



Progetto CMR

多生态，少利己——迈向可持续的未来

LESS EGO MORE ECO

Towards shared sustainability

[意]马西莫·罗伊 (Massimo Røj) 著

孟璠磊 李 菁 译

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内 容 简 介

从美学、规划设计、文化、技术和经济五个方面进行了迈向可持续发展的实践性研究。

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序言 1/Foreword 1



到2025年，中国超过百万人口的大城市预计将达到221个。这样的城镇化速度和幅度对中国城市和社会结构的“承载力”将是巨大的考验。然而积极地看，这个

大趋势也为我们提供了一次改善未来中国“十亿城镇居民”生活的千载难逢的机会。

因此，欧洲和中国选择成为战略合作伙伴迈向共同可持续城镇化。李克强总理和欧盟委员会主席巴罗佐在2012年5月签署城镇化联合声明时加深了这一政治共识。^{*}新的伙伴关系关系使我们在低碳发展与生态城市的合作提升到了更高的水平。

伙伴关系作为一个开放的政治平台，将应对整体的城市挑战。将动员包括欧盟机构、成员国、各省和城市在内的各级管理机构。除政府之外，还邀请其他利益相关者，包括商业领域、研究人员、学者和社会团体的参与。

正是秉承着同样的精神，当获悉马西莫·罗伊的新作“多生态，少利己”中文版即将发布，我感到十分欣喜。从资源的高效配置到合理的交通分布，从新一轮的财政支持到全新的能耗模式，主题覆盖全面而广博：作者带领我们走向一条通往真正的可持续性城镇化的道路。

这部作品无疑会成为那些每年在中欧市长峰会上分享彼此经验的中欧地方决策者、建筑师、城市规划者以及工业方案提供兴趣与灵感的源泉。

充满了人文价值以及保护我们共同的家园地球这一矢志不渝的精神，波捷特的新作无疑为我们共同追求的目标“城市让生活更美好”做出了极具价值的贡献！

艾德和
大使
欧盟驻华代表团团长

China is expected to have 221 cities with a population of one million or more inhabitants by 2025. The speed and magnitude of this urbanisation generates a major stress on the “carrying capacity” of Chinese cities and their social texture. However, cast in a positive light, this mega-trend offers us a once-in-a-lifetime opportunity to improve the lives of the future “Urban Billion” of city dwellers in China.

Europe and China have therefore made the choice to become strategic partners towards Sustainable Urbanisation. Premier LI Keqiang and European Commission President Barroso confirmed this political consensus when signing the Joint Declaration on Urbanisation in May 2012.^{*} The new Partnership is putting us on a higher level of cooperation towards low-carbon development and eco-cities.

As an open political platform, the Partnership will address the urban challenges in a holistic fashion. All levels of governance: EU institutions, Member States, provinces and cities will be mobilised. In parallel with governments, other stakeholders: the business sector, researchers and academics, civil society are all invited to contribute.

In that spirit, I am pleased with the release in Chinese of Massimo Røj's latest book, aptly entitled “*Less Ego More Eco*”. From resource efficiency to smart transport, via rekindled financial incentives or new patterns of consumption, no subject is off-limit: the author invites us to join a journey towards authentic urban sustainability.

This book will no doubt be a source of interest and inspiration for all the European and Chinese local decision-makers, architects, urban planners and industrial solutions providers who will share their experiences every year at the EU-China Mayors Forum.

Infused with humanistic values and a relentless drive for protecting our common planet Earth, this new compendium definitely brings a valuable contribution to our joint ambition to create a “Better City, Better Life”!

Markus Ederer
Ambassador
Head of Delegation
Delegation of The European Union to China

^{*} “欧中城镇化伙伴关系共同宣言”在194-196页。

^{*} The text of “Joint Declaration on the EU - China Partnership on Urbanisation” is on page 194 and 196.

序言 2/Foreword 2



近闻波捷特建筑设计顾问有限公司创始人马西莫·罗伊 (Massimo Roj) 先生的《多生态, 少利己——迈向可持续的未来》一书的中英文对照版即将出版面世, 作者长期从事城市设计, 就可持续发展的理念采访了许多国际学者、政府官员和商业界领袖, 综合了所有观点, 整理成书。本书阐述了可持续发展

的美学、规划、居民的参与、技术的应用以及企业的社会责任等五个方面的理念, 表达出可持续发展关系到经济、社会、能源、环境、建筑等诸多综合性问题。作者认为, 在城市发展中实现可持续的绿色是可以实现的, 但是要求个体或者群体, 必须了解可持续的理念, 放弃自身的利益, 为地球、人类以及整体利益做出贡献。本书对于当前面临快速城镇化的中国, 特别是参与到城镇发展的管理者、政策制定者、企业家和专家学者, 具有重要的参考价值。

