

NEWSLETTER



World Heritage Institute of Training and Research for the Asia and the Pacific Region



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WHITRAP Signed a Cooperation Agreement with the Housing and Construction Office of Anhui Province and Huangshan Municipal Government // The HUL Approach Framing Sino-Italian Cooperation and Research Agreements // A Convention for China-France Cooperation was Signed by WHITRAP, CAUP in Tongji University, Cities of Architecture and Heritage, and the Association of the Small Characteristic Cities in France // International Symposium on “From the Past into the Future – The Road of Historic Preservation and Cultural Landscape Conservation in the Asia-Pacific Region” was Held in Shanghai // ICOMOS Scientific Council Member Visited WHITRAP Shanghai // Professor Luca ZAN from University of Bologna, Italy, Visited WHITRAP Shanghai

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United Nations
Educational, Scientific and
Cultural Organization



World Heritage
Convention



The World Heritage Institute of Training and
Research for the Asia and the Pacific Region
under the auspices of UNESCO

联合国教育、
科学及文化组织

世界遗产
公约

亚太地区世界遗产
培训与研究中心

联合国教科文组织亚太地区世界遗产培训与研究中心（以下简称 WHITRAP）是联合国教科文组织的二类国际机构，是在发展中国家建立的第一个遗产保护领域的此类机构。它服务于亚太地区《世界遗产公约》缔约国及其他联合国教科文组织成员国，致力于亚太地区世界遗产的保护与发展。

联合国教科文组织亚太地区世界遗产培训与研究中心由北京、上海、苏州三个中心构成。上海中心（同济大学承办）主要负责文化遗产保护相关项目，包括城镇、村落保护与可持续发展、建筑/建筑群/建筑遗址保护以及文化景观保护等；北京中心（北京大学承办）主要负责自然遗产保护、考古发掘与遗址管理以及文化景观管理；苏州中心（苏州市政府承办）主要负责传统建筑技术和修复、保护材料分析以及历史园林的修复与维护。

The World Heritage Training and Research Institute for the Asia and Pacific Region (WHITRAP) is a Category II institute under the auspices of UNESCO. It was the first international organization in the field of world heritage to be established in a developing country. Mandated by the States Parties of the World Heritage Convention and other States Parties of UNESCO, the institute was founded to promote the conservation and development of World Heritage in Asia and Pacific Region.

WHITRAP has three branches: one in Beijing, another Shanghai, and the third in Suzhou.

The Shanghai Centre at Tongji University focuses on the conservation of cultural heritage, such as the sustainable development of ancient towns and villages, architectural sites, architectural complexes, and cultural landscapes.

The Beijing Centre at Peking University is in charge of natural heritage conservation, archaeological excavation, and management of the sites' cultural landscape.

The Suzhou Centre, hosted by Suzhou Municipal Government, is in charge of traditional architectural craftsmanship and restoration, conservation materials analysis, and historic garden restoration and maintenance.

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第 39 届世界遗产大会观察报告

Special Feature on the 39th Session of the Committee

文 / 姚铁峰 朱丽娜

Written By / Yao Yifeng Juliana Forero

2015年6月28日-7月8日，联合国教科文组织第39届世界遗产委员会大会在德国波恩举行，WHITRAP现场工作组就全体大会的重要议题、重要工作会议及场边会议的有关内容作了详细观察、记录、整理及报道。本文是在对中心微信公众号(whitrap)实时报道新闻稿的勘误基础上摘要而成。

全体大会的重要议题

阿拉伯地区世界遗产保护状况令人担忧

由于受到持续战争冲突、武装集团占领、非法挖掘、盗运、走私等长期的威胁，阿拉伯地区成为近年来全球文化遗产保护态势最为严峻的地区，大会共审议了11处位于伊拉克、叙利亚、也门、阿富汗这四个阿拉伯国家的濒危世界文化遗产，强烈地谴责了恐怖主义与战争对文化遗产的破坏以及非法盗运与走私文物的行为，并向在伊拉克、叙利亚文化遗产保护事业中牺牲的个人和家庭表示了深切悼念和默哀，并一致通过了《关于叙利亚阿拉伯共和国世界文化遗产的全体决议》，呼吁全体成员国和国际社会给予叙利亚文化遗产的保护进一步的支持。

全体大会共对48处列入《濒危世界遗产名录》的世界遗产地保护状况报告做出决议，决定将哥伦比亚 Los Katios National Park 从《濒危世界遗产名录》中移除，将伊拉克世界文化遗产地 Hatra、肯尼亚世界自然遗产 Lake Turkana National Parks、与坦桑尼亚世界文化遗产 Stone Town of Zanzibar 列入《濒危世界遗产名录》，同时要求其他濒危世界遗产进一步提交保护状况更新报告。世界遗产委员会强调将世界遗产列入濒危名录并不是为了“惩罚”，而是希望成员国采取行动加强对该遗产地的保护，尤其希望国际社会、组织和各成员国对那些处于战争冲突、自然灾害、保护能力较弱的濒危世界遗产提供支持和帮助。

亚太地区世界遗产保护状况

世界遗产地保护状况审议过程并没有触及太多亚太地区的世界遗产地，但尼泊尔世界文化遗产加德满都谷和澳大利亚世界自然遗产大堡礁受到了大会的重点关注。尼泊尔世界文化遗产加德满都谷在“4·25”大地震中受到了严重破坏，虽然尼泊尔政府、WHC 和 ICCROM 等咨询机构以及韩国、芬兰等委员国对尼泊尔灾后保护提供了紧急援助，但根据灾后 UNESCO 与尼泊尔考古部门的评估，帕坦杜巴广场 (Patan



The 39th Session of the World Heritage Committee of UNESCO was held in Bonn, Germany, from June 28 to July 8 in 2015. Meanwhile, delegates and participants from WHITRAP will share the thesis statement and relative information.

Provisional Agenda of the 39th session of the Committee

State of conservation of World Heritage properties in Arab region is in danger

Due to long-term threats like continuous war conflicts, occupations by armed groups, illegal mining, trafficking, smuggling and etc., Arab region in recent years have the world's severest state of conservation for cultural heritage properties, World Heritage Committee considered a total list of 11 sites located in Iraq, Syria, Yemen and Afghanistan, the four Arab States, as being on the List of World Heritage in danger, thus strongly condemned the destruction of culture heritages caused by war and terrorism, or any illegal smuggling and trafficking behavior, expressed deep condolences and respected the silence to individuals and families sacrificed during the cause of cultural heritage conservation in Iraq and Syria. The committee unanimously adopted "the whole world resolution of world culture heritage of the Syrian Arab Republic" and called upon all State members and international communities for further support of Syria's culture heritage conservation.

World Heritage Committee World Heritage Committee identified the conservation state of a total of 48 world heritage properties on the list of "World Heritage in Danger", and decided to remove Los Katios National Park, Colombia, from the list of "World Heritage in Danger", and put World Cultural Heritage Site Hatra, Iraq, World Natural Heritage Lake Turkana National Parks, Kenya, and Tanzania World Cultural Heritage Stone Town of Zanzibar on the list of "World Heritage in Danger", while requested other World Heritages in Danger to update the further report of the state of conservation. The World Heritage Committee stressed that the list of "World Heritage in Danger" is not a punishment but a hope that state members would take actions to strengthen the conservation of heritage properties, especially the international society, organizations and other member states would offer support and assistance for those heritages under war conflicts, nature disasters and poor conservation.

State of conservation of world heritage in Asia and Pacific region

The review process of state of conservation of World Heritages did not contain many World Heritage sites in Asia-Pacific region, while Nepal's cultural heritage, Kathmandu Valley, and Australia's Great Barrier Reef have been the focus of the Committee. Nepal's World culture Heritage, Kathmandu Valley, has been severely dam-

Durbar Square)、哈努曼多卡宫(Hanuman Dhoka)和巴德岗杜巴广场(Bhaktapur Durbar Square)几乎被破坏殆尽,多处重要纪念物也遭到严重破坏。在议程中黎巴嫩委员国支持 ICOMOS 将其列入濒危遗产的建议,但是,在印度等其他委员国的建议下,认为地震是不可抗的灾害,在 2016 年第 40 届世界遗产大会上根据最新保护状况讨论是否将其列入濒危。与此同时,世界遗产委员会号召国际社会与尼泊尔政府继续紧密合作,对加德满都谷的保护提供各种技术与资金支持,尤其是制定紧急行动计划、制定合理的文化遗产保护修复工作计划与日程和培训尼泊尔当地的保护工作者。

在过去一年里澳大利亚“标志性”世界遗产——“大堡礁”在澳大利亚政府、大堡礁所在地昆士兰州政府以及澳大利亚社会各界及国际社会的共同努力下保护状况得到明显改善,例如制定“2050 长期可持续发展计划”、环境与生物多样性保护、海岸和港口开发限制与管理、水质改善、严格的航运管理、应对气候变化与环境退化,以及今后十年 20 亿澳元的财政投入计划等一系列措施,受到了与会委员国和观察员国代表的高度认可,认为澳大利亚各级政府与市民社会组织和团体的共同努力尤其值得其他世界遗产地学习和借鉴,大会要求澳大利亚政府继续与社会各界和国际组织合作,推进和实施长期的可持续规划和行动计划,避免大堡礁受到进一步的破坏。

世界遗产与可持续发展

世界遗产与可持续发展是基于联合国 2015 年后发展议程(Post-2015 Development Agenda)概念框架的讨论。将可持续发展融入到世界遗产公约的过程,旨在帮助会员国及相关机构能够更好地掌控和挖掘世界遗产对于可持续发展的潜在价值,主要体现在:环境可持续,包容性的社会发展,包容性的经济发展,以及和平与安全四个方面。

委员国代表及观察员就报告的内容展开积极讨论,建议该文件在被第 20 届 UNESCO 缔约国大会审议前,应进一步咨询委员国和相关国际机构,启动相关能力建设活动,同时为相应的《世界遗产公约操作指南》的修改提出建议。

世界遗产能力建设战略

2015 年推进“世界遗产能力建设战略”的第 4 年,主要工作由世界遗产咨询机构 ICCROM 与 IUCN、世界遗产中心与 UNESCO 二类中心参与,瑞士政府和世界遗产基金(WHF)为工作提供资金和专业支持。按照世界遗产能力建设计划,在国际层面,去年已完成和 2015 年计划完成的工作成果包括:

1. 已将世界遗产关键技术手册翻译成多国语言版本;
2. 向世界遗产工作者提供培训课程;
3. 将继续增强咨询机构网络建设;
4. 完成《能力建设指引》;
5. 在本届大会上发布《第 5 期世界遗产能力建设

aged in “4.25” earthquake, although the Government of Nepal, WHC, ICCROM and other advisory bodies as well as South Korea, Finland and other member states provided emergency assistance for Nepal’s post-disaster reconstruction, according to the evaluation report by UNESCO and the archaeological department of Nepal, Patan Durbar Square, Hanuman Dhoka and Bhaktapur Durbar Square were almost completely destroyed, many important monument buildings were also severely damaged. During the meeting, delegates from Lebanon supported the proposal of putting it on the list of “World Heritage in Danger” by ICOMOS, however, Members States including India took earthquake as an inevitable disaster and it is better to take the decision of whether it would be put on the list according to the state of conservation on the 40th Session in 2016. Meanwhile, World Heritage Committee called for international communities to cooperate intensively with the Government of Nepal, provide technical and financial support for conservation of the Kathmandu Valley, especially in the development of Emergency Action Plan, developing a reasonable restoration and agenda for cultural heritage conservation and training local workers to protect the heritage site.

In the past year, the state of conservation of Australia’s “iconic” World Heritage, “Great Barrier Reef”, has been significantly improved with the joint efforts of the Government of Australia, the Queensland government where the heritage locates in and Australian communities as well as international communities, with those activities such as the development of “long-term 2050 sustainable plan”, diversity conservation of environment and species, coastal and port development and management, water quality improvement, strict shipping management, responses to climate change and environmental degenerations, as well as a series of actions of 2 billion AUD financial investment in the future 10 years; it has been highly recognized by delegates and observers in that the joint efforts of all Australian governments, civil society organizations and other groups are particularly worth for other

World Heritage sites learning and drawing lessons from, the Committee requested Australian Government continuing to cooperate with the community and international organizations, promoting and implementing long-term sustainable planning and action plans, to avoid further damage to the Great Barrier Reef.

World Heritage and Sustainable Development

World Heritage and sustainable development are being discussed in the United Nations’ Post-2015 Development Agenda based on the conceptual framework. The process of integrating sustainable development into the World Heritage Convention aimed at helping Member States and relevant organizations to better control and explores the potential values of World Heritage under sustainable development, which mainly reflected in four aspects: environmental sustainability, embraceable social development, inclusive economic development, as well as peace and security.

Delegates from state members and observers started active discussions on the report, suggested that the document under consideration before the 20th session of the UNESCO General Assembly should be further consulted among member states and relevant international organizations, the related capacity building activities should be started, as well as the proposals for the corresponding revision of “Operational Guidelines of World Heritage”.

World Heritage Capacity-Building Strategy

2015 is the 4th year to promote the “World Heritage Capacity Building Strategy”. The main work of this year involves World Heritage advisory bodies like ICCROM and IUCN, World Heritage Centre and UNESCO category 2 centers, and the Swiss government and the World Heritage Fund (WHF) providing financial and professional support for the work. According to the “World Heritage Capacity Building Strategy”, in the international aspect, the work completed last year and the results of it scheduled to be completed in 2015 in-

简讯》；

6. ICCROM 将更新能力建设数据库（包含会议、研讨会和工作营等）。

在 UNESCO 二类机构和其他组织是推动能力建设的主要机构，在去年启动的对二类中心的评估中，WHITRAP 被认为是 UNESCO 参与世界遗产能力建设战略最活跃、最重要的地区机构，所开展的工作和取得的成果受到大会的认可，例如与 ICCROM 合作，于 2014 年 10 月在中国都江堰主办了遗产影响评估（Heritage Impact Assessment）国际培训课程、制定了亚太地区能力建设战略与相关计划等重要工作成果。

中国“土司遗址”成功入遗

经世界遗产委员会委员国一致认为中国湖南、湖北和贵州三省联合申报的“土司遗址”满足世界遗产标准（ii）和（iii），以及真实性、完整性的要求，同意将“土司遗址”列入《世界遗产名录》。至此，中国世界遗产总数达到 48 项。

本届世界遗产委员会各委员国充分肯定了“土司遗址”在申报中的高水平和专业性的工作，并且认为“土司遗址”系列遗产在功能、环境、背景、精神等方面真实地反映了古代中国中央政府在偏远地方少数民族聚居区域的治理体系。其中，越南代表指出，“土司遗址”充分显示了古代中国中央政府对少数民族自身文化特征和生活方式、习俗的尊重，同时又有效地维持了中央政府对少数民族地区治理的智慧；塞内加尔代表尤其肯定、赞赏目前中国在保护少数民族和地方遗产的传统和文化方面所采取的态度和所做出的努力，并认为值得其他国家和其他世界遗产地学习。同时，菲律宾代表指出，鉴于近年来中国旅游事业的快速发展及其对世界遗产地带来的可能影响，建议中国应进一步加强世界文化遗产“土司遗址”的管理体系、规划和监测工作，以确保“土司遗址”的突出普遍价值。

中国国家文物局董明康副局长代表中国政府和遗产地向世界遗产委员会和与会各国大使和代表致谢。董局长感谢世界遗产委员会、ICOMOS 在“土司遗址”申报世界遗产的过程中对中国的帮助，并且指出少数民族及其传统文化是中华文明的重要组成部分，中国将按照世界遗产委员会决议中的建议加强“土司遗址”的保护工作。

以葡萄种植和葡萄酒生产为核心的法国两处文化景观的入遗获得一致认可

法国的两处以葡萄种植和葡萄酒生产为核心的文化景观项目成功“入遗”。“勃艮地葡萄园气候与风土”系列遗产由勃艮第大区首府第戎与周边葡萄园地、景观与村镇构成，满足世界遗产的第（iii）条与（v）条标准，以及真实性要求，虽然 ICOMOS 认为该系列遗产的完整性和保护状况存在问题，但在审议过程中，委员国一致认为，该系列遗产的突出普遍价值在于：在长期葡萄种植、葡萄酒生产过程中所体现出的人们

clude:

1. World Heritage technical manual has already been translated into many languages;
2. Provide training courses to the World Heritage stakeholders;
3. Continue to strengthen the consultation institutes' network construction;
4. Complete the "Capacity Building Guidelines";
5. Deliver "5th World Heritage Capacity Building Newsletter" on this Assembly;
6. ICCROM will update the capacity-building databases (including conferences, seminars and work camps, etc.).

According to the assessment to Category II centers started last year, WHITRAP is considered as the most active and important regional center among all the Category II centers and other organizations in promoting capacity building under UNESCO. The work and achievements are fully recognized by the Committee, such as the International training Course of Heritage Impact Assessment cooperated with ICCROM in Dujiangyan, China in October 2014, and development of Capacity Building Strategy and related plans in Asia-Pacific Region.

The World Heritage Committee Approved the Inscription of China's "Tusi sites" on World Heritage List



The World Heritage Committee agreed "Tusi sites" inscribed by China's Hunan, Hubei and Guizhou provinces jointly, and approved the inscription on World Heritage List under criteria (ii) and (iii), as well as the requests for authenticity and integrity. So far, the total number of China's World Heritage properties reached 48.

criteria(ii): to exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;

criteria(iii): to bear a unique or at

least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;

Members States of the World Heritage Committee fully affirmed the high-level and professional application work of "Tusi sites", and confirmed that the series of this property as a true reflection of the system of ancient imperial China's governance in the remote ethnic minorities in the aspects of functions, environments, settings, spirits and others. Furthermore, the Vietnamese delegate of Vietnam pointed, the governance system of ancient Chinese Central Government was aimed at unifying national administration while simultaneously allowing ethnic minorities to retain their customs and way of life. The Senegal's delegate specially affirmed and appreciated the attitude and efforts China has made in the conservation of ethnic minorities' traditions, cultures and heritages, thus far, and these are worth learning by other countries and world heritage sites. Meanwhile, the Philippines' delegates, due to the fast development of China's tourism industry and its potential impact on world heritages in recent years, suggested China should further strengthen the management system, planning and monitoring of the property, in order to protect the Outstanding Universal Value of it.

Mr. Tong Mingkan, vice director of the State Administration of Cultural Heritage of China, appreciated the World Heritage Committee and the ambassadors and delegates of the member states on behalf of the Chinese government and the property sites. Mr. Tong also thanked World Heritage Committee and ICOMOS for the support during China's inscription of "Tusi sites", and pointed out that ethnic minorities and their traditional culture is an important part of China's civilization, and China will strengthen the conservation of "Tusi sites" according to the recommendations of World Heritage Committee.

The Inscription of Two French Cultural Heritages Based on

对于自然环境的深厚知识、技术与专业能力，所形成的独特人与土地、环境的关系，以及独特的生产方式为基础形成的城镇景观与地方传统和文化，是一个真正的“地理系统”，涵盖了以葡萄园地为地理、历史、技术、制度和文化的要素，决议草案中所述的负面因素并不影响该系列遗产的突出普遍价值。在委员国一致同意下，“勃艮地的葡萄园气候与风土”系列遗产最终列入《世界遗产名录》。

“香槟地区丘陵、民居与酒窖”则是在 WHC、ICOMOS 推荐登录的情况下，获得了世界遗产委员会委员国“全票”通过，毫无争议地列入《世界遗产名录》。其与“勃艮地葡萄园气候与风土”相比较，虽同为以葡萄种植、葡萄酒生产为核心的文化景观，但其满足世界遗产第 (iii)、(iv) 和 (vi) 条标准，强调香槟酒生产是基于具有原创性的三个方面的系统组织：有效的城市规划、独特的建筑以及地下遗产。这种“农业-工业”体系不仅构成了香槟地区独特的景观，而且形成了当地的经济和日常生活。这是一种长期的发展的结果，这种发展包括了技术和社会的创新、香槟酒的工业化和商业化，而这种发展加快了香槟酒生产从手工作坊向大规模生产转变并得以在全球销售。值得关注的是，其符合第 (vi) 条标准的理由是：香槟地区丘陵、民居与酒窖，特别是在 Saint-Nicaise 丘陵地区，通过香槟地区具有文物价值的酒窖和早期的传统民居、香槟大道，以及由商业建筑构成的空间，体现了在世界上独一无二的香槟酒形象。香槟酒不仅是法国人生活艺术的象征，也成为了节庆、和解和胜利的象征（特别是在体育运动中）。

关于“日本明治时代工业革命遗产：九州、山口及相关地区”入遗

“日本明治时期工业革命遗址”包含 23 个建于 19 世纪和 20 世纪初的日本工业设施，涉及煤炭、造船、钢铁冶炼等内容，该项目反映了日本明治维新前后即 19 世纪中叶至 20 世纪初，西方工业化成果成功转移至非西方国家的案例，体现了世界遗产第 (ii) 和 (iv) 条，并且满足真实性、完整性要求，在决议草案中推荐列入《世界遗产名录》，但该系统遗产存在着在第二次世界大战期间征用、虐待亚洲邻国劳工与战俘的罪行，而日本在申报过程中并没有完整、客观地阐释该系统遗产及每处遗址的全部历史行为。

与本届大会其他申报项目由 WHC 秘书处介绍项目情况、ICOMOS 陈述评估意见、世界遗产委员会各委员国公开讨论、审议、质询、修改决议草案，并在达成一致的情况下作出最终决议的流程不同，在当天下午的全体会议上，世界遗产委员会并未对“日本明治时期工业革命遗址”的申报做公开讨论与审议，而由本届世界遗产大会主席玛利亚·波姆 (Maria Böhmer) 女士采取了“特别程序”，

Grape Cultivation and Wine Production is Approved

Two French cultural heritages of the grape cultivation and wine production were successfully inscribed on the list of World Heritage. A series property of “Burgundy vineyard climate and terroir” is consisted of the Côte de Beaune south of the city of Dijon and the vineyards and as-



sociated production units including villages and the town of Beaune, it is qualified by criteria (iii) and (v), as well as the authenticity, though ICOMOS considered the integrity and the state of conservation still have problems. During the period of discussion, member states agreed the Outstanding Universal Value of this series of heritage is that: knowledge on nature, technologies and professional skills during the long time of grape cultivation and wine production formed unique relationships between people and the earth and the environment, and the urban landscape and local traditions and culture were developed based on the unique production, which forms a true “geographical system” including the geography, history, technology, administration and culture factors centering on the vineyards, in this case, the negative facts in the draft statement won't affect the Outstanding Universal Value of the heritage. With the agreement of all members, the series heritage of “Burgundy vineyard climate and terroir” is finally put on the World Heritage list.

“Champagne Hillsides, Houses and Cellars”, recommended both by WHC and ICOMOS, was inscribed on the World Heritage List unanimously by World Heritage Committee. Comparing to “Burgundy vineyard climate and terroir”, although they both are based on grape cultivation as well as wine production, it was inscribed on World Heritage list under criteria (iii), (iv) and (vi),

pointed that Champagne production is based on the original three aspects of the organization system: the effective urban planning, unique heritage buildings and underground heritage. The “Agriculture - Industry” system not only constitute a unique landscape of the Champagne region, but also formed the local economy and daily life. This is the result of a long-term development which includes technological and social innovation, industrialization and commercialization of champagne, and accelerated champagne production from manual workshop to large-scale production in order to be sold worldwide. Notice that the reason it meets criteria (vi) is that: champagne hillsides, houses and cellars, especially in the hillsides of Saint-Nicaise, reflected the distinctive champagne image on the world through the cellars with outstanding heritage value in the champagne region and traditional early-time houses, Champagne Avenue and space consisted of commercial buildings. Champagne is not only a symbol of French living art, it has become a symbol of celebration, reconciliation and victory as well (especially in sports).

The Inscription of “Sites of Japan’s Meiji Industrial Revolution Heritage: Kyushu, Yamaguchi and Related Regions”

“Sites of Japan’s Meiji Industrial Revolution” encompasses a series of 23 component parts of Japan’s industrial sites of steel industry, shipbuilding, coal mining and many others around the Meiji era from the middle of the 19th century to the early 20th century, testifies to what is considered to be the first successful transfer of Western industrialization to a non-Western nation, and is approved to inscribe on the World Heritage List under criteria (ii) and (iv), as well as authenticity and integrity, however, the series heritage has the problem of abuse of Asian neighboring labors and prisoners of the war during WWII, and during the nomination Japan did not explain the whole history of every heritage exactly and objectively.

