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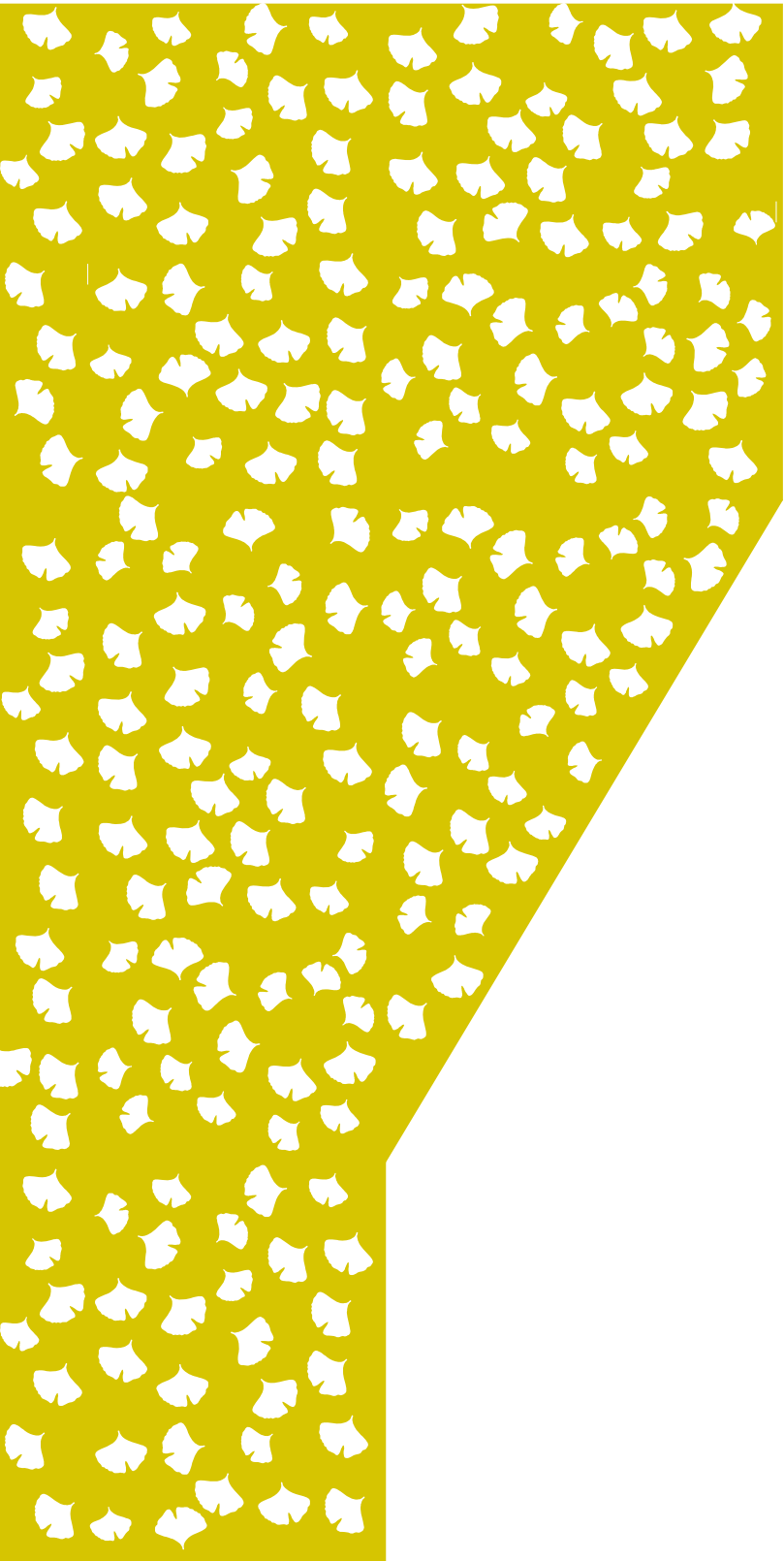
18 古老的智慧和现代设计的灵感纽带：
玛祖铭立“游牧系列”
The inspirational bound between the ancient wisdom and modern design:
MATSU's "Nomadic Series"



04 玛祖铭立 & 拉雅克 藏区游牧体验行
MATSU and Lhayak's Road Trip To Tibet

40 MATSU专访游牧灵感系列设计师Joeri Reynaert
Interview with Joeri Reynaert Designer of the Innovative Nomadic Furniture Series

46 高原的生命交响曲：牧民-信仰-蕈类
A Symphony of Life on the Plateau: Nomads, Faith, and Fungus



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卷首语

Editor's Voice

在造物的过程中思考：致创造者

创造不是一个线性过程——把单一的思想强加于毫无生命力的材料上。

创造的本质是人的自我认知，人的手与材料接触的过程中，在彼此之间熟悉，相互生长，最终的作品则是智慧的结晶，代代相传。

材料与创作者，都是鲜活的，他们之间有一种独有的**触觉的对话**。

高原游牧民世世代代通过这样的对话，让他们创造的黑帐篷记载着这些宝贵的、关于生命的知识。他们与材料共生。

“游牧系列”的每一件作品都讲述着一个造物的故事。独有的纹理和设计不仅仅是美学的选择，更是人类文化的遗产和对生命的描述。

于是，这样的制作的过程也成了“游牧系列”叙事的方式：通过手做的语言将跨越世代的文明以及人类过去的记忆和现代的科技联结。

在制作中思考：发现的不仅是我们能创造什么；

在创造的过程中，我们也会认清自己是谁。

—本刊编辑部

Think through MAKING: To Makers

MAKING is not a linear process – a singular mind imposing a vision onto inert materials. Makers and materials engage in a dynamic interplay. Making, in this light, transcends intellectual conception. It is an embodied experience, a conversation between the maker and the material, understood not just through thought, but through touch – the haptic dialogue.

For generations, the plateau nomads have recorded precious knowledge about life through this dialogue, creating their black tents. They coexist with materials.

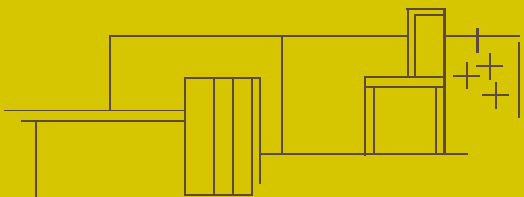
Each piece of the "Nomadic series" tells a story, not only of its physical form but also of the hands and hearts that shaped it. The intricate patterns and designs are not just aesthetic choices but reflections of cultural heritage and personal expression. The act of MAKING becomes a form of storytelling, a way to connect with the past and the present, bridging generations and cultures through the language of craft.

Each piece of the "Nomadic Series" tells a story of MAKING. The unique patterns and design are not just aesthetic choices, but the descriptions of life.

In this process of MAKING, makers become participants in a larger conversation, a dialogue between past and present, tradition and innovation.

We think through MAKING, discover not only what we can create, but also who we are as makers.





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aiming to create an inspiring office lifestyle for our customers.

CONTENTS

Magazine Section Information:

Consistent with our magazine's title and theme, each section is named using a Chinese character that uses the character "木" (pinyin: mu, chinese meaning: wood) as a component, or radical, of itself. The following list gives the sound of each character and the content of each section.

栋

NEWS

设计新闻，灵感动向

04-17

玛祖铭立 & 拉雅克 藏区游牧体验行
MATSU and Lhayak's Road Trip To Tibet

共话：游牧精神与可持续发展
The Nomadic Spirit and Sustainable Development

本

NEW PRODUCTS

设计新品，灵感家具

18-27

古老的智慧和现代设计的灵感纽带：
玛祖铭立 “游牧系列”
The inspirational bound between the ancient wisdom and modern design:
MATSU's "Nomadic Series"

析

ANALYSIS

设计空间，灵感办公

28-39

从游牧精神到共生办公：未来办公空间的新愿景
A symbiotic space of the nomadic Spirit: A New Vision of Future Office

激发灵感的孵化空间：玛祖铭立上海南部科创中心案例
An Inspiring Incubation Space: Shanghai South Science and Technology Innovation Center

CBRE世邦魏理仕上海办公空间
CBRE Shanghai Office Space

杰

EXCELLENCE

设计人物，灵感生活

40-45

MATSU专访游牧灵感系列设计师Joeri Reynaert
Interview with Joeri Reynaert Designer of the Innovative Nomadic Furniture Series

松

LIFESTYLE

设计万象，灵感云集

46-51

高原的生命交响曲：牧民-信仰-蕈类
A Symphony of Life on the Plateau: Nomads, Faith, and Fungus

世界上最早的“数字游民”：史蒂文·K·罗伯茨和他的“工作空间”
The first digital nomad: Steven K. Roberts and his "working space"

玛祖铭立&拉雅克 藏区游牧体验行

MATSU AND LHAYAK'S ROAD TRIP TO TIBET

编辑: 彭茜 Editor: Qian Peng

2021 年 12 月, 玛祖铭立董事长蔡演国先生亲自带领团队, 邀约来自比利时的设计师 Joeri, 与拉雅克创始人孟杰多吉及其团队一起, 怀着敬畏踏上了藏区游牧体验之行, 我随行其中。

On December 2021, leading a team by himself, Mr. Cai Yanguo, Board Chairman of MATSU, invited the Belgian designer Joeri to take a road trip to Tibet together with the founder of LHAYAK Megyur Dojee and his team, to experience the nomadic culture with deep reverence. And I was part of the team.



我们在成都汇合, 三方共同商议了关于此程中收皮一事的细节。随即便开启路远道阻的自驾之行。

The three parties met in Chengdu. After discussing details of yak hide purchase during the trip, we embarked on the road trip to Tibet.



↑ 高原缺氧的状态下, 玛祖铭立董事长蔡演国先生仍坚持亲自驾驶



01 初至各莫寺

A Visit to Gemosi

一路天高云淡, 路远渐阔。途中我们拜访了各莫寺。

十二月的藏区正是严寒之时, 天蓝无云。皑皑白雪将大地覆盖掩去一切污垢, 砖瓦红墙上还蓄着厚厚积雪, 让肃穆之风更显圣洁。

Along the way, the sky was high and the clouds were pale. First, we paid a visit to Gemosi.

December in Tibet was freezing cold with cloudless blue sky. Dazzling white snow covered the earth and concealed all filth and grime. The contrast between snow piling up high on tiles and red brick walls appeared solemn, serene and sacred.

尽管天气严寒, 从南方骤然来到大雪覆盖的城镇众人都很兴奋; 更何况, 还是在神秘的藏传佛教所在之地。拉雅克孟杰一边走一边在结冰的路面滑行, 甚至躺在雪地上吃雪……他笑得像个孩子般说道: 童年最好玩的, 就是在雪地上尝雪! 当我们保护与珍惜大自然时, 大自然的所有一切便是最好的馈赠。它们纯净无污染, 清新又健康!

孟杰与蔡演国娓娓阐述各莫寺的神圣三色: “白色代表慈悲心, 红色则是智慧, 黑色既勇气, 作为参悟之人我们需要拥有这三种特质, 而我们此行正是如此! 怀着善念(白色), 用勇气(黑色)去做商业企业不曾尝试的事: 通过收购牦牛皮(红色)帮助牧民创收, 让其可以继续以游牧生活的方式保护草原生态。

为何帮助牧民创收就是保护生态?

挖矿修路, 围栏放牧, 鼠兔数量与草原面积之间的失衡……等导致若尔盖大草原水域缩减, 沙化严重; 然而, 最为生态地保护自然与治理沙化的方式正是当地牧民为之: 在播撒草种后, 让牦牛蹂躏, 使其埋入土壤, 生根发芽, 而避免被风吹走与高原紫外线的灼伤。于是, 帮助牧民创收, 让他们留在草原, 留有放牧的生活方式, 成了一个善性循环的生态保护链: 我们保护牧民, 牧民保护大自然, 保护青藏高原这一亚洲水塔。

Despite the cold weather, we, a bunch of city dwellers from the South, were very excited to see snow-covered towns, let alone the fact that it is home to the mysterious Tibetan Buddhism. Megyur Dojee walked and glided on the icy road, and even lay down on the snowfield to eat snow... Laughing like a child, he said, "The funniest thing is my childhood is tasting snow on the snow! When we protect and cherish nature, everything it has to offer is the best gift. They are pure, pollution-free, fresh and healthy!"

Megyur and Cai Yanguo told us about the three sacred colors of Gemosi pleasingly and impressively. "White represents compassion, red wisdom, and black courage. These are the three traits we must have in order to perceive truth through medication. And our company has been striving to accomplish what other commercial enterprises have never attempted to do with good will (white) and courage (black); by purchasing yak hides (red), we help to increase the income of herdsmen, so that they can continue to protect the grassland ecology with their nomadic lifestyle."

How We Protect Ecology by Increasing the Income of Herdsmen?

Mining and road works, grazing in cage, imbalance between the number of pikas and grassland area...a series of issues have led to a decrease in the waters of Zoige Grassland and severe desertification. It happens that the most ecological way of protecting nature and treating desertification is the practice of local herdsmen: after sowing grass seeds, let yaks tread on the soil to help the seeds take root and sprout, so as not to be blown away by wind or burned by the ultraviolet rays of the plateau. Therefore, to increase the income of herdsmen, keep them on grassland and retain their grazing lifestyle has formed a benign cycle of ecological conservation chain: we protect herdsmen, and herdsmen protect nature, thereby protecting Tibetan Plateau—the Water Tower of Asia.



到达藏区的第一天, 团队便拜访了拉雅克创始人孟杰多吉的家。大家注意到火炉里熊熊燃烧的, 是土块一样的牛粪。于是孟杰的奶奶便开始兴奋的讲起牛粪的各种好处, “牦牛们喝着矿泉水, 吃的是虫草, 牛粪也是宝。”在我们眼里肮脏的排泄物, 在牧民心中, 却是清洁的代表, “当找不到餐具的时候, 我们也会把食物也放在牛粪上。因为, 它们很干净”, 孟杰跟大家补充道。

On the first day upon arrival in Tibet, the team visited the home of Megyur Dojee, the founder of LHAYAK. We noticed that blocks of yak dung burning in the stove, and Megyur's grandma started to talk about the various benefits of yak dung excitedly, "Yaks drink mineral water and eats cordyceps, and yak dung is also a treasure." To the herdsmen, the filthy excrement in our eyes actually represents cleanliness. "When we can't find tableware, we would put food on yak dung, because it is clean." Megyur added.

