



EDITORIAL 主编寄语

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随着共享单车风潮的突然来袭，城市景观的设计和管理亟待做出迅速的适应性反应。照片中呈现的是一种普遍存在的、充满讽刺意味的景象：一方面，无处不在的共享单车连绵数里，占据了大量的步行空间。另一方面，城市园林绿地却仍然坚守自己的“领地”，占据着城市中稀缺的土地资源，而未能为共享城市提供更多的服务。这一现状既是对设计和管理技术的挑战，更是对价值观的挑战。

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The increase in shared bicycles has required swift and adaptive responses to design and management of the urban landscape. This image shows shared bicycles taking up a large amount of pedestrian space, while the urban green belt continues to unevenly consume urban resources, failing to provide the sharing city more services. Such a reality is a challenge not only to the design and management process, but also to our values.

共享城市

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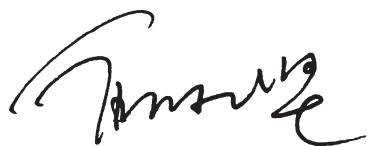
译 萨拉·雅各布斯 蔡金栋

在过去20年中，我买过不止10辆自行车，但如今都已不知去向了。虽然偷盗一辆自行车算不上大罪，但要看管好一辆私人拥有的自行车却绝非易事——这也成为了所有渴望绿色出行的城市人共同的烦恼。如今，这种烦恼几乎在一夜之间就消失了：在我居住的小区门口和北京大学的每一个校门旁，都有源源不绝的共享单车供我随时使用。这些单车色彩鲜艳，设置简单，扫描二维码即可骑行，一天的费用平均不到一元。虽然一年算下来，在共享单车上的消费可能也足以购买一辆属于自己的自行车了，但共享单车的出现也省去了我监管的烦恼。

当拥有变成负担，而使用成为目的时，共享便成为优选。尽管把拥有什么和拥有多少视作身份的象征是人的天性，但社会的发展却正不断向“共产主义”时代迈进。可以说，城市本身就是为满足共享的需求而出现的：我们共享空气和水、共享街道、共享市政管网、共享广场、共享花园和公园，也共享语言和行为规则。从某种意义上讲，共享的程度可以衡量城镇化的程度，甚至文明的程度——在某种程度上，“城镇化”也可以被理解为“共享化”。今天的城市可以被视为共享的资源，而互联网则是开发这种资源不可或缺的工具。借助互联网平台，我们可以共享的资源甚至已经包括汽车，以及别人家的厨房或卧室。

如果说对于“城镇化”更确切的定义是人的“城镇化”，或是一种生活方式不断趋于文明的、技术化的过程，而非以在城市中建造高楼大厦为重点，那么，国土尺度的城镇化或“共享化”便不可避免，也无需避免。因此，最近在海南提出的“共享农庄”概念，也可以被理解为城镇化的进阶。它代表了一种高级的城市文明形态，通过把高度“城镇化”的人与最优美宜人的自然环境相联系，来实现“归田园”的梦想——这也是中国最先“城镇化”的士大夫们探寻了近两千年的梦想。

而我最想说的是，共享城市，或者更确切地说是共享的生活方式，对景观设计学和景观设计行业意味着什么。这并不是一个全新的问题，因为从某种意义上说，景观设计学这门学科和景观设计师这一职业即是共享城市的产物，是为了让工业化时代的城市居民能够共享满足身心疗愈需求的理想环境，而逐渐孕育出的学科和职业。大约15年前，我在构建城市生态基础设施的“十大景观战略”中，就提出了多条与当今共享需求相关的战略，包括打通围墙、开放专用绿地、建立连续的自行车道网络、溶解公园、溶解城市和将农田引入城市……虽然在当时看来，我的想法有些超前，但今天这些提议正相继实现。这并非是我神机妙算，而是顺应人类文明进步的轨迹和社会发展的走向，这是我们的学科和专业所要面临的必然趋势。随着新的共享资源不断被开发，景观设计学显然会面临更多新的课题，包括如何解决共享单车停车空间的问题，如何满足共享汽车对于城市空间的需求，如何设计共享农庄和共享田园等。共享的生活方式为景观设计学的发展开启了，并将不断扩展其光明的未来。



SHARING CITY

CHIEF EDITOR Kongjian YU

TRANSLATED BY Sara JACOBS Jindong CAI

Over the past two decades, I have bought more than 10 bicycles, all of which are now nowhere to be found. Although the theft of a bike is no more than an inconvenience, the frequency of theft has become a shared annoyance for city dwellers longing for green travelling. Now, this annoyance is gone! Outside the door of my home and nearly every gate of Peking University are shared bicycle services. They are in bright colors and easy to use with QR codes. Averagely the rides cost me about CNY 1 daily, and while this might add up to enough money to buy my bicycle over one year, the peace of mind of not worrying if the bicycle is stolen makes the cost worthwhile.

When ownership becomes a burden and utility an objective, sharing becomes a better option. Although social status is still tied to what and how many one owns, the sharing economy is pushing us toward more communist engagements. The city itself was born as a place of sharing: in cities we share the air and the water, the streets, the infrastructure, the parks and gardens, languages, and codes of behavior. In many ways, sharing indicates the level of urbanization or even civilization. As a result, “urbanization” is to some extent a process of sharing. Today, urban places are places of shared resources, and the Internet has been indispensable in developing access to shared resources, such as cars and homes.

If it is more proper to define urbanization as a process of urbanizing of people, or the civilized and technology-powered lifestyles, rather than centering on constructing high-rising buildings in cities, then urbanization or sharing at the scale of the national land would be inevitable. The concept of a “sharing farm” has been proposed in southern China’s Hainan Province. This represents an advanced stage of urbanization where the dream of returning to idyllic country life is achieved by connecting urban folks with the most picturesque natural environment. It is also the dream which had been pursued for 2,000 years by scholar-bureaucrats, the first “urbanized” population in ancient China.

I most want to express what the sharing city — or more precisely the sharing lifestyle — can mean for Landscape Architecture. Landscape Architecture is in many ways the product of sharing cities, and the discipline and profession developed in response to urban dwellers’ needing spaces within the city where their body and soul could be healed in the industrial age. About 15 years ago, I proposed a set of strategies related to sharing for constructing the urban ecological infrastructure. These included demolition of enclosing walls, opening-up of green belts for special purpose, the establishment of continuous bike networks, dissolving parks, dissolving cities and the introduction of farmland into cities. At the time these sound futuristic, but they are currently becoming a reality. It is not that I am a foreseer, but the inevitable trend for our discipline and profession if the track of human civilization and the path of social development are to be followed. As new sharing resources are developed, Landscape Architecture will face more and more new questions about how to address the demands of sharing, including the need of urban space within a shared transportation network and how design might plan for sharing farms. The sharing lifestyle has expanded the possibilities for how Landscape Architecture might intervene in urban spaces.