Unlike other nominations that were introduced by the WHC Secretariat, evaluated by the ICOMOS,

整个过程如下：

第一步，由大会主席波姆女士向大会说明韩国与日本就争议问题已经达成相互理解；

第二步，大会主席波姆女士代表本届世界遗产委员会宣读已制定并部分提前完成的19项程序，并要求委员国尊重，要点包括：

1. 已对决议草案第4段g点增加一处由日、韩同意的备注^[1]，以说明世界遗产委员会已经注意到了由日本发表的、关于能让人理解每一处遗址全部历史的阐释战略的《声明》（英语与法语版本），并仅将此英语版本《声明》放入本届大会“总结记录”中；

2. 日本将在最终决议通过以后，由日本代表向大会宣读此项《声明》的英文版本；

3. 日本代表所宣读的《声明》的英语版本为日、韩双方达成一致版本，因此英文版本被视为对日、韩两国具有约束、应履行的版本，《声明》的法语版本并不作为具有约束力的版本；

4. 日本发表的《声明》是本届世界遗产委员会决定的一部分，委员国德国应委员国日本要求向大会书记官提出对决议草案的修改意见，即对决议草案第4段第g点的备注，德国代表将向大会解释修改意见；

5. 在最终决议通过前，大会主席将会给予委员国几分钟时间阅读日本的《声明》，经委员国一致同意后作出最终决议；

6. 大会主席非常热情和真诚地要求成员国，无论是本届世界遗产委员会委员国还是非委员国，克制对会上宣读的任何意见的评论；

7. 日本在宣读《声明》后，将由韩国代表发言，双方完成发言后，作为结束语，大会主席将做简短的主席《声明》；

8. 大会主席希望委员会委员国在这个问题上达成一致，完成整个程序。

第三步，大会主席询问大会书记官是否有委员国提出修改意见，书记官陈述德国所提出对决议草案第4段第g点的修改意见，并由德国代表作出解释，即进一步补充由ICOMOS向日本提出的第4段建议的详细内容；

第四步，本届世界遗产委员会成员国阅读日本的《声明》；在没有任何反对意见的情况下，大会主席直接宣布“日本明治时期工业革命遗址”列入《世界遗产名录》；

第五步，日本和韩国分别宣读《声明》；最后由大会主席做主席《声明》。

至此，大会完成对“日本明治时期工业革命遗址”列入《世界遗产名录》与关于历史解释争议的处理。随后在当日全体会议临近结束时，中国代

discussed, identified, interpellated and revised the draft documents by World Heritage Committee in public and was fully agreed to give the final decision to the nomination, on the plenary session, World Heritage Committee did not discuss or interpellate “Sites of Japan’s Meiji Industrial Revolution”, but the president of the 39th session Ms. Maria Böhmer adopted a “special procedure”, the entire process was as follows:

Step 1, illustrated by Ms. President Böhmer, The Republic of Korea and Japan have already reached a mutual understanding on the controversial issues;

Step 2, Ms. President Böhmer presented to World Heritage Committee the 19 procedures developed and partially completed in advance, and requested respect from state members, highlights include:

1. Already add one note agreed both by Japan and The Republic of Korea to point G in Paragraph 4 in the statement draft^[], in order to illustrate that World Heritage Committee has already noticed the “statement” (English and French version) to make people understand the whole history of every site published by Japan, and put the English version to the “final decision” of the 39th World Heritage Committee;

2. After the approval of the final decision, the delegate of Japan will read the “declaration” in the English version to the Committee;

3. The English version read by the delegate of Japan is the one agreed by both Japan and The Republic of Korea, therefore, this version is considered to Japan and The Republic of Korea as the binding version that should be fulfilled, and the French version is not;

4. The “statement” delivered by Japan is a part of the decision by World Heritage Committee, Member State Germany made revision suggestions to the “statement” draft requested by Member State Japan, that the note to point G of the fourth paragraph in the “statement” draft, and the Germany delegates explained the suggestion;

5. Before the final decision, Ms. President Böhmer will give a few minutes for the States Members to read Japan’s “statement”, and make the final decision with agreements of all Member States;



6. Ms. President Böhmer warmly and faithfully requires the Member States of restraining comments on the statements read on the meeting, whether they are state members of World Heritage Committee or not;

7. After Japan reading the “statement”, the delegates of South Korea will also give a statement, and after both sides have completed their statements, Ms. President Böhmer will make a brief president “declaration” to finish;

8. Ms. President Böhmer wishes that members of the Committee to reach a consensus on this issue, and completes the entire process.

Step 3, Ms. President Böhmer asked the clerks if there are suggestions for revision from state members; clerks stated the suggestions for Point G in Para.4 of draft decision and let the German delegate to explain and add more details to Para.4 suggestion supplemented by ICOMOS to Japan;

Step 4, the members of the 39th World Heritage Committee read Japan’s “declaration”; under the situation without substantial disagreement, Ms. President Böhmer directly declared “Sites of Japan’s Meiji Industrial Revolution” putting in the “World Heritage List”;

Step 5, Japan and The Republic of Korea read the “Statement” respectively; Ms. President Böhmer delivered the chairman “statement.”

So far, the Committee completed the approval of inscribing “Sites of Japan’s Meiji Industrial Revolution” in the “World Heritage List” and the process of the dispute of the interpretation of the history. Then near the end of the day plenary session, Chinese delegation delivered “Statement by the Chinese Delegation”.

¹ “日本明治时期工业革命遗址”决议草案第4段第g点英语原文为：

¹ The original text of “Sites of Japan’s Meiji Industrial Revolution heritage” Point G in Paragraph 4 in the statement draft is:

“The World Heritage Committee takes note of the statement made by Japan, as regards the interpretive strategy that allows an understanding of the full history of each site as referred to in paragraph 4.g), which is contained in the Summary Record of the Session.”

应日本要求，由德国提出的修改意见，即对第g点整段文字增加备注。备注英语原文为：

Revision suggestions made by Member State Germany to the “statement” draft requested by Member State Japan, that the note to point g of the fourth paragraph in the “statement” draft, the original English text is:

“The World Heritage Committee takes note of the statement made by Japan, as regards the interpretive strategy that allows an understanding of the full history of each site as referred to in paragraph 4.g), which is contained in the Summary Record of the Session.”

代表团向世界遗产委员会委员国代表、在场成员国代表分发了《中国代表团关于第39届世界遗产大会对“日本明治时期工业革命遗址”决议的声明》，表达了中国对该世界遗产及其相关历史问题的立场与态度。

工作会议

关于《实施世界遗产公约操作指南》的修订

由于长期以来《世界遗产名录》在地区分布和类型分布上严重不平衡，以及财政资源的紧张与每年申报工作时间的限制，世界遗产委员会审议了由《实施世界遗产公约操作指南》（2013版）修订工作组起草的草案，其中涉及对目前《操作指南》的多处修改^[2]。草案主要对目前《操作指南》第61条a)和b)款^[3]提出了修改意见，即：自2017年开始，每一个缔约国每年可申报项目为1个，委员会每年审查的申报项目总量不超过25个。在全体大会审议过程中，由于削减申遗数量将会影响到所有缔约国申遗策略与利益，委员国对此修改提出了大量异议，主要反对观点有：

— 遗产项目申报是“世界遗产”的基础，限制申报数量有违《世界遗产公约》精神，并且需要有更广泛和更民主的讨论机制；

— 限制每个缔约国每年世界遗产的申报数量和审议总量并不能改变《世界遗产名录》不平衡的状况，再加上能力、技术、资金等问题，甚至有可能加剧这种不平衡状况；

— 第61条牵涉到其他相关条款，许多问题相互关联，不能孤立地看待第61条且仅仅修改第61条的内容；

— 目前修改第61条的时机并不成熟，需要进一步深入的商议，目前应先予保留，待建立路线图后逐步修改。

来自亚洲、非洲、拉美的委员国则持反对意见，经过长达近4小时的激烈讨论，始终无法各委员国达成一致，最后由委员国印度提议建立持续一年的商讨机制，组建针对《操作指南》第61条的工作组，在地区委员会商讨一致的基础上，进一步提出修改意见，待2016年第40届世界遗产委员会审议通过。

tion at the 39th Session of the World Heritage Committee on the “Sites of Japan’s Meiji Industrial Revolution” to the delegations of the state members, expressing China’s stand and attitude towards the property and the related problems on the history.

Working Group Meetings

Revision of the Operational Guidelines for the Implementation of the World Heritage Convention

In light of the prolonged imbalance of the geographical and typological distribution in the World Heritage List, along with heavy budget and time constraints for the Committee to examine the large number of nominations each year, the World Heritage Committee discussed the working group’s proposal concerning revisions to the Operational Guidelines (2013 version)^[2]. The draft proposal consists of amendments to the para.61.a and b^[3].

From 2017 onwards, it proposes a limit of one new nomination per State Party and the total number of nominations to be reviewed annually by the Committee of 25. During the discussion, Committee members had divided opinions

given the implications of the amendment on their nomination strategies and benefits. The following are major points made:

Nominations constitutes the basis of World Heritage, therefore, imposing a number limit defeats the mission of the World Heritage Convention without a more inclusive and democratic platform for discussions in place.

A limit of nominations to be submitted and examined will not improve the imbalanced distribution as a whole, which can further be exacerbated provided capacity, technology, and budget differentials.

Para.61 should not be examined and modified in isolation, as it is inseparable from other associated articles and its implications on other issues should also be considered.

State Parties from Asia, Africa, and Latin America raised objections; a consensus among the State Parties has not been reached after a four-hour long debate. India proposed a yearlong consultation mechanism, where a Work Group of Para.61 will be set up and recommendations of revision will be resubmitted to the 40th session in 2016 upon consensus reached on the regional level.

² 对《操作指南》主要修改意见

第I部分的修改要点：世界遗产委员会秘书处（即世界遗产中心）的任务、专业咨询机构的角色，以加强《世界遗产公约》和保护自然与文化遗产有关的公约之间的协调，本次修改主要是针对与《海牙公约》（1954年）及其第二议定书（1999年）的协调问题；

第II部分修改要点：《世界遗产名录》，尤其是《预备名录》的制定规则；世界遗产的保护与管理，尤其是保护范围、管理体制与保护措施；

第III部分修改要点：主要修改列入《世界遗产名录》的程序，涉及申报程序、申报要求、申报登记、咨询机构评估、世界遗产委员会的决定、修改世界遗产边界、列入标准与名称、时间表等内容；

第IV部分修改要点：主要修改对世界遗产地保护状况进行监测的程序，内容涉及反应性监测、列入《濒危世界遗产名录》的标准与程序、彻底从《世界遗产名录》除名；

第VII部分修改要点：世界遗产基金外部筹资；

第VIII部分世界遗产标志的使用、缔约国责任等部分内容；

以及《操作指南》（2013版）附件2B、3、5、6、13、14。

² Major revisions of the Operational Guidelines

Major revisions to Section I of Operational Guidelines: the Secretariat of the World Heritage Committee (the World Heritage Center) and Advisory Bodies are requested to consider options for further developing synergies and coordinating reporting mechanism between the World Heritage Convention and the Second Protocol (1999) of the Hague Convention (1954).

Major revisions to Section II of Operational Guidelines: Framework concerning World Heritage List, Tentative List in particular, as well as the conservation and management of World Heritage with an emphasis on the scope of protection, management mechanism and conservation methods.

Major revisions to Section III of Operational Guidelines: Procedure concerning inscriptions on the World Heritage List, including the nomination procedure, nomination criteria, registration, evaluation by Advisory Bodies, decision made by the World Heritage Committee, boundary modification, inscription criteria and name, along with schedule, etc.

Major revisions to Section IV of the Operational Guidelines: Procedure concerning the monitoring of World Heritage sites, including reactive monitoring, the criteria and procedure of the inclusion in and removal from the World Heritage in Danger List.

Major revisions to Section VII of the Operational Guidelines: External financing options of the World Heritage Fund.

Major revisions to Section VIII of the Operational Guidelines: Concerning the use of the acronym and logo of UNESCO, responsibilities of State Parties, etc.

And revisions to Annex 2B, 3, 5, 6, 13, 14.

至此，世界遗产委员会最终删除了该决议草案中有关“削减”申报数量的建议，至少至2017年，每个《世界遗产公约》缔约国每年仍可申报两个项目，而世界遗产委员会每年审议的申报项目数量上限仍然维持45个不变。

场边会议

世界遗产公约与联合国教科文组织其他文化公约的协调

在首日大会全体会议结束后，UNESCO总干事博科娃女士召集举行了UNESCO 6个文化公约委员会主席的场边会议，旨在更好地协调6个文化公约及其实施，使文化成为可持续发展和世界长期和平的重要工具。

博科娃女士、第39届世界遗产大会主席玛利亚·波姆(Maria Bohmer)、以及6位文化公约委员会主席介绍了已开展的相关工作，提出了目前6个文化公约强化沟通、协调和联系的意向，包括组织体系、国际和国家政策、能力建设、行动计划、实施和威胁、冲突应对等方面。在场的委员国代表及观察员分别发言，一致认可UNESCO 6个公约代表的发言，并且向总干事与大会主席提出了建立6个公约之间协调机制、发表联合声明、推进持续交流、制定行动计划等方面工作的强烈意愿。总干事博科娃女士对在场各国代表的倡议表示欢迎，并且认为会议达成的共识将是实现文化公约战略的第一步。

世界遗产地的良知及其对未来的价值

6月30日大会休会期间韩国机构“历史真相和正义中心”举办了题为“世界遗产地的良知及其对未来的价值”图片和视频展开幕式。开幕式针对“负面遗产”的问题进行了重点讨论，这些“负面遗产”主要指与人类历史上黑暗时期相关的遗产，如前纳粹德国奥斯维辛-比克瑙集中营(1979年列入世界遗产名录)和日本的广岛和平纪念公园等。来自波兰、德国、菲律宾、荷兰、日本和韩国的受邀嘉宾都分享了各自对“负面遗产”的看法和经历。

现场焦点主要围绕“日本明治时代工业革命遗产：九州、山口及相关地区”，韩国民间团体向日本政府呼吁，应正确认识其中某些遗产所牵涉的强征劳工历史，“负面遗产”的重要意义基于其纪念和教育价值，以警醒后代非人道主义所带来的严重后果，从而维持长期和平。相对于绝大多数与正面形象相关的遗产，“负面遗

As a result, the World Heritage Committee did not adopt the proposal to reduce the number of nominations. The Committee will examine up to two complete nominations per State Party, and the annual limit of 45 total nominations remains unchanged until 2017.

Side Events Highlights

Strengthen Synergies Among UNESCO's Culture Conventions

Chairpersons of the Intergovernmental Committees of the six UNESCO Culture Conventions, summoned by UNESCO Director-General, Ms. Irina Bokova, met after the first day's session to work together to recognize and bring forward the cross-cutting role of culture and heritage in sustainable development and peace.

Ms. Director-General Bokova, Ms. President Bohmer and chairpersons of the six UNESCO Culture Conventions jointly released the speeches outlining the strategy to strengthen communication and coordination, including institutional framework, international and national policies, capacity building, action plan, implementation and challenge, and conflict resolution, etc. Delegates from the State Parties and observers expressed their views and strong supports for the speeches as well as its call for integrated implementation and mutual reinforcement among the six UNESCO culture conventions, and encouraged further sustained efforts to enhance the synergies. Ms. Bokova welcomed the delegates' encouragements and recognized the common vision reached in

the meeting as an important first step toward the realization of the proposed strategy.

World Heritage Sites of Conscience and Their Value for the Future

During the noon-break on the second day, the Center for Historical Truth and Justice in the Republic of Korea organized a side event concerning the inscriptions of heritage associated with dark chapters in the history of humanity, entitled "World Heritage Sites of Conscience and Their Value for the Future." The event started with photos and videos showing to spark discussions on "dark heritage" or "atrocities heritage" that stands as testimony to a denial of human dignity, such as the Auschwitz Birkenau, German Nazi Concentration and Extermination Camp (1940-1945) inscribed in 1979 and the Hiroshima Peace Memorial (Genbaku Dome) inscribed in 1996. Speakers from Poland, Germany, Philippines, the Netherlands, Japan, and the Republic of Korea shared their insights and experiences on heritage of similar nature.

The discussions revolved around the controversial nomination of the Sites of Japan's Meiji Industrial Revolution: Iron and Steel, Shipbuilding and Coal Mining (formerly nominated as Meiji Industrial Revolution: Kyushu-Yamaguchi and Related Areas) to be reviewed in the next few days under item 88. The 23 inscribed sites in 11 different locations include a coal mine, steelworks, and shipbuilding yards from the 19th and the early 20th centuries. While the sites represent a testimony to the Japan's industrial revolution, they are painful reminders of the suffering of Korean forced laborers during the Second World War. The civil society in the Republic of Korea urged the Japanese government to justly recognize the history of forced laborers and argued for the importance of commemorating and passing down to future generations the tragic consequences of inhumanity so as to sustain peace. The complementary role of atrocity heritage to the

³《操作指南》第61条

a) 最多审查每个缔约国的两项完整申报，其中至少有一项需与自然遗产或文化景观有关；
b) 确定委员会每年审查的申报数目不超过45个，其中包括往届会议推迟审议的项目、补充材料后再审项目、扩展项目(遗产限制的细微变动除外)、跨境项目和系列项目。

³Operational Guidelines Para.61

a) examine up to two complete nominations per State Party, provided that at least one of such nominations concerns a natural property or a cultural landscape and,

b) set at 45 the annual limit on the number of complete nominations it will review, inclusive of nominations deferred and referred by previous sessions of the Committee, extensions (except minor modifications of limits of the property), transboundary and serial nominations.

产”作为补充性遗产主题值得进一步深入研究和关注。

韧性城市与 UNESCO 合作消除灾害风险

遗产城市与其它城市一样，面临着近年来持续增加的自然灾害、武装冲突、气候变化、人口变化、社会冲突等自然和人为风险，并且已经不可避免地文化遗产产生影响。在此背景下，“韧性世界遗产城市合作”场外会议由世界遗产城市组织（OWHC）副秘书长 Lee Minaidis 主持，世界遗产城市组织（OWHC）主席 Denis Ricard 介绍了该组织致力于“韧性世界遗产城市”的目的和计划。联合国教科文组织世界遗产中心专家 Michael Turner 教授，联合国国际减灾署（UNISDR）负责人 Jerry Valasquez、UNESCO 紧急事件准备与响应部门负责人 Giovanni Boccadi、ICCROM 能力建设专家 Joseph King 等着重探讨文化、遗产及其保护对建设“韧性城市”的作用和思路。2015 年第三届联合国世界大会（The 3rd UN World Conference）上，《2015-2030 仙台减灾框架》（Sendai Framework for Disaster Risk Reduction）将理解灾害风险、管理风险、风险预防投入、灾害应对准备列为四个优先措施，其中，城市文化和遗产已成为“韧性城市”建设的重要手段之一。

ICCROM 能力建设专家 Joseph King 以世界文化遗产“加德满都谷”为例，介绍了国际文化遗产保护界应对灾害和灾后恢复所采取的措施，指出世界遗产城市应对突发灾害的能力建设不仅仅是一项长期战略，更要重视应对突发事件为目的的短期能力建设，包括整合国际遗产保护专业力量建立快速应对机制，第一时间完成灾后评估报告；针对突发情况导致遗产破坏的现场能力培训，不仅仅应针对文化遗产保护专业人员，还应包括参与救灾的人员和社区居民；以及制定长期恢复计划。

Ron Van Oers 博士纪念活动与 Go-HUL 全球性网络的设想

7月3日晚 7:30（当地时间），当日大会全体会议议程结束后，联合国教科文组织世界遗产中心（WHC）秘书处与联合国教科文组织亚太地区世界遗产培训与研究中心（WHITRAP）一起举行了纪念 WHITRAP 上海中心前副主任 Ron Van Oers 博士的活动。Ron Van Oers 博士在代表 WHC 参加世界遗产地“拉萨布达拉宫历史建筑群”的反应性监测活动中，因突发急病，抢救无效于 2015 年 4 月 28 日去世，享年 50 岁。

纪念活动由 WHC 前主任 Francesco Bandarin 先生主持，通过活动组织者和 RON 的遗孀 Cristina Amandi 女士精心准备的 PPT，大家一起回顾了 Ron 富有成就的职业生涯，Ron 在世界各地的生活、工作和旅行，以及与全世界各地同行建立起来的深厚友谊，大家再次感受到了 Ron 热情、真诚、充满活力的人格魅力。

WHITRAP 上海中心执行主任邵甬教授代表中心和所有同事表达了对 Ron 的深切缅怀，感谢 Ron 在 WHITRAP 的成长过程中所起的重要作



majority of heritage associated with positive messages warrants attention and further research.

Cooperation for Resilient World Heritage Cities

The increasing number of catastrophes, both natural and human-induced including global warming and armed conflicts, poses inevitable threats to cultural heritage around the world. In view of this, the Organization of World Heritage Cities (OWHC) organized a side event entitled “Cooperation for Resilient World Heritage Cities, UNESCO – UNISDR – ICCROM- ICOMOS –OWHC,” facilitated by Lee Minaidis, OWHC’s Deputy Secretary General. The event acted as a precursor to the World Congress “World Heritage Cities, Resilient Cities,” as introduced by Denis Ricard, OWHC’s Secretary General. The panel of experts included Prof. Michael Turner, UNESCO World Heritage Center expert; Jerry Velasquez from the UN Office for Disaster Risk Reduction (UNISDR); Giovanni Boccardi from UNESCO Emergency Preparedness and Response Unit; Joe King, capacity building expert from ICCROM. Discussions on issues revolved around cultural heritage’s role in building resilient urban communities.

During the Third UN World Conference on Disaster Risk Reduction in Sendai, Japan, the State Parties adopted the Sendai Framework for Disaster Risk Reduction 2015-2030, which outlined four priorities for action to prevent new and reduce existing disaster risks: (i) Understanding disaster risk; (ii) Strengthening disaster risk governance to manage disaster risk; (iii) Investing in disaster reduction for resilience and; (iv)

Enhancing disaster preparedness for effective response, and to “Build Back Better” in recovery, rehabilitation and reconstruction. Cities’ cultures and cultural heritage are viewed as indispensable for the building of resilient cities.

ICCROM’s Joe King used Kathmandu Valley to illustrate the emergency response, restoration and reconstruction measures taken by the international heritage communities. He underscored the importance of not only capacity building for disaster management as a long-term strategy, but also short-term capacity building targeted for emergency, which includes integrating efforts of international experts to provide timely responses and post-disaster assessments; conducting on-site trainings on emergency responses for not only conservation professionals but also relief staff and local communities; and developing long-term restoration plan.

In Memory of Dr. Ron Van Oers and the Ideation of Go-HUL Global Network

On Friday July 3rd, UNESCO World Heritage Center and WHITRAP co-organized a side event in remembrance of Dr. Ron van Oers, the former WHITRAP’s Vice Director. Representing the World Heritage Center, Dr. van Oers passed away during the Reactive Monitoring mission of the Historic Ensemble of the Potala Palace in Lhasa, Tibet on April 28, 2015.

Francesco Bandarin, former Director of the World Heritage Center, led the memorial service. Participants looked back on Dr. van Oers’ professional achievements and contributions as well as worldwide travels and friendships through a PowerPoint pre-

用，并强调 Ron 始终是 WHITRAP 大家庭的一员，WHITRAP 将在 Ron 的精神鼓舞下继续在亚太地区致力于实践《世界遗产公约》，致力于遗产保护与可持续发展。Ron 身前好友并共同主持《文化遗产管理与可持续发展》杂志（Journal of Cultural Heritage Management and Sustainable Development）的 Ana Pereira Roders 博士、ICCROM 项目专家 Gamini WIJESURIYA 先生、世界遗产中心景峰先生等分别致辞回顾了与 Ron 共同工作的经历和友谊。

为继续 Ron 生前对城市遗产保护所作出的杰出工作，经 WHC、WHITRAP 和“历史性城镇景观”（HUL）科学委员会部分专家讨论，Francesco Bandarin 先生向参加纪念活动的来宾介绍了建立“HUL 全球观察站（Go-HUL）”这一设想。Go-HUL 将是一个推进全世界范围内城市资源管理领域交流的全球性网络，尤其是遗产保护与管理领域专业工作人员的联合与合作，包括所有机构、专家、决策者、保护实践者等都可以参与网络的建设。

sentation prepared by van Ores' widow Christina Amandi and the planner. The showing allowed participants to once again draw strength from van Ores' passion, sincerity, energy and charisma.

