

NEWSLETTER



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

专题策划 纪念《保护世界文化和自然遗产公约》颁布40周年 Special Issue 40th Anniversary of World Heritage Convention

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Empowerment of the Convention: from Theory to Practical Application (1981 - 2000)

文化景观之热点议题
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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 the Pacific Region (WHITRAP) is a
Category II institute under the auspices of UNESCO.
It was the first international organization in the field
of world heritage to be established in a developing
country. Mandated by the States Parties of the World
Heritage Convention and other States Parties of
UNESCO, the institute was founded to promote the
conservation and development of World Heritage in
the Asia and Pacific Region.

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

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

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

The Suzhou Centre, hosted by Suzhou Municipal
Government, provides technical training and
researches site management methods and
restoration techniques.

总 编 周 俭
主 编 李 昕
执行主编 刘 真
本期编辑 刘 真 于立晴
李 泓 瞿 莺
助理编辑 李雨曦
翻 译 裴洁婷 明倩倩 (特约)
责任校对 刘 真 Zoe Lewis
发 行 瞿 莺 裴洁婷
美术编辑 汤 为

Editorial Director: ZHOU Jian
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Managing Editor: LIU Zhen
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致谢:

感谢《World Heritage》、《中国园林》、《风景园林》对本刊的大力支持, 并向为本刊提供无私帮助的 Bernd von Droste、Vesna Vujicic-Lugassy、Ron van Oers、韩锋等专家学者表示衷心的感谢!

Acknowledgements:

Acknowledgements are to the World Heritage, Chinese Landscape Architecture, Landscape Architecture, Bernd von Droste, Vesna Vujicic-Lugassy, Ron van Oers and HAN Feng for their generous support!

我中心管委会主席章新胜先生 当选国际自然保护联盟 (IUCN) 主席

Mr. ZHANG Xinsheng of China Selected to be the New President of IUCN

编撰 / 刘真 李泓 李雨曦 Editors/LIU Zhen LI Hong LI Yuxi

9月6日至9月15日, 有着“环境界奥林匹克”美誉的世界自然保护联盟 (International Union of Nature Conservation, 英文简称 IUCN) 四年一届的世界自然保护大会 (World Conservation Congress) 在韩国济州岛举行。会议期间, 我中心管委会主席、中国生态文明论坛的创始人之一章新胜先生当选 IUCN 新主席, 成为该组织成立 64 年来首位出自东亚地区的主席。

参加此次大会的不少会员表示: 中国是人口最多的发展中国家, 三十年来, 中国经济社会发展和环境生态保护都取得了明显的成果。中国也是世界上解决脱贫问题最成功的国家之一, 同时也是生物多样性最丰富的国家之一。中国候选人当选主席对中国、对亚洲、特别是对新兴经济体国家和地区都是极具意义的, 将有利于 IUCN 更好地履行使命, 更好地发挥 IUCN 各个地区, 特别是来自发展中国家和新兴经济体国家的作用, 从而为全球的自然环境保护和可持续发展做出更大贡献。

章新胜先生在当选后表示, IUCN 是汇聚政界、学术界、国际和民间组织、社区和企业界开展自然环境保护和推进可持续发展的重要的全球性组织, 同时在生物多样性和生态系统保护等方面具有很强科学和实践基础。他当选后将积极听取各方的意见, 积极推动实施 IUCN 未来四年的保护战略, 并将重点关注三大优先领域, 即: 1) 推动自然及其服务功能的价值评估, 并促进其保护; 2) 建立针对自然的最佳治理, 确保有效及公平的利用自然; 3) 探讨以自然为本的解决方案, 以更好的应对气候变化、粮食安全和发展的全球挑战。

From 6th to 15th September, the World Conservation Congress of the International Union for Conservation of Nature (IUCN) was held on the Island of Jeju, Republic of Korea. Held every four years, the congress is the world's largest and most important conservation event. During the session, Mr. ZHANG Xinsheng, Chairman of WHITRAP's Governing Board and Executive Chairman of Eco-Forum Global was elected as the new president of IUCN, which marks the first time in its 64-year history that the IUCN has chosen a president from East Asia.

Many congress delegations have said that China, has achieved significant outcomes in both economic social development and ecological and environmental protection. Furthermore, China is among the most successful countries in poverty reduction and the most affluent in biodiversity resources.

The election of a Chinese candidate is significant for both China and Asia, particularly those emerging economies and regions. He will improve the efforts made by IUCN in global sustainable development and natural environment protection.

Mr. ZHANG said that IUCN serves as an important global organization in gathering politics, academics, international and civil organizations, communities and enterprises to cooperate on issues of environmental protection and sustainable development. It also possesses a strong



scientific and practical basis in terms of biodiversity and protection of ecological systems.

Mr. ZHANG promised to promote the implementation of the conservation strategies for the next 4 years and gave priorities to the following three areas: i) to promote the evaluation and conservation of nature and its service functions; ii) to establish the optimized governance in terms of the natural spectrum and its effective and equal utilization; iii) to explore solutions based on the nature, and better the tackling against climate change, food safety and other challenges in the globe.

资料链接 >>>

● 章新胜

章新胜先生曾任中华人民共和国教育部副部长、中国联合国教科文组织全国委员会主席和中国国家留学基金管理委员会主席, 同时他也是中国国际环境与发展合作委员会, 以及中国国际语言委员会中的一员。

1986年至1989年, 章先生曾任中国国家旅游局副主席, 并且主导制订了

Backgrounds >>>

● Mr. ZHANG Xinsheng

Mr. ZHANG Xinsheng once served as Vice Minister of Education of the People's Republic of China, Chairman of the Chinese National Commission for UNESCO and President of China Scholarship Council. He was a member of China Council for International Cooperation on Environment and Development and

Chinese Language Council International.

From 1986 to 1989, Mr. ZHANG was Vice Chairman of China National Tourism Administration and led the formulation of China's first standard specification and assessment for tourist enterprises. From 1989 to 1997, Mr. ZHANG was elected as the Mayor of Suzhou in Jiangsu province, a famous historical and cultural metropolitan city as well as one of the leading economic cities in China. During

中国旅游企业规范和评估的第一标准。1989年至1997年，章先生曾任江苏省苏州市市长。在此期间，为保护苏州这座历史名城，在推进城市化的进程中，苏州市政府创建了一个新的发展模式，即通过一种更和谐的方式整合其中心城区和郊区。作为该模式的发起者之一，章先生还兼任了中国—新加坡苏州工业园区管理委员会主席，和中新联合政府指导委员会工委联席主席。

在他任职教育部副部长期间，具体负责政策制定和国际合作。章先生曾参与多项重要的教育政策和法规的制定和修订，其中有《民办教育促进法》、《中外合作办学条例》等。他首先提出了中国与其他发达国家互相承认的学历证书，并与这些国家建立了部长级协商机制。

章先生也在国际组织中担任要职。2003年至2004年，他曾任第28届世界遗产委员会主席，并于2005年当选联合国教科文组织执行局主席，成为第一位来自东亚的主席。2012年9月，章先生当选IUCN新主席，成为该组织成立64年来首位出自东亚地区的主席。

● 国际自然保护联盟 (IUCN)

国际自然保护联盟 (IUCN) 创建于1948年，是全球最大最早的环保组织，目前拥有1200多个会员，其中包括160多个国家的200多个政府机构会员和900多个非政府组织会员，并拥有来自全球的近11000多位科学家组成的六个科学委员会。IUCN是掌握全球自然资源分布及状况的最权威机构，对全球生态和环境保护事业具有重要影响力。

中国外交部于1996年成为世界自然保护联盟的国家会员，目前，世界自然保护联盟在中国的会员共有21个，科学委员会会员有270多位科学家。世界自然保护联盟于20世纪80年代初进入中国、2003年建立中国联络处、2012年建立中国代表处。IUCN作为世界遗产公约的自然遗产顾问，对自然遗产提名项目能否列入《世界遗产名录》具有举足轻重的作用。

this period, for the protection of the historical city, the government of Suzhou created a new development model of promoting urbanization by integrating urban and rural areas in a better way. As one of the initiators, he was appointed concurrently Chairman of the China-Singapore Suzhou Industrial Park Administrative Committee and Co-Chair of the Working Committee of the China-Singapore Joint Government Steering Committee.

During his tenure of Vice Minister of Education in charge of policy and international cooperation, Mr. ZHANG participated in the formulation and revision of important education policies and regulations including Law on Promotion of Privately-run Schools and Regulations on Chinese-Foreign Cooperation in Running Schools. He initiated mutual recognition of credentials between China and many developed countries and established ministerial consultative mechanism with these countries.

Mr. ZHANG has been holding key positions in international organizations. From 2003 to 2004, he presided at the UNESCO World Heritage Committee. In 2005, he was elected Chairman of the Executive Board of UNESCO and became the very first chairman from East Asia. In September 2012, Mr. ZHANG is selected as President of International Union for Conservation of Nature (IUCN), one of the Advisory Bodies.

● International Union for Conservation of Nature (IUCN)

Founded in 1948, International Union for Conservation of Nature (IUCN) is the world's first global environmental organization, with more than 1,200

member organizations including 200+ government and 900+ non-government organizations, as well as almost 11,000 voluntary scientists and experts, grouped in six Commissions in some 160 countries. As the most authoritative organization in the sources of global natural resources distribution and conditions, IUCN has exerted significant influence in the ecological and environmental protection areas.

In 1996, China became a State member of IUCN, represented by the Ministry of Foreign Affairs. IUCN has a long history of involvement in China since the early 1980s. To date, it has 21 members in China with more than 270 scientists in the Commissions. The IUCN China Liaison Office was established in 2003 and IUCN China Country Representative Office in 2012. As an advisory body designated by the World Heritage Convention, IUCN plays an important role in inscriptions into the World Heritage List.

(上接右页) 为保护和开发项目建立适宜的合作伙伴关系、制定地方管理框架以及建立公私部门等不同主体间的运作协调机制。

此外，同济大学建筑与城乡规划高等研究院还以我上海中心为平台组建了“历史性城市景观评价与管理”研究团队，以向中国和更广泛的亚洲地区的城市当局提供有关历史性城市景观方法应用方面的建议和技术支持。本次会议作为该研究项目的启动会议，有着重要的指导意义。

(Continued from page 3) partnerships and local management frameworks for each of the identified projects for conservation and development, and the mechanisms development for the coordination of the various activities between different actors, both public and private.

In addition, based on WHITRAP Shanghai platform, Tongji University's Advanced Research Center for Architecture and Urban and Rural Planning has developed a research

group of “Historic Urban Landscape Assessment and Management” to provide advice and technical assistance to city authorities in China and the wider Asian region with regard to the application of the Historic Urban Landscape approach. As a kick-off meeting, this conference provides an important guiding significance for the program.



首届“历史性城市景观”国际学术研讨会在上海举行

The 1st International Conference on Historic Urban Landscapes held in Shanghai, China

编撰 / 刘真 Editors / LIU Zhen

10月12日至13日，由同济大学与上海中心（WHITRAP Shanghai）联合主办的首届“历史性城市景观”国际学术研讨会在上海同济大学举行。国家文物局文物保护与考古司副司长陆琼女士和世界遗产中心遗址部主任约瑟夫·金先生在内的17位国内外知名专家学者出席会议并作主题发言。作为纪念《保护世界文化和自然遗产公约》颁布40周年活动之一，大会旨在对2011年11月10日联合国教科文组织大会通过的《联合国教科文组织关于历史性城市景观的建议书》（第36C/41号大会决议）的内容及有关概念进行诠释，并分析其在当下复杂城市保护与发展项目中的潜在作用，同时从理论与实践层面对历史性城市景观的管理进行探讨，并拟定行动计划纲要草案和研讨符合中国语境的实施方案，以及讨论包括联合国教科文组织亚太地区世界遗产培训与研究中心（WHITRAP）在内的机构在历史性城市景观保护、管理、研究、教育以及培训方面所能发挥的作用等。

The first International Conference on Historic Urban Landscapes in China, which is jointly organized by Tongji University and WHITRAP Shanghai, was successfully held on October 12th to 13th. A total of 17 experts and scholars at home and abroad, including Ms. Lu Qiong, Deputy Director of Cultural Relics Protection and Archeology Department of State Administration of Cultural Heritage, and Mr. Joseph King, Director of Sites Unit of ICCROM, attended the conference and delivered keynote speeches.

As one of the event for the celebration of 40th Anniversary of World Heritage Convention, the Conference aims to interpret the concepts given by UNESCO Recommendation on the Historic

Action Plan and its implementation in the context of China by exploring the HUL management at both theoretical and practical level, and discusses the role to be played by the institutions such as WHITRAP in HUL conservation, management, research, education and training, etc.

The participants conducted in-depth discussion on the six points of the Recommendation, including, the latest techniques in the comprehensive mapping of urban heritage assets (including intangible heritage and its expressions), the current status and role of public participation and stakeholder consultations in China; the identification of attributes that carry urban heritage values and the assessment of the vulnerability



会上，中外嘉宾紧密围绕《建议书》中提及的六个关键议题，展开主题发言与深入讨论。议题包括：城市遗产资源（包括非物质文化遗产及其表现形式）综合分布图绘制的新技术；公众参与和利益攸关方磋商机制在中国当前的地位和作用；对承载城市遗产价值的属性特征进行识别，并评估这些属性特征在社会经济压力及气候变化影响下的脆弱性；将城市遗产的价值和脆弱性纳入更广泛的城市发展框架；保护和开发行动的优先顺序；（下接左页）

Urban Landscape (General Conference Resolution 36C/41) adopted On 10 November 2011 UNESCO's General Conference. It also aimed to analyze the role of urban conservation and development programs in the complex context of an rapidly modernizing China. Meanwhile, the conference prepares a draft of Historic Urban Landscape

of these attributes to socio-economic pressures and impacts of climate change; the integration of urban heritage values and their vulnerability status into a wider framework of city development; the prioritization of actions for conservation and development; as well as the establishment of the appropriate (Continued on page 2)



“遗产影响评估”国际培训班在中国世界遗产地丽江开班

International Training on Heritage Impact Assessments Held in World Heritage Site Lijiang

撰文 / 李泓 Editor/Li Hong

10月15日至24日，“遗产影响评估”国际培训班在中国世界遗产地丽江开班。本期培训由我上海中心（WHITRAP Shanghai）和国际文物保护与修复研究中心（ICCROM）共同策划和举办，世界文化遗产丽江古城保护管理局（以下简称丽江古管局）承办，旨在积极响应世界遗产委员会提出的在遗产地可持续发展方面的能力建设需求，通过系统地对影响遗产地的现状和潜在因素的综合分析及对策研究，以提高该领域专业人才面对发展所带来的负面影响的实际处理能力，从而为遗产地的发展决策提供有价值的专业建议。云南省文物局副局长余剑明、国家住建部特派代表孙铁、丽江古管局局长和仕勇、ICCROM遗产部主任 Joseph KING、我中心副主任 Ron van OERS 等出席了开学典礼并致辞。

培训班特邀国内外该领域的资深遗产专家团队为学员授课，包括 Richard A ENGELHARDT 教授、Ayesha Pamela ROGERS 教授、ICOMOS 代表 Karel Anthonie BAKKER 教授，ICCROM 的 Joseph KING 教授和 Gamini WIJESURIYA 教授，我中心 Ron van OERS 博士、同济大学的邵甬教授以及丽江古管局的和仕勇局长。来自哥伦比亚、中国、毛里求斯、孟加拉国、柬埔寨、也门、南非、新西兰、印度的共14名学员参加了此次培训。

本期培训班是全球范围内首个“遗产影响评估”方面的国际培训。培训历时十天，以小规模授课、理论与实践相结合为特色，通过讲座、案例分析、遗产地考察和模拟练习等形式，帮助学员们掌握了遗产评估的理论知识、专业技能和操作方法以及评审评估报告应具备的科学眼光，并进一步促进了地区范围内学员与各机构之间经验与资讯的分享和交流。

As a response to World Heritage Committee's call for the capacity building in the sustainable development of World Heritage sites, the 2012 International Training on Heritage Impact Assessments was held in World Heritage Site Lijiang from October 15th to the 24th, 2012. It was jointly organized by WHITRAP Shanghai and ICCROM, and undertaken by Lijiang Protection and Management Bureau. It aimed to improve the practical skills of professionals in mitigating the adverse impacts and offering valuable and pragmatic suggestions in the decision-making progress of local authorities through systematic analysis and study on the existing and potential factors that may impact the heritage properties. YU Jianming, Deputy Director of Yunnan Provincial Administration of Cultural Heritage, SUN Tie, representative of Ministry of Housing and Urban-rural Development, HE Shiyong, Director of Lijiang Protection and Management Bureau, Joseph KING, Director of Site Unit, ICCROM and Ron van OERS, vice-director of WHITRAP Shanghai attended and addressed at the opening ceremony.

It was honored to have a teaching team composed of experienced scholars like Professor Richard A ENGELHARDT, Professor Ayesha Pamela ROGERS, Professor Karel Anthonie BAKKER from ICCROM, and Professor Joseph KING and Gamini WIJESURIYA

from ICCROM, as well as Dr. Ron van OERS from WHITRAP Shanghai, Professor SHAO Yong from Tongji University and Mr. HE Shiyong from Lijiang Protection and Management Bureau. A total of 14 participants from 9 countries including Colombia, China, Mauritius, Bangladesh, Cambodia, Yemen, South Africa, New Zealand and India attended the course.



方国瑜故居考察
Field Visit to Mr. FANG's Former Residence

This training is the first of its kind all over the world. The 10-day training was an intensive programme that combines both theory and practice through lectures, case studies, and simulated exercises. It provides participants with the theoretical knowledge, practical skills and scientific vision of impact assessment in evaluating impacts from both positive and negative factors affecting properties in general and world heritage sites, and to promote the exchange of experiences and information among participants and the institutions.

焦点新闻

In Focus

2012 生态文明贵阳会议在贵阳召开

7月27日至28日，为紧扣国家“十二五”规划中关于生态和绿色发展的重点工作，贵州省人民政府在贵阳召开了“2012 生态文明贵阳会议”，众多国内外著名机构与专家学者出席了会议。在我中心主任周俭教授所主持的以“文化遗产保护与旅游发展中的社区参与”为主题的论坛上，与会嘉宾围绕该主题进行了广泛而深入的交流。同济大学韩锋教授、联合国教科文组织北京办事处项目专员杜晓帆博士作了主题发言，我上海中心培训部主任于立晴女士也以《乡村文化旅游的国际经验——从旅游供需角度看遗产利用》为题作了发言。（撰文 / 于立晴）



2012 Eco-Forum Global Held in Guiyang

From 27th to 28th July, with an aim to highlight the ecological and green development in China's 12th Five-year Plan. The People's Government of Guizhou Province held the 2012 Eco-Forum Global in Guiyang, which attracted broad participation of many famous organizations and experts from home and abroad. In the sub-forum of "Cultural Heritage Conservation and Community Participation in tourism development", which was chaired by Professor Zhou Jian, Director of WHITRAP Shanghai. The participants had a broad and in-depth exchange of views on this subject. Professor Han Feng from Tongji University and Dr. Du Xiaofan from UNESCO Beijing Office respectively delivered keynote speeches, and Ms. Yu Liqing, Director of WHITRAP Shanghai Training Unit also gave a speech on "International Experience on Rural Cultural Tourism: the Utilization of Heritage from the Perspective of Supply-demand in Tourism".

