

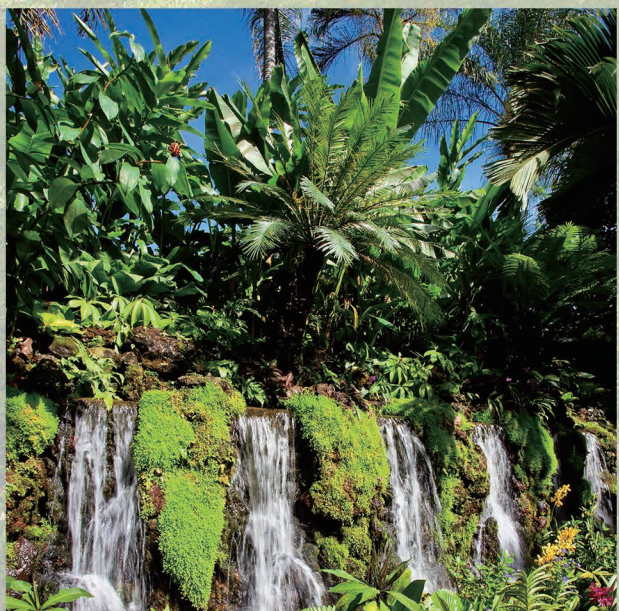
NEWSLETTER



WORLD HERITAGE
INSTITUTE OF TRAINING
AND RESEARCH



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



No.36 · April 2017

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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。

WHITRAP 由北京、上海、苏州三个中心构成，其中，
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、考古发掘以及文
化景观管理；苏州中心（苏州市政府承办）主要负责职
业技术人才培训和以遗产地管理和修复技术为主的研究
活动。

The World Heritage Training and Research Institute
for the Asia and Pacific Region (WHITRAP) is a Cat-
egory II institute under the auspices of UNESCO. It
was the first international organization in the field
of world heritage to be established in a develop-
ing country. Mandated by the States Parties of the
World Heritage Convention and other States Par-
ties of UNESCO, the institute was founded to pro-
mote 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 complex-
es, 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, provides technical training and
researches site management methods and resto-
ration techniques.

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support!

焦点新闻

In Focus

文 / 张昊 译 / 张昊 Written by ZHANG Hao Translated by ZHANG Hao

城市与社会国际学术论坛·城市对话系列第七期活动成功举办



2016年12月19日至22日，由同济大学、同济大学城市与社会研究中心与我中心共同主办的“2016年城市与社会国际学术论坛·城市对话”系列第七期活动在同济大学文远楼三楼成功举办。本期城市对话包含两场专题讲座和一场主题研讨会，特别邀请了法国社会科学高等研究院社会学教授 Christian Topalov 和法国社会科学高等研究院历史学教授 Isabelle Backouche，他们与来自复旦大学社会学系、厦门大学人类学与民族学系、华东师范大学历史系、同济大学城市规划系和同济大学社会学系的十余位学者展开了跨学科、多角度的交流，深入探讨了城市历史、城市转型、城市研究方法等方面的问题。

12月22日下午，本期城市对话的最后一场活动在文远楼三楼拉开序幕，同济大学城市规划系周俭教授、同济大学社会学系栗晓红副教授、同济大学社会学系钟晓华助理教授与 Isabelle Backouche 教授和 Christian Topalov 教授开展了广泛的跨学科城市对话。几位学者对城市历史、城市词汇、绅士化、城市更新、教育不平等等方面的分析深入浅出、异彩纷呈，既相互联系、又各有特色，为听众呈现了一场丰富的学术盛宴。

“International Forum of Cities and Communities -7th Session for Dialogue between Cities” held in Shanghai

Co-hosted by WHITRAP Shanghai and City and Society Research Center, the 7th Session was held successfully in Tongji University from 19th to 22th December 2016. This Session included two lectures and a workshop, inviting Professor Christian Topalov majoring in Sociology and

Professor Isabelle Backouche majoring in History from EHESS to engage in heated discussions regarding urban history, urban transformation and research methods etc. with domestic scholars from Fudan University, Xiamen University, Tongji University and East China Normal University.

In the afternoon of 22 December, the final part was held in Wenyuan Building located in Tongji University. Professor Zhou Jian from College of Architecture and Urban Planning, Professor Li Xiaohong and Professor Zhong Xiaohua discussed interdisciplinary urban issues with Professor Isabelle Backouche and Professor Christian Topalov. They analysed contemporary themes including education inequalities, urban history, urban transformation etc., presenting an excellent academic feast for listeners.



2017年我北京中心组织撰写或参编五份世界自然遗产预备清单

2017年2月28日，我北京中心组织撰写的管涔山-芦芽山 (Guancen-Luya Mountain)、太行山 (Taihang Mountain)、青海湖 (Qinghai Lake)、中国渤海-黄海海岸 (The Coast of the Bohai Gulf and the Yellow Sea of China)、呼伦贝尔景观及古代少数民族发源地 (Hulun Buir Landscape & Birthplace of Ancient

Minority) 等五个申报世界自然遗产或自然文化双遗产预备清单的材料，经由中华人民共和国住房和城乡建设部正式提交联合国教科文组织。

五个预备清单涉及的地点中，呼伦贝尔景观及古代少数民族发源地位于中国东北部，管涔山-芦芽山、太行山位于中国华北地区，中国渤海-黄海岸位于中国东北至华东沿海，青海湖位于青藏高原，均为世界自然遗产空白区，也是世界自然保护联盟推荐优先申遗的区域。呼伦贝尔景观及古代少数民族发源地毗邻俄罗斯、蒙古，在自然历史和人文历史上颇有渊源，而俄罗斯、蒙古也正在联合申报达乌尔景观世界自然遗产项目。黄海东临朝鲜半岛，中国、朝鲜和韩国海岸同为东亚-澳大利亚候鸟迁徙路线上的重要节点，而目前韩国即将正式报送西南海岸 (黄海) 潮间带申报世界遗产材料。呼伦贝尔和渤海-黄海申遗均会是需要东北亚地区国际合作的项目。我北京中心将在上述项目申报过程中发挥关键性的协调和国际对话平台作用。

The UNESCO Assistant Director-General for Culture Mr. Francesco Bandarin visited the WHITRAP and Gave a Public Speech

During the first quarter of 2017, the technical team of WHITRAP Beijing prepared four tentative list documents: Guancen-Luya Mountain, Taihang Mountain, Qinghai Lake, and The Coast of the Bohai Gulf and the Yellow Sea of China. The team also contributed to the preparation of the tentative list of Hulun Buir Landscape & Birthplace of Ancient Minority. All the tentative lists have been submitted to the World Heritage Center of UNESCO by the Ministry of Housing and Urban-Rural Development of People's Republic of China on Feb. 28th, 2017.

All these nominated sites except for Qinghai Lake are located in the east and north China. Hulun Buir Landscape & Birthplace of Ancient Minority is located at Northeast China. Guancen-Luya Mountain and Taihang Mountain are located at North China. Qinghai Lake is located at the north-

eastern corner of Qinghai-Tibet Plateau. The Coast of the Bohai Gulf and the Yellow Sea of China are a series of inter-tidal flats, estuaries, islands, and rocky shores in the coastline from Northeast China to East China. All these sites are located in the gap for world heritage, and fall into the priority areas for world heritage nomination recognized by the IUCN.

Hulun Buir is adjacent to Russia and Mongolia. The natural and cultural history of the region also closely relate to Siberia and Mongolian Plateau, while Russia and Mongolia are collaborating in the nomination of Daurian Landscape for world heritage. The western coast of the Yellow Sea belongs to China, while the eastern coast belongs to People's Democratic Republic of Korea and Republic of Korea. The coast of the Yellow Sea is the key habitat in the East Asia-Australasia Migratory Route. Republic of Korea will submit the nomination of Southwest Intertidal Flats in the next year. Thus, Hulun Buir and the Bohai-Gulf and Yellow Sea projects need international cooperation, in which WHITRAP can play a key role for international dialogues and joint-works among Asian-Pacific countries.

我中心出席《江南水乡古镇遗产价值预研究》课题成果评审会

2016年12月23日,《江南水乡古镇遗产价值预研究》课题成果评审会在苏州市举行,会议由江南水乡古镇联合申报世界文化遗产办公室常务副主任尹占群主持,我中心副秘书长李昕博士应邀出席。《江南水乡古镇遗产价值预研究》旨在进一步挖掘江南水乡古镇的价值特征和文化内涵,为明年正式编制申遗文本打好基础,在听取了中国文化遗产研究院代表介绍后,李博士指出江南水乡古镇的价值核心在于其基于水网的社会经济网络化特征,特别是内部结构的整体有机性以及高水平的社会经济分工体系等。

“Pre-study of the Value on Jiangnan Water Town Heritage” Project Review Meeting held in Suzhou

On 23 December 2016 held “Pre-study of the Value on Jiangnan Water Town Heritage (PVJH)” Project Re-

view Meeting in Suzhou. Yin Zhan-qun, Deputy Director of the World Cultural Heritage Office jointly presented by the Ancient Town of Jiangnan Water Town, chaired the conference. At the same time, Dr. Li Xin, Deputy Secretary-General of the Center, was invited to attend. The PVJH Project aimed to further tap the Yangtze River Delta town of value characteristics and cultural connotations, for the next year to lay the foundation for the formal preparation of inscription text. After listening to the Chinese Academy of cultural heritage representative, Dr. Li pointed out that the core value of Jiangnan Water Town lies in its social network based on water network characteristics, especially the internal structure of the overall organic and high level of social and economic division of labour system.



联合国教科文组织世界遗产与可持续旅游中国试点项目签约仪式在我中心举行

2017年4月5日,联合国教科文组织世界遗产与可持续旅游中国试点项目签约仪式在我中心举行。仪式由联合国教科文组织“世界遗产与可持续旅游”项目成员、同济大学韩锋教授主持,并邀请了联合国教科文组织世界遗产中心“世界遗产与可持续旅游”项目负责人 Peter Debrine 先生、联合国教科文组织亚太地区世界遗产培训与研究中心周俭秘书长、湖南省张家界武陵源世界自然遗产保护办公室胡新华主任、贵州省遵义海龙屯文化遗产管理局江继义局长代表致辞。

中国试点项目甄选了世界自然遗产武陵源风景名胜区和世界文化遗产土司遗址(贵州海龙屯片区)。该项目是全球范围内首个该专题能力建设与案例研究相结合的项目,此次签约仪式标志着试点项目的正式启动,它将为世界遗产保护和管理的策略升级提供了良好的契机,对实现遗产保护和可持续旅游的共赢发展具有重要意义。

义。在各方的合作探索下,这两个试点项目将会作为示范项目在世界范围内进行推广。

Signing Ceremony of UNESCO World Heritage and Sustainable Tourism Programme Chinese Pilot Programme was held at WHITRAP Shanghai

UNESCO World Heritage and Sustainable Tourism Programme - Chinese Pilot Programme was held at WHITRAP Shanghai on 5th April, 2017. The ceremony was chaired by Han Feng. She is a professor at Tongji University, as well as member of Steering Group of the UNESCO World Heritage and Sustainable Tourism Programme. Peter Debrine, Programme Specialist of UNESCO World Heritage and Sustainable Tourism Programme, Zhou Jian, Secretary General of the World Heritage Institute of Training and Research for the Asia and the Pacific Region under the auspices of UNESCO, Hu Xinhua, Director of the Office for the Conservation of Wulingyuan World Natural Heritage, Zhangjiajie, Hunan Province, Jiang Jiye, Director of Cultural Heritage Management Bureau of Hailong Villiage, Zunyi, Guizhou Province were also invited to address at the ceremony.

Wulingyuan scenic spot, world natural heritage site, and Tusi relics (Hailong Villiage, Zunyi, Guizhou Province), world cultural heritage site, are selected into the Chinese pilot programme. The programme is the first one in the world which combines the capacity building with case study research towards this issue (maybe remove this part). The signing ceremony marked the officially launch of the pilot programme and provided a good chance for upgrading the strategies of world heritage protection and management, which is of great significance to achieving the win-win development between heritage protection and sustainable tourism. With the cooperation and contribution of all the parties, the two pilot cases will be promoted worldwide as a key demonstrative project.



文化：城市可持续发展的关键？

Culture: Key to the sustainability of cities?

文 / Francesco Bandarin¹ Written by Francesco Bandarin¹

翻译 / 罗希 裴洁婷 Translated by LUO Xi and PEI Jieting

城市环境是地球上发展变化最快的环境之一。如今，世界上有超过半数的人口居住在城市中，并且了解如何管理这些不断发展的城市，由此让我们可以在珍视自身历史的同时推动城市的社会、文化和经济繁荣，继而满足我们的需求，这也是当下十分复杂又极为重要的目标。我们结合“人居三大会”（Habitat III）（即将于2016年10月在厄瓜多尔昆卡举办的联合国住房和城市可持续发展大会（the United Nations Conference on Housing and Sustainable Urban Development））对这些问题进行了考察。

联合国大会决定召开“人居三大会”来支持全球的城市可持续发展的努力，重点落实《新城市议程》（New Urban Agenda）。世界遗产地必然是其中的内容之一。

世界遗产名录中有许多城市，我们将在此对其中的一些予以探讨，包括：哈瓦那（古巴），1519年由西班牙人建立，如今是一个处于不断扩张中的大都市；京都（日本），1000余年来一直是日本的文化中心；圣路易斯（塞内加尔），位于塞内加尔河口的一座小岛上；以及特拉维夫（以色列），其白城（White City）建于二十世纪三十到五十年代。这些城市的形成都受其文化的影响，并在整个历史进程中始终发挥着作用。在本期期刊中，我们考察了这些具有明显差异的城市各自的发展历程，以及有效管理它们的方法。

我们很高兴可以附上对瓦尔帕莱索（智利）市长和世界遗产城市组织（the Organization of World Heritage Cities）副主席 Jorge Castro Muñoz 先生的访谈。瓦尔帕莱索是一个历史悠久的港口城市，其乡土的城市肌理可追溯到十九世纪，同时，Castro Muñoz 先生在此分享了他在保护和管理城市方面的见解。

在本期期刊中，我们还介绍了2016年7月在伊斯坦布尔（土耳其）举行的第40届世界遗产大会（the 40th session of the World Heritage Committee）期间新登录的世界遗产地。共有21个遗产地新增入世界遗产名录，将现有的我们承诺将为后代全力保护的世界遗产地总数增加到1052个。

2016年10月，联合国及各国首脑、部长、来自各地的市长和国际发展机构将聚集于厄瓜多尔基多市举办的第三届联合国住房和城市可持续发展大会（“人居三”Habitat III），并通过未来20年的《新城市议程》（New Urban Agenda）。决策者的目的在于制定一个在地区、国家、次国家和地方层面上实施的行动导向型路线图，体现联合国教科文组织建设包容、安全、有抵御灾害能力的可持续城市和人类住区的承诺。

在这个背景下，联合国教科文组织选择发布首

Cities are among the mostly quickly evolving environments on the planet. Over half of the world's population lives in cities today, and knowing how to manage these urban areas as they grow, so that we can both cherish our history and yet help them to flourish socially, culturally and economically while they meet our needs, is a complex and monumental task. We examine these questions in conjunction with Habitat III, the United Nations Conference on Housing and Sustainable Urban Development taking place in Quito, Ecuador in October 2016.

The United Nations General Assembly decided to convene the Habitat III Conference to bolster the global commitment to sustainable urbanization, and focus on the implementation of a New Urban Agenda. World Heritage sites are inevitably part of this equation.

There are many cities inscribed on the World Heritage List, and we will explore a handful of them here: Havana (Cuba), founded in 1519 by the Spanish, and today a sprawling metropolis; Kyoto (Japan), the centre of Japanese culture for more than 1,000 years; Saint-Louis (Senegal), located on an island at the mouth of the Senegal River; and Tel Aviv (Israel), whose White City was constructed from the 1930s through the 1950s. Each of these cities was shaped by the cultures that created them and the roles they have held throughout their history. In this issue we touch on the ways these distinctly different cities have developed, and effective approaches to managing them.

We are pleased to include an interview with Jorge Castro Muñoz, Mayor of Valparaíso (Chile) and Vice President of the Organization of World Heritage Cities. Valparaíso is a historic port city with a vernacular urban fabric dating from the 19th century, and Mr Castro Muñoz shares his insights into preserving and managing it.

We also present in this issue the sites that were inscribed on the World Heritage List in July 2016, during the 40th session of the World Heritage Committee in Istanbul (Turkey). Twenty-one properties were added to the List, bringing to 1,052 the number of sites that we have all promised to protect for future generations.

In October 2016, the United Nations together with heads of states, ministers, mayors from around the world and the international development community will gather at the Third United Nations Conference on Housing and Sustainable Urban Development (Habitat III) in Quito, Ecuador to adopt the New Urban Agenda for the forthcoming twenty years. Decision-makers will aim to create an action-oriented roadmap for implementation at the regional, national, sub-national and local levels, reflecting UNESCO's commitment to making cities and human settlements inclusive, safe, resilient and sustainable.



