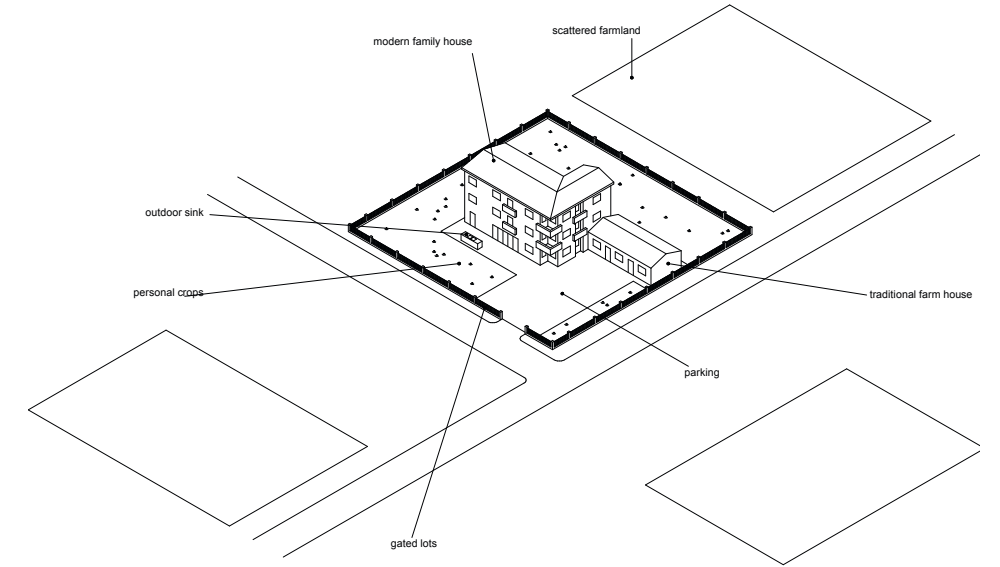
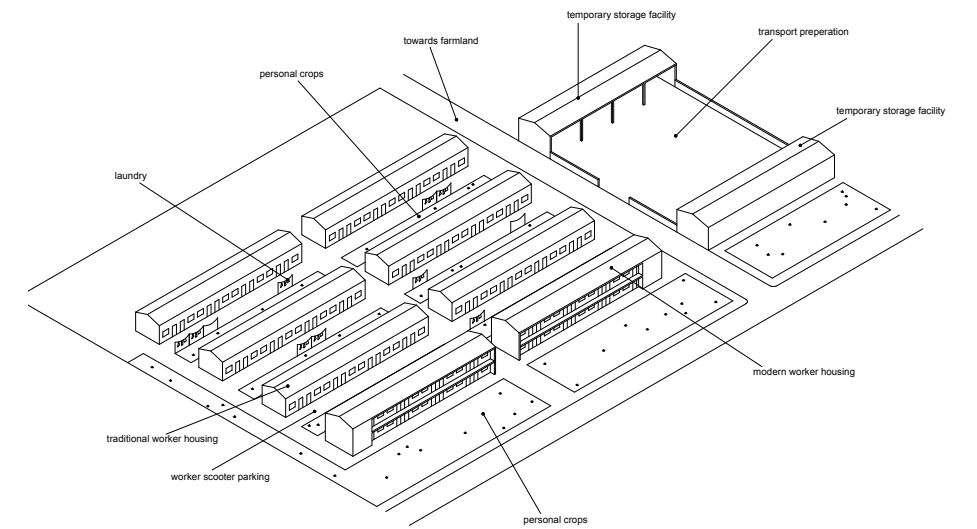


Fig. 2. Function models of traditional farming houses
传统农民房屋的功能模型



family farm



former state owned farm

自 2004 年崇明岛被确立为一个全国可持续发展、高效能源和环保意识的模范岛时，这个岛屿就被纳入到国际可持续发展计划中了。随着 2005 年 SOM 的岛屿总体规划的发布，和 2007 年 Arup 制定的东滩“生态城市规划”的发布，崇明的国际声望日渐高涨。已经实现的部分是与总体规划同步进行，给人以深刻印象的基础设施建设。在 2009 年，连接崇明与长江南岸的桥梁隧道建成。这样的连接使得现在开车从岛上到达上海中心城区只要半小时。更多连接岛屿与北部省份的桥梁也正在建设当中。当这些桥梁建成之后，崇明将被连接到区域的高速公路网中。由此崇明的地位将由外围变为中心，即使岛内发展被推迟，这些新的基础设施也会把崇明带到上海的便捷发展大潮中。“桥梁通车之后，崇明将迎来一个发展的历史机遇。”彭沉雷，崇明县委书记，在桥梁落成典礼上说。

崇明项目工作方法

RAVB 与 TEKTAO 合作发起了一个多学科的设计研究工作坊，组织学生以团队合作的方式对崇明岛的未来战略转变进行预想性设计。这些战略从三个规模层次出发：大城市的规模，岛屿的总体规模和岛上村落规模。这些战略都是假设的，在极为严肃的对待环境元素的同时，寻求超越现实的总体规划。在设计发展之前，通过预选的研究课题来理解崇明岛和它所处的上海大都市地区和长江三角洲的地位。研究成果的一部分会在这个刊物中展现。

我们已经研究了一系列如今仍在运动变化的代表自然和人造发展进程的地图，以此来了解崇明的形态学状况。第一次土地开垦是 1960 年代在中国卫县。正像荷兰圩田，新的土地被大坝堤防保护着，并不断地从土地分割方式和理想的趋势定位两方面进行完善。崇明岛上有一个分级别的运河网络和一系列水闸闸门以保护农业土地。土壤条件和被控制的供水系统决定了主要农业用地的蓬勃发展。家庭农场在岛上占主导地位，特别是旧的土地。20 世纪，新农场类型、不同的组织结构

和作物种植方式被引入崇明。在已有的农场类型中又出现了军事农场、养猪场和果园等。每一种类型都有它自己的复合结构、组织类型和空间需求。

都市地区

从历史角度来看，荷兰城市景观和上海地区有一些相似之处。都因为地处河流三角洲，而形成了以水为主要运输和贸易方式。一份上海地区的历史发展地图显示了被分隔开的地区由密集的水网紧密连接起来。这一状态非常类似于 15 世纪的荷兰。荷兰发展成了有不同核心区域的多中心大都市。现在上海是单中心大都市特征占主导地位，有一个密集的中心。基础设施系统则反映了该地区的中心统治地位。地铁网络由围绕这个中心的环线和中心放射线路交叉组成。公路网以同样的方式构成：围绕中心的环线和从中心放射而出的线路相结合而成。然而，都市状况正发生悄然改变。

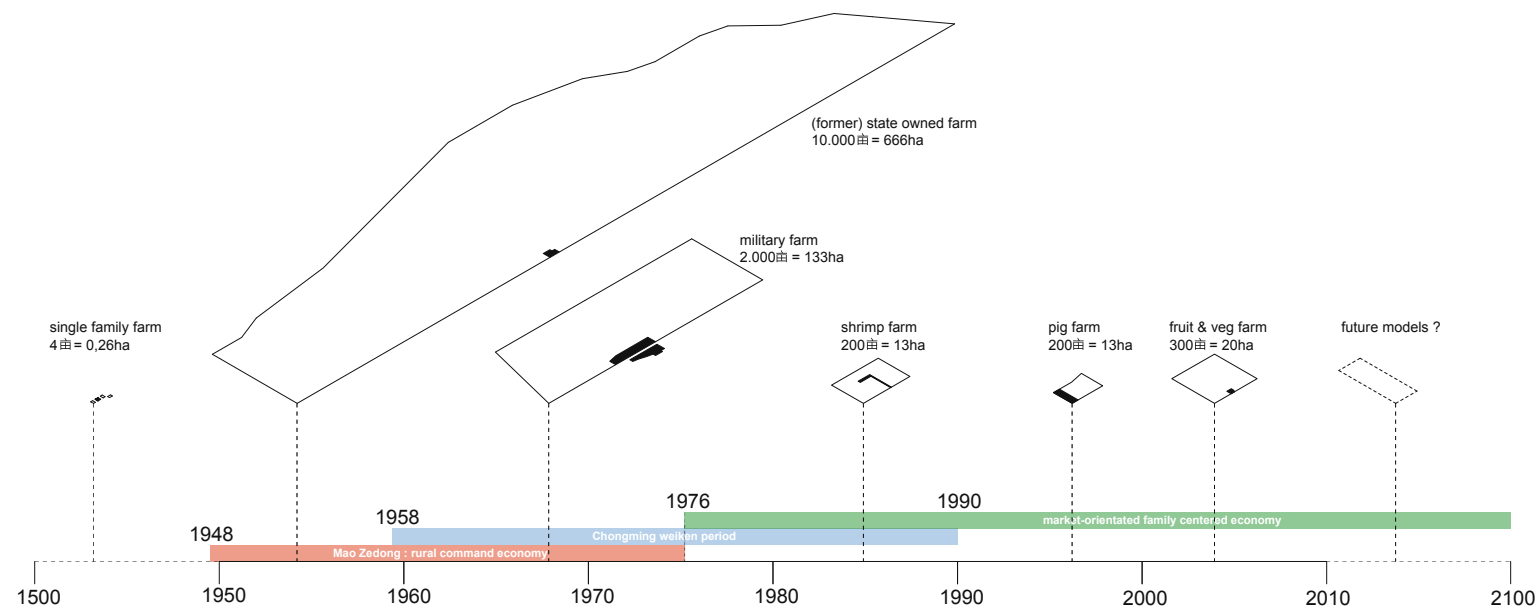
自 1990 年以来，上海以成倍的速度高速扩张发展着，单中心的大都市的模式似乎成了这片都市发展的特点。这片地区变成了一个由生产区、休闲、会议活动区，以及新住宅区组合的混合体，这些功能区由新的基础设施连接在一起，中间穿插了一些农业用地。因为高速铁路网的加强，上海、苏州地区到无锡、常州地区逐渐转变成为一个连续的城市景观带，同时环形放射状网络也逐渐转变成为网格状网络。“一城九镇”的政策进一步增强了分散式的城市发展模式。只不过新的城镇是在围绕传统中心的传统环形模式中发展着的。

单中心大都市模式与区域都市化模式之间的本质区别，在于开放的景观条件。当城市化变得无处不在时，确定城市区域里的空隙就成为关键。空隙空间是由现存的有价值的自然景观和农业景观组成。它们与开放空间不同的是，它们的产生是因为其它因素被确定后，剩下的部分所造成的。当城市化继续发展扩大时，这些空白空间会为都市区域的个性和品质发展提供必要的机会。

设计战略

迄今为止，崇明只是都市化进程中一个外围孤立的小岛。不过这种状况已经因为新建的桥梁而发生改变，并且将进一步因为崇明北部和西部与大陆的连接而改善，同时崇明还会与外界环城公路——苏家行、宴海、宁琪快速通道等建立连接。到时候，崇明将不仅仅是都市区域的一部分，而将成为这个地区的中心。由现状出发，当讨论崇明的未来发展时，一系列问题就出现了。崇明将会成为上海迅速扩张的下一个目标。那么这个岛是否会像我们所看到的上海周边城镇那样，被相同的城市模式所吞并？现有的农业景观用地会有怎样的未来？又或者这个岛屿能否变成这片区域的未来都市公园？如果要把这个岛屿变成都市公园，那么如何去实现它呢？崇明岛有着绿色生态岛屿的优势，有很多自然的储备，并且将拥有可以到达的基础设施。然而要成为城市公园，它还需要提供不同的休闲途径。它需要有能连接自然资源的慢速网络，部分地区甚至要杜绝任何人工活动。或许岛上的部分地区应该被保护起来免受城市化的侵袭，对于这个岛屿来说最大的危险是不受控制的郊区城镇化。

这个趋势已经由岛上蔓延开来的大量雷同的别墅开始了。但城市化未必是崇明的最佳选择，像崇明这样的中国农村应该基于其现有资源和与城市的关系寻求另外一条更可持续的发展道路。城市发展战略的一个挑战在于如何把现有的特点和优势运用到发展中，这是对周围环境和时代发展的回应——换句话说就是可持续发展——而且完全是对城市化区域提供一种可选择的补充。崇明在区域粮食生产方面发挥着重要作用。现在粮食生产的压力是成倍增长的。一方面，城镇人口持续增长导致城市的扩大，占领了宝贵的农业用地，另一方面，粮食生产中对可持续生产的需求也日益加大。农业用地既处于危机之中，也处于激烈的现代化进程边缘。崇明若想保持和加强作为粮食生产者的地位就必须搞现代化。这到底将如何改变崇明岛？又需要怎样的分销网络呢？与其发展一个集合了各种不同类型项目的模式，倒不如选择另一种方法，即为城市化、娱乐和粮食生产制定合适的战略，通过充分研究，将潜力发挥到最大，为崇明的未来发展所进行的讨论提供依据。



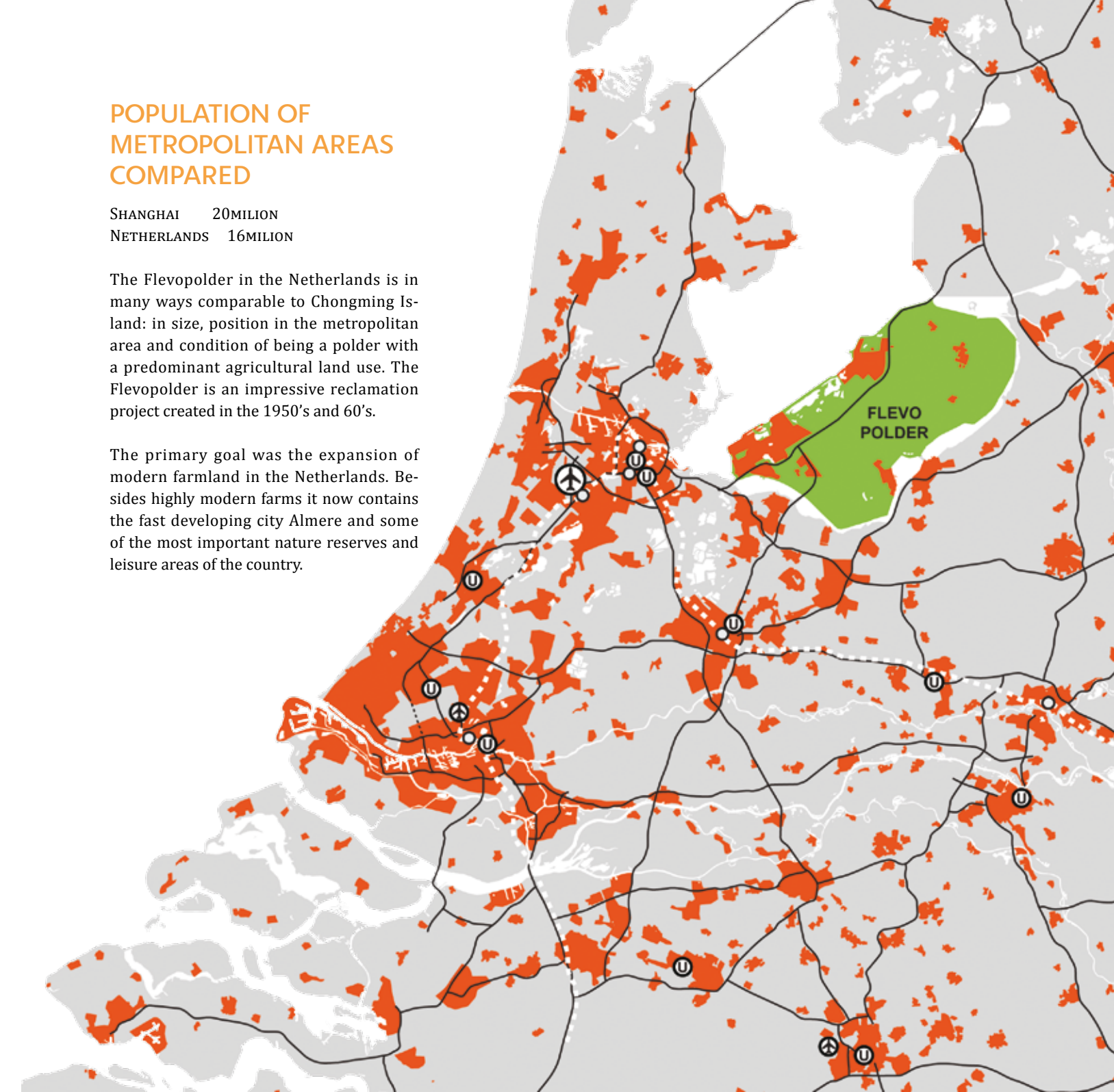


POPULATION OF METROPOLITAN AREAS COMPARED

SHANGHAI 20MILION
NETHERLANDS 16MILION

The Flevopolder in the Netherlands is in many ways comparable to Chongming Island: in size, position in the metropolitan area and condition of being a polder with a predominant agricultural land use. The Flevopolder is an impressive reclamation project created in the 1950's and 60's.

The primary goal was the expansion of modern farmland in the Netherlands. Besides highly modern farms it now contains the fast developing city Almere and some of the most important nature reserves and leisure areas of the country.



1.3

DESIGNING FOR THE FUTURE RURAL 为未来农村而设计

STRATEGIC DESIGN IGNITES THE URBAN-RURAL INTERACTION

战略设计激发城乡互动

Lou Yongqi 娄永琪

The argument of many scholars to claim that urbanization is the prime way of development is that denser habitation is more sustainable. It's pertinent if we are considering urban life in the West. But it's a fact that the Chinese peasants, who comprise half of China's population, consume much less resources than do the urban population. Should most of the rural residents move to the cities and adopt the most "sustainable" way of urban living, it's still questionable whether they can manage to contain their ecological footprint as they do in their rural ways of living. Moreover, if we take no account of judgments made about the differences of the qualities of the urban and rural lives, the rural lifestyle is more akin to sustainable development in many aspects.

The rural and urban ways of living both have their advantages and pitfalls. The real challenge is not how to choose between the two, but how to discover and release the strengths of both lifestyles and make them attuned to the sustainable development agenda. So, in addition to absorbing more rural inhabitants to cities via urbanization, there should be a parallel way of development that attract people to the rural way of life by improving the living condition of the countryside and adding attractions to rural ways of living. This approach will also try to facilitate the interaction and exchange between the rural and the urban, so that the potentials and strengths between the two will couple with each other, creating a synergetic effect. The ideal prospect is that the differences between the urban and rural lifestyles are maintained while the disparities between the qualities of life of the two is diminished. Most Western industrialized nations have achieved more than 80% of urbanization (UK and US achieved this in as early as the

1980s, Germany in 2001 have managed to hit more than 90%), they no longer have the choice. But China still has more than half of its population remaining in the countryside, we can still choose. The Western trajectory of development is not necessarily our road to development. Dirty, disorderly and bad environment and shortage of public services should not characterize rural China! Fresh air, comforting environment, slow life and agriculture-based production are the essence for the countryside to keep enduring attractiveness. If one recognizes the fact that in the countryside there are abundant under used resources, that the value of these resources are not limited to providing food for cities, and that design and innovation can create maximized added value, then it can well be an important strategy for realizing harmonious urban-rural development to unleash rural potential and to promote the exchange and interdependency between the urban and the rural of resources, capital, expertise and services by virtue of design innovation. With a bottom-up perspective combined with ethnographic method, the impact of the rural society are related to the resources it contributes and the benefit it gains. The core of design becomes to develop the strategies that have been employed, and make them to be valuable to the entire society. To improve the solution by experimenting a prototype will help use to understand the workings of different factors. This prototype will become a node bridging the two systems of city and countryside.

As a suburban rural region, the island of Chongming can be taken as a typical example of the extension of urban development, which is termed the "rurban" area (Donadieu, 1998). Against a changing social background, rurban areas undergo intense social

and economic changes. Their geographic ambiguity and flexibility provide them with many possibilities. If guided rightly, they are likely to get on the right tracks of sustainable development. Although with the rise of the state-promoted New Rural Building movement, the issue urban-rural integration has been frequently brought forward, but in fact, neither of China's modern planning practice nor theory has paid adequate attention to the countryside. The entire planning system descended into the countryside as an unquestionable authority, with experiences acquired from the cities or based on stereotypes of the rural society. When this practice became institutionalized, rural areas were either turned into miniatures of cities, or simply ignored (Lou, 2005). In this sense, "bottom-up planning" should be at least as important as "top-down planning". This opens up a whole new space for the application of the new practice of *sheji*. Here, *sheji* primarily means "the total sum of action strategies for improving the current condition in response to changes." (Simon, 1981) The Xian-qiao sustainable community project is exactly one that's guided by design thinking to explore rural resources and unleash rural potential, and to increase the attractiveness of rural lifestyle, so as to find an alternative development approach to urbanization. Recently, the design discipline across the world has been in the transformation from "material design" to "strategic design" and from "design practice" to "design thinking". This now-bigger design will provide strategies for dealing with bigger issues, and become an interpretation of innovative development, as well as an inquiry into a brand new and unusual working field (Bistagnino, 2008). If China is to accomplish its ambition of leapfrog restructuring of industry and transformation of mode of development, design and innovation should be two important engines.

If design innovation can, by creating added value, bring about urban-rural integration on both macro and micro levels, nurture new economy, new lifestyle and new environment, and build up and consolidate in urban-rural interactive system based on sufficient understanding of everyday life, then the "Farewell to Tilling, But Not to Rural Areas" strategy proposed by Fei Xiaotong and others will be given new meaning and vitality. The idea is the same, but the means by which to realize this idea has changed from outdated urban industrial productivity to most revolutionary design and new industries created by design innovation.

不少学者主张“城市化”的理由是高密度人居方式是更加可持续的模式。如果以同样主流的西方城市生活方式作为考量,这个判断是大体成立的。但如果在生活方式是个变量的前提下,这个结论就未必是那么绝对。要知道占中国人口超过二分之一的农民,其资源的总消耗量远远低于城市人口(据调查,现在一个城市人口一天的生活用水量是一个农村人口一天生活用水量的20多倍)。这部分农民如果大部分进城,即便是按照最“可持续”的城市生活方式生存,其“生态足迹”究竟是否能够减小,是一个显而易见的问题。更何况,抛开生活水准的价值判断差异,乡村生活方式在很多方面是更接近可持续发展原则的。城市和乡村对应了两种不同的生活方式,各有吸引力和优缺点,重要的不是如何取舍,而是如何发掘这两种生活方式各自的长处,使它们都能够符合可持续发展的方向。因此,除了通过城市化让乡村人口进城之外,还应该开辟另外一条道路,那就是通过改善乡村生活环境,提升乡村生活方式的吸引力,吸引更多人选择基于乡村的生活方式。同时,增强城市和乡村之间的互动和交流,如果城乡各自的潜力被充分地发掘出来,互有长短、相互促进,互补和谐,并形成耦合的系统,这可以是一个理想的终极状态。城乡之间,既要保持生活方式的差异,又要缩小生活质量的差异,这并不是指生活方式的同质化,而是综合了物质和非物质两方面考量的质量。

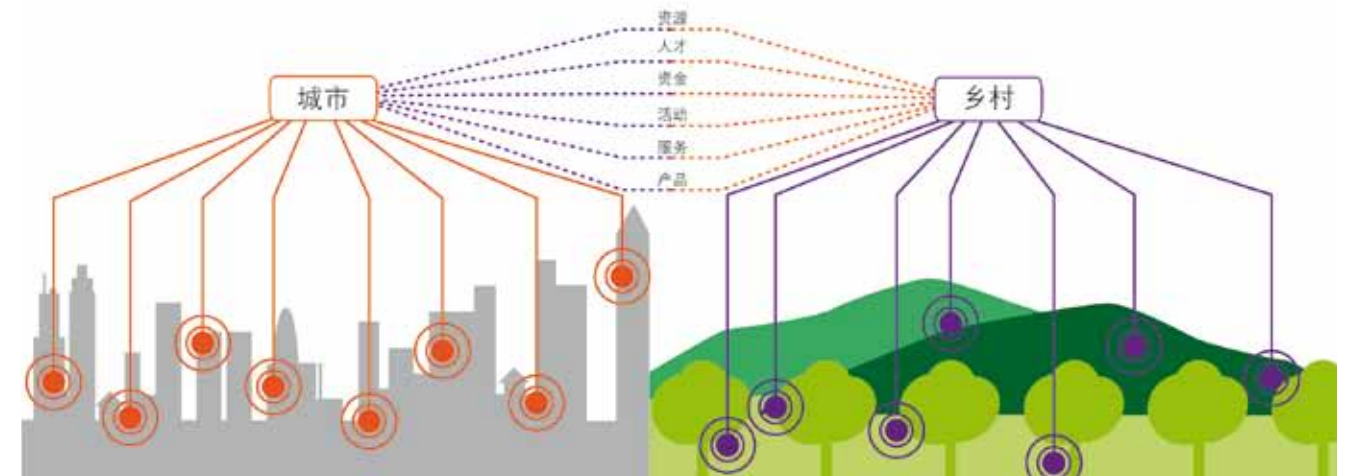
西方发达资本主义国家大多完成了80%以上的城市化(英国和美国早在1980年就已经达到80%的城市化,德国在2001年时,城市化更是高达90%以上),他们没有选择,而我们至今还有一半以上的人口在农村,我们还有选择,西方的发展道路未必是我们最理想的未来!脏乱、差、缺乏教育和服务不应该是中国农村的特征!乡村清新的空气、宽松的环境、舒缓的生活、农业为基础的产业等都是乡村生活方式保有持久吸引力的根本。如果承认乡村拥有大量未被有效利用的资源,如果承认这些资源不仅仅限于为城市提供粮食,如果承认设计和创新可以创造

最大的附加值,那么,通过设计创新激发农村潜力,促进城乡资源、资本、人才、服务的交流和互补,则完全可以成为实现城乡平衡发展的重要策略之一。

从“自下而上”的视角,结合人类学和民族志的方法,乡村所发挥的影响力可以体现在它所提供的资源和获得的利益上。设计的核心与关键就变成了发展所用的策略,让这些发展对所有阶层都有价值。通过一个原型试验来完善解决方案,这将帮助我们探究各因素所起的作用。这个原型将成为桥接城市和乡村两个系统的一个节点。

崇明岛作为城郊乡村地区,可以被视作城市延伸的发展典型之一,即“rurban”领域(Donadieu,1998)。在变化的社会背景下,城郊地区经历着剧烈的社会和经济变化,其地域的模糊性和灵活性使它的发展存在更多可能,如果正确引导,更有可能向可持续的方向推进(Meroni, 2008)。尽管随着新农村建设的兴起,城乡一体化规划被不断地提到议事日程上来,但事实上中国现代城乡规划体系和理论并没有给予乡村足够的关注。整个规划操作体系是作为一种不容置疑的权威延伸到乡村来的,而且制定者们所依据的基本是来自城市的经验,或是想当然的农村情境。当这一体系通过制度合法化后,乡村就将被当作城市的具体而微者来对待,甚至被轻易地忽略。特别是当“城市化”成为发展的代

名词后,乡村的价值观念、生活方式和行为准则的价值被进一步忽略(Lou, 2005)。因此,相对于“自上而下”的规划,“自下而上”的工作至少是同样重要的。这就为新的“设计”提供了一个非常广泛的应用领域。当然在这里,设计主要是指“针对变化提出改善现有状况的行动方针总和”(Simon, 1981)。崇明仙桥可持续社区项目就是旨在通过“设计思维”发掘乡村的可持续发展资源和潜力,提升乡村生活方式的吸引力,进而找到一条有别于“城市化”的发展道路。目前,世界设计学科正面临着从“物质设计”到“战略设计”、由“设计实践”到“设计思维”的转型。变“大”了的设计,可以为一些“大”问题提供策略,成为“对创新发展的一种诠释,同时也是对崭新的、与众不同的工作领域的探求”(Bistagnino, 2008)。中国要实现产业结构和发展模式的跨越式转型,设计和创新应该成为一个重要的引擎。如果设计创新可以通过附加价值的创造在农村实现城乡宏观、微观资源的整合,催生新经济、新生活和新环境,并以此建立、强化在充分理解日常生活基础上所建立的城乡互动体系,那么,费孝通先生提出的“离土不离乡”策略在新时代就有了新的现实意义。只不过实现的工具由原先依赖城市中淘汰下来的工业转而成为最具革命性的设计和创新催生下的新产业。



VISION OF CHONGMING BY GOVERNMENT

政府对崇明的未来愿景

LI Zhihong 李志宏

Chongming is planned as an Eco-Island, and is intended as a model of sustainable design. Chongming will become an example of smart growth in action, promoting population growth and infra structural expansion without sacrificing agriculture, wildlife, or ecology. It is a global testing ground for new ideas that re-structure the way we live and how it affects the environment.

崇明将被建成一座绿色生态岛，并作为可持续设计的试验基地，在不牺牲农业与生态资源的前提下，达到人口与基础设施的增长，从而成为又好又快发展的典范。在这片全球关注的热土上，正诞生着许许多多可能改变我们未来生活方式，甚至改善全球环境问题的创意。



Fig. 3. Chongming resources maps from students research analysis
学生调研分析后的崇明资源地图

NEW ROLES OF DESIGN

设计新角色

2.1

THE DESIGNER AS SOLUTION ENABLER 作为赋能者的设计师

ENABLING DESIGN FOR AN ENABLING SOCIETY: THE CASE OF CHONGMING

为实现“赋能社会”的“赋能设计”——以崇明项目为例

Lou Yongqi 娄永琪, Clarisa Diaz

THE CHINESE CONTEXT: THE CHANGING ROLE OF DESIGN

At the present historical juncture, it is clear that design processes must be extended into new territories and dimensions in order to address the many problems and opportunities of a rapidly changing world¹. Today, one of the most dramatic arenas of this change is china, especially with regard to the increasing pace of urbanization now underway there. Current research predicts that 350 million people will be added to china's urban populations by 2025—more than the current population of the entire united states—yielding a total of one billion people living in china's cities by 2030². The drive for progress and the swiftness of policy implementation in china permit experimentation with new ideas and methods. And given china's enormous size, even local projects, in sufficient numbers, can have global implications. Creating opportunities for local communities to sustain themselves is where designers can have the most powerful and lasting effects. The challenge for the whole design community will be to stabilize China's growth by fostering ways in which people can sustain themselves, economically, environmentally, and socially. In meeting this challenge, it will be necessary to involve the intended beneficiaries: only thus can general principles be adapted to local conditions and proposed solutions be made truly sustainable. Some ongoing cases, such as the Chong-

¹ Ezio Manzini, Design, ethics and sustainability: Guidelines for a transition phase. Milano: DIS-Indaco, Politecnico di Milano, August 2006.

² This kind of growth will necessitate the construction of some 270 mass transit systems and 40 billion square meters of floor space in five million new buildings—50,000 of which could be skyscrapers, or the equivalent of ten New York cities. McKinsey Global Institute, "Preparing for China's Urban Billion."McKinsey & Company, 2009.

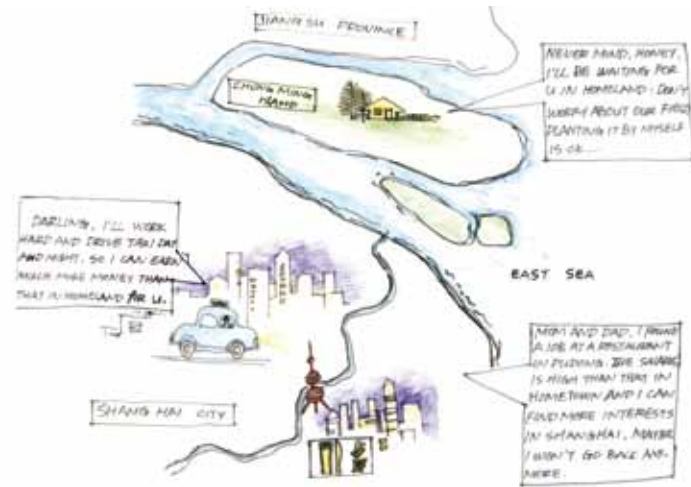
ming sustainable community project, illustrate design's new mission and potential in this era of rapid change.

THE CHONGMING INITIATIVE: A SUSTAINABLE RURAL ENABLING DESIGN STRATEGY

Sustainable development in china will depend on maintaining a harmonious balance between urban and rural areas. Ongoing one-way migration to urban centres by people in pursuit of better education, higher income and modern lifestyles has created an imbalance in Chinese society, particularly over the last several decades³. The problem is magnified by the reality that the population of china is already one of the largest in the world, and is expected to continue to grow at an unprecedented rate. The cities of Asia account for 40 percent of the world's urban population, with the highest growth rate currently in china. This growth is concentrated in the Yangtze and Pearl river Deltas, with the country's largest metropolis, shanghai, boasting a population of over 20 million⁴. However, recent shifts in policy to promote sustainable development in china's rural hinterlands have begun to create new opportunities for developing sustainable solutions, both within and beyond the country's dense urban centres.

³ During the last century, and especially since the economic reforms of 1978, focus on Chinese progress defined by modernization has caused the highest level of migration to urban centres in the history of mankind. Urban prosperity, while desirable per se, has left rural areas increasingly impoverished and stigmatized as "backward."See Edward Taylor, "Microeconomics of Globalization," World Bank Report, 2001.

⁴ UN-HABITAT, The State of the World's Cities 2004-2005. (London: Earthscan, 2004).



One of the attempts at developing such solutions in china is happening on Chongming Island, a 500 squared mile (1290 sq. km) alluvial island located at the mouth of the Yangtze river delta in shanghai, with a current population of 600,000. In addition to familiar environmental issues, this island and its community of resident farmers suffer from a variety of social and economic problems. The unattractiveness of the rural lifestyle for many has led to the loss of human and economic resources. Chongming island's unique positioning within the city is one of the reasons for these problems, but also makes it an excellent venue for experimenting with urban-rural exchange programs oriented toward sustainable development.

The Chongming sustainable community project is a design research initiative led by Studio TAO and Tongji University. The research team is coordinating all the participants in the project, including the local government of Chongming Island, village communities, business partners and university resources⁵. The Chongming initiative seeks to use expanded design as a new tool to promote solutions toward a sustainable future for rural china. Through a collaborative effort involving multidisciplinary teams, knowledge is being generated rel-

⁵ The Chongming project is planned to fall under the auspices of the DESIS-China Network (www.desis-china.org).

evant to improving the outlook for this island and its people in the coming decades. The vision for this project is to make a specifically Chinese example of how to practice ecological sustainability, while simultaneously improving daily life and socio-economic opportunities within a rural community. A successful outcome in Chongming will serve as a prototype for using the design process to improve human life, in china and beyond.

The setting of Chongming within Shanghai can be understood in terms of Yin and Yang, the twin, concepts of classical Chinese philosophy that interpret reality as comprised of components defined through complementary opposition to one another. In Chinese thought, these seemingly opposing principles or forces (e.g. light/dark, up/down, male/female, etc.) are in fact interconnected and interdependent, each giving rise to the other. Applying the Yin/Yang conceptual scheme to the present context, we can say that the exchanges between the urban and the rural districts of shanghai should be designed so as to maintain the identity of each, while complementing and reinforcing the other.

Accordingly, the Chongming sustainable community project aims to network villages on the island to shanghai through business and communication exchanges based on and driven by community decisions. Residents live as they like, without sacrificing their sense of place. Design is the key tool to be used in this project to interconnect the various constituencies within shanghai, fostering sustainability by allowing people to regenerate a system benefiting their own localities. Thus, the immediate purpose of this strategy of attending to the micro-level particulars, but within a holistic, macro-level vision, was to develop a series of scenario-building prototypes. As the Chongming project seeks above all to create productive new exchanges and interactions among some of Shanghai's many diverse social groups and constituencies, the end result may not always be physical development as in new infrastructure, but rather the development of the immaterial connections among people, and the exploration of their possibilities.

ENABLING DESIGN AND RENAISSANCE OF SHEJI

Sheji is the Chinese word for "design," originating from an ancient military term meaning "to establish a strategy." Conceptually, the term consists of two levels, Tao and Qi. Over time, the connection between Tao and Qi, and therefore the core of Sheji notion, was somewhat forgotten by a Chinese culture that had come to be heavily influenced by western ideas⁶. However, the original meaning of Sheji, with its connotations both of systematic comprehension and of dynamic application, is currently being rehabilitated in china, through the process of developing and enabling sustainable solutions such as those under development in the Chongming experiment.

A renaissance of Sheji as a specifically designerly sensibility can bring a constructive new impetus to addressing today's complex challenges, by encouraging the effective deployment of diverse practical techniques within a systematic overarching strategy. Moreover, we believe such a renaissance could help orient contemporary Chinese designers in defining what "Chinese design" is and might yet become. Sheji, the Chinese term for "design," encompasses connotations of system and strategy as well as of technique and action. Without a systematic approach, the designer can only act in a short-term or partial frame of reference, which may or may not be sustainable; without a dynamic, practical approach, any solutions developed will not be able to keep up with further changes. In Chongming, Sheji is in evidence on both the Tao and Qi levels. Tao can be seen in the strategic design and methodology for developing the various design interventions, whereas qi is in the operational application and tangible results of the process. Moreover and as previously noted, combining Tao and Qi together suggests the possibility of involving a wide range of societal constituencies within coordinated strategic undertakings, and is thus the primary avenue for realizing sustainable initiatives, including the effort at Chongming to

⁶ Yongqi Lou, "Calling for Sheji: Rethinking and Changing the Changes in China," (paper presented at the Changing the Change Conference, Turin, Italy, July 2008).

synergistically link Shanghai's urban and rural populations.

As noted above, one of the basic ideas behind the Chongming sustainable community project is that complementary elements cannot exist without one another. In particular, large cities cannot exist without rural sustenance, whereas rural areas cannot flourish without being connected to various urban resources and by extension to global society. Cultures need to be linked, but must not be dominated by one among the others. In the case of Chongming, the twin goals of promoting interactions and exchanges with the broader urban population, and of preserving a specifically rural experience and identity, are equally important components. Here, then, the goal of Tao-level design is to establish a framework that encompasses the various urban-rural, government-community and local-global complexes involved in a dynamic and interactive system. The villages of Chongming are to be inserted into a much larger network, in which knowledge, people, goods, services and other resources can circulate more easily than at present.

On the other hand, the specific methods, techniques and tools for realizing the goal of Tao exist, in Chinese philosophy, on the level of Qi, a term connoting the need always to respect the complexity and particularity of the immediate concrete context. In the case of Chongming. Through surveys and inquiries within the community, existing potentials about sustainable lifestyles and work patterns are sought that can be enlarged through public services or businesses, designed on the basis of the residents' own vision and initiative. The potential for enhancing the community is thus magnified, yielding solutions that emerge organically from a context of common goals, participation and support. Specifically, the Chongming project seeks to transcend the urban-rural threshold by developing a wide array of local activities, including but not limited to ventures in fair trade, tourism, home rental, education, and communication technology.

Thus, a series of proposals and initiatives have been advanced in this project to realize the above-mentioned goals.

Of course, these various initiatives will create jobs in running and maintaining the different facilities involved, thereby giving members of the village population reasons to stay on the island. The entire process is being developed through the collaboration of community members, government agencies, businesses and designers.

The projects mentioned above are connected to be a system. The systemic and holistic perspective can help us to explore a larger scenario and provide new solutions. For example, the design team's research indicated that pollution in the island's canal is related to the decline of its public spaces; by the same token, when the canal is no longer a part of the villagers' daily public life, it is much easier for it to become polluted. Creating a thriving public space along the canal, therefore, may well be a more efficient long-term strategy, with greater and more varied benefits, than a one-time clean up of the canal.

CONCLUSION: TOWARDS SOCIAL DESIGN

In the Chongming sustainable community project, this is being achieved through the strategy of directly involving all relevant parties, including representatives of various professions, government, business and the community. In recognizing opportunities, communicating and bringing together diverse constituencies to develop a shared vision, design is developing an expanded role as an agent for building networking solutions. In this context, the role of designers is to link disparate resources so as to allow communities to maintain their identities, while engaging with the outside world.

At Chongming, the result of this networked, participatory process is the establishment of a foundation for sustainable solutions informed and designed by everyone involved. The project has the potential to reshape the urban-rural relationship, emphasizing the different aspects of sustainability—economic, environmental, and social—by which alone contemporary Chinese society will continue to develop over the long term. The ultimate objective of this approach, therefore, is to extend the design process into society by soliciting the

active participation of all stakeholders in developing solutions to design problems. It is hoped that the holistic, systematic approach described here can help overcome the old oppositions of urban and rural, government and community; local and global that have complicated and hindered Chinese development up to this point. As the Yin/Yang philosophy reveals, these entities are all equal forces, equally necessary for sustainable change. Design is fundamentally about conceptualizing and modelling new ways of being and doing⁷, defining the ideal scenario and enabling it is the main task for enabling design. The challenge of design in its newly expanded role is to elicit and enable solutions, in a context of rapid change, in a balanced and inclusive way. In a certain sense, enabling design is a necessary tool for social design. To realize it, updating tools and methodologies are necessary for design discipline. The interdisciplinary innovation and collective collaboration within creative communities are among the utmost important steps forward.

7 Nigel Cross, *Designerly Ways of Knowing* (Basel: Birkhäuser, 2007).

角色转换：变革中的设计

在当前的历史时期,设计必须拓展到新的领域和层面,以寻求在一个快速变化的世界中找出存在的问题和机会¹。中国是当今世界最具变化和活力的地区之一,正在如火如荼地进行的快速城市化进程对中国和世界都产生了深远的影响。按麦肯锡的预测,到2025年中国的城市人口将增加3.5亿——比目前整个美国的人口还要多——到2030年,中国城市居住人口将达到10亿²。在中国,对速度的追求以及强政府的社会制度,使得决策过程相对快捷。其积极的结果之一就是,众多创新的思路、方法和实验可以更加快速和顺利地得以实施。为当地社区创造可持续发展的机会,是一个可以使设计师可以拥有巨大和持久影响力的工作领域。在中国,即使是地方性的项目,也能因为其规模而产生全球性的影响。对整个设计社群而言,挑战之一是如何运用“设计思维(Design Thinking)”,从社会各利益相关者的需求出发,寻找、确保、创造和推广可持续的生活和生产方式,让人们能够经济、健康、生态、更幸福和更可持续地生活。只有这样才能使普遍原则和策略适应当地条件,并发掘出真正可持续的解决方案。本文介绍的崇明仙桥可持续社区项目,就是一个在这个迅速变化的时代中,对设计的新潜能、新使命和新角色的探索。

崇明项目：一个乡村可持续社区的“赋能设计”

中国是世界上人口最多的国家,并且预计将继续以前所未有的速度继续增长。这种增长的可持续很大程度上取决于保持城市和农村之间的平衡和互动。“城乡二元”的社会经济政策造成了近三十年来中国持续、

1 Ezio Manzini, 设计、伦理和可持续性:一个过渡阶段的准则,米兰,Dis-indaco,米兰理工大学,2006年8月

2 这种增长意味着要建设270个公共运输系统和500万幢新大厦,共400亿平方米建筑面积——其中有50000幢摩天楼,相当于10个纽约市。麦肯锡全球研究院,“Preparing for China's Urban Billion”麦肯锡公司,2009

单向、片面的城市化进程。乡村居民为了追求相对高的收入、更好的教育和更令人向往的生活方式向城市迁徙,客观上加剧了中国社会诸多矛盾和社会不平衡现象³。在中国,这种增长的代表区域是长江三角洲和珠江三角洲,其中包括中国最大的都市——上海,一个拥有超过2000万人口的超级大都市⁴。近年来,中国政府开始日渐关注区域社会经济发展和城乡发展的不平衡问题,开始出台了一系列政策和措施促进中国内地和农村的可持续发展,这为中国人才、资源、社会经济的交流和互动创造了机会。

“崇明仙桥可持续社区”项目就是针对这一城乡互动的背景提出的。崇明岛,一个500平方英里(1290平方公里)位于上海长江三角洲口的冲积岛,目前有60万人口。同中国其它农村地区一样,除了环境问题,这个岛还面临着众多社会和经济问题,较为典型的是农村生活缺乏吸引力而导致的人力和经济资源的流失问题。崇明与上海这个国际大都市的特殊地理关系,加剧了这些问题;但与此同时,这也使它成为了一个对基于城乡互动的可持续发展策略进行测试的绝佳基地。

崇明可持续社区项目是由StudioTao和同济大学设计创意学院发起的一个设计研究项目⁵。项目旨在运用“设计思维”,结合创意、经济和技术策略,将崇明的发展和上海的发展结合起来思考,从而设计和制定崇明乡村的可持续发展策略。研究团队通过桥接和协调包括崇明岛当地政府、农村社区、商业伙伴和大学研究资源,以多学科团队合作方法,通过设计和创意发掘中国乡村潜力,增进城乡互动,在保护乡村生态的同时,促进乡村社区的社会经济发展、创造新的产业模式和就

3 在上个世纪,特别是1978年以来的经济改革,关注中国的发展,对现代化的定义中在人类的历史上引起移民率最高的是中心城市地区。城市的繁荣,而理想本身,已经离开农村地区日益贫困,是“落后的烙印。”See Edward Taylor,“全球化微观经济学”世界银行的报告,2001年

4 联合国人居署,世界城市2004-2005年的国家。(伦敦:earthscan出版社,2004)

5 崇明项目是中国社会创新和可持续设计联盟DESIS-China(www.desis-china.org)的一个重要项目

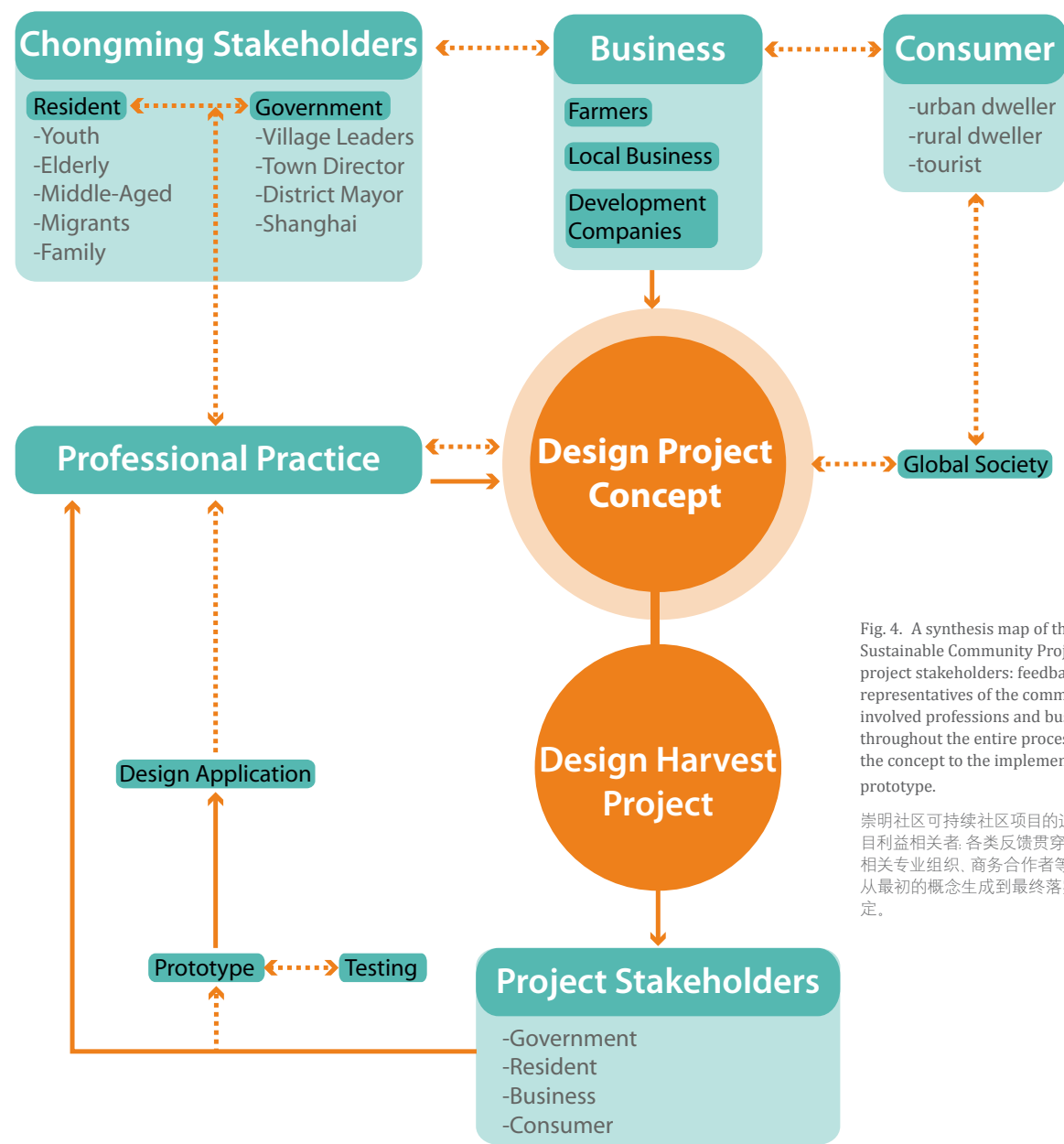


Fig. 4. A synthesis map of the Chongming Sustainable Community Project process, showing all project stakeholders: feedback is circulated among representatives of the community, government, involved professions and business participants throughout the entire process, from inception of the concept to the implementation of each step or prototype.

