



對應氣候變遷——

# 心靈環保 農業創生 研討會

SPIRITUAL ENVIRONMENTALISM ON  
THE REGENERATION OF AGRICULTURE  
IN THE ERA OF CLIMATE CHANGE CONFERENCE

會議手冊  
CONFERENCE MANUAL

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# 佛教的大地觀

聖嚴法師

本文是聖嚴法師在 2001 年首屆菁英禪七中，對禪眾開示的「大地觀」。

今日重讀此文，字字句句都是棒喝，法師提醒我們，別忘了大地是我們的母親，總是包容、寬待我們；我們又該如何報恩呢？

法師說對大地的愛護，就是感恩，還有對於和大地相關的人事物給予關懷、照顧、愛護，也是一種感恩、回饋。

大地，就是我們的地球，也是我們生長的土地；大地，猶如我們的母親。我們要體會大地的功德和恩惠，以及大地對我們的影響和功能；另外，也要進一步深思，我們究竟是怎麼對待大地的？

我們是由母親生產出來的，而母親、父親是以什麼來生產我們？是細胞。細胞又是如何構成？是物質體。物質的構成則是父母吃了食物而來，而所有的食物都是直接或間接從大地生產而來。在生產期間，還必須靠陽光、空氣、水……等等的功能，但主要還是因為有大地，才能夠有生產的著力點，沒有大地，就沒有生產物。

## 大地是我們最大的恩人

我們的身體出生後，叫做「呱呱落地」，意味著我們一生下來就在地上。

即使有人是出生在飛機上，但是飛機的材料還是從地上生產出來的，所以，我們從出生到死亡為止，都是在地上。

我們每天都生活在大地上，沒有大地，我們就無法存在。因此，大地是我們最大的恩人，大地對我們的恩德，是無法以言語來說明和比喻的。

可是，我們對大地又是什麼態度呢？我們看到的是對大地的任意糟蹋、破壞與侮辱。我們從大地得到許許多的生活資源，卻把垃圾丟給大地；我們從大地取水、飲用、洗滌，然後再把髒的排泄物、用過的廢水又還給了大地。我們對大地的態度，可以說是「恩將仇報」。

然而，大地從來沒有說一聲：「你怎麼糟蹋我？你怎麼破壞我？」雖然現在有人提出警告：「我們破壞了自然環境，會遭到大地的反撲。」其實，「大地的反撲」這句話是不公平的，是我們沒有把自己的生活環境照顧好，自己糟蹋自己所造成的結果，大地不會將我們人類視為仇人而來報復我們。

這就像我們對著風掃地，揚起許多灰塵吹到自己的臉上，卻還指責說：「這些灰塵怎麼污染了我的身體、我的面孔了？」這對灰塵是不公平的，灰塵並沒有要污染我們，那是我們自己把灰塵揚起來以後，吹到臉上的結果。

我們周遭所有的一切，不管是動物、植物、礦物，都與大地連在一起。我們常說要心存感恩，感恩的對象是一切與我們生活有關的人和眾生，但是我們卻很少想到這些都跟大地緊緊相連在一起。因為大地的關係，使我們人與人之間能夠互通互容，並且共存共生。

## 大地正如菩薩的心

許多人只知道要拜佛菩薩，其實，只要體會到大地的精神、大地的恩德、大地的功能，



我們就能體驗到佛菩薩的心，因為佛菩薩的心與大地的心是相同的，只有奉獻、付出，不會要求回饋。佛菩薩是無限地貢獻、無限地來利益一切眾生，是非常非常的偉大，但是很少有人想到要感謝他們、回饋他們。

我們的心是不是與佛菩薩能夠相應？這端看我們平常在生命之中、生活之中對大地的體驗如何？如果無法體驗大地的恩德，而說要回饋恩人、感恩佛菩薩，這都是不真切的。

事實上，我們隨時隨地都可以報恩、感恩，我們對於大地的愛護，就是感恩；還有對於和大地相關的人事物給予關懷、照顧、愛護，也是一種感恩、回饋。很多人想到感恩時，一定要找到曾有恩於己的人，然後當面說句「我感謝你」，如此方式的感恩雖然好，卻不夠深切。因為當沒有面對恩人時，很容易就忘失了感恩心。

如果我們常常體驗到大地的功德，以及大地對我們的恩惠，那麼眼前所見的一切人、一切事、一切物，無一不令人生起感恩心，隨時隨處都可以是感恩的對象。

當我們在禮拜時，雖然接觸的可能是地板，而不是真正的地面，但還是要感恩、體驗大地。因為不論地板是木頭的、磚頭的、還是水泥的地面，它本身就是從大地來的，都是大地的一部分。

我們經常用腳踩著大地，大地並沒有對我們說：「你侮辱我。」我們經常在地面上予取予求，大地並沒有對我們說：「你怎麼拿了我那麼多東西？」大地把我們當成是它的一部分，包容我們、寬待我們、接受我們、愛護我們，無論我們如何對待它，它都不會反撲。

它就像佛菩薩，或是偉大的父母、老師，或是親密的配偶、朋友，他們的付出是絕對沒有條件的。不是為了沽名釣譽，讓你來予取予求；也不是虛張聲勢，讓你在它身上走。無論我們如何對不起大地，它還是容恕我們、寬待我們，這就是大地的恩惠。

(摘錄自《人生》215期)



# THE CONTEMPLATION OF EARTH IN BUDDHISM

## MASTER SHENG YEN

This article is based on a talk on "The Contemplation of Earth" by Master ShengYen at the "Seven Days Meditation Retreat for Leaders" in 2001.

Today as we revisit what he said then, every word seems crystal clear. In his talk, Master Sheng Yen reminded us that Earth is like our mother, ever forgiving and accommodating. So how should we repay her in return?

Master Sheng Yen said that loving and protecting the Earth is one way of showing our gratitude. Others include showing our care and cherishing the beings and things around us.

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Earth, the planet that we now inhabit, is like our mother. Not only should we appreciate her virtues and kindness, we should also understand that her well-being has a large impact on our lives. As such, it is important that we ask ourselves and ponder how we should be treating her.

We know that our mothers gave birth to us but how are we created by our parents? It is due to cells. And how are cells formed? These are from matter through the food consumed by our parents. Food in turn is produced, directly or indirectly, by Earth which takes in sunlight, water, air and other forms of matter and energy in the process. Without Earth, none of these would be produced. Neither would we.



### EARTH IS OUR GREATEST BENEFACTOR

In the Chinese tradition, after our birth we are often called "Gua Gua (the cries of new born babies) on the ground" to signify that we exist on Earth from the time we are born.

This applies even to those of us who happen to be born off the ground, say on airplanes. We should note that airplanes are made of materials produced from the earth. Therefore, from the day we are born until the day we die, we are always on Earth.

As we are always living on Earth, we cannot survive without it. Earth is our greatest benefactor. Its benevolence and kindness is beyond words and comparison.

However, what is our attitude towards Earth? We can only see abuse and destruction. After extracting boundless resources from it for our selfish use all we do in return is to throw waste at it. We take from it water for drinking and washing purposes and yet return waste to it after we are done. This is a very ungrateful act.

In spite of this, the Earth does not complain with words such as, "Why are you abusing me?", or "Why are you destroying me?" There are now people voicing their concerns like, "we have destroyed the environment and it is a matter of time that Earth will retaliate". However, to say that "Earth will retaliate" is being unfair as we are the one who did not take good care of the environment in the first place. Through our actions, we are ruining ourselves as a consequence. The ever forgiving Earth does not see us as its enemy and will never retaliate.

This is like us sweeping the floor against the direction of the wind and facing the consequences of the dust blowing back at our face. Yet all we do is to blame the dust for dirtying our body. Shifting the blame to the dust is being very unfair as it has no reason to make us dirty.

We abuse all the things around us, regardless of whether these are animals, plants or minerals that are linked to Earth. While we always talk about showing gratitude toward people and sentient beings to whom we can relate, we seldom spare a thought about our close connection with Earth. This is despite the fact that it is through Earth that we people are able to communicate with one another and live in harmony.

## THE EARTH IS LIKE THE MIND OF BODHISATTVA

Many people only believe in paying respect to the Buddha and Bodhisattvas. Actually, if we can feel the spirit of Earth and appreciate its kindness and greatness, we will also be able to feel the mind of the Buddha and Bodhisattvas as well. This is because the mind of the Buddha and Bodhisattvas are the same as that of Earth. It is always giving but without expecting anything in return. They are endlessly giving and benefitting sentient beings like us but very few people think about showing gratitude and reciprocating.

Are our hearts and minds in unison with the Buddha and Bodhisattvas? The answer depends on how we show our appreciation toward Earth in our daily life. It is not quite right if we only talk about repaying Buddha and Bodhisattvas as our benefactors without appreciating the kindness and benevolence of Earth.

Actually, we can repay and show our gratitude anytime and anywhere by taking care of Earth. Showing that we care and cherish the beings and things around us is also another way of expressing our gratitude to Earth. Many people think that showing gratitude is to personally thank the benefactor. Doing so is good but not enough because without seeing our benefactor, we tend to forget to be grateful.

If we are always mindful of Earth's virtues and kindness, we will be able to envision any being or thing to show our gratitude.

When we are doing prostration, we may think that we are merely touching the flooring but not Earth itself. However, whatever material the flooring is made of, it is part of Earth. Therefore, it is appropriate for us to show our gratitude and appreciation.

We always step on the Earth yet she never complains that "you are insulting me! "We are always making demands and taking from Earth but she never asks, "Why are you taking so much from me?" Earth treats us as part of herself and takes us in her embrace—forgiving, accepting and cherishing us. No matter how badly we treat it, it will never retaliate.

Earth's love, like that of the Buddha, Bodhisattvas, loving parents, teacher, our beloved spouse and friends, is without condition. It yields to our wishes and lets you walk on it. Regardless of the bad things we have done to Earth, she is ever forgiving and treats us with leniency. Such is the kindness and greatness of Earth.





活動緣起  
BACKGROUND



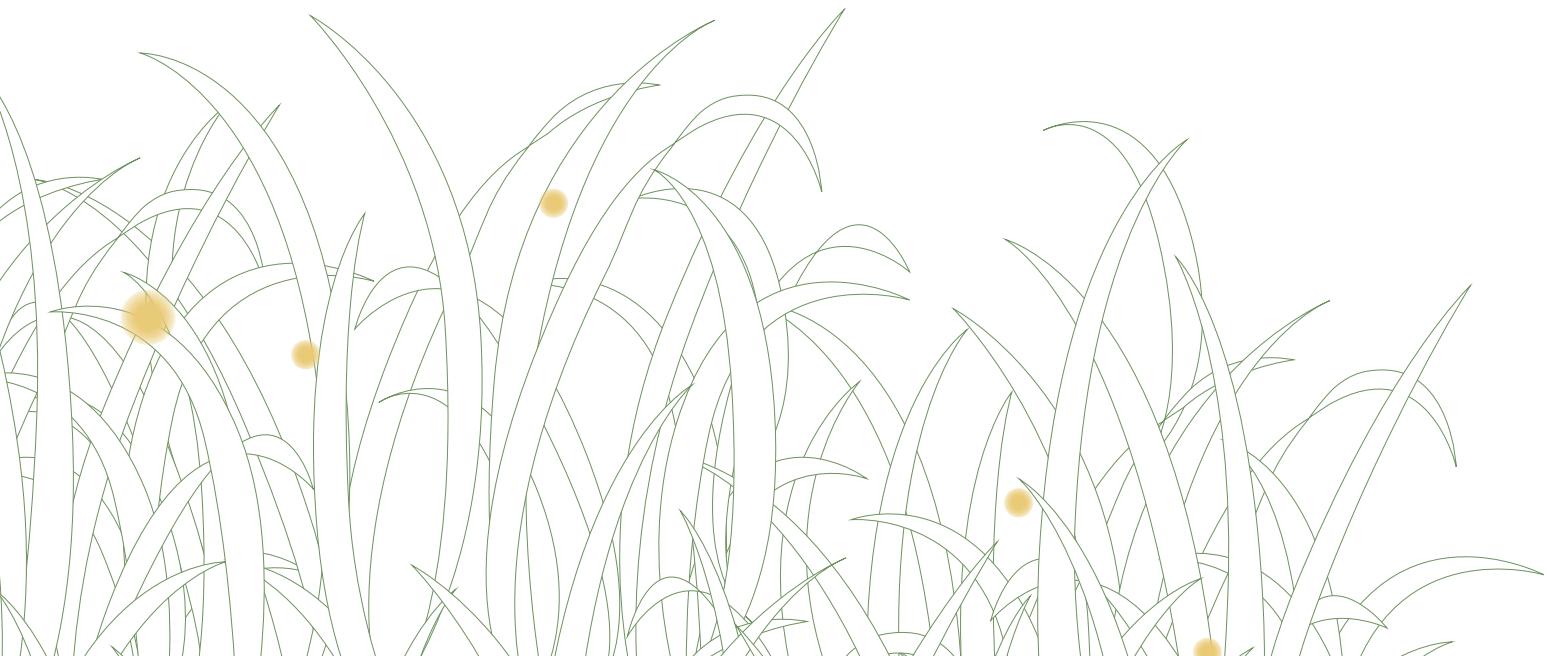
近二、三十年來，全球人類面臨了許多重大的挑戰：與日常生活息息相關的食品安全問題、整體生態系統崩解，和大量物種滅絕、地球暖化導致氣候極端化……等等。

面對這些困局，法鼓山也一直在思考，要如何因應處理？於是在五年前成立了「心靈環保農法推廣專案」，希望藉由每個人喚醒自身，並擴及臺灣乃至全球的途徑，以深耕全球人類對農業的關心，並發展出實際行動，來面對這些挑戰和困境。在逐步努力下，成就了今年籌辦「對應氣候變遷—心靈環保農業創生研討會」之因緣。

這場研討會的主軸，緊扣法鼓山創辦人聖嚴法師所訓勉的法鼓山的理念：「提昇人的品質，建設人間淨土」，以及「以心靈環保為核心主軸，實踐自然環保。」

同時，法鼓山也希望透過研討會，彰顯佛陀偉大的遺教：「萬法緣起，一切環環相扣、密不可分」。提醒生產者和社會大眾，從農業生產、加工、消費層面，縮小、淡化自我中心，慈悲善待土地上的一切眾生，所有消費者能養成合理的飲食習慣，一起來保護地球所有眾生賴以生存的山河大地和空氣。

也期盼借由研討會，碰撞出新的思維、釐清正確的方向、發展出可行的攜手合作模式，更快速有力地，改善食品安全、生態系統崩解，和地球暖化等各種困境。



In the last two to three decades, humankind has been facing many great challenges on a global scale, such as food safety issues, collapse of the whole eco-system, mass extinction of species, and extreme weather caused by global warming, etc.

In the face of all this, DDM has long been trying to come up with a solution. Consequently the "Spiritual Environmental Farming" program was launched five years ago, with the hopes of instilling environmental awareness to every individual. It is hoped that by extending such awareness throughout Taiwan and the whole world, and by deepening people's concern and care for agriculture on a global level, our efforts would eventually turn into real action that deals with the challenges ahead. The culmination of efforts have led to the ripening of causes and condition, that is 'Spiritual Environmentalism on the Regeneration of Agriculture in the Era of Climate Change Conference'.

The theme of this symposium is interlocked with the ideals proposed by DDM founder Master Sheng Yen "To uplift the character of humanity and build a pure land on earth" and "To actualize protection of Nature with Spiritual Environmentalism as its core."

DDM also hoped that through this symposium, the Buddha's profound teaching - that all phenomena originate dependently, each and everything is interrelated and indivisible – can manifest. The symposium serves as a reminder that producers and the general public should protect our natural resources – the earth, water and air – on which all beings thrives. This can be achieved by lessening our self-centeredness in all stages of production, processing and food consuming, treating all beings on Earth with compassion, and cultivating sustainable dietary habits.

The symposium offers participants the opportunity to brainstorm new way of thinking and to devise a clear direction to work collaboratively. The aim is to tackle challenges such as food safety issues, erosion of the eco-system and global warming with greater speed and efficiency.