WHITRAP's Executive Director, Dr. Shao Yong, expressed the organization's heartfelt condolences and appreciation for Dr. van Ores' contribution to WHITRAP's development. While Dr. van Ores will always be a member of the WHITRAP's family, his spirit will continue to lead the organization to further the World Heritage Convention as well as the mission in heritage protection and sustainable development. Dr. Ana Pereira Roders, a dear friend of van Ores and co-author of the Journal of Cultural Heritage Management and Sustainable Development, along with ICCROM's program expert Mr. Gamini Wijesuriya and World Heritage Center's Dr.

Feng Jing, spoke about their partnerships and friendships with van Ores respectively in the service.

To build on the Dr. van Ores' legacy, Mr. Bandarin—supported by experts from the World Heritage Center, WHITRAP and Historic Urban Landscape (HUL) Scientific Committee—announced the GO-HUL initiative, the “Global Observatory on the Historic Urban Landscape.” GO-HUL is an effort to unite and foster the cooperation between urban actors and communities worldwide to share resources, activities, and outcomes. It will further strengthen the collaboration among professionals in the international heritage preservation and management field. Mr. Bandarin extended invitations to organizations, experts, decision makers, and conservation implementers to be part of this observatory.

附：各国代表团及大会主席声明内容要点

《日本代表团在第 39 届世界遗产大会上发表的声明》内容要点

日本政府感谢“日本明治时期工业革命遗址”的突出普遍价值（OUV）被充分地评估并被委员国一致支持、列入《世界遗产名录》；日本政府尊重 ICOMOS 的建议，尤其是制定对该遗产历史的“阐释战略”。日本将会真诚地回应这些建议，使得“战略”给予“对每一处遗址全部历史的理解”。

具体而言，日本已准备好采取措施，给予完整的历史阐释，即 1940 年代，尤其是第二次世界大战期间，在日本政府实施征用政策下，有大量韩国人和其他国家的人被俘获到该遗产的几处遗址，违背他们的意志，强制他们在严苛条件下进行劳动。日本政府已做好准备，在“阐释战略”中采取合适的措施来纪念受害者，例如建立信息中心。

日本政府对大会主席波姆女士、世界遗产委员会委员国，以及所有参与理解该遗产“突出普遍价值”过程的每一个人给予了高度赞赏，并为他们为该遗产“入遗”所作的友好合作表示感谢。

Summary of the Japanese Delegation's Statement at the 39th Session of the World Heritage Committee

The government of Japan expresses the honor of having the Outstanding Universal Value (OUV) of the nominated properties duly evaluated as well as the support of all members of the Committee on the sites' inscription on the World Heritage List. The government of Japan respects the ICOMOS recommendation on the development of an “interpretive strategy.” It will sincerely respond to the recommendation to allow for “an understanding of the full history of each site.

More specially, Japan is prepared to take measures that present an understanding that there were a

large number of Koreans and others who were brought against their will and forced to work under harsh conditions in the 1940s at some of the sites. It is prepared to incorporate appropriate measures into the interpretive strategy to remember the victims such as the establishment of the information center.

The government of Japan expresses its deep appreciation to Chairperson Bohmer, all members of the World Heritage Committee, and everyone involved in the process for their understanding of the OUV of the property, along with for their kind cooperation toward its inscription.

《韩国代表团在第 39 届世界遗产大会上发表的声明》内容要点

韩国政府乐见日本政府在世界遗产大会上作出的《声明》，承认该世界遗产的一些遗址在二战中曾大量强制征用和奴役了韩国人和其他国家的人，并准备在“阐释策略”中对这段历史进行完整阐释，同时采取措施以纪念受害者，例如在现场建立信息中心等措施。

鉴于对本届世界遗产委员会权威的完全信任，韩国政府已决定参与委员会一致达成的意见，并且相信日本政府会兑现今日委员会所要求采取的所有措施。

这个决议的实现，不仅仅是韩、日两国的努力，还包括世界遗产委员会其他委员国，尤其是大会主席国德意志联邦共和国的共同工作，以实践《世界遗产公约》的精神。

韩国政府提请世界遗产委员会关注最终决议的第 6 段建议日本“邀请 ICOMOS 提供对最终决议实施的建议”。

我们相信，世界遗产委员会将在 2018 年第 42 届世界遗产大会跟进对日本全面实施最终决议中措施和建议的审查，以及 2017 年 12 月 1 日前日本须向世界遗产中心提交保护进展报告。

我们相信，今日的特别程序和最终决议中的措施可以确保该世界遗产每一处遗址的全部历史可以被完整的理解；今日的决议也标志着承认、纪念受难者和受害者，在治愈历史的伤痛方面向前迈进了一步，并且再次确认了不幸的历史真相也应该以客观的方式被对待。

最后衷心感谢大会主席的领导，以及委员国的支持与合作。

Summary of the Korean Delegation's Statement at the 39th Session of the World Heritage Committee

The government of the Republic of Korea takes with utmost seriousness of the statement just made by the government of Japan before the Committee, in which it stated that "there were a large number of Koreans and others who were brought against their will and forced to work under harsh conditions in the 1940s at some of the sites," and that it "is prepared to incorporate appropriate measures into the interpretive strategy to remember the victims such as the establishment of information center." The government of the Republic of Korea has decided to join the Committee's consensus decision on this matter, as it has full confidence in the authority of the Committee and trusts that the government of Japan will implement in good faith the measures it has announced before the Committee today.

Today's decision was made possible because not only the Republic of Korea and Japan, but also all other members of the Committee, including the Federal Republic of Germany as the Chair, worked together to uphold the spirit of the World Heritage Convention.

The Korean government would like to draw the Committee's attention to Paragraph 6 of the decision that recommends Japan to "consider inviting ICOMOS to offer advice on the implementation of [its] recommendations." We also believe that this Committee will continue to follow up on the Japanese government's full implementation of its measures and the recommendations until its 42nd session in 2018 and its submission of a progress report to the World Heritage Center by December 1, 2017. Such an all-encompassing process will ensure an understanding of the full history of each site.

Today's decision marks another important step toward remembering the pain and suffering of the victims, healing the painful wounds of history, and reaffirming that the historical truth of the unfortunate past should also be reflected in an objective manner.

The government of the Republic of Korea expresses its deep appreciation of to the Chair and all members of the Committee for their cooperation and support.

大会主席《声明》内容要点

今日“日本明治时期工业革命遗址”列入《世界遗产名录》，不仅仅是日本的成功，更是整个委员会工作的结果。

今日及今后一段时间内，我们可以看到信任的重要性，以及这种信任的兑现。

今日我们再次见证了《世界遗产公约》的精神，即使在如此困难的情况下，来自世界不同角落的人们再次团结在一起，并完全地理解共同和平生活的精神；再次见证了最终决议为日、韩两国友谊奠定了又一基础这一杰出胜利。

再次感谢日本、韩国以及所有参与这一进程的委员国。

Summary of the President's Statement at the 39th Session of the World Heritage Committee

The inscription of the Sites of Japan's Meiji Industrial Revolution today not only marks the success of Japan, but also the accomplishment of the Committee as a whole.

From today onwards, we witness the importance of trust and will see the realization of such trust.

Today we uphold the spirit of the World Heritage Convention, where

people from different corners of the world come together to foster a common understanding of a peaceful coexistence, on the back of a challenging situation like this one. The final decision speaks to the great success of friendship building between Japan and Korea.

I, once again, thank Japan, Korea, and all State Parties involved in the process.

《中国代表团关于第 39 届世界遗产大会对“日本明治时期工业革命遗址”决议的声明》内容要点

中国已向世界遗产委员会及委员国表达了坚决反对日本将该系列遗产申报列入《世界遗产名录》的立场，因为这项申报忽视了基本事实和所应承担的责任。

曾有 2316 名中国人在严苛条件下被强制进行劳动，其中共 323 名中国人死于日本。强制劳动是严重践踏人权和反人类的罪行，无法容忍的是，如今在日本仍有尝试否定这一事实的声音。

中国代表团注意到，日本代表团的《声明》中已承认在该遗产申报材料中遗漏了“1940 年代，有大量韩国人和其他国家的人被俘获到该遗产的几处遗址，违背他们的意志，强制他们在严苛条件下进行劳动”这一基本历史事实的陈述。但是，事实上日本对强制使用劳工的全部事实缺乏足够的思考。

中国敦促日本政府面对历史，正如世界遗产委员会和 ICOMOS 所建议的，采取具体措施使每一个遗址的全部历史都可以得到很好地理解，确保对每一个遇难者和受害者的纪念，使他们的尊严得到尊重。

Summary of the Chinese Delegation's Statement at the 39th Session of the World Heritage Committee

China has conveyed to the Committee members its opposition to the Japan's nomination of those sites involved in the use of forced labor provided Japan's negligence of the historic facts and its responsibility toward presenting them.

There were 2316 Chinese laborers forced to work under harsh conditions for years; among those 323 of them lost their lives in Japan. Forced labor is a grave crime against humanity and a violation of human rights. It is outrageous that nowadays there are still voices in Japan attempting to deny this fact.

I noticed that, the Japanese delegate acknowledged in her statement that

there were "a large number of Koreans and others who were brought against their will and forced to work under harsh conditions in the 1940s at some of the sites," and that this fact was ignored in Japan's nomination documents. In fact, there still lacks an adequate account from Japan of the whole facts surrounding the use of forced labor.

I urge Japan to face up to the history, and to take concrete measures to allow an understanding of the full history of each site, as recommended by ICOMOS and the Committee, and to make sure that the sufferings of each and every one of the forced labor are remembered, and their dignity upheld.

“2015 中法乡村文化遗产学术研讨会 ——皖南古村落保护与发展”在中国黄山市顺利召开

“Seminar of China-France Cooperation on Rural Culture Heritage- Protection and Development of Old Villages in Wannan” was Successfully Held in Huangshan, China

文 / 罗希 Written By/ Luo Xi

2015年11月5日至6日,“2015中法乡村文化遗产学术研讨会——皖南古村落保护与发展”在中国黄山市顺利召开。此次会议由安徽省住房城乡建设厅、联合国教科文组织亚太地区世界遗产培训与研究中心、中国城市规划学会、黄山市人民政府和法国建筑与遗产之城主办,并且由黄山市城乡规划局、上海同济城市规划设计研究院和中国城市规划学会历史文化名城学术委员会承办。

在这次中法交流会议中,汇聚了近四十位参会者及三十多位黄山市各县遗产地管理者。同时,法国文化与交流部遗产司遗产总监阿兰·马里诺斯、安徽省住房与城乡结合厅党组成员吴晓勤、中国规划设计研究院总规划师兼中国城市规划学会历史文化名城保护学术委员会主任委员张兵、法国驻华大使馆环境与可持续发展部负责人欧阳丹、同济大学建筑与城市规划学院教授兼联合国教科文组织亚太地区世界遗产培训与研究中心秘书长周俭、黄山市委常委市政府党组副书记兼副市长刘孝华为大会开幕式致辞。

会议期间,中法双方讨论交流了各自对于乡村遗产的保护与发展所实施的工作和取得的成果,并针对当下热门话题“发展可持续性旅游”进行了激烈讨论,内容包括是否鼓励发展旅游业、如何发展旅游业、如何引导旅游业可持续发展、以及旅游业为社会经济带来的贡献等话题。会上,我上海中心执行主任邵甬教授还就区域视角下历史文化资源保护与利用在皖南实践的成果作了演讲。区域视角的方式结合法国的特色小城镇联盟机制,对黄山市政府未来发展民间力量来促进遗产保护有很大的借鉴意义。对此,黄山市政府决定计划在明年成立皖南古村落联盟保护协会,通过这种半官化的或纯民间的组织联合皖南地区的古村落,搭建一个交流合作的平台。不仅如此,在讨论环节中,中方专家与法方代表还就其遗产保护与发展工作中所遇到的问题进行了分享与交流,就我中心秘书长周俭教授提出的提高遗产地宜居性这一措施的重要性展开了丰富的讨论,讨论中也为未来的中法交流和合作提供了一系列建议。

会议期间,主办方还组织了对于世界遗产地——西递宏村、国家历史文化名城——歙县古城和棠樾牌坊、中国历史文化名村——徽州州呈坎和唐模,以及黄山风景区的考察。此次会议及实地考察是促进中法深入交流的重要步骤,使优秀案例、方法论、成功或失败的经验可以获得更充分的展示。

From 5th to 6th November 2015,“Seminar of China-France cooperation on rural culture heritage - Protection and development of old villages in Wannan” was successfully held in Huangshan. The seminar was hosted by Office of Housing, Development and Rural of Anhui Province, WHITRAP, China Academy of Urban Planning and Design, the Municipal Government of Huangshan, and Cities of Heritage and Architecture (France), and organized by Huangshan Urban and Rural Planning Bureau, Shanghai Tongji Urban Planning and Design Institute, and Academic Committee of Historic and Cultural Cities in Urban Planning Society of China.

In the Seminar, there were nearly 40 participants and over 30 hearers who are the managers of local heritage in Huangshan. Meanwhile, Alain MARINOS, Director of Ministry of Culture and Communication, WU Xiaoqin, Member of the Leading Group of the Party of the Housing Authority and Urban-Rural Development of Anhui, ZHANG Bing, Chief Planner at the China Academy of Urban Planning & Design (CAUPD) and President of the Research Committee on Protection of Historic and Cultural Cities in the China Academy of Urban Planning, Aude CARPENTIER, Environment and Sustainable Development Project Officer in Embassy of France in China, ZHOU Jian, Professor in Tongji University and Secretary-General of WHITRAP, and LIU Xiaohua, Member of the Standing Committee for the Municipality of Huangshan, and Vice Secretary of the Leading Party Group and Vice Mayor of the Municipality of Huangshan.

In the conference, the China-France participants discussed about measures and achievements of their effort on rural heritage conservation, as well as the hot topic “sustainable

tourism” which included: 1) Is there any need to encourage the development of tourism? 2) How to develop tourism industries? 3) How to develop tourism sustainably? 4) What contribution has tourism brought to social-economic development? Meanwhile, Prof. SHAO Yong, Executive Director of WHITRAP Shanghai, gave a presentation on conservation and utilization of historical and cultural resources in Wannan with a regional perspective. This regional perspective, combined with the mechanism of the Association of the Small Characteristic Cities in France, provides an important example of government’s support on public contribution to the enhancement of heritage conservation, according to which Huangshan Government plans to establish an associated committee of old villages in Wannan on local heritage conservation and to create a platform for exchange and cooperation based on this semi-government-led or public-host organization. Furthermore, in the discussion section, experts of both sides exchanged the problems they met in conservation and development of heritage, as well as the importance of improvement on livability which was proposed by Prof. ZHOU Jian, Secretary-General of WHITRAP Shanghai Centre. Several suggestions on the future ways of China-France exchange and cooperation were also provided in this section. Before and after the conference, French participants also had a field trip to World Heritage Sites -Xidi Village and Hongcun Village, Shexian Ancient City, Tangyue Memorial Gateways, Historical Famous Towns and Villages in China - Chengkan Village and Tangmo Village, and Mount Huangshan. The conference is a key step in China-France deep communication which well presents good examples, methodology, and successful or unsuccessful experience.

焦点新闻

In Focus

我中心与安徽省住建厅、黄山市政府签订合作协议

2015年8月8日，我中心、安徽省住房和城乡建设厅、黄山市人民政府三方在中国安徽省黄山市签订了《关于文化遗产保护与城市可持续发展》合作备忘录。安徽省住建厅厅长侯浙珉、党组成员吴晓勤、城市规划处处长高冰松；黄山市市委书记任泽锋，市委副书记、市长孔晓宏，市委常委、副市长刘孝华，市政府秘书长刘英旺；联合国教科文组织世界遗产中心亚太地区主任景峰、我中心秘书长周俭、我上海中心常务副主任陆伟出席签约仪式。黄山市常委、副市长吴建春主持签约仪式。（编撰 / 李泓）



WHITRAP Signed a Cooperation Agreement with the Housing and Construction Office of Anhui Province and Huangshan Municipal Government

On Oct 8th 2015, WHITRAP, Housing and Urban Construction Department of Anhui Province and Huangshan Municipal People's Government signed a memorandum of cooperation "on the protection of cultural heritage and sustainable urban development" in Huangshan, Anhui Province. Anhui Province Housing and Construction Office Director Hou Hsi-Min, Party members Wu Xiaoqin, Director of Urban Planning Gao Bingsong; Huangshan City Party Secretary Ren Zefeng, Mayor Kong Xiaohong, Municipal Committee, vice mayor Liu Xiaohua, the city government Secretary-General Liu Yingwang; director of UNESCO World Heritage Centre Asia-Pacific region Jingfeng, the center Secretary-General Zhou Jian, the Shanghai Center, deputy director Luwei attended the signing ceremony. Huangshan Municipal Committee, vice mayor Wu Jianchun presided over the signing ceremony. (Editor/LI Hong)

我中心与意大利国家研究中心签署 HUL 方法合作备忘录



2015年9月，我中心和意大利国家研究中心 - 文化资产保护和利用研究院与三个地方政府（中国苏州市同里镇、意大利帕莱斯特里那市、意大利圣彼得罗马诺堡市），以及其他地区性机构（意大利拉齐奥创新署、罗马第二大学）共同签署了两份合作备忘录（MOU），以支持这一研究成果的延续和应用，并鼓励中意双方在培训和公众参与方面的最佳案例交流。所有参与合作项目的机构和政府代表齐聚意大利，共同签署了这两份合作备忘录。期间，还举行了几场国际会议，例如“水城·山城——中国 - 意大利以及教科文组织关于城市历史景观的建议”。在过去的两年内，我中心和意大利国家研究中心 - 文化资产保护和利用研究院一直致力于推动双方的合作，着眼于 HUL 方法在历史城镇中的应用，其目的在于促进地区经济的可持续发展，关心当地遗产、景观与地方认同感的保护。（编撰 / 孙逸洲 朱丽娜）

The HUL Approach Framing Sino-Italian Cooperation and Research Agreements

In September 2015, two Sino-Italian Memorandum of Understanding (MoU) were recently signed (2015-2020) by these two institutions with other local and regional authorities in order to support the continuation and application of the results of this research and encourage the exchange of best practices on training and participation. The first MoU was signed with the Historic Towns of Tongli (China), Palestrina (Italy), Castel San Pietro Romano (Italy) and the University of Rome Tor Vergata (Italy); the second MoU with Tongli Historic Town (China) and the re-

gional agency of Lazio Innova S.p.A.(Italy). These MoU were signed in Italy during a 7 days' encounter of all the institutions and authorities involved in the cooperation project. Several international workshops were held, closing with the International Conference "Water towns - Hill towns and the UNESCO Recommendation on the Historic Urban Landscape". During the last two years a cooperation agreement between WHITRAP and CNR-ICVBC has been promoted, focusing on the application of the HUL approach to small historic towns, with the aim to foster their economic sustainable development, thought the conservation of build heritage, landscape and local identity. (Editors/ Juliana FORERO and SUN Yizhou)

我中心、同济大学建筑与城市规划学院、法国建筑与遗产之城及法国特色小城镇协会共同签署中法合作公约

2015年11月2日，我中心与同济大学建筑与城市规划学院、法国建筑与遗产之城、法国特色小城镇协会，在同济大学文远楼签订中法合作协议。法国特色小城镇协会主席 Francoise GATEL、我中心秘书长周俭、同济大学建筑与城市规划学院院长李振宇出席签约仪式。仪式过后，众嘉宾参观了位于同济大学文远楼一楼的中国贵州增冲侗寨中法联合设计项目的成果展示。（编撰 / 罗希）



A Convention for China-France Cooperation was Signed by WHITRAP, CAUP in Tongji University, Cities of Architecture and Heritage, and the Association of the Small Characteristic Cities in France

On 2 November 2015, a convention for China-France cooperation was signed by WHITRAP, CAUP in Tongji

University, Cities of Architecture and Heritage, and the Association of the Small Characteristic Cities in France in Wenyuan Building, Tongji University. Francoise GATEL, President of the Association of the Small Characteristic Cities in France, ZHOU Jian, Sectary-General of WHITRAP, and LI Zhenyu, Dean of CAUP in Tongji University, joined the ceremony. After the ceremony, the participants visited the achievement exhibition of the China-France Cooperative Design in Zengchong Village, Guizhou Province, China which was held on the ground floor of Wenyuan Building, Tongji University. (Editor/ LUO Xi)

“亚太地区历史遗产与文化景观保护之路”国际学术研讨会在中国上海举行



2015年11月2日至3日,“从历史走向未来——亚太地区历史遗产与文化景观保护之路”国际学术研讨会在复旦大学举办。研讨会由复旦大学、北京大学、同济大学、筑波大学、东京大学和京都工艺纤维大学六所高校共同主办,我中心是大会承办方之一。100余名来自海内外高校、研究机构和文博单位的专家学者参会。会上,代表们对亚太地区文化遗产资源的历史文脉、传统价值和保护模式等议题进行了深入探讨,并通过实例阐述了文化遗产保护的理论与方法,讨论了城市化进程中的文化遗产和文化景观所面临的问题,以及新农村建设中的乡土文化遗产保护问题。会议还组织了两场圆桌讨论,主题分别为“文化遗产保护理论与实践”和“文化遗产教育模式探讨”。本次会议的开幕式上,中国国土经济学会国土与文化资源研究委员会宣布成立,同时“复旦大学国土与文化资源研究中心”也正式揭牌亮相。(编撰/刘真)

International Symposium on "From the Past into the Future – The Road of Historic Preservation and Cultural Landscape Conserva-

tion in the Asia-Pacific Region" was Held in Shanghai

From 2nd to 3rd Nov. 2015, the International Symposium on "From the Past into the Future – The Road of Historic Preservation and Cultural Landscape Conservation in the Asia-Pacific Region" was held in Shanghai. The conference was hosted by Fudan University, Tongji University, Peking University, University of Tsukuba, University of Tokyo, and Kyoto Institute of Technology. WHITRAP was one of the co-organizers. Over 100 experts and professionals from home and abroad attended the event. The participants had in-depth discussions about the historic fabric, traditional values and conservation approach concerning the cultural heritage resources in the Asia-pacific region, illustrated concrete examples to explain the philosophies and methods of heritage conservation and exchanged views on the challenges faced by cultural heritage and cultural landscape in the process of urbanization and issues revolving vernacular heritage protection in China's construction of a new countryside. Two sessions of round tables were organized during the conference, with respective topics of "cultural heritage protection philosophies and practice" and "education model of cultural heritage". In the opening ceremony of the meeting, China Society of Territorial Economists Committee for State Land and Cultural Resources was announced to be establishment and Fudan University Institute for State Land and Cultural Resources was officially launched.(Editor/LIU Zhen)

国际古迹遗址理事会科学委员会执委到访我上海中心

2015年11月6日,国际古迹遗址理事会科学委员会执委(ICOMOS Scientific Council Member)、国际法律、行政和财政问题委员会(International Committee on Legal, Administration and Financial Issues (ICLAFI))秘书长(Secretary-General)、美国乔治亚大学环境与设计学院(College of Environment & Design, The University of Georgia) James K REAP 教授到访我上海中心,与同济大学建筑与城市规划学院梅青教授、杨晨助理

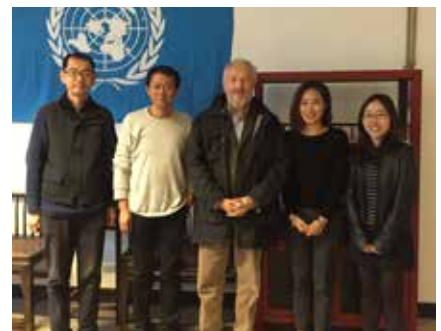
教授见面会谈。期间,双方深入讨论了对于遗产保护(Heritage Conservation)、文化景观(Cultural Landscape)等方面不同的观点,并对未来的合作提出畅想,希望能加强乔治亚大学和同济大学之间的联系。(编撰/孙逸洲)



ICOMOS Scientific Council Member Visited WHITRAP Shanghai

On 6th Nov, 2015, Professor James K REAP, ICOMOS Scientific Council Member, [International Committee on Legal, Administration and Financial Issues (ICLAFI)], College of Environment & Design, The University of Georgia visited WHITRAP Shanghai Center. Professor Meiqing from Caup, Tongji University, and assistant professor Yang Chen met and talked with him. During the time, two sides discussed deeply and shared different views for Heritage Conservation, Cultural Landscape, etc., and thought about the future of the proposed cooperation, hoping to strengthen ties between the University of Georgia and Tongji University. (Editor/SUN Yizhou)