(Editor/YU Liqing)

2012 赴法文化遗产保护技术与管理高级研修班圆满举行

9月18日至10月8日，由我上海中心（WHITRAP Shanghai）、法国夏约大学和法国文化与交流部当代中国建筑观察站联合主办的高级国际研修课程“2012 赴法文化遗产保护技术与管理高级研修班”圆满举行。贵州省文物局局长王红光、贵州省厅纪检组组长孔锦率贵州省文化遗产保护技术与管理培训考察团一行16人参加了培训。本期研修班课程内容包括：乡村景观保护、文物考古与修复、博物馆（生态博物馆）建设与管理、历史街区保护、遗产地居民技能培训、传统手工技艺、乡村音乐保护与传承、文化遗产管理部门设置及资金来源与运作等。我上海中心特邀法国文化部、农业部和世界山区人民协会组织的专家、学者为学员授课，并组织多项讨论交流与实地考察活动。

（编撰 / 刘真）

2012 Advanced Training Course on Cultural Heritage Conservation Techniques and Management in France Ended in Success

2012 Advanced Training Course on Cultural Heritage Conservation Techniques and Management, jointly organized by WHITRAP Shanghai, Ecole de Chaillot and Observatoire de l'architecture de la Chine contemporaine, was successfully held from September 18th to October 8th in France. 16 people consisting of the inspection team of Guizhou Provincial Cultural Heritage Conservation Techniques and Management Training led by WANG Hongguang, Director of Guizhou Provincial Administration of Cultural Heritage and KONG Jin, Head of the Discipline and Inspection Division of Guizhou Province, attended the training. The curriculum includes: rural landscape conservation, relic archaeology and restoration, museum (eco-museum) building and management, historic district preservation, skill training for local residents, traditional handicraftsmanship, conservation and inheritance of country music, cultural heritage administration setting-up and financial sources and operation, etc. Experts and scholars from French Culture Ministry, Agricultural Ministry and Association des populations des montagnes du monde

were present to give lectures at the invitation of WHITRAP Shanghai, as well as several discussions and field trips were organized during the course. (Editor/LIU Zhen)

“纪念《保护世界文化和自然遗产公约》颁布40周年：与非洲世界遗产同在”国际会议在非洲举行

9月26日至29日，为纪念《保护世界文化和自然遗产公约》颁布40周年，南非政府、非洲世界遗产基金会和联合国教科文组织世界遗产中心在南非豪登共同举办了“与非洲世界遗产同在”国际会议。我上海中心国际协调专员孔萍博士代表 WHITRAP 出席会议，以了解非洲地区遗产保护现状及面临的挑战，并积极探索跨地区合作的可能。出席会议的各国部长首先就各国在遗产保护和发展方面所做的政府指导与政策引导工作做了报告。来自加蓬、莱索托、马里、刚果共和国、摩洛哥、纳米比亚、津巴布韦、乌干达、博茨瓦纳、南苏丹和南非等国的部长和政府代表分别作了重要发言，回顾了发展和保护过程中非洲联盟遇到的挑战和做出的努力，并指出扶贫、矿藏资源开采、基础设施建设、当地社区边缘化是当下摆在大家面前的共同难题，需要加强能力建设和地区性合作。

（编撰 / 孔萍）

The 40th Anniversary of the World Heritage Convention – Conference on Living with World Heritage Held in Africa

To celebrate the 40th anniversary of the World Heritage Convention the South African Government African World Heritage Fund and UNESCO world heritage center organized the international conference on "Living with World Heritage in Africa" from the 26th to 29th of September in Gauteng South Africa. International coordinator Dr. KONG Ping represented WHITRAP at conference to understand the state of conservation and challenges in Africa region, and to explore cross-regional cooperation. The conference began with Ministers' Statements to present the governmental guidance and political directions in heritage conservation and development. Minister and governmental representatives from Gabon, Lesotho, Mali, Democratic Republic of Congo,

Morocco, Namibia, Zimbabwe, Uganda, Botswana, South Sudan, and South Africa made important speeches to review the challenges and commitments in development and conservation, in the Africa Union. Poverty alleviation, mining, mineral resource excavation, infrastructure development, marginalizing of local communities are common challenges in the region, which require capacity building and regional cooperation. (Editor/KONG Ping)

第九届中国世界遗产青少年国际夏令营在意大利罗马落下帷幕

7月25日,由中国教科文全委会主办,我苏州中心(WHITRAP Suzhou)承办,苏州市对外合作交流中心、苏州市教育学会世界遗产教育专委会等单位协办的“第九届中国世界遗产青少年国际夏令营活动”在意大利罗马圆满落幕。夏令营历时14天,以中国苏州为起点,寻访了中国、卢森堡、法国、瑞士、意大利、梵蒂冈等六个国家十多个城市及地区的多个世界文化遗产地。来自苏州星海实验中学、苏州外国语学校、苏州立达中学、苏州第六中学等中国苏州市的多个学校的中学生参加了此次活动。营员们通过课堂授课、实地参观、撰写互动日志、探访 UNESCO 总部并与其官员直接对话等多种方式深入系统地学习了世界遗产知识,并对遗产地的价值、管理与保护有了深刻了解。(撰文/王沁苒)



The 9th Chinese World Heritage International Summer Youth Camp Closed in Rome, Italy

On 25th July, the 9th Chinese World Heritage International Summer Youth Camp, which was hosted by Chinese National Commission for UNESCO and undertaken by WHITRAP Suzhou with sponsorship of Suzhou Foreign Affairs Service Centre and other institutes, was closed in Rome, Italy. The fourteen-day training, starting from Suzhou China, covers a series of visits on several world heritage sites in more than ten cities of six countries

including China, Luxemburg, France, Switzerland, Italy and the Vatican. Students from several high schools in Suzhou participated in the trip. The participants have an in-depth understanding of the world heritage and its system via lectures, field work, journal writing, visit to the UNESCO headquarter and communication with the officers, as well as a comprehensive knowledge about the value, management and conservation regarding world heritage sites. (Editor/WANG Qinran)

第四届世界遗产青少年教育联席会在西安举行

8月3日至5日,为纪念《保护世界文化和自然遗产公约》颁布40周年,由中国教科文全委会主办,我苏州中心(WHITRAP Suzhou)、陕西省教科协会、西安市铁一中学承办的第四届世界遗产青少年教育联席会在陕西西安举行。来自 UNESCO 北京办事处、中国教科文全委会、世界遗产杂志社,以及北京、澳门、安徽、辽宁、甘肃、陕西、江苏、山东、浙江等省市地区的遗产保护专家、遗产地管理者、开展遗产教育的师生代表,以及其他社会团体的各界人士共150余人参加了会议。与会代表聆听了遗产专家的主题报告,并就会议主题:“纪念《保护世界文化和自然遗产公约》诞生四十周年”、“世界遗产教育传承——在中小学开展世界遗产教育的策略研究”、“世界遗产教育创新——保护文化遗产与传承民族文化”等进行了深入的交流和研讨。(撰文/王沁苒)

The 4th Joint Conference on World Heritage Education for the Youth Held in Xi'an

From August 3rd to the 5th the Chinese National Commission for UNESCO, WHITRAP Suzhou, the United Nations of Shanxi Province Educational Scientific and Cultural Organization, and Xi'an Tieyi Senior High School hosted the fourth joint Conference on World Heritage Education to celebrate the 40th anniversary of the World Heritage Convention. A total of 150 participants, including experts from UNESCO Beijing Office, Chinese National Commission for UNESCO and World Heritage Magazine, managers and representatives of students and teachers involved in heritage conservation and education from provinces of Beijing, Macau,

Anhui, Liaoning, Gansu, Shaanxi, Jiangsu, Shandong, Zhejiang, etc. as well as people from other social groups of all circles, attended the conference. Except for listening to the keynote speeches made by heritage experts, the participants also participated in-depth discussions and exchanged opinions with each other on topics such as “the 40th anniversary of the Convention”, “world heritage educational inheritance: research on the strategies of conducting world heritage campaign in primary and high schools” and “educational innovation in world heritage: cultural heritage conservation and national cultural preservation”, etc. (Editor/LI Yanning)

中国城市规划学会历史文化名城规划学术委员会2012年会在浙江嘉兴举行

8月26日至28日,“中国城市规划学会历史文化名城规划学术委员会2012嘉兴年会”在中国历史文化名城嘉兴举行。会议由中国城市规划学会历史文化名城规划学术委员会主办,嘉兴市城乡规划建设管理委员会承办。会议主题为名城保护制度三十年总结与创新。本次会议旨在促进历史文化名城的健康发展,以及历史文化名城、名镇、名村的规划设计水平,加强委员之间和各名城之间的交流。我上海中心主任周俭教授在会上以“活态文化遗产保护的规划思路”为题作了发言。(撰文/李燕宁)

2012 Annual Meeting of Academic Committee, Urban Planning Society of China Held in Jiaxing

From 26th to 28th August, the Annual Meeting of Academic Committee, Urban Planning Society of China was held in Jiaxing in Zhejiang Province. Its theme was “conservation mechanism of famous cities: 30 years of experience and renovations”. The meeting was organized by the Academic Committee of Urban Planning Society of China and hosted by Jiaxing Urban and Rural Planning and Construction Management Committee. This meeting aims to promote healthy development of famous historic and cultural cities, towns and villages, and to strengthen communications between committee members and the city administration. Professor Zhou Jian, the Director of WHITRAP Shanghai, made a speech of “planning thought behind the conservation of living cultural heritage” in the meeting. (Editor/LI Yanning)

《世界遗产公约》的成长 ——从理论到实践应用 (1981–2000)

Empowerment of the Convention: from Theory to Practical Application (1981–2000)

撰文 / Bernd von Droste (联合国教科文组织世界遗产中心首任主任)

Written by Bernd von Droste (Founding Director of the UNESCO World Heritage Centre)

1981年到2000年间,《世界遗产公约》的实施取得迅速进展,不但加盟的国家(公约缔约国)不断增多,同时列入世界遗产名录的遗产地数量也获得增长。1975年最初仅有20个国家批准了《世界遗产公约》,至1981年61个国家签署了公约,而到2000年该数字已达到158个(截至2012年增至189个)。与此同时,世界遗产名录内遗产地的数量也从110处增加到691处(截至2012年达到936处)。

在此期间,世界遗产委员会内部同样就公约的实施展开激烈讨论。毫无疑问,公约提供了有据可依的框架,但在操作的具体细节方面,委员会仍然享有极大的自由度。由此回顾,在最初的20年间,委员会着重于解决以下五方面问题:

● 确认委员会对缔约国的特权。

例如,在某处世界遗产需被列入世界濒危遗产名单的情况下,委员会是否仅需与相关政府协商,还是在作出之后才需要获得相关政府的认同?

● 详细阐述自然和文化的关系(实际上是相互作用关系)。

理论上,以及实际操作和组织上,自然遗产和文化遗产的保护方法应该各成体系,还是制定一个统一的标准?换句话说,是否可以有一套统一的标准来评价自然和文化遗产?是否应该由同一个世界遗产秘书处进行管理?

● 需纠正世界遗产名录上越来越明显的不平衡。

如何避免以欧洲为中心的方法?对于“原真性”的全新理解国际社会是否达成了某种形式的共识?全球性研究是否有助于在未来达到一个更好的平衡?

● 世界遗产地的恰当管理。

缔约国是否会同意在其各自领土内实施管理规划、旅游控制,并对世界遗产保护情况进行系统监测?

● 公共信息和公众参与的作用。

是否可以在当地和世界范围内,通过声誉较高的出版社、有线电视网和其他媒体宣传世界遗产保护方面的行动?尤其通过动员高中教师,并通过师生合作制定世界遗产方面基础的教学方法,从而加强针对青少年遗产教育的关注。

下面,我将通过回顾《公约》实施过程

The implementation of the World Heritage Convention was marked by a rapid growth between 1981 and 2000 both in the number of countries (States Parties to the Convention) that adhered to it and the number of sites inscribed on the World Heritage List. Between 1975, when the first twenty countries ratified the World Heritage Convention, and 1981, the Convention had been signed by 61 States Parties, and by the year 2000 this number had risen to a total of 158 (now 189). During the same period the World Heritage List grew from 110 to 691 properties (now 936).

This was also a period of lively debate within the World Heritage Committee on how best to implement the Convention. Although this Convention undoubtedly provided a valid framework, the Committee nonetheless enjoyed a great deal of freedom in defining operational details. With hindsight, it could be said that during its initial twenty years the Committee had to address five major challenges:

● Affirmation of the Committee's prerogatives vis-à-vis States Parties.

The question arose, for example, in cases in which an inscribed property needed to be placed on the List of World Heritage in Danger: could the Committee merely consult with the government concerned, or would it have to obtain the latter's agreement for such a decision?

● Elaboration of the relationship – indeed of the interaction – between nature and culture.

At the conceptual level, as well as in practice and in organizational matters, should conservation efforts regarding natural sites and those concerning cultural sites constitute entirely distinct processes, or do they form a seamless continuum? In other words, could just one set of criteria for site evaluation serve both natural



Old city of Dubrovnik (Croatia). © Caroline Fort

and cultural properties? Should these be administered by a single World Heritage Secretariat?

● Need to redress the increasingly glaring imbalance in the composition of the World Heritage List.

How a purely Eurocentric approach to be successfully avoided? Was there some form of international consensus that would allow a new understanding of 'authenticity'? Would global studies help to achieve a better balance in the future?

● Proper management of World Heritage sites.

Would States Parties agree to management planning, tourism control and systematic monitoring of the state of conservation of World Heritage properties on their respective territories?

● Role of public information and involvement.

Could this be achieved both at local level and worldwide, by inviting prestigious publishing houses, TV networks and other media to promote the preservation efforts of World Heritage? In this

中的各类典型事件和争论,对以上问题进行阐述。

无政府的世界遗产治理?

回顾过去,有三项提名在世界遗产委员会审议过程中激起过最激烈的争论。这三个提名,突显了在针对《公约》框架内缔约国主权相关方面,委员会的地位和特权这个复杂的问题。

第一个发生在1980年,约旦政府申请将耶路撒冷旧城及其城墙列入世界遗产名录。一些世界遗产委员会的成员反对该提名,他们指出这不符合《世界遗产公约》条款,公约规定提名国只能就其领土范围内的遗产地进行申报。此外,经缔约国同意,提名的遗产地还需提供切实有效的保护和管理规划。

这个具有高度争议性的提名问题并未能在大会上得到解决,于是世界遗产委员会决定在下次大会上再作讨论,如此便有了1981年在巴黎召开的委员会,第一届特别会议。会议上,约旦政府的代表从以下方面提出辩护:“耶路撒冷是犹太教、基督教和伊斯兰教三大宗教的发源地,她所代表的价值是公认的、毋庸置疑的。正因如此,在第四届世界遗产委员会上约旦哈希姆王国提名的‘耶路撒冷古城及其城墙’获全票通过。”……他还补充道,“约旦并没有把世界遗产委员会当作发表政治主张的工具。我们意识到鉴于耶路撒冷的形势,当前的委员会是无法作出决定的。”

经过漫长的讨论以及唱名表决,世界遗产委员会决定接受约旦的提名,将耶路撒冷旧城及其城墙列入世界遗产名录和濒危遗产名录。对这样的结果,美国深感失望,认为这是“将委员会政治化”,并在随后几年撤回了向世界遗产基金会提供的丰厚资金赞助。

十年后,在1991年又出现另一个涉及未经缔约国同意就将其领土范围内的遗产地列入濒危名单的争议性事件。此次的对象是杜布罗夫尼克旧城(现位于克罗地亚),该遗产地于1979年应当时南斯拉夫联邦社会主义共和国要求被列入世界遗产名录。1991年12月,这座位于亚得里亚海南海岸展示着“独一无二的中世纪建筑创作和古镇规划”的石头城在南联盟解体的血腥炮火中遭到严重破坏。惊异于此种暴行,在未经相关缔约国同意的情况下,世界遗产委员会随即决定将该遗产地列入濒危名录。世界遗产委员会的这一行为,无疑清楚地宣告了在遗产地列入世界遗产名录以后,针对没有遵守《世界遗产公约》的缔约国,委员会有权对其采取严格措施。2007年,委员会首次决定将一个遗产地除名,这一遗产地是阿曼的阿拉伯羚羊保护区,由于该地区保护失当导致羚羊数量锐减,以致丧失了其最初被列为遗产地时的价值特征。这一事件使得委员会的态度愈

regard, particular attention was given to the need to include young people by mobilizing secondary-school teachers, and by preparing basic World Heritage teaching and learning tools in collaboration with both teachers and students.

Let me illustrate all this through personal recollections by evoking a few salient events and issues that marked this exciting period of the Convention's existence.

World Heritage governance without government?

In retrospect, three nominations appear to have provoked the most heated debates in the Committee's deliberations. All three brought to the forefront the complex issue of the role and prerogatives of the Committee in regard to the sovereign rights of the States Parties to the Convention.

The first of these occurred in 1980 when the Government of Jordan proposed the nomination of the Old City of Jerusalem and its Walls for inscription on the World Heritage List. Some Committee members objected to this nomination, arguing that it did not conform to the articles of the Convention, which stipulates that the nominating State can only submit sites that are situated within its borders. Furthermore, sites listed with the consent of the State concerned need to be provided with an effective plan for their protection and management.

Unable to resolve this highly controversial nomination at the time, the Committee decided to discuss it again at the next meeting, which was to be the first extraordinary session of the Committee, held in Paris in 1981. It was at this session that the representative of the Government of Jordan argued their case in the following terms: 'The value that Jerusalem represents for the three religions, namely, Judaism, Christianity and Islam, was the only possible explanation of the unanimous decision of the World Heritage Committee at its fourth session to take into consideration the nomination presented by the Hashemite Kingdom of Jordan concerning Old City of Jerusalem and its Walls' ... 'Jordan,' he added, 'is not using the Committee as a vehicle for political claims. We realize that



Restoration of a painting damaged during the attack on Dubrovnik (Croatia) on 6 December 1991. The restoration atelier is located in the Franciscan monastery in Dubrovnik that was itself hit by 58 grenades. Bernd von Droste, first on the right, is surrounded by national officials and restorers in August 1994. ©Breda Pavlic

the status of Jerusalem cannot be decided by this Committee.'

At the end of a long debate, followed by a roll-call vote, the Committee decided to inscribe the Old City of Jerusalem and its Walls on the World Heritage List and on the Danger List, as proposed by Jordan. Deeply disappointed by such an outcome, which it deemed as 'politicizing of the Committee', the United States thereupon withdrew its rather substantial voluntary financial contribution to the World Heritage Fund for several years.

Ten years later, in 1991, another major controversy arose involving the appropriateness of listing a site on the Danger List without consent of the State Party on whose territory it is located. The site in question was the Old City of Dubrovnik (now in Croatia) which had been inscribed on the World Heritage List in 1979 at the request of the then Federal Socialist Republic of Yugoslavia. During the latter's bloody dissolution, in December 1991, the splendid stone-built 'unique creation of medieval architecture and town planning' on the southern shores of the Adriatic Sea was badly damaged by heavy artillery fire. Dismayed by such brutality, the Committee immediately decided to inscribe the site on the Danger List without seeking the consent of the State Party concerned. In doing so, it clearly asserted its right thereafter to apply a stricter approach to all States Parties that fail to comply with the Convention.

加鲜明。

第三个争论事件更充分凸显了世界遗产委员会(其任务是确保各缔约国遵守《公约》)和所有缔约国(其决定可能对世界遗产地构成威胁)之间微妙的平衡关系。

1991年,世界遗产委员会开始对澳大利亚允许在贾比卢卡的土著地进行铀矿开采的意图予以关注,该开采范围涵盖了世界遗产地卡卡杜国家公园。它于1981年成为世界遗产地,并凭借美景、多样的生态系统、岩石艺术,以及作为人类最古老的聚居文化的发源地,成为世界上最壮观的双遗产地(即自然的和文化遗产地)之一。澳大利亚的土著居民已经在这里生活了50000年。

一旦铀矿开采获得批准并执行,则该遗产地应被列入濒危名单。当时,此提议获得作为土地所有者的土著居民的支持,这些米拉土著坚决反对在自己的土地上开采矿藏。此外,在贾比卢卡开采的铀矿实际上是用于核燃料,这一目的也激起了全世界的反核运动,同时这些运动也支持米拉土著的立场。并由此获得各类其他非政府组织的支持,特别是那些保护原住民权利或者提倡尊重自然和文化遗产的组织。

为解决上述争端,世界遗产委员会于1999年在联合国教科文组织巴黎总部召开了第三次特别会议。会上,一位经验丰富的遗产委员会成员主动提出充当冲突双方的调停人,即澳大利亚政府和米拉土著居民之间的调停人。最终达成妥协,贾比卢卡的采矿计划被搁置。在卡卡杜的案例上,委员会成功运用了所谓的“阳光手段”,将所有相关方(及目标行动方)的行为公开化,由此通过定期报告、实地考察、听取非政府组织和媒体意见等方法促进实施审查。

搭建自然和文化之间的桥梁

在起初的20年里,《公约》的实践和管理由联合国教科文组织内两个部门分别负责:文化部负责文化遗产,科学部门负责自然遗产。这两个部门使用不同的世界遗产标准,也无法很好地处理所谓的自然和文化双遗产问题,比如体现了自然和文化双重价值的文化景观问题。

事实上,尽管《世界遗产公约》将自然和文化遗产整合到同一个框架之下(这是它的主要创新),但是一些遗产类型在最初并没有得到关注,例如由上述两套标准交叉形成的具有突出普遍价值的景观。遗产委员会于1984年开始讨论这个重要的问题,并作为第一步,于次年要求其咨询机构国际自然保护联盟(IUCN)和国际古迹遗址理事会(ICOMOS)与国际风景园林师联合会(IFLA)协商,为双遗产和自然/文化遗产起草指南。1986年,英国以草案提名的形式把英格兰湖区的乡村景观作为一个实验案例进行申报。但世界遗产委员会仍然无法对该类申报进行审义。



Old City of Dubrovnik(Croatia) was badly damaged by artillery fire in 1991. © Caroline Fort

Subsequently, in 2007, this attitude culminated in the Committee's first decision to actually delist a property. This was the case of the Arabian Oryx Sanctuary in Oman, which had lost the qualities that had initially justified its inscription.