图1 由于只用作旅游功能，巴伊亚州的萨尔瓦多历史中心（巴西）几乎被当地居民完全遗弃

Fig1. The historic center of Salvador de Bahia (Brazil) was almost completely abandoned by the local residents because of the exclusively touristic use of the area

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This is the setting UNESCO has chosen to launch the first Global Report on Culture and Sustainable Urban Development, which analyses the role of culture and the main trends, challenges and opportunities of urban development, based on a global survey. Drawing on research and data provided by partner institutions across the world, and supplemented by contributions from international ex-

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份《关于文化对城市可持续发展作用的全球性报告》(Global Report on Culture and Sustainable Urban Development), 它在全球性调研的基础上, 分析了文化的作用和城市发展的主要趋势、挑战和机遇。该报告吸收了全球各个合作机构所提供的研究结果和数据, 并由国际专家加以补充并结合联合国教科文组织长期以来的经验, 将对各类政策和实施战略的制定提供有益的建议。

近几十年来, 在联合国教科文组织的文化领域工作中, 城市环境逐渐占据更重要的地位, 特别是通过六部关于物质和非物质遗产、文化表现形式多样性和创意产业, 以及文化财产的非法交易的文化公约。联合国教科文组织《世界遗产公约》就是最具说服力的例子。历史性城区的保护正面临某些最复杂且最具挑战性的问题, 世界遗产名录上现有的 300 多个历史城市遗产地便使最好的证明。这一数量正在持续上升, 不仅表明城市遗产作为一种主要的文化、社会和经济资产所具有的不断增长的价值, 还体现了联合国教科文组织成员国要为子孙后代保护这些地区的决心。

这份全球性报告紧随 2015 年 9 月发布的《2030 可持续发展议程》(2030 Agenda for Sustainable Development), 经历了一场由联合国教科文组织发起的反思、承诺和实施行动, 并最终成为“联合国教科文组织文化和城市可持续发展计划”(UNESCO Culture and Sustainable Urban Development Initiative) 的成果。这是一份具有分水岭意义的议程, 首次提出必须在普遍适用的发展目标框架中, 重视文化固有的附加价值。文化及其所有表现形式, 从文化遗产到创造性, 都与 17 个可持续发展目标(17 Sustainable Development Goals) 中的多数目标紧密相关, 包括与减贫、可持续城市发展、环境的可持续发展、教育、包容性的社会、性别平等和健康等目标。然而, 文化对第 11 个可持续发展目标“建设包容、安全、有抵御灾害能力和可持续的城市和人类住区”中的作用尤其显著, 特别是具体目标 11.4 “进一步努力保护和捍卫世界文化和自然遗产”。

同时, 我们的世界正面临一些急速发展中的问题和挑战, 这也是这份全球性报告产生的背景。城市和人类住区无法避免来自国家、地区和全球变化所带来的广泛影响, 而承担和处理这些问题的职责愈发落到了地方层面。这些变化要求我们必须转换以往的范式, 运用全新的视角来有效地应对这些挑战, 并同时抓住这些变革所带来的机遇。

处于十字路口的城市: 史无前例的挑战

上个世纪的最大特点是史无前例的人口增长。1900 年, 全世界仅有 15% 的人口居住在城市中。到了今天, 这一比例超过 50%。根据当下的趋势,

perts and UNESCO's longstanding experience, the Global Report will provide recommendations to support policy design and operational strategies.

In recent decades, the urban context has progressively taken a more central position in UNESCO's work in the field of culture, notably through its six culture conventions on tangible and intangible heritage, the diversity of cultural expressions and creative industries, and the illicit trafficking of cultural goods. The UNESCO World Heritage Convention is a case in point. Historic urban areas present some of the most complex and challenging conservation issues, demonstrated in the more than 300 historic urban properties currently inscribed on the World Heritage List. This figure continues to increase, pointing not only to the growing value of urban heritage as a prime cultural, social and economic asset, but also the commitment of UNESCO Member States to conserving these areas for future generations.

The rationale of the Global Report culminates a process of reflection, commitment and operational work by the Organization, which has come to fruition by the UNESCO Culture and Sustainable Urban Development Initiative, launched following the adoption of the 2030 Agenda for Sustainable Development in September 2015. This watershed agenda ensured, for the first time, the recognition of the inherent added value of culture within the framework of universally applicable development goals. Culture in all its dimensions, from cultural heritage to creativity, is closely linked to many of the 17 Sustainable Development Goals, including those related to poverty reduction, sustainable cities, environmental sustainability, education, inclusive societies, gender equality and health. However, the role of culture is particularly salient within Goal 11 to 'Make cities and human settlements inclusive, safe, resilient and sustainable', which dedicates Target 11.4 to: 'Strengthen efforts to protect and safeguard the world's cultural and natural heritage'.



图2 当地居民再也无力承担澳门(中国)历史中心城区内上涨的租金成本

Fig2. Local inhabitants can no longer afford the rising rental costs in the Historic Centre of Macao (China)

© Serge Dos Santos

At the same time, the Global Report has come into being in a world faced with several exponential challenges. Cities and human settlements are not immune from broader national, regional and global transformations that, moreover, are increasingly being shouldered and addressed at local level. These transformations have called on a paradigm shift that requires new perspectives to respond effectively to these challenges, as well as build on the opportunities it bestows.

Cities at a crossroads: unprecedented challenges

The past century was marked by unprecedented rates of population growth. In 1900, only 15 percent of the world's population lived in cities. Today, more than 50 percent do. Based on current trends, urbanization will only increase in scale and speed, particularly in the regions of Africa and Asia that are set to be 54 and 64 per cent urban by 2050, while the world is projected to have 41 mega-cities by 2030, each home to at least 10 million inhabitants. Massive and rapid urbanization can often exacerbate or proliferate challenges for cities, ranging from informal housing and inequitable access to public spaces, services, infrastructure, employment and sanitation, to social inequalities, discrimina-

城市化进程的规模和速度只会继续增大和加快,尤其是非洲和亚洲地区,到2050年其城市化率将达到54%和64%;同时,截至2030年,世界上将预计出现41个特大城市,每个城市的居民数量都将突破1000万。大规模且快速的城市化进程通常会扩大和加剧城市所面临的困境,包括非正规的住房形态,公共空间、服务、基础设施、就业和卫生设施分配的不均,以及社会不平等、歧视与暴力现象,还有环境问题。

国内和国际间的移民潮给城市发展带来了各种挑战,但同时也提供了大量机会,通过发挥移民在经济、社会和文化上的能力进而推动城市生活的发展。因此,保护和推动文化多样性,包括保护接收移民的城市以及移民自身的文化遗产和创造性的文化表现形式,都已成为城市实现社会包容的重要工具。

全球范围内,城市的普遍发展已经造成城市环境的恶化和贫困的加剧,越来越多的人居住在贫民区内,缺乏必要的公共服务和基础设施。除了削弱文化资源,近期的城市化模式不仅会侵蚀当地生态、耗尽自然资源,也会导致文化基础设施、机构和空间的匮乏。

然而,贫富差距的扩大加剧了城市不平等现象和社会紧张,国内以城市为战场的冲突明显增多。通常作为城市核心的历史城区,则可能成为战争的前线,城市遗产成为破坏的目标从而抹杀了个人和群体的身份特征。蓄意攻击导致文化的破坏和丢失,并可能使一个城市失去其强盛和团结的基石、加剧其脆弱性并引发暴力事件。加上城市在应对自然灾害方面的能力的削弱,这一切都构成了当下文化所面临的特定的威胁。

随着信息及通信技术的发展,伴随着全球化进程的快速城市化,往往带来城市和社会的同质化和标准化现象,威胁到文化的多样性和传统知识实践的保护,地方也面临丧失其独特特征的风险。城市环境物质肌理的改变会直接影响到非物质文化遗产活动;因此,保护人们在城市环境中开展非物质文化遗产行为所需的文化空间和场所,是一个非常关键的问题。

失控的旅游业,尤其是在历史城区内的旅游开发,加剧了文化遗产真实性和实践方面的挑战,导致弱势群体遭到驱逐。如今,世界遗产地萨尔瓦多港(巴西)正致力于将历史城区从旅游专用的功能中恢复过来,当地上世纪九十年代的复兴战略把重点放在了旅游业发展,严重削弱了历史城区的居住和社会功能。历史中心完全荒废,当地居民被迫搬迁至城郊地区,历史地区因此丧失了居住文化,当地产业也愈发萧条。历史城区的绅士化进程也需要一个微妙的平衡点,否则,城市空间的使用会一味地迎合经济利益,导致当地居民的外迁。在世界遗产地澳门历史城区(中国澳门特别行政区),绅士化导致居民、地方贸易和街头摊贩流离到城市的其他地区,因为他们无力承担历史

和暴力,as well as environmental issues.

Migration flows, within and between countries, present a variety of challenges for urban development and, at the same time, offer substantial opportunities to build on the capacity of migrants to contribute to urban life, economically, socially and culturally. The safeguarding and promotion of cultural diversity, including the cultural heritage and creative and cultural expressions of the receiving cities and of the migrants themselves, is thus becoming a key tool for social inclusion in cities.

Globally, the widespread growth of cities has resulted in the deterioration of the urban environment, and an increase in poverty and the number of people living in slums with limited access to public services and infrastructure. In addition to weakening cultural resources, recent urbanization patterns have not only eroded local ecologies and depleted natural resources, but have also limited access to cultural infrastructure, institutions and spaces.

While urban inequalities and social tensions have intensified as gaps between rich and poor have widened, intra-state conflicts that target cities as their battlegrounds have also significantly risen. Historic centres, often being the heart of cities, can become the frontline of wars where urban heritage can be the target of deliberate destruction to obliterate the identity of individuals and groups. As a result of deliberate attacks, damage to – and loss of – culture can deprive a city of its source of strength and unity, heightening its vulnerability and spurring violence. Together with the enhanced vulnerability of cities to natural hazards and disasters, each and all represent a particular, contemporary threat to culture.

Facilitated by the development of ICTs, rapid urbanization has also been accompanied by globalization, which has often favoured a process of homogenization and standardization that threatens cultural diversity and the safeguarding of traditional knowledge and

practices, creating the risk that distinct, local identities will be lost. Changes in the physical fabric of urban environments can often directly affect intangible cultural heritage practices; safeguarding cultural spaces and places for the performance of intangible cultural heritage in urban contexts is therefore an issue of key importance.

Challenges to the authenticity of cultural heritage and practices can be exacerbated by the impact of uncontrolled tourism, particularly in historic centres, which can result in the exclusion of vulnerable populations. Today, the World Heritage property Salvador de Bahia (Brazil) is working to recover its historic centre from exclusively touristic use, resulting from rehabilitation strategies in the 1990s that placed a heavy focus on tourism to the detriment of the historic centre's residential and community functions. The historic centre was almost completely abandoned, with local residents displaced to the city peripheries, thus depriving the historic centre of its living culture and depressing local industry. A delicate balance is also needed regarding gentrification processes in historic centres, which can risk driving out local inhabitants by tailoring the use of urban spaces purely to economic benefits. In the case of the World Heritage property Historic Centre of Macau (Macao SAR, People's Republic of China), gentrification has brought about the relocation of inhabitants, local commerce and street vendors to other areas of the city as they can no longer keep up with rising rental costs in the historic centre.

Culture at the core of sustainable urban development

A pragmatic response is necessary to overcome the unprecedented challenges of our time. Such a pragmatic response will need to closely involve all levels of governance and build on the capacities of local authorities, as their role has been increasingly key in addressing challenges posed by poverty in all its forms, inequalities, environmental concerns, urban

城区内上涨的租金成本。

作为城市可持续发展核心的文化

克服当代所面临的这些史无前例的挑战，我们需要务实的对策。务实的对策离不开各级政府的密切参与，并依赖于地方政府的管理，因为他们在解决一切形式的贫困、不平等、环境问题、城市扩张、历史街区真实性的丧失和同质化所带来的挑战中，发挥着越来越举足轻重的作用。

在旧德里（印度）阿加汗文化信托基金会（Aga Khan Trust for Culture）主导的胡马雍陵和周边地区的修复工程，甚至在塞古（马里），我们都可以看到，为了更广泛的社会利益，城市综合发展政策对当地的文化企业家给予了种种扶持，而文化则是贯穿其中的主轴，涉及城市肌理的经济、社会和环境维度。历史上，它曾是城市发展背后的动力。作为身份、表达、记忆、创意和互动的源泉，文化若被纳入城市战略中，将置身于城市发展的核心，并引导利益相关者走向可持续发展的道路。

以文化为基础的战略可以鼓励发展紧凑型城市，并有助于减少城市扩张和贫民窟的出现。紧凑城市具有密集和就近的城市发展模式，且通过公共交通系统维持必要的连通性，保障城市服务的可达性。像这样密集的紧凑型城市减少了对环境的影响，通过提升基础设施投资效率来促进经济的发展，减少了碳排放，并增加了市民获得服务和就业的机会。在印度的孟买，Kala Ghoda 艺术区的划定及其历史建筑的修复赋予了该街区在一个人口过 1800 万且公共空间极为有限珍贵的城市中所独有的神父。如今，高度适宜步行的 Kala Ghoda 街区广受游客和居民喜爱。为了突出绿色发展的远景，哥本哈根的综合性和土地利用战略已经把首都丹麦从一个拥堵污染的大都市，变成一个由公共轨道交通连接而成的密集且适宜步行的城市中心网络。



图3 孟买的卡拉干达(Kala Ghoda)艺术街区(印度)
Fig3. Kala Ghoda in Mumbai (India)

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确保公共空间的品质、推动文化活动和基础设施建设，尤其是在城市的边缘地区，可以缩短社会差距、提升凝聚力并减少城市暴力。城市服务方面的投

sprawl, the loss of authenticity of historic neighbourhoods, and homogenization.



图4 胡马雍陵(印度)的修复工程主要依靠当地文化企业，并在综合性的市政发展政策支持下实现的
Fig4. The rehabilitation of Humayun's Tomb (India) was made possible by local cultural entrepreneurship, supported by integrated municipal development policies

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As we have seen in the rehabilitation of Humayun's Tomb and its surrounds in Old Delhi (India) led by the Aga Khan Trust for Culture (AKTC), or in Ségou (Mali) where local cultural entrepreneurship has been supported by integrated municipal development policies for broader societal benefits, culture is a transversal thread, which runs through the economic, social and environmental dimensions of the urban fabric. Historically, it has been a driving force behind urban development. As a wellspring of identity, expression, memory, creativity and interaction, culture – if integrated into urban strategies – places people at the core of urban development and leads stakeholders towards a path of sustainability.

Culture-based strategies can encourage the development of compact cities, and help reduce urban sprawl and the emergence of slums. Compact cities are characterized by their dense and proximate urban development patterns, and maintain essential connectivity through public transport systems, ensuring accessibility to urban services. As such, dense, compact cities mitigate their impact on the

environment, nourish the economy by increasing the efficiency of infrastructure investment, reduce carbon footprint, and improve citizen access to services and jobs. In Mumbai, India, the designation of the Kala Ghoda arts precinct and the restoration of its historic buildings has served to give Kala Ghoda a unique identity in a city of more than 18 million people where public space is at a premium. Today, the highly-walkable Kala Ghoda is enjoyed by tourists and residents alike. Underpinning a green growth perspective, Copenhagen's integrated transport and land-use strategy has transformed the Danish capital from a congested and polluted metropolis into a network of dense, walkable urban centres connected by rail-based public transport.

Ensuring quality public spaces and promoting cultural activities and infrastructure, especially in marginalized urban areas, can bridge social gaps, enhance cohesion and reduce urban violence. Paired with investment in urban services such as transportation, public spaces – including parks, squares and markets – render culture accessible for all and encourage sustainability. Public spaces provide opportunities for inclusion, dialogue and exchange, serving as a common platform by which all citizens can develop links with each other and with their city, thus strengthening their sense of community. In a similar vein, cultural centres act as unifying hubs and sources of resilience. For example, the construction of the library park Biblioteca de España in Medellín, Colombia has allowed the city to regenerate its urban pattern and reduce social inequalities in areas that used to be plagued by urban violence and drug trafficking. With a metro line connecting the city centre to low-income areas, the library park has brought together diverse communities, endowing populations that were once denied access to quality public and cultural services with a renewed sense of dignity and belonging. From 1991 to 2010, Medellín's homicide rate dropped by 80%, showing that culture-based strategies as part

资,如交通以及包括公园、广场和集市在内的公共空间,把文化普及为人都可获取的资源并鼓励了可持续发展。公共空间作为一个公众平台,提供包容、对话和交流的机会,市民可以相互之间并与他们的城市发展联系,从而强化他们的社区意识。类似的,文化地区也能充当了城市抵御灾害的中心和能量的源泉。例如,位于哥伦比亚麦德林的西班牙国家图书馆(Biblioteca de España)的建设,推动了当地城市形态的更新,减少了这一在历史上曾是城市暴力和贩毒猖獗地区的社会不平等现象。随着连接市中心和低收入地区间地铁的开通,这个图书馆公园综合体把不同的社会群体聚集到一起,重新赋予了那些过去无权享受高品质公共文化服务的群体一种全新的尊严感和归属感。从1991年至2010年,麦德林的凶案发生率降低了80%,体现了将文化战略纳入更广泛的城市政策可以带来的实质性且持续性的影响。

建筑文化遗产的再生性利用是一种能同时保护文化遗产,且确保社区历史身份延续性的高效方法。建成遗产的修复改造、乡土遗产建筑节能原理的开发,并将之运用于住房和公共建筑中,可以为城市带来经济利益、激发社会生活的活力,并推动现有城市资源的利用来节约能源。西班牙马拉加的市主导修复改造项目“马拉加居家办公艺术区(Soho Málaga-Barrio de las Artes)”就是体现社区赋权重要性、并由艺术和文化专业人士参与保护工作的最佳案例,它将一片临近港口的、过去充斥着卖淫和暴力活动的衰败地区,转变为充满活力的文化地区。该计划提出了一种独特的城市模型,目标是推动文化、创意和可持续的发展,改善马拉加市民的生活品质。由于市政府资助加上欧盟的支持,如今,马拉加居家办公区已在恢复废弃历史建筑、新建和改进公共空间、创造就业和加强社会凝聚力方面获得了成功,因此,这个新的创新孵化区吸引了游客和市民的前来。在拉丁美洲,哥伦比亚的卡塔赫纳历史城区保护规划则适当放宽了对遗产建筑适应性改造的规定,在支持经济利用的同时保护了城市环境的文化特性。

文化与贫困和冲突

有证据表明文化有助于减缓社会和经济的贫困。例如,历史地区的遗产保护涵盖了贫困户的住房扶持政策、创新的公私合作模式,以及针对经济活动或社区维护本土遗产的小额贷款,这些都为城市发展带来众多益处;它改善了生活水平、增加了收入并创造了就业。由社区主导的基于妇女和青年全体参与的、且以减贫和小微融资为对象的开发,可以提升历史城区的整体价值。这些机制可以给予那些不便于或无法获得传统资助的人帮助,促进社会包容和低收入人群的利益共享。例如在孟加拉国,非政府组织BRAC将小微融资作为整体性发展手段的重要内容。这种融资机制改善了城市贫困群体的生计、支持他们的创收活

of broader municipal policies can have substantial and sustained impact.