意大利博洛尼亚大学 Luca ZAN 教授到访我上海中心



2015年11月11日,意大利博洛尼亚大学 Luca ZAN 教授在同济大学中意学院(Sino-Italian Campus)有关人员的陪同下,访问我上海中心。我中心秘书长周俭教授、副秘书长李昕博士共同接待了 Luca ZAN 教授。ZAN 教授曾与我上海中心原副主任(Vice Director)吴瑞梵博士(Dr. Ron van OERS)有着非常深厚的友谊,此次会面意味着双方再次加强了联

络，并提出了中意双方开展合作培训的倡议。

(编撰 / 孙逸洲)

Professor Luca ZAN from University of Bologna, Italy, Visited WHITRAP Shanghai

On November 11, 2015, Professor Luca ZAN from University of Bologna, Italy, under the guiding of Sino-Italian Campus of Tongji University, visited WHITRAP Shanghai. Professor Zhou Jian, secretary-General of the Center, Dr. Li Xin, Deputy Secretary-General jointly hosted Professor Luca ZAN. Professor ZAN used to work with our former deputy director of Shanghai Center (Vice Director) Dr. Wu Ruidan (Dr. Ron van OERS) and had a very strong friendship. This meeting strengthened the liaison and suggested about Sino-Italian cooperation initiative proposed trainings. (Editor/SUN Yizhou)

第十一届中国世界遗产青少年国际夏令营在苏州成功举办



2015年8月16日至17日，我苏州中心联合苏州世界遗产与古建筑保护研究会、苏州市教育学会世界遗产教育专业委员会和苏州市网师园管理处等单位在苏州古典园林沧浪亭和可园内成功举办了第十一届中国世界遗产国际青少年夏令营。本届夏令营以“寻访未开放的苏州园林——可园”为主题，对14名10-15周岁的上海、苏州、扬州的青少年开展了一次世界遗产和苏州园林的主题教育。

(编撰 / 王沁苒)

The 11th China World Heritage International Summer Camp Held in Suzhou

From 16th to 17th Aug 2015, WHITRAP Suzhou center Suzhou joint World Heritage Research and Protection of Ancient Buildings, Suzhou City Education Association Education Committee and the World Heritage Nets Garden in Suzhou City

Management Office and other units in the classical gardens of Suzhou Canglang Pavilion and the park successfully hosted the Eleventh Chinese World Heritage international Youth Camp. This camp took “looking for the nonpublic Suzhou gardens - Ke Yuan” as the theme, 14 teenagers aged 10-15 in Shanghai, Suzhou and Yangzhou participated an education tour of World Heritage Sites and the Suzhou Gardens. (Editor/WANG Qinran)

同济大学研究生“人·城市”可持续发展静安寺社区项目实践圆满结束

本项目是由同济大学、上海市静安区人民政府静安寺街道办事处、我上海中心共同发起并主办，阿克苏诺贝尔中国支持举办的大学生暑期社会实践项目。项目选取上海市静安寺街道，以现街道内保存完整且历史悠久的“邨、坊、里、弄”居住社区为着眼点，旨在通过对社区的历史研究与建筑调研，挖掘这些城市遗产的演变脉络与核心价值，探索今时这些传统社区存在的问题与矛盾，寻求一条“人与城市”可持续共同发展的路径，同时利用多方合作，形成一个惠及青年学子、社区居民及其他城市遗产保护利益相关者的可复制推广的社会创新公益案例。该项目共历时5个月，同济大学40多名来自不同专业的大学生（以建筑与城市规划学院、社会学系研究生为主），围绕区域总体历史发展、典型里弄社区的空间特征与建筑质量、典型里弄社区居民生活方式等内容，对静安寺街道8条里弄进行了深入调研，并形成了一份专业调研报告、一份报告简本（社区版）和若干活动视频、明信片、散文、诗歌、绘画、展板等形式多样的项目成果。(编撰 / 刘真)



Completion of Tongji University Graduates-led “People & City” Jing’an District Community Project for Sustainable Development

The project was co-organized by the Tongji University, the Jing’an Temple Neighborhood Office of the Shanghai Jing’an District People’s Government, and the WHITRAP Shanghai, with supports from AkzoNobel China’s undergraduate summer school for social practice. The project started with the Jing’an temple neighborhood’s intact historic layouts—villages (cun), squares (fang), lanes (li), and alleys (long)—and aimed at exploring transformations and core values of the city’s heritage through historical and architectural research. Issues and challenges of traditional neighborhoods discovered in the process informed the approach to a sustainable and harmonic development of the people-city coexistence. The project’s built-in multi-party approach to include youth, district dwellers, and other conservation stakeholders makes it a highly applicable case study of public-driven welfare programs. The research of the five-month project was conducted by 40 students, who came from various disciplines at the Tongji University, with the majority of them graduate students from the Architectural and Urban Planning as well as Sociology Departments. They studied and conducted research on the historical developments of the district, spatial and architectural characteristics of traditional lane-neighborhoods (lilong), and the lives of neighborhood dwellers in eight neighborhoods in the Jing’an District. The project’s outcomes entail a research report, a simplified version of the research (community version), activities videos, postcards, short stories, poems, paintings, along with presentation boards. (Editor/LIU Zhen)

“新常态下的城乡遗产保护与城乡规划”学术座谈会发言摘要(上)

Summary of Speeches at the Symposium on Urban-rural Heritage Protection and Urban-rural Planning in the New Normal Phase of China (I)

编者按

随着国家新型城镇化规划推进和城市转型发展的变革加速,城市发展模式从增量模式逐渐转为存量模式,“零增长”成为很多城市总体规划的目标,这对城市历史文化遗产保护和利用带来了新的要求;另一方面,乡村规划正成为城乡规划学科的重要组成部分,也对乡土文化遗产的保护利用带来了新的机遇与挑战。如何在城乡发展中更好地保护历史文化遗产,并通过合理利用来促进城乡社会经济发展,成为当前的紧迫议题。

在此背景下,《城市规划学刊》编辑部、联合国教科文组织亚太地区世界遗产培训与研究(上海)和同济大学建筑与城市规划学院于2015年5月17日在同济大学联合召开了“新常态下的城乡遗产保护与城乡规划”学术座谈会。会议议题包括:

- (1) 新型城镇化背景下的城乡遗产保护;
- (2) 存量规则背景下的城市更新与遗产保护;
- (3) 遗产保护与社区发展;
- (4) 乡土遗产保护与乡村建设;

(5) 遗产保护的核心理念与中国语境,包括文化遗产保护的关键问题、历史性城镇景观(HUL)方法在中国的应用等。

Editor's Note

With the implementation of a new model of urbanization and the acceleration of urban transformation, urban development in China has shifted from the model of sprawl and expansion to the one which is more oriented towards the existing stock of urban land. "Zero increase" in terms of urban construction land has become a master planning objective for many cities, which also imposes new conservation and utilization requirements of historical and cultural heritage in those cities. At the same time, with more and more importance attached to rural planning as an integral part of the urban-rural planning discipline, rural cultural heritage is also faced new opportunities and challenges in its conservation and utilization. How can cultural heritage be better protected in the urban-rural development process and be further tapped for local social and economic development? It has become an urgent and significant issue at present.

In this context, a symposium themed on "Urban-rural Heritage Protection and Urban-rural Planning in the New Normal Phase of China" was held on 17 May, 2015 at Tongji University jointly by the editorial department of Urban Planning Forum, World Heritage Institute of Training and Research for the Asia and the Pacific Region (Shanghai) and College of Architecture and Urban Planning, Tongji University. The symposium involved topics including:

- (1) protection of urban and rural heritage in the context of a new urbanization model;
- (2) urban renewal and heritage protection under the rules of "zero expansion";
- (3) heritage protection and community development;
- (4) rural heritage and rural development;
- (5) heritage protection: international concepts and Chinese context, such as key issues regarding cultural heritage and the application of HUL approach in China, etc.

新型城镇化背景下的城乡遗产保护

Protection of Urban and Rural Heritage in the Context of A New Urbanization Model



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关于城乡遗产保护与城乡规划关系这个主题,首先想到的是到底如何界定城乡规划语境中的城乡遗产?在什么尺度范围去理解城乡遗产?城乡规划中的保护对象,肯定要扩展到历史城镇和历史聚落的层面。但是今天和过去的历史聚落完全不一样,历史上有聚居制度,那可套制度早已在历次社会变革中崩解了,其后建立的乡村社会结构及聚居制度欠缺稳定持续的基础,其空间形态也大多在近30年的城镇化浪潮中被改观。现在所谓的历史聚落其实只留下些残剩的壳子,相对原生态的例子多保留

When it comes to the discussion on the relationship between urban and rural heritage protection and urban-rural planning, I thought at first that how the urban and rural heritage is defined in the urban-rural planning context? And In what scale and to what extent do we understand and interpret urban-rural heritage? Those subject to protection in the urban-rural planning context definitely extend to include historic cities and towns, as well as historical settlements. However, the historical settlements, and their long-term systems in the history, has been constantly disrupted at each social reforms, and left no basis for a stable and sustainable development of the ru-

ral structures and institutions that were set up since ever. The spatial form of these settlements has also undergone dramatic change in the urbanization boom over the past three decades. What we called as historical settlement today is no more than an empty shell as leftovers of history, with few very original and authentic exceptions still well reserved in the most remote and un-accessible areas. I would share some of my humble observations here for discussion.

Firstly, we need to clearly define the concept and category of urban and rural cultural heritage. In general terms, planners and architects often work on and protect those

在贫困、交通不便的边远地区。对此这里讲四个不成熟的观点。

第一，要清晰定义城乡文化遗产的概念范畴。

比如在泛指“文化遗产”的大概念中，规划师和建筑师保护工作的范围和对象主要应是古往今来的建成空间遗产，英文叫“built heritage”或“historic artifacts”。再比如“历史建筑”这样的术语，在专业层面上应该是一个遗产概念，保护文件和实践应用中常常被冠以“优秀”、“保留”、“一般”等限定性形容词，由于内涵模糊，是否属于分类保护的理性概念其实是需要反思的。基本概念是一门学问的基石，概念范畴一定要梳理、界定得清清楚楚，能取得相当程度上的共识，否则就不像成熟的学科领域。

第二，要明确划分城乡遗产保护的层次。

按芒福德的说法，城市历史遗产所代表的不过是消失的过去，正因为其已死亡，才获得了纪念性和遗产身份，而唯有更新和再生才能延续历史城市的生命，这一观点对城市或乡村遗产都有参考价值。我认为城乡遗产至少有两个层次：一个是遗产本体，另一个是历史环境。对遗产本体绝不能轻言更新，确定城乡遗产本体时一定要慎重，不是范围愈大愈好，而是要名实相符，理性地看清楚、想明白保护的底线和范围。所谓“有机更新”主要应该是针对历史环境，而且更新不是任意改变历史环境的结构和地志，而是寻求严格管控下的再生。再生是一个制衡过程，是对保守和激进、存量和增量、存遗和补新等一系列关系进行整体协调和变化管控。

第三，要充分认清遗产保护的城镇化背景。

当今的新型城镇化实质上就是二次城镇化，需要总结、反思和修正初级城镇化的正面成就和负面后果。遗产本体保护也好，历史环境再生也好，其实都要放到新型城镇化的背景和语境中才有可能推进实施。说到传统乡村的改良和进化，如民国时期的梁漱溟、费孝通等前辈的探索，都是从历史聚落整体生存和演化的模式出发的。他们既是思想者又是行动者，都有自己所理解的乡村实验。今天的城镇化和城乡改造仍然需要思想引领者和行动示范者。要把每一个案例当作独特的对象去研究，而不是简单套用程式化的操作模式。

第四，要让保护规划真正成为管控变化的法律文件。

保护规划其实就是对城乡遗产本体及其历史环境发生人为改变的强制性管控。无论大小和多少，变化是必然的，但底线设置也是必须的，保护规划就是设置管控变化的底线，而且必须具有法律效应才能真正算数。好的有实际价值的保护规划，一定要针对不同的保护层面，有一套既严格又灵活的价值导向和管控纲领。

最后，再谈一下分类保护的问题。上海优秀历史建筑的四类保护办法，这些管控规定曾起到了非常关

“built heritage” or “historic artifacts” from ancient to modern times. The terminology “historic buildings” often refers to a specific category of heritage, while in our documents and in practice, we always prefix qualifiers such as “outstanding”, “reserved” or “ordinary” to the term. Due to their ambiguity, the rationale of those terms and their category need to be rationally examined. Basic concepts constitute the foundation of a science. A science will develop into a mature discipline only when its basic concepts are clearly defined and significantly recognized on a large basis.

Secondly, we need to categorize the protection of urban and rural heritage at different levels.

As Lewis Mumford stated, heritage in a city does not represent the past that has gone; quite on the contrary, they have obtained monumental significance and heritage identity because of the extinction, and through renewal and regeneration historic cities sustain and their life continue. This perception is valuable for us when understanding urban or rural heritage. In my opinion, urban heritage constitutes two levels: the property and its historical setting. We should be cautious when defining the property and never hastily renew it. The boundary should be properly defined and justified, with rational understanding of the baseline and scope of protection. The “organic renewal” is a strictly controlled regeneration approach that is primarily for historical setting without alteration of the original structure and geographic characters. Regeneration is a balancing process to coordinate and manage the change of a series of relationships between the conservative and radical, the existing and increase of land stock, and the reservation and augment.

Thirdly, we need to have a clear understanding of the urbanization context of heritage protection.

The new model of urbanization, which essentially is second-time urbanization in China, is targeting to summarize, review and

revise the positive and negative results from the first urbanization process. Heritage conservation and regeneration of historical setting can be implemented and pushed forward only when they are placed in the context of the new urbanization process. Works of early generations, including Liang Suming and Fei Xiaotong, have explored the improvement and evolution of traditional villages from a macro perspective of the survival and development of historical settlements. As great thinkers and practitioners, they have carried out experiments in villages with their own understandings. Today, we still need those thinkers and actors to lead our way in urbanization and urban-rural development. Each case should be treated as a unique object of research rather than simply applied with stereotyped models.

Fourthly, we should make conservation plans truly legal documents that regulate changes.

Conservation planning is a mandatory tool to manage and control the change of heritage property and its historical setting in urban and rural areas. Change, no matter dramatic or slight, is inevitable; conservation planning thus becomes a necessary means which set up limits to regulate changes, and it can only be effective when it is legally binding. Good conservation planning targets specific protection levels and contains a set of strict and flexible guidance on values and regulation guidelines.

Lastly, I would like to talk about the issue of classification regarding the protection before I end my speech.

Protection measures towards the outstanding historic buildings which are classified into four types in Shanghai did play a very significant and positive role in the management and regulation of those properties, but also require a review and revision nowadays. No two buildings are exactly identical, thus the value of different building parts have to be distinguished accordingly. Most of the buildings contain at least two types of the above situations.

键的保护作用,但现在也需要重新检视和修正。实际上每一栋建筑都是不一样的,不同部位的价值也不能同等看待,大多数建筑都含有至少两类以上的情况。因此,对这样的保护细则应该有再认识,而上海历史风貌区和优秀历史建筑保护条例的修订也一直在进行中,据说上海市文物保护实施细则也已开始修订了,希望这一切都能从基本概念范畴的梳理和澄清起始。



章仁彪

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城乡遗产保护与城乡规划的根本问题是解决观念问题。所谓的新常态,是新时空下对我们习惯的“大拆大建”常态的一种转变。处理空间问题不仅要考虑物质和地理的维度考虑,同时需有社会、经济乃至政治的多种维度思考,还要考虑到文化心理这第三维度的空间问题。历史遗产的保护与城乡规划建设中,恰恰有一个文化心理空间的传承与重构问题。保护更多是一种对时间、传统的留恋,而规划、建设总是带有对未来美好家园理想空间的向往。两者何以统一至关重要。

第一,关于遗产保护与城乡更新的关系。我们的时代潮流是创新,创新这个词在经济学最早出现的时候,讲的是毁灭性的创造才叫创新。城乡规划中的创新应该是保护和更新的统一,可能面临更多的空间挑战。满足发展的需求不等于满足扩张的欲望,大量的“动迁”不仅危及遗产保护,还涉及到“空间正义”的公平性。

第二,关于现行政策与法规的关系。尽管历史文化遗产保护有专门的法规,但“政策高于法规”是一个现实,因为在政府推动的城镇化中,人们更多的是被现行政策驱动的。法规强调是稳定少变,而政策就是按照不同的时空变化进行的灵活调整。如何运用政策以确保法规的权威性,这涉及到公共政策和公共管理的调整,需要一种“治理的革命”。

第三,关于遗产资源保护与建设发展中空间资本需求的关系。把历史遗产作为一种资源加以保护,与快速发展中的土地资本的短缺之间,难免存在某些悖论。包括新农村建设中怎么看待费孝通先生所阐释的“乡土中国”问题?其传承是否必要?有否可能?比如伴随大量自然村的撤并,消失的将是乡土中国所特有的多样化的地域文化特色这一难以再生的资源。

总之,新型城镇化不是消灭乡村的运动,特定的时空,带来特定的发展阶段和发展特色。我认为最重要的是要有理念转化。这其中,教育将至关重要,未来的规划师、建筑师和工程师的理念定型非常关键。所以我特别强调的是坚持“守护和创新”相统一的理念。

We need to reexamine the specific rules of conservation. As we know, the Conservation Regulations on Historical and Cultural Areas and Outstanding Historic Buildings in Shanghai is under constant revision, and the government is said to start drafting

The fundamental issue around conservation of urban and rural heritage and urban-rural planning involves the change of traditional concepts and perceptions. “New normal” means a shift in a new era from the normality of large-scale demolition and reconstruction which we have been used to for a long term. When dealing with space issues, we should also take into account social, economic and political dimensions besides physical and geographical ones, and even more consider about the third dimension— cultural and psychological factors. The transmission of cultural-psychological space from generation to generation and its reconstruction among each generation lie exactly in the process of conservation of cultural heritage and urban-rural planning and construction. Conservation is to retain the past and tradition while planning and construction is looking into the future with great expectations. The coordination between the two is essential.

Firstly, it is about the relationship between heritage protection and urban-rural renewal. Innovation marks the trends of this age. The buzzword referred to a type of “creative destruction” when it first appeared as an economic terminology. The innovation of urban-rural planning involves a unification of conservation and renewal and a series of consequent space issues. To meet the demand of development doesn't necessarily mean to meet the need of expansion. The current large-scale “relocation” moves of inhabitants threaten both the conservation of heritage and the spatial justice of the society.

Secondly, it is an issue about existing relationship of policies

and laws. In spite of various specialized laws and regulations on the conservation of cultural heritage, “policy above regulations” remains a reality, largely because that people are more driven by policies in an urbanization process which is promoted by government. Laws and regulations aim to maintain stability while policies are subject to flexible adjustment with the change of time and space. To ensure the authority of law through policies relies on the adjustment of public policies and administration, namely a “revolution of governance”.

Thirdly, it also involves the space demands balance between the protection of heritage resources and urban development and construction. Conflicts inevitably arise when it comes to the reality that heritage as a resource needs to be protected versus the lack of land resources for development. Other issues include how to understand the “soil” issue of Chinese society proposed and interpreted by Mr. Fei Xiaotong in the context of New Rural Construction? Where is its necessity and possibility? A number of natural villages are being removed and merged, and the diversified characters of regional culture, as important local resources in different parts of rural China are also disappearing irreversibly.

New urbanization is not a movement to destroy rural areas, but to introduce a new development phase and character in a certain age. In my opinion, the shift of ideas and perception is the most critical step, in which education will play a crucial role. We need to establish ideas for the planners, architects and engineers of the future. Again, I insist on the idea of the unification of “safeguarding and innovation”.

存量规则背景下的城市更新与遗产保护

Urban Renewal and Heritage Protection under the Rules of “Zero Expansion”



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首先我想强调的还是观念问题，也就是对待文化遗产的态度。最近为申报冬季奥运会京张高铁在快速推进中。在延庆县政府的强烈要求下，延庆境内的高铁站设在了八达岭滚天沟的地下，距居庸关直线距离大约300m左右。这不仅受到文物部门许多专家的质疑，旅游、安全、环境以及铁路等部门的领导、专家也通过各种渠道向上反映意见。但是随后《新京报》报道，“会对文化遗产产生影响，但影响不会很大”。习近平总书记今年在参观北京市城市规划展览馆时强调，要像保护我们的生命一样保护文化遗产。但是面对世界文化遗产长城，北京市却可以说有影响但影响不大！这其实就是一个观念问题，只要观念不转变，新常态下的遗产保护依然困难重重。

回到新常态，对这个新名词我还不是特别的理解。不过如何利用一个这样新的概念，许多地方官员动脑筋动得多，如何在新常态下从存量土地中再挤出建设用地？多数时候只有从老城改造入手，对土地资源配置重新做规划。希望在重新规划的时候不要忘了文化资源的配置，强调文化资源也是土地资源分配中非常重要的一个方面，但到真正落实的时候往往被排斥在外。

因此，文化遗产保护不应该是技术层面的，应该是人类精神层面的，或者说心灵的需求。如果人们的内心没有对自己的遗产有一种精神的需求，不管法律、规则有多少，所谓保护仍是难以为继的。如果总是以经济指标来衡量文化遗产的价值，那遗产保护永远比不上其他项目。如果领导者和老百姓的内心没有需求，只是所谓的专业人士在呼喊，即使拥有法律武器，也很难最终落实下去。

接下来我想强调谈谈审美与遗产保护。我们国家经济越来越发展，但似乎在发展的过程中却渐渐失去了最基本的审美能力。从领导者到一般老百姓，很多人不知道什么是美。对美失去感觉，自然就对文化遗产的价值也难以有正确的理解。有时候当政者自己也很矛盾，一方面要讲传统，另一方面又让所有人不要讲究。我觉得讲究本来是个很好的词，并不是奢华，应该是追求品味。一个城市的领导者如果失去了审美能力，必然建设不出一个美丽的城市。所以应该更多普及审美教育，从中学生、小学生开始，也许有了审美能力和对传统价值的认识，才能有所转变，才能将文化遗产变成心灵的需求。

First, I would like to reiterate the perception issues — our perception about cultural heritage. Recently, the high-speed railway connecting Beijing and Zhang Jiakou is under rapid construction for the preparation of 2022 Winter Olympics. Upon the request of the government of Yanqing County, the rail station of the county is to be placed under the ground of Guntiangou at Badaling, about 300 meters away from Juyongguan Pass. The decision has been questioned by cultural heritage experts. Leaders and experts from tourism, security, environment and railway sectors also expressed their opinions through various channels. However, the Beijing News concluded in one of its reports “(the project) will have an impact on the property but not a big one”. When he was visiting Beijing Planning Exhibition Hall earlier this year, Chinese president Xi Jinping stressed that we should to protect our cultural heritage in the same way as we do to our life. It is surprised to see that the authority came to the above conclusion even when they were dealing with a world heritage site. The story is more than a reflection of the perception issues. As long as the old perceptions do not change, heritage conservation in Chinese New Normal phase is still filled with various obstacles.

Personally, I don't quite understand the term “new normal” yet, but local authorities have brainstormed the ways to fully take use of this new concept, such as how to squeeze more from the existing urban lands for future construction? In most cases, the answer is to start with an urban renewal process in old city areas, and to reallocate land resources through new planning. It is good wish to include cultural resources as an integral factor when a new planning is started, and usually culture is given important role as resource. But when it comes to the implementation phase, cul-

ture tends to be left out.

To protect cultural heritage at technical level is not enough. It is supposed to arise from the spiritual level, or what we called a desire from heart. Without such spiritual demands, protection is unsustainable no matter how many laws and regulations we have approved. When cultural heritage is weighed on a scale by economic indicators, it will always be the lighter end. Similarly, if there is no genuine desire from the heart of leaders and the public, it will be difficult to implement even though we are armed with laws and other tools.

I would like to further explore aesthetic appreciation and heritage conservation. Our country is more and more economically powerful, but our aesthetic judgment seems to be deteriorating. More and more people, from the authority to general public, are losing their ability to identify beauty. When people stop feeling beauty, they are also not able to properly understand the value of cultural heritage. The authority themselves sometimes falls into contradictions. They claim that they will adhere to traditions, while they are encouraging everybody to be more casual and less exquisite. Being “exquisite” doesn't necessarily involve luxury. It is a attitude towards pursuit of good taste. A city will not maintain its charms if it is managed by someone in lack of ability to appreciate beauty. For that reason, we should popularize aesthetic education among primary and secondary school students. When more aesthetic ability and knowledge of traditional values are equipped, cultural heritage will become a genuine demand of spirit.