崇明社区可持续社区项目的过程流程图，显示所有项目利益相关者：各类反馈贯穿整个过程，在社群、政府、相关专业组织、商务合作者等各个参加代表中流转，从最初的概念生成到最终落实的每个步骤和模型设定。

业机会。我们希望在崇明项目中所获得的经验，可以为中国及其它地方类似问题的解决提供思路，对如何使用设计来桥接城乡资源，为寻求“更少消耗、更好生活”型的可持续发展模式提供帮助和参照。

崇明与上海的关系可以理解为阴阳双生。这一理念来自中国古典哲学：世界是由相互对立，又彼此补充的因素组成的。在中国的观念中，这些看似对立的原则或力量（例如：明/暗，上/下，男/女，等）是相互联系、相互依存，并相互促进的。阴/阳及和谐互动的理念对这个项目的启发就是：城市和农村之间的交流应该被设计成在互相补充、影响的同时，仍保持各自的特性。

据此，崇明可持续社区项目旨在促成一种由当地社区和外来社会经济发展机会高度联系和互动的状态。村庄与城市之间的协作网络的存在，为人们提供了选择不同生活方式的更多可能。一个理想的状态是：对乡村居民而言，如果城市发展方式更具吸引力，他们可以选择进城；但如果选择留在农村，也应该具有同样广阔的发展空间。农村潜力的发挥，吸引了城市人到农村创业或是休闲，有进一步为农村的发展提供了支撑。

因此，这一状态的达成而不是物质世界本身应该成为设计的终极目标，“赋能”也就成为了设计的主要任务。这一项目的具体工作是设计一系列未来发展愿景的原型，并在不同地区和社会群体之间创造和促成新的有效的交流和互动。这个项目的成果不仅仅局限在物质产品层面，而是拓展到人与人、人与社会之间的各种非物质性的关系，以及对社会发展潜能发掘方式的设计。

“赋能设计”与中国传统“设计”概念的复兴

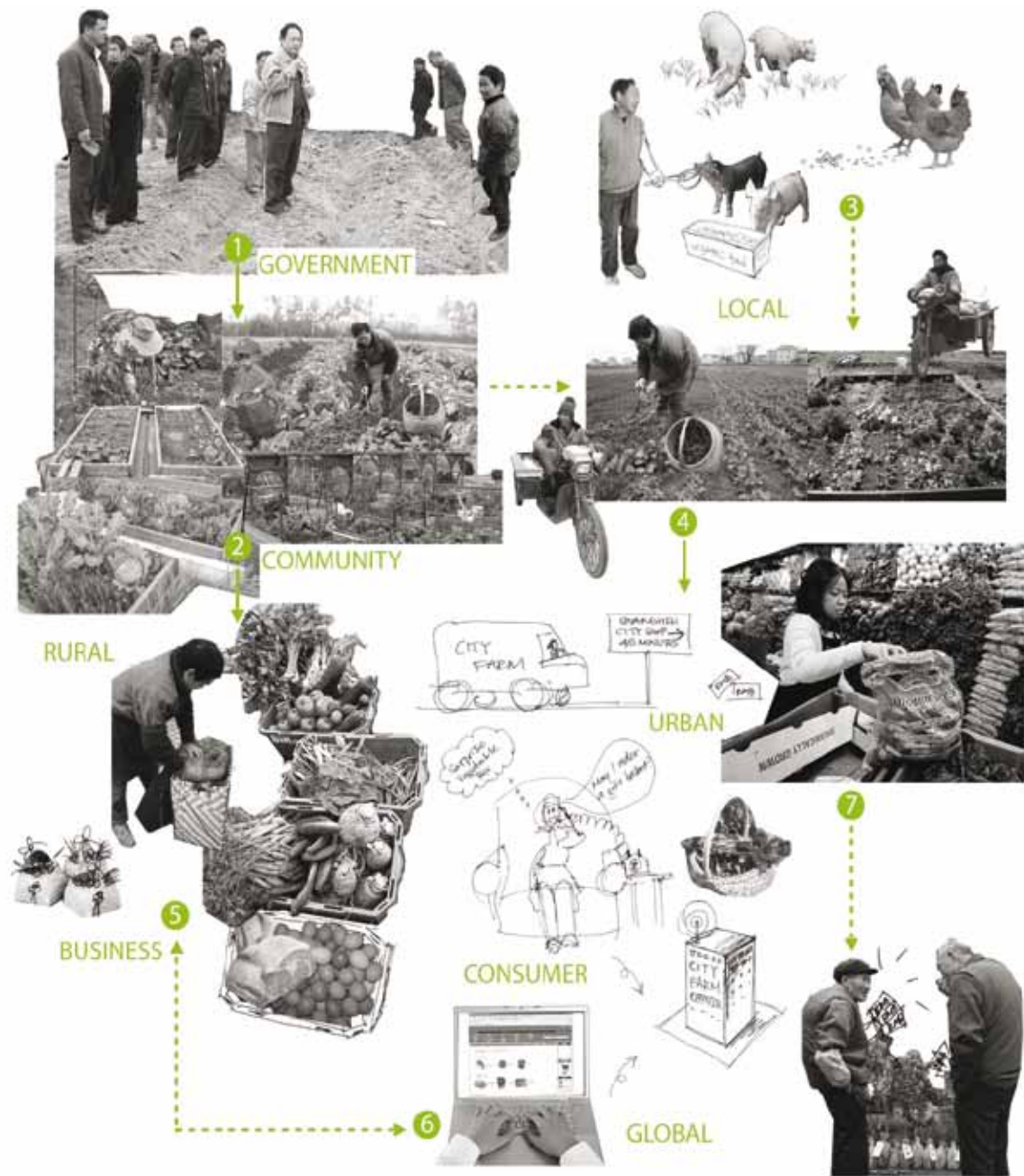
在中国讨论“赋能设计”，需要对中国传统的“设计”概念有个了解。中文的“设计”一词，本来是一个军事用语，意思是：“谋划一个策略”，

这包含两个层面：“道”与“器”⁶。它们之间的联系，也就是“形而上”与“形而下”的整合。战略和战术的整合。抽象原则、普遍规律和具体事物的整合。

“道”“器”一体，这一中国概念中“设计”的核心长久以来并没有得到足够的重视。但现在，中国“设计”关于系统化地理解事物并加以动态应用的思想，以及“设计”作为一个特定的感性设计方式，亦即通过将系统策略和具体技能有效结合来解决复杂问题，促成某一理想化状态的思想方式，其价值在目前这个日趋复杂的社会中正逐渐为人们所认识。中国传统的“设计”概念，包含系统、战略和技术、行动双重含义。如果没有一个系统的策略，设计师只能在短期或局部地开展或许可持续或许不可持续的设计行动；同样，如果没有一个务实的、动态的实施步骤和方案，所讨论的策略又易流于空谈。在崇明项目中，设计是在“道”和“器”层面上同时进行的。整个项目的战略设计是在“道”的层面展开的，而“器”则运用在具体的设计和过程制导上。此外，就如前面提到的，“道”与“器”的结合使项目中引入更广泛的社会参与成为可能，同时也是实现可持续发展的第一步措施。这包括了在城市和乡村建立协作网络，使得各种利益相关者都能够主动地介入到这一项目中来。

如上所述，崇明仙桥可持续社区设计研究项目的基本思路之一是各个互补因素之间不能被孤立开来。就好比大城市离不开农村的支持，而农村的繁荣也离不开与城市资源乃至全球社会的连接。文化需要交流联系，但绝不意味着要让其中一种成为主导。在崇明的项目中，促进与更广泛城市居民进行互动和交流，也维持农村的独特传统和特点，这两个目标是同等重要的。因此，“道”层面的设计目标是围绕一个将城市—农村、政府—民众、本土化—国际化等各种复杂状况都引入其中的动态、互动系统，建立一个框架。崇明的村庄将被纳入一个更大的合作网络中，促成知识、人员、货物、服务及其他资源更容易的彼此交流，互相利用。

⁶ 姜永琪“呼唤设计：对中国变化的反思”（论文发表于 Changingthechange 会议都灵意大利，2008年7月）



- 1 Agricultural Training
- 2 Community Garden + TCM Herbs
- 3 Organic Fed Animals
- 4 Local Pick-up + Delivery

- 5 Chongming Organic Brand
- 6 Shop + Home Ordering
- 7 Village Profit

另一方面，在中国哲学观念里，实现“道”所设定的目标需要使用特定的方法、技能和工具就是“器”，也意味着需求总是要考虑到具体情况的复杂性和特殊性。我们通过田野调查和研究，学习和发现来自当地居民的可持续生活方式和工作方式，通过专业设计完善和推广。我们基于乡村情境，设计了一系列例如新农业、旅游休闲业、住房租赁、教育互换等项目，并进而引入公共服务和商业模式，使其具有可操作性。这些项目的实施会创造大量就业机会，改善经济和社会生活，从而发掘和提升了乡村社区的潜力，进而有助于打破城乡之间的不平衡的状态。

这些项目往往彼此关联，成为一个系统。我们认为一个宏观和系统的视角有助于我们更加全面地看待问题。例如我们的研究表明，岛上运河的污染程度与它的公共空间的衰落程度有关，换句话说，当运河不再是村民的日常公共生活的一部分时，它是很容易被污染的。因此，相对于运河的一次性清理，结合社区需求在运河沿岸创建活跃的公共空间，很可能是一个更加有效和长远的战略。

结论：走向“社会设计”的“赋能设计”

在崇明可持续社区项目中，在集聚创意社群，显现机会、促进沟通和合作，发展共同愿景的过程中，设计拥有了更广义的角色定义，成为这一复合工作网络的组织协调人。在这样的情况下，设计师的作用是连

接不同的资源，从而使得社区在保持其特性的同时，与外部世界相联系。项目倡导一种网络化的、参与性的工作方式，希望所有利益相关者都有可能参与到可持续解决策略的设计和制定过程中来。

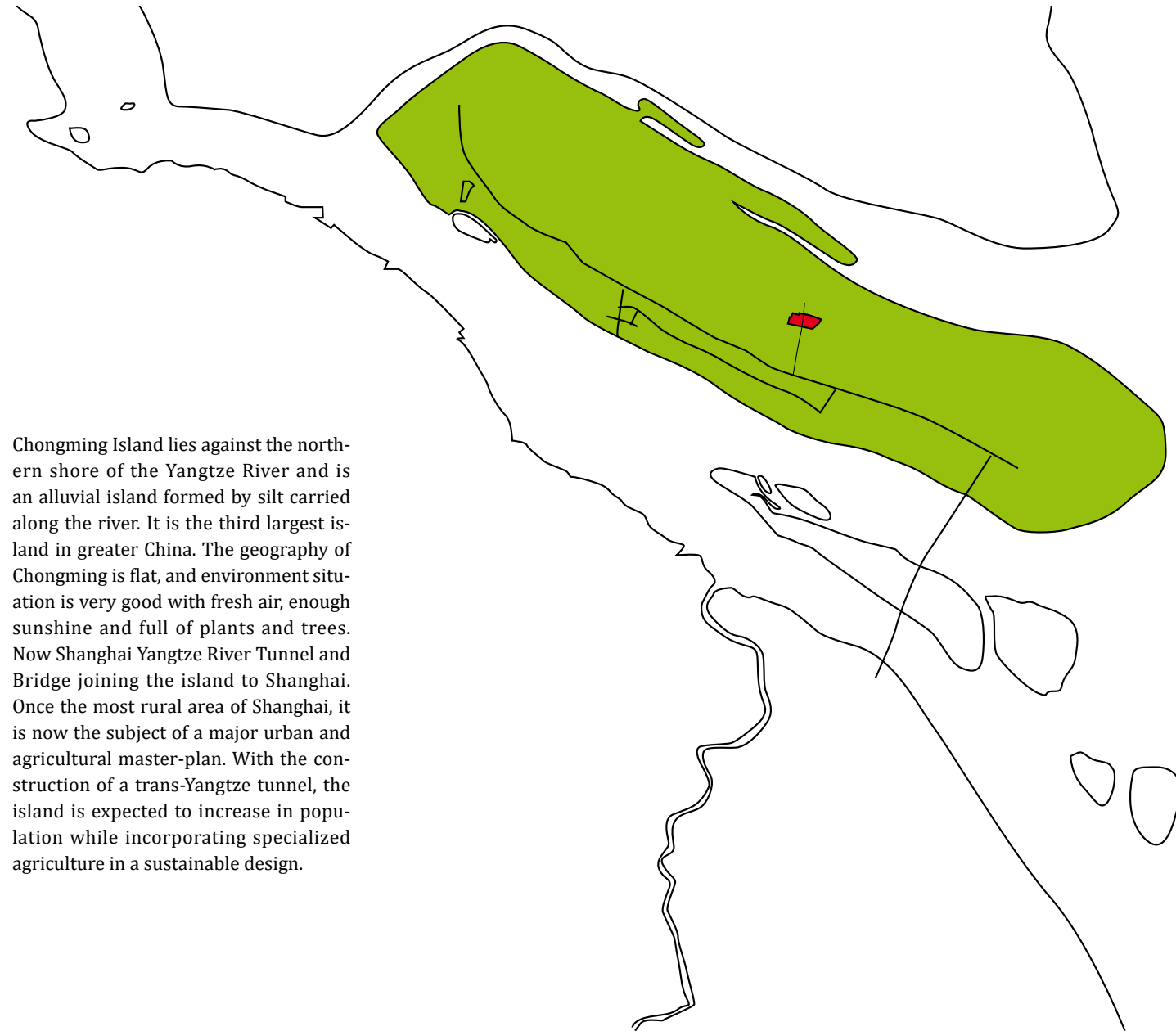
该项目希望重塑城乡关系，强调各种可持续发展的可能性——比如经济、环境和社会——因为只有这样，现代中国社会才能继续长远发展。因此，这种方法的最终目标是，通过激活所有利益相关者在针对设计问题发展解决方案过程中的参与活跃程度，把设计过程延伸到社会中。我们希望这种全面、系统的解决方法可以帮助克服中国可持续发展进程中的障碍和问题，特别是城市和农村、政府和民众、地域性与全球化之间彼此对立的传统思维。就如中国“阴/阳”哲学所揭示的那样，这些因素在可持续发展的进程中是同等重要的所需要素和力量。设计是构建新的存在和行动的基础，确立目标和过程制导是“赋能设计”的主要工作。“赋能设计”所要面对的新挑战就是，如何在一个迅速变化的社会中，用平衡又富有包容性的方法，寻求有效的解决策略，并促成其成功实施。在这个项目中，“赋能设计”被赋予了更多社会学意义，成为实现“社会设计”的一个重要工具。而要实现这种“赋能”，设计学科需要不断丰富和更新方法论和工具。同其它学科的创新以及创意社群的建构和合作是其中最为重要的两个步骤。

Fig. 5. Chongming Organic Food Production storyboard: using existing resources along with design strategy inputs, farmers are creating a system of organic agriculture linked with Shanghai. Organic farming represents a new initiative on Chongming, with higher profit potential for its farmers, and support for healthier lifestyles in the wider population of the city.

崇明有机食品生产故事情节：借助设计策略以及现有资源，农民正在创建一个与上海相联系的有机农业体系。有机农业体现了崇明的新举措，使本地农民有潜力获得更高利润，并且向广大城市民众提供健康的生活方式。

PLACE INTRODUCTION: XIANQIAO VILLAGE AT CHONGMING ISLAND

基地介绍：崇明岛仙桥村



Chongming Island lies against the northern shore of the Yangtze River and is an alluvial island formed by silt carried along the river. It is the third largest island in greater China. The geography of Chongming is flat, and environment situation is very good with fresh air, enough sunshine and full of plants and trees. Now Shanghai Yangtze River Tunnel and Bridge joining the island to Shanghai. Once the most rural area of Shanghai, it is now the subject of a major urban and agricultural master-plan. With the construction of a trans-Yangtze tunnel, the island is expected to increase in population while incorporating specialized agriculture in a sustainable design.

Xianqiao Village is located on the north of Shuxin Town, Chongming County. The village was established in October 1976. In January 1996, groups in Xianqiao village are reformed by combining former one group in Qianxin village. Now there are in Xianqiao village 745 families, and population is 1683 people.

Now in the village, 77 people are members of Communist Party of China; four village committee members and one reserve cadres form the local village government. In 2007, the village was included in the plan of construction of Chongming County pilot villages of rural areas.

崇明岛是坐落在长江北岸的河口冲击岛。它是中国第三大岛屿。崇明岛地貌平整，拥有新鲜的空气、充足的阳光和覆盖率高的绿化植被，自然环境优越。如今上海长江隧桥连接了崇明和上海。作为上海最广大的乡村地区，崇明成为城乡规划和农业发展的重点对象。随着桥隧的建成，崇明岛期待能以可持续的方式发展农业，增加人口。

仙桥村座落于崇明县竖新镇北部该村建于1976年10月，1996年1月，由前新村1个村民小组与仙桥村10个村民小组合并为仙桥村共11个村民小组。全村现有745户农户，总人口1683人。全村现有中共正式党员77名，分设7个党小组，村两委班子成员4名，后备干部1名。它于2007年被列入崇明县新农村建设试点村。

Fig. 6. landscape images from Xianqiao Village in Chongming Island

崇明仙桥村乡村景致





2.2

THE DESIGNER AS SOCIAL ACTOR 社会设计师

SOCIAL DESIGN: INNOVATING THE NEXT SOCIETY

社会性设计：为明日社会而创新

By Louis Klein, Suk-Han Tang

Elaborating on sustainability and directions for change, it is essential to think about social design and explore the possibilities first. Designing communities is a challenging task that requires careful understanding and analysis of all agents for choosing the appropriate directions for change. The Chongming project is a great example of exploring challenges and potential in fostering and directing change within communities and raises the question on how we as a society want to live in the future.

To answer this question, we must have a careful look and find answers that lay in primary levels forming a society: the technical, political and cultural aspects. These are what link people together, within an organisation, a community, a society. The technical aspect refers to rational perspective and includes science and hard data, such as skills, tools, lands etc. The political aspect is based on the different sometimes aligning, sometimes conflicting interests which lead to power dynamics, and crystallise in authorities and institutions. At last, the cultural level represents shared values and norms as well as the actual deeds and the observable practice.

All these three aspects can of course be understood and analysed separately, but for effective and sustainable change to occur, all must be managed together and balanced accordingly. They need to advance and be co-evaluated together.

This exercise was made for the Chongming project in a two-day workshop at a stage where a significant amount of possible solutions were already identified and a great amount of

information needed to be analysed and understood. Translating these data and balancing them against these technical, political and cultural aspects helped us all to understand change from different perspectives, enabling us to manage and balance expectations in order to find viable solutions which could benefit everyone in the community of Chongming Island. This is what we call social design.

Social design is about people and we, as people cannot escape acting in relation to other people. Even if we choose to live alone on a deserted island, that is design of our social reality. The social world is created as a result of the dynamics of all our individual actions. It is inescapable. Social design, then, is at the same time a great opportunity and a great responsibility because it relies on the choices we make every day. Social design is about shaping and forming. Design, wholly along the lines of Bruce Mau, can be understood, in a broad sense, as all that which is man-made. A design-centred thinking also reminds us that we make shaping decisions that exist as such, but could also be otherwise. If one thinks about social design, far-reaching possibilities arise, but so do responsibilities. Social design opens realms of possibility because we gain degrees of freedom. Social design refers to responsibility because, as these degrees of freedom are realised, a decision always lies at the centre that might also be decided otherwise and, furthermore, leads to the reality that all of the consequences of these decisions can and must be tracked back to the decision, the decision makers, and the decision making process. This is valid for every area of life. It holds for politics as well as the economy. It holds for health care providers as

well as child care givers. It pertains to the ability to handle conflict as well as to the forms of civility. Social design can be understood as a set of models, methods, and instruments that is formulated in response to the inescapability of the “social other”. It is here that we meet an exceptional feature of social design, distinguishing it from social engineering. Engineering stands for, like so much in the modern age, a positivist orientation based on the true or false criteria of natural science. However, social systems are not technical systems and do not follow the predictability of the laws of natural science. The social is particular. It is characterised by a dynamic that can best be described as a set of self-fulfilling and self-destructing prophecies. It becomes apparent that a diverse set of models, methods, and instruments on which the respective methodologies stand, can be differently capable or efficient. One could reflect, at this point, on something like social design impact evaluation. It would be an evaluation, which measures the impact of rule systems, basic assumptions, processes, and instruments. This would then allow the understanding of social design as fundamentally in-development, an existing result of negotiation. A negotiated result that is as it is, could always be otherwise and furthermore, always endeavours to become better, more capable, more just or functional.

The meaning of venturing such a thought becomes frighteningly clear if one deals with the self-perception of developed, democratic state systems, which seem to have generally lost perspective on their own development and on the continuous improvement of their capabilities as social design. We regularly pick out nation building, failing states, or failed states as central themes of discussion. We do not, however, maintain a discourse about how far our own social system designs are to further develop the capabilities of developed societies.

Once we have gained perspective on the capabilities of a social design, there is only a small step to take to comparing different social designs. Because of this, competitive thinking is given a wide open door to what is much more far reaching than that which we know from the modern age. It is about the most different versions and variations of co-operation and

of coexistence. It is about the modes of coexistence. It is not a question of true or false, but deals with functional or not functional, capable or not capable. It is about viability, about practicability, about aptitude for life and survival. The next society will be characterised by an ecology of paradigms.

In this context, ecology should mean that we will be dealing with a great deal of diverse paradigmatic alignments and a great deal of different social designs that coexist in an ecological sense, and in which the most different forms of juxtaposition and co-operation will be realised. There will be social designs that are in competition with one another. There will be social designs that alternately support each other and will enter into almost symbiotic relations. There will not be the one, true political system, but an ecological juxtaposition of different political systems, which will find their respective social designs regularly having to prove their merits – internally and externally. At this point, a new social utopia, which focuses on the viability of the social design, can be formulated. That sounds new – but we are already there innovating the next society.

社会设计和探索可能性是确保可持续性发展和变革方向的首要着眼点。设计社区是一项具有挑战性的任务,需要对所有的参与者进行认真了解和分析,从而选择适当的变革方向。崇明项目就是一个在促进和引领社区变革中勇于挑战和挖掘潜力的好例子,它还提出了关于我们作为一个社会如何在未来生活的问题。

要回答这个问题,我们必须仔细观察组成社会的基本层面,包括技术、政治和文化等,并在其中找到答案。这些正是在一个组织、一个社区和一个社会里把人们联系在一起的要素。技术方面指的是理性,包括科学和硬性数据,比如技能、工具和土地等。政治方面基于时而统一时而冲突的不同利益,它们的互动导致权力动态并具体化于权威和机构的形成。最后,文化层面则代表共同的价值和标准以及实际行动和可观察到的实践。当然,以上三方面可以分别理解和分析,但是如果要实现有效和可持续的变革,这三方面必须结合在一起进行管理和权衡。他们需要一起推进,一同被评估。受娄永琪教授之邀,SE Group 和 Studio TAO 共同开展了一次以利益相关者分析为主题的工作坊。在为期两天的研讨会工作坊之前,崇明项目已经积累了大量可能的解决方案,有大量信息需要分析和消化。从技术、政治和文化三个层面传达并权衡这些数据有助于我们从不同的视角理解变革,更利于我们掌控和平衡期望值,从而找到能够让崇明岛社区每个人都可以受益的切实可行的方案。这就是我们所谓的社会设计。人与其他人脱离联系是不可能的,社会设计就是关于人们和我们。就算我们选择独自生活在一座荒岛上,那也是我们社会现实的一种设计。社会的世界完全是由我们个体行为的动态创造的结果。它是无法逃避的。也正因此,社会设计既是一个巨大的机遇也是一个重大的责任,因为它依赖于我们每天做出的选择。社会设计关注的是塑造和定型。按照 Bruce Mau 的解释,设计从广义上可以被理解成人创造的一切。以设计为中心的思维提醒我们,我们可以如此这般的影响决定,但也可以是如此那般。对社会设计的思考不仅会

产生无穷的可能性,也会带来无穷的责任。在我们获得了自由度的同时,社会设计也拓宽了可能性的范畴。社会设计意味着责任:这个自由度之所以可以实现,是因为一个决定可能会以其他形式出现。这个决定说明所有决定的后果都必须回溯到决定本身,决定者以及决策过程。这是一个放之四海皆准的思考方式,适用于生活的各个领域:无论是政治还是经济,或者是医疗保健提供者又或是托儿所。它涉及到解决冲突和形成礼仪的能力。

社会设计可以被理解成为应对无法逃避的“社会其他”产生的一系列模型、方法和工具。这也正是社会设计区别于社会工程的显著特征。工程指代的是在现代性的时代基于自然科学的对错标准上的实证主义倾向。但是社会系统并不是技术系统,并不遵循自然科学原理的可预见性。社会的是特殊的,它的动态特征可以被描述成一系列自我实现和自我破坏的预言。

显而易见的是,基于各自方法论的不同模型、方法和工具拥有不同的能力和效率。我们在此可以做一个社会设计影响的评价。这个评价将测量规则系统、基本假设、进程以及工具的影响。由此产生的理解是,社会设计是完全在发展中的,是协商交涉不断更新的结果。协商交涉的结果有无穷的其他可能性,并且总是追求更好,更有能力、更公平和更有效。

我们来想象一下发达的民主国家体系对自己的理解:这些系统已经失去了自我发展的方向以及作为社会设计的持续改进的能力。这正说明了尝试社会设计思维模式的重大意义。我们通常会将国家建设、走向失败的国家或者业已失败的国家作为讨论的话题,然而对于我们的社会系统设计该如何提高发达社会的能力却讳莫如深。

一旦我们对一项社会设计的能力有所认识,我们距离比较不同的社会设计就只有一步之遥了。正因如此,我们对有竞争力的思考敞开了大门,它的意义远远超过我们从现代性的时代里获得的思考方式。社

社会设计承认合作和共存的多样性和变化性，它实际上指的是关于共存的模式。这不是一个对错的问题，而是是否具有功能性，是否具有能力。社会设计关心的是可行性、实践性以及存活的能力。未来社会的特性是范式的生态学。

就此而论，生态学指的是我们将面对共存存在一个生态环境里的大量不同的范式调整和大量不同的社会设计。所有不同形式的并存和合作都会在这样的生态环境中出现。我们会发现不同的社会设计会彼此竞争，也会交替互相扶持，从而进入几乎共生的关系中。单一真正的政治系统将不复存在，取而代之的是不同政治系统的生态并存，它们将定期通过各自的社会设计从内部和外部证明它们的优越性。此时，一个着眼于社会设计可行性的新的社会乌托邦便形成了。听上去这是一个新概念——但是实际上我们已经在创新未来社会了。



Fig. 7. Left figure: From February 19-20, 2009 the Systemic Excellence Group held a working seminar with Studio TAO. The seminar generated discussion among participants about themes centered on social systems design theory and methodology. Project stakeholders were charted as a framework for future study.

2009年2月19-20日，衡卓会与TAO工作室举行了系统性的工作研讨会。研讨会参与者之间讨论产生了社会制度有关设计理论和方法为中心的主题。项目利益相关者研究成为今后研究的一个基本视角。



Fig. 8. Systemic Excellence Group (SEgroup) is an independent think tank for leading practice based in Berlin, Germany. Our mission is to support those who take on the responsibility for shaping the world by facilitating change. We are dedicated to the continuous improvement of leading practice in the area of organisations, communities, project management, politics and culture. Our goal is systemic excellence as the emergent combination of systems thinking and design thinking. In 2007, we launched the SocialDesignSite.com to explore different meanings of social design and highlight possibilities of social change from a project perspective. SocialDesignSite.com aims to foster a discourse on the topic on a broader level by facilitating the meeting between a wide range of different audiences and professional environments and bringing these together.

衡卓会 (Systemic Excellence Group) 是位于德国柏林的一家旨在领导实践的独立智库。其使命是支持以促进变革以及改变世界为己任的组织。它致力于不断完善在组织、社区、项目管理、政治和文化领域内的领导实践活动。它的目标是通过系统思考和设计思考的完美结合达成系统性卓越。2007年衡卓会推出了 SocialDesignSite.com 来探讨社会设计的不同意义，并从项目的角度强调社会变化的各种可能性。SocialDesignSite.com 旨在促进不同受众群体和专业环境的互动和交流，从而在更宽的层面上推动对于社会设计的思辨和讨论。



2.3

DESIGN DRIVEN ENTREPRENEURSHIP

设计师引领创业

CHONGMING FUTURE CREATIVE ENTREPRENEURS WORKSHOP

崇明未来创意企业家短期工作坊

From 25th September to 14th October 2009, Studio TAO, together with Politecnico di Milano and Tongji University, hosted a joint workshop called “Chongming Island Project: Services for a New Generation of Creative Entrepreneurs”. This workshop was participated by the students from both China and Italy who were a part of a double-master-degree program between the two universities, and mentored by Professor Anna Meroni from PoliMi.

The objective of this workshop was to envision and design a product-service-system platform supporting the everyday life of a new creative entrepreneurial community. All the students were divided into five teams assigned on five different aspects of the platform, which were hospitality, food, mobility, agriculture and health. The teams designed relevant service systems around these aspects regarding the creative entrepreneurship.

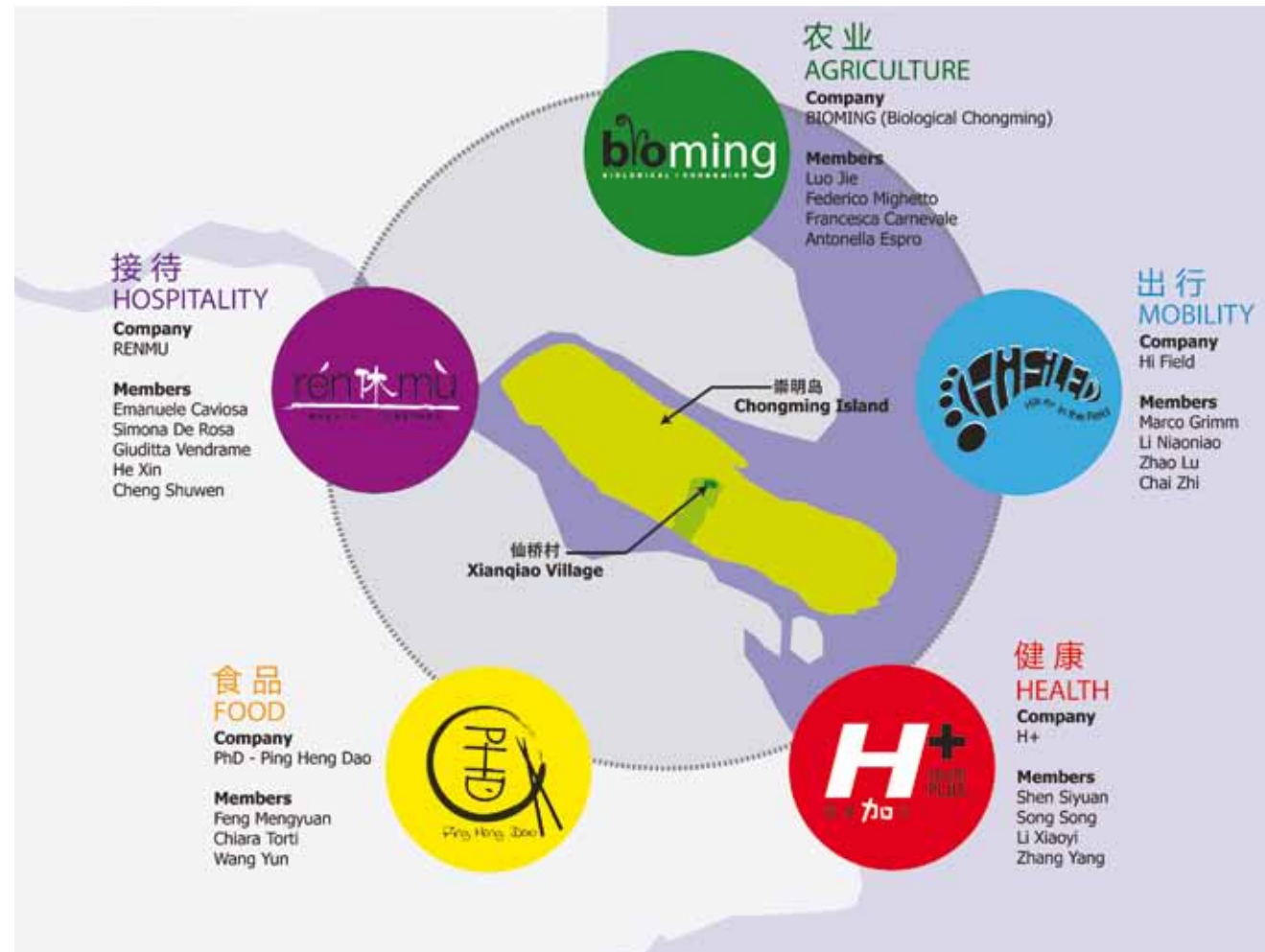
The five teams started with seeking “seeds” in the assigned fields and generated product-service-systems out of that, and then based on these service design concepts, they created a “brand” or “company”. The workshop was fully considering the local potentials as the major motivation and used service design methods to visualize the potentials and transformed them into attractive products or services to urban consumers. Plus, the five sub-systems could be integrated into a network where they support each other and create even bigger values.

2009年9月25日至10月14日期间,意大利米兰理工大学、同济大学 and TAO 工作室合作开展“为新一代创新创业者服务”的联合工作坊,参与学生均为米兰理工与同济大学双硕士交流项目的中意双方学生,指导教师为 Anna Meroni 教授。工作坊的目的是为崇明打造为新型创意创业社群服务的产品服务体系平台。学生分为五个小组,分别从接待 (hospitality)、食品 (food)、出行 (mobility)、农业 (agriculture) 和健康 (health) 几个方面开展相关新型商业模式和服务体系的设计。五个小组在各自的方向里寻找“种子(潜在机会点)”,并基于这些机会点设计相关的服务体系,使其成为一个创新的“公司”或“品牌”。此次工作坊基于当地的资源,利用服务设计的方法将资源变成面向城市消费者的,具有吸引力的产品或服务,并且这五个方向也能够相互联结成为一个系统,互补互助,实现资源利用最大化。



Fig. 9. Structure of the workshop (business scope, name and members of each group)

联合设计项目结构 (各公司经营范围、公司名和成员)



WHAT NATURE WOULD EAT
// 自然之食



MISSION

Bio Ming brings to the customer a true biological family of products. Such an achievement is the result of a long-term program on the Chongming Island. The process involves the local community of farmers who have been educated to bio-agriculture, and specific tools have been given according to the needs. Fruits and vegetables are local and seasonal and are delivered to the different P.O.S. just in Shanghai to reduce the logistic and offer fresh goods.

VISION

Bio Ming achieves not only to provide a true biological family of products, even more would sensibly the final user to the eco-sustainable and eco-friendly way of approach the everyday life. Eating local biological fruits and vegetables, helping local communities to grow, limiting the use of energy and reducing waste can be considered as the first steps of the green path.

ASSETS

Inside Bio Ming: PSS Designers, Biological Agriculture experts, Marketing team, Human resources team, Logistic team and PR team. Outside Bio Ming, in Chongming Island: Farmers, energy and waste use/distribution/maintenance team, human resources team; outside Chongming Island: Logistic

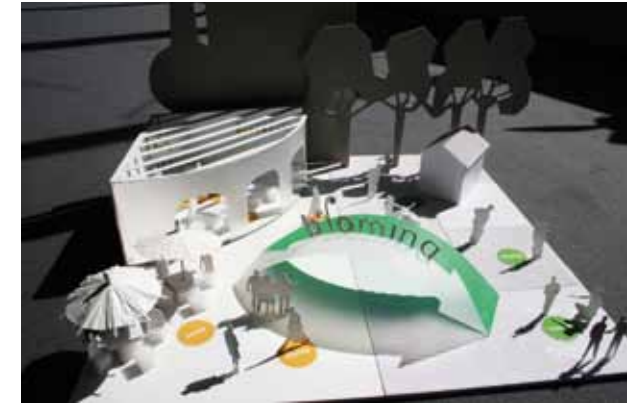
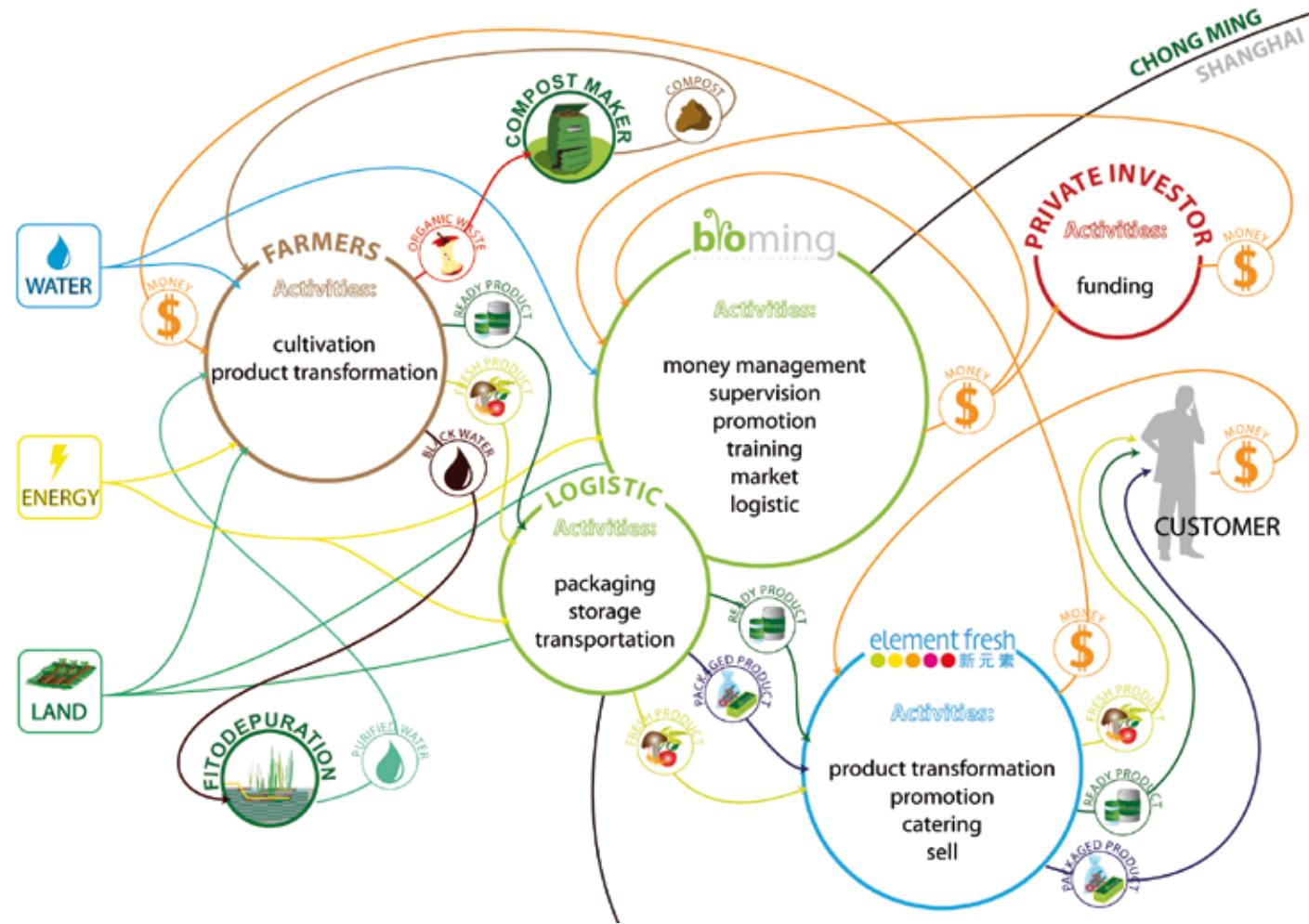
team, PR team, marketing team and PR team.

OUR STORY

Bio Ming is born in October 2009 at Tongji University of Shanghai with the synergy of four Italian students and a Chinese one. The idea is to create a genuine biological family of goods coming from a CSA from Chongming Island and to sell to Element Fresh. Our material is used as ingredients of meals and as products to be sold in the store. After 2 years of increasing demand, Bio Ming creates several eco-trucks to sell goods around the city. In 2018 the Bio Ming space is opened: it's not just a store, also it's a museum, a place to get education on eco-consciousness and a restaurant.

Fig. 10. System Breakdown // The schema shows stakeholders, resources, goods and money involved in the system.

系统分解图 // 图表展示了和系统相关的利益者、资源、货物和资金



目标

BioMing 给顾客带来真正自然的系列产品。这个一个长期在崇明岛实施的项目。过程融入了当地接受过自然农业教育的农民群体，我们也将根据需求提供特殊的劳作工具。水果和蔬菜都是当地季节性的产品并被送到上海各个网点，减少了物流成本，提供了新鲜的商品。

愿景

Bio Ming 的成果不仅仅是提供真正自然的系列产品，它能让最终使用者明智地用一种可持续性的和环境友好型的方式来经历每天的生活。吃当地的蔬菜和水果，帮助当地人种植蔬果，限制肥料的使用，减少浪费都被视为绿色道路上先行的第一步。

资源

在 Bio Ming 里有: PSS 设计师、生物农业专家、市场团队、人力资源组、物流团队和公关团队；在 Bio Ming 之外，崇明岛上有农民、能源、分配、维护、人力资源组；在崇明岛外有物流团队、公关团队和市场团队团队。

我们的故事

Bio-Ming 成立于 2009 年 10 月，是由同济大学的四位意大利学生和一位中国学生组成的。他们的想法是创造一个真正自然的系列产品，产品来自崇明岛，销往新元素。食材被用来作为食物原料，同时在商店销售。2 年后，随着需求量的增加，Bio Ming 制造了一些环保卡车在城市内部销售产品。2018 年，Bio Ming 空间将开放：这不仅仅是一个商店，同时也是一个博物馆，一个了解环保意识的场所和一间餐厅。

THE LAND OF BALANCE

// 平衡岛



MISSION

Xianqiao village becomes “Ping Heng Dao”, the land of balance; where eating has a natural role in healthy daily lifestyle. We provide the balance and the connection between food and life. PHD provides a perfect place to discover, learn and utilize traditional Chinese medicinal food.

VISION

According to Chinese philosophy we need to rebuild our link with nature. Learning about this healthy lifestyle will help us rediscover the eternal fight between Ying and Yang forces.

Good health provides a balance and a control that is enforced in all aspects of life. Food has an important role in this lifestyle so we must recognize and choose the right diet.

ASSETS

PHD provides the best diet for a healthy lifestyle. A traditional Chinese doctor prescribes you with a tailored menu. Our expert cooking staff will then prepare the perfect meal in our restaurant. Our highly qualified customer service team will teach you the basis of traditional Chinese diet and help you choose the right dishes from our assorted collections.

OUR STORY

We met each other during the autumn festival of 2009 in Chongming Island. While splitting a Moon cake, we discovered that we shared the same interest in the Chinese history and culture.

Our curiosity led us to think about how to create a new era for knowledge in Chinese traditions. In the beginning we

started thinking about food as the main aspect of each culture, especially in China.

People perceive eating together not only as feeding, but also for its social and nutritional attributes. In 2020 we opened the first centre of PHD in Xianqiao Village on Chongming Island.

目标

仙桥村成为一座“平衡岛”，在这里，吃是健康日常生活方式的一个重要角色。我们提供食物和生活之间的平衡和关联。平衡岛为我们提供了一个探索、学习和使用传统中国药膳的完美场所。

愿景

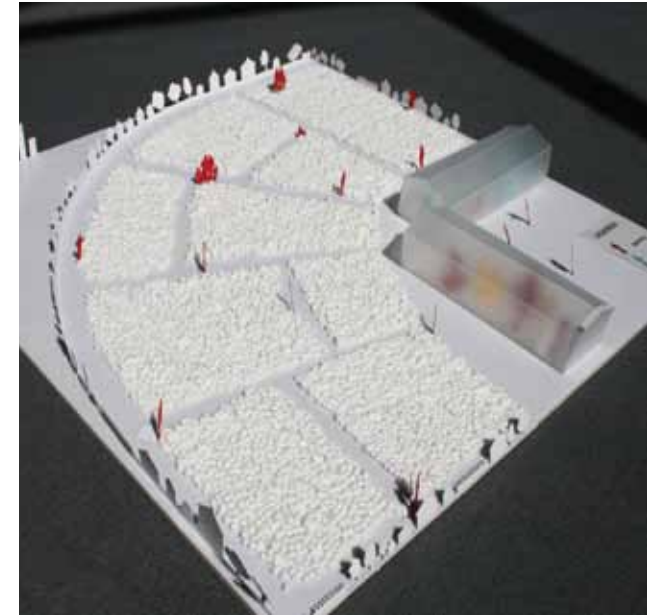
根据中国哲学，我们需要重新建立我们和自然间的联系。有关健康生活的学习能帮助我们重新发现阴和阳之间永恒的相互作用。健康提供给我们一种平衡以及对生活中各要素的控制。食物在日常生活中发挥着重要的作用，因此我们必须能识别和选择什么是正确的食物。

资源

平衡岛提供了创造健康生活方式的最佳饮食。中医会开出特定的菜单，专业厨师会在餐厅里准备完美的膳食。高质量的客户服务会教会你基本的中国传统饮食，同时帮助你如何在我们的各类食谱中选择最适合的餐点。

我们的故事

2009年的中秋节，我们在崇明岛上相识。当我们切月饼的时候，我们发现我们对中国历史和文化有着同样的兴趣。好奇心引导着我们开始考虑怎么创造一个有关中国传统知识的新纪元。初始阶段我们考虑到食物是各种文化中重要的一部分，特别在中国。人们在一起吃饭不仅仅是为了填饱肚子，同时更是营养和社交的需要。2020年我们在崇明仙桥村成立了第一个“平衡岛”。





1. Mr. Li and his wife and children live in Shanghai. He works in a securities company and he has to work late until night. His body is in the sub-health. 李先生和妻儿住在上海。他在一家证券公司工作，经常为了工作熬夜。李先生已经处于亚健康的状态。



2. Mrs. Li was very concerned about her family's health. This morning she saw there was poster advertising about PHD in the park. 李太太很关心家人的健康。一日清晨她在公园的长凳上发现了关于平衡岛的广告。



3. Mr. Li sometimes would go to GYM centre to relax. And this is his only entertainment besides hard working. Today at the GYM centre, he saw introduction of the "PHD" which seems to be his desire. 李先生偶然去健身，这是工作之余的唯一娱乐了。一日他在健身中心看见关于平衡岛的介绍，描述的正是他所期待的生活方式。



4. They often worry about even quarrel with each other about trivial matters of the daily life. Finally they decided to go to Chongming Island, spend a weekend to experience the life of "PHD". 他们经常为了生活中的琐事而烦恼甚至争吵。于是他们决定前往崇明岛，去体验一下平衡岛的生活。



5. On Saturday morning, Mr. Li drove to Chongming Island with his family. The opening of the Yangzi tunnel significantly reduce the driving time. 周六早上全家驱车驶向崇明。长江隧桥的开通大大缩减了时间。



6. They arrived at Xianqiao village which is Chinese medicinal food and leisure experience centre and were fascinated with the beautiful landscape, laid-back life in this small village. 他们到达了以药膳食物和休闲体验出名的仙桥村，立刻被自然景观和闲适节奏所吸引。



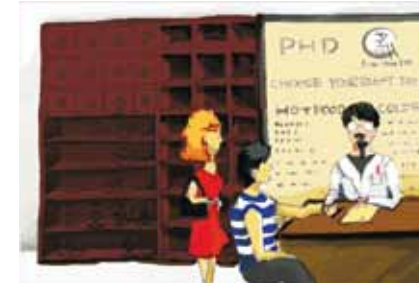
7. A professional chef describes how to use Chongming Island specialty ingredients combined with traditional Chinese medicated diet philosophy cooking out the role of a convalescent diet. 有经验的师傅告诉他们如何使用本土药材和传统膳食理念烹饪养生食物。



10. Came out from the display area, Mr. Li's family decided to go to PHD restaurant to enjoy a balance lunch there. 离开体验中心，李先生全家决定去平衡岛餐厅享用午餐。



13. After lunch, they go to PHD shop to buy some ingredients can be brought back to Shanghai. 午餐后，他们去平衡岛商店购买食物配料带回上海。



8. In the centre, they learn a lot about "hot" and "cold" body type and Chinese medicine philosophy. They get useful advice from old Chinese traditional medicine doctor. 在体验中心，他们学到了许多中医原理例如温性凉性，并得到许多有用的养生建议。



11. The Restaurant offers different kinds of recipes of multiple functions for all the people who have different needs. And it has a very professional chef can provide unique diet only for you. 餐馆为不同人群提供不同的饮食需求，并且有专业厨师烹饪。



14. Mr. Li's family plan to stay in village for two days. There can be seen labels with in the fields, which identified variety ingredients produced in Chongming. 他们决定在村里多住几天。在田里，通过各种标签，他们认识了多种中草药。



9. According to each person, the prescriptions for Mr. Li's family members, which gives the specific constitution of different diet formulations. 根据个人体征不同，大家得到了不同类型的饮食配方。



12. After determine their dietary needs, Mr. Li's family sit in the courtyard of the restaurant, enjoy their beautiful filed scenery, delicious food as well. 点餐后，全家坐在院子里边看风景边吃午餐。



15. They returned from Chongming Chinese medicinal food and leisure centre with very pleasant feeling. Not only experience the pastoral life, but also understand life and health balance. 他们怀着愉悦的心情回到上海，不仅体验了慢生活，更明白了保持生活和健康平衡的重要性。

Fig. 11. Storyboard and others artefacts produced by the students during the workshop
平衡岛手绘故事版

HEALTH PLUS

// 健康加分



MISSION

In face of the current situation of rural population migration and the future trends of countryside building, with our strong social responsibility, H+ observe and think about them from a unique perspective. We work towards the harmony common development and progress of urban and rural areas.

VISION

To do a great job for our customers and employees by exchanging the health needs between city resident and rural resident to push the positive and sustainable development of rural. We are committed to guide people to live in a healthy way, to heal themselves and benefit themselves.