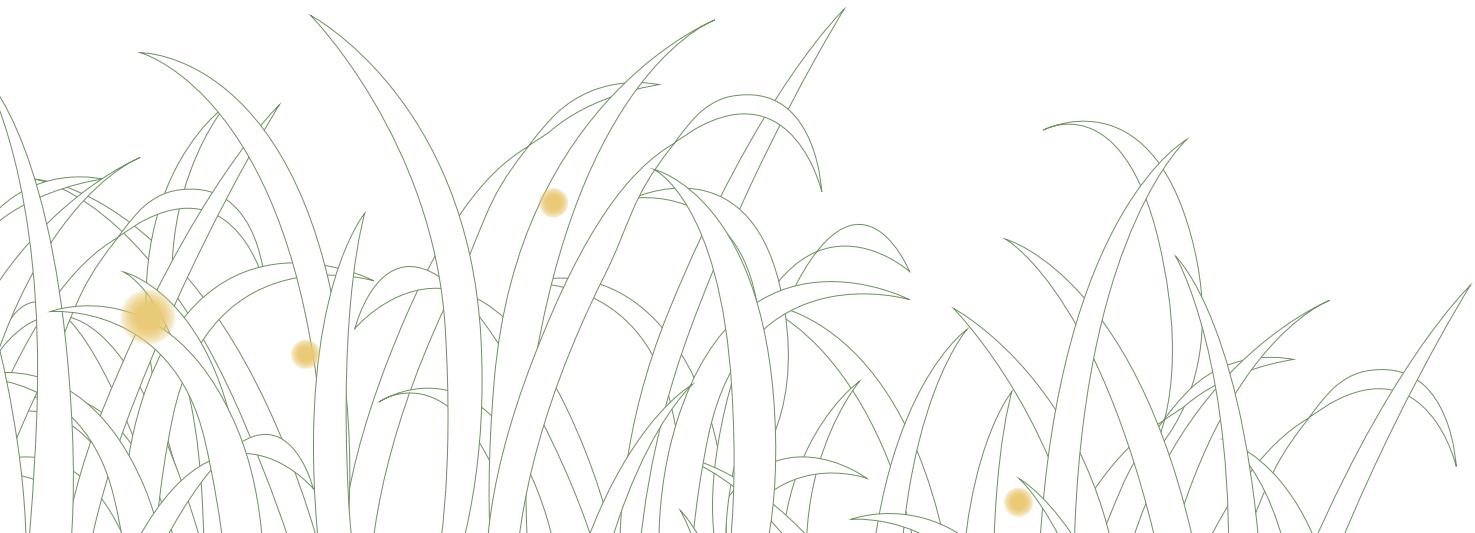
議 程  
AGENDA



# 10/26 議程

## AGENDA

時間	議程內容
8：30 ~ 9：00	報到
9：00 ~ 9：10	開幕式 致詞人 法鼓山首座和尚暨法鼓文理學院校長 釋惠敏
9：10 ~ 9：20	貴賓致詞 盧虎生院長〈臺灣大學生物資源暨農學院〉
9：20 ~ 9：50	專題演講〈一〉 從心出發 – 地球環境的永續發展 講者 法鼓山方丈和尚果暉法師 · 主持人 彭作奎
9：50 ~ 10：10	中場休息 · 茶敘
10：10 ~ 11：50	議題〈一〉 心靈環保與農業創生 與談人 常濟法師、陳玠廷、郭華仁 · 主持人 曾旭正 1. 農業創生與聯合國 SDGs 永續發展目標間的關聯及實踐。 2. 建構自利利他、尊重生命、共生共榮的農業思維模式。
11：50 ~ 12：20	綜合討論
12：20 ~ 13：30	午餐 · 休息
13：30 ~ 15：10	議題〈二〉 心靈環保與農業生產 與談人 張顥嚴、林哲安、龔哲敬 · 主持人 吳東傑 1. 結合佛法觀念的農業生產模式。 2. 善待地球，以維持生態平衡、循環及生物多樣性的農法對應氣候變遷，為永續農業之路。 3. 慣行農業轉型的困境及解決之道。
15：10 ~ 15：30	中場休息 · 茶敘
15：30 ~ 16：00	綜合討論



TIME	PROGRAM SCHEDULE
8 : 30 ~ 9 : 00	<b>REGISTRATION</b>
9 : 00 ~ 9 : 10	<b>OPENING CEREMONY</b> Opening Remarks by Chief Seat Monk of DDM & President of DILA: Huimin Bhikshu
9 : 10 ~ 9 : 20	<b>SPECIAL REMARKS</b> Dr. Lur, Huu-Sheng
9 : 20 ~ 9 : 50	<b>KEYNOTE SPEECH I</b> Starting from the Mind – Sustainable Development on Earth Speaker Venerable Guo Huei · Facilitator Dr. Peng, Tso-Kuei
9 : 50 ~ 10 : 10	<b>TEA BREAK</b>
10 : 10 ~ 11 : 50	<b>SESSION I</b> <b>SPIRITUAL ENVIRONMENTALISM AND REGENERATION OF AGRICULTURE</b> Panelists Venerable Chang Ji 、Mr. Chen, Jie-Ting 、Mr. Kuo, Warren H.J. Facilitator Dr. Tseng, Shu-Cheng
11 : 50 ~ 12 : 20	<b>PANEL DISCUSSION</b>
12 : 20 ~ 13 : 30	<b>LUNCH BREAK</b>
13 : 30 ~ 15 : 10	<b>SESSION II</b> <b>SPIRITUAL ENVIRONMENTALISM AND AGRICULTURAL PRODUCTION</b> Panelists Mr. Chang, Hao-Yen 、Mr. Lin, Jeran 、Mr. Gong, Zhe Jing Facilitator Mr. Wu, Dong-jie
15 : 10 ~ 15 : 30	<b>TEA BREAK</b>
15 : 30 ~ 16 : 00	<b>PANEL DISCUSSION</b>

# 10/27 議程

## AGENDA

時間	議程內容
8：30 ~ 9：00	報到
9：00 ~ 10：00	專題演講〈二〉 綠活臺灣有機國 講者 游錫堃先生（仰山文教基金會創辦人）· 主持人 黃信勳
10：00 ~ 10：20	中場休息 · 茶敘
	議題〈三〉心靈環保與農產通路 與談人 尹亨根、陳孟凱、陳清圳 · 主持人 陳建泰
10：20 ~ 12：00	<p>1. 照顧大地的健康，減少食物的碳足跡。</p> <p>2. 建立農產通路商友善大地的使命及責任，照顧連結生產者與消費者，發展互助互惠營運模式取代金錢買賣的對立關係。</p> <p>3. 農產通路商提供生產者（友善環境的小農）間互惠共利的平臺，共存共榮的合作經濟。</p>
12：00 ~ 12：30	綜合討論
12：30 ~ 13：40	午餐 · 休息
	議題〈四〉心靈環保與消費意識 與談人 五十嵐祐紀子、黃俊誠、黃福君 · 主持人 黃淑德
13：40 ~ 15：20	<p>1. 食農教育：改變觀念、信仰與習慣，與自然環境共生共存。</p> <p>2. 正念消費：以「需要的不多，想要得太多」、「知福、惜福」檢視食衣住行各個生活層面，盡量避免對整體自然環境的消耗和汙染。</p> <p>3. 地球永續：以實際行動支持友善大地的生產者及通路商，將「吃有機食物是為自己健康」的自我，轉變為「給地球上所有眾生永續生存環境」的使命。</p>
15：20 ~ 15：50	綜合討論
15：50 ~ 16：10	中場休息 · 茶敘
16：10 ~ 16：50	閉幕式 法鼓山副住持果祥法師、各議題主持人 主持人 曾濟群（法鼓山社會大學校長）



TIME	PROGRAM SCHEDULE
8 : 30 ~ 9 : 00	<b>REGISTRATION</b>
9 : 00 ~ 10 : 00	<p style="text-align: center;"><b>KEYNOTE SPEECH II</b>            An Organic and Sustainable Taiwan  <b>Speaker</b> Mr. Se-queen Yo            ( Founder of The Youngsun Culture &amp; Education Foundation )  <b>Facilitator</b> Dr. Huang, Hsin-Hsun</p>
10 : 00 ~ 10 : 20	<b>TEA BREAK</b>
	<p style="text-align: center;"><b>SESSION III</b>  <b>SPIRITUAL ENVIRONMENTALISM AND DISTRIBUTION CHANNELS FOR AGRICULTURAL PRODUCTS</b>            Panelists Yoon Hyung-Geun 、Mr. Chen, Meng Kai 、Mr. Chen, Ching-Chun  <b>Facilitator</b> Mr. Chen, Jian Tai</p>
10 : 20 ~ 12 : 00	<ul style="list-style-type: none"> <li>1. Caring for the earth's health, reducing the carbon footprint of food consumption.</li> <li>2. Establish the mission and responsibilities of distribution channels of agricultural products; connecting producers and consumers; develop mutually beneficial operations to replace competitive relationships based on monetary transactions.</li> <li>3. Agricultural distributors to provide mutually beneficial platforms to small environmentally friendly farmers and producers with the aim of co-existence and collective prosperity of a co-operative economy.</li> </ul>
12 : 00 ~ 12 : 30	<b>PANEL DISCUSSION</b>
12 : 30 ~ 13 : 40	<b>LUNCH BREAK</b>
	<p style="text-align: center;"><b>SESSION IV</b>  <b>SPIRITUAL ENVIRONMENTALISM AND CONSUMER AWARENESS</b>            Panelists Ms. Yukiko Igarashi 、Mr. Huang, Jun Cheng 、Mr. Huang, Fu-chun  <b>Facilitator</b> Ms. Huang, Shu The</p>
13 : 40 ~ 15 : 20	<ul style="list-style-type: none"> <li>1. Agricultural literacy: changing mindsets, beliefs and habits to co-exist with nature.</li> <li>2. Right view on consumerism: using the concepts of "our needs are few but our wants are many", "recognise blessings and cherish blessings" to conduct all aspects of our livelihood including clothing, food, living and transportation, and preventing the overconsumption and pollution of our overall natural environment.</li> <li>3. Preserving our earth: practical actions to support environmentally friendly producers and distribution channels, changing the self-centred mindset of "eating organic food is for my well-being" to the mission of "preserving environment for all sentient beings on earth".</li> </ul>
15 : 20 ~ 15 : 50	<b>PANEL DISCUSSION</b>
15 : 50 ~ 16 : 10	<b>TEA BREAK</b>
	<b>CLOSING CEREMONY</b>
16 : 10 ~ 16 : 50	<p>Closing Remarks by Venerable Guo Shyang and facilitators of all the sessions  <b>Facilitator</b> Dr. Tseng, Chi-Chun</p>



# 研討會說明事項

## INFORMATION NOTE

### 壹、議題發表

- 一、外文議題提供現場同步口譯。
- 二、基於尊重個人著作權，本次研討會不提供議題全文，需要全文者請自行與作者聯繫。
- 三、本次研討會為尊重講者個人著作權、避免影響議程進行，非大會工作人員全程禁止錄音、錄影，以利研討會順利進行。

### 貳、綜合討論

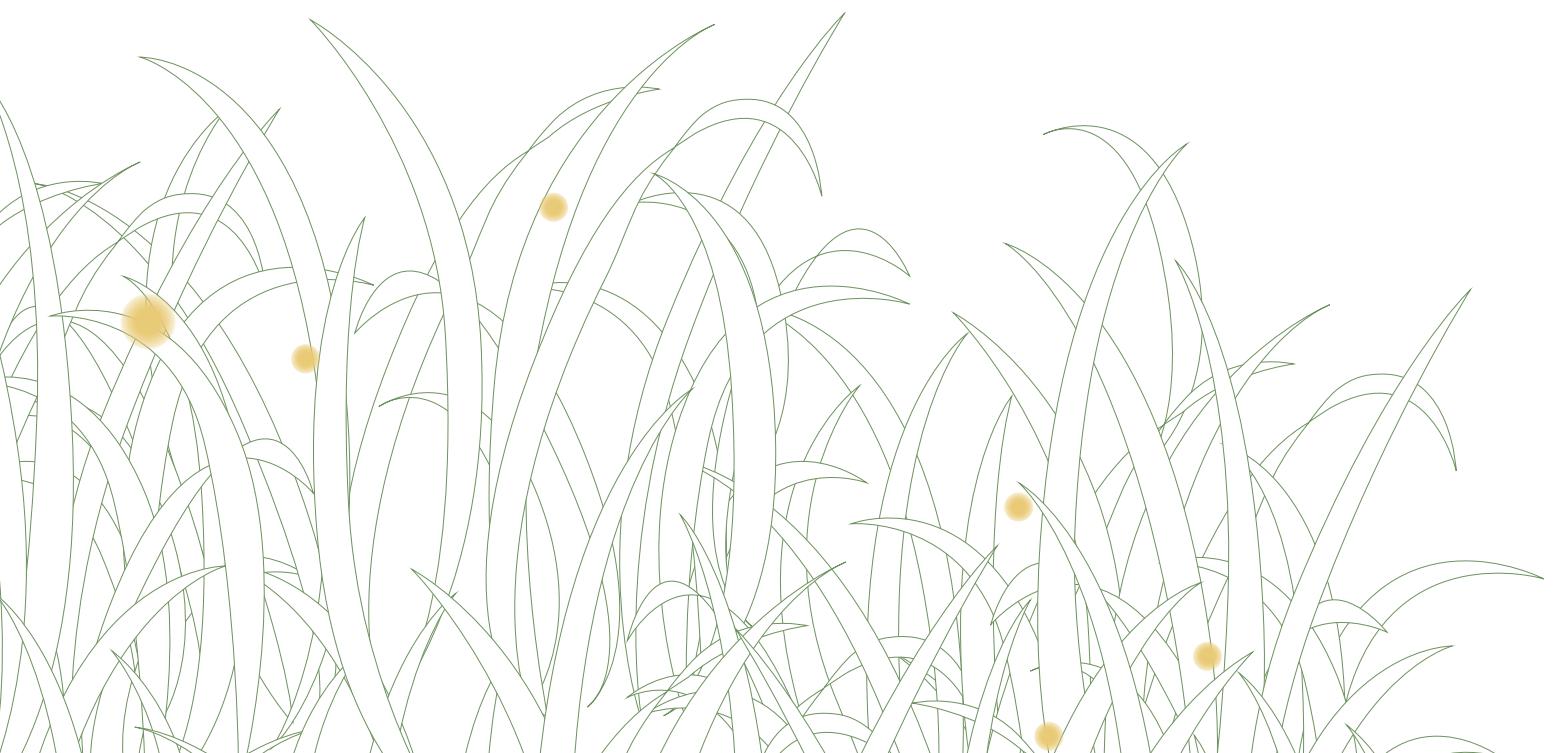
- 一、綜合討論時敬請舉手並使用桌上麥克風發問，或待工作人員遞麥克風發問；  
也可向大會工作人員索取提問單，填妥後再提交大會工作人員。
- 二、若提問單不敷使用，請向工作人員索取。

### 參、餐點與休息

- 一、中午備有素食餐點，請自備環保餐具。
- 二、本研討會備有茶水、點心區，請自備環保餐具及水杯。

### 肆、翻譯設備

- 一、如需翻譯設備，請持身分證件至 11 樓主會場辦理租借



# 筆記 NOTES





與會專家、學者簡介  
SPEAKER BIOGRAPHIES



## 盧虎生

臺灣大學生物資源暨農學院院長

美國康乃爾大學農藝學系博士，曾任財團法人農村發展基金會執行長、行政院農業委員會科技處處長等職，研究專長為作物生理與分子生物、農藝學、氣候變遷、糧食安全。

長期研究氣候變遷，從各種數據趨勢剖析何謂綠色環境、何謂農業永續；並在鼓勵農民採行友善、永續方法耕作之餘，對於如何輔導農民選定適合的作物、品種栽培…等，建議政府應提出配套措施，運用現有溫度、水源、土壤等數據資料，套疊不同作物生長所需條件，規畫國土，作為制定產銷專業區，以及與農民溝通的基礎。

## DR. LUR, HUU-SHENG

DEAN OF COLLEGE OF BIORESOURCES AND AGRICULTURE, NATIONAL TAIWAN UNIVERSITY

Dean of College of Bioresources and Agriculture, National Taiwan University Dr. Lur has a PhD in Agronomy from Cornell University. He has served as CEO of Rural Development Foundation, the Head of Agricultural Technology Research Institute, Council of Agriculture, Executive Yuan and others. His area of research covers plant physiology and molecular biology, agronomy, climate change, and food security.