饮食清洁的缘故, 牛粪本身就没有臭味, 加上高原强烈紫外线的杀菌作用以及极低的湿度, 晒干的牛粪甚至还会有些干草的香气。“来, 大家可以尝一下”, 孟杰是一个很喜欢开玩笑的人, 为了“诱惑”我们吃牛粪, 他一边说一边往自己嘴里塞了一块, 而且还分给了每个人。所有的人都瞪大了眼睛, 谁也没想到来藏区第一件事竟然是“吃屎”吧?! 出乎意料的是, 它并没有什么味道, 更像是一块干面包。

Due to the cleanliness of diet, yak dung doesn't stink at all; plus the bactericidal effect of the strong ultraviolet rays and extremely low humidity on the plateau, sundried yak dung even smells like hay. "Come on. Try it!" Megyur likes to joke. To "lure" us into eating yak dung, he popped a block into his mouth while talking, and handed out yak dung to all of us. Our eyes widened in surprise—little did we know that the first thing we did in Tibet would be eating dung! Unexpectedly, yak dung does not have any flavor—it is more like dried bread.

02 吃牛粪

A Taste of Yak Dung

从迟疑观望, 到拿在手上的小心确认, 再到入口时的“无味”惊喜, 最后逐渐到相互信任。这份信任, 不光是团队之间的信任, 也包括我们对大自然的信任! 我们也开始感受到自己之前是多么的远离自然。

我们是否应该开始反思? 什么是清洁? 并不是人工方式采用化学制剂“消毒”或者“净化”之后的结果。直接可以喝的泉水、天然食物以及没有被污染、可以自由呼吸的空气才是真正的干净。而这些对我们城市里的居民陌生甚至是奢侈的东西, 却是每只在草原上自由游荡的牦牛的“家常便饭”。在如此洁净环境下生长的牦牛, 其粪便也是“功能丰富”: 除了当作清洁的能源之外, 牦牛粪便燃烧产生的烟也会用做消毒; 在藏族婚礼的时候, 人们会在精致的筐子里装满牛粪并用哈达包裹起来, 作为福德以及财富的象征。

From hesitation and reluctance to careful examination of the yak dung in hand, and then the "flavorless" surprise which eventually resulted in mutual trust, the team bonded and gradually developed trust in nature. We also started to realize how far away we used to be from nature.

A taste of yak dung led us to reconsider the connotation of cleanliness. Cleanliness is not a result of artificial "disinfection" or "purification" with chemicals. What's really clean are directly drinkable spring water, natural food and untainted air. These are strange or even luxuries to urban residents, but commonplace to yaks freely roaming on the grassland. Due to a clean living environment, yak dung has a rich variety of functions: yak dung itself is a source of clean energy, and the smoke from burning yak dung can be used for disinfection; in Tibetan weddings, people would fill exquisite baskets with yak dung and wrap them with Hada as a symbol of happiness, good luck and fortune.

亲测,
纯天然无味

↓ 清晨, 勤劳的牧民会将新鲜的牦牛粪收集起来, 精心的做成“饼”的形状, 并晾干作为燃料。

03 收皮

Yak Hide Purchase

从途经若尔盖草原时，看到这个曾经牦牛最喜欢的地方，沙化严重。这让我深刻认知到生态保护的紧迫性。带着些许的沉重，随后我们抵达若尔盖地区的唐克镇收皮。那边的牧民十分期望我们的到来。有骑着摩托的，坐三轮的，也有开着小货车的，陆陆续续的到达收购点。在人口本不密集的唐克镇，前来卖皮和围观的牧民们逐渐簇拥聚集。

热情的牧民，期待的眼神让我们更深层次的体会到了作为社会企业的责任与此行的意义：我们希望通过收购牦牛皮帮助在地牧民创收，让牧民得以留在草原。

由于每张皮都是当地来自牧民自然放养的牦牛。收皮时，必须一张张筛选，剔除有虫眼与面积较大刀疤的。符合标准的，我们便会现金结算给卖皮的牧民；并一次次培育他们正确的剥皮方式，从而避免皮料在源头被人工无意损坏。

During our trip, we regretted to see severe desertification of Zoige Grassland, the once favorite place of yaks. This made us realize the urgency of ecological protection profoundly. With certain heaviness in mind, later we arrived at Tangke Town in the Zoige Area to purchase yak hides. Looking forward to our visit, the local herdsmen successively arrived at the acquisition point by motorcycle, tricycle, minivan, etc. In the sparsely populated Tangke, herdsmen gradually gathered to sell hides and watch.

The enthusiasm of herdsmen with expectant looks on their faces made us more deeply aware of the social responsibilities of an enterprise and the purpose of our trip: we hope to increase the income of local herdsmen through a purchase of yak hides, thus keeping them on the grassland.

Since the hides were all from free-range yaks, we had to examine each hide carefully to eliminate those with worm holes and large scars. If the hide was up to standard, we would pay cash to the seller; also, we informed them one by one of the correct way to skin a yak, so as to prevent unwanted artificial damage to leather at source.



除此之外，在玛曲地区，我们还专门造访并收购当地民间的传统手工艺牦牛皮制品（马鞭等）。之后，我们会分析研究这些传统的皮具，通过创新，赋予传统手工艺新的生命力。因为我们相信，让传统文化可以更好的传承，一定不只是把以前的的花纹图案作为装饰，创设成“新民族风”；还可以进一步通过创新与设计，让传统的手工艺可以为现代人的生活需求而服务。当这些手工艺可以开始进化的时候，我们就不必担心它的失传了。

In addition, we have also visited and purchased local folk traditional handicraft yak leather products (horsewhip, etc.) in Maqu. Then we will analyze and study these traditional leather products, and give new vitality to traditional handicraft through innovation. Because we believe that better inheritance of traditional culture does not merely mean taking the previous patterns as decoration and creating a "new national style", but more importantly, injecting innovation and design, so that traditional handicrafts can serve the needs of modern people's life. The evolution of these crafts will eliminate our worry about their loss.





在收完皮后，我们便开始了剪毛。

牦牛的特点之一是腹部和腿部生长着极长的毛。牧民曾经会把这些毛收集起来做他们的黑帐篷和拴牛的绳子。但是随着现代化的进程，越来越少的人还会继续使用这些费时费力的传统工艺品。结果，塑料帐篷开始泛滥。原本天然耐久的牦牛毛也变成了废料；传统工业处理皮革时，需要用大量的化学品脱毛，造成巨大的环境压力。所以，我们尽量把这些皮上的长毛剪下并收集起来，日后交给牧民，又或是开发出新的商业价值。

高原冬季的平均气温在零下十度以下，在干燥以及风沙肆虐的空地上，几个人在卖力的剪着牛毛。粘着血迹、盐和灰土的毛又硬又韧，因为条件的制约，大家只能跪着或者蹲着剪。膝盖不好的 Joeri 最后选择了侧卧在牛皮上干活。很快，人们的手指就开始酸痛，四肢也因为低温开始充满麻木的刺痛，加上高原缺氧的原因，每个人都气喘吁吁。

设计师 Joeri 一边喘气一边兴冲冲的说，“作为一个独立设计师，我很多时候不得不向现实妥协，按照客户的思维和想法去做设计，但是我的内心渴望做有意义的事情，我称之为‘激情设计’。这次作为 MATSU/LHAYAK 联名产品的设计师让我有了一次可以去激情设计的机会，对于我来说，是难得的幸福。也让我之后拥有信心和勇气去做更多类似的设计。”

Full of excitement, designer Joeri said while puffing and panting, "As an independent designer, I often had to make a compromise with the reality, and follow the client's way of thinking in design. However, deep down in my heart, I long for something meaningful, which I call 'passionate design.' This time, as a designer for MATSU/LHAYAK, I have a chance to design with passion, which is a kind of rare happiness for me, and gives me confidence and courage to do more similar designs."

04 剪毛

Shearing

After yak hide purchase, we started shearing.

One of the features of yaks is the long hair growing on the abdomen and legs. Herdsmen used to collect yak hair to make ropes for their black tents and the leash for yaks. However, in the process of modernization, fewer and fewer people have carried on this time-consuming and laborious tradition. With the popularization of plastic tents, natural and durable yak hair has become waste material; furthermore, the large quantity of chemicals used for dehairing in the conventional industrial processing of leather has resulted in tremendous pressure on the environment. Therefore, we try our best to shear and collect yak hair to give it to the herdsmen in the future or explore new commercial purposes.

The average temperature of the plateau in winter is below -10°C. In a dry and sandblasted open field, several people were shearing yaks with great efforts. The blood, salt and dust sticking to yak hair made it hard and tough; due to the restriction of conditions, people had to kneel or squat to do the job. Joeri with bad knees eventually chose to lie on his side on a yak hide to work. Before long, with aching fingers and numbness and tingling in four limbs, people became short of breath under plateau hypoxia.

膝盖不好的Joeri
最后选择了侧卧在牛皮上干活。

我们一直干到了天黑。到了最后，姑娘们连翻皮的力气也没有了。但是从始至终，没有任何一个人抱怨。大家都用乐观积极地心态去抵消劳作时的疲惫，“TONY 老师的工作还是很辛苦的！”这种看似不值钱的“工人的劳动”，却让我们感受到了这背后的浓厚的人情味，与来自自然之原材料的珍贵。

We worked until it was dark. Eventually, the girls didn't even have the strength to flip over a yak hide. But no one complained the entire time. The fatigue from work was cancelled out with an optimistic and positive attitude. "It's not easy being a barber!" This seemingly cheap "manual work" made us feel a strong human touch behind it and recognize the preciousness of raw materials from nature.



拉雅克此次牦牛皮收购总共用了接近一个月的时间。最后一天拉雅克团队和牧民妇女们一起，将所有皮一件一件装满了一辆 17 米长的货车，总计一千八百多张皮，总重二十几吨。从早到晚，搬了一整天。让我们感动的是，这些妇女们一边卖力的搬运，一边为这些牦牛皮念经祈祷，从未停歇。所有拉雅克收购的皮，是被祝福过的；拉雅克的皮具品，承载着牧民满满的期望，这是对我们最大的鼓励；不辜负这些祝福和希望，也成了我们最重要的职责。

The purchase of yak hides took nearly a month. On the last day, LHAYAK's team together with herdsmen and women loaded a 17m-long truck with over 1800 yak hides weighing more than twenty tons in total. From dawn to sundown, it was a whole day's work. We were especially touched to see that the women kept chanting and praying for the yak hides while working hard to load the truck. All the yak hides we purchased are blessed; the furniture and leather products that we make with them are loaded with the herdsmen's hopes. This is the greatest encouragement for us, and it is also our most important responsibility to be worthy of their blessings and hopes.

05 被“祝福”的牦牛皮

"Blessed" Yak Hides

尽管心存不舍, 但归去的时间终将到来。此行我深刻的感受到了生命的丰裕如永不枯竭的草原, 应该源于自然的回归。牦牛藏民也, 藏民牦牛也。

However reluctant we were, it was the time to leave. During this trip, the inexhaustible life of the vibrant grassland left a deep impression, and it dawned on me that abundance should originate from a return to nature. Yaks are the habitants of Tibet, and the habitants of Tibet are yaks.

值得一提的是, 通过我们收集的传统手工编织方法, 终于让牦牛毛在家具中也找到了“用武之地”。随后, 我们将收购的牦牛皮与此行的感悟, 融入到“游牧办公”产品系列开发, 并将于 2022 年 11 月于王小慧艺术馆首展, 让这种来自自然的鲜活与本真注入城市办公生活, 让更多的人和企业关注到游牧文化与生态的关联, 不断探索社会企业之路!

It is worth mentioning that we managed to make use of yak hair in furniture with the traditional hand-knitting method we collected. Afterwards, we will integrate the yak hides we purchased and our inspirations from the trip into the development of our "Nomadic Office" product series, which will first be exhibited in Xiao Hui Wang Art Museum in November 2022. By infusing the freshness and authenticity from nature into urban office life, we aim to draw more attention to the association between nomadic culture and ecology, and keep exploring a path for social enterprise.

06 社会企业

Social Enterprise

很多人会问什么是社会企业, 社会企业并不是慈善机构。我们需要用智慧的力量让其盈利, 使其在市场经济时代有可持续性。社会企业目前并无统一的定义, 主要是指: 透过社会创新以及市场机制来调动社会力量, 将商业策略最大程度运用于改善人类和环境生存条件, 而非为外在的利益相关者谋取最大利益。简而言之“通过交易做慈善, 而非做慈善的同时做交易”。

Many would ask what is "social enterprise." It is not a charity organization, and its profitability and sustainability in the market economy era requires wisdom. At present, there is no universal definition of social enterprise. It mainly refers to the mobilization of social forces through social innovation and market mechanism, and the utilization of business strategies to the greatest extent for improving the living conditions of human and the environment rather than maximizing the interest of external stakeholders. In simpler words, it is "charity through trade, rather than charity and trade."

但与慈善一致的是, 我们所做一切的原动力, 是善念, 是因为我们尊重生态、尊重游牧文化与牧民, 他们是整个高原最后的守卫者。如果他们消失了, 那么这里天堂般的环境将成为世界上海拔最高的荒漠; 千年流传下来的文明瑰宝也会荡然无存。

However, like charity, everything we do is driven by good will. We respect ecology, nomadic culture and herdsman, as they are the last guardian of the plateau. If they vanish, the heaven-like environment will turn into the world's highest desert, and the treasures of civilization with thousands of years of history will all be lost.

用一个例子来理解“社会企业”, 也许更加通透: 在收皮时, 有人问: 哪个区域的皮料品质最高? 孟杰意味声长的笑了下却很认真的说: 这要看你如何定义收皮的目的。光看皮料的品质, 一定是没有树木(枝条易刮伤牛皮), 但水草丰饶的地区更好, 比如青海, 但是对于拉雅克和玛祖铭立来说, 我们主要是为了帮助牧民创收, 而不是针对某一区域, 甚至拥有相对优质条件的区域, 所以在帮助牧民与筛选好皮之间, 需要取得一个平衡点。这就是社会企业应该去思考和尽力做到的!

It may be more understandable if we explain "social enterprise" with another example. During our purchase of yak hides, someone asked, "Which area has the best leather?" Megyur Dojee smiled meaningfully and answered seriously: "It depends on how you define the purpose of our purchase. If we only pursue leather of the highest quality, areas without abundant water and grass but no trees (as branches may scratch leather) would be the best, like Qinghai. Nevertheless, for LHAYAK and MATSU, our main purpose is to increase the income of herdsman, rather than focusing on a certain region, especially not regions with relatively advantageous conditions. Therefore, we need to strike a balance between helping herdsman and selecting good leather. This is what a social enterprise should consider and strive to achieve!"

我们也相信, 只有遵循道德约束的商业, 才是一条看得见明天的路。而牧民的支持, 大家的关注让这条曲折的路温情围绕, 仿佛在寒冷的藏区, 一碗热腾腾的酥油茶。

We also believe that the future belongs to businesses bound by moral rules. With the support of herdsman and attention from people, the tortuous path to the future is filled with tender feelings, just like a cup of steaming hot buttered tea in the cold winter of Tibet.