中国近三十年来城镇化快速增长, 特别是近10年来平均每年以1.4%的速度增长, 大约涉及2000万农村人口要转移到城市。更严峻的现实是, 总量约2万左右的城镇、7.1亿城镇人口如何实现可持续的发展路径确实是一个艰难的选择。这其中最重要的问题是, 高速增长的代价是大量短期行为的积累, 无数个群体利益和个体利益的格局相对固化, 导致了城市发展的结果一方面是对外来人口的排斥, 另一方面则是粗放型的扩张, 对资源的严重浪费。所谓高速增长的原因来源于劳动力和土地以及环境的低成本, 然而高速增长的后果, 则是以不可持续的高成本作为代价。因此, 调整利益格局, 实现长期行为的可持续, 既需要观念上的改变也需要制度上的变革。

如果我们要了解什么才是可持续? 什么才是绿色? 这本书里有清楚的答案。所谓美学其实强调的是“以人为本”; 所谓规划设计则是要求要素的高度集聚和交通的可持续; 所谓投入是如何使居民共同参与可持续理念的实践; 所谓技术是约束性方法的运用, 引导城市的各个利益主体, 如何自觉地利用再生资源材料和技术; 所谓经济社会却是强调企业的社会责任。只有观念转变了, 可持续的政策才有可能出台, 至少我们先要了解到什么是对的, 什么是错的, 我们才能真正的开始实现可持续。

李铁

国家发改委城市和小城镇改革发展中心主任

I was informed recently that the English-Chinese bilingual version of the book, *Less Ego, More Eco*, written by Mr. Massimo Roj, founder of Progetto CMR, is about to be published. Mr. Roj has been engaging in urban design for many years. This book is written based on his interviewing many international scholars, government officials, and business leaders on the concept of sustainability.

The author elaborates on five concepts concerning sustainability, namely aesthetics, planning, public participation, application of technology, and corporate social responsibility. Through which he conveys the idea that sustainability is related to various complex issues such as socio-economic development, energy, environmental protection, architecture, etc. The author believes that the objectives of sustainable development and green development are achievable if each individual is aware of the concept of sustainability, and sacrifices his or her own interests for the common interests of humanity on the planet. The book provides an important reference for Chinese urban administrators, policy makers, entrepreneurs, experts, and scholars in the context of China's rapid urbanization.

China has witnessed rapid urbanization in the past nearly 30 years. The average annual growth of its urbanization level in the past nearly 10 years is 1.4%, with approximately 20 million migrant workers migrating from rural to urban areas. The tough reality that China is confronted with is how its nearly 20000 towns and 710 million urban population can achieve sustainable development. The overarching issue is that China's rapid urbanization has led to short-term behavior and vested interest structures among various interest groups and individuals. This issue results in social exclusion of migrant workers in urban areas, and inefficient way of urban development which leads to serious waste of resources. The reason of China's rapid urbanization lies in the low cost of labor, land, and environmental protection. Such rapid urbanization is unsustainable and costly. Therefore, new concepts and institutional reforms should be adopted to change the vested interest structures, through which sustainability can be achieved.

This book provides us with explicit definitions of the following two concepts, sustainability and green development. In this book, aesthetics emphasizes people-oriented development; urban planning and design focuses on the high concentration of factors and sustainable urban mobility; inputs refer to public participation in implementing the concept of sustainability; the technology refers to the utilization of constraint methods to guide each urban stakeholder to voluntarily utilize renewable resources and materials; and the socio-economic development focuses on corporate social responsibility.

Finally, I believe that only by changing concepts, can policy on sustainability be issued; and only by being aware of what is right and what is wrong about sustainability at the very beginning, can we start our journey to sustainability.

Sincerely,

Li Tie

Director General China Center for Urban Development

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阿尔多·科罗内蒂 (Aldo Colonetti)

语言即事件，因此当我们谈及可持续性的时候，应该用术语从各个角度加以定义。语言的含义因时代环境的不同而各异，对特定的世界观而言，也是如此，后者影响着我们的生活，而我们也因此安于日常琐事。特别当我们想以可持续性作为本书主题时，才发现自己正在思考一个词语一个碰巧非常时髦的词语，它传达着精确的知识和认识，事实上超越了原点却更加具有传统意味：这里我们正在思考的，就是可持续性在环境保护主义的背景下如何被感知，又是怎样与设计文化发生关联的。但是，说到可持续性，我们就必须先弄清一系列含义，再去考察其中“品味波动”的关系，这是一个古老但却相关的话题，吉洛特·多福斯 (Gillo Dorfles) 曾撰文探讨过关于设计及其可变性的主要问题。

Words are things, so when we talk about sustainability, we should define what we mean by the term, from all standpoints. Words' meanings vary in relation to the mood of the times, so to the particular *Weltanschauung* that holds sway over our lives and with which we have to come to terms on a daily basis. In particular, if we apply this thinking to the topics covered by this book, we find ourselves considering a word – a very fashionable one, as it happens – that conveys precise knowledge and awareness that actually go beyond its original, more traditional meaning: here we are considering how sustainability is perceived within the major issue of environmentalism, which is related in its turn to that of design culture. But when we discuss sustainability, we probably have to consider a constellation of meanings, which it is then up to us to develop in relation to “oscillations in taste”, the title of an old, but nonetheless pertinent, essay devoted by Gillo Dorfles to the major issues of designing and their changeability.