Dr. Lur has maintained a long-term interest in the study of climate change, analyzing various data and trends to enhance the understanding of green environment and agricultural sustainability. In addition he encourages farmers to practice eco-friendly and sustainable methods of cultivation, guides farmers on selecting suitable crops, advises on the cultivation of crop species, and so forth. He makes recommendations to the government regarding supportive measures for farming communities. Using available data on ideal growing conditions of various crops, elements such as temperature, water and soil, he advised on a solid national land management plan. This plan is the formation of a policy to create designated areas for strategic agricultural production and marketing and communication with farmers.

## 果暉法師

法鼓山方丈和尚

日本立正大學文學博士。1958 年出生於臺灣雲林農家，臺灣大學農藝系畢業；1985 年於法鼓山創辦人聖嚴法師座下出家，歷任聖嚴法師侍者、祕書、禪坐會輔導師、法鼓山僧團都監、法鼓山僧伽大學院長、法鼓山僧團副住持及法鼓文理學院佛教學系系主任，為聖嚴法師 2005 年傳法法子。

## VENERABLE GUO HUEI ABBOT PRESIDENT OF DDM

The Venerable has a Ph.D. degree in literature from Rissho University, Japan. He was born in 1958 to a farmer's family in Yun-Lin, Taiwan and graduated from National Taiwan University, majoring in Agronomy. In 1985, Venerable Guo Huei became a monk under Master Sheng-Yen, the founder of DDM. He has then served as the attendant and the secretary to Master Sheng-Yen, Monastic Advisor, Director-in-chief in DDM Sangha ,Dean of DDM Sangha University, Vice Abbot of DDM Sangha, and chairperson of the Department of Buddhist Studies, Dharma Drum Institute of Liberal Arts. Above all, the Venerable became a dharma heir of Master Sheng-Yen's in 2005.



## 游錫堃

仰山文教基金會創辦人

東海大學政治系畢業，出生於宜蘭冬山河畔農家。憂心全球氣候變遷衝擊地球生態，認為維護環境、友善地球應從有機農業著手，於 2011 年召集學者專家研擬有機農業促進法草案。

草案完成後，於 2012 年起，率領學者專家積極向行政院、立法院展開遊說工作，六年中大小會議、拜會、記者會全程參與，無役不與。「有機農業促進法」終於在 2018 年 5 月立法成功。仰山基金會隨即舉辦「有機農業論壇」。

游創辦人全程聆聽各界發言，主持最後的綜合討論，會後又將會議所得的 84 條結論，親自操刀整合成 28 項具體建議，送請農委會參考。

## MR. YO, SE-QUEN

FOUNDER OF THE YOUNGSUN CULTURE & EDUCATION FOUNDATION

Mr. Yo graduated from Tunghai University with a bachelor's degree, majoring in Politics. Born to a farming family around Dong Shan River in Yilan, he is deeply worried about the devastating impact on the earth's ecosystem caused by global climate change. He believes that to sustain the environment and to be environmentally friendly , we must start with organic agriculture. Therefore, he convened a panel of experts and scholars to draft a bill.

After proposing the bill, he led scholars and experts to drum up support in the Executive Yuan and the Legislative Yuan in 2012. His full participation in all the meetings at all levels, visits and press conferences lasted for 6 years.

The bill on "Promoting Organic Agriculture" was successfully passed and became law in May 2018. The Youngsun Culture & Education Foundation immediately presented a forum on organic agriculture. As the founder, Mr. Yo listened attentively to every talk presented and conducted the final discussion. After the meeting, he himself turned the 84 conclusions into 28 concrete recommendations and sent them to the Council of Agriculture for their reference.

## 彭作奎

中興大學應用經濟系名譽教授

美國伊利諾大學農業經濟學博士，現為中興大學應用經濟系名譽教授。在聖嚴法師座下皈依三寶，並推動心靈環保，加強大眾對環境與農地的關懷與保護。

曾任行政院農委會主任委員，在1999年12月，因無法認同立委要強行通過「排除農發條例第18條『新購農地不得興建農舍』的規定」而辭職返校任教職。先後擔任中興大學校長、環球技術學院校長、亞洲大學副校長、中州技術學院校長等職。

曾任亞太糧肥技術中心、土地改革訓練所、臺德社經協會等國際性組織的理事主席，以及中華農學會、臺灣農業資訊發展學會、中華民國四健會協會，及臺灣農村發展規畫學會等學術與職業團體的理事長。

## DR. PENG, TSO-KUEI

EMERITUS PROFESSOR, DEPARTMENT OF APPLIED ECONOMICS, NCHU

PhD, University of Illinois at Urbana Champaign, currently Emeritus Professor at the Department of Applied Economics, National Chung Hsing University (NCHU). Dr. Peng took refuge in the Three Jewels with Master Sheng-Yen, and has been promoting the spiritual environment protection as well as raising public awareness on the protection of the natural environment and farm land.

Dr. Peng has served as the Commissioner of the Council of Agriculture, Executive Yuan. In December of 1999, he resigned from his position as he cannot concur with the Legislative Yuan on passing the Agricultural Development Ordinance Section 18 which does not permit the building of farm houses on newly acquired farm land. He returned to his previous teaching position at NCHU and served as President of the University. He also served as the President of Transworld Institute of Technology, Vice President of Asia University and President of Chung Chou Institute of Technology.

Dr. Peng has also served as Chairman on the Board of various international organizations, including the Food and Fertilizer Technology Center (for the Asian and Pacific Region), International Center for Land Policy Studies and Training, Sino-German Society Economy Association as well as Chairman for academic and vocational associations such as China Agricultural Study Association, Taiwan Agriculture Information Technology Association, Republic of China 4-H Club Association and The Taiwan Society of Rural Development Planning.

## 黃信勳

法鼓文理學院

環境與發展碩士學位學程助理教授兼心靈環保研究中心主任

美國德拉瓦大學的能源與環境政策博士，現於法鼓文理學院環境與發展碩士學位學程任教，並兼任心靈環保研究中心主任。主要研究領域為：環境政治經濟學、環境與能源政策、國土規劃與土地治理、永續發展和科技與社會研究等。

基於對臺灣農地流失、農業環境劣化、低糧食自給率和城鄉差距等問題之觀察，近期關懷重點聚焦永續鄉村發展、生態村和里山倡議等議題，期望為臺灣日益嚴峻的鄉村問題，以及永續轉型困境，尋覓可行的實踐之道，與有力的配套政策。

## DR. HUANG, HSIN-HSUN

ASSISTANT PROFESSOR IN MASTER'S PROGRAM FOR ENVIRONMENT AND DEVELOPMENT, DHARMA DRUM INSTITUTE OF LIBERAL ARTS AND CONCURRENTLY THE DIRECTOR OF MENTAL ENVIRONMENT PROTECTION RESEARCH CENTER

Dr. Huang has a Ph.D. in Energy and Environmental Policy from the University of Delaware, USA. He currently teaches in the Master's Program of Environment and Development at Dharma Drum Institute of Liberal Arts, and also serves as the Director of Spiritual Environment Protection Research Center concurrently.

His main areas of research include political economy of the environment, environmental and energy policies, national land planning and governance, sustainable development, technology and society.

Observing such issues as the loss of farm lands in Taiwan, the deterioration of agricultural environment, the low rate of self-sufficiency of food, and the widening gaps between urban and rural areas, Dr Huang has recently focused his attention on sustainable development of rural areas, ecological village, and Satoyama Initiative. He is exploring practicable solutions and effective policies to address the aggravating situations faced by rural areas and the resilience of sustainability transition.

## 郭華仁

臺灣大學農藝學系名譽教授

臺灣大學農藝學研究所國家農學博士，臺大農藝學系名譽教授，任教凡三十四年。在職期間講授種子學、作物學、植物種源、植物與文明等課程，研究領域包括種子科學、種子技術以及農業科技相關法律。曾擔任臺大農藝學系系主任、雜草學會理事長、磯永吉學會理事長，以及種苗學會、農藝學會理（監）事等。

經營觀點種子網、GMO 面面觀網站、植物種苗電子報等，並與民間團體合作，參與推動農民保種、有機農業及無基改運動。

## DR. KUO, WARREN H.J.

HONORARY PROFESSOR WARREN H.J. KUO, DEPARTMENT OF AGRONOMY, NATIONAL TAIWAN UNIVERSITY (NTU)

He is a PhD of the Department of Agronomy, National Taiwan University, R.O.C. Taiwan and a Honorary Professor, Department of Agronomy, National Taiwan University (NTU). Professor Kuo has been teaching for 34 years and lectures on seed science and technology, plant germplasm, plants and civilization. His areas of expertise are seed technology, seed ecology, plant germplasm conservation, and biotechnology law. He had been the Chairperson of the Department of Agronomy, National Taiwan University, the President of Weed Science Society Taiwan, the President of Echichi Iso Society; and Committee Member of the Seed Society of Taiwan and Taiwan Agricultural Society. He also hosted the websites of Seed and Viewpoints, Views from GMO, and E-paper on Plants Seed. In addition, he cooperates with non-government groups, participates and promotes the conservation of seeds by farmers, organic farming and non-genetic modification events.



## 常濟法師

華裔加拿大藉

法鼓山聯合國 NGO 規劃小組成員

常濟法師華裔加拿大藉，於 2002 年依止法鼓山創辦人聖嚴法師出家，隨即長年親炙聖嚴法師，擔任創辦人英文祕書及國際事務特助，深入參與國際事務，投入青年領袖、跨宗教交流、推動和平和環保領域。法師秉持創辦人奉獻世界的願心，一步一腳印地在世界各地奔走。

多年來，法師積極地出席了由聯合國舉辦與氣候變遷（UNFCCC）及可持續發展目標（SDGs）等相關的會議；並運用「心靈環保」為主軸，在世界各地推廣「世界公民教育課程 Global Citizenship Education Workshop」，呼籲人們能對全球正在發生的各種議題現象，作更深層次的內在根源的瞭解，來引導青年們發掘開拓自己的潛能，並使之激發增能培力去參與在地行動，讓他們因此而播灑慈悲和智慧的種子，從而開創出一種連結的文化以邁向更美好的世界。

## VENERABLE CHANG JI CANADIAN DDMBA REPRESENTATIVE TO THE UNITED NATIONS

Venerable Chang Ji became a Buddhist monastic under Master Sheng Yen in 2002. In her many years of serving as Master Sheng Yen's English Secretary and International Affairs Special Assistant, she was very engaged in international affairs, youth leadership empowerment, interfaith dialogue, the promotion of peace and protecting the environment. Venerable Chang Ji's work is an expression of the core principles, spirit and vision honoring the legacy of Master Sheng Yen in service to the world. Over the years, she traveled the world participating and holding events in the United Nation's Climate Change conferences and Sustainable Development conferences as the organization's representative. She also led Global Citizenship workshops around the world, embracing Protecting the Spiritual Environment as the core value, to provide leadership development for sustainable and equitable change by understanding the hidden dimensions of global issues so that young people can solve problems, shift systems and create new patterns sourced from individual inner capacity and transformational leadership. Hence, sowing seeds of wisdom and compassion to cultivate a connected society and create a better world that we all want to see.

## 陳玠廷

財團法人農業科技研究院  
農業政策研究中心研究員

臺灣大學生物產業傳播暨發展學系（原農業推廣）博士。現為財團法人農業科技研究院農業政策研究中心研究員，歷任南華大學專案助理教授、雲林山線社區大學講師、慈心有機農業發展基金會專案研究員。研究專業為鄉村社會學，主要研究議題包括探討臺灣在全球農糧體系影響下，另類食物網絡的發展，如：有機農業、小農市集、綠色餐飲、食農教育……等；另一個研究上關注的重心，為臺灣農村在面對高度現代化挑戰的因應與出路，涵蓋議題有：農村文化、農村再生、地方創生及農業資訊知識體系……等。

## DR. CHEN, JIE-TING

ASSOCIATE RESEARCH FELLOW AT AGRICULTURAL POLICY RESEARCH CENTER OF  
AGRICULTURAL TECHNOLOGY RESEARCH FELLOW

PhD, Department of Bio-Industry Communication and Development (BICD) (originally known as the Department of Agricultural Extension), National Taiwan University.

Currently Dr. Chen is the Associate Research Fellow at the Agricultural Policy Research Center of Agricultural Technology Research Institute. He also held positions as the Project Assistant Professor at the Nanhua University(NHU), lecturer at the Yunlin County Community College Mountain Line, and Project Research Fellow at the Tse-Xin Organic Agriculture Foundation (TOAF). His research area of specialization is rural sociology, in particular, exploration on the development of alternative food network in Taiwan under the impact of global agri-food system, such as organic agriculture, small-holder farmers' market, green dining, food and agricultural education and so on. Facing the great challenges of modernization, another focus of his study is the direction and prospects of rural development, including the topics of rural culture, re-generation of rural villages, revitalization of local regions and the Agricultural Knowledge & Information System (AKIS).

## 曾旭正

臺南藝術大學建築藝術研究所教授

臺灣大學土木研究所博士，曾任臺北市都市計畫委員會委員、宜蘭縣都市計畫委員會委員、專業者都市改革組織（OURs）理事長、中華民國社區營造學會常務理事、全國民間災後重建聯盟協調委員、臺南縣副縣長、國家發展委員會副主任委等。關心地方創生、社區營造議題，著有《臺灣的社區營造》、《打造美樂地－社區公共藝術》《臺灣新建築運動》、《大臺北空中散步》、《讓社區動起來－社區總體營造行動資源手冊》等，譯有《建築意向》。曾參與無殼蝸牛運動、九二一災區規畫與重建、新校園運動、催生「建築改革合作社」等社會運動。

## DR. TSENG, SHU-CHENG

PROFESSOR OF GRADUATE INSTITUTE OF ARCHITECTURE AT TAINAN NATIONAL UNIVERSITY OF THE ARTS

Dr. Tseng, Shu-Cheng obtained his PhD in Civil Engineering at National Taiwan University. He was a member of the Urban Planning Council of Taipei City and Yilan County, the chairman of the Organization of Urban Re-s (OURs), Executive Director of Community Empowering Society, Republic of China, Coordinator of the National League of Post-Disaster Reconstruction, Deputy County Mayor of Tainan, and Deputy Director of National Development Council. Dr Tseng cares for issues such as regional revitalization and community development. He is the author of "Community Development in Taiwan" 《臺灣的社區營造》; "Public Art in Community" 《打造美樂地－社區公共藝術》; "New Architecture Movement in Taiwan" 《臺灣新建築運動》; "Taipei Metropolitan - walking in the air" 《大臺北空中散步》; 《讓社區動起來－社區總體營造行動資源手冊》 "Raise the community: Resource Manual for Community Infrastructure Establishment". He participated in the Snails Without Shells campaign of the 1980s, the 921 Earthquake Reconstruction and Planning, New Campus Movement, and he pushed forward the founding of ARCHI-REFPORM (建築改革合作社) .

## 張顥嚴

恆誠茶園經營者

恆誠茶園第二代，臺灣大學農業化學碩士畢業。不到三十歲便回到南投竹山老家接手父親張恆誠的有機茶園。受過嚴謹的科學訓練，深耕土壤學，加上從學生時代起便研讀佛學，融會貫通之後，提出一套解釋自然界物質與能量流轉的理論架構，為人類的農耕行為提供更宏觀的視角。

## MR. CHANG, HAO-YEN ENTREPRENEUR OF HENG CHENG TEA GARDEN

Chang received a MA from the Department of Agricultural Chemistry, National Taiwan University and is the second generation owner of Heng Cheng Tea Garden. Before he turned 30 years old, he returned to his hometown and succeeded his father, Chang Heng-Cheng, as owner of an organic tea garden at Nantou County, Zhushan Township. Having mastered formal studies in science, soil science, and combining them with the knowledge in Buddhism learned during his student days, he proposed a theoretical framework to explain the cycles of matter and energy transfer in ecosystems, thereby providing a macro perspective towards human agricultural practices.