继 2022 收皮后, 2023 年, 玛祖铭立与拉雅克团队继续合作。而今年, 收皮团队前往 合作、碌曲、天骏、河南县, 为期近一个月, 走访近上千个牧民家庭, 共计收购近 3000 张牦牛皮。游牧办公是否在商业上和可持续事业上能新获成功? 仍是未知, 但是我们知道有一种成功是坚持! 所以, 从心出发, 继续前行.....

Following the hide collection in 2022, in 2023, MATSU and the LHAYAK team continued their cooperation in 2023. This year, the hide collection team visited the following places: Hezuo, Luqu, Tianjun, and Henan County for nearly one month. They visited nearly a thousand pastoral households and purchased nearly 3,000 yak hides in total. Whether Nomad Office will be successful in business and sustainability is still unknown, but we know that there is a kind of success that is perseverance! Therefore, let's start from the heart and ...



“如果未来我们开发出牦牛毛的更多商业用途, 我死而无憾!”

——同行的小伙伴欧塞宁武感叹道

共话，游牧精神与可持续发展

NOMADIC SPIRIT AND SUSTAINABLE DEVELOPMENT

编辑：彭茜 Editor: Qian Peng

2023年11月21日,践行了3年游牧计划赋能可持续发展后,玛祖铭立举行了《共话游牧精神与可持续发展》圆桌论坛,藏区学者专家以及拉雅克、IWBI、AECOM等环保专家、学者,机构一起参与共话。

此次活动主题海报上这张图片,是玛祖铭立摄影师刘达今年2月在格聂神山拍摄。他的海拔是6,200多米,但是这个雪线已经上升到5,400米以上。这意味着5,400米以下的雪山已经全部融化了,这是人类现在面临的一个非常严峻的问题。

所以,MATSU非常荣幸邀请到了有着共同可持续发展心愿与动力的人共同探讨如何面对这个严峻的问题。

On November 21, 2023, MATSU held a roundtable discussion on "Nomadic Spirit and Sustainable Development" after 3 years of implementing the Nomadic Plan to empower sustainable development. Tibetan scholars and experts, as well as environmental experts, scholars, and institutions from Layak, IWBI, and AECOM, participated in the discussion.

The photo on the theme poster of this event was taken by MATSU photographer Liu Da in February 2023 at Mount Genyen. The altitude is over 6,200 meters, but the snowline has already risen to above 5,400 meters. This means that all the snow below 5,400 meters has melted. This is a very serious problem that humans are facing now.

Therefore, MATSU is very honored to invite people with a common desire and motivation for sustainable development to discuss how to face this serious problem together.



生态相连, 星球命运共同体

Ecosystem Connection, Planet's Common Destiny

哈希·扎西多杰, 曾与《可可西里》中巡山队长日泰原型索南共事, 作为其秘书参与保护可可西里藏羚羊, 也是青藏高原生态环境保护终生实践者、青藏高原民间生态环境保护组织首创人、亚洲水源保护推动者、亚洲水源生态牧场卓巴仓首席专家。

整个宇宙是连接的, 所以我觉得我们都是没有区别, 没有你我, 没有二元对立, 其实都是一体的, 天地合一。现在, 学术学科专业分化日趋精细, 一方面是通过竞争促进发展, 而另一方面却总是对立的! 你是从哪里来的, 他是哪个国家, 你的信仰是什么? 他的族群宗派又是什么? 所以现在会出现很多问题, 特别是面对生命问题, 虽然现在物资丰沛, 但却有可能战争, 特别是工业文明造成的环境问题, 是我们面临的巨大难题。我们常说人类命运共同体, 然而紧密相连的生态, 纵横交错的生态, 让这个星球上每个物种, 每个生命相连。所以, 我想说我们是星球命运共同体。

Hashi Tashi Dorje is a lifelong practitioner of ecological environmental protection in the Qinghai-Tibet Plateau. He once worked with Sonam, the prototype of the ranger captain Ritai in the movie "Kekexili," as his secretary, participating in the protection of the Tibetan antelope in Kekexili. He is also the first founder of a non-governmental ecological environmental protection organization in the Qinghai-Tibet Plateau, a promoter of Asian water source protection, and the chief expert of the Asian water source ecological ranch Zhuoba Cang.

The entire universe is connected, so I think we are all the same, no you or me, no duality, but in fact we are one, heaven and earth are one. Nowadays, the specialization of academic disciplines is becoming increasingly specialized. On the one hand, competition promotes development, but on the other hand, it is always antagonistic! Where are you from? What country is he from? What is your belief? What is his ethnic group? So many problems will arise now, especially facing the problem of life. Although the material is abundant now, there is a possibility of war, especially the environmental problems caused by industrial civilization, which is the biggest challenge we face. We often say that the human destiny is a community of shared destiny, but the closely connected ecology and the criss-crossing ecology make every species and every life on this planet connected. So, I want to say that we are a community of shared destiny for the planet.



做牧民的学生。”一生一碗”

Be a nomad's student: "A bowl for a lifetime"

玛祖铭立合作伙伴雪域品牌拉雅克创始人孟杰多吉带着自己的碗, 谈及:

Meggyur Dojee, the founder of Layak, a brand of the Tibetan plateau partnered with MATSU, held his own bowl as he talked about the nomadic spirit:

文化就是一个很简单的道理, 我今天带了这样一个碗, 这是牧民的智慧。牧民每个人生下来就会有自己的碗。这个碗是多功能的, 可以喝茶吃饭, 不需要很多的餐具, 没那么复杂。生活本没那么复杂。你到哪里都带着自己的碗, 你去别人家做客时, 他会说你带了自己的碗吗? 这是很理所应当的事。吃完后, 他就把自己的碗给舔干净, 然后装在自己的那个藏服里。但现在, 我们也在面临着失传这样的文化。

我们大家都应该少用一次性的东西, 我们都应该带自己的水杯。这不是我从小习惯的东西吗?

我爷爷总是会给我说, 身上有一点脏是一件非常好的东西, 他是会带给你福报的! 我从来没有搞明白他的意思, 我就说我爷爷太太落后了吧! 干干净净的不是很好吗? 我去了美国之后呢, 我的这些室友每天要洗2-3次, 早上洗一次, 晚上又要洗一次澡, 中午甚至洗一次。衣服也是天天要洗的。

当我开始真正的关心生态问题的时候, 我发现每一天就是全人类制造的垃圾当中, 大半部都是我们的衣服, 然后水最大的一个污染, 是来自于我们每天洗衣服夹带着洗洁精的污水, 那这个时候我恍然大悟, 我明白爷爷的意思了。并不是说你不能换衣服, 他指的是你没必要的时候, 过度清洗与丢弃衣服会对别的生物带来很大的压力。你少伤害他们, 你不就是积累了你的福德吗? 是这种深层次的智慧。

18岁之前我一直在西藏, 感受体验藏区文化, 后来我偏离了, 我开始进入内地文化、留学美国学习西方文化, 22岁后又开始回归藏区, 重新学习。所以, 做一次牧民的孩子吧!

如果做不了牧民的孩子, 也做一次牧民的学生! 把尊严给牧民, 把敬畏给牧民, 好好地当牧民的学生, 而不是带你们去作为一个救世主一样要去帮助牧民。

商业上, 对于一个企业来说, 什么是好的企业文化与品牌。为人类能够创造价值, 为人类的可持续的发展能够起到重要的作用才是! 曾经销量领先早已过时, 我们要反思与审视销量背后你创造了多少垃圾。



Culture is a simple truth. I brought this bowl today, which is the wisdom of herders. Every herder is born with his own bowl. This bowl is multifunctional, can be used for drinking tea and eating, and does not require many utensils. Life is not that complicated. You bring your own bowl wherever you go. When you visit someone's home, he will ask you if you brought your bowl. This is a matter of course. After eating, he will lick his bowl clean and put it in his Tibetan costume. But now, we are also facing the loss of such culture.

We should all use less disposable items, and we should all bring our own water cups. Isn't this something I've been used to since I was a child?

My grandfather always told me that a little dirt on your body is a very good thing. It will bring you good fortune! I never understood what he meant. I thought my grandfather was backward. Isn't it better to be clean and tidy? After I went to the United States, my roommates had to take a shower 2-3 times a day. They would take a shower in the morning, at night, and even in the afternoon. They would also wash their clothes every day.

When I started to really care about ecological issues, I found that half of the garbage produced by all mankind every day is our clothes. And the biggest pollution of water comes from the wastewater mixed with detergent when we wash our clothes every day. At that moment, I suddenly realized and understood what my grandfather meant. It wasn't that you couldn't change your clothes, but that when you didn't need to, excessive washing and discarding of clothes would put a lot of pressure on other organisms. If you hurt them less, wouldn't you be accumulating your good fortune? It's this kind of profound wisdom.

Before the age of 18, I was always in Tibet, experiencing and experiencing Tibetan culture. Later, I deviated. I started to enter the mainland culture, studied Western culture in the United States, and returned to Tibet after 22 years to learn again. So, be a child of a Nomadsman!

如何看待“狼来了!”, 如何看待“环境问题

How do you view "Wolf is coming"? How do you view "Environmental Problems"?

我们习惯用上帝情结去审视环境问题, 认为地球需要人类救赎, 而真正需要救赎的是人类自己。

对于来自农耕文明的人, 我们会觉得骑着马, 牧牛放羊就是游牧。其实远远不是这样, 要理解游牧文化, 那么其实我们需要从整个游牧民族对天地人的信仰, 这种千年以来游牧文明开始。他们是如何去用自己的信仰去保护青藏高原。在游牧民族看来, 环境保护绝对不是单纯一个措施, 或者一次行动。他是把自己置身于环境中, 对这片草原, 对他们“家”的爱, 从而自然而然所诞生一种生态的生活方式, 是青藏高原千百万年形成的动态平衡。他们也不会因为这样就认为自己无私, 而相反对于本就是大自然一员的人类, 这就是最好的长远利己方式。

当我们城市中的人在可可西里遇到一头狼, 我们可能会惊慌失措, 因为在我们的文化中, 狼是危险的, 可能要伤害人类的。而对于牧民来说, 如果遇到一匹狼, 则意味着吉祥和福报。

而如果真当狼攻击人类事件频发时, 我们似乎首先需要思考, 是否你闯入了他的栖息地, 是否你危险到了他的生存, 是否生态恶劣, 导致它无以为食? 我们需要考虑的是如何与环境, 与整个生态文明共生共存, 不是有你没我。这就是牧民文化中与环境平等共处的价值观。

We are used to viewing environmental problems through a "god-complex-perspective", believing that the Earth needs to be saved by humans, when in reality, it is humans themselves who need to be saved.

To those from an agricultural civilization, we may think that riding horses and herding cattle and sheep is what it means to be a nomad. In fact, it is far from that. To understand nomadic culture, we must begin with the nomadic people's beliefs about heaven, earth, and humanity, which have been passed down for thousands of years. How do they use their beliefs to protect the Qinghai-Tibet Plateau?

In the eyes of nomadic peoples, environmental protection is not simply a measure or an action. It is about placing oneself in the environment, loving the grasslands, and their "home", which naturally gives rise to an ecological lifestyle that has been formed over millions of years on the Qinghai-Tibet Plateau. They do not see themselves as selfless for doing this, but rather, they believe that this is the best long-term self-interested way for humans, who are also members of nature.

When people from cities in Kekexili encounter a wolf, they may panic, because in our culture, wolves are dangerous and may harm humans. For herders, however, encountering a wolf is a sign of good luck and blessing.

If wolf attacks on humans really become frequent, we should first consider whether we have encroached on their habitat, endangered their survival, or caused the ecosystem to deteriorate, leaving them without food. What we need to consider is how to co-exist with the environment and the entire ecological civilization, not to have either one or the other. This is the value of living in harmony with the environment in nomadic culture.



玛祖铭立品牌经理刘达, 玛祖铭立游牧可持续专项小组主要成员。





国际 WELL 建筑研究院 (IWBI) 中国区副总裁吴正锐, 说到:

平等处之而非帮扶, 更非救赎 Equality, not help, and even less redemption.

的确, 地球本并不需要人类, 但是人类是需要地球的。所以其实我们讲的可持续发展, 是人类的可持续发展, 因为没有人类, 地球仍然还是可以继续存活和发展。

另外一方面, 游牧精神今天听了扎西多杰、孟杰两位老师的分享, 我想到一个词语就是平等, 能够平等的敬畏生命, 能够平等的去处理我们的社会和人际之间的关系, 以及能够平等的去看待我们周围的这些自然和环境, 所以这个平等正好也是 IWBI 非常坚持一件事情, 从人际关系的平等, 组织关系的平等, 人和自然关系的平等。

Indeed, the Earth does not need humans, but humans need the Earth. So the sustainable development we are talking about is human sustainable development, because without humans, the Earth can still continue to survive and develop.

On the other hand, after listening to the sharing of Mr. Tashi Dorje and Mr. Mengjie, two teachers of nomadic spirit today, I thought of a word: equality. We can equally respect life, equally deal with our social and interpersonal relationships, and equally look at the natural and environmental around us. So this equality also happens to be something that IWBI is very committed to, from the equality of interpersonal relationships, the equality of organizational relationships, to the equality of the relationship between humans and nature.

草原, 是集体资源也是牧民的家 Grasslands are both a collective resource and the home of nomads.

保护环境。那么, 环境是什么? 环境是家的面积? 那么关起门来, 人们家里面是不需要保护的。因为家里所有物品都是我买的, 我打扫, 我清理, 我要维护它, 自然而然。就是我觉得我要可以保护它! 只有门外的东西, 我们才会认为好像需要保护, 因为大家都可以去污染。而牧民是把草原, 把青藏高原当自己家, 所以保护是他们生活方式和文化信仰中自然而然的事情。所以我想说, 游牧精神就是把我們城市里面经常会讲到环境两字变为家。

Environmental protection. So, what is the environment? Is the environment the size of your home? Then, behind closed doors, people's homes do not need to be protected. Because all the items in the house are bought by me, I clean them, I clean them, I need to maintain them, naturally. I just don't think I can protect it! Only the things outside the door do we think seem to need protection, because everyone can pollute it. But nomads regard the grassland and the Qinghai-Tibet Plateau as their home, so protection is a natural thing in their lifestyle and cultural beliefs. So I want to say that the nomadic spirit is to turn the word "environment" that we often talk about in the city into a home.

My work is one of urban planning. For the planning of Tibet, we hope to shrink the area of human activity as much as possible, leaving nature and wilderness (in most areas). In this way, the places that need to be protected will not need to be fenced. In the area where people live in the city, we actually do similar actions. We hope to concentrate people's activities as much as possible. We hope to serve everyone with fewer resources.