图5 随着时间的推移,卡塔赫纳历史城区(哥伦比亚)的港口和纪念物,以及周边环境已经发生了些许变化,这尤其与当地的发展和旅游增长相关

Fig5. Several changes have occurred over time to the port and monuments of Cartagena (Colombia) and its surroundings, especially related to development and increasing tourism

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The adaptive reuse of built cultural heritage is an efficient response simultaneously permitting the safeguarding of cultural heritage and ensuring the continuity of a community's history and identity. The rehabilitation of built heritage and the development of energy efficient vernacular heritage modules for housing and public buildings can yield economic benefits for the city, boosting the vitality of social life and enhancing existing urban resources to save energy. The citizen-led rehabilitation project of 'Soho Málaga-Barrio de las Artes' in the Ensanche Heredia neighbourhood of Malaga, Spain, which transformed a degraded area adjacent to the port – once a mainstay of prostitution and violence – into a bustling cultural district, is a prime example of the importance of community empowerment and the involvement of artists and culture professionals in conservation efforts. Setting forth a unique city model, the initiative aimed to promote culture, creativity and sustainability to improve the livelihoods of Malaga's citizens.

Municipally funded, with the support of the European Union, Soho Málaga has so far succeeded in recovering abandoned historic buildings, creating and improving public spaces, generating employment and strengthening social cohesion, thereby attracting both tourists and citizens to this new creative incubator. Turning to Latin America, the Conservation Plan for the Historic Centre of Cartagena in Colombia provides flexible regulations for the adaptation of heritage buildings that support economic use while conserving the cultural attributes of the urban setting.

Culture versus poverty and conflict

Evidence shows that culture can help alleviate both the social and economic aspects of poverty. For instance, heritage conservation in historic areas that includes pro-poor housing frameworks, innovative public-private partnerships, and microcredit-based support for economic activities or community maintenance of vernacular heritage brings numerous advantages to cities; it improves living standards, generates revenue and creates employment. Community-led development based on inclusive participation of women and youth, and focused on poverty alleviation and micro-financing, can increase the value of historic urban regions.

These mechanisms can help those with limited or no access to traditional funding structures and facilitate inclusion and benefit-sharing of lower income segments of society. In Bangladesh, the non-governmental organization BRAC, for example, has taken on micro-financing as part of a holistic approach to development. Such financing works to improve livelihoods and support income-generating activities for the urban poor, while enabling them access to a range of social services such as education, health and legal advice. Similarly, in Quito (Ecuador), the quality of life of city dwellers in the historic centre has been markedly improved through initiatives founded on cooperation at all

动，同时为他们提供了一系列社会服务，如教育、健康和法律咨询。类似的，在基多（厄瓜多尔），在各级政府合作行动的基础上，随着私有业主、基金会和慈善机构之间的积极合作，历史城区居民的生活质量得到显著的改善。



图6 对基多（厄瓜多尔）历史中心用途和活动的控制推动了遗产地的保护并提升了当地居民的生活品质

Fig6. The control of use and activities within the historic centre of Quito (Ecuador) greatly contributed to the conservation of the site and the quality of life of its inhabitants

© UNESCO/Marielle Richon

文化还有推动变革和培育可持续的生产和消费模式的能力，而文化多样性的推动和保护则有助于创新性、创造力的发挥和经济的发展。基于文化的更新项目重视地方需求和传统知识，能给弱势群体以帮助，特别是妇女和儿童，这也尤其体现在文化和创意产业之中。在世界遗产地摩洛哥的非斯老城，工艺品作为当地长期的经济支柱是其历史性城镇景观的一个必要元素。为了落实老城的保护，政府制定政策，通过恢复一批商旅旅馆（fondouks），来推动振兴传统的工艺品技艺，并推广环保的生产方法，以此来支持这一产业的发展。在巴库（阿塞拜疆），阿塞拜疆政府近期对阿塞拜疆国家地毯和民间实用艺术博物馆（State Museum of Azerbaijani Carpets and Applied Folk Arts）举办的培训与研究活动进行了拓展，从而进一步加强阿塞拜疆地毯制作工艺，这一主要由妇女从事的手工艺行业，也是阿塞拜疆人的骄傲。

同样，本土的实践和地方传统知识可以促进环境的可持续发展，也为城市御灾能力的加强奠定基础。联合国教科文组织在厄瓜多尔开展的工作——保护舒

governance levels coupled with stimulating partnerships between private property owners, foundations and charitable institutions.



图7 尽管现代社会的发展带来了不同的影响，但非斯老城（摩洛哥）依旧传达了一种生活方式、技能和文化，且经久不衰并仍在发展

Fig7. The Medina of Fez transmits a life style, skills and a culture that persist and are renewed despite the diverse effects of the evolving modern societies

© Peter Collins

Culture also has the power to drive change and nurture sustainable production and consumption patterns, while the promotion and protection of cultural diversity is conducive to innovation, creativity and economic growth. Culture-based regeneration projects that take into account local needs and traditional knowledge can support vulnerable populations, particularly women and youth, notably in the cultural and creative industries. Craft, as the long-standing economic backbone of the World Heritage property Medina of Fez (Morocco) is an essential element of its historic urban landscape. To address its safeguarding, government-led policies have supported the development of the sector through rehabilitating several fondouks (caravanserai), reviving and strengthening traditional craft techniques, and promoting environmentally sound production methods. In Baku, Azerbaijan the Government of

Azerbaijan has recently extended the training and research activities of its State Museum of Azerbaijani Carpets and Applied Folk Arts to further strengthen Azeri carpet-making, a predominantly women-led practice that is a source of pride amongst Azerbaijanis.

Likewise, indigenous practices and local know-how can foster environmental sustainability and lay the foundations for resilience. This is demonstrated by UNESCO's work in Ecuador to safeguard the customs of the Shuar people and their conservation-species seedbeds through the revitalization of agricultural biodiversity. The active participation of Shuar people in preserving traditions through the creation of work parties focused on transmitting knowledge by enhancing dialogue with elders provides a clear example of the positive impact of traditional knowledge and local practices on environmental protection. As a result, participating families have been empowered from both a cultural and economic perspective, and the biodiversity safeguarding skills of young people considerably strengthened.

Culture, in all its forms, is an anchor for identity, belonging and social cohesion. In conflict and post-conflict situations, following the destruction of invaluable sites such as Al-Askari Shrine in Samarra (Iraq) and the ancient mausoleums of Timbuktu (Mali), reconstruction and rehabilitation efforts have demonstrated compelling evidence of the power of culture to restore social cohesion and improve livelihoods, while paving the way for dialogue and reconciliation. In Timbuktu, the local community has been deeply involved in heritage restoration initiatives, as key beneficiaries of the social, historical and economic wealth of cultural heritage. The reconstruction of mausoleums and libraries has helped generate employment, raise awareness on the value of culture, testifying to its capacity to transcend all borders, and strengthen monitoring of sites and resilience for the future. The safeguarding of cultural heritage should be considered as a humani-

阿尔族的习俗、通过恢复农业生物多样性来保存保护物种苗床,就是这方面的体现。舒阿尔族人创建了工作组,并着重强调与老一辈的交流对话来传承知识,通过这种方式积极参与到传统的保护之中,并且成为传统知识和地方实践有效推动环境保护方面的案例。所以,参与的家庭享受到文化和经济方面的权利,同时年轻人保护生物多样性的能力也得到极大地提升。

所有形式的文化都是身份、归属感和社会凝聚力的源泉。在冲突发生时和发生后,如当萨马拉(伊拉克)的阿里·哈迪清真寺(Al-Askari Shrine)和廷巴克图古墓(马里)这类非常重要的遗产地遭到毁灭的时候,围绕它们所进行的重建和修复工作都清晰展现了文化在恢复社会凝聚力和改善生计方面所具有的力量,同时为后期的沟通和和解铺平了道路。在廷巴克图,当地社区深入参与到遗产的修复工作中,成为文化遗产带来的社会、历史和经济效益的主要受益者。古墓和图书馆的复建创造了就业机会、提升了人们的文化价值意识、证明了文化所具有的超越所有边界的能力,并且加强了遗产地的监测和未来的抗灾能力。文化遗产的保护应当被视作是人道主义和和平建设中必不可少的内容;没有文化遗产的保护,一切可持续的和平和发展都将是空谈。

开发一种综合性的方法

历史城区可以通过可持续旅游、就业和地方层面的投资来推动城市发展。然而,作为独特的、混合了多种功能和社会群体的地区,它们也可能沦为大众旅游、大规模规划开发和非正规居住区的牺牲品,面临失去其鲜明风格和居住特性的风险。如果规划或管理不当,旅游业会给当地社区带来负面影响,破坏传统生活和产业,并带来过分的商品化。而可持续的文化旅游却可以推动社会变革、复兴一个城市的活态遗产。在过去的十五年中,世界遗产地会安(越南)见证了一个小城市旅游业的发展,当地的游客增长近十倍,达到每年150万人次。旅游业带来的经济利益被重新投入到遗产保护和社区发展中,展现了文化遗产保护推动可持续发展的方式。会安的《旅游战略方针》(Strategic Policy for Tourism in Hoi An),作为该国旅游发展总体规划中一部分,提出了将75%的游客门票收入用于遗产保护的规定。当地社区是可持续旅游服务的主要参与者,并且,过去十年的市政统计数据也表明在会安,贫困和低收入家庭数量在不断减少,生活环境和基础设施也得到了改善。这些案例证明了文化通过创造就业、维护尊严和改善生活水平,对地方社区所具有的重要价值。

2011年,联合国教科文组织大会通过了具有里程碑意义的《关于城市历史景观(HUL)的建议书》(Recommendation on the Historic Urban Landscape),它提倡在城市可持续发展中运用一种整体性的文化遗产保护方法,超越了以往将保护对

tarian and peace-building imperative; no sustainable peace or development is possible without it.

Developing an integrated approach



图8 会安(越南)每年游客的接待量达150多万人次

Fig8. Hoi An (Viet Nam) receives over 1.5 million tourists a year.

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Historic cities and districts can also drive urban development through sustainable tourism, employment and local investment. In their uniqueness as functionally- and socially-mixed centres, however, they can fall victim to the impact of mass tourism, large-scale planned developments and informal settlements, risking the loss of their distinctive character and residential nature. If not adequately planned or managed, tourism can be detrimental to local communities, undermining traditional livelihoods and practices, and heightening commodification. Yet a sustainable approach to cultural tourism can indeed foster social change and revive the living heritage of a city. In the space of the past fifteen years, the World Heritage property Hoi An (Viet Nam) has witnessed tourism to the small city surge almost tenfold to over 1.5 million visitors a year. The reinvestment of the economic benefits of tourism into heritage conservation and community development has demonstrated ways in which cultural heritage

safeguarding can contribute to sustainable development. Policies introduced by the Strategic Policy for Tourism in Hoi An as part of the country's Master Plan on tourism development stipulate that 75 per cent of revenue generated by the sale of visitor entry tickets be reinvested into heritage conservation. Local communities are the main actors in sustainable tourism services, and municipal data over the past decade demonstrates a reduced number of poor and low-income households in Hoi An, together with improved living conditions and infrastructure. Such examples testify to the integral value of culture for local communities through generating employment, ensuring dignity and improving living standards.



图9 当地居民参与到廷巴克图(马里)古陵墓的重建过程中

Fig9. Local population involved in the reconstruction of the ancient mausoleums of Timbuktu

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In 2011, the UNESCO General Conference adopted the landmark Recommendation on the Historic Urban Landscape (HUL), which calls for an integrated approach to cultural heritage conservation for sustainable urban development, reaching beyond traditional efforts that limit conservation to the monuments and physical elements of historic centres. The city of Ballarat (Australia) is a pioneer example in the implementation of the HUL pilot programme, through the promotion of civic

象限制于历史古迹和历史城区物质元素的传统保护工作。巴拉瑞特（澳大利亚）是实施 HUL 试点项目的先锋模范，通过公民参与，监管制度、财务工具的引入，以及关于历史性城镇景观的文化绘图手段的应用，实施了这一方法。在 HUL 方法的基础上，世界各地的案例都清晰地显示出在更广泛的全球城市发展目标中，纳入综合的保护建成环境的政策和实践的重要性，同时尊重创造力，把非物质文化遗产作为可持续发展重要资源。

“人居三”及未来：文化和城市可持续发展的道路

在未来，为了避免陷入孤立的工作方式并远离简单的一刀切式的模式，城市的可持续发展必须通过将文化纳入政策和操作层面的整体性的方法实现。为了保障国家和国际层面的一切文化形态都得到有效保护和发展，联合国教科文组织设立了使命目标并制定了一系列独一无二的国际公约，并在此基础上，全心全意投入到把文化作为城市可持续发展驱动力的推广和实施过程中。就这一点而言，这份《关于文化对城市可持续发展作用的全球性报告》（Global Report on Culture for Sustainable Urban Development）标志着联合国教科文组织承诺将人置于城市发展核心并使文化逐渐成为所有城市可持续发展要素的重要一步。

随着我们步入了新的城市纪元，我们应当将文化作为一个重要的助力，以应对从金融和难民危机到气候变化、贫困和世界范围内的不平等主要的全球性挑战。文化内化于可持续发展的三个维度——环境、经济和社会中。因此，只有在《2030 可持续发展议程》所搭建的框架的基础上，充分实现对文化的认可和整合，才能让我们的世界有效地朝着更加和平、更具韧性和更加可持续的方向前进。📖

engagement and the introduction of regulatory systems, financial tools and a mapping tool on the Historic Urban Landscape. Building on the HUL approach, examples around the world now clearly call for integrated policies and practices of conservation of the built environment within the wider international goals of urban development, while respecting creativity and intangible cultural heritage as a key resource for sustainable development.

Towards Habitat III and beyond: Ways forward for culture and sustainable urban development

Looking forward, sustainable urban development must be addressed through holistic approaches that integrate culture at the policy and operational levels, in order to avoid working in silos and to break away from a one-size-fits-all perspective. Based on its mandate and its unique set of international conventions to ensure the safeguarding and promotion of all forms of culture at the national and international levels, UNESCO is fully committed to promoting and implementing culture as a driver of sustainable urban development. In this regard, the Global Report on Culture for Sustainable Urban Development will mark an important step in UNESCO's commitment to place people at

the centre of urban development and instil culture as a vehicle for sustainability for all cities.

As we enter a new urban era, we should regard culture as a powerful ally in our efforts to address key global challenge from the financial and refugee crises to climate change, poverty and inequality worldwide. Culture is inherent to the three dimensions – environmental, economic and social – of sustainable development. Thus it is only through its full recognition and integration, building on the framework provided by the 2030 Agenda, that we can effectively transform our world into one that is more peaceful, resilient and sustainable.

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范式转换：文化和遗产在可持续发展中的关键作用

Shifting Paradigm: Culture and Heritage in a Key Role for Sustainable Development

演讲者 / 阿兰·马利诺斯 图文整理 / 唐思远 翻译 / 裴洁婷

Speaker/ Alain Marinos Edited by TANG Siyuan Translated by/PEI Jieting

2016年10月25日晚，法国文化与交流部建筑与遗产司名誉总监阿兰·马利诺斯（Alain Marinos）应联合国教科文组织亚太地区世界遗产培训与研究中心（上海）（以下简称 WHITRAP 上海中心）邀请，在同济大学文远楼三楼亚太遗产中心作了题为“范式转换：文化和遗产在可持续发展中的关键作用”的学术讲座。讲座由邵甬教授主持，法国“当代中国建筑观察站”负责人兰德女士、法国文物建筑主任建筑师本杰明·穆栋（Benjamin Mouton）教授、“法国特色小城镇协会”国家协会副主席巴代尔·罗杰（Bataille Roger）先生也应邀参与讨论，随后与会嘉宾围绕相关主题进行了深入交流与互动。

阿兰·马利诺斯先生于2004年开始担任同济大学建筑与城市规划学院兼职教授，他自70年代开始从事法国城市遗产的保护管理，担任法国文化与交流部建筑遗产司名誉总监，在法国遗产保护的法律政策制定和管理等方面起到了非常大的推动作用。另外，作为联合国教科文组织的法国专家之一，他参与了大量联合国教科文组织和人居署的工作。在1999年，应兰德女士邀请，阿兰·马利诺斯来到中国，与同济大学合作展开长达17年的中国城乡遗产保护的相关工作，其中涉及江南水乡、贵州、四川、上海等地的保护工作。

法国专家给人居三的六条建议

在人居三的报告准备过程中，针对目前在城市规划中民众意愿的表达越来越重要，法国专家们提出了六条建议：

1. 提倡更整体性的城市规划避免投机性的行为和缺乏协调的项目运行。
2. 城市和乡村之间的关系应是互补关系，鼓励协同增效发展。
3. 城市管理层面，要平衡政府主导和居民自治之间的关系。
4. 研究生态环境问题应关注地方文化多样性。
5. 加强城市规划师技术语言与公众日常语言之间的通融度。
6. 将文化和遗产置于可持续发展的核心理念之中，与生态、经济和社会共同考虑。

在当下全球化快速发展的阶段，我们如何在城市中共同生活，该以一种怎样的姿态对待建成环境、改善建筑是我们规划的重要基础。

五个巴黎的案例

遗产连接过去和未来，包括20世纪产业的遗产地。

在人居三中第一稿中，已明确提出遗产与文化在城市规划中应优先考虑。

通过以下对于巴黎五个案例的讲述，来诠释“范

On the evening of October 25th 2016, Alain Marinos, Honorary General Conservator of heritage and former General Inspector of Culture and Communication Ministry of France, gave a lecture themed "Shifting Paradigm: Culture and Heritage in a Key Role for Sustainable Development" at the invitation of World Heritage Institute of Training and Research for the Asia and the Pacific Region (Shanghai) (WHITRAP Shanghai). Professor Shao Yong moderated the lecture. Ms. Françoise GED from l'Observatoire de l'architecture de la Chine contemporaine à la Cité de l'architecture et du patrimoine (Paris), Professor Benjamin Mouton, one of Chief Architects of Historic Monuments of France, and Mr. Roger Bataille Vice President of l'Association des Petites Cités de caractère de France (PCC) were invited as guests to join in the discussion session after the lecture.