## 林哲安

新南田董米負責人

田董米發起人林哲安畢業於臺大森林環境暨資源學系，擁有 18 年賞鳥經驗，尤其熱愛家鄉宜蘭的水鳥。自雪山隧道通車以來，蘭陽平原水稻田不斷消失，棲地破碎化，水鳥數量大幅減少，遂於 2014 年回鄉推動「新南田董米」，與在地農民合作，共同打造良好的水鳥棲地。回鄉邁入第六年，新南社區已有 7.5 甲生態農田，水鳥保育漸有成效，開始進一步將生態農業，及棲地營造的概念，帶至宜蘭縣其他社區，期望生態農業遍地開花，持續創造人與自然共存共榮的環境。

## MR. LIN, JERAN

FOUNDER OF TIAN DON RICE

Mr Lin is the founder of Tain Don Rice. He graduated from the School of Forestry & Resource Conservation, National Taiwan University. With 18 years of bird-watching experiences under his belt, he is deeply passionate about aquatic birds in his hometown of Yilan. However, since the opening of the Snowy Mountain Tunnel, the continue reduction of rice paddies in Lanyang Plain has led to the destruction of habitats. Consequently the population of aquatic birds has been reduced significantly. In 2014 he decided to return home and promote "Sheen Nan Tian Don Rice," and with the cooperation of local farmers, habitats for aquatic birds have been preserved. Now, six years later, there are 6.79 hectares of ecological paddy fields within Sheen Nan community and the conservation of aquatic bird has gradually become effective. He is working towards popularizing the concept of Agroecology and creating bird sanctuaries among other communities in Yilan. His vision is to adopt Agroecology everywhere so that people would live in harmony with Nature.



## 龔哲敬

峯 - MRL 農業組織負責人

峯 - MRL 農業服務組織發起人，四年前棄商從農，以自然農法栽種水稻、雜糧。主要生產聚落，位於宜蘭縣員山鄉雪山山脈水源頭，致力於推廣與落實自然農法。除了自己耕種，也在返鄉第二年，開始添購水稻收割機及插秧機，協助周遭 150 多戶新農社群代耕，面積超過 100 甲。同時協助新農進場、協尋耕地、提供種源、分享生產經驗。

## MR. GONG, ZHE JING

FOUNDER OF AGRICULTURAL ORGANIZATION: LAND-MRL

Founder of Land-MRL, Mr Gong left the corporate world and started farming using the natural farming method to grow rice and mixed grains. Production is predominately based in Yuanshan Township in Yilan County, where the source of water originates from the Snowy Mountain; he promotes and applies the natural farming method. Two years after returning to his hometown, he purchased a rice harvester and transplanter to assist nearby starting communities, including over 150 households whose combined fields equate to over 97 hectares. He also helps newcomers obtain arable land, provides grains and shares his farming experiences with them.



## 吳東傑

綠色陣線執行長

臺灣大學農業推廣學系畢業；現任綠色陣線執行長，著有《臺灣的有機農業》，譯有《失竊的未來》（Our Stolen Future），主要關注海洋環境與政策、有機農業、社區營造、有害事業廢棄物（臺塑汞汙泥案、臺鹹安順廠戴奧辛污染案）等議題。

## MR. WU, DONG-JIE CEO OF GREEN FORMOSA FRONT

Wu graduated from the National Taiwan University and currently serves as CEO of Green Formosa Front. He is the author of The Organic Agriculture in Taiwan and the translator of Our Stolen Future. He is most concerned about issues regarding marine environment and related policy, organic agriculture, community development as well as hazardous industrial waste, for example the FPG mercury waste case and the Taiwan Alkaline Industrial Corp. Anshun plant dioxin pollution case.



## 果祥法師

研討會召集人

法鼓山副住持

原為臺中農家子弟，1980 年於法鼓山創辦人聖嚴法師座下出家，法鼓山「心靈環保自然農法」專案負責人。2015 年起，在法鼓山社會大學授課「心靈環保自然農法」。2016 年 9 月，開始經營中英文臉書「臺灣自然農法」。推廣聖嚴法師的環保理念，鼓勵大家從生活各個層面，保護土地和環境。希望大家務農都能有佛教的「空」、「緣起」、「一多相即」等哲學思想，願生產者、消費者、一切生物，以及山河大地，都因此蒙受利益。

## VENERABLE GUO SHYANG CONVENOR VICE ABBOT AT DHARMA DRUM MOUNTAIN

Venerable Guo Xiang grew up in a farming family in Taichung, and was ordained under the late Master Sheng Yen, the Founder of Dharma Drum Mountain, in 1980. Since 2015 she has been teaching farming methods at DDM Community College in Jinshan as a project leader of "Protecting the Spiritual Environment Natural Farming". She has also promoted Taiwan Natural Farming through various channels such as social media in multiple languages since 2016.

The Venerable continues to advocate the ideals of "Protecting the Spiritual Environment" conceptualised by the late Master Sheng Yen, and inspires everyone to safeguard the land and the environment in daily life. She also aspires to cultivate Buddhist Philosophy such as "Emptiness", "Interdependent Origination" and "One Coexists with Many" in agricultural farming, wherein the farmers, consumers, sentient beings, and the whole earth can benefit.

## 陳清圳

樟湖生態國民中小學校長

師範大學畢業後，進入靜宜大學生態研究所就讀，深受臺灣環保先峰陳玉峯教授影響，積極參與環保運動。十多年前的街頭抗爭、環評、公聽會等場域，都可見其穿梭其中的身影。十年前擔任古坑華南小學校長，積極推動學校與社區的結合。推動食農教育，帶領學生協助農友耕作及販售農產品，並開發新的農產加方式，也用心照顧社區發展及環境保護，帶動偏鄉社區生氣勃勃。

## MR. CHEN, CHING-CHUN

PRINCIPAL OF JHANGHU ECOLOGICAL JUNIOR HIGH AND ELEMENTARY SCHOOL

After graduating from the National Taiwan Normal University, Mr Chen studied at the Department of Ecological Humanities, Providence University. Greatly inspired by Professor Yu Feng Chen, a pioneer in environmentalism in Taiwan, he has been active in environmental movements. More than ten years ago, he has protested on the streets, joined EIA and has attended public hearings.

Ten years ago he served as the principal of Huanan Elementary School, he actively built connections between the school and the community. He encouraged students to visit lonely elderlies who had little fortune and experienced sickness, invited doctors to conduct regular health checks at the school, and arranged the transportation of elderly people to the school for much needed treatments. To promote food and agricultural education, he led students to help farmers cultivate and sell agricultural products, developed methods of agricultural product processing, provided attentive care to community development and environmental protection, thereby transforming a remote and dying community to a vibrant one.

## YOON HYUNG-GEUN 尹亨根

HANSALIM 合作聯盟執行董事

尹先生任職於 HANSALIM 已超過 25 年。值此之前，他於組織內擔任過各種角色 – 包括 HANSALIM 生活網中心（Center of Web of Life）的研究員，以及 HANSALIM 在地消費合作社的執行董事。目前則為 HANSALIM 合作聯盟的執行董事，全權負責 HANSALIM 整體的業務與組織性活動。

HANSALIM 肇始於 1986 年韓國首爾一家小型米店，現已擴展至擁有 2,300 位農夫以及 670,000 消費會員的合作聯盟。HANSALIM 一直以來致力於實踐其座右銘「生產者照顧消費者的生命，消費者照顧生產者的生活」並以「拯救餐桌、拯救農業，拯救地球與生命」為使命。

HANSALIM 以城鄉直接交易系統，促進永續生產與消費模式，並以如下為基本原則：

1. 鑒清種植者為誰
2. 鑒清種植的方式
3. 生產者與消費者必須持續互動
4. 生產者透過直接交易與消費者實現彼此關係
5. 以友善農業為生產者，以在地流通農業為意向

## MR. YOON HYUNG-GEUN

EXECUTIVE DIRECTOR OF HANSALIM COOPERATIVE FEDERATION

He has been working for HANSALIM for more than 25 years. Until now, he had various roles in HANSALIM- researcher of HANSALIM institute called the Center of Web of Life and the executive director of one of HANSALIM local consumers cooperative. Currently, he is the executive director of HANSALIM Cooperative Federation and is in charge of HANSALIM's business and organizational activities.

HANSALIM started as small rice store in Seoul, Korea from 1986 and has now expanded to a cooperative consisting of 2,300 farmers and 670,000 consumer members. HANSALIM have practiced its mission- Save the Table, Save the Agriculture and Save the Life and Earth- under its motto: Producers take charge of Consumers' life and Consumers take charge of Producers' Livelihood. HANSALIM has been working to facilitate sustainable production and consumption through a system that directly connects rural producers and urban consumers. There are a few basic principles in HANSALIM's direct transaction system.

1. Clarify who the growers are
2. Clarify how the food is grown
3. Producers and Consumer must constantly interact
4. Producer can build a relationship with Consumer through direct transaction
5. Give intent to act local circulation agriculture through eco-friendly agriculture to Producer.

## 陳孟凱

合樸農學市集理事長

樹合苑創生學苑創辦人

豐泰基金會永續農業友善食農執行顧問

臺灣大學電機系畢業後，赴美留學先後取得電機博士、MBA 企管碩士。於國內外高科技產業超過 20 年，在技術、行銷、管理與創業有豐富經驗。45 歲後選擇淡出科技業，致力推廣有機飲食與農業。

2007 年 創辦臺灣第一個友善農夫市集，10 多年來致力於推動讓小農可將農產直送到消費者手中，以凝聚友善食農的生產者、消費者與協助市集辦理的志工，形成互助互惠的社群，為友善耕作小農們創造永續的發展途徑。

2014 年 擴大合樸凝結的社群力，打造一個生產者與消費者相遇的空間 – 樹合苑。

2018 年 以「推動 CSA 社群協力農業，實踐教育與推廣」獲得農委會農業優秀人員獎。

## MR. CHEN, MENG KAI

PANEL DISCUSSION

GENERAL DIRECTOR OF HOPE MARKET

FOUNDER OF TREE HOPE ECHO-HUB, EXECUTIVE CONSULTANT IN  
SUSTAINABLE AGRICULTURAL ECO-FRIENDLY OF FENTAI FOUNDATION

Dr. Chen graduated from the Department of Electrical Engineering in National Taiwan University, and later obtained a PhD in Electrical Engineering and a Master's degree in Business Management, MBA in the USA. Dr. Chen has worked in domestic and overseas high-tech industries for over 20 years. He has rich experiences in technology, marketing, administration and entrepreneurship. However, after the age of 45, he chose to gradually withdraw from the technological industries and devote himself to promoting organic food and agriculture.

In 2007, he founded the first eco-friendly farmers market. For more than ten years, he has been continually promoting the idea that small farmers can directly deliver agricultural products to consumers. He united eco-friendly farmers, consumers and volunteers who assist the market operations, to form a supportive community and provided small scale farmers with a platform to develop sustainable practices.

In 2014, Tree Hope Eco Hub, a meeting place for producers and consumers, was created as an extension of Hope Market because of the united community.

In 2018, Dr. Chen was awarded the Agriculture Personnel Outstanding Performance by the Council of Agriculture for "Promoting the Community Supported Agriculture, and realizing the goal of Education and Promotion".

## 陳建泰

臺灣社區協力農業協會理事長

蕃薯藤社會企業負責人

交通大學應用數學系畢業，長期推動社區協力農業（Community Supported Agriculture, CSA）、生態農業（Agroecology），之後開始學習樸門永續設計。2011年2月 樸門永續設計基礎課程（Permaculture Design Course, PDC）結業。2015年1月 樸門永續設計進階課程「大地工程與水資源管理系統的目測技術」、樸門永續設計進階課程「社會性林業（Social Forestry）」結業。2018年10月樸門設計教學與引導者認證。

## MR. CHEN, JIAN TAI

BOARD DIRECTOR OF TAIWAN COMMUNITY SUPPORTED AGRICULTURE ASSOCIATION  
CHAIRMAN, YAM SOCIAL ENTERPRISE

Mr. Chen is a graduate of the Department of Applied Mathematics, National Chiao Tung University. His ongoing efforts in promoting Community Supported Agriculture and Agroecology led him to further venture into permaculture sustainability design studies. He completed a Permaculture Design Course in 2011; followed by Advanced Permaculture Courses in "Optical Surveying for Earthworks and Water" and "Social Forestry" in 2015. He has also completed an Advanced Permaculture Design Teachers Certificate Course in 2018.



## 五十嵐祐紀子

好家宅共生文化教育基金會 SPC 醫食農研究中心共同代表

東京外國語大學研究所碩士，好家宅共生文化教育基金會 SPC 醫食農研究中心共同代表，於臺灣大學就讀時，曾是外食族，後因日本福島核災引生的食品汙染，以及臺灣的食安危機，意識到飲食中無處不在的陷阱，以及食安的重要性，於是走入廚房，拿回食物的主導權，立志成為家庭食育的推動者，也扮演社區「共耕共煮共食共活」的推手。

## MS. YUKIKO IGARASHI

COMMON REPRESENTATIVE OF GOOD HOME CO-LIVING CULTURAL AND  
EDUCATIONAL FOUNDATION & SPC RESEARCH CENTER FOR  
MEDICINE, FOOD AND FARMING

M. A. at Tokyo University of Foreign Studies. Common representative of Good Home Co-living Cultural and Educational Foundation & SPC Research Center for Medicine, Food and Farming Yukiko used to be a diner-out during her study at National Taiwan University. It was not until the incident of food contamination induced by the Fukushima nuclear power plant and the food crisis in Taiwan that she came to be aware of the prevailing risks in everyday diet and the importance of food safety. Therefore, she decided to cook for herself so as to regain her control over the food she took. She was determined to promote not only food education at home, but also the ideal of "co-farming, co-cooking, co-eating and co-living" in community ever since.

## 黃福君

樸耘生態教育園區負責人

曾為科技新貴、傳統產業經營者，四年前接觸臺灣樹王賴桑，開啟了生命之窗，又接觸法鼓山，體悟到生命的意義。環境問題和氣候變遷，更激發他帶著一家四口，離開從小習慣的臺北都會生活，前往陌生的中部農村，舉起從未接觸的鋤頭，展開一連串大自然生態與環境教育的學習，也透過自我生活實踐，到各學校、團體推廣友善環境、簡樸生活、環保、食農教育等自然環保理念。以三年多的時間，在南投找到一塊長期落腳的土地，目前正結合志工團體與社區，準備將這塊土地營造成食農與生態教育的園區，盼以佛法的教育，結合負碳排的生活實踐，來推動心靈環保。

## MR. HUANG, FU-CHUN

RESPONSIBLE PERSON OF PU YUN ECOLOGY EDUCATION CENTER

HUANG first worked in the IT industry, then as a business owner in the traditional manufacturing industry. Four years ago, the story of Bei Yuan LAI – the Taiwan Tree Planter – deeply inspired him; thereafter, his encounter with DDM encouraged him to further investigate the meaning of life. Seeing that the world has been seriously plagued by climate change and environmental problems, out of a sense of responsibility, he, together with the other three family members, left the familiar urban life in Taipei for a strange farming village in central Taiwan. There, he raised the hoe for the very first time, starting a journey of learning from the nature and the environment. Apart from putting his ideals into actual practice in daily life, he also reached out to nearby schools and communities to promote ideas such as eco-friendly lifestyle, living with voluntary simplicity, food and farming education etc.

After three years of earnest searching, he finally located a piece of land in Nantou County. He is now working on a long term project with volunteer groups and local communities to transform the land into a center for both food and farming education and ecology education. It is his sincere hope to promote the ideal of Spiritual Environmentalism through actualizing Buddhist principles and the lifestyle of negative carbon emission.

