

# NEWSLETTER



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



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## 特别报道

## SPECIAL COVERAGE

01

中国建成遗产领域第一本英文学术期刊 *Built Heritage* 在同济大学创刊  
*Built Heritage*—The First English Journal on Built Heritage in China Founded in Tongji University

## 新闻动态

## WHITRAP NEWS

04

我北京中心助力青海可可西里入选世界遗产名录 / 世界遗产与可持续旅游中国试点项目第一次下地考察工作圆满结束 / 中意国际研讨会“小型历史城镇和《关于历史性城镇景观的建议书》——合作网络中的保护和价值再现” / 我中心助力长沙等4座中国城市申报2017“教科文创意城市网络” / 苏州古典园林列入《世界遗产名录》20周年专题作品展与专题讲座 / 2017年中国文化遗产监测年会在南宁召开 / 上海市第一个城市遗产保护专项公益基地在徐汇衡复历史文化风貌区诞生 / 中国世界文化遗产中心代表团访问我中心

WHITRAP Beijing Supporting the Nomination of Qinghai Hoh Xil / The First Site Visit of UNESCO World Heritage and Sustainable Tourism Programme - Chinese Pilot Programme is Satisfactorily Completed / Sino-Italian Workshop "Small Historic Towns and the HUL Recommendation - Conservation and Valorisation in Network" / Four Cities in China to Apply for 2017 UNESCO Creative Cities Network with the Assistance of WHITRAP / Exhibition and Lectures Celebrating the 20th Anniversary of the Classical Gardens of Suzhou Inscribed on the World Heritage List / The Annual Chinese World Heritage Monitoring Conference Held in Nanning / First Public Service Base for Urban Heritage Protection in Shanghai / The Delegation of World Cultural Heritage Center of China visited WHITRAP

## 研究前沿

## RESEARCH FRONTIER

07

工业遗产的困惑与再认识 / 让工业遗产“活起来”的关键环节——释读工业遗产要点解析

The Confusion and Re-understanding of Industrial Heritage / Key Step to Enliven Industrial Heritage: An Analysis of the Main Points in Interpreting Industrial Heritage

## 学术讲座

## ACADEMIC LECTURE

12

社会美学与城市生活：人类学家看待规划困境 / 大巴黎：城市遗产的保护与再生

Social Aesthetics and Urban Life: An Anthropologist's View of a Planning Dilemma / Great Paris: A Territory Between Recycling and Heritage

## 图书推荐

## BOOK RECOMMENDATION

23

保护与保存：理论与实践的相互作用——纪念里格尔（1858-1905） / 丝绸之路文化线路系列跨境申遗研究

Conservation and Preservation: Interactions between Theory and Practice in Memoriam Alois Riegl (1858-1905) / Serial Transnational Nomination Research: the Silk Roads Cultural Route

## 亚太地区世界遗产

## WORLD HERITAGE IN THE ASIA-PACIFIC REGION

25

西部天山山脉 / 卢特沙漠

Western Tien-Shan / Lut Desert

## 活动预告

## Forthcoming

27

第18届国际木材保护技术课程（ICWCT 2018） / 世界遗产保护与发展——苏州古典园林列入《世界遗产名录》20周年研讨会 / 太平洋岛国遗产 / 环境影响评估国际培训班（上海）

The 18th International Course on Wood Conservation Technology (ICWCT 2018) / World Heritage Conservation and Development—the 20th Anniversary of the Classical Gardens of Suzhou Inscribed on the World Heritage List Seminar / Workshop on Heritage/Environmental Impact Assessments for the Pacific Island States

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中心简介  
Introduction

United Nations  
Educational, Scientific and  
Cultural Organization



World Heritage  
Convention



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

联合国教育、  
科学及文化组织

世界遗产  
公约

亚太地区世界遗产  
培训与研究中心

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

WHITRAP 由北京、上海、苏州三个中心构成，其中，  
上海中心（同济大学承办）主要负责文化遗产保护相关  
项目，包括城镇、村落保护与可持续发展、建筑 / 建筑  
群 / 建筑遗址保护以及文化景观保护等；北京中心（北  
京大学承办）主要负责自然遗产保护、考古发掘以及文  
化景观管理；苏州中心（苏州市政府承办）主要负责职  
业技术人才培训和以遗产地管理和修复技术为主的研究  
活动。

The World Heritage Training and Research Institute  
for the Asia and Pacific Region (WHITRAP) is a Cat-  
egory II institute under the auspices of UNESCO. It  
was the first international organization in the field  
of world heritage to be established in a develop-  
ing country. Mandated by the States Parties of the  
World Heritage Convention and other States Par-  
ties of UNESCO, the institute was founded to pro-  
mote the conservation and development of World  
Heritage in Asia and Pacific Region.

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

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

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

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

## 勘误声明：

本刊第35期“图书推荐”栏目中，因校对存在疏漏，将《Understanding China's Urbanization》一书的作者“张立”误登为“张力”。以上错误，幸得指正，特此勘误。谨此向关注本刊的张立老师及广大读者表达衷心的感谢与歉意！

## Corrigendum:

In the 35th Newsletter, a mistake occurred in the column of Book Recommendation. The author “张立” was wrongly published as “张力”. We do apologize for our mistakes and really appreciate notification from our readers.

# 中国建成遗产领域第一本英文学术期刊 *Built Heritage* 在同济大学创刊

*Built Heritage*—The First English Journal on Built Heritage in China Founded in Tongji University

文 / 祝东海 译 / 裴洁婷

Translated by PEI Jieting

Written by ZHU Donghai

2017年4月7日晚,中国历史建成物及其环境(historic built artifact and environment)研究、保护与再生领域第一本综合性专业英文期刊 *Built Heritage* 的创刊发布会在上海同济大学四平路校区举行。来自国际与国内遗产保护领域的五十余位著名学者与专家齐聚旭日楼(Tongji House),共同见证了这一历史性时刻。

创刊发布会由 *Built Heritage* 联合主编、联合国教科文组织亚太地区世界遗产培训与研究中心秘书长、同济大学教授周俭主持。同济大学建筑与城市规划学院院长李振宇, *Built Heritage* 主编、中国科学院院士、同济大学教授常青先后向嘉宾们表示了热烈的欢迎和诚挚的谢意。常青教授用英语发表了欢迎辞,他提出, *Built Heritage* 的目标是建立一个有影响力的国际学术交流平台,促进全球研究者的对话与交锋,探索建成遗产存续与活化之道。

随后,两位 *Built Heritage* 编委会的顾问——国家历史文化名城委员会主任、同济大学教授阮仪三与美国伊利诺伊大学建筑学院荣休教授詹姆斯·沃菲尔德(James Warfield)共同为创刊号揭幕,协办单位华东建筑集团股份有限公司副总经理周静瑜发表了热情洋溢的英文贺辞。

在办刊情况通报单元, *Built Heritage* 执行编辑、同济大学副教授冈萨雷斯向编委会汇报了创刊至今的工作情况,并对未来的前景作了展望。他介绍了目前编委会24位顾问和50位委员的构成情况,以及与国际顶级出版机构泰勒·弗朗西斯出版集团合作洽谈的乐观前景;还展示了国际上同类期刊的相关数据分析结果,阐述了目前办刊的机遇与挑战;最后提出了五个阶段的发展设想。联合国教科文组织地方性城市和区域可持续发展规划委员会主席、*Built Heritage* 编委会顾问齐柯理(Paolo Ceccarelli)教授则谈了以“后西方/非西方”(Post-western/non-Western)世界保护理论与实践为第三期特刊主题的构想,并指出今天的所谓“西方”,也已发生了各种观念上的变化,保护的理论与方法将更加多元和开放。

最后,两位揭幕嘉宾分别发表了精彩的讲话:沃菲尔德教授作为同济大学的老朋友,抚今忆昔,为同济乃至中国在遗产保护领域的发展感到欣赏和振奋。阮仪三教授则声情并茂地介绍了作为建成遗产保护事业斗士的亲身经历与丰富体会。

On the evening of April 7, 2017, the academic journal *Built Heritage* was launched at the Siping Road Campus of Tongji University. It is the first English journal in China devoted to the research, conservation and regeneration of historic built artifact and environment. More than 50 scholars and experts in heritage conservation field from China and abroad gathered at Tongji House to witness and celebrate this significant moment.

The co-editor-in-chief, Zhou Jian, professor of Tongji University and Secretary-General of WHITRAP moderated the ceremony. Mr. Li Zhenyu, Dean of College of Architecture and Urban Planning of Tongji University, and Editor-in-chief, Professor Chang Qing, an academician of the Chinese Academy of Sciences, made welcome speeches to all of the guests attending the event. Professor Chang Qing pointed out in his speech that *Built Heritage* aims to set up an influential platform for academic exchange among the international community, to facilitate dialogues of researchers around the globe, and to explore the path for the continuity and revitalization of built heritage.

Two academic consultants of the editorial board, Ruan Yisan, professor at Tongji University and a member of Committee of China's Famous Historic and Cultural Cities, and James Warfield, Emeritus Professor of School of Architecture at University of Illinois at Urbana-Champaign, unveiled the first issue of the journal. Zhou Jingyu, the Vice President of Arcplus Group PLC, made a speech of congratulation on behalf of the co-organizers.

In the next session, Placido Gon-

zalez Martinez, the executive editor and Associate Professor at Tongji University, made a report to the editorial board on the publication progress and the outlook in the future. In his report, he introduced the makeup of the editorial board, including 24 academic consultants and 50 members, as well as the future cooperation plans with the world-renown publisher Taylor & Francis. Through data analysis of other academic journals from the same field, he also presented the opportunities and challenges to be encountered, and put forward five steps for future development. Paolo Ceccarelli, UNESCO Chair in Urban and Regional Planning for Sustainable Local Development and Emeritus Professor at University of Ferrara, proposed the top “post-western/non-western” world conservation theories and practices for the third and special issue of the journal. He also stressed that the perception towards what is so-called “west” today has undergone dramatic changes, thus need to be complemented with more diversified and open theories and approaches.

In the end, the two academic consultants delivered fascinating talks. Professor James Warfield reviewed his personal friendship with Tongji University, and expressed his appreciation and admiration towards the development and achievement in heritage conservation made by the University and China. Professor Ruan Yisan vividly talked about his personal experience as a fighter for the conservation of built heritage.

Following scholars and experts from home and abroad attended this ceremony: Special Consultant of Director-general of UNESCO



参与本次创刊发布会的国内外专家学者还有：联合国教科文组织（UNESCO）总干事特别顾问莫尼·布切纳吉（Mounir Bouchenaki），国际文物保护与修复研究中心（ICCROM）遗产部门项目主管加米尼·维杰苏里亚（Gamini Wijesuriya），国际古迹遗址理事会（ICOMOS）的执行委员、日本古迹遗址理事会理事长、日本东京大学教授西村幸夫（Yukio Nishimura），法国文化部前遗产总监、法国夏约学校前校长阿兰·马里诺斯（Alain Marinos），法国文化部前文物建筑总监、法国夏约学校教授本杰明·穆栋（Benjamin Muton），美国宾夕法尼亚大学保护专业主任兰德·梅森（Randall Mason），瑞士联邦政府文物保护专家、苏黎世州文物保护局原局长克里斯蒂安·伦费尔（Christian Renfer），中国工程院院士、中国建筑学会副理事长、东南大学教授王建国，敦煌研究院院长王旭东，中国古迹遗址保护协会副理事长、中国建筑学会建筑史学分会理事长吕舟，中国古迹遗址保护协会副理事长、中国建筑设计研究院总规划师陈同滨。

*Built Heritage* 中文刊名为建成遗产，由教育部主管，同济大学主办，同济大学出版社有限公司出版，同济大学建筑设计研究院（集团）有限公司、上海同济城市规划设计研究院、华东建筑集团股份有限公司协办。刊物的创办旨在反映该领域理论与实践的发展状况，展示中国研究成果，报道国际前沿进展，借以促进国内外学术交流，增强各界人士对建成环境中各类文化遗产的保护意识。其编委会团队成员均为活跃在国际保护理论与实践的舞台上、本领域顶级的中外专家。刊物内容涵盖面广、综合性强，包括本体研究（heritage）、历史与理论（history and theory）、保护工程（conservation）、保护管理（management）四个主要板块，涉及建筑、城乡规划、风景园林学科中与建成遗产相关的各个方面。

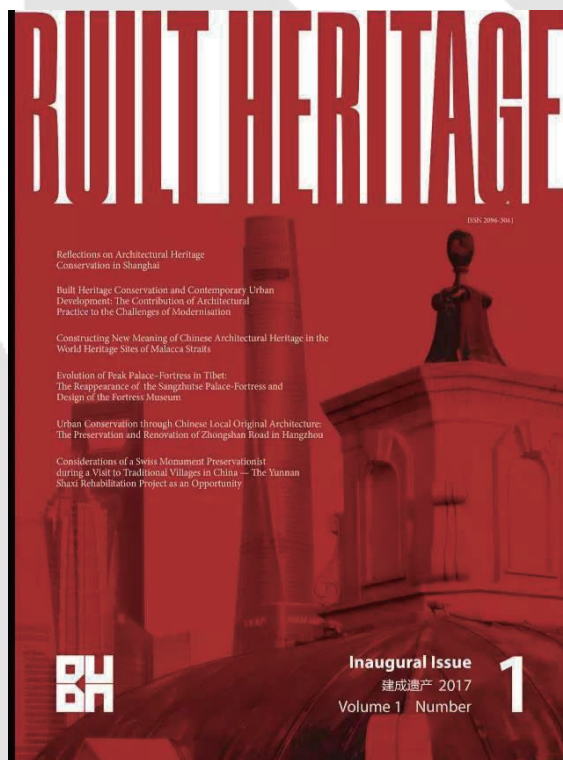
建成遗产（built heritage）是国际文化遗产界惯常使用的一个概念，泛指以建造方式形成的文化遗产，由建筑遗产、城市遗产和景观遗产三大部分组成。这些遗产既包括已列入保护清单的，也关联着有待评估、认定的和潜在的。将“建成遗产”概念的空间范围扩展开来，其另一种表述方式就是“历史环境”（historic environment），即具有特定历史意义的城乡建成区，比如城市中的历史文化街区和乡村中的传统聚落，它们是成片、成区集聚的建成遗产，与特定地景要素一起构成了城乡历史空间。此外，“历史环境”概念的外延还包括那些虽建成遗产早已凋零，但历史地望影响依然深厚的地方。

从价值理性看，建成遗产既是国家和地方历史身份的见证，也是“乡愁”和文化记忆的载体。建成遗产之于身份认同的深远意义即在于此。借用丘吉尔（Winston Churchill）的一句名言：“后顾多远方能前瞻多远”（“The farther backward you can look, the farther forward you are likely to see”——Winston Churchill），则建成遗产就是回溯过去的一个个时空坐标点。基辛格（Henry Alfred Kissinger）

Mounir Bouchenaki, Site Unit Project Manager of ICCROM Gamini Wijesuriya, Executive Member of ICOMOS and President of ICOMOS Japan, Professor at University of Tokyo Yukio Nishimura, Honorary General Conservator of heritage and former General Inspector of Culture and Communication Ministry of France Alain Marinos, Professor at the Ecole de Chaillot and Inspector-general of Historic Monuments, Ministère de la Culture Benjamin Muton, Head of Historic Preservation Programme, Associate Professor at University of Pennsylvania Randall Mason, Federal Expert of Monument Preservation, Former Leading Director of the Office of Monument Preservation of the Canton of Zurich, Switzerland Christian Renfer, Academician of Chinese Academy of Engineering, Vice President of Architectural Society of China, Professor at Southeast University Wang Jianguo, Director of Dunhuang Research Academy Wang Xudong, Vice President of ICOMOS China and President of Committee of Architectural History, Architectural Society of China Lyu Zhou, Vice President of ICOMOS China, Chief Planner of China Architecture Design and Research Group Chen Tongbin.

*Built Heritage* is an international journal administrated by the Ministry of Education of China, sponsored by Tongji University, and published by Tongji University Press with the support of Tongji Architectural Design (Group) Co., Ltd., Shanghai Tongji Urban Planning and Design Institute and Arcplus Group PLC. The journal aims to record the latest developments of built heritage conservation theory and practice, to introduce research outcomes in China, to foster academic exchange between Chinese and international scholars, and to enhance the awareness for the conservation of the built environment in China. The members of editorial board are Chinese and international scholars and experts actively engaged in the field. Covering a wide range of topics, the journal encompasses the conservation of architecture, urbanism and landscape architecture in urban and rural environments from a multidisciplinary approach. Specific topics of interest include, but are not limited to: heritage research, history and theory, conservation projects and heritage management.