Alain Marinos has been a visiting professor at Tongji university since 2004. Starting his career on heritage conservation in France from 1970s, he has been working as Honorary General Conservator of Heritage for the Culture and Communication Ministry of France and contributed to the policy-making and management of cultural heritage in France. As an expert for UNESCO, he has been involved in a number of projects for UNESCO and UN-HABITAT. In 1999, at the invitation of Ms. Ged, he came to China and started his 17-year long cooperation with Tongji University on the conservation of urban and rural heritage in China, including various conservation projects in water towns along Yangtze River, Guizhou Province, Sichuan Province and Shanghai.

Six Goals Proposed by a Group of French Experts for Habitat III

A group of experts in architecture and urban planning, with an eye on the increase of public voices in urban planning process, have proposed and drafted a statement with six goals for the preparation for the Habitat III conference :

1. Promoting strong integrated planning strategy to prevent land speculation and stop the accumu-

lation of projects disconnected from one to another;

2. Encouraging synergies and enhance the complementarity among metropolitan areas, small cities and countryside;

3. Reconciling and balancing "participation of inhabitants" and the need for a "city government";

4. Studying ecological and environmental problems including close attention to local cultures diversity;

5. Enhancing dialogue between urban planner technical language and the usual language of inhabitants;

6. Placing culture and heritage at the heart of the reflection on sustainable development, linked to ecology, economy and social aspect

In globalised frenetic place we live in, what can we do to enable people from different cultures live and act together in peace? How can we take care of built environment and rehabilitate whole or part of heritage places? These are the starting point for us to think about urban planning.

5 Examples of City Planning in Paris

Heritage links the past with the present and the future, which includes even industrial sites from 20th Century. In the first draft of the New Urban Agenda which was later agreed upon at Habitat III Conference, urban heritage and culture have been placed as a priority component in urban plans. The following five cases in Paris are to be used for the interpretation of a "paradigm shift", all characterized by "for habitant and with habitant". And young people in their thirties have started to play the leading role in this bottom-up participation process.

式转换”的含义。这些案例共同探讨的是“为民、与民”。尤其是在自下而上参与的过程中，主导群体是30多岁的年轻人。

巴黎小环

巴黎市曾经有一铁路建于19世纪末、20世纪初，连接城市不同节点，但在使用过程渐渐无法满足市民的需求。后来政府建造了新的有轨电车环路。旧的铁路路线不再使用，处于废弃的状态。政府最先考虑对旧铁路进行公共整治工作，但是遭到老百姓反对。最终政府决定让居民社区和协会组织负责有关旧铁路未来的用途设想。

该区域前后的变化非常显著。居民们开始在附近种植植物，开小餐馆等自发进行一些事件，参与度不断提高，活动内容趋向多元化。

业态的丰富使得这里不断聚集人气。据统计，这里一共举办了418次活动、172个工作坊和140场演讲和讨论。同时随着整个巴黎小环的整治和活化，更多的产业在此聚集。

现在，这一场所在巴黎越来越时尚，尤其是30多岁的年轻人喜欢聚集到这，他们认为这是巴黎当下最时尚的生活方式。

百废待兴的医院建筑

这是一处占地4公顷的医院，这一建筑同样处于百废待兴的状态。政府委托居民协会并签订协议，



改造前
Before renovation



改造后
After renovation



巴黎小环
“LA PETITE CEINTURE” around Paris

“LA PETITE CEINTURE” around Paris

One railway was first built up in Paris around late 19th and early 20th Century to connect different parts of the city. With the passage of time, it was no longer able to meet the daily demands of people. Later, new tramways was constructed by the city government and the old railway abandoned. The government proposed a public project for the rehabilitation of the old tracks; however, the plan was opposed by the citizen. Finally, the government decided to empower community and neighborhood associations to decide the functions and manage the operation of the old railways.

The city district has gone through dramatic changes after the decision. Local residents have been more and more involved by starting to grow plants and open restaurants in the nearby area, and the activities are getting diversified.

The diversity of business activities have brought more and more people to the district. Based on a survey, a total of 418 events, 172 workshops and 140 lectures and seminars have been organized here. With the rehabilitation and revitalization of the “LA PETITE CEINTURE” around Paris, more and more industries started to cluster in the area.

Today, this place has become a

fashion landmark in Paris, especially for those in their thirties, who perceive the lifestyle here as the most fashionable one in the city.

“LES GRANDS VOISINS” former hospital Saint Vincent de Paul

The 4-hectre site was used as a hospital and run-down and deserted. The municipality signed an agreement with the neighborhood council and authorized them to maintain and renovate the structure with an exemption of rent payment.

After four years of renovations, the district has attracted diversified businesses such as studios, restaurants and even residential developments. Up to today, there are 300 people living here and 300 people working here.

The 5-year-term contract between the government and the neighborhoods will expire by the end of next year. More issues regarding the future development of the place and who will operate are to be discussed soon.

A 3.5-Hectre Structure in the North of Paris

The building was built in 1926. The government initially planned to tear down the old structure and reconstruct a new one in 1990s. Because the structure is located at the prime sites in the city centre, the proposal was bitterly contest-

同意他们租金免费，但要承担维护和整治的费用。

经过四年的更新，该区域被赋予越来越多样化的功能如工作室、餐厅、甚至住宅。目前有 300 人住在这里，300 人在这里工作。

明年年底，政府与居民协会签订的 5 年合同即将到期。之后这一地区将如何发展、由谁来运作，是个需要讨论的问题。

位于巴黎北部一处占地 3.5 公顷的建筑

该建筑于 1926 年建造。在 1990 年代，政府希望将这一地块拆除旧有建筑建造新建筑。但在这样一个地处市中心的黄金地段上，政府的提议受到当地居民社区和协会的强烈反对。

迫于压力，政府放弃原有想法并委托有关设计单位与居民协会共同讨论如何在保留建筑的基础上活化该地区。

最终，政府与当地居民就该建筑的改造形成了一致的意见：

1. 保留建筑整体结构和框架。
2. 对屋面进行生态化处理，根据新的功能调整填充墙的开合状态。同时，内部的功能也进行了更新替换，包括运动中心、图书馆、青年旅社、演艺厅等。

该建筑竣工于 2013 年，是法国现存体量最大的太阳能建筑。很多年轻人喜欢到这里来，这也成为许多老建筑再利用的参考案例之一。

巴黎马莱区的一处社会住宅

请注意这栋房子所处的街区位置——巴黎马莱区，这一区域在巴黎的遗产保护中具有里程碑式的意义。（法国于 1962 年颁布《马尔罗法令》，在城市遗产和街区发展之间建立了非常重要的联系。其中划定了巴黎的两个保护区位置。其中之一便是在中世纪后形成的马莱区。1964 年，巴黎议会建立了马莱保护区，并且在 1965 年将保护区范围扩大到现在的 126 公顷。）马莱区的住宅房价很贵，均价在 1 万 5 千欧元每平方米。（11 万人民币 / 平米），其中规定 25% 房屋是社会住宅，在每个区块和开发项目中都要达到这个要求。

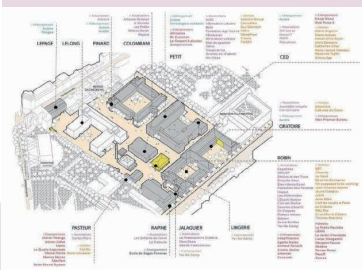
马莱保护区成立后，街区“整治”代替了街区“拆除”计划。马莱区《保护与价值重现规划》中明确画出作为社会住宅建筑的位置。图为其中一个案例“威尼斯院”。巴黎马莱区这一社会住宅一共有 4200 平方米总面积，向社会提供了 75 套社会住宅，其中 35 户家庭为原址原迁。建筑改造整成本为 2575 万欧元，其中 610 万欧元用于商业运营。资金的成本来源除了部分为银行贷款外，还有一部分为国家和巴黎市政府以及法兰西大区的补贴。

巴黎北部郊区 Seine Saint Denis 的一个案例

该案例位于巴黎北部地区——塞纳 - 圣丹尼斯

百废待兴的医院建筑

“LES GRANDS VOISINS” former hospital Saint Vincent de Paul



内部功能改造方案
Plan for Interior Renovation Paris

室外空间
Open Space



改造后
After Renovation Paris

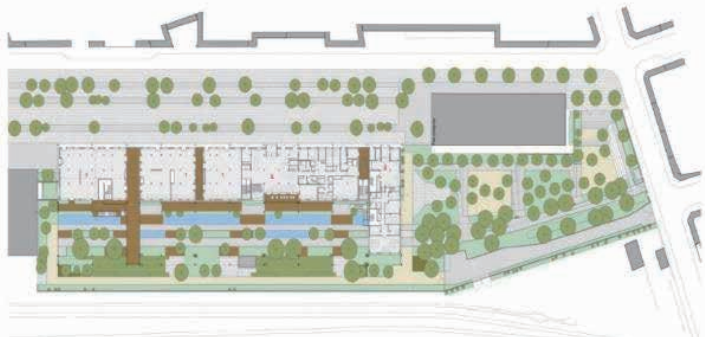
室内空间
Indoor Space

位于巴黎北部一处占地 3.5 公顷的建筑
A 3.5-Hectre Structure in the North of Paris



改造前
Before renovation

设计方案
After Renovation Paris



方案底层平面图
Ground Floor Plan

ed by the local communities and associations.

The municipality had to give up on the plan and commissioned designers and neighborhood associations to decide how to retain the building while revitalizing the district.

Finally, the government and local

communities came to an agreement on the way to renovate the building, which is:

1. retaining the overall structure and framework of the building;
2. applying ecological treatment techniques on the roof, and adjusting the opening and closing state of the filler based on new

Seine Saint Denis。这一地区在 19 世纪末 -20 世纪初以工业为主，工厂集聚、很多产业工人住在这里。并在 1950-1960 年代快速建造了很多住宅。但在 90 年代，住宅问题逐渐开始凸显。最终，政府选择了对这一区域进行“改善整治”而非“全部拆除”。

塞纳 - 圣丹尼斯下属的普莱纳市政 (Plaine) 申请加入“历史艺术之城”，它所推崇的“工业遗产”城市特色在以旅游名胜居多的法国城镇当中让人觉得眼前一亮。为此，该地区将“产业遗产”定义为当地珍贵的文化资源，将城市特色归纳为“遗产、旅游、郊区”，组织专门旅游线路游览工厂建筑群和周边 1950-60 年代社会住宅区。



改造前
Before renovation



改造后
After renovation

上述的案例没有涉及到给巴黎市政府提出六条建议的一点“城市和乡村之间的关系应为互补，鼓励协同增效发展”，那么大都市和周边小村镇之间是什么关系？如今的大城市太有吸引力，将人群都吸引过来，可将大城市比喻成大鱼，试图吞掉周边似小鱼一样的小村镇。

那么，如今小村镇该何去何从？法国特色小城镇的一致共识是：

1. 小村镇不应随着大城市的膨胀而萎缩、消亡；
2. 小村镇需要联合起来。目的不是与大城市对立，而是平衡、补充。

functions; meanwhile, upgrading functions of interior space for sports center, library, hostel and auditorium.

The structure was completed in 2013, and serves as the largest solar architecture in France. It is getting popular among young people and becomes one of the examples of adaptive reuse of old structures.

Social Housing in LE MARAIS District

Please note the location of this house- it is in Le Marais District in Paris, which is of great significance in the heritage conservation history of Paris. (France promulgated “Malraux Law” in 1962, which sets up links between urban heritage and the development of districts. The Law delineated two protected sectors in Paris, one of which is the Marais formed after the Medieval time. In 1964, Paris City Council declared Marais a protected sector, and the next year extended the district into what is today covering an area of 126 hectares.) The housing price in the Marais is quite high with an average of 15,000 Euros per square meter. 25% of the houses in the district are social housing, which is a compulsory requirement for each plot and development project.

After the establishment of the Marais Protected Sector, renovation schemes replaced the demolition operations. The locations of social housing were specified in the Plan for the Conservation and Valorization of the Marais. In the photo is the case of “Residence Court of Venice”. With a total area of 4,200 square meters, the social housing programme provides lodgment units for 75 households, 35 of which are relocated back on site. The total investment was 25,750,000 Euros, including 6,100,000 Euros for businesses activities. The project was partly financed through bank loans, and grants and subsidy from the the State, the City of Paris and Île-de-France Region.

One Case in “LA SEINE-SAINT DENIS” Northeast of Paris

The case is located in the northern suburban district of Paris – Seine Saint Denis. The district was an industrial area in late 19th and early 20th Century, with cluster of factories and industrial workers. A number of residential blocks were built up from 1950 to 1960. The problems of these blocks started to emerge in 1990s. Finally, the government chose to carry out improvement and renovation schemes in the district rather than demolishing the entire area.

The City of Plaine from the district has applied for “Historical and Artistic Cities”. Characterized by various industrial heritage properties, the city is a very distinctive one among touristic French cities. The district has defined “industrial heritage” as valuable local cultural assets, and its city characteristics as “heritage, tourism and suburb”. Specialized tourist routes to factory buildings and nearby social housings from 1950 to 60 have been organized for tourists.

None of the above cases relates to one of the six goals proposed to the city government that is “Encouraging synergies and enhance the complementarity among metropolitan areas, small cities and countryside”. Then what is the relationship between megacities and small towns? Cities have become too powerful these days and sucked up all the population. They are like those big fishes, trying to swallow up small fishes – those small towns and villages around them.

Where are those small cities, towns and villages heading for? The association of “Petites cités de caractère de France” has agreed on the following aspects:

1. small towns and villages cannot shrine and disappear with the expansion of megacities;
2. small towns and villages should join together, not for opposing megacities, but as a complementarity and balance to each other.

关怀乡村：变化中的澳洲景观管理

Caring for Country: Changing Landscape Management in Australia

演讲者 / 简·列侬 图文整理 / 杨晨

Speaker/ Jane Lennon Edited by YANG Chen

2016年11月22日晚，澳大利亚访问教授简·列侬 (Jane Lennon) 在我上海中心报告厅发表了“关怀乡村：变化中的澳洲景观管理”专题讲座。Jane Lennon 是澳大利亚墨尔本大学荣誉教授，澳大利亚 ICOMOS 创始人之一。讲座由同济大学建筑与城市规划学院景观学系主任韩锋教授主持。讲座聚焦在以下四个议题：澳洲景观环境的演变；澳洲乡村景观的类型以及相关保护；农业发展对乡村景观的影响；建立乡村景观的可持续发展的新机制。

澳大利亚环境演进分为四个阶段

澳洲大陆从冈瓦纳 (Gondwana) 分离并形成新大陆决定了澳洲自然环境的独特性——全球有袋动物的中心、以桉属植物、金合欢属植物为主的植被类型；

至少 6 万年以前，人类来到澳洲大陆并在此繁衍生息，造就了独特的文化景观：澳洲土著人用火改变环境以满足他们日常的生存需求，他们改变了澳洲大陆动植物种类的构成，并在这一过程中赋予景观丰富的文化意义；

1788 年以后的殖民地阶段，澳洲作为罪犯流放地，景观发生了快速改变，澳大利亚几乎同时经历了殖民地时期和工业化时期；

二战以后，来自 100 多个国家的超过 200 万移民为澳大利亚带来了多元文化，尤其是 1950 年以后，农业用地快速扩展，密集化农业生产、灌溉式农业和牧场对生态系统造成了破坏，直接导致了 20 世纪 70 年代环境保护运动的兴起以及景观保护实践的发展。

澳大利亚与乡村景观相关的遗产和法定保护区域主要包含那些类别？

- (1) 被认定为遗产的建成环境；
- (2) 有意设计的殖民地农场，很多是由初期流放犯人建造，现存主要包含一些景观要素遗迹；
- (3) 法定规划内设定的乡村用地，主要为乡土植被保护区；
- (4) 地方环境规划中确立的遗产要素，大多为建筑，主要用于保护大型农业区域的视觉特征。

澳大利亚农业发展的新趋势

生活性的农业的兴起：这些农业一般规模较小，分布在城市或与城市较近的区域，它们强调有机产品，直接依照客户需求进行生产；大规模农业区域的集聚；合作商业化：目前澳洲农民的平均年龄为 56 岁，在信息技术应用的背景下，以家庭农场为主要单位向合作性商业化结构转型；乳制品业和谷物生产力



主题讲座

Lecture by Jane Lennon

On the evening of November 22nd, 2016, Visiting Professor Jane Lennon from Australia gave a lecture "Caring for Country: Changing Landscape Management in Australia" at Whitrap Shanghai. Jane Lennon is a Honorary Professor at University of Melbourne and one of the founders of Australia ICOMOS. The lecture was moderated by Professor Han Feng, Head of Landscape Department of College of Architecture and Urban Planning, Tongji University. The speaker focused on the following four topics in her speech: *the environmental history of Australian landscapes and their evolution, the range of landscape types and their protection, impacting of agricultural development on landscapes and the need for a new paradigm to deal with sustainable development of rural landscape.*

Four Phases for the Environmental Evolution of Australian Landscape

- Phase 1

Separating from Gondwana and becoming the newest continent ensured that Australia has a high degree of endemism in its fauna as the world centre for marsupials, and its flora dominated by two genera, Eucalyptus and Acacia.

- Phase 2

At least 60,000 years ago humans arrived and created the unique landscape of Australia. The aboriginals used fire to modify the environment to suit their daily needs and changed the species composition of both flora and

fauna. They gave the landscape its cultural significance.

- Phase 3

After the arrival of European Colonizers in 1788, Australia as convict outposts accelerated the change in the landscape. Australia 'experienced colonization and industrialization almost coincidentally, a compressed, double revolution.