## 黃俊誠

水花園有機農夫市集秘書長

年輕時因不忍農藥對生態造成浩劫，選擇從事有機通路行業，也從事有機進口和連鎖店的生意，目前經營有機農夫市集，並引進英國 SRA（永續餐廳聯盟）系統，推動綠色餐飲指南，希望永續與減碳的飲食素養，進入消費者的生活。過程中觀察到，最初大部分民眾關注的是食物的農藥殘留問題，但近來，許多民眾意識到，飲食不只關係個人健康，也關係著減碳，以及環境的永續，於是願意擺脫從「我」出發的角度，提昇至關愛「我」以外的環節。這樣的思維及行為，可稱之為「飲食素養」。緣於對環境的不捨，與對生態的慈悲，期望創造機會，使更多人有意識地做出更合理的消費選擇。

## MR. HUANG, JUN CHENG

SECRETARY GENERAL OF WATER GARDEN ORGANIC FARMERS' MARKET

Having witnessed the ecological catastrophe caused by chemical pesticides, HUANG chose to work in the organic channel when young. Later he conducted business such as importing organic goods and running organic franchise, now in charge of an organic farmers' market. He also introduced into Taiwan The Sustainable Restaurant Association from UK to promote the Green Dining Guide, hoping the ideals of sustainability and lowering CO<sub>2</sub> emission be integrated into consumers' daily life.

He observed that, in the beginning, the majority of the general public is concerned about pesticide residue in food. Recently, however, many people have become aware that diet is not only related to personal health, but to the reduction of CO<sub>2</sub> emission and the sustainability of the environment as well. Therefore, they are more willing to transform their concern about "me" into care for related stakeholders other than "me." Such thinking and behavior could be regarded as "Diet Literacy." Out of his deep compassion for the environment and the whole ecosystem, HUANG would like to provide opportunities to learn how to make wise decisions as a consumer to more people.

## 黃淑德

主婦聯盟生活消費合作社監事

美國密西根大學公共衛生碩士，曾任主婦聯盟生活消費合作社理事主席、主婦聯盟環境保護基金會副董事長。在臺灣非基改運動中的角色舉足輕重，由於她和許多夥伴多年來堅持不懈，才讓基改作物和基改食品這一原本冷門、艱澀，但深深影響每個人生活的議題，受到民眾、廠商和主政者重視。

## MS. HUANG, SHU THE

TAIWAN HOMEMAKERS UNION CONSUMER COOPERATIVE SUPERVISOR

M. S. in Public Health at University of Michigan

Former Council Chair of Homemakers Union Consumer Cooperative

Former Vice Chairman of Homemakers United Foundation

A key figure in the non GMO movement in Taiwan. The issue of genetically modified crops and foods is closely related to each and everyone's life, yet it is not readily accessible and understandable to most of the general public. Thanks to the unwavering dedication from HUANG and her partners through the years, the issue of GMO finally receives proper attention from the public, the government and the manufacturer.

## 曾濟群

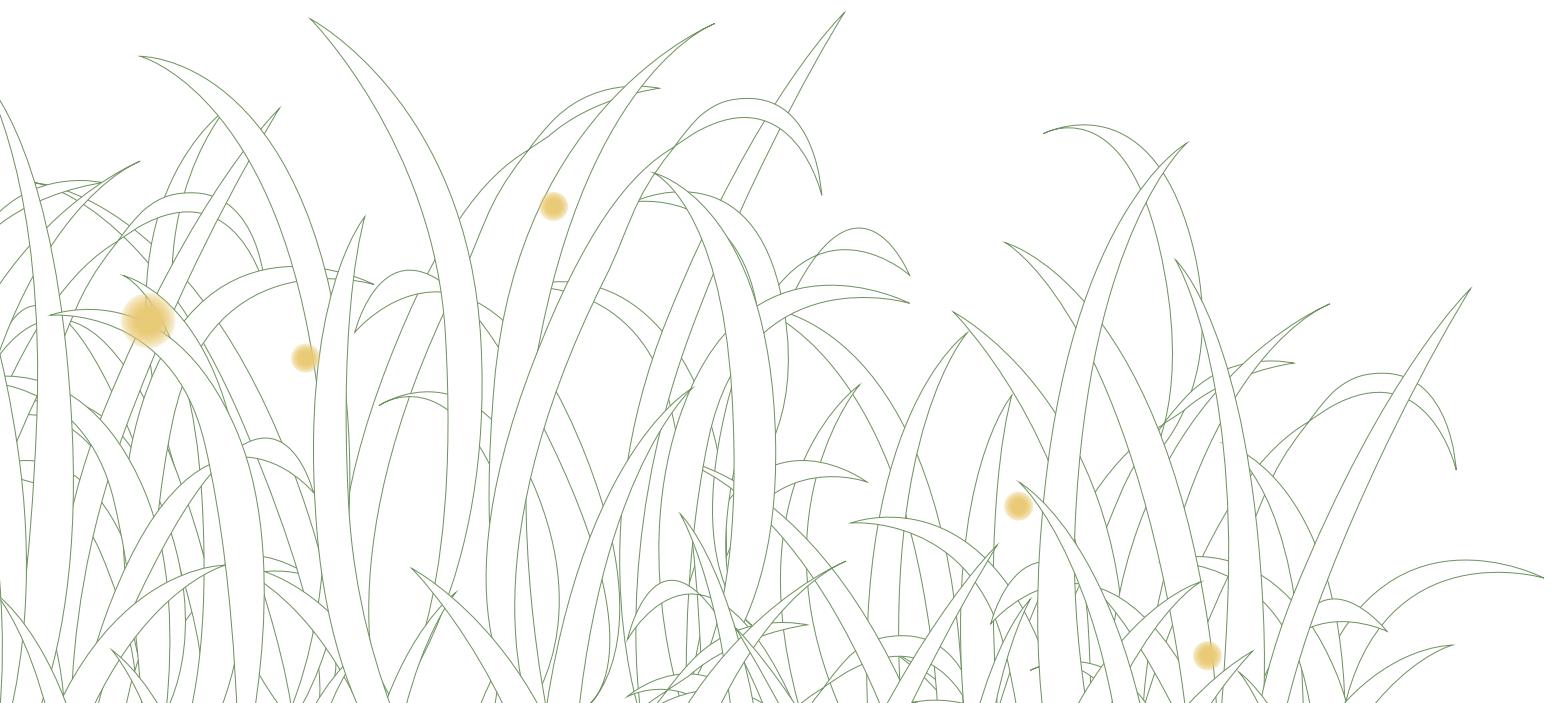
法鼓山社會大學校長

國立政治大學法學博士，曾任國家圖書館館長、法鼓大學籌備處第二、四任主任。擔任法鼓山社會大學創校校長至今。

**DR. TSENG, CHI-CHUN**

**PRESIDENT OF THE DHARMA DRUM MOUNTAIN COMMUNITY UNIVERSITY**

Ph. D. in Laws from National Chengchi University. Dr. Tseng has served as Direct General of the National Central Library, the second and forth director of the Preparation Office of DDM University, and has been serving as the President of the Dharma Drum Mountain Community University since its establishment.



# 筆記 NOTES





專題及主題演講摘要  
SPEECH ABSTRACTS



## 從心出發－地球環境的永續發展

果暉法師

氣候變遷，正在改變人類賴以安居的地球環境。佛教的緣起論指出，世界萬象都是緣生緣滅，彼此互相影響、消長，稱為無常。無常並非消極失去的結果論，而是以現在為起點，創造日新又新、永續發展的新契機。

保護地球環境的永續發展，必須慈悲與智慧同行。慈悲，是以感恩心珍惜人類所依存的一草一木、一切生命、一切資源，基本為不破壞生態平衡、不傷害物種生命、不浪費自然資源。智慧，是尊重所有物種之間，存有共生、互補、互為消長的自然調節法則，維護同以大地為家園的所有物種的生存權利。

此外，人類適居範圍內，亦可適度整理、培養和美化環境，發揮「境教」功能，啟發人心與自然和諧的對話。法鼓山世界佛教教育園區即為一例，創辦人聖嚴師父稱之為「積極的自然倫理」。氣候變遷、地球生態及人類行為，三者環環相扣，卻只有人類能夠做出改變。改變的方向，不是向外擴張、取奪，而在向內看，從心出發，建立有益於己、有益於人、有益於環境的整體觀，並於日常生活中，尊重一切生命、珍惜各種資源，這就是法鼓山提倡的心靈環保——慈悲智慧、自利利他的價值觀。

### 關鍵字

氣候變遷、無常、慈悲智慧、自然倫理、心靈環保



## STARTING FROM THE MIND: SUSTAINABLE DEVELOPMENT FOR THE EARTH'S ENVIRONMENT

### VENERABLE GUO HUEI

Climate change is impacting the living environment human beings rely on for survival. According to the Buddhist theory of dependent arising, all phenomena in the world are constantly in the process of either arising or perishing as a result of various conditions working together, affecting each other in terms of growth and decline. This is referred to as impermanence. Impermanence does not imply pessimism or loss as suggested in consequentialism, but indicates that any given present moment can always be a new starting point, serving as a fresh opportunity for further progress or improvement, creating a sustainable development.

Protecting the earth's environment for its sustainable development requires both our compassion and wisdom at play. To have compassion is to embrace gratitude in cherishing the natural environments, lives, and resources that we rely on for our existence. Basically we must refrain from destroying ecological balance, harming living creatures, and wasting natural resources. To have wisdom is to show respect towards all living beings and protect their rights to survive and co-exist in this shared home, in which they help and complement each other, growing and declining according to the law of nature.

In addition, the domain of the human living environment needs to be properly organized, nurtured, and beautified, for it to exert its function as an educational tool, inspiring the harmonious dialogue between humans and nature. For this purpose, Dharma Drum Mountain World Center for Buddhist Education can serve as an example, showcasing what its founder Master Sheng Yen described as "an active form of environmental ethics."

Climate change, the earth's ecology, and human activities are three closely connected aspects in terms of our planet's sustainable development, whereas only human beings are able to take actions to make a difference. The direction to make a difference, however, does not lie in outward expansion and external exploitation, but in inward reflection by starting from our minds, developing a holistic perspective beneficial to self, others, and the environment as a whole, showing respect to all forms of life, and cherishing all kinds of resources in our daily lives. This represents the idea of Protecting the Spiritual Environment as advocated by Dharma Drum Mountain—the value system of applying compassion and wisdom for the benefit of self and others.

#### KEY WORDS

climate change, impermanence, compassion and wisdom, environmental ethics,  
protecting the spiritual environment

## 以生態有機農業邁向永續發展目標

郭華仁

農業創造文明，但也是毀滅若干文明的元兇。近代的農業產銷模式、工業發展與生活方式可能讓人類文明重蹈覆轍。氣候變遷時代來臨之現代，人類生存更受威脅，對此，聯合國於 2015 年提出 17 項永續發展目標，從農業的觀點，糧農組織（FAO）倡議擴大生態農業來達成。

成立於 1972 年的國際有機農業運動聯盟（IFOAM）將各種環境友善農業以「有機農業」統稱之，生物動力農法、有機農法、岡田茂吉或福岡正信自然農法、還有比較新的樸門農法、生態農法、再生農法等，都屬於廣泛的有機農法。其後 IFOAM 提出用第三方驗證來鞏固消費者的信心，要求前述等農法都須經過驗證，其上市產品依法才能稱為「有機農產品」。

泛有機農法維護土壤健康，可以減少溫室氣體排放，也能夠在後石油時代農藥化肥匱乏時仍然支持糧食生產。採用覆蓋作物、免耕犁的農法，更可望吸收空氣中二氧化碳，積存於土壤，以利對抗氣候變遷。但驗證有機農法的面積進展緩慢，因此 IFOAM 認為可以納入參與式保障系統來擴大。

糧農組織則倡議生態農業，結合環境友善農法與社區發展，透過仰賴生物多樣性、循環利用、共創分享傳統知識等方式來生產，配合循環、團結經濟，以達到具有韌性、效率、與協增作用的產出，期能振興農村、維持文化與飲食傳統以及人與社會的價值。而這些都需要各級政府有效、負責的治理。

生態有機農業能否擴大，除了政府的預算與政策轉型，最主要的關鍵在消費者。消費者可以循第一心證、第二或第三方查證、以及第三方驗證等方式，取得信心來購買農產品。不過更重要的是動機。透過食農教育，可以提高動機，但是囿於經濟抉擇的壓力，經由真實成本會計等經濟工具，調整適當的市場價格，或許是引導購買者改變態度的重要手段。

## ECO-ORGANIC AGRICULTURE AIMING AT REACHING THE SUSTAINABLE DEVELOPMENT GOALS.

KUO, WARREN H.J.

Agriculture helps build civilizations, and some civilizations have collapsed due to the ravaging of environments caused by farming. Modern food and agriculture systems, industrial development and modern day lifestyles have once again threatened human civilization. Climate change further threatens the existence of humanity. To combat this, in 2015 the United Nations General Assembly established 17 global Sustainable Development Goals (SDG) as a framework to sustain human survival. Accordingly Food and Agriculture Organization (FAO) initiated a movement of scaling up agroecology to reach SDG.

Established in 1972, International Federation of Organic Agriculture Movements (IFOAM, now Organics International) in its title chose the word "organic" to cover various environmentally friendly farming practices, such as biodynamics, organic farming, natural farming, and afterwards permaculture farming, ecological farming, as well as regenerative farming. Subsequently IFOAM proposed a third party certification scheme to strengthen consumer confidence. Regardless of farming methods, only those produced under certification can, by law, be sold and labelled as organic products.

Broad-sense organic farming practices maintain healthy soil, reduce greenhouse gas emissions, and in a post-oil economy food production would be maintained without chemical fertilizers and pesticides. Farming methods such as the adoption of cover crops and non-tillage are able to sequester air carbon dioxide into soil, thus helping avoid climate catastrophe. However, the increase of certified organic lands is too gradual to sustain world food production in the future. Thus IFOAM recommended Participatory Guarantee System as a tool to accelerate the transition from conventional to environmental-friendly farming.

The master plan of FAO's initiative is to combine agro-ecological farming with rural development. Through biodiversity, recycling, sharing of traditional knowledge and creation of new methods to develop a resilient, efficient, synergic production system, it is hoped that rural villages and traditional food culture can be revived; the relationship between individuals and society can be once again valued. Such initiative will require effective and responsible governance mechanisms at different government levels.

The success of reaching SDGs by scaling up agroecology depends not only on the support of governments in changing their budget allocation and moving policies away from conventional agriculture. More importantly broad-sense organic farming will need the support of consumers. Consumer confidence can be established by self-assurance of the first party; the guarantee system of the second or third party, and certification by a third party. Food and agriculture education may elevate the motive of consumers; however, consumers' choices of foods rely largely on food price. Adjustment of food market price by way of economic measures such as full cost accounting seems to be crucial to successful transformation of buyers' mindset.

## 聯合國家庭農業十年

常濟法師

至 2050 年，全世界人口將達 96 億，其中 70% 會居住在城市。當人口從 70 億增長到 96 億，要如何餵養每一個人？使情況變得更棘手的是，人類現在已經耕種了全球大部份的可耕地，且已觸及淡水的消耗極限。因此，「尋找新農田增加糧食」的傳統策略變得更加艱難。

聯合國於七月發布了「家庭農業十年」的願景，肯定小農的角色，對提供安全食物有重大貢獻。小農生產了全球 80% 的食物，提供人們健康、多元化和對文化有益的食物。他們保留並種植多元化的傳統種子，是農作物多樣性的守護者。有機農業、樸門農法、生物互動農法和自然農法等，都屬於農業生態的範疇。

而工業化農業卻製造了許多負面的影響。工業化農業將有毒的化學物質引入農耕，這些毒物進入水源，導致海域的死亡；汙染土壤，殺害生物，造成土質劣化；工業化農業採取大面積單一種植，造成食物單一化，影響了食物的營養平衡。許多農業用地被用於飼養牲畜的飼料和所需的燃料。

我們亟需加強和大自然的連結。許多小農和其所耕地的土壤、太陽、水源和種植的作物及周邊的環境，並瞭解自己與自然是互息共生的，因此用心滋養呵護、傾聽大自然並順應她的節奏。人類現前的當務之急是全力支持世界各地的小農，以產出更多健康、營養的食物為要。

## UNITED NATIONS DECADE OF FAMILY FARMING

### VENERABLE CHANG JI

In 2050, the world will count 9.6 billion people, 70% living in cities. How we can possibly feed everyone as the world's population grows from 7 billion today to 9 billion by mid-century? And, making matters even trickier, humans have now cultivated most of the world's arable land and are pushing up against the limits of freshwater consumption. So the traditional strategy of "find new farmland to grow more food" is getting even harder.