Finally, I would like to stress that protection is the absolute priority for heritage. In decades of practice, we started by attaching importance to protection,

最后强调一点，在遗产面前保护才是硬道理。经过十几年的实践，从最初的保护才是硬道理，到发展才是硬道理，再到今天回归到保护才是硬道理。保护是硬道理，这个理念还是要坚持。



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在新常态的背景下，如何加强城乡遗产保护、如何进一步搞好城乡规划，已得到决策层高度重视。2014年2月24日，习近平总书记在中共中央政治局第十三次集体学习上指出，培育和弘扬社会主义核心价值观必须立足中华优秀传统文化。2月25日，习近平总书记在北京市考察工作，指出历史文化是城市的灵魂，要像爱惜自己的生命一样保护好城市历史文化遗产。在这样的形势下，讨论城乡遗产保护与城乡规划工作，具有重要意义。在文化遗产保护与城乡规划方面，有几个问题值得重视和讨论。

第一，存在文物管理体制被随意改变的情况。一些地方长期存在将文化事业产业化的倾向，甚至随意改变文物管理体制，将本应依法由专业部门管理的文物，移交企业经营，进行恶性开发，或把历史文化街区交给开发企业开发管理，造成严重破坏。全国31个省、自治区和直辖市中，仅北京、浙江和新疆三地设有专门的省级文物行政执法机构；在局省级文物部门中，专门设有文物执法处室的仅有16个省份；地市以及县一级，多已实施“大文化”政府职能部门合并改革，在文化、新闻、广电行政执法得以大幅度加强的情况下，文物执法反而有被弱化和边缘化的趋势。一些地方的文物工作者，往往因为坚持原则，受到一把手的打压。对于破坏文物的行为，只罚款，不依法追究刑责，北京的梁思成故居被拆毁，对违法的开发商只罚款50万元，这是对开发商的惩罚还是鼓励？我们的文物保护法对构成犯罪、须追究刑事责任的行为作出了明确规定，这必须得到执行！现在我们说要全面依法治国，而要全面依法治国，就必须全面执行法律！

第二，关于新常态，随着中央要求划定城市开发红线，城市发展的增量空间缩减，当今进入了一个存量城市的时代。这可能促使有些地方加大力度大拆大建，向存量空间要“土地财政”。要解决这个问题，就必须改革税制。长期以来，城市建设就存在着城乡规划建设带来的巨大社会增值如何分配的问题，政府提供了大量的优质公共服务，却无法回收其增值，只能通过拆迁征地再行出让土地的方式回收。中共十八届三中全会明确提出：“加快房地产税法立法并适时推进改革。”这是一

and then valued the concept of change and development. Today we are going back to protection again. Protection, as the overrid-

ing principle, should be strictly followed.

In the context of New Normal, decision-makers of China have paid more attention to the ways of strengthening the protection of urban and rural heritage and improving urban-rural planning. Chinese president Xi Jinping stressed at the 13th collective study session by the Politburo of the Communist Party of China on 24 February 2015 that the cultivation and promotion of core socialist values must be based on traditional Chinese culture. He continued to point out during a visit in Beijing the next day that history and culture are the soul of city, which must be treasured and protected as good as our lives. Under such circumstance, it is even of more importance to explore and share our views on heritage conservation and urban-rural planning. There are several issues we need to focus on in this regard.

First, management system for cultural heritage is arbitrarily changed in some cases. Culture has been industrialized in some places, and the management system for cultural heritage is consequently broken. Cultural heritage, which is supposed to be managed by professional departments in accordance with law, is now turned over to business entities. The irrational development in historic districts by developers causes serious damages to the property. Among the total 31 provinces, autonomous regions and municipalities under the central government, only three (Beijing, Zhe Jiang Province and Autonomous Region of Xi Jiang) set up with specialized administration and law enforcement agencies on cultural heritage at the provincial level; 16 of them are equipped with specialized law enforcement office under the cultural heritage department at bureau and provincial level; at municipal and county level, with the reform and merger of govern-

ment functional departments for culture, administrative enforcement tools for cultural heritage sections have been weakened and marginalized while other sectors including culture, media and broadcasting are getting strengthened. Some people from this field suffer from pressure from their superiors if they stick to the principles. Those who have sabotaged the properties are not investigated for legal liabilities, and often get away with a fine. For example, the developer that illegally demolished the former house of Liang Sicheng was only fined with 500,000 Yuan. We couldn't help asking is this a penalty or incentive to those developers? Actions which constitute a crime and are subject to investigation of criminal responsibility have been explicitly provided by the Law of the People's Republic of China on the Protection of Cultural Relics and shall be enforced. We are talking about "to comprehensively implement rule of law" nowadays, and first we need to comprehensively enforce the law.

Second, under the "New Normal", the central government has established red lines for urban development, which have cut down the room for increase and embarked on an age to shift the focus on the existing stock of urban land. The move could lead to a new wave of demolition and construction among local governments, who have count on the existing lands for revenue. To solve this problem, an overhaul of the current tax system is necessary. Urban development has long been troubled by how to allocate the huge benefits brought by urban and rural planning. Government has provided a large number of high-quality services; however, due to a lack of effective channels to harvest the appreciated value, they have no option but by land reacquisition and transfer through demolition. It is clear-

个重大信号，如果对公共服务——包括文化遗产保护——带来的社会增值，地方政府能通过不动产税回收，他们就不会热衷于大拆大建。实际上文化遗产保护是很重要的公共服务，能够增强城市和区域的吸引力，最终沉淀为此地的不动产价值。有了不动产税，地方政府能够经常性地回收包括文化遗产保护在内的公共服务投入，还会痴迷于大拆大建吗？就会专注于保护。这正是存量城市时代必须解决的大问题。

第三，关于农村的问题，“建立城乡统一的建设用地市场”、“建立城乡统一的土地税费体系的改革思路已经呈现。可以预见，随着地籍廓清、产权主体明确、不动产税改革深入、覆盖城乡的不动产税制建立、公正合理的开发利益返还机制形成，国有土地与集体土地的同地同价有望实现，而这正是建立城乡统一的建设用地市场的基础。千百年来，中国的农村是中国文明的源泉，读书人可以告老还乡，成为乡村自治与善治的基本力量，这是一个伟大的传统。如果城乡统一的建设用地市场能够形成，能够打通到乡村安家落户的合理路径，乡村的复兴就可能实现。

第四，关于城市更新的问题。城市规划法规中，许多规定或条文都没有规定，规划由谁来做，城市由谁来保护。于是，出现了一些开发商来“保护”历史街区的做法，开发商要进入历史街区，必须通过招拍挂正当获取土地使用权，政府进行土地整理，净地出让。这样，整个街区被毁坏，只是个别的文物保护单位可能留下来。所以，保护机制的确定非常重要。2005年由国务院批复的《北京城市总体规划（2004—2020）》提出：“推动房屋产权制度改革，明确房屋产权，鼓励居民按保护规划实施自我改造更新，成为房屋修缮保护的主体。”这是一个非常重要的表述，因为规定了居民是主体，明确了保护机制。要采用小规模微循环方式推行保护，要鼓励社区自治、公众参与，为历史街区的保育提供保障。



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建立历史城市保护与城市更新的关联。随着城市发展从增量模式逐渐转为存量模式，大量的城市建设将会集中在老城，城市更新成为城市建设工作的新常态。一些处于快速城镇化地区中的

ly proposed at the Third Plenary Session of 18th CPC Central Committee that “to accelerate the legislation of property tax and promptly promote the reform”. It serves as a big message that if the government can retrieve their social benefits that brought by public services — including those from conservation of cultural heritage — through real estate, they will become less enthusiastic about demolition and construction. Protecting cultural heritage is a very important public service, which will enhance the attractiveness of the city and region and accumulate the property value for the place. Under the property tax law, local governments will be allowed to regularly retrieve the input into public service sector including those into the protection of cultural heritage. In this way, they will start to focus on protection instead of demolition. This is the problem which has to be solved in an age when the focus is shifting to the existing stock of urban lands.

Third, the reform policies for rural matters have initially taken shape, which is “to establish a unified market of urban and rural construction land” and “to establish a unified tax regime of urban and rural land”. With the deepening reform of property tax regime which clearly defines geographic boundary and the property subject, the establishment of universally-covered property taxation and the development of a fair and reasonable benefit allocation mechanism, a unified pricing mechanism for both state-owned and collectively-owned lands is expected to accomplish, which further lays the foundation for a unified construction land market for both

so as to ensure the conservation of historic district.

Conservation of historic cities needs to be linked with the urban renewal context. With the shift of urban development from an expansion mode to the one that more focuses on existing land stock, old city areas are the focal point of urban construction, where urban renewal become a “new normal”. Traditional villages, particularly

urban and rural areas. Rural areas have been the source of Chinese civilization for centuries. Intellectuals always return to their native village in their old age and constitute the basic forces for the good governance of their villages. This has been a great tradition of China. Once a unified land market takes shape and provides a good channel for people to return and settle down in rural areas, the regeneration of villages can be expected soon.

Fourth, the urban planning law and regulations do not specify who will do the planning and conserve the city. Recently, more and more developers start to “protect” historic districts. The process involves developer acquiring the land use right via bid inviting, au

ction and leasing procedures by the government who will grant the land after getting rid of structures and flattening work. In such a way, the entire district is often torn down except for some individual protected heritage property. Therefore, conservation mechanism is of essential importance. Beijing City Master Plan (2004-2020) which was approved by the State Council in 2005 provides that “to promote reform on property right system, to specify property ownership and to encourage residents to renovate their house by following conservation plan and make them the major participants of housing renovation”. This is an important message which defines residents as the main actor as well as clarifies the conservation mechanism. We should progressively promote conservation via small-scale activities, and encourage self-governance of community and public participation

vulnerable in fast urbanization, are very likely to disappear in the construction boom.

We need to take into account the thorough context of urban development and integrate conservation of urban and rural cultural heritage with the overall urban renewal process. But in reality, we seldom put conservation and renewal together under one framework when talking about policies or doing academic discussions. We often adopt a

传统村落岌岌可危，很容易被淹没在建设的大潮之中。

因此，急需在一个大的城市发展背景平台上把城乡历史文化遗产的保护与更新进行整体考虑。然而现实中，无论政策还是学术观点，几乎很少把保护与更新放在同一框架下讨论。在开展城市更新时，往往采取“大拆大建”的粗暴方式；而在制定保护规划时，一定程度地存在保护方式单一，大多强调保护控制，却很少考虑历史城市的发展与更新，难“新常态下的城乡遗产保护与城乡规划”学术座谈会发言摘要以适应现实生活需求与城市发展变化。如何建立保护和更新之间的关系？

第一，从认识上要思考历史城市是否会发展，又应该如何发展，需采取什么样的城市更新模式？从城市的发展规律来看，历史城市同样是要发展的，也必然会面临更新问题，需要不断进行自我调节以适应新的发展。但是同时，又具有其特有的属性和条件，历史城市中的更新改造应倡导渐进式、小规模有机更新，在发展转型中要特别注重历史信息最大化地保存、积淀和延续。

第二，从规划保护理论，方法体系上，需要重新进行思考和拓展。历史名城保护规划，其核心内容主要包括确定保护要素，评价价值与特色，以及划定保护范围等。由于历史街区或城市必然会发展，所以既要保护控制，又要考虑持续发展。要有“新”跟“旧”之间的关系，新的活力注入，基础设施改善，以及如何进行更新与再利用等诸多问题。很多方法需要深入：①建立一个综合客观的评价体系十分重要，针对不同的历史城市或者历史街区，采取的保护方式需要因地制宜，不能简单用一种模式来代替。现在保护规划确定的保护更新模式还仅仅是规划层面原则性的东西，这些方式需要深入到实施操作的技术层面；②并不是说“新”跟“旧”总是有矛盾的，实际上，只要借助城市设计采取交错的眼光，积极妥善和小心谨慎地处理，“新”跟“旧”是可以互相融合的；③控制方法上，依然注重空间的控制，对历史城市的文脉、内涵等一些深层隐藏在后面的东西，重视不够；④从教育来讲，现在的教育体系在历史文化遗产保护和城市更新方面比较缺失，只注重单一的空间形态美观设计的教育，很少考虑现状、历史与环境。因此，需要把历史城市的保护更新内容贯穿到整个教学中。在本科，需要从理论课到课程设计将历史城市保护和更新内容贯穿进去。作为一个专业设置，可以在研究生阶段的二级学科方向上加强和拓展。⑤城市的发展，应强调日常的动态管理，才能保证高质量的城市更新，让历史城市在发展中很好地延续传统风貌。

第三，文物保护要突破空间概念，如何传承更为重要，尤其对传统的村镇，不光要注重自然生态，还要注重文化生态。要强调文化生态的整体保护，保护好传统村镇物质和非物质的元素。如果文化生存环境受到破坏或者大的影响，其整体的文化价值就难以维持，必须要从大的战略上来研究，提出新的保护策略。

第四，在保护的方针方式上，不仅是保护展示性的东西，还有一些可利用的，生产性的东西，只要跟社会经济结构大

rough manner of “demolition and construction” in urban development; however, when it comes to the development of conservation plans, we often emphasize a single mode of preservation and control without consideration of its development and change, thus making it difficult to adapt to the needs of modern life and the development of city. How can we establish a link between conservation and renewal?

First, we have to think whether and how a historic city will develop, and in what way the city renews? The law of urban development also applies to historic cities. They will continue to develop and will face the issues of renewal, so they have to constantly adjust and adapt to new changes. At the same time, due to their specific qualities and conditions, historic cities should apply progressive and small-scale organic renewal process. Historical information should be preserved as much as possible in the development for their continuation.

Second, we should reexamine and extend our planning and conservation theories and approaches. The conservation planning of historic cities involves the identification of protected elements, value and character assessment and delineation of protected boundary. With inevitable development of historic districts and cities, we need to balance conservation controlling and sustained changes. We need to consider a series of issues, such as the relation between the new and the old, the introduction of new vitalities, the improvement of infrastructure and matters about renewal and reuse. Here is some aspects which deserve our further study. 1. We need to set up an objective and comprehensive evaluation mechanism, which adopts different approaches rather than a uniformed model towards specific historic city and district. Currently, conservation plans only provides

general principles for the conservation renewal model, which needs to be further extended to more technical and operational level. 2. The new and the old do not always contradict each other. We can apply urban design techniques to handle their conflicts and make them complementary and integrated with each other. 3. We still pay more attention to the control of physical space, and tend to ignore other aspects such as the historical setting and fabric of the city. 4. Cultural heritage conservation and urban renewal has long been overlooked in the current education system, which has given its priority to the physical and aesthetic design of space without thinking about the real condition, history and setting. We need to incorporate the conservation and urban renewal into the overall curriculum, with relevant theoretical study for undergraduates and more extension as a secondary discipline during the professional training of graduates. 5. We should pay attention to the daily regulation of a city in its development, so as to make sure high-quality redevelopment and continue the traditional landscape of the city.

Third, we need to go beyond spatial dimension when conserving cultural heritage, to the issue of cultural transmission. Especially for those traditional villages and towns, cultural ecology is more important than its natural ecology. We should pay attention to the holistic protection of cultural ecology and preserve both tangible and intangible elements. Once destroyed or dramatically affected, the overall cultural value will not be sustained. We should study the macro strategy and propose new conservation approaches.

Fourth, we should not only protect those for display, but also for utilization and production, and connect them with the overall social and economic context. Conservation in such

的系统结合好，这样的保护反而是会自发地带动地方社会经济的发展，这些尤其对保护乡村非常的迫切。

最后，对于城市更新的概念，要全面地理解。实际上，其本身含义是非常广的，它是非常综合性的社会系统工程，应基于城市整体发展和文化保护高度制定全面系统的城市更新规划。最近上海发布的《上海市城市更新实施办法》，在更新中强调了对公共要素管控和历史风貌保护，而且倡导城市更新的理性。在新的时期把城市更新提出来，应该让它的含义更全面。



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我在 20 多年的规划管理工作中感觉最困难的就是保护，以及与保护相关的，有时候这方面工作做得好，成就感会非常大。

第一，现在谈保护的整体环境比过去好很多，尤其是领导层给予了很高重视。习近平总书记讲乡愁，上海市委韩正书记认为城市遗产是难能可贵的资源，要用 200% 的努力去做历史保护，这是对保护工作的肯定和要求。过去保护工作是在专业圈子里讨论、思考和批评，往往孤立无援，现在大环境越来越好。最近对上海石库门里弄东斯文里进行了抢救性保护，避免了被动拆除的命运，纳入到新的城市更新项目中，很困难、代价很大，但是很值。

第二，关于保护体系的建立。需要顶层设计和体系控制，从上到下形成一个体系，保护工作才能加强。住建部至今没有一个部门专门管保护，比如保护司、遗产司。历史文化名城保护规划应该强制性纳入总规，但是部里面没有约束机制。上海从单栋历史保护建筑、风貌道路、历史街坊到风貌区，从城市风貌到乡村风貌，点线面都在控制和申报。现在第五批保护建筑的申报做得尤其困难，也是抢救性的。现在旧改力度大，区县上报的积极性并不高，市民推介的对象也不多，大部分还是靠专业的设计团队和专家团队推荐。

第三，关于保护法规的建设。应该在法定层面认定城乡遗产保护工作，同时进一步完善其他的法律体系。上海在全国率先发布实施《上海市历史文化风貌区和优秀历史建筑保护条例》，是中国第一个城市遗产保护条例。我们一直想申请修编这个条例，但是一直没被批准，因为上海去年颁布了文物条例，两个条例在管理职能上略有冲突。对历史建筑的保护，上海管理体系一向是三架马车，规划 - 房管 - 文物相互协作，机制上衔接很好。而现在的适用法规不覆盖了，

way will drive local development and is in urgent need for the conservation of villages.

Lastly, we need have a comprehensive understanding of the concept of urban renewal. It is a broad concept and highly comprehensive programme of entire social system. We need to develop a plan for urban rural based on the general urban development

I find preservation and related issues the most challenging over my 20-year career in planning management. That said, good preservations can mean major accomplishments.

First, the overall social environment of preservation has been increasingly developed, particularly as the issue is of prime concern of the leadership. President Xi Jinping talked about nostalgia, while Shanghai Secretary of Municipal Committee of CPC Han Zheng expresses that urban heritage is a valuable resource, which should be protected with our best effort. These recognitions from the top leadership legitimize the need and mandate of preservation efforts. In the past, the preservation discourse, along with its thoughts and criticism, were exclusive to the professional circle, which often were themselves isolated. The situation has changed now. The recent emergency response to save the traditional Lilong housing of East Siwen Alley from demolition for new development faced acute challenges and incurred huge costs, but it was worth it.

Second, I would like to talk about the establishment of a preservation mechanism. Good top-down planning and monitoring mechanism to ensure an all-level system are critical to strengthening preservation efforts. The Ministry of Housing and Urban-Rural Development has yet to have a division specialized in preservation, such as the Department for the Protection of Sites and the Department of Heritage. While the "Conservation Planning of Historical and cultural City" should be manda-

and cultural policies. Recently, Shanghai has released "Measures to Implement Urban Renewal in Shanghai", which highlights the management of public elements and the conservation of historic landscape and proposes a more rational way of urban renewal. We should enrich the connotation of urban renewal at this new development phase.

torily incorporated into master plans, the ministry does not entail enforcement mechanisms in this regard. For instance, individual protected historic buildings, scenic roads, historic neighborhoods, historical and cultural areas, as well as urban and rural landscapes in Shanghai are all subject to regulation and nomination. The current nomination of the fifth batch of historic buildings is facing certain difficulties. There is an increasing need for renovation; the motivation at district and county level to report on remodeling is lacking. Historic building candidates nominated by the public for protection are little, most of which are recommended by professional planning and design groups.

Third, I would like to talk about preservation laws and regulations. It is important to legalize heritage preservation work while strengthening other legal systems. Shanghai is the first in the country to adopt the "Regulation of Shanghai Municipality on the Protection of the Areas with Historical Cultural Features and the Excellent Historical Buildings," which is the first urban heritage preservation regulation in China. However, up until now, we have yet to receive the permission to improve the regulation, which is to a small extent in conflict with the cultural relics regulation announced last year. In terms of historic buildings preservation, Shanghai's management mechanism comprises planning, housing management, and cultural relics, in which the three components are complementary and their systems of cooperation are smooth. The under-coverage

登记文保单位对优秀历史建筑全覆盖。所以现在只能用文物条例来管理，但又没有执法力量。上海对于拆除历史建筑的，按照建筑市场评估价 5 倍罚款，高限只有 50 万元。

第四，关于政策机制设计。尽管民众、市场层面的保护意识加强了，但是政策和机制的设计一直比较欠缺。比如，存量规划对该保护的存量如何进行鼓励，似乎只有奖励容积率一个办法。其实容积率是城市的公共空间资源，不能随便奖励，有些地方就是不能高，尤其上海，容积率已经过高。保护手段还是很少。比如，原来讲能否设保护银行，有财税返还、容积率转移等。理念很好，但是缺乏政策设计，真正操作实施非常少，一旦操作没钱，最后只能靠市场。不少遗产资源的保护，只能交给有经济实力的市场力量，一般做过市场研究、有品牌和其他附加价值才做。真正民众层面的自主保护，还是比较弱。如果政策机制没有设计好，保护工作依然压力巨大。

of adequate preservation rules and regulations makes the nomination of significant historic buildings as protected cultural relics necessary. While this is the only way to ensure protection, the enforcement is sluggish. For instance, the fines for an illegal demolition of historic buildings in Shanghai, even after multiplying the evaluating construction market price by five times, is capped at 500,000 Yuan.

Fourth, I would like to talk about the policy design. While the protection awareness of the public and market participants has increased, adequate designs of government policy and mechanism are lacking. For instance, to encourage protection governments incentivize developers by offering floor area ratio rebates, which is the only policy option. In fact, floor area ratio is a public asset

and offering it as a protection incentive may not work. For instance, increasing the height of a building is unfeasible in Shanghai, where the city's floor area ratio is already beyond the set limit. There were talks about setting up the protection bank, tax rebates, and transferable floor area ratio, etc. They are good ideas; however, without adequate policy design their implementations are unrealistic. Underfunded implementations will have to rely on market forces. Therefore, many heritage protection projects are backed by companies with economic strength, which usually have resources to perform market research while looking for marketing or other values. Pure publicly driven projects are much less common. To conclude, the challenges faced by preservation efforts, given inadequate policy designs, are great.

遗产保护与社区发展

Heritage Protection and Community Development



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我这里聚焦讨论历史街区的新常态，原因在于：历史街区基本处在城市中心，离不开城市经济结构转型，大城市的城市中心往往向现代高端服务业转型；街区出现了新的人群需求；街区的建设方式转变，靠土地财政的发展模式从宏观经济上讲，是难以为继的，将面临大的转型。

首先，绝大多数街区仍然面临着环境恶化的问题，这个问题从 1980 年代就开始讨论，改革开放 30 年来愈演愈烈。城市建设主要追求经济利益的最大化，很多问题被长期搁置，乃至激化。经过近 30 年的社会经济发展，旧城的居民诉求和意愿已高度多元化，不是一种观点、一种模式可以解决的。针对不同的问题，探索多元的模式是解决问题非常重要的思路。

其次，无论上海还是北京，其城市复兴都面临一个多元时代的到来。观察一下改革开放 30 年，尤其最近几年的形势、观念的变化所带来的许多模式，就不难得出以下几点结论：①城市中心的功能和用地改变，市场力量很强大，城市保

I would like to focus on exploring the “new normal” of historic districts; and here are the rationales. Historic districts are located in city cores, which cannot be isolated from the city's transformation in economic structures, as metropolitan urban centers move toward providing modern high-end services. Besides, districts demand new population groups as their construction patterns change. Since relying on developing land resources is considered unsustainable in macro-economical terms, future transformations of historic districts will be huge.

First, the majority of historic districts are facing threats from environmental degeneration. The issue has been under discussion since 1980s and has become more severe in the past 30 years since the economic reform. As urban development always sought to maximize economic benefits, many issues were left unresolved, if not exacerbated. After nearly 30 years of socioeconomic development, demands and wishes of historic cities dwellers are highly diversified; these will need more than an idea or a universal model to address. Therefore, adopting a diversified approach to solve

various problems is the key.