ASSETS

Professional health advisor / Professional health Instructor / Supervisor / Business developing staff / Sales

OUR STORY

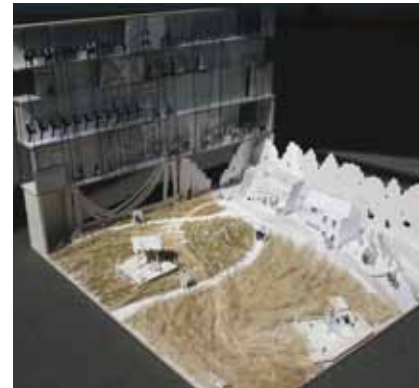
Urban and rural residents are our considered customers. We cooperate with gyms, fitness centres to offer products and services to them which guide people to live in a more healthy way. There are 2 main lines of our operation. For city residents, we offer chances to club members to experience the healthy life style in the countryside, such as natural foods, and outdoor leisure activities. In addition, we build up professional trainer teams to guide them have better

experiences. For rural residents, we set up healthy agencies and build equipment for them. We also train the residents to be professional trainer in our health plus centre so they can provide medicinal diet and health advises for the urban residents. As our employees, they will also get free or more convenient accesses to our services. We link these two sides together to drive a system involving some related industries and external supports.



目标

面对乡村人口外流的现实,并考虑到农村的未来发展趋势,H+怀着强烈的社会责任感的未来发展趋势,H+怀着强烈的社会责任感从一个独特的角度观察并考虑这些问题。我们为了促进城乡和谐共同发展与进步而努力。



愿景

我们通过交换和满足城乡居民间对健康的不同需求来服务客户和雇员,以此来促进农村地区积极和可持续的发展。我们承诺引导人们健康生活,帮助他们疗养和获益。

资源

专业的健康咨询师 / 专业的健康导师 / 管理者 / 商业策划人员 / 销售人员

我们的故事

城乡居民都是我们考虑的客户。我们和健身房、健身中心合作,为他们提供服务和产品

来指导人们更健康地生活。我们有 2 个主要的推广路线。对城市居民,我们为俱乐部成员提供体验乡村健康生活方式的机会例如自然食物和室外休闲活动。另外,我们建立专业的训练团队能给客户更好的指导。对乡村居民,我们建立健康咨询机构并且提供相应的设备。我们也培养村民成为我们健康中心的专业人员,让他们为城市人提供健康膳食咨询。作为我们的雇员,他们能免费或者便利地享受我们的服务。我们将把两方面联系起来从而驱动一个包含了更多潜能的系统。



1. When you register at the gym, fitness club and nursing home, you see H+'s advertising and information. You will get a chance to experience the short-dated healthy trip in the country. 当你在体育馆、健身俱乐部和护理中心注册的时候,都能看到 H+ 的广告和信息。你将得到在农村短期健康游的体验机会。



2. One nice weekend, you take part in this event with other members from us. 一个美好的周末,你和我们的其他成员一起参加了这个活动。



3. You take our shuttle bus across the Changjiang River Bridge, go to Chongming Ecological Island where we have established a outdoor base. 你搭乘了我们的车,驶过长江大桥,来到了崇明岛上我们建立的一个户外基地。



4. Chongming Island, maintains the natural landscape and ecological environment well. 崇明岛很好的保持了自然地形和生态环境。



5. There are open fields, fresh air and warm hospitality of the villagers here so that you get a good mood. 开阔的田野，新鲜的空气和热情好客的村民，都给你带来了好心情。



6. You will stay in the standardized accommodations converted from the local houses. The hosts who got through our training will provide you with the best quality services. 你将住在由当地住房改建的标准化住宿中。房子的主人都接收过培训，将给你最好的服务。



7. You get advice from professional health advisors and nutritionists, such as healthy diet and nature-intimate outdoor leisure activities. 你从专业健康咨询师和营养师那里获得建议，例如如何获得健康饮食和进行亲近自然的室外休闲活动。



8. In the early morning, instructor leads you into morning exercises as Taijiquan along the country lanes. 清早，导师会带你走在乡间小道上晨练，例如太极拳。



9. You have breakfast with your hostess. And she introduces you the natural food grown by themselves. She also tells you a lot of healthy diet recommendations. 你和房东一起吃早饭。她向你介绍他们自己种的自然食物，也会告诉你很多健康饮食建议。



10. You start a bike trip around the island, seizing this rare opportunity to experience nature. 你开始了环岛骑车游，抓住这个难得的机会好好感受大自然。



11. Or you can relax and enjoy yourself to have a yoga time in wheat fields. 或者你可以放松，在小麦田里做瑜伽。



12. Forget the video games, run in the fields, know new friends. 忘记游戏，在田野里奔跑，结识新朋友。



13. A little labour, much health. Besides, it's really a special experience. 一点点的劳动带来更多的健康。此外这也是一个特殊的体验。



14. You practice the skills of fishing and learn how to concentrate. Through conversations with others, you also experience more. 你练习钓鱼的技巧，学习怎样集中精力。通过和他人的谈话，也受益匪浅。



15. The right amount of dinner with fresh fruits, yogurt and vegetable soup keep you fit and your body in shape. 晚饭有新鲜水果，优酪乳和蔬菜汤，适当的食量有助于保持健康和体型。



16. You buy the local-grown fruits and vegetables to bring the freshness and health home. 你购买了当地的水果蔬菜，把新鲜和健康带回家。

BUSINESS SERVICE DESIGN BRAINSTORM

商业服务设计头脑风暴

As the project was naturally launching the practice phase, Studio TAO needed more support from outside, especially the business world. One of the basic strategies of the project is building up a network of individuals and organizations from different background who share the same values and passion in social innovation and sustainability, in order to realize the design concepts with the different resources and skills. As a starting point, Studio TAO initiated the cooperation with IDEO. The major mission of this phase of the project was to bring the developed design concepts into reality, and seek business partners for the ideas with the most potential. Thus, on Jan. 29th, 2009, Studio TAO hosted a one-day intensive workshop together with IDEO to explore the possible business models. Besides members from Studio TAO and IDEO, we mainly invited professionals from enterprises and academia, such as economists. The discussion was focus on Innovation Hub, creative agriculture and eco-tourism, as these were not only the "stakes" in the project but also opportunity areas with great potential and market demand. Among these, Innovation Hub was the touching point of other ideas and also committed more possibilities and flexibility, and it would be the first design concept that be carried out by Studio TAO, so we wanted more feasible business models as reference. To open the discussion and also help the participants to think more realistically, we set up a few HMW (How Might We...) questions. The workshop consisted of free discussion, group discussion, presentation and feedback. The final outcomes were concluded into diagram showing the concepts and connections in between. Many concepts were generated in the three key opportunity areas and also in the overlapping areas.

随着项目逐渐从概念阶段转向实践阶段，TAO 工作室需要更多的外部资源的支持，尤其是在商业领域。项目的策略之一就是通过网络将不同领域不同背景，有相同目标的致力于社会创新和可持续发展的机构和个人聚拢在一起，利用各自的资源和专业技能将设计概念实现。作为这种建立这种网络的切入点，我们与 IDEO 开始了合作。这一阶段的主要任务是将之前得到的设计概念深化落地，并为其中现阶段发展潜力最大的概念寻找商业伙伴。2009 年 1 月 29 日，TAO 工作室与 IDEO 共同组织一次密集型工作坊，参加者除了 Studio TAO 和 IDEO 的部分成员以外，主要邀请一些企业界的人士，和其他领域的专家，比如经济学专家等。讨论的范围集中在创新中心 (innovation hub)、创意农业 (creative agriculture) 和生态旅游 (eco-tourism) 上，因为这几个机会空间既是项目中的“根”，也有足够的发挥余地。其中创新中心作为几个机会空间的交集拥有很大的自由度和可能性，而且此时 Studio TAO 已在规划建造创新中心，所以也希望能够得到更多的可行模式作为参考。

为帮助参加者思考，也有意识地将讨论引向更为实际的方向，我们在每个主题下都提出了一些 HMW 问题 (How Might We 我们如何...)。讨论包括自由讨论、分组讨论、交流和反馈。最终将得到的概念和相互的联系总结到一张图表上。在“创新中心”、“创意农业”和“生态旅游”三个机会区域内都产生了一些概念，另一些概念则产生于这三个区域的交叉区间内。

Fig. 12. Overview about the thematic boards build during the workshop

工作坊中针对不同课题所作的头脑风暴讨论



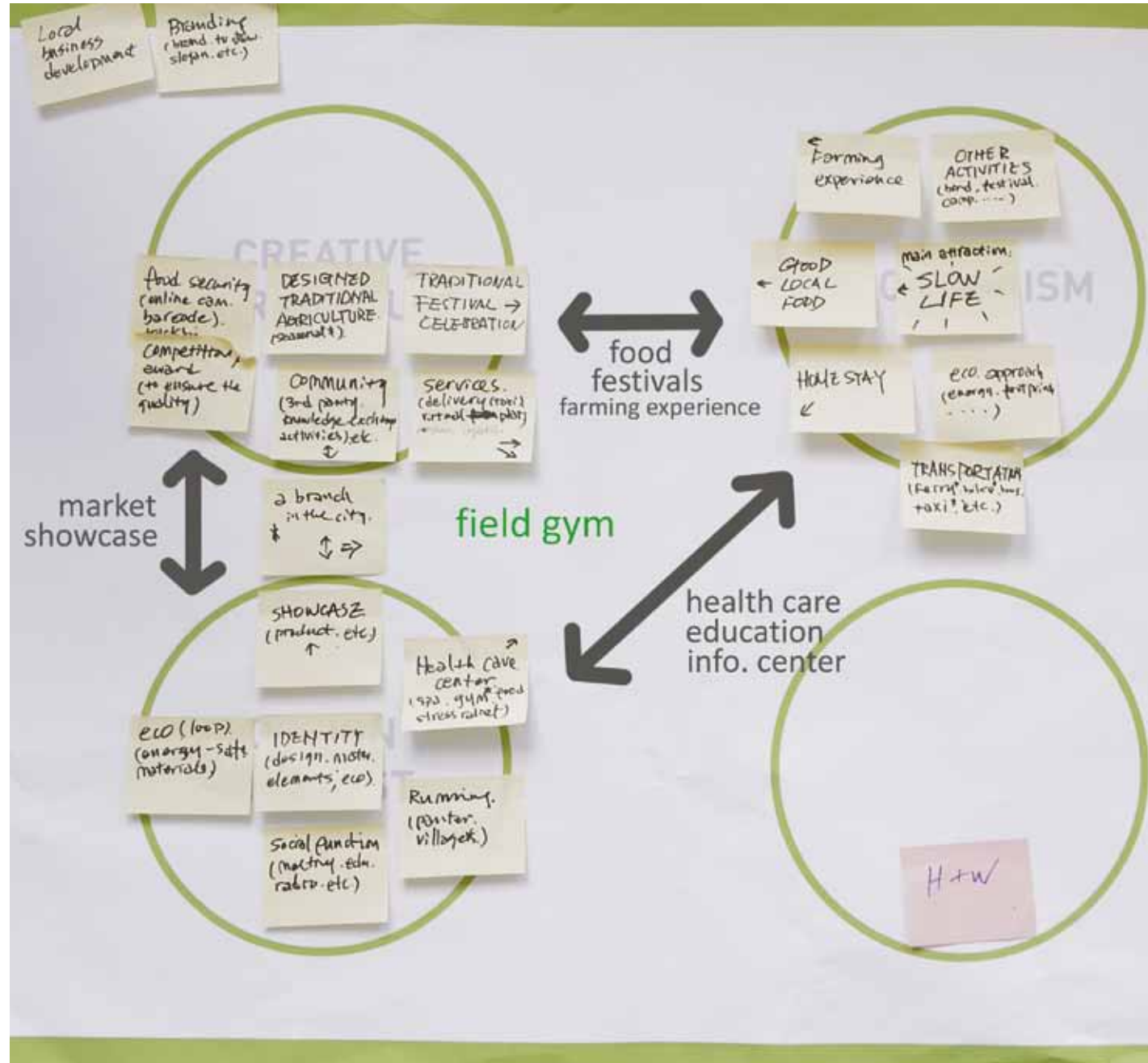


Fig. 13. Outcomes and images from the brainstorming discussion.
头脑风暴讨论后的成果展示



OUR DESIGN APPROACH

我们的设计方法

3.1

METHODOLOGY 方法论

THE SYSTEMIC DESIGN APPROACH

系统性设计方法

Luigi Bistagnino,
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The system design proposed is primarily a different model of economics that activates, in a strictly local context, a network of relationships to transform the output of a production system into a resource (input) to another: a virtuous collaboration between production processes (agricultural and industrial) and the system of natural realms, the local context and community. Man, then the social community, must become the protagonist of any design activities, it is a design to a new humanism summarized in the slogan “Man in the middle of the project “. This is not an anthropocentric view, it doesn't mean that man is superior to everything, including nature, but man is inside a network of relationships, where life (biological, ethical, social) has a higher weight than the overall value system.

The starting point is the System Design: the design of open systems where there are no production waste. The end point is a benefit for the whole community: total output reduction of product, generating new jobs, more profit for businesses and individuals, virtuous new collaborations between different subjects and improved environmental quality and the possibility for humankind to have a future.

The current linear production model, although implemented efficiency measures in its production process, recycling and savings products and the waste, however generate waste that at the end of the process become a significant social cost. The problems inherent in processing waste are placed on a level of supply and use of raw materials. So, we will deepen the main quality of output and not just quantity, it is precisely

those which may lie the real future use. The approach to the world of production must change and will no longer act a “linear”, but a procedure for “connections” drawing solutions from a “new culture” truly interdisciplinary.

Thus, we did the investigation through reading related information, communicating with local people, having experience of daily life in local place. Finally we had the fresh information and analysis of geophysics, economics, and sociological. We got to know the distribution of resource, fauna, and flora in Chongming; agriculture, industry and tourism situation now; and people's different opinions and needs in different age.

With the investigation, we understood the situation now in Chongming, and also found many problems and potentials. After studying some other cases, we generated some possible solutions. Based on these possibilities, considering the local situations, future trends and people's needs, we finished the whole system design.

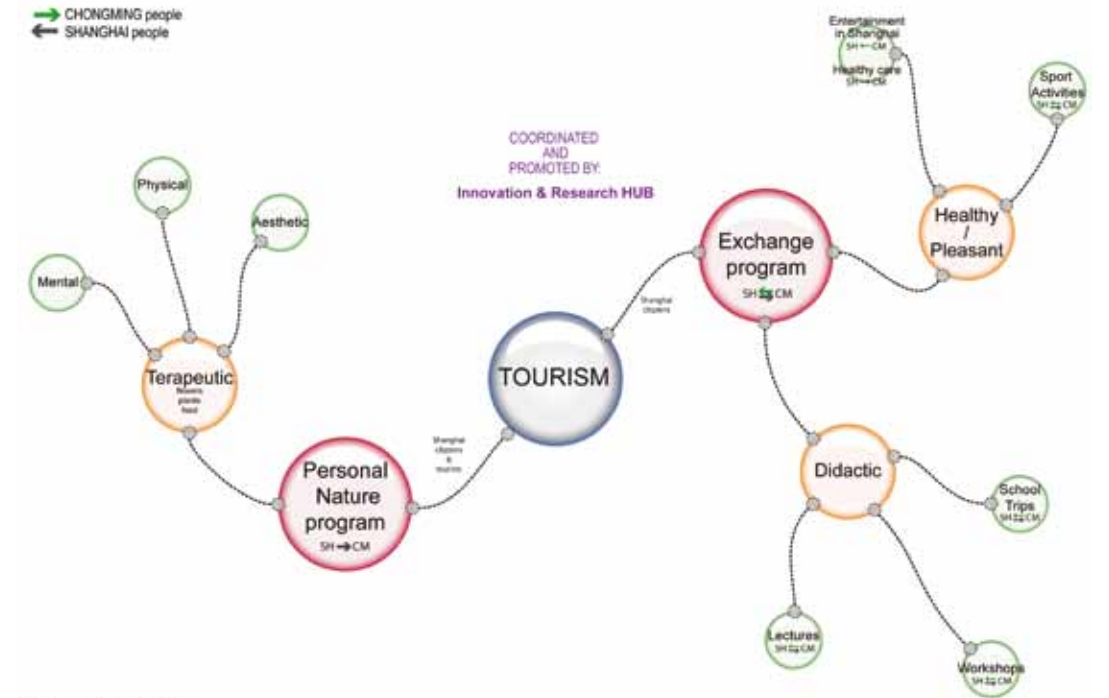
我们所提出的系统设计其实是一种新的经济模式，这种模式能在完全本土的前提下激活一个网络，将某一生产体系的产出转化为另一个体系的资源（投入）：这是一种生产过程（农业与工业），自然资源和当地社区间的良性结合。而人，也就是社会群体，必须在任何设计过程中扮演最关键的角色，这也就是我们所说的“以人为本”。这并不是人类中心主义的观点，也不意味着人凌驾于万物，甚至自然之上，而是指人在这个关系的网络中，人类生活（物质、伦理、社会）相比总价值体系更为重要。

起始点就是系统设计：设计完全没有生产废料的开放式系统。最终目标就是对整个社区的裨益：产品生产总量的降低，新的就业机会，为商业机构与个人带来更多利益，不同领域间的良性合作以及环境质量的改善，最重要的是将有更好的发展前景。目前线性的生产模式是以效率来衡量整个生产过程的，包括产品的回收、保存与废弃，所以生产过程最终产生的废料成了非常大的社会危害。这些废料处理问题应该与原料供应和原料使用问题放在同等重要的位置。这样我们就能够提高产出的质量而非仅重视数量，这才是真正影响未来使用的因素。生产方式应该有所改变了，不该再是一味的“线性”过程，而应该通过真正跨学科的“新方式”，以“联结”来推动解决方案的形成。

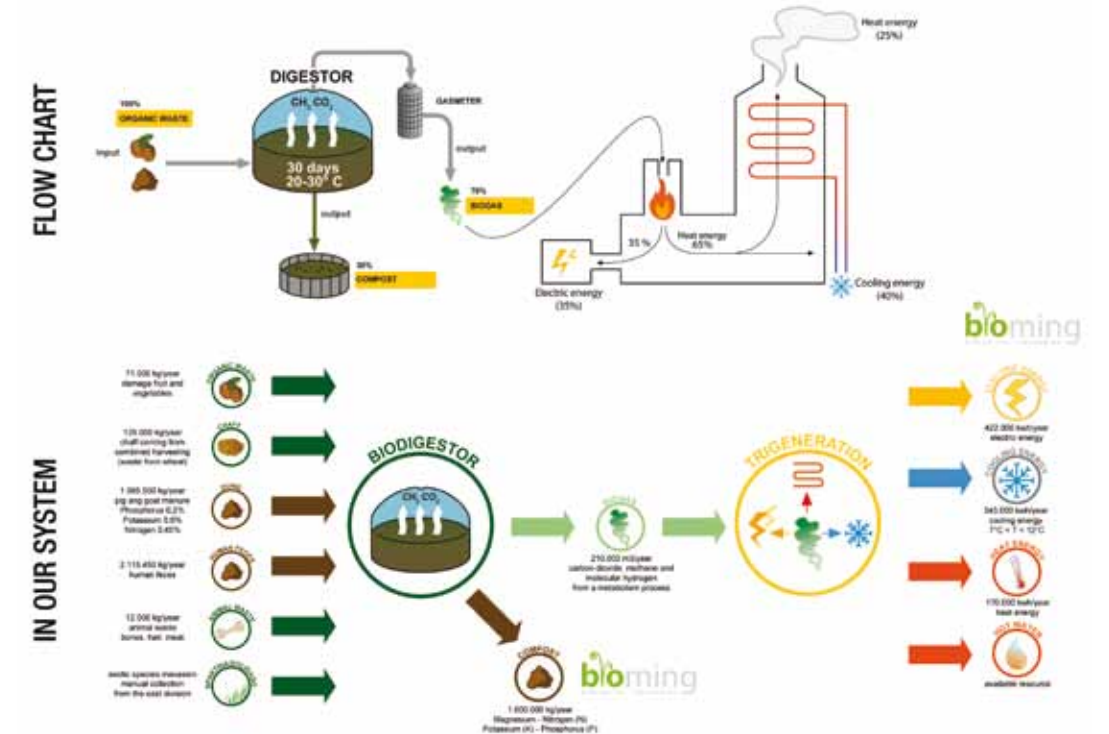
因此，我们通过查阅资料，深入当地与人们进行交流，体验当地生活方式，从地理生态、经济状况和社会现状三方面进行了详细的调研和分析，了解崇明当地资源分布、动植物分布、农业、工业、旅游业的现状，年轻人、中年人、老年人的不同需求和想法等。通过前期调研，我们全方面的了解了崇明的现状和问题，同时也发现了诸多可以挖掘的潜力。然后通过借鉴一些类似的现有成功案例，学习相关的技术知识，我们初步确立了一系列可以选择的解决办法。在此基础上，再次结合当地的实际情况，发展趋势以及人们的期望，我们最终完成了对整个系统的设计。

Fig. 14. and next page. General overview map and zoom details of natural resource systems on Chongming, their networks and capabilities. A comprehensive analysis of water, energy, production and natural resources on the island. The system of necessary resources are input for the output of services and products, both existing and new. The diagrams and flows express the systemic steps basing the Chongming project with concrete hardware, from which a network of businesses may emerge.

这张图表是对崇明的自然资源所进行的系统概述，包括当地的合作网络和其它各项能力的分析。其中包括对崇明岛上的水、能源、生产活动和自然资源进行的综合分析。体系的主要构成部分是服务、产品的现有资源和产出，以及对未来的资源、产出预想。图表和其中的物质流动体现了在具体的硬件基础条件下，崇明项目的系统性发展步骤，并由此逐步发展商务合作网络。



Tourism conceptual map



ETHNOGRAPHIC RESEARCH TO DEVELOP SUSTAINABLE SOLUTIONS

民族志调研方法：发展可持续解决方案

Francesca Valsecchi, Serena Pollastri

Ethnography was originally a research methodology developed from anthropology that seeks to present a detailed and disciplined account of the social life of peoples different from the ethnographer's own (mainly premodern/not-industrialized societies), by conducting detailed, long-term fieldwork investigation into the society of the ones studied. Later it was developed into more of a generic research method employed by sociology and other social sciences to gain understanding any given group of people, including migrants, political activists, artists, consumers, etc., and even groups of which the researcher himself/herself is a member. The main idea behind this methodology is that, in order to understand unspoken and not unmeasurable information, the investigator should try to experience the life of those who are studied, understand the assumptions in their culture, experience the circumstances they are in, and try to comprehend and make disciplined interpretation of their social life.

Today, the ethnographic method has been adopted by the design discipline, because it makes possible a deeper and more focused understanding of the context and the users involved. It's based on the realization that, not only quantitative surveys should be supplemented by qualitative methods because not all data are quantitatively measurable, but moreover that qualitative methods also fall short when no participatory observation is employed, because there is a clear difference between what people say (as what they do when interviewed or on focus group discussions) and what they actually do; the complexity of the ethnographic process allows seeing patterns of behaviours in the daily life context and understand

how these patterns are organized and changed. Direct contact with users is the key to design a really user-centered solution that can be effective not only from a functional point of view, but also socially and culturally potent. Ethnography helps the designer to see beyond preconceptions and see more needs and possibilities. When the ethnographic research is applied to the field of anthropology or sociology, the observation of the group of subjects involved may last for a long time (can be years); of course the project schedules of the design industry normally does not allow such a long time for observing the target, and besides, such a deep observation is not necessary for the design purpose. In the design discipline the ethnographic approach should be concentrated in a short period of time (from days to months), and follow a clear structure that helps in staying focused.

The first step is to define the problem by understanding which aspects of the projects are considered (ergonomics, social impact, usability, market, etc.), what information is needed, and who the stakeholders are. After segmenting the target, people to observe should be identified; normally, to anticipate emerging needs, a good idea is to look beyond core users, and observe how extreme users behave. Extreme users are those who are more intensively involved, or carry on the activities under investigation in an uncommon way.

According to the typology of people selected, an adequate approach has to be planned. Existing knowledge on relevant social or behavioural aspects of the users are to be reviewed, if necessary, to allow the researcher to think beyond what he/

she see on the field or hear from their interviewees. When interviewing, make the process more similar to conversations rather than formal interviews, and encourage the subjects to freely explain and represent his reality. While receiving information from the users, the researcher shall spare no effort to keep on constructing hypothesis or building up scenarios that can be provided to the interviewees for feedbacks.

In some cases, especially the design of services or products that are closely related to social interactions, where more social and cultural factors are at stake, there should be an awareness that interviewees' own account may not adequately reflect the reality. This is because interviewees may have concerns that obstruct their expression of problems, or their ability of expressing or simply understanding their needs are limited. In these cases, more observational efforts ought to be made to supplement or test the information that's collected.

From the design perspective, the ethnographic plan is a design research tool for the understanding and interaction with high complexity contexts. By the designers perspective, ethnography is more than a techniques toolbox that we borrow from other research field; in the practitioner mind set, in which transformation and innovation come both from theoretical and practical interventions, ethnography is a problem-setting skill, a way to frame the problem, and this is why "observing and understanding" firstly mean to be able to build a own and rigorous method. Ethnographer is a part itself of observation when he choose its research method; for designers, this mean to choose, and more often to design and build, the communication toolkit: constructing participant observation is a design project (of artefacts and process), that shall to consider the need of a reflective and strictly analytic activity, and the importance of a thick approach to the description of context, by the use of plural and mixed research artefacts (as visual, probes, experiments, etc).

Indeed during the years we acquire a deep knowledge of the context through a continuous series of ethnographic initiative and exploration. This experience happened through work-

shops, conferences, public events, research oriented sessions, focus group, both with the people of the countryside than the citizens, giving to participant the interesting field where to apply, and allowing us to accumulate and experience variegated multiform collected data.

After the process of collecting the data, the design team should take the main effort to summarize and analyse the data. A thorough and comprehensive review of the data should be conducted as planned in advance, and the investigation and discussion method belong to the ethnographic plan as well. Discussions and reflections should be made over the data and the ideas generated from reviewing the data. Based on all the new understandings derived so far, structured description and interpretation of the users' traits and needs are made.

The final step, which is possibly as important as the previous steps combined, is to understand the implications of these social, cultural and behavioural findings for the design objective. Good ethnographic research makes this step relatively easy for the designer, because requirements are now clear. But, there is still a question as to what design fulfils the needs of the users? That entails the need for experimental methods including prototyping and testing the prototype in the real social and cultural setting. When testing the prototype, ethnographic method is again useful for documenting and making account of what's the users' adaptation to the new design. Design rhetoric refers to the ability and the purpose of design thinking and culture to act transformations; ethnography is a way to face problem setting through research tools that consider observation and dialogue as the necessary design premise.

This approach has been largely used in different steps of the Design Harvests project, in order to get knowledge of the local community and to collect ideas and opinion from different stakeholders, including local villagers, potential business partners and customers.

民族志 (ethnography) 最初是一种人类学的研究类型 (同时也是指呈现这种研究的成果的文本), 通过研究者置身被研究社区内部进行详细、长期的田野工作 (fieldwork), 从而对与人类学者自己所处的社会不尽相同的异族社会 (通常是前现代、前工业社会) 进行有学科基础的详细描述和解释。

后来, 这一研究类型被更多地作为一种社会学和其他社会科学学科的通用的研究方法, 用来理解任何特定人群的特征和行为, 包括移民、政治活跃分子、艺术家、消费者, 等等, 甚至研究者本人所属的群体。这一方法论的思想立足点是: 为了了解未被言明的和无法计量的信息, 调查者需要体验被研究者的生活, 理解他们文化、生活和行为中的种种思想预设, 试图领会并阐释其社会生活。

今天, 民族志方法已经被设计学科所采用, 因为它使设计师能更深入地理解开展设计的语境和相关的参与用户。因为设计学科意识到: 针对用户的定量研究需要定性研究的补充——因为并非所有信息都能量化处理, 同时定性方法如果缺少参与式的观察也会失之偏颇, 因为人们在接受调查访问时所说与他们真实所想和真实所为是有所不同的。

精细的民族志研究过程中能够观察到研究对象在日常生活中的行为规律, 并且理解这些规律是如何产生和改变的。与用户的深入接触是开发真正以用户为中心的解决方案的关键, 不仅在功能上, 而且在社会和文化方面也是强有力的。民族志方法使设计师能超越原来形成的观点和思想, 看到更多的需求和可能性。当人类学和社会学使用民族志方法时, 对研究对象的观察通常会持续较长的时间 (可能长达几年)。当然, 设计行业的工作周期不允许如此长的研究时间, 另外如此深入的研究对设计的目的也并不必要。在设计领域, 民族志方法的应用应该集中于一段短的时间 (几天到几个月), 同时遵循一个清晰的架构以使研究保持切题。第一步是定义问题——理解项目的哪些方面有待研究 (比如人机工程学、社会影响、可用性、市场, 等等), 需要何种信息, 以及谁

是利益相关方。将目标分解之后, 需要确定调研的对象。通常, 为了预见潜在需求, 一个比较好的办法是绕过一般用户, 去观察极端用户如何行事。而极端用户是那些更深度参与, 或者以一种不同寻常的方式来开展正在研究的这种活动的人。根据这些被选定的人们的类型, 需要规划一条合适的工作路径。若有需要, 应当首先回顾现有的与用户相关的社会和行为方面的知识, 以使研究者能够比眼前所见和受访者所述的信息想得更远。在访谈阶段, 应该让访谈更像一场谈话而不是采访, 同时鼓励受访者自由地解释和再现他们的现实世界。在从用户那里接受信息的同时, 研究人员应该不遗余力的以已获得的信息为基础做出假想, 设想可能性, 并展示给受访者寻求反馈。

在一些案例中, 特别是在与社会互动紧密相关的服务设计和产品设计中, 研究者应该意识到: 被访问者的说法可能并不能充分反映现实。因为受访人对问题的表达可能被某种顾虑所阻碍, 或者他们的表达能力或对问题的认识能力本身可能就是有限的。在这些情况下, 需要更多的观察来补充或测试搜集到的信息。从设计角度来说, 民族志是一种为理解高度复杂的社会情境, 并与之互动的设计研究工具。

在设计师看来, 民族志更多是一种从别的研究领域借来的技术方法。在实践者的观念里, 转换和创新来自于理论和实践的结合, 民族志则是一个确立问题的技术, 一种分析梳理问题的方法, 而这就是为什么“观察并理解”首先意味着建构一个自身缜密的方法。当民族志研究者选择了研究方法时, 他本身就是观察的一部分了。对于设计师来说, 这意味着选择, 同时更多的设计和架构交流的工具方法: 构筑对参与者的观察是一个 (对事物或过程的) 设计项目, 它应该使用复合的研究方法 (比如视觉、调研、实验等), 同时考虑到深思熟虑的严谨分析行为的需求, 以及有力描述情境的重要性。在这些年中, 我们通过一系列持续性的民族志原创调研和发掘, 获得了对于社会情境理解较深的知识。这些体验都是通过工作坊、会议、公众活动、调研总结、关注包括农村人和城

里人的群体, 参加能让我们积累信息、体验的各式各样、多种形态的有趣领域而获得的。完成材料搜集之后, 设计团队需要汇总和分析所有信息。按照事先的计划彻底、全面的回顾材料, 而调研和讨论的方法也应该包含于计划之中。在这些信息和研究过程中所产生的想法的基础上进行讨论和反思。基于截止 到目前为止所获得的新的理解, 就可以总结出用户特征和需求的描述和阐释。最后一步, 或许与之前所有步骤的总和一样重要, 这就是理解这些关于社会、文化和行为的发现对于设计目标的意义。好的民族志调研让这一步对设计师来说非常容易, 因为要求已经明了。但仍然存在一个问题: 什么样的设计能够满足用户的需求? 这就需要在社会和文化环境下, 用包括原型构建 (prototyping)、测试原型等实验性方法进行检验。在测试原型的过程中, 民族志方法将再次用来记录和理解用户对新设计的适应情况。

这一方法已经被广泛地运用于“设计丰收”项目的不同步骤。用于建立关于本地社区的知识库搜集和理解不同利益相关方的想法和意见, 包括本地村民, 潜在的商业伙伴、创业者和顾客。





PROTOTYPING

建构原型

Serena Pollastri, Francesca Valsecchi

FUNCTION OF A PROTOTYPE AND HOW IS IT USED

As a general definition, the prototype is a design tool to test the final solution by observing the user interaction with a model of the service. This model can be a rough mock up, a realistic model, or a beta-test of the final scenario; the important part to design, in any case, is the interaction with the actors, who should have the possibility to fully experience of the service, evaluate it, and give feedback and suggestions to the administrators. The aim of the prototype is to verify what happens when external factors interfere during the service delivery, in order to test the solution in the real context. When the final solution implies the diffusion in multiple contexts, the first scenario that is developed can be considered a prototype to be deeply analysed, transformed into a module and applied in the other local realities.

The structure of the service, must be clearly schematized through the use of technical tools like maps, blueprints, storyboards and interaction maps, in order to make all the details of the so-

lution clear and visible to the design team, that must be ready to identify the critical parts during the evaluation process and modify them considering also how each change influence the whole system. Some tools to enable the active participation of the user must also be designed, to integrate his contributions in the design.

PROTOTYPE FOR URBAN/RURAL RELATION

The Xianqiao Sustainable community project is meant to be a prototype of a urban/rural relation sustainable solution design. The basic idea is to create and analyse a model that can be exported later on in different context, re-designing, from time to time, the aspects that are more strictly related with the specific location.

The situation of Shanghai and its relation with Chongming Island is a ideal model of the coexistence of the rural and the urban reality. In this context, thanks to the geographical characteristics of the area and the development strategy planned by the government, the identities of the two places are maintained,

and the clear borders between the two areas contribute in making the distinction even more evident. For these reasons, the Chongming/Shanghai context has been chosen as the location where to develop the prototype of the system of solutions designed to achieve the rural/urban balance.

Once the scenario is created, analysed, schematized and evaluated, the general structure can be exported and adapted in different contexts, to contribute in the sustainable development of the rural China.

Starting from a small village in the island facilitates the deep understanding of the context, and the involvement of all the members of the community as active users and codesigner. Micro-relations can be easily understood, as well as the changes that the new scenario brings to the socio-economic structure.

DETAILS OF THE PROTOTYPE PROCESS

The prototyping of a solution in a given context starts with the deep understanding of the local reality and the

community to be involved, that should also understand the general idea and its own role in the prototyping activity.

Early prototypes of the not-finished solution can also be useful to communicate and visualize the spirit of the final solution. In the Design Harvests project, the opening ceremony of the Hub took place before the construction of the site started, in order to show both the urban and the rural community the sense of the new place, and get early insides and suggestion. Then, the network of small services created in the village, grouped and organized around the innovation hub, following the visions of the innovative community, works as the final prototype of the rural/urban balance model, to be exported in other contexts.

Having a first prototype is also useful to explain the details of the proposals, the benefits and the critical points to possible new investors and interested partners.



“原型”的功能以及如何加以使用

“原型”的一般定义是：一种通过观察用户与服务模型的互动情况，来测试最终解决方案的设计工具。该模型可以是一个大致的模拟，比如一个真实的模型，或者对设想 (scenario) 的一个提前测试。不管怎样，需要进行设计的重要部分是参与者的互动，他们应该能够充分体验服务，进行评估，然后向设计者提供反馈和建议。制造原型的目标是确定在服务提供的过程中，外界因素进行干扰时会发生什么，从而测试在真实环境中解决方案会面临怎样的挑战。当最终解决方案需要适用于多种情境时，那么所开发出来的第一套方案就是一个应该

进行深度测试原型，然后被改造成一个可复制的模块，应用到其他的当地情况中。

服务的结构必须能进行清晰的图式化 (schematized) 描述，通过地图、蓝图、故事板 (storyboard) 和互动地图等方法，将解决方案的全部细节清晰可视地呈现给设计团队，让他们在评估过程中能够识别出关键部分，并进行修改，同时能认识到每一个改变对整体系统的影响。另一方面，必须设计一些能促进用户积极参与的工具，以整合他们向设计方案所做的贡献。

为城乡关系开发的原型

仙桥可持续社区项目是一个为了寻找城乡

关系的可持续解决方案而开发的原型。其基本理念是创造和分析一个日后能够被输出到其他语境中去的模型，然后针对与本地特性紧密相连的部分进行再设计。上海的状况和它与崇明之间的关系是一个有关城乡共存的完美模型。在这样的情境中，由于该地区的地理特征和政府规划的发展战略，两地的特点得以保持，而两者之间明确的地理界线则使得两者的区别更加显著。

基于以上原因，崇明 - 上海情境被选择作为开发一套实现城乡平衡的解决方案的原型的所在地。当方案被创造、分析、图式表达和评估之后，这套一般性的方案框架可以被应用到

其他不同的环境中，为中国农村的可持续发展做贡献。从岛上的一个小村庄开始有助于项目团队深入理解当地语境，并有效地动员当地社区中的所有成员成为项目的活跃用户和设计伙伴。微观的关系更容易被理解，新的方案对当地社会 - 经济结构带来的变化也易被察觉。

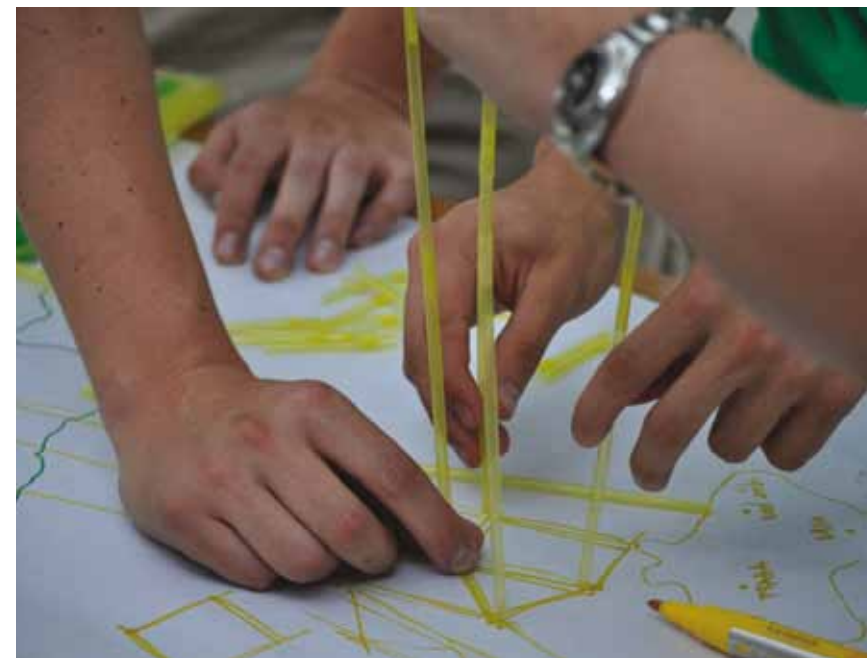
具体的原型构建过程

在特定语境内构建一个解决方案的原型，首先要深刻理解所牵涉的本地现状和社区。本地社区也应该理解项目的大致思路和他们自己在创造原型过程中的所扮演的角色。

未完成方案的早期原型同样有助于呈现和传达最终解决方案的主旨。在“设计丰收”项目中，创新中心的开幕仪式是在它动工之前举行的，以让城市和乡村社区都感受这个新地方的意义，并在早期阶段提供观点和建议。

随后，围绕着创新中心，一张小型服务之网在村庄铺陈开来，在创新社群的知识、观点和技术能力的指引下，逐渐成为一个促进城乡平衡发展的原型，并被移植到其他环境中去。

拥有一个初期原型也有助于向潜在的投资者和对项目感兴趣的合作者解释提案的细节、优点和要点。



3.2

A STEP BY STEP PROCESS 步步推进的过程

EXPLORING METHODOLOGY

方法论的探索研究

Francesca Valsecchi, Serena Pollastri

In the last three years we carried out different activities and workshops with students and users group. These activities has been conceived according to the acupuncture perspective: single initiatives unified in a general framework, and with the idea of working on the topics related to the island in a holistic way. Then, each of these activities had a specific context of ideation, developed different tools, with specific purpose and intentions, etc. Moreover with this approach intend to follow the methodology process we previously outlined: through a systemic design conception we have an overall design plan; then we conduct different action for a deep understanding of the local; finally we striver to make each action concluding with a final prototype of solution.

Regardless of their specificities, each research activity refers to a general methodology framework. The methods used proceed from explorative based research activities, gradually approaching interpretative and creative oriented ones.

The framework is based on the idea that in order to verify and implement a solutions model based on resource exchanges between rural and urban, a vision of the island as an open knowledge system is utilized, and the research phases gradually explore this knowledge. The previous schema summarizes the research process, describing the different steps in which knowledge is discovered, explored and fostered.

In the first step (*called seeking potential*) we looked for potential resources, among which we can identify major and more relevant strenghts. This action asked us deep exploration and interaction with people. We discovered that what we can consider as local

strenghts are not necessarily unique and special features, but they are mostly hidden, as well as the corresponding weakness in simple ordinary processes and activities (*identify strenght phase*). In the case of Chongming we found for example two interesting directions that we are currently including in the implementation phase. The first direction is the handicrafts system of the island, that currently refers to a spontaneous flow of tradition and knowledge, but is underestimated as a local resource and economic gear, even it represents a diffused and spread activity. Another example is the system of values connected to kitchen, as a place that is not-designed but still is typically and traditionally equipped: around the kitchen converges the dialogues about food chain; so is around the kitchen that more conversation and envisioning can be done, to discuss about the food production and the agriculture techniques, as well as food consumption and habits. Starting from these enhanced topics we proceed with the concept implementation, following the approach to narrow down to the specific actions and then to collect and connect from their impact the benefits to the whole system. Several workshop that we document in the book have been conceived in order to explore the discovered research directions. the outcomes, are then integrate and used as part of documentation that nurture the factual design project (*refine & synergize phase*).

A way to clarify and make this benefit concrete is to transform the knowledge we acquired from the system in tangible outcomes from the system itself. Through branding, as a latter phase, we intend to create and the disseminate material identity artefacts and products, involving the island and their habitants in a conscious bottom up process of self recognition and enhancement (*phases of connecting & branding*).

Action
WAY OF IMPLEMENTING

How our methodology approach works: the several workshop activities that has been organized helped us to collect deep knowledge about the context and to practice and direct interveining in the island system.

Seek potential // 搜寻潜力
EXPLORE THE CONTEXT IN TERM OF RESOURCE, POSSIBILITIES AND WICKNESS

Identify strenghts // 确定优势
FOCUS THE DESIGN INTEREST ON SPECIFIC PATTERNS AND EXPLORE DEEPER

Refine & synergize // 创造协同效应
EXPERIMENT INTESIVE DESIGN ACTIVITY THROUGH PARTICIPATORY ACTIONS & INCLUDING IN THE PROCESS THE EVALUATION OF RESULTS

Bridge & connect // 桥接和联系
DISSEMINATE AND DISCUSS THE EXPERIMENTS WITH PARTNER & STAKEHOLDERS

Brand // 塑造品牌
APPROACH A MIDDLE TERM STRATEGY OF DESIGN IMPLEMENTATION

在过去三年中, 我们与学生和用户群一同开展了很多活动和工作坊。这些活动都从针灸式的解决策略角度进行了构想: 很多单一的创意构想被整合到一个整体的框架中, 然后从整体的角度, 就这些与崇明岛相关的课题开展工作。然后, 每一次研究活动都有其特定的构思情境, 发展不同的设计工具, 有特定的目的和意图等等。这样的解决方法形成过程是根据我们先前定义的方法论而开展的: 通过一个系统性设计概念我们制定整体的设计计划; 然后我们通过各种手段深入理解本地特点; 最后我们力求做出解决方案的实验模型对每次研究活

动进行总结。

撇开他们不同的专注点, 每一个研究课题都有一个方法论框架。所有这些方法被广泛用于发掘、探索性的研究活动, 然后逐步发展到以理解和创造为目的的研究阶段。

这个方法论框架是为了证实并且执行基于城乡资源交换的解决方案模型, 从而实现在崇明岛上建立一个开放性的知识系统的未来愿景, 而研究活动将逐步发掘并完善这些知识。前面的图表总结了在研究过程中, 发现、探索、培养知识系统的不同步骤。

首先, 我们寻找潜在的, 不被发现的各种

资源 (叫潜力搜寻阶段), 从中定义哪些是主要或相关的优势资源。这个步骤要求我们和人们进行深入的探索和互动。我们发现其实我们所寻求的当地优势并不一定是非常独特或特别, 但是它们基本上是不被人感知到的, 就如同在简单又寻常的过程中难以发觉弱点一样 (叫确立优势阶段)。比如在崇明项目中, 我们发现了两个有趣的发展方向, 现在我们就在逐步发展它们。

一个方向是岛上的手工业, 现在它仍然处于朴质的传统做法, 即使这是一种广泛传播并使用的技艺, 但从资源和经济角度来说它们的

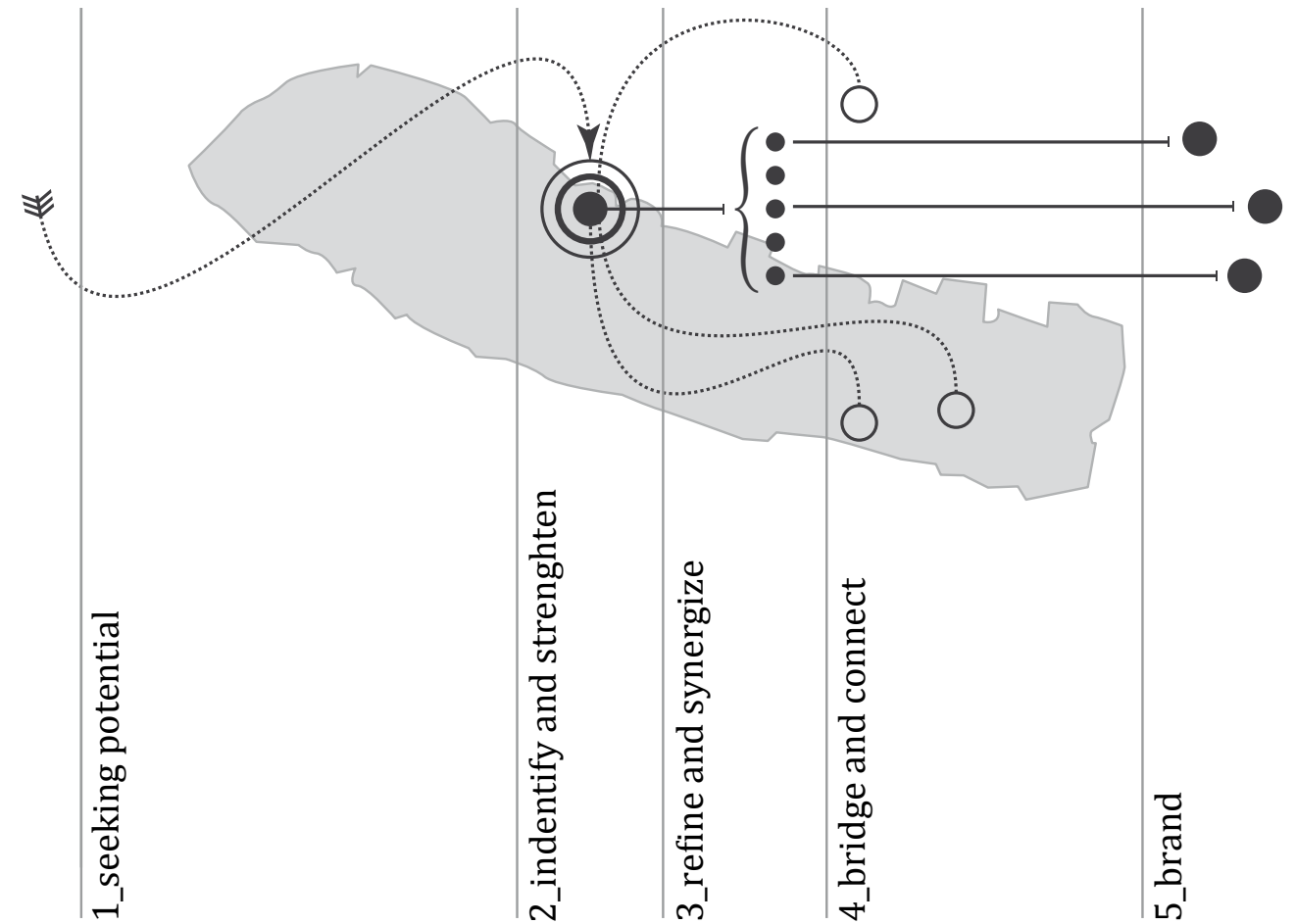
价值完全被低估了。

另一个例子是对于厨房的价值系统认识, 一个未经设计且特别又传统的地方: 围绕厨房连接着所有有关食物供应链的讨论课题; 因此, 围绕厨房空间, 我们可以开展更多的讨论和设想, 比如食物生产和农业技术, 食品消费和相关习惯等。由这些特色课题开始, 我们开始考虑如何把概念设想落实到实践中, 根据设定好

概念方案, 进一步制定具体的操作步骤, 然后逐步巩固, 强化这些实践行为对整个系统所产生的积极影响。在本书中介绍的几个工作坊, 就是为了探索确定之后的研究方向而组织的。这些工作坊的成果最终被整合成相关材料, 成为之后具体设计项目的重要参考资料 (叫提炼 & 综合阶段)。

整理这些资料并最终有效使用它们的一种

办法, 就是把我们从当地系统情境中获得的知识转化为区别于系统本身的有形的成果。通过下一阶段的品牌塑造, 我们计划创造并传播这些有特色的人工制品和产品, 由此让崇明岛和岛上的居民处于一个清晰的自下而上的自我认知和自我肯定过程之中 (叫连接 & 品牌塑造阶段)。



SEEKING POTENTIAL //

ILLUSTRATION: VILLAGE ECONOMY OF XIANQIAO

看图说话一：仙桥村的经济生活

Clarisa Diaz



Wife of a village leader grows vegetables on a quarter of an acre with the purpose of selling them. She says it is mainly for exercise as it takes work to plant and pick all the crops and take them to the town market everyday.

She grows bokchoi, green onions, herbs, garlic, potatoes, radishes, spinach, peanuts and yam.

The soil quality is above the PH level of 7 but farmers claim this does not affect the growing of vegetables. Some neighbourhood villages grow rare vegetables in greenhouses that bring more income. Their vegetables are bought by companies that sell the produce in Shanghai. Xianqiao residents are also willing to do the same if there are companies in charge of selling their crops and the market is ensured.