Built heritage is a prevailing concept in the international cultural heritage field, which encompasses three types of building activities, namely; architectural, urban and landscape heritage. It includes assets already listed for preservation, as well as the potential heritage that still awaits evaluation and recognition. According to its spatial range, another expression that applies for built heritage is ‘historic environment’, referring to urban and rural areas of specific historic significance. This spans over built heritage ensembles and specific landscape elements that stage historic cultural neighbourhoods





在他近年所著《世界秩序》一书的结尾也提醒到：“历史绝不会开恩于那些放弃身份或使命，看似在走捷径的国家”（History offers no respite to countries that set aside their commitments or sense of identity in favor of a seemingly less arduous course）。这段有关身份认同重要性的话，应适用于任何国家、社会、乃至个人，也关联到对待文化遗产的态度和价值观。不言而喻，这种关联包含着“软实力”的寓意。

从工具理性看，建成遗产虽不可复制（duplication），但需要再生（regeneration），或者说“活化”。作为所在城乡地区经济、社会可持续发展不可多得的一种文化资源和动力源，建成遗产既可以提高一个地方的社会声望和文化品质，又可以被打造成投资回报率很高的观光产品。但需要警惕的是，对其过度的开发，不但不利于保护，反而会使之变味。英国历史地理学家大卫·洛温塔尔（David Lowenthal）1998年出版了一本《遗产十字军与历史的变质》，书中举大量例子讽刺各种以趋利目的使遗产认定泛滥的潮流，尖刻鞭笞了一些为抬升各种名目的“遗产价值”，蓄意虚构或编造历史的时弊。这些现象如今在我国也已屡见不鲜，有待于从遗产教育和管理两个层面进行反思和纠正。

必须明确的是，“保护”（conservation）并不等于“保存”（preservation）。“保存”主要指维持原址原貌，甚至原封不动的状态，而“保护”是广义的，包括了“保存”、“修复”、“翻建”、“加建”、“复建”、“再生”等方面，以及其他因遗产对象不同而实施的各种不同干预策略。保护从总体上属于一种系统工程，从信息采集处理，到状态评估和价值评估，再到结构加固和面材修复，最后是再生或活化设计，涉及跨学科专业的文化、法律、技术、管理等各个层面。因此，如果把建成遗产看作老迈多恙的肌体，保护工程就像一个进行诊断、施治的医疗过程。

2001年UNESCO通过的《世界文化多样性宣言》，强调创造源于遗产，倡导要保护遗产的多样性和保护的多样性，认为二者缺一不可。对建筑学的学科使命而言，“保护”是前提，不是目的。“传承”不仅要使遗产本体传下去，更要承前启后，以遗产的精髓启迪今天的创造。这是由于建筑学这门古老学科其实可看作一枚硬币的两面，一面是“遗产”，涉及保护与传承；一面是“创造”，重在转化与唯新。因此“传承”是连接遗产与创造的纽带，总体上是面向未来的。二者的关系可用四个词来概括，即“保护”、“传承”、“转化”、“创新”。

无论如何，随着21世纪全球化和现代化进程的加快，建成遗产保护和传承的任务和使命会更加富于挑战性。2015年12月中国一次高层城市会议提及未来建设方针时，有一句话值得思考和践行，就是如何以“城市修补”和“有机更新”的方法，留住城市特有的地域环境、文化特色、建筑风格等“基因”。以某种方式留住过去并融入未来，也是本刊的一个十分重要的办刊初衷。

in the city and traditional settlements in the countryside. In addition, an extended concept of 'historic environment' also encompasses those places that despite the loss of their physical fabric still exert a deep historical influence in their environments.

From the perspective of value rationality, built heritage bears witness to the national and local historic character, acting as a carrier of nostalgia and collective memory. Therefore, built heritage upholds the profound meaning of identity. As Winston Churchill once said, 'the farther backward you can look, the farther forward you are likely to see', thus built heritage appears as a set of time and space coordinates, helping people trace their way back to the past. At the end of his recent work **World Order**, Henry Alfred Kissinger also reminds: 'History offers no respite to countries that set aside their commitments or sense of identity in favor of a seemingly less arduous course': The importance of identity, that applies to countries, societies and individuals, also relates to the attitude towards cultural heritage and its values. It goes without saying that this association also conveys 'soft power' implications.

From the perspective of instrumental rationality, built heritage cannot be duplicated, requiring instead regeneration and revitalisation. As a resource for sustainable development, built heritage can improve the social prestige and cultural quality of urban and rural areas, also enjoying the potential to become a highly profitable tourist asset. However, we should be vigilant about its overdevelopment, for it may not only compromise its conservation, but also spoil its original flavour. In his book **The Heritage Crusade and the Spoils of History** (1998), American historian and geographer David Lowenthal ironized with examples of the trends towards heritage identification based on mere economic motivations. He severely criticised malpractices of the deliberate invention of history with the presumed purpose of enhancing a variety of 'heritage values'. These phenomena have been widely spread in China, and deserve serious consideration and correction through the means of heritage management and education.

It must be made clear that 'conservation' differs from 'preservation'. Heritage 'preservation' means to maintain the original site outlook and location, even its intact condition. Heritage 'conservation' has much broader connotations, which include 'safeguard', 'restoration', 'renovation', 'addition', 'reconstruction' and 'regeneration', among other related strategies. In general, 'con-

servation' is a kind of systematic project, ranging from information collection and processing, state assessment and evaluation; to structural reinforcement and façade restoration. It concludes with regeneration or revitalisation design, which requires the interdisciplinary integration of culture, law, technology and management, among other majors. Therefore, should we regard the built heritage as an ageing ill body, the conservation project would be the medical process of diagnosis and treatment.

The UNESCO 'Universal Declaration on Cultural Diversity' (2001) emphasises the fact that creation derives from heritage, stressing that both concepts are mutually indispensable and deserve comparable protection. And it should also be reminded that for the discipline of architecture, 'conservation' is the premise and not the purpose. 'Inheritance' does not only mean a physical transmission, but to make built heritage become a bridge between the past and today, allowing its essence inspire contemporary creation. As an ancient academic discipline, architecture can be compared to a two-sided coin; one side of which is 'heritage', involving conservation and inheritance, while the other side is 'creation', focusing on transformation and innovation. Therefore, the process of 'inheriting' creates a nexus between heritage and creation, unequivocally oriented towards the future. The relationship between the two 'sides' can thus be epitomised by four words: 'conservation', 'inheritance', 'transformation', and 'innovation'.

However, due to the accelerated process of globalisation and modernisation that characterises the 21st century, built heritage conservation becomes an ever challenging task and mission. This is especially the case for China, as the country is currently undergoing a crucial period of transition and development. In this historic context, Tongji University has gathered the scholarly elite in China and overseas to launch China's first English journal in this field: Built Heritage. As a platform for general international academic exchange, its significant mission includes introducing the important information regarding the research and conservation of Chinese built heritage to the world, and at the same time, to bring the most cutting-edge specialised advancements to China. Summarising, the goal of this journal is to explore a Chinese way to maintain and regenerate built heritage, keeping the essence of the past, integrating it into future development and crystallising the consensus over heritage values for humanity.



# 焦点新闻

In Focus

## 我北京中心助力青海可可西里入选世界遗产名录



2017年7月7日，我国“青海可可西里”申遗项目在联合国教科文组织第41届世界遗产委员会大会上通过审议，成功列入《世界遗产名录》，成为我国第12项世界自然遗产、第51项世界遗产。这是青藏高原上第一个自然遗产，也是世界上面积位列第八的遗产地。这是自2014年我北京中心承担该申遗项目以来，具有重要意义的时刻。

## WHITRAP Beijing Supporting the Nomination of Qinghai Hoh Xil

On 7 July 2017, China's Qinghai Hoh Xil was approved as a new world heritage site at the 41st session of the UNESCO World Heritage Committee. It became China's 12th World Natural Heritage, and 51st World Heritage Sites. This is the first natural heritage on the Qinghai-Tibet Plateau, and is ranked as the eighth biggest heritage site in the world. This is the most important moment for WHITRAP Beijing since it was in charge of the nomination in 2014.

## 世界遗产与可持续旅游中国试点项目第一次下地考察工作圆满结束



2017年6月20日至30日，联合国

教科文组织世界遗产与可持续旅游中国试点项目研究小组由项目负责人韩锋教授带领，赴张家界武陵源风景名胜区和遵义海龙屯土司遗址进行第一次下地考察工作。项目研究小组对两个试点遗产地进行了深入的实地考察，并与当地的相关职能部门和利益相关者进行了座谈，更加详细地了解了试点遗产地的现状与存在的问题。

## The First Site Visit of UNESCO World Heritage and Sustainable Tourism Programme - Chinese Pilot Programme is Satisfactorily Completed

On 20-30 June 2017, led by project leader Professor Han Feng, the UNESCO World Heritage and Sustainable Tourism Programme - China Pilot Programme Research Group conducted the first site visit to the Wulingyuan Scenic Area, Zhangjiajie and the Tusi Site of Hailongtun Fortress, Zunyi. In addition to in-depth field works in the two pilot sites, the Programme Research Group also held workshops with relevant local authorities and stakeholders to learn more details about the status and problems of the sites.

## 中意国际研讨会“小型历史城镇和《关于历史性城镇景观的建议书》——合作网络中的保护和价值再现”

2017年6月25-27日，在上海同济大学文远楼三楼，举办了中意国际研讨会“小型历史城镇和《关于历史性城镇景观的建议书》——合作网络中的保护和价值再现”。

此次研讨会由意大利国家研究委员会 - 保护文化遗产研究中心和我中心联合主办，支持单位有：上海同济城市规划设计研究院、意大利组织 Lazio Innova、意大利“Pre.Gio.”博物馆联盟、罗马第三大学等。

此次研讨会的目的是推广并提升中意之间在小型历史城镇保护和价值再现实践方面的合作，尤其是合作网络方面的合作。希望能通过创建一个高品质的、经过仔细筛选的山城水乡协会，进一步推动这种方

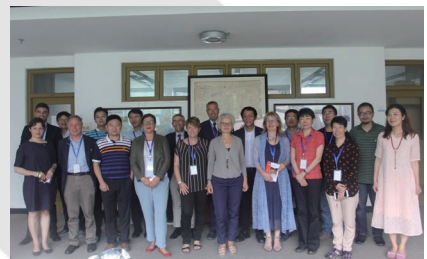
法，依据特定主题，连接两种文化并引入艺术家居住、手工业、培训和慢生活。

## Sino-Italian Workshop “Small Historic Towns and the HUL Recommendation - Conservation and Valorisation in Network”

On 25-27 June 2017, the Sino-Italian Workshop “Small Historic Towns and the HUL Recommendation - Conservation and Valorisation in Network” was held on the 3rd floor of Wenyuan Building, Tongji University.

The workshop was hosted by CNR-ICVBC (Consiglio Nazionale delle Ricerche - Istituto per la Conservazione e Valorizzazione dei Beni Culturali) and WHITRAP with the support of Shanghai Tongji Urban Planning and Design Institute, Lazio Innova, Pre. Gio. Sistema Museale Territoriale, Università di Roma Tre, etc.

The aim of this workshop was to promote and enhance cooperation between China and Italy regarding the conservation and valorisation practices with particular reference to networking of small historic towns. We would like to take this approach a step further by creating a high quality, selective association of hill towns and water towns, bridging the two cultures on thematic grounds and involving artists' residences, artisanship, training, slow life.



## 我中心助力长沙等4座中国城市申报2017“教科文创意城市网络”

2017年6月16日，经中国联合国教科文组织全国委员会推荐，长沙、青岛、武汉正式递交了联合国教科文组织创意城市网络（UCCN）申请报告，分别申报媒体艺术之都、电影之都和设计之都，此外澳门特别



行政区申报美食之都。在中国联合国教科文组织全国委员会的指导下，我中心副秘书长李昕博士主持完成了长沙、青岛、武汉三座城市的申报文本，并担任了澳门的申报顾问，为中国城市申报和全面参与 UCCN 工作提供了有力的专业协助与技术支持。

#### Four Cities in China to Apply for 2017 UNESCO Creative Cities Network with the Assistance of WHITRAP

On 16 June 2017, recommended by National Commission of the People's Republic of China for UNESCO, Three cities of Changsha, Qingdao and Wuhan officially submitted the application dossiers to UNESCO Creative Cities Network (UCCN), for cities of Media Arts, Film and Design respectively. In addition, Macao Special Administrative Region applied for City of Gastronomy. Under the guidance of the National Commission of the People's Republic of China for UNESCO, Dr. Li Xin, Deputy Secretary-General of WHITRAP, presided over the filing of nomination dossiers for three cities, and served as an advisor for Macao, providing professional and technical support.



#### 苏州古典园林列入《世界遗产名录》20 周年专题作品展与专题讲座

今年是苏州古典园林列入《世界遗产名录》20 周年，同时也是我国首个“文化和自然遗产日”推出之年，6月5日至11日，我苏州中心与苏州博物馆合作，共同举办园林主题宣传系列活动：一是开展“博物馆与世界文化遗产——留给未来的一封信”主题画信活动。面向苏州市各中小学校征集画信作品，举办优秀作品展览及颁奖典礼，精选优秀作品在世界文化遗产苏州古典园林进行巡展并制作成遗产日主题宣传卡片免费发放；二是开展“世界自然和文化遗产日”专题讲座。邀请我中心古建筑保护联盟副主席兼秘书长周苏宁就世界遗

产与苏州园林进行专题演讲，从独特的视角介绍苏州园林的文化、艺术和美学，提高苏州广大市民对苏州古典园林的兴趣和关注；三是开设苏州园林盆景艺术课程，邀请苏州园林系统内的资深工匠，面向苏州市民和园林系统职工讲解授课、体验苏派盆景的制作过程，普及苏派盆景制作技术和工艺。



#### Exhibition and Lectures Celebrating the 20th Anniversary of the Classical Gardens of Suzhou Inscribed on the World Heritage List

To celebrate the 20th anniversary of the Classical Gardens of Suzhou inscribed on the World Heritage List and the China's first "Cultural and Natural Heritage Day", WHITRAP Suzhou cooperated with Suzhou Museum to organize a series of thematic activities from 5 to 11 June 2017. Activity one: hosting letter-painting with the theme of "Museum and World Cultural Heritage - A Letter to the Future". This activity called for letter-painting works from primary and secondary schools in Suzhou and held outstanding works awards ceremony. The selected outstanding works were exhibited in the Suzhou classical gardens and made into souvenir cards; Activity two: holding the lecture of "Beauty of Gardens—the Heritage Values of the Classical Gardens of Suzhou". Mr. Zhou Suning, Vice Chairman and Secretary-General of the Traditional Architecture Conservation Union of WHITRAP, was invited to give the lecture to the public in Suzhou Museum on 10 June 2017. The lecture offered a unique perspective on the culture, art and aesthetics of Suzhou gardens so as to enhance the interests and attention of Suzhou citizens on the classical gardens of Suzhou; Activity three: organizing the Suzhou Garden Bonsai Art Course. This course, lectured by a senior craftsman from the Suzhou Gardens and Landscape Administration Bureau, is open to the general public of Suzhou on 11 June 2017, introducing the Suzhou bonsai

manufacturing process and popularizing the traditional craftsmanship of Suzhou bonsai.

#### 2017 年中国文化遗产监测年会在南宁召开



2017 年 6 月 14-15 日，中国世界文化遗产监测年会在广西壮族自治区南宁市、崇左市举办，我中心项目专员李泓应邀出席。会议由国家文物局指导，广西壮族自治区文化厅、中国文化遗产研究院（以下简称“文研院”）共同主办。来自 23 个省、自治区及澳门特别行政区的省级文物管理机构代表、49 处遗产地代表和 6 个世界文化遗产相关机构代表 120 余人参加了本次会议。第五周年会以“科学监测、适度利用”为主题，分为监测工作汇报、专家授课、主题研讨和现场调研四个环节组成。

历经五年的努力，文研院在监测系统平台的建设已卓有成效，不仅建立了遗产基础数据库、完善年报数据，还通过构建遗产地专员制度，对接遗产地人员。同时，广西省文物局和遗产地代表也提出了如何更有效地利用数据、更好地在监测平台体现不同遗产类型突出普遍价值承载要素、如何解决技术人才不充足和流失等问题。

#### The Annual Chinese World Heritage Monitoring Conference Held in Nanning

On 14-15 June 2017, the annual Chinese World Heritage Monitoring Conference was held in Chongzuo and Nanning City in Guangxi Zhuang Autonomous Region. The programme specialist Ms. Li Hong from WHITRAP Shanghai was invited to attend the meeting. The meeting was co-organized by the Guangxi Zhuang Autonomous Region Department of Culture and Chinese Cultural Heritage Research Institute under the instruction of the State Administration of Cultural Heritage. More than 120 participants, including representatives of cultural heritage management institutes from 23 provinces, municipalities, autonomous regions, and the Macao Special Administrative Region, 49 heritage



sites and 6 representatives of world cultural heritage institutions, attended the meeting. This year's annual meeting, as the fifth of its kind, was held under the theme of "scientific monitoring and appropriate utilization", containing four sessions: monitoring work reporting, expert lectures, thematic seminars and site visits.

After five years of hard work, achievements have been made in the platform building of monitoring system, with the establishment of a heritage database to improve the annual data collection, and development of a commissioner system to reach personnel on site. At the same time, representatives of the Cultural Heritage Administration of Guangxi Zhuang Autonomous Region put forward approaches to problems such as how to better use data, to highlight the different OUV attributes of different heritage types and the problems due to loss and inadequate technical personnel.



### 上海市第一个城市遗产保护专项公益基地在徐汇衡复历史文化风貌区诞生



2017年6月10日，“第十二届中国文化遗产日”徐汇分会场风貌区保护专题展览开幕仪式暨公益基地挂牌在徐汇区机关大院2号楼一楼隆重举行。上海市第一个城市遗产保护专项公益基地在徐汇衡复历史文化风貌区诞生。

当天，由风貌区管委办牵头，联合国教科文组织亚太地区世界遗产培训与研究

中心、上海市公益服务促进中心、上海颂鼎社会公益创新中心等机构联合在风貌区挂牌成立上海公益基地——城市遗产推广与公益服务计划，成立遗产保护专项志愿者队伍。上海市民政局职业社会工作和志愿服务处张静处长出席了基地揭牌仪式并发表讲话。参加活动的各有关代表还参观了以展板、纪录片、VR/AR等形式呈现的“保护更新实践展”。同时，同济大学常务副校长伍江先生为大家做了《上海的优秀历史建筑及风貌区保护》专题讲座，受到一致好评。

这是上海首个遗产保护及遗产教育公益项目点，它落地衡复风貌区，旨在推动公众参与遗产保护机制的建立，加强公众的遗产认知与保护意识，具有深远意义。

### First Public Service Base for Urban Heritage Protection in Shanghai

On 10 June 2017, the opening ceremony for the parallel exhibition on cultural heritage in Xuhui District as a part of the celebrations for the Eleventh Chinese Cultural Heritage Day and the unveiling ceremony of the Public Service Base were held on the 1st floor of 2nd Building, Xuhui District government compound. It marked the establishment of the first public service base for urban heritage protection in Shanghai.

The Public Service Base, as the center to promote the Urban Heritage Promotion and Public Service Programme, was achieved by joint efforts of the Landscape Administrative Committee in Shanghai, WHITRAP Shanghai, Shanghai Public Welfare Service Promotion Center and Shanghai Song Ding Social Welfare Innovation Center. A specialized volunteer team was set up to service the scheme. Ms. Zhang Jing, director at Shanghai Municipal Bureau of civil affairs for professional social work and voluntary service, presented the ceremony and gave a speech. The participants also visited the exhibition for the achievements made in heritage conservation and regeneration displayed in the form of documentaries and VR/AR technology. In addition, Mr. Wu Jiang, the executive vice president of Tongji University, also gave a lecture on the conservation of outstanding historic buildings and historical and cultural

areas in Shanghai.