- Phase 4

After World War II, two million migrants from over 100 countries arrived with a consequent richness of tradition and cultural diversity. From 1950s, expansion of agricultural lands, the agricultural intensification, along with irrigated crops and pastures, caused damage to ecological system, leading to the rise of environmental movement in 1970s and land care practices.

Categories of Australian Agricultural Landscapes under Heritage Listing and Statutory Protection

1. Built components identified;
2. Designed colonial farms and estates, many convict built, protected; many now relict landscape features;
3. Associated agricultural landscapes protected in planning schemes, native vegetation clearing controls but contested;

的巨大提高；虽然澳洲仍旧是全球最大的细羊毛出产国，但牛的饲养量已经超过了绵羊；处于边界地带的农用地被更多的作为保护区和公园，并进行植被恢复；大规模的环境修复计划的兴起——例如土地关爱（Landcare）计划；新的作物类型的不断出现；新的收割技术以及泥沙控制的利用；大规模农业综合企业投资。

农业变化给乡村景观带来了哪些影响？

远郊农业人口的下降以及城市边缘区域多功能景观的增加；由于产权合并导致乡村区域出现更多被遗弃的农业建筑；畜牧业中绵羊数量的下降和牛的数量上涨导致了传统农业建筑被遗弃；很多牧区演变为环境保护区域或者无人管理的土地，植被恢复导致了乡村景观的变化；乡村地区由于人口流失导致了文化联系的丧失；由于农业实践导致的生态退化：例如目前 5% 的农用地出现旱地盐碱化。

如何建立乡村景观的可持续发展的新机制？

文化景观是我们认为应该保护的、具有独特性的景观，文化景观中特殊的历史遗存可以唤起我们的记忆和联想。与其将乡村景观看做是一种历史遗存，不如说它们是一个过程，这一过程充分展示了人类的文化实践——他们在与自然环境的长期互动中建立起来的具有韧性的景观环境。

2016 年，澳洲设立了第一个以农业景观为主题的法定保护区：南澳环境与食物生产保护区（South Australia's Environment and Food Production Areas 2016），这是农业景观保护的重要里程碑。在乡村景观保护的过程中，我们需要接受景观的变化，充分认识其中蕴含的丰富的文化联系。作为一种文化景观，乡村景观的各个尺度下都具有层层积累的遗产信息。正因如此，对于乡村景观的保护和管理具有不确定性和不可预见性，需要我们以新的视角进行思考。

澳洲农业景观保护的经验和教训

- 需要小心而谨慎地提高产量；
- 重点修复水系；
- 修复退化的土地；
- 仔细倾听土地并向传统居民学习。



讲座现场
Audiences in the Lecture

4. Heritage items identified in Local Environment Plans, mostly buildings, aiming to protect visual character of distinctive farming areas.

New Trends in Agricultural Development

- Lifestyle farming on small acreages increasing close to cities and within cities, emphasis on organic products, farmers markets selling direct to consumers;
- Aggregations and large scale farming in grain belts;
- Corporate business: average farmer is 56 years old - family farm model evolving into a more corporate business structure with IT applications;
- Huge increase in productivity in dairying, grain production;
- Cattle are predominant over sheep - Australia is still world's largest producer of fine wool;
- Marginal farmlands being added to conservation reserves and parks and reforested in commercial plantations;
- Environmental repair on large scale - Landcare and associated programs;
- New crop types, horticultural varieties and changed crop rotations;
- New techniques of harvesting and sediment control;
- New investors in large scale agribusiness.



嘉宾互动
Discussion Session

Issues in Landscape Change

- Demographic change: decline in population in remote pastoral and dryland farming areas and increase in peri-urban and rural;
- More abandoned buildings due to property amalgamations;

- Decreasing sheep numbers and an increase in cattle raising resulting in unused farm buildings or ruins;

- Change in grazed landscapes to increasing vegetation regrowth in conservation reserves and unmanaged rural lands - changing the appearance of rural areas;

- Loss of cultural connections with loss of population;

- Ecological damage due to agricultural activities: 5 % of cultivated land affected by dryland salinity.

How to Establish a New Paradigm to deal with the sustainable development of rural landscape?

Cultural landscapes are those special ones we want to protect, where historic evidence of use gives a distinctive character providing memories and associations. Rather than viewing them as an historical product, we should place more emphasis on rural landscapes as a process showing cultural practices of human being - an evolving agricultural landscape with its resilient features in a long-term interactive relationship.

In 2016, a first state government legislated protection area in Australia was established: South Australia's Environment and Food Production Areas. In the conservation process, we have to accept modified landscapes of entanglement with their often rich cultural associations. As a type of cultural landscape, agricultural landscape has entanglement of layered evidence in the bio cultural landscape of varying scales. Therefore, because of the uncertainty and unpredictability, we need to consider these issues from a new approach.

Experience and Lessons to be learned from Australia:

- Be careful in increasing productivity;
- Repair streams and watercourses;
- Replant degraded lands;
- Listen to the land and learn from traditional users

图解《四维城市》 ——城市历史环境研究的理论、方法与实践

The Iconography of the "Four-Dimensional City": the New Perspective of Study on Urban Historic Built Environment

图文整理 / 孔惟洁 刘昊翼 翻译 / 裴洁婷 英文审校 / 贾艳飞

Edited by KONG Weijie LIU Haoyi Translated by PEI Jieting English Proofreading / JIA Yanfei

在快速城镇化进程中，中国城市文化遗产保护面临着前所未有的困境，历史城区经历了大规模的旧城改造后，还有没有整体保护价值？如何整体保护？这在以物质本体为保护对象的文物语境中是无法解决的，因此，需要建立四维城市的概念，使城市遗产的保护理念超越空间形体和静止形态。

2016年12月12日晚，华中科技大学建筑与城市规划学院何依教授，受联合国教科文组织亚太地区世界遗产培训及研究中心（上海）（以下简称WHITRAP上海中心）与同济大学建筑与城市规划学院邀请，图文并茂地进行了一场关于城市空间与时间的讲座。讲座在同济大学文远楼三楼大报告厅举行，由WHITRAP上海中心执行主任、同济大学建筑与城市规划学院邵甬教授主持，张松教授作为嘉宾参与讨论。

讲座是以《四维城市——城市历史环境研究的理论、方法与实践》一书为基础，从四维时空揭示城市历史环境演化规律，有着哲学的思维、艺术的形象和摄影的纪实，是基于城乡文化遗产保护的长期规划实践、丰富田野调查、经典读物解读与多方实地考察，针对新时期中国历史城市保护进行了理论与实践探索。

内容包括四维城市的概念、四维城市的空间形态、四维城市的历史文脉三个部分，还包括华沙古城与大同古城重建比较、泽州古城格局识别、生长性城市——锡耶纳、埃舍尔绘画与肌理类推原型、南华门肌理类型识别五个关于四维城市理论与方法运用的生动案例。

概念引入——艺术作品中的空间概念



图1 《哭泣的女人》毕加索
Fig.1 Weeping Woman by Pablo Picasso

图2 《下楼梯的裸女》杜尚
Fig.2 Nude Descending a Staircase (No.2) by Marcel Duchamp

艺术作品中的三维概念：毕加索作品《哭泣的女人》是在二维平面中通过分解与重构来表达三维空间的概念。

艺术作品中的四维概念：杜尚作品《下楼梯的裸女》是在二维平面中通过持续不断的动作来表达四维空间的概念。

The conservation of urban cultural heritage is facing unprecedented challenges in China with a fast urbanization. Following large-scaled urban renewal process in historic centres across the country, is it still necessary to protect these areas as a whole based on integrated conservation principles, and more importantly, how to do it? The problem cannot be solved in a policy context where the focus is preoccupied with the conservation of physical objects. In above context, the author proposes the "four-dimensional city" concept, aiming to extend the urban heritage conservation beyond a static notion of space and physical forms.

On the evening of December 12, 2016, Ms. He Yi, a professor from Department of Urban Planning- Huazhong University of Science and Technology, visited WHITRAP Shanghai and gave a lecture on space and time of the city through vivid descriptions and illustrations at the invitation of WHITRAP Shanghai and Collage of Architecture and Urban Planning of Tongji University. Executive Director of WHITRAP Shanghai Shao Yong moderated the lecture and Professor Zhang Song was invited as a guest in the discussion session.

The lecture started with Professor. He Yi's new book "Four-Dimensional City: the Theory, Methods and Practice of the Urban Built Environment" to explore the historical evolution of urban environment from philosophical aspect, artistic and realistic perspectives. The research is an attempt to theoretically and practically examine the historic preservation of China in the new era, based on the author's long-term practice in the conservation and planning of urban and rural cultural heritage, rich experiences in field works and in-depth interpretation of classics.

In her lecture, Ms. He Yi explained the definition, the spatial organization and historical context of four-dimensional cities, supplemented with five cases which have applied the theories and approaches in the area, including a comparative study of reconstruction strategies of the Historic Centre of Warsaw and the Old Town of Datong, the identification of the old city pattern of Zezhou, generated city-Siena, paintings of Escher and texture prototype and the identification of architectural type of Nanhuamen Historic District.

Introduction of the "Space" Concept in Works of Art

The three-dimensional concept in works of art: In his work "Weeping Woman", Pablo Picasso intended to create a three-dimensional effect in a specific two-dimensional painting through fragmentation and rearrangement of forms.

The four-dimensional concept in works of art: In his work "Nude Descending a Staircase (No.2)", Marcel Duchamp attempted to exhibit the fourth dimension in space through serial depiction of movement in a two-dimensional work.

I. Key Concepts of Four-Dimensional City

Urban space is two-dimensional, reflected in its various layers and boundaries which delineate and limit the growth of a city in a two-dimensional space. At the same time, urban space is three-dimensional, highlighted by the heights of buildings acting as the vertical coordinate of a city, such as pointed church tower in medieval cities and often the tallest point of the area. Thus we can say cities have both structures and shapes.

However, urban space is more a four-dimensional concept. The temporal aspect of the four-dimensional city does not necessarily mean its historical past, but its present built environment; and the spatial aspect of the four-dimensional city does not refer to its historical prototype neither, but to the present state of historical prototype. In a four-dimensional city, the history consists of both physical elements and the substitutions of the prototype, which exists as a priori setting and shapes and decides all the successors. Because

一、四维城市的基本概念

城市空间是二维的,表现为不同的层次和边界,确定城市增长边界,是把城市发展约束在一个明确的二维空间内;城市空间又是三维的,建筑的高度决定了城市的纵向坐标,中世纪城市中,教堂成为城市的制高点,城市既有形态也有形体。

城市更是四维的。四维城市的时间概念并非指向历史,而是当下的建成环境(built environment),四维城市的空间概念也并非历史原型,而是历史原型的当下状态。在四维城市中,历史不仅包括原型中的实体要素,也包括原型的替换要素,原型作为先验环境而存在,并规定着后来者。由于替换要素“携带”有原型的相关信息,成为了原型在时间维度中存在的另一种形式。在“四维城市”中,历史要素并不是随意堆砌,而是有结构、有系统、有层次的关联,因此,构成了城市空间的时间性。正如芒福德所说,“在城市环境中,时间变得看得见,摸得着”。

四维城市意义:城市是以一种新旧交替的态势不断向前发展,历史积淀的存在方式不仅仅是三维的空间实体,也包括四维的时间信息。如果从既有的历史环境保护观念出发,因为不存在“文物本体”,罗马居住地块上的庞贝剧场痕迹是没有保护价值的。同样,建设在太原府城城墙遗址上的四条道路,还有宁波环城马路,其历史价值也无法认定。在庞贝剧场的案例中,剧场在城市的肌理被保留下来,包括剧场的边界、位置、形态,历史仍然具有一种“在场性”,对地块上后续的建造产生了规定性的影响,由此可见历史不仅包括原型的实体要素,也包括了替换要素。

二、四维城市的空间形态

英国社会理论家吉登斯(Anthony Giddens)认为,现代社会的一个重要特征就是时间的“可裁剪”性。这一观点投射到城市空间中,分析城市空间中新旧要素的逻辑关系和存在形式,包括要素叠加、单元拼贴和结构拓展三种模式:

1. 叠加形态

新旧要素同址而建,称为叠加形态。如宁波的水系与街道网络,宁波的街道网络是沿着河道生长出来,后又填河拓宽“加粗”的结果,水系对于今天宁波老城内部街道网络的控制作用却是历史性、结构性的。

2. 拼贴形态

新旧要素差异共存,称为拼贴形态。如上海多元共生的城市形态,每一个“拼贴块”都具有不同的空间形态,而这些差异性在更大的地域范围内形成一个新的整体,即一个多元文化融合的、具有“海派”特征的城市形态。但是需要注意的是,短期内快速发展的城镇空间,由于缺少中介空间,会使得城市空间产生明显的断裂,这一点与拼贴状态是有区别的。

substitution elements always carry with them certain information about the prototype, these elements turn into a new form of the prototype in a temporal sense. In a four-dimensional city, historical elements do not pile up randomly. Instead, they connect with each other in a structured, systematic and stratified way, and constituted the temporal aspect of urban space. As Lewis Mumford says, “In the city, time becomes visible”.

In the four-dimensional city concept, city is developing through the shifts and transitions between the old and the new, during which the historical layering exists not only in a three-dimensional physical space but also rests in the temporal information from the history. Judging by perspectives which is popular in historic preservation today, the remnant pattern of Theatre of Pompei located at a residential parcel in present Rome would have lost its significance of conservation since the physical prosperities of the site have totally gone. Similarly, the historical values of remnants of four ancient avenues left on the site of old city wall of Taiyuan, and the ring road of the old city area of Ningbo, did not get properly recognized neither. In the case of Theatre of Pompei, the original theatre has disappeared, but the historical urban tissue has been well retained with the traces of boundaries, sites and forms of the structure. In this way, history is still virtually “present” and exercising restrictive influences on the construction s on the same site later. Therefore, the history of city contains not only the physical elements of the prototype, but also their substitution elements.

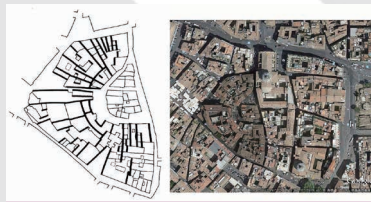


图3 罗马居住地块上庞贝剧场痕迹影响下的城市肌理

Fig3. Urban Tissue shaped under the influence of the Remnants of Theatre of Pompei in Rome

II. Spatial Patterns of Four-Dimensional City

British sociologist Anthony Giddens suggests that one important characteristics of modern society is that time is subject to ‘cutting and tailoring’. *By applying this theory to the analysis of urban space, we can examine the inherent relationships between the new and old elements and their forms of existence in urban space, including three types: elements overlay, elements collage and structural extension.*

1. Overlay Pattern

Overlay pattern refers to the construction of new and old elements in situ. For example in the city of Ningbo, the street grids developed along the waterways of the city, and were later further broadened by land filling of the channels. However, the waterways have long played a significant role in shaping the overall structure of street patterns in the old city area of Ningbo today.



图4 宁波老城的城市形态表现出明显的叠加特征

Fig. 4 Overlay Pattern of the Old City of Ningbo

2. Collage Pattern

Collage pattern means the coexistence of different new and old elements, such as the pluralistic urban forms in Shanghai metropolis, where each patch with their distinct spatial structure forms a new integral whole in greater region-an urban form characterized by multi-culture and distinctive Shanghai style. It is important to note that fast growth of urban space in short term will create inconsistent fractures in urban space due to a lack of transitional room, which is different from a collage

3、拓展形态

新旧要素连续生长，称为拓展形态。新要素在旧要素的基础上连续生长，反映了城市空间发展的整体秩序，城市历史要素对城市发展的作用是规定性的。如法兰克福城市中的三个时间层，古代—15 世纪—现代城市的三个阶段，城市始终沿着传统的格局，路网结构以延伸的方式拓展，在一个较长的阶段内，城市空间的整体发展都控制在原型的支配中。

三、四维城市的历史文脉

1、历时性特征

历时性在城市时间形态上表现为同一要素的演化或变迁现象，如城市中轴线的生长，城市中心的转移，城市边界的拓展等，是在一个时间的流程中叙述事件始末。历时性特征是“因时而变”的，显示出对时间的依附性质，不同时代的特征彼此关联，集结为城市空间文脉，是时间因素最直白的表现。

例如山西的新绛古城，以时间定序，以空间定位。经历了隋代以衙署定位，随后又逐渐建成了鼓楼、戏楼和钟楼；唐代以龙兴寺定位，龙兴寺宝塔成为了这个时代的时空坐标；民国时期以荷兰主教修建的天主教堂定位，注释了民国时期的中西合璧特征。最终，新绛古城的天际线被钟楼——鼓楼——教堂——佛塔定义下来，是城市文脉历时性特征的典型表现。

2、共时性特征

共时性从一个断面研究语言的状态，叙事方式有着蒙太奇的效果，并与解构主义相关联，知觉的整体性将各个意象关联为一个不可分割的统一体。反映在城市空间，表现为不同时期的历史要素在同一空间单元内的共时存在状态，共时态特征突出城市发展过程的分异性和嬗变性。例如太原南华门历史街区，在城市平面上，各个时代的空间要素被组合在一起。

四、相关研究

1、埃舍尔绘画与建筑肌理类推

肌理 (texture) 通常指纺织品的质地、岩石的构造、皮肤的纹理等，与物质构造相关联，是物质材料排列组合的表面特征，属于在显微镜下进行微观研究的内容。在城市空间范畴内，建筑肌理是建筑本体之间组合而成的空间关系，城市空间组织者的最底端要素，其中包含了物理因素和文化形态：一方面，相似的肌理组织有着共同的空间尺度，组织关系和几何特征；另一方面，建筑肌理是集体的人工作品，在形成和使用过程中的社会属性，使肌理具有地区感，并进一步约定俗成成为文化符号。

埃舍尔从数学中获得灵感，所表现的艺术空间逻辑也同样适用于关于建筑肌理类推现象的解释。其中《自由》这幅版画着重解释历史的趋势，也称“存在的时间表现”，画中白鸟的存在是由黑色来决定的，反之白鸟的存在又决定了黑鸟。随着画卷向下伸延，

pattern.