There are conflicting views on how to end hunger, many believing that we need to scale up production while others believe that there is enough to feed the world if issues such as waste, trade, and transformation of supply chains were addressed.

In July, the United Nations also Launched the Decade of Family Farming, recognizing the important role of family farmers in contributing to food security. They produce 80% of world's food and they provide people with healthy, diversified and culturally appropriate diets. They are custodians of agrobiodiversity as they save and use diverse traditional seeds and tend to employ ecologically sound approaches to agriculture. Most family farmers practice agroecology. Organic agriculture, permaculture, biodynamic farming and Natural Agriculture would be some of the types of practices that fall under agroecology.

Industrial Agriculture on the other hand has a variety of negative impacts. It utilizes toxic agrichemicals that enter our waterways and lead to ocean dead zones. These chemicals contaminate soils, killing soil biodiversity and leads to soil depletion. Industrial Agriculture practices monoculture, thus reducing variety in our diets and affecting the balance in our nutritional intake. Much agricultural land is used to grow crops for livestock feed and fuel.

There is a clear need to strengthen our connection to nature. Many smallholder farmers nurture the land as they realize they are one with nature. They listen to nature and flow with her rhythms. Empowering the world's small-scale farmers to grow healthy, nutritious food is a priority.



## 從身土不二觀點重新思考農業創生

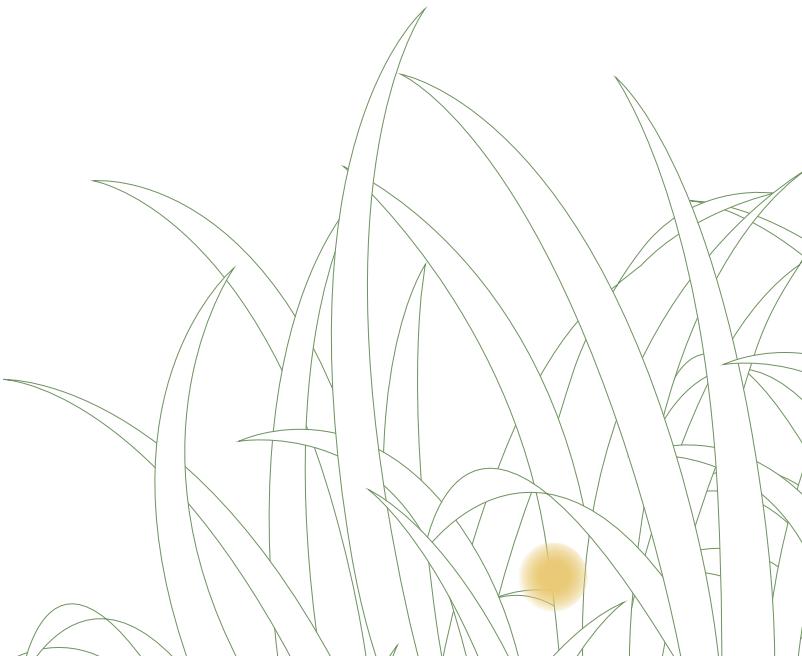
陳玠廷

### 摘要

在全球化時代，農業與鄉村的角色與當代意義一直是農食領域的重要研究議題。有鑑於高度現代化、新自由主義在各種生活場域的影響，反思主流糧食體制的另類食物網絡，逐漸受到農業發展與政策規劃的重視；另一方面，強調鄉村主體性的發展典範，也在相關政策資源的投入方式上，見到變革性的發展。筆者認為，面對這個外境變化迅速的時代，無論是農業與鄉村的發展，都應重新回歸本質思考。因此，本文首先嘗試透過身土不二觀點，重新詮釋有機／友善農業在國際間與我國的發展歷程；再者，並以此概念針對當前同樣面臨發展困境的鄉村空間，輔以地方性重塑的角度，回應當前廣受討論之地方創生議題；最後，提出具本土意涵之實踐與政策建言。

### 關鍵字

身土不二、地方創生、地方性、有機農業、鄉村發展



## SHINDOFUJI (身土不二)

### RETHINKING AGRICULTURE AND REGIONAL REVITALIZATION

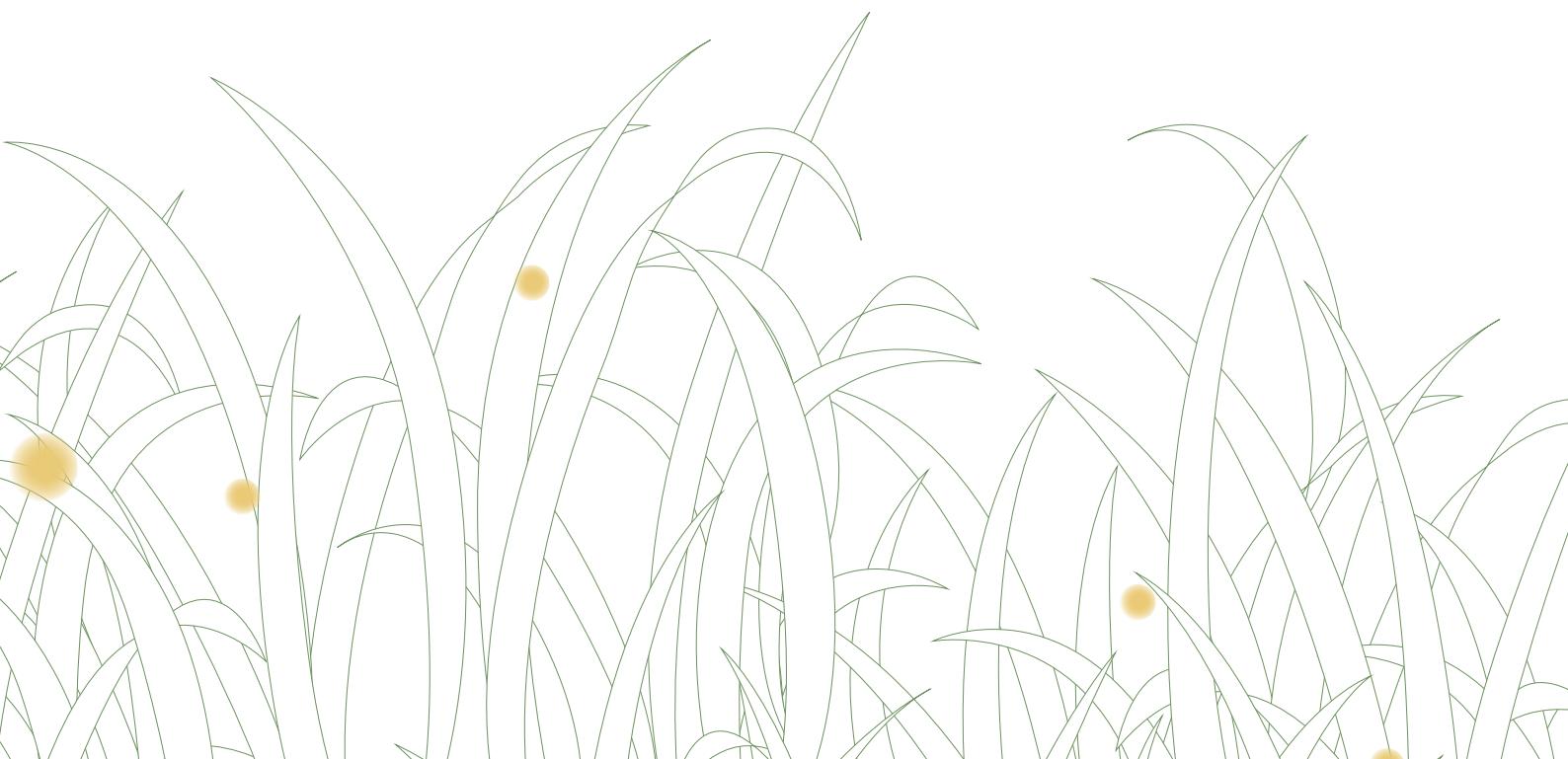
CHEN, JIE-TING

#### ABSTRACT

Agriculture and rural areas, along with their changing roles and significance in the contemporary global age, have been major points of discussion in agri-food studies. The impact of modernization and neo-liberalism on various aspects of life has led to a reconsideration of the conventional food production systems in exchange for alternative food networks, which is gradually gaining its status in the planning of agricultural development policy. Meanwhile, the emphasis on rural villages as the main and central development paradigm, alongside with the introduction of resources on the development of relevant policies, has met with significant progress. The present work proposes that the thinking behind agricultural and rural development in this fast-changing era should return to its core. Firstly, the concept of 'Shindofuji (身土不二)' is hereby employed to reinterpret the trajectory of developing organic/eco-friendly farming within Taiwan and abroad. This will be followed by an examination of the current discussion on regional revitalization by addressing the current dilemma of developing rural areas from the perspective of revitalizing a local region. Lastly, I will offer recommendations on policies and implementation of recreating unique localities.

#### KEYWORDS

rural development, Shindofuji (身土不二), organic farming, regional revitalization, locality



## 建構具生命力的農業生產系統：以重構恆誠茶園為例

張顥嚴

本文基於作者耕作歷程，說明建構具生命力的農業生產系統之過程。其過程大致為：(1) 選定種植基地，(2) 選定種植作物，(3) 建構合理足厚的有效土層，(4) 導入生命所需之物質流與能量流進入生產系統（土壤體）中，(5) 等待有生命力的生產系統（土壤體）形成，(6) 適當搭配其他農業技術，可以在少使用防治的條件下，產出質、量具佳的農產品。

筆者認為，在建構這套生產系統的過程中，最重要的心念抉擇的方向。我們很容易可以觀察到，在體系建構的過程中，種植作物受損的狀況產生，如果觀察僅朝向保護目標作物，所採取的措施多容易干擾生產系統生命力建構的過程；反之，若能用整體的角度看待發生的現象，則採取的措施可能與僅進行植物保護完全不同。當農人用宏觀的角度進行農業操作，具生命力的農業生產系統就可以被逐步建構。

## BUILDING A VIGOROUS AGRICULTURAL PRODUCING SYSTEM:

### A CASE STUDY OF HENG-CHENG TEA ESTATE

CHANG, HAO-YEN

This report illustrates the process of building a vigorous agricultural production system based on the author's farming experience. The process begins with: (1) deciding on the planting site (2) choosing crops (3) building a reasonably thick body of rich soil (4) importing the material and energy flow, which are the essential elements for life formation, into the soil body. (5) waiting for the formation of a vigorous ecosystem to form within a body of fertile soil (6) producing high quality and plentiful crops without extensive plant protection practices by incorporating other agricultural techniques.

In my opinion, our mindset is most important in determining the process of building the agricultural producing system. During the process of the system building, we can easily observe the damage to growing crops. If our intention is to protect our crops only, we might do many things that interrupt the process of life formation in the producing system. On the other hand, with an intention from a macro perspective, we might take very different actions compared with the view of only taking plant protection into consideration. If a farmer can consider agricultural practices from a macro perspective, a vigorous agricultural producing system can be set up gradually.

## 新南田董米的由來與願景

林哲安

新南田董米為位於宜蘭縣壯圍鄉之生態農業品牌。新南村擁有大面積連續之水稻田，環境良好，加上鄰近蘭陽溪口，是水鳥重要的棲息地。2014 年起，返鄉青年與在地農民合作，將水稻田轉型為無農藥無化肥耕種，並著手進行水鳥棲地營造，打造人與自然生態共榮的水稻田。同時，在水田生態良好且逐年進步的情況下，舉辦多場農事體驗、生態導覽及綠色旅遊，將保護生態之利潤直接回饋農民及社區，建立良性循環、共創多贏。今年，新南田董米之合作面積已達七甲半，除了持續營造良好水鳥棲地、讓更多消費者體驗生態農業外，也配合林務局「國土生態綠網」計劃，將生態農業傳遞到臺灣更多角落。

### 關鍵詞

新南田董米、生態農業、棲地營造、綠色旅遊、國土生態綠網

## THE ORIGIN OF WATER COCK RICE AND MY VISION

LIN, JERAN

Shinnan Tiandong Rice is an eco-agricultural brand in Zhuangwei Township, Yilan County. The large and continuous rice paddies in Shinnan Village, an ideal wetland environment located nearby the Lanyang estuary, is a critical habitat for waterbirds. Since 2014, young people returning to the county has been cooperating with local farmers for establishing chemical-free agriculture and creating waterbird habitats, with the goal to establish rice paddies that benefit both humans and the whole ecosystem. As the wetland ecosystem improved over the years, the local community gained income from agriculture tours, guided ecological tours and green tours. The profit from protecting the ecosystem has generated a win-win situation that has received positive feedback. This year, the land of the collaborating farms of Shinnan Tiandong Rice have reached the total area of 7.5akker (approximately 7.5 ha). Besides maintaining the wetland habitat creation and extending eco-agricultural tours to more consumers, Shinnan Tiandong Rice is now part of the Taiwan National Ecological Network, which is a Forestry Bureau project that aims to promote eco-agriculture in Taiwan.

### KEY WORDS

Shinnan Tiandong Rice, eco-agriculture, habitat creation, green tourism, Taiwan National Ecological Network

## 我投入農業生產的歷程摘要

龔哲敬

### 1. 我走入農業的因緣

十九歲那年，因為期望返臺創業從中國大陸回到臺灣，在朋友的引介之下，走入從事自然農法之路。

### 2. 為附近農友代耕的因緣

在我進入了宜蘭縣員山鄉學習自然農法之後，發現大多數從全臺各地來此耕作的夥伴們，由於缺乏大型器械，生產的主權被慣行農業的代耕業者所掌握，時常被棄之不理，於是決定與幾位農友一起，建構起服務友善耕作，自然農法的代耕體系。

### 3. 墾 – MRL 簡介

#### (1) 成立原由

期盼協助新農進場。以農為本，喚起大眾對臺灣的關切。

#### (2) 服務項目

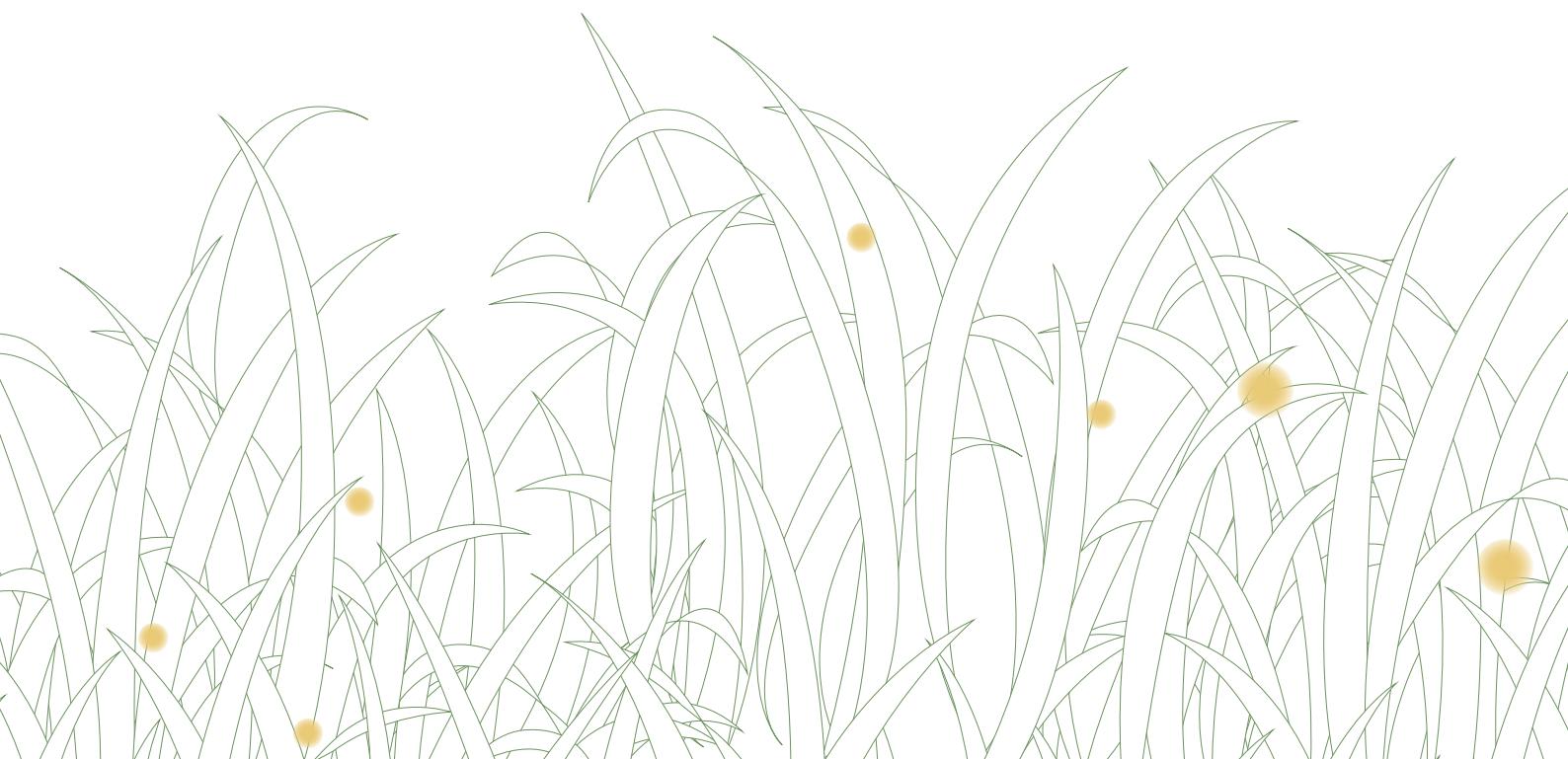
水稻代耕、協助新農進場、自家農產販售、環境教育。

### 4. 個人種植經驗

全職務農第四年，耕作水稻及旱作共 5 甲地。自家留種，以自然農法栽培的作物日益茁壯。

### 5. 未來展望

除了推行自然農法外，已經在地主引介下，找到有需要的對象，以微薄之力捐出自己的產物，也期盼除了物資外，能協助周遭任何有需要的單位，加強與地方的聯結。



## ABSTRACT OF MY JOURNEY TO AGRICULTURAL PRODUCTION

GONG, ZHE JING

### 1. How I Became Involved in Agriculture

At the age of 19, I expected to return to Taiwan from Mainland China and started my own business. Introduced by my friends, I became engaged with natural farming.