But the public doesn't like it. They think it's not high-end. I've been thinking about how to solve this problem. I used to think that intelligent means could enhance the sense of high-tech. Today I found another answer, just like the product of Mazu Mingli. It doesn't necessarily need a lot of space, a lot of luxurious materials, or thickness, but the culture behind the product, the spiritual value created by the space. It is to seek this sense of value inward! Just as teacher Mengjie said, we don't need a luxurious life, we need a noble life."

我工作之一是城市规划, 对于西藏的规划, 我们希望尽可能的把人类活动的区域缩小, (大部分的区域) 留给自然、旷野, 这样需要保护的地方, 也无需网来圈维。那在城市生活的区域呢, 我们其实做类似的动作, 希望把人的活动范围尽可能的集中, 我们希望能有更少的资源服务到每一个人。

但大众不喜欢, 他们觉得这个不高级, 我一直在想这个问题怎么解决? 我之前想的是用智能化的手段提升高科技感。今天我找到另外一个答案, 就像玛祖铭立的这个产品, 其实不一定需要空间很大, 材料多奢侈, 厚重, 而是产品背后的文化, 空间营造精神价值。就是向内求这个价值感! 就像孟杰老师说的, 我们不需要奢侈的生活, 我们需要高贵的生活。

I didn't know much about the nomadic spirit or Tibet before. Today, I have the opportunity to learn and exchange, and I feel like my spirit has been baptized. It is the establishment of a relatively complete cognitive system on the spiritual level. I didn't have it before, so I am actually quite excited today."

"Public welfare and business are actually similar to the relationship between the bear's paw and the fish. It is very difficult to balance them. This is a big challenge."

"However, Mazu Mingli still has the conditions and courage to do this, which is very difficult in my eyes. This is something that we all deserve to respect.

有胆识的挑战 Dare to Challenge

我之前对于游牧精神、以及西藏并不了解。今天可以有机会 (学习交流), 感觉精神像被洗礼了一样; 就是这种精神上的, 比较完整的, 认知体系的建立; 之前我是没有的, 所以我今天其实是蛮振奋的。

公益和商业其实是类似于熊掌跟鱼的关系, 很难把它做的很平衡, 这是一个很大的挑战。

而玛祖铭立还是非常有这个条件和胆识的, 且在我眼里非常的不容易, 这个是很值得我们所有人去尊重的。



玛祖铭立总裁, 蔡演国, 坚定地提到:

遵循内心, 继续前行 Follow Your Heart, Keep Moving Forward

我认为, 好的质量, 好的设计才是真正的低碳环保。它可以用 10-20 年, 但是它又不过时。从环境到国际认知与国家政策, 低碳不仅仅迫在眉睫, 且是大势所趋。

I believe that good quality and good design are the real low-carbon and environmental protection. It can be used for 10-20 years, but it is not outdated. From the environment to international cognition and national policies, low-carbon is not only urgent, but also a trend.

我去了藏区, 我才真正的感受到了牧民那种低碳, 物尽其用的生活方式, 牛粪、牛毛、牛皮、牛肉。另外, 他们迁徙的生活装填与模块化的设计也给予了我们家具设计的灵感, 办公生活的启示。马上, 我们又要去收皮, 我们还是继续往前走, 我们认为这是对的, 所以遵循自己的内心。

When I went to Tibet, I really felt the low-carbon and resourceful lifestyle of the nomads, such as cow dung, cow hair, cowhide, and beef. In addition, their nomadic living furnishings and modular design have also given us inspiration for furniture design and enlightenment for office life. Soon, we will go to collect the leather again. We will continue to move forward. We believe that this is the right thing to do, so we follow our hearts.

集众人的观点, 牧人的智慧:

游牧精神, 是一种平等敬畏生命的价值观, 平等对待社会与人际关系的态度, 以及平等的看待人与自然环境的底层逻辑。我们习惯用上帝情结去审视环境问题, 去拯救地球, 去帮扶工业文明之外的牧区。

可是, 真正需要救赎的难道不是物欲横行, 只在乎销量领先的人类自己吗?

The Wisdom of Nomads

The nomadic spirit is a value system that respects all life equally, treats society and interpersonal relationships equally, and views humans and the natural environment equally.

We are accustomed to using a sense of God to view environmental issues, to save the earth, and to help pastoral areas outside of industrial civilization.

However, is it not the human race itself, which is rampant with materialism and only cares about leading sales, that truly needs to be redeemed?





古老的智慧和现代设计的灵感纽带：

玛祖铭立“游牧系列”

THE INSPIRATIONAL BOUND BETWEEN THE ANCIENT WISDOM AND MODERN DESIGN:

MATSU'S "NOMADIC SERIES"

编辑：刘达 摄影师：刘达 Editor: Liu Da Photographer: Liu Da

在青藏高原，令人叹为观止的辽阔高原草甸和白雪皑皑的山峰之间，生长着一种独特而富有韧性的文化 - 高原游牧民族。他们千百年来不断传承的生活方式，用现代设计的角度看，是一种极致的极简主义思维和行为方式，以及对环境的深刻认知。这种“天 - 地 - 人”和谐共存的价值观念也成为了玛祖铭立的“游牧系列”办公家具系列的灵感基石。

In the Qinghai-Tibet Plateau, there grows a unique and resilient culture between the vast grasslands and snowy peaks - the plateau nomadic people. For centuries, their way of life has been passed down, which from a modern design perspective, is an extreme form of minimalist thinking and behavior, deep environmental awareness, and respect. This philosophical concept has also become the inspiration for the MATSU's "Nomadic Series" office furniture collection.



在外人看来“艰苦”、“险恶”甚至是“原始落后”的生活方式，却充满了与环境共生、0 浪费和物尽其用的大智慧。

To outsiders, the nomadic lifestyle may seem "harsh," "dangerous," or even "primitive," but it is actually filled with a great wisdom of coexistence with the environment, zero waste, and resourcefulness.

想象一下一种极简到只保留基本要素的生活：一个家庭所需的一切都来自一个非凡的“朋友”：牦牛。这些强壮的动物是游牧生活方式的基础，不仅提供食物（奶、肉类），还提供衣物（牦牛的毛和绒）的原材料，以及保护他们免受恶劣环境影响的住所 - 标志性的黑色牦牛毛帐篷。

Imagine a life so minimalistic that only the basic elements are retained: everything a family needs comes from an extraordinary "friend": the yak. These strong animals are the foundation of the nomadic way of life, providing not only food (milk, meat) but also the raw materials for clothing (yak fur and wool), as well as a shelter to protect them from harsh environmental conditions - the iconic black tent.



黑帐篷不仅仅是一个临时的住所，它是游牧民族智慧的证明。由牦牛毛精心编织成的厚厚的“毯子”（模块化的、每一片长达数十米的牦牛毛织物）可以抵御严酷的高原气候。这些黑色的“住宅”不是按照传统方式“建造”的，世代相传的知识与记忆和大量结实的、野生的牦牛毛被一起精心的编织在一起。它不是一个简陋的庇护所，而是游牧民的归宿。

The black tent is not just a temporary shelter; it is a testament to the wisdom of the nomadic people. The thick "blankets" woven carefully from yak hairs can withstand the harsh plateau climate. These black "homes" are not "constructed" in the traditional sense, but rather the generations of knowledge and memory are woven together with sturdy, wild yak hairs. It is not a simple shelter, but the home of the nomadic people.





与定居的居民不同，游牧民族对土地的影响要轻得多。他们随着季节移动，让牧场自然再生。他们的牲畜在不耗尽资源的情况下吃草，他们的生活方式产生的废弃物几乎近零。这种可持续的方法与我们资源密集型、产生废弃物的现代世界形成鲜明对比。

Unlike settled residents, nomads have a much lighter impact on the land. They move with the seasons, allowing pasturelands to naturally regenerate. Their livestock graze without depleting resources, and the waste they produce is minimal. This sustainable approach contrasts sharply with our resource-intensive, waste-producing modern world. In the face of imminent climate change, plateau nomads provide a powerful model for a sustainable living.



NOMADIC SERIES

在和高原牧民不断的密切的接触中，我们感受到越来越多的汲取这些关于生命、自然和人性的大智慧，而且我们也惊喜的发现，尽管游牧民尽管在不断遭受气候变化负面影响，而且他们的生活方式也受到威胁，但他们往往能够通过继续实践传统知识来适应这些变化，这些传统知识往往以本土的语言“编码”，写入到他们日常的生活当中（比如黑帐篷），并以此代代相传。通过这些做法，牧民有效的管理并利用自然的馈赠，以确保这些宝贵的资源在未来得到保护：**原住民的智慧可以为对抗全球变暖和生态退化的战略作出巨大的贡献。**

Through close contact with the nomadic people on the plateau, we have learned more and more of this great wisdom about life, nature, and humanity. Despite facing negative impacts from climate change and threats to their way of life, nomadic people often adapt to these changes by continuing to practice traditional knowledge, which is often "encoded" in their daily lives in their native "language" of making (such as the black tent), passed down from generation to generation. Through these practices, nomads effectively manage and utilize nature's gifts to ensure the protection of these valuable resources in the future: indigenous wisdom can make a significant contribution to combating global warming and ecological degradation.



玛祖铭立的“游牧系列”便是向这种非凡的生活方式致敬。该家具系列从“牧民精神”的设计原则中汲取灵感 - 将功能性、天然材料和永恒的美学交织在一起。正如游牧民族将他们的历史和文化融入他们黑帐篷和其他物品中一样，玛祖铭立也将这些精美的纺织品和牦牛皮融入到家具中，创造富含精神意义的设计作品。

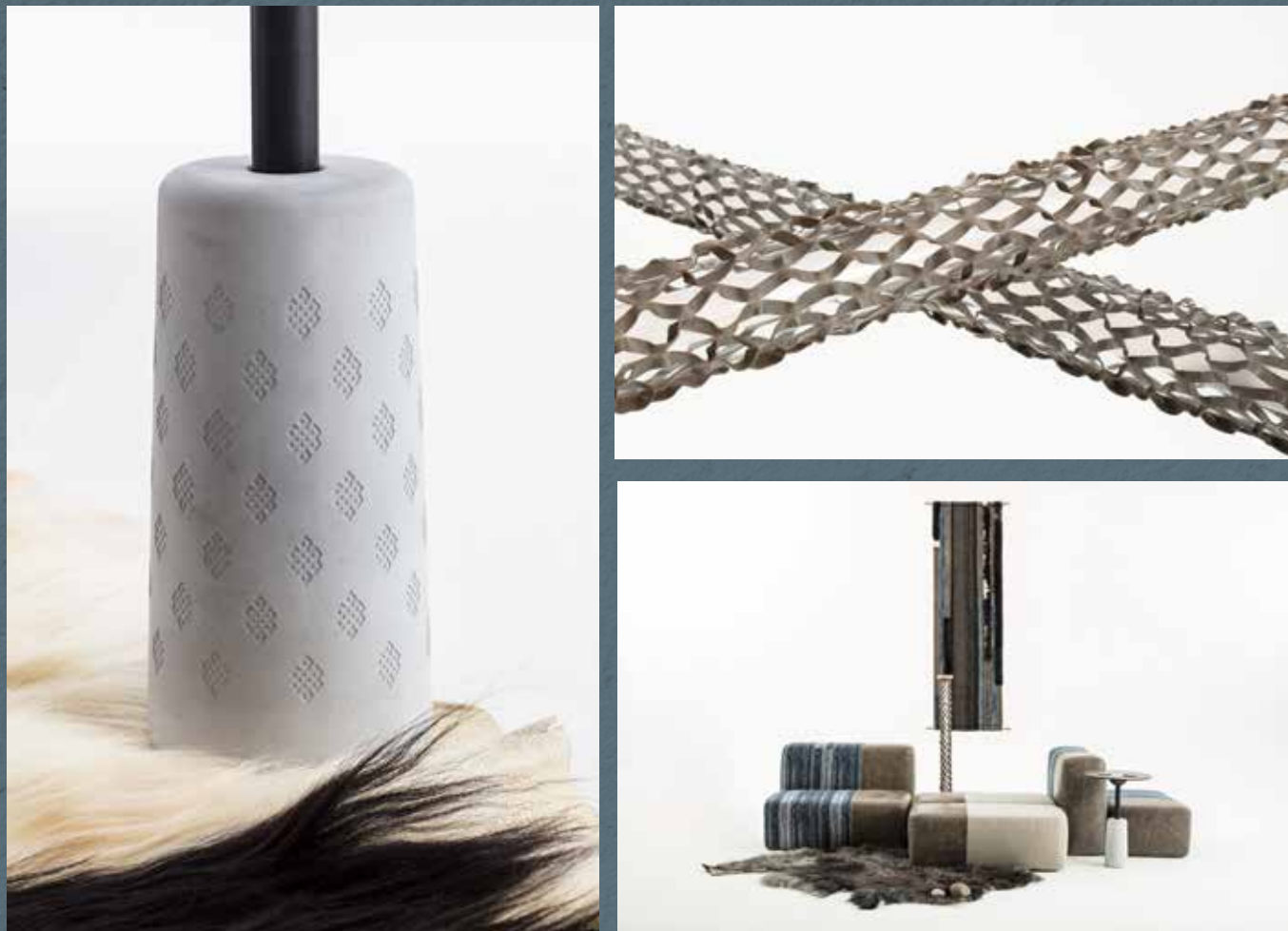
MATSU's "Nomad Series" pays tribute to this extraordinary way of life. The furniture series draws inspiration from the design principles of "nomadic spirit" - intertwining functionality, natural materials, and timeless aesthetics. Just as nomads integrate their history and culture into their black tents and other items, MATSU also incorporates these exquisite textiles and yak leather into furniture, creating works that are both beautiful and spiritually meaningful.

游牧

“游牧系列”不是一个已经完结的产品，而是在不断成长的系列：在灵感的激荡下，我们“突发奇想”，把黑帐篷连同“游牧系列”的产品一起“搬”进了办公室：“游牧空间”便如此诞生了。这是一个模拟自然界中多元栖息地的设计过程。为所谓“现代”但实则冰冷、单调的办公空间增加温暖与活力：在 AI 时代，单一、重复和枯燥但又强调“效率”的工作不应该再交给人来完成。在现代科技的辅助下，人可以将更多的时间和精力用在不断的创造和创新上面。办公室的人群，最需要考虑的是“生理 - 心理 - 社交”的全面健康。

The "Nomadic Series" is not a finished product, but a growing one: inspired by the nomads, we had a "spontaneous" idea to bring black tents along with the products of the "Nomadic Series" into the office, and thus the "Nomadic Space" was born. This is a design process that simulates diverse habitats in the natural world. To add warmth and vitality to the so-called "modern" but actually cold and monotonous office space: in the age of AI, tasks that are repetitive, boring, and emphasize "efficiency" should no longer be left to humans. With the assistance of modern technology, people can spend more time and energy on continuous creation and innovation. In the office, the most important consideration for the crowd is the Holistic Well-being.