村长的妻子在一块四分之一英亩大小的地里种蔬菜，并拿到市场上去卖。她说这主要是为了运动，因为她需要花功夫去种植作物，并且每天采摘，然后带到镇上市场去卖。

她种了小白菜、大葱、药材、大蒜、土豆、萝卜、菠菜、花生和地瓜。这里土壤的PH值超过7，但农民们说这并不影响蔬菜的生长。一些邻近的村庄在温室里种植稀有的蔬菜，这样能带来更多的收入。他们的蔬菜有专门的销售公司收购并供应给上海市场。如果有公司负责销售他们的农作物并提供市场保证的话，仙桥村的居民也愿意这样做。



All the vegetables are grouped in plastic bags that all fit into a basket. The basket is hooked onto the side of the bike to ride back and forth from Xianqiao village to the market in the town centre. It is a 15 minute bike ride and she considers it good for her health while earning a little extra money.

所有的蔬菜都用塑料袋子包好装进一个篮子里。她会把篮子挂在自行车的一边，然后骑车往返于仙桥村和镇中心市场之间。这一段路程骑自行车需要15分钟，她觉得这不但对她的身体健康有好处，而且可以赚一点钱，两全其美。

A family owning a former barber shop now runs a seasonal kitchen for making Chongming Gao, a special rice cake eaten during the Lunar New Year holiday. Families in Xianqiao and other villages pay to order Chongming Gao and each give extra rice and sugar to make their cakes.

The kitchen operates for 20 days only in January before and during the New Year Festival. The cake can be made in various sizes and shapes. It mainly consists of steamed sticky rice and sugar with fruits and nuts added according to taste. Each cake takes a half hour to steam, making about 20 cakes per day.

以前开理发店的一个家庭现在拥有了一个季节性的崇明糕作坊。崇明糕是一种特殊的在农历新年吃的年糕。仙桥村和其他村的村民出钱向他们订购崇明糕，并且给予他们一些额外的大米和糖。

这个作坊只在1月份农历新年期间工作20天左右。

崇明糕可做成各种大小和形状。它主要是由蒸熟的糯米和糖做成的，而且可以根据口味需要加入水果和坚果。每个崇明糕需要蒸半小时左右，每天大约可以做20个崇明糕。



These are men from neighbourhood villages that make a freelance business out of gathering extra soy beans grown by residents. They ride from village to village with a speaker calling for the beans. They pay the families a small amount for the extra beans, most families grow and harvest soybeans on their own, whereas other staple crops like wheat, rice and rapeseed are planted and harvested by the government. The soybeans are then sold to food producers in the town to make tofu and other soy products. The collector can sell the beans in the town for a higher price, making an income of RMB 15,000 per year. The products are sent to Shanghai for distribution. A few men also gather crabs and turtles from other villages nearby.

这些都是以自由收购各家多余豆类为营生的邻村男子。他们骑车来往于村落之间，带着个喇叭收购豆类。

大多数家庭自己种植和收获大豆，而像小麦、水稻和油菜等大宗农作物则由政府部门统一种植收获。这些收购者以便宜的价格向各家收购多余的豆类，然后把黄豆卖给镇里的粮食生产者，做豆腐和豆制品等。这些收购的人能以一个更高的价格卖出豆子，每人每年获得15000元的收入。而这些食品最终会被送到上海各地销售。还有几个人还在其他附近村庄收购螃蟹和海龟。



This Xianqiao resident runs a successful pig farm. He owns six sows and more than 50 piglets at present.

When the pigs reach 100 kg in weight, they are picked up by a client in a truck to be inspected. The pigs have a higher quality of meat since they are only fed organic materials mainly consisting of corn that the owner orders in bulk from outside Chongming.

The owner previously worked in a factory that produced organic animal feed, then he decided to quit and use his knowledge to raise pigs. He makes up to RMB 870 per 50 kg and raises on average 200 pigs per year. He also sells pig waste for organic fertilizer at RMB 20 per truckload.

这位仙桥村的居民有一家经营得很成功的养猪场。

他目前有6头母猪和50多头仔猪。当猪体重达到100公斤时，就会被客户挑选，然后装车送去检疫。这些猪的肉质量较高，因为业主只用以玉米为主的有机饲料喂养它们，这些饲料是从崇明以外的其他地方批量订购的。业主以前曾在一家生产有机饲料的工厂工作，后来他决定辞职并利用他的知识来养猪。他平均每年养200头猪，并让猪肉卖出每50公斤RMB870的高价。他还以每卡车售价为20元的价格出售有机废物肥料。



There is a group of residents forming an association in the village. They work for the local government to plant and harvest rice, wheat and rapeseed. Mechanized planting and harvesting alternate between rice in the Spring through Autumn and wheat from Autumn until the Spring. All farming is mechanized except for the fertilizing process. The family who has the land rights to a field must fertilize the crops. These are chemical fertilizers since it is claimed there is not enough biological waste produced in the village. Every family is given land rights to about a quarter of an acre per family member. Most of their land is used to grow the crops issued by the government with a small portion of space in between fields for vegetables, fruits, sugar cane, sesame seeds, sweet potato, taro, herbs and beans.

村里有一个由村民组成的农民协会。他们的工作是为当地政府种植和收割水稻、小麦和油菜籽。

种植和收获都是机械化进行，从春季到秋季是水稻，从秋季到春季是小麦。除了施肥，耕作过程中所有的劳动都是机械化的。拥有土地所有权的家庭，就要为田里的庄稼施肥。

据说因为没有足够的由动物和居民产生的有机肥料，所以使用的都是化学肥料。根据家庭人数，每人大约有四分之一英亩的土地所有权。他们的土地大多是用来耕种政府倡议的作物，在田间的一小部区域里，农民会种蔬菜、水果、甘蔗、芝麻种子、红薯、芋头、香草和豆类作物。



Weaver who makes baskets and containers out of bamboo. The baskets are sold to other residents at RMB 10 each. The low price keeps the quality crafts in competition with plastic containers that are cheap and readily available in the market. He believes that if he were to raise the price of his crafts, residents would buy the plastic containers instead. There are basket weavers in neighbourhood villages who sell their crafts in the town marketplace. Because of his age, he prefers to make the baskets in his free time and sell them from his home.

这位编织匠人用竹子编织篮子和器皿。篮子以每个10元的价格卖给其他村民。低廉的价格使这些质量好的编织容器可以与那些价格便宜且容易在市场上买到的塑料容器相竞争。编织匠人认为如果他把他的手工艺品提价，村民就会去买那些塑料制品。镇上的市场里有邻村的编织匠们在卖他们的手工艺品。但因为这位编织匠的年纪大了，所以他习惯只在空闲的时候编篮子，并且就在家卖。





This construction team consists of workers from other villages that are hired by the local government to build bridges and roads.

Most of the workers are elderly that want to earn extra money. They each receive RMB 40-50 per day.

Work is done by hand, aided with simple equipment, that makes the process labour intensive.

这支施工队伍是由当地政府聘用其他村的村民组建而成的，主要建造桥梁和道路。工人中大多数是想要赚外快的老人。他们每人每天赚 40 - 50 元。工作主要是手头上的劳作，以简单的设备辅助，属于劳动密集型的工作。



Xianqiao resident that makes an active business from raising bees. She and her husband built 50 bee houses on their land to make honey and a substance made from the queen bee. The bees gather pollen from the flowers of rapeseed, a staple crop in the village. She steams the honey to process it and makes 500 to 600 jars per year.

They are sold to residents in Xianqiao and to many residents in neighbourhood villages. The bees pollinate from March until October and the honey produced is stored and sold all year long.

这位仙桥村的居民经营着颇为兴盛的养蜂业。她和她的丈夫在他们的土地上兴建了 50 个蜂房，来酿制蜂蜜，制作蜂王产品。油菜是村里的主要农作物，所以蜜蜂主要采集油菜花的花粉。她通过蒸馏生产蜂蜜，每年能产出 500 至 600 瓶。

这些蜂蜜多出售给仙桥村和邻近村庄的居民。蜜蜂每年的 3 月至 10 月采蜜，酿好的蜂蜜被储存起来常年销售。

SEEKING POTENTIAL // STORYBOARDS: ENVISIONING VILLAGE SERVICES

设计故事版：畅想村庄服务体系

STORYBOARD 1: ZERO KILOMETER FOOD CHAIN

// 故事版 1：零公里食物链



1. Skill/Knowledge Training
知识技能培训

Residents tend a small garden where they can meet one another & exercise.
居民们在劳作的时候相互之间，增进感情。



2. Community Garden
社区花园



3. Pick up from city farm/community gardens
收购作物



4. Organic-fed animals
有机饲养动物



5. Food Packaging
分类整理装篮



6. Chongming Delivery Van
崇明当地运送车辆

STORYBOARD 2: LEISURE EXPERIENCE IN THE COUNTRYSIDE
// 故事版 2: 乡村休闲体验



1. Chongming as Shanghai's Nature Haven
崇明是上海的自然天堂



2. Access information about visiting Chongming
获取去崇明度假的相关信息



7. Ordering
购买订单



8. Retail stores
零售摊位



3. Experience the Chinese countryside
体验田园生活



4. Youth/Backpackers hostel
背包客的青年旅社



5. Experience farming
自助耕种



6. Collect ingredients for meals
采集食材原料



10. Bike Rental System on the island.
在岛上的自行车租赁系统



11. Collective Van Brand for long distances.
设立长途汽车运输公司集团与品牌

STORYBOARD 3: EDUCATIONAL ACTIVITIES FOR CHILDREN
// 故事版 3: 儿童教育培训



7. Learn at the Chongming Cooking School
学做崇明菜



8. House-to-house tasting
去农户家品尝农家特色菜



9. Have dinner in family restaurant
在饭店请人烹饪你的食材



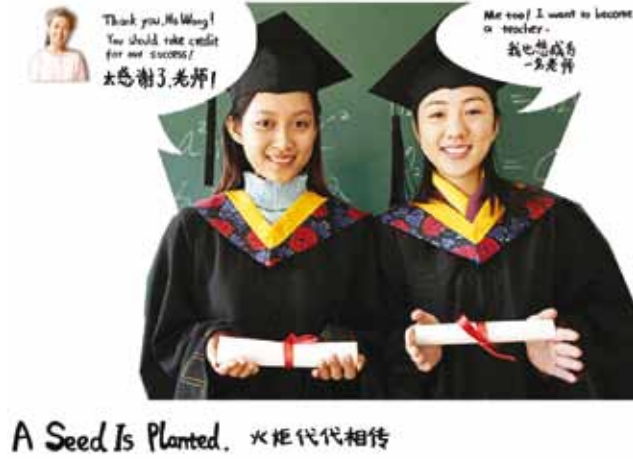
1. City Children come to Chongming to learn about agriculture, food and rural life.
城市孩子去崇明学习农业、食物的知识, 并体验农村生活



2. Education exchange of Chongming children in Shanghai.
农村孩子交换到城市中长见识



3. Retired Teachers move to a Chongming house in exchange for helping students with their studies.
退休教师移居到崇明, 与此相交换的是帮助崇明的学生们学习。



A Seed Is Planted. 火炬代代相传



4. Nursing Training from Shanghai universities to provide home healthcare.
上海的大学为崇明的家庭护理行业提供护理培训

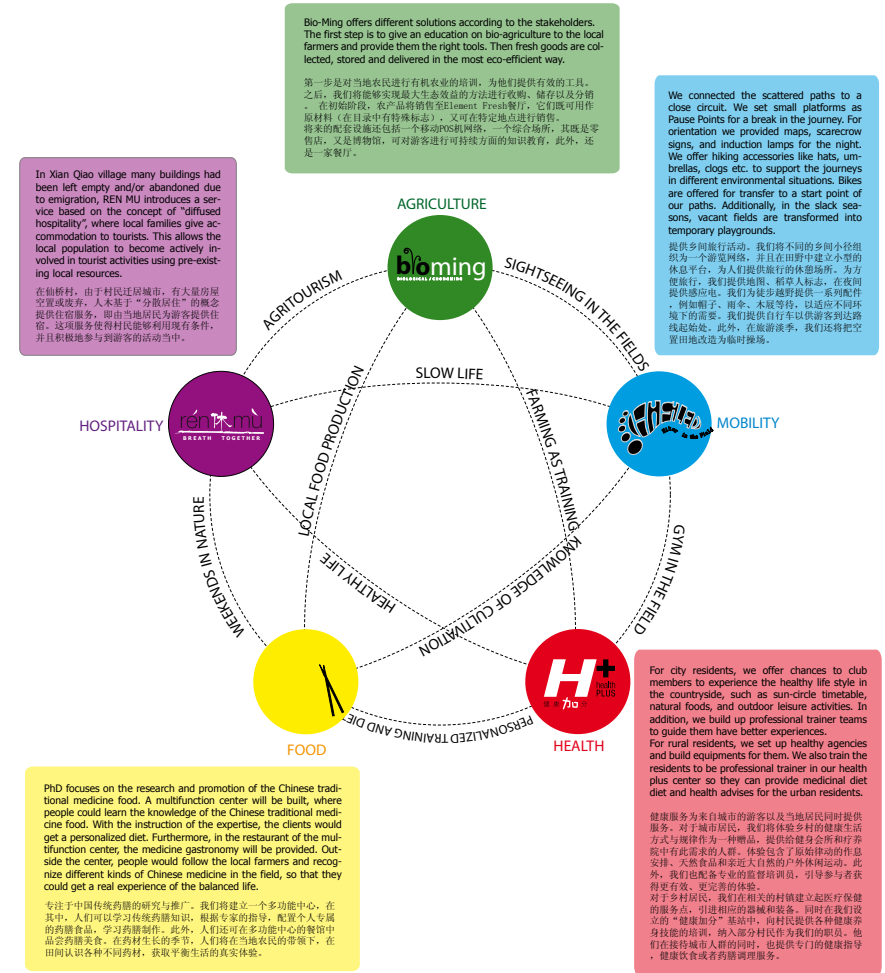
IDENTIFY STRENGTH // MILANO & SHANGHAI: AGRICULTURE ON THE EDGE OF THE TOWN 米兰-上海: 城郊农业系统

Anna Meroni

Milano and Shanghai: two cities, a long distance, different cultures, similar problems and opportunities. The chance to make some common design thought has come from a couple of applied research projects, anticipated by academic workshops with students in Service Design and Product Service System Design of the School of Design of Politecnico di Milano, and the Politong Master Program¹.

The cities (as with many metropolises of the contemporary world) hold extended periurban areas lying between the urban settlements and the rural surroundings: rururban territories (Donadieu 1998) that still keep a mainly agricultural identity. This is the case of the Agricultural South Park of Milano and Chongming Island in Shanghai. These territories are places which are today critical contexts for the sustainable development of urban areas, whereas they are subject to urban expansion and agriculture is threatened. It is here that urban and rural dynamics meet, creating unique opportunities to improve the quality of everyday life and make a de-

¹ Politong is a double degree program between Politecnico di Milano and Politecnico di Torino in Italy, and Tongji University in Shanghai, China



cisive step towards sustainable development.

NEW GENERATIONS AND FUTURE SCENARIOS

A new generation of designers needs to grow up, be trained to develop new skills and equipped to contribute in solving new kinds of problems, systemic and wicked (Manzini in Meroni 2007, Buchanan, 1992). At the same time, a new generation of entrepreneurs needs to flourish, oriented to the so called green economy and commit to jobs that are potentially the engine of this economy, but that ought to be reinvented in the light of contemporary lifestyles. One of these jobs is the Farmer.

The opportunity of designing for periurban contexts with students of interdisciplinary curricula trained to develop a strategic approach to design, is therefore a great chance for feeding in the youth an alternative awareness of design and business, where emphasis is more on the environmental, social and ethical issues of the community. We took this chance and set up a design process where training activities were synergically integrated with action-research. Actually, in both contexts, an initial self-commitment and a research demand from local actors created the opportunity for a series of academic workshops and for further structuring of projects, as will be better discussed in this essay.

Similar design contexts shed light on the ethics and values of the project, so as to orient design actions to make these values tangible, and to develop an approach connecting design to human dignity and human rights (Buchanan 2001). In doing this, a shift from the concept of User Centred Design to the one of Community Centred Design is implied (Meroni 2008), where understanding behaviours and collaborating with the most active social communities in conceiving and developing solutions (Ogilvy 2002, Jégou and Manzini 2008) is the distinctive work of the designer. Here the concept of sustainable development not only refers to the reproducibility of natural resources, but also to the way in which urban systems are established; to the coherence of productive systems with local resources and entrepreneurship; to the development of capability and self government by local communities. In short, to community sovereignty (Magnaghi

2000). Both contexts call for projects able to strengthen the cultural, economic and social capability of the places to propose products and services for a more sustainable food system, characterized by ecological practices of local production, distribution and consumption (Petrini 2005).

Both contexts, then, are characterized by the presence of cases of creative communities and entrepreneurs (groups of people who creatively organize themselves to obtain a result in ways that are promising steps towards sustainable ways of living and producing - Meroni 2007): a kind of social innovation that is prototyping innovative behaviours that can be seen as a driver for technological and production innovation. Practices combining a high degree of feasibility, an impressive visioning with the power of transmitting to us their ideas, feed our imagination about the future and become the source of inspiration for new solutions and services rooted in existing resources. They embody in a positive and fashionable way the contemporary interpretations of some of the previously mentioned crucial jobs, such as the farmer, which we believe lie at the base of a truly green economy.

To grasp the enthusiasm, the vitality and spirit of initiative they express and, along with this, the unconventional and fragile beauty of these places, a field immersion aiming to pursue a direct experience of the contexts has been decided as method of work. This de-mediated knowledge of people and places goes under the definition of empathic design, an approach where designers are pushed to move in real contexts so that projects benefit from emotions of both users and designers (Leonard and Rayport 1997). In fact, a good knowledge of the context is the condition that enables designers to make reasonable proposals: to activate people, to spur them to take action and collaborate in doing things, we must be aware of the kind of behaviours a community will be willing to take up. We must be conscious of the “latent attitude” to action that can be enhanced in a given context. Moving from here, designers can work with local communities to develop scenarios, namely hypotheses with some chance to find the right humus to flourish as future solutions, and to take responsibility of making them happen (Ogilvy, 2002)..

Designing scenarios for and with local communities requires the designer to be able to manage collaborative processes and trans disciplinary skills. The design for services approach chosen to conduct these projects actually contributes in imagining future scenarios; helping collaborative design practices to happen, exemplifying systemic changes at the level of everyday experiences, and materializing big shifts into tangible lifestyles and business opportunities (Meroni and Sangiorgi, 2010)..

METHOD OF WORK

The method of work adopted in both Milano and Shanghai projects can be summarized in the following steps :

- * Resources and assets mapping: finding, analysing and visualizing the “place capital” (natural + artificial + social) and the relative potentialities.
- * Social innovation mapping: finding, describing and representing the local creative communities and their initiatives.
- * Scenario and solutions design: co-designing a set of scenarios for the context, exemplified in specific solutions connected to the existent social innovation.
- * Pilot projects definition: finding the most promising initiatives and developing ideas about how to replicate them or start up new initiatives using existing assets.
- * Project networking: linking projects in a local system, creating mutual connections and relating them to the external environment.
- * Projects dissemination: communication of single projects and of the whole scenario.

Aim of this process is the generation of a set of ideas for local activities, interconnected into a network strategy that bounds all of them into a consistent scenario and creates strong synergies. These ideas, essentially services that creatively valorize the resources of the context and take inspiration from the creative communities, are then considered as the functional, economic and social pattern that drives regional planning and technical

development of the areas.

The specific design contribution therefore consists in offering a methodological toolbox for supporting a new paradigm of urbanisation, founded on the identification of the relational qualities of the local community, and aiming to amplify the local virtuous initiatives, rather than the techno-functional ratio, in a vision of connected and symbiotic networks.

This same approach has been adopted for both design workshops with students and the more extensive research project conducted by academic and professional teams. The continuous cross fertilisation of the activities has brought to the formalization of an action-research process, whose validity has been proved by the fact that ideas developed have opened up new opportunities for the work. Actually, the Milanese project started as a little methodological research funded by the government, and then evolved into a bigger specific project funded by local institutions, titled *Nutrire Milano*, where students’ contributions have been integrated in the process, and the topic has become for them the chance to face a real context of application².

This case demonstrates how didactics and applied research can be mutually beneficial when method and task of the work are clear and consistent: they feed each other with stimuli and knowledge, alternating phases of exploration, assessment and development.

AGRICULTURAL SOUTH PARK OF MILAN

The Agricultural South Park, whose fields are partially rented out to farmers and partially owned, is a huge agricultural area bordering the south of Milano. Presenting all the features of a periurban agricultural area, it is currently suffering as small farmers abandon the fields and the soil is overexploited by agro-industrial production. As their contracts expire, leaseholders fail

² The first commitment for the project came from the PRIN, Miur, 2006 – 2007, Italian University and Research Ministry, then in 2009 Fondazione Cariplo, Comune di Milano and Provincia di Milano, have funded the project “*Nutrire Milano. Energie per il Cambiamento*” (*Feeding Milano. Energy for change*) where Politecnico di Milano partners with Slow Food Italia and Università di Scienze Gastronomiche.

to invest in new infrastructures and services, and small producers are not stimulated to invest money in the business, which is no longer profitable in a mass distribution scenario. Land is also subject to aggressive building programs. Despite this situation, the previously described creative communities network has emerged, and seems to have opened the way for some sustainable scenarios.

The project has taken this virtuous situation as a starting point from which to develop a coherent system of ideas, consisting of eight service models that find inspiration from the observed reality, and take it a bit further (Meroni, Simeone, Trapani, 2008). They represent a first outcome of the research, resulting from a workshop with service design students and a further deep re-conceptualization:

The Park Collective Brand: a brand that features the local initiatives that are the result of collaboration and networking between different actors, favouring the local distribution and adopting eco-friendly production techniques.

The Farmers' Market: placed in dedicated areas within the most important street markets, here local products and local services are sold side by side in a new formula where people can find local food produce, service packages to enjoy the park and a refreshment point with local food.

The Public Green Procurements: a service that creates touch points between producers and consumers through the realization of critical mass and the organization of shared platforms for goods exchange. It works like an auction where the discount on the products increases with the increasing number of people who join the auction.

The Food Box Subscription: a service that makes more accessible (for cost and convenience) the direct food purchase from the producers, by delivering to home or in the neighbourhood a seasonal choice of vegetables, fruits, dairy products and meat.

The Visitors' Centres: a network of centres, diffused and contextualized in different strategic locations, that welcomes visitors in the park, combining the physical access to the territory with the access to its knowledge and produce. Each is a multifunctional centre that, besides offering support to the visitors, becomes a service hub for the area.

The Rural Cultural Centre: a research centre at an historical building that explores the value of the local biodiversity through activities carried out by scientific researchers and experienced local farmers.

Horticulture: a service that transforms available fields on the farms into allotments to be cultivated by "professional amateurs" in exchange for a fee, and following a collaborative pattern based on trade of favours and products, and managed on a credit system.

Urban indoor/outdoor agriculture: a service that gives support to users in implementing gardening technologies for urban agriculture.

These service models propose a system where the local food production and consumption is the means of the sustainable development of rururban areas. Built on the principles of the direct relations (de-mediation) between producers and consumers, and on the idea of collaboration among the actors, they allow small enterprises to differentiate in the market, activating a quality market besides the mass one.

These service models finally have, so far, worked as first "objects" for the conversation about the future of the Park and have offered the initial conceptual framework to develop the ongoing project Nutrire Milano, whose aim is to set up a system of services and infrastructures supporting a sustainable food network in the area. In fact, the pillars of these projects are multifunctionality, de-mediation and collaboration.

The main actions that are about to be undertaken are: 1) supporting existing best practices and resources; 2) activat-

ing resources not yet / no more valorised; 3) creating new services. All this via pilot projects, some of them, such as the farmers' market³ already under experimentation, are with the intention to have a factual sustainable city aligned with the perspective of the International Expo 2015 in Milano.

CHONGMING ISLAND

Chongming Island is a huge agricultural land connected to the city of Shanghai by a recent built bridge or a short navigation. Still devoted mainly to conventional farming, it is likely to be taken over by urbanisation, given the fragile nature of the local agricultural business. Actually many of the youth and adults increasingly left the village for work in Shanghai city, but are neither attracted to city work nor to village life on the island.

The workshop we have held with the students of the Politong program⁴ was then focused on envisioning and designing a network of new and creative business ideas, able to create an entrepreneurial community in the village of Xianqiao, which has been planned to be one of five model villages of future rural development. The result was a set of 5 ideas in different fields:

FOOD: Ping Heng Dao is a service that aims to transform the village into the land of balance, where eating has a natural role in a healthy lifestyle. It provides the balance and the connection between food and life, by discovering and utilizing traditional Chinese medicinal food.

AGRICULTURE: Bio Ming is a service that brings to the urban customer an organic choice of products from the island.

³ Named "Il mercato della Terra" and following the specifications set by Slow Food.

⁴ The workshop was held by Anna Meroni and LOU Yongqi with the support of Miaosen Gong, Clarisa Diaz, Joon Sang Baek and Fang Zhong. Participants: Francesca Carnevale, CHAI Zhi, CHENG Shuwen, Antonella Espro, FENG Mengyuan, Marco Grimm, HE Xin, Emanuele Laviosa, LI NiaoNiao, LI Xiaoyi, LUO Jie, Federico Mighetto, Simona de Rosa, SHEN Siyuan, SONG Song, Chiara Torti, Giuditta Vendrame, WANG Yun, ZHANG Yang, ZHAO Lulu.

Fruits and vegetables are local, seasonal and regularly delivered to different points of sale in Shanghai.

HOSPITALITY: Rénmù is a service that valorizes the local habits of the villagers in welcoming visitors. It encourages the renovation of traditional constructions for accommodating the visitors, instead of building new ones, and stimulates interaction and cooperation with villagers.

MOBILITY: Hi Field is a service that makes field paths accessible to visitors and more attractive for the villagers, by creating a system of trails allowing them to get closer to the intangible pleasures of nature.

HEALTH: H+ is a service that provides health packages on the island, making participants practice open air activities while enjoying nature.

As for the Italian project, this set of ideas has worked as input for more developed ones, and have contributed in testing the method of work.

NETWORK ORGANIZATIONS

As already mentioned, a key element of the projects is the network organization, how the different services are connected to support one another and to frame a consistent scenario. Actually network organizations respond better to changing contexts and economies by struggling to balance stability/flexibility, specialization/generalization, centralization/decentralization and reducing possible losses through burden sharing (Van Alstyne 1997).

The social and relational basis to build the network is the need to enhance actors' perception of a coherent community where everybody (the local "change makers" - Drayton, 2010) contributes to collective success.

This is facilitated when a shared vision confers the network with a sense of identity, claims values, creates trust and ori-

ents motivations, actions and strategies (Van Alstyne 1997). The functional basis to build the network is the need to share or complement the various assets and operations of the different activities, so to make beneficial synergies. Actually a network tends to internally codevelop specialized assets that are jointly owned or integrated.

Three forms of synergy can be identified according to the kinds of activities that can be synergized:

- * Synergies between analogous activities: economies of scale and scope of similar solutions that can benefit from sharing some operations and infrastructure, and creating critical mass.
- * Synergies between complementary activities: economies of scale and scope between different solutions which, while delivering different products and services, have many common elements since the outputs of one activity become the inputs of another.
- * Synergies between compatible activities: economies of scale and scope between solutions which, when combined, can generate mutual virtuous savings and reinforcement.

Synergies allow collaborative problem solving to happen, meaning that they create the condition for breaking tasks into sub-tasks and sharing them (Van Alstyne 1997), activating collaborative services (Jégou and Manzini 2008) and collaborative entrepreneurship (Dayton 2010).

According to the network theory (Halpin and Summer 2008), a network with few hyper connected nodes, hubs, and a long tale of less connected nodes, is likely to be more stable and resilient in turbulent environments. Successful networks naturally evolve several or many important hubs having redundant functions and roles.

Then, social motivation, the visionary intention to impact social and political patterns, is likely to be a distinctive point of the hubs: actually motivation is a powerful driver that pushes nodes to constantly activate and test initiatives that make

them evolve as hubs (Drayton 2010, Meroni 2007), and to move people in the name of ethical reasons.

For both Italian and Chinese projects, the network organization resulting from the connection of the specific services into larger patterns, is taking the shape of a system with diffused hubs and a long tale of nodes.

Hubs have a multifunctional identity, as they play the role of operational support for the businesses gravitating around them, implement different kind of synergies and result from the convergence of social and human energies. Nodes perform mainly specific roles and benefit from few synergies with few similar identities.

Altogether these networks outline different scenarios of Community Supported Agriculture, where food production, trading, hospitality, leisure, cultural and social activities create a unique mix of functions, adding value to the territory and its social fabric.

米兰与上海两个不同的城市相隔千里却面对着相似的问题与机遇。于是在一系列已经启动的项目探索中,渐渐形成一同做一些联合设计的想法,并最终创造出了这样的机会——就是意大利米兰理工大学的产品服务体系设计与服务设计的学生们参与的 Politong¹ 硕士研究项目所进行的一系列学术研讨会。这两个城市(如同当今世界的许多大城市一样),在城市区域与周边农村之间拥有延展出来的城郊过渡区域:仍然保持农业为主要身份特征的 rururban 地区。这就是米兰农业南方公园和上海崇明岛的情况。这些地区都是如今城市可持续发展的重要背景,它们正因为城市的扩张而导致农业受到威胁。但也正是在这里,城市和农村两种方式动态渗透融合,从而创造了独特的机会,为提高生活质量,实现可持续发展迈出决定性的一步。

新的时代与未来的模式

新一代的设计师需要成长,通过训练发展新的技能,使之在面对各种新的问题、新的体系和不利情况时,具备找到解决之道的能力。

与此同时,新一代的企业要想获得繁荣,就要面向所谓绿色经济,致力于发掘一些经济发展运动下的潜在工作职位,那些工作应该是在现代生活方式下进行过重新设定的。其中的一个职位就是农民。

经过跨学科课程训练的学生所发展的一套设计战略方法,有机会运用于以城郊为背景所进行的设计中,将会是培养青年一代对设计和商务的不同认识的一个很好契机。这种认识更重视社区所导致的环境、社会和道德问题。我们利用这次机会,建立了一个设计流程,把培训活动与研究活动相互协调结合起来。事实上,在这两种情况下,原创的个人信念和对当地人的研究需求创造了一系列的学术讲习班和对项目结构深入研究的机会,这一切将在这篇文章中进行更详尽的讨论与描述。类似的设计背景阐明了项目的道德和价值观,以便定位设计行动,使这

¹ Politong 是一个双学位项目,由意大利米兰理工大学、都灵理工大学和中国上海同济大学共同开展。

些价值变得有形,并发展建立设计和人的尊严、权力之间的连接。在这样做的过程中,以用户为中心进行设计的概念转变成了以社区为中心进行设计在潜移默化中为大家所接受,于是理解行为的含义,与最活跃的社区人群合作,从而构想和发展解决办法成了设计师独特的工作。在这里,可持续发展的概念不仅仅指自然资源的再生,也意味着城市体系建立的方式;与当地资源和企业集团的生产系统的连接;当地社区的能力和自治的发展。总而言之,是社区的主权。这两个城市的情况都要求项目能够加强地方的文化、经济和社会能力,为建立一个更加可持续的粮食系统提供一系列产品和服务,使之在生产、分配和消费方面都具有生态实践发展的特点。

所以现在这两个城市中都出现了有创造性的社区和企业家(一群人创造性地组织起来,按照约定的步骤,达到可持续生活和生产方式的结果)的特点:以创新行为为原型的一类社会革新可以引领技术和生产创新,可行性程度高的实践活动能给出一个令人印象深刻的远景规划,有力的向我们传达它们的理念,丰富我们对未来的想象,并成为在现有资源的基础上滋生新的解决方案和服务的灵感来源。这些实践活动采用了一种积极、时尚的方法,对一些前面提起的关键职位,比如农民,做出了当代诠释,那就是在一个真正的绿色经济基础上发展而出的职业。我们要把握社区民众表现出的热情、活力和创新精神,同时也要明白这些激情不同一般的脆弱与美丽,以追求对环境的直接体验为目的,就是我们的工作方式。这种融合人和环境的知识会能带来充满感情的设计,这种把设计师推入到真实情况中的方法,使用户和设计师两方面的情感需求都能为项目带来益处。事实上,良好的背景知识是使设计师做出合理建议的必备条件:怎样激发人,促使他们采取行动和协作一同完成某项事务,必须明确的是这些行动是一个社会群体都愿意采用的。我们要意识到这种对待行动的“潜在的态度”可以在一个特定情况下得到加强。从这里开始,设计师们可以和当地社区一起发展方案,提出一些假设,找出正确的培植方式让这些未来的解决方案发展成熟。

并且担负起促使它们实际发生的责任。与当地社区一起为他们自己做设计方案,要求设计师能够掌控合作进程,有跨学科协作技能。服务方式的设计能够引导那些项目,帮助设想未来情景;帮助合作设计实践活动的开展,就日常体验水平的系统性变化做出例证,使转变为有形的生活方式和商业机会成为现实。

工作方法

在米兰和上海项目中均采用的工作方法,被总结为以下步骤:

- * 寻求资源和优势:寻找,分析并且让“地方资产”(自然的+人造的+社会的)和相关潜力可视化。
- * 寻求社会创新点:寻找,描述并且再现当地有创造性的社区和他们的首创精神。
- * 未来设计方案和解决办法设计:针对环境,共同设计一系列可能的方案,联系现有的社会创新形势,对一些特定的解决办法

给出例子。

- * 明确项目定义:找出最有希望的举措和正在发展的概念,考虑怎样重复发展它们,或者在现有的基础上开创出新的创新项目。
- * 项目网络:把项目连接进本地系统中,建立彼此的联系,并把它们与外部环境也联系起来。
- * 项目交流:单个项目与整个设计方案的交流与传播。

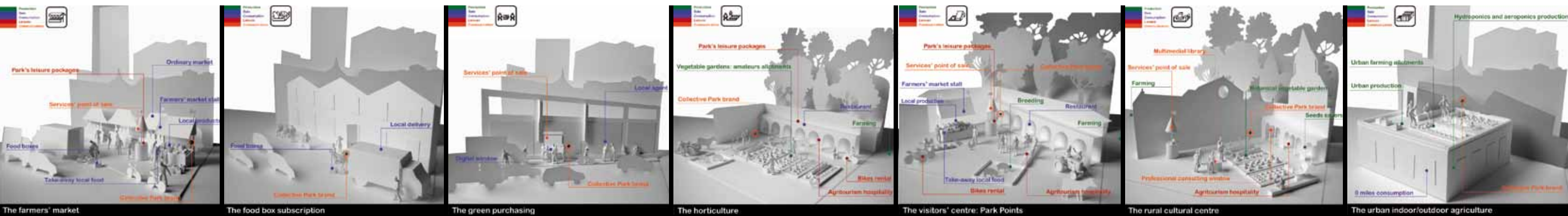
这一系列过程的目的是针对当地行为生成一系列概念,并从内部连成一个网络化的战略,从而限定所有的概念都从属于一个一致的设计方案,最终创造出强有力的协同作用。创造性的稳定社会环境中的已有资源,并从具有创造性的社区人群中获得灵感的这些概念从功能性、经济和社会模式等方面被认为是驱动区域规划和地区技术发展的动力。因此,具体的设计贡献在于提供一种作为工具的方法论,支持城市化新模式,寻找当地社会的关系品质鉴定方法,其目的是扩大当地好的创新举措,而不是技术功能的比例,进而形成一个彼此联系、共生的网络合

作远景。这同样的方法在学生的短期设计研讨中,在学术和专业队伍所进行的更广泛的研究项目中都被采用了。连续的活动之间的交流带来了一个研究行动过程的程式化,其有效性已经被事实所验证,思路的发展开辟了新的工作机会。事实上,米兰项目开始只作为一个由政府资助的小的方法探索然后逐渐发展成一个由地方机构资助更大的特定项目,定名为 Nutrire 米兰,在发展过程中,学生们的贡献也被整合进来,而且这个专题已变成一个让他们面对真正的应用环境的机会²。这个案例证明当工作的方法和任务都很明确且一致时,应如何让教学和应用研究之间能彼此互惠互利;它们给予彼此刺激和知识,交流阶段性探索成果,评估和发展。

² 这个项目的第一次实行是由 PRIN, Miur 意大利大学和研部门在 2006-2007 年主持,然后在 2009 年 Fondazione Cariplo, Comune di Milano 和 Provincia di Milano 筹措资金投资了 Nutrire Milano, Energie per il Cambiamento(哺育米兰,能源的改变)项目,这一次意大利米兰理工大学,意大利慢食组织和 Scienze Gastronomiche 大学合作开展了这个项目。

米兰农业南方公园

农业南方公园,是米兰南部的一个庞大的农业区,其部分土地出租给农民,部分国有。这片土地体现了城郊农业区所具有的所有特点,它目前的问题是,小农户放弃了这片土地,同时土壤因为工业化的农业生产而遭受过度开发。由于合约到期,承租人不投资建设新的基础设施和服务,而小生产者没有投资的动力,使得这里不再是一个有利可图的发展状况。土地遭到了急进的侵略性建设工程的建设。正是在这种情况下,前面所描述的创意社区合作网络出现了,并且似乎打开了一些可持续设计方案的思路。这个项目以目前的状况作为一个起点,由此发展相关的概念系统,组成八个服务模型,并从现实启示中寻找灵感,然后深入发展。公园品牌集团:一个品牌的特点在于通过不同角色之间的合作以及协作网络的成果,来拥有本地创新特色,支持本地分配,采纳环保生产技术。



农民的市场：在最重要的街道市场中设置专门的区域，在这里本地的产品和本地服务以一种让人很容易找到的新方式并列列出，配套服务是能够在公园中以及相关配送点享用本地食物。

公众环保采购：在生产者和顾客之间创建一个服务，通过一定数量的用户积累和商品交换的共享平台组织，让两者联系起来。它像一个拍卖会，随着产品的优惠越来越多，加入拍卖的人也越来越多。

盒装食物的定制：一个非常容易实行的服务（从成本、便捷程度上来说），顾客选择将季节性的蔬菜、水果、奶制品、肉等直接快递到家或周边，从生产者手中直接购买食物。

来访者中心：一系列形成网络的中心，散布在不同的重要位置，当参观者在公园里休憩时，不但能在物理空间中到达相应的地方，同时还可以获取相关知识，了解生产流程。每一个多功能中心除了为来访者提供服务外，还是这个区域的服务中心。

农村文化中心：一个设在历史建筑中的研究中心，通过科学研究人员和当地农民的活动，探索本地的生物多样性的价值。

园艺学：将现有农场里的土地变为培养“业余爱好者”的专用土地的付费服务，同时基于个人偏好及产品而建立的合作模式，通过信用体系来管理。

城市室内 / 室外农业：为城市农耕者提供园艺技术支持的服务。

这些服务模型构成了一个系统，使本地食物生产和消费成为城郊地区可持续发展的手段。直接桥接生产者和消费者的理念，以及和各个角色通力合作的想法，让小企业形成不同于市场中其它公司的独特特点，在数量取胜的市场之外形成了一个质量的市场。迄今为止，这些服务模型是对于公园未来发展所进行的讨论中的首要“焦点”，并且为正在进行的 Nutrire 米兰项目提供了初始概念发展框架，而这个项目的目的就在于建立一个为这个区域提供可持续食物网络的服务体系和相关基础设施。事实上，这些项目的核心就是多功能化、可调解性以及多

方合作。目前正在开展的主要行动是：1) 扶持现在最佳的实践项目和资源；2) 激发尚未或不再协调运转的资源和资本；3) 创造新的服务。所有这些先锋性的项目，比如已经在实践过程中的农民市场这一项目³，都有意识的在推动建设真正的可持续城市，这也与米兰 2015 年世界博览会的观点相呼应。

崇明岛

崇明岛是一个巨大的农业土地，与上海城市紧密相连，通过最近建好的大桥或短暂的轮渡就能抵达。岛上村落仍然主要从事传统的农业耕种，脆弱的本地农业经营将使它很快被城市化。事实上，越来越多的青壮年离开了他们的村庄选择在上海城市中工作，但实际上城市中的工作和岛上的村庄生活都不能真正吸引他们。

我们与 Politong 项目中的学生一同组织了这个研讨会⁴，主要集中精力设想并设计一种创新性的商务思路的工作网络，并且在仙桥村创建一个企业家社群，这个地方已经被规划成未来农村发展的五个模范村落之一。这个目标将由五个作用于不同领域的概念共同完成：

食物：Ping Heng Dao 是一项希望将村庄生活转换为平衡生活理念的服务，其中健康生活方式的自然组成部分之一就是吃。这种服务通过发现和利用传统中国食疗的方法，在食物和生活之间寻找一种平衡和联系。

农业：Bio Ming 是让城市消费者们选用产自岛上的有机产品的一种服务。按季度或定期将本地出产的水果和蔬菜递送到上海的不同销售点中。

³ 项目名字叫“il mercato della Terra”，并且慢食组织随之设定了规范。

⁴ 这个研讨会由 Anna Meroni 和娄永琪组织，巩森森、Clarisa Diaz、Joon Sang Baek 和钟芳协助进行。参加者有：Francesca Carnevale、柴智、陈淑文、Antonella Espro、丰梦圆、Marco Grimm、贺欣、Emanuele Laviosa、李裴裴、李晓懿、罗杰、Federico Mighetto、Simona de Rosa、沈思渊、宋颂、Chiara Torti、Giuditta Vendrame、王芸、张洋、赵璐璐。

住宿：Rénmù 是让来访者体验本地村民习俗的一种服务。它提倡为来访者提供住宿时，与其修建新的住宿点，不如对传统建筑进行改造，这样还能促进来访者与村民之间的交流和合作。

交通：Hi Field 是通过修建一系列乡间小路，提供让人们充分享受靠近自然的愉悦心情的服务，这种服务使田间道路更易于行走，同时也增加小路对村民的吸引力。

健康：H+ 是在岛上提供一系列健康运动的服务，让人们能参与户外活动，充分享受自然。

和意大利的项目相类似，这一系列概念想法都是成熟项目的创意雏形，同时也是对工作方式的重要测试。

工作网络组织

前面提到过，这些项目的一个关键因素是合作网络组织，让这些不同的服务能彼此联系起来，互相支撑，并形成一致的的未来图景。事实上，改变了社会环境背景和经济状况，工作网络组织在稳定性和灵活性、特殊性和一般性、集中性和分散性之间寻求平衡时会有更好的反应，通过分担责任来减少可能性的流失。

这种基于社会和关系的协作网络，是强化人们对“共同社区”的观念认知的重要因素，在这样的社区里每个人（本地的“变革者”们）的努力推动整体的成功。统一一个共同愿景，获得统一的身份认知，价值观念，创建彼此的信任关系并确定共同的动机、行动和策略，这时的协作网络就具备了获得整体成功的全部要素。

建设协作网络的功能基础是共享补充各类资本和控制不同的活动，以获得更大的收益。事实上，一个协作网络更偏重于共同拥有或整合的不同资本并通过内部合作来发展它们。

* 由增强协作效果的活动种类，可以定义出三种互相协作的模式：

* 类似活动中的协作方：通过共享一些管理程序和基础设施能够扩大经济规模，寻找类似解决办法从而达到双赢效果，创造量化市场。

* 互补活动中的协作方：当配送不同的产品和服务时，一种活动的输出结果变成另外一种活动的输入条件，使得经济规模和类似解决办法有许多共同的因素。

* 可以并行的活动中的协作方：当彼此结合时，经济规模和类似解决办法能够形成对彼此有益的节约和加强。

协同合作能够推动合作解决办法的生成，也意味着他们有条件把任务分解成更小的任务，然后共同分担解决它们，同时形成合作服务和合作创业团体。这个协作网络理论，展示了一个拥有少数但紧密相连的节点和中心的工作网络，它还包括一系列不那么紧密连接的小节点，从而在变化迅速的环境中运转得更加稳定且富有弹性。成功的协作网络会自然而然的发展成为若干或更多具备多种功能和角色的重要中心。然后影响社会和政治格局的社会动力会变成这些中心的独特之处：事实上，内在动力是一个有力的推动者，能够持续激活和测试节点与中心，同时在道德层面上感染人们。

无论是中国还是意大利的项目，把联系起来的特定服务推广到更大规模的过程中所形成的协作网络组织，拥有散布的中心和长尾般的节点所组合而成的系统轮廓。中心拥有多功能的特点，为周边商务活动提供管理支持，为协作的进行提供工具，并从社会和人力资源集合状况中得出结论。节点则扮演更具体的角色，协调少数有部分类似特点的协作方，并从中获得收益。

所有这些协作网络集合在一起，描绘出关于“社区支撑农业”的不同未来愿景，其中，食物生产、贸易、住宿、休闲、文化和社会活动共同创造一个独特的混合功能体系，提升地区和社会价值。

IDENTIFY STRENGTH // THE CHONGMING KITCHEN PROJECT WORKSHOP 崇明厨房项目工作坊

In traditional Chinese rural life, kitchen plays a key role, standing in the line of very long established culture.

It is a public space for family members to meet and communicate; a main place of preparing food and consuming energy in house; and closely connected with local economic development. In one word, rural kitchen is a very important carrier of traditional rural culture and lifestyle.

So, we cannot ignore it if we want to develop contemporary rural life in a sustainable way. We can dig and develop rural lifestyle from public life, energy consume, food manufacture and quality etc. aspects.

Thus, Tongji University cooperated with Fudan University, China; Bern University, University of Applied Sciences Northwestern Switzerland, Academy of Art and Design, Institute for Interior Architecture and Scenography European Graduate School of Arts, Health and Society Division, Switzerland; and Tecnológico de Monterrey, México universities to hold a workshop of new ideas and a platform for developing adjusted

solutions for a sustainable contemporary and future living in Xianqiao village of Chongming Island.

The aim of this workshop is using design thinking to discover and rethink the kitchen as the core of the future living for the rural population of China as well as to design social, ecological, economical, technical, and functional innovation-translated into space.

Because kitchen as one of the most important rooms in a Chinese house shall - again - become a symbol of enjoyment, health, happiness, and prosperity for present and future generations.

Our task was to find new perspectives for the village people and to propose a series of interventions as well as to discuss the feasibility of their implementation with Chinese users. After systemic analysis and design, improve and distribute the advantages of traditional rural lifestyle.

The workshop is to be developed for the following topics:

- * Industry/Business
- * Architecture/Environment
- * Craftsmanship/Tools
- * Service/Lifestyle
- * Energy/Waste

The students who come from five different countries and different disciplines joined this workshop, and finished all the work by intercultural and interdisciplinary cooperation.

It was important to foster the dialogue between the local population and the students and to search for solutions that respect the established Chinese traditions by amalgamation of local customs with elements stemming from the backgrounds of the students. All the design and research were based on "field work".

Through investigations and researches in village, or communications and interactions with villagers, they tried to analyse and understand villager's daily life and the way of using kitchen, then found the potential points to develop so-

lutions. It was a challenge to overcome one's own idiosyncrasies and to create solutions that are compatible with the requirements from all the professional perspectives (architecture, interior design, industrial design, sociology, mechanical engineering and landscape planning) involved.

Looking back, one can definitely say that The Kitchen Project brought about an increased respect for cultural differences, an awareness of diverse methodological approaches in the five countries involved and made a contribution for friendship and peace among the participating students and faculty members. Some excerpt of the presented projects are included in the following pages; for further results please refer to the students project website: <http://www.hkb.li/thekitchenproject/>.