Second, whether it be Shanghai or Beijing, the city's urban revitalization faces an era of pluralism. Here are a few observations of the post-reform period, especially of the development of diverse models from situation and idea changes in recent years. 1) On urban centers' functional and land use changes. Market forces are huge; insisting on applying preservation that retains original functions and dwellers in all situations is impractical. Further, benefits redistribution during protection and revitalization is inevitable. Setting up a “trust” may present practical solutions to the redistribution issues. For instance, property rights sharing entrusts assets to a professional operational team, which receives earnings based on contractual agreements. 2) On reallocating commercial benefits to the community. Commercial developments set to deprive historic districts; given inadequate tax structure and enforcement, tax benefits from developing historic districts are seldom given back to the communities. There is a need to explore ways to reallocate appreciated commercial values to benefit the communities

护很难一味地强求保持原有功能和“原住民”。如何在保护和复兴中对利益进行重新分配是不可回避的问题。从实践的角度,商业信托模式可能成为今后解决这一问题非常重要的方式。比如说产权参股,这样可以使产权人将资产委托给专业团队对资产进行运营,然后在收益中获取契约所规定的收益。②商业利益如何反哺街区。商业发展基本上是对历史街区攫夺式的使用,由于税收制度不完善和执法不力,历史街区的经济产出在税收上对街区建设的反哺很少。应该研究如何通过税收调控使商业的升值能反馈到街区。这种调控当然也应包括鼓励一些对文化遗产、创新,社区发展有利的弱势产业,加以优惠税收的扶持。③解决住宅和居住环境问题。居住拥挤、基础设施差是历史街区面临的共同问题。从制度创新和社会创新的角度,探索把历史街区的社会住宅问题和国家的保障性住房政策联系在一起,不能对历史街区中一些类型的房产征收予以全盘否定或肯定。

第三,从社会意义来看,无论通过信托、还是其他商业途径改善居住问题,主要还是要谋求居民自身的利益和需求得到合法、合理的保障。从世界范围看,绝大多数被列为保护的历史街区都曾是城市财富聚集的地区,即使不是当时最富裕的地区,也是殷实家庭为多的地方。我国由于历史的变革,多数历史街区的家庭的收入较为平均,改革开放后,经济条件较好的单位的职工家庭为改善住房问题率先迁出了老街区,之后是在市场经济中收入较早得到提高的家庭迁出老街区。今天留在老街区的居民都是经济能力较差的。城市地理学的概念就是,老街区一直经历着“向下过滤”的社会衰退过程。要从根本上遏制保护区的衰退,必须扭转这一趋势,建立平衡的社区。

第四,历史文化街区的虚拟金融运作。目前历史街区在控高等方面的严格控制、社会关注等因素对资金的来源和运作方式都产生很多约束,以前的一些流行做法行不通了。现在出现了有一种新的思路——虚拟金融运作的方式。以前以土地开发为前提的做法首先考虑的是在土地上的投入产出,现在不一定是这样,比如在一个地段很好的历史街区里的投资可能不需要从租或卖的房子中直接获得收益,而是只要利用店铺的大客流的区位做广告就可以平衡收益,这种是现代金融运作的一种方式。同样,一个公司对保护区的一些房屋进行投资,可以通过文化创意活动等形成一种品牌效益,然后利用品牌效益开发其他相关产品,或通过上市公司去挣钱盈利。通过这类方式,资本不再利用实体空间的效益寻找经济平衡。其实这种方式跟容积率转移是一个逻辑。

第五,关于真实性和完整性,即历史街区保护的专业化怎么落实的问题。HUL的一些诉求,放在发展不快的街区、城市可能问题不大。如果一个街区的住房70年都没认真维修过,违章搭建很普遍,在这种情况下HUL实际的效果就会面临挑战。很多街区在短时间内可能被一家一户地大规模翻新、改造。如何应对这一现实,是专业、社会、政治诉求寻得权衡的一个惊险游戏。简言之,修缮速度快、规模大的情况下,HUL还管用不管用?这很值得思考。

through tax regulations. These regulations should also encourage and subsidize start-up and marginalized enterprises associated with passing down cultures and innovation that benefit societal developments. 3) On solving housing and living issues. Overcrowding and suboptimal infrastructure are common problems across historic districts. From systemic and societal innovations viewpoint, we should explore the linkage between social housing issues and national affordable housing policies, rather than rejecting or adopting in full certain types of real estate levy.

Third, in terms of social aspect, to address housing issues through setting up trusts or other commercial methods, the protection and legitimization of the communities' interests and needs are of utmost importance. Globally, the vast majority of listed protected historic districts were traditional wealth accumulation centers; they are places with dense well-off families, if not the most affluent. Due to historical changes, many families living in historic districts had earned comparable incomes until the economic reform. Since then, working families with better economic conditions were the first to move out of old neighborhoods in search for better living environments. Families benefited from the market economy left the historic neighborhoods; therefore, dwellers who remain in the districts nowadays are generally worse-off in economic terms. Urban geography tells us that historic districts continue to experience this “filtering down” process of social decay. Therefore, to curb the deterioration of protected districts and to address its root cause, we must reverse this trend and establish balanced communities.

Fourth, we should introduce “virtual” financial operation models in historic cultural

districts. Historic districts are subject to stringent controls, such as height restrictions and public concerns, which impede on their funding and operations. Therefore, we need to rethink financing methods we used to employ and explore new ideas on “virtual” financing operations. In the past, developments were centered on the investment and return of land resources, but the situation has changed. For instance, to develop the historic district's prime location may not need to generate direct benefits from renting and selling houses, but rather, to utilize selected places of highest visitors traffic as advertising spaces for breakeven, which is a contemporary financing mechanism. Similarly, a corporation can derive investment returns in properties in the protected district from developing cultural products and listing the company to take advantage of branding benefits from programming, such as organizing cultural and creative activities. In fact, the idea follows the same logic as transferable floor area ratio.

Fifth, we need to think about professionalizing historic district preservation by looking at authenticity and integrity. When we apply HUL requirements on districts with sluggish developments the problem is trivial. However, for dwellings that have been neglected and never been renovated in the past 70 years, illegal additions would be common. This presents challenges to the impacts of the HUL implementation. Many neighborhoods face large-scale changes from renovation and remodeling of dwellings one by one in a short period of time. This is a reality that necessitates balancing of interests of professionals, societies, and political concerns. In short, whether HUL will work or not given swift and large-scale ongoing renovations is worth exploring.



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我们以往最大的误解在于城市保护就是一次性的工作。如今对于城乡遗产虽已达成许多共识，然而仍然面临着很多困难，无论从概念层面还是到操作层面，都有许多令人非常焦虑的地方，而这在以往时代里是不存在的。以往时代的任何一座城市总是需要经历缝缝补补，甚至彻底重建，但是也总是能够恢复到原来的轨迹，因为一座城市的延续和传承就是自然而然的一件事情。这其中必定存在着某种具有稳定性的因素，而这种因素是深层结构性的。

目前保护能力和方法存在缺失。话题基本上围绕着建筑的风格、体量等表层目标，对历史建筑如何在形式与功能上融入到周边环境，如何在总体环境中起到引领作用却避而不谈；城市政策、市民参与、社区活力等更加外延却更加重要的因素基本上都遭到了忽视，这是一种缺乏能力和缺乏方法的表现。总体而言，前一阶段的城乡遗产保护主要面临着以下几方面的困境：

第一，技术操作层面上的困境。可操作的技术非常匮乏，由此带来两方面问题，首先是技术屏障，无论是全国性的重点文物，还是日常性的历史建筑，都会涉及需要熟练工匠和合理技艺进行修补、缝合、连接，然而这正是当今极其匮乏的；由此加剧了另一方面的问题，即政策设计层面上的方法匮乏，由于存在技术性瓶颈，制定规划或政策时总是习惯性地将安全系数放到最大，但事实上又造成了历史建筑的非正常的窒息状态。

第二，认知视角上的困境。保护工作往往被界定在过度 5 专业化的范畴，除了划定保护范围、制定保护条规，从事建筑物的修复或再生以外，在其他领域就难有作为了。然而规划师有条件也有责任把政府、居民以及相应的投资者全方位地凝聚起来，使之达成对可持续发展的共识，并形成一种共赢局面。目前已经开始出现一些有益的探索，譬如张杰老师提到的在城市保护中所引入的信托机制，英文是 trust，是行业相关或者利益相关的意思，把不同利益者联合起来，聚拢力量，实现目标。

第三，理解方式的困境。城市保护与更新并非简单的建筑保护与更新。城市是一个巨大的包容体，包含着各色多元的人群，与之相应的则应当是一个共生平台，由社会引领去构建发展目标。在基础理解方面的局限性会影响到操作手段，也就是许多城市的历史保护工作本质上就是极度简陋，所提供的解决方案无非就是见到古镇就旅游。这自然也会涉及到教育。教学环节中的简单化也是非常值得反思的，许多课程的设置的确非常片面且分裂。历史保护是一种常规性的意识，而非一种专门化的特定专业，应与具有正常时间跨度、日常生活内涵的城市环境联系在一起。

第四，社会责任的困境。马克思曾经提到，那些东方国家

In the past, our biggest misconception is that the preservation of cities is a one-time work. Although now the consensus on urban and rural heritage has been reached, we are still facing many challenges at both conceptual and operational levels, which only has been worry to us since very recently. Cities from any historical periods go through constant repair and renovation work, or even reconstruction process; however, it is always possible for them to be restored into its very original trajectory as a city will naturally continue and sustain. The continuity and sustainability must rely on some stable factors which arise from the underlying structure of its existence.

The ability and methods of preservation are currently lacking. Topics basically involve visual aspects of building such as style and size, while skirting around other critical issues such as the integration of historic buildings into the surrounding environment both physically and functionally. Other issues such as urban policies, public participation and community vitalities have long been ignored, representing a lack of capacities and methods. In short, urban and rural heritage preservation at the previous stage are facing following problems:

First, there are difficulties at technical and operational level. A lack of practical techniques cause the following two problems: one is technical barriers—there is no adequate skilled craftsmen and proper technologies relating repair, sewing and connecting, be it a protected cultural relics at state level or historic buildings for ordinary use—which exacerbates the other problem that is a lack of policy, where plans and policies are overly rigid and conservative and leads to excessive restraints that curb the development of historic

buildings. **Second, there is problem about being narrow-minded.** Conservation is often exclusively defined as a professional work, limiting to delineating protection boundary, developing regulations and restoring and rehabilitating buildings. Planners are capable of and are obliged to bridge the government, residents and investors to reach a common consensus on sustainable development, and to achieve a win-win situation. By now some useful experiments has emerged, such as the trust mechanism introduced by Professor Zhang Jie in his speech. Trust means to unite stakeholders of related industries or those sharing common interest, and to achieve objectives through such cohesion.

Third, we need to expand our understanding and perceptions towards conservation and renewal. Urban conservation and renewal does not simply refer to conservation and renewal of buildings. City is an inclusive container of diversified groups of people, which consequently make it a platform of co-existence whose development goals are supposed to be jointly established by the entire society. Limitation in understanding affects the approaches and tools in operation. In many cities, historic preservation is essentially simple and crude. Solutions to historic towns are nothing more than tourism development. This involves educational issues. We need to reflect on the over-simplified tendency in teaching and curriculum arranged fragmentally and ill-systematically. Historic Preservation is a sense from daily routine instead of professional training. It has to be linked with daily urban life over ordinary time span.

Fourth, it also involves social responsibility issues. Marx once noted, the reason why eastern countries (conclud-

(其中应该也包含中国)为什么在近代始终处在落后状态,原因是由于这些国家所实行的仍然是贡赋制,而不是纳税制。纳税制度意味着每个人对于国家或社会负有责任,而国家对于市民同样也具有责任,社会由此凝聚为一个整体。就这一点而言,什么时候能够在一种税制的语境中讨论,也就意味着遗产保护已经成为一种人人有责的状态了。

在更为宏观的视角中,城市历史所体现的是一种社会发展的自然状态,对其维护应当不是一种人为措施。如果没有触及根基上的问题,只是在表层环节中讨论城市更新、市民参与,那只会是一种虚浮的状态。城市历史的延续应当是整体性的,保护工作应当是延续性的。在新常态的历史阶段中,需要修正原有的惯性,在更加合理的价值体系下,以更加综合的思想视角,以更加平和的工作方式,思考一座城市在今后一百年甚至几百年的发展路径。



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结合多年上海的实践谈几点想法:

第一,城乡遗产保护和城乡规划要紧密结合。规划在历史文化遗产保护中起到了非常重要的作用,在上海多年的保护实践中也得以验证。1999年上海市第三批城市保护遗产名单中出现工业遗产名录,但列入名单的都是每一类工业遗产具有代表性的工厂。苏州河沿岸有很多工业厂房与仓库建筑,其历史文化和利用价值在当时并不为多数人认同。

第二,进一步加强和深化历史街区保护:①**历史街区的划定非常重要**。随着城镇化进程加速,对城市实施整体保护的难度很大,只能针对那些极具特色且规模较小的历史城镇,且整体保护范围也只集中在老城区。因此,保存风貌比较完整、特色比较集中的历史地区,是选择并记录城市历史和生长不同阶段的重要方案和手段。②**深化研究历史街区保护与更新要求,尤其加强对值得保留的历史建筑的确定**。在更大范围内保留那些有历史文化特色、构成风貌特征的“背景建筑”——即“保留历史建筑”。历史街区里,保留历史建筑和保护历史建筑是主角与配角的关系,二者缺一不可。③**历史街区概念中最重要的是街区整体风貌和环境,主要是指街道的尺度和空间格局、街区所在的建筑风貌特色**。总的来说,历史街区在城市现有的保护状态下予以划定,并严格执行保护规定,对于城市文化和社会价值的发展和保存很重要,兼顾城市新的发展并起到控制平衡作用,操作性强。

第三,在规划管理部门设立专门的保护管理机构,加强城市和建筑保护管理。文物部门只能对文物和特别重要

ing China) still lag behind in modern time is that they are fundamentally adopting a tributary system rather than a tax system. By adopting tax system, it means that each individual is responsible to the state and society and vice versa. The entire society thus is high cohesive. In other words, it is when heritage and conservation could be placed and discussed about in taxation discourse that the course becomes an obligation of everyone.

From a macro perspective, history of city reflects a natural

I would like to share a few thoughts with my years of practice experience in Shanghai.

First, urban and rural heritage conservation should be closely integrated into urban planning. Planning plays a very important role in the historical and cultural heritage protection, which has been verified by conservation practice in Shanghai for many years. A list of industrial heritage first appeared in the third group of Shanghai municipal heritage list in 1999, but only factories as representative of each industrial heritage type were included. There are a number of industrial plants and warehouses along Suzhou Creek, whose cultural and historical value was widely recognized at the time.

Second, we should further strengthen and deepen the conservation of historic districts. ① **Delineation of protected boundary is of essential importance**. With the acceleration of urbanization, implementation of the overall protection of the city is very difficult, only for those very unique and smaller historic towns, and the overall scope of protection is also concentrated in the old town. Therefore, saving more complete style and featuring more concentrated historic areas are to select and record the city's historic and important

course of social development, thus the maintenance measures should not be artificial. Any discussions on urban renewal and public participation without touching the fundamental problems are superficial. The continuation of city history should be integrated and preservation should be continuous. In the new normal stage, we need to revise the inertial thinking from the past, and think over a development path of city for the next century in a more rational value system, with a more comprehensive perspective and in a more peaceful way.

programs and instruments at different stages of growth. ② **deepen the study of the historic district protection and renewal, in particular to strengthen the determination of the worth preserving historic buildings**. To retain those who have historical and cultural characteristics, constitute a style characteristic of "Background" in a larger context - that "the preservation of historic buildings." Historic District, the preservation of historic buildings and the conservation of historic buildings is the relationship between the protagonist and a supporting role, and neither is dispensable. ③ **historic district concept is the most important overall style neighborhoods and the environment, mainly refers to the scale and spatial pattern of streets, neighborhoods where the architectural style features**. Overall, the historic district to be protected under the existing city delineated, and strictly enforce the protection regulations, it is important for the city's cultural and social values of development and conservation, taking into account new developments in the city and play a role in controlling balance, workable.

Third, in the planning and management department we can set up a special protection and management mechanism, strengthen urban management

的保护建筑实施控制和管理，有必要设立一个专门的部门，对有文化历史价值的建筑、街区、道路甚至广场空间，进行管理。

第四，加强保护政策制定和法规的支撑。最近对上海2004年启动的历史街区保护和整治试点的十几个项目进行评估，结果显示：与其他未能实施的项目相比，获得巨大成功的试点项目在实施过程中都被给予了强有力的政策支持。由此说明了政策制定的意义与有效性。建议在城市更新中对历史遗产给予3个方面的政策支撑：一是对新发现的并予以保护的建筑不计入开发容积率。容积率作为一种优惠政策，能够提高社会参与保护的积极性。二是需要专门制定历史地区的建筑管理技术规定。例如上海石库门里弄的建筑修缮，很多方面与现行的建筑技术规定并不相符，应制定专门的细则，给予历史建筑及街区保护应有的技术法律支撑。三是将历史风貌区作为旧区改造范围的特殊形式，既享有旧区改造相关政策，也享有历史风貌区政策。

第五，城市遗产保护与城市更新的关系。城市更新强调的是对城市公共空间和土地的再利用，对工业用地功能的再调整，对历史遗产的保护与再利用。从这个意义上说，上海的历史文化风貌区保护规划，就是历史风貌区保护与更新规划，其实质是对该区域内保护什么、更新什么给予明确的规划管理要求。在城市更新的政策里，明确有利于历史风貌、历史遗产保护的政策，使人们更加积极投身遗产保护工作。



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首先，如何建立遗产保护的社会共识问题。城乡文化遗产包含着文明体系的核心内容，也是地域文化的最重要的载体，而是否尊重这些遗存、尊重历史的创造，直接反映了当代人的文明状态。现在遗产保护也已不是几个专家讨论的事情，而是日益进入公共领域的议题，然而当下的现实仍不乐观，抢救仍是遗产保护工作的常态。这不仅需要强化法律作用，更要推动社会观念的共建。我们现在看到的是太多千篇一律的的旧区改造，外表华丽实无个性的商业空间仍在繁殖与蔓延，不仅吞噬了许多特色鲜明的历史街区和建筑遗产，还潜藏着商业萧条和活力衰退的极大风险。反过来，有许多未曾圈入规划蓝图但经过自我保护更新的历史街区或城市边缘地带，却已成为极富魅力的场所空间。文化遗产

and building protection. Cultural and heritage sector is particularly important only for the protection of building exercise control and management, it is necessary to establish a special department to manage the cultural historical value of buildings, streets, roads, and even squares space.

Fourth, strengthen the protection of policy-making and regulatory support. Recently dozens of projects launched in 2004, Shanghai's historic district protection and remediation pilot evaluated, the results showed: compared with other projects could not be implemented, access to the huge success of the pilot project in the implementation process have been given strong policy support. It showed the significance and validity of policy formulation. Recommended for urban renewal in the historical heritage give three aspects of policy support: first protected buildings are not included in the development of newly discovered volume ratio. As a volume rate of preferential policies to improve the social participation in the protection of enthusiasm. Second, building management techniques need to be tailored provisions historic district.

It's the first question how to build social consensus about the heritage preservation. Urban and rural cultural heritage, the most important carrier of regional culture, contains civilization system's core content. Whether those heritage and creation of history would get respected reflects the present state of civilization directly. Heritage preservation is not just a business of some professors' but a public topic. However, present situation is not encouraging and rescue is always the normal part of the preservation. In addition to strengthening legal effect, the more important thing is enhancing establishment of common sense. Reconstructions of old areas are all the same with flashy business zones breeding and spreading. It not only ruins a number of characteristic historical blocks and architectural heritage, but also hides considerable risk of business depression

For example, Shanghai Shikumen building renovation, many aspects of the existing building and technical regulations do not match, we should develop specific rules to give proper protection of historic buildings and neighborhoods technical legal support. Third, the historic character area as a special form of urban transformation range, both views of urban transformation policies, but also can enjoy the historic district policy.

Fifth, the relationship between urban heritage conservation and urban renewal. Urban renewal emphasis on the urban public space and land re-use, re-adjustment of industrial land features, for historical heritage conservation and reuse. In this sense, the historical and cultural district protection planning of Shanghai is the historic look of the protection and regeneration plan and its essence is to define the managing requirement of what the area is protected and what the area is renovated. In the policy of urban renewal, the clear historical style in favor of historical heritage protection policy is to make people more active being part of the heritage conservation.

and vitality decline. On the contrary, after self protection and renewal, many historical blocks or borderlands of city excluded in the plan have turned into stunning space places. Unlike restoration of the ecological environment at great cost, cultural heritage is kind of valuable and non-renewable resource. It means destruction of historical buildings and blocks would be irreparable. Therefore, we need to build macroscopic consciousness and strategic layout of heritage conservation for the "new normal" of urban and rural development.

Then, strengthen baseline work of heritage preservation. It's no doubt that forming a powerful professional heritage preservation team to provide baseline study for preservation should be a "new normal" of development of heritage preservation. The first step of decision-making rehabilitation or calling for preservation is establishing

是不可再生的宝贵资源，如果说生态环境的修复需要巨大代价，那么历史建筑与历史街区一旦破坏是任何途径都无法挽回的。因此需要建立遗产保护的宏观意识和战略布局，融入城乡发展的新常态。

其次，遗产保护的基础研究工作仍需持续加强。建设强有力的遗产保护专业队伍，为保护提供坚实的基础研究，无疑应该成为遗产保护进一步发展的新常态。呼吁保护，或做保护、修复决策，首先需要建立对遗产对象的认知。但在现实中，基础研究还很缺乏，不少现状调查和历史研究，仍限于应急的、短期的工作，这显然会有“保护性”破坏的风险。

微观来看，从建筑类型、营造体系到各种空间格局的生成，以及相关的人文历史，既要建立一个具体的认识，也要构成一个在历史环境或地域谱系中的解读，这其中层层叠叠的工作很多。宏观来看，许多城市的城市历史、形态演变以及空间特征的研究刚刚起步，因此如何从一种相对扁平化和粗线条的认知，深入到多层系、整体性的保护规划，还有很多研究的空白需要填补。这里强调三个要点：历史研究要及时在先，并要有学术独立性，才能为地方遗产的认识提供坚实基础；遗产保护的跨学科交流还有许多空间可以拓展，要真正与历史学、社会学以及经济学领域形成合作，才能显现跨学科的作用；遗产的价值认识也是历史性的。

最后，遗产保护有赖于政府推动一些制度性的变革。有关历史街区的风貌破坏，根本性的是土地开发模式的问题。目前的城市更新，都是大片的土地批租，这对于延续城市历史脉络和空间肌理来说是致命的，今天的开发模式对城市肌理是摧毁性的，不仅切断了城市景观的连续性，也瓦解了社会生活网络。新的规划策略需要探索小规模渐进式的房地产开发模式，这既能接纳新的要素，也能更好地实现新老之间的有机结合。同时，城乡遗产保护一定要吸收社会力量。探寻一种新的模式，让一部分民间力量介入，政府更多守住底线，完善管理，遗产保护有望拓展一个广阔天地，而且在历史建筑再利用的实践中，民间智慧一定会超出大多数人的想象。

cognitive process of the heritage. In fact, the preservation is lack of baseline study. Amount of the status investigation and history study are still limited to emergency and short period work. An obvious risk of “protective” destruction would come out later.

On the microscopic level, according to building types, constructing systems, generation of the spatial framework and relative humanities history, we are supposed to have a concrete understanding and understand them in historical and regional contexts. On the macroscopic level, study of many cities' history, evolvement of form and spatial feature is just beginning. Therefore, more researches about how to develop simple cognition into a multi-level and integrality preservation plan need to be done. Here are three points: timely history study should lay a solid foundation for the cognition of regional heritage with academic independence; heritage preservation needs more multi-disciplinary communication and cooperation between history, sociology and economics to show the effect of multi-disciplinary;

cognition of heritage's value is historical.

Finally, heritage preservation relies on government's policy reform. The fundamental cause of destruction of historical blocks is the issue of land exploitation mode. Extension of city history and space patterns would be deadly while current urban renewal is becoming a way of amount of land lease. That will cut off continuity of urban landscape and disintegrate the social life net. A new strategy should include the exploration of small-scale and step-by-step real estate development mode in order to accept new elements and realize the combination of the old and new. At the same time, the urban and rural heritage protection must get some social support. The new mode could give a chance for common people to join it when governments improve the management. Heritage preservation would have a great development in the practice of historic buildings reuse with incredible folk wisdoms.