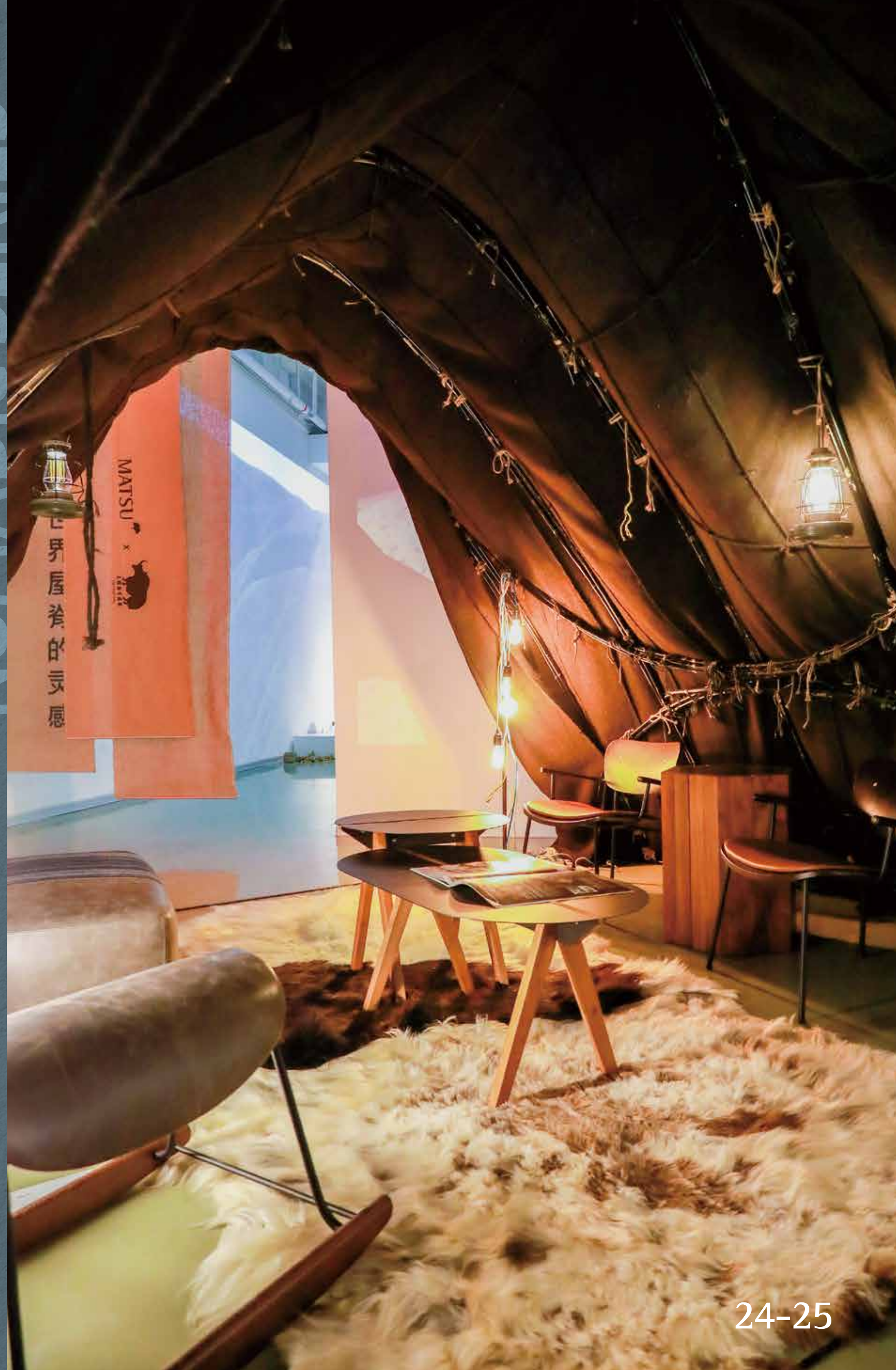




NOMADIC SERIES

而恰恰就在这个宛如“时空隧道”的黑帐篷里，人不再受限于四面墙的束缚，而是有了更广阔的想象空间。在这里可以举行会议，头脑风暴，甚至悄悄地打盹休息一会儿。这个游牧空间让我们感到仿佛置身于大自然中，给予我们更多的灵感和创造力。

And it is precisely in this black tent that is like a "time portal" that people are no longer confined by the four walls, but have a broader space for imagination. Here, meetings can be held, brainstorming can take place, and even quietly nap for a while. This "Nomadic Space" makes us feel as if we are in nature, giving us more inspiration and creativity.





“游牧系列”不仅停留在美学层面，是玛祖铭立的社会责任的体现，也是对文化保护的承诺。通过与游牧民的女性合作，我们为她们继续用传统的生活方式收集原料（牦牛毛）并制作原有的生活必需品（黑帐篷）助一臂之力。这不仅提供了一种可持续的、有尊严的收入来源，同时又给到我们希望——确保这种珍贵的文化遗产可以找到传承的方法，并给到更多的志同道合的人一种启发。

The "Nomadic Series" is not only at the aesthetic level, but also a manifestation of MATSU's social responsibility and a commitment to cultural preservation. Through collaboration with nomadic women, we help them continue to collect materials (yak hairs) and make essential items (black tents fabrics) using traditional methods. This not only provides a sustainable and dignified source of income, but also fulfills our hope - to find a sustainable way to ensure that this precious cultural heritage can find a way to be passed on, and to inspire more like-minded people.

“游牧系列”可以成为连接游牧民族古老智慧和现代世界的桥梁。

Thus ,the "Nomadic Series" can become a bridge connecting the ancient wisdom of nomadic peoples with the modern world.

在全球变暖的环境危机下，高原游牧民族用古老的智慧和真正意义上先进的生活原则向我们展示了对抗这种危机的方式和方法。玛祖铭立的“游牧系列”是对这种智慧的致敬：真正的奢侈不在于过剩，而在于创造情感耐久的物品，同时尊重人类和环境；不为眼前的利益而牺牲子孙后代的福祉。通过将游牧民族的智慧融入现代工作空间，玛祖铭立的“游牧系列”也是一次大胆的尝试，真正意义上用可持续发展的设计思维去创新。

In the environmental crisis of global warming, the plateau nomads have shown us ways to combat this crisis with ancient wisdom and truly advanced life principles. MATSU's "Nomad Series" is a tribute to this wisdom: true luxury lies not in excess, but in creating emotionally durable items while respecting humanity and the environment; not sacrificing the well-being of future generations for immediate profit. By integrating the wisdom of nomadic people into modern workspaces, MATSU's "Nomad Series" is also a bold attempt to innovate with a sustainable design mindset.



越来越多的朋友和客户开始将“游牧系列”引入自己的现代办公空间，每个人都认同它既能激发创意和生产力，又能同时深切的感觉来自于高原游牧民的智慧的馈赠。

More and more friends and clients are starting to introduce the "Nomadic Series" into their modern office spaces. They do agree that it can stimulate creativity and productivity, while also deeply experiencing the wisdom of the plateau nomads.



传统办公室，那充斥着单调隔间和荧光灯的迷宫，正在面临一场革命。受高原游牧生活的动态依存和整体健康的启发，一种新的愿景浮出水面 - 一个培育不仅是生产力，而且是共享目标的工作环境。这不是简单的重新设计，而是思维模式的转变，重新构想工作与生活 的关系，并将员工福祉提升为企业成功的核心。

The traditional office, once a sterile labyrinth of cubicles and fluorescent lights, is facing a revolution. Inspired by the dynamic interdependence and holistic well-being of Tibetan nomadic life, a new vision emerges – a work environment that fosters not just productivity, but a sense of shared purpose and connection. This is not just a redesign; it's a paradigm shift, reimagining the relationship between work and life, and elevating employee well-being to the heart of organizational success.

从游牧精神到共生办公： 未来办公空间的新愿景

A SYMBIOTIC SPACE OF THE NOMADIC SPIRIT: A NEW VISION FOR THE FUTURE OF WORKSPACES

编辑：刘达 Editor: Da Liu

01 生物友好与和谐：将自然编织进工作场所 Biophilic Harmony: Weaving Nature into the Workday



办公室的区域将不再是冰冷的界限。想象一下，走进一个充满活力、阳光明媚的空间，就像是青藏高原生机盎然的草原。充满原生植物的绿色墙壁与再生天然材质的家具相邻，营造出人造场所与自然世界的联系。这不仅是生物仿生设计；它是一种经过科学验证的战略性自然整合，可以提高人的认知能力，降低压力，促进协作。



空间的划分不再是横平竖直、毫无生命力的部门和隔间，而是鲜活的、像游牧人的足迹一般，无缝连接着充满跨职能团队的共享中心。不再是僵化的等级制度；而是一个相互依存的“团体部落”，多样化的观点在这里交织在一起，形成创新的解决方案。

Gone are the sterile confines. Imagine stepping into a vibrant, light-filled space that echoes the bio-diversity of the Tibetan plateau. Living walls teeming with native plants line recycled wood furniture, creating a sense of connection to the natural world. This is not merely biophilic design; it's a strategic integration of nature, scientifically proven to boost cognitive function, reduce stress, and foster collaboration.

Organic pathways, reminiscent of nomadic trails, seamlessly connect shared hubs buzzing with the energy of cross-functional teams. Gone are rigid hierarchies; this is a landscape of interdependence, where diverse perspectives weave together to form innovative solutions.



02 整体统一：超越生产力，拥抱身心健康 Holistic Unity: Beyond Productivity, Embracing Well-being

生产力仍然是一个关键因素，但在这种工作环境中，身心健康占据首位。**正念空间如同安静的“庇护所”**，用于冥想和反思。健身设施成为身心恢复的工具。可调节的工作位随着个人需求而改变，确保舒适和专注。这不是仅仅的办公室；这是一个整体统一的空间：这里的每个工作人员是不断学习和成长的个体，而不是单纯的业绩指标和枯燥的表格。它是一个人性与生产力一起蓬勃发展的地方，**工作与生活的平衡被工作与生活的融合所取代。**

Productivity remains a vital element, but in this symphony of work, holistic well-being takes center stage. Mindfulness spaces offer quiet sanctuaries for meditation and reflection, echoing the nomad's deep respect for inner peace. Fitness facilities and on-site wellness programs become tools for physical and mental rejuvenation, mirroring the nomad's connection to their well-being. Healthy food choices become the norm, fueling minds and bodies with the vitality of the land. Adaptable workstations shift with individual needs, ensuring comfort and focus, just as the nomad's tent adapts to the environment. This is not just an office; it's a haven of holistic unity, recognizing that a thriving workforce needs more than just spreadsheets and deadlines. It's a place where humanity flourishes alongside productivity, where work-life balance is replaced by work-life integration, creating a unified tapestry of well-being and purpose.



这种工作生活的融合将超越传统以利润为导向的模式限制。通过可再生能源和巧妙的设计进行严格的能源和水资源监控并降低浪费，并有效的进行回收和再利用，就像牧民谨慎管理稀缺资源一样。不浪费，不贪婪成为工作场所的原则，可持续材料编织将大量应用在建筑和家具上。这不仅仅是办公室；它将是一个环境责任的灯塔，是对牧人的生态责任和行动的致敬，激励并影响着更多的办公空间。

This work-life tapestry transcends the limitations of traditional profit-driven models. Energy consumption becomes a carefully composed melody, meticulously monitored and reduced through renewable sources and clever design, echoing the nomad's respect for the delicate balance of nature. Water conservation flows throughout the space, recycled and reused with mindful efficiency, like the nomad's careful stewardship of scarce resources. Waste not, want not becomes the guiding principle, with sustainable materials woven into the very fabric of the building, a silent whisper of planetary stewardship that resonates beyond its walls. This is not just an office; it's a beacon of environmental responsibility, a tribute to the nomad's deep understanding of interdependence, inspiring and influencing the community around it.

可持续发展：从盈利到“地球责任” Sustainable Crescendo: From Profit to Planetary Stewardship

03



04

创新的合唱：学习促进成长

Innovation's Chorus: Where Learning Fuels Growth

这个空间不仅仅是完成日常任务的场所；它是一个充满活力的学习和成长的生态空间。就像游牧人为了生存会掌握多样化技能一样，对员工的最大挑战，便是不再拘泥于单一的专长或是技能，而是成为一个“全才”。**信息的共享平台促进协作，将同事转变为共同创造者**，他们多元的声音和谐地融合在一起，产生创新的解决方案，就像牧人通过集体的智慧应对环境挑战一样。这不仅仅是办公室；它是一个创新的熔炉，好奇心在这里找到肥沃的土壤，每一个人都有机会为企业的成功贡献力量，其驱动力是为了共同实现更高的目标而不是仅仅挣钱。

This space isn't merely a stage for daily tasks; it's a vibrant amphitheater of continuous learning and growth, reflecting the nomad's spirit of lifelong exploration. Skill development programs become captivating performances, empowering employees to hone their talents and embrace new challenges, akin to the nomad's mastery of diverse skills. Knowledge-sharing platforms foster collaboration, transforming colleagues into co-creators, their diverse voices harmonizing to produce innovative solutions, much like the nomads' collective wisdom navigating the challenges of their environment. Open communication channels become the sheet music, guiding teams towards a shared vision, a reflection of the nomads' strong sense of community. This is not just an office; it's a crucible of innovation, where curiosity finds fertile ground and every mind has the opportunity to contribute to the symphony of success, driven by a purpose higher than just earning money.

←
Boxwork就是一个全能型多面手个人工作站。升降台面可满足站坐交替工作，底部带滚轮的储物柜，让工作跟随阳光而动；可180度旋转台面，灵动跟随使用者任一站位和座位需求。

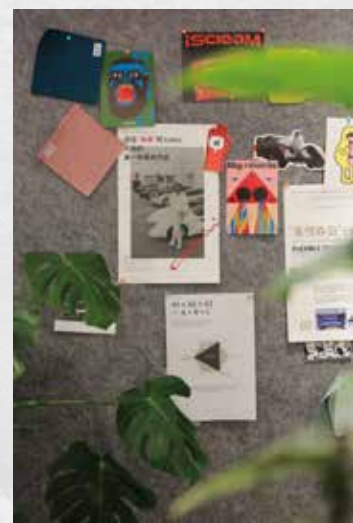


办公空间的革命不再是遥远的梦想，而是即将到来的未来。**这不是一个单纯的工作空间，而是一个充满活力的生态系统，自然赋予创造力，正念激发生产力，每个人都为共同目标做出奉献。这便是高原人的“共生”精神，个人成长与集体成功并驾齐驱，工作与生活不是一种平衡的博弈，而是和谐的舞蹈。**

让我们共同步入这个未来，不再是孤立的员工，而是相互联系的网络，每一个人都对整体的稳固和美好至关重要。我们虚心的跟古老的高原牧民学习，不仅在设计上，更多的是在精神方面。在集体福祉和可持续发展中找到我们的目标。工作超越了单纯的任务；成为一个共同成长的旅程，一个人与人之间的链接，以及设计变革力量的证据。不仅塑造工作空间，而且塑造更美好的未来。

The revolution in workspaces is no longer a distant dream; it's a melody waiting to be sung. This is not just a workspace; it's a living ecosystem of well-being, where nature breathes life into creativity, mindfulness fuels productivity, and shared purpose elevates every contribution. It's a testament to the Tibetan spirit of interdependence, where individual growth flourishes alongside collective success, and work-life is not a balancing act, but a harmonious dance.