在历史进程中,厨房始终在传统乡村生活里扮演重要的角色。它是家庭成员聚会聊天的公共空间,是制作食物和消耗能源的主要地点,也与地方经济发展有着密不可分的关系。总而言之,乡村厨房是中国传统乡村文化与生活的重要载体。故而,要发展可持续的现代乡村生活,厨房是一个不可忽略的功能空间,可以从公共生活、能源利用、食品制作与品质等方面进行挖掘与拓展。

因此,同济大学与复旦大学、瑞士 Bern 大学,瑞士西北应用科技大学艺术与建筑学院,室内建筑设计研究院和中国科学院 Scenographical 欧洲艺术研究生院,健康和社会分部;以及墨西哥的 Tecnológico de Monterrey 学校以崇明仙桥村为基地,联合举办了可持续的现代与未来生活方式设计工作坊。这次工作坊的主要目的在于用设计思维去发现并再思考厨房作为未来乡村生活的核心,将社会设计、生态、经济、技术和功能各方面的创新通通转换由空间来实现。因为厨房作为中国家庭最重要的房间之一,理应——再次——成为当代乃至下一代娱乐、健康、快乐、繁荣的象征。我们的任务就是为村民找寻新的理解视角,提出一系列的设想,并对其在中国用户群中实现的可行性进行讨论。然后通过系统的分析与设计,全面提升、普及传统生活方式的优点。

工作坊设立了五个不同的课题:

- * 工业与商务
- * 建筑与环境
- * 手工业与工具
- * 服务与生活方式
- * 能源与废弃物

工作坊由来自五个不同国家不同学科的学生们,通过跨文化、跨学科的合作模式共同完成。触发当地村民和学生间的对话交流是非常重要的,尊重现有华夏传统的同时,融合当地的习俗和源于学生背景的文化元素,来寻求合理的解决方式。所有的设计与研究都建立在“田野工

作”模式之上。经过大量的实地考察与调研,与当地居民进行交谈、互动,从各方面分析、理解仙桥村民的日常生活以及厨房的使用方式,然后提取有潜力的发展点进行设计。当然,项目中有一个很大的挑战,就是要克服个人的特质,找到从各个专业角度(建筑学、室内设计、工业设计、社会学、机械工程学以及景观规划)都能很好的适应各种需求的解决方案。回想起来,可以肯定地说,这个厨房项目引起了人们对文化差异的愈发尊重,体现了参与的五个国家的学生们使用的不同的方法论和解决途径,同时也促进了教师和学生之间建立友谊关系。

<http://www.hkb.li/thekitchenproject/>



"First contact with "our" family: A family living in a small village on Chongming Island in China receives seven foreign students, of which at least two are Chinese. The deal is somehow clear without needing discussion: They know we are curious to see how they live and cook, they surely expect something – what exactly we'll probably never know. I remember the embarrassment and timidity of the first moment on both sides: the villagers felt observed, I felt embarrassed about the fact that we officially came to observe. I supposed the family would show us their kitchen and explain their daily life, and the Chinese students would translate it for us. But in the first moments they drew back, retreated to themselves. Having little opportunities to express ourselves because of the difference in language, we all smiled at each other and entered the kitchen. Thank god the atmosphere changed rapidly. The curiosity of the family members and also the fact that chopping vegetables is more or less the same all over the world made the strange feeling of having barged into somebody else's life slowly disappear. Questions like the following ensued: "How do we get the answers to our questions? Which facts and information are measurable and what needs to be experienced in the atmosphere, in the dialogue? Which methods do we need to get close?" Student, Switzerland

"I think the most important thing I learned is to see different ways of thinking, working and designing. I learned a lot... We had some disagreements and sometimes we couldn't understand or convince each other. We had some bad times but also some good times... You need some respect for other people, they are always working in their own way." Student, China

"Trying to understand what everyone is working on was very important, and to complement each other's ideas to finally generate only one product and not a composition of several parts. But we never forgot that each of us is an "expert" in their discipline and trust is needed in order to develop a proper team work. If we don't trust in the idea that the engineer part knows what they are talking about, as well as the architecture and design parts, then there won't be a plausible final delivery." Student, Mexico

“初次与‘我们的’家庭接触:一家住在中国崇明岛上小村庄里的农户,接待了七个外国学生,其中至少两个是中国的学生。有些事情无需讨论也显而易见:他们知道我们对他们如何生活、如何烹饪充满了好奇,他们也肯定期待着什么——而这点,可能我们永远都不得而知。我还记得双方刚开始的时候,那种尴尬和羞怯:村民觉得被当成研究对象了,而让我感到尴尬的是我们就是来研究他们的。我原以为他们会带我们参观他们的厨房,跟我们说他们平日里都做些什么,然后中国学生会帮我们翻译。但是一开始他们就退缩了,只顾着自己。由于语言差异,我们几乎没有机会来表达自己的想法,我们只是相互微笑着走进厨房。幸亏气氛很快就扭转过来了。村民有强烈的好奇心,再加上全世界切菜的方式都差不多,慢慢消除了这种闯入别人生活的奇怪感觉。接着,就出现了一些新的问题:‘我们怎样得到我们需要的答案?哪些事实和比较重要?哪些需要在整个氛围、对话里进行实际体验?哪些方法需要我们进一步研究?’学生,瑞士

“我认为,我学到的最重要的东西是看到了不同的思考、工作和设计的方式。我学到了很多。(…)我们也有意见不统一的时候,有时候我们不能理解对方或说服对方。有时候不太顺利,当然也有很顺心的时候…你要尊敬身边的人,他们都有自己的工作方式。”学生,中国

“试着去理解每个人在做些什么非常重要,把彼此的想法集中、互补,最终形成一个产品整体,而不是简单地把几个部分组合起来。但是我们从没有忘记,我们每个人都是相关学科的“专家”,彼此需要相互信任才能开展团队合作。如果我们不相信工程师明白他们在说些什么,同样不信任建筑和设计领域的队友,那么根本就不会有最后的成果产生。”

学生,墨西哥

GROUP 1: SERVICE LIFESTYLE // ECOSYSTEM KITCHEN
 组 1 (服务与生活方式) // 厨房生态系统

This project is based on the conceptual model of ecosystem in which different elements coexist; the concept has been developed in five elements and attributive aspects.

COMPLEXITY // 复杂性

The main inspiration for the unit was a natural ecosystem.

整个厨房单元的主要灵感来自于自然生态系统

VARIABILITY // 可变性

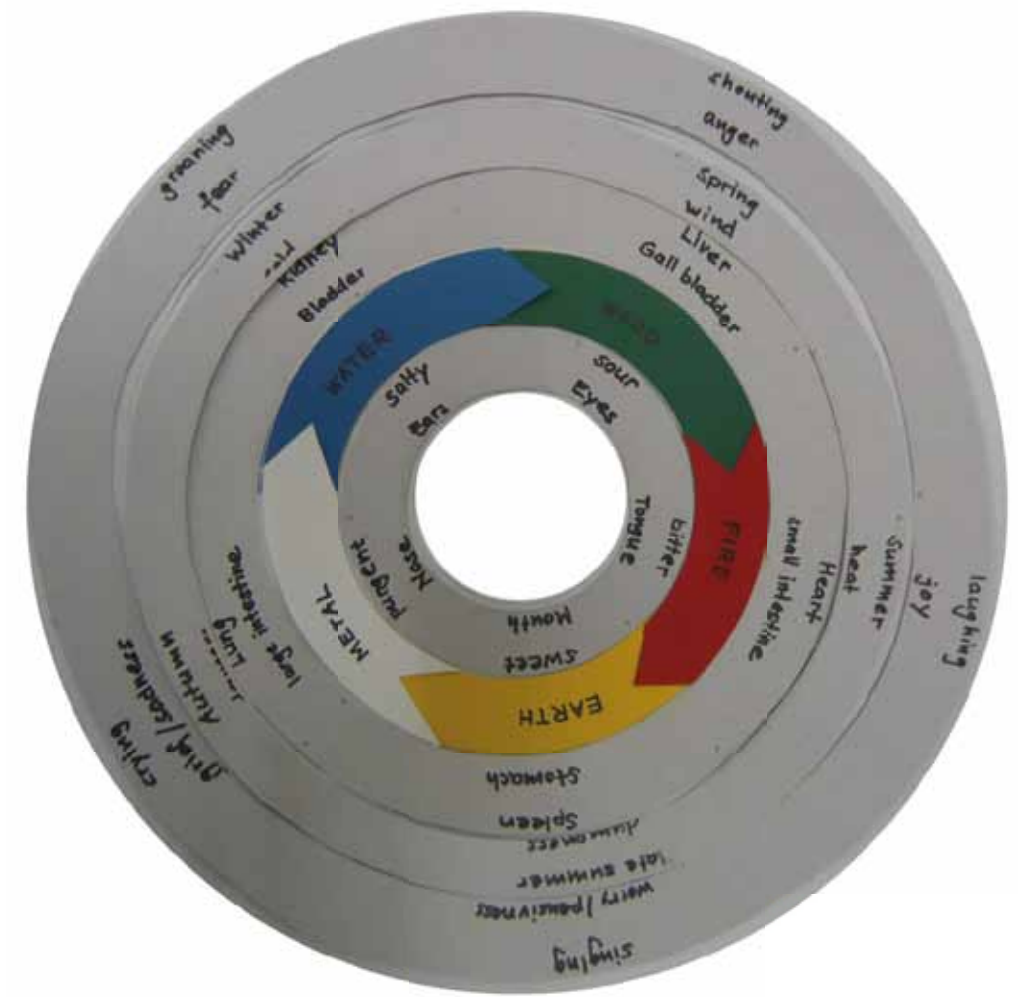
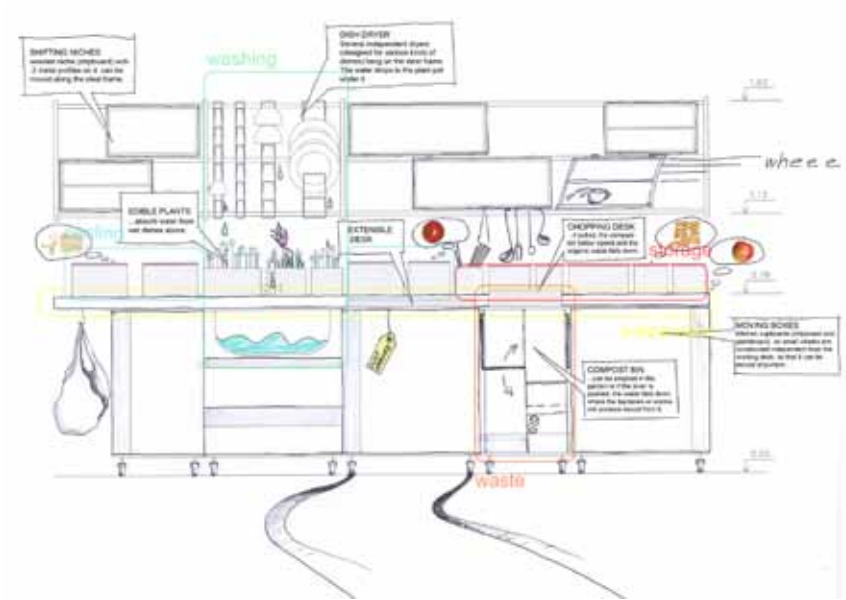
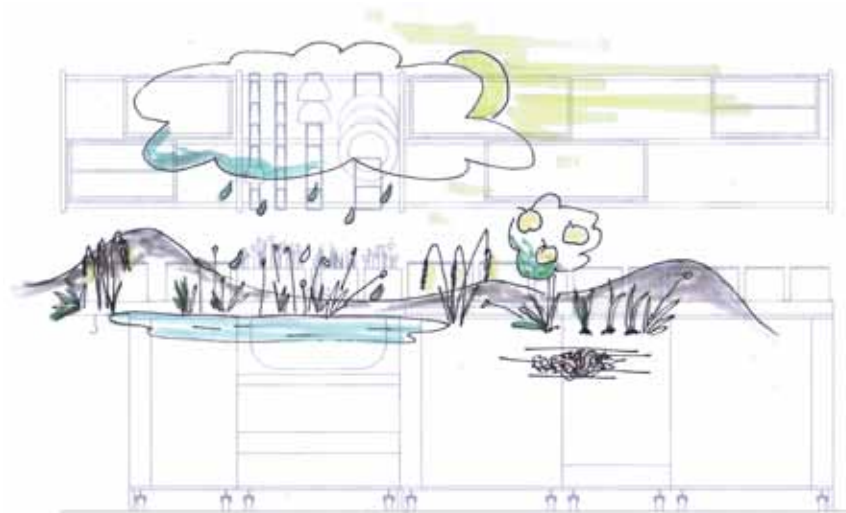
The unit is based on fix constructed working desk. other elements can be added or removed when needed.

厨房单元由固定的工作台组成。可以根据需要增加或者除去一些其他构件。

FLEXIBILITY // 灵活性

Most of the kitchen elements can be moved, shifted and have more than one function.

大多数的厨房构件可以移动、转换，创造出不止一种功能。



GROUP 2: ENERGY & WASTE // LIFE AROUND THE WALL
组 2 (能源与废物) // 围绕墙体的生活

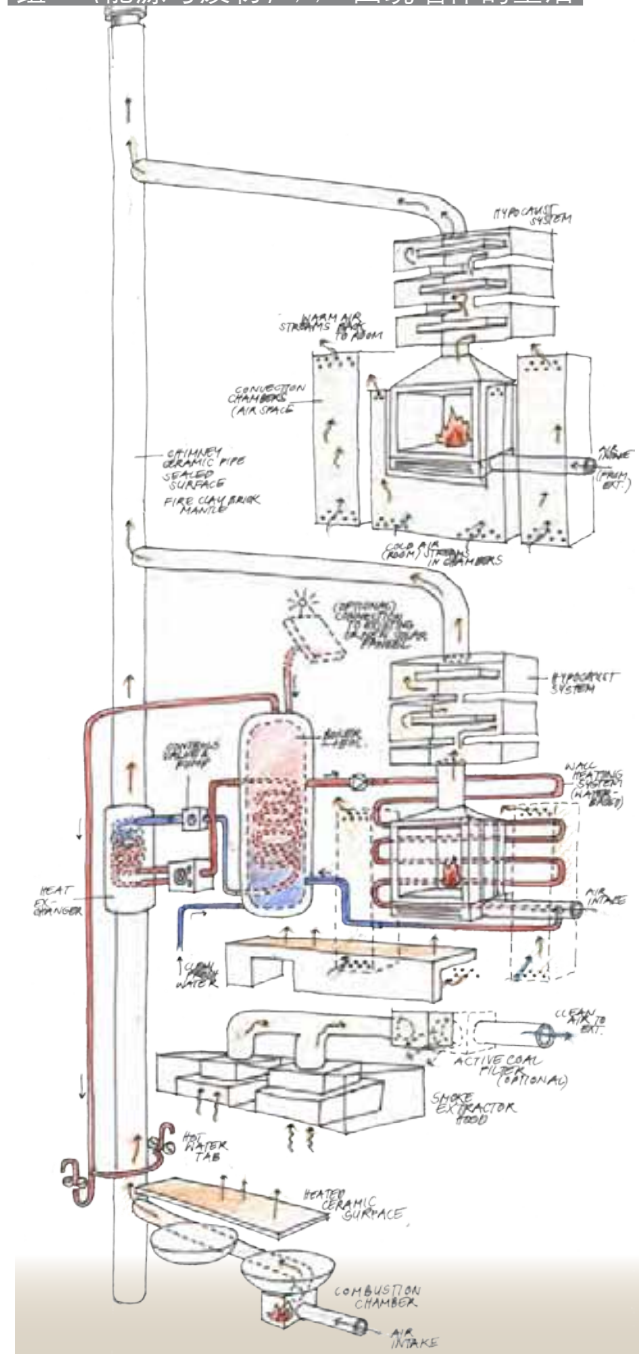
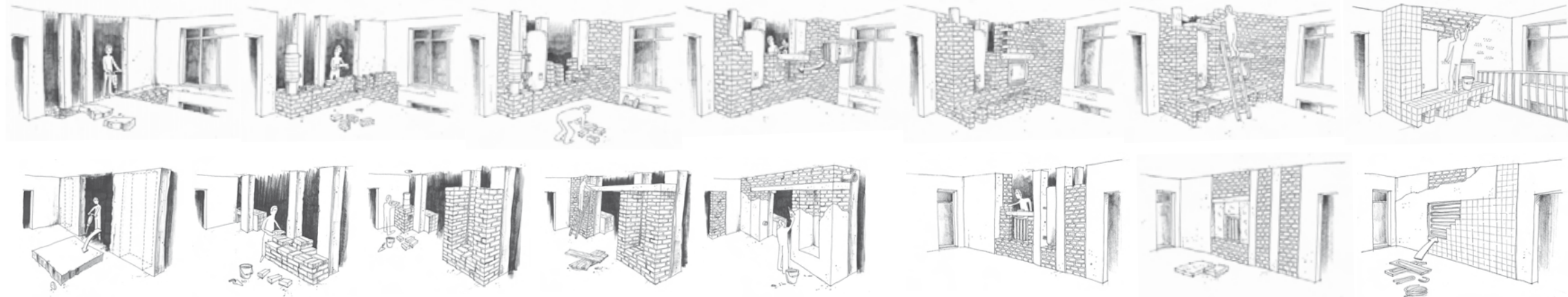


Fig. 15. The heating wall system structure schema
保温墙系统图



LIFE AROUND THE WALL

How much to innovate and how much to preserve? If energy means more than the pure technical fact, then the life inside the house becomes an important design tool.

Life around the wall is the synthesis of Nin Lil's approach to energy. The cosy atmosphere of the fireplace and the stove make the wall the centre of collective activities in the house: the kitchen, the mahjong room, the TV room. The other existing qualities of the house, such as the darkness of the storage room and the milky atmosphere of the bedrooms are preserved. Only a some adjustments are needed to offer some space for guests or tourist.

THE HEATING WALL TECHNIQUES

The wall supports both the collective life and the heating system of the house. While at the ground floor the cooking process is still a resource for heating, at the upper floors a combination of tradition and modernity provide thermal comfort.

The ancient technique of fireplaces, buffering and convection chambers is combined to a water based pipe system and a boiler.

The wood exhausts coming from the stove contribute to heating the boiler's water thanks to a booster pipe.

围绕墙的生活

对传统厨房) 我们最大的创新, 做多少的保留? 如果能源比纯粹的技术更重要, 那么室内的生活就成为一个重要的设计工具。在 Nin Lil 有关能源的研究过程中, 围绕着节能墙的生活就成了研究的核心工具。火炉的温暖让节能墙成为了屋里集体活动的中心: 无论身在厨房或麻将室还是电视厅。另外房子自身的特征也将被保留, 例如贮藏室的黑暗和卧室乳白色的气氛。

保温墙系统

墙体带来了家庭的集体生活和保温系统。在一层空间, 烹饪过程是产生热量的来源之一, 在上层传统和现代的结合提供了舒适的感觉。关于壁炉缓冲和对流室中的古老技术被组合运用成为水管道系统和锅炉。木材将借助增压管道进行燃烧, 来给锅炉的水加热。

REFINE AND SYNERGIZE //

RURAL PUBLIC SPACE: DEFINING NEW TYPOLOGIES WORKSHOP

农村公共空间：定义新的类型学工作坊

From April 6-17, 2009 students from Tongji University, Willem de Kooning Academy, International Product Design School, and the School of Architecture and Urban Design met in Shanghai to participate in a workshop on rural public space. Titled *Rural Public Space: New Definitions of Typologies* the focus of the workshop was to create ideas for public space based in agriculture and tourism. The result was four projects covering landscape use for visual identity and seasonal crop profit, use of empty homes for local business, streetscape, a market and community centre.

The purpose of the workshop has been to identify and create the purpose and form of public space in rural areas for both residents and tourists. Defining rural public space re-examines the differences between it and the public space generally associated with the urban condition. Squares, plazas and parks have come to define gathering points in town or city planning to establish landmarks and promote social interaction for those who pass through them. In the rural countryside that automatically offers open space, the same needs for social interaction may manifest themselves in the

same way or through alternate means.

Other types of public space are more spontaneous, with linear activity along bustling streets or the conversation with a neighbour on a doorstep.

While organized open areas form identity through symbolic or monumental means, the dispersed, interstitial spaces of public activity harbour the finer qualities that shape the identity of a place. The workshop is a joint effort between Rotterdam University and Tongji University in Shanghai. Around twenty students from the two cities have been involved; the workshop is supported by the strategic partnership with the Chongming local government and the Shanghai Creative Industry Centre.



在2009年4月6日至17日来自同济大学、Willem de Kooning学院、国际产品设计学校以及建筑与城市设计学校在上海共同参与了一个关于农村公共空间的设计工作坊。工作坊的题目是：定义农村公共空间新类型，主要关注基于农业与旅游的公共空间改进的创新想法。

最后的成果是四个子项目，包括：季节性作物收益与视觉景观形象，通过农村闲置房屋开发本地商务、街景、市场以及社区中心设计。工作坊的目的在于定义并创造适于本地村民以及旅游者的农村公共空间的意义以及形式。通过这个课题，我们重新讨论了农村公共空间与一般城市公共空间的不同之处。在城镇与城市的规划中，广场、公园通常被定义为用于集会的地标性场所，激发穿行其中的人们之间的社会互动。在郊区农村，开放空间是自然而然的情形，而激发社会互动的同样需求可以以相同方式或其它形式显现出来。但是其它形式公共空间的衍生更具自发性，比如沿着繁忙的马路所产生的线性的活动，或是在邻居家门前的闲聊等。

经过组织的开放空间因为其重要的象征意义而具有特定的形式。所以那些分散的、碎片化的空间所产生的公共活动在打造空间特质方面可能更具优势。

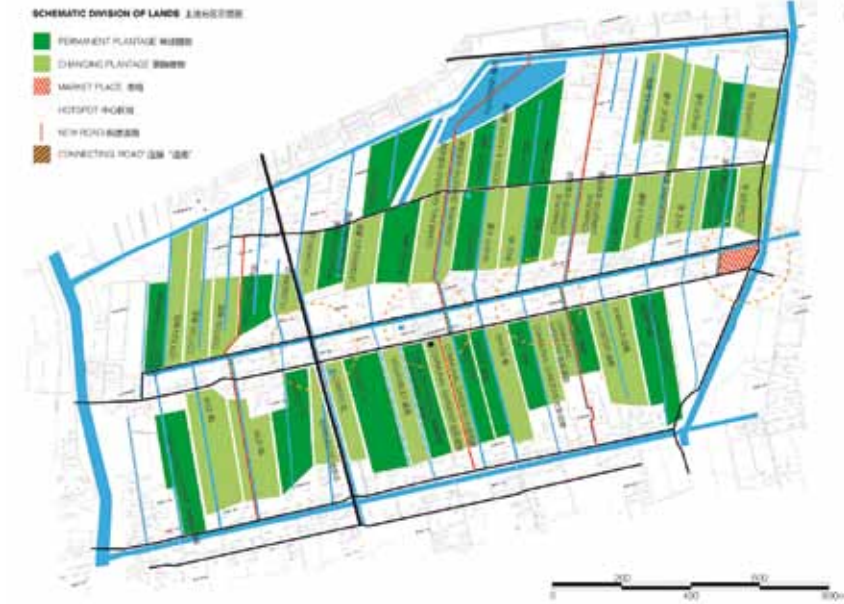
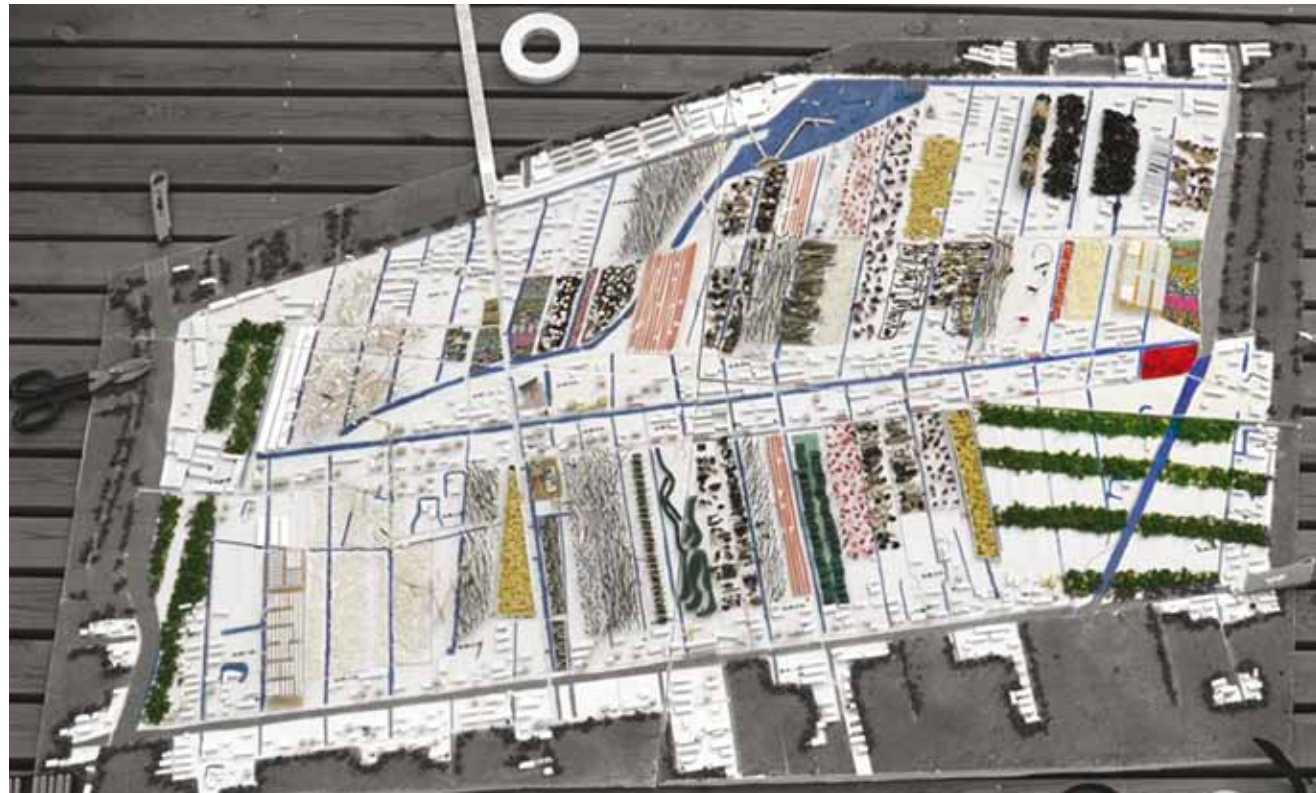
这个工作坊是Studio TAO、鹿特丹大学与上海同济大学联合举办的。大约20名来自这2个城市的学生们参与其中。同时工作坊的举办得到了战略伙伴崇明当地政府以及上海创意产业中心的大力支持。

PROPOSAL 1: THE PUBLIC FIELD

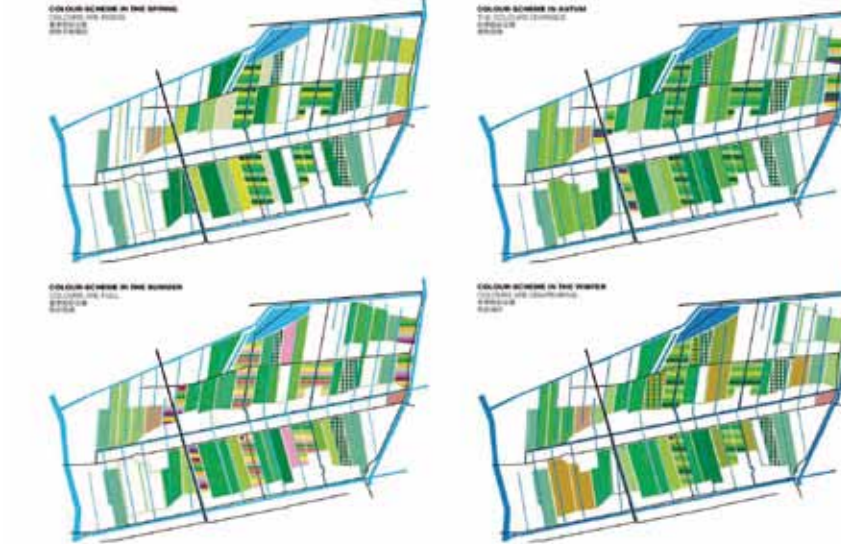
// 提案 1: 公共田野

We take the linear element from existing landscape, give each plot a specific crop, animal or natural energy to farm. So when visitors travel along the fields, they will have an interesting landscape view, changing the feeling of time. And it is also an efficient division for farmers to work. Communal garden can improve the utilization of rural land. Local farmers and city people can work together and have more opportunities of communication.

我们提取了原来景观上已有的线性元素，在每一条土地上种植特定作物、喂养动物或为农场提供自然能源，强化线性特征。当游客们沿着这片土地旅行时，会看到非常特别的景观，改变人们对时间的感知，同时这种方式也让农民能更有效率的耕种。社区花园能提高农村耕地利用率。当地农民和城市人能在此一起耕种，获得更多的交流机会。



SEASONAL CHANGE CHART



LIGHTNING ON RURAL ROADS



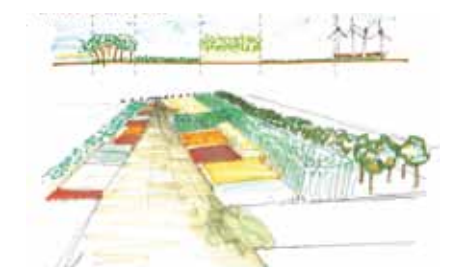
NEW LIGHTING BETWEEN HOUSES



BAMBOO FOREST VISUAL



LANDSCAPE EXPERIENCE



PROPOSAL 2: ECOLOGY

// 提案 2: 为社区生态而设计



Fig. 16. Phase One: generate energy: Model of Water Treatment System

第一步: 创能: 水处理系统模型

Proposal two aims to build a more sustainable rural community from the point of ecology. The group raise the conception of ecology pyramid. There are three phases of ecology which is respectively energy generating, energy saving and awareness. The students design a noble water treatment system to create energy and use biogas and eco-friendly materials for saving energy. Moreover, they wants to promote reward system in the local village and lead the villagers into a sustainable lift style via visible energy saving.

提案二从生态角度出发, 建立一个更为可持续的乡村社区。小组提出了“生态金字塔”, 认为生态有 3 个层面, 分别是创能、节能和自觉意识。学生设计了一套新型水处理系统来创造能量, 通过沼气池、环保材料等的运用来节能, 在社区展开环保奖励制度, 并且通过“看得见”的节能方式来引导村民一同加入可持续的生活方式。

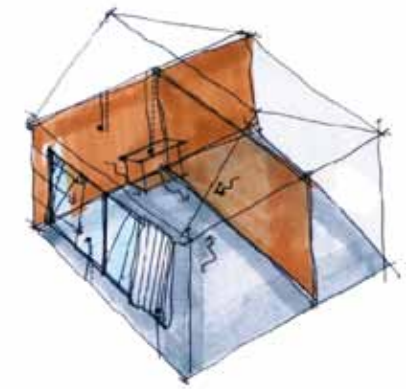
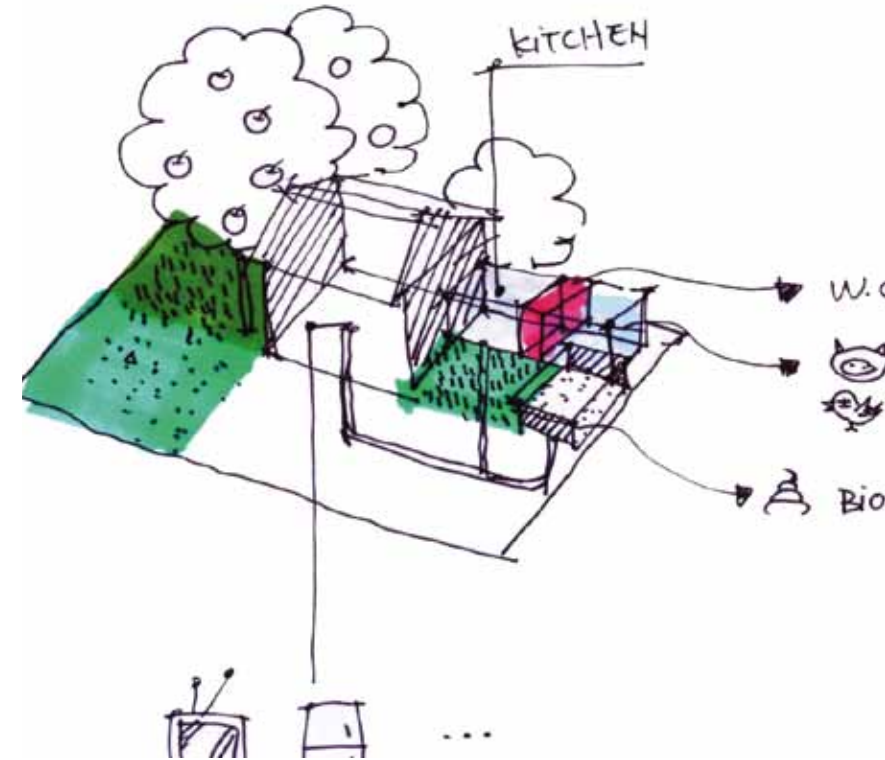
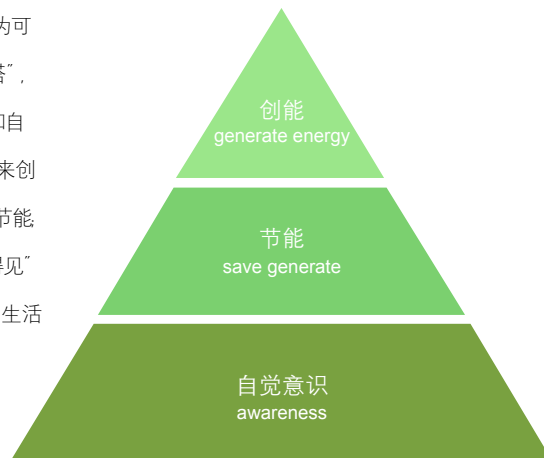


Fig. 17. Phase Two: save energy Building energy saving reconstruction

第二步: 节能 房屋节能改造

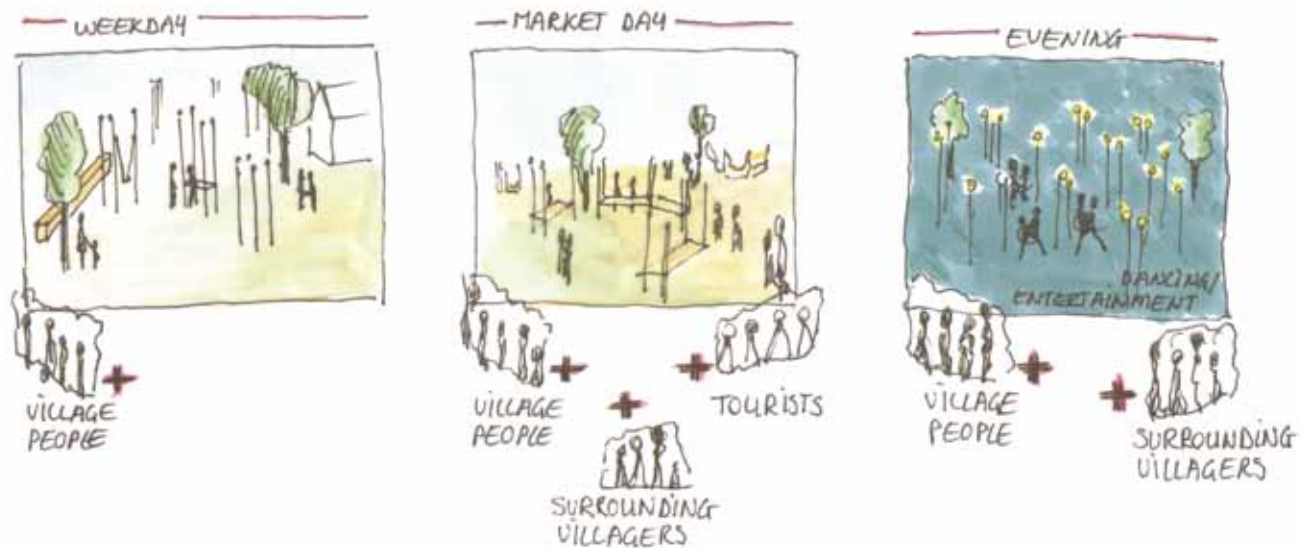


Fig. 18. Phase Three: awareness Install solar water heater in community centre and provide the villagers with hot water and promote public

第三步: 自觉意识, 在社区中心设置太阳能热水器为村民提供免费热水, 并借此促进公共交流

PROPOSAL 3: THE MARKET PLACE

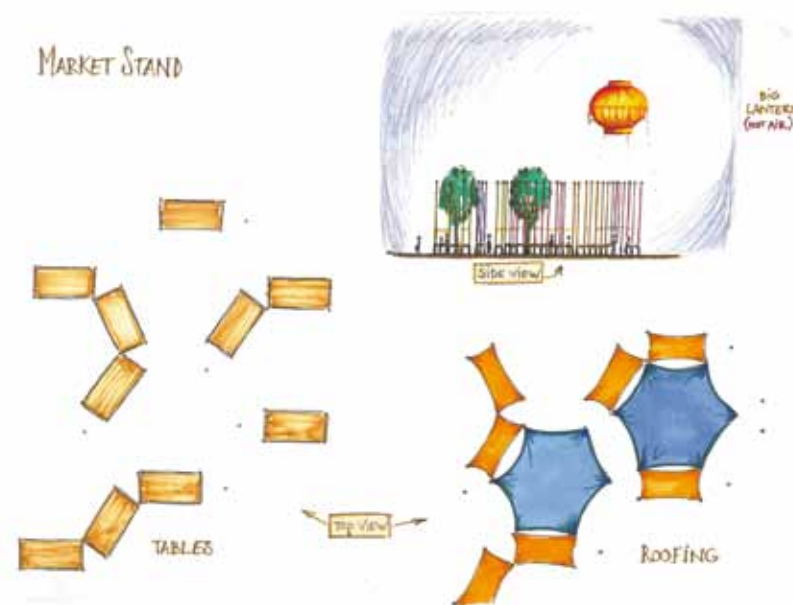
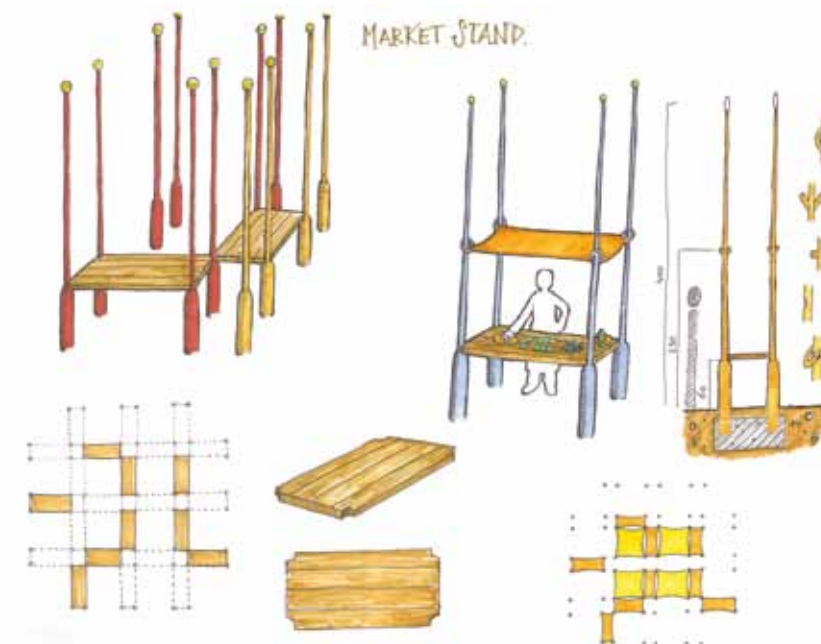
// 提案 3: 市集



Selling goods allows neighbours and villagers to connect and communicate. Tourists can buy their popular Chongming eco-food and products. By having a social meeting point, everyone can also have a dance or musical entertainment at night. With only 15 poles and 5 countertops this design forms a small market to sell vegetables, fish or other local goods. The poles, placed in threesomes, follow a honeycomb pattern, which enables the market to expand in any direction if necessary. The curvy layout of the stands form a route along the stands, possibly leading towards smaller sized open areas. The height of this 'colourful forest' is 4 meters and will draw attention from a great distance on any day. At dusk the poles switch on their solar powered lights on top, to lighten up the liveliest meeting point in town.

这个“多彩森林”的高度为4米，在任何天气下都能从远距离吸引人的注意。黄昏时，这些杆子顶部的太阳能供电灯将开启，照亮这个镇上的充满活力的聚会空间！

用设计出的15根杆子和5张台面就能形成了一个小型市场，出售蔬菜、鱼和其它本地产品。这些杆子以三个一组，遵循蜂窝格局，使得市场能朝它所需要的任何方向进行扩张。这种标准单元的转折布局形式形成了一条沿着它的路径，能够引向更小尺寸的开放空间。销售货物使得邻居和村民可以相互联系和交流。游客可以购买流行的崇明生态食品和产品。通过这种社区聚会空间，大家还可以在晚上跳舞或放音乐，开展娱乐活动。



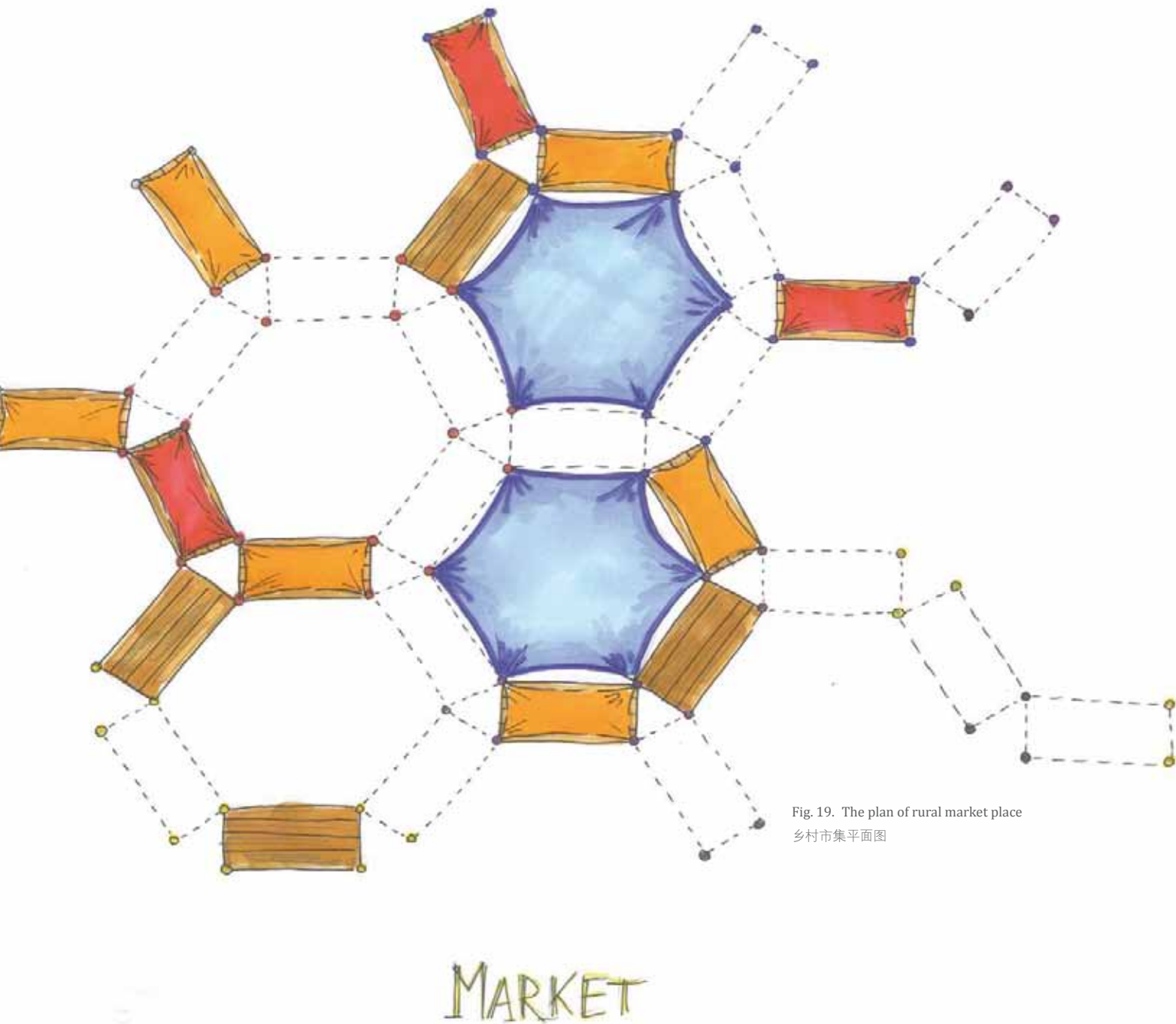


Fig. 19. The plan of rural market place
乡村市集平面图

REFINE AND SYNERGIZE // SYSTEM DESIGN FOR SUSTAINABLE TOURISM

农村公共空间：定义新的类型学工作坊

Luisa Collina, Davide Fassi, Francesca Rizzo

POLITONG – Double degree Programme, Tongji University and MSc Product Service System Design at Politecnico di Milano-School of Design

ASP- Alta Scuola Politecnica, Politecnico di Milano, Politecnico di Torino, “B-TRANS. Shanghai Urban-Rural Public Bicycle Transportation System Design” project 2010-2012.

The project relies on the idea that the rural community that resides on the island needs a strategic vision that will ensure its development together with the development of its territory and the resources that characterized this land. That means designing for a sustainable rural community. Sustainability means not only the sustainable environment, reducing the artificial impact, and improving the energy efficiency, but also the economy sustainability: the industrialized agriculture has improved the farmers' income to a certain extent, but with the present price fixing system of the crops, the agriculture has been thought to be the work of the rural families. More and more farmers immigrated into cities and the permanent rural population is rapidly decreasing, thus the social fabric and historic context are facing the problem of dissolving. To realize the sustainable development of the rural area, any specific solution for the economic, environmental and social problems is not sufficient, only when they are considered systematically, a new way for the countryside reconstruction could be figured out.

The Chongming sustainable tourism project is a design driven project. It comes from the vision of sustainability, the insight of the present context and the understanding of the particularity

of the area. The project focuses on territorial development and revitalization and aims to involve all the interested stakeholders, including the local Chongming island government, village communities of the island, business partners and University resources to develop a common vision for the project and a correspondent strategy. The Chongming initiative is, in other words, an attempt to use design at two different levels: as a new actor capable to promote solutions towards a sustainable future for Chongming and as a domain of specific competences to design a set of tools to be used to help stakeholders to imagine and figure out possible solutions to implement sustainable tourism for the island.

The specific focus of the project is related to bike mobility, for several reasons: it is a traditional Chinese way of transportation; it is also an increasingly trendy way, at international level, to practice a sport, to discover an area in a slow, silent and deep way. In other words it is healthy and sustainable; it can be considered as a mean of transporting but also as a contemporary lifestyle. It relies on the Chinese tradition but at the same time it is a way of transportation at the moment more attractive for Europeans rather than for Chinese. These different ways of considering biking as well as the necessity to understand Chongming both from the Chinese perspective as well as from the point of view of a foreigner, who could be potentially interested in spending some free time on the island, have brought to the idea of approaching this theme through a mixed team of students (fifteen Italian students and eight Chinese students), professors and tutors.

The designers' role in the project is immersive and strategic: they have the necessity to immerse themselves into the context with the goal of deeply understanding the local territory (from different perspectives: historical, cultural, social, economical, etc.) and of mobilizing the social capital to understand and share the relevance of the project for the island. To reach this goal a specific strategy has been elaborated that can be synthesized as follows:

- * step 1: understanding local resources
- * step 2: contextual workshop
- * step 3: scenario and strategy
- * step 4: self-standing proposals
- * step 5: co-design processes

All the roles, or the stakeholders, have been motivated by the design activities and solutions. The key issue of the project has been the quality of the scenarios and proposals and how much the stakeholders could be activated. Given that designers intervened at different levels of the project using different design tools.

The 23 students were part of the design team that has so far developed the first four phases of the project. Students were from 3 different backgrounds: design, architecture (urban planning) and civil engineering. This emphasized the multidisciplinary nature of the project. Part of them were belonging to ASP (Alta Scuola Politecnica)¹, a high level didactic path held both in Politecnico di Milano and Politecnico di Torino with a main project to be developed in a 2 years work, including desk and on-site research, developing a concept, finalizing the project with a business model and feasibility issues. Part of the students² were from Politong, the double degree programme between Tongji University and MSc Product Service System Design at Politecnico di Milano-School of Design.

The present results have some design proposals for the rural

¹ Andrea Cairati, Francesco Cavagnis, Marta Alice Fattorossi, Maria Franco, Li Nannan, Corina Macnovit, Aurelie Sabatier, Stefano Tedesco, Laura Varvello

² Alessandra Canella, Fabio Carnevale Maffè, Giuseppe Farina, Jonathan Fortunati, Maria Lo Bello, Luigi Partipilo (Politecnico di Milano), Jiong LEI, Chenchen LIAO, Yifan GAN, Yuzhou CHEN, Xin ZHANG, Jing XUE, Ting CAO, Lu WANG (Tongji University)

areas of Chongming Island, developed during a design workshop lasted a week (29/08-6/09/2010), supervised by Luisa Collina, Davide Fassi, Francesca Rizzo, professors from the Politecnico di Milano - School of Design and Serena Pollastri from TAO practice in Shanghai. The fifth phase has been part developed within the next year through a series of co-design and design workshops held in Milano, Italy within the project "Nutrire Milano - Feeding Milano"³.

1. UNDERSTANDING LOCAL RESOURCES

In the preparatory phase, the students have conducted research and joined courses in their home country, on the theme of sustainable mobility, proximity tourism and about the area linked to Chongming Island in relation to the city of Shanghai. The focus on bike-sharing systems, integrated with other forms of public or private transport, and tourism, as a development engine for the local economy, were two aspects on which students focused on.

The desk research has led to the filing of several cases of best practice in the field of urban bike sharing laying the foundation for the exploration of scenarios and training systems to apply at a later time on peri-urban context of Chongming. Other study-cases were analyzed with on-site research, testing services offered by the municipality of Milan, Lyon, Paris.

Sustainable mobility as a macrosystem, where the bike sharing is, has been analyzed in various aspects of the discipline of design in terms of services as a strategic choice of the contemporary city government to raise the so-called "green transportation", of product as technology of the components of the system platform and bike rental, of space and equipment of areas used to sharing connected with the context, of communication with a signals system and user interface.

The theme of the local tourism has become central when

³ "Nutrire Milano - Feeding Milano" is a project supported by Fondazione Cariplo in which INDACO department of Politecnico di Milano (coordinated by prof. Anna Meroni), Italy has a key role in developing solutions for a sustainable development of Parco Agricolo Sud Milano (South Milan Agricultural Park).

the desk analysis of the context of Chongming Island has highlighted the close link with the city of Shanghai, complementary with it. On the one hand, the megalopolis by purely physical characteristics related to the building, the other a large rural agricultural area with high potential for tourist accommodation from the nearby town.

2. CONTEXTUAL WORKSHOP

The activities carried out on site in August 2010 in Chongming Island, has allowed the actors to generate some design concepts applied to the context, following a series of primary data collected in different ways (interviews, videos, photos etc.), organized and shared with local stakeholders. A first step has defined what were the elements that give identity and character to Chongming Island, analyzing the flora / fauna, the system of channels, socializing with residents, their craft, agriculture, traditions costumes and history. A "qualitative research" with interviews with local people, workers, farmers, volunteers.

A second part was focused on the existing services that allow to discover and experience the island as a tourist: systems of rental bikes / scooters, bed and breakfast, information centers, services in towns and in rural areas, seeking to understand who are the actors behind these initiatives and who are the visitors to the island today. This phase is accompanied by a parallel investigation of possible ideas put in place to bring visitors to Expo 2010 to discover in greater depth the area of Shanghai, its traditions and its culture.

This first step has been completed by visiting the island by public transport, with bicycles rented from local farmers, and walking groups in areas poorly served.