A third major dispute provides an even better illustration of the delicate balance of power between the Committee (whose task is to ensure compliance with the Convention), on the one hand, and on the other, any State Party whose decisions might constitute a threat to a World Heritage site.

In 1991 the Committee became aware of Australia's intention to allow uranium mining on Aboriginal land in the Jabiluka enclave of Kakadu National Park, a World Heritage site. Inscribed in 1981, this has been one of the world's most spectacular mixed (i.e. natural and cultural) sites due to its beauty, ecological diversity, rock art, and the fact that it has been the home of humanity's oldest living culture. The Aboriginal people have lived there continuously for at least 50,000 years.

The site would have had to be placed on the Danger List if mining had actually been allowed to proceed. This view was at the time advocated by the traditional Aboriginal owners of the land, the Mirrar people who vehemently opposed mining on their land. Moreover, the fact that the uranium extracted at Jabiluka was to be used as fuel for nuclear power plants provoked worldwide mobilization of anti-nuclear movements, which supported the Mirrar people's position. These

were further supported by various other NGOs, and especially by those defending the rights of indigenous peoples or advocating respect for natural and cultural heritage.

In its effort to resolve this highly controversial issue the Committee convened its third extraordinary session, which took place in 1999 at UNESCO in Paris. It was on this occasion that an experienced Committee member volunteered to serve as mediator between the two parties in conflict: the Australian Government on one side, and the Mirrar people on the other. This led to a compromise: mining at Jabiluka was postponed. In the Kakadu case the Committee successfully used the so-called 'sunshine methods', which help to bring into the open the behaviour of all parties concerned (and targeted actors), thereby encouraging appropriate scrutiny through regular reporting, on-site visits, peer scrutiny, access to information by NGOs and the media, etc.

Building bridges between nature and culture

During the first two decades the practical and administrative tasks regarding the Convention were handled by two separate entities within UNESCO: the Organization's Sector for Culture was responsible for cultural sites, while its Sector for Science was responsible for natural sites. The two applied different sets of World Heritage criteria and were, moreover, ill-equipped to deal with so-called mixed properties, such as cultural landscapes, which embody



Conference in Nara (Japan) on authenticity and its understanding worldwide in 1994. ©UNESCO

同年，法国政府在拉珀蒂特皮埃尔组织了一个专家会议，定义了文化景观的三个类别：（a）清楚定义了人类可以设计和创造的景观，（b）有机演化的景观和持续性的景观（包括残遗物（或化石）景观和延续性景观），以及（c）关联性文化景观（如圣山）。经过委员会10年的筹备工作，特别是通过咨询机构和国际风景园林师联合会的努力，世界遗产委员会终于在1993年将第一个文化景观列入遗产名录。这就是汤加里罗国家公园扩展项目—新西兰毛利人关联性文化景观，它最初于1990年成功申遗。截至2012年3月，遗产名录已有66个文化景观在列，其中大部分都是活的文化景观。

我要重申一下，为了加强自然和文化的保护工作，联合国教科文组织1992年作出的在组织内部设立一个统一部门，永久作为世界遗产秘书处的决定，极大推进了两者在制度上的综合进程。出于自身的意愿，同时受当时联合国教科文组织总干事费德里科·马约尔的鼓励，我最终在《世界遗产公约》颁布二十周年之际创立了世界遗产中心。这一举动事实上源于《公约》所倡导的理念，即建立一个自然和文化遗产的统一保护框架。随后，《公约》又取得了另一项重大进展：1998年在阿姆斯特丹（荷兰）召开的一个自然和文化遗产专家联合大会上，强调了统一的世界遗产标准对于《公约》实施的重要性。根据专家意见，世界遗产委员会修订了《操作指南》，并依据《世界遗产公约》首要的目标和特性：即尊重和保护自然—文化的连续统一，通过了一套统一的评估标准。

基于当地文化背景的原真性

术语“原真性”作为一个纯粹的欧洲概念首次出现在1964年的《威尼斯宪章》内，其前言中写到：“世世代代人民的历史文物建筑，包含着从过去岁月流传的信息，是人民千百年传统的活的见证……我们承认，为子孙后代而妥善地保护它们是我们共同的责

both natural and cultural values.

Indeed, although the Convention brought together natural and cultural properties within a single framework (which is its chief originality), no attention was initially given to sites, such as landscapes of Outstanding Universal Value, which resulted from interaction between these two sets of values. The Committee began discussing this important matter in 1984 and the following year, as a first step, requested its Advisory Bodies the International Union for Conservation of Nature (IUCN) and the International Council on Monuments and Sites (ICOMOS) to draw up guidelines for mixed and natural / cultural properties in consultation with the International Federation of Landscape Architects (IFLA). In 1986 the United Kingdom presented a test case in the form of a draft nomination of a rural landscape, the Lake District. As it turned out, the Committee was still unable to define its position concerning such inscriptions.

That same year the French Government hosted an expert meeting in La Petite Pierre, which defined three categories of cultural landscapes: (a) clearly defined landscapes designed and created intentionally by man, (b) organically evolved landscapes comprising relict (or fossil) and continuing landscapes, and (c) associative landscapes such as sacred mountains. After ten years of preparatory work in the Committee, notably by its Advisory Bodies and IFLA, the World Heritage Committee inscribed the first cultural

landscape on its List in 1993. This was Tongariro National Park, the associative landscape of the Maori in New Zealand, first inscribed in 1990. As of March 2012 there were sixty-six cultural landscapes on the List, most of them living cultural landscapes.

Let me reiterate that the process of institutionally integrating natural and cultural conservation efforts, in order to strengthen both, was largely facilitated by UNESCO's decision in 1992 to create a distinct entity within the Organization, which would serve permanently as the World Heritage Secretariat. Instigated by myself and strongly endorsed by the Director-General of UNESCO at the time, Federico Mayor, the World Heritage Centre was created on the occasion of the 20th anniversary of the Convention. This initiative was in fact rooted in the very philosophy of the Convention, to the extent that provides a unifying framework for natural and cultural heritage conservation. Subsequently, another major step was made: in 1998, a joint meeting of natural and cultural heritage experts, held in Amsterdam (Netherlands), stressed the importance of a unified set of World Heritage criteria for the implementation of the Convention. Following the experts' advice, the Committee revised its Operational Guidelines and adopted a single set of evaluation criteria in accordance with the Convention's principal objective and specificity: to respect and preserve the nature-culture continuum.

Authenticity according to local cultural

任。我们必须最大程度地保存其原真性，将它们传承下去。”

“原真性”也出现在宪章的第九条中：

“修复是一件高度专业的技术。它的目的是完全保护和再现文物建筑的审美和历史价值，它必须尊重原始资料 and 原初真实的文献。”简而言之，原真性这个西方概念的推广得益于国际古迹遗址理事会的作用。后者于1965年在其华沙举行的首届大会上成立，并将《威尼斯宪章》作为后来所有古迹保护工作的主要指导文献。后来，随着1977年《世界遗产公约》开始实施，并且国际古迹遗址理事会成为文化遗产方面的咨询机构，《威尼斯宪章》开始在全球范围使用。1977年的《操作指南》（第9段）写道，作为认可为世界遗产的要求之一“（文化）遗产应当在设计、材料、工艺和布局等方面……通过原真性测试。”但从一开始，大多数参与制定的专家均指出：原真性分析是一个相对的概念，且应该与历史背景传达的信息相联系。那些参与编制《操作指南》最早版本的专家由此表示：“应当重视‘渐进的原真性’，即应当关注那些尽管随着时间历经了塑造，但仍保留着某些原始意图的建筑和构筑物。”

此外，来自东南亚的专家却指出，《威尼斯宪章》与欧洲文化价值观过于紧密，并且“不能充分为欧洲地域及欧洲文化以外的社会所普遍明确认可。”他们还指出，欧洲价值观以强调视觉美感为主，但东南亚国家对价值的判断与精神界的自然主义情感相关。因此，有必要接受这样的可能，即不同文化可就诸如原真性等问题提出不同的见解。

contexts

The term authenticity appeared first as a purely European notion in the so-called Venice Charter of 1964, which states in its Preamble: ‘Imbued with a message from the past, the historic monuments of generations of people remain to the present day as living witnesses of their age old traditions ... The common responsibility to safeguard them for future generations is recognized. It is our duty to hand them on in the full richness of their authenticity.’

The term also appears in Article 9 of the Charter: ‘The process of restoration is a highly specialized operation. Its aim is to preserve and reveal the aesthetic and historic value of the monument, and is based on respect for original material and authentic documents.’ Briefly, this basically Western notion of authenticity was widely applied thanks to ICOMOS, which was established in the course of its constitutional assembly in Warsaw in 1965 and using the Venice Charter as its main guiding text for all future monument conservation work. Later, in 1977, when the World Heritage Convention became operational, with ICOMOS as its Advisory Body for cultural heritage the Venice Charter began to be applied globally. The

analysis was a relative concept and had to be used in relation to the historical context of the messages that were being expressed. Those involved in preparing the original Operational Guidelines therefore noted that: ‘due recognition should be given to “progressive authenticity”, that is to say, to buildings and constructions, in which, although having been modelled throughout time, some of the original intentions were retained’.

Furthermore, experts from South-East Asia claimed that the Venice Charter was too closely based on European cultural values, and ‘thus not sufficiently universal to be unequivocally deployed in societies outside Europe and European-based cultures’. They also argued that the European values emphasized mainly visual beauty, while South-East Asian societies determine their values in relation to the spiritual and naturalistic sensibilities. It therefore became necessary to accept the possibility that different cultures may have different ways of expressing themselves about issues such as authenticity.

A breakthrough was achieved at the UNESCO/ICOMOS Conference on Authenticity, hosted by Japan in 1994, in Nara. The conference concluded that authenticity was not a value in itself, nor was it linked exclusively to authenticity of the material fabric. Instead, it had to be understood as a relative concept that includes such intangible attributes as ‘function, tradition and spirit’.

The Nara Document on Authenticity (1994) referred particularly to cultural diversity as an irreplaceable source of spiritual and intellectual wealth, and the need to judge cultural heritage within its cultural context. As stated: ‘Conservation of cultural heritage in all its forms and historical periods is rooted in the values attributed to the heritage. Our ability to understand these values depends, in part, on the degree to which information sources about these values may be understood as credible or truthful. Knowledge and understanding of these sources of information, in relation to original and subsequent characteristics of the cultural heritage, and their meaning, is a requisite basis for assessing all aspects of authenticity.’ The Nara Document thus not only promoted



Historic Monuments of Ancient Nara (Japan). © Christopher Eden

1994年在日本奈良举办的联合国教科文组织/国际古迹遗址理事会大会上，关于原真性的理解有了重大突破。大会得出结论，原真性本身不是价值，原真性也不仅仅与材料的真实性相关。相反，原真性应该被理解成一个相对的概念，它包括诸如“功能、传统和精神”在内的非物质特征。

《奈良文件》（1994）特别强调文化

Operational Guidelines, in their 1977 version, thus stated (Paragraph 9) as one of the requirements for World Heritage recognition: ‘the (cultural) property should meet the test of authenticity in design, material, workmanship and setting ...’ From the start, however, most of the experts involved argued that authenticity

的多样性是人类精神和智慧财富不可替代的源泉,并指出需要在其自身的文化环境中对文化遗产作出评价。文件写道:“对各种类型和各个历史时期的文化遗产的保护,根植于遗产自身的价值。我们对这些价值的理解能力,部分依赖于用于理解这些价值的信息源的可信度和真实度。对这些信息源的认识和理解,与文化遗产原初的和后续的特征有关,是评价遗产原真性所有内容的必要基础。”因此奈良文件不但促进宣扬了文化相对主义,也扩大了原真性的应用范围,将原真性分析的要素从材料、设计、布局和工艺等有形属性扩展至如功能、传统和精神等非物质形态的动态属性。《奈良文件》还明确提及从当地文化背景出发评价保护决策的重要性。

对高速增长旅游业的管理

世界遗产地,如威尼斯、长城、泰姬陵、伊瓜苏瀑布、佩特拉古城、恩戈罗恩戈罗火山以及其他数以百计的遗产地,是人类文化成就和自然演化进程无可替代的见证。每个遗产地凭借其独特性吸引着数百万的游客。20世纪90年代,一些世界遗产地成为国际大规模旅游业的支柱,世界遗产名录也由此成为类似于最佳旅游目的地的旅行指南。

1950年到2000年间,国际游客量从每年2500万飞增至6.93亿。目前,每年的国际游客人数已经超过10亿。世界遗产的标签无疑成为一笔财富,通过刺激需求帮助某些地区在旅游市场上脱颖而出。

联合国教科文组织评出的世界遗产地自然是体验原汁原味艺术、文化、历史和自然的理想地区。另一方面,尽管这些遗产地的旅游市场得到开发,但是这些旅游行为为通常没有认真考虑遗产地的“承载力”和脆弱性。大量游客涌入,加之将自己利益置于首位以

cultural relativism but broadened the application of authenticity, extending the factors being considered in the analysis of authenticity from tangible attributes of material, design, setting and workmanship to often intangible, dynamic attributes of function, tradition, and spirit. It thus also clearly stated the importance of making conservation judgements within the local cultural context.

Managing skyrocketing tourism

World Heritage sites such as Venice, the Great Wall, Taj Mahal, Iguazú / Iguazu falls, Petra, Ngorongoro and hundreds of others are irreplaceable testimonies of humanity's cultural achievements and of the evolutionary processes of nature. The uniqueness of each site understandably attracts millions of visitors. In the 1990s some of these sites, having been recognized by UNESCO, became the mainstays of international mass tourism, and the World Heritage List gradually began to resemble a tourist guidebook highlighting the best places to visit.

In the years between 1950 and 2000 international tourism skyrocketed from 25 million to 693 million visits per year. At present this figure may be well above 1 billion international tourist visits per year. The World Heritage label definitely became an asset in helping certain geographical regions to stand out in the tourist market by generating strong demand.

UNESCO World Heritage sites are certainly ideal places for authentic encounters with art, culture, history and nature. However, although trips to these properties are being marketed, they are frequently organized without due consideration for the 'carrying capacity' and fragility of the site. Huge numbers of visitors, many of whom behave in a selfish and negligent manner, have caused serious damage to some of these sites. Moreover, although vast sums of money are gained by such tourism, very little of this benefits local, national and international efforts aimed at long-term protection of the threatened sites. The Committee and the Centre therefore advocated that in the future the cost associated with catering to an ever-growing mass tourism market should be more

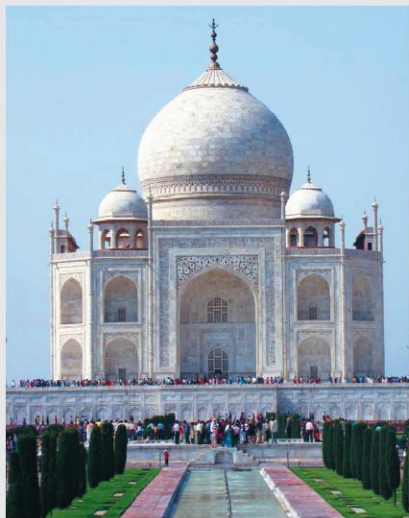
firmly incorporated and the proceeds given to the site management, in order to facilitate its long-term protection. Thus, the dynamic growth in tourism at World Heritage sites has started to generate important site management challenges, to the extent that a response had to be made to the public's demand for access while carefully protecting the Outstanding Universal Value for which these sites had been inscribed in the first place.

Public involvement: information and education

Preservation of World Heritage properties is a vast undertaking and its success in the long term depends largely on the local communities' active participation. New approaches therefore have had to be developed, particularly regarding conservation and site maintenance based on local traditions, techniques and knowledge. In the process of raising awareness of local communities worldwide, special attention also began to be paid in the early 1990s to educating young people – future World Heritage custodians and decision-makers – to this effect.

In close cooperation with UNESCO's Education Sector (particularly its Associated Schools project) and a vast worldwide network of secondary-school teachers and students, the World Heritage Centre launched a pilot project in 1994. 'Young people's participation in World Heritage preservation and promotion' eventually became one of UNESCO's continuing success stories. Many know it chiefly for Patrimonito, its lovable logo (see the picture on page 13) invented by students attending the very first international World Heritage Youth Forum, held in Bergen (Norway) in 1995. Thanks to a long series of regional and interregional workshops and training seminars held in all parts of the world, and UNESCO's publication of the World Heritage in Young Hands education kit (now translated into over thirty languages), students and teachers in some 140 countries have become – and continue to be – involved in UNESCO's invaluable effort to safeguard our greatest cultural and natural inheritance.

World Heritage sites such as Taji Mahal are irreplaceable testimonies of humanity's cultural achievements. © Christopher John SSF



及疏忽的行为,对某些遗产地造成了严重损害。此外,尽管旅游业收入颇丰,但这些钱很少用于当地、国家和国际层面保护受威胁遗产地的长期建设中去。世界遗产委员会和世界遗产中心因此提议,为实现遗产地的长远保护,在未来为满足日益增长旅游市场的相关投入,应和用于遗产地管理的投入相协调。因此,世界遗产地旅游业的发展已经开始对遗产地的管理形成重要挑战,在满足公众旅游需求的同时,也要谨慎地对这些遗产地申遗成功之初所具有的突出普遍价值予以保护。

公众参与: 信息和教育

世界遗产地的保护是一项巨大的工程,就长远看来它的成功与否取决于当地公众的参与度。因此,必须基于当地传统、技术和知识,制定新的保护和维护方法。全球在提高当地公众参与意识的进程中,从九十年代初开始,年轻人的遗产教育逐渐受到关注——这些人也是世界遗产未来的管理者和决策者。

与联合国教科文组织教育部门(特别其“联合学校计划”)以及世界范围内的中学老师和学生网络紧密合作,世界遗产中心于1994年启动了一个试点项目。“年轻人参与世界遗产的保护和宣传”最终成为教科文组织的众多成功案例之一。



“帕特里莫尼托”已为很多人熟知,这个可爱的标志(如左图)是1995年卑尔根市(挪威)第一届世界遗产国际青年论坛的学生参会者设计的。

通过在世界各地举办地区和地区间的培训班和研讨会,并出版联合国教科文组织《世界遗产与年轻人》教育丛书(现已被翻译成30多种语言),已有大约来自140个国家的老师和学生参与到联合国教科文组织的重要行动中来,他们也将继续为我们最伟大的文化和自然遗产而努力。



Bernd von Droste 博士

Bernd von Droste 博士于1973年加入联合国教科文组织,之前他在德国慕尼黑一所大学教授地区规划课程,并从事生态学方面的研究。1983年至1991年,担任 UNESCO 生态科学部门主任,此外还负责“人类与生物圈”政府间项目和《自然与资源》季刊。

他是著名的 UNESCO 世界遗产中心的创办人兼首任主任(1992-1999)。1978至1999年间,他还担任联合国教科文组织世界遗产公约缔约国干事。他设立了 UNESCO 针对世界遗产的季度性审查并自启动伊始担任该项目负责人。在其职业生涯中,他还参与发起了 UNESCO 教育、科学和文化领域的众多项目,包括创设办事处和非政府组织,并在其中发挥了极其重要的作用。他还是某些著名协会的成员,如 IUCN 公园和保护区委员会。因其出色的工作, Bernd von Droste 博士也因其卓越的贡献而获得诸多殊荣。从 UNESCO 总干事助理一职退休后,他还担任总干事的特别顾问,并为其提供世界遗产方面的建议。1999年至今,他还以独立专家的身份为欧洲委员会提供项目评估方面的咨询服务。

Bernd von Droste 博士还撰写并编辑了众多著作、期刊和简讯,发表保护方面的文章200多篇。他的工作遍布100多个联合国教科文组织成员国,其工作内容主要包括带领团队对受到威胁的世界遗产地的保护状况进行评估。

Dr. Bernd von Droste

Dr B. von Droste, joined UNESCO in 1973 after a university career in Munich / Germany where he was teaching regional planning and carrying out research as an ecologist. From 1983 to 1991 he directed UNESCO's division of ecological sciences. In addition he assumed responsibility as secretary of the intergovernmental programme on Man and the Biosphere and director of the quarterly Nature and Resources.

He is founding director of the prestigious UNESCO World Heritage Center which he established in 1992 and directed until reaching retirement age of 60 early in 1999. From 1978 to 1999 he acted as secretary of State Parties to UNESCO's World Heritage Convention. He launched and directed UNESCO's quarterly World Heritage review since its inception in 1994. During his career his involvement was crucial for the launching of numerous UNESCO projects in educational, scientific and cultural fields including the establishment of decentralized offices and nongovernmental organizations. He is member of several learned societies, including membership in the Commission for Parks and Protected Areas of IUCN for more than twenty years. He has received many awards for his work. After retirement at the level of Assistant Director General of UNESCO, Dr. von Droste remains close to UNESCO as Advisor to the Director General for World Heritage. Since 1999 von Droste also advises the European Commission as an independent expert for project evaluation.