So, let us step into this future, not as isolated workers, but as a interconnected network, each thread vital to the strength and beauty of the whole. Let us embrace the lessons of the Tibetan nomads, not just in design, but in spirit, finding our purpose in collective well-being and sustainable stewardship. Work transcends mere tasks; it becomes a journey of shared growth, a human connection, and a testament to the transformative power of design to not just shape workspaces, but to shape a brighter future for all.



05

超越墙垣：变革的涟漪效应

Beyond Walls: A Ripple Effect of Transformation

这种工作生活融合的空间不是一个孤立的岛屿；它是一个积极变革的催化剂，它对可持续发展的承诺如同涟漪一样不断向外延伸，激励更多的企业采用这样的生态意识去实践。**牧民的智慧告诉我们，空间和人互相依存的共生体**。学习与奉献是吸引和培养下一代人才的必要条件和组成。在牧民智慧和设计的力量的融合下，我们不仅可以塑造人创造更美好的未来：**工作与生活不需要“平衡”，而是统一。意义才是生活的原动力。**

This work-life tapestry is not an isolated island; it's a catalyst for positive change. Its commitment to sustainability ripples outward, inspiring neighboring businesses to adopt eco-conscious practices. Its focus on holistic unity spills over into the community, encouraging healthier lifestyles and happier families, mirroring the nomad's interconnectedness with their society. Its dedication to learning becomes a beacon, attracting and nurturing the next generation of talent, reflecting the nomad's tradition of passing down knowledge. This is not just an office; it's a living testament to the power of design to not just shape workspaces, but to shape a brighter future for all, where work-life is reunited, not balanced, and purpose drives every step.



激发灵感的孵化空间： 玛祖铭立上海南部科创中心案例

编辑：刘达 摄影师：凌通 Editor: Da Liu Photographer: Tong Ling



“上海南部科创中心已成为全市科技创新的重要集聚区，产业和孵化资源丰富且多元，尤其聚焦在税收超过百亿的紫竹国家高新技术产业开发区和‘大零号湾’科技创新策源功能区。我认为，针对科技创新，尤其是涉及长周期、高投入的‘硬科技’，光靠政府持续投入是远远不够的，应该大力倡导和引导社会资本介入科技创新全阶段，从资金加持和产业赛道的角度快速帮助企业吸纳行业人才和加大研发投入，占领行业制高点。”今年闵行两会上，区政协委员、上海紫竹创业孵化器有限公司总经理丁嘉敏如是说。



"The southern part of Shanghai Science and Technology Innovation Center has become an important gathering area for scientific and technological innovation in the city, with rich and diverse industrial and incubation resources, especially focusing on the Purple Bamboo National High-tech Industrial Development Zone with a tax revenue of over 10 billion yuan and the 'Number Zero Bay' scientific and technological innovation source function area. I believe that for technological innovation, especially in the long-term and high-investment 'hard technology', relying solely on continuous government investment is far from enough. We should vigorously promote and guide the involvement of social capital in all stages of technological innovation, quickly help companies to attract industry talents and increase research and development investment from the perspectives of funding support and industry track, and seize the commanding heights of the industry." This was stated by Ding Jiamin, a member of the district CPPCC and general manager of Shanghai Purple Bamboo Entrepreneurship Incubator Co., Ltd., at this year's Minhang two sessions.

AN INSPIRING INCUBATION SPACE

“南部科创中心金融服务平台”（以下简称“平台”）面向闵行区科技型中小企业提供融资政策支持和资金支持，通过推进科技金融创新服务，构建和完善科技信贷支持、科技企业股权投资以及多元化金融服务三大体系，形成“投、贷”联动服务模式，是集合政府、企业、金融机构、社会中介服务机构等多方合作的一站式金融服务平台，将有效助力上海南部科创中心的建设。

The "Southern Science and Technology Innovation Center Financial Services Platform" (hereinafter referred to as the "Platform") provides financing policy support and funding support for technology-based small and medium-sized enterprises in Minhang District. By promoting technological financial innovation services, building and improving the three major systems of technological credit support, technology enterprise equity investment, and diversified financial services, forming an "investment and loan" linkage service model, it is a one-stop financial services platform that integrates government, enterprises, financial institutions, social intermediary service organizations, and other multi-party cooperation, effectively assisting the construction of the Shanghai Southern Science and Technology Innovation Center.



据悉，区金融办根据南部科创中心建设进度和服务对象的需求，挑选能提供专业服务团队的优质金融机构优先入驻，并逐步引入金融机构、股权投资、地方金融组织、专业服务金融载体，形成银行服务团队定点常驻，基金管理团队合署办公、定时服务的平台运作模式。

According to reports, the district's financial office selects high-quality financial institutions that can provide professional service teams according to the progress of the construction of the Southern Science and Technology Innovation Center and the needs of the service objects, and gradually introduces financial institutions, equity investments, local financial organizations, professional services, and other financial service carriers, forming a platform operation model where banking service teams are stationed on a regular basis, fund management teams work together in the same office, and provide services on a regular basis.

玛祖铭为上海南部科创中心提供了办公空间及家具的整体解决方案，将为中小企业提供完善的办公空间解决方案，帮助他们降低运营成本，提高工作效率。通过金融服务平台和办公空间的配合，南部科创中心将成为科技创新的重要基地，吸引更多优秀的科技企业和人才到这里发展，推动上海科技产业的繁荣。

MATSU provides a comprehensive solution for office space and furniture for the Shanghai Southern Science and Technology Innovation Center, providing small and medium-sized enterprises with a complete office space solution to help them reduce operating costs and improve efficiency. By coordinating with the financial services platform and office space, the Southern Science and Technology Innovation Center will become an important base for technological innovation, attracting more outstanding technology companies and talents to develop here and promoting the prosperity of the Shanghai technology industry.



灵活高效 助力企业快速发展

Flexible and efficient, supporting rapid business development

考虑到中小企业快速发展需求，玛祖铭立的解决方案提供灵活的办公空间布局，可根据企业规模 and 业务发展进行调整，避免资源浪费。

空间布局设计充分考虑了办公、交流、休闲等多种功能需求，并预留了拓展空间，为企业未来发展提供充足的空间保障

Considering the rapid development needs of small and medium-sized enterprises, MATSU's solution provides a flexible office space layout that can be adjusted according to the company's size and business development to avoid resource wastage.

The space layout design fully considers various functional needs such as office, communication, and leisure, and reserves expansion space to provide sufficient space guarantee for future business development.



绿色环保 践行可持续发展理念

Green and sustainable development concept

玛祖铭立选用环保材料和节能设备，打造绿色健康的办公空间，助力企业践行可持续发展理念。

低碳环保的设计理念，最大限度减少对环境的影响。

MATSU uses environmentally friendly materials and energy-saving equipment to create a green and healthy office space, helping companies to practice the concept of sustainable development.

The low-carbon and environmentally friendly design philosophy minimizes the impact on the environment.



助力上海南部科创中心 培育创新沃土

Supporting the cultivation of innovative soil in Shanghai Southern Science and Technology Innovation Center

玛祖铭立相信，优质的办公空间解决方案不仅能够提升企业的办公效率和工作体验，更能激发企业的创新活力。玛祖铭立将携手上海南部科创中心，为入驻企业提供全方位的支持，助力科创中心培育创新沃土，吸引更多优秀人才和企业集聚，推动上海科技产业繁荣发展。

MATSU believes that high-quality office space solutions can not only improve the efficiency of companies and work experience but also inspire the innovative vitality of companies. MATSU will work together with the Shanghai Southern Science and Technology Innovation Center to provide comprehensive support for companies entering the center, helping to cultivate an innovative environment and attract more outstanding talents and companies to gather here, promoting the prosperity and development of the Shanghai technology industry.



通过与上海南部科创中心的合作，玛祖铭立再一次为企业打造一个激发创意和激发潜力的办公空间，为企业的成功铺平道路。

Through cooperation with the Shanghai Southern Science and Technology Innovation Center, MATSU again creates an office space that inspires creativity and potential, paving the way for the success of businesses.



世邦魏理仕是全球性的商业地产服务与投资公
司, 客户遍及 100 多个国家和地区, 服务了超
过 95% 的《财富》100 强客户。世邦魏理仕拥
有 200 多年历史。2023 年玛祖铭立为其上海、
南京、深圳办公空间提供了整体办公家具解决方
案, 打造一个高效协作, 灵活创造, 多元体验的
空间。

CBRE 中国总部办公空间位于上海南京西路 CBD
锦沧文华广场, 共 2 层, 共计 3000 多平方米。
室内设计由 Gensler 操刀。

CB Richard Ellis is a global commercial real estate service and
investment company with clients in more than 100 countries
and regions, serving more than 95% of Fortune 100 clients. CB
Richard Ellis has a history of more than 200 years. In 2023,
MATSU will provide overall office furniture solutions for its
Shanghai, Nanjing, and Shenzhen office spaces, creating a
space for efficient collaboration, flexible creation, and multiple
experiences.

The office space of CBRE China Headquarters is located in
Jicang Wenhua Plaza, CBD, Nanjing West Road, Shanghai, with
a total of 2 floors and an area of more than 3,000 square
meters. The interior design is by Gensler.



CBRE

世邦魏理仕上海办公空间

CBRE SHANGHAI OFFICE SPACE

编辑: 彭茜 摄影师: 凌通 Editor: Qian Peng Photographer: Tong Ling

1 与自然的连接, 与善念的连接

从一从绿叶, 一张牦牛皮开始

The connection with nature and kindness starts from a green leaf and a piece of yak skin

作为贯穿 2 层空间的中央旋梯, 设计师通过瀑布条状数字柔
性屏(擎天八柱)借鉴于中国传统飞檐造型, 如大树参天,
亦如鸟斯革, 将高山流水、银河星汉、四季景象嵌入。从微
观到宏观, 在这里知音相遇, 彼此照亮。

As the central spiral staircase running through the two-story space, the
designer borrowed from the traditional Chinese cornice shape through the
waterfall-shaped digital flexible screen (the eight pillars of the sky), such as
towering trees and bird skins, and combined the mountains and rivers, the
Milky Way, and the four seasons. embedded. From microcosm to macrocosm,
bosom friends meet and illuminate each other here.



整点时分。擎天八柱便会奏响欢庆的旋律。迎接员工的不仅
是欢迎语和实用(温度、湿度灯等数据)。还有满满的仪式
感和稍歇片刻的温馨。

On the hour. Optimus Eight Pillars will play the melody of celebration. What
greet employees is not only welcome words and practical data (such as
temperature, humidity lights, etc.), but also a sense of ceremony and the
warmth of a short break.

不仅仅结合了多媒体, 作为空间的
主动线, 中央旋梯采用了玛祖铭立
生态游牧系列产品打造。构建了一个
与自然连接的空间。「生态游牧系
列」是一套运用牦牛皮制成的生态
产品系列。家具牦牛皮的自然肌理
与室内的绿植墙交相呼应, 让人放
下“蕉绿”, 回归人与本应有的基
础信任, 默契协作, 高效共识。

Not only does it combine multimedia, but as
the active line of the space, the central spiral
staircase is built with MATSU's ecological
nomadic series products. A space connected
with nature is constructed. "Eco-Nomad Series"
is a series of ecological products made of yak
leather. The natural texture of the furniture yak
leather echoes the indoor green wall, making
people let go of the "banana green" and return
to the basic trust that people should have, tacit
cooperation, and efficient consensus.



「生态游牧系列」是玛祖铭立从世界屋脊-青藏高原汲取灵感,
以游牧文化: 牧民迁徙生活状态、物尽其用生活智慧为背景,
联手比利时设计师 Joeri Reynaert 与高原雪域品牌拉雅克开
发设计的一套原创产品。

游牧生态系列的一切原动力, 便是利他与善念。

牧民与牦牛是草原生态的忠实守卫。为牧人, 我们希望留下
青藏高原最后的守护者(牧民): 我们通过收皮, 帮助当地牧
民创收并建立社会价值感, 激励他们传承其文化遗产; 并透
过社会创新以及市场机制来调动社会力量, 实现商业向善。

为办公人群, 让都市职场人更好的感受到与自然的链接, 并
为其营造一个以人为本, 给予其自由与信任的利他空间。

生态游牧系列背后的向善动力, 让同样有社会责任 CBRE 选
择了它。所以说, CBRE 选择生态游牧系列, 不仅仅是期望
员工可以在办公空间体感自然, 更是出于一份商业向善的动
力与可持续发展的企业责任。

"Eco-nomadic Series" is MATSU's inspiration from the roof of the world - the
Qinghai-Tibet Plateau. With the background of nomadic culture: herdsmen's
migratory living conditions and life wisdom of making the best use of
everything, MATSU teamed up with Belgian designer Joeri Reynaert and plateau
snow brand Lajac A set of original products developed and designed.

All the driving forces behind the nomadic ecology series are altruism and
kindness.

Herdsmen and yaks are the faithful guardians of the grassland ecology. As
herdsmen, we hope to leave behind the last guardians (herdsmen) of the
Qinghai-Tibet Plateau: we help local herdsmen generate income and build a
sense of social value through skin harvesting, and encourage them to inherit
their cultural heritage; and mobilize society through social innovation and
market mechanisms Power to realize business for good.

For the office crowd, let the urban workplace people better feel the connection
with nature, and create a people-oriented, altruistic space that gives them
freedom and trust.

The drive for goodness behind the eco-nomadic series made CBRE choose it,
which also has social responsibility. Therefore, CBRE chooses the eco-nomadic
series not only because it expects employees to feel natural in the office space,
but also because of the motivation of business for good and the corporate
responsibility of sustainable development.





而这种颠覆传统办公室的空间布局的多变可能性，正是一物多用——可持续设计的最好例证！不仅如此，在可持续方面，Xbrick 由 100% 可回收的发泡聚丙烯 (EPP) 制成。Xbrick Ocean 系列 15% 用海洋废弃塑料回收制成。另外，值得一提的是，Xbrick 组装的最后一步，由德国当地的两个社工机构的成员手工组装完成，以更好的回馈社会。

And this changeable possibility of overturning the space layout of the traditional office is just one thing with multiple functions - the best example of sustainable design! Not only that, but on the sustainable side, the Xbrick is made from 100% recyclable expanded polypropylene (EPP). 15% of the Xbrick Ocean series is made of recycled ocean waste plastic. In addition, it is worth mentioning that the last step of Xbrick assembly is manually assembled by members of two local social work organizations in Germany to better give back to the society.