3. SCENARIO AND STRATEGY

The research results showed two categories of values:

A. "TO PRESERVE"

- * real & not fake: in Chongming Island it is possible to experience real China, with the rural and agricultural life;
- * local attitude: local reality, slow life, welcoming;
- * untouched island: simplicity, freshness, silence, light air, horizon view;
- * pure feelings: hearing, tasting, looking

B. "TO DISCOURAGE"

- * sustainable banal stereotypes;
- * invader attitude: promoting low impact projects;
- * "make it something else" approach: not trying to

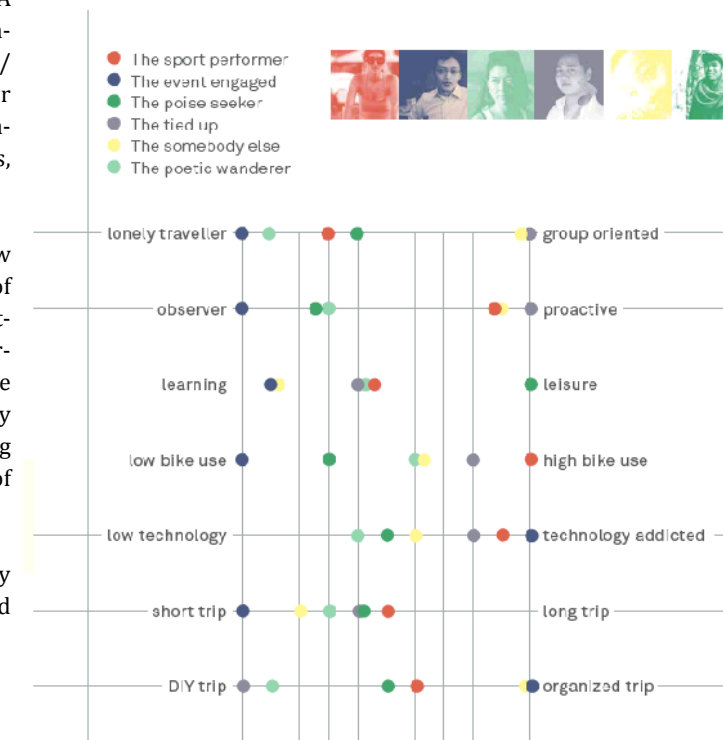


Fig. 20. Personas and interest areas in Chongming Island

第一步：创能：水处理系统模型

Chongming values change, by destroying or modifying them their natures, but work on them, to emphasize Chongming personality.

Collected enough data on the context, profiles of probable users were defined through the construction of a series of personas reference (also based on the analysis): the sport performers, the event Engaged, the poise seekers, the tied-up, the somebody else, the poetic wanderer.

Each one goes to Chongming for different reasons. Every briefly typology is embodied by a character, who is charmed by the various aspects of the island, that are never the same. Through personas analysis some hot interest areas has been discovered. For each one, two opposites behaviors were thought (i.e. learning-leisure, short trip-long trip, observer – proactive etc.), in order to understand the main trends to get to precise concept direction

After the personas definition the essential elements that all these personas will need in order to improve their experience on the island were assumed: Chongming advertising, website, thematic paths, signage, magic number, integration bus-bikes, workshops, catalogue. The solutions based on mobility and Internet were the most suitable and common to the majority of the personas. Some other solutions, such as workshops, are more specific. That's why they are not included as transversal elements helpful for the development of the concepts. These transversal cues are mainly two: the need of communicate in an effective way and the need of gathering useful information and using them. Through these two the main lacks of the Chongming experience can be filled up.

At the end of the research phase an definition of the personas, some concepts were assumed as outputs:

a. Chongming Island identity

The brand step is fundamental to make people appreciate all the possible experiences in Chongming Island, otherwise quite hardly somebody will go there without any kind of

previous advertising. It's all about making people aware and charmed by what Chongming Island is. "Made in Chongming Island" should be built as brand and synthesis of the island values. Its existence would help understanding what is Chongming and why it is attractive. This is not only a transversal element, it is a prerequisite for any project.

b. Community website

The creation of a Chongming website would help in creating the Chongming Island lovers' community. In addition it would be the output of a strong net build through bed & breakfast, hostels, shops and any kind of service available and it would help tourists planning their staying

c. CM catalogue

The catalogue can be both printed or on the website and it provides the list of all that you can find in Chongming - services, tours, offers. It would be an useful tool for Chongming visitors with all the news and events about Chongming island.

d. Paths and signs

The experience in Chongming Island is made unique thanks to its inhabitants. Anyway it is important not to be strongly dependent from them. The municipality should distribute for free clear island maps with possible path to be followed. Furthermore the path signals should be all around the island to help people orientating.

e. Mobility integration

Working on the integration of the means of transportation is one of the key elements for Chongming Island success. Tourists should be able to reach any point of the island without having any problem. The integration of bus, bike, ferryboat is fundamental, but even working on the water means would be great to give another possible choice and to make the Chongming Island experience unique.

f. Magic number

Speaking Chinese is not that easy and almost anybody in Chongming island can speak English. So, as it is already happening in Shanghai, providing a magic number to call when it's impossible to make a proficient communication would solve many misunderstandings.

4. SELF STANDING PROPOSALS

The aim of this phase is to create a set of sustainable design solutions for the exchanges between rural Chongming communities and urban Shanghai communities this can be achieved by the design of systems that balance technology, activities and services that enrich the users lives.

A series of design activities have been focused on envisioning and designing a network of new and creative services business ideas, able to create an entrepreneurial community in a village of the island, Xian Qiao, which would act to develop sustainable tourism in the island. The results have been a set of 5 ideas in different field:

CHONGMING WATER TOUR: A better mobility integration of different kind of transportation and water paths

CHONGMING REAL FOOD: "Ping Heng Dao" is a service that aims to transform the village into the land of balance where eating has a natural role in healthy lifestyle. It provides the balance and the connection between food and life by discovering and exploiting traditional medical food. "Bio Ming" is a service that brings to the urban customer an organic choice of products from the island. Fruits and vegetables are local seasonal and regularly delivered to different point of sale in Shanghai. Special labelling and packaging for Chongming original and organic food, to be spread inside and outside the island.

PUBLIC CHONGMING ADVERTISEMENT: Advertising campaign promoted directly by Chongming municipality

CHONGMING ACTIVITIES FOR EVERYONE: Different kind of activities, such as picking up fresh fruits or crabs fishing, designed for both children and adults during all the year.

CHONGMING HOSPITALITY: This is a service that valorizes the local habits of the villagers in welcoming visitors. It encourages the renovation of traditional constructions for accommodating the visitors, instead of building new ones and stimulates interactions and cooperation with villagers.

CHONGMING COMMUNICATION, IMAGES AND BRANDING: This design action was about linking design solutions in a local system, creating mutual connection and relating them to the external environment. Here the design role has been to organize the project services network. This meant finding design solutions to connect the different services and to understand how they could support one another and to frame a consistent scenario.

Systematizing proceeded by finding synergies between analogous, complementary and compatible activities. These has been obtained by:

- * - sharing some operation and infrastructures and creating a critical mass;
- * - understanding if there are output of one activity that can become input for another one
- * - understanding which solutions, if combined, can generate mutual virtuous savings and reinforcement.

5. CONCLUSION AND FUTURE STEPS

This contribution shows the application of a specific design approach to face the problem of how to address territorial development that relies on the convergence between strategic design tools and pillars and service design, including competences in spatial design. This is an approach under experimentation in several projects that the Politecnico of Milano - School of Design has conducting for different years (Manzini, 2005, Meroni, 2007, Collina 2010, Piccinno, 2010, Crespi, 2011) and that seems to suggest an interesting phenomenon:

design for sustainability and sustainable territorial planning are converging. In fact, as preliminary project results suggest:

- * Designed sustainable solutions tend to be localized. That is, to keep in account the territorial specificities of the place where they have to be implanted and at the same time finding out spatial strategies to be applied in several contexts
- * Sustainable territorial planning tends to be articulated in self-standing proposals. That is, to be implemented through a variety of relatively autonomous small scale, self-standing projects coordinated and systemized by the means of some real and virtual networking platform (Baek, Manzini, Rizzo, 2010) based on a larger vision and framework.

Self standing proposals here (due to the early stage of the project) are taking the forms of concepts for the context where they will be embedded. In other context, as in “Nutrire Milano - Feeding Milano”, they are real service prototypes that are currently delivered in the city and that are existing processes of exchange between Milano and its rururban area (food delivery, eco-tourism, cultural heritage fruition...). That is, to be really implementable self-standing proposals should be:

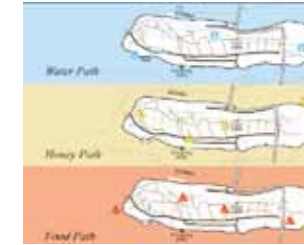
- * Economically viable and, therefore, to be based on service ideas, capable to leave in the framework of the emerging distributed social economy.
- * Technologically viable and, therefore, to use, in an innovative way, the existing technologies and knowledge.
- * Socially viable and, therefore, to refer to locally already existing active communities or to communities that are activated by the same project proposals.
- * They have to be based on local actors active participation and they create radical different ways of living and/or producing.
- * They re-generate the ecology of the territory where they are embedded. That is, they are local systems that, thanks to their number and diversity, enrich the

environmental and social resilience the larger ecological system in which they are embedded.

- * They requires to be implemented a (tacit or explicit) design support in terms of appropriate strategic and service design skills and tools.
- * They have to be able to read the spatial context in terms of spaces that are used by local people. This means to find out solutions that are at the same time site specific and part of a system to be declined in several contexts.

For the future we are planning to continue the project for Chong Ming Island by share design proposals described above together with all of the interested stakeholders from end users to service providers. The most promising re-designed proposals will be used to elaborate a strategy of funds raising that would conduct to the extensive and real experimentation (as it is currently happening for Nutrire Milano - Feeding Milano) of some of the envisioned solution.

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BRIDGE AND CONNECT // DESIS NETWORK, DESIS CHINA AND THE CHONGMING PILOT CASE 中国社会创新和可持续设计联盟，以及崇明试点案例

Ezio Manzini, Lou Yongqi 娄永琪, Zhong Fang 钟芳, Miaosen Gong 巩淼森

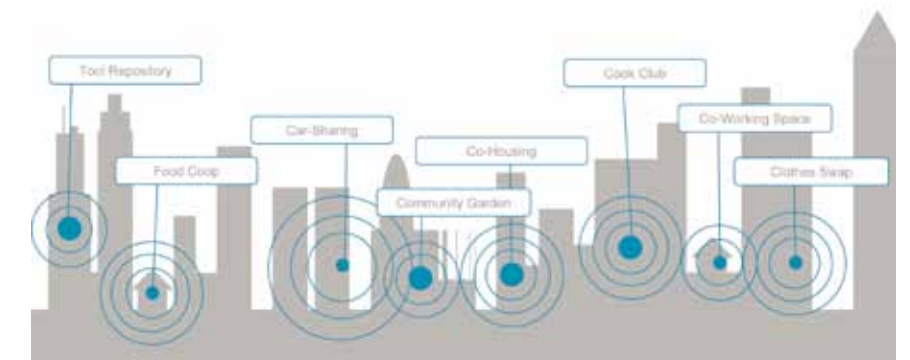
In the complexity of contemporary societies it is possible to recognize promising cases of socio-technical innovation. They are, at one and the same time, solutions to current problems and meaningful steps towards sustainability. These cases can be found in a variety of fields: from the ecological re-conversion of the production system to the social construction of a new welfare; from the empowerment of diffuse micro enterprises to local sustainable development programs. Many of these promising cases have a common denominator: they have been conceived and implemented (mainly) by the involved actors, moving from their direct knowledge of the problem, and from their own personal capabilities. That is, they are the results of successful social innovation processes.

Social innovation mobilizes diffuse social resources (in terms of creativity, skills, knowledge and entrepreneurship). For this reason, it is a major driver of change. And it could become a powerful promoter of sustainable ways of living and producing. Given its spontaneous nature, social innovation cannot be planned. Nevertheless, the “invention”

of new ways of living and producing becomes more probable when creativity and design thinking are diffused and when there is a favourable social and institutional environment. In parallel to this, once new promising cases exist, they last longer and are more widely replicated when empowered by appropriate sets of services, products and communication. Favourable environments and enabling solutions are results of articulated co-design processes in which final users, local institutions, service providers and dedicated product manufacturers are all actively involved.

Regarding social innovation and the emerging new design networks, the

professional design community has a major role to play. Designers and design researchers must use their professional knowledge to empower the co-design processes—that is, to trigger new ideas, to orient the resulting initiatives and to conceive a new generation of enabling solutions, ie. services, products and communications specifically conceived to support them. Design can give important contributions to social innovation, and vice versa. Social innovation can be a large and growing opportunity for a new generation of designers: professional designers and design researchers working to develop and sustain new networks, and feeding them with needed design knowledge.



DESIGN

Scaling-up social innovation is, therefore, a design-led process, where “the designer” is not a single specialized figure, but a variety of actors who collaborate in co-designing more mature, lasting, replicable solutions. Among them a particular role must be played by design experts: the social actors who have received formal training in design. Indeed it is these design experts who are able to use their specific knowledge to stimulate the design capabilities of the other partners by triggering the innovation processes with scenarios and proposals, supporting them with specific design tools, and recognize in the emerging social inventions the potentialities for new product-service systems. Some design-led initiatives already exist (for instance, in the areas of local food networks, collaborative housing, social services, mobility systems), but far more of them can and must be promoted. For the design community (professional designers, design researchers, design media and design schools) these interventions must be recognized as a new and challenging field of activity. In order to facilitate this recognition, and to promote new initiatives, a dedicated worldwide network on design for social innovation and sustainability has been established: the DESIS Network.

THE DESIS NETWORK

DESIS is a network of schools of design and other institutions, companies and

nonprofit organizations interested in promoting and supporting design for social innovation and sustainability. It is a light, nonprofit organization, conceived as a network of partners collaborating in a peer-to-peer spirit.

This international network comprises several DESIS-Local sub-networks within specified regions. DESIS-International is therefore the framework within which the different DESIS-Local coordinate themselves and undertake certain global initiatives.

DESIS has been founded in Italy and sub-networks (DESIS-Local) have been created - first in China and Brazil and then in the United States, Colombia and Africa. Each sub-network connects primarily local design schools but also other institutions, companies and nonprofit organizations around local projects, innovative teaching and research. DESIS operates, then, in what might be called a glocal spirit: it is based on the local sub-networks, each one with its own story, specific research agenda and projects reflecting local needs, while continually dialoguing with its international peers, stimulating and being stimulated by them, in an ongoing cross-cultural forum.

More precisely, DESIS has two main aims. The first and main one is to support social innovation (using design skills to give promising cases more visibility, to make them more effective, and to facilitate their replicability) and

to help companies and institutions to understand the promising cases’ potentialities in terms of enabling services, products and business ideas. Secondly, DESIS’s main aim is to reinforce the design community’s role in the social innovation processes, operating both within the design community (developing dedicated design knowledge) and outside it (redefining design’s perceived role and capabilities)

DESIS pursues its activities on three different levels: (1) Fostering social innovation and sustainability by taking part in support projects and programs, gathering together and offering greater visibility to significant cases. (2) Promoting design for social innovation both within and outside the design community, developing appropriate design tools and organizing cultural and didactic activities. (3) Fostering the circulation of ideas and experiences, with a peer-to-peer approach between the different DESIS-Local to carrying out comparative research and co-producing courses at an international level. These activities are mainly accomplished through the coordinating initiatives of the DESIS-Local, each of which organizes itself autonomously and freely.

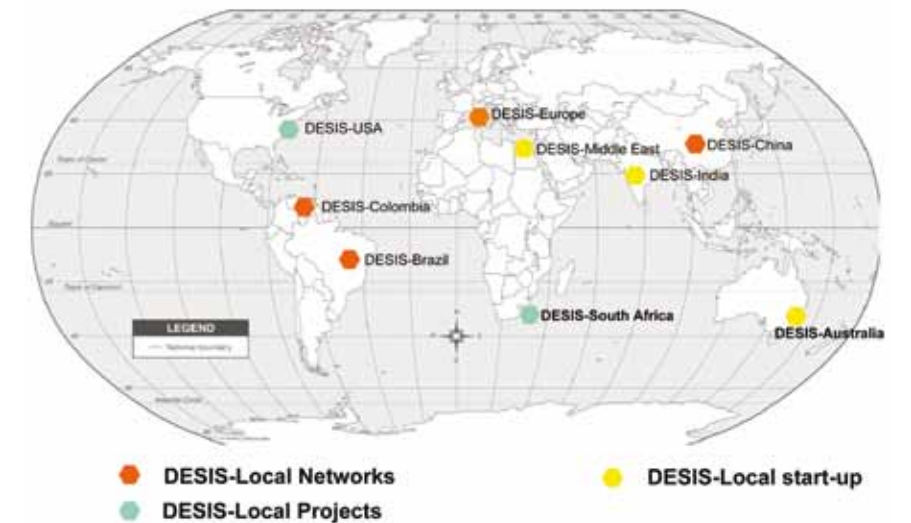
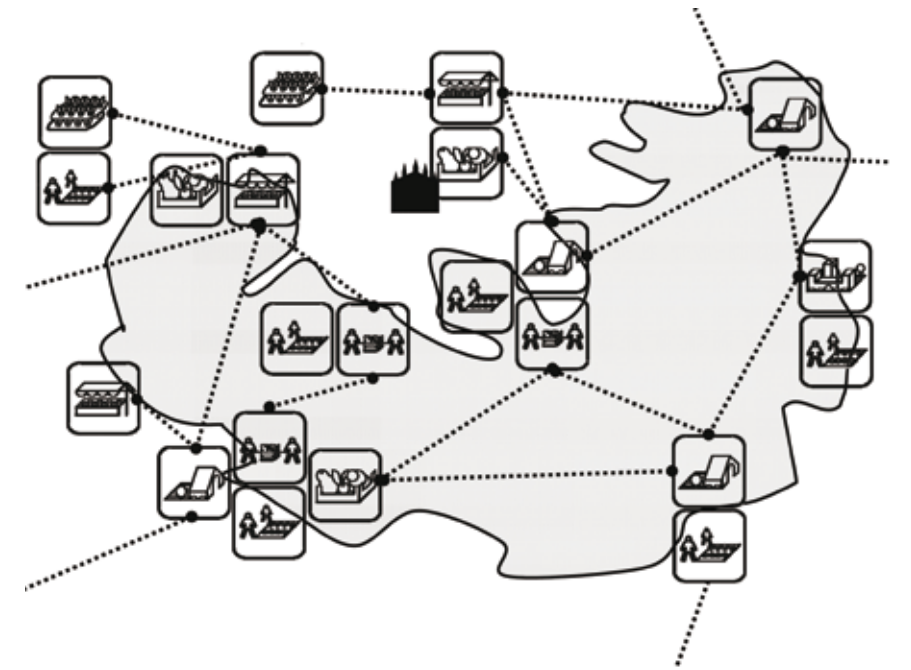
A Social Innovative Platform: Network on Design for Social Innovation & Sustainability in China

The founding members of DESIS-China include six major Chinese design schools: TsingHua University, Hunan

University, Jiangnan University, Tongji University, Guangzhou Academy of Fine Arts and the Hong Kong Polytechnic University, with further support by a group of selected partners. This organization focus on promoting social innovation and sustainable design in China.

We do hope that the establishment of DESIS Network in China can promote “Innovation Communities” to develop interdisciplinary cooperation on innovation with all walks of life by means of design in the form of assembly, in order to build a supporting platform and a connecting network. The aim is to promote the entire society to a more sustainable development through collaboration and interaction with other DESIS-locals.

DESIS-China members are also conducting the Chongming Sustainable Community Project, a strategic design research project focused on the rural community of Chongming Island in Shanghai. Here the emphasis is on how design can promote the value of rural localities and develop exchange networks within an urban-rural system. It is a part of the broader DESIS-International program Design for Social Innovation and Local Development (DESIS/LD), and extends prior work including the Parco Sud Milano project in Italy and the São Paulo project in Brazil.



在当今社会的复杂背景之下,我们能够发现一些社会—技术创新方面的成功案例。在一段时间内,它们都是对现有问题的解决方案,也是朝向可持续发展这一目标的重要步骤。这些案例分布在不同领域:从生产体系的生态化转变到新型的社会福利结构,从四处分散的微型企业的发展到区域可持续发展规划。很多此类案例都有一个共同点:它们都是由不同参与者提出并实施的,这些参与者拥有和这些问题相关的直接知识,或个人特有的能力。也就是说,这些案例是成功的社会创新过程的结果。

社会创新促进各种社会资源的流通与合作(包括创造力、技能、知识和企业家精神)。因而,它是变革的主要驱动力。它也能成为可持续生活方式和生产方式的有力推动者。

社会创新的本质是自发的,所以人们无法对此做出计划。不过,如果创造力和设计思维能被普及,并有理想的社会和研究环境,就更有可能“发明”新的生活方式和生产方式。与此相应的是,如果有新的成功案例,并且辅以合适的服务、产品以及传播方式,它们就能持续更长时间,并且被广泛复制。良好的环境和可行的解决方案是精心策划的协作设计的结果,在这个过程中,最终用户、本地机构、服务提供者以及产品生产商都积极主动地参与其中。

在谈到社会创新以及新兴的设计网络时,专业的设计群体发挥着关键作用。设计师以及

设计研究者必须用他们的专业知识去推动协作设计过程——也就是说,去推动新的想法,评估创新效果,构思新的解决方案,例如,服务、产品,以及传播方式,特别是如何支持实现这些想法。设计可以为社会创新做出重要贡献,但反之亦然。社会创新可以向新设计师们提供巨大且不断增长的发展机会:专业的设计师和设计研究者致力于发展并维持新兴设计网络,并用必要的设计知识培养其成长。

设计

因此,推广社会创新是一个设计引领的程序,在此过程中,“设计师”不再只是单纯的专业化的角色,而是多样化的角色,他们一起协作,共同设计更成熟、持久、易复制的解决方案。其中设计专家会扮演特殊的角色——一个受过正规设计教育的社会角色。确实这些设计专家能用他们特殊的知识和技能来激发其他伙伴的设计能力,比如用场景和提案来推进创新的流程,用特定的设计工具来支持其他伙伴。设计专家还能从潜在的社会创新中发现新的产品服务体系的雏形。一些设计引领的新事物已经存在(比如在地方食品网络、联合居住、社会服务、交通系统等领域),但更多的事物还有待于进一步发展。对于设计工作者(专业设计师、设计研究者、设计媒体和设计院校)来说,我们必须认识到这些设计干预是一个全新的、

有挑战性的领域。为了促进和发展这个认识,推动这类新兴事物,我们成立了一个国际性的专门针对为社会创新和可持续设计的网络联盟:DESIS NETWORK。

DESIS 工作网络

它是由设计院校以及其他有兴趣推动、支持社会创新和可持续设计的机构、公司和非盈利性组织组成的网络。这是一个松散的、非盈利组织,本着对等合作的精神,所有的参与者结成一个协作式网络。

这个国际性的网络中包含若干个不同地区的分支网络。因此DESIS国际是一个大的框架,在这个框架内不同的DESIS区域网络协同合作,并举办一些国际性的活动。

DESIS 成立于意大利,其分支网络

DESIS—Local)最早设立于中国和巴西,之后是美国、哥伦比亚和非洲。每个分支网络联合该地区的设计院校及其他机构、公司和非盈利组织,围绕当地项目、创新教学与研究开展活动此外DESIS的运行本着全球本土化(global)的精神:分支网络的本地区域性特点使每个分支都各有特色,特定研究计划和项目反映当地的需求。与此同时,各分支网络也时刻保持与国际同行的对话,在一个文化交融的环境下彼此激励。

更确切地说,DESIS有两个目标。第一个也是主要目标,是支持社会创新(利用设计使计划中的项目更直观,更有效,且能被推广),帮助公司和机构从服务、产品以及商业概念等方面,理解这些项目的潜力。DESIS的第二个目标是从设计群体内部和外部,加强设计群体在社会创新过程中的角色重要性(对内:致力于设计知识的发展;对外:重新定义设计所承担的角色和能力)。

DESIS在三个层次上开展活动:1,通过参加、支持项目和活动,彼此联合起来,对有重要意义的项目的提供更多帮助,由此推动社会创新及可持续发展。2,在设计群体内部与外部推广社会创新设计,发展适当的设计工具,组织文化教育活动。3,在不同的DESIS区域网络间,以对等交流(peer-to-peer)的方式,促进理念以及经验的交流,并在国际层面上提出比较研究和合作课程。这些活动主要由DESIS区域网络彼此协作举行,每个区域网络都能自由、自主组织活动。

一个社会创新平台:DESIS中国社会创新和可持续设计联盟

年2009 3月同济大学清华大学江南大学、湖南大学、香港理工大学、广州美术学院6所中国顶尖设计学院的代表齐聚广州,共同成立了“DESIS中国社会创新和可持续设计联盟”,致力于在中国倡导和支持社会创新和可持续

设计。

我们希望DESIS社会创新和可持续设计联盟(中国)的成立,可以为中国借助设计推进“创意社区”以一种集合形式与社会各界开展跨界合作、协同创新提供一个支撑平台和关联网。通过与DESIS其它分支机构的合作和互动,促进整个社会往更可持续的方向发展。DESIS中国的成员也参加了崇明可持续社区项目的研究,这是一个关注上海崇明岛农村社区的战略设计研究项目。项目的重点是设计如何能提升农村的价值和特色,建立一个城乡之间的交换网络。这个项目也是范围更大的DESIS国际项目——社会创新及地区发展设计的一部分,在它之前还有意大利米兰南部公园项目以及巴西圣保罗项目。

BRIDGE AND CONNECT // CONSUMER NEEDS RESEARCH

消费者需求调查

To understand what an object or a behaviour means in Chinese life, what do people think, say, feel and do? Through brainstorming, five opportunity areas identified the project's themes: Slow Life, Physical Wellness, Communal Farming, Authentic Chongming and Knowledge Exchange Programs. From these themes human subjects from both Chongming and Shanghai were chosen for further user investigation. Discussion Guides were formatted for each subject, to serve as a reference for narrative inquiry. Interviews were done in pairs: one to lead the conversation and the other to take notes, record and photograph.

OPPORTUNITY AREA 1: SLOW LIFE

Interviewee: Professional leading a fast-paced life // *Topics:* Life/work balance, how to slow down, how to relieve stress?

Interviewee: Farmer // *Topics:* Modernize or maintain traditional methods, aspiration for their family and themselves?

Interviewee: LOHAS (Lifestyles of Health and Sustainability) Lover // *Topics:* What does LOHAS mean to them, how do they live their LOHAS life?

Interviewee: Nongjiale (Chinese for a rural farm experience) Travel Agency // *Topics:* What customers look for when they want to get away from Shanghai, their perceptions of Nongjiale, how do they plan their trips?

OPPORTUNITY AREA 2: PHYSICAL WELLNESS

Interviewee: Street Jogger // *Topics:* Indoor/outdoor, how and why they exercise, the role of exercise in their life, solitary or social, other fitness activities?

Interviewee: Yoga/Tai Chi Trainer // *Topics:* Ideal environment for practice, why do customers come to them, what do they teach, connection with their professional community?

Interviewee: Event Organizer/Sports Club Owner // *Topics:* Best practices, how their business developed, what kind of activities are offered, trends, how connected with customers, how do they understand their customers?

OPPORTUNITY AREA 3: COMMUNAL FARMING

Interviewee: Foodie // *Topics:* source of food and ingredients, impression of Chongming food, what do they trust, loyalty to brand?

Interviewee: Virtual Farming Gamer (Kaixin) // *Topics:* Motivation for playing, would they switch to real farming, socialization, adding reality to virtual gaming?

Interviewee: Garden Lover // *Topics:* Motivation for gardening, ways of gardening, solitary or social, what do they grow?

OPPORTUNITY AREA 4: AUTHENTIC CHONGMING

Interviewee: For Shanghai Subjects // *Topics:* Their perception of Chongming, what makes Chongming different or the

same from other places, feeling of a Chongming experience and local products?

Interviewee: Business Manager of Chongming Attractions (Forest Park & Nongjiale at the Dongtan Wetlands) // *Topics:* How do they understand their customers, do they collaborate with other island attractions, how do they promote their service or brand, how could they improve their customers' experience?

Interviewee: Retail Chongming Store Salesperson // *Topics:* Customer motivation, best practice, what do they sell, what sells and what doesn't, what do customers care about before buying a Chongming product, how do customers talk about the store, purchasing experience, product journey?

OPPORTUNITY AREA 5: KNOWLEDGE EXCHANGE PROGRAMS

Interviewee: Local Residents // *Topics:* What do they want to learn, what do they want to share, what are their aspirations?

Interviewee: Village Leaders // *Topics:* What are they promoting/educating, what is the best way to engage village residents in education, what is culturally valuable in the village?

Interviewee: Cooking School Owner // *Topics:* What is their customer motivation, what works and doesn't work, how has the business developed, what is their business vision?

CONSUMER RESEARCH RESULTS

All the interviews have been downloaded and the information has been shared with the rest of the team; the main key points for each opportunity area have been summarized. Common ideas and divergences have been grouped, and two big key areas that reflect the potential of Chongming as identified by users have been synthesized: "Fresh Food" and "Natural Wellness".

Most of the users are in fact concerning about the food quality in Shanghai, perceived as unsafe, and see in Chongming a good environment where to grow healthy food; moreover, traditional recipes are considered an interesting heritage of that territory. Slow down for a short period the chaotic lifestyle of the city is also a necessity for Shanghai users that seem to be interested in experience the natural life of the island for a relaxing experience.

On the other side, Chongming villagers that have been interviewed are very proud of the food and air quality of the island; these two elements are seen as resources, even though they seemed to find very hard to imagine how rural life can become interesting for city people.

潜在发展领域 3: 公用农业

受访者: 美食家 // 受访话题: 食材和配料, 崇明食物印象, 他们信任什么样的食品, 是否忠于某个食品品牌?

受访者: 虚拟农场玩家(开心网种菜) // 受访话题: 玩此类游戏的动机, 他们会由此转换到体验真正的农业吗, 会变得更适于与人交流吗, 在虚拟游戏中加入现实成分吗?

受访者园艺爱好者 // 受访话题: 体验园艺的动机, 园艺活动的方式, 独自进行或与社会群体一块, 他们会种些什么?

潜在发展领域 4: 崇明印象

受访者: 上海居民 // 受访话题: 他们对崇明的看法与印象, 什么让崇明不同或类似于其他的地方, 对在崇明的体验和崇明本地产品的看法?

受访者: 崇明旅游景点的管理者(森林公园, 东滩湿地附近的农家乐) // 受访话题: 他们如何了解自己的客户是否与崇明岛其它旅游景点合作, 他们如何推广他们的服务或品牌, 如何能改善他们的客户体验?

受访者: 崇明零售营业员 // 受访话题: 顾客的动机与期望, 最佳售货经验, 他们卖什么, 不卖什么, 客户在购买崇明产品时关心什么, 客户如何看待商店, 采购经验, 和产品流通过程?

潜在发展领域 5: 知识交流计划

受访者: 当地居民 // 受访话题: 他们想要学习什么, 他们想要分享什么, 他们有什么期望?

受访者: 村负责人 // 受访话题: 他们教些什么, 如何推广他们的教育, 怎样是让村民获得教育的最好方式, 对村庄来说什么有文化价值?

受访者: 烹饪学校经营者 // 受访话题: 他们的客户动机是什么, 怎样做能更好的经营烹饪学校, 怎样又是无效的, 目前业务是如何发展的,

他们未来的商业规划如何?

消费者调查结论

所有的采访过程都被完整记录了下来, 团队内部也互相交流了所有的信息和意见, 并一同分析归纳了每一个潜力领域的关键点。分别列出相似观点和分歧意见之后, 用户心目中综合评定的崇明潜力发展方向集中在两大关键领域中: “新鲜食物”和“健康自然的生活方式”

大部分用户都十分关心上海的食品质量, 并对此深有忧虑。看到崇明良好的自然环境之后, 他们相信那里能长出健康的食物。同时崇明的传统特色食物也被认为是那个地区宝贵的文化遗产。越来越多的上海人认为, 在一段时间内放慢生活的节奏变得非常必要, 因为现代城市的生活方式混乱又忙碌得让人透不过气来, 到崇明岛上享受自然悠闲的生活, 放松一段时间引起了许多城市人的兴趣。

另一方面, 我们所采访的崇明村民们都对崇明食物和空气质量表现出了高度自豪。即使他们难以想象出乡村生活怎样能够吸引城市人前来体验, 但都确认食物和空气是有潜力可挖的乡村资源。

BRAND // CREATING A CHONGMING BRAND 创建崇明品牌

Jan Staël von Holstein

BACKGROUND

The theme of branding has been present throughout the investigation process and various workshops. The need for better income is clear, and as different activities and production have been analysed the question of creating a service and/or product brand has also been discussed and taken into consideration. Agricultural produce is a natural arena for creating a Chongming brand.

The normal food consumption products are already on the island. To these could be added a special organic range, medical herbs and flowers. They are all potential ingredients for creating brands. The service aspect covers the use of existing buildings for bed and breakfast facilities, and offering a variety of activities as a destination to experience agricultural life, for “urbanites” and other visitors.

CHONGMING BRANDING/MARKETING STRATEGY PLATFORM

One of the core concepts for our village prototype development is to identify

and create additional income streams for the people in the village.

STEP ONE – USING AVAILABLE CROPS/ FRESH FOOD PRODUCTION

The predominant activity and sources of income will remain agricultural activities and production. Detailed analysis and plans have been developed to increase choice of produce and land use. It is probable that the village will need to pool their resources to achieve sufficient volume to sustain a flow of products – rapeseed, wheat, greens, pure rice, honey, etc, can easily be packaged, and labelled in suitably sized containers for effective shelf display.

STEP TWO - CREATING ADDITIONAL AND SPECIAL PRODUCT RANGES

1. Creation of an organic product range

In China, there is an ever-growing concern about our environment and healthy products. In the West there has been a dramatic increase in the production and sale of organic products through all major food distribution channels, as well as

specialist smaller shops. The safe food demand arising from consumer needs can also be found happening in China. With some training and a few roasting machines a health range of muesli type mixes could be made and packaged in bags, as one safe food product example. The additional benefit to improved health is the potential premium of pricing with better profit margins for producer and distributor alike.

This trend is now slowly entering the Chinese market and is bound to increase in the years ahead. There are already some organic products made and distributed in China, as well as imported goods from other countries. The first step is to identify these and the current distribution channels. Packaging and pricing policies need to be part of this review.

2. Creation of special medical herb range

There is already a long history in Chinese medical science to use natural products to cure health problems. A selection of basic herbs can start the process, matching the regular produce. This

can take place in stages, when new plant and crop programs are introduced.

ECO TOURISM

The island has the potential to become desirable destination for city dwellers in Shanghai. A new bridge and tunnel makes the island accessible by car within an hour. There are many families and children who do not have the opportunity to experience agricultural life.

The village can offer an everyday life experience, increasing knowledge and interaction with rural life, and understanding how products grow and come to market. Visitors can pick their own products and create new dishes by learning from local residents. Combining agriculture and recreation is another way to add to their daily life routines and bring city and countryside together. The residents' homes have been built over a number of years to multistory buildings, which are not fully used.

Most resident life is conducted on the ground floor. It would be easy to convert some of them to bed and breakfast lodgings. A simple combination of proper beds, furniture and bathroom facilities can be designed to provide necessary comfort. This type of lodging can also be developed into a branded product through connection with a few specialized travel agencies providing package travel tours in Shanghai.

BRAND CREATION AND BRAND DEVELOPMENT PROCESS OF SUSTAINABLE PRODUCTS AND SERVICES

A core brand identity strategy segmentation model should be developed along with consumer-oriented packaging design, allowing the first range and future additional product ranges to be introduced. Create brand/product names and test availability and registration possibilities by designing basic graphic elements and making prototypes for market testing. The distribution system and ways to increase awareness can be done by using vans and trucks to display brand names and products.

Simple handling trays and storage cartons can further add to the visible impact and presentation.

DISTRIBUTION AND PRODUCTION

The innovation hub will work to identify potential companies who can channel the products through the packaging and distribution process. By making contact and interviewing prospective business partners; showing them the products, brand concept and packaging ideas, possibilities of building a realistic and profitable business venture for the village can be assessed. Exploring cooperation with neighbourhood villages will be beneficial for broadening the range and better volumes.

CONCLUSION

Brand building is a long-term process, but with a clear system and locally imbedded brand names this can be achieved. A localized system will be an essential ingredient in providing a better village income stream.

A brand in Chongming will engage residents in a different way and give them a better link to the outside world. It can also add to the residents' pride in their village, and justify their permanent presence there, creating a stronger reason to sustain their lifestyles while belonging to the countryside. A brand can also open the doors to a new generation, and offer them a possibility to reconnect with renewed aspects of their heritage.

背景

品牌化的课题已经在调研过程中和各种研习班中被提出。追求更高收入的需求是显而易见的,在分析不同的活动和生产过程时,已经充分讨论和思考过创造一种服务和/或产品品牌的问题。对于创造崇明品牌来说,农业生产是一个自然的大平台。崇明岛上已经有了一些常规的食物消费产品。除了这些,或许还可以添加医疗草药和鲜花等特殊有机产品它们都是创造品牌的潜力资源。服务方面包括利用现有建筑物,提供早餐和住宿服务,以体验农村生活为目的,为“城市居民”和其他游客提供不同的活动。

崇明品牌 / 营销战略平台

农村原型的开发所提供的核心理念之一是为村民寻找并创造其它的收入来源。

第一步——利用现有的农作物 / 新鲜粮食生产

主要活动和收入来源仍然是农业活动和生产,已经制定了详细的分析和计划,以增加生产和土地使用的选择范围。很有可能村庄需要集中他们的资源以达到足够数量来维持产品的持续生产——油菜种子、小麦、蔬菜、大米、蜂蜜等,并进行快捷的包装,装在大小适中的容器里,加上标签,从而达到有效的货架展示效果。

第二步——开创其它特别的产品范围

1. 有机产品的范围划定

在中国,对环境和健康产品的关注日益增加。西方主要食品销售渠道和小型专卖店中,有机产品的生产和销售都曾出现过急剧增长。消费者需求中,对食品安全的要求日渐提高的现象也在中国出现了。举个安全食品生产的例子,通过培训和一些烘焙机,就可以制作并包装混合

类型的营养早餐。提高健康标准的额外好处是生产商和经销商通过价格的潜在优势获得更大的利润空间。这种趋势正慢慢进入中国市场,并且必将在今后几年中持续增长。除了从其他国家进口的有机产品外,中国也开始生产并分配一些有机产品。第一步是确定有机食品的特点和当前的销售渠道。同时包装和价格制定政策也是需要考虑的一部分。

2. 设立特定草药范围

中国医药科学使用天然产品来治疗疾病已有非常悠久的历史。选择一些基本草药,并制定与它相适应的常规生产方式,就可以开展相关项目。当新的植物和农作物的方案项目被引进时,这些可以分阶段进行。

生态旅游

崇明岛有潜力成为上海居民理想的旅游地点。新的桥梁和隧道使人们只需驾车一小时就可抵达崇明。许多家庭和孩子没有机会体验农村生活。而崇明岛的村庄可以提供农村日常生活体验活动,使游客增长相关知识,与农村生活产生互动,并且了解农产品的种植和市场销售过程。游客可以自己采摘农产品,通过向当地居民学习烹饪来创造新的菜式。把农业与休闲结合起来是另一种丰富人们日常生活内容的方式,使城市和农村联系起来。当地民居建筑是已经建造了数年的多层房屋,其中很多并未被充分利用。村民的生活范围大部分集中在一层。这将很容易把未加利用的房屋转而提供早餐和住宿。床、家具和卫浴设施的简单设计组合就能提供舒适的住宿环境。这种类型的住宿旅游可以与上海一些包团旅行社合作,最终发展成为一个品牌服务产品。

可持续产品和服务的品牌创建和品牌发展进程

品牌形象战略的核心分割模式应该与面向消费者的包装设计一同发展,以适应于目前的产品定位和未来另外发展开拓的产品范围。根据市场调研,来设计基本图形,完成模型制作,最终创建品牌/产品名称,

并检查是否能顺利注册使用。可以用印有品牌名字和产品的面包车和卡车来进行宣传,增加可识别性。简单的手托盘和贮存用纸箱也都可以进一步增加品牌的视觉影响和宣传。

分布及生产

包装和分销过程中,创新中心会试图找出可以销售产品的潜在合作公司。通过与潜在的业务伙伴进行联系和沟通,向他们展示产品、品牌概念和包装设计,针对村庄制定一个可行的、有利润的商业计划,并对可行性进行评估。与邻近村庄探索性的合作也将有利于扩大范围和提高产量。

结论

品牌建设是一个长期的过程,但要有明确的制度和本土化的品牌名字。本地化的系统在提高村庄收入方面是一个重要的因素。一个崇明品牌会使当地居民以不同的方式参与进来,让他们更好地与外部世界联系。它还可以增加村民对自己村庄的自豪感,体现他们在此长久生活的影响,创造一个更强有力的理由来维持他们属于乡村的生活方式。一个品牌也能开启一个新的时代大门,并在发展中重新连结传统的复兴部分。



BRAND // CREATING CONNECTIONS THROUGH THE BRANDING OF LOCAL HANDCRAFTS 创建联系: 打造本地手工业品牌



One of the sub-projects of DESIGN Harvest is a brand for a collection of objects designed and produced in collaboration with local craftsmen. Traditional crafts are disappearing in Chongming, and activities such as weaving and sewing are carried out just by elder people. One of our aims is to transform an activity that is considered not appealing and only finalized to the creation of daily use tools for the work in the field (mainly baskets), to a higher value design process, in which designers and producers cooperate to improve the technique and the aesthetics. The result will be a series of small objects that become the visible link between the rural and the urban communities. Around these objects different stories will be interlaced, and made visible by different communication techniques, both online and offline.

设计丰收项目中的一个子项目是创建一个与当地手艺人合作设计,并生产产品的品牌。在崇明岛上,传统手工艺正逐步消失,现在只有老人们才能进行诸如藤编和刺绣等手工艺活动。

我们创建这个品牌的目的是希望把手工生产仅用于田间劳作的日常物品或工具(主要是竹篮子),转换成为具有更高附加价值的设计过程。在这个过程中,设计师和手工艺人们合作改良相关技艺和产品的美观程度,最后生产出一系列产品,并成为桥接城乡社区的可见的连接点。围绕这些产品,将穿插发生许多不同的故事,我们也将用不同的传播手段让人们感知到这一切,包括网络传播和线下推广等。



BRAND // DESIS 2011 - DESIGN SUMMERCAMP CONNECTING RURAL-URBAN TO PROMOTE SOCIAL INNOVATION

创建联系：打造本地手工业品牌

chinese

During summer 2011 a Summer Camp has been organized, involving international universities that offer social innovation related courses, and are partners in the DESIS network. Starting from an in-depth field experience students have been asked to experiment and prototype design solutions for rural-urban balance. The more than forty students participants have spend five days on the island and others five days in the Sino Finnish Centre to develop their concepts. During the workshop, three main research directions have been followed, to involve the students in design activities that could include communication, services and products solutions and insights.

Among all the workshops that have been organized in the last few years, this represents a step further in the type of educational activity provided, and the general aim. The chosen topics, in fact, refer to ongoing research direction that are being carried out by Studio Tao, most of them currently at the prototyping stage. Real contacts, reference persons and practical directions has been given, in order to make the students work in a full-scale real environment.

In the following pages we are going to describe the process and some of the results achieved.

WORKSHOP TOPICS

#1 Designing mobile services for rural users to enhance the communication between the rural and urban areas.

Farmers do not normally use sophisticated mobile phones or

advanced services. Their education level is very low, it is hard for them to understand new technology and its potential, and often also language problems occur. The workshop investigates how to create an integrated solution (device+service) to enable the connection, on a communication level, between the city and the countryside, aimed to generate simple and applicable business ideas for local farmers.

Design Directions

* *Interaction design for a communication device targeted to inaccessible groups.*

How to design a intuitive interface for someone with low or no technological literacy? Which functions are the core ones? How to make them accessible? The approached the design of the product, focusing on functions, rather than shape, to meet the specific needs of this particular group of users.

* *Service design to connect the city and the countryside.*

Why farmers need to communicate with urban people? How this exchange can generate new value? The group will design a service or a platform to connect the rural and the urban through the use of technology, to enhance small local business or improve the communication with family or friends, solving specific needs found in the research part.

#2 Reusable design for rural family idle space

The extension of houses and the transfer of surplus labour power from countryside into city result in a plenty of idle space in rural families. The workshop aims to think about how to reactive the unused space and social-economic life through the design of space, function, service, etc.

Design Directions

* *The typologies of using empty houses based on the research of Xianqiao village.*

* *Reuse empty houses in rural area for rural tourism.*

Students are expected to design for rural empty housing space and present a complete plan from spatial pattern to business model. Students will be provided

with a local unused house and design for it.

* *Service design for the unused housing space.*

How to revitalize the rural unused housing space in a service design-oriented way? Think about give more inputs for the local community and rebuilt public life for villagers.

#3 Product and branding design inspired by rural life style.

Craftsmanship and local techniques belong to the immaterial cultural heritage of the place, and represent a system of values for the communities that produce and use the artefacts. Immaterial heritage is functional, practical, and entwines a story that comes from the local place. Knowledge and techniques are disappearing time by time due to the lack of attractiveness of countryside lifestyle. The workshop aims to explore ways to preserve and input new value to the local production of crafts, starting from a direct interaction with the people in the villages

Design Directions

* *Branding and distribution strategy of local products.*

How give values to local production? How to show off the knowledge of the place? How to fold in products the values and the spirit of the place? (*Communication and network oriented*)

* *Market services between city and rural.*

Exchange of resources between rural and urban can enhance and facilitate dialogue, avoiding exploitation. How to manage the local products as networking resources with the city? (*Product-service system oriented*)

* *Local products design.*

Through direct interaction with local craftsmen, how the design skill and creativity can learn and inspire the crafts techniques? (*Product oriented*)

chinese

Fig. 21. Installation with bamboo objects and prototypes made during the workshop

第一步：创能：水处理系统模型



TOPIC 3: LOCAL PRODUCTS CO-DESIGN

// 提案 3: 市集

In this paragraph we describe the process and results of the students that have been working with the bamboo topic. The field research conducted brought the students to interact very closely with the craftsmen, and experience a full cycle design process from concept design to implementation.

cinese

The work of these groups have been based on mutual trust between them and the locals, and this enhanced the quality and the detailed scale of the results.

We got two main relevant outcome, that will be further explore in future by the ongoing researches within Studio TAO. The first outcome develops a local based market strategy for already existing small-scale producers, offering them branding artefacts and tools to use in an enlarged market space.

Another group focused instead on the craft process itself, and used a very practical and diy approach. New product concepts have been envisioned during one-week co-design of students with the craftsmen. We are currently developing with them the first collaborative collection of basket, planters and lamps.