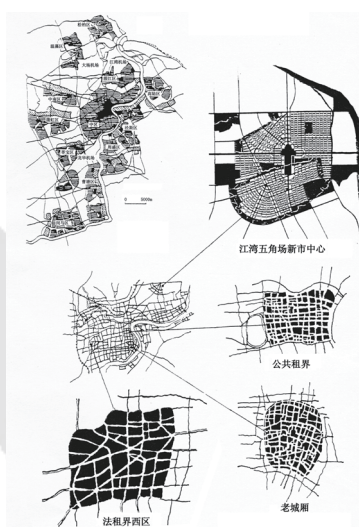


图5 上海的城市形态表现出明显的拼贴特征

Fig.5 Collage Pattern of the Urban Form of Shanghai Metropolis

3. Extension Pattern

Extension pattern derives from a continuum of old and new elements, where the new continuously grow on a basis of the old as a response to the fundamental law of development for urban space; while the prior factors limit the new development of city. During the three periods - the ancient times, 15th century and modern times - of the city of Frankfurt, the city itself has well retained its traditional patterns, and the road system broadened in a form of extension. The development of the urban space has been influenced

and harnessed by the proto pattern over a long period of time.

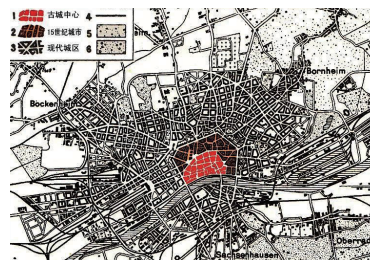


图6 法兰克福的城市空间形态表现出明显的拓展特征

Fig 6. Extension Pattern of the Urban Spatial Morphology in Frankfurt

III. Historical Context of Four-Dimensional City

1. Diachronic characteristics

The diachronic characteristics in a temporal dimension of a city are expressed in the evolution and shift of one single element, such as the growth of the central axis of city, the transfer of city center and the extension of city boundary, which are described along with flow of time. The diachronic characteristics will change with time, thus is a time-dependent nature. The characteristics from different times are associated with each other, reassembled to form the urban context of city, and serve as the most explicit representations of temporal factors.

Let's take the Old Town of Xinjiang in Shanxi Province of China for instance to observe its dia-

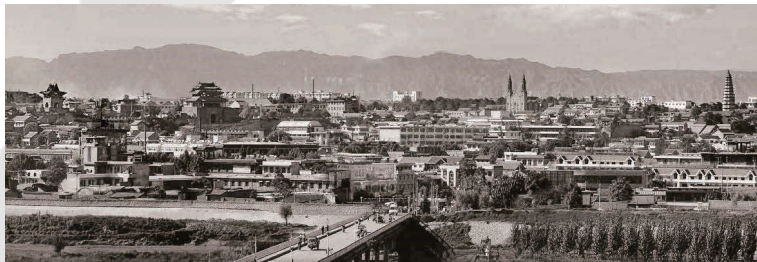


图7 新绛古城的城市轮廓

Fig 7. The Skyline of Old City of Xinjiang



图8 太原南华门历史街区的各种空间要素

Fig 8. Spatial Elements in Nanhua Gate Historic District, Taiyuan

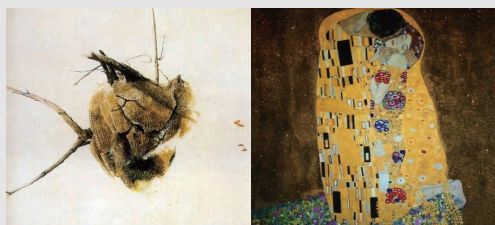


图9 艺术作品中的自然肌理和人工肌理
Fig 9. Natural and Artefact Texture in Work of Art

类别	生成机制	肌理要素	肌理原型
中国传统街区	封建社会、以里坊制度为基础，划分空间单元，以院落为基本要素，通过排列、组合，形成形成模式化布局。		
		中原民居 江南民居 广西民居 藏族民居 高台民居	
租界街区	上海：里弄		
	租界时期，欧洲的规划式住宅（Town House）本土化后形成的建筑形态，如上海的“里弄”、武汉的“里分”和青岛的“里院”等。		
	青岛：里院		
苏联大院	一五时期的苏联援建，将“社会主义城市”的建设模式复制到中国，形成一个形式主义的、内向的“大街坊”。		

备注说明：1. 受气候和文化的影响，我国存在许多不同类型的传统院落，仅以四合院为例进行分析，在此不一一列举分析。
2. 上海里弄建筑、汉口的里份以及青岛的里院均有不同的建筑形式，本文仅选取典型形式。

图10 历史街区中的肌理原型
Fig 10. Tissue Prototype in Historic District

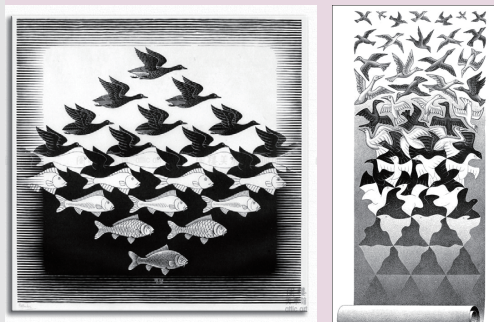


图11 埃舍尔版画《天空与水》(左)、《自由》(右)
Fig 11. "Sky and Water" (Left) and "Liberation" (Right)
by M.C. Escher



图12 城市空间肌理的类推现象
Fig 12. Analogy of Urban Fabric

chronic feature through spatial analysis over time. In the Sui Dynasty, the town was centred with the administration office and the drum-tower, theatrical stage and bell tower at the time, then later in the Tang Dynasty, the pagoda in Baolong Temple became the new landmark of the area. When it comes to the Republican period, the Catholic Cathedral built by a Dutch missionary stood up as an expression to a western and eastern mixture. In this way, the skyline of the old town was successively defined by bell tower-drum tower-church-pagoda, and a typical example of diachronic characteristics of urban context.

2. Synchronic characteristics

Synchrony focuses on a single point in time when studying linguistics, the narrative pattern of which is similar to montage technique and associated with deconstructivism, where each and every image are combined into an integral unity as a result of grouping principle of one's perceptual process. In urban space, synchronic characteristic is expressed in a co-existing state of historical elements from different periods in one single space unit and highlighted by the differentiation and transformation occurred in urban development. In the case of Nanhuamen Historic District in Taiyuan, the spatial elements from different times are grouping together in the city space.

IV. Related Study

1. Drawings of M.C. Escher and Analogy of Architectural Tissue

Texture is the actual variations upon a surface such as textiles, rocks and skin etc. Related to the materials used, texture is surface quality of materials that are to be observed under the microscope. In urban space, the texture (fabric) of the city refers to the spatial relationships between buildings, serving as the most fundamental elements that constitute the city space. It contains both physical and cultural dimensions: on the one hand, architectures with similar fabric structure usually share a same spatial scale, structuring

relations and geometric features; on the other hand, as a collective work of people, the social dimension of urban fabric in the development and utilization process gives it a sense of place, which further turns into various established cultural symbols.

Inspired by mathematical principles, M. C. Escher's artistic work and the logic behind them can also be applied to explain the evolution of urban fabric. In his drawing "Liberation", Escher attempted to interpret the trends of history—"the temporal representation of existence". The white birds in the picture are shaped by black birds, and vice versa. The images of white and black birds grow increasingly blur as they approach the edge of the frame and mix together in the end. To apply this black and white relationship to the one between prototype and type of texture, we can say that prototype determines the being of type, which in turn influences the existence of prototype. Once the prototype stops evolving, it will lose the mean of being in time. Type is a derivative existence of prototype in the dimension of time.

As Hegel defined in his philosophical ideas about physical world "... two forms, positively as Space, and negatively as Time", existence of all materials will change with time, thus any forms of existence is temporally significant and space is an expression of time. In its long history of development, a city manages to maintain its character through evolving process rather than simply repeating history. In this evolution process, the historical forms are constantly released and completed their transitions between different periods. The following two drawings demonstrate the evolution of a German city over 150 years. Based on the two prototype units in the left map, a number of similar textures had grown in neighboring areas, thus explaining the function of evolving genes in the development of urban space.

2. Generated City: Siena

Professor He Yi has visited Tus-

黑鸟与白鸟变得越来越模糊，轮廓不清，最后完全混沌，以至没有差别。如果将图形指涉进行转换，鸟的黑与白关系就是肌理中原型与类型的关系：类型的存在是由原型来决定的，反过来类型又影响原型的生存。即如果原型无法类推，在时间维度中就没有了生存的空间，类型是原型在时间维度中存在的另一种形式。

黑格尔将具体物质抽象后进行了规定：“首先是肯定的形式，它是空间；其次作为否定的形式，它是时间。”一切事物的存在都在时间作用下发生变化，存在只有时间的意义，空间仅仅是时间的一种表象。一座城市在漫长的发展历程中，能够保持自身的特色，并不是通过简单的复制历史，而是通过类推现象，在类推的过程中，历史形式不断得到自主的释放，从而完成“形式”的历史性过渡。德国某城市的两图间隔了约 150 年，以右图上方的两个单元为原型，在周边不断出现类似的肌理组织，说明了城市空间演化的基因存在。

2、生长性城市——锡耶纳

何依教授曾去托斯卡纳地区，探访与领会科斯托夫在《城市的形成》一书中提到过的锡耶纳。这座古城建在阿尔西亚和阿尔瑟河河谷之间基安蒂山脉三座小山的交汇处，历史上由三个独立的社区结合而成，包括主教所在的堡垒城市 Castelvechio，即现在的主教堂区、东部的 Castel Montone，即现在的圣马提诺山顶社区及北面沿 Camollia 山脊的条形社区。三条主要街道将已有的三个社区联系起来，其中交汇之处低凹地的开放空间后来转化成为城市的公共中心，即坎波广场（Piazza del Campo），这一过程花费了几个世纪，最终的锡耶纳呈现出以坎波广场为中心的倒Y形城市形态。这类城市通常没有经过预先的设计，只是随着时间的推移，地形中某些特征被强化出来，并潜移默化地影响了人们的空间认知。这些基于自然地理条件生长出的城市形态，独具特色并为人类的诗性栖居提供了经典的范例。

3、南华门肌理类型的识别

在南华门历史街区内共划分出 187 个建筑单元，再进一步研究归为原型、类型、异型三种不同的肌理。

“原型（archetype）”是建筑本体和院落空间均保存完好的单元；

“类型（typology）”是经过部分重建后，建筑风貌发生改变或院落空间不完整的部分；

“异型（heterotype）”是由于过度改造而发生嬗变的组织。

并根据不同“类型”院落，进一步分为同构型类肌理和相似类肌理。

同构型指“异质同构”的肌理图形，其中“异质”是相异的建筑形式，“同构”是同形的院落空间；相似性类肌理是对院落空间的识别，可以通过对照原型引入相似度的概念，从类型到异型则是一个从量变到

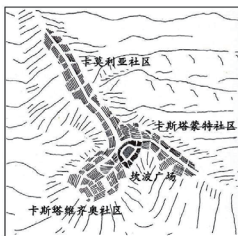
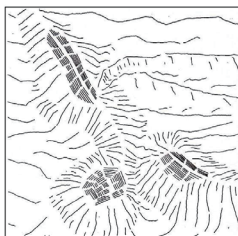
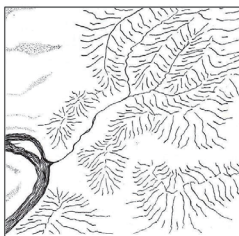
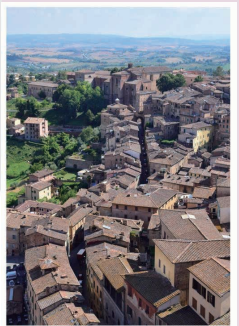


图 13 锡耶纳的形成过程

Fig 13. Evolution of Siena



卡斯泰利 (Camollia) 社区



卡斯泰尔蒙特 (Castel Montone) 社区



卡斯泰尔维基奥 (Castelvechio) 社区

图 14 从主教堂钟楼眺望三条历史性街道

Fig 14. Three Streets in History Marked on a Modern City Map

cany and the city of Siena, which Spiro Kostof has depicted in his book *The City Shaped*. Located over three hills between the Arsia and Elsa valleys, the old town was made up of three independent communities, including fortified town Castelvechio where the parish is located, Castel Montone on the top of San Martino in the east and the belt-shape neighborhoods along Camollia hills in the north, which are connected by three main arteries with low areas in between turning into public centers of the city-Piazza del Campo. The process takes a few centuries and finally developed the Y-shaped urban form centered with the plaza. Cities of this kind are often unplanned and some morphological characteristics get enhanced with the passage of time and influence people's perceptions about the space. Such urban forms which are organically generated from the geographical settings have become distinctive and poetic examples of human settlements.

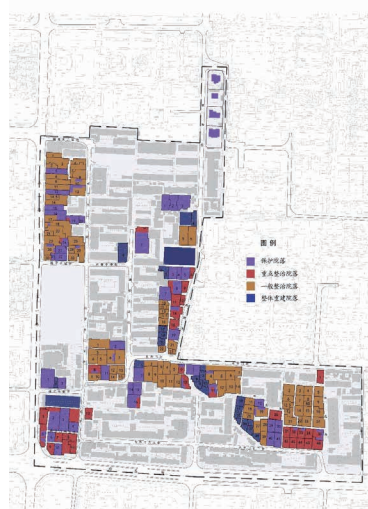
3. Identification of Architectural Type of Nanhua Historic District

The entire Historic District of Nanhua is divided into 187 building units and further classified into *three groups of Prototype, typology, and Allotype*.

“Prototype” means well-preserved buildings and courtyard space.

“Typology” refers to buildings and courtyards that have been changed or no longer complete after partially being reconstructed.

“Allotype” means those that have been completely changed due to excessive transformation.



Based on different classifications, the texture of courtyards can be categorized into isomorphic ones and similar ones furthermore.

Isomorphic one is the type with heterogeneous forms of buildings and homeomorphous courtyard

质变的过程。

通过类肌理的概念，来认识那些非典型民居建筑的价值和意义，遵从内在的演化规律，并以最小的干预程度，将整治措施控制在单元内部，对历史街区实施保护性修复，避免了“大拆大建”。正如吴良镛先生所倡导的有机更新：“就好像一个人衣服破了打块补丁，其实，只要精心缝补，即使陈旧了，是百衲衣，也不失其美丽。”

space. Similar texture means the identification of courtyards through similarity principles. The process from similar type to mutated type is a one from quantitative to qualitative changes.

According to above concepts and classifications, we are able to identify the values and significances of those non-typical dwellings and to restore historic districts in a man-

ner that observes inherent laws of evolution and limits interventions at minimal level within building units so as to avoid demolition and reconstruction at a larger scale. As what Mr. Wu Liangyong proposed as organic renewal, “... (in a way that) one puts a patch on a broken garment. As long as being carefully repaired, old clothes can be turned into beautiful robes of patchwork”.

嘉宾互动 >>>>

张松教授点评

主要谈两点感受，第一点，何老师在做历史保护方面是一个很投入的人，这些年她参与了很多国内的保护工作，也研究了许多的西方案例，刚才在讲座中都是有所提及，大家应该都很羡慕何老师探访了这么多地方，尤其是在学习了书本上的理论之后，再到现场去印证，最后得到自己的有创意的见解和创新的想法。我希望我们的同学在欧洲游历之后，也能够形成一些深刻的分析和自己的见解。

另外一点，何老师做的研究和项目主要集中在山西和宁波，每一个项目都非常投入，何老师是出于自己的激情和热爱，所以有一种坚持不懈的精神。在很多设计人员中对于不少历史城市都有“不过如此”和“挺没意思”的定式思维，这是很不对的，我们应该经过严谨的调研和思考，去努力挖掘现实中存在的美、秩序和逻辑性，这一点也是我们应该向何老师学习的。

听众提问

问题 1: 我前段时间看了有关 HUL (历史城市景观) 的文章，它是从历史的层积性出发的，也是从时间的概念上出发进行分析的，我想问一下何老师“层积性”的概念与您“四维城市”的概念有什么区别或者相似之处？

何依教授: 这个问题很有意思，HUL 的概念也出了好几年，我记得当年还在中心开过研讨会，但是我个人对于 HUL 概念的研究其实并不全面，HUL 概念提倡的历史层积性、历史要素关联性以及我们应该从个体保护走向更加广阔地域。我做“四维城市”的时候，当初并没有太多借鉴，是在快要交稿的时候，我看到了张松老师写的《历史城市景观——一条通向城市保护的新路径》这篇文章，我才发现这两个概念异曲同工，而且我研究的城市长时段演化的部分，与层积性的概念有很多相似之处。我认为四维城市是对 HUL 的一个回应吧，未来如果有可能的话吗，我希望从 HUL 的角度再来解读一下四维城市的概念。

Q & A >>>>

Comments by Prof. Zhang Song

I'd like to share my thoughts on two aspects. First, from her lecture we can feel Prof. He's commitment to and enthusiasm for historic preservation. She has been engaged in a number of conservation projects in China and studying cases from western world, which has been covered in her lecture. I believe all of us have been admiring that she travels around and has so much experience in different countries and; especially after learning theories from books, she went to those places personally to verify the knowledge of the books and came up with her own insights and new perceptions. I hope that for the students present here this evening, you will also form your own opinions after you finish your trips around the Europe.

The second point is most research and projects carried out by Prof. He are actually located in Shanxi Province and Ningbo city. She is committed to each one of these programmes because of her personal passion and love for the course she is pursuing and along with her persistence. In contrast, there are a number of designers today who think historic cities “very boring” and nothing more else to uncover. This is very wrong. Instead, we need to discover their beauty, order and inherent logic through careful surveys and thinking, which we should have been learning from Prof. He and her research.