Dr. von Droste is author and editor of numerous books, periodicals, and newsletters and of more than 200 articles mainly dealing with conservation. His professional work led him to more than 100 member states of UNESCO, often as a team leader to assess the state of conservation of threatened World Heritage properties.

注:本文首次刊载于《World Heritage》2012年6月第64期。

Note: This article was first printed in World Heritage, No. 64 (June 2012). Please see <http://whc.unesco.org/en/review>

文化景观之热点议题

Cultural Landscapes: "Trending Topics"

撰文 / (西班牙) 莫妮卡·卢恩戈 (ICOMOS-IFLA 国际文化景观科技委员会主席)

译注 / 韩锋 (同济大学建筑与城市规划学院景观学系教授) 李辰 (同济大学建筑与城市规划学院景观学系硕士研究生)

Written by Mónica Luengo (President, International Scientific Committee on Cultural Landscapes ICOMOS-IFLA)

Translated and Noted by HAN Feng (Professor, Department of Landscape, College of Architecture and Urban Planning, Tongji University)

LI Chen (Post-graduate, Department of Landscape, College of Architecture and Urban Planning, Tongji University)

近年来, 国际基本上对景观的看法有了很大改变。现在我们达成了共识, 认为景观是一个复杂的生命体, 在这个生命体中, 既有物质性结构部分, 也有赋予其意义的非物质的、无形的价值部分。然而, 在达成这个共识、将景观的文化或‘精神’性纳入考量之前, 文化景观经历了一个漫长的过程, 引领着文化遗产的保护。

2012年, 是《关于保护景观和古迹之美及特性的建议书》颁布五十周年, 《保护世界文化和自然遗产公约》颁布四十周年, 也是距第一次将“文化景观”纳入《实施保护世界自然与文化遗产公约的操作指南》(下称《操作指南》)二十周年。有幸在中国龙年这一特殊的时候, 我们共同商讨景观的话题!

在二十世纪, 众多原因促成了对景观的全新思考。生态学的新观点、地理学及其他学科出现的新学派与新趋势汇集一堂, 尤其值得一提的是新的文化视野。1962年, 联合国教科文组织第31次全体会议通过采纳的《关于保护景观和古迹之美及特性的建议书》, 清晰地表达了对景观的关注, “人类在各个时期不时地使构成自然环境组成部分的景观和遗址的美和特性遭受损害, 从而使得全世界各地的文化、艺术甚至极重要的遗产濒于枯竭”。这份文件迈出此后漫长过程的至关重要的第一步, 首次将文化价值带入了物质性的自然环境之中, 从而奠定了遗产保护的立足点——对于濒危自然和文化遗产的同时保护, 这种认知成为了1972年第16届联合国教科文大会通过的《保护世界文化和自然遗产公约》^[1]的基本共识。

1992年, 世界遗产委员会修订了《实施保护世界自然与文化遗产公约的操作指南》, 将“文化景观”定义为代表“自然与人类共同的作品”, 诠释了人类社会与聚居的进化历程。自此, “文化景观”^[2]的概念才在遗产领域开始被采纳, 从而结束了传统的自然保护与文化遗产保护的孤立与分离。国际共识进一步加深, 认为文化景观是一个综合体系, 文化时空始终与生态环境共同生存。^[3]

从遗产管理的视角来看, 有两个主题日趋重要——**真实性和完整性** (“真实性是关于遗产的本质及其精神、属性和动态过程的定性术语……, 而完整性则与遗产的整体

In the past recent years much has changed regarding landscape on the international scene. We have agreed to consider landscape as a complex, living being which, as well as having physical structure, also has immaterial, intangible values that give it meaning.

But before we reached this agreement to consider both cultural or “spiritual” aspects, it was necessary to go through a long process in which cultural landscapes played the lead in the cultural heritage conservation field.

This year 2012, we will be celebrating the 50th anniversary of the *Recommendation concerning the Safeguarding of Beauty and Character of Landscapes and Site*, the 40th anniversary of the *Convention concerning the Protection of World Cultural and Natural Heritage* and the 20th anniversary of the *Operational Guidelines* that included, for the first time the concept of “cultural landscape”, so it will be indeed a great Chinese Dragon Year for all of us dealing with landscapes!

In the 20th century, a variety of reasons such as new ecological ideas, new schools and trends in the

study of geography and others, came together in a new consideration of the landscape, especially from a cultural point of view. In 1962, at the 31st plenary session, UNESCO approved the *Recommendation concerning the Safeguarding of Beauty and Character of Landscapes and Sites* which clearly expressed concern for the landscape: “that at all periods men have sometimes subjected the beauty and character of landscapes and sites forming part of their natural environment to damage which has impoverished the cultural, aesthetic and even vital heritage of whole regions in all parts of the world”. The document was the first step in the process that attributes cultural values to the physical or natural environment, so that their conservation and protection is understood from a heritage standpoint and combining the idea of conservation of endangered natural and cultural places the *Convention concerning the Protection of World Cultural and Natural Heritage* was adopted by the General Conference of UNESCO^[1] on 16 November 1972.

The concept of the *cultural landscape*^[2], was not adopted until

[1] <http://whc.unesco.org/archive/convention-en.pdf>

[2] “文化景观”这一术语可能在某些文化环境当中仍然是有所争议的。比如, 韩锋在“Cross-Cultural Misconceptions: Application of World Heritage Concepts in Scenic and Historic Interest Areas in China”中所论述的, 详见第七届美国/国际古迹遗址理事会国际研讨会, 2004年, 新奥尔良。

[3] The term ‘cultural landscape’ might also be controversial in some cultures, as for example, Feng Han argues in “Cross-Cultural Misconceptions: Application of World Heritage Concepts in Scenic and Historic Interest Areas in China”, 7th US/ICOMOS International Symposium, 2004, New Orleans. <http://es.scribd.com/doc/37941188/Han-Cross-Cultural-Misconceptions-Presentation>

[4] “直到八十年代后期, 自然遗产与文化遗产之间仍然有一些紧张的关系。这是由于出于霸权地位的西方价值观所引起的, 在这些西方国家里, 纪念地中主要都是文化遗产。不仅是在古老的传统世界里, 而且在科学的观点中, 自然与荒野地也是独立于人类所存在的。自然与文化是不稳定, 有的时候甚至是很可疑的, 一对伙伴。”肯·泰勒 (2008): “景观与记忆: 文化景观, 无形价值以及对亚洲的一些思考”第十六届国际古迹遗址理事会全体大会, 魁北克, 2008, <http://openarchive.icomos.org/139/1/77-wrVW-272.pdf>

[4] 世界遗产文化景观的真实性与完整性国际专家工作组, 世界遗产专家会议, 阿兰约兹, 2007, <http://whc.unesco.org/uploads/events/documents/event-450-1.pdf>

性/完好性、持续性以及管理相关联”^[4]。这两个概念是当前的持续热点议题,是价值评判的首要因素。《奈良文件》大大推进了对真实性的理解,指出“对遗产(包括景观)的考量与判断必须考虑到它们所属于的文化环境”。今天的景观是动态的、复杂的,在考虑真实性与完整性时,我们需要考虑“可接受的改变”。

真实性总是不断地在受到威胁,这些威胁来自于全球化、城市转型、基础设施建设、文化旅游、情境分离、以及场所意义或归属感的流失等等。在我们所说的变化,尤其是发展中地区发生的改变中,文化发展和经济可持续显然是相互依赖的。对文化资源的有效管理,如果我们把景观或地域当做遗产来对待,那么对社会和经济发展是巨大的贡献。

另一个议题是人们一直挂在嘴边的“可持续”。文化景观的可持续,关键在于保持其真实性与完整性的同时必须维持它们的经济生存能力,以免免遭博物馆式的命运。这是我们所面对的艰难挑战,我们面临悖论式的两难境地,一方是对生活的追逐,一方是对永恒的希冀;一方是占有,一方是存在。受益于人类学、社会学以及哲学的贡献,跨学科的多维视角正在成为理解和管理此类原生产的重要路径,并形成新的分析方法。

但是我们仍然是幸运的,景观正在经历一系列的特殊时刻。《欧洲景观公约》颁布及实施把景观推向了欧洲的中心舞台。《欧洲景观公约》颠覆了传统的保护概念,是一个创新机制,同时也从根本上触及了管理问题。《欧洲景观公约》的兴趣并不在于某些特殊的景观片段,而在于整个欧洲景观,无论是城市,还是郊区、工业区、农业或自然地区,它们可能拥有也可能不拥有杰出的景观特性。这是一项非常重要的改变,因为《欧洲景观公约》之前,一直存在着并行而分离的两套标准:一是以文化为脉络的遗产保护,另一套是与地区管制和规划相关的法律,这两套标准几乎不发生任何关系。但是,在《欧洲景观公约》中,整个地区,无论是乡村还是城市,工业区或农业区,被作为一个遗产整体而被纳入保护之中,整个地区及其景观都是文化财富并且是经济资源。两套法规制度必须和谐地整合统一。这种政策必须要运行一种新的方法来评价城市和乡村景观,以整体而动态的视角来思考和发掘其多重的意义和价值。

《欧洲景观公约》仅仅是全球对文化景观兴趣不断上升的一个例子。过去一年中,在国际古迹遗址理事会(ICOMOS)、国际风景园林师联合会(IFLA)、国际文物保护与修复研究中心(ICROM)、世界自然保护联盟(IUCN)、联合国粮食与农业组织(FAO)等不同组织的努力下,联合国教科文组织试图将景观向《全球景观公约》

1992 when the World Heritage Committee revised the *Operational Guidelines* that defined cultural landscapes as representing the “combined works of nature and man”, illustrative of the evolution of human society and settlement over time. This was the end of the traditional dichotomy that appeared to exist between the field of nature conservation and cultural heritage. The understanding of cultural landscapes as complex systems where cultural space-time relations take place within an ecological context was consolidated internationally^[3].

From a heritage management perspective, two main issues arose: **authenticity** and **integrity** (“authenticity is a qualitative term to address the essence and the spirit of the property, attributes and dynamic processes ... the integrity relates to both the wholeness/intactness and sustainability and management of properties”^[4]). These two concepts remain nowadays as “hot” topics, as they are the essential qualifying factors concerning values, although the Nara Document tried to move forward in the understanding of authenticity, stating that “heritage properties [including landscapes] must be considered and judged within the cultural contexts to which they belong.” But landscapes are dynamic and complex and still we have to consider the concept of limits of acceptable change in relation to authenticity and integrity.

Authenticity is constantly under threat, as a result of globalisation, urban transformation, construction of infrastructures, cultural tourism, decontextualisation and loss of meaning /of belonging of the site. When talking about change, and particularly with reference to developing regions, it is evident that cultural growth and economic

sustainability are interdependent, as the management of cultural resources, in this case, of the landscape or territory understood as heritage, can contribute much to social and economic development. Thus another term appears which is recently on everyone's lips: **sustainability**. It is a question of these cultural landscapes being sustainable, that they should keep their authenticity and integrity while maintaining economic viability, and not turning this landscape into a museum. This is a difficult challenge we have to face, a paradox with an apparent contradiction between the contemplation of life and the desire to perpetuate it, between being and having. A multiple, interdisciplinary vision appears to be the indispensable route to understanding and managing such protoform heritage, generating new analytical methods enriched by the contributions of anthropology, sociology and philosophy.

But now we are in luck, regarding landscape we are currently experiencing some special moments. Landscape has been awarded centre stage in Europe since the **European Landscape Convention (ELC)**, that may be considered as an innovative instrument that goes beyond the classic concept of protection which, with it, is also transformed fundamentally into a management problem. Its field of interest is not limited to some specific landscapes but concerns the whole of European landscapes, either urban or suburban areas, industrial, agricultural or naturalistic areas, that may have or not an extraordinary character. This is an important change, because until the European Convention, two parallel standards existed: the first of these dealt with the protection of heritage in a clearly cultural context, while other laws regulated territory

[3] “Until the late 1980s there was some tension between cultural and natural heritage conservation. This was based on a hegemony of western values where cultural heritage resided mainly in great monuments and sites – not least from the Old Classical World – and in scientific ideas of nature and wilderness as something separate from people. Culture and nature were uneasy, sometimes suspicious, companions.” Ken Taylor (2008): “Landscape and Memory: cultural landscapes, intangible values and some thoughts on Asia,” 16th ICOMOS General Assembly, Quebec, 2008, <http://openarchive.icomos.org/139/1/77-wrVW-272.pdf>

[4] International Expert Workshop on Integrity and Authenticity of World Heritage Cultural Landscapes. World Heritage Experts Meeting Aranjuez, 2007. <http://whc.unesco.org/uploads/events/documents/event-450-1.pdf>

(World Landscape Convention, WLC) 推进。尽管这个提案没有在 2011 年 5 月的联合国教科文组织执行局获得通过,但这只是一个时间问题,因为全球各地都在实施和推进不同的景观战略。2012 年,IFLA 正在拉丁美洲推进地区公约的通过,并竭力敦促将要在今年 6 月召开的“联合国可持续发展大会”积极推荐“国际景观公约”(International Landscape Convention, ILC)的发展,以期“鼓励更加包容、民主的方法,将景观发展成规划、管理与创造可持续发展的整合性工具。在保护过去、塑造未来的过程中,必须认知管理、文化、健康和经济之间的重要关联性。”

尽管《全球景观公约》并没有获得通过,但是 2011 年 11 月 10 日的联合国教科文组织第 36 届大会一致通过并采纳了《关于城市历史景观的建议》(Historic Urban Landscape, HUL, 下称《建议》),这是 35 年来联合国教科文组织第一次颁布的有关于历史环境的文书,它的目的在于提供“将建成环境的保护政策与实践整合进入更加广泛的城市发展目标的一个补充工具,继承不同文化环境的价值与传统。”^[5-1]

“城市历史景观”成为炙手可热的议题,全球各地围绕城市历史景观的会议、研讨会与争论层出不穷。高比例的城市公民,在今后的几年中人数还会更多。《建议》引进的城市历史景观,对于城市及其保护和发展的参数的概念性考虑发生了整体的改变。今天的城市保护与城市发展密切相关,这意味着对于城市历史中心的新视野:我们不仅要保护古迹纪念物,而是要将它们与社会问题以及所处的地域相关联。我们面临的挑战是如何将它们的价值连同真实性与完整性保留下来,并以此为基点开拓面向未来社会的新一轮发展。因此,《建议》要求“应当与当地社区和相关群体密切合作,制定和纳入政策与战略,考虑居民在保护方面的传统、习惯和做法,以及遗产的非物质内容和文化多样性与当地社区特性的方方面面,作为城市历史景观不可分割的组成部分”。当今城市景观面临着威胁,如道路交通、易达性、污染、旅游、人口身份丧失、历史中心博物馆化等等,抵挡这些威胁需要创新而富有想象力的工具,对有局限性规划进行补充。整体的城市发展规划要求不仅仅局限于城市地域,而是要将地区规划战略纳入考量,建立一套特别的保护管理标准。未来的挑战是发展这种新工具,使之成为历史城市整体管理方法的有效基础,并且适用于全球不同的地理文化环境。这种管理将推进城市“文化、社会、精神及感知价值的保护;使城市的特性和氛围、意象、视觉以及身份标志得以持续发展,能够兼容现代生活的新需求,兼容现代建筑并保持对城市氛围、历史及文化环境的尊重;实现城市建构要素、城市新区、基础设施与历史城市之间,

and planning. The rules very rarely coincided, while, based on the ELC, the whole territory, whether rural or urban, whether industrial or architectural, becomes a heritage to protect, deeming this territory and the landscape to be a cultural asset and also as an economic resource. Both regulations can and must be harmonised and integrated. These policies must use a new methodology for evaluating both urban and rural landscapes, considering them from a holistic and dynamic point of view, bestowing multiple meanings and values on them^[5-2].

But this European Convention is only a sample of the interest landscape is arising globally. UNESCO has been moving this past year towards a **Global Landscape Convention**, that was supported by different organisations such as ICOMOS, IFLA, ICCROM, UICN, FAO, etc. Although the initiative was not adopted by the UNESCO Board in May 2011, it is only a matter of time, as all around the world different strategies are being carried out and promoted in regions such as Latinamerica, where IFLA is pushing forward for the approval of a regional convention for this year 2012 and has urged the Rio+20 conference to recommend the development of an International Landscape Convention (ILC), in order to “stimulate a more integrated, democratic approach that establishes the landscape as a holistic tool for planning, managing and creating sustainable development. Dealing with the protection of the past as well as the shaping of the future, it would recognise the vital connections between governance, culture, health and economics.”

Whilst the Landscape Convention was not approved, on 10 November 2011 UNESCO's General Conference adopted the new **Recommendation on the Historic Urban Landscape** by acclamation, the first such instrument on the historic environment issued by UNESCO in 35 years, and that aims to be “an

additional tool to integrate policies and practices of conservation of the built environment into the wider goals of urban development in respect of the inherited values and traditions of different cultural contexts.”^[6]

This is a red-hot topic, evidence of which is the never-ending series of conferences, seminars, congresses and debates held on the subject of the historic urban landscape throughout the world. A high percentage of world citizens are city-dwellers, and many more will be in the coming years. The shift that the Recommendation introduces in the concept of historical urban landscape means a total change in the conceptual consideration of the city and in the parameters for conservation and urban development. Urban conservation is nowadays linked to urban development, which means a new vision of historical centres: it is not just a question of preserving the monuments, but also of linking them to social problems and the territory where they are located. The challenge is to maintain values with all their authenticity and integrity, making these the starting point of a new development towards the society of the future. The Recommendation, therefore, asks for “development and inclusion of policies and strategies that involve the close participation of local communities and groups of people concerned, taking into account their own traditions, disciplines and practices with regard to conservation, as well as the intangible dimensions of heritage and all aspects of cultural diversity and identity of local communities, as an integral component of the historic urban landscape”. We are all aware of the threats to the urban landscape: road traffic, accessibility, contamination, tourism, the population's loss of identity, the “museumization” of historical centres, etc, against which new, imaginative tools are required, in addition to plans of a restrictive

[5-1] <http://unesdoc.unesco.org/images/0021/002110/211094e.pdf>

[5-2] For a further approach to conservation examples and policies, see *Cultural Landscapes: The Challenges of Conservation*, World Heritage Papers, 7, World Heritage, 2002 and *Cultural Landscapes, a Handbook for Conservation and Management*, World Heritage Papers, 26, 2010.

[6] <http://unesdoc.unesco.org/images/0021/002110/211094e.pdf>

城市与周围自然景观之间的和谐统一”⁶。

与城市历史景观相对应的另一个热门议题是“乡村景观”。传统景观是人群身份识别的关键因素,正如1992年《操作指南》所指出的,“文化景观通常反映了人们对所处自然环境的特征及其制约的深思熟虑,反映了持续利用土地的特殊技能,以及与自然的特殊精神联系。……传承至今的传统土地利用方式保证了世界许多地区的生物多样性。因此,对传统文化景观的保护有助于生物多样性的维系”,而且还有助于文化多样性。这一点,在《世界文化多样性宣言》亦有所述。

这些国际文件折射了近来对乡村景观文化价值的思考。在过去的二十年里,正如无数文献所阐明的,景观是人类的构建,蕴含着文化多样性,是人类与环境关系的敏感表现。现在乡村景观仍然需要从文化角度来研究,因为它是识别国家或地区身份的关键要素。这种识别基于对景观可视形态和农业劳作的认知,身份识别强化了人们与土地之间依附感。

不过,“遭受威胁的景观”可能是当前最重要的热门议题之一。ICOMOS正在策划《三年行动计划》,提议长期的风险准备及响应,来应对文化遗产的威胁。近年来,发生在世界各地的诸多重大事件,演变成越来越频繁和强烈的灾难,严重威胁着我们的景观。有的是自然灾害(地震、海啸、火山喷发、飓风、洪水、火灾、极端天气等等),有的是人为引发的灾祸(武装冲突、环境破坏与污染、森林砍伐、沙漠化等等)。我们亟须有新的战略对策,来缓解我们的景观遗产所遭受的冲击,减低风险,促进适当的风险管理,致力于长期应对灾难和发展压力的风险准备及其响应对策。聚焦遗产地的决策风险评估培训、灾后行动优先排序、监测与评估战略,以及灾后干预与重建计划。景观遭受的威胁还来自于对农田的废弃、传统农业的衰落、传统知识的失传、古老材料与方法的替代、人口的增长、工作与交流模式的变化、人口向大都市的迁移、战争冲突,以及旅游和商业化带来的压力,这些问题都严重影响着景观的真实性与完整性。

最近的国际公约和建议,从根本上都反映出对景观政策的宏伟构想。这些政策需要运用一种全新的方法论来同时评估城市与乡村景观,从整体而动态的视角进行审视,赋予它们多样的意义与价值。为达到这个目标,每个国家都需要负责发展自己的方法,鉴别并评估自己的景观,制定相关政策来引导可持续发展。通过灵活的管理,提升地方景观与生活价值。这是一项长期计划,意味所有相关的社会力量都必须在起点上达成共识。

于是,我们面临景观管理的另一个最重要议题——机构之间的协调与合作。机构之间只有通过协调和合作,才能将景观保护

nature. Integral urban development planning is required, which should not be limited to the urban area, but which must also take a regional planning strategy into account, and establish a standard that specifically regulates conservation. The challenge for the future will be to develop this new tool as an instrumental base that allows a global approach to the management of the historic cities applicable according to its geo-cultural context. A management that promotes “the preservation of the cultural, social, spiritual and also sensorial values; the character and atmospheres of the city, its image, visuals and its identity signs within a sustainable development that allows the integration of the new requirements of the modern life, of contemporary architecture with respect to the atmosphere, the historic and cultural context; the cohesion and harmony between its constructed elements, the new urban areas and infrastructures and the historic city, and between this and the surrounding natural landscape”.⁷

And in contrast with urban historic landscapes, another ‘trending topic’ is the **rural landscape**. Traditional landscapes are the key component for the identity of the people, as said in the *g2 Operational Guidelines*, these “cultural landscapes often reflect specific techniques of sustainable land-use, considering the characteristics and limits of the natural environment they are established in, and a specific spiritual relation to nature [...] The continued existence of traditional forms of land-use supports biological diversity in many regions of the world. The protection of traditional cultural landscapes is therefore helpful in

maintaining biological diversity” and we could easily add also cultural diversity, as stated in the *Universal Declaration of Cultural Diversity*.