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历久弥新的建筑典范：巴黎圣母院

Notre-Dame, A Long Lesson of Architecture

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哥特建筑的革命

12世纪早期，伴随着中产阶级的出现并逐步在经济上占据主导地位，欧洲的宗教实践开始转型，并继而引起城市的发展和城市形态的改变。建筑也从昏暗的、大量性的早期哥特转变为昂扬向上的、有自然光线照射的新建筑形式——这就是哥特建筑的革命。

哥特建筑并非是凭空的发明，而是在之前建筑形式上的发展、创新。基于古罗马时期就出现的拱券，以及拜占庭时期流行的帆拱，哥特建筑的标志性元素飞扶壁和肋骨拱，让哥特建筑成为历史上最伟大的结构创新。自1130年首个哥特教堂建成，到13世纪末，哥特教堂达到了80座。1164年，巴黎圣母院也加入到早期哥特教堂建设的行列中。

巴黎圣母院建设工程自1163年自东端开始，到1177年，唱诗厅完工；到1220年，十字形的交叉部分，耳堂和教堂的正厅建设完成。这个时期，哥特建筑的演进可以说是一日千里，圣母院也受到了这一潮流的影响——在保留的六分拱顶下，窗被向下拓展，以增加投射到室内的光线，而外围回廊的屋顶被改为了平台，新的飞扶壁替代了12世纪做法。西立面三个大门上方，饰以卷叶花彩深雕刻的两个方形塔楼建成。建筑师在厚实墙体前设计了回廊来获得轻盈、透明的效果，9.6米直径的哥特建筑最大的玫瑰花窗也告完成——这个立面被誉为“协调立面”，成为了法国哥特建筑的经典。

至13世纪上半叶，巴黎圣母院的建设成就代表着哥特建筑风格跨入了成熟时期。在当时，巴黎圣母院是西方国家最大的教堂，127米长，45米宽，拱券跨度达33米。尽管如此，教堂还是很快就不敷使用。因此到1320年，在正厅到唱诗厅的每个飞扶壁之间都加了小厅。至1400年，以西端钟楼上重达13吨的钟鸣响为标志，教堂终告建成。

Gothic Revolution

In the early 12th century, Western society underwent a profound change in economic, religious, political areas. These changes combined led to persistent urban growth that resulted in the transformation of the city and the passage from archaic, obscure and massive architectural forms of palaces and cathedrals to light-filled, soaring buildings that were a triumphant illustration of society's renewal: Gothic architecture.

Gothic architecture did not come from a particular invention, but from the inspired combination of pre-existing architectonic components the properties of which it "optimized" in a new way: the groined arch and the flying buttress. It's fast, economic and magnificent characteristics delivered an inventive answer to emerging aspirations.

It was in Ile-de-France that the new Gothic cathedrals were born. In 1230, 25 construction sites were in progress, and that number rose to nearly 80 by the end of the century.

In this evolution, Notre Dame Cathedral, started in 1160 with the choir, lies at the crossroads between the era of the pioneering primitive Gothic and High Gothic that had reached maturity.

The architecture of the 12th century was still massive; the bays were as yet modest and the light timid; the high naves were still arched with archaic sexpartite ribbed vaults and two beams. The alternation between strong and weak piers, corresponding to the sexpartite vaults was abandoned in favor of the identical piers characteristic of the following era.

In the early 13th century, a general revision of the Cathedral was made, including some initial work. On the western façade, the two

massive towers were enlivened with colonnades, deep moldings and festoons of crockets: this is the so-called "harmonious" façade that will remain the most artfully composed in the entire canon of Gothic architecture.

Until 1230, the great work is complete, and despite all the adaptations, it offers the spectacle of extraordinary homogeneity and architectural unity thanks to the abnegation of five anonymous architects.

At 127 meters long and 45 meters wide, 33 meters under the arches, Notre Dame was at the time the largest church in Western Christendom. The chapels between the abutments of the flying buttresses were rebuilt between 1250 and 1270 by the architects Jean de Chelles and Pierre de Montreuil. In 1318, work was finally completed. 50. At the end of 13th century, the bells are installed in the western towers. So in 1400 is the great bell of 13 tons.

Greatness And Decline

Notre-Dame quickly becomes a legend. The cathedral appears in the giants' story of Gargantuan and Pantagruel, a novel written by Rabelais in 1534. In 1708, the Canonry Choir was replaced with a remarkable ensemble of paneling and marble sculptures. The interior finishing of the Cathedral were shortly after covered with a yellow wash; in 1753, the medieval stained glass windows were replaced; in 1787, the statuary, gargoyles, finials, and the pier and lower third of the tympanum of the central portal of the Last Judgement were removed; in 1787, the transept spire was removed. The 1793 revolutionaries were no greater vandals than the clergy who replaced the chapel gables with pediments, or "restored" the sculptures with cement. At the beginning of 19th century, the cathedral is in a very bad situation.

从顶峰到衰落

巴黎圣母院迅速成为了一个传奇。在拉布雷的《巨人传》中出现了巴黎圣母院的形象。18世纪中叶之后圣母院发生了一系列改变，包括中世纪的彩色玻璃窗拆除、老的哥特圣器室被更改，1772年西立面中间的门被扩大，尖塔在1787年被拆除等。到19世纪的初期，教堂已是凋敝不堪。

伟大的修复

1831年，浪漫主义作家雨果出版了小说《巴黎圣母院》并大获成功。钟楼怪人拯救美丽的吉普赛少女的故事，实际上是在说建筑和遗产的概念，隐喻着面对威胁保护遗产的努力。雨果对遗产价值的认知在政治上，特别是在遗产管理上非常具有价值。

1832年，《巴黎圣母院》的成功促进了文物保护制度与管理机构的确立。1834年，同样是基于这本书的影响，巴黎圣母院的修复工程启动了，让巴蒂斯特·拉索斯和维奥莱特-勒-杜克赢得了合同。

这两位建筑师所组成的“梦幻组合”从1844年4月20日开始工作。他们使用了超过20种石材对立面、窗和飞扶壁进行修复。在教堂的内部，他们重建了十字翼的部分柱间墙，使之恢复到了12世纪立面的状态；还参考布尔日教堂的做法成功修复了彩色玻璃窗和墙上的彩绘。从这些工作中，我们能看到勒-杜克严谨的工作态度。

1787年损毁之尖塔的修复最能说明他的的工作方法。首先，通过对13世纪遗迹的研究，他推导出了尖塔的原初形态；然后，他找到了损毁的原因，并提出了结构增强的方案；最后，为了和教堂整体具有正确的比例关系，他决定将尖塔高度提升13米。这实际上是历史、结构和建筑学分析相结合的工作方法——基于严格的训练和极强的信心，他成功变身成为了12世纪的建筑师。

这是19世纪第一个，也是最具有标志性的修复工程之一，也是文物管理部门工作的开始，是遗产保护史的重要组成部分。

20世纪：遗产传承人的时代，责任的时代

今天，毕业于夏约学院、经过严格考试遴选的国家建筑师们在负责巴黎圣母院的日常维护、保护和修复项目及其实施。遗产管理则由地方和国家的文物管理部门负责。今天工作的关键是方法和耐心。首先要通过观察、倾听获得足够的信息；然后进行记录，报告。2010年，来自美国瓦萨艺术学院的历史学家安德鲁·塔伦使用三维激光扫描技术完整纪录了巴黎圣母院2010年的状态。其次是要通过分析来认知。2010年，基于激光扫描的成果，对唱诗厅的拱和受力进行了一些新的研究。我们可以看到，在此可供建筑师分析的

The Great Restoration

The dilapidation was breath-taking in 1831 when Victor Hugo published his novel "The Hunchback of Notre Dame". He is a romantic novelist and poet, at the beginning of his celebrity. The novel is a real success.

To resume it shortly, it's the love story of the pretty Esmeralda, young and free gipsy women and the ugly, deformed Quasimodo fighting for saving Esmeralda. It is clear that ESMERALDA IS THE CATHEDRAL, which is the real main personage of the book and QUASIMODO IS "THE RESISTANCE OF THE DESPERATE". The book is a manifest, for architecture and heritage. In 1832, thanks to the book, its popular success, and regarding political interest, Historic Monuments are created, leading to a new State Service.

In 1842, tenders were published for the restoration of Notre Dame, and an initial budget of 2,650 million francs was allocated. Jean Baptiste Lassus and Eugène Viollet-le-Duc won the contract. Work started on 20 April 1844, and was completed on 31 May 1864, after Lassus' death in 1857.

Significant work was undertaken: restoration of the façades, abutments and flying buttresses, the sculptures, the central portal, the roofs, etc; restitution of stained glass windows, the mural polychromy, etc; construction of the Sacristy and the Presbytery...

The entire operation was directed with extreme rigor by Viollet-le-Duc; the most eloquent illustration of this being the restoration of the spire. By carefully studying the 13th century vestiges still present in the roof, he managed to deduce the original arrangement: historic analysis. He then observed the weaknesses and the probable causes (wind) of ruin, and then devised the restitution project, incorporating into it the necessary corrections and reinforcements: structural analysis; lastly, he assessed the impact on the Cathedral's silhouette,

observing that it was necessary to extend it by 13 meters: architectural analysis. The approach that he adopted for himself was that of absolute authority, "The aim is not to make art, but to submit to the art of a time that is no more", in order to "regain and follow the thought that presided over the work's construction". He placed himself with the greatest discipline and conviction in the shoes of the 13th century architect, and set any notion of conservation aside to proceed with restoration.

This is the first and one of the most emblematic restorations of the 19th century. It's also the very beginning of the department of Historic Monuments, and a major part of History. "We must still bow to the conscience and mastery with which it was carried out" said a famous 20th century historian, Marcel Aubert.

20th Century: Time of Responsibility and The Heirs

Nowadays, the Notre-Dame is permanently watched by the cathedral's architects, post graduate Architects from Chaillot School, both are State Architects, after very special exams. And the administrative field is driven by the local and the national service of historical monuments. Today's work is mainly a matter of method and of patience.

In 2010, a general campaign of measures was launched with "high resolution 3D laser scanner" technique driven by Andrew Tallon, historian from the department of Art of Vassar College (USA). 50 scans were installed, each giving, during a week, about 50 thousands points a second! Thanks to the campaign of laser scanner, it was possible in 2010 to make new studies and calculations upon the choir vaults and equilibrium. As we can see in this case, the most precise and authentic historic document is the monument itself.

After the knowledge step, searching the right answer needs technical, architectural, and doctrinal tools. Traditional technical tools, the same as that of the genuine

最精确、最真实的历史文献就是遗产本身。1980年，展开了对巴黎圣母院的病理学分析，2010年开始针对石材保护做更多的病害分析。在各种结构、材料、气候专家帮助下，我们力求充分理解遗产，找到病理整治的正确方案，而这需要技术、建筑以及保护教义的运用。

传统的技术工具和我们的建筑遗产同样古老，也是我们今天修复石材、木材、灰浆、木工和彩色玻璃窗必须的工具。历史文物的修复需要传统技术和新技术的相辅相成，确保真实性的前提下，建筑的整体协调及其意义的完整性。

我们还需要保护教义。拉斯金、勒杜克、梅里美，以及20世纪的波依托、里格尔，以及从1931年的雅典宪章到1957年的建筑师和工程师巴黎会议，以及我们熟知的1964年的威尼斯宪章、ICOMOS的系列保护原则等，都试图为修复工作提出哲学理论，法律和管理部门也会给出的科学和法规方面的要求。

今天的工作，主要包括三个层面的内容：保存，修复和安全利用。

保存，意味着保持现状，不发生改变。例如，1935年尖塔的修饰，1939年防止战争损伤遗产的措施，1968年开始的对立面的清洗，以及1998年对西部大门和雕像的修复。

如果说保存是对现状的保持，不发生改变，修复就是通过增减或改变，来达到为建筑服务的目标。20世纪巴黎圣母院的修复工作主要是针对大钟和彩色玻璃窗。巴黎圣母院的钟在大革命中几乎全部损毁。为了迎接教堂的850周年庆典，重建了所有的钟组——首先对勒-杜克所修复钟架的强度进行检测维修，然后迎来了9个新钟，并于2013年3月23日鸣响。巴黎圣母院的早期彩色玻璃窗于13世纪初建造，毁于1753年。勒-杜克参照布尔日教堂等实例进行了修复，并结合室内光线强度和色彩进行了布置。1937年，七个年轻的玻璃画师建议用现代风格的玻璃替换正厅暗淡的玻璃，带来了关于以下三点的辩论：现代艺术是否适合在巴黎圣母院这样一个重要的历史纪念物中出现？巴黎圣母院是否是一个活着的、当代的宗教场所？移除勒-杜克作品的一部分是否会损害这个重要遗产建筑的完整性？激烈的争论进行了三十年，最终在1964年，文化事务部长安德烈·马尔罗一锤定音，批复了最终的设计方案，并于1965年完成。自此，圣母院向现代艺术打开了大门。

第三部分工作内容是关于使用和安全。今天，巴黎圣母院每年要接待1300万游客，让安全成为首要问题。这方面的工作包括：1995年在游客路

building, are the only ones for restoration of stones, wood, mortar, carpentry, stained glass windows. And modern ones too are necessary for strengthening. Some of them were in the forefront of research. Historical monuments repairs are an active crossroad of technics.

Architectural tool is very important to ensure, in addition of the historical authenticity conservation, the architectural harmony and meaning.

The doctrinal tool provides us with theoretical support. Conservation theorists, John Ruskin, Eugène Viollet le Duc, Prosper Mérimée and Camilio Boito, Alois Riegl, try to give a strong philosophy for restoration works. And the charters from Athenes conference in 1931, the Paris congress of architects and technicians, in 1957 and the 1964 Venice charter followed by the works of ICOMOS giving the nowadays rules for the conservation issues.

And finally, the scientific and legal validity, according to the French law is given, by the state, to the project studied by the cathedrals chief architect.

Work in the 20th century was of three kinds: conservation, restoration and use/safety.

Conservation

The first conservation work was undertaken in 1938 by Ernest Herpe on the western towers. The cathedral's facing was washed and consolidated from August 1968 to November 1970.

In 1988, a systematic health review of the cathedral was performed. It show that the building's conservation was compromised by several factors, the most significant of which was the diversity of types of stone used in the 19th century for the restoration of the facing.

The search for replacement stone with the same characteristics as the original stone was carried out with the assistance of the Historic Monuments Research Laboratory from 1994 to 2000, then from 2003 to 2006. In tandem with this "de-restoration" work, scrupulous conser-

vation work on the Viollet-le-Duc structures was undertaken from 1960s until 2009.

Restoration

Today's efforts are focused on conservation, but do not reject opportunities for restoration. There are two examples. Like any church, Notre Dame has a carillon that had up to eight bells and two great bells in the two western towers. In the French Revolution, the eight bells were melted down. Using the very extensive studies held in the archives, the characteristic of each bell—size, weight and note—was precisely identified; and the structural effect of bell ringing on the belfries and masonry was carefully checked. After it was consulted, The National Commission for Historic Monuments agreed to allow work to proceed; it was finalized by Easter 2013. In the second example, Notre Dame played a truly pioneering role. The windows created between 1235 and 1245, removed in 1753, were recreated by Viollet-le-Duc from contemporaneous models of Gothic stained glass windows. But in 1937, young glassmaking painters suggested replacing them with modern stained glass windows. It took thirty years before finally in 1964 the Minister for Cultural Affairs André Malraux approved the final project respecting the balance and progression of light inside the cathedral. Work was completed on 17 June 1965. While this example opened the doors of historic monuments to modern art.

Use and Safety

Each year, Notre Dame Cathedral receives 13 million visitors. It is necessary to provide fire protection and against lightning strikes, while conserving the building's architectural integrity. The same applies to the public: measures to protect against falling and suicide along the tour circuit, and optimum disabled access.

Viollet Le Duc Nowadays?

What will happen if Viollet le Duc was a 20th century architect? Should he do the same works as he did already? We could try to find the answer through three examples:

线上设置了防坠落网；2013年，完成无障碍设计；2013年设置了引导照明；2011-2013解决了防火问题。

如果勒杜克活在今天？

如果勒杜克是一个21世纪的文物主任建筑师，他会做与历史上相同的设计吗？我们以雕像，尖塔为例进行一下分析。

在1772年，门间柱和部分门上部分以及国王雕像损毁，1793年，西立面被严重破坏。由于历史文献较全，勒-杜克选择了完全恢复门间柱，重建了门上雕饰，采取了和原初很接近的做法。我想，他如果活在当下，可能会做出同样的选择，因为有充分的、确切的依据，并且也需要和尚存的残留部分达成必要的协调。

而针对国王雕像，因为没有确切依据，他用13世纪的哥特风格设计了新的雕像。我想这些雕像的存在对建筑整体是需要的，而这些雕像的位置要比门上的高，雕像的风格对立面整体协调来说并不是这么重要，这也符合威尼斯宪章中可识别性的要求。

1787年毁掉的哥特尖塔，对教堂非常重要。许多古典文献都给出了尖塔的精确的信息，残留的木构也能提供依据，这些勒杜克都进行了详细的分析。但他处于建筑的考虑，将塔的高度提升了。我想，勒-杜克如果在今天，仍然会恢复尖塔，但会有所不同：他会尊重原有塔的外观，尽可能保留原有木结构的残存，在上部采用新结构。

结论

哥特建筑在12世纪到13世纪，是一种欢乐的创意；19世纪，在激励后再生；到21世纪，却成为一种挑战，激发着罗丹这样的艺术家的奇思妙想，以及如佩瑞这样的现代建筑师。这些建筑都是大师完成的，他们当时都很年轻：1831年，雨果出版巴黎圣母院小说时只有31岁；1845年，勒-杜克修复圣母院时只有29岁；1923年，奥古斯特佩瑞承担兰西教堂的建设时，只有39岁。今天，虽然我们有着年轻的态度和灵魂，但却拥有数百年的前人积累的经验。而教堂本身，仍然年轻且魅力十足，甚至可以这样说，非常性感。👍

the statues, the spire and the sacristory.

The Statues

Because of the 1772 loss of the “trumeau” and a part of the “tympanon” of the central door, and of the statues of the “galerie des rois”, in 1793, the architecture of the western façade was deeply injured. Thanks to ancient documentation, Viollet le Duc chose to complete the “tympanon”, And to rebuild the “trumeau” in a very close original aspect. I think that he should have done the same now, because of existing documentation, and because of necessity of harmony with existing remains of sculpture. So he did for some of the statues of the three doors.

In the “King’s gallery”, he placed new statues in a 13th gothic style, because he had no documentation. I think that if statues are necessary for architectural reasons, the style of sculptures is not so important for the harmony of the façade, because it is higher than the ones of the portal and because of the necessity of distinguish ability (Venice Charter).

The Gothic Spire

The gothic spire demolished in 1787 was a very important architectural masterpiece, and specially for the silhouette of the cathedral. Many ancient documents and the remains of carpentry gave precious information about the 13th century spire. These evidences were very cleverly analyzed by Viollet le Duc.

As we explain before, he rebuilt it in higher dimension for architectural reasons. I am sure that nowadays, a new spire should be built, but with two differences:

- Respect of the ancient external aspect;
- Conservation as possible of the

remains of the ancient carpentry, and new modern structure for upper part.

The Gothic Sacristy

The Gothic sacristy demolished in 1756 was rebuilt by Soufflot in classical style; demolished a second time in the beginning of 19th century. It was rebuilt by Lassus and Viollet le Duc, in a 13th style, as the Historic Monuments Commission asked them. I think that the actual Commission would ask modern style architecture, in “harmony of scale and aspect” with the monument which would be a very difficult architectural exercise.

How to Conclude?

Gothic architecture was an enthusiastic creation in the 12th-13th centuries. In the 19th century, it became to be an inspired rebirth. Nowadays, gothic architecture became a challenge which inspiring the modern artists as Rodin or modern architects as Auguste PERRET, leader of structural and rationalist architecture.

All these architectures were given by giants who were young men at their age:

In 1160: Maurice de Sully was made bishop of the new cathedral and starts the works. He was 37 years old.

In 1831: Victor Hugo published Notre-Dame de Paris: he was 31 years old.

In 1845: Viollet le Duc was restoring the cathedral: he was 29 years old.

In 1923: Auguste Perret achieves the construction of the Raincy church: he was 39 years old.

And now, we, still young minded, but in a body of experiences.

And the cathedral itself: still young, seductive, and may I say, still sexy.

注：本文由讲座现场实录整理而成，并由演讲者本人审定。

Note: this article is summarized based on the recording of the lecture and has been reviewed by the speaker.

价值界定与不可忽视的实践效应

Value Definition and Non-negligible Practice Effects

演讲者 / 郭旂 文字整理 / 杨茗 审校 / 刘真 Speaker / Guo Zhan Edited by / Yang Ming Reviewed by / Liu Zhen



关于翻译的问题

我翻译了尤嘎的《建筑保护史》这一本书，基本把二战以前的以欧洲为中心遗产保护理论做了一个回顾，在翻译的过程中发现部分名词解释存在歧义。比如对 age value 的翻译，原译为“岁月价值”，但陆地教授认为应译为“老化价值”。又如国际古迹理事会所给的英文原文中 monument(s) 翻译为古迹，很是别扭，但找不到一个贴切短语来诠释。

Authenticity 这是个十分专业的词，到现在南北同行的翻译也不一致。而韩国人翻成本真性，日本人翻成原真性，中国人翻成真实性，关键在于对 authenticity 这个词的内涵怎么理解。后来有一次和尤嘎讨论这个词，若翻译成原真性，Authenticity 有没有 original 的含义？尤嘎说不应该这样解释，原意应该是全过程的所有历史信息的真实性，这是一个很关键的概念，因此译为原真性可能会引发更多的歧义。

如何界定城市遗产的价值

历史城市的价值是一个综合的价值，不可能只是一项，它可能有它重大的历史价值，也可能有它的科技价值，城市景观也可能独具整体或局部的审美价值，这要从城市的综合整体来界定。遗产申报对各个地方文化遗产保护意识的提升，工作的加强以及对促进社会文化、经济的综合发展产生了很明显的积极作用。我们处于现在这个位置，更要关注世界遗产的保护管理和监测机制，不能延循一时风行的对文化的不认识和短视行为，不能只是文化搭台、经济唱戏。

先进的人类共识是，文化遗产对认识人类文明史和发展方向有根本性意义，并且属于全人类。各地政府和公众要为全人类担负这个责任，把它永续地保护下来，要把它当成根本战略需求来考虑。所以，我们现在应该以世界遗产这个团体作为一个旗舰，把它管理好，把它监测好，把它作为各项文化事业保护的标杆，这具有更重要的作用和意义，否则有可能被从遗产名单上清除。

The Issue of Translation

When translating *A History Of Architectural Conservation*, a book which goes through the European-centered thoughts and concepts towards the conservation of cultural property before the Second World War by Jukka Jokilehto, I was confused by the definitions of some terminologies. Take “age value” as an example, which is translated into Sui Yue Jia Zhi (Value with the years going by), according to Professor Lu Di from Tongji University, however, “Lao Hua Jia Zhi” (value of aging) could be a better substitute. Another example - the English term “monument(s)” - being translated into “Gu Ji” (historical relics) - also sounds a bit awkward, but no other better option to be resort to.

There is also wild divergence regarding the translation of the terminology “authenticity” in the region, which is translated into “Ben Zhen Xing - genuineness” in Korean, “Yuan Zhen Xing - originality” in Japanese and “Zhen Shi Xing - truthfulness” in Chinese. But the fundamental issue lies in our understanding of the connotation of the word. On one occasion when Jukka and I had a discussion, I took the chance to ask him: does the word Authenticity have a connotation of the originality? He answered that it should not be explained in this way, and the word relates to the truthfulness and credibility of the information sources in all the forms and historical periods. Thus based on this essential concept, the translation of “originality” will cause some confusion.