CBRE 上海拥有 20 多个或私密会议，或开放的协作空间。大部分配备了智能系统。所有会议室取名自《陋室铭》与《观沧海》。封闭式的会议室和电话间均设有双层玻璃隔断，与吸音降噪墙体材料，让思绪行云流水，专注当下。

其中，“星汉”直播空间采用玛祖铭立轻量化模组化的 Xbrick & flomo 系列。Xbrick 仅重 1.4kg，却可承重 200 公斤，其轻巧便携，具有强大的抗压性，可变换组合出多种的排列方式，让直播空间拥有无限可能：热烈的脑暴激荡，秩序的文化宣讲，高效的任务布置都可于此开展。

CBRE Shanghai has more than 20 private meeting or open collaboration spaces. Most are equipped with smart systems. All conference rooms are named after "The Inscription of the Humble Room" and "Guan Canghai". The enclosed conference room and telephone room are equipped with double-glazed partitions and sound-absorbing and noise-reducing wall materials, allowing thoughts to flow freely and focus on the present.

Among them, the "Xinghan" live broadcast space adopts MATSU's lightweight and modular Xbrick & flomo series. Xbrick only weighs 1.4kg, but can bear 200kg. It is light and portable, and has strong pressure resistance. It can be transformed and combined into a variety of arrangements, so that the live broadcast space has infinite possibilities: enthusiastic brainstorming, orderly cultural presentations, efficient task assignments can be carried out here.

2 与灵感的连接，从ABW(Activity-based working)开始

The connection with nature and kindness starts from a green leaf and a piece of yak skin

灵感和多元不仅仅只存在于 Xbrick 构建的直播空间里，六边形布局上下两层北向都为其营造了洽谈与共享协作办公区，CBRE 称之为城市公园，办公室里的一片宁静绿洲。在忙碌工作中，吐纳绿意，放松心情。

拥有了多元空间，与自主的选择权，基于办公行为而择其对应适之的工作区域（ABW）的办公方式才可实现。

Inspiration and diversity not only exist in the live broadcast space built by Xbrick, but the hexagonal layout creates an office area for negotiation and sharing and collaboration on the upper and lower floors northward. CBRE calls it a city park, an oasis of tranquility in the office. In the busy work, breathe in the greenery and relax.

With multiple spaces and the right to choose independently, it is possible to choose the appropriate working area (ABW) based on office behavior.



CBRE 上海办公空间乃六边形布局，建筑结构促使其自然采光率可达 95%。不仅如此，所有照明均采用智能照明系统，利用传感器追踪人在空间的移动，以调节灯光开关与亮度，节电减排。

The CBRE Shanghai office space has a hexagonal layout, and the architectural structure enables its natural lighting rate to reach 95%. Not only that, all lighting adopts an intelligent lighting system, which uses sensors to track the movement of people in the space to adjust the light switch and brightness, saving electricity and reducing emissions.



一个好的办公空间，必有的两种汗水空间。工作的成果，乃共同努力的汗水灌溉，而健康的体魄，乃运动的汗水挥洒。伏案空间中，电动升降桌是员工动起来工作的标配，而生理上的动态有利于健康工作的同时，还可促使思想的流动。

办公空间的身心健康，是处处贴心设计使然。CBRE 上海办公室每层都设有直饮水。冷饮，热饮，还有气泡饮，随手一杯，即刻恢复活力。在蓄能之时，与同事在咖啡留香中，闲聊中默契交流。

A good office space must have two kinds of sweat space. The result of work is the sweat of joint efforts, and a healthy body is the sweat of exercise. In the desk space, the electric adjustable desk is the standard equipment for employees to move to work, and the physiological dynamics are not only conducive to healthy work, but also promote the flow of ideas.

The physical and mental health of the office space is due to the thoughtful design everywhere. Each floor of CBRE Shanghai Office has direct drinking water. Cold drinks, hot drinks, and sparkling drinks, just grab a cup and instantly rejuvenate. When accumulating energy, communicate tacitly with colleagues in the aroma of coffee and chatting.



不仅如此，作为干湿垃圾管理科学的代表城市，上海 CBRE 将干垃圾筒巧妙的隐藏于柜体中，以保持办公空间的整体美观与整洁。

Not only that, as a representative city of dry and wet waste management science, Shanghai CBRE cleverly hides the dry waste cans in the cabinet to keep the overall beauty and tidiness of the office space.

INTERVIEW WITH THE DESIGNER OF THE "NOMADIC SERIES" 游牧系列设计师专访

编辑: 刘达 摄影师: 刘达 Editor: Liu Da Photographer: Liu Da

玛祖铭的“游牧系列”在发布两年后仍然备受关注，这一系列的设计理念和独特呈现引起了越来越多人的兴趣和喜爱。今年在广州家具展（CIFF），该系列再次登上舞台，吸引了众多专业受众的目光。

在采访中，设计师 Joeri 表示在两年之后再次审视自己的作品，他发现“游牧系列”在市场上的反响超出了他的预期。越来越多的人开始关注和喜爱这种原始、朴素的设计风格，这也让他更加坚定了自己设计理念的正确性。

Just like Jules Austin (played by Anne Hathaway) in the film The Intern, you can run a bicycle shuttling back and forth in the open office cabinet as large as 2,000 square meters, quickly searching for your own workplace; a scooter is also a good choice; or you may play a basketball game, with perspiration falling like raindrops, in which you will witness the cooperation and confrontation among team members, and the height of the original plant will make it possible.

In an interview, the designer of the "Nomadic Series", Joeri mentioned that after two years of revisiting his work, he found that the response to the "Nomadic Series" in the market exceeded his expectations. More and more people are starting to pay attention to and appreciate this primitive and simple design style, which has further strengthened his belief in the correctness of his design concept.



“游牧系列” 不仅仅是一种家具设计，更是一种文化的传承和延续。Joeri 希望通过这一系列的作品，让更多人了解和感受到游牧文化的魅力，将这种原始、简约的设计理念传播给更广泛的受众群体。

The "Nomadic Series" is not just a furniture design, but also a continuation and inheritance of culture. Joeri hopes that through this series of works, more people can understand and experience the charm of nomadic culture, spreading this primitive and minimalist design concept to a wider audience.



Designer
Joeri Reynaert

Q1 Describe the main materials and reasons for using the Nomadic Series.

描述一下游牧系列使用的主要材料和原因。



沙发由这两种材料组成：牦牛的皮和毛，是为了向牦牛致敬。我们尽可能多地利用材料的特性，尽可能多的方法，并发掘人 - 动物与自然之间的内在联系。这就是我使用这两种材料的原因。然而，更重要的原因是，这些东西并不是在工厂里生产的，确切地说是由山区当地的藏族妇女在山里，用她们自己制作的织布工具制作的。这就是为什么尺寸也更窄的愿意吗。但每一块织物都是她们自己想法，我们不会告诉她们如何设计。我个人最喜欢的，是她们随机混合牦牛毛的颜色，比如棕色、黑色和一点白色混合在一起。通常她们更喜欢在织物上制作自己独特的图案，所以当你要买沙发的时候，沙发的设计是我的，但是织物的设计就不是我的了，它是藏族妇女的设计，这就是我使用它的原因。而且这种（牦牛）皮革也比普通皮革更耐用，它的韧性和耐用性比普通牛皮更高，可以使用很长时间。

The sofa is made of two materials: yak leather and fur, as a tribute to yaks. We make use of the characteristics of the materials as much as possible and explore the inherent connection between humans, animals, and nature. That is why I use these two materials. However, the more important reason is that these things are not produced in factories, they are made by Tibetan women in the mountains using their own weaving tools. That is why the dimensions are narrower. Each piece of fabric is their own idea, and we do not tell them how to design. My personal favorite is when they randomly mix yak fur colors, such as brown, black, and a little white. They usually prefer to create their own unique patterns on the fabric, so when you buy a sofa, the design of the sofa is mine, but the design of the fabric is not mine, it is the design of Tibetan women, that is why I use it. And this (yak) leather is more durable than ordinary leather, it is more resilient and durable than regular cowhide, and can be used for a long time.

Nomadic Series



Q2 What will you do next? 下一步你会做什么？

我想找到新的应用，皮革和牦牛毛，用于不只是家具的产品上，我想把它用在更小的物品上，这样更容易销售，这样我们就可以拓展市场了，尽管我不喜欢用“市场”这个词。如果我们想推广当地的文化和生活方式，那么找到更多的应用就越好。

我希望我们能找到更多的品牌，以及更多类型的产品，来应用这些材料。

I want to find new applications for leather and yak wool, not just for furniture products. I want to use them for smaller items that are easier to sell so we can expand our market, although I don't like using the word "market". If we want to promote local culture and way of life, it's better to find more applications. I also want to try making smaller items that are more budget-friendly and appeal to a wider audience. I even hope that the nomadic community can use them as well.

I hope we can find more brands and a variety of products to apply these materials.



A
&
Q

Q3 How would you rate your "Nomadic Series" design, out of 10 points? 你对自己的“游牧系列”设计，会打多少分（满分 10 分）？

我对自己挺严格的，我想是 6.5 分，缺失的 3.5 分不仅和设计有关，还和目标市场有关。好的市场计划非常重要，这样才能接触到合适的客群，并最终为高原人民带来福祉。所以我和 MATSU 还需一起努力，找到合适的销售渠道。

I am quite strict with myself. I would say 6.5 points. The missing 3.5 points are not only related to the design, but also to the target market. A good marketing plan is very important in order to reach the right customer base and ultimately bring benefits to the people on the plateau. So, Matsu and I need to work together to find the right sales channels.



就设计方面而言，如果升级这个系列，我会减少欧洲简约的现代风，让生态游牧系列更具高原游牧民族的特色，这并不是外观方面，而是感觉方面的东西，就像那个椅子（都市牧人木基椅），这就是为什么它是我的最爱，因为坐上去的方式，更接近地面，所以那种，这并不是关于外观，而是关于产品的含义和你使用它的方式。

而我想尝试制作更小的物品，在预算方面也更适合更广泛的受众。甚至我希望牧民群体自己也能用上。

如果我再来一次，生态游牧系列肯定会更具有“游牧风”一些。

In terms of design, if I were to upgrade this series, I would reduce the European minimalist modern style and make the ecological nomadic series more characteristic of highland nomadic people. It's not just about appearance, but about the feeling. Just like that chair (Urban Shepherd Wood Chair), that's why it's my favorite, because the way you sit on it is closer to the ground. So, it's not about the appearance, but about the meaning of the product and how you use it.

I would like to try making smaller items that are more budget-friendly and suitable for a wider audience. I even hope that nomadic communities themselves can use them.

If I were to do it again, the ecological nomadic series would definitely have more Tibetan elements.



Nomadic Series

在广袤的青藏高原,生态交响乐已经演奏了数千年。在这舞台之上,主角便是牧民和他们的伙伴——牦牛。这是一幅由风蚀的岩石和湛蓝湖泊点缀的巨型画布,在脆弱的土地之上,辽阔的草原如绿毯铺陈,其上绽放着繁星般的野花。“世界屋脊”不仅是一个令人叹为观止的景观;它也是一个充满活力的生态系统,亚洲主要河流的摇篮,也是一个隐藏英雄——真菌的故乡。

High above the clouds, where the air bites like frost and the sun struggles to warm the earth, lies the Tibetan Plateau – a majestic tapestry of windswept grasslands, rugged mountains, and glacial lakes. This "Roof of the World" is not just a breathtaking landscape; it's a fragile ecosystem, the cradle of Asia's major rivers, the homeland of the nomads and their yaks, also the silent battleground for a hidden hero – the fungus.

高原的生命交响曲： 牧民-信仰-蕈类

A Symphony of Life on the Plateau: Nomads, Faith, and Fungus

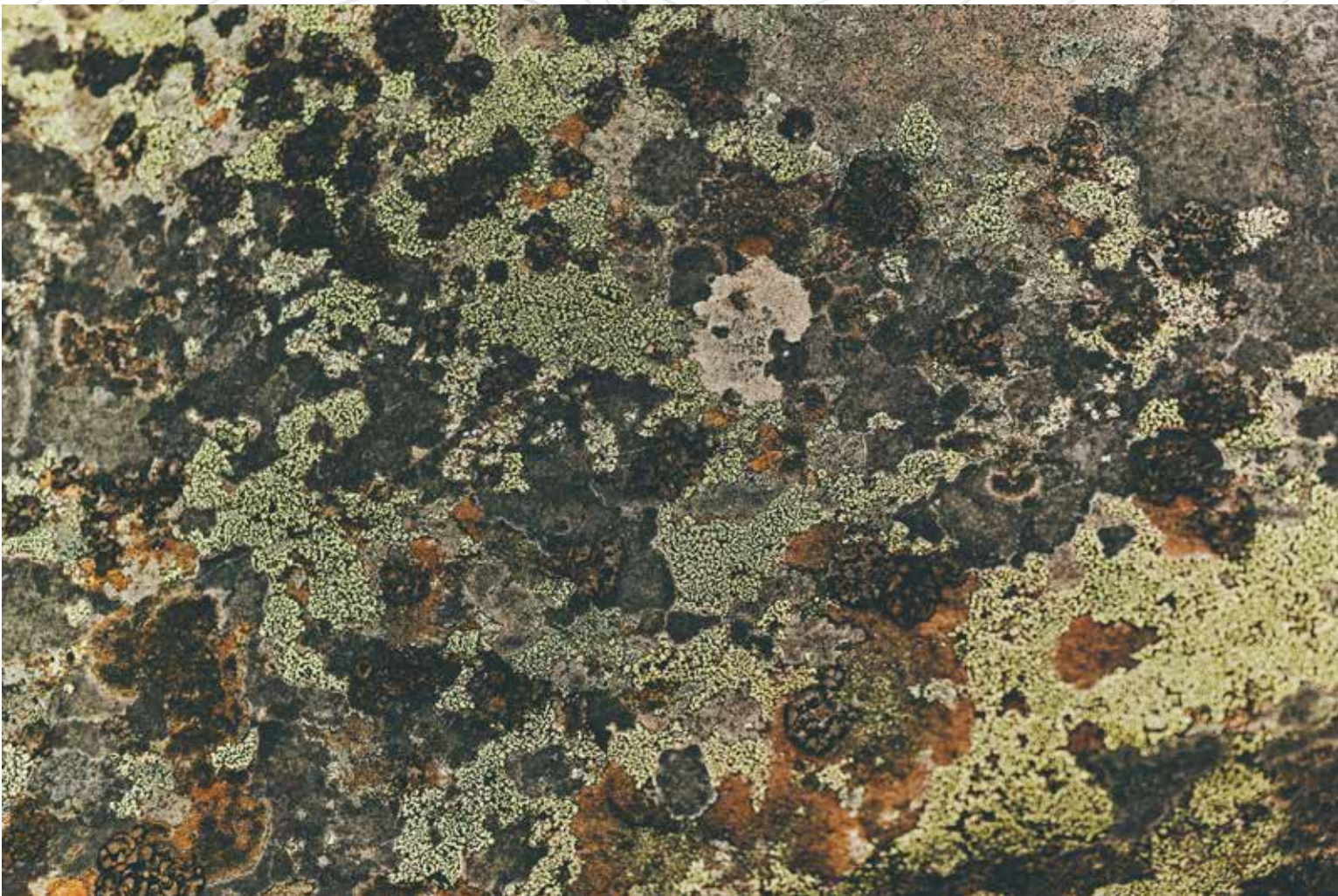
编辑：刘达 摄影师：刘达 Editor: Da Liu Photographer: Da Liu

岩石上的“拓荒者”：地衣

地衣是一种复合生物,是真菌和藻类的奇妙组合。真菌像是建筑师,通过一个精致的纤维网将地衣固定在岩石表面。藻类是光合“发电站”,捕捉阳光并将其转化为能量。这种共生伙伴关系使地衣能够在恶劣的环境中茁壮成长。

"Pioneers" on rocks: lichens

Lichens are complex organisms that are a wonderful combination of fungi and algae. The fungus acts as an architect, holding the lichen to the rock surface through a delicate web of fibers. Algae are photosynthetic "powerhouses" that capture sunlight and convert it into energy. This symbiotic partnership allows lichens to thrive in harsh environments.