### 2. The Cause of Farmland Tenure for Nearby Farmer Friends

After learning about natural farming in Yuanshan Township, Yilan County, I discovered that the majority of farmers who came to Yilan County actually were from all around Taiwan. Due to the lack of large-scale equipment, their right to agricultural production was controlled by the farming agents, and the farmers had been often deliberately ignored. Therefore I decided to work with several farmers to establish a friendly farming service using natural farming methods.

### 3. Introduction to 墓-Maximum Residue Level (MRL)

#### (1) Reasons for Establishment

We hope to assist new farmers to enter the market. We hope to raise the public's awareness and concern for Taiwan through agriculture.

#### (2) Services

Providing farmland tenure on rice paddy fields, helping new farmers to start their career and sell their own agricultural products, and promoting environmental education.

### 4. The Personal Planting Experience

Currently I am in the fourth year of full-time farming, planting rice and upland cropping on a land that is 50,000m<sup>2</sup>. Seeds are home-grown, and the crops are growing well by natural farming techniques.

### 5. Prospects of Development

In addition to promoting natural farming, with the referral of land owners, I donated my products to those in need. I hope that in addition to donating crops, I can help nearby societies to strengthen bonds within the community.



## 綠活臺灣有機國

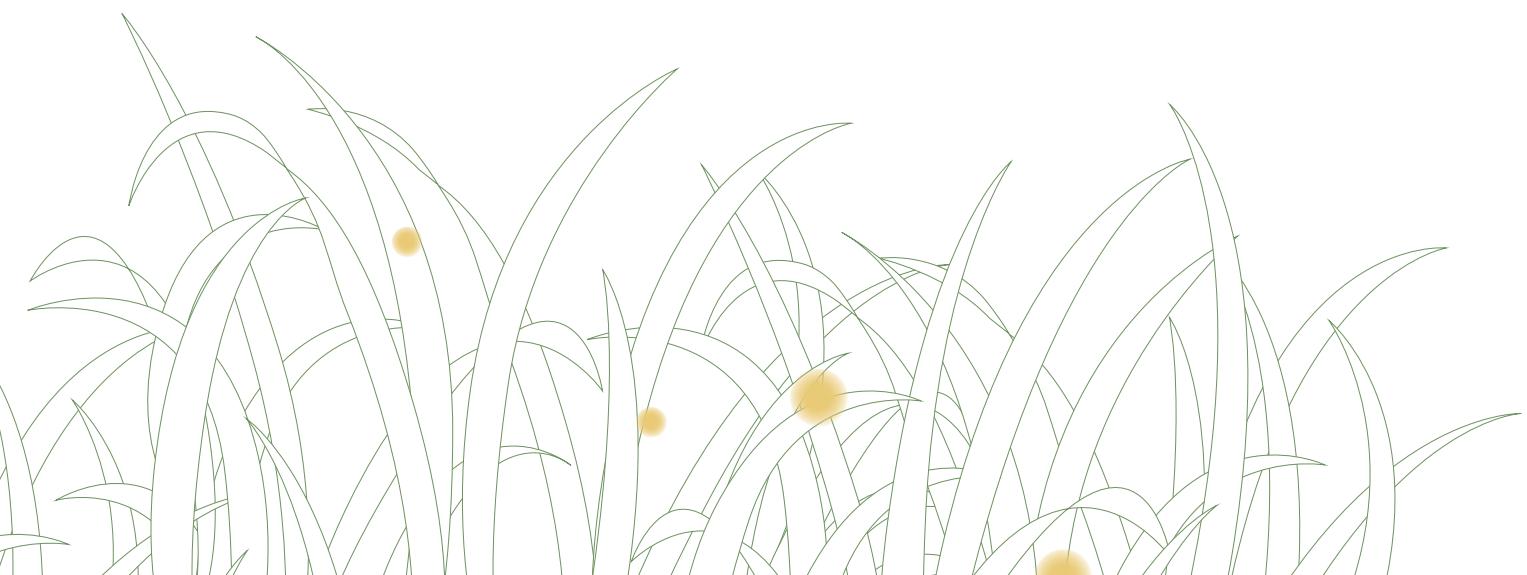
游錫堃

全球環境變遷之因應、綠色生活緣起與行動、推行有機農業的目的、國內外有機農業概況、農業轉型有機之挑戰、推動有機農業之策略等。

## LIVING UP TO GREEN TAIWAN

YO, SE-QUEN

Dealing with global environmental changes, the origin of green living and course of actions, the purpose of promoting organic agriculture, the general situation of organic agriculture within Taiwan and overseas, the challenges of agricultural transformation and the policies on escalating organic agriculture.



# 筆記 NOTES

## 華南小學協助社區農作生產、加工、銷售經驗分享摘要

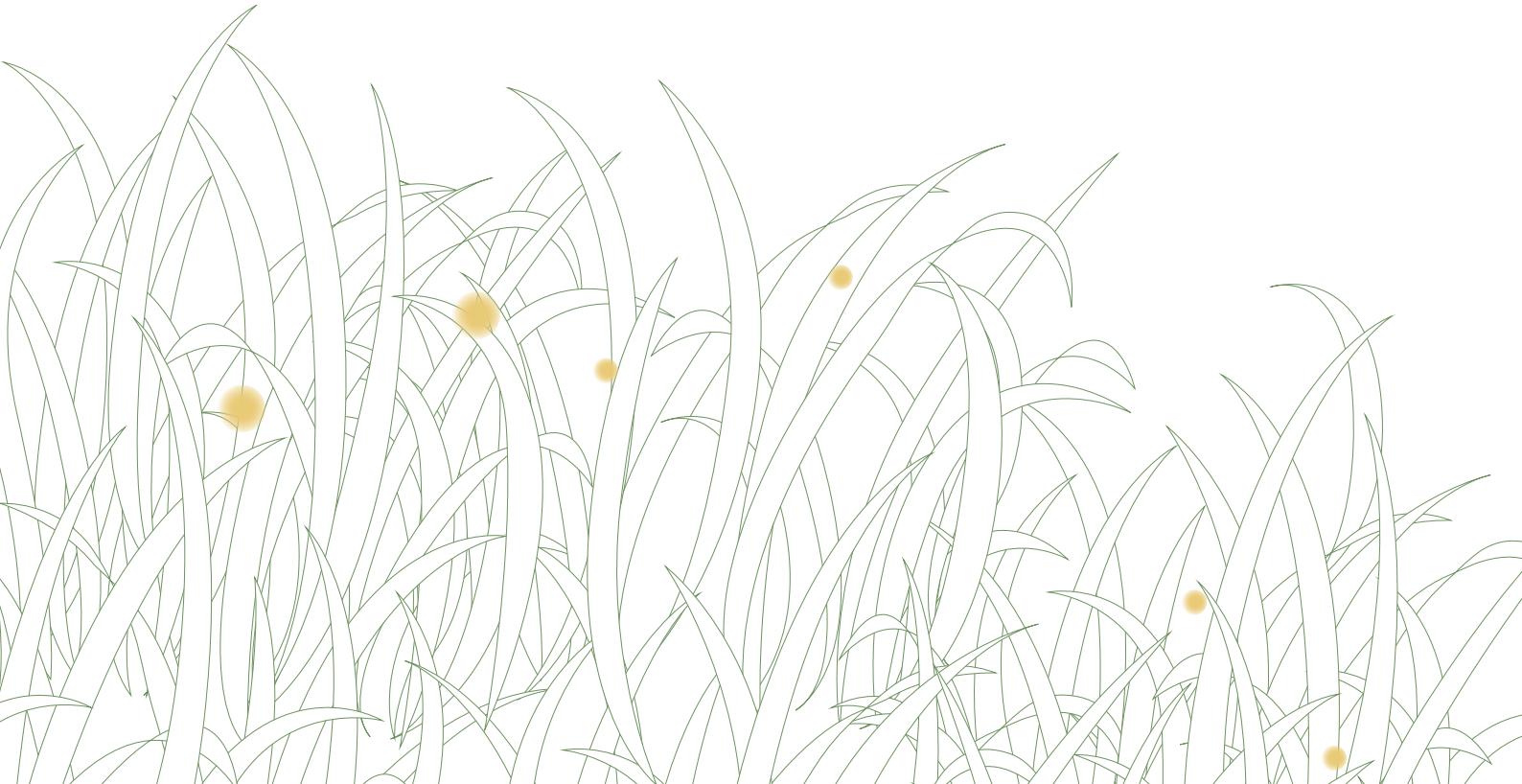
陳清圳

雲林縣古坑鄉華南社區是典型的低海拔農業村落，主要作物為：柳丁、檳榔、椪柑與蘭花。九二一大地震後，因為地質不穩，加速居民外移，整個社區因人口老化、產業低迷、文化刺激不足、顯得暮氣沈沈。

筆者於十三年前，奉派擔任華南小學校長。身為偏鄉小學校長，看到社區種種困境，便試著去扮演多重角色，使得老弱孤獨的社區居民，得到更多的關懷與照顧。十年來，學校師生積極協助社區農業生產，包括除草、採果、插秧、採訪、宣傳、加工等。學校教職員也以各種方式幫忙附近農民和學生家長，出售生鮮及加工農產品。

2016 年學校開始輔導社區居民採取有機耕作方式，發展新興農業，成就了高效益、低勞力的農業成果，正好成為青年回流的主要經濟收入，為低迷的農村帶來新的氣象。此外，我們也努力恢復水梯田，導入有機稻作。

多年來，學校推動的社區互助帶來的活力，和有機農業，以及自然環境保護的成果，配合人文活動，成為社區觀光亮點。2019 年，華南小學獲得國家環境教育獎，華南社區被評選為臺灣十大暖心社區。



## ASSISTING THE COMMUNITY WITH AGRICULTURAL PRODUCTION, PROCESSING AND MARKETING CHEN, CHING-CHUN

Hua-Nan community in Gu-Keng Township, Yunlin County is a typical low altitude agricultural village, which produces mainly oranges, betel nuts, tangerines and orchids. After the 921 earthquake, unstable geologic structure exacerbated the outflow of local residents. The community lost its vitality under the compounding pressure of an aging population, depressed industry and staling cultural stimulation.

Thirteen years ago, the author was appointed as principal of Hua-Nan elementary school. Seeing the difficulties faced by the community, the author played multiple roles in taking care of the disadvantaged inhabitants. For a decade, students and teachers of the school have assisted the community's agricultural industry by weeding, harvesting, transplanting, interviewing, advertising, processing and so on. The school faculties have also helped the farmers promote the sale of fresh and processed agricultural products.

In addition, we provide support to the inhabitants by trying to recover water terraced field and introduce organic rice cultivation. In 2016, the school guided residents in adopting organic farming. The low-labor, high-efficiency alternative agriculture practices attracted youth to return and became the main source of economic profit, redefining the village under this new direction.

The synergy between school and community re-invigorated the village. The organic agriculture, the outcome of environmental preservation and the cultural activities became the community's sightseeing highlight. In 2019, Hua-Nan elementary school received the National Environmental Education Award and Hua-Nan community was selected as one of the ten "Heartwarming Communities" in Taiwan.



## 農產品配銷通路的使命與責任 – 韓莎林 (HANSALIM) 的經驗

YOON, HYUNG-GEUN

韓莎林 (HANSALIM) 合作聯盟之所以能夠突飛猛進成長的原因，係致力於搭建農夫與主婦們之間的互信關係。換言之，韓莎林的使命在於建構生產者與消費者之間的互信。基於此目標，韓莎林創造各種機會，促使雙方交流、互相訪問以及彼此之間的對話。韓莎林也建立農業與農產品生產策略，以期能尊重農業價值，並創立確保生產者與消費者皆可安全參與通路的認證系統。且以「生產穩定基金」 (Production Stabilization Fund) 與「價格穩定基金」 (Price Stabilization Fund) 為輔助，以便因應天然災害與市場波動所需。韓莎林以建立生產者與消費者互信為基礎的配銷通路，帶來韓國農業的希望。

## THE MISSION OF AGRIFOOD DISTRIBUTION CHANNEL AND ITS RESPONSIBILITY - FOCUSING ON HANSALIM CASE

YOON, HYUNG-GEUN

The reason HANSALIM was able to grow by leaps and bounds was because it cultivated mutual trust between farmers, Producers and housewives. In other words, HANSALIM's mission is to build mutual trust between Producer and Consumer. To build trust, HANSALIM creates opportunities for mutual exchange, visitation and conversation between Producer and Consumer. HANSALIM also established agriculture and product policy which values agriculture. They also created a certification system that ensures the participation of both Producer and Consumer. Supplementary support such as Production Stabilization Fund and Price Stabilization Fund are available to help Producers cope with natural disaster and fluctuating market situation. HANSALIM is bringing hope to Korean agriculture by establishing a distribution channel based on trust between Producer and Consumer.

# 筆記 NOTES

## 共榮的社群協力食農營運－育成食農職人大使

陳孟凱

合樸農學市集培育食農職人大使，實踐共榮的社群協力營運模式，透過培訓「手釀師」與建立「聯合釀販所」擴大連結城鄉的食農互助生態系，提供全方位 SmartP 「斜槓精實」創業課程以食農職人的精神來培育食農「職人大使」：

S SALES 業務	個人品牌經營與業務推廣
M MANAGEMENT 管理	時間 / 知識 / 流程與財務管理
A AMBASSADOR 社群	如何合作？透過賽局 / 社群貨幣 / 議事規則…等學習，培養「手釀師」學會合作，增強「聯合釀販所」成員彼此的信任與稽核機制。
R ENTREPRENEURSHIP 運營	學習「聯合釀販所」標準化作業流程與品質規範。
T TECHNICAL 技術	提供全面性的友善食農加工生產技術，以市場最需要的早餐與點心類產品：生鮮大豆加工 / 釀造 / 咖啡 / 雞蛋 / 米食…
P PRACTICE 實習 – 師徒制	跟著「聯合釀販所」業師達人一起工作，做中學。

建置雲端影音式履歷紀錄，生產流程可溯源，同時提升產品能見度，增強消費者信任，透過訂定流程重要控制點，減低稽核成本，品質保障減少造假與摻雜。

合樸農學市集整合上下游食農產業，共同培育「食農職人大使」作為串連六級化產業的核心人物，目標對象為關心友善食農的社會人士，以「斜槓微創業」與「食農職人」的精神；透過有系統性的「在職」與「參與」式創業實務性課程，育成友善食農「職人大使」。

# A PROSPEROUS COMMUNITY SUPPORTED AGRICULTURE

## OPERATION – NURTURING AGRICULTURAL SPECIALISTS AS AMBASSADORS

### CHEN, CHING-CHUN

Hopemarket nurtures Community Supported Agriculture (CSA) ambassadors to realize a prosperous community cooperative operation model, through the training of "Fermentation Specialists" and the establishment of the "Joint Fermentation Center" to broaden a business ecosystem linking food and agriculture with urban and rural areas. We provide cross-disciplinary SmartP practical entrepreneurship courses to cultivate CSA ambassadors in specialized areas.

