

# NEWSLETTER



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

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Research on the Conservation Planning of Historic Urban Landscape:  
A Case Study of the Historic Center of Macau

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United Nations  
Educational, Scientific and  
Cultural Organization



World Heritage  
Convention  
联合国教育、  
科学及文化组织



The World Heritage Institute of Training and  
Research for the Asia and the Pacific Region  
under the auspices of UNESCO  
亚太地区世界遗产  
培训与研究中心

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

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

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

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

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

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

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



## 焦点新闻 In Focus



### 中国城市科学研究会历史文化名城委员会第六次全体委员会在京举行

1月4日至5日，中国城市科学研究会历史文化名城委员会第六次全体委员会在北京举行，建设部副部长仇保兴及国家文物局局长单霁翔等出席会议并做主题报告。会议讨论通过了新的委员会工作规则并选举产生了新的领导机构，北京市副市长陈刚当选第六届主任委员，同济大学副校长伍江当选副主任委员，我中心主任周俭当选常务委员。

(编辑/李昕)

### The 6th Plenary Session of China Urban Studies Society-Historical and Cultural City Committee was Held in Beijing

Jan. 4-5, 2012, the 6th Plenary Session of China Urban Studies Society - Historical and Cultural City Committee was held in Beijing. Qiu Baoxing, Deputy Minister of the Ministry of Construction, and Shan Jixiang, Director of the State Bureau of Cultural Relics, were invited to attend the meeting and delivered keynote speeches. New operation procedures of the Committee were adopted and a new governing organization was established during the meeting. Chen Gang, Deputy Mayor of Beijing, became the Sixth Chairman of the committee. Wu Jiang, Vice President of Tongji University, and Zhou Jian, Director of WHITRAP Shanghai, were elected as vice-chairman and standing committee member respectively. (Editor/Li Xin)

### 世界文化遗产监测预警体系建设座谈会在京召开

1月4日至5日，为落实“十二五期间建成中国世界文化遗产监测预警体系”的工作要求，国家文物局召集故宫博物院、敦煌研究院、大足石刻研究院等国内14个世界文化遗产地管理机构代表，以及国家文化遗产研究院、国家文物信息咨询中心、北京大学等有关科研机构的专家，在北京召开“世界文化遗产监测预警体系建设座谈会”。与会各遗产地代表汇报了各自申报监测试点单位的项目设想；中国世界文化遗产监测中心汇报了《中国世界文化遗产监测预警体系总体规划（2011-2030）概要》，苏州市园林局、苏州市文物局汇报了《中国世界文化遗产动态信息系统及监测预警系统试点项目工作方案》。(编辑/师立张芸)



### The Symposium of Establishing the Monitoring and Warning System for World Cultural Heritage was held in Beijing

Jan. 4-5, in order to fulfill the operating requirement of establishing the monitoring and warning system for world heritage during the Twelfth Five Year Plan of China, the State Bureau for Preservation of Cultural Relics summoned representatives from 14 domestic regional agencies such as the Palace Museum, Dunhuang Academy, and the Dazu Rock Carving Research Institute etc, as well as professors from the National Research Institute of Cultural Heritage, States Information Center of Cultural Relics, Beijing University and the related research institutes, to convene the symposium. Representatives from heritage sites declared their ideas on setting pilot projects respectively. To be more specific, the China World Heritage Monitoring Center presented the Overall Plan Outline of China

World Heritage Monitoring System, while Suzhou Municipal Bureau of Parks and Woods together with Suzhou Municipal Bureau of Cultural Relics reported the Work Program of Setting Pilot Projects for Dynamic Information System and Monitoring System of Chinese World Heritage. (Editor/Shi Li Zhang Yun)

### 第二届世界遗产二类中心会议在意大利召开

1月21日至22日，第二届世界遗产二类中心会议在意大利米兰召开。会议期间，世界遗产中心重申了二类中心的职责，并回顾了近期通过的关于世界遗产的几项重要决议。我中心国际协调专员孔萍博士和项目专员李泓分别与其他二类中心代表进行了双边和多边会谈，并达成初步合作意向。

(编辑/李泓)

### The Second Coordination Meeting of Category 2 Centres Held in Italy

Jan. 22-23, 2012, the Second Coordination Meeting of Category 2 Centres (C2Cs) for World Heritage took place in Milan, Italy. During the meeting, WHC re-emphasize the C2Cs' responsibility and recalls the background of a number of important developments that concern the World Heritage Convention. Meanwhile, Dr. KONG Ping, International Project Coordinator and Ms. LI Hong, Program Specialist, have bilateral or multilateral dialogue with other representatives from C2Cs and have agreements in some way.