《多生态，少利己——迈向可持续的未来》着重展现波捷特公司（Progetto CMR）的作品以及创造建筑学科的文化背景，当论及如何使可持续性跟上当代需要的时候，书中展示了一系列虽不相同但却互补的项目。它论及政治、城镇规划、艺术批评、建筑学、主要制度，以及通常情况下所有那些有助于定义术语“可持续性”语义的经验和知识领域；尤其是它还含有与伦理和美学不可分割的生态维度，它没有提及生活品质，那项我们用于衡量词语“可持续性”具体含义的唯一真实的日常维度。

回到吉洛特·多福斯（Gillo Dorfles），特别是他著名的《自然与技巧》，我们发现人口数量注定会翻倍：人类本质上是homo faber¹，因此认知和设计都意味着思想、语言和“事件”的叠加。我认为，这就是我们寻找词语可持续性原义的地方，它与人类命运内在关联，一旦人类迈出了生存的最初几步，他就会武装自己以便与同伴及自然达成共生。顺着这条思路走下去，保持可持续状态，就意味着日常生活的未知性是可持续性的主要部分，它先于所有其他技术、现在和未来、工具手段以及最重要的解决方案而存在。

Devoted both to the work of Progetto CMR and to the cultural context of the discipline of creating architecture, the book *Less ego more eco. Towards shared sustainability* illustrates a series of projects that are quite different from one another, yet all complementary when it comes to discussing how sustainability can keep pace with contemporary demand. It discusses politics, town planning, art criticism, architecture, major institutions and in general all those experiences and fields of knowledge that help define the semantics of the term sustainability; above all, that means the ecological dimension, which is inseparable from that of ethics and aesthetics, not to mention the quality of life, the only true everyday dimension against which we measure the concrete meaning of the word ‘sustainability’.

To go back to Gillo Dorfles again and, in particular, to his famous essay *Natura e Artificio* (Nature and Artifice), we find that man is destined to redouble naturally: man is essentially the *homo faber*, so knowing and designing means multiplying thoughts, words and ‘things’. This, I believe, is where we find the primary meaning of the word sustainability, so intrinsically linked to man’s destiny that, as soon as he takes the very first steps in his existence, he has to arm himself, so as to be able to cohabit with his peers and with nature. If we follow this reasoning, being sustainable means that the problematic nature of everyday existence is an integral part of a sustainability that comes before all other technologies, present and future, tools and

¹ homo faber, 原是拉丁词，意为“对坚硬原料加工的铁匠或石匠”，含有“锲而不舍，金石可镂”的意思。

如果我们稍微夸大一下这些含义，冒险进行一些前所未有的词源和文化分析，那么，“可持续性”可以追溯到人类的原生态，它存在于自然和文化之间的某个地方。

在《精神现象学》一书中，黑格尔认为文化起源于第一次社会冲突的出现：一直自在的某个个体与其他个体发生关联，当再度拥有自己的自由时，他在给定背景下的活动就得更具象征性而不仅是历史性，那里会产生冲突，因此也会产生他在其他人中的自我认知，而这是不可缺少的。

这是关于冲突、辩证以及多样性的发展：历史、文化，因此也包括规则、价值观、法律、伦理和美学等。简言之，这个完整的知识系列建立起这样一个体系，身在这个体系之中并借助于它，我们有可能实现与世界和自然界毫无争斗的生活。

我认为这是一扇观看世界的特殊窗口，开启它就等于承认了自由和对话的必要性，它构建了本书的基本含义：它集中于建筑学，涉及所有的设计学科，还包括我们人类生活和工作的所有场所，如此我们的城市及其领域就成为不同文化和能力的真实交叉口。我们注定应该去强化这一点，这是知识文明发展的本质。

above all solutions. If we take the liberty of exaggerating somewhat with these meanings and venturing some unprecedented etymological and cultural analyses, 'sustainability' could be traced back to a sort of primary condition of mankind, located somewhere between nature and culture.

In his *Phenomenology of Spirit*, Hegel derives culture's origins from the advent of the first social conflicts: when an individual, who is always a free individual, relates to another individual, in his turn possessed of his own freedoms, he operates in a given context, more symbolic than historical, where conflict comes about and thus the knowledge of recognising himself in the other and not being able to do without it.