SmartP training program stands for -

S SALES	Personal brand management and business promotion
M MANAGEMENT	Time / Knowledge / Process and Financial Management
A AMBASSADOR	How do different community groups cooperate? Through game-theory / community currency / Robert's rules of order and so on, we cultivate cooperation among the different Fermentation Specialists and strengthen mutual trust and inspection procedures among members of the Joint Fermentation Center.
R ENTREPRENEURSHIP	Learn to operate in accordance with the standard operating procedures and quality specifications of the Joint Fermentation Center.
T TECHNICAL	provide comprehensive and versatile food processing and production techniques designed to meet needs of the breakfast and snack market: fresh soybean processing / fermentation / coffee / eggs / rice .....
P PRACTICE	Apprenticeships - working and learning alongside Fermentation Masters.

We have established a cloud-based audio and video recording system to trace production processes, improve product visibility, and enhance consumer trust. The traceability system enables us to monitor processes according to established control procedures, reduce inspection costs, maintain quality control to eliminate fake produce and produce lacking originality.

Hopemarket integrates the food and agriculture supply-chain by training and nurturing CSA ambassadors to become core members of the six-level industry value chain. Hopemarket provides systematic and practical entrepreneurial training through a "slash career" entrepreneurial course and "participation" course to nurture CSA ambassadors and a supporting local community.

## 煮飯的力量

五十嵐祐紀子

我 2005 年來臺大城鄉所博士班就讀，要進一步了解臺灣社會、身邊的人的思考模式，就要從跟大家吃一樣的食物、關心大家關心的議題開始。當時我以「什麼都可以吃」為傲，但三餐外食，過了一陣子後身體出現異狀。

2011 年 3 月福島核災造成日本廣大地區的輻射污染。過去相信日本食品都很安全，但 311 核災徹底地摧毀此觀念。從此之後我試著從廚房裡去除可能對身體不好的食品、物品。

認真煮三餐給我很大的改變，要做出安全的三餐就要挑選食材，也要關心食材生產方式和環境，於是實際拜訪農友、農場。這讓我知道，圍繞農友的環境並不理想，於是開始關心土壤、水質和空氣品質等環境議題。這使我發現不同國家訂定的標準不同，也影響我們生活環境。

我原本一個人整天躲在廚房煮飯，但漸漸地發現，我不能只關心自己的孩子、家人，需要關心他們會在外面接觸的人們的飲食和身心狀況。我們一家人從去年在都蘭村與另外一個家庭共租一棟房子，開始共煮共食、共養孩子。

另外，我們成立了 SPC 都蘭醫食農研究中心，從去年 8 月下旬開始，從幼兒到 60 幾歲的退休老師，一起種花生和各種蔬菜。除了一個禮拜兩次一起工作之外，沒有特別的規定，不管每一個夥伴的身心狀況如何，不管種得是否成功，我們都一起體驗。我們不定期開會，不追求效率，我們更重視共享空間、時間和食物，彼此陪伴彼此。

## THE POWER OF COOKING

YUKIKO IGARASHI

In 2005, I started my PhD program at the Graduate Institute of Building and Planning, National Taiwan University. I thought that the best way to understand Taiwanese society and how local people think is to eat the same food that most people eat and follow the issues that most people are concerned with. So at the time I was proud of myself for being able to eat anything and everything. However, after eating all my daily meals out for a while, I started experiencing health issues.

The nuclear disaster of Fukushima in March 2011 resulted in wide-spread radiation pollution in Japan. In the past, food in Japan was believed to be safe but after the 311 disaster, it is clearly no longer true. From that point on I tried to remove any unhealthy food or items from my kitchen. Cooking all meals with consciousness and care has brought major changes to my life. First of all, in order to make sure all food used in my meals is safe, I have to carefully select my ingredients. This included understanding the process of how food is produced and the environment in which it grows. I started visiting farmers and their farms and became aware that their farming environment is far from ideal. These experiences, in turn, further brought my attention to basic environmental issues such as the quality of our soil, water and air etc. I discovered that different countries have different levels of food safety or environmental standards, which in turn have huge and direct impacts on our living environment.

Originally, I started out cooking alone almost all day in my kitchen. But gradually I realized that just caring for my own family and children at home is not enough. I should also care for those people around us, around my children and family, their diet and their state of well-being. So last year, my family rented a house together with another family in Dulan Village, Donghe County, Taidong. In an effort towards a co-operative lifestyle to raise our children, we started sharing our cooking and eating together.

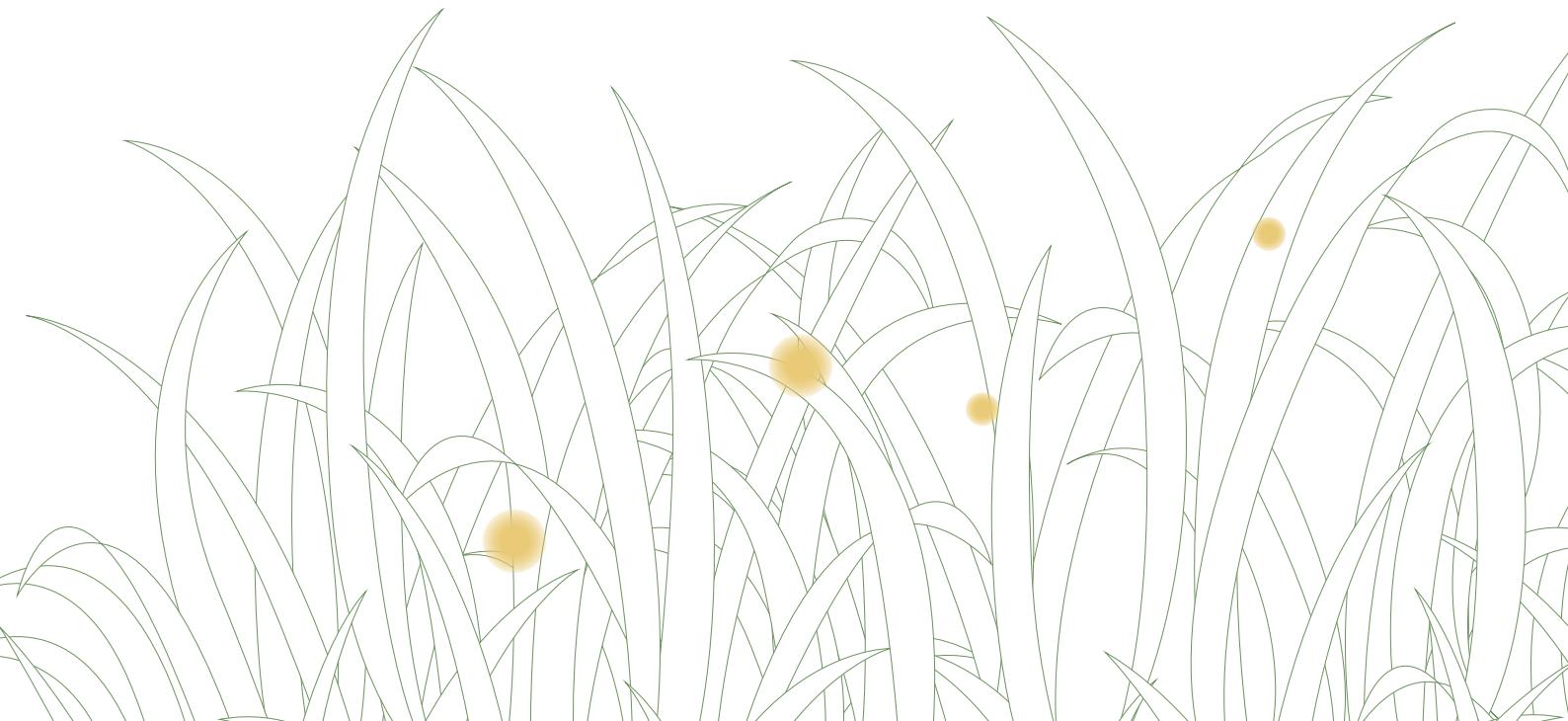
Also, we established the SPC DuLan Research Center for Wholistic Medicine, Food and Agriculture (SPC 都蘭醫食農研究中心). From late August 2018, the participants, from young children to retired teachers in their 60s, grew peanuts and a variety of vegetables together. There was no other requirement than working together on the farm twice per week. We welcome all ages, all levels of physical strength and knowledge. Regardless of whether our farming effort produces successful yields or not, we are more focused on experiencing the working process together. We held irregular meetings. We do not pursue the so-called CP value or efficiency. Rather, we are more concerned with sharing space, time, and food together and, most importantly, sharing our being and presence with each other throughout this entire process.

## 我以心靈環保實踐自然環保的歷程

黃福君

自從多年前，我真正用心地認識我們的環境開始，就發現到我們目前正面臨著氣候變遷、塑膠汙染、農地破壞、食安等重大問題，於是發願從自身改變做起。夫妻兩人帶著兩位就讀國小的孩子，離開從小習慣的臺北都會區，前往陌生的中部農村，舉起從未接觸過的鋤頭，展開一連串大自然生態與環境教育的學習，透過生活方式的改變，正念的消費「需要的不多，想要得太多」、和「知福、惜福」的檢視食衣住行各個生活層面，來實現友善環境與實踐負碳排放生活的可能性。不使用塑膠製品，也教育小孩想吃一個麵包，必須從麵粉開始製作的生活教育模式。

我原本是一位科技人，在人工智慧到來的時代，用自我生活的實踐，到各學校、團體推廣友善環境、簡樸生活、環保、食農教育等自然環保的理念，這場研討會，也是將生活實踐的歷程與大眾分享。

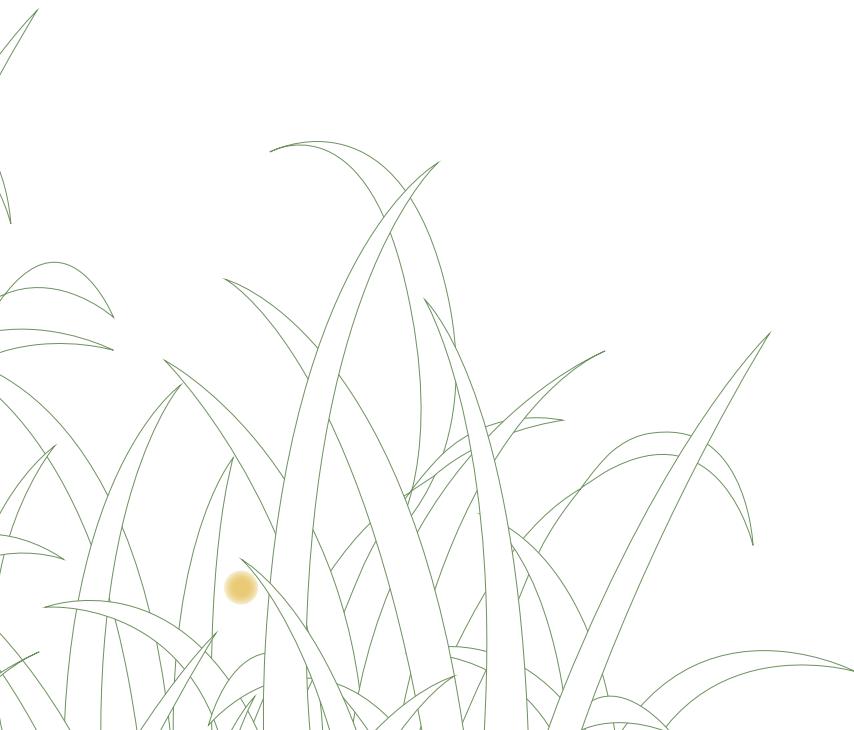


# CARRYING OUT THE PROCESS OF NATURAL ENVIRONMENTAL PROTECTION WITH SPIRITUAL ENVIRONMENTAL PROTECTION

## HUANG, FU- CHUN

Many years ago, I started to wholeheartedly learn about our environment and I found that we are currently facing some major problems, such as climate change, plastic pollution, farmland destruction, food safety, etc. Therefore, I vowed to make changes myself. My wife and I took our two school-aged children, left the metropolitan lifestyle of our hometown Taipei and moved to an unfamiliar rural village in central Taiwan. I picked up the hoe, a tool that I had never used before, and started a series of studies on natural ecosystem and environmental education. We established positive attitudes towards consumption by changing our lifestyle. We apply the concepts of "Our needs are few, but our wants are many", "Know your blessings and cherish the blessings", to examine every aspect of our life, coexist with the environment in a friendly manner and explore the possibilities of negative carbon emission. In addition to not using plastics, we also create a life education model to teach our children that if they want to eat bread, they must start from making flour.

I used to be an IT engineer. With the arrival of artificial intelligence in this day and age, I visit schools and organizations to promote the concept of protecting the natural environment based on my own experience of coexisting with nature in a friendly manner, a simple lifestyle, and education on recycling, food consumption and agricultural production. This seminar is a sharing of my journey towards natural environmental protection with the application of spiritual environmental protection.



## 人天共好的消費態度

黃俊誠

### 一、永續農業

農業生產中，所謂的高 CP 值，不該是建立在轉嫁污染環境上，這外溢成本及生態浩劫，只是換個方式讓地球買單。身為地球的污染源，人類有義務保護地球上其他物種的生存及環境，而不該只為了滿足人類自己的利益。

### 二、消費及飲食方式的道德責任

由飲食造成浪費、不恰當的餐具、過高食物旅程等，製造出相當高的碳足跡。這樣的浪費，等同從吃不飽的人嘴裡搶走食物。

### 三、環境倫理與綠色飲食

取得健康食物為人民基本權利，該有意識的覺察到，因商業利益而誤導的習慣。所以明白食材的生產方式和來源，並做出選擇，該是國民的基本素養。

## ECO-FRIENDLY AND CONSCIENTIOUS CONSUMER BEHAVIOUR

HUANG, JUN CHENG

### 1. Sustainable Agriculture

In agricultural production, the so-called high CP value should not be pursued at the cost of environmental pollution. The real cost of such CP value is life-threatening ecological disasters, ultimately suffered by mother earth and all lives on it. Human has been the source of all environmental pollution and the consequential ecological destruction on Earth. Thus clearly, it is our duty and responsibility to ensure the survival of other species and protect the environment on Earth, rather than continuing to pursue endless gratification to satisfy your greed for more and more profit.

### 2. Consumer Ethics and Food Responsibilities

Food waste, environmentally-unfriendly food packaging/container/utensils and overly high food transportation mileages and so forth, generate huge carbon footprints, and are literally taking food away from those suffering from starvation.

### 3. Environmental Ethics and Green Eating

It is a basic human right to have access to natural and healthy food. Therefore, it is essential to develop public awareness on how the profit-driven food industry has led to many ill food-related practices and wasteful habits. By becoming aware of these problems and understanding the source and production process of our food, consumers can then make informed and intelligent food choices.

## 筆記 NOTES

# 筆記 NOTES



主辦單位

ORGANIZERS

法鼓山佛教基金會

DHARMA DRUM BUDDHIST FOUNDATION

法鼓山文教基金會

DHARMA DRUM MOUNTAIN CULTURE AND  
EDUCATIONAL FOUNDATION

協辦單位

CO-ORGANIZER

法鼓文理學院

DHARMA DRUM INSTITUTE OF LIBERAL ARTS