As the first heritage protection and education public service programme in Shanghai, the base is located in Hengfu historical and cultural district, aiming at building procedures for public participation in heritage conservation. It also hopes to significantly influence the public awareness and recognition of urban heritage.

### 中国世界文化遗产中心代表团访问我中心



2017年6月23日，中国世界文化遗产中心副主任吴婷、监测部负责人王喆、研究部负责人燕海鸣、工程师张玉敏来访我中心，我中心副秘书长李昕博士、上海中心常务副主任陆伟负责接待。双方代表分别介绍了各自机构的基本情况，并就世界文化遗产保护工作以及机构之间的合作可能性进行了深入探讨。此次会面，促进了两个机构之间的了解，为今后的合作与发展奠定了良好基础。

### The Delegation of World Cultural Heritage Center of China visited WHITRAP

On 23 June 2017, Ms. Wu Ting (Deputy Director), Mr. Wang Zhe (Supervisor Engineer), Mr. Yan Haiming (Supervisor) and Ms. Zhang Yumin (Engineer) from the World Cultural Heritage Center of China visited WHITRAP. They were welcomed by Dr. Li Xin, Deputy Secretarial General of WHITRAP, and Ms. Lu Wei, Executive Deputy Director of WHITRAP-Shanghai. The representatives of both sides briefly introduced their respective institutions, and then discussed the protection of world cultural heritage and the possibility of cooperation between the two institutions. The meeting promoted understanding between the two institutions and laid a good foundation for future cooperation and development.

## The Confusion and Re-understanding of Industrial Heritage

2006年4月,国家文物局举办无锡论坛,通过了保护中国工业遗产的《无锡建议》,这是从政府层面推动中国工业遗产保护的开始,迄今已经整整10年。纵观国内外研究和实践的现状,随着工业遗产研究的不断深入,对工业遗产的认识还存在很多争议,工业遗产的概念和内涵还需要进一步明晰,迫切需要对工业遗产进行再认识。

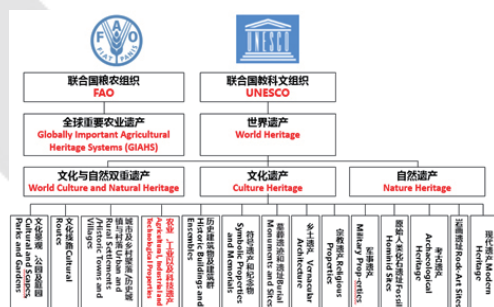


Fig1.The framework of types of heritage protection (by LIU Boying)

2003年国际工业遗产保护委员会（The International Conservation Committee of Industrial Heritage, 简称 TICCIH）通过的《关于工业遗产的下塔吉尔宪章》（The Nizhny Tagil Charter for the Industrial Heritage, 以下简称《下塔吉尔宪章》）强调了工业遗产是工业文化的遗存，包括工业生产的场所以及与工业生产活动相关的设施。《下塔吉尔宪章》对工业遗产的概念进行了定义。2004年，国际古迹遗址理事会（简称 ICOMOS）发表了《世界遗产名录：填补空白——未来行动计划》（The World Heritage List：Filling the Gaps – An Action Plan For the Future），简称《盖普报告》（Gap Report）。《盖普报告》在类型框架（Typological Framework）下列出了14种遗产类型，其中为工业遗产赋予了一个新的名称——农业、工业以及技术遗产（Agricultural, Industrial and Technological Properties）<sup>2</sup>。2013年，联合国教科文组织（UNESCO）世界遗产中心在网站上发布了 ICOMOS《世界遗产名录中的技术和工业

Since the Wuxi Proposal in 2006, the investigation, research and conservation of industrial heritage have passed 10 years in China and achieved great accomplishment. With the deepening of industrial heritage research, and in the view of the present situation of researches and practices at home and abroad, the understanding of industrial heritage is still controversial. The concept and connotation of industrial heritage also need to be further clarified, along with the re-understanding of industrial heritage.

*tion Plan for the Future* (Gap Report) in 2004, the Typological Framework Analysis in which 14 types of heritage are listed, and a new name for industrial heritage was established—Agricultural, Industrial and Technological Properties. The report expanded the connotation of industrial heritage to a greater range. UNESCO World Heritage Centre published *Technical and Industrial Heritage in the World Heritage List* in 2013, which contained a list of industrial heritage in the World Heritage List up to the year of 2011. However, problems exist as some of the contents and texts do not match each other. Mr Patrick Martin, the president of TICCIH, claimed that there are 68 items of ‘industrial or engineering heritage’ in The World Heritage List up until the year of 2015, without providing the specific content.

ICOMOS

**Technical and industrial heritage  
in the World Heritage List**  
Patrimoine technique et industriel  
dans la liste du Patrimoine Mondial

Description of the world heritage sites with a bibliography based on documents available at the UNESCO-ICOMOS Documentation Centre

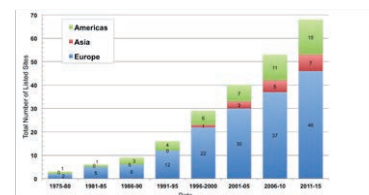
By UNESCO-ICOMOS Documentation Centre - August 2011  
Par le Centre de Documentation UNESCO-ICOMOS - Août 2011



图2 ICOMOS《世界遗产名录中的技术和工业遗产》(ICOMOS网站)

Fig2.The technical and industrial heritage inscribed in the World Heritage List (ICOMOS)

The definition in *The Nizhny Tagil Charter, for the Industrial Heritage* adopted by The International Conservation Committee of Industrial Heritage (TICCIH) in 2003 emphasizes that industrial heritage is the remain of industrial culture, including industrial production sites and facilities associated with industrial activities. The concept of industrial heritage is clear, corresponding to the name, connotation, and significance of the academic organisation. ICOMOS Published *The World Heritage List: Filling the Gaps, An Ac-*



*Fig3.The distribution of industrial and engineering heritage (by Patrick Martin)*

The above four documents or reports provided us with different names of industrial heritage: Industrial Heritage; Agricultural, Industrial and Technological Properties; Technological and Industrial Heritage; Industrial or Engineering Heritage. As we all know, Industrial Heritage was originated from Industrial Archaeology in the 1960s, adding up to five names in total. Obvious differences in the definition, connotation and frame exist among these names. Fuzzy definition caused confusion towards numbering and recognition of industrial heritage, which will definitely make the understanding of industrial heritage complicated.

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<sup>1</sup>Liu Boying, Associate Professor at the School of Architecture, Tsinghua University(Beijing 100084).

*2*ANNEX 1a, Framework and Analysis. Part A. Typological Framework Based on Categories, The World Heritage List: Filling the Gaps - an Action Plan for the Future An Analysis by ICOMOS February 2004.



遗产》(Technical and Industrial Heritage in the World Heritage List)<sup>3</sup>, 将截止 2011 年《世界遗产名录》中包含的工业遗产整理成一个名录。但这个名录存在很多问题。TICCIH 主席帕特里克·马丁(Patrick Martin)明确说到, 截止 2015 年,《世界遗产名录》中共有 68 项“工业与工程遗产”, 但没有给出详细的遗产清单。

从上述 4 个文件或报告中, 我们可以获知工业遗产的 4 个名称: 工业遗产(Industrial Heritage), 农业、工业以及技术遗产(Agricultural, Industrial and Technological Properties), 技术和工业遗产(Technological and Industrial Heritage), 工业与工程遗产(Industrial or Engineering Heritage)。众所周知, 工业遗产源自 20 世纪 60 年代的“工业考古”(Industrial Archaeology), 即运用考古学方法对工业遗存进行调查、研究和保护。这些名称的概念、内涵和边界有着明显差别, 这也正是 TICCIH 始终没有给出一个权威的世界遗产中工业遗产名录的原因。概念的模糊引起数量的纠结, 也必定造成对工业遗产认识的混乱。

世界遗产是联合国教科文组织世界遗产委员会认定的人类罕见的、无法替代的财富, 是全人类公认的具有突出普遍价值的文物古迹与自然景观。但联合国其他组织或其他学术组织也组织了类似的全球范围内遗产的认定工作。比如, 2002 年联合国粮食及农业组织(Food and Agriculture Organization of the United Nations, 简称 FAO)开始认定的“全球重要农业文化遗产”(Globally Important Agricultural Heritage Systems, 简称 GIAHS); 国际灌溉排水委员会(The International Commission on Irrigation and Drainage, 简称 ICID)从 2014 年开始评选的全球性遗产项目——世界灌溉工程遗产(Heritage Irrigation Structures, 简称 HIS)。

虽然《盖普报告》指出了世界遗产认定在农业、葡萄园、灌溉等方面存在不足<sup>4</sup>, 但农业文化遗产、灌溉工程遗产与世界遗产在认定标准、申报途径、保护方式上完全不同, 很难与世界遗产划等号。农业文化遗产与灌溉工程遗产的出现在一定程度上丰富了世界遗产, 但在管理上让遗产认定出现复杂局面和重复认定的现象。

工业遗产是文化遗产的重要组成部分, 同文化遗产一样, 工业遗产也拥有物质文化遗产和非物质文

The World Heritage is identified by UNESCO as rare and irre-



图 4 云南哈尼稻作梯田  
Fig4. Rice-growing terraces in Hani  
Yunnan



图 5 宁波它山堰  
Fig5. Tashanyan Weir in Ningbo

placeable wealth to mankind, and includes sites and landscapes with outstanding universal value. However, other academic organisations of the United Nations also organised works of world heritage recognition. For example, Food and Agriculture Organization of the United Nations (FAO) started an identification of 'Globally Important Agricultural Heritage Systems' (GIAHS) in 2002, and The International Commission on Irrigation and Drainage (ICID) began an identification of 'Heritage Irrigation Structures (HIS)' in 2014. Although deficiency in agriculture, vineyard and irrigation had been pointed out in Gap Report, it is difficult to equate agriculture and irrigation heritage with the world heritage because of the differences in evaluation cri-

teria, application approaches, and protection methods. The appearance of agriculture and irrigation heritage partly enriched the world heritage, but caused a complicated situation on the managerial level as duplication effect occurs in heritage recognition.

Industrial heritage is an important component of cultural heritage; just as cultural heritage, it includes tangible cultural heritage and intangible cultural heritage. In a sense, industrial heritage is a miniature of cultural heritage with incomparable richness.

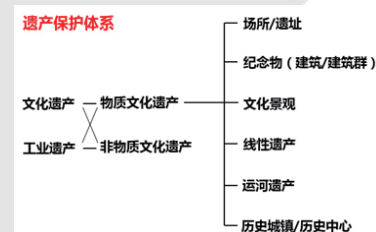


图 6 遗产保护体系(作者自绘)  
Fig6. Heritage protection system (by the author)

TICCIH's definition of industrial heritage in the Nizhny Tagil Charter begins with the sentence, 'Industrial heritage consists of the remains of industrial culture which of...' with 'industrial culture' being the key word. Those ancient handicrafts face the question of whether to be determined as representative of industrial culture or important industrial heritage. The author believes that mechanical industry after the Industrial Revolution in England was the power and source that truly triggered a new prospect of industrial culture, even industrial civilisation. This was also the reason why we should commemorate such great times, and why indus-



图 7 德国阿尔弗雷德法古斯工厂  
Fig7. Alfred mills in Germany

<sup>3</sup>Technical and Industrial Heritage in the World Heritage List [EB/OL]. August 2011.

<sup>4</sup>Understanding the results: Reasons for Gaps in the World Heritage List. The World Heritage List: Filling the Gaps - an Action Plan for the Future An Analysis by ICOMOS February 2004: 41-43.

化遗产两大构成。可以说工业遗产就是一个文化遗产的“微缩版”，其丰富性比其他类型的遗产无法相比的。

TICCIH 在《下塔吉尔宪章》中对工业遗产的定义，开宗明义第一句就是“工业遗产是指工业文化的遗存”，其中“工业文化”是关键词。那些年代久远的古代手工业，甚至远至新时期时代的“原始手工业”，是否能够成为工业文化的代表，具有突出普遍价值，作为重要的工业遗产呢？笔者认为，英国工业革命后的机械大工业，才是真正开启工业文化，甚至工业文明的动力和源泉，才使社会面貌、社会生活和社会结构发生根本改变，而这正是我们要纪念这个伟大时代的原因，是工业遗产作为独立遗产类型存在的原因。因此笔者认为，工业遗产应该严格按照《下塔吉尔宪章》的定义，时间维度在工业革命之后，同时考虑到技术的起源和演变。

科学技术是工业发展的原动力，在工业遗产的诸多价值中特别突出。工业革命植根于近代自然科学的进步，得益于技术的突破，最终实现影响世界的革命，成为开启工业文明的转折点。工业遗产的使命就是记录科学、技术和工业对人类文明的改变，对人类社会的推动。

社会价值是工业遗产的外在表现。今天我们正在感受着网络信息时代带来的社会变化，同人们面对英国工业革命时的那种恐惧和崇拜的处境相似，同我们小的时候刚刚享受电视机、用上冰箱洗衣机的那种激动和欣喜的心情相似。我们对未来还有新的期许，但未来还难以预测。

工业遗产的使命不仅在于记录初始的“第一步”，还在于捕捉过程中重要的“每一步”，时间的刻度就是遗产的步伐，工业遗产研究必将沿着时代的印记迈向美好的未来！



图8 工业改变了我们身边的一切(电子游戏 Assassin's Creed:Syndicate,Ubisoft 公司)

Fig8.Industry changes everything around us (Assassin's Creed: Syndicate, Ubisoft)

trial heritage should exist as a unique type of heritage. Thus, the author thinks that industrial heritage should be strictly defined in accordance with the definition of the Nizhny Tagil Charter, making the time dimension as the time after the Industrial Revolution, meanwhile taking the origin and evolution of technology into account.

Science and technology are the driving forces of industrial development, particularly in the industrial heritage values. The Industrial revolution is rooted in the progress of modern science; thanks to a technological breakthrough, the world-influencing industrial revolution came true and led to the turning point of industrial civilization. The mission of industrial heritage is to record

the changes in human civilization brought by science, technology and industry, as well as the driving force in human society.

Social value is an external expression of industrial heritage. Industry changed the looks, sounds and smells of the city, and also changed all of our senses. We have a new hope for the future even though the future is difficult to predict.

The mission of industrial heritage is not only to record the first step but also to capture every milestone, as the time scale marks the pace of industrial heritage. Studies on industrial heritage will surely embrace historical footprints and march towards a bright future.



# 让工业遗产“活起来”的关键环节 ——释读工业遗产要点解析

Key Step to Enliven Industrial Heritage:

An Analysis of the Main Points in Interpreting Industrial Heritage

文 / 郭旂<sup>1</sup> 译 / 顾心怡

Written by GUO Zhan<sup>1</sup> Translated by GU Xinyi

## 1. 引论

2014年3月27日,中国国家主席习近平在位于巴黎的联合国教科文组织总部发表演讲,发出了关于文物“活起来”的著名号召。

使文物“活起来”,必不可少的关键环节是科学、生动的释读(interpretation)<sup>2</sup>和展示(presentation)。国际古迹遗址理事会(ICOMOS)的《文化遗产阐释与展示宪章》凝聚了这方面的国际共识。

## 2. 工业遗产的价值释读

### 2.1 文化遗产的基本价值与工业遗产

传统观点认为,文化遗产的价值主要有历史价值、科技价值和审美价值<sup>3</sup>三个方面。工业遗产属于文化遗产的一种类型,但有其独特的属性和特征。释读工业遗产,同样需要遵循世界遗产评估体系中的对比分析途径、方式与逻辑,否则,难以界定遗产本身的科技价值和历史地位。

### 2.2 工业遗产的情感和政治效应 – 所谓的社会价值认定及其争议

对工业遗产的认知和释读,由于其与近现代历史错综复杂的关系,从而具有更敏感的情感、政治效应。其中,关联由此被界定的社会价值,会具有更突出的冲突效应和观点分歧,甚至对立。遗产往往因为释读的角度区别而被赋予不同的社会价值。

出于不同的社会价值观或情感的认知,近年来也有“负面遗产”(Negative Heritage)的提法,

<sup>1</sup> 郭旂,中国文物学会(北京 100011)副会长兼世界遗产研究会会长。

<sup>1</sup> Guo Zhan, Vice-chairman of the Cultural Relic Academy China-CRAV(Beijing 100011); Chairman of World Heritage Institute of CRAV.

<sup>2</sup> 中文版《文化遗产阐释与展示宪章》中将 interpretation 译为“阐释”。本文除直接引用其内容之处,其余均译为“释读”。

<sup>2</sup> The Chinese version of “The ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Site” is translated into “阐释”. In this article, in addition to direct reference to its content, the rest are translated into “释读”.

<sup>3</sup> 其中“科技价值”又称“科学价值”,“审美价值”又称“艺术价值”。

<sup>3</sup> “Scientific value” is also called “科学价值”; and “aesthetic value” is also called “艺术价值”.

## 1. Introduction

On March 27, 2014, Chairman Xi Jinping gave a lecture in the UNESCO headquarter in Paris and called for the ‘enlivening’ of cultural relics.

A key aspect to enliven cultural relics is the scientific and vivid interpretation and presentation. The ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites provides international consensus in this aspect.

## 2. Value interpretation of industrial heritage

### 2.1 Industrial heritage and basic values of cultural heritage

Traditionally, the values of cultural heritage are categorised as historical value, scientific value and aesthetic value. Industrial heritage is one type of cultural heritage and has unique characteristics. The interpretation of industrial heritage needs to follow the strategies and logics of comparative analysis in the world heritage evaluation system. Otherwise, the scientific value and historical significance would be hard to define.



图1 位于英格兰科尔布鲁克戴尔塞文河上的铁桥

Fig1. The Iron Bridge upon Severn River at Coalbrookdale in England

### 2.2 Recognition of the social values of industrial heritage and the controversies

Because of the complex relations to modern history, the recognition and interpretation of industrial heritage gain more sensitive emo-

tional and political effects. In respect to social values, there might be conflicts and disagreements, even oppositions. Heritage can be given with different social values because of interpretations from different viewpoints.