These international documents are just a sample of the recent consideration of the cultural values of rural landscapes, as reflected in the last two decades in countless texts, where landscape is considered as a human construction that embodies a cultural diversity and a sensitive expression of the relations between man and his environment. The rural landscape has still to be studied from this cultural perspective, as it is key element of the identity of a country or a region that is basically built on the recognition, through visible forms in the landscape, of agricultural practices, and reinforces the feeling of attachment between people and their territory.

But perhaps one of the most important topics nowadays could be **Landscape at Risk**. ICOMOS is proposing a Triennial Action Plan on long term risk preparedness and responses for threats to cultural heritage. Different events around the world in recent years, natural disasters (earthquakes, tsunamis, volcanic eruptions, hurricanes, flooding, fire, extreme weather events, etc) or human induced hazards (armed conflicts, environmental abuse and pollution, deforestation and desertification, etc.) have increasingly turned into disasters of increasing frequency and intensity that become prominent threats for our landscape. This is a challenge for new strategies that could mitigate the impacts on our landscape heritage, reducing risks and promoting an appropriate risk management, with long-term risk preparedness and responses to

[6] P. De Manuel (2009): “Ciudad histórica y paisaje urbano histórico ¿Hacia un nuevo paradigma de protección cultural?”,在这个争论中可以反映出一个很有意思的问题,而且也包含了一些问题,这些问题包括了一些最重要的特征以及联合国教和文组织、国际古迹遗址理事会以及其他一些国际组织所关心的问题。第十二次国际联合国教科文组织论坛研讨会——大学与遗产:“城市历史景观,一个新的概念?世界遗产地的新概念?”越南河内建筑大学,2009, URL http://universidadypatrimonio.net/SIFU/XII_Hanoi_2009/es/abstracts/html/47.html

[7] P. De Manuel (2009): “Ciudad histórica y paisaje urbano histórico ¿Hacia un nuevo paradigma de protección cultural?”, which contains an interesting reflection on this debate and compiles the most important charters and international documents referring to the question, including the most important from UNESCO, ICOMOS and other international organisations. 12 International UNESCO Forum Seminar – University and Heritage: “Historic Urban Landscapes. A new concept? A new concept for world heritage sites?” Hanoi University of Architecture, 2009. URL http://universidadypatrimonio.net/SIFU/XII_Hanoi_2009/es/abstracts/html/47.html

作为演进过程进行综合管理,才能将现代社会需求纳入考量。在景观的综合管理中,我们需要一种结构将所有利益相关者强有力地凝聚在一起。这里有个问题非常突出:我们缺少沟通和交流,缺少必须的至关重要的关系的建立。这种关系很难在机构之间建立,出于戒备、猜疑或对技能的妒忌,他们甚至互不搭理。不幸的是,这样的例子屡见不鲜。我们亟须将景观整体方法具体化,促进地方、地区、国家机构之间的对话。如果他们不能一起商讨计划和政策,景观就没有未来。因为如果只有文化条规和计划,景观不可能实现保护和管理的目标。景观的保护必须同时纳入农业、工业、环境、交通等相互依存的各个方面。如果在新的城市规划中没有考虑这些历史图景,我们怎么保护历史呢?或者说,我们怎么能够阻止小鸟逃离新工业区的嘈杂?又或者,如果要在古老牧道上修建新的道路,我们又怎能能够保护它以及与之紧密联系的传统生活方式呢?通常来说,这些问题都是由于无知或者缺乏协调。

从这里可以看到,我们需要通过协调、整合与合作,与所有利益相关者一起,在宏大的愿景下,综合运用我们的经验与想象,进行艰苦的工作。我们有责任保护我们的景观、我们遗产的丰富性和多样性,他们是我们当下的生活,是过去、现在和未来的基础。我们现在正处于特殊的重要时期,遗产比任何时候都重要,它们必须成为社会可持续发展的动力。

disasters and development pressures, focused in training in risk assessment of the site for decision-making and prioritization of actions after disaster and monitoring and evaluation strategies, or plans for post-disaster interventions and reconstruction. Landscape is threatened also by abandonment of the countryside and the decline of traditional agriculture, the loss of traditional knowledge, substitution of ancient materials and methods, population growth, changing patterns of work and communications, population shifts to huge metropolis and also by war conflicts and by tourism pressure and commercialization that seriously affect its authenticity and integrity.

So rooted in the most recent international conventions and recommendations there is a need for imagination in landscape policies. These policies must use a new methodology for evaluating both urban and rural landscapes, considering them from a holistic and dynamic point of view, bestowing multiple meanings and values on them. Each country shall be responsible for drafting its own methods for approaching this, identifying its own landscapes and their assessment, with policies guiding sustainable development and promoting the local population's landscape and life values through flexible administration, which sets out a long-term programme for which agreement must exist among all the powers involved.

And here we come to face another of the most important problems involved in landscape management: **coordination and cooperation** between authorities to foster an integrated management conceived as an evolutionary process conserving the landscape and taking into account the needs of modern society. We need structures with a strong cohesion between all stakeholders involved in an integrated landscape management. For one thing stands out clearly strong: there is a lack of

communication, of a necessary and essential relationship very difficult to establish between authorities jealous of their different skills that they might not even talk to each other, as unfortunately we have seen happening in many examples. There is an urgent need to materialize the holistic approach to landscape, and promote a dialogue between local, regional and national authorities. There is no future for landscape if they are not able to work together and establish plans and policies, because in relation with cultural landscapes there is no conservation or management goal that may be achieved only with cultural regulations and plans; it must involve agricultural, industrial, environmental, traffic, ... aspects, as they are all interdependent. How can we protect, for example, historical perspectives if there is no consideration for then in new urbanization planning? Or how to prevent birds flying away from the noise of a new industrial area? Or how can we conserve the old grazing trails (and the associated traditional lifestyle) if there are new roads to be built that cross them? Frequently it is only a question of ignorance, of lack of coordination.

From this point onwards our experience, imagination and hard work come into play, together with coordination, integration and cooperation from all the stakeholders involved, with a vision from vast a territorial sphere. It is our duty to preserve the richness and variety of our landscapes, our heritage and the basis of our daily life, our past, present and future, particularly during this critical time during which our heritage must serve, more than ever, as a driving force for sustainable development.

注: 本文首次刊载于《中国园林》2012年第5期。

Note: This article was first printed in *Chinese Landscape Architecture*, No. 5, 2012.

能力建设——世界遗产未来行动之根本

Capacity Building: the Fundamental of World Heritage's Future Action

撰文 / 韩锋 (同济大学建筑与城市规划学院景观学系教授)

Written by HAN Feng (Professor, College of Architecture and Urban Planning, Tongji University)

联合国教科文组织 1972 年的《保护世界文化和自然遗产公约》(以下简称《公约》)是一个具有卓越远见的法律文书。过去近 40 年来,全球联手合作,致力保护具有超越国界、具有全人类突出普遍价值 (OUV) 的世界遗产,《公约》取得了重大辉煌的成就。

但是,今天的世界遗产面临着前所未有的公信力危机。联合国教科文组织外聘审计报告指出:《公约》的实施环境较以往发生了翻天覆地的变化。“《公约》的成功使得相关活动的规模和复杂程度不断提升”。^①“由于世界遗产的声望,申报日益成为一种地缘政治利益,而不是为了全人类和后世子孙保护遗产。”^②“列入《世界遗产名录》成为头等大事,而列入成功后保护工作退居第二位。”^③公信力的危机表明“世界遗产已不再是发展数量的问题,而是如何确保对列入遗产进行有效保护的能力问题。”^④

《公约》的目标、世界遗产赖以获取公信力的突出普遍价值没有得到社会公众的认同和有效保护,遗产地社区、管理者,以及慕名前往遗产地的游客,与世界遗产的价值取向相去甚远。世界遗产地普遍存在着旅游及经济发展、基础设施建设、管理以及法律制定方面的问题^⑤,存在着对世界遗产的趋利性及竞争性利用。结果令人遗憾,全球范围内,“遗产的退化速度非常快”^⑥。这不能简单地归咎于遗产地的管理水平,或者大众游客的审美趣味。关键在于我们缺乏将《公约》向全社会推进的行动能力,缺乏与社会沟通、解说和合作的能力。公众传媒中的世界遗产“突出普遍价值”抽象高深,“只能被超级专家所理解”^⑦。我们无法以浅显易懂、公众喜闻乐见的传媒方式普及遗产知识和价值、引导欣赏和保护。遗产知识如果没有社会普及度,保护政策和措施就没有说服力,现实也就必定远离目标。我们忽视培养公众参与的能力,就无法要求人人参与。

遗产与公众的隔绝,在中国世界遗产申报及其管理中非常突出。遗产的申报、论证多由专家们完成,期间的过程是小范围的、封闭的,公众、包括一般基层管理者几乎没有参与的机会,更不用说透彻领悟与理解。申遗历程往往耗时十余年,投入巨大。呕心沥血凝结成的厚厚一匣子文件,却在申遗成功后被束之高阁。公众及基层遗产地管理人员根本没有机会接触,甚至连同行专家也没有机会学习分享。媒体上

The Convention Concerning the Protection of the World Cultural and Natural Heritage, approved by UNESCO in 1972, is a prominent and far-sighted legal document. In the past four decades, by means of global cooperation, the Convention has achieved great accomplishments in the protection of Outstanding Universal Value (OUV) of World Heritage.

However, the Credibility of World Heritage is faced with the unfamiliar challenges. The UNESCO Evaluation Report conducted by external experts indicates that the content of the Convention's implementation has dramatically changed; “The size and complexity of relevant activities has been upgraded due to the success of the Convention.”^① “Because of World Heritage's reputation, nominations are of political interests as they are tied up with geographic location, instead of protection for the future generation.”^② “Inscriptions on the World Heritage List has highest priority, but the consideration of its conservation is the second step.”^③ The crisis of credibility shows “the

real issue is not the number of sites, but rather the capacity to ensure the effective conservation of those inscribed.”^④

If the OUV which is the source of the credibility is not accepted by the public or under good preservation, the understanding of the world heritage by the local community, site managers, and visitors will be misconstrued. There are common issues^⑤ that occur at World Heritage Sites are: the development of tourism and economy, infrastructure construction, daily maintenance, legal systems, the negative attitude related to changing commercial benefits and competing use of resources. Unfortunately, “it leads to a rapid deterioration of properties.”^⑥ The management of properties and the aesthetic taste of visitors cannot be just blamed. The key challenges are the lack of the ability to promote the Convention to the public, and to interconnect, interpret and cooperate with the community. The media always says the OUV is abstract and profound; “which can only be understood by super experts”^⑦. However, the

①②联合国教育、科学及文化组织《保护世界文化和自然遗产公约》缔约国大会第十八届会议.WHC-11/18.GA/11[Z].2011:3,5.

③联合国教育、科学及文化组织《保护世界文化和自然遗产公约》缔约国大会第十八届会议.WHC-11/18.GA/8[Z].2011:1.

④ UNESCO / World Heritage Centre. World Heritage: Challenges for the Millennium [M].Paris: The UNESCO World Heritage Centre,2007:192.

⑤联合国教育、科学及文化组织保护世界文化和自然遗产政府间委员会第三十五届会议.WHC-11/35.COM/9B[Z].2011:2.

⑥⑦联合国教育、科学及文化组织《保护世界文化和自然遗产公约》缔约国大会第十八届会议.WHC-11/18.GA/8[Z].2011:6,4.

①② UNESCO. Convention Concerning the Protection of the World Cultural and Natural Heritage, the 18th General Assembly of States Parties to the World Heritage Convention . WHC-11/18. GA/11[Z].2011:3,5.UNESCO

③ UNESCO. Convention Concerning the Protection of the World Cultural and Natural Heritage, the 18th General Assembly of States Parties to the World Heritage Convention . WHC-11/18. GA/8[Z].2011:1.

④ UNESCO / World Heritage Centre. World Heritage: Challenges for the Millennium [M].Paris: The UNESCO World Heritage Centre,2007:192.

⑤ UNESCO. The 35th UNESCO General Conference.WHC-11/35.COM/9B[Z].2011:2.

⑥⑦ UNESCO. Convention Concerning the Protection of the World Cultural and Natural Heritage, the 18th General Assembly of States Parties to the World Heritage Convention . WHC-11/18. GA/8[Z].2011:6,4.

的“突出普遍价值”，寥寥数语，孤索离群。世界遗产中心网站上虽然有大量中国遗产地资料，但却都是英文的，对于中国公众存在着语言上的障碍。这是多么巨大的浪费！在此境况下，我们要求管理者深刻理解遗产地价值、高水平地管理遗产地，要求旅游部门提供高品质的遗产地旅游产品，要求大众高品味地欣赏遗产价值，要求全社会参与保护我们“共同的遗产价值”，显得多么苛刻！

我们没有把遗产申报作为一项全民参与、学习及教育的过程，一个获得社会共同价值理解的机会，一项科学文化普及与提升的事业。申遗过程中没有与社会、社区达成遗产价值认知、保护和发展利用的共识，给遗产地的日后管理留下了无穷的后患。2010年庐山世界遗产地研究清晰地显示，世界遗产知识和技能在中国遗产地以及公众中的普及与管理目标远不相符，各利益相关者对于遗产地的价值认知远未达成一致^⑧，遗产地的利益纷争也就不足为奇。

以上现象普遍存在的关键在于我们缺乏理解和实施《公约》的能力。在当今世界遗产的五个战略目标（5C）中^⑨，能力建设被提到至关重要的地位。2011年世界遗产大会上，《世界遗产能力建设战略》（下称《战略》）在历时十年实施历程后最终被遗产委员会采纳，能力建设成为贯穿其他四个目标的最根本基础^⑩。

世界遗产的核心能力是对《公约》的准确解读和理解。《公约》中的世界遗产体系是一个全民参与、全民受惠的体系。《公约》的公信力作为世界遗产体系的核心价值，重点在于提高认识、吸收各方参与保护，高效率、有成效地履行保护世界遗产价值职能。世界遗产不但需要遗产研究与保护管理的专业技术能力，更需要卓越的沟通能力、传播能力，将遗产知识传播至每一个利益相关者，在全社会范围内广泛建立创新伙伴关系，才能达成价值共识，目标趋同，利益共享，最终实现《公约》福泽全人类的目标。

《战略》要求全面提升个体、团体及

OUV cannot just be disseminated, understood and protected by the means of popular culture. Without public understanding of heritage, the protection policies and measures are not understood. If we neglect to cultivate the ability of public participation, it's impossible to acquire any participation.

The isolation between heritage and the public is very common in Chinese World Heritage nomination and management. The nomination and interpretation of a heritage are conducted by professors. The whole process is conducted behind closed doors, the public, including the first-line managers, are not able to participate, nor are they able to have any input. Nominations usually takes more than ten years, and the input is also enormous. The public and the first-line managers, even the experts cannot access the documents associated in the heritage application process. The media just used a few words to explain the obscure idea of OUV. Although the website of World Heritage Centre has a number of resources regarding China's World Heritage properties, most of them are English, creating a language barrier for a majority of Chinese readers. Under these circumstance, it is harsh to require the managers cannot understand the value of heritage site and manage it in an efficient way such as the tourism department to provide high quality souvenirs; the public could appreciate the heritage value; and the whole society could participate in protecting our universal heritage values.

We fail to treat the nomination as a process to get all citizens involved and educated, obtain a mutual understand from the society, a career to increase the popularity

of scientific and cultural knowledge. Without a consensus in its heritage value, protection and development methods among the general public during the nomination will cause problems for the management in the future. In 2010, the study of World Heritage Mountain Lushan, showed that the popularity of heritage knowledge and skills on site and amongst the public was far below the expectation of management. There was no consensus on the heritage value among the stakeholders^⑧. Therefore, it is not strange that there were several conflicts of interests.

The existence of the above phenomenon is results from the inadequate capacity of understanding and implementation of the Convention. Today, capacity building has been referred to as the most important part within the five strategic objectives of World Heritage^⑨. During the World Heritage Convention in 2011, World Heritage Strategy for Capacity Building was eventually adopted by the World Heritage Committee after ten years of implementation, and became the foundation of other four objectives.^⑩

The core capacity of World Heritage is based on the interpretation and understanding of the Convention. According to the Convention, World Heritage is a system involving all citizens and providing benefit to all nations. The credibility of the Convention, as the core value of World Heritage system, emphasizes improving the recognition, encouraging participation, and protecting the value of World Heritage effectively. The development of World Heritage not only needs professional skills to conduct academic studies but also protective management. It also needs excellent abilities to communicate and promote the heritage knowledge to every stakeholder. The partnership with the public, can be set up as a consensus of value, objective, profit, and achieve ultimate aim of the Convention, which World Heritage could benefit from.

The Strategy calls for a comprehensive improvement of opportunities and capacities of individuals, groups and institutions involved in the conservation of World Heritage. This capacity is

⑧韩锋. 庐山世界遗产文化景观研究报告[R]//2010“联合国教科文组织世界遗产地保护和”中国项目。

⑨世界遗产五个战略目标（5C）：《世界遗产名录》的公信力（Credibility）、有效保护世界遗产（Conservation）、推动能力建设（Capacity building）、通过传播增强公众对世界遗产的认知和支持（Communication）、增强社区在遗产保护的参与度（Community）。

⑩联合国教育、科学及文化组织保护世界文化和自然遗产政府间委员会第三十五届会议.WHC-11/35.COM/9B[Z].2011:3.

⑧ HAN Feng. World Heritage Landscape Architecture Report - Mountain Lushan, Protection and Management of UNESCO World Heritage sites, China Programme

⑨ Five Strategic Objectives of World Heritage (5C): Credibility, Conservation, Capacity building, Communication, Community

⑩ UNESCO. The 35th UNESCO General Conference. WHC-11/35.COM/9B[Z].2011:3.

机构参与保护世界遗产的机会和能力,这种能力是世界遗产未来生存和发展的根本保障。《战略》要求改变世界遗产传统单向的、自上而下的“传授式”知识培训,要求在全社会范围的新技术传媒平台上,开放遗产知识体系、打破知识壁垒、传播遗产信息、实现价值共识、建立创新合作伙伴关系。这意味着全社会都需要学习,并且拥有学习的机会。管理机构、决策者和政策制定者需要学习,遗产申报、规划、管理的专家们需要学习,遗产保护相关的社区、个体,甚至每个公民都需要学习和提高保护遗产的能力。

遗产地的能力建设,是世界遗产事业的坚实保障。中国的世界遗产地,面对高速发展的城市化和全球化的冲击,尤其急需需要遗产保护与管理能力的全面提升。遗产地需要学习改善制度体系和实施方法的能力,提升专业知识和技能的能力,学习增强处理遗产地社会关系的能力。我们应该从世界遗产预备名单准备、申报文件起草、评审过程和列入名录,到规划保护、遗产展示及管理监测,都事先遗产地管理者、社区及其他利益相关者加强对话、密切合作,实现遗产知识的传播、提高遗产保护参与的能力,实现遗产保护和社会发展的双赢战略目标。

遗产保护仅有愿望是不够的,仅靠管制是不可持续的。世界遗产保护和管理有赖于自下而上的全民参与。全社会遗产保护能力的建设和提升,是世界遗产未来行动之根本。如果我们忽视世界遗产的社会性,我们的遗产事业就如同空中楼阁,终不能融入社会并成为社会发展的基石,也必然遭遇边缘化。❷

the basic guarantee for the survival and development of World Heritage. The Strategy also requires a change in the knowledge system; from a unidirectional, top-down based system to an open media platform that can break down knowledge barriers. This will allow the spread of heritage information, realizing the consensus of value, and set up a new cooperat relationship for all the communities. Meaning community members will learn and have the opportunity to learn. Management agencies, decision-makers and policy-makers should learn; professors in the area of heritage nomination, planning and management should learn; communities, individuals and even every citizen relevant to the heritages should also learn and increase their ability in conserving heritage.