How to Define Value of Urban Heritage

Historic city has comprehensive scopes of value, from significant historic value to scientific value; in some cases, such as urban landscape, there is even aesthetic value

from either a holistic or local aspect — all of which is largely determined and defined from a comprehensive perspective of the city. Heritage listing has promoted the conservation awareness of cultural heritage at the local level, improved their work and performance and played a visible and positive role in overall development of society, culture and economy. For all of the progress we have achieved so far, more emphasis needs to be put on the conservation, management and monitoring system of world heritage. We should resist the tendency to the ignorance and short-sighted attitude towards culture, and to hypocritically use culture as a disguise for economic development. It has been wildly agreed that cultural heritage is fundamentally significant to our understanding of the history and development of human civilization, and cultural heritage belongs to all human beings. The governments and the public should take on the responsibility to the sustainable conservation of cultural heritage for all mankind, and take it as the fundamental strategic demand. From now on, we should make world heritage a flagship category subject to management and monitoring, and make it a benchmark for the protection of cultural undertakings in general. It is of more important significance, or the property will subject to delisting.

The Six Selection Criteria for World Cultural Heritage Deriving from Three Basic Values

We have to realize that our appreciation of world heritage and our passion for pursuing this cause fundamentally come from the OUV of heritage, namely outstanding universal value. When applying for world heritage, we will always first look to a grand topic. Sometimes we also focus on specific issues, but each time we

世界文化遗产六大价值标准基于三大基本价值

我们要看到我们对世界遗产的爱之所在，追求我们理想的世界遗产事业，最根本的就是 OUV——全球突出普遍价值。我们在遗产申报的时候，首先一个经验就是找一个话题。我们有时会局限专注于具体的问题，现在每一次做世界遗产申报，首先是把身边司空见惯的东西重新从世界的人类文明史进化的角度来看它的意义和地位。因为就在身边，就在家乡，与生俱来，有时会熟视无睹。要换一个视角，换一个视野去考虑。

关于文化遗产的具体价值标准，我们可以结合具体案例来体会。比如，明清皇宫，被认为符合第一条标准，人类天才的杰作。故宫作为人类天才的杰作当然是没有问题的，因为皇帝有资源，无论是人才还是材料都有资源，加上制度的保障，和中国的举国之力与科技水平，肯定能达到当时建筑和规划的最高水平。第二条标准，说不同的技术、思想等等相互影响的成果，其实就是两个字——“交流”，过去是指单向的交流，现在强调相互的影响。我们的敦煌是再典型不过了，佛教从印度过来，留下了相互交流的鲜明印记，敦煌就是用了第二条标准。第三条价值标准是说体现和证明一种重要的、消失的文明或者是现在岌岌可危的文明传统，其实就是一种证据。应用这条价值标准的一个典型项目就是秦始皇兵马俑，这种军事体制没有了，这个王朝没有了，但是兵马俑在那里，这个是一种消失的传统证据。第四条价值标准就是像长城，这种军事防御措施是独一无二的，第四条标准简单讲就是作为一个类型的典范。第五条标准就是人地的关系，有人和自然的关系在里面，也有审美价值在里面。所谓的这些价值都是可以用大白话来解释的，像我们的福建土楼就是用了这一条标准。第六条价值标准就是重大历史事件、信仰、风俗等等，我们的敦煌和泰山是全部符合这六条标准，而泰山作为一种神山崇拜，包括民间、王朝对它的崇奉，这些东西都适用于第六条价值标准。

可移动文物和非物质文化遗产的辩证关系

我们在申遗的时候会用博物馆藏品证明遗产的价值特征，但是可移动的文物不属于世界遗产的申报范畴，世界遗产公约里面就是不可移动的物质文化遗产，这个是问题的一个方面。另一方面，可移动文物常常是不可移动文物价值、属性、年代等等不可缺少的佐证。尤其是考古遗址，如果殷墟没有了甲骨文，没有了铜器，没有了玉器，那殷墟价值是什么？就那几个墓坑有多大的意义？难以证明。

还有一个是非物质文化遗产，现在非物质文化遗产公约是东方热于西方，西方一些发达国家认为这里面的定义还比较模糊，不好掌握，因而还没有签署这一公约。非物质文化遗产很重要，对文化的多样性，对民间岌岌可危的文化遗产项目确实是很好的公约。但是现在一定程度上出现了商业化的行为，大家宣传非物质文化

start a nomination process, we will reexamine something very common in the daily life, its significance and status, from a perspective of the history of human civilization first. It is because that our eyes tend to be blinded when it comes to something very close, innate and familiar to ourselves, which we have to approach with a fresh new perspective.

We will take a look at the selection criteria for cultural heritage one by one through specific cases. The imperial palaces of the Ming and Qing dynasties are deemed to conform with Criterion I, “representing a masterpiece of human creative genius”. With the imperial resources, both in terms of personnel and materials, and the institutional and scientific support of the entire nation, the Forbidden City, incontrovertibly a testimony to a masterpiece of human being, stood for the highest level of architecture building and planning at that time. The second criterion refers to the exhibition of an important interchange of human values and technologies, and the key word here is “exchange”. Compared with the focus of a one-way communication, more and more attention is attached to both-way influences nowadays. Mogao caves are perfect example in this case, which exhibits the transmission of Buddhism from India and vivid marks of mutual exchanges. The third criterion states “to bear a testimony to a cultural tradition or to a civilization which is living or which has disappeared”, simply put it - a testimony. Mausoleum of the First Qin Emperor is a typical example under this criterion. The terracotta warriors bear a testimony to a military organization and an empire that has long vanished. The fourth criterion is all about being an outstanding example, such as the Great Wall, which represents a unique example of a military architectural ensemble in the world. The fifth criterion indicates the human-nature relationship and artistic value as

well. The value can be put in the most plain and simplest word, like in the case of Fujian Tulou. The sixth criterion is about association with events, ideas, or with beliefs. Mount Taishan and Mogao Caves, among others, meet all the six criteria, but the sixth one applied to the former in particular, as it is a sacred object of cult worship to which the imperial family and the public had paid their tribute.

Movable Heritage and Intangible Cultural Heritage and Their Relationship with World Heritage

On the one hand, museum collections are often used as testimony to the attributes of a property when a site is applying to World Heritage. However, movable cultural items are not included as a category in the World Heritage List based on the Convention, in which only those immovable property is specified. On the other hand, movable heritage constitutes an indispensable part to testify the value, character and age of immovable ones. This is of particular importance for archaeological sites. Think about what will still remains in the archaeological site of Yin Xu except for a few grave pits if there are no oracle bones, bronze vessels and jades.

Intangible cultural heritage remains a hot topic in eastern in contrast to western world, and some developed countries do not join the Convention for the Safeguarding of the Intangible Cultural Heritage because some concepts still need to be clarified. Intangible cultural heritage is important, both to cultural diversity and to endangered cultural heritage properties that are dissipated in the world. But the process is somehow disrupted by the commercialization nowadays. When talking about intangible cultural heritage, the phrase “world” is always added in the front, because the buzzword indicates a high standard, but the category is different from what we called “World

遗产一定要说世界非物质文化遗产，因为这个世界二字风头比较高，不属于我们说的世界遗产公约的世界遗产。但另一方面，它又经常和世界文化遗产价值第三条某种传统和第六条信仰、习俗、重大事件相联系，所以非物质文化遗产公约是不同于世界遗产公约的另一个公约，其遗产名录叫做《人类非物质文化遗产代表作》，不叫世界遗产；但是，非物质文化遗产公约又有着与世界遗产公约紧密关联的伙伴关系。所以，可移动文物和非物质文化遗产这两项的辩证关系也是需要关注的。

世界遗产的效应：经济的、精神的、政治的

文化遗产已经成为了一个族群和一个国家在人类文明长河中曾经有的地位、贡献和成就的表征，也是当代文明水准和综合国力的表征。

一个最直接的效应就是旅游效应，在国际遗产公约40周年的时候，国际旅游组织就在会上把可持续旅游发展和世界遗产的关系在会上做了汇报，证明了世界遗产对旅游业的促进。对一般老百姓而言，旅游业带来的经济效应是不可回避的一个因素。另一个方面是精神方面和政治方面的因素。激励家乡的人民为祖先骄傲，在那里产生凝聚力，产生自信心，产生新的创造力。做好遗产工作不光是对我们家乡的振兴，有的时候在国家利益方面都会起到很大的促进作用。

习主席在国际平台关于文化遗产的讲话契合全世界共识，强调和尊重多样性的理念，也生动阐述了中华文明的贡献和地位，表达了中华民族和国际文明相互融合的历史和对未来的期待与愿望。习主席指出，文明是多彩的。人类文明因多样才有交流互鉴的价值。这些也从一个侧面反映出文化遗产的保护意义和作用，我们重视它，外国人也会从它们的角度看待它们的遗产，也期望发挥它们的遗产作用。

文化遗产的基本价值——五大价值说及其表述

在文化遗产价值的认定方面，现在是在历史、科学和艺术三大价值观的基础上扩大了一个社会价值和文化价值。把一些共识性价值摆在正义的圣坛上的同时，我们要关注是否把一些引起纷争的衍生价值也和基本的共识价值放在了一起？这个里面会遇到更激烈的价值观的冲突，同样会面临不同价值观和利益诉求的争议。

尤嘎将价值分为两大类，一个就是可视作内在的、固有的、大家达成共识的历史、科学、艺术价值；另外一个就是衍生的功能性。衍生和发散的其他价值不能作为支撑 OUV 的共识性。对于是否可以挑战权威和权威观点或规则，我觉得挑战是值得鼓励的，但挑战要有扎实的根基，确实知己知彼，并经过充分讨论和思辨。如果不恰当地夸大了其他价值，真实性就会渐行渐远，而真实性是不可撼动的根本。关于“重建”问题，目前任何简单的、甚至是武断的说法或判定，似乎都还需要充分的辨析和商榷。

Heritage” defined in the World Heritage Convention. Intangible cultural heritage, however, is often associated with criterion three “a cultural tradition” or criterion six “events, living traditions or beliefs”. The Convention for the Safeguarding of the Intangible Cultural Heritage, differentiating from the World Heritage Convention, corresponds to the Representative List of the Intangible Cultural Heritage of Humanity rather than World Heritage List, but the two are also very close linked to each other. Immovable heritage and intangible cultural heritage and their respective relationship with world heritage also require our close attention.

The Effects of World Heritage: Economically, Spiritually and Politically

Cultural heritage represents the status, contribution and achievements that a social group and a nation once had made and achieved in the long history of human civilization, and testifies the level and strength of a country in the modern world.

Tourism is among the most direct effects of world heritage. The World Tourism Organization gave a report on the relationship between sustainable tourism and world heritage at the 40th anniversary of World Heritage Convention, and testified the significance of world heritage to tourism. The economic contribution made from tourism is an essential benefit for the general public, and the other positive effects also include those in spiritual and political terms. World heritage has been an inspiration for a sense of pride among the citizens, thus facilitating to nurture social cohesion, confidence and creativity. Protecting heritage will be good for not only the regeneration of our hometowns, but also for national interests.

The speech made by China's President Xi Jinping on cultural heritage responds to the consensus reached around the world

and highlights the idea to respect cultural diversity, in which he also elaborated the contribution and status of Chinese civilization and expressed the good hope and wishes toward the future by a review of the mutual integration process of Chinese and outside civilizations. He pointed out that human culture takes diverse forms, out of which comes the necessity for exchange and learning from each other among different cultures. It also reveals the significance and meaning to protect those cultural heritage properties. Both we and people around the world treasure those heritage and hope to give their full play in the society.

The Basic Value of Cultural Heritage: Five Types of Value and Their Interpretations

The three basic values from the point of view of history, art and science that are used for the identification of cultural heritage are now expanded into five, being supplemented with both social value and cultural value. With the enshrinement of the values that have been widely recognized, we should also examine whether those disputable derivative ones have also been mistakenly put into the same basket, which will in turn cause even more intensive conflicts of values and disputes between different values and interests.

According to Jukka, there are two major types of value: the intrinsic historical. Scientific and artistic values that have been widely agreed; and other derivative functions; while the latter cannot serve as the testimony to the OUV that have been recognized. For me, I think to challenge the idea of authority is something that is encouraged, but the process have to be based on solid grounds and rounds of discussions and analysis. Authenticity, as the fundamental principle, will be compromised if other values are improperly overstated. And about the issue of “reconstruction”, I think we should avoid to jump into any simple and arbitrary conclusions

国际公认的基本价值应与衍生价值相区别

关于价值，目前在这种状态下是以三大价值为基础比较好，与其他的像尤嘎所说的因素，衍生的这些价值要做一个区别。真实性和最少干预是逐渐达成共识的东西，尽管在面对文化多样性的背景下产生了不同的方法和做法，但根本原则大家是认同的。

我们需要把大白话和高大上的真理结合起来变成老百姓的理解和行动，将书本上学到的理论在实践中推进。人类生活要不断提高，就要特别关注保护和延续优美和谐的自然环境和隽永的历史人文环境景观。

注：本文由讲座现场实录整理而成，并由演讲者本人审定。

Note: this article is summarized based on the recording of the lecture and has been reviewed by the speaker.

or judgments before further clarification and analysis.

To Differentiate the Basic Values that Have Been Internationally Accepted and Their Derivative Values

We should stick to the three basic values and differentiate them from those Jukka called as the derivative functions. The fundamental principle of authenticity and minimal intervention has been progressively accepted and recognized al-

though the specific approaches are different from area to area in the context of cultural diversity.

We need to make abstruse theories understandable and clear to the general public and to improve the theories in practice. To achieve a better life of human being, we should be more focus on the protection and continuation of beautiful and harmonious natural setting and sustained historical and cultural landscape.

文化遗产的突出普遍价值的评估标准

- (i) 作为人类天才的创造力的杰作；
- (ii) 在一段时期内或世界某一文化区域内人类价值的重要交流，对建筑、技术、古迹艺术、城镇规划或景观设计的发展产生重大影响；
- (iii) 能为延续至今或业已消逝的文明或文化传统提供独特的或至少是特殊的见证；
- (iv) 是一种建筑、建筑或技术整体、或景观的杰出范例，展现人类历史上一个（或几个）重要阶段；
- (v) 是传统人类居住地、土地使用或海洋开发的杰出范例，代表一种（或几种）文化或人类与环境的相互作用，特别是当它面临不可逆变化的影响而变得脆弱；
- (vi) 与具有突出的普遍意义的事件、活传统、观点、信仰、艺术或文学作品有直接或有形的联系。（委员会认为本标准最好与其它标准一起使用）

Criteria for the assessment of Outstanding Universal Value of Cultural Properties

- (i) represent a masterpiece of human creative genius;
- (ii) exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;
- (iii) bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;
- (iv) be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;
- (v) be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;
- (vi) be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria)

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标准 (iv)：技术上主要集中为钢铁冶炼、船舶制造、煤炭开采的工业用地，这片区域见证了日本作为第一个非西方国家成功实现工业化这一在世界历史上的特殊成就。作为亚洲文化对西方工业价值的回应，在这片工业用地上发生的技术整合反映了日本在本土创新和适应西方技术的基础上，迅速高效地实现工业化的过程。

更多详细内容请参阅网址：<http://whc.unesco.org/en/list/1484/>

cess by which feudal Japan sought technology transfer from Western Europe and America from the middle of the nineteenth century. This technology was adopted and progressively adapted to satisfy specific domestic needs and social traditions, thus enabling Japan to become a world-ranking industrial nation by the early twentieth century.

Criterion(iv): The technological ensemble of key industrial sites of iron and steel, shipbuilding, and coal mining is testimony to Ja-

pan's unique achievement in world history as the first non-Western country to successfully industrialize. Viewed as an Asian cultural response to Western industrial values, the ensemble is an outstanding technological ensemble of industrial sites that reflected the rapid and distinctive industrialisation of Japan based on local innovation and adaptation of Western technology.

For more information, please refer to the webpage: <http://whc.unesco.org/en/list/1484/>

日本明治时期工业革命遗址

Sites of Japan's Meiji Industrial Revolution: Iron and Steel, Shipbuilding and Coal Mining

遗产类型：文化遗产

所在地区：日本

入选年份：2015

遴选标准：(ii) (iv)

该遗产地由一系列共 23 个部分组成，主要位于日本西南部。它经历了这个国家从 19 世纪中叶到 20 世纪初，通过发展钢铁冶炼、船舶制造和煤炭开采迅速实现工业化的过程。从 19 世纪中叶开始，这片地区亲历了日本封建帝国向欧洲和美国寻求技术转让，并使其适应自己国家和社会需要的整个过程。它见证了西方国家的工业化建设向非西方国家的第一次成功过渡。

第一阶段指的是日本明治维新前期的闭关锁国，从 1850 年到 1860 年代早期武士时代末，这一时期大量试验炼钢和造船业。大力建设国防尤其是加强海上防卫以御外敌的刺激下，当地氏族用多数从西方舶来的知识、直接照搬西方的例子或者结合自己传统的手工技能来开发工业。显然多数情况下都是不成功的。然而这种方法标志着日本自江户时代闭关锁国以来的一次显著进步，并且一定程度上推动了明治维新。

第二阶段则是 1860 年代，在明治维新推动下，引进了西方技术并由相关专业人士进行试验操作。而明治维新的第三也是最终阶段（1890 年到 1910 年之间），是在新晋的本国专家促进下，本土工业化的成熟阶段，以日本自己的方式积极使用西方技术来适应满足自己的需要和社会传统。在本土工程师和管理者的组织下，西方技术被用在本土需求和材料上。

这项遗产地的 23 个部分分别位于单独的 8 个地区中的 11 片场地上。这 8 个地区中的 6 个位于该国西南部，另外 2 个一个在本岛中部一个在本岛北部。这些地区共同反映了日本凭借创新手段改良西方技术来适应自己本土需要，进而从宗族社会转向工业中心社会，并且最终深远影响着整个东亚地区的广大发展。

1910 年以后，其中的很多遗产地渐渐变成成熟的工业综合设施，有些还在运行或者成为一些更大的工业设施的附属。

日本明治时期工业革命遗址因符合标准 (ii) 和 (iv) 于 2015 年被列入世界遗产名录：

标准 (ii)：该提名遗产地包含了一系列文物旅游景点，同时史无前例地展示出十九世纪中叶封建日本帝国寻求来自西欧和美国的技术转让的整个过程。他们接受了这些技术，并逐步使它适应满足自己国家的特定需要和社会传统，进而在二十世纪早期，日本就成为了举世瞩目的工业国家。

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Category : Cultural Heritage

Location: Japan

Date of Inscription: 2015

Criteria: (ii) (iv)

The site encompasses a series of twenty three component parts, mainly located in the southwest of Japan. It bears testimony to the rapid industrialization of the country from the middle of the 19th century to the early 20th century, through the development of the steel industry, shipbuilding and coal mining. The site illustrates the process by which feudal Japan sought technology transfer from Europe and America from the middle of the 19th century and how this technology was adapted to the country's needs and social traditions. The site testifies to what is considered to be the first successful transfer of Western industrialization to a non-Western nation.

The first phase in the pre-Meiji Bakumatsu isolation period, at the end of Shogun era in the 1850s and early 1860s, was a period of experimentation in iron making and shipbuilding. Prompted by the need to improve the defences of the nation and particularly its sea-going defences in response to foreign threats, industrialisation was developed by local clans through second hand knowledge, based mostly on Western textbooks, and copying Western examples, combined with traditional craft skills. Ultimately most were unsuccessful. Nevertheless this approach marked a substantial move from the isolationism of the Edo period, and in part prompted the Meiji Restoration.

The second phase from the 1860s accelerated by the new Meiji Era, involved the importation of Western technology and the expertise to operate it; while the third and final phase in the late Meiji period (between 1890 to 1910), was full-blown local industrialization achieved with newly-acquired Japanese expertise and through the active adaptation of Western technology to best suit Japanese needs and social traditions, on Japan's own terms. Western technology was adapted to local needs and local materials and organised by local engineers and supervisors.

The 23 components are in 11 sites within 8 discrete areas. Six of the eight areas are in the south-west of the country, with one in the central part and one in the northern part of the central island. Collectively the sites are an outstanding reflection of the way Japan moved from a clan based society to a major industrial society with innovative approaches to adapting western technology in response to local needs and profoundly influenced the wider development of East Asia.

After 1910, many sites later became fully fledged industrial complexes, some of which are still in operation or are part of operational sites.

The site of Japan's Meiji industrial Revolution Iron and Steel, Shipbuilding and Coal Mining was inscribed on the World Heritage List in 2015 under criteria (ii) and (iv).

Criterion(ii): The nominated property is a series of heritage sites that, together, uniquely illustrate the pro-

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土司遗址

Tusi Sites

遗产类型：文化遗产

所在地区：中国

入选年份：2015

遴选标准：(ii) (iii)

遗址位于中国西南部山区，包含了几个在13世纪到20世纪初世袭统治、其首领由中央政府委任为“土司”的部落遗址。土司制度可以追溯到公元前3世纪，是起源于少数民族王朝的一种政治制度。其目的为统一管理国家的同时，允许少数民族裔保留他们的习俗和生活方式。这项遗址由老司城遗址，唐崖遗址和海龙囤要塞组成，它们尤其见证了这种元明时期开始从中华文明系统中派生出来的治理模式。

老司城遗址，唐崖遗址和海龙囤要塞三者合起来作为一个系列代表了土司制度的遗址。老司城和海龙囤要塞那些考古发掘现场和屹立至今的遗址们代表着保留下来的土司建筑的最高规格；唐崖土司遗址上那些纪念牌坊和行政区域、古城墙、排水沟渠、土司墓葬群等则代表了保留至今的土司建筑的较低规格。他们对当地民族性和中原汉族特性的融合展示了中央政权维护民族文化多样性传承的手段，同时老司城土家族的文化传统风俗也代表了少数民族凭借这种延续至今的文化传统保留着自己的民族性。

土司遗址因符合标准(ii)和(iii)于2015年被列入世界遗产名录：

标准(ii)：由老司城遗址，唐崖和海龙囤要塞组成的这片土司遗址清晰地展示出中国西南当地的民族文化和中央政府灌输的民族统一性之间两种人文价值的交融。

标准(iii)：由老司城遗址，唐崖和海龙囤要塞组成的这片土司遗址是中国西南地区施行过土司政府系统的证据，并且它尤其见证了这种起源于早期又一直延续到元朝、明朝和清朝的中国少数民族管理系统的政治形态。

更多详细内容请参阅网址：

For more information, please refer to the webpage: <http://whc.unesco.org/en/list/1474/>

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Category: Cultural Heritage

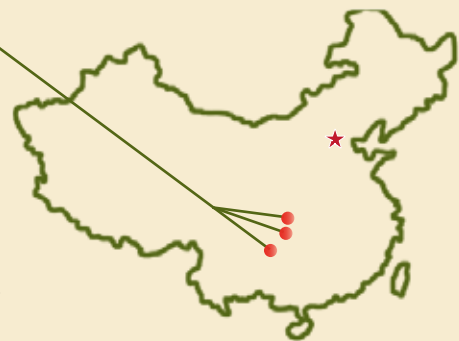
Location: China

Date of Inscription: 2015

Criteria:(ii) (iii)

Located in the mountainous areas of south-west China, this property encompasses remains of several tribal domains whose chiefs were appointed by the central government as ‘Tusi’, hereditary rulers from the 13th to the early 20th century. The Tusi system arose from the ethnic minorities’ dynastic systems of government dating back to the 3rd century BCE. Its purpose was to unify national administration, while allowing ethnic minorities to retain their customs and way of life. The sites of Laosicheng, Tangya and Hailongtun Fortress that make up the site bear exceptional testimony to this form of governance, which derived from the Chinese civilization of the Yuan and Ming periods.

The three sites of Laosicheng, Tangya and the Hailongtun Fortress combine as a serial property to represent this system of governance. The archaeological sites and standing remains of Laosicheng Tusi Domain and Hailongtun Fortress represent domains of highest ranking Tusi; the Memorial Archway and remains of the Administration Area, boundary walls, drainage ditches and tombs at Tangya Tusi Domain represent the domain of a lower ranked Tusi. Their combinations of local ethnic and central Chinese features exhibit an interchange of values and testify to



imperial Chinese administrative methods, while retaining their association with the living cultural traditions of the ethnic minority groups represented by the cultural traditions and practices of the Tujia communities at Laosicheng.

Tusi sites were inscribed on the World Heritage List in 2015 under criteria (ii) and (iii).

Criterion (ii): Tusi sites of Laosicheng, Tangya and the Hailongtun Fortress clearly exhibit the interchange of human values between local ethnic cultures of Southwest China, and national identity expressed through the structures of the central government.

Criterion (iii): The sites of Laosicheng, Tangya and the Hailongtun Fortress are evidence of the Tusi system of governance in the South-western region of China and thus bear exceptional testimony to this form of governance which derived from earlier systems of ethnic minority administration in China, and to the Chinese civilisation in the Yuan, Ming and Qing periods.

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