图2 杭瑞高速公路毕节至都格段的贵州北盘江特大桥

Fig2. Guizhou Beipan River Huge Bridge in Bijie to Duge section of Hangrui Highway

### 2.3 Heritage Series as a potential way to interpret industrial heritage

Heritage Series has the characteristic of ‘1+1 > 2’ grouping effect, in which clear logic relations among components is essential. Industrial heritage cannot exist or be witnessed alone. The idea of Heritage Series is especially suitable in revealing the integrity and scientific nature of industrial heritage.

### 2.4 Interpretation and presentation of modern industrial heritage

It should be noticed that convincing interpretations are based on scientific researches. ICOMOS International Committee on Interpretation and Presentation of Cultural Heritage Sites forecasts that in the international level in the future, the following needs and trends in the interpretation of cultural heritage will appear: will recognise many voices; will tell many stories; will build social and economic capacity for communities associated with World Heri-

认为存在着在集体记忆中充满负面情感的冲突性遗产。

### 2.3 系列遗产作为工业遗产释读的一种可能思路

系列遗产具有“1+1 > 2”的组合特征，在同一系列中，各组成部分之间的组合需要清晰的内在逻辑关联，这些对工业遗产的释读是很重要的参考方向。工业遗产的价值释读离不开特定科技的起源与传播、重大事件的影响、特定时代社会组织和运作方式的见证等方面，而在这些方面，特定工业遗产既非孤立存在，也无法单独见证。系列遗产的思路在这方面尤其适合体现工业遗产完整性和科学性的需求。

### 2.4 当代工业遗产的释读和展示

应当高度重视的是，令人信服的释读以公正求实的科学研究为前提。国际古迹遗址理事会的阐释和展示科学委员会预测，未来在国际范围内，对文化遗产的释读将会进一步出现以下需求和趋势：多元（Will recognise many voices）；多故事（Will tell many stories）；建造社区能力（Will build social and economic capacity for communities associated with World Heritage sites）；数字技术应用（Will make use of digital technologies）；社区的人讲社区的故事（Will engage communities in telling their own stories）；梳理历史难点（Will tackle difficult histories）、应对当代压力和问题，诸如难民，战争和灾后重建（Will respond to pressing contemporary issues such as refugees, war and post-disaster reconstruction）等<sup>4</sup>。

### 2.5 工业遗产的活化

作为相对成熟的完整体系，世界遗产的活化和在当代社会发挥更加积极的社会作用和效应，也值得工业遗产保护工作参考。威尼斯“玻璃小镇”——穆拉诺岛（Murano）就是个典型案例——从工业到特色旅游小镇的华丽蜕变。

## 3. 中国工业遗产释读的基本思路

释读我国的工业遗产，建议进一步借鉴国际共识，立足本国自信，以文化遗产的三大价值为基础和根本，服务于继续贯彻“保护第一，抢救为主；合理

利用，加强管理”的工作方针。

### 2.5 Enliven industrial heritage

Enlivening the World Heritage sites plays an active role in contemporary society, which is worth learning in the preservation of industrial heritage. The ‘glass town’ of Murano in Venice is a good example.

## 3.A basic framework for the interpretation of industrial heritage in China

To interpret the industrial heritage in China, it is advised that we learn from international consensus, start from our self-confidence, follow the three values of cultural

heritage as a solid basis, and continue to implement the policy of ‘protection comes first, rescue as principal; rational reuse, enhance management’.

## 4. Conclusion

In conclusion, an international consensus has been achieved to consider cultural heritage conservation as an integrated part of environmental protection. Nowadays, the target of environmental protection is no longer limited to the traditional elements such as clean air, high-quality water, safe food and so on, but is also aimed to preserve the continuous history and tradition, diverse cultures, beautiful natural landscape, and the harmony between human and nature. Industrial heritage created by the human being will definitely play a vital in this international programme.



图3 北京焦化厂旧址  
Fig3. Former site of Beijing Coking Plant

利用，加强管理”的工作方针。

## 4. 结论

国际共识已经把文化遗产工作看作为深化和扩大的环保大业中的一部分。人类生存、生活质量的保障和不断提升所须臾不可忽视的环保工作，已不再被局限地认定为只是空气洁净、水质优良、食品卫生等等传统元素，还要上升到包括隽永的历史文脉和传统、丰富多彩的文化多样性、优美的自然环境和景观，以及人与自然的和谐。人类创造的工业遗产是其中的特殊群体。

<sup>4</sup> 出自 ICOMOS 阐释与展示科学委员会主席休·霍奇斯（Sue Hodges）女士 2016 年 11 月在韩国首尔的世界遗产阐释国际会议（the International Conference on World Heritage Interpretation）上的演讲“PRINCIPLES OF WORLD HERITAGE AND THE ENAME CHARTER”。

<sup>4</sup> Refer to Ms. Sue Hodges's (the Chairman of ICOMOS scientific committee of Interpretation and Presentation) speech on the International Conference on World Heritage Interpretation in Seoul, South Korea, November 2016.



# 社会美学与城市生活：人类学家看待规划困境

## Social Aesthetics and Urban Life: An Anthropologist's View of a Planning Dilemma

演讲者 / 迈克尔·赫兹菲尔德 图文整理 / 宋代伦 译 / 裴洁婷

Speaker Michael Herzfeld Edited by SONG Dailun Translated by PEI Jieting

2017年3月27日，在2017年城市与社会国际学术论坛·城市对话系列第10期活动中，哈佛大学人类学系教授 Michael Herzfeld（注：Michael Herzfeld 拥有哈佛大学社会科学最高成就 Ernest E. Monrad 教授荣誉称号）做了题为“社会美学与城市生活：人类学家看待规划困境”的演讲。（Ernest E. Monrad Professor of the Social Sciences, Department of Anthropology, Harvard University）本次活动在同济大学举行，由同济大学社会学系、上海同济城市规划设计研究院-同济大学社会学系·城市与社会研究中心共同主办，联合国教科文组织亚太地区遗产培训与研究中心（上海）协办。

本文以泰国曼谷市中心一处历史悠久的社区与官方规划建设进行拉锯战的故事为主线，生动展现了高速城市化进程中，官方和民间充满张力的关系，并牵涉出对城市规划、身份认同、生活政治等方面的观察和反思。

### 被围困的曼谷古堡社区

因为一个偶然机会，Herzfeld 注意到曼谷包帕素棉堡 (Pom Mahakan fort) 旁边的一片历史社区。围绕这片社区的故事，在十多年在地寻访调查和写作之后，他去年出版了《精神的围困：曼谷的社区和当局》(Siege of the Spirits: Community and Polity in Bangkok) 一书。



图1 曼谷包帕素棉堡  
Fig1. Pom Mahakan, Bangkok

图2 曼谷包帕素棉堡社区全景  
Fig2. Views of Pom Mahakan community, Bangkok

1782年，泰王拉玛一世将曼谷定为国都，建立曼谷王朝，当时有14座堡垒守卫这座城市，包帕素棉堡是如今仅存的两座之一。此后，古堡后面的城墙里，逐渐形成一片长条状社区。历经200多年，社区发展到300多人，在夹缝中顽强延续着生命力，这里以生产泰式木鸟笼、人面陶器、烟花等各种工艺品而名声在外。居民实践创造着一个微小但充满文化气息的社区，也逐渐营造出一套生活政治和仪式关系。

1992年，曼谷市政管理局（BMA）宣布对该片社区的土地征用权。根据当局的地保护计划，大皇宫和金山寺等著名建筑所在地，将成为一个历史修复的样板和旅游热点，原有的历史社区将变为中产阶级、上层阶级与游客服务的地区，而古堡社区位于拆

On 27 March 2017, Michael Herzfeld, Ernest E. Monrad Professor of the Social Sciences from Department of Anthropology of Harvard University, was invited to deliver a speech on "Social Aesthetics and Urban Life: An Anthropologist's View of a Planning Dilemma" in Tongji University. As the 10th lecture of the Urban Dialogue Series for 2017 City and Society International forum, the event was organized by Sociology Department of Tongji University and Shanghai Tongji Urban Planning and Design Institute-City and Society Research Center with the support of WHITRAP Shanghai.

This article follows the storyline of a seesaw battle between a historic community in the downtown area of Bangkok and the authority, and vividly exhibits the tension between the government and civil society in a fast urbanization process, which leads to our thinking over urban planning, cultural identity and life politics.

### The besieged historic fort community in Bangkok

By pure chance, Herzfeld was attracted to a historic community next to Pom Mahakan in Bangkok, and after surveying and writing the stories of this area over a decade, his book "Siege of the Spirits: Community and Polity in Bangkok" was published last year.

In 1782, King Rama I established the Chakri Dynasty and made Bangkok the capital city, which was originally defended by 14 forts. Pom Mahakan is one of the two remaining forts that have been preserved. A strip of community gradually formed along the back of the city wall of the fort, which has developed and now been a home to more than 300 residents over the past 200 years. With strong vitalities, the area is well known for producing traditional Thai bamboo birdcage, pottery and firecrackers. It is a small but culturally-rich community that has been exercising its own life politics and rituals in daily life.



图3 古堡后面的城墙里顽强延续的社区  
Fig3. Communities behind the city wall of old fort

In 1992, Bangkok Metropolitan Administration (BMA) stated that the city received a royal decree for the land expropriation. According to the conservation master plan, the historic area where the Grand Palace and Wat Saket are located was about to be turned into a showcase model for historic preservation and tourist attraction to serve the needs of middle-class, upper-class and tourist facilities. And Pom Mahakan community is right within the area to be relocated and dismantled. In 2005, the Supreme Administrative Court judged BMA has the right to implement the eviction and convert the place into a public park. After the step-up of the military junta, efforts have been made to clean street peddlers so as to beautify this dirty and messy corner of the city.



图4 古堡社区城墙口的杂货摊  
Fig4. Street stalls at the entrance of fort community

The government has been pressuring and issuing eviction or-

迁区域。在2005年,又经泰国最高法院授权,对该处进行拆除,改造为公园绿地。军政府上台后,开始清除附近的流动食品摊位和小贩,意图让这片凌乱的“城市死角”秩序化,达到城市美化、空间清理的效果。

官方凭借权力和法律授权,二十多年来,对社区不断施压,多次发出命令,要求该地居民撤出社区。但这反而激起社区居民团结一致,有组织有策略地不断对抗当局、保卫家园的政治剧目。拆除的消息时不时突然发布,社区领导人为了防止官方突然闯入,城墙外始终有人守卫,并以生产出售工艺品、在城墙上张贴各种海报、举行各种集会活动等方式,向来往的人讲述自己面临的困境,希望消除偏见。拆除消息来临时,居民们自编木头栅栏堵在门口,时刻注意官方人员动向。“我甚至感觉不到这片区域有官方的存在”,社区领导人抱怨说。官方从来不和居民直接沟通,什么消息都只登在报纸上。官方还在社区城墙对面竖起美化后的公园效果图,以施加压力。

当地居民保卫社区的长期努力,得到了社会活动家、NGO、媒体、学术界和一些政客的广泛支持,甚至已被国际上作为社区营造、文化多样性的典型案例讲述。2004-05年期间,事情似乎有了一些转机。但因最高法院的授权,曼谷当局又有了充足理由继续落实拆迁。

为了确定社区的价值,居民们通过向各方人士,甚至是自己的对手学习;同时为了吸引游客去观赏“真正的泰国体验”,居民们主动与各方合作,对社区进行士绅化改造,尝试设计出一个“Living Heritage Museum”(活着的遗产博物馆),展现一种开放共享的姿态,也试图增加保留社区的机会。双方在妥协谈判中暂时达成一致。

许多建筑设计师无偿为社区贡献力量,将社区改造为博物馆,使包括居民在内的所有人,能共享这片社区的文化价值,居民也能获得相对正规的工作。组织者还专门搭建一个网站(mahakanmodel.com)和脸书主页来展示对社区的改造计划和动态,以期获得大家的支持。这是充分照顾各利益相关者的计划。

在这种多方互动下,社区居民通过自我教育、自我管理和自发的社区改造,展现出了惊人的适应力和创造力,构建出一种超越阶层和政治两极化的身份认同。Herzfeld认为,这种社区的自组织管理非常重要,使得社区充满团结和包容的气氛,并始终维持社区的主体性和创造力。社区的领导人与居民保持密切联系,社区委员会也有充分的内外互动,以及为新房屋建设、博物馆改造而设立基金。这种在威权和平等主义之间摇摆的领导模式,正是泰国政治文化的集中体现。通过行使权利,社区的居民建立了一种道德上的共同体。

Herzfeld从这种长期的对峙中,还看出了两种

ders with the aim to expel the residents from the community. The move, however, invoked the morale among the people. They got united and came up with various strategies to fight against the authorities and to safeguard their home. News about the relocation was announced from time to time. The community leader assigned personnel to guard the city wall in case of any intrusion by the authority. By producing and selling local crafts, placing posters on the walls and organizing gatherings, the community members attempted to inform the outside world of the difficulty and dilemma they have been put into. The residents also set up wooden fences at the entrance and kept a close watch on the authority. “I didn’t even notice the presence of the bureaucrats in this area.” the community leader complained. They never showed up and initiated any face-to-face dialogues with the residents. All news was released on paper. The authority also put up posters opposite to the community walls to present the images of future they have envisaged to achieve through urban beautification moves.



图5 官方在古堡社区城墙对面竖起美化后的效果图

Fig5. The signs put up by the authority

The long-standing efforts made by local community to safeguard their home have been widely supported by social activists, NGOs, medias, academics and a few politicians. It now has been distributed as an exemplary case for community building and culture diversity around the world. From 2004 to 2005, the things turned around, but again a decree of supreme court disrupted the course, which granted BMA adequate reasons to proceed with the relocation scheme.

In order to identify the value

of the community, the residents learnt experience from different parities, even the opponents. With the aim to attract and allow a genuine Thai experience, these people actively worked with other parties to start a gentrification process within the community with a “Living Heritage Museum” model, as an attempt to share open minds and seek for survival possibility for their community. The two parties finally reached a temporary compromise through negotiation.

A number of architects helped the community with no expense to build itself into a museum, and to enable all including the residents, to share local cultural values and obtain proper job opportunities. The organizer established a website (mahakanmodel.com) and a facebook page to publicize the renovation scheme and its progress, expecting to gain more supporters. This was an inclusive scheme with due consideration to all stakeholders.



图6 古堡社区居民集会抗议当局拆除计划

Fig6. Fort community protesting the eviction scheme of the authority

After negotiations among multiple parties, community members have creatively adapted themselves to and constructed a sense of identity that is based above hierarchy and politics through a self-education, self-management and self-organized process of community building. Herzfeld believes in the importance of this self-management process in creating a united and tolerant environment within the community to maintain its subjectivity and creativity. Community leaders have maintained close contact with the members, and the community board also maintained active internal and external communications by setting up rotating funds for new constructions and museum building purposes. This type of leadership



政治间的冲突。一种是当局依托法律和官僚机构的政治（或称现代性的理性政治），一种则是社区性的多层次互动政治。前一种政治，因为体制化的运作，被学界认为是一种“去政治化的政治”，而后者充满活力和互动，体现出政治的真正内涵和可能性。

### 文化遗产背后的话语霸权

Herzfeld 反复强调一句有调侃意味的话：“Bureaucracy is also human beings!”（官僚机构也是人类啊！）言下之意是，官僚机构虽然思维理性而僵化，但还是要和他们展开对话谈判。去年六月，曼谷市政当局代表在古堡社区与居民及各方支持者，进行了二十多年来的第一次对话，并表示不会在夜晚进行拆除。社区领导人说，自从拆除消息出来后，我没睡过三小时以上，现在我能睡好些了。

但遗憾的是，双方此前达成的一致，后来又不了了之。官方仍执意要拆除这片社区，并表示，即使有部分居民想成为之后这里的工作人员，也很难允许他们继续住在这儿，除非他们支付租金。对社区分批次的拆除，仍然不可避免地要进行。

去年九月起，当局又开始了一轮大规模拆除。但绝大多数社区居民仍表示坚持留在这里，有少部分人领到了当局的补偿自愿离开，还有些领到补偿准备离开但又改变了搬走的主意。社区支持者仍在请愿，希望留下尽可能多的房屋和老者。官方单向的“士绅化”改造，没有让居民和公众共享空间，而是简单明快地驱逐居民，把空间留给被认为能带来实在价值的阶层。

但当局没有道德权威去驱逐社区，部分是因为这个改造成清洁公园的计划没什么意义，部分是因为该社区获得了广泛的支持。他们称之为“木质古建筑的社区”，并把自己定位成这片历史遗产的守卫者，将这些木头老房子作为自己的精神圣地。

Herzfeld 认为，文化遗产定义上的错位，也导致了当局在城市规划中犯下“错误”，并提醒大家注意目前这种文化遗产机制背后的话语体系和评判标准。他认为，与官僚政治和法律授权一样，对文化遗产的定义也是一种现代性（modernity）产物，即源于西方现代性的产物。这背后以一套西方从殖民主义到帝国主义时代以来打造的话语大厦为依托，并渗透到全世界各个角落。这套新自由主义的话语霸权，在现实中的一大反映就是随处可见的“城市美化运动”，尤其在发展中国家。因此，这片社区居民精心打造和维持的充满历史感的空间，在曼谷当局看来并没有什么特别的历史意义，只是脏乱和丑陋的象征。

Herzfeld 强调，应该把文化和文化遗产看成一个过程，而不是一个既定的实体。古堡社区的居民在漫长的时间中，积累着记忆，改造着空间，变换着功能。文化从来不是一成不变，这是文化遗产的真正内涵所在，也是一种社会美学（social aesthetics）的体现。

mode, which swings between authoritarianism and egalitarianism, is a vivid embodiment of Thai politic culture. Community members have constructed a unity in ethic terms.

Herzfeld sees in this long-term confrontation the conflicts of two types of politics. One is the politics grounded on legislation and bureaucracy (or referred to as modern rational politics); the other is a community politics with multi-level dynamics. The former is also known as “de-politicized politics” because of its institutionalized operation; while the latter with a live and interactive nature embodies the genuine values and potentials of politics.