Capacity building in heritage sites is a solid guarantee for World Heritage development. World Heritage sites in China, impacted by the rapid changes from the urbanization and globalization, need a comprehensive improvement in their abilities in both protection and management heritage sites, need to be equipped with the abilities of reforming their institutional system and implementing methods, increasing their professional skills and knowledge, and processing the relationship between the heritage site and the society. To ensure the promotion of heritage knowledge, and the participation of the communities, as well as to achieve a win-win situation between the heritage protection and social development, we should strengthen the cooperation with the managers, communities and other stakeholders in the heritage site from the nomination process, including preparation of being on the tentative list, documents drafting, assessment and inscription, to the protection, exhibition and management.

Desire alone may be not enough for heritage protection, and supervision itself may be not adequate for sustainable development. The

conservation of World Heritage depends on a bottom-up citizen involvement. The heritage protection capacity building and improving of the whole society is the foundation of World Heritage actions in the future. If we ignore the sociality of World Heritage, it will not become the basis of social development, and be marginalized by society.

注: 本文首次刊载于《风景园林》2012年第1期。

Note: This article was first printed in *Chinese Landscape Architecture*, No. 1 2012.

世界遗产地管理最佳实践案例：菲律宾维甘古城

Best Practice in World Heritage Site Management: Historic Town of Vigan, Philippines

编撰 / 刘真 翻译 / 裴洁婷

Editor/LIU Zhen Translator/PEI Jieting

世界遗产委员会于2011年法国巴黎第35届大会上宣布向全球征集世界遗产地管理最佳实践案例，并计划于《世界遗产公约》40周年之际开展评选与颁奖活动。共有23个国家的28个文化和自然遗产地响应号召并提交了申请。联合国教科文组织世界遗产中心委托评审委员会对所有申请进行审议。菲律宾世界遗产维甘古城被评为世界遗产地管理最佳实践案例。

维甘古城（以下简称维甘）始建于16世纪，是亚洲保存最完好的西班牙殖民城镇规划的典范，其建筑体现了菲律宾文化与中国以及欧洲各文化元素的融合，形成了东南亚地区绝无仅有的文化和城镇景观。维甘古城于1999年入选《世界遗产名录》。

维甘依靠相对有限的资源成功实现了可持续管理，其经验值得其他遗产地借鉴。在维甘，当地社区积极参与遗产地的可持续保护和管理事务，并发展出一套多方位的遗产地保护方法。

Recognizing and rewarding best practice in World Heritage site management on the occasion of the 40th Anniversary of the World Heritage Convention was called for by the World Heritage Committee at its 35th session in Paris, France in 2011. Twenty-three countries participated by sending in proposals for 28 World Heritage sites, both cultural and natural. Submissions were reviewed by a selection committee mandated by the UNESCO World Heritage Centre. The Historic Town of Vigan (Philippines), inscribed on the World Heritage List in 1999, has been recognized as a model of best practices in World Heritage site management, at the occasion of the 40th anniversary of the World Heritage Convention.

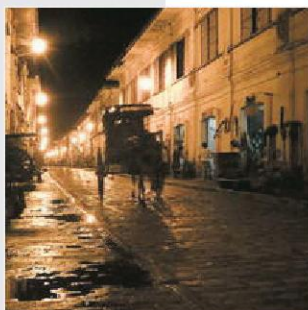
Established in the 16th Century, Vigan is the best-preserved example of a

planned Spanish colonial town in Asia. Its architecture reflects the coming together of cultural elements from elsewhere in the Philippines, from China and from Europe, resulting in a culture and townscape that have no parallel anywhere in East and South-East Asia.

Vigan's successful and sustainable management has been achieved with relatively limited resources, which should make it adaptable to sites in all countries; the local community is well integrated into many aspects of the sustainable conservation and management of the property; and a multi-faceted approach to the protection of the site has been developed.

附：菲律宾世界遗产历史名城维甘“遗产管理最佳实践地”申报文件

Appendix: Application Document for the Best Practice in World Heritage Site Management, Vigan, Philippines



缔约国：菲律宾

世界遗产历史名城维甘

State Party: Philippines

The Historic Town of Vigan World Heritage Site

1、保护：

在保护该遗产地的突出普遍价值（OUV）方面采用了那些创新的管理实践或策略（如更好的资源管理、修复和恢复、解决各类人为或自然的威胁和挑战等）？

如城市的宗旨所述“保护我们的遗产并提供有效服务以提高生活质量”，市政府实施了“作为发展手段的维甘保护项目”。该项目包括：

1、Conservation:

What innovative management practices or strategies are being applied in order to ensure the conservation of the Outstanding Universal Value (OUV) of the property (e.g. better resource management, restoration and rehabilitation, addressing various manmade or natural threats and

challenges, etc?)

In line with the City's mission statement "to conserve our heritage and deliver effective services for an improved quality of life", the City Government has implemented a program entitled "the Vigan Conservation Program as a Tool for Development". The program has the following

1. 制定以下法律措施以维护和保存历史城镇：

- 《S1997 第 12 号城市条例》标明世界遗产地的历史中心区和缓冲区；
- 《S1997 第 14 号城市条例》规定中心区和缓冲区的允许用途；
- 《S1996 第 7 号城市条例》规定的《维甘保护纲领》，为保护区域内历史建筑的适当修复工作、新建筑的施工和户外空间的开发。并按照该条例成立了一个多部门的维甘保护委员会，制定、建议、评估并批准保护区域发展方面的各类开发规划、政策和项目。还设立技术工作组实施《保护纲领》，评估修复 / 开发方案供保护委员会审批。
- 《交通法规》将主要历史街道 Crisologo 大街划为行人专用，并有效控制疏导保护区内的交通流量。

2. 文化地图项目，识别文化遗产资源、当地艺术和手工艺、手工艺人和非物质文化遗产从业者，并进行存档。

3. 设立城市公安和减灾管理办事处，并采取诸如在保护区内禁止燃放爆竹烟花等防火安全措施。

2、当地居民：

在遗产地管理体系内，为有效满足当地各利益相关方的需求，采取了哪些典范性的做法，实现各方的全面积极参与？

早在被列入世界遗产名录之前，已经组织了公共参与和多方利益相关者之间的研讨会，为维甘制定愿景报告和文化旅游策略以提振当地的经济和生活质量，并组织一系列公共听证会，供所利益相关者就与建成遗产的保障和保护有关的各立法措施的制定发表意见。这是巨大的成就，通过立法手段极大限制了业主随意开发其私人财产的权利，这在尊重人权的民主国家是相当艰巨的。

• 保护区内历史遗产所有者组建了“挽救维甘祖屋业主联合公司”（SVAHAI），赋予业主权利，完全参与到市政府的保护项目中去。一切与保护区保护相关的事物都将通知 SVAHAI 成员，SVAHAI 的主席由维甘保护委员会成员担任。市政府和联合国教科文组织共同出版了一本遗产业主手册，分发至业主处供其合理维护自己的历史财产。作为实用易懂的管理工具，该手册可在历史建筑的维护、修复和改造型再利用的过程中给予管理者指导，因而促进遗产方面负责有效的管理工作。

• 各类利益相关者共同成立了维甘旅游委员会，以促进城市旅游业的合理发展，其成员来自各不同领域，包括学术界（大专院校）、工艺产业、基础设施部门（交通和电信）、商界（纪念品商店、家具厂、酒店业主协会）、宗教和政府部门等。

components:

1. Enactment of the following legislative measures to safeguard and preserve the historic city:

- City Ordinance No. 12, S.1997 delineating the boundaries of the historic core and buffer zones of the World Heritage Site;
- City Ordinance No. 14, S.1997 defining the allowable uses in the core and buffer zones;
- City Ordinance No. 7, S.2006 providing the Vigan Conservation Guidelines which provides guidelines for appropriate restoration works on historic structures, construction of new structures and development of open spaces within the protected zones. The Ordinance also created a multi-sectoral Vigan Conservation Council which formulates, recommends, evaluate and approve development plans, policies and programs relating to the conservation and development of the protected zones. A Technical Working Group implements the Conservation Guidelines and evaluate restoration/development plans for approval by the Vigan Conservation Council.

• Traffic Code which effectively pedestrianized the main historic street of Crisologo St. and smoothen the flow of traffic within the protected zones

2. Cultural mapping project which has identified and documented cultural heritage resources, local arts and crafts, crafts persons and practitioners of intangible cultural heritage.

3. Establishment of a City Public Safety and Disaster Risk Reduction Management Office, as well as the adoption of fire safety measures such as preventing the use of fireworks within the protected zones.

2、Local People:

What exemplary practices are you using in order to effectively address the needs of local stakeholders within the management system for the property, and enable their full and active participation?

Even before the site was inscribed as a World Heritage Site,

public fora and multi-stakeholder workshops were organized to formulate a vision statement for the City and formulate cultural tourism strategies to uplift the economy and wellbeing of the City.

Likewise, a series of public hearings were held to provide all stakeholders to voice their opinions regarding the enactment of each of the legislative measures to safeguard and conserve the built heritage of the City. This is quite an achievement, considering that the legislative measures have curtailed to a great extent the right of homeowners to develop of their private properties according to their wishes – a difficult task in the democratic country which human rights is respected.

• Composed of owners of historic properties within the protected zones, the Save Vigan Ancestral Homeowners Association, Incorporated (SVAHAI) was organized to empower homeowners and enable their active participation in the conservation programme of the City Government. All matters pertaining to safeguarding and conservation of the protected zones are brought to the attention of SVAHAI members, whose President is a member of the Vigan Conservation Council. Published jointly by the City Government and UNESCO, a Heritage Homeowner's Manual has been distributed to homeowners to empower them in the proper maintenance of their historic properties. The Manual is a practical and user-friendly management tools to guide the custodians in the maintenance, repair and adaptive re-use of their historic properties, thereby promoting responsible stewardship of their heritage.

• The Vigan Tourism Council composed of various stakeholders from the academe (universities and colleges), craft industries, infrastructure sector (transportation and communication), business sector (association of souvenir shops, furniture makers, hotel and restaurant owners), religious and government sectors was established to help in the development of an appropriate tourism industry in the City.

• The Vigan Conservation

- 《S2006 第 7 号条例》规定成立维甘保护委员会, 审议和批准遗产区域内中心区和缓冲区各类施工、翻新、修复和其他工程的申请。委员会由当地政府、学术界、SCAHAI、非政府组织和教会的代表组成。

3、法律框架:

采取了哪些特殊手段, 使遗产地的法律框架可以有效保护遗产的突出普遍价值?

- 《S1997 第 12 号城市条例》标明世界遗产地的历史中心区和缓冲区;

- 《S1997 第 14 号城市条例》规定中心区和缓冲区的允许用途;

- 《S1996 第 7 号城市条例》规定的《维甘保护纲领》, 为保护区域内历史建筑的适当修复工作、新建筑的施工和户外空间的开发。并按照该条例成立了一个多部门的维甘保护委员会, 制定、建议、评估并批准保护区域发展方面的各类开发规划、政策和项目。还设立技术工作组实施《保护纲领》, 评估修复/开发方案供保护委员会审批。

- 《交通法规》将主要历史街道 Crisologo 大街划为行人专用, 并有效控制疏导保护区内的交通流量。通过法律和条例规范和落实各类项目。由此, 项目在发起者的任期外得以持久延续。上述法律的制定显示了市政府保护遗产的决心, 以使后代继续享受现在我们所拥有的一切。

4、边界:

在遗产地边界的划定方面采取哪些创新做法? 包括针对缓冲区的管理及其 OUV 的保护, 有哪些有效的管理方法?

成立维甘遗产管理办事处, 确保上述第一方面内列出的各项法律条例得以严格执行。办事处人员对业主和公众是否正确遵守保护措施进行不间断监督。同时, 警力人员在遗产地进行巡逻, 保障秩序并为游客提供援助。

5、可持续的资金来源:

在执行维护遗产地 OUV 所需的管理措施中, 制定并实施了哪些有效策略以保证充足和可持续的资金来源?

维甘遗产保护项目拥有良好的资金来源, 保证其有效实施:

- 将部分发展基金定期拨向遗产保护
- 依照条例将 1% 的内部收益分配拨向旅游和文化基金
- 成立旅游和遗产相关的企业, 如维甘遗产巡航游轮、Mira 山上菲 - 西友谊公园内的 Buridek 儿童博物馆等。

针对旅游和文化基金的内部收益分配 1% 的法定拨款显示了市政府绝不会因为缺少资金而忽略遗产保护的决心。成立旅游和遗产相关企业实现了双重目的: 增加收入和促进

Council that reviews and approves applications for construction, renovation, restoration and other works in the core and buffer zones of the heritage district is provided for by Ordinance No. 7 S 2006. It is composed of representatives from the local government, the academe, the SVAHAI, non government organizations and the Church.

3、Legal Framework:

What special measures have you taken to ensure that the legal framework for the World Heritage site is effective in maintaining the OUV of the property?

- City Ordinance No. 12, S. 1997 delineating the boundaries of the historic core and buffer zones of the World Heritage Site;

- City Ordinance No. 14, S. 1997 defining the allowable uses in the core and buffer zones;

- City Ordinance No. 7, S. 2006 providing the Vigan Conservation Guidelines which provides guidelines for appropriate restoration works on historic structures, construction of new structures and development of open spaces within the protected zones. The Ordinance also created a multi- sectoral Vigan Conservation Council which formulates, recommends, evaluate and approve development plans, policies and programs relating to the conservation and development of the protected zones. A Technical Working Group implements the Conservation Guidelines and evaluate restoration/ development plans for approval by the Vigan Conservation Council.

- Traffic Code which effectively pedestrianized the main historic street of Crisologo St. and smoothen the flow of traffic within the protected zones Laws and ordinances institutionalize programs. Programs become more enduring beyond the terms of those who initiated the program. Enacting these laws shows the city government's commitment to preserve our heritage and ensure that the same shall be enjoyed by generations to come.

4、Boundaries:

What innovative ways of dealing with the boundaries of the property, including for management of the buffer zone do you have in place, to effectively manage the site and protect its OUV?

The Vigan Heritage Management Office was established to ensure the strict implementation of the legislative ordinances listed in item 1. Personnel of the Vigan Heritage Management Office are constantly monitoring the site for the proper adherence to the protective measures by homeowners and the general public. Likewise, the site is constantly patrolled by police officers to maintain order and to provide assistance to visitors.

5、Sustainable Finance:

What effective strategies have you developed and implemented to assure adequate and sustainable financial resources for implementing the management measures required to maintain the site's OUV?

The Vigan Heritage Conservation Program is well funded to ensure its effective implementation:

- Periodic allocation of a portion of the Development Fund for heritage conservation
- Ordinance allocating 1% of the Internal Revenue Allocation for tourism and culture fund.
- Establishment of tourism and heritage-related economic enterprises like Vigan Heritage River Cruise, Buridek Children's Museum at the Fil-Hispanic Friendship Park at Mira Hills.

The ordained 1% allocation of the IRA for tourism and culture fund is a commitment on the part of the city government that the task of heritage conservation shall not be neglected by reason of lack of funds. The establishment of tourism and heritage-related economic enterprises accomplishes two-fold: earn income and promote the preservation of our heritage.

6、Staffing training and Development:

遗产保护。

6、人员培训和发展：

为保证世界遗产地管理方面的充足人力资源，制定并实施了哪些措施和策略？

- 市政府成立了由经培训人员负责管理的遗产保护部门，隶属于维甘市工程师办公室，以确保保护区内的一切干预措施（修复和恢复工程）按照批准后的工程和建筑规划得到妥善执行。

由于此任务可能违背商业利益，故需依赖政治意愿。但也同时表明了政府坚定的意愿。

- 与学术机构合作设立 Escuela Talyer 学院（传统建筑工艺学院），为历史建筑的维护、修复和恢复培养工艺人才。

至今，在 Intramuros 的 Escuela Taller 地区已有 3 位专家。毕业后，他们将从事当地人才技能的教学工作。届时，维甘将拥有众多历史建筑保护方面的修复人员。

- 通过让市政府相关人员参与国内外培训班（如日本京都的遗产地灾害风险管理国际课程），不断完善机构和人力方面的能力建设。

- 由旅游部对传统马车车夫进行培训，为游客提供非官方的导游服务。

马车游行提高了维甘旅游的趣味性、刺激性和纪念意义。使之成为名符其实的时间之旅。

- 相关政府机构援助当地手工艺者和服务提供方（旅店餐馆）提高其产品和服务质量。

- 对市政府员工进行记录和存档管理方面的培训，提高他们历史存档方面的能力。

7、可持续发展：

为确保世界遗产地内部和周边所允许使用的资源的可持续性，并不对 OUV 造成负面影响，采取了哪些有效机制？

市政府采取了若干措施，促进当地资源的可持续发展和使用，包括：

- 将当地三轮车（当地普遍的交通工具）原有的二冲程发动机改为四冲程发动机，改进并更换为液化气动力车辆。该措施大大降低了保护区内的污染。

- 河流复原工程，包括对围绕遗产地东部和南部的两条河流进行清淤和疏通。该工程旨在重振当地的传统沿河工业，通过江河系统吸引游客促进江河巡游。

- 固体垃圾管理工程有效隔离了各家各户的日常生活垃圾，并处理了社区的废物/垃圾。

- 对历史建筑进行改造利用，作为办公区域、学校、住宿设施、餐馆或其他适当用途等。

8、教育和解说项目：

What approaches and strategies have you developed and implemented to assure that the human resources are adequate to manage the World Heritage property?

- The City Government has established a Heritage Conservation Division manned by trained personnel and created within the City Engineer's Office to ensure that all physical interventions (repair and restoration works) within the protected zone are properly carried out, according to approved engineering and architectural plans.

This is a task that requires political will as it may go against business interest. But this shows that the government is steadfast in its commitment.

- The Escuela Talyer (School for Traditional Building Crafts) was established, in collaboration with academic institutions, to train a pool of building crafts persons to maintain, repair or restore historic buildings.

To date, the city has three scholars studying at Escuela Taller in Intramuros. After graduation, they shall teach other Biguenbios the skills they have acquired. The city shall then have a pool of restorers to take care of its historic buildings.

- Institutional and human capacity building is constantly built through the participation of concerned employees of the City Government in national and international training workshops such as the International Course on Disaster Risk Management for Heritage Sites in Kyoto, Japan.

- The drivers of the traditional horse-drawn carriages have been trained by the Department of Tourism to act as unofficial tour guides for the multitude of visitors.

The kalesa rides make the visit to Vigan more fun, more exciting and more meaningful and memorable. It makes the Vigan tour a real travel in time.

- Concerned government agencies are assisting local producers of handicrafts and service providers (hotel and restaurants) to improve their products and services to visitors.

- Employees of the city government undergo records keeping and archives management trainings to enhance their capabilities to document historical records.

7、Sustainable Development:

What are the effective mechanisms in place to ensure that resource use permitted in and around the World Heritage site is sustainable and does not impact negatively on OUV?

Several measures have been adopted by the City Government to promote sustainable development and use of local resources, including the following:

- Conversion of the two-stroke cycle engine of the local tricycle (a popular mode of transportation) into a four-stroke engine, retrofitting and conversion to liquefied petroleum gas (LPG) fueled vehicle. This measure has reduced to a great extent pollution within the protected zones.

- River Rehabilitation Program which entailed the cleaning and dredging of the two rivers bounding the eastern and southern part of the World Heritage Property. The program aims to revive traditional river industries and to encourage cruising by locales and tourists through the river system.

- A Solid Waste Management Program has resulted in an effective segregation of the waste at the household level and disposition of waste/garbage at the community level.

- Adaptive re-use of historic buildings as office spaces, schools, accommodation facilities, restaurants and other appropriate uses.

8、Education and Interpretation Programmes:

How do the education, interpretation and awareness programmes you have developed and implemented significantly enhance the understanding of OUV of the site among stakeholders?