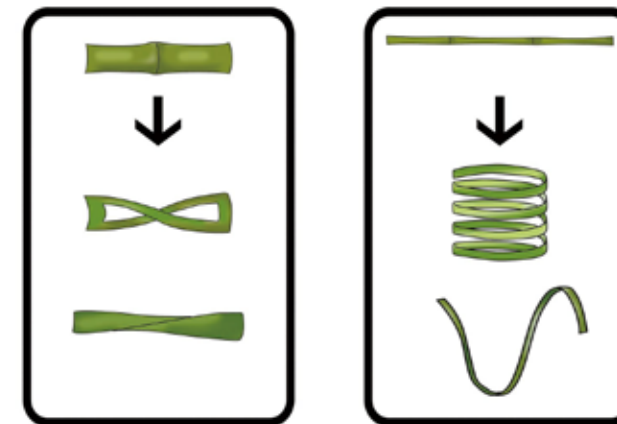
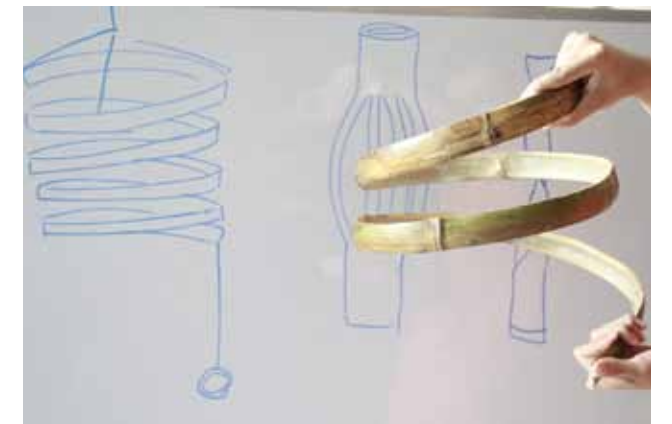


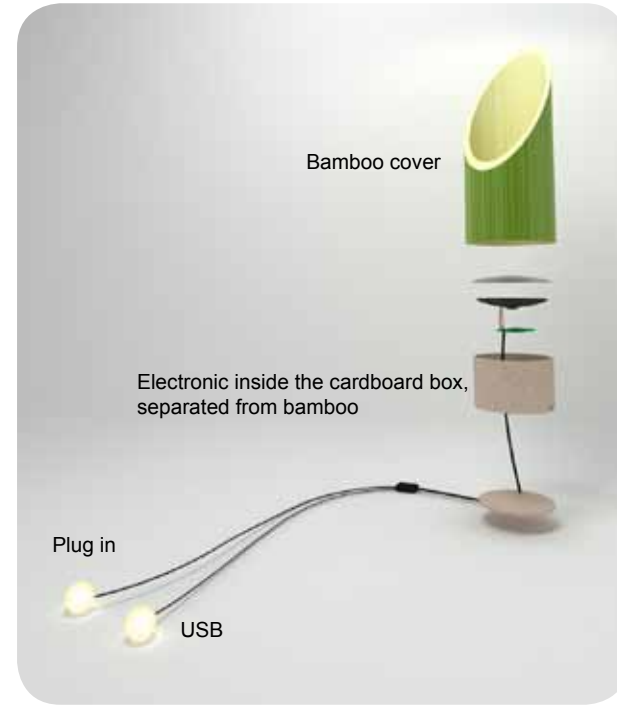
Fig. 22. Students' works about material properties

第一步: 创能: 水处理系统模型





Explosion



TOPIC 3: BRANDING AND DISTRIBUTION STRATEGY OF LOCAL PRODUCTS
// CINESE

In 2011, the two enthusiastic brothers Jiang created the brand JAMBOO, selling life-style bamboo furniture and daily-life products. Every products is entirely made by the hands of sophisticated craftsmanship with passion.

cinese



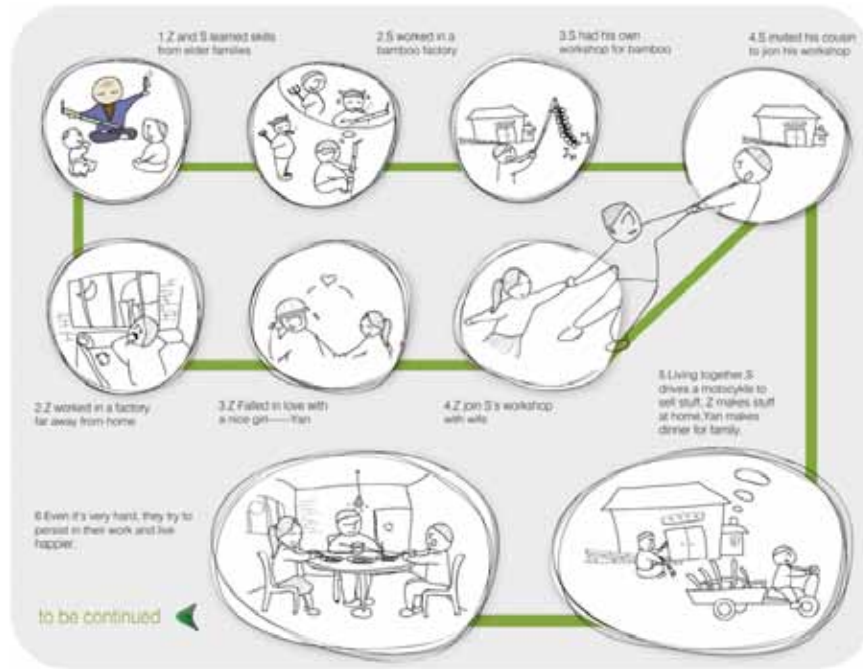
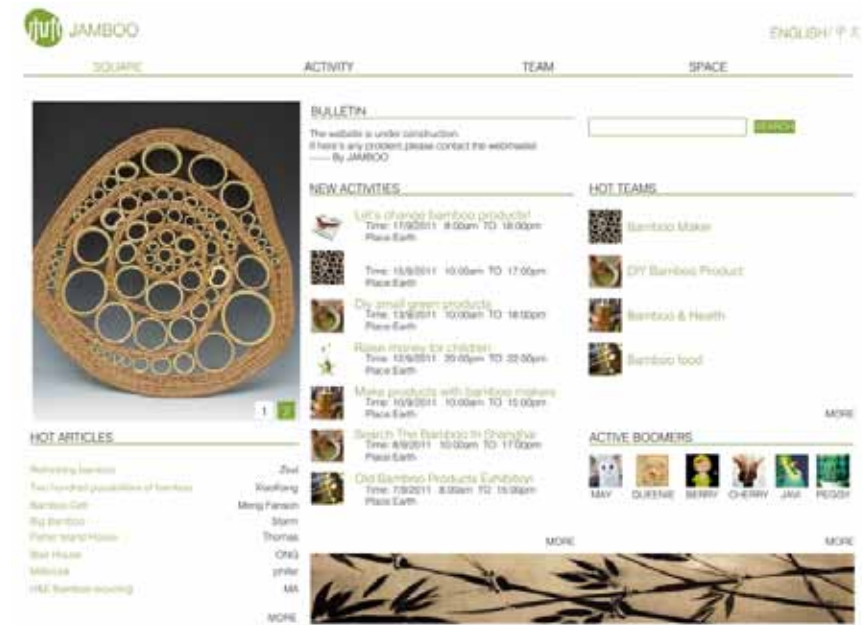


Fig. 23. Students' final branding proposal
 第一步：创能：水处理系统模型



DESIGN HARVESTS 设计丰收项目

4.1

DESIGN HARVESTS “设计丰收”项目

DESIGN HARVESTS A CO-CREATIVE OPEN INNOVATION PLATFORM 设计丰收// 一个开放协作的创新平台: 链接创新社群

Lou Yongqi 娄永琪

The aim of DESIGN Harvest is to build a new developing model through “design thinking” to integrate rural resources and improve social environment, economic situation and social relations, so that to blur the boundary of rural and city, then achieve the balance development. All those design projects are prototypes of vision in the future. Just like acupuncture adequately stimulates in the key acupoints to generate affection on the whole meridian system, all those projects will form a strong cooperative network, bringing inspiration and leadership simultaneously in urban and rural fields, thus generate effects to the social system of the entire area.

It is rather difficult to build such a cooperation system involving numerous items by individuals, single organizations or companies alone. In modern society, precise division of resource, investment, knowledge, and talent make people having more and more cooperation in doing projects. In this case, the network will be completed by innovation communities from various fields and backgrounds with industrial, interdisciplinary and cross-cultural cooperation, based on which to establish an innovative platform integrating innovation, technology and industry.

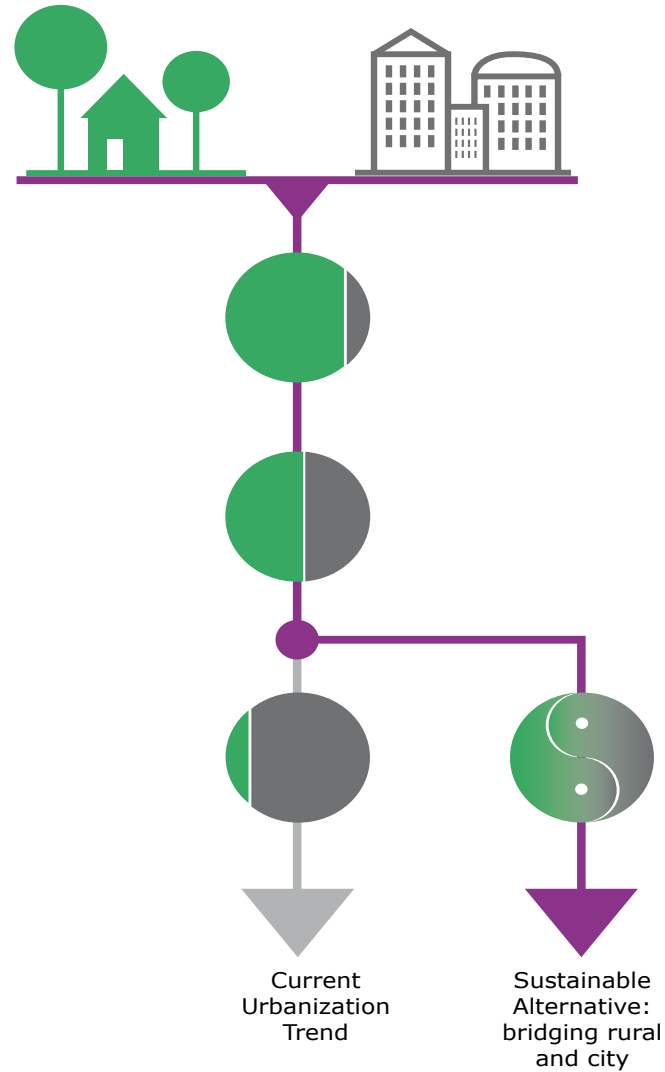
Hence, only the establishment of a collaborative network of innovation community that is composed of people and organizations from multiple backgrounds can this new approach of sustainable development be powerfully implemented and tested. The contemporary world is gradually becoming flat, the world is becoming smaller and smaller. Individuals or organizations can get connected to the entire world via optic fibre and the Internet, communicate with people regardless with their colour,

gender, belief and ethnicity, as well as cooperate with or compete with people, businesses and states all over the world. This will become the primary way of development in the 21st century (Friedman, 2009). This is also why DESIS (Design for Social Innovation and Sustainability) network has come into existence. In this sense, the structure of the network of the innovative community will become central to the establishment of urban-rural interactive system. This collaborative system will be completed by innovative communities from different backgrounds with inter-industry, inter-discipline and inter-culture collaboration. On this platform, where creativity, technology and industry can be integrated, the innovative community will deal with issue related to sustainable development, integrate resources of the urban and the rural, discover market opportunities, expertise and capital, so as to push forward the construction of new mode of economy, new lifestyle and new living environment.

我们认为与其让城市大规模蚕食农村领域,壁垒分明的各自发展,不如建立一个通过“设计思维”整合城乡资源,改善乡村社会环境、经济状况和社会关系的发展模式,增进城乡之间的互动和交流,达到平衡发展的状态,就如中国的阴阳之道。在城市与乡村中发展的一系列彼此联系的项目将是未来愿景的原型。围绕这些项目将促成一个强有力的协作网络,在城市和农村两个领域中同时发挥启发与带动作用,从而对整个区域的社会系统产生影响。要想建立这样一个包含诸多项目的协作系统,单凭个人或个别组织、企业是很难实现的。现代社会中资源、资本、知识、人才的日益细分和精专,使得不同领域不同背景的人们越来越需要通过合作来完成项目发展,实现经济效益,达成最终目

。只有基于区域特色与本地文化,与来自各个领域与背景的人、组织进行合作,建立一个协作创新社群网络才能最大限度地探索可持续发展的各种可能,发挥其潜力。当今社会正不断趋于扁平化,世界变得越来越小,个体或组织通过光纤和互联网就能实现和全世界的连接,可以和世界任何角落,任何肤色的,不论性别、信仰、种族的人进行交流,也可以和全世界的人、企业、国家进行合作与竞争,这将成为 21 世纪推动发展的主要方式。这也是为什么催生 DESIS (社会创新和可持续设计网络) 的重要原因。

在这个意义上,创新社群网络的架构将成为城乡互动体系建设的重要保障。来自各界不同领域和背景的创新社群,通过跨行业、跨领域、跨文化的通力合作建立一个融合创意、科技和产业的开放式创新平台和协作网络。创新社群在这个平台上共同面对各种可持续发展的相关问题,整合城乡资源,发掘市场机会,吸引人才和资本,推进城乡新经济模式、新生活方式和新生活环境的建设。进而为中国城乡可持续发展做贡献。



ACUPUNCTURAL APPROACH: ACUPOINTS AND NETWORK

针灸式方略：网络与穴位

Lou Yongqi 娄永琪

The vision of the Xianqiao Sustainable Community Project is to establish a mode of development that, powered by design thinking, can integrate urban-rural resources to improve rural social, economic condition. These design projects will become prototypes for broader visions in the future. We aim to make adjustments on the “social body” based on our understanding of the entire social and economic system, just as acupuncture gives influence to the human body by giving the acupoints moderate stimulation. By immersing design process into local circumstances and rural systems, and by discovering, improving, upgrading and popularizing the potential of rural ways of living, the whole repertoire of projects that lie across the urban and the rural can be expected to become the first step toward sustainable development. These projects will develop into a powerful cooperative network that inspire and facilitate in the urban and rural settings, so as to make impact on the social systems in the entire region. A series of closely related project hubs will be built in the cities and villages and form a cooperative network which will finally become a mutually complementary urban-rural system. The first step we do is to establish a series of Innovation Hubs in the countryside taking local characteristics into account. These innovation hubs will try to release local potential according to local disposition of resources. The key here is not just to provide products and services for the cities, what’s more important is to incubate and showcase new economy, boost local employment and attract urban intelligence, capital and resources to create business ventures into the countryside. This innovative community-based development approach will increase the attractiveness of rural life and lift the development capability of the rural areas economically, socially and culturally. The innovation hubs

located in the countryside will form a network that enables them to share experiences, resources and create synergy.

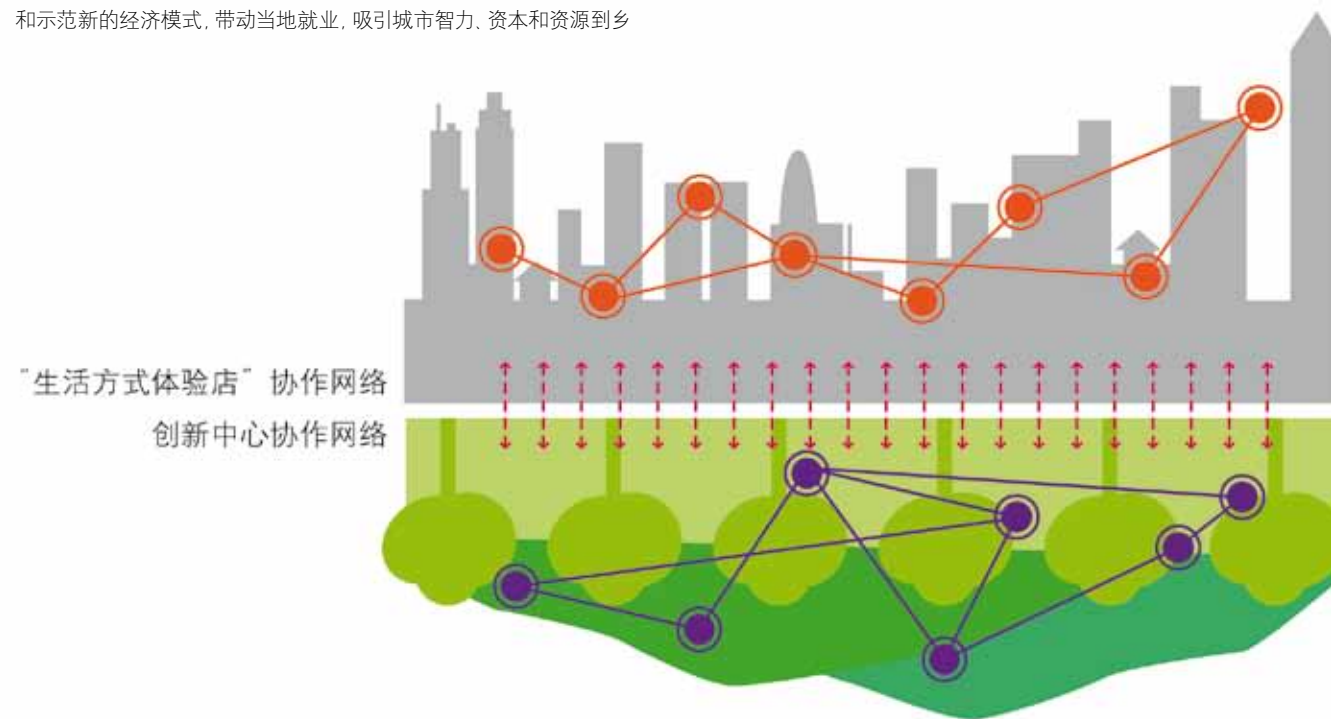
The system in the cities interacting with the rural innovation hubs network is the “life style experience shops”, which also forms a network among them. Their role is to convert traditional Chinese culture and the healthy, fresh and natural way of living of rural areas into products and services. The collaborative networks of the innovation hubs and the experience shops support each other, cover both the urban and the rural, and facilitate the interaction across the entire region to attain the economic, social and cultural exchanges and the interflow of human resources between the two, so as to blur the urban-rural boundary and achieve the goal of balanced development.

崇明仙桥可持续项目希望基于对整个社会经济体系的深度认识,如同针灸在关键穴位的适度刺激以实现对整个个体经脉产生影响一样,实现对整个社会肌体的调适。将设计过程融入到当地情境和乡村系统中,通过对乡村生活方式的潜力进行发掘、改良、提升和普及,架构在城市与乡村发展中一系列彼此联系的项目可能将成为迈向可持续发展的第一步。进而,将这些项目构成一个强有力的协作网络,在城市和农村两个领域中同时发挥启发与带动作用,从而对整个区域的社会系统产生影响。

在城市与乡村中,通过一系列紧密关联的项目基地的建设组成一个协作网络,并最终建构一个城乡互补耦合的系统。我们开展的第一步是在乡村基于各地特色与不同的社会情况建立一系列的创新中心 (Innovation Hub)。这些创新中心根据当地潜在资源状况,通过设计和创新挖掘乡村潜力。不仅为城市提供产品和服务,更重要的是“孵化”和示范新的经济模式,带动当地就业,吸引城市智力、资本和资源到乡

村创业,并与当地社区充分互动。这种“基于社区”的创新型发展模式会在经济、文化和社会各方面整体提升乡村生活方式的吸引力和自我发展能力。这些设立在乡村的创新中心之间将形成一个系统网络,互相借鉴,共享资源,从而产生集合作用。

与乡村中的创新中心相联动的是设立在城市里的“生活方式体验店”。它们之间也将形成一个动态的协作网络,并与创新中心的协作网络保持紧密的联系与沟通,通过将中国传统文化和乡村的健康、清新、自然的生活方式物化为相应的产品和服务。创新中心与体验店组成的协作网络相互支撑,覆盖城乡,推动整个区域的互动,实现城市和乡村从文化、经济以及社会人员等各方面彼此渗透,模糊城乡界线,从而达到平衡发展的目的。



DESIGN SCHOOLS AS AGENTS OF CHANGE

做为变革因子的设计学院

Ezio Manzini

Design for social innovation can find in the design schools a major driver for its application and diffusion. In fact, design schools (and, more in general, all the design-oriented universities) can orient their didactic and research activities towards social innovation. That is, they can become design laboratories where new visions are generated, new tools are defined and tested and where new projects are started and supported. If a worldwide movement towards sustainability calls for the best possible use of all existing resources, design schools, with all their potential in terms of students' enthusiasm and faculty experience, should be considered a very promising social resource: a potentially powerful promoter of sustainable change.

设计学院中可以作为社会创新设计应用和传播的主要驱动力。事实上,设计学校(包括所有的设计型大学)可以基于社会创新开展其教学和研究活动。也就是说,它们可以成为设计实验室,生成新的愿景,定义和测试新的工具,并且启动和支持新的项目。如果在世界范围内的可持续运动需要最大限度地利用现有资源,设计学院由于其在学生的积极性和教师的经验的方面的潜力,完全应该被视作为一个非常重要的社会资源:可持续变革的一个潜在的强大推动者。



CONNECTIONS BETWEEN WORKSHOPS AND DESIGN HARVESTS

工作坊与设计丰收项目之间的连接关系

During the research phase of the process, an innovative network of co-creators, including international design schools, universities, business partners, NGO, and individuals from other backgrounds, has been involved in a series of workshops, each divided in multiple steps: a theoretical research, an on-field research and the proposal of one or more final concepts.

This method has supported by Studio TAO in the collection of a rich and multidisciplinary knowledge and ideas heritage, including all the aspects of the context, and considering social, economic, technical, and territorial elements of the system. The strength of the network, in fact, is the mix of actors from different disciplines, analysing with different eyes and sensibilities the same situation.

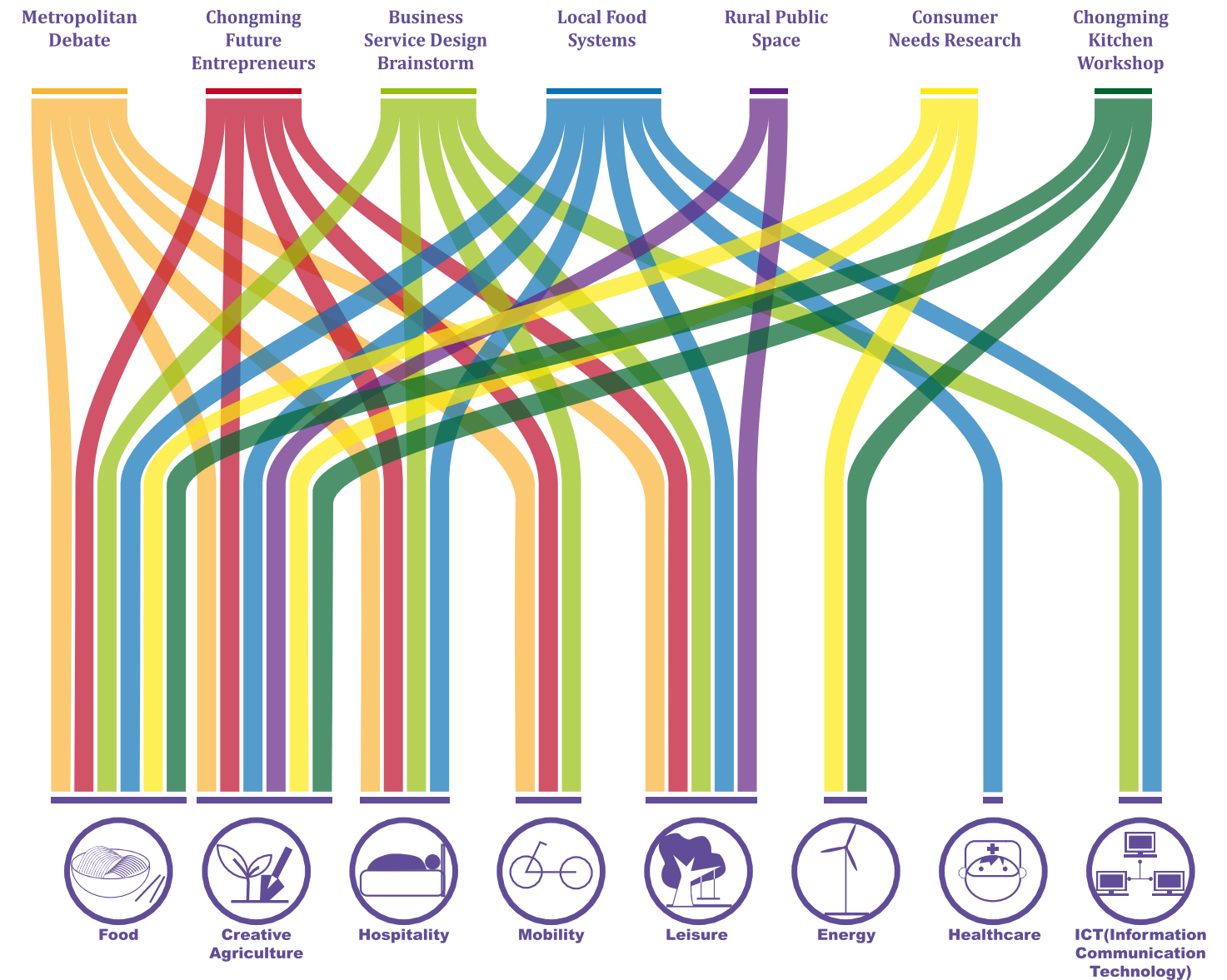
Participants have been asked not only to carry on an immersive contextual research, but also to generate some concepts with a systemic approach. These solutions have been focused on one or more topics (like food, tourism, health care), but the connections with all the other aspects of the context have been underlined.

The outcomes of the workshops are not detailed answers, but can be considered as open inspirations for future developments, to be carried on by Studio TAO design team together with members of the innovative community.

在项目发展过程中, StudioTAO 在世界范围内联合大学 (特别是设计学院)、设计创新公司、商务合作者、非政府组织和来自各个不同背景的个人组成了创新性合作创意者网络, 通过一系列的工作坊, 来提出问题、碰撞思想、寻找策略。每一个工作坊都被分解为不同的步骤: 提出问题, 确立方法, 通过理论研究和实地研究, 最终提出一个或多个的解决策略和概念设计。

TAO 工作室在搜集积累大量跨学科的背景知识和概念方面提供了全力支持, 其中包括社会背景的各个方面的信息, 有社会、经济、技术和区域特色等。事实上, 这样一个合作创意网络的力量来自于不同学科背景的人们, 从不同的角度和感知方式对同一形式进行有效分析。

参加者不但被要求做出详尽的相关调研, 而且需要提出一些系统性的解决方法。这些解决方法主要集中在一个或多个课题上 (比如食物、旅游业、健康保健等), 但是与社会背景其它各个方面之间的联系是我们重点研究的对象。这些工作坊的最终成果并不是细化后的解决办法, 但我们可以把它们当成对于未来发展的开放式的创意来源, TAO 工作室会把这些成果与创新社群的成员们一同分享。



OUTLINE OF DIFFERENT SUBJECTS

不同的子项目

We used the series of workshops and initiatives that has been organized for an ongoing discussion about the themes of our interest and the design directions and implementation for the hub. In the following pages we describe the main areas of interest for current and future development of the project.

我们组织了一系列设计工作坊和倡议活动来讨论我们感兴趣的课题、设计方向、创新中心的实践策略等。接下来我们会具体介绍目前我们比较感兴趣，并将做进一步探索发展的主要领域。

FOOD 创新农业

The food system project organize farmers to produce special food from the island that users can find in Shanghai, at distribution points or neighbourhood markets, purchased on-line through a subscription service, or taste directly on the island, in home restaurant or workshops.

By shortening the food distributing chain, and focus on quality it is possible to provide healthy food at a fair price, both for customers and for farmers.



崇明的食物系统服务项目，组织农民生产岛上的特产食物，而顾客们可以在上海、各地的销售点以及菜市场里买到这些特产食物，在网上注册相关服务也可以购买产品。同时通过这一系列服务项目，顾客能够在岛上的家庭饭馆中品尝当地特色食物，参加有关食物的创意工作坊活动等等。这些项目通过缩短食物销售链条，重点关注食物质量，由此寻求健康食品的合理价格，为顾客和农民谋求利益。



CREATIVE AGRICULTURE 创新农业



The main objective of the creative agriculture projects is to transform selected fields in public space for the community, through the combination of traditional skills with ideas from the innovative community, and the use of ICT, to share the experience in the network. Different disciplines, in the fields of agriculture, technology, design and tourism are involved, to create a landmark that can be an important part of the brand of the island.

创意农业项目的主要目标是通过传统耕种技巧与创新社群的创意和 ICT (信息交流技术) 的结合，把公共空间中所选用的土地转变成成为社群活动的发

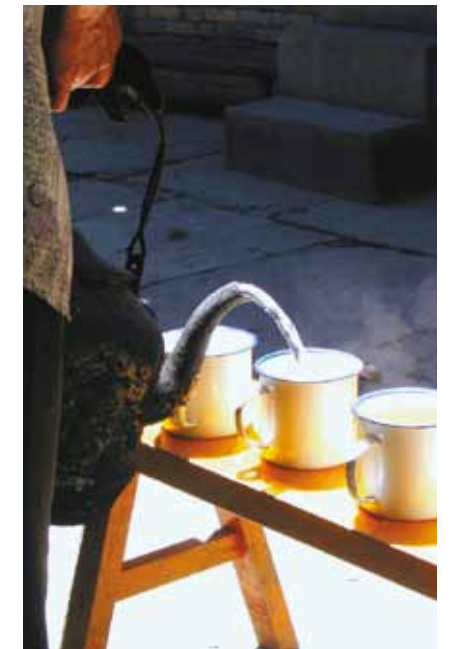


HOSPITALITY 旅游款待服务



Farmhouses which have not been used are considered an important resource in Chongming. Our projects design some services which use this resource to provide a clean, warm and welcoming environment for travellers who want to stay in the island for more than one day. Here they can experience the rural life, meeting members of the local community and participating in different activities. From a business point of view, diffused hospitality enable farmers to use their skills and resources to provide a remunerative service to customers, being supported and trained by a central management team.

农民的空置住房是崇明岛上的一种重要资源。我们的项目设计了一系列服务，为那些希望在崇明呆上几天的旅游者们提供干净、温馨又周到的住宿环境，以及其它相关服务。在这里，旅游者们能够体验正宗的乡村生活，认识当地居民，参加各种活动。从商业角度来看，项目可以通过集中的管理团队，对农民进行培训，使他们用自己的技能和资源向旅游者们提供一些有偿的款待服务，进行发展。



MOBILITY 交通

A sustainable development of the island can not forgo a careful design of an integrated transport system, as a tool for local and regional scale mobility.

This topic will be developed across all the projects, combining different solutions (bike, van, bus...), to make each proposal efficient and with the lowest environmental impact.



崇明岛的可持续发展项目中不能没有经过精心设计、整合的交通系统，这个系统将成为当地和区域等不同尺度交通系统中的重要部分。交通这个课题的发展贯穿于已经进行的所有小项目之中，其中集合了不同的解决办法（自行车、汽车、公交系统等等），希望由此发展出一个高效、低耗的提案，尽可能降低对环境的影响。



LEISURE 休闲

Different activities, to rediscover a natural lifestyle can take place in the island, creating an holistic experience for the customer, and involve in a proactive way the villagers.

Some of these activities involve the exploration of the island, or the physical fitness outdoor, while some others are more focused on the experience of natural beauty care, local craft or cooking style.



在崇明岛上能够进行各种体验和发现自然健康生活方式的活动，这些活动通过组织农民参与，为顾客提供体验活动的一整套服务。一些活动以探索发现崇明岛的隐秘美丽为主题，一些以室外健身为宗旨，还有一些则关注于自然美体护理的体验活动，除此之外，还有本地手工制作活动，烹饪班等等。



ENERGY 能源

The analysis of all the resources on the island, their connections and the impact on the general system is the preliminary step for understanding how the efficient use of the assets can make the difference in the eco sustainability of the project. Low impact solutions for energy supply are integrate in the design of the physical space.



对岛上所有资源进行分析，研究它们在整个系统中彼此之间的联系和影响，是理解怎样有效使用相关资源，从而设计出生态可持续设计项目的第一步。低消耗、对环境低影响的供能方案将被整合到物理空间设计之中。



ICT 信息交流技术

Information and Communication Technologies are used to connect the local reality with the Network. Different on-line platform are built to enhance the dialogue among members of the innovative community, exchange information, and tools related with the services offered (for example on-line purchase, virtual plot renting, bike route maps...)



使用信息交流技术把崇明当地与外界广泛范围上的合作网络联系起来。不同的在线平台加强了创新社群各个成员之间的对话与合作，就所提供的服务（比如在线购买服务、虚拟土地租赁服务、自行车骑行路线服务等）交换信息、工具等。



PROJECT STRUCTURE MAP

项目结构图

After having identified in the research phase different promising fields of action in the local context, a system of small projects, each operating in one or more of these fields, has been developed to face specific needs of different targets. All these projects are in some ways connected, and have relevant effects for the future of the local community of Xianqiao village.

The Innovation Hub is the central structure aimed to coordinate, integrate, manage and promote all these small services. When this system is exported in different contexts, in the principle of holistically regulating the macro-scale system towards a sustainable direction, other local hubs can emerge, each with specific characteristics and a clear vocation, coherent with the territorial identity and the scenarios designed; they represent the nodes in the more global framework of networking projects. This system makes possible the so-called acupuncture approach that allows the designer to work on small different micro synergic projects, producing a systemic effect.

An important role in the management of the interactions among different local contexts, and with external actors is played by the digital platform, that is the virtualized part of the service addressed to different target users. Have been included three functions: an informational section, aimed to present the project and explain the main characteristics; the portal that final user can access to purchase products and experience; the third section that connect and implement the network of the innovative community of researcher, designers, local authorities and local communities.

在研究阶段确立了本地情境中有潜力的不同发展领域后, 我们发展了一系列的小项目以满足不同目

人群的特殊需求, 每一个小项目都在一个或多个领域中寻求发展契机。所有的小项目在某种程度上都彼此联系, 并对仙桥村本地社区的未来发展产生相关影响。

创新中心是一个中心结构点, 主要功能是协调、整合、管理和推广所有的这些子服务。当这样一个服务体系在不同的社会情境下发展时, 结合整体控制宏观系统朝可持续发展方向前进的理念, 其它的本地社区中心将出现, 每一个都与当地的特色紧密结合, 体现经过设计的生活方式, 拥有不同的特点与清晰的职能; 它们将成为全球协作网络项目框架中的一个节点。

这个服务体系使得针灸式解决方略变得可能, 设计师们可以通过不同的小协作项目, 产生影响整个系统的效果。

在管理协调不同社会情境之间的互动以及与系统外部人员的沟通中, 一个重要角色是虚拟平台, 针对不同的目

用户, 它还要将部分服务可视化进行更好的传达。这个平台目前包括三方面的功能: 一个官方信息板块, 旨在向人们展示这个项目, 并解释其主要特色; 针对终端客户设置的购买产品与体验的平台; 第三个板块则连接整合了创新社区协作网络, 包括研究员、设计师、本地创意人才和当地社区。

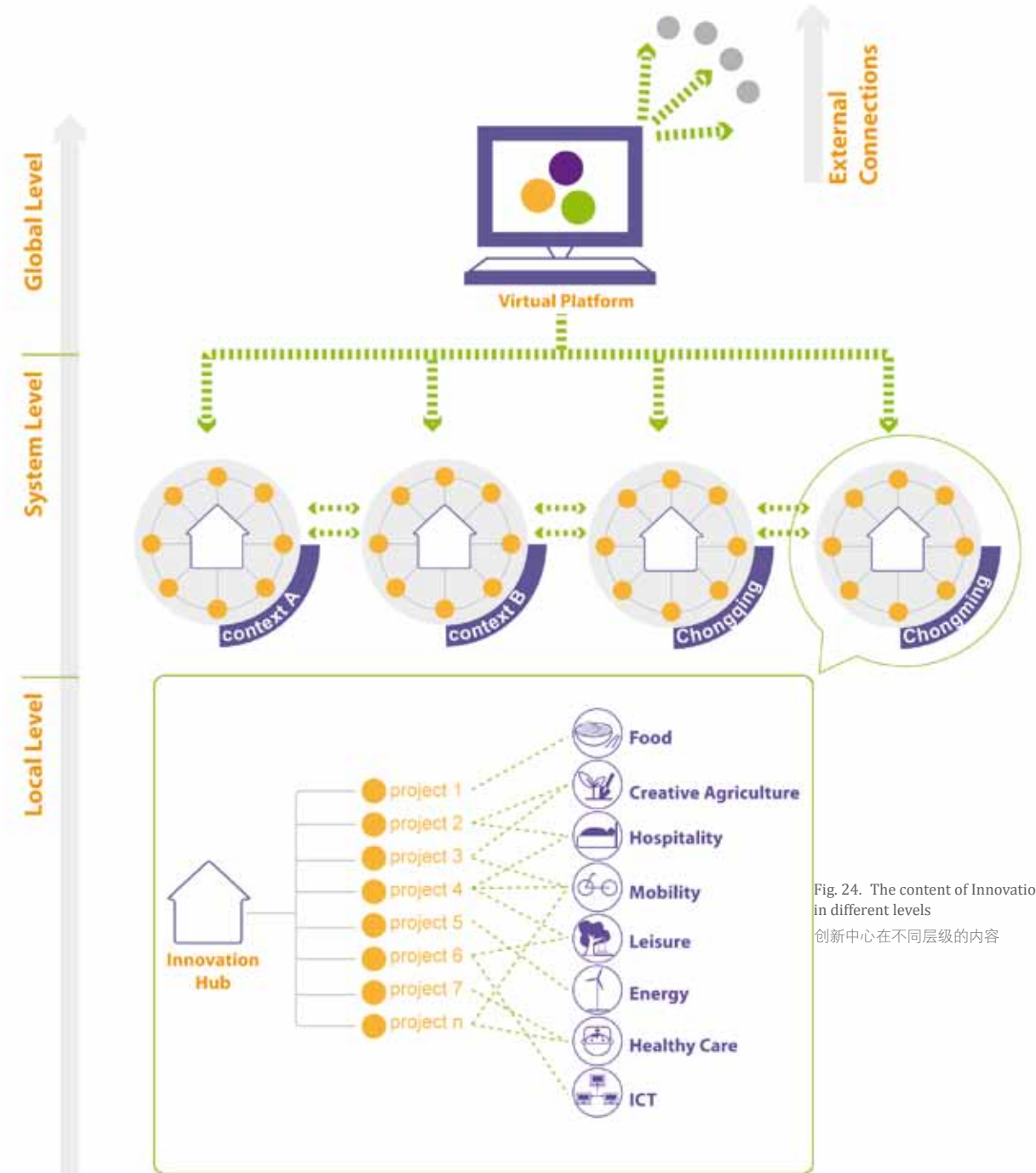


Fig. 24. The content of Innovation Hub in different levels
创新中心在不同层级内容

INNOVATION HUB

创新中心

The Innovation Hub we are building in the village is a multifunction space based on local features.

According to local potential resources and social culture characteristics, the innovation hubs are using design thinking to develop a serial of connected projects, build interaction and cooperation between different communities, and become the connecting point itself.

So that it “incubate” and demonstrate a new economic model. In this hub, creative community who come from different backgrounds will work together to form a network that connects and propels knowledge, culture and resource exchanges between urban and rural. Innovation hub will continuously provide products and services which represent rural healthy, leisure lifestyle in order to improve overall attraction of rural lifestyle and life philosophy in the aspects of economy, culture, society, etc.

Meanwhile, a systematic network is formed among the rural innovation hubs, learning from each other, sharing resources, connecting with “lifestyle

experience shop” in city, to push the development of whole territory.

Design Principles for the Hub:

- * Small: scalable unit, human-centred point
- * Local: integrated with village input and context
- * Open: open to interaction with outsiders
- * Connected: exchanging knowledge, skills, services and products
- * Sustainable: managed and maintained by the innovative community

The first innovation hub is under construction in Xianqiao village in Chongming. It's a small building with three floors. The function of the HUB is a mixture of community Centre, Incubate for entrepreneur, community based ecotourism centre, education and knowledge exchange centre, etc. The entire outside wall of ground floor can be opened to outside nature space. And the main function is kitchen, dining room and a open space for exhibition, commu-

nication and activities. Because kitchen is a very important activity centre in traditional rural lifestyle, so the open kitchen in the hub will be the centre, which connects other function area.

The first floor is office space, which can be rented by other companies for working, and some public computer rooms for everyone to study, work, and share information.

The second floor is living space with 6 separate rooms. The whole building is covered by wireless in order to keep connection and communication with outside world.

The innovation hub is a centre for communication and interaction, which opened to local villagers and all other people from Shanghai or other places.

设立在乡村中的创新中心是一个基于当地特色的多功能交流空间。这些创新中心的主要作用是根据当地的潜在资源与社会文化特色,用设计的思维方式来架构并发展一系列彼此联系的项目,让不同的社群彼此合作、互动,而自己成为联系这些项目的一个中心节点,由此“孵化”和示范一个可持续性的新经济模式。在这里,来自不同背景的创新社群能进行跨学科合作,连接并推动城市和农村的知识、文化和资源的交流互换。创新中心还将为设立在城市中的“生活方式体验店”源源不断的提供代表着乡村健康悠闲的生活方式的产品与服务,从经济、文化和社会等各方面全面提升乡村生活方式与生活理念的吸引力。同时,这些创新中心之间也会形成一个系统网络,互相借鉴,共享资源,与城里的“生活方式体验店”网络发生联动作用,共同推动整个地区的发展。

创新中心的设计原理:

- * 规模小: 可延展组合的单元,以人为中心提供设计服务
- * 本地化: 结合农村的资源和社会背景

- * 开放式: 与外界保持相互交流与互动,成为一个开放的平台
- * 互联性: 相互交流,互相提供知识、技能、服务和产品
- * 可持续: 由带有创新意识的社群进行管理和运营

第一个创新中心即将在崇明仙桥村破土动工。这是一幢3层小楼。底层所有外墙面为半透明材料莫克隆,能全部翻起,与室外自然空间充分交流。创新中心集社区中心、创业者孵化中心、新商业模式和新生活方式示范点基于社区的乡村生态旅游中心教育和知识交换中心为一体,用以桥接城乡资源,推进社会可持续发展。底层的主要功能是厨房、餐厅和可用于教育、展览、交流、举办活动的开敞空间。借鉴中国传统乡村以厨房为重要的活动中心的生活方式,设立了一个开放式厨房为空间组织的中心。楼上是办公和学习的空间,设有可供个体创业者和小型公司使用的开放式办公空间,供所有成员工作、学习、共享资料用。顶层是住宿功能。整幢建筑都将覆盖无线网络,时刻保持与外界的交流与沟通。这个创新中心对当地村民和来自上海或其它各地的所有人开放,成为一个交流与沟通的中心。





Fig. 25. Pictures of the model and landscape design, and the render of the building from south-west view

模型照片, 建筑南面渲染图
设计丰收项目的创新中心建筑以及景观设计的相关图片和草图





VIRTUAL HUB – BUILDING AN OPEN PLATFORM FOR COLLABORATION

虚拟创新中心

Serena Pollastri, Francesca Valsecchi

As it has already been explained in the previous paragraphs, various local and international partners have been involved at different stages and initiatives of the project, thanks to a model that allows and encourage open collaboration and the synergy among different small scale interventions. Given the scale of the whole Design Harvests project, one of the main characteristics is the effort that the core team put at keeping the research process as inclusive as possible, in regard of all the different interlocutors. This clearly affect and orient the communication level, that has always been a key strategic issue, sometimes problematic; how to communicate the project on the local and global scale are both relevant issues, as well as let potential partners and fellows clearly understand how to cooperate and get involved in specific activities.

Since the beginning of the project it has been clear that a merely website could just fulfill basic communication task, like presents contents related to project overview, ongoing activities, scheduled event and plans. The typical website structure instead is not helpful to the strategic role of communication, and mainly cannot afford to describe and clarify the multifaceted aspect of Design Harvests, whose the ongoing directions, in the short and middle term, change according to the opportunities that come along the way. So we can use the website (in its static contents and dynamic research blog) to express the visions and the long term research directions, as a mainly verbal storytelling platform. Therefore, more deep and different intents are needed to develop the communication strategy that is required by each short-term micro projects and collaborations.

When we think to the concept of a virtual hub we do not have in mind necessarily the digitalization of communication process and artefacts. Moreover, we think about communication that overpass distinction between analog and digital artefacts, and the idea of virtual include the capacity of communication to develop artefacts within a network of interlocutors, in which time by time specific artefacts are required, or different process are involved. The virtual hub represent in symbolic way the collection and the system of our communication channels, contents, and strategies. The example of local collaboration with the partner (either villagers, farmers, party members, etc) in the field is particularly relevant: it requires for example much more than an online platform; it is much more based on word of mouth, meeting and visits, to create and improve the delicate system of connections and relations that are based on trustworthy mechanism and the ability to discover and share common interests.

These reasons clarify why we need to have a more complex and fluid platform than a website, to connect the communities we are working with. The concept of virtual hub is never considered as a closed task, but includes the existing effort to develop specific communication assets for the layers of the projects, as well as envision future development of communication strategies. We are choosing in this chapter not to describe the details of the specific actions, but to give an overview of the playground of communication that we have to face on everyday practice and research. We offer a classification of the different groups within our network, to identify their characteristics and the way we connect, or we would like to be connected to them.

USERS

To inform and invite to open event and initiatives

DH website: Provides information on the general aspect of the project, shares last news and aggregates material published on different social networking platform (mainly weibo, flickr and douban)

BUSINESS AND ASSOCIATIONS

to seek for partnerships to develop specific sub-projects

DH website but also personal invitations to events. Face to face meeting to discuss different opportunities for collaboration

COMMUNITY

local Community (Shanghai) partnership, discussion, communication

DH website and event, both organization and participation, to involve different organizations in the discussion

LOCAL COMMUNITY

in Chongming island, cooperation, field work in the village, visualization of the process/project

Events on the island to connect us with the villagers and the urban community.v

INTERNATIONAL COMMUNITY

important for research dissemination and research development

Conference, papers, publications

A more systematic way to manage different levels of involvement and information needs to be developed, starting from the model we just presented. This might be a comprehensive digital platform, as well as a system to aggregate different communication tools.

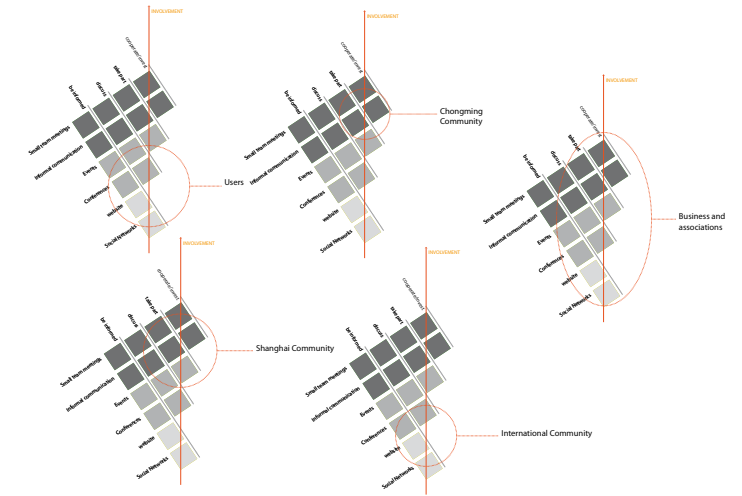


Fig. 26. in previous page, the first draft homepage of Design Harvests website . Besides, the list of our digital tools.

上一页是设计丰收网站首页的草案，包括了运用的数字工具列表。

DesignHarvests

ONLINE TOOLS

Dissemination work & sharing

platforms that we use on the internet

homepage // 搜寻潜力

<http://designharvests.com>

flickr gallery // 确定优势

<http://www.flickr.com/photos/designharvests>

douban account // 创造协同效应

<http://www.douban.com/people/tektao/>

sina microblog // 桥接和联系

<http://weibo.com/studiotao>

tumblr // 塑造品牌

MICROSITES FOR THE DEVELOP OF SPECIFIC SUB-PROJECTS. CURRENTLY ACTIVE:

<http://designentwines.tumblr.com/>

googlegroups // 塑造品牌

DAILY DISCUSSION: <http://groups.google.ca/group/studio-tao?hl=en>

our publications // 塑造品牌

<http://issuu.com/studiotao>

THE SECOND HUB: NEW JINDAI ELEMENTARY SCHOOL

重庆梁平县中美中心金带镇可持续发展小学工程

In January 2010, the China-US Centre for Sustainable Development approached TEKTAO to lead the design and construction coordination of a new sustainable school in Liangping County to replace one damaged in the 2008 earthquake.

The goals outlined from the onset of the project were to build a safe, sustainable, scalable, and cost-effective school. The school's brief specified 560 students (12 classes) and 5,000 m² of program with a 15 million RMB budget that was donated in part from the Liangping government and in part by charitable organizations. The site chosen was a beautiful plot of terraced agriculture in the rural Jindai County, just opposite the ancient Shuang Gui Temple. After a three month design phase in collaboration with American green design experts, followed by a six week construction document period, the school was under construction for 10 months and has been completed as of April 2011.

During the week directly preceding the opening ceremony, TEKTAO lead a workshop along with Tongji University involving the Jindai school students and faculty, along with the local community, to facilitate the transition of the school's ecological and social design ideas into real-world practices.

In this project, our aim was to create an exemplary school that respects and interacts with nature, culture, and community through comprehensive yet cost-efficient sustainable methods that are both vernacular and replicable. We achieve this in the form of an educational 'playground' with integrated communal program. The main problem we identified

was resolving the programmatic requirement of a running track while minimizing disturbance to a topographically intense site. Our design solution places the track at an optimum height that combines efficient grading with minimal support structure to create an activity platform which transitions from floor to rooftop and becomes a protective barrier for 3,000 m² in the vegetated heart of the site. By redirecting seemingly conflicting elements, the program that most threatens the site becomes its guardian. The building layout, which organizes and distributes program around the centre, maximizes the students' interaction with their environment while structurally supporting the track. The newly defined 'sky track' is a response of compounded program: combining the function of a running track, playground, hallway, viewing deck, and event stage in a geometry that embraces the site and emphasizes views to the temple. The entrance is combined with a public community centre as an addition to the conventional school program in order to promote interaction with the villagers.

Our sustainable planning focuses on low-cost, high impact conservation, recycling, and comfort strategies tailored to Liangping's humid subtropical climate. The terraced topography naturally lends itself to constructed wetlands; the site is adapted to treat both wastewater and rainwater, creating a low-maintenance, closed-loop organic infrastructure that treats 4,800 gallons of water every day. The rainwater that falls on the buildings and the track is collected in an adjacent wetland pond. When it rains, this wetland cleans the rainwater, which then cascades down several ponds to become a

landscape feature that reaches all the way to the school's entrance. In addition, dual-flush toilets help regulate water use.

Buildings are optimally oriented to capture light and prevailing winds based on analysis of the local sun path and wind rose. Solar ray studies were performed using Ecotect to determine the placement of light shelves and ceiling pitches inside the classrooms. LED lighting is used throughout the school to lower electricity usage and costs. A passive HVAC system uses stable ground temperatures to condition the classroom buildings. The system is composed of several tubes dug 4-5 meters into the earth that are connected to the duct system in the ceiling. Fans are used to pump out and deliver air from the tubes into the classrooms to increase interior comfort and fresh air supply, thereby improving the overall air quality. Revived agriculture fields in the landscape, including a crop roof on top of the kitchen, feature endemic crop species that provide fresh ingredients (cabbage, bak choy, corn, rapeseed, and chives) for the cafeteria as well as dedicated areas for outdoor farming classrooms. A range of reclaimed, regional, and renewable materials are used throughout: Foam insulation panels are salvaged from defunct earthquake shelters in Beichuan and incorporated into the classroom walls. Bricks and floor tiles from a demolished on-site building are reused to create the landscape ponds. Bamboo, which grows abundantly in the region, is used extensively in the exterior of classroom stairwells and on the school gate. The community centre facade is composed of local stone.

The New Jindai School is deeply rooted in the surrounding context. The relationship between building and nature echoes the physical characteristics of Chongqing - known as the "mountain city"- where peaks readily invade urban fabric. Our design provides the adjacent temple with a viewing platform that visually integrates it throughout the campus. The structure is engineered to meet the strictest seismic codes.

Since TEKTAO was granted control of the budget, we rigorously administered construction to achieve a cost-efficient and quality building, managing to keep the price of the fin-

ished school (including furniture and electronic equipment) very close to the Chinese national average for code-compliant elementary schools, which is \$400/m².