### The hegemonic discourse behind cultural heritage

Herzfeld repeated in his lecture that “Bureaucracy is also human being!”, which indicates that although the bureaucratic system is rational and rigid, it is necessary to open dialogue with them. Last June, the official representative from Bangkok administration held its first dialogue with community members and other stakeholders in 25 years, and promised that the demolition will not be carried out at night. The community leader responded “I couldn’t sleep for over 3 hours since the release of eviction order, but now I can have a good sleep”.



图7 古堡社区的主要街道  
Fig7. Main streets in fort community

The agreement, however, has gone nowhere later. The authority has determined to demolish the community anyway, and made it clear that unless renting is paid, no residents can continue to stay even some of them think about seeking employment there. Inevitably, the community buildings was dis-

patched and demolished one after another.

Since last September, the BMA has started a new removal wave. Most residents choose to stay while a few has voluntarily left with compensations. Some changed their minds in the last minute. The petition is going on, hoping to maintain as many buildings and senior people as possible. This top-down gentrification process exercised by the authority doesn’t share the city space with the general public; instead, it is an attempt to make room for the classes which will bring about real economic values through a simple and quick eviction procedure.

The bureaucracy has no moral authority to evict the community, in part because the scheme to convert the place into a clean and green park cannot justify itself and the community has obtained enormous support from others. The bureaucracy intends to portray the area into a “wooden structure community” where they envisage themselves as the guardian of these historic monuments, and the wooden houses as sacred space to present their social aesthetics.



图8 2016年3月27日，古堡社区居民聚集抗议  
Fig8. The gathering and protecting among the fort community members on March 27, 2016

Herzfeld identified that the misconceptions of cultural heritage led to mistakes made by the authority in urban planning process. He also drew attention to the discourse system and judgment criteria behind the current cultural heritage system. He thought that the definition of cultural heritage, like bureaucracy and legal authority, is a product of modernity from the western world, which is grounded on a whole set of western discourse system constructed

但当局不愿从这个方面理解,仍然把传统、遗产看成一种固定不变的东西,把古堡社区看成一种“非正式的居住地”(informal settlement),但这种居住形态,往往有着官方难以想象的自组织形态。Herzfeld认为,曼谷当局的官僚们缺乏对类似社区的认知,他们应该去这住上三个月,充分了解要驱逐的到底是什么,但不会有人这么做。社区的领导人也认为,官方这样强行拆除社区,拆的不仅仅是房子而已,同时还一并抹除了历史记忆和文化贡献,复杂而和谐的社会关系也被拆散,未来某个时候会付出更大的代价。

关于社会美学,Herzfeld还穿插了讲述了关于巴西利亚和城市建设“宜家化”(Ikeafication)的问题。虽然与曼谷的社区抗争不直接相关,但在他看来,这些产物都是规划设计美学至上、社会美学丧失的表现。巴西利亚在城市规划史上是被反复提到的案例,但讽刺的是,这个充满重大缺陷的人造城市,居然成为了世界文化遗产。齐格蒙特·鲍曼也认为,巴西利亚的建设唯一要关注的只是恪守逻辑和美学原则,它是一个构建完美的空间,但对居民而言,不啻是一场噩梦。曼谷当局对古堡社区的驱逐,也是这种逻辑在旧城中的微观复制。

### 我们不是在真空中做规划

同济大学社会学系教授朱伟珏在对上海本地里弄的调研中也发现:拆迁过程中,有两个群体受伤害最大,一个是七十岁以上的老人,因为给再多的补偿,也无法挽回永久离开世代生长居住的社区;其次,是年轻的外来人员,许多便宜租金的住处可能会被不断拆掉,人们不得不搬到城市的边缘。这些使得社会学者面临巨大的困惑。

关于移民问题,Herzfeld在和中国人交谈中,发现这里有一种欧洲存在过的问题,即把内外移民当成危害,产生各种文化偏见。Herzfeld认为,这需要通过教育来解决,一方面移民需要自我教育,另一方面以城市中产阶层为代表的强势人群也需要教育,让他们理解这些移民,共同找到更好的生活方式。

同济大学建筑与城市规划学院教授、WHITRAP上海中心执行主任邵甬,谈到文化遗产保护和城市规划之间的矛盾。一方面,大量规划要求各种量化指标,要强调所谓社会的公平性;另一方面,又要保护各种老城、乡土建筑和村落。这些要保护的遗产,是在现代主义规划运动前的传统农耕社会里建成的,已发展出一套很成熟的思想体系。如何在保证公平性底线的时候保持城市的多样性、多元化,甚至是个性化的活力,这是一个很大的挑战。泰国的案例,虽然展现了自上而下的规划和自下而上社区的美学要求之间的张力,但也没有看到解决的方案。在规划师和政府的角度,调整现有的规划思路,使得规划设计

all the way from colonialism to imperialism and penetrated into every part of the world. The prevailing “urban beautification movement”, which is especially prominent in developing countries, is a vivid echo of this neo-liberal discourse in reality. That is why the historical space created and carefully maintained by community members is nothing more than a symbol of dirt and mess to the eye of the Thai bureaucracy.

Herzfeld stressed that culture and cultural heritage should be seen as a moving target rather than a fixed entity. The residents of the fort community have accumulated memories, transformed the space and changed the functions of the space they inhabit over a long period of time. Culture is constantly changing and this is the fundamental character of cultural heritage, as well as an embodiment of social aesthetics.

The authority, however, refused to approach the issue from such perspective, and regarded the old fort community as “informal settlement”. But these informal settlements have their own rules which are far more complex than the authority can imagine. Herzfeld pointed out that Thai bureaucrats are ill-equipped to correctly understand such communities, and suggested they stay in such communities for over three months to understand what eviction really means before they make the decisions, but no efforts would be made in this regard. The community leader also believed that such forced eviction and demolition removes not only the physical fabric but also the history and the cultural significance of the place, destructing complex but harmonious social structure as well, which will definitely lead to a much heavier social cost in the future.



图9 古堡社区更新设计图  
Fig9. Redevelopment scheme for the fort community

When talking about social aesthetics, Herzfeld mentioned Ikeafication problem in urban development, especially in capital city of Brazil, Brasilia. This phenomenon is a reflection of prioritizing the aesthetics of planners and ignoring the needs of social aesthetics. Brasilia has been repeatedly referred to as a defective case of manmade cities in urban planning history, but ironically included into the World Cultural Heritage List. According to Zygmunt Bauman, Brasilia was a huge and lavishly subsidized laboratory, in which various ingredients of logic and aesthetics could be mixed together; for its residents, though, Brasilia proved to be a nightmare. The eviction of the fort community by Thai authority follows the exact same logic but duplicated in the old town redevelopment.

### We are not doing planning in the vacuum

Professor Zhu Weijue from Sociology department of Tongji University finds out in her research of Shanghai Lilong housing that two groups are especially victimized by such relocation schemes—seniors over 70 and young immigrants to the city. For the former, no matter how much they are compensated for the relocation, they can never go back to the community where they have lived for generations; while for the latter, places with cheap renting are torn down one by one, which forces them out to the periphery area of the city. Contemporary sociologists may find themselves in difficulty when facing this reality.

When exchanging views on immigration issues with his Chinese colleagues, Herzfeld realized China suffered from the same problems occurred in Europe, where immigrants are seen as threatening and cultural prejudice is breeding. He thought that it could be solved by education, which means careful education to immigrants as well as to the privileged such as the middle class, so as to promote mutual understanding and integration and to come up with a better way of life agreed on by both.



更加开放、有包容性，倾听利益相关方的声音，这是必须要做的，要主动去实施。

同济大学建筑与城市规划学院副教授刘刚在讨论中认为，规划者从来没有停止寻找完美城市设计的步伐，但也很嘲讽。一方面，我们受到的教育是了解形象和结构，但目的又是要打破、重构它们。这里有个非常严肃的问题，我们改变了社会的物理结构，但在多大层面改变了“作为社会的社会”呢？如何衡量社会问题的严重性？如何去估计对社会空间改变甚至破坏的影响？现阶段要紧的，是让我们的声音发出来，让政府和各界都能听到。

Herzfeld 表示，在城市规划设计中，需要一种真正的民主，现在的民主很多只是在政府层面自己决策。我们总说社会公平，但它是一个抽象概念。我们要考虑，是谁来决定社会公平？城区的“士绅化”改造实际上把社会秩序从空间中剥离开来，让那里的人们完全没有权力，也无法再承担打造社区的责任。对许多局外人来说没意义的社会空间，对生活于其中的人却有极大意义，即使看上去很脏乱差。

Herzfeld 呼吁，各种学科之间，应该展开公共讨论，打破话语藩篱，并和上下各方展开合作，保持开放姿态，应对绝大多数人的利益，而不是由官方流程来决定大众的需要。人类学家、社会学家要做的，是不断观察和聆听，并与当局和规划者对话。我们要改造所有利益相关者的思维方式和价值观，并担当应有的社会责任。

当然，Herzfeld 虽然赞成对话，但还要看代表谁的声音。当局往往为了表现一种姿态而主动要求对话，将其变成一种政治工具，结果又往往是“理解但不接受”，对话失去意义。

最后，Herzfeld 的警告值得反思：“我们不是在真空中做规划，而是有严重的社会后果和影响的。我们需要知道如何影响到某一个既定社区和场所的人的生活，这是全球共同面对的大问题。”

原文首载于微信公众号“市政厅”，是根据 Michael Herzfeld 教授的讲座“社会美学与城市生活：人类学家看待规划困境”整理而成。文章内容已经主办方确认。杨惟轶对本文亦有贡献。更多内容，可参考演讲者近期发表的文章“The blight of beautification: Bangkok and the pursuit of class-based urban purity”，该文章基于作者于 2017 年 1 月 10-13 日在日本东京大学举办的“亚洲城市：互动、传统和转型的枢纽”会议上的发言，该会议由东京大学、哈佛燕京研究院、韩国研究学院资助。

The article was based on Professor Michael Herzfeld's lecture themed "Social Aesthetics and Urban Life: An Anthropologist's View of a Planning Dilemma" and was first published in Wechat Official Account "Cityhall". For more information, please refer to the article "The blight of beautification: Bangkok and the pursuit of class-based urban purity" recently published by the author.



图 10 古堡社区更新设计，前后效果图对比

Fig10. Signs for the renovation scheme for the fort community

Professor Shao Yong from College of Architecture and Urban Planning of Tongji University and Executive Director of WHITRAP Shanghai shared her insight into the conflicts between historic preservation and urban planning. On the one hand, planning means to conform to various parameters that will ensure social equity; on the other hand, we are also requested to preserve old towns, vernacular architecture and villages, most of which to be preserved in the name of heritage were actually constructions dating back into the agricultural society before the modern movement. A well-developed system has thus formed, but we have to confront the big challenge of how to preserve the diversity and individuality of cities while ensuring social equity. The case in Thailand showcases the tension between top-down planning and bottom-up social aesthetic needs, but the example doesn't offer the solution neither. As for planners and the authority, what they are supposed to do is to modify existing planning thinking, and to embrace a more open and tolerant attitude towards urban planning and design and listen to the voices of all stakeholders.

Associate Professor Liu Gang from the same college pointed out that people have never stopped searching ideal city, but ironically, the education has trained these planners to see the image of structure, while telling them the ultimate purpose is to change it or to destroy it. Back to Shanghai, we can see a very serious phenomenon here that is we are changing the physical space and reality all the time, but to what extent we have changed the social society? And on which dimensions and in which ways can we measure them? How to estimate the impacts of

the changes on social space? An even bigger question is how can we make our voice heard by the authority?

Herzfeld identified the need of a genuine democracy in urban planning process, because in most cases democracy is decided by some bureaucracy. Social justice is not absolute, and we have to think that who decides what is just? The gentrification in urban areas detaches a social order from a space and it proceeds to deprive local people of the power to build their community. When we talk about a district as being dirty, we should ask ourselves by whose criteria? The seemingly meaningless space to outsiders is indeed of great significance to the people who live there.

Herzfeld calls for open dialogues between different disciplines to break the barriers between each other. We should be open-minded and encourage cooperation with all parties to accommodate the desire and interests of the majority, rather than let the bureaucracy to decide on our needs. Anthropologists and sociologists should learn each other's concept and open a dialogue with the authority and planners. We need to remold the mentality and values of stakeholders and undertake social responsibilities.

Although Herzfeld thinks the notion of dialogue is extremely important, it often depends on who is represented. Participation can also be a political device by bureaucracy for saying "come on board, we will actually speak", but it won't go ahead anyway. Dialogue is meaningless if the people have no intention in listening.

In the end, we should think about the word of Herzfeld: we are not doing planning in the vacuum. What we are doing is of significant social consequences and impacts. We need to understand what are its impacts on a particular community and people who live there, and this is the challenge faced by the whole world.

# 大巴黎：城市遗产的保护与再生

## Great Paris: A Territory Between Recycling and Heritage

演讲者 / 布吕诺·门戈利 图文整理 / 宋欢 唐思远 译 / 裴洁婷

Speaker Bruno Mengoli Edited by SONG Huan and TANG Siyuan Translated by PEI Jieting

2017年4月9日晚，布吕诺·门戈利教授（Prof. Bruno Mengoli）应联合国教科文组织亚太地区世界遗产培训与研究中心（上海）（以下简称 WHITRAP 上海中心）邀请，在同济大学文远楼三楼亚太遗产中心作了题为“大巴黎：城市遗产的保护与再生”的学术讲座。讲座由同济大学建筑与城市规划学院邵甬教授主持，法国国家建筑与规划师、法国文化与交流部建筑与遗产司名誉总监阿兰·马里诺斯、法国文化与交流部文物建筑总监、法国夏约学校教授、巴黎圣母院修缮工程负责人、同济大学顾问教授本杰明·穆栋、法国夏约学校校长、法国国家建筑师与城市规划师米莱耶·格吕贝尔教授、联合国教科文组织亚太地区世界遗产培训与研究中心秘书长兼上海中心主任周俭教授和同济大学建筑与城市规划学院杨辰博士也应邀参与，随后与会嘉宾围绕相关主题进行了深入讨论与互动。

布吕诺·门戈利教授于1988年从法国美丽城国立建筑高等学院毕业，在从事多年的建筑设计和遗产保护工作之后，1999年他又进入夏约学校进行法国国家建筑与城市规划师的培训，并且在2000年毕业并被分配到上诺曼底省建筑与遗产局担任局长。2003年至2013年，他担任圣-圣德尼省（位于巴黎的东北部）的建筑与遗产局局长，负责遗产保护管理工作，2013年开始，他被任命为法国巴黎拉维莱特国立建筑高等学校的校长。

巴黎的东北部边缘区域是“大巴黎”项目的核心。在近150年中，这片区域集中建造了大量的工业建筑和社会住宅群。自二战以来这片区域一直处于持续的变化中，并留下了许多20世纪的城市和建筑遗产。

讲座主要介绍两个位于巴黎东北边缘区域的住宅类建筑案例，它向我们展示了公众和原住民关于遗产保护的态度。

案例一为德朗西（Drancy）的 La Murette 街区，它是一个在记忆和历史层面都非常具有象征性的文化遗产。案例二是位于邦丹城（Pantin City）的 Les Courtilles 街区，这个街区的保护与再生不仅实现了居民对于改善生活条件的需求，也保留了该地区的文化认同。

这次举办的2017建成遗产研讨会的主题旨在将遗产作为一种城乡演进的一种文化驱动力考虑，确实，城市遗产可以成为联系现在和未来的媒介。接下来的两个案例是向传统的城市遗产的保护方式提出了质疑，重新思考历史保护是什么，为什么，怎么做，为谁做等等。

### 案例背景

巴黎东北部地区属于圣-圣德尼省的行政管辖区域，也是大巴黎项目的重点区域。随着工业的发展，

On the evening of April 9th 2017, Professor Bruno Mengoli gave a lecture themed “Great Paris: a Territory between Recycling and Heritage” at the invitation of World Heritage Institute of Training and Research for the Asia and the Pacific Region (Shanghai) (WHITRAP Shanghai). Professor Shao Yong moderated the lecture. Alain Marinos, Honorary General Conservator of heritage and former General Inspector of Culture and Communication Ministry of France, Professor Benjamin Mouton from Ecole de Chaillot and an advisory professor at Tongji University, Professor Mireille Grubert, Director of Ecole de Chaillot and State Architect and Urban Planner France, Professor Zhou Jian Secretary-General of WHITRAP, and Doctor Yang Chen from College of Architecture and Urban Planning of Tongji University was also invited to the session, and had in-depth discussions with the guests.

Bruno Mengoli is a French architect, graduated from the National School of Architecture Paris Belleville in 1988. He is also graduated from the School of Chaillot, specialized about conservation and restoration for architectural and urban heritage. He was appointed in 2000 as director of Upper-Normandy's Service of Architecture and Heritage. From 2003 to 2013, he was appointed as the director of the Service of Architecture and Heritage from Seine Saint Denis, the North-East periphery of Paris. Since 2013, he has been Director of the National School of Architecture Paris La Villette.

The peripheral area near the north-east of Paris is the focus area of “Great Paris” project. With a number of industrial buildings and social housing groups spreading all over the territory which were built one after another over the past 150 years, the area has been constantly in change, leaving behind a large quantity of urban and building heritage from 20th century.

The lecture focuses on the two cases of residential buildings in this area, with an aim to present the public and local residents' attitude towards heritage conservation.

The first case is La Murette block

in Drancy area, a cultural heritage site of symbolic values from memorial and historical perspectives. The second one is Les Courtilles block located in Pantin City, where local conservation and recycling efforts have improved living conditions of local residents as well as their sense of cultural identity.

The theme of this 2017 academic forum is to explore built heritage as a cultural motivator for urban and rural development, and indeed, urban heritage is an intermediary and connection between the present and the future. The two case studies to be present here aims to question the conventions of urban heritage conservation and urge to think again about what historic preservation is, and why, how and for whom it is undertaken as well?

### Background Information

The North-East periphery of Paris is under jurisdiction of Seine Saint Denis, and is the key area of “Great Paris” project. With the fast development of industry, the first factories and supporting facilities such as staff dormitories gradually became the landmarks of the area in the end of 20th century. These 20th-century building heritage, which has far lagged behind the times, constitutes the daily environment of most residents, and a reflection of the prevailing problems in suburban areas in a wave of emerging real estate boom and social-economic crisis, among which, social housing was at the heart of debate in the second half of 20th century.