所从事和实施的、教育、解说和意识提升项目如何显著提高了遗产地利益攸关方对 OUV 的理解?

为保护和复兴维甘的非物质文化遗产,每年举办各类节庆和文化活动,包括

- 每年 1 月的第 3 周是维甘镇狂欢节,纪念维甘守护者使徒保罗的诞辰。届时将举行众多文化活动(如当地香肠节),展现狂欢节的宗教性质;

- 在四月的斋戒期,举办宗教仪式和游行;
- 每年 5 月的第 1 周是维甘比那巴坦艺术节,此期间举行各类游行、文化活动、地方特产展览和传统表演艺术演出等;

- 9 月 8 日的世界遗产城市团结日,主要有展示维甘历史的游行;

- 10 月最后一周的万圣节;
- 12 月圣诞季活动,如灯笼火炬游行;
- 以各种方式展示当地文化,如学生和公众的历史戏剧表演。如“嘿,维甘”,讲述了日本士兵军官与当地一位少女的爱情故事,使维甘得以避免遭二战的破坏。

通过以下方式提高年轻人和居民的文化意识:

- 将传统技艺(如织布和制罐)纳入当地三所国立高中的课程;

- 针对小学生出版并使用文化手册;

- 广泛使用媒体手段,如世界遗产地的有线电视节目,出版维甘简讯,发布 CD,展示维甘丰富的文化遗产;

- 与美国和平队志愿者及 UST 热带地区文化遗产和环境保护中心合作,开展针对青年理事会主席和学生领袖的维甘领导力及遗产保护意识培训。由此成立了维甘遗产保护青年理事会。

通过建成 Buridek 儿童博物馆、维甘遗产巡航游轮、Kakanin 农庄(展示当地美食和菜肴)、Abel 农庄(传统织布)和 Damili 农庄(当地制陶工业)等主题公园,形成当地遗产的体系化。

9、旅游和遗产解说:

策划并成功实施了哪些创新法案,以保证游客管理不会对遗产地 OUV 造成负面影响?

随着游客人数的增加以及维甘交通的便利性的提高,城市采取以下若该措施,减少游客对遗产突出普遍价值的影响:

- 主要历史街道(Crisologo 大街)沿街及保护区内的一些区域不得出现机动车辆;

- 当地居民及遗产地用户在保护区内合理管理废料垃圾;

- 对遗产地尽心维护,包括定期检查历史建筑的电力系统,定期组织居民和历史建筑使用者进行消防演习。

To safeguard and revitalize the intangible cultural heritage of Vigan, festivals and cultural events are organized yearly, including the following:

- Vigan Town Fiesta during the third week of January to celebrate the birthday of St. Paul the Apostle, the patron saint of Vigan. Cultural events such as the Longganisa (local sausage) Festival are held to complement the religious aspect of the Fiesta.

- The Semana Santa(Lenten Season) in April, during which religious rituals and processions are held;

- Viva Vigan Binatbatan Festival of the Arts during the first week of May, during which parades, cultural events, exhibits of local products and performances of traditional performing arts are held;

- The World Heritage Cities Solidarity Day featuring the Repazzo de Vigan (Vigan's History on Parade) on September 8;

- The Ranyag Festival (Halloween Festival) during the last week of October;

- Christmas Season events such as the Lantern and Torch Parade in December

- Local culture is presented in various ways, such as the staging of historic plays by students and the public. One of these is "Babang Vigan", which depicts the love story of a Japanese military officer and a local lass, which saved Vigan from the destruction of World War II

Cultural awareness among the youth and residents are enhanced through:

- Integration of traditional skills such as loomweaving and jar making into the curriculum of our three national high schools

- Publication and use of cultural activity workbooks for elementary students.

- Extensive use of media, such as the World Heritage Site having its own cable TV program, publication of a Vigan newsletter, distribution of CDs showcasing the rich cultural heritage of Vigan.

- The conduct of the Vigan Leadership and Heritage Conservation Awareness Training for Sangguniang Kabataan (Youth

Council) chairpersons and student leaders in cooperation with the U.S. Peace Corps Volunteer and the UST Center for Conservation of Cultural Properties and Environment in the Tropics. This resulted to the formation of the Vigan Heritage Conservation Youth Council.

Local heritage has been institutionalized through the establishment of the Buridek Children's Museum, the Vigan Heritage River Cruise, and theme parks such as the Kakanin Village (showcasing local delicacies and cuisine), the Abel Village (traditional loom weaving) and the Damili Village (local clay industries).

9、Tourism and Interpretation:

What innovative plans have you designed and successfully implemented to ensure that visitor management does not negatively impact on the maintenance of the property's OUV?

With the increasing number of tourist arrivals and improved access to Vigan, the city has adopted several measures to minimize the impact of visitation on the property's OUV through the following:

- No motorized vehicles are allowed along the main historic street (Crisologo Street) and some areas within the protected areas

- Proper waste management within the protected sites among the local homeowners and users of the site;

- Maintenance of the site, including regular inspection of electrical systems of historic buildings and organizing regular fire drills involving the residents and users of the historic buildings.

最佳案例简述 / 总结，包括对其他遗产地有哪些借鉴作用：

Brief Description / summary of best practice, including a statement on how it can be useful for other sites:

依托《世界遗产公约》，维甘历史城镇可以组织发动当地社区，使其成为当地物质和非物质文化遗产的利益相关者和管理方。维甘保护管理的可持续性在于得以发动当地多方利益相关者，包括遗产建筑业主、教学机构、艺术和手工艺者以及企业主，充实维甘作为西班牙殖民时期菲律宾群岛北部主要贸易港口的遗产价值。几十年来，当地政府通过一系列遗产保护政策，发挥关键作用，发动所有利益相关者的参与，并主导发展方向。维甘经验已经证明，广泛发动作为遗产主要管理监护人的社区和当地的利益相关者，是实现其保护遗产承诺的关键，这些做法对其他遗产地是大有裨益的。

对遗产的鉴赏最为早期遗产教育的一部分已被纳入到正式的教育体系内。各类当地组织，如业主协会等也通过能力建设参与进来，以符合保护标准且经济的方式修复恢复他们的房屋。

除此以外，发展以遗产为主的旅游业，并赋予当地工匠和手工艺者权利，也是保证一个城市自我发展自给自足的关键所在。产生的收入既可以由私人用于历史建筑的维护，同时对于整个城市而言，也可保障监督保护情况和实现遗产地可持续发展的各项设备工具的到位。

维甘相信，只有将遗产纳入视野，发展才变得可行。提高社区生活质量的每一步，都必须以遗产为基础。参与性治理是维甘的战略主题之一。当地居民通过参与项目和工程的规划和实施，获得相应的权利，从而赋予一种所有者的使命感，因而更加坚定为项目的成功实施而努力。作为主要的利益相关方，他们的意识逐步提高，并越来越多地参与到遗产保护的行列。

对遗产保护应该时刻给予警觉性。遗产保护作为其核心价值观之一，市政府时刻监督自身，以保证在保护遗产方面付出的努力不会白费。可持续发展的各项工作不但确保古建筑得到保护，还将对象扩展至整个历史街区。政府组织的各类节庆和文化活动，也是向人们灌输思想的渠道，赋予他们归属感，以及对自身非物质文化的所有权观念。

如今，维甘已经成为菲律宾北部的热门旅游地，游客可在这里领略菲律宾的历史，并看到遗产保护和经济发展如何以可持续的方式成为可能。

Vigan City, through the World Heritage Convention, was able to organize and empower the local community to become primary stakeholders and keepers of their tangible and intangible cultural heritage. The sustainability of Vigan's conservation management lies in its ability to engage the local stakeholders – the owners of the heritage houses, teaching institutions, artists and craftsmen, and business owners to instill the value of their heritage, which stems from being the primary trading post in Northern Philippines during the Spanish era. Throughout the decades, the local government has maintained its focal position in engaging all stakeholders and leading development through heritage conservation-based policies. This strategy may be useful for other sites as Vigan has proven that empowering the community and the local stakeholders is key on ensuring that they are committed in conserving heritage as they are its primary guardians.

Heritage appreciation is instilled early on with the incorporation of heritage education in the formal education system. Local organizations, such as the Homeowners Associations are engaged through capacity building measures which enable them to repair and restore their houses by means that are compliant with conservation standards and are cost-effective.

The development of heritage-based tourism and the empowerment of local artisans and craftsmen have been likewise key in ensuring a self-sustaining city, where revenue is both generated for the private individuals to fund the maintenance of historic buildings and for the city, to ensure that the machineries to monitor conservation and sustainably develop the site are in place.

Vigan believes that development is only feasible if heritage is considered. Every step in improving the quality of

life of the community must be based in heritage. Participative governance is one of the city's strategic themes. Biguenos (Vigan locals) are empowered through their participation in the planning and implementation of programs and projects. This gives the people a sense of ownership that makes them committed in ensuring the successful implementation of the project. As primary stakeholders, they are more aware and more involved in the task of heritage preservation.

Preserving heritage is a task that requires vigilance. Vigilance being one of its core values, the city government has put upon itself to see to it that its efforts towards preserving its heritage shall not be in vain. The efforts towards sustainable development ensure the protection not only of the old buildings but also the historic district. The festivals and cultural events, organized by the city government are ways of inculcating into the minds of the people a sense of belonging, a sense of ownership of their intangible heritage.

To date, Vigan proves to be a primary destination in Northern Philippines, where visitors marvel at a glimpse of the Philippines' past and enthuse on seeing that heritage conservation and progress are possible through sustainable development.

发现不一样的世界

——记“历史告诉我”上海市青少年中华文化寻访活动之贵州篇

Discovering a Different World

--- Visit to Guizhou Province, one of the series activities of The History Tells Us: Searching Chinese Culture Among Shanghai Youth

图文供稿 / 中福会少年宫群文部 Report and Photos Provided by CWI Children's Palace

贵州黔东南，聚合少数民族原生态文化之精髓，她是中华文化不可忽略的一地，也是被联合国教科文组织誉为“人类疲惫心灵栖息的最后家园”的神奇秘境。上海的孩子们在城市长大，很多人以为世界就是高楼大厦，电视电脑，还有做不完的功课……可是，在大山深处，贵州黔东南的孩子们过着另一种不一样的生活：放牛、种田、劳动、嬉戏……

为了让更多的孩子能够深刻感受到祖国的地大物博以及风土人情的多样性，深入了解中国少数民族文化，中福会少年宫举办了“发现不一样的世界”——2012上海青少年贵州历史文化探访活动。作为“历史告诉我”上海市青少年中华文化寻访活动之一，此次贵州探访通过深入体验苗寨、镇远等地的生活，让孩子们体验到不一样的人生，发现一个不一样的世界，增强对祖国河山、民族文化的热爱，激发完善自我、建设祖国的情感和抱负。

● 活动目标

- 1、寻访祖国河山，了解少数民族同胞的生活，培养爱国情感。
- 2、让孩子们深入了解非物质文化遗产，培养他们的文化意识、人文情怀。
- 3、在带领孩子们发现“不一样的世界”的同时，也引导他们发现“不一样的自己”，培养他们独立自主的能力及克服困难的精神，挑战自我、实现自我、超越自我。

● 活动时间

2012年7月29日至8月3日

● 活动地点

贵州省贵阳市、黔东南州雷山西江千户苗寨、黔东南州镇远古镇

● 师资队伍

中福会少年宫群文部全体教师

联合国教科文组织亚太地区世界遗产培训与研究计划（上海）培训部主任 于立晴

● 活动对象

上海市学生代表共计30人

● 活动内容

（一）感受不一样的世界

■ 参观贵州省博物馆

博物馆是一个地区最重要的文化地标，包含丰富的文化历史信息。为了让孩子在第一时间对贵州有全景式的了解，我们首先带领他们参观了贵州省博物馆。在这里，孩子们看到了一个又一个属于贵州的印记：遥远的恐龙化石贵州龙、属于贵州的陶瓷工艺——黔陶、美丽的苗家蜡染，还有那些生动

In southeast Guizhou Province, there exists the cultural essence of ethnic minorities. Acclaimed by the UNESCO as "the last homeland to console the tired hearts of human being", it constitutes an integral part of Chinese culture that cannot be neglected. For kids growing up in Shanghai, their world is made up of high buildings, computers, TVs, and endless homework. Whereas, for kids living in southeast Guizhou Province, lead a different life. They herd cattle, farm and labore.

In order to help children grasp a deep understanding of the extensive land and abundant resources of their country, the variety of local customs, and the culture of ethnic minorities, the CWI Children's Palace organized the activity "Discover A Different World". A historic and cultural visit to Guizhou Province by Shanghai youth in 2012. As part of "The History Tells Us: Searching Chinese Culture Among Shanghai Youth", the visit to Miao villages and Zhenyuan helped children experience a different life and discover a different world, inspiring them to keep improving and contribute to the country.

● Objectives

1. Helping children understand the life of ethnic minorities and arousing their patriotic sentiments through the visit;
2. Helping children acquire an in-depth idea of intangible cultural heritage and develop their cultural awareness and humanistic spirit;
3. The meantime of showing children "a different world", instructing them to discover "a different side of themselves" and encouraging them to be independent, to overcome difficulties and to challenge, realize and transcend themselves.

● Time

From July 29 to August 3, 2012

● Place

Guiyang City, Thousand Miao

Villages of Xijiang in southeast Guizhou, Zhenyuan Ancient Town in southeast Guizhou

● Teaching Staff

All teachers of CWI Children's Palace

Ms. YU Liqing, director of Training Department of WHITRAP Shanghai

● Targets

30 student representatives from Shanghai

● Contents

1. Experiencing a different world

■ Guizhou Museum

The Museum is a key cultural hallmark, it contains abundant cultural and historic information. In order to help children grasp a panoramic idea of Guizhou, we showed them around Guizhou Museum. They saw the distinctive marks of Guizhou including dinosaur fossils, the unique Guizhou pottery, batik of Miao people, and interesting local customs.



■ Xijiang Miao Villages

Miao people, a hospitable community of great singers and dancers, have lived in Guizhou for a long time. With anticipation, children visited the Miao Village and stayed at the house of Gu Zang Tou, the leader of Miao people. Besides learning how to dig potatoes with hoes and making batiks and embroideries, we watched and participated in the

有趣的贵州当地民风民俗，这一个个文化的坐标都通向了一个不一样的世界。

■ 寻访西江千户苗寨

在贵州，有着一个历史悠久又美丽的民族——苗族，那里的人们能歌善舞、热情好客。怀着对这片美丽天地的憧憬，我们和孩子们走进了苗族聚居地——雷山西江千户苗寨。入住苗王鼓藏头家，扛起锄头挖土豆，学习蜡染及苗绣等手工技艺，观看苗族同胞的祭祀礼仪，通过亲身实践与情景参与，感知着苗寨人民的真实生活及该民族独特的文化魅力。

■ 走近镇远古镇

镇远古镇位于贵州省黔东南州，这座拥有两千多年历史的古城，人文古迹众多、自然风光旖旎，因其多民族、多宗教、多社会的多元文化特点而被誉为“传统文化之迷宫”。矗立在镇远山腰的青龙洞是佛、儒、道三教交融的产物。行走在镇远古镇的街道上，我们感受着不同于上海现代化气息的宁静生活，品味着那一份悠远与淡然，走入青龙洞，将三教交融的广博吐纳在胸，并将这一切点点滴滴记录下来。

（二）搭建沟通的桥梁

贵州西江民族小学是一所专为苗族孩子开设的学校，这里的孩子们能歌善舞、热情好客，在他们的校舍里，我们的孩子们与他们进行了为期半天的交流活动，通过结识新朋友、才艺表演、共同游戏、互赠礼物等环节，加深两地孩子之间的沟通交流，并建立起纯真的友谊。

（三）发现不一样的自己

在为期五天的寻访活动中，孩子们不仅用眼看，更是用心记。孩子们把在贵州当地的所见、所闻、所感细心地记录下来，完成自己的寻访手册。孩子们在感受多彩世界的同时，也不断探寻着未知的自己。这些长期穿行于钢筋水泥森林中的孩子们，渐渐为沿途的自然风景与独特文化所感染，从最初的新鲜与兴奋到发自内心的喜悦与赞叹，从对外界的感知到对内心的洞察。

在面对原生态的生活环境时，孩子们渐渐从不适应到乐在其中，在实践中体验着“不一样的生活”。以当地的自然与人文环境为媒，孩子们通过自我思考与集体分享，学着用“不一样的眼光与思维”认知世界、探索生活奥妙，以及发现“不一样的自己”。在激发潜能的同时，也培养着自信、豁达、勇敢、坚定、包容的品质以及乐于助人、团队合作之精神。有孩子感叹说：“经过这些天，我深刻地感觉到‘生活，是走出来的’！”这动人的语言说出了主办方的心声，让我们既惊喜又欣慰。对生活在城市里的孩子们而言，城市只能是一种空间的界限，而不应成为其认知的局限。

Miao people's sacrificial ceremony to experience their life and the unique charms of their culture.



■ Zhenyuan Ancient Town

Located in southeast Guizhou province, Zhenyuan Ancient Town boasts history of over two thousand years. Rich in cultural relics and natural landscape, it is reputed as a "maze of traditional culture" for its multi-cultural features of people, religion and society. Qinglong Cave, situated at the mountainside of Zhenyuan, combines Buddhism, Confucianism and Taoism. Walking along the streets of Zhenyuan Ancient Town, we were enveloped by the tranquility and peace of life that was missing in the modernistic atmosphere of Shanghai. As we set foot in Qinglong Cave, embraced by the beauty of the three religions, recording every detail.

2. Building bridges of communication

We spent half a day at the Guizhou Xijiang Minzu Primary School, a school for Miao people, communicating with the hospitable children in their dorms. They made friends with each other, put on performances, played together and exchanged gifts. The activity enhanced their communication and friendship.



3. Discovering a different side of oneself

During the five-day visit, children not only saw with their eyes, but also learned with their hearts. They took down what they saw, heard and felt in Guizhou and completed their own visit manual. While experiencing the different world, they were also

exploring the unknown side of themselves. Children, who were used to going through concrete jungle, were gradually touched by the natural scenery and unique culture of Guizhou. From the initial excitement to spontaneous joy and admiration, they accomplished their examination of both the outside world and their inner world.

When faced with original living environment, children turned from inadaptably to enjoyable and experienced "a different life". With the help of local nature and humanistic environment, they learned, to understand the world and life from "a different perspective", and discovered "a different side of themselves". Through carecreristics such as



self-confidence, open-mindedness, bravery, firmness, tolerance, eagerness were used to help others and catalyse team spirit, were developed. A kid said, "throughout these days, I deeply realized that life lies in visiting different places." We are so glad and gratified to hear this, because that's exactly what the organizers wanted the children to learn. Cities shouldn't compose a limit to children's cognition but only their spatial limit.

致谢：

本次活动得到了贵州团省委的大力支持，贵州教育电视台也对活动进行了精彩报道，在此深表感谢！

Acknowledgements to:

Communist Youth League Guizhou Provincial Party Committee and Guizhou Education Television Station for their generous support!



城市变革：来自提篮桥的声音 ——第二届中以联合教学提篮桥城市设计

Urban Age Urban Change: the 2nd Sino-Israel Joint Workshop of Tilanqiao Re-planning 2012-2013, Shanghai Seminar

撰文 / 王骏 刘斯捷 臧超 Written by WANG Jun LIU Sijie ZANG Chao

背景介绍：

自2009年起，我上海中心（WHITRAP Shanghai）开始与Moshe MARGALITH教授接触联系并开展遗产保护方面的学术交流。2010年起，中国同济大学与以色列特拉维夫大学启动城市设计联合教学项目，以提篮桥作为选题。2010年10月，以方师生团队来上海调研，2011年4月同济大学师生团队赴以色列进行中期考核，2011年10月在上海犹太难民纪念馆（原摩西会堂）举办《城市变革：来自提篮桥的声音》国际论坛。上海市虹口区有关部门领导曾多次参与在上海和特拉维夫举办的活动，给予了大力支持。2012年8月在以色列举办犹太难民展时，上海市虹口区副区长李国华还曾与Moshe MARGALITH教授进行了会晤。

2012年9月20日至10月6日，第二届中以联合教学提篮桥城市设计在我上海中心（WHITRAP Shanghai）举行开幕式。以色列驻沪总领事Jackie ELDAN先生、上海市虹口区科委主任乐子幸先生、同济大学外事办主任李振宇教授、同济大学建筑与城市规划学院杨贵庆教授、夏南凯教授和王骏副教授，以及以色列特拉维夫大学Moshe MARGALITH教授、Eran NEUMAN教授和Sari KLAUS教授参加了本次开幕式并先后发表了开幕式致辞。《Shanghai Daily》、《东方早报》、《新闻晨报》等多家媒体对本次活动进行了深入报道。

本次联合教学由中国同济大学和以色列特拉维夫大学双方教授共同指导，来自中以两校的20余名学生参与了该教学活动。以方Moshe MARGALITH教授现任联合国教科文组织现代遗产教习，同时是以色列特拉维夫大学的资深教授、前建筑系主任，他同时还是该校建筑规划设计研究中心的负责人。作为在遗产保护领域的联合国专家，他曾先后参与过耶路撒冷、特拉维夫等一些重要的以色列城市的规划和保护工作。

上海市提篮桥历史街区以摩西会堂、提篮桥监狱、下海庙和沿舟山路犹太风格住宅等各类历史建筑群落而闻名，该地区历史文化遗产丰富，如何理解提篮桥历史风貌现状与文化遗产再利用是一个极具研究价值的课题。本次教学采用开放式课题，

The opening ceremony of The 2nd Sino-Israel Joint Workshop of Tilanqiao Re-planning 2012-2013, Shanghai Seminar, was held at WHITRAP Shanghai from Sept. 20 to Oct. 6, 2012. Mr. Jackie ELDAN, Consul-General of Israel in Shanghai, Mr. Le Zixing, director of Hongkou District Committee of Science and Technology, Prof. Li Zhenyu, director of Foreign Affairs Office of Tongji University, Prof. Yang Guiqing, Prof. Xia Nankai and Associate Professor Wang Jun from College of Architecture and Urban Planning of Tongji University, and Prof. Moshe MARGALITH, Prof. Eran NEUMAN and Prof. Sari KLAUS from Tel Aviv University attended the opening ceremony and delivered speeches. Details of the ceremony were reported by media including Shanghai Daily, Dongfang Daily, and various other newspapers.