Nowhere are the lessons of sustainability more appropriate than in a school in a devastated region of the world's most populated country. We therefore propose the school as an experiential learning tool where students become 'green catalysts,' naturally absorbing the lessons of their surroundings and spreading them to their parents and the community to create a sustainable society from the ground up. Visitors are similarly exposed to lessons of sustainable development specific to both urban and rural China. The exhibition in the community centre uses reclaimed desks from the old school as display cases to explain each sustainable point through very simple visual analogies that both children and adults can understand. The desk explaining the passive lighting system, for example, compares 1 LED bulb to 30 standard incandescent bulbs taken from the students' homes that we exchanged for free with compact-fluorescent bulbs. Through these small but direct steps towards energy savings in the community, our goal is to promote an environmentally responsible lifestyle that extends beyond the physical boundaries of our design.

The New Jindai Elementary School is a project where the conditions were aligned for a responsible sustainable design to have positive impacts in an earthquake-stricken, rural community in China. Rather than ending our involvement with the end of construction, our intentions are to establish a long-term relationship with the teachers and students in order to provide continued design services throughout the school's development.

Fig. 27. In these pages, some images from the Jindai Project, technical drawing, pictures of the site before and after the construction, some interior details and the exhibition hall during the opening ceremony

新金带小学项目图：施工图，建造前后的场地照片，室内细节图，开幕展览照片

2010年1月,中美可持续发展中心邀请 TEKTAO 在梁平县设计并建造了一所新的可持续小学:新金带小学,用以取代原先在2008年的地震中被严重损坏的金带小学。这个项目的最终目标是建一所安全、可持续、经济且可推广的学校。该项目由中美可持续发展中心和梁平县政府共同出资建造。可持续是这个学校的主题,但我们希望这个学校的设计、建设和管理可以实现一种全方位的可持续观:亦即不仅仅体现技术层面的可持续更强调社会和文化层面的可持续和三者之间的有机结合。我们把小学的基地选在了位于金带镇中心的一块带坡的建设用地上,正对古寺双桂堂,交通便利。选择坡地除了节约用地以外,也是因为坡地蕴含了很多趣味的可能性。由于地域气候关系,梁平地区多雨少晴,风力资源匮乏,因此经常作为绿色建筑标志的太阳能、风能等新能源设计,在这个学校并未采用。事实上这个学校原有的能耗几乎可以忽略不计,因此能源不是这个设计的突破口。随着对基地的认识不断加深,一个“生长”的概念逐渐成熟。设计师决定要把这个学校设计成“长”在这个环境中的一般,“生长”可能是可持续思想最好的隐喻了。这个目标包含以下三点:其一,是新的建筑尽可能减少对原有地貌的破坏;其二,新的建筑功能和活动与原有地景的充分互动;其三,和社区和双桂堂古迹的充分观照;其四,可持续技术的应用,减少生态足迹。

基于以上考虑,设计决定尽可能地保留校园基地的农田,而且要将之置于校园的核心区域。于是,场地中央是3000平米种植蔬菜的农地。这不仅仅是为了场地的记忆,更重要的是想要传递这样一个信息:对农业和乡村生活方式的尊重,做一个农民的孩子是值得自豪的!同时,这片农田具有使用功能,它和包括在厨房屋顶上种植本地庄稼的绿色屋顶为学校食堂提供新鲜的食材(卷心菜、白菜、玉米、油菜花等),同时也成为农业的教学用地。围绕着这篇田地的是一个200米的跑道。为了尽可能降低对场地地形的破坏,我们将跑道抬高到一个合适的高度,不仅在屋顶上创建了一个本应在地面上的活动平台,而且把农田包围了

起来。通过重新设定安排看起来彼此冲突的各个因素,这个项目中原本破坏自然场地的因素反而成了它的守护者。围绕中心散布布局的建筑,最大限度的扩大了学生与环境的互动可能性,同时也是架空跑道的结构支撑件。这个全新设计的“空中跑道”是把跑道、操场、走廊、观景廊以及活动舞台用几何学的方法结合在一起的复合成果,将场地包含在中间,同时强调朝向古寺的视线方向。跑道底下,形成了一个全天候的交通和活动空间。在多雨的梁平,这样的设计使得师生一旦进入校园之后,就不需要打伞。这个没有操场的学校,恰恰是一个最为生动的“play-ground”。我个人儿时的最大的乐趣并不是在操场上发生的,而是和学校里和同学斗草抓蟋蟀的时候。

在技术上,我们针对梁平县潮湿的亚热带气候,制定高效低耗的自然保护、回收利用以及相关适宜策略。梯田地形非常适宜改造成人工湿地,所以我们采用了目前最先进的人工湿地污水净化系统,每天能处理并循环利用4800加仑的污水和雨水,使后期维护费用极低。落在跑道和建筑上的雨水被收集保存在临近的湿地池塘里,最终变成一个从学校各个入口都能到达的景观点。另外,双抽水马桶的设计帮助调节水量的使用。通过分析当地日照轨迹和盛行风向,建筑朝向被设置成最利于采光和通风的方向。用Ecotect模拟研究了太阳光线之后确定了外廊自然光反射板、教室吊顶的最佳尺寸、角度及材质。LED灯光广泛用于校园中,大大降低了用电量和相关花费。一个被动HVAC系统被用于稳定教学楼的地温。这个系统由深埋于4-5米之下的地理管连接天花板的通风系统构成。然后通过管道抽风将风送到各个教室,提供新鲜空气并改善室内环境舒适度,从而整体提高空气质量。在建设中大量回收使用了当地的建筑材料:从北川回收的地震板房的泡沫隔热板被用作部分教学楼外墙。从一幢被拆除的建筑回收的砖、瓦等材料被用来修建景观池塘等。在这个区域大量生长的植物竹子,被大量用于室外教室的楼梯井和学校大门。社区中心的立面则是由基地原有铺地的石

材切割而成。建筑结构上则达到了最严格的抗震标准。

学校北入口被设计为一个半开放的社区中心,进门就是一个巨大的木饰面大台阶,既解决高差,同时又是一个开放的看台。可以用作上课的阶梯教室,在夜间可以给社区放电影,促进与当地村民的交流等。社区中心二楼是一个新金带小学可持续设计展厅,这个展厅由设计师和学校的老师和同学们共同完成,我们用从原来学校旧址回收的课桌作为展示平台,以大人孩子都能明白的视觉方法,向人们展示了这个项目的每一个可持续设计要点。比如说有一张课桌解释被动照明系统,比较了1个LED灯泡和30个标准的白炽灯的照明效果,而这些白炽灯是我们用节能灯从学生家中交换而来的。通过这样细小,但直接有效的方式向当地社区的推广能源节约。新金带小学根植于周围的环境。建筑与自然环境之间的关系正呼应了重庆广为人知的空间特征“山城”——山峰与城市的形态自然融合。我们的设计还提供了很多观赏相邻古寺的观景平台和对景,从视觉上将古寺与校园景观整合在了一起。对社区、文化和自然的可持续考量使得我们的设计目标超出了物质设计的范围,

还推广对自然环境负责的生活方式。在我的计划中,这个社区中心是我们在中国农村推广建设的第二个“创新中心”,它是可持续环境和生活方式的一个窗口。要想学习如何进行可持续发展,没有比在世界上人口最多的国家的受灾区域更合适的地方了。因此,我们的设计也希望能将这个学校变成一个实验性的教育工具,学生们则是“绿色传播媒介”,自然而然的从周围环境中学习相关的知识,并传播给他们的家长和社区,从而自下而上的创建一个可持续的社会。访问者们同样也会感受到中国城乡可持续发展理念的教育。

因为采用了交钥匙的建设方式,我们的团队同时负责了项目管理。为达到建成一个成本经济且高质量的建筑的目的,我们严格控制建造过程,最终这个学校的造价反而低于同等规格的建筑。新金带小学是一个希望在遭到地震严重毁坏的中国农村造成积极的影响的可持续设计项目。我们的工作并没有因为学校建造的结束而结束,相反,我们期望与小学里的老师、同学们建立一种长期的关系,在未来学校的发展过程中提供持续的设计服务。





4.2

RESEARCH AND ACTIVITIES

设计研究和事件

RESEARCH TOPICS & DIRECTIONS

研究课题和方向



The research carried out in these years mainly developed services based scenarios for the local community and intended to develop a range of services that facilitate exchange between citizens needs and local resources. So far, the scenario development has been used with the local villagers to start a conversation about an expanded and enriched future for the countryside. So we figure out services that directly involve local places, resources and people, and can provide to the citizens experience on the topic of wellness, food chain and sustainable oriented leisure.

We are currently moving from concept development to design implementation, and some of our finding are going to be developed into real services. Besides that, the plan of our further researches includes three main topics: techniques for field research and methodological framework construction, organic agriculture practices and networks, ICT implementation in rural based project, through the application of Internet of Things solutions.

Therefore scenarios have been developed to help farmers and citizens envisioning possible future realities in the urban rural relationship, and make themselves feeling involved as main characters in the rural urban transformation. Then now is the time to produce knowledge related to these possible futures, and to provide locals and citizens with understanding, solutions and participatory playground. We are continuously developing field research activities, going deeper in segmented target and developing adequate tools. In the latest months we started an inquiry directed to citizens, and we are analysing food consumption habits, technology literacy and sustainability awareness, using game cards and similar discussion tools to get a deeper knowledge from them. This expertise about rural context and development allows us to conduct partnership researches with companies or other institutions.

In the following pages we briefly showcase some of the tools, techniques and research situations we have been creating.

这些年所做的调研主要关注在当地社区中发展基于服务的各种方案,同时希望这些服务能推动城市居民的需求与当地资源之间的交换。迄今为止,这些发展方案已经在当地村民中进行尝试,以期展开一个关于扩展和丰富农村生活方式的讨论。因此我们设定了诸多直接将本地空间、资源以及人包含其中的服务,然后可以为城市居民提供以健康生活方式、食物提供以及可持续的休闲活动为主题的体验。

现在我们从概念发展阶段进入了设计实践阶段,部分设计概念将被发展成为真正的

服务。除此之外,我们进一步的研究计划包含三个方面:田野调研的技巧和方法论的框架结构;有机农业的实践与相关网络构筑;基于农村的项目中,通过物联网应用所推行的信息通讯技术实践。

因此,这些方案能够让农民和城里人预想到未来城乡关系的愿景,并让他们感知到自己将作为主要人员参与这样城乡关系转变过程。而现在是时候去创造一些关于未来可能性的知识,提供当地居民和城里人能理解的解决方案和分享平台,我们在继续深化田野调研工作,

进一步细化目标市场,同时发展恰当的工具。在最近一段时间,我们针对城市居民开展了一次调查,使用游戏卡和相关讨论工具分析了食物消费习惯,技术水平以及可持续生活意识等问题,试图从用户那里获取更多的信息。这些对乡村情形和发展的理解与知识使我们能够与其它的公司或机构发展合作研讨关系。

在接下来的篇章里,我们将简短的介绍部分设计工具、技巧和我们所创造的研究案例。

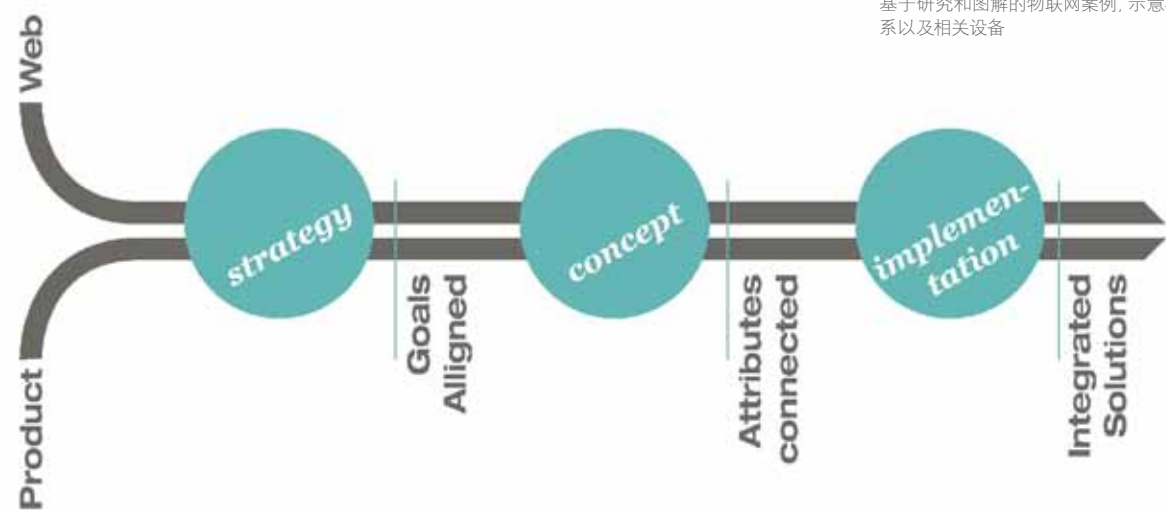
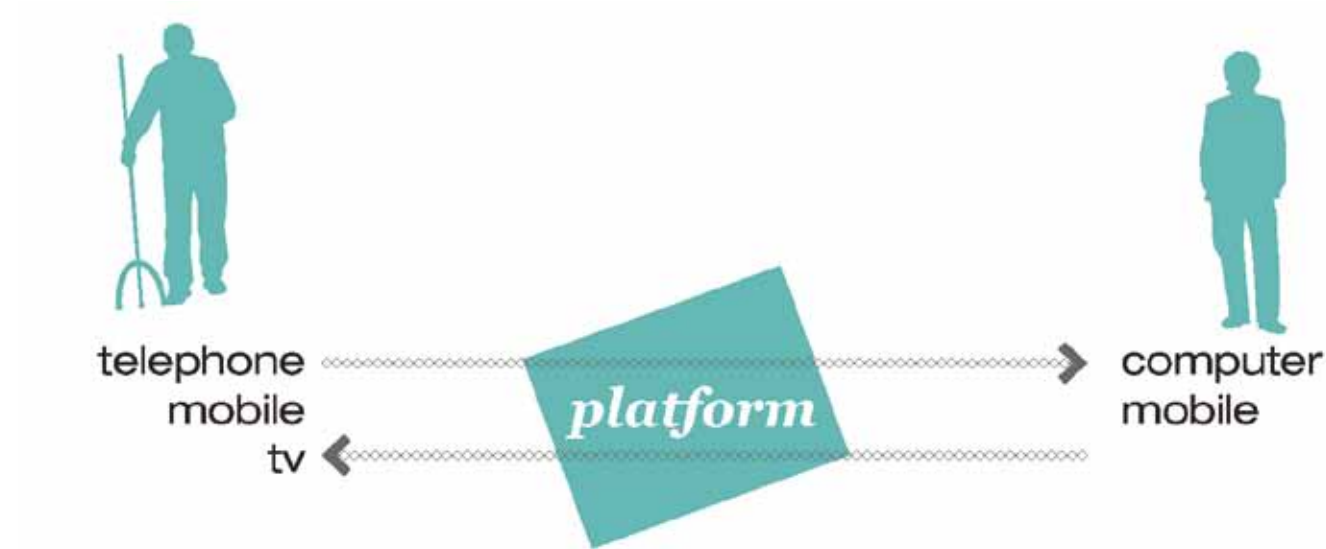


Fig. 28. Samples from the Internet of Things based research and schemas of field-technology connections and possible applications

基于研究和图解的物联网案例,示意农田和科技的关系以及相关设备



Different interaction with a central hub that connects the rural and the urban community

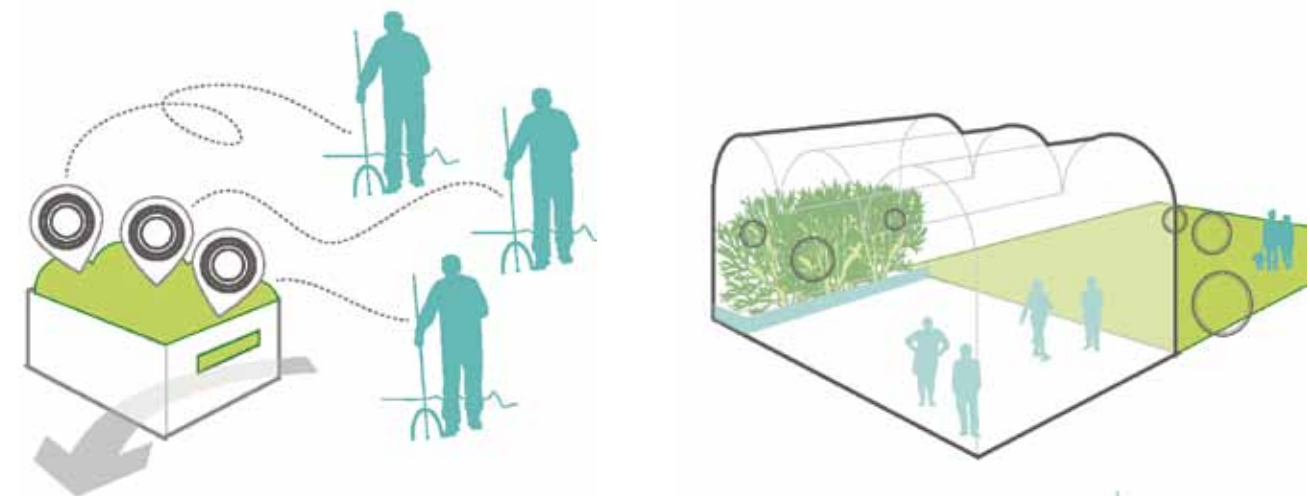


Fig. 29. Images from interactive ethnography session and focus group on food habits. Cards design for the research and a snapshot of the discussion with the citizens

照片来源于一次关于食品的讨论会的照片，通过明信片来完成研究和用户交流。



USER SCENARIO: FOOD DISTRIBUTION SYSTEM 食物配置系统

Food distribution includes organizing farmers to produce speciality foods from the Island that are then delivered to Shanghai, at distribution points or to neighbourhood markets.

食物的配置包括组织岛上农民生产特定的农作物，然后配送到上海的配置点或者相关的农贸市场。



1. Every day, at noon, Ming goes to the Family Mart near his office to buy his lunch. He never have much time to eat. 每天中午，因为明都没有太多时间吃午餐，所以他都会去公司附近的便利店购买。



2. Today he finds something new: a stand selling fresh products from Chongming island. 今天他发现了一些新的选择：来自崇明岛的新鲜食物。



3. Ming is a bit skeptical..will the products taste better than his foodbox? Emily, the promoter tells him that this products are healthy and delicious, so he decide to try to buy some fruit, to eat after lunch. 他不太确定这些食物是否比他平常的午餐更好吃。这时，售货员 Emily 告诉他这些食物都非常健康美味。于是明决定买一些水果作为饭后点心尝一尝。



4. Emily gives him more information about the new agricultural system in Chongming; she provides him also a map, that he can use to localize the other C-fresh spots in the city. Emily 同时介绍了在崇明新的农业系统：她还提供了一份地图，地图上有相关散布在城市中的其他 C-fresh 供应点。

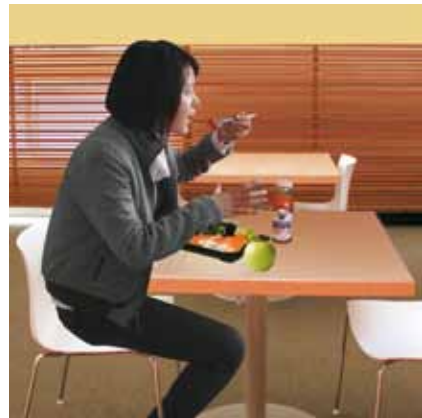
USER SCENARIO: FOOD DELIVERY 食物配送系统

Subscription to a weekly box with Chongming products, that the user can select on the Website, and receive at the nearest distribution point. It is important to create an emotional relation with the user; the box purchasing is not only a way to access healthy and safe food, but an experience of a new lifestyle. The communication have to transfer this spirit. And also the additional tools, such as the recepies booklet, are important.

订购每周配送一次的崇明有机食物产品。用户首先从网站中选择他们需要的产品，然后离他最近的配送点将会将产品送到客户家里。建立产品与消费者之间紧密的情感联系是非常重要的。这种购买蔬果包裹的方式不仅仅是一种获得健康、安全的食物方式和手段，同时也是对新的健康生活方式的体验。而这个盒子

正是传播这种理念的载体。

与此同时，还有其它的手段也被使用于传播这种理念。比如附赠于盒子中的关于菜谱的小册子。



1. Betty is having her lunchbreak at the restaurant close to her office, in Bund No.1. 外滩1号离贝蒂的办公室很近，她通常在那里的一家餐厅吃午餐。



2. At the end of the lunch she receives a small sample box of fresh fruit, promoting "c-fresh food delivery box". 一天，午餐过后，她收到了一小盒来自“C-fresh”的公司提供的装满新鲜水果的试用产品。



3. She likes the fresh fruit. So she wants to know more, once at home she checks the website. 她对那些水果的味道非常满意，所以她期望能知道更多关于那些产品的信息。于是她根据小盒子中附带的卡片，查阅了相关网站。



4. She decide to subscribe the service of weekly delivery, choosing to receive the products at her office; since she is always very busy, this solution is the most convenient for her. 最后她决定长期订购这种新鲜水果配送服务。她选择每周配送一次，快递到她的办公室。因为她平时十分忙碌，所以这种方式对她来说非常便捷。



5. Betty knows her fresh food box will be delivered every Friday afternoon. 贝蒂知道水果包裹在每周五下午都会被送到办公室来。



6. During the weekend, helped by the recipes booklet she finds in the box, she can cook delicious dinners for her friends. 在周末的时候，贝蒂还会根据她在水果包裹中附赠的菜谱学做菜，这样她就能不时向她的朋友们露一手了。

USER SCENARIO: VIRTUAL PLOT RENTING 虚拟租赁系统

A virtual field with a selection of products grown by different farmers. By paying a rent the user can support the economy of the farmers and eventually take part in some activities.

用户可以在网站的虚拟田地选择不同的农民种植不同的作物; 通过支付租赁费, 用户可以让农民为他们耕种田地 并且参与种植活动。



1. Zhen and Min are in Xianqiao for a trip; they decide to buy some rice from Ms Wang. Price is better than in the shop, and they already know the farmer, so they are sure about the quality
震与敏在仙桥村度假时, 决定从王大妈那里买一些米回家。因为他们认识王大妈, 还知道她种植的大米质量很好, 还比商店便宜。



2. Ms Wang suggest them to have a look to the VF platform. With this service they can rent a portion of her field, and receive at home the seasonal products growing there.
王大妈建议他们加入虚拟农场平台。这个平台提供一种服务, 能使用户租下她的一片地, 然后在家定时收到她种出来的时令蔬菜。



3. Once at home, Zhen and Min explore the platform, and decide to create their Virtual Field, collecting products from different farmers... Ms Wang included, of course!
于是他们到家后, 就注册了这个网站, 并且开辟了他们自己的虚拟农场, 选出一些种植不同作物的农户, 当然包括王大妈。



4. Every Saturday afternoon Min knows that the box, with seasonal products from their field is delivered.
敏知道每周六下午, 从王大妈那种植出来的一盒蔬果包会被快递到家里。



5. One day the Farm Calendar alerts them that one of their farmers needs some help with harvesting. They decide to spend the weekend there and help him... a good way to know more about what they eat!
有一天, 种植日历提示他们有一家农户需要一些收割帮助。于是他们决定周末去崇明岛上帮忙, 同时也进一步了解他们所租的地种植情况。

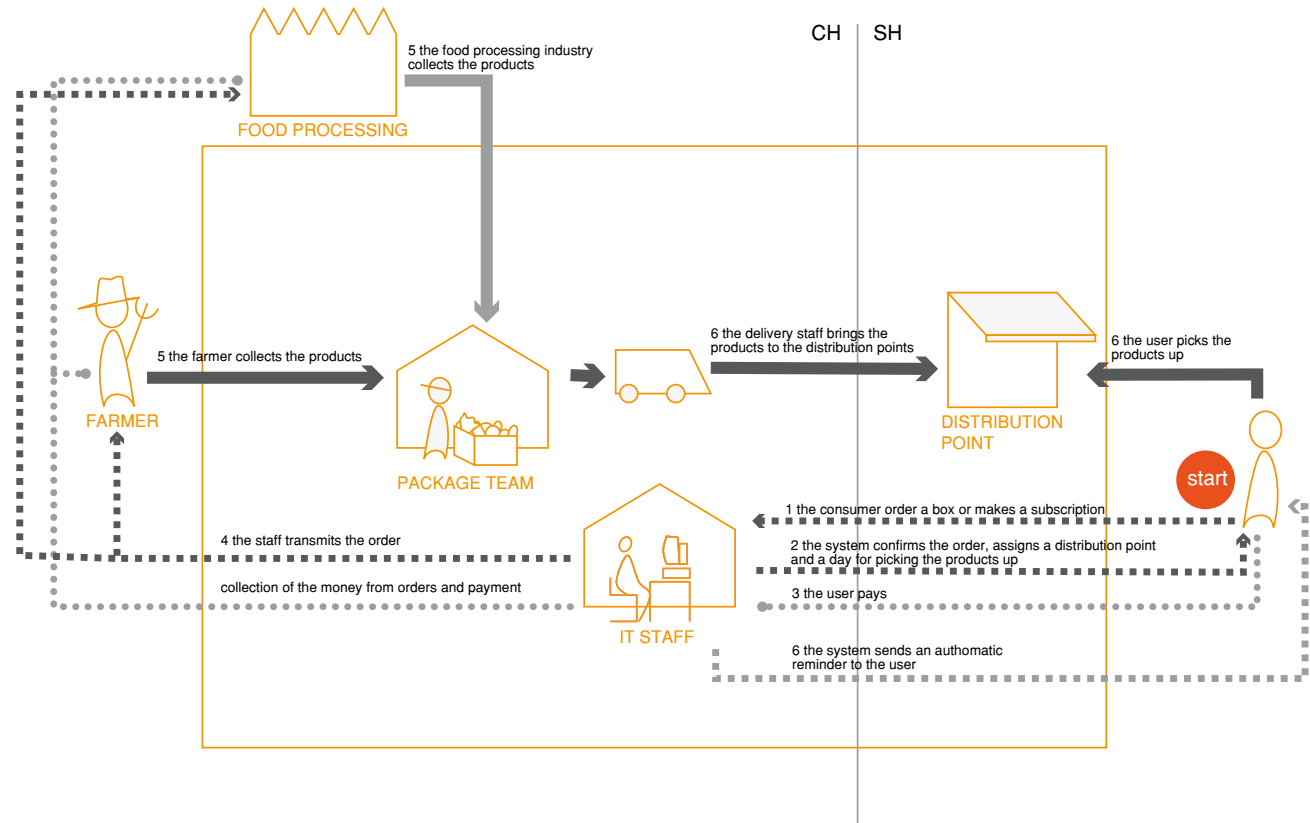


6. They enjoy harvesting their products, and Ms Chou, the farmer, is pleased to offer them hospitality for the night.
他们有一段非常愉快特别的收割经历, 同时农户周大妈非常热情的提供晚上的住宿地方。

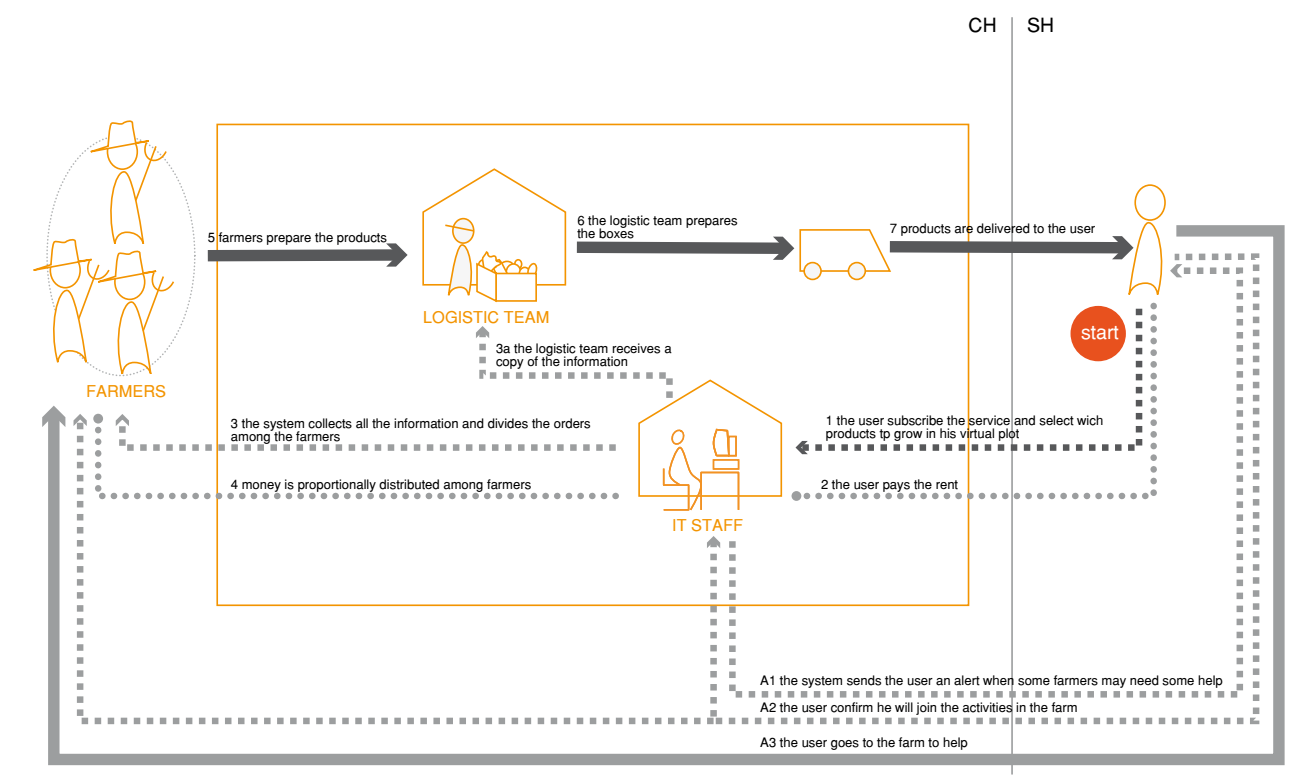
Fig. 30. and following pages: storyboards and system maps about different scenarios for new services on the island. Services are related to food consumption and natural wellness; all the materials have been produced as workshops and research outcomes.

崇明岛新型服务设计的故事版、系统图。服务主要关于食品和自然。所有的成果都来自于工作坊和设计研究

FOOD DELIVERY SYSTEM



VIRTUAL PLOT RENTING



THE FARMING ACTIVITIES: FIELDS, GREENHOUSE AND LANDSCAPE DESIGN

农耕活动与体验大棚设计和景观设计

The Design Harvests area in Xianqiao village includes two open fields, around which the community initiatives are organized. The smallest field surrounds the Hub building, and is intended as a community garden and an open space where to experiment cooperative agriculture; the biggest one, orientated to south, is the place where together with the villagers we are experiencing natural way of farming. Both the two field are a core part of the Hub and represent the public spaces in which the community of interest related to the Hub can participate and organize.

In the small north field we are creating the garden of the Hub, through landscape design actions as well as direct intervention on the field: we started last winter, with the tractor, de weeding all the area, planting our first bushes of spices and bulbs flowers while waiting the starting of construction site. The garden will showcase local crops as well as flowers, imported seeds, organic varieties; the main intention of our community garden is to create virtuous activities beyond cultivation, that can involve people in farming as well as sharing knowledge and practice from the process of agriculture and the harvest.

In the south field instead we are building relationship with the local farmers to experiment natural way of agriculture, inspired by the concept of organic and taking into account the knowledge mind-set of local community and the environmental constraint due to China condition of soil and waters. The purpose is to experiment with agriculture as a social and economical practice, and we aim to be able to bring more

locals product on the market place as well valorizing and contribute to the knowledge of the people about the meaning and the value of what they are doing,

In the project we include greenhouses, in both of the field but with different purpose. In the south field they will be devoted to agriculture, in the small one will host workshop corners and activities space.

Both of the fields are characterized by a clear hands-on approach, considering ourselves living prototypes of the space we would provide through our design. Moreover we have the chance to connect with the existing network working on similar topic, that includes expert farmers, organic markets and shops, lectures proposal, fairs, etc. We strongly consider our fields as dots in a wider network of interest aiming to contribute to it with more results.







设计丰收项目在仙桥村租有两块空地，它们将是开展各种初创活动的空间平台。在小一点的那块地上建有创新中心，围绕创新中心的是社区花园，我们会在这里进行合作农业试验；在南面那块大的土地上，我们将和农民一起尝试自然农业。这两块地都是创新中心的核心组成部分，将体现创新中心里与社区利益相关的公共空间是如何让人参与和组织的。在北面那块小一些的地上我们通过景观设计及其它手段在逐步建造创新中心的社区花园，去年（2010年）冬天先用拖拉机翻整了土地，然后播种了第一批植物，有蔬菜，有鲜花，与此同时，我们也在等待创新中心建筑的破土动工。这个社区花园将成为本地作物和鲜花的展示基地，除此之外，我们还种有意大利作物和有机作物；这个社区花园的主要意图在于创造出种植之外的其它活动让人们不但能一同耕种，还能分享耕种和收获过程中的知识和体验。

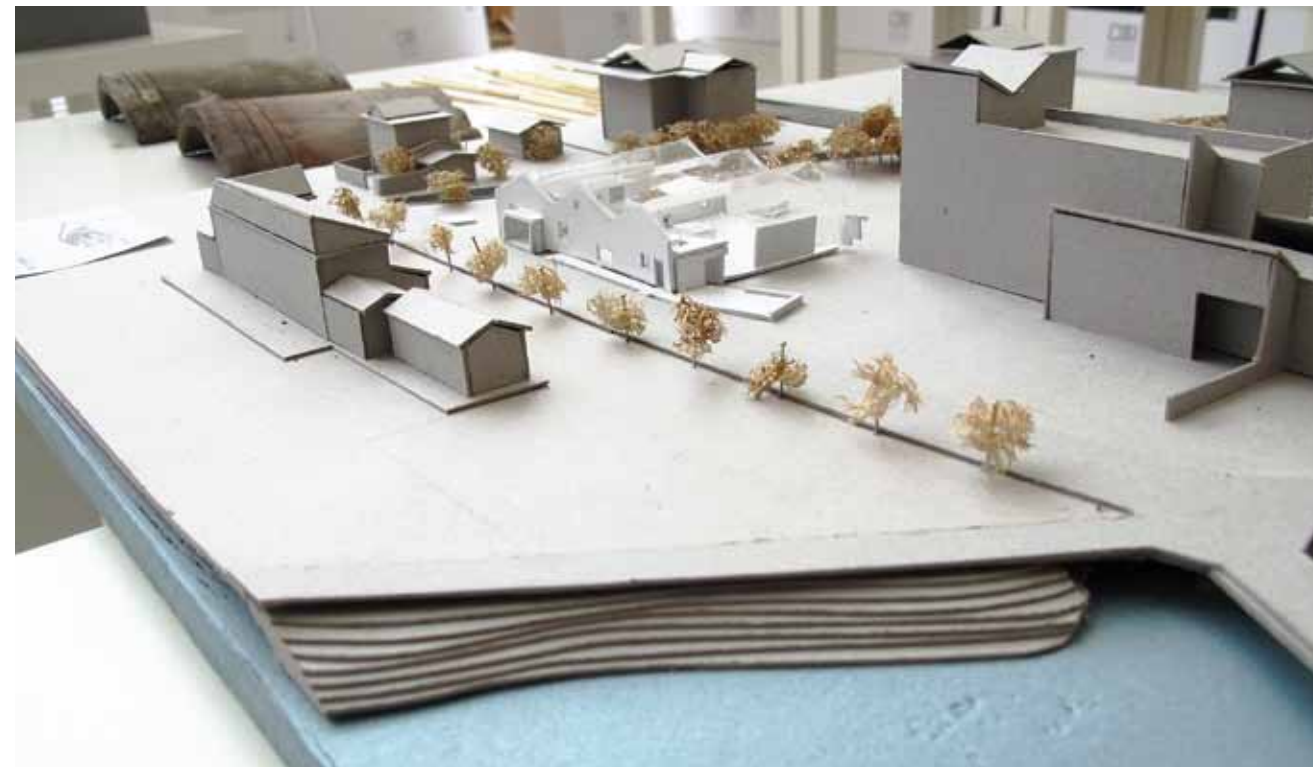
另一方面，在南面的土地，我们与本地村民建立了合作关系，基于有

机农业的概念，同时兼顾到当地社区民众的知识理念以及中国土壤和水等自然条件的约束，共同试验自然农业耕种。这项合作的目的在于通过农业来试验社会化协作关系和经济实践，同时我们期望能将更多的本地农产品带入市场，让人们更多的认识到他们所做的事情的意义和价值。在这个项目中南北两块土地上都将建有大棚但是赋予不同的用途。在南面的土地上，大棚将被专门用于农业种植，而在北面的大棚则将用于举办工作坊，成为活动空间。

这两块土地都有明确的发展策略，我们将通过设计来考虑生活方式的空间。同时，我们能够与现在在做同样课题的协作网络相连接，其中包括农业专家、有机市场、商店、相关讲座、展销会等等。可以肯定我们的项目是广阔利益协作网络中的一个节点，我们期望为它创造更多的价值。



Fig. 31. Prototype of Innovation Hub in the studio and images from the field working, the prototyping session and the render of workshop greenhouses. 在工作室设计创新中心原型





IDENTITY CREATION: THE LOGO PHASE

品牌形象塑造：标志设计

As soon as DESIGN Harvests moved from being a mere research project to the design oriented research phase, it became clear that a redesign of the logo was necessary. While in the early stages our audience was mainly composed by international universities and research community, now local partners and direct users are becoming more and more important.

The new logo has been designed to be scalable, printed in different versions, readable and understandable both for the local and international target. We omitted the previous subtitle (*Chongming Xianqiao Sustainable Community Design Research Project*), reducing the text to the name of the project, both in English and Chinese.

The symbol of Design Harvests is a network that connects different geographical, cultural and disciplinary areas. The most important connection is between the rural and the urban context, defined by the two different colours, or colour tones. The open attitude towards other opportunities, realities, and possible applications is represented by the dot.

Moreover, the logo can be expanded and adapted to the sub-projects, to depict and include different meanings and refer to different products or artefacts by the time. In the current ongoing activities we have started to design two specific sub-brands for agricultural production from our fields (rice and seeds), as well as for bamboo artefacts made with local craftsmen.

随着设计丰收项目由一个纯研究项目逐步进入以设计为主导的研究阶段，我们清晰地意识到重新设计一个标识的必要性。在项目早期，我们的受众主要是国际性的高等院校和研究机构，而如今本地合作者和使用对象变得愈发重要。新标识的设计更易于规模化，提供了不同情形下的印刷版本，并且对于本地或国际人群来说，都更易读和易懂。我们删除了副标题（崇明仙桥村可持续社区设计研究项目），保留了项目的中英文名字。

设计丰收的标识寓意了项目将是一个连接不同地域、文化和学科的网络。其中，用两种不同的颜色来表达其中最重要的两个关联：城与乡。

标识中的圆点则表达了我们对于任何其他机遇、可行性和可能性所持有的完全开放态度。



38C 0M 100Y 0K
171R 208G 55B
HEX #ABD037

60C 51M 51Y 20K
102R 103G 102B
HEX #666766

English font: FR Hopper 430
Chinese font: 黑体

DESIGN
Harvests
设计丰收

CHONGMING MIDSUMMER FESTIVAL & ECO GLOBAL PARTY

崇明仲夏节活动和崇明国际生态狂欢节

Studio TAO's DESIGN Harvests in partnership with GoodtoShanghai created the Annual Chongming Midsummer Festival with the objective of bringing urban and rural residents together to interact towards sustainable living. The first annual event initiates the launch of the Design Harvests hub and the creation of a revitalized community, laying the project's foundation in reality.

Activities for the day include planting the village's first community garden through a farming workshop with local farmers, riding bicycles around the island, trying home cooked Chongming food, and creating a collaborative art project. Musical bands from the village and Shanghai also performed at the festival.

In the first year, the festival attracted over 200 visitors, making a sound on the island for desirable communication exchanges. As an experiment in the first year, the festival will continue to be built upon and enhanced annually.

TAO 工作室主持的 DESIGN Harvest 项目与 GoodtoShanghai 合作组织了崇明仲夏节活动, 这个活动的目的是让城乡居民进行交流互动, 寻找实现可持续生活的方法。第一年的活动主题是启动 DESIGN Harvest 项目中设立于崇明的创新中心建设活动, 组织有活力的社群聚在一起, 奠定项目的现实基础。

那一天的活动包括与当地农民和 BIOFarming 合作, 建立村里的第一个社区花园, 骑自行车环岛游览, 品尝崇明家常食物, 并且合作创造一个艺术项目。来自上海和本地的乐队也会在仲夏节中进行表演。

在第一年的活动中, 仲夏节吸引了 200 多名游客, 由这一系列在岛上的活动体现了社群期望交流、交换的强烈意愿。第一年作为一次实验, 类似的活动将在未来持续举办。

Eco Global Party Chongming was held in Shuxin Town on 27th November. Over 400 participants from Shanghai and 200 villagers from Xianqiao village and neighbouring village together with above ten organic farm hosts joined in the event. Interactive and communication sessions has been organized, with market, exhibition and concert.

The activity contained a rock concert given by five famous bands from Shanghai, sustainable product market, bicycle riding and tree planting. It's the first event connected with Zero Carbon World Concert and Ride the Planet to encourage people living in a sustainable way and do goods for our living life. The event was carried out with the cooperation with Good To Shanghai organization, that also work and promote sustainable development idea and practices.

More ever, the event attracted several organic farms such as Xiyuan, Mengtian, Nongyu in Chongming Island. They had an eco agricultural fair and communicated with tourists from Shanghai to show the new economic and ecological culture. The social enterprise Greenovate who devote itself to promote sustainable development idea gave an interesting class to over one hundred students in Xin Guang Middle School. The event was supported by Chongming government and Xianqiao committee and several commercial undertakings which devote themselves into sustainable development. Zhu-luhefeng music club took charge of stage setting, equipment and performance planning. Yimi Danche and Specialized provided a hundred of bicycles and more than ten top competitive bicycles for the participants.

崇明国际生态狂欢节 (Eco Global Party Chongming) 的活动于 11 月 27 日在崇明县竖新镇仙桥村举行。活动当天, 400 多位来自上海的参与者和逾 200 位仙桥村和邻近村庄村民, 以及十余位来自崇明岛的有机农场的主人参与了“狂欢节”的各项活动, 在市集、展示、音乐会等活动板块充分交流互动。当天活动包括一场有五支沪上知名乐队 (十四行诗、Pink Berry、塑料巧克力、Anne Evenou、Jammala) 献演的摇滚音乐会、一条生态产品市集, 一场自行车骑行活动和赠与仙桥村一片果树林的植树活动。这是国内首个与“零碳世界音乐会” (Zero Carbon World Concert) 和“骑行地球” (Ride the Planet) 活动相衔接的活动, 旨在鼓励大家改变日常生活方式, 增进环保意识, 从自己的生活出发为环境可持续做出贡献。活动由两个推广可持续发展理念和实践的项目团队联合策划执行——“设计丰收” (英文名“DESIGN Harvests”) 崇明仙桥可持续社区战略设计项目与策划推广自行车出行、绿色消费等理念的 GoodtoShanghai。尤为值得一提的是: 活动赢得了喜愿、梦田、农渔等岛上多家由生态农业先行者们创办的农场的参与, 主办方专门为此在社区中心开辟了一个“生态农业市集”, 创造条件让居住在上海的国内外人士与“生态农夫”们充分交流, 了解这种新经济和新的生态文化。

作为狂欢节内容的一部分, 致力于传播可持续发展理念的社会企业 Greenovate 于 26 日先行在竖新镇新光中学向一百多名学生上课一趟别开生面的环保意识课。本次活动获得了崇明县政府和仙桥村村委的支持, 同时亦获得了多家有志于从事可持续发展理念推广的商业机构的鼎力协助。竹露荷风音乐社承担了演出舞台搭建、设备提供和演出策划, 一米单车为活动提供了近百辆供参与者绕村骑行的自行车, 闪电骑士会 (Specialized) 则贡献了数十辆顶级竞技自行车供参与者试骑。





EPILOGUE

结语

Design Harvests has been preceded for almost three years without noticing. Regarding the urban-rural unbalance and with the expectation for the future, we unite different forces to search for the sustainable development solutions for Chinese rural area. From a goal written on paper in the beginning to a rather clear design project carried out in reality, we have been through quite some ups and downs.

This process is like doing a puzzle. We seek for the disconnected social communities, the undiscovered potentials and business opportunities, then try to connect them in a systematic way to form a complete picture for the future. We hope to find a new paradigm for rural sustainable development through using “design thinking” to integrate social resources and enlarge the existing potentials. This new paradigm is expected to be used in wider rural context of China and contribute to Chinese urban-rural development.

But this is a huge project that is hardly able to accomplish by just one team, so during the process, we never stopped to cooperate with different team for different cultural background and professional fields via workshops. Everyone participated all tried to discover opportunities from his professional perspective with the belief in sustainability. Among them, there are entrepreneurs, government officials, professors, people from both urban and rural communities and students from different disciplines. DESIGN Harvests build up a platform for these communities to interact and paint the sustainable future together. Eventually, these innovative communities are going to form a powerful cooperative network. This book

presents a staged outcome of Design Harvests, but it's just a beginning.

Currently, the first innovation hub of Design Harvests is about to be built, we finally take this first step after three years' hard working. From this first innovation hub, we believe this force of innovation that DESIGN Harvest represents is going to take the project to another level.

So we would like to express our gratefulness to all the people that have supported us including all the villagers in Xian-qiao Village and Chongming government, DESIS-China, IDEO and all the other partners. DESIGN Harvests wouldn't have reached today's achievement without their help.

Indeed, as an exploratory social innovation project, we have been learning while doing. So we would like you to excuse the mistakes and flaws in the project.

Studio TAO

不知不觉中, Design Harvests 项目已经进行了 3 年多。抱着对中国城乡不平衡发展现状的担忧与对未来的期望, 我们联合各方的力量, 竭尽所能的设计中国农村可持续发展的各种解决方案。从最初似乎飘渺遥远的目, 到现在轮廓日渐清晰的设计项目, 其中的酸甜苦辣不可谓让人感慨万千。

在这个过程中, 像完成一幅拼图一般, 我们寻找着目前彼此割裂的社会群体、未经发掘的潜在资源和市场机遇, 并用系统的方法逐步把它们联系起来, 最终成为一副完整的未来愿景。希望由此探索出一条通过“设计思维”来整合社会资源, 发掘城乡可持续生产、生活方式的潜力, 促进城乡交流的和谐发展模式。这样一种可持续性发展模式有可能在未来被运用于中国千千万万个乡村发展中, 进而为中国城乡可持续发展做出贡献。

这是一个宏大的系统工程, 绝非一己之力可以完成, 所以在项目的推进过程中, 我们不断组织各种相关主题的工作坊, 邀请来自不同国家、不同专业和文化背景的人一同参与。在中国农村这样一个特定的社会情境下所有人抱着对可持续发展的坚定信念结合各自不同的背景, 从各个角度寻找并发掘发展的契机。这其中有企业家, 政府领导, 学院教授, 也有普通的城市居民, 乡村村民和来自各个专业的学生。DESIGN Harvests 为各个不同的社群提供了一个聚集的平台, 用创新思维合力书写可持续发展的蓝图。最终, 所有这些创新社群将形成一个力量强大的

合作网络。这本书算是一个阶段性的总结, 但却远非结束。

目前, Design Harvests 第一个创新中心已经在崇明仙桥村开工。进行了 3 年的项目在各方努力之下, 终于向现实发展坚定地迈出了第一步, 这是一个新的开始。从这第一个创新中心开始, 我们有理由相信 DESIGN Harvests 背后所代表的创新力量最终把这个项目推到新的高度, 覆盖更广阔的农村地区。

在此, 要特别感谢所有对我们和 Design Harvests 项目给予无私支持与大力帮助的各方人士, 包括崇明岛仙桥村当地政府和村民们, DESIS 中国, IDEO 设计咨询公司以及所有联合工作坊的合作伙伴们没有他们, 就不会有 Design Harvests 今天的良好发展。

诚然, 作为探索性社会创新项目, 用“摸着石头过河”形容一点也不为过。在发展过程中一定存在不少失误和疏漏, 敬请读者见谅是盼。

Studio TAO

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致谢

THE BOOK HAS BEEN REALIZED THANKS TO SEVERAL MONTHS OF EFFORTS BY A VARIETY OF CONTRIBUTORS THAT PARTICIPATE TO THIS RESEARCH PART OF THE **DESIGN HARVESTS** PROJECT. WITHOUT THIS COLLECTIVE SPIRIT THIS WORK COULDN'T BE POSSIBLE.

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THE CHAPTERS INCLUDE NEW WRITTEN CONTENTS AS WELL AS EXCERPTS AND REVISIONS FROM PREVIOUS PUBLISHED WORKS, IN THESE CASES AUTHORS AND ORIGINAL REFERENCES ARE MENTIONED. ALL THE OTHER TEXTS AND MATERIALS ARE WRITTEN AND PRODUCED BY **STUDIO TAO MEMBERS**.

CONTRIBUTORS TO THE CHAPTERS

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4.4 //

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* CONSUMER RESEARCH & BUSINESS MODELLING

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* SYSTEMIC EXCELLENCE WORKSHOP

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* RURAL PUBLIC SPACE: DEFINING NEW TYPOLOGIES WORKSHOP

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* ELOPE CHONGMING KITCHEN WORKSHOP

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* IDEO BUSINESS CONSUMER RESEARCH WORKSHOP

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* CHONGMING INTERNATIONAL RESEARCH STUDIO

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* AALTO LAB WORKSHOP

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