第一批兴建的工厂与其配套的建筑包括工人宿舍成为该地区一直到 20 世纪末的地标性建筑物。这些 20 世纪的建筑遗产，它们或许并不是那么的与时俱进，但它们组成了我们大多数人的日常环境，也反映了在新兴房地产热和社会经济危机下在城市郊区出现的普遍问题。而社会保障性住房的建造也成为了 20 世纪后半叶的核心议题。



由于长期以来行政管理上的分隔以及空间发展上的分离，造成大巴黎都市区城市与郊区贫富差距和社会分异等问题，于是法国政府在 2000 年左右开始着手以住房的改善为主要手段寻求社会的开放和人口的混合。于是，拆除“贫民窟”并代之以建造多种住宅类型开始成为规划政策制定和城市设计的新主导方向。

然而拆迁的过程几乎和原先的建造过程一样的暴力：国家层面拆迁的决定只注重效率和数量，几乎忽视了人口。整个过程缺乏一些必要的评估：建筑再利用和新建的比重、优秀历史建筑特征评估，建筑作为社会价值和纪念性价值的评定等等。这使得整个区域因缺乏历史和场所感而没有了生机和活力，势必会对居住者造成潜在的创伤，尤其是穷人阶层、难以融入法国社会的移民以及失去社会关联、没有保障的弱势群体。

以下这两个案例用来说明在这种背景下城市遗产作为在社会和文化方面展示的新价值导向。

### 案例一：La Muette——一段和窗户有关的城市记忆

由英国理论家埃比尼泽·霍华德倡导的“花园城

The long-held separations in terms of administration and spatial development have caused the gap of wealth and social differentiation between urban and suburban areas in Great Paris. The French Government set out to push forward the opening-up of society and the fusion of populations through the improvement of social housing around 2000s. Since then, demolishing “slums” and reconstructing multiple residential housing have become the new orientation when making planning policies and carrying out urban design practices.

The demolition process, during which the national policies tended to put efficiency and quantity above social structure, was as violent as how they were built up in the first place. Necessary evaluations were missed out, such as the balance between recycling and newly constructed buildings, the assessment of the attributes of outstanding historic buildings, as well as the social and memorial values of buildings. The entire area has lost its vigor and vitality because of a lack of a sense of history and place, which caused potential trauma to local residents, especially for the poor, the immigrants who were unable to fit into the society and the underprivileged without any social connections and security.

The following two examples are used to explain the new social and cultural value orientation presented by urban heritage in this context.

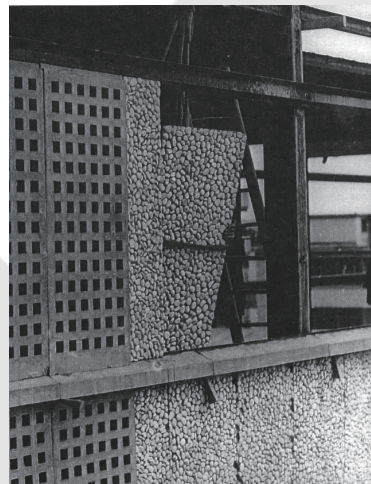
### The First Case: La Muette — an urban history of windows

The “garden city movement” initiated by English theorist Sir Ebenezer Howard was introduced into France between World War I and World War II, which was successfully implemented in the suburban area of Paris as an important model of new town developments. Streets under pleasant tree shades, tilting roofs and detached housing and multi-family housing with strictly-controlled heights reflect the local has paid attention to the spacing between buildings and plants and the ap-

plication of perspective views and landscaping.

After WWI, in 1920s, France was facing a severe shortage of dwellings in cities, further exacerbated by outflows of rural population and influx of migrants into the industrial areas in the city. In 1930s, the government tried to improve the situation through policy-making and innovative practices. La Muette block in Drancy thus became one of the first pilot projects of its kind.

In 1930s, three architects Lods, Beaudoin and Jean Prouve took over the urban renewal task in La Muette. As the person in charge of the metal working of the project, Jean Prove came up with the idea of folding metal plates to be applied to windows, from window frames to window blinds. The vertical window glasses and sunscreens were designed to be slidable between walls made of briquettes.



The process was later terminated due to the economic crisis. The buildings were left vacant after completion. With the breakout of WWII, the great blueprint of modern housing and social housing movement in France fell into stagnation.

From 1940 to 1945, France was occupied by Nazi.

La Muette became a temporary transition on the way to Auschwitz Concentration Camp and gas chambers. It housed about 70,000 people, many of whom were outcaste Jewish. With the war approaching its end, France



市运动”，在一战和二战之间引入了法国并得到发展。这个重要的新城发展模式在巴黎郊区实施得很成功。在居住区域中，绿树成荫的街道、倾斜的屋顶、独栋住宅和集合住宅区严格的高度控制等等，所有这些都体现了对于建筑物和树木之间间隔、透视视角、景观种植的重视。

在战后的 1920 年代，法国面临城市中住宅数量的严重短缺，再加上农村人口的外流，加剧了农村人口集中迁徙到城市工业区域的趋势。在 1930 年代政府试图在政策上改善这种情况并且采取了创新的行动：位于德朗西的 La Muette 地区的就是这个项目的第一批试点地区之一。

1930 年代，Lods、Beaudoin 和 Jean Prouve 三位建筑师承担了 La Muette 地区城市更新的任务。Jean Prouve 是这个项目中金属加工方面的负责人，提出了使用折叠金属板的想法：所有的窗户从窗架到百叶窗都采用了这种方式。垂直窗玻璃层以及防晒层都能够在由煤砖制成的隔墙之间滑动。

然而 30 年代的经济危机终止了这项建设的进程，建筑建成之后完全是空置的。1940 年代二战开始，法国主要现代建筑和社会保障性住房的建设的宏伟蓝图无奈停滞了下来。

从 1940 年到 1945 年，法国被德国纳粹占领。

La Muette 在战争年代成为法国通往奥斯维辛集中营和毒气室的重要过渡区。这里曾经居住了近 7 万人，其中很多是被驱逐出境的犹太人。战后，法国面临重建，所有人都希望通过城市的现代化建设带来和平和舒适：希望用 30 年的时间使得经济和人口高速发展，翻过黑暗的那一页。

La Muette 从一个监狱转变为一个居住区。塔楼和高楼大厦在 70 年代被拆除，只有曾经作为监狱的 U 形建筑，目前作为社会保障性住宅保留下来。

50 年以后，也就是 1990 年代末期，国有公司在对这一地区建筑进行维护的时候，开始用双层玻璃、PVC 材料以及百叶窗户替换原先 Jean Prouve 设计的金属窗户。这引起了公众的强烈反应，呼吁政府对此作出回应，后来这个项目被终止，70% 的建筑立面上的窗户没有被替换。

争论点聚焦在：新的窗户有损原有建筑的外观，并且抹去了原先这一地区作为战争期间犹太人定居点的历史记忆。

新的问题产生了：建筑外观和场所记忆之间有着什么样的联系？

在多次讨论之后，文化部决定将 La Muette 地区 U 形建筑的立面因以下两点理由定为历史纪念物：

1. 作为一处留存纳粹幸存者记忆的重要场所；
2. 作为一处建筑学历史发展的重要见证。

考虑到社会住宅缺乏资金的现状以及居民需要达到舒适居住环境的需求，全国委员会负责对这些窗

set out to rebuild the country. People were eagerly seeking to turn this darkest page in the history, to bring back peace and a stable life through urbanization, and fulfill fast economic and population growth in the next 30 years.

La Muette was converted from a prison to a residential area. In 1970s, towers and high-rise buildings were demolished. A U-shaped building which was used as jail was retained and transformed into social housing.

By the end of 1990s, state-owned enterprises started to apply double glazing, PVC and shutter windows to replace the original metal ones when doing maintenance to the local buildings. The action evoked an extraordinary response among the public, which called for a reaction by the government against the situation. The project was abandoned, with windows of 70% of building facades retained.

*The center of the controversy was that new windows undermined the exterior of buildings and diminished local memories as a Jewish settlement during the war.*

*Then a new question arose: what is the connection between the exterior look of buildings and memory of space?*

After many discussions, Ministry of Culture decided to declare the U-shaped building facade in La Muette as historic monument for the following two reasons:

1. (as) a significant place where the memories of survivors of the Nazi remains;
2. (as) an important witness to a particular development phase in

*the history of architecture.*

Considering the shortage of fund in social housing sector and residents' need for a comfortable living environment, the National Commission was responsible for the approval to classify and replace the original windows; however, the style of the original ones were not well respected nor retained in the replacement and the techniques were not advanced. For example, in this section of the façade, the old metal frame was replaced with double glazing and rubber joints, while PVC material was applied to the rest ones given tight budget situation.



From some perspective, to meet the demand of residents shall be put above the conservation of building heritage, because what we are dealing with here is social housing rather than those to be protected based on traditions such as palaces and cathedrals. Here comes the following problems:

- Regarding the removal of the survived facilities, shall we give





户分门别类去批准更换,然而这些原有的窗户被更换的同时没有很好地尊重原样保存,更换的技术水平也不先进。比如一小段立面上,原有的金属的窗框被更换成了双层的玻璃窗以及橡胶接头,后又考虑到预算,剩下的窗户更换成了PVC材质。



在某种层面上,满足居民改善条件的需求优于建筑遗产的保护,因为这些是社会保障性住房,和传统历史保护的對象如宫殿和教堂不可相比。但是这样就产生了以下几个问题:

- 关于拆除仍然存在的历史设备:我们对仍在使用的社会遗产要特殊看待吗?如果保留历史设备会使得居住者的安全得不到保障,那么我们应该保留它们吗?

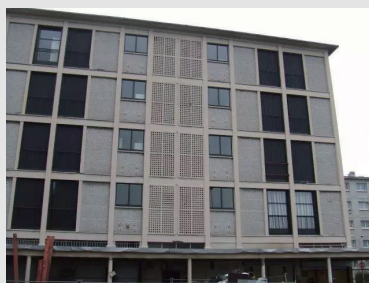
- 如何看待这些窗户:它们是否会因为Jean Prouve 的作品,为了不必要的经济投资而被毁?

- 关于保存或修复的预算:需要修复和替换的对象不在少数,特别是对于战后建筑群或工业遗产,资金方面我们是否有能力承担?

我们或许在 La Muette 地区这一案例中可以找到一些答案:

关于现有窗户的保护:其中一些被取出用于巴黎和欧洲的博物馆展览。大多数滑动窗口仍然在原位。除了修复的,其他所有新窗户都是PVC的框架材料:它们不使用原来的白色,而是涂成深灰色。

谈到颜色,有另外一个基于《威尼斯宪章》的争论。战后留存的窗户被涂成了粉红色。在工地上,通过对不同涂层的物理实验,还原出一个原始的黑色。黑色经常被用于30年代的现代建筑,比如勒柯布西耶设计萨伏伊别墅窗户的时候也用到了黑色。但是,如你所知,在西方国家,黑色是死亡和丧事的代表色。鉴于建筑背后的历史和目前作为住宅在使用,选用黑色似乎很适合,因为除了象征沉重的历史记忆,它还说明这一地区作为居住者的日常生活地方不需要更多的粉饰。最后,专家和地方当局通过讨论,找到一种代替黑色的深灰色。



special attention to heritage properties that are still in use? What if the preservation of those old facilities will lead to security risks for the residents, should they still be kept?

- What can we do with those windows: will they be destroyed simply because that the new design was from Jean Prouve or because of unnecessary economic investments?

- Regarding the budget for conservation and renovation: can we afford the cost given too many parts are to be conserved and renovated, especially for those building groups or industrial heritage after WWII?

Maybe the case in La Muette will give us some clues:

Regarding the protection of existing windows: some of them will be selected to be displayed in museums in Paris and Europe; most sliding windows will be kept; except for those to be repaired, all other new windows will apply PVC frames, but painted in dark grey instead of original white.

There are disputes over the color issue arising from "Venice Charter". The retained windows after WWII were painted pink. With a series physical test of various coatings, a black color identical to the original one was successfully restored on the site. Black was widely applied to modern buildings in 1930s, such as window frames of Villa Savoye by Le Corbusier. And as you all know, black symbolizes death and funerals. Given the history and the current building function as dwellings, the black color is indeed a proper choice, which presents as a symbol of a bleak history and demonstrates an explicit attitude of local residents towards the space of their daily life. Experts and local authorities finally came up with a dark grey

color to replace the black upon discussions.



The case in La Muette displays the connections between memory of space and history. It explores a new topic from the perspective of new-rising heritage types and unconventional techniques and skills, which is a competition between the buildings that are still in use and social needs of residents to improve their living conditions. The object that are discussed here is no longer the ones in traditional discourse such as palaces and temples, but a typical case that reflects the effects of social factors and a specific phase of history.



总之, La Muette 地区的案例说明了场所记忆与历史之间的联系。它从新兴的遗产与非传统技术设备的角度反映了一个新的议题, 那就是仍在使用的建筑物和居民改善条件的社会需求之间的博弈。它不再是我们通常讨论遗产保护的那些宫殿、寺庙, 而是一个反映社会因素和特定历史的典型案例。

## 案例二: Les Courtilles——一处使得当地居民获得尊严感的新类型遗产

Les Courtilles 是一处已经进行了 15 年的项目, 它说明了遗产是如何影响这个城市更新进程的。

从 1950 年代开始, 这一地区的房子就成为法国一处非常经典的研究建筑的地方。这个住宅区是 50 年代建筑师 Emile Aillaud 在当时法国工业化生产阶段住房很紧缺的时代背景下设计的。

这个住宅区的形态被设计成一个蜿蜒环形带环绕着一处开放的公园。环形带之外的楼房建造得比较高, 可以允许从不同的角度看到公园。原先场地的土壤被移植到公园当中, 和围绕在公园旁边的建筑组成特殊的景观, 起伏的景观形态感觉像在树后面漂浮的山丘一样。

Les Courtilles 这个更新项目是想把三分之一环绕公园的建筑拆除, 以增大公园的开放度, 这个更新项目主要内容为以下两点:

- 通过更换临街涂料提升建筑保温性能。
- 通过调整建筑内部空间布局尝试更多的住宅类型组合。

在项目实施的过程中, 围绕建筑拆除以及著名建筑环形带的改变的争论此起彼伏。学者和历史学家纷纷呼吁文化部门对此进行干预和保护。

在这场争论中, 非居住者主要关心建筑背后的文化价值, 而原住民主要关心是否可以改善自己居住环境和新家的质量。后者对于建筑本身的性能提升和历史几乎不关心。

最终结果为, 这样的争论导致了建设量的降低(减少一半的拆除量), 并解决由于公园开放性提升而带来的拆迁问题。

先来看下临街建筑立面修复的过程, 它的第一次改变是 1980 年代替换了首层绝缘层。建筑外立面被涂上了一层廉价的水泥, 这很难让居住者相信改变后建筑质量的提升。于是一个非常有趣的问题产生了:

**如何修复建筑可以让居住者相信建筑质量是得到改善的, 并且愿意居住在这种保护建筑中?**

之后这个项目基本没有按照《威尼斯宪章》和传统历史保护的方式实施。建筑师 Aillaud 对待建筑外立面原始着色的态度是这个更新项目很重要的一个点。

建筑师 Aillaud 请来了画家 Fabbio Rietti 一起

## The Second Case: Les Courtilles—a new-type heritage which enables local residents to acquire dignity

Les Courtilles is a project which has been going on for 15 years to show how heritage influences the renewal process of a city.

Since 1950s, the houses in this area have been the targets for various researches in France. The residential area was designed by architect Emile Aillaud in 1950s when the French society was facing housing shortage in industrial production process.

The quarter was designed as a winding belt that surrounded an open park in the middle. Houses outside the belt are relatively high, with park views in different angles. The soils from the site were transplanted into the park, and constituted a special landscape together with the building belts around the park. The rolling landscape resembles drifting hills behind the trees.

The renewal program aimed to remove around one third of buildings along the belt so as to enable more open space for the park, which involved the following work:

- To improve the heat-insulation performance of buildings through new coating materials;
- To diversify combinations of housing types through adjusting internal space of buildings.

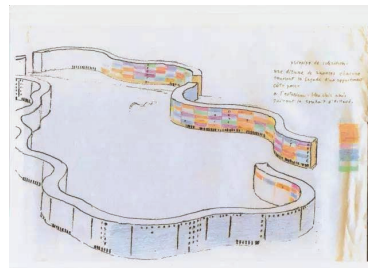
Controversies over the demolition and changes to be made to the building belt had never stopped during the implementation of the project. Scholars and historians urged cultural authorities to intervene and carry out conservation measures.

Among the debates, visitors and outsiders focused on the cultural values of the buildings, while local residents had more concerns about how to improve their daily environment and the quality of new house, and showed little interests in the performance and history of the building.

The debates led to a falloff in construction (the number of those

to be demolished was reduced by half), and solved the problems due to the expansion of the park.

Let's first take a look at the restoration of street facades. The first renovation was carried out



in 1980s, with the replacement of first insulating layer. The façade was coating with a layer of cement, which hardly convinced the residents of the optimizing of buildings. Then an interesting question arose:

**How to restore the buildings in a way that the residents can be convinced that the quality of buildings are improved and thus are willing to stay in these protected buildings?**

The project was not implemented on the principles of "Venice Charter" and conservation traditions. Architect Aillaud's viewpoint on the coloring of facades set the tone for this renewal project.

Aillaud invited a painter Fabbio Rietti to join the project. They applied a bluish grey paint on the street facades and selected eight to ten colors (from brown to light blue) on the facades facing the park side to highlight the difference. The entire building belt looked like a costume of clown from the internal park view.

But these changes which now are totally invisible had been covered up by the second restoration.