↓ 岩石上的地图地衣
——摄于甘孜理塘
Lichen on the rock,
-taken in Ganzi Litang



↑ (图一)
依靠着地衣分解岩石所形成的土壤以及产生的养分,石头也可以“开花”。
——摄于青海玉树
Stones can also "bloom" by the lichen that breaks down the soil formed by the rocks and the nutrients they produce.
—Photo taken in Yushu, Qinghai

↑ (图二)
玛尼石上的橙色地衣。
——摄于青海玉树
Orange lichen on Mani Stone.
-Photo taken in Yushu, Qinghai

牦牛：生态的支柱

温驯而且可爱的牦牛并非单纯的牲畜,而是游牧民世世代代培育出的生态支柱。它们精准地挑选着可食的植被,避免过度的啃食破坏草场平衡,同时为新生命腾出空间。它们的粪便,富含营养和微生物,滋养着土地,成为隐秘的真菌网络——这片土地的血管——最甘美的养分。

Yak: the backbone of ecology

The adorable creature is not just a livestock, but an ecological pillar that has been domesticated by nomads for generations. They precisely select edible vegetation to avoid over-grazing and upsetting the balance of the pasture, while making room for new life. Their feces, rich in nutrients and microorganisms, nourish the land and become the luscious nutrient for the hidden fungal network – the veins of the land.



← ↑
牛粪与鲜花: 牦牛走过的地方, 第二年夏天便是繁花盛开的天堂。
——摄于青海玉树



Yak dung and flowers: Where yaks passed through, the next summer is a paradise of blooming flowers.
-Photo taken in Yushu, Qinghai

工业化造成的全球变暖，在高原体现在冰川的快速消融、水源地的消失以及草原的严重荒漠化。这一切正在无声的吞噬这首生命交响乐。气候的巨变早已悄然降临，扰乱了原本的平衡，让脆弱的草场面临更严峻的考验。

然而，牧民并非坐以待毙的旁观者。他们世代与这片土地共存，原住民的知识与智慧，如同飘荡在高原的歌谣，代代相传。他们的韧性传递着希望的信息，提醒我们即使面对巨大的挑战，适应和创新也能确保文化和生态系统的生存。

The global warming caused by industrialization is reflected in the rapid melting of glaciers, the disappearance of water sources and the severe desertification of grasslands n Tibetan Plateau. It is silently devouring this symphony of life. The climate change is already upsetting the balance and putting fragile pastures to the test.

However, the nomads are not merely passive observers in the face of adversity. Their history is a testament to their ability to adapt, to weave new threads into the tapestry of their existence. In their resilience lies a message of hope, a reminder that even in the face of immense challenges, adaptation and innovation can ensure the survival of both culture and ecosystem.

↓ 如诗如画的风景并不是“天然”形成的，而是高原牧民于自然共生、守护的结果。有牦牛的地方便是水草丰盛的世外桃源。“过度放牧”是无知的“专家”对牧民的偏见。“定居”、围栏、修路和采矿才是高原生态恶化的元凶。

——摄于甘孜理塘

The picturesque landscape is not formed "naturally" but is the result of the symbiosis and protection of the nomads with nature. Where there are yaks, there is a paradise with abundant water and grass. "Overgrazing" is the prejudice of ignorant "experts" against the indigenous people. Settlement, fencing, road construction and mining are the main culprits in the ecological deterioration of the plateau.
-Photo taken in Ganzi Litang



↑ 巨大的蘑菇：蕈类。恢复“灵气”的大地，随处可见这些巨大的蘑菇，这就是真菌的力量。

——摄于青海玉树

Giant mushrooms. These huge mushrooms can be found everywhere in the land where the "aura" is restored, and this is the power of fungi.
-Photo taken in Yushu, Qinghai

Nomads, Faith, and Fungus

我们所作所为不是居高临下的“扶贫”，也不是施舍般的“帮助”，而是虚心的去学习游牧民的智慧，尤其是他们传统、实践背后的科学原理和关于生命的认知。

也许，某一天我们也可以谱写一首生命的交响乐，让高原原住民的智慧变成我们对抗全球变暖的灵感与希望。

What we do is not to condescend to "help the poor", nor charity, but to humbly learn the wisdom of the Tibetan nomads, especially the scientific principles behind their traditions and practices, and their understanding of life.

Perhaps, one day, we can also compose another symphony of life, using the wisdom of the indigenous people of the plateau as our inspiration and hope to fight against global warming.



夏

当荒漠化初露锋芒之时，他们便会齐聚在一起，将古老的仪式与现代科学交编织成一股“神秘力量”。他们会请高僧准备圣水，并将其洒向大地，他们认为，草原之所以沙化，是因为大地失去了“灵气”（生机）：这并非单纯的祈福，因为圣水里往往融入当地的草药和矿物，成为唤醒沉睡菌丝体（用科学的语言表述“灵气”）的“灵丹妙药”，刺激其生长，修复受损的土壤结构。这信仰的仪式背后，是牧民对生态知识的深厚积淀，是科学与传统智慧的完美融合。

他们的“游牧”也并非漫无目的的游荡，而是遵循着世代总结出的生态规律，如同潮汐般的迁徙。这确保了土地的健康，使不同的植物群落蓬勃发展，防止任何单一物种占据主导地位。

整个游牧的过程，用现代科学的角度来诠释，可以概括为：真正有效的并且可持续的“全面促进土壤微生物群落的健康发展”，让生命在荒漠的边缘重新焕发活力。

When desertification emerges, the tribes will gather, ask the monks to prepare the holy water and sprinkle it on the earth, believing that the desertification of the grasslands was due to the loss of the "aura" (vitality) of the earth: their movements resonating with ancient rituals. Here, the line between tradition and scientific practice blurs. Anointing the land with holy water, a practice passed down through millennia, can be interpreted as a symbolic gesture of renewal. Yet, it also serves a tangible purpose. The water, often infused with local herbs and minerals, can act as a potent elixir for the slumbering mycelium, stimulating its growth and enhancing its regenerative power. (the scientific language of "aura"). This act of faith becomes an act of ecological restoration, a testament to the wisdom woven into the fabric of tradition.

Their "nomadism" is not an aimless wandering, are strategically timed to mimic the natural ebb and flow of grazing pressure. This ensures the land's health, allowing diverse plant communities to flourish and preventing the dominance of any single species.

The whole process of nomadism, interpreted from the perspective of modern science, can be summarized as: truly effective and sustainable "comprehensively promote the healthy development of soil microbial communities", so that life can be rejuvenated on the edge of the desert.



冬

← ↑

“治沙英雄”扎琼巴让的故乡，摄于阿坝州若尔盖地区。2023年冬季和夏季的对比：治沙如抽丝，经过13年、完全通过牧民传统方法的治理，这片土地已经开始慢慢恢复。尽管冬季依然可以看到沙化的土地，但是本地的植物和菌丝已经将沙土固定下来，在牛粪的滋养下，夏天的花草依然可以如此繁茂。

The hometown of the "desertification-control hero" Zajong Barang, photographed in the Zorge area of Aba Prefecture. Comparison of winter and summer 2023: After 13 years of desertification control, the land has begun to slowly recover, completely through traditional nomads' methods. Although the desertified soil can still be seen in winter, the native plants and mycelium have fixed the sand, and the flowers and plants can still flourish in the summer with the nourishment of yak dung.

世界上最早的“数字游民”： 史蒂文·K· 罗伯茨和他的“工作空间”

The first digital nomad: Steven K. Roberts and his "working space"

编辑：刘达 Editor: Da Liu

“许多人一生辛勤的工作，赚钱，存钱，期待退休之后能有足够的钱去旅行。我决定把这个过程反过来，在自己年轻还没有钱的时候去穷游，这些在穷游过程中获得的人生体验可能以后十亿美元也买不来。”

"Many people work hard all their lives, earn money, save money, and look forward to having enough money to travel after retirement. I decided to reverse this process and travel the world when I was young and didn't have any money. The life experiences I gain from traveling on a budget may not be able to be bought for ten billion dollars in the future."

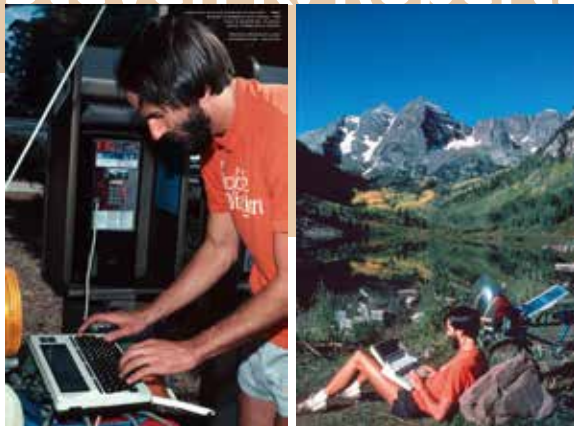


早在共享办公空间成为普遍现象之前，史蒂文·K·罗伯茨 (Steven K. Roberts) 就已经开启了数字游民的先河。1983 年，当“个人电脑” (PC) 还重如板砖，互联网还是个科幻概念的时候，罗伯茨就将一台计算机和一块太阳能电池板绑在一辆经过改装的卧式自行车上，他称之为“Winnebiko”，并毅然踏上了穿越美国之旅。这不仅仅是一次骑行旅行，更是一份宣言。作为作家和记者，罗伯茨打破了传统办公室里格子间的束缚，也用大胆的行为证明了即使身处旅途也能维持生计并过上充实的生活。



Long before co-working spaces became commonplace, Steven K. Roberts was already pioneering the digital nomad movement. In 1983, when personal computers were still heavy and the internet was a science fiction concept, Roberts strapped a computer and a solar panel to a modified recumbent bicycle, which he called "Winnebiko," and embarked on a journey across the United States. It was more than just a bike trip; it was a declaration. As a writer and journalist, Roberts broke free from the confines of cubicles in traditional offices and also used his bold actions to prove that one could make a living and live a fulfilling life even on the road.

Steven K. Roberts



当一个人开始追求自由和生活的时候，任何问题都不会成为阻碍他的借口。

When a person starts pursuing freedom and life, no problem will become an excuse to hinder him.

数字游民浪潮的兴起

罗伯茨的故事仅仅是数字游民大军中的一个缩影。当今社会，人们倾向于用工作来定义一个人，而往往忘记了工作并不是一个人生活的全部这个事实。日常生活中非常常见的一个现象就是，人们在做自我介绍的时候不自觉地就做成了自我职业描述。

“体验和自由置于财富和社会地位之上”，这也正是蓬勃发展的数字游民群体的核心价值观。得益于远程工作机会的增加和云计算技术的普及，能够选择抛开传统办公室桎梏、拥抱不受地域限制的生活方式的人越来越多。无论是巴厘岛的海滩、瑞士山区的咖啡馆，还是自家的后院，只要有互联网地方，他们都可以自由地工作。

The Rise of the "Digital Nomads"

Roberts' story is just a microcosm of the larger digital nomad group. In today's society, people tend to define a person by their work, often forgetting that work is not the whole of a person's life. A very common phenomenon in daily life is that people unconsciously describe themselves as their occupation when introducing themselves.

"Experience and freedom are valued above wealth and social status," which is also the core value of the thriving digital nomad community. Thanks to the increase in remote work opportunities and cloud computing technology, more and more people are able to choose to break free from the shackles of traditional offices and embrace a lifestyle that is not restricted by geography. Whether it's a beach in Bali, a café in the Swiss Alps, or their own backyard, they can work freely wherever they have internet access.



Digital Nomads



生活哲学

数字游民的兴起不仅仅意味着工作方式的改变，更代表着一种追求自由、渴望体验不同生活的哲学。那些选择成为数字游民的人，往往有着一颗不安于现状的心的同时，也具备较强的时间管理能力和自驱力。他们善于利用科技手段，将工作融入到旅行之中，在工作的同时，也能深度体验当地的文化、历史和自然风光。这种工作与休闲的平衡，正是许多人所向往的生活方式。

Life Philosophy

The rise of digital nomads not only means a change in the way we work, but also represents a philosophy of pursuing freedom and a desire to experience different life. Those who choose to become digital nomads often have a restless spirit and strong time management and self-motivation skills. They are good at using technology to integrate work into travel, and at the same time, they can deeply experience the local culture, history and natural scenery. This balance of work and leisure is exactly the lifestyle that many people yearn for.



家具行业的变革

作为具有前瞻性的家具品牌，玛祖铭立也敏锐地察觉到了这一工作方式的转变，并通过其“游牧系列”产品站在了这一运动的前沿。该系列产品专为灵活的工作环境而设计，尤其是“数字游牧系列”，耐用，易清洁，易组合且易于携带，充分迎合了数字游民的需求。

Transformation of the Furniture Industry

As a forward-thinking furniture brand, MATSU also keenly perceives this change in the way we work, and has stood at the forefront of this movement with its "Nomadic Series" products. This series of products is specially designed for flexible working environments, especially the "Digital Nomad Series", which is durable, easy to clean, easy to assemble and easy to carry, fully meeting the needs of digital nomads.

WORKING

SPACE



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