Under the guidance of professors from both Tongji University and Tel Aviv University, more than 20 students from the two schools participated in the seminar. Prof. Moshe MARGALITH from Israel is not only an experienced professor and the former director of Architecture Department of Tel Aviv University, but also a UNESCO chair-holder in modern heritage and the head of Architecture Planning and Design Research Center of Tel Aviv University. As

Background:

Since 2009, WHITRAP Shanghai has gotten in touch with Prof. Moshe MARGALITH and started their academic communication in heritage conservation. From 2010 on, the joint workshop on urban planning has been launched by Tongji University and Tel Aviv University with Tilanqiao as the topic. In October, 2012, teachers and students from Israel visited Shanghai, and in April, 2011, their counterparts from Tongji University visited Israel for midterm exam. In October, 2011, the international forum on Urban Age Urban Change: Sound from Tilanqiao was held at Jewish Refugee Memorial Hall of Shanghai (the former Ohel Moishe Synagogue). Leaders of Hongkou District have offered great support to the activities in Shanghai and Tel Aviv. When the Jewish Refugee Exhibition was held in Israel in August, 2012, Mr. Li Guohua, vice governor of Hongkou District, held a meeting with Prof. Moshe MARGALITH.

以多元化的教学模式培养学生独立设定目标、寻求解决方案的能力。

本次活动作为中以双方学校三年联合城市设计教学的第二届。随后, 2013年4月将在以色列进行该联合设计的中期考核, 并于同年10月在上海举行国际论坛。此外, 特拉维夫大学分别与同济大学、上海同济城市规划设计研究院签订相关合作协议。在以色列驻沪大使、以色列教育部外事司、UNESCO 现代遗产教席的支持下, 双方目前正在积极筹建中以创新中心(上海) Sino-Jewish Innovation Center(简称 SJIC), 并以中以创新中心 SJIC 为载体, 筹划出版以色列系列丛书, 希望能借助专业平台让更多人了解以色列当地的优秀历史保护建筑, 推动中以双方在遗产保护上的交流与合作, 共同促进文化遗产保护事业。



a UN expert in heritage conservation, he had taken part in the planning and conservation of many important Israeli cities including Jerusalem and Tel Aviv.

Reputed for its historic architectures such as Ohel Moishe Synagogue, Tilanqiao Prison, Xiahai Temple, and Jewish style residences along Zhoushan Road, Tilanqiao historic district is abundant in historic and cultural remains. How to understand and make good use of its historic landscape and cultural heritage is of great research value. The workshop adopts an open approach and multi-modal teaching method to help students set objectives and find solutions on their own.

The seminar is the second held by the two universities in their 3-year joint workshop on urban planning. In April, 2013, a midterm exam will be held in Israel and in October an international forum will be held in Shanghai. According to the agreements Tel Aviv University has signed with Tongji University and Shanghai Tongji Urban Planning & Design Institute, Sino-Jewish Innovation Center (Shanghai) is being planned by the two universities under the support of Mr. Consul-General of Israel in Shanghai, Foreign Affairs Department of Israeli Education Administration, and UNESCO chair in modern heritage. Books on Israel will be published through the Center to promote excellent historic architectures of Israel, accelerate communication and cooperation between the two sides on heritage conservation, and improve the conservation of cultural heritage.



致谢:

感谢以色列驻沪总领事馆、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)、以色列特拉维夫大学、同济大学、上海市虹口区外事办公室、上海市虹口区规划和土地管理局、上海犹太难民纪念馆、上海同济城市规划设计研究院、同济大学出版社、艾明全球媒体等机构, 以及支文军、张艳华、陆伟、张向荣、姚栋、王健、Aron SHAI、Ariel Margalith、Matan VILNAI、王安石、王林、薛增、徐杰等专家对本次教学活动的热情参与和大力支持!

Acknowledgements:

Acknowledgements are to Consulate General of Israel in Shanghai, WHITRAP Shanghai, Tel Aviv University, Tongji University, Foreign Affairs Office of Hongkou District, Planning and Land Administration Bureau of Hongkou District, Jewish Refugee Memorial Hall of Shanghai, Shanghai Tongji Urban Planning & Design Institute, Tongji University Press, ARMA, Zhi Wenjun, Zhang Yanhua, Lu Wei, Zhang Xiangrong, Yao Dong, Wang Jian, Aron SHAI, Ariel Margalith, Matan VILNAI, Wang Anshi, Wang Lin, Xue Zeng, and Xu Jie for their active participation and generous support.

联合国教科文组织世界遗产二类中心

Category 2 Centres under the auspices of UNESCO related to World Heritage

编辑 / 刘真 Editor/LIU Zhen

近年以来,关于世界遗产的培训与研究框架发生了显著变化,多家世界遗产能力建设机构相继出现,它们的成立是促成框架快速变化的一个重要原因。就此而言,在世界不同地区成立专门针对世界遗产的能力建设机构并授予“联合国教科文组织二类中心”称号,是一个重大发展。

从法律上讲,新成立的能力建设机构并不属于联合国教科文组织,它们由联合国教科文组织大会正式审批,目的是为实现 UNESCO 的战略方案目标(即履行《世界遗产公约》)提供支撑。它们的资金来源由所在缔约国提供,工作范围覆盖多个国家,有的负责本地区事务,有的涉及多个地区,有的专门围绕某个议题而展开。在这些机构中,部分直接致力于能力建设与研究,部分作为基金会为其他机构的活动提供资金支持。

世界遗产二类中心遵循综合性的战略框架,相互协调,以实现《世界遗产能力建设战略》和《公约》监管机构(包括缔约国会议和世界遗产委员会)制定的各项政策与方案为工作宗旨,与世界遗产中心保持密切联系,积极参与和世界遗产有关的各项倡议与方案,尤其是《定期报告》流程。

不仅如此,世界遗产二类中心之间还定期召开会议,共享工作经验,协调进一步行动。截止到目前,已举办两届协调会议,分别是 2010 年 12 月在巴林首都麦纳麦和 2012 年 1 月在意大利米兰。以下是已成立的 9 个世界遗产二类中心:

- 1) 北欧世界遗产基金会(NWHF,挪威), 2003 年;
- 2) 非洲世界遗产基金(AWHF,南非), 2007 年;
- 3) **亚太地区世界遗产培训与研究中心(WHITRAP, 中国), 2007 年;**
- 4) 阿拉伯地区世界遗产中心(ARC-WH, 巴林), 2009 年;
- 5) 萨卡特卡斯地区世界遗产中心(墨西哥), 2009 年;
- 6) 卢西奥地区遗产管理培训中心(巴西), 2009 年;
- 7) 岩石艺术与《世界遗产公约》国际中心(西班牙), 2011 年;
- 8) 文化经济学与世界遗产研究国际研究中心(意大利), 2011 年;
- 9) 自然与文化遗产技术(HIST, 中国), 2011 年。

资料来源: <http://whc.unesco.org/>

Source: <http://whc.unesco.org/>

In recent years, the framework for training and research in the field of World Heritage has changed significantly. Among the factors that have contributed to these rapid changes, is the emerging of many new institutions now offering capacity building within the World Heritage context. In this regard, a major development was the establishment, in various regions of the world, of capacity building institutions that have been granted the status of "category 2 centres under the auspices of UNESCO", dealing specifically with World Heritage.

These organizations are not legally part of the Organization, but are associated with it through formal arrangements approved by the General Conference and are committed to engage in support of UNESCO's strategic programme objectives (in this case support for the implementation of the World Heritage Convention). They are funded directly by Member States where they are located, but their scope goes beyond the boundaries of their country. Some are regional in scope while others cover more than one region or are organized around a thematic issue. Many are involved in capacity building and research, while some are set up as foundations or funds to support activities carried out by other organizations.

The Category 2 Centres related to World Heritage work under a very comprehensive strategic framework and in a coordinated manner. Their activities are expected to contribute to the World Heritage Strategy for Capacity Building as well as to the policies and programmes agreed by the governing bodies of the Convention, that is, the General Assembly of the States Parties and the World Heritage Committee. They are in constant touch with the World Heritage Centre and take part in numerous initiatives and programmes related to World Heritage, notably in the process of the Periodic Reporting.

World Heritage Category 2 Centres also meet regularly among themselves to share their experiences and harmonize their activities. Two coordination meetings have taken place so far, in December 2010

(Manama, Kingdom of Bahrain) and in January 2012 (Milan, Italy). The nine World Heritage related Category 2 Centres established so far are indicated below:

- a) Nordic World Heritage Foundation (NWHF, Norway) - 2003
- b) African World Heritage Fund (AWHF, South Africa) - 2007
- c) **World Heritage Institute for Training and Research in Asia and the Pacific (WHITRAP, China) - 2007**
- d) Arab Regional Centre for World Heritage (ARC-WH, Bahrain) - 2009
- e) Regional World Heritage Institute in Zacatecas (Mexico) - 2009
- f) Regional Heritage Management Training Centre "Lucio Costa" (Brazil) - 2009
- g) International Centre for Rock Art and the World Heritage Convention (Spain) - 2011
- h) International Research Centre on the Economics of Culture and World Heritage Studies (Italy) - 2011
- i) Technologies for Natural and Cultural Heritage (HIST, China) - 2011

(Continued from page 33)

Criterion (iv): The site location and environment of the Site of Xanadu together with its urban pattern demonstrates a coexistence and fusion of nomadic and farming cultures. The combination of a Han city plan with the gardens and landscape necessary to the Yuan dynasty's Mongolian lifestyle at Xanadu resulted in an outstanding example of urban layout that illustrates a significant stage in human history.

Criterion (vi): The city of Xanadu hosted the great debate between Buddhism and Taoism in the 13th century, an event that resulted in dissemination of Tibetan Buddhism over North-east Asia.

元上都遗址

Site of Xanadu

编译 / 尔古木牛 裴洁婷 Editor and Translator/ERGU Muniu PEI Jieting

世界遗产委员会评语:

位于长城以北的元上都遗址是1256年由蒙古统治者的汉人幕僚刘秉忠设计的,是蒙古可汗忽必烈时期的都城遗迹,具有传奇色彩。在面积超过25000公顷的范围内,该遗址展示了将蒙古游牧文化与汉文化进行融合的一次独一无二的尝试。以此为基点,忽必烈建立了统治中国一个多世纪的元朝,并将其疆土扩展至整个亚洲。在这里,宗教辩论的展开促进了藏传佛教在东北亚的传播,以至于今天这种宗教文化的传统依然被许多地方所沿袭。在规划都城与周边山体和水系的关系时,该遗址的设计依据了中国背山面水的传统风水思想。该遗址以都城的遗迹为特色,包括庙宇、宫殿、陵墓、蒙古营地、铁幡竿渠及其他水利工程。

Remarks of the World Heritage Committee:

North of the Great Wall, the Site of Xanadu encompasses the remains of Kublai Khan's legendary capital city, designed by the Mongol ruler's Chinese advisor Liu Bingzhong in 1256. Over a surface area of 25,000 ha, the site was a unique attempt to assimilate the nomadic Mongolian and Han Chinese cultures. From this base, Kublai Khan established the Yuan dynasty that ruled China over a century, extending its boundaries across Asia. The religious debate that took place here resulted in the dissemination of Tibetan Buddhism over north-east Asia, a cultural and religious tradition still practiced in many areas today. The site was planned according to traditional Chinese feng shui in relation to the nearby mountains and river. It features the remains of the city, including temples, palaces, tombs, nomadic encampments and the Tiefan'gang Canal, along with other waterworks.

资料来源: <http://whc.unesco.org/en/list/1389>
Source: <http://whc.unesco.org/en/list/1389>

遗产类型: 文化遗产

所在国家: 中国

入选年份: 2012

遴选标准: (ii)(iii)(iv)(vi)

元上都遗址是一个具有文化融合特征的草原都城,见证了亚洲北部的游牧文明和农耕文明之间的冲突和相互同化。元上都位于蒙古高原东南边缘,它是元世祖忽必烈的第一个都城(1263年至1273年)以及后来的元朝的夏都(1274年至1364年)。该城址和相关的墓葬群位于的草原,依据中国传统的风水理念,北侧背山,南侧面水,以此形成一个南北轴线。

自元上都开始,忽必烈率马背上的勇士实现了对中国农耕文明的大一统,并在某些方面受其同化,同时他还大元帝国的疆域延伸至整个北亚。元上都作为忽必烈的执政之所,他还在此组织了宗教辩论和款待外方旅行者,这些旅行者在后来撰写了对后世影响深远的著作。因此,元上都当时的世界范围内具有极其重要的地位。此外,这里还是藏传佛教传播蔓延的发源地。

标准 (ii): 元上都的城址和环境表明它受到了蒙古和汉人的价值观和生活方式的双重影响。该城址的城市规划形制体现了两个民族的融合。蒙古和汉民族思想和制度的结合,使元朝得以将疆土极大地扩展到当时已知的世界。元都是融合不同民族文化的整体性城市规划典范。

标准 (iii): 元上都遗址为忽必烈时代的统治提供了特殊见证,体现着征服者对被征服者文化与政治体制的同化与转化,以及对征服者自身传统的坚守与维系。

标准 (iv): 元上都的城址和环境连同其城市格局体现了游牧文明与农耕文明的兼收并蓄。受汉文化影响的城市规划与元朝蒙古人生活方式所需的园林景观的结合,共同造就了这一体现人类发展史重要阶段的城市格局杰出典范。

标准 (vi): 13世纪时,佛教与道教在此进行的激烈宗教辩论令藏传佛教得以在东北亚地区传播。



Outer appearance of east city wall of the Imperial City (2008)

Copyright: Zhenglan Qi Administration of Cultural Heritage of the site of Xanadu City, Xilingol Meng, Inner Mongolia Autonomous Region
Author: Liu Xuemin

Category: Cultural Heritage

Location: China

Date of Inscription: 2012

Criteria: (ii)(iii)(iv)(vi)

The Site of Xanadu is the site of a grassland capital characteristic of cultural fusion, witnessing clashes and mutual assimilation between the nomadic and agrarian civilisations in northern Asia. Located on the southeast edge of the Mongolian plateau, it was the first capital (1263-1273) of Kublai Khan and later the summer capital (1274-1364) of the Yuan Dynasty. The city site and associated tombs are located on the grassland steppe with a north south axis determined by traditional Chinese feng shui principles, backed by mountains to the north and a river to the south.

From Xanadu, the mounted warriors of Kublai Khan unified the agrarian civilisations of China, and partly assimilated to the latter's culture, while extending the Yuan empire right across North Asia. As the place where Kublai Khan rose to power, hosted religious debates and entertained foreign travellers whose writings gave inspiration down the centuries, it has achieved legendary status in the rest of the world and is the place from where Tibetan Buddhism expanded.

Criterion (ii): The location and environment of the Site of Xanadu exhibits influence from both Mongolian and Han Chinese values and lifestyles. The city site exhibits an urban planning pattern indicative of integration of the two ethnicities. From the combination of Mongolian and Han ideas and institutions the Yuan Dynasty was able to extend its control over an extremely large part of the known world at that time. The Site of Xanadu is a unique example of an integrated city plan involving different ethnic communities.

Criterion (iii): The Site of Xanadu is exceptional testimony to the supreme rule of the Yuan conqueror Kublai Khan, the assimilation and conversion to the culture and political system of the conquered, and the determination and effort of the conqueror in adhering to and maintaining the original cultural traditions.

(Continued on page 32)

巴厘文化景观： 展现“幸福三要素”哲学思想的苏巴克灌溉系统

Cultural Landscape of Bali Province:
the Subak System as a Manifestation of the Tri Hita Karana Philosophy

编辑 / 刘真 摄影 / 韩锋 Editor/LIU Zhen Photo by HAN Feng



遗产类型：文化景观
所在国家：印度尼西亚
入选时间：2012
遴选标准：(ii)(iii)(v)(vi)

Category: Cultural Landscape
Location: Indonesia
Date of Inscription: 2012
Criteria: (ii)(iii)(v)(vi)

巴厘文化景观由五块水稻梯田及其水神庙群组成，占地 19500 公顷。水神庙群是由“苏巴克（SUBAK）”组成的水资源协调管理系统的中枢，其历史最早可追溯至 9 世纪。在景观内还有一座 18 世纪的“普拉塔曼云（Royal Temple of Pura Taman Ayun）”皇家寺庙（母神庙），它是岛上同类型建筑中规模最大、最雄伟的庙宇。

水稻及其赖以生存的水资源，以及作为调控水资源的社会协作系统苏巴克，千百年来共同塑造了这里的景观，并成为当地宗教生活不可分割的组成部分。稻米被看作是神的恩赐，苏巴克灌溉系统则是寺庙文化的一部分，泉水和渠水流经寺庙灌入稻田。自 11 世纪起，水神庙体系就被用于管理整个水域范围内的梯田生态系统。在这个地势起伏的火山岛上，人口密度高，人们为维持足够的粮食供给，创造了苏巴克系统。在水神庙举行的宗教仪式，通过动员人们的积极参与，倡导对维持生命力的自然世界的依赖，从而促进了人与自然关系的和谐。整个巴厘岛大约有 1200 个用水集体，50 至 400 名不等的农民集体管理着水源的供给。

苏巴克体现了由精神王国、人类世界和自然领域三部分结合而成的“幸福三要素（Tri Hita Karana）”的哲学概念。这一哲学思想是 2000 多年来巴厘岛和印度文化交流的产物，它也促成了巴厘景观的形成。尽管对人口稠密的巴厘岛来说，粮食问题仍是一大挑战，但苏巴克体系所倡导的民主与公平的耕种实施原则，使得巴厘岛民成为群岛中水稻产量最多的种植者。



The cultural landscape of Bali consists of five rice terraces and their water temples that cover 19,500 ha. Water temples are the focus of a cooperative management of water resource by a group of subaks, that dates back to the 9th century. Included in the landscape is the 18th-century Royal Water Temple of Pura Taman Ayun, the largest and most impressive architectural edifice of its type on the island.

Rice, the water that sustains it, and subak, the cooperative social system that controls the water, have together shaped the landscape over the past thousand years and are an integral part of religious life. Rice is seen as the gift of god, and the subak system is part of temple culture. Water from springs and canals flows through the temples and out onto the rice paddy fields. Since the 11th century the water temple networks have managed the ecology of rice terraces at the scale of whole watersheds. They provide a unique response to the challenge of supporting a dense population on a rugged volcanic island. Water

temple rituals promote a harmonious relationship between people and their environment through the active engagement of people with ritual concepts that emphasise dependence on the life-sustaining forces of the natural world. In total Bali has about 1,200 water collectives and between 50 and 400 farmers manage the water supply from one source of water.

The subak reflects the philosophical concept of Tri Hita Karana, which brings together the realms of the spirit, the human world and nature. This philosophy was born of the cultural exchange between Bali and India over the past 2,000 years and has shaped the landscape of Bali. The subak system of democratic and egalitarian farming practices has enabled the Balinese to become the most prolific rice growers in the archipelago despite the challenge of supporting a dense population.



封底图片：
印度尼西亚巴厘岛 Jatiluwih 梯田（2007 年）

Back cover photos:
Jatiluwih in Bali, Indonesia (2007)

参考资料：<http://whc.unesco.org/en/list/1194>
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