Artis Di Sciullo was invited to color the buildings later. He





参与到项目中，在建筑沿街外立面他们使用了蓝灰色涂料，并在朝向内部公园的立面上，为了提高辨识度，建筑师共选取了八到十种颜色（从棕色到淡蓝色），运用在不同住宅上。整个建筑环形带从内部看就像一件小丑服一样。

但是这些对于建筑立面颜色的更改现在看不到了，它被后来第二次立面的修复所覆盖。

艺术家 Di Sciullo 被邀请来重塑建筑的颜色。他使用了一个新的材料——2x2cm 的珐琅瓷砖，像素化拼贴在建筑的外立面上。大量的颜色组合和强烈的对比反差唤起建筑外立面颜色对于建筑本身的重要性。这一材料的选取让人回想起 50 到 60 年代使用的陶瓷和玻璃砖。

居住者对于建筑的这一变化反响非常大，他们觉得自己是置身于一件艺术品中。这让身处争议的保留建筑摇身一变成为可读性更高的建筑，它强调了作为现存建筑遗产的重要性。

## 总结

巴黎东北角的郊区被认为是代表二十世纪城市与建筑建成环境的重要地点。组成这些景观的构成物作为过去历史的见证者和现在身份架构的组成部分，需要被评估。然而这个新类型遗产引发了对于传统历史保护的思考，需要在建筑尺寸、工业化进程、人工材料、再利用、人居环境问题等等新的方面投入更多的关注。

为了改善城市居民的生活质量，新的方法被运用到城市更新中。它们质疑了基于《威尼斯宪章》的传统修复为主的规章，但我相信这离更开放的公众和地方当局参与的目标不远了。📍

applied a new material—2x2cm ceramic tiles, which were stick to the facades as a collage. The combination of a great quantity of colors as well as the sharp contrast in between highlighted the importance of the colors of building. The material reminds people of the pottery and glass blocks which was widely employed in 1950s and 1960s.



The renovation move had caused a huge reaction among the residents, who claimed that the change had made them feel like living in a piece of art. The contentious building was suddenly endowed with a more meaningful interpretation, exemplifying the importance as an existing building heritage.

## Conclusion

The north-east suburb of Paris is an outstanding representative to present the importance of 20th-century urban built environment. The elements of the landscape, as both a witness to the history and components to the current identity shall be well evaluated. This new-type heritage has led to a new thinking over the conservation traditions, and called for more attentions to be paid to new aspects such as the size of building, the industrial process, man-made materials, recycling and living environment.

To improve the living conditions of urbanites, new approaches have been applied into the urban renewal process and challenged the traditional principles and rules set out in the "Venice Charter". But for me, this could be a forward step towards our goal to set up a more open environment for public and local participation.

本文根据 Bruno Mengoli 的文章和讲座内容整理而成，未经演讲者审定。

The script is based on the articles and the lecture made by Bruno Mengoli.

## 图书推荐

### Book Recommendation

文 / 李建中 译 / 孙芸芸 孙青琳

Written by LI Jianzhong

Translated by SUN Yiyun and SUN Qinglin

#### 书名:

保护与保存: 理论与实践的相互作用——纪念里格尔 (1858–1905)

#### 作者:

Wilfried Lipp, 上奥地利历史古迹和遗址办事处主任, 奥地利林茨天主教神学大学教授, ICOMOS 奥地利总负责人, 国际博物馆组织和国际科学理事会国际保护与恢复理论与哲学科学委员会副主席。

Michael S. Falser, “亚洲与欧洲全球背景下的卓越研究”项目研究员, 奥地利 ICOMOS 成员, ICOMOS 理论与哲学科学委员会成员。

Andrzej Tomaszewski, ICOMOS 波兰理论与保护哲学保护与恢复科学委员会主席。

#### 摘要:

遗产保护的理论和实践通常被认为是两回事。但是, 本书作者表明理论和实践并不是两个分开的实体。相反, 两者可以通过辩论和分享经历达到融合。本书包含 20 位国际遗产保护专家的论文, 是由国际遗产保护修复理论与哲学委员会编辑的 2008 年国际遗迹遗产理事会 (ICOMOS) 维也纳年会的会议文献。该书分四个部分, 从 19 世纪遗产保护的概念开始, 探讨理论与实践的互动。第一部分论述遗产保护的历史支柱, 概述欧洲四国主要遗产保护理论家, 其中有法国的维奥莱特-勒德 (Viollet-le-Duc), 英国的卢斯金 (Luskin), 奥地利的里格尔 (Riegl), 和意大利的布兰迪 (Brandi)。第二部分评述两种早期遗产保护和修复的学说文本, 即 1931 年雅典宪章和 1964 年威尼斯宪章。此外, 第二部分还包括了其他两位作者的批评。第三部分讨论国际遗迹遗址理事会 (ICOMOS) 科学委员会的观点, 并列出了以这些科学委员会名义进行的不同的实例研究。这些研究为实际性跨文化遗产的保护方法提供了理论背景, 包括考古学、地方遗产学、文化语言管理和当代 20 世纪遗产和文化遗址旅游管理。本书最后部分为当今跨文化现实中的遗产保护哲学, 从理论与实践的角度讨论实际问题和面临遗产保护新的全球挑战。

#### Book Title:

Conservation and Preservation: Interactions between Theory and Practice in Memoriam Alois Riegl (1858-1905)

#### Authors:

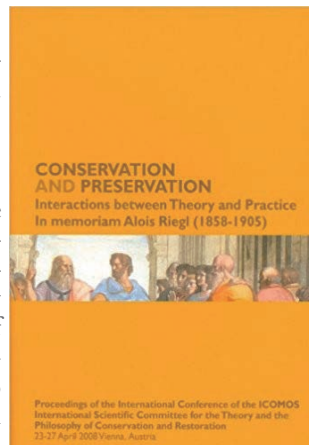
Wilfried Lipp, Head of the Federal Office for the Preservation of Historic monuments and Sites in Upper Austria; Professor at the Private Catholic University of Theology in Linz/Austria; President of ICOMOS Austria; Vice-resident of ICOMOS International and of the ICOMOS Scientific Committee for the Theory and the Philosophy of Conservation and Restoration.

Michael S. Falser Research Fellow at the Cluster of Excellence “Asia and Europe in a Global Context”, Karl Jaspers Centre for Advanced Transcultural Studies, Heidelberg University/Germany, member of ICOMOS Austria and of the ICOMOS Scientific Committee for the Theory and the Philosophy of Conservation and Restoration.

Andrzej Tomaszewski, President of ICOMOS Scientific Committee for the Theory and the Philosophy of Conservation and Restoration, ICOMOS Poland.

#### Abstract:

Theory and practice are often considered to be two different things. The authors of this book, however, demonstrate that theory and practice are not two, separate entities—rather, they can be reconciled through debate and shared experiences. Comprised of the contributions of 20 international conservation experts, this book is a documentation of the 2008 ICOMOS Vienna conference of the International Scientific Committee for the Theory and Philosophy of Conservation and Restoration. It is broken down into four sessions, which navigate the interaction of theory and practice, beginning with the conception of conservation in the 19th century. Session 1 remarks on these historical pillars of conservation, giving an overview of major European conservation theorists from four countries, including theorists from France, such as Viollet-le-Duc; from England, such as Ruskin; from Austria, such as Riegl; and from Italy, such as Brandi. Session 2 reviews two, early doctrinal texts of conservation and preservation, the Athens Charter of 1931 and the Venice charter of 1964. Session 3, perspectives from the ICOMOS scientific committees, comprises of different case studies, investigated under the aegis of the ICOMOS scientific committees. In these studies, a theoretical background is grafted onto a practical and transcultural conservation approach involving archaeology, vernacular heritage, cultural landscape management, modern/20th century heritage and tourism management of cultural sites. Conservation philosophy in today's transcultural reality, the final session of the book, discusses actual problems and new global challenges to conservation in theory and transcultural practice. These include different interpretations of the concept of authenticity and the construction of value in religious conflicts, community stakeholder communication and in times of the new medical phenomena such as reconstruction, simulation and virtual reality.





**书名:**

丝绸之路文化线路系列跨境申遗研究

**作者:** 景峰

**出版社:** 科学出版社

**出版时间:** 2015 年 12 月

**摘要:**

《丝绸之路文化线路系列跨境申遗研究》是联合国教科文组织世界遗产中心亚洲和太平洋部主任景峰先生二十余年呕心沥血的力作。作为世界遗产中心亚太地区的负责人,景峰参与并组织了丝绸之路申报世界遗产的全过程。

丝绸之路是东西方文明交流的纽带,它在政治、经济以及古代人类文明的发展方面都起到了重要作用,在今天仍具有深刻的现实意义。中国西部和中亚 5 国(哈萨克斯坦共和国、吉尔吉斯斯坦、塔吉克斯坦共和国、乌兹别克斯坦以及土库曼共和国)拥有悠久的历史与众多的文化遗产,但在教科文组织《世界遗产名录》中却是代表性不足的地区之一。

丝绸之路很早就进入教科文组织的视野。1988 年,教科文组织发起了“丝绸之路:对话之路整体研究”大型跨学科国际合作项目。景峰先生自 2001 年起就倡议中国和中亚国家对丝绸之路沿线文化遗产的历史价值进行重新认定、保护和弘扬。2003 年,他首创并指导了丝绸之路系列跨境申遗项目。2005 年丝绸之路申遗工作正式启动后,他与中国国家文物局和中亚国家同行合作,共同开展丝绸之路申遗的研究。

丝绸之路作为一个连接欧亚各重要文明的历史中心,涉及多个国家的目前世界上规模最大的文化遗产申报世界遗产项目,具有极大复杂性。丝绸之路文化线路申遗项目在理论上和实践上都是全新的,几乎没有可参考的范例。丝绸之路的申遗过程本身就是一个文化间对话、理解、合作的过程。这一过程对世界遗产是一个极为重要的文化对话和遗产治理的实践。相关的方法对于未来世界遗产的发展会产生深刻的影响。通过跨境申遗这样一个错综复杂的国际合作过程,丝绸之路作为全人类共同遗产的文化意义得到重新认可。这些考察、思考、研究和申遗的过程,也成为该书的第一手资料。景峰先生全面系统分析和阐释教科文组织文化政策,梳理和辨析丝绸之路申遗的全过程,对于世界遗产保护具有理论和实践的双重价值,对于认识世界遗产保护发展过程具有重要的历史研究价值,对将来文化遗产保护理论的发展,尤其是大型文化遗产的保护和管理,有着重要意义。

**Book Title:**

Serial Transnational Nomination Research: the Silk Roads Cultural Route

**Author:** Jing Feng

**Press:** Science Press

**Publication time:** December, 2015

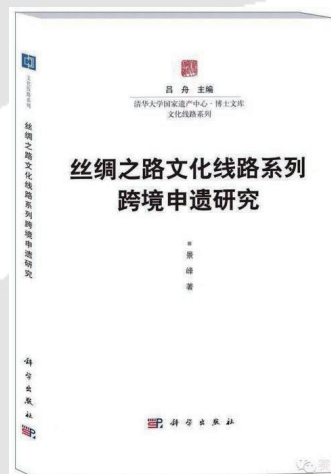
**Abstract:**

“Serial Transnational Nomination Research: the Silk Roads Cultural Route” is the 20 years painstaking effort of Mr. Jing Feng, Chief of Asia & Pacific Unit of UNESCO World Heritage Center. As the head of the Asia and the Pacific Region for the World Heritage Center, Jing Feng has participated in and steered the world heritage nomination process of the Silk Roads.

The Silk Road is the link between Eastern and Western civilizations, and it played an important role in the development of politics, economy and ancient human civilization. It still has profound significance today. Western China and Five Central Asian countries (the Republic of Kazakhstan, Kyrgyzstan, the Republic of Tajikistan, Uzbekistan and the Republic of Turkmenistan) have a long history and diverse typologies of cultural heritage, but are under-represented in the UNESCO World Heritage List.

The Silk Roads has been come into UNESCO's view for a long time. In 1988, UNESCO launched a large-scale interdisciplinary international cooperation project, “Integral Study of the Silk Roads: Roads of Dialogue”. Since 2001, Mr. Jing Feng has initiated the re-identification, protection and promotion of the historical value of cultural heritage along parts of the Silk Roads by China and various Central Asian countries. In 2003, he pioneered and directed the Serial Transnational Upstream World Heritage Nomination of the Silk Roads. After the nomination process of the Silk Roads was officially launched in 2005, he worked with the Chinese State Administration of Cultural Heritage and the counterparts of Central Asian countries to jointly carry out the study of the Silk Roads inscription.

Silk Roads as a historic knot connecting Europe and Asia's important civilizations, is the most complicated and largest-scale project for the world cultural heritage nomination involving several countries. The Silk Roads cultural Routes project is brand new in both theory and practice without precedent. The nomination process of the Silk Roads itself is a process involving intercultural dialogues, mutual understanding and cooperation. It is a very important practice for World Heritage on cultural dialogue and heritage management and the relevant approaches will have a profound impact on the future development of world heritage. Through the intricate international cooperation process of transnational nomination, the Silk Roads has been reaffirmed as a significant cultural heritage of all mankind. The studies, perceptions, research and nomination have also become the first-hand information of the book. Mr. Jing Feng conducted a comprehensive analysis and interpretation of the UNESCO's cultural policies, while teasing out the whole process of the Silk Roads nomination. It has a dual value in both theoretical and practical terms for World Heritage protection. In its exposition of world heritage protection development, it has important historical research value for the future theory development of cultural heritage protection, especially the protection and management of large-scale cultural heritage, it is of great significance as well.



## 西部天山山脉

### Western Tien-Shan

译 / 孙艺芸 张洪 Translated by SUN Yiyun and ZHANG Hao



遗产类型：自然遗产

所在地区：哈萨克斯坦 吉尔吉斯斯坦 乌兹别克斯坦

入选年份：2016

遴选标准：(x)

Category: Natural Heritage

Location: Kazakhstan Kyrgyzstan Uzbekistan

Date of Inscription: 2016

Criteria: (x)

西部天山山脉位于哈萨克斯坦、吉尔吉斯斯坦和乌兹别克斯坦共和国的交界处，包括 13 个组成部分、涵盖 528, 178 公顷的总地域以及 102, 916 公顷的缓冲区。顾名思义，西部天山山脉是泛天山山脉的一部分，是中亚地区最为壮观的山脉之一。遗产区域跨越了 700 米到 4, 503 米的海拔，呈现了极为多样性的景观，这些固有的自然美景，又带来异常丰富的生物多样性，包括众多当地特有的物种、以及作为当今很多水果、坚果和树木祖先的植物物种。天山山脉作为一个整体，被认为是世界上内陆造山过程的最好案例之一。

这一世界遗产涵盖的区域都在西部天山山脉，是此交界处的各国最具代表性的地貌。它们被完好地保存及管理着。它们的每一个部分都是相辅相成的，特别是比较偏僻的卡拉图（Karatau）国家自然保护区代表了西天山向北境的延伸，具有非常特

The Western Tien-Shan trans-boundary serial nomination, lying within the Republics of Kazakhstan, Kyrgyzstan and Uzbekistan, consists of 13 component parts covering a combined area of 528,178 ha plus 102,916 ha of buffer zones. As the name indicates, the nominated property forms part of the extensive Tien-Shan mountain chain, one of the most impressive mountain ranges in Central Asia. The nominated property ranges in altitude from 700 to 4,503m above sea level and as a result supports an outstanding variety of landscapes of great intrinsic natural beauty which, in turn, support an exceptionally rich biodiversity including numerous endemic species and species which are the

wild ancestors of many of today's commercial fruit and nut trees. The Tien-Shan as a whole is considered to be one of the best examples in the world of intra-continental mountain building.

All the selected parts of the Property are situated in Western Tien-Shan and are the most representative for this geographical unit in every country. These areas are the most well protected and managed. They complement each other, specifically the relatively remote Karatau State Nature Reserve is very special and valuable extension of Western Tien-Shan to the North, and it complements the Property characteristics by a number of endemic and rare





别的价值。并且，卡拉图为山地低海拔地区补充了一些特有且稀有的典型物种。

从“古生物痕迹”的角度看，阿克苏贾巴格利保护区的卡拉图古生物学遗址具有突出普遍价值，也被认定为世界上最有趣的遗址之一。固化沉积物完美地保护了约 1.5 亿年前居住在水池和侏罗纪海岸的植物和动物足迹。在这里发现了 60 多种植物，100 种昆虫和软体动物，甲壳类动物，海龟，硬鳞鱼的痕迹。世界上没有其他地方有这么丰富有趣的中生代昆虫埋葬。

**标准 (x)：**该遗产地区的生物多样性具有重要的全球意义，有满足生物多样性标准的潜在可能。天山西部地区是许多栽培果树的起源地，其海拔跨度为不同类型的森林和植物群落提供了支撑。该地区位于中亚，与其他几个生物地理区域、全球重要的生态区相交，在世界遗产名录上的具有优先地位。

截至 2008 年，卡拉图共记录了 540 种高等植物和低等植物，其中包括卡拉图山脉特有的 76 种中的 65 种植物。地方性和稀有物种大多具有遗留下来的特征，并包含了始新世亚热带植物群落，渐新世嗜温植物群和古地中海中新世植物群的代表。恰特卡尔州 (Chatkal State) 生物自然保护区共记录了 1,136 种植物和亚种，其中约 25 种属于恰特卡尔 (Chatkal) 西部山脉。



species typical for low-altitude parts of this mountain country.

From the perspective of “traces of ancient life” Karatau paleontological field of Aksu Jabagly Reserve, which is considered one of the most interesting in the world, has an outstanding universal value. Solidified sludge perfectly preserved footprints of plants and animals that lived in the pool and on the shores of the Jurassic seas around 150 million years ago. Prints of more than 60 species of plants, 100 species of insects and mollusks, crustaceans, turtles, ganoid fish were found there. There is no other place in the world with such a rich and interesting burial of Mesozoic insects.

**Criterion (x) :** The biodiversity that characterizes the region within which the nominated serial property is located appears to be of global significance with potential to meet biodiversity criteria. The Western Tien-Shan Region is globally important as the centre of origin of a number of cultivated fruit species as

is its high diversity of different types of forests and unique combinations of plant communities. The region also overlaps with several underrepresented biogeographic regions and coincides with a number of globally important ecoregional priorities and centres of diversity. Situated in Central Asia, the nominated property is also within a region identified as a priority gap on the World Heritage List.