This is about conflict, dialectic and the development of diversity: history, culture and, hence, rules, values, laws, ethics and aesthetics... in short, the entire package of knowledge that constitutes the system in and by means of which it is possible to live without opposing the world and nature.

I believe that this particular window on the world, which we open to allow freedom and necessity to dialogue, constitutes this book's fundamental meaning: it focuses on architecture, of all the disciplines of design, together with all the places where we humans live and work, so that our cities and their territories become the real intersection between different cultures and competences. It is our destiny, intrinsic to the development of the knowledge of civilisation, to redouble.

当然，不止在物理上，甚至在本体论上，居住都被限定于地球本身不能再扩展的事实之中。基于所有这些原因，局限性概念必须成为每个意欲获得可持续发展的项目的一部分。它不应仅限于市场计划中浮浅的揶揄，对消费者及普通人而言，这个词语本身多少让人觉得有些神秘。如果可持续只是一种行销主张或者只是超越了人类时间范畴的对于土地的乌托邦幻想，那么任何宣言都可以以进步的名义出现。首先，对我以及本书的其他作者而言，可持续是一个真实的问题，在研究和市场领域中，与之对应的时机已经成熟。材料、流程以及法律框架都是可用的，如果能自觉并具体的加以利用，就有可能改善我们的日常生活，而不会将时间耗费在虚伪浪漫的幻想之中。

从这个意义上说，建筑和设计扮演着关键性的角色，因为我们每天都面临着提升生活品质的需要。特别是应该将建筑的关注点重新放回到居民和个体身上，以保证不会将创新的建议当做特殊问题的解决方法，也不会因之而增加空间、工作场所或者城市管理的复杂性。我们需要关注细节，集中于小点，因为它们能够为我们提供关于情况改进的有形感知。

To be sure, the not only physical, but also ontological, limit resides in the fact that it is impossible for the Earth itself to redouble. For all these reasons, the concept of limitation must be part of every project whose basic reasoning is founded on sustainability. This cannot be restricted to merely superficial badinage in a marketing plan, as though the word on its own already had some sort of magical properties for consumers and for ordinary human beings. If sustainability were no more than a marketing claim or a Utopian vision of lands beyond the reach of human times, then any statement could be made in the name of progress. For me and, above all, for the authors of this book, sustainability is a true issue, for which the times are ripe in terms both of research and of the market. Materials, processes and also a legal framework are all available: if we use these consciously and concretely, it is already possible to improve our everyday lives, without wasting time on spurious flights of fancy.

In this sense, architecture and design play a crucial role, because every day we experience the need to improve the quality of life. In particular, architecture has to put the focus back on the inhabitant, the individual, so as to ensure that no proposals for innovation are interpreted as solutions to a specific problem, rather than as contributions to augmenting the complexity of the management of a space, a workplace or a city. We need to focus on the details, on the small print, because they are elements capable of furnishing a tangible perception of improvements.

弗拉基米尔·扬克雷维 (Vladimir Jankélévitch) 是二十世纪最具原创性的哲学家之一，而最近刚被译成意大利文的 *Le Je-ne-sais quoi et le presque-rien*，就是他的主要著作，这是一项对于每天生活经验流动性的特别调查，相对于我们在每天的生活中以及所有历史长时段中所做出的主要决定而言，还存在着一些边缘性的时间和空间，在所有那些边缘性时间和空间进行讨论之后，弗拉基米尔·扬克雷维写下的“‘我所不知道的部分’就是缺失的一环，它将填补那些虽然空置但仍完美围绕的部分，通过不断地缩小差距，总有一天我们能在其中架设桥梁。事实上，这些只是可以分开来看的简单而间接的解释，比如：我们可以在不了解某个物体重量的时候就知道它的高度。

基于所有这些原因，最重要的就是要在我们所期待的日常改革方向上小步前行，不排除具备全面而长期远见的战略角色。本书的真正意义也在于此，以一己之力，既不脱离事件范围，又要确定未来场景。

In one of his fundamental writings, only recently translated into Italian, *Le Je-ne-sais quoi et le presque-rien*, an extraordinary investigation of the everyday flow of living experience, while discussing all those spaces and times that are marginal to the major decisions we make in our lives and above all the long time spans of history, Vladimir Jankélévitch, one of the twentieth century's most original philosophers, wrote that "the 'I-don't-know-what' is the missing link that fills a gap that is still empty, but perfectly circumscribable, one that we shall one day bridge by gradually narrowing it down. In fact, these are just simple circumstantial explanations, which can be taken separately: for example, we may know how high an object is without knowing how heavy it is".

For all these reasons, it is of the utmost importance to take small steps in the direction of the kind of everyday reform that we all need, without ruling out a strategic role for sweeping, long-term visions. This book's true significance is also here, in its ability to be both within things and to identify future scenarios.