Questions from the Audience

Question 1: *I was reading papers about HUL (Historic Urban Landscape). The concept perceives urban space as the result of a historic layering and examines cities from a temporal dimension. My question is what are the differences and similarities between the concepts of “layering” and “four-dimensional city”?*

Prof. He Yi: It is a very interesting question. It has been years since the inception of HUL concept, and there were symposiums on this topic in here. But personally, I am not an expert on this subject, and have my very limited knowledge of the concept. HUL proposes ideas such as historic layering, connections of historical elements and going beyond the conservation of individual buildings to include a broader context. I didn't borrow much from the subject when I was writing my book. It was until days before my submission of the final draft of the book that I finally read Professor Zhang Song's article “Historic Urban Landscape: a New Approach to Urban Conservation”. I realized the two concepts are indeed of the same philosophy, especially the section about “long-term urban evolution” in my book, many concepts in which are similar to those of layering. “Four-dimensional City” could be a kind of response to approach HUL, and I do hope that in the future I will have a chance to interpret four-dimensional city from the perspective of HUL.

问题 2：听完何老师的讲座，对于城市历史保护的危机感似乎没有那么强了，感觉时间像上帝一样，始终在规定着城市的发展，不管人们怎么去做，他总有一些痕迹是被留下来的。我也在思考到底是什么力量让第四维发挥作用，我认为可能有几个原因，第一是成本和效率，第二是产权，第三个是城市固有的精神秩序。同时还有一个问题，假设大同碰到了类似地震之类的灾难，城市被瞬间被夷为平地，我们应该以什么样的方式去重建大同？

何依教授：我研究过很多历史上的古城重建，分享三个案例：法国千年古城雷恩的重建，在一次大火中下半城被全部烧毁，之后以当时法国流行的轴线和方格网去重建，形成了没烧过的城市是中世纪风格，新建的是现代风格；伦敦城市中心因为面包房引发的大火被烧掉，重建时将巷道留下来，但是建筑被全部重建，就像旧瓶装新酒的感觉，这种方法保留了老街区的肌理，所以城市形态不会剧变，伦敦的重建可能就是产权的问题造成的。第三个案例是 1972 年丽江地震重建，选择拆掉负面景观的建筑，重建为风貌性建筑。基于这三种方法，我认为应该采用伦敦的重建方式，兼顾了现代生活和城市的历史记忆，是一种很好的方法。

问题 3：何老师刚刚在讲拼贴形态时，将宁波的天封塔作为反例，我想问站在未来的时间节点来看宁波，现在的这种跳跃和矛盾是不是也可以接受了呢，想问一下您在四维城市概念下价值立场的判断是怎样的呢？

何依教授：我认为不能一概而论，一定存在一个“度”和空间不同层面的概念，我提到的意大利城市修复的目的是为了呈现出历史上的状态，让参观者了解哪些是历史的，哪些是新建的。城市空间的塑造是为了激活其活力，我发现现代艺术与历史城市是一组很好的搭配，比如放在法国马赛港的达利雕塑。还有一个案例是巴黎的蓬皮杜艺术文化中心，是将大建筑控制在一个街坊之内，而不是令其泛滥。所以，应当把握好一个度的问题，新的东西应该是点缀，但是宁波的天封塔的案例中，本来是古城的环境，天封塔反而成了一个点缀，新建筑占据了主城区的主角位置，这样就是有问题的了。

邵甬教授：这回到了城市中的新与旧如何艺术性共生的问题了。何老师的研究更多的是站在当下，我国现存的 130 座历史文化名城，真正有特色和完整的很少，大多数都是碎片化和模糊的，到底如何保护和发展，面对的是非常棘手，但又无法回避的问题，何教授的研究和实践成果的反思就显得很有意义。她立足当下，梳理历史，面向未来，有理论有方法有实践，让大家收获很多，感触很深。谢谢何教授！

Question 2 : *Your speech kinda relieves my tensions of the crisis facing urban conservation. From a temporal perspective, it is like there is a God watching every move and development of cities, and no matter what people did, some traces or legacies will always be retained. It also makes me thinking: what are the drivers behind this “fourth dimension”? I think here are some possible answers: first, cost and efficiency; second, property rights; and third, the order of the spirit of a city. My question for you is let's assume that if the city of Datong suffered natural disaster like an earthquake, and the city was reduced to shambles, in which way would we reconstruct the city?*

Prof. He Yi: I have done many researches on reconstructions of old towns in history, and I'd like to share three cases of them. The first case is the reconstruction of century-old French historic city Renne. Half of the city was burnt down in a fire and later got reconstructed in a way of axis and grid pattern that was popular in France. The result is a mixture of half well-retained medieval city and half modern city. London center was also destroyed in a fire starting from a bakery, after which the original alleys and lanes were retained and buildings reconstructed. The city was like new wine in an old bottle, where the historical urban fabric has been maintained and dramatic changes to urban forms were prevented. By the way, this way of reconstruction could be counted as a result of property right issues. The third case is the reconstruction of old town of Lijiang in 1972. Broken buildings were all torn down and reconstructed. For the above three cases, I personally favor the second one which managed to take into account both the needs of modern life and memories and histories of a city.

Question 3 : *When you talk about collage pattern, you take the pagoda in Ningbo's Tianfeng Pagoda as a negative example. My question is if from a time-point in the future and looking back on*

this project, will we by then find that the leap created by and contradictory relations from today is actually acceptable? And how should we make value judgments from a perspective of four-dimensional city?

Prof. He Yi: We have to do it case by case, but there is a universal boundary and considerations of spaces at different levels. As mentioned in my speech, for Italian cities, restoration aims to present the states in history and enable visitors to tell historical parts from modern ones. Urban space is produced for revitalization. Modern arts can be well employed in historic cities, such as sculptures at French city Marseille, and Centre National d'art et de Culture Georges Pompidou where massive buildings are restrained within a block rather than allowed to overrun the city. This is an example of boundary and modern parts serve as dotted ornaments to enhance the overall effect. So, let's now go back to the case of Tianfeng Pagoda in Ningbo. In its historical setting of old town, the ancient pagoda has been turned into an ornament, and new buildings have taken the majority of the old city area, which definitely are very problematic.

Prof. Shao Yong: Now comes to the issue of artistic coexistence of the new and old elements in city. The research and practice of Prof. He is of great significance for China today. We have more than 130 historical and cultural cities in china; very few of them have properly preserved its character and integrity. Most of the cities are getting fragmented and blurred. The conservation and development of these cities are tricky but inevitable problems we have to confront. Starting with problems of today, going back to history and looking into the future, Prof. He Yi has contributed to the discipline with her research on theory, approach and practices, from which a lot can be learnt by us. Thank you very much for the lecture today!

梅希蒂尔德·罗斯勒

Mechtild Rössler

译 / 郭昭隽 Translated by GUO Zhaojun

梅希蒂尔德·罗斯勒是遗产司和教科文组织世界遗产中心主任。作为文化遗产、自然遗产及规划史的专家，罗斯勒女士于2013年被任命为世界遗产中心副主任。自2014年始，作为遗产司副主任，她的职责包括监督“文化遗产公约小组”负责的三项国际公约：1954年“关于武装冲突情况下保护文化财产公约”，1970年“关于禁止和防止非法进出口文化财产及非法转让其所有权的方法的公约”和2001年“保护水下文化遗产及博物馆公约”。她还负责管理关于奴隶之路、丝绸之路平台以及面向阿拉伯文化的联合国教科文组织沙迦奖的历史、记忆与对话部门（HMD）团队。

梅希蒂尔德·罗斯勒博士拥有弗莱堡大学（德国）文化地理学的学位并于1988年在汉堡大学（德国）地球科学学院获得了博士学位。1989年，她加入了CNRS在法国工业学院（法国巴黎）研究中心的工作；1990-1991年间作为地理学、地域研究和空间规划方向的访问学者，赴美国加州伯克利大学地理学系访学；1991年，她开始在联合国教科文组织巴黎总部生态学部门工作；1992年她调任到新成立的联合国教科文组织世界遗产中心。她担任的职务包括：自然遗产研究专员（1993-2001年）、欧洲和北美主任（2001-2010年），政策及法令会议部主任（2010-2013年）以及中心副主任等。她共出版、合作出版了13本书籍并发表了超过100篇文章，包括《多种声音，同一愿景：世界遗产公约的早期历史》（与克里斯蒂娜·卡梅伦合作，2003年）。📖

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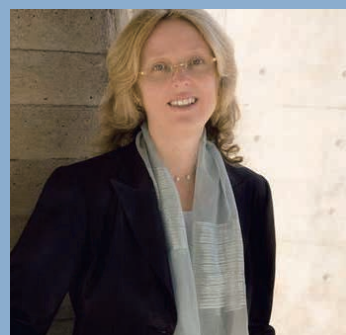
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(Continued on Page 25)

文物工作做出全面系统的指示，李克强总理做出的重要批示以及全国文物工作会议精神、中央最新的相关文件、中央巡视组对国家文物局的巡视意见，并描绘“十三五”文化遗产事业做大做强的蓝图。

Rössler is the Director of the Division for Heritage and the UNESCO World Heritage Centre. An expert in both cultural and natural heritage and the history of planning, Ms Rössler was appointed in 2013 to the post of Deputy Director of the World Heritage Centre. Since 2014, as Deputy Director of the Division for Heritage, her tasks included overseeing teams of the Cultural Heritage Treaty Section in charge of 3 international Conventions: The 1954 Convention for the Protection of Cultural Property in the Event of Armed Conflict, the 1970 Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property and the 2001 Convention on the Protection of the Underwater Cultural Heritage as well as Museums. She also managed the team of the History, Memory and Dialogue Section (HMD) dealing with the Slave Route, Silk Road Platform and the UNESCO Sharjah Prize for Arab Culture.

Dr. Mechtild Rössler has a degree in cultural geography from Freiburg University (Germany) and a Ph.D. from the Faculty for Earth Sciences, University of Hamburg (Germany) in 1988. She joined the CNRS at the Research Centre of the “Cité des Sciences et de L’Industrie” (Paris, France) in 1989 and worked in 1990/91 as a visiting scholar on geography,



梅希蒂尔德·罗斯勒

Mechtild Rössler

联合国教科文组织世界遗产中心主任
Director of the UNESCO World Heritage Centre

area research and spatial planning at the University of California at Berkeley, USA, in the Department of Geography. In 1991 she started working at UNESCO Headquarters in Paris in the Division for Ecological Sciences and transferred in 1992 to the newly created UNESCO World Heritage Centre. She held different positions including as Programme Specialist for Natural Heritage (1993-2001), Chief of Europe and North America (2001-2010), Chief of the Policy and Statutory Meeting Section (2010-2013) and Deputy Director. She has published and co-authored 13 books and more than 100 articles, including “Many voices, one vision: the early history of the World Heritage Convention” (together with Christina Cameron, 2013).

the systematic instruction made by President XI Jinping on cultural heritage, and the important comments made by Prime Minister LI Keqiang, the spirits of National Cultural Relics Work Conference, the contents of the latest documents of CPC (the Central Committee of the Communist Party of China), and opinions towards the State Administration of Cultural Heritage expressed through the Central Inspection Group. It also depicts the blueprint of a bigger and stronger cultural heritage undertakings within the framework of Chinese 13th Five-Year Plan.

图书推荐

Book Recommendation

文 / 李建中 郭昭隽

Written by LI Jianzhong and GUO Zhaojun

译 / 郭昭隽

Translated by GUO Zhaojun

书名：

文化：城市的未来——文化促进城市可持续发展全球报告

摘要：

“如果不把保护文化和遗产置于核心地位，那么促进城市可持续发展的努力就难有成效。”这正是联合国教科文组织去年出版的一本三百页报告的主旨。《文化：城市的未来——文化促进城市可持续发展全球报告》旨在确保可持续发展目标的实现，同时也探讨了文化作为城市发展推动力的角色。该报告提供了全球 100 多个城市方面的研究案例，我中心参与了第一部分第六个研究地区的撰写。

联合国组织强调，可以通过多种方式推动文化的发展：从重建历史街区到请当地工匠制作传统商品、再到对在战争或自然灾害中失去的建筑瑰宝进行重建。这份报告提出了以下关键点：1) 城市治理对于促进文化发展至关重要；2) 文化的融资和管理应地方当局入手；3) 必须调动资源促进文化发展。

联合国教科文组织将文化和遗产视作城市的灵魂。正如教科文组织总干事伊琳娜·博科娃女士在报告的引言中指出：遗产为城市“提供了意义和认同感”，并能够使它们更加宜居、繁荣和振奋人心。

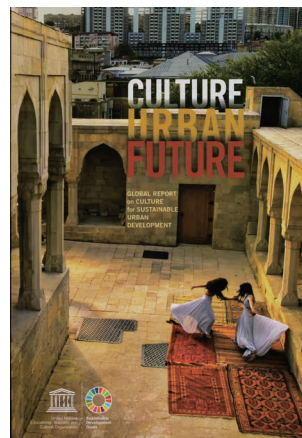
Book Title:

Culture: Urban Future- Global Report on Culture for Sustainable Urban Development

Abstract:

“Efforts to promote sustainable urban growth don't add up if preserving culture and heritage is not central to the equation.” That's the overarching theme of a 300-page report published late last year by UNESCO. *Culture: Urban Future—Global Report on Culture for Sustainable Urban Development*, aimed at ensuring that implementation of the Sustainable Development Goals, explores culture's role as an enabler of urban development. The report features more than 100 case studies about cities that span the alphabet and the globe, and WHITRAP participated in compiling the STYDY AREA 6 of PART 1.

The U. N. organization emphasizes that culture can be promoted in a variety of ways. Efforts can vary from the restoration of historic neighborhoods to employing local artisans to make traditional goods to rebuilding architectural treasures lost to war or natural disaster. Among the main takeaways: 1) Urban governance is critical to promoting culture; 2) Financing and management of culture starts with local authorities. 3) Resources must be mobilized to promote culture. UNESCO views culture and heritage as the soul of a city. As Irina Bokova, Director-General of UNESCO, writes in an introduction to the report, heritage “provides a sense of meaning and identity” for cities and can make them more livable, prosperous and exciting.



书名：

文化遗产蓝皮书：中国文化遗产事业发展报告（2015—2016）

摘要：

自 2008 年起，国家文物局委托国务院发展研究中心课题组以《中国文化遗产事业发展报告》蓝皮书的形式每年围绕一个主题连续展现中国文化遗产事业发展情况。

《中国文化遗产事业发展报告（2015—2016）》是第七本蓝皮书，本蓝皮书以“让文物活起来”为主题，客观系统地分析了文化遗产事业的发展态势、存在问题和制度成因，并针对主要的制度成因进行了探讨，给出了文物及相关系统在若干方面全面深化改革的制度方案，希望借此使文化遗产在文化建设、生态文明建设中的作用以更好、更全的形式充分显现，为国家增强软、硬实力助力。

本蓝皮书更全面、准确地反映了习近平总书记对

（下转 24 页）

Book Title:

Blue Book of Cultural Heritage: Annual Report on the Development of China's Cultural Heritage Management System (2015-2016)

Abstract:

Since 2008, State Administration of Cultural Heritage has commissioned the research group of the Development Research Centre of the State Council to track the development of Chinese cultural heritage in the form of “BLUE BOOK OF CULTURAL HERITAGE: ANNUAL REPORT ON THE DEVELOPMENT OF CHINA'S CULTURAL HERITAGE MANAGEMENT SYSTEM”, with a specific topic annually.

The book of the year 2015 to 2016 is the 7th BLUE BOOK which has been published since then. With a theme of “revitalizing cultural heritage”, the book analyzes the development trend, existing problems and institutional causes regarding cultural heritage conservation. The author also proposes a few institutional building plans for further improvement and reform of cultural heritage system, with an aim to better tap the potential of cultural heritage in Chinese cultural development and ecological civilization construction, as well as to enhance the soft and hard power of the country.

This BLUE BOOK reflects in a more comprehensive and accurate way

(Continued on Page 24)

干城章嘉峰国家公园

Khangchendzonga National Park

编辑 / UNESCO/ERI Edited by UNESCO/ERI

翻译 / 孙艺芸 Translated by SUN Yiyun

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入选年份：2016

遴选标准：(iii)(vi)(vii)(x)

干城章嘉峰国家公园位于印度北部（锡金邦）喜马拉雅山脉的中心地带，是世界上海拔跨度最大的保护区，其垂直海拔差超过了7千米（1220平方米至8586米）。国家公园占地面积178400公顷，园内囊括了独特而多样的平原、山谷、湖泊、冰川和覆盖着白雪和古老森林的群山，其中更是包括世界第三高峰干城章嘉峰。干城章嘉峰和其他大量的自然元素（洞穴、河流、湖泊等）都与许多神话故事有所关联，成为了本地锡金人所敬拜的对象。这些故事和实践的神圣意义已经与佛教信仰相结合，构成了锡金文化认同的基础。



图1 干城章嘉峰国家公园一景
Fig1. Khangchendzonga National Park

干城章嘉峰国家公园因符合标准 (iii) (vi) (vii) (x) 于2016年被列入世界遗产名录。

标准 (iii)：干城章嘉峰是各种信仰中山神的居所，它和公园内的其他圣山是锡金信仰融合其他宗教、延续文化传统的核心圣地。佛教教徒视锡金为“秘境”（Beyul），也就是说这里是锡金、周边国家以及世界各地的藏传佛教教徒进行完整的宗教仪式和文化实践的场所。8世纪古鲁仁波切（Guru Rinpoche）首将此地作为佛教的重要圣地，其后此地也出现在其他的佛教经文中，如伏藏师桑杰林巴（Sangay Lingpa）（1340–1396）所开出的伏藏法《上师意集》（Lama Gongdu），直到17世纪此地被喇嘛南卡吉梅格（Lhatsun Namkha Jigme）首次列为“秘境”。



图2 干城章嘉峰国家公园缓冲区的 Tholung 修道院
Fig2. Khangchendzonga National Park Tholung monastery in the buffer zone of KBR

Category: Natural and Cultural Mixed Heritage

Location: India

Date of Inscription: 2016

Criteria: (iii)(vi)(vii)(x)

Located at the heart of the Himalayan range in northern India (State of Sikkim), the Khangchendzonga National Park exhibits one of the widest altitudinal ranges of any protected area worldwide. The Park has an extraordinary vertical sweep of over 7 kilometres (1,220m to 8,586m) within an area of only 178,400 ha and comprises a unique diversity of plains, valleys, lakes, glaciers and spectacular, snow-capped mountains covered with ancient forests,

including the world's third highest peak, Mount Khangchendzonga. Mythological stories are associated with this mountain and with a great number of natural elements (caves, rivers, lakes, etc.) that are the object of worship by the indigenous people of Sikkim. The sacred meanings of these stories and practices have been integrated with Buddhist beliefs and constitute the basis for Sikkimese identity.