Up to 2008, 540 species of higher and lower plant had been recorded from Karatau including 65 of the 76 species endemic to the Karatau ridge. The endemic and rare species are mostly of relict character and include representatives of Eocene subtropical flora, of Oligocene mesophilic-wood flora and ancient Mediterranean Miocene flora. A total of 1,136 species and sub-species of plant have been recorded at Chatkal State Biosphere Nature Reserve, approximately 25 of which are endemic to the western part of the Chatkal ridge.



来源：<http://whc.unesco.org/en/list/1490/gallery/>

For more information, please refer to the webpage: <http://whc.unesco.org/en/list/1490/gallery/>

## 活动预告 Forthcoming

### 第 18 届国际木材保护技术课程 (ICWCT 2018)

#### 有关木构文化遗产保护的课程

#### 课程分为两部分：

1. 在线远程学习：2018 年 4 月 9 日至 5 月 11 日
2. 奥斯陆研讨会：2018 年 6 月 4-29 日

#### 研讨会地点：

奥斯陆, 挪威( Riksantikvare – 挪威文化遗产理事会)

#### 合作伙伴：

ICCROM (国际文化遗产保护研究中心)

Riksantikvare – 挪威文化遗产理事会

NTNU – 挪威科技大学挪威科技大学

#### 背景和内容：

本课程是基于 1980 年联合国教科文组织大会的建议，自 1984 年以来每隔两年在挪威举办一届。本课程直接面向在木构保护领域工作多年的专业人士。课程涵盖广泛的跨学科主题，涉及建筑和木质器物。同时对木材保护的理论和实践方面也给予了同等的重视。

在课程期间，我们将组织参观一些有趣的木制文化遗产遗址。

#### 目的和目标：

本课程的目的是促进木材保护领域的文化理解与研究，并成为各国参与者在各自国家中的宝贵资源。

课程的主要目标是：

- 掌握木材和木材加工使用在结构和装饰方面的基本知识；
- 为参与者提供基本的理论和实践知识，了解如何诊断木材变质的原因并选择最适合的保护和修复木材的方法；
- 将参与者的知识扩展到职业以外，更广泛地了解木材保护的不同方面和方法；
- 将来自不同国家和文化的各类专业人士聚集在一起，共同学习借鉴木材保护和使用的不同经验、实践和方法。

#### 课程计划：

2018 课将首次划分为两个主要部分：

1. 为期 5 周的在线入门必修课程，参与者将可以在各自国家访问在线数字平台。每周至少进行 5 小时的交互式预备学习，并提交各种练习和论文。
2. 在奥斯陆举办为期 4 周的全日制研讨会。研讨会包括讲座、实践保护练习、实地考察、博物馆参观和游览活动。

课程包括不同但相互关联的单元，涵盖以下方面：木材特性；影响木材腐烂的因素；保护原则，预防性保护；保护器物 and 油漆表面，古董木材和家具；木制建筑和木结构的保护，包括木工工具和机械。该课程将包括一个现场

### The 18th International Course on Wood Conservation Technology (ICWCT 2018)

#### A course on the conservation of cultural heritage made of wood

#### The course is divided in two main parts:

1. On-line distance learning: 9 April – 11 May 2018
2. Workshop in Oslo: 4 – 29 June 2018

#### Workshop location:

Oslo, Norway (premises of Riksantikvaren – The Directorate for Cultural Heritage)

#### Partners:

- ICCROM (International Centre for the Study of the Preservation and Restoration of Cultural Property)
- Riksantikvaren – The Directorate for Cultural Heritage, Norway
- NTNU – Norwegian University of Science and Technology, Norway

#### Background and content:

The ICWCT was initiated as a response to a recommendation at UNESCO's General Conference in 1980, and has been organized in Norway every second year since 1984. It is directed towards professionals who have been working for some years within the field of wood conservation. The ICWCT covers a wide range of interdisciplinary topics relating to both buildings and objects made of wood. Theoretical and practical aspects of wood conservation are given equal consideration. Interesting cultural heritage sites constructed in wood will be visited during the course.

#### Aim and objectives:

The aim of the course is to promote cultural understanding and research in the field of wood conservation, and to be a valuable resource for the work of the individual participants in their respective countries. The main objectives of the course are:

- to establish a basic knowledge of wood, and the processing and use of wood, both structurally and decoratively;
- to give participants the theoretical and practical knowledge essential for diagnosing the causes of deterioration, and for selecting the most appropriate methods of conservation and restoration of wood;
- to extend the knowledge of participants beyond their own professions for a broader understanding of different aspects and approaches to wood conservation;
- to bring people with various professions from different countries and cultures together for a mutual learning experience, drawing on different experiences, practices and approaches to wood conservation and use of wooden materials.

#### The course programme:

For the first time, the ICWCT 2018 course programme will be divided into two main components:

1. A 5-week compulsory on-line introductory section where participants will have access to a digital platform from their respective home countries. Allow for at least 5 hours per week of interactive preparatory study with various exercises and papers to be submitted.
2. A 4-week full-time workshop in Oslo. The workshop includes lectures, practical conservation exercises, field studies, museum visits and excursions.

The curriculum includes distinct but interconnected units covering aspects of: properties of wood; factors affecting the decay of wood; prin-



实践工作坊和挪威木构造遗产考察。作为该项目的内容之一，每个参与者预计准备 20 分钟的演讲，阐述在自己国家的工作经验。

#### 讲师：

讲师来自挪威和其他国家。所有讲师都是保护领域公认的专家，具有多学科背景和专业经验。

#### 考试：

该课程包含考试，如果考试及格，将授予 15 个大学学分。在线课程和奥斯陆研讨会期间要求全勤出席和积极参与，才可参加考试并获得课程证书。

#### 费用：

入选者将免费参与课程。

#### 旅行、住宿和生活费用：

参加者须自行承担往返挪威奥斯陆的旅行费用。

在奥斯陆课程期间的住宿将由课程主办单位免费提供。

在课程期间，为支付在奥斯陆为期 4 周的生活费和交通费用，参加者应至少准备 5000 挪威克朗（约 600 美元）。

根据可能得到的资助，在特殊情况下，经过严格申请程序证明确实需要资金帮助的，可能会提供部分奖学金。

#### 参与者：

申请人应至少具有三年木材保护工作经验的在职人士。

学员有相关的经验，以便在思想的交流中贡献并收获，这对于课程的成功非常重要。

参加者的人数限制在 20 人。

#### 语言：

课程工作语言为英语。

良好的英语知识对于个体参与者和整个课程的收益都是至关重要的，因此必须在申请中附上相关证明。

非母语人士需要提供语言证书。

#### 申请：

请填写 ICCROM 申请表，并将其与下列文件一起发送至以下电子邮件：wood2018@iccrom.org。

1. 完整的专业简历（英文）

2. 一页纸报告，描述您曾参与或正在参与的可与其他参加者分享的木材保护项目。

有关课程的更多信息，请联系：

Anne Nyhamar 女士（文化遗产局），e-mail: anne.nyhamar@ra.no

#### 报名截止日期：

申请材料应于 2017 年 9 月 30 日前寄达 ICCROM，以确保进入我们的评选过程。

请注意，该课程的实施和经费将由 2017 年 11 月 ICCROM 大会批准。

principles of conservation, preventive conservation; conservation of objects and painted surfaces, archaeological wood and furniture; conservation of wooden buildings and structures, including wood working tools and machinery. The course will include an onsite practical workshop and a study tour to selected wooden heritage sites in Norway. As a part of the programme, each participant is expected to give a 20-minute presentation from his or her work experience in their own country.

#### Lecturers:

Lecturers from Norway and other countries will be contributing to the course. All are recognized experts within the field of conservation and with various backgrounds and professional experience.

#### Exam:

The course concludes with an exam, giving 15 university credits if passed. A full-time presence and active participation during both the on-line component and the course period in Oslo is required to be allowed to submit the exam and to obtain the course certificate.

#### Fees:

Course participation is free of charge for the selected participants.

#### Travel, accommodation and living expenses:

Participants will be responsible for their round-trip travel costs to Oslo, Norway. Accommodation for the period of the course in Oslo will be provided free of charge by the course organizers. To cover living expenses and transport within Oslo during the course, participants should plan for a minimum allowance of approx. NOK5000 (about 600 USD) for the 4 weeks.

Depending on availability of funding, and a stringent application process proving financial need, a limited number of partial scholarships may be available in special circumstances.

#### Participants:

Applicants should be mid-career professionals with a minimum of three years' work experience in wood conservation. It is of great importance for the success of the course that the participants have relevant experience so as to contribute and benefit from the mutual exchange of ideas.

The number of participants is limited to 20.

#### Language:

The working language of the course is English. A good knowledge of English is essential for the benefit of the individual participant and for the course as a whole, and must therefore be documented in the application. A certificate of language is required for non-native speakers.

#### Applications:

Please fill the ICCROM application form and send it together with the documents listed below to the following e-mail: wood2018@iccrom.org.

1. A full professional curriculum vitae (in English)

2. A one-page report describing a conservation project related to wood for which you are or have been actively involved, and which can be shared with the other participants.

For further information regarding the course, please contact:

Ms. Anne Nyhamar (The Directorate for Cultural Heritage), e-mail: anne.nyhamar@ra.no

#### Application deadline:

Applications should reach ICCROM by 30 September 2017 to ensure inclusion in our selection process.

Please note that the implementation of the course is subject to the approval of the ICCROM Programme and Budget 2017-2018 by the General Assembly of ICCROM to be held in November 2017.

### 世界遗产保护与发展——苏州古典园林列入《世界遗产名录》20周年研讨会

时间及地点：2017年7月18日至7月29日，中国苏州

2017年是苏州古典园林列入《世界遗产名录》20周年。20年来，在苏州市政府的领导下，以苏州古典园林为代表的世界遗产保护和利用取得了丰硕的成果，有力地推进了苏州历史文化名城的保护。为全面总结苏州在世界遗产保护研究、管理利用等方面的经验，展示世界遗产保护与发展取得的成绩，进一步提升苏州古典园林的品牌影响力和苏州城市的文化软实力，“世界遗产保护与发展——苏州古典园林列入《世界遗产名录》20周年研讨会”将于2017年9月18日在苏州举办。本次会议将由苏州市政府主办，苏州市园林和绿化管理局承办，亚太世遗苏州中心协办。

### World Heritage Conservation and Development—the 20th Anniversary of the Classical Gardens of Suzhou Inscribed on the World Heritage List Seminar

Dates and Locations: 18 September 2017, Suzhou

2017 is the 20th anniversary of the Classical Gardens of Suzhou inscribed on the World Heritage List. Fruitful results were produced over the past 20 years in the conservation and utilization of World Heritage represented by the Classical Gardens of Suzhou, which greatly promoted the conservation and administration of the historical city of Suzhou. To review the successful conservation experience and present the great achievements in Suzhou world heritage management, preservation, research and utilization, and further enhance the city's soft power, the "World Heritage Conservation and Development—the 20th Anniversary of the Classical Gardens of Suzhou Inscribed on the World Heritage List Seminar", hosted by Suzhou Municipal Government, organized by Suzhou Gardens and Landscape Administration Bureau and supported by WHITRAP Suzhou, will be held on September 18, 2017 in Suzhou.

### 太平洋岛国遗产/环境影响评估国际培训班(上海)

时间及地点：2017年11月20日至12月1日，斐济苏瓦和莱武卡

太平洋岛国遗产/环境影响评估国际培训班将在2017年11月20日至12月1日期间于斐济苏瓦和莱武卡举办。培训班由联合国教科文组织世界遗产中心、我中心主办，斐济教育遗产艺术部和太平洋遗产区域中心承办，国际文化遗产保护研究所 (ICCROM)、国际古迹遗址理事会 (ICOMOS) 及世界自然遗产保护联盟 (IUCN) 支持。该研讨班将面向太平洋地区 12 个联合国教科文组织世界遗产缔约国招生，为其文化及自然遗产管理者量身定制。

培训课程将传授遗产地管理者保护自然和文化遗产所需的知识、涉及的资源与操作方法，并突出太平洋岛国的特定需求和共通问题。在此框架下，培训也将介绍实际工作中，文化和自然遗产相结合的文化景观的保护理念。本课程将理论与实践相结合，介绍世界遗产的核心概念如《世界遗产公约》、完整性、原真性、突出普遍价值，并通过案例模拟传授管理规划、遗产和环境影响评估的具体方法。近期，世界遗产地管理紧缺此类专题人才。

### Workshop on Heritage/Environmental Impact Assessments for the Pacific Island States

Dates and Locations: 20 November–1 December 2017, Suva and Levuka, Fiji

The Workshop on Heritage/Environmental Impact Assessments for the Pacific Island States will be held in Suva and Levuka, Fiji, from 20 Nov. to 1 Dec. 2017. It is co-organized by WHC and WHITRAP, hosted by Fiji Ministry of Education, Heritage and Arts and the Pacific Heritage Hub, and supported by ICCROM, ICOMOS and IUCN. The course is specifically designed to the cultural and natural site manager in 12 Pacific Island States.

The training course aims to provide State Parties in the Pacific Region with some of the knowledge and resources & tools necessary for controlling and guiding the protection of natural and cultural heritage sites. The course will address both natural and cultural heritage in order to respond to the specific needs and context of the Pacific SIDS. In this sense, the course aims to provide participants with a shared set of concepts which can bridge the separations between nature and culture when it comes to heritage preservation. The course proposes to set the theoretical foundations by presenting leading in the field (such as the World Heritage Convention), as well as key concepts such as Outstanding Universal Value (OUV) including integrity, authenticity etc. Within this framework, the course will introduce a series of tools such as Management Planning, Heritage and Environmental Impact Assessments which has been increasingly demanded in the region by the World Heritage Committee.



## 卢特沙漠

Lut Desert

遗产类型：自然遗产

所在地区：伊朗伊斯兰共和国

入选年份：2016

遴选标准：(vii)(viii)

Category: Natural Heritage

Location: Islamic Republic of Iran

Date of Inscription: 2016

Criteria: (vii) (viii)



卢特沙漠位于伊朗东南部。在六月至十月间，这一亚热带潮湿地区经常有大风，使沉积物输送堆积，造就了大范围的风蚀景观，呈现出极为壮观的风蚀雅丹地貌（大规模起伏的垄脊），还有广袤的石漠和沙丘。此处遗产地代表了一种典型地质形成过程。卢特沙漠的独特地貌使之成为了地质学和地形学研究领域完美的自然实验室，至今吸引了许多研究者前来。这片地区的风蚀雅丹地貌和沉积地貌提供了适宜的研究环境。风化是此处地貌最主要的变化动因。

此外，该遗产及其缓冲地带拥有许多史前遗迹和具有历史意义的遗址。这些遗址的存在、铜器时代的墓地、以及后来壮观的坎儿井（渡槽）城堡都增强了该地区的吸引力。由于该地区交通极其不便，因而被保存得相当完好，并需要全面综合的管理来提高环境和旅游价值。

卢特沙漠因符合标准 (vii) 和 (viii) 于 2016 年被列入世界遗产名录。

**标准 (vii)：**卢特沙漠展现了极致的自然风光，具有重要的美学价值。卢特沙漠所处位置人口密集度低，距离聚居地远且交通不便，对许多人而言充满了神秘感。盛行风和舒尔河 (Shur River) 的长久侵蚀创造了迷人的雅丹地貌。

**标准 (viii)：**卢特沙漠的地质过程代表着地球演进历史的重要阶段，它记录了生命的进化、正在进行中的壮观的地表变化，以及重要的地形发育和地文学特征。卢特沙漠是代表着沙漠地貌进化过程的地区之一。在冰川时期，山地和大陆冰川占据着伊朗的多数山区、北美北部以及欧洲北部地区。由于多沉淀和少蒸发，在内陆封闭的凹陷区中形成了冲积湖，淤积了湖泊沉积物。在卢特沙漠的形成、进化过程以及地质构造方面，这一区域展现了地质变化中的重大进展地质过程以及重要的地貌和地理特征。📷

The Lut Desert, or Dasht-e-Lut, is located in the south-east of the country. Between June and October, this arid subtropical area is swept by strong winds, which transport sediment and cause aeolian erosion on a colossal scale. Consequently, the site presents some of the most spectacular examples of aeolian yardang landforms (massive corrugated ridges). It also contains extensive stony deserts and dune fields. The property represents an exceptional example of ongoing geological processes. The Lut Desert, with the unique landforms, is a perfect laboratory for geological and geomorphological researches. It has attracted the interests of many researchers, so far. The Hydro-Aeolian erosional and depositional landforms in the area give an appropriate opportunity to the researchers. The wind processes are the most dominant formative processes affecting the landforms.

In addition to the above mentioned characteristics, establishment of many pre-historic and historic sites in the property and the buffer zone give a high potential to the area. The existence of the sites and the cemeteries related to the copper age and the later historical castles with the spectacular Qanats (aqueducts) enhance the appealing and attractiveness of the area. This is thoroughly a perfect property conserved well due to inaccessibility to the region. It requires a comprehensive and integrated management to enhance environmental and tourism values.

**Criterion (vii):** The desert contains superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance. The desert is located in a place where the population density is low. Far away from the population centres and lack of transportation networks, the Lut Desert has always been mysterious for many people. The prevailing winds and long-time operation of Shur River created yardangs with fascinating beauty.

**Criterion (viii):** It is an outstanding example representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features. The Lut Desert is one of the regions where represents evolution of a recognized landform of desert areas. In cold glacial period when the mountainous areas of Iran, northern parts of North America and Europe were under the dominance of mountain and continental glaciers, pluvial lakes formed and lake sediments deposited in closed depressions inland due to more precipitation and less evaporation. In terms of process and forms in Lut Desert and the evolutionary stages and geologic structure, this area is undeniably a significant ongoing geological processes in the development of landforms, and significant geomorphic and physiographic features.

- |   |                              |
|---|------------------------------|
| 1 | 封面图片 / Cover photos          |
| 2 | 4 1-3. Rig-e Yallan 沙丘       |
| 3 | 5 Sand dunes in Rig-e Yallan |
|   | 4. 盐结皮                       |
|   | Salt Crust                   |
|   | 5. 舒尔河                       |
|   | Shur River                   |

来源: <http://whc.unesco.org/en/list/1505>

For more information, please refer to the webpage: <http://whc.unesco.org/en/list/1505>



联合国教科文组织亚太地区世界遗产培训与研究中心 (秘书处)

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