Khangchendzonga National Park was inscribed on the World Heritage List in 2016 under criteria (iii), (vi), (vii) and (x).

Criterion (iii): The property – with Mount Khangchendzonga and other

标准 (vi)：干城章嘉峰国家公园是多民族文化的核心地带，随着时间的推移不断发展，这里形成了以自然环境和其显著特征为中心的多层次融合的宗教传统。这种亲密关系表现在无论是锡金本地人还是藏传佛教教徒都将干城章嘉峰尊为“秘境”。这是一种特殊的锡金式圣山崇拜，雷普查人 (Lepcha) 和菩提亚人 (Phutias) 都在此定期举行祭拜仪式。人类群落和山区环境之间的亲密关系促进培养了人们对自然资源及其价值的深刻认知。锡金邦内民族十分多样，而干城章嘉峰则是使当地人民团结统一、社会宗教有序发展的核心要素。

标准 (vii)：干城章嘉峰和其他许多其他国家公园内的山峰一样都有着宏伟非凡的规模，也因此这里的景观被多种文化和宗教所崇敬。世界第三高峰干城章嘉峰（海拔 8586 米）跨坐于国家公园的西部边界，是公园内 20 座海拔超过 6000 米的风景如画的山峰之一。高耸崎岖的山脉被古老的原始森林覆盖，而这里异常高的热带界限进一步装点了公园的美丽景致。这些山峰吸引了来自世界各地的登山者、摄影师和来此寻求精神寄托的人们。公园拥有 18 个冰川，包括亚洲最大的冰川之一的择木冰川 (Zemu Glacier)，它的占地面积达 10700 公顷。公园内还有 73 个冰川湖，其中包括超过 18 个清澈平静的高海拔湖泊。

标准 (x)：干城章嘉峰国家公园位于全球生物多样性保护的重点地区，并覆盖了 25% 的锡金邦土地，这里被认为是印度最重要的生物多样性浓缩地之一。该遗产地保持着亚洲中、高海拔山脉地区保有植物和哺乳动物种类最多的纪录。干城章嘉峰国家公园是近一半种类的印度鸟类、野生树木、兰花和杜鹃花，以及三分之一印度开花植物的家园。国家公园在一片相对较小的区域内展示了超过 7 千米的巨大海拔差，也因造就了喜马拉雅山脉东部的特殊风光和相关野生动物的栖息地。这种镶嵌式的生态系统为许多地方性的稀有濒危动植物提供了关键的避难所，比如一些大型哺乳动物（包括多种顶端食肉动物）。📍



图 3 博克托克的印度 - 尼泊尔边界
Fig3. Khangchendzonga National Park India-Nepal border at Bokto

sacred mountains – represents the core sacred region of the Sikkimese and syncretistic religious and cultural traditions, with the abode of mountain deity on Mt Khangchendzonga. The property is central to the Buddhist understanding of Sikkim as a beyul, that is, an intact site of religious ritual and cultural practice for Tibetan Buddhists in Sikkim, in neighbouring countries and all over the world. The sacred Buddhist importance of the place begins in the 8th century with Guru Rinpoche's initiation of the Buddhist sanctity of the region, and later appears in Buddhist scriptures such as the prophetic text known as the Lama Gongdu, revealed by Tertön Sangay Lingpa (1340-1396), followed by the opening of the beyul in the 17th century, chiefly by Lhatsun Namkha Jigme.

Criterion (vi): Khangchendzonga National Park is the heartland of a multi-ethnic culture which has evolved over time, giving rise to a multi-layered syncretic religious tradition, which centres on the natural environment and its notable features. This kinship is expressed by the region surrounding Mount Khangchendzonga being revered as Mayel Lyang by the indigenous peoples of Sikkim and as a beyul (sacred hidden land) in Tibetan Buddhism. It is a specific Sikkimese form of sacred mountain cult which is sustained by regularly-performed rituals, both by Lepcha people and Bhutias. The kinship between the human communities and the mountainous environment has nurtured the elaboration of a profound traditional knowledge of the natural resources and of their properties. Mount Khangchendzonga is the central element of the socio-religious order, of the unity and solidarity of the ethnically very diverse Sikkimese communities.

Criterion (vii): The scale and grandeur of the Khangchendzonga Massif and the numerous other peaks within Khangchendzonga National Park are extraordinary and contribute to a landscape that is revered

across several cultures and religions. The third highest peak on the planet, Mt. Khangchendzonga (8,586 m asl) straddles the western boundary of Khangchendzonga National Park and is one of 20 picturesque peaks measuring over 6,000 m located within the park. The combination of extremely high and rugged mountains covered by intact old-growth forests up to the unusually high timberline and the pronounced altitudinal vegetation zones further adds to the exceptional landscape beauty. These peaks have attracted people from all over the world, mountaineers, photographers and those seeking spiritual fulfilment. The park boasts eighteen glaciers including Zemu Glacier, one of the largest in Asia, occupying an area of around 10,700 ha. Similarly, there are 73 glacial lakes in the property including over eighteen crystal clear and placid high altitude lakes.

Criterion (x): Khangchendzonga National Park is located within a mountain range of global biodiversity conservation significance and covers 25% of the State of Sikkim, acknowledged as one of the most significant biodiversity concentrations in India. The property has one of the highest levels of plant and mammal diversity recorded within the Central/High Asian Mountains. Khangchendzonga National Park is home to nearly half of India's bird diversity, wild trees, orchids and rhododendrons and one third of the country's flowering plants. It contains the widest and most extensive zone of krummholz (stunted forest) in the Himalayan region. The national park exhibits an extraordinary altitudinal range of more than 7 kilometres in a relatively small area giving rise to an exceptional range of eastern Himalaya landscapes and associated wildlife habitat. This ecosystem mosaic provides a critical refuge for a range of endemic, rare and threatened species of plants and animals, for example, the large mammals (including several apex predators)

更多详细内容请参阅网址：<http://whc.unesco.org/en/list/1513>

For more information, please refer to the webpage: <http://whc.unesco.org/en/list/1513/>

活动预告 Forthcoming

文 / 张溪 周瑞旸
译 / 张溪

Written by ZHANG Hao and ZHOU Ruini
Translated by ZHANG Hao

“连接自然与文化”世界遗产地管理课程 时间及地点：2017年6月6日至16日，挪威 Røros 采矿镇

这项将在 Røros 进行的管理课程是世界遗产领袖计划的第一个主要活动，也是在遗产地为连接自然与文化实践而设置新标准的过程的起点。具体课程的制定起源于一系列的活动，其中有一项是国际文化遗产保护研究所 (ICCROM) 和自然保护联盟 (IUCN) 在2014年为了“强调管理世界遗产地的自然与文化连接”而设置的国际培训课程。在随后的两年间，此项目的课程均在 ICCROM 的培训活动中得到了测试和完善。同时，它也包括一项已经经过设计和实施的从以人为本的角度去保护自然与文化的课程，筑波大学（日本）开设了以此项目为基础的课程。

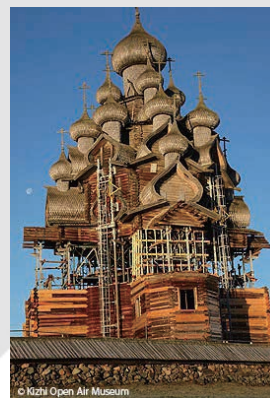
Røros 在课程中将结合所有以往的经验，并着重于人（包括当地社群和当地人）与遗产地自然和文化价值之间的关系，包括学习如何管理遗产地及其周围环境。此项目的一个重要特点是它将汇集来自文化和自然遗产领域的专门人才和经验丰富的从业者。

申请截止日期：2017年3月31日

Linking Nature and Culture in World Heritage Site Management Course 6-16 June 2017, Røros Mining Town, Norway

This course on Linking Nature and Culture in World Heritage Site Management, to be held at Røros, is the first major activity of the World Heritage Leadership Programme, and the start of a process to set a new standard to link nature and culture practice in World Heritage Sites. The course curriculum has been developed through a series of activities. Among them was the curriculum developed to organize an international training course by ICCROM and IUCN to ‘Address nature-culture interlinkages in managing World Heritage Sites’ in 2014. Course modules were subsequently tested at training activities of ICCROM over the last two years. This also includes the course on People Centred Approaches to Conservation of Nature and Culture, already designed and implemented. Tsukuba University (Japan) ran a course related to the theme using the curriculum as the basis. The course at Røros will bring together all these experiences, and will also address the relationship between people (including local communities and indigenous peoples) and the cultural and natural values of sites, including how sites and their surrounding land/seascapes are managed. A crucial feature of the course is that it will bring together practitioners and resource persons from both cultural and natural heritage sectors.

Deadline: 31 March, 2017



2017 亚太地区古建筑保护与修复高级人才研修班 时间及地点：2017年7月18日至7月29日， 中国苏州

WHITRAP 与东方文化遗址保护联盟、东南大学城市与建筑遗产保护教育部重点实验室 (KLUAH) 、传统木构建筑营造技艺研究国家文物局重点科研基地 (东南大学) 合作，联合举办 2017 “亚太地区古建筑保护与修复技术高级人才研修班”。其旨在通过专题讲座、案例分析、实地考察、模拟练习、小组活动和课程讨论等多种教学模式，使学员知晓苏州园林木结构历史建筑保护与修复的标准、原则与规范，了解苏州园林植物盆景、叠山、理水营造技艺、材料及修复方法，理解苏州园林营造技艺的关键流程，以加强学员们在宏观与微观领域的应用、掌握苏州园林建筑修复方法和原理的相关知识、增进在古建筑保护修复原理及实务操作方面的认知、技能和理解并在此基础上促进不同国家和地区的学员和机构之间的经验及信息交流。

申请截止日期：2017年5月20日

Advanced Course on Conservation and Restoration Techniques of Traditional Architecture for the Asia-Pacific Region - 2017 18-29 July 2017, Suzhou, China

Co-hosted with OCHSPA / AP-PCA for abbreviation, KLUAH and Key Scientific Research Base of Technique of Traditional Wooden Architecture (Southeast University), WHITRAP will hold the course in Suzhou. The course, based on methods including seminars, case study, field trip, simulation, group activities and class discussions etc., aims to share the standards, principles and criteria of historical architecture conservation and restoration for Suzhou Classical Gardens. Participants will also strengthen their ability to apply methods in macro and micro field as well as gain knowledge of restoration principles to promote understandings and to enhance information and experience exchange among trainees and institutions with different backgrounds.

Deadline: 20 May, 2017



ICCROM “木结构保护与修复”课程

时间及地点：2017年9月11日至30日，俄罗斯卡累利阿共和国基日岛、彼得罗扎沃茨克

该课程是一个结合了理论与实际的密集型项目，同时包括参与基日博物馆的修复项目。参与者将参观卡累利阿最有趣的木制建筑纪念碑，并拥有一次难得的机会去学习木制纪念碑的保存方法。他们还将看到基日博物馆的修复技术是如何利用古老的工艺和现代的技术使圣容堂和其他木制建筑重获新生。

报名截止日期：2017年5月10日

UNESCO World Heritage and Sustainable Tourism Programme - Chinese Pilot Programme

The course is an intensive program that combines theoretical and practical sessions, as well as participation in the restoration projects underway at the Kizhi museum. There will also be visits to the most interesting wooden architectural monuments in Karelia. The participants will have a unique chance to learn the secrets of conservation of wooden monuments and to see how the restorers of Kizhi museum give the new lease of life to the Church of the Transfiguration and other wooden architecture monuments using the ancient craftsmanship and the latest technologies. The course will include both theoretical and practical training held by the most experienced craftsmen in wooden architecture conservation and restoration.

Deadline: 10 May, 2017



中国及东南亚的小型聚落研究案例征集

2017年2月14日，我中心向相关领域内的专家及学者公开征集有关中国及东南亚地区小型聚落可持续发展的案例研究以及优秀实践案例。此项目是教科文组织关于文化可持续发展讨论框架内的行动，旨在描述现阶段东南亚地区的小型聚落可持续发展研究的状况。我中心计划与联合国教科文组织合作，将入选案例汇集出版，并作为2017年9月教科文组织在中国贵州举办的“Small Settlements and Sustainable Development”国际会议（中文暂定名“全球古村落可持续发展大会”）的成果之一在大会上发布。该出版物的目标是确认相关的案例研究、存在的问题以及最佳实践案例、促进对于小型聚落及其周边地区的规划政策的理解，同时增强对于小型聚落在其景观及地区环境的可持续发展中所发挥的文化方面重要性的认识。

投稿截止日期：2017年4月30日

Advanced Course on Conservation and Restoration Techniques of Traditional Architecture for the Asia-Pacific Region

July 2017, Suzhou, China

The WHITRAP based in Tongji University, Shanghai, started to invite experts and scholars in related field to submit case studies and good practices on sustainable development of small settlements in China and in the Southeast Asia Region from the date 14th February 2017. A publication with selected case studies will be prepared by WHITRAP, in collaboration with UNESCO, and it will be presented at an International Conference in Guizhou Province in September 2017. The project, included in the framework of the UNESCO discussion on the role of Culture for Sustainable Development, has the objective to describe the current situation of the research on sustainable development of Small Settlements in the Southeast Asia Region. The aims of the publication are: identifying case studies, problems and good practices; improving understanding of planning policies on small settlements and their surrounding regional contexts; raising awareness about the cultural role of small settlements in the sustainable development of their landscape and regional environment.

Deadline: 30 April, 2017



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More information please find in our Website: www.whitr-ap.org

新加坡植物园

Singapore Botanic Gardens

遗产类型：文化遗产

所在地区：新加坡

入选年份：2015

遴选标准：(ii)(iv)

Category: Cultural Heritage

Location: Singapore

Date of Inscription: 2015

Criteria: (ii)(iv)



新加坡植物园位于新加坡市中心，从英式景观风格的“游乐园”，到拥有园艺和植物研究设施的殖民经济花园，再到致力于保护和教育的世界级现代化科研机构，它展示了一座英国殖民时期热带植物园的演变过程。这里的文化景观包括丰富多样的历史风貌和建筑以及种类繁多的植物，展示出这座植物园自 1859 年建园以来的发展历程。自 1875 年以来，这里已成为东南亚地区植物保护和科学研究的重要基地，尤其是关于橡胶种植方面的保护和研究。

新加坡植物园因符合标准 (ii)(iv) 于 2015 年被列入世界遗产名录。

标准 (ii)：新加坡植物园自 19 世纪以来一直是东南亚植物研究中心，对 20 世纪橡胶种植的扩张做出了重大的贡献，并持续为热带植物学和园艺科学的思想知识和专家交流发挥重要作用。虽然英国邱园（英国皇家植物园之一）为其提供了最初的幼苗，但新加坡植物园提供了植物在东南亚和其他地区种植、发育和传播的条件。

标准 (iv)：通过保存完好的景观设计和连续性的目标，新加坡植物园成为了英式热带殖民植物园的杰出范例。

Situated at the heart of the city of Singapore, the site demonstrates the evolution of a British tropical colonial botanic garden from a ‘Pleasure Garden’ in the English Landscape Style, to a colonial Economic Garden with facilities for horticultural and botanical research, to a modern and world-class scientific institution used for both conservation and education. The cultural landscape includes a rich variety of historic features, plantings and buildings that demonstrate the development of the garden since its creation in 1859. It has been an important centre for science, research and plant conservation, notably in connection with the cultivation of rubber plantations, in Southeast Asia since 1875.

Criterion (ii): The Singapore Botanic Gardens has been a centre for plant research in Southeast Asia since the 19th century, contributing

significantly to the expansion of plantation rubber in the 20th century, and continues to play a leading role in the exchange of ideas, knowledge and expertise in tropical botany and horticultural sciences. While the Kew Botanic Gardens (United Kingdom) provided the initial seedlings, the Singapore Botanic Gardens provided the conditions for their planting, development and distribution throughout much of Southeast Asia and elsewhere.

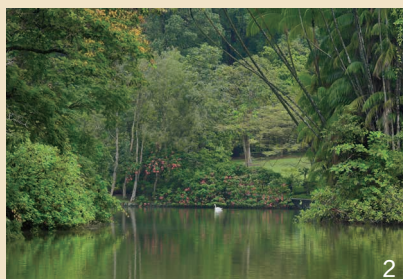
Criterion (iv): The Singapore Botanic Gardens is an outstanding example of a British tropical colonial botanic garden, and is notable for its preserved landscape design and continuity of purpose since its inception.

For more information, please refer to the webpage: <http://whc.unesco.org/en/list/1483/>

右图依次为胡姬花园、天鹅湖、演奏台

The back cover photos are Orchid Garden, Swan Lake, The Bandstand Cascade Garden

- | | |
|---|--|
| 1 | 封面图片 / Cover photos |
| 2 | 1. 康复园
Healing Garden |
| 3 | 2. 新加坡植物园
Singapore Botanic Gardens |
| | 3. 瀑布花园
Cascade Garden |
| | 4. 天鹅湖凉亭
Swan Lake Gazebo |
| | 5. 蝴蝶兰
Phalaenopsis |
| | 6. 进化公园
Evolution Garden |



联合国教科文组织亚太地区世界遗产培训与研究中心（秘书处）

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