(Editor/ LI Hong)







### 我中心出席 2012 巴西世界遗产与可持续发展联合国教科文组织专家会议

2月5日至8日在巴西古城欧鲁普雷图市（Ouro Preto）召开了联合国教科文组织世界遗产专家会议。巴西文化遗产研究院主席（IPHAN）Mr. Luiz Fernando de Almeida 等 40 余名联合国教科文组织专家代表参加了会议。与会 40 位专家学者探讨了可持续发展如何与《世界遗产公约》，如何与普遍价值可持续融合等议题，并草拟了《世界遗产与可持续发展的工作提案》。中心顾问梅青副教授出席了此次会议。（编辑/梅青）

### 2012 Consultative Meeting on World Heritage and Sustainable Development

Feb. 5-8, 2012, the 2012 Consultative Meeting on World Heritage and Sustainable Development (SD) was held in Ouro Preto, Brazil. Mr. Oswaldo Angelo, Mayor of Ouro Preto, and other 40 experts and scholars attended the meeting. Topics, regarding to development of policy guidelines, management practices and strategies, concerning ways to integrate a SD perspective within World Heritage, were extensively discussed among experts. The participants, meanwhile, drafted the 'Work Proposal of World Heritage And Sustainable Development' during the meeting. Ms. Mei Qing, Associated Professor and Consultant of WHITRAP Shanghai, attended this meeting.

(Editor/ MEI Qing)

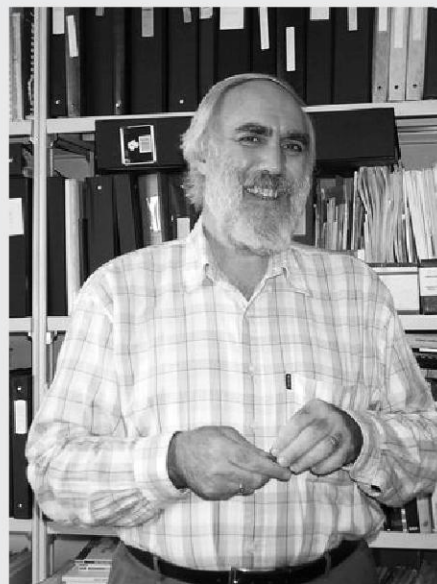
### 联合国教科文组织亚太地区世界遗产培训与研究中心工作会议在京举行

2月23至24日，联合国教科文组织亚太地区世界遗产培训与研究中心工作会议在北京举行，会议主题是讨论中心未来的发展思路。会议由中国教科文全国委员会秘书长杜越主持。教科文文化助理总干事班德林先生出席会议并指出了中心应关注城市历史景观、可持续旅游等国际新热点以适应未来的发展，最后管委会主任、前教育部副部长章新胜进行了总结发言。（编辑/李昕）

### Working Meeting of WHITRAP Held in Beijing

Feb. 23-24, 2012, the Working Meeting of WHITRAP was held in Beijing, with focus on the development of WHITRAP. It was hosted by Mr. DU Yue, Secretary-General of Chinese National Commission for UNESCO. Mr. Francesco BANDARINE, UNESCO Assistant Director-General for Culture, was attended and pointed out the latest issues related heritageto follow-up, such as urban historic landscape, sustainable tourism etc. Mr. ZHANG Xinsheng, Chairman of WHITRAP's Governing Board and the former Deputy Minister of Education concluded the meeting.

(Editor/ LI Xin)



### 悼念赫伯·斯托维尔教授 (1948-2012)

世界上最著名的遗产保护专家之一，赫伯·斯托维尔教授日前于加拿大渥太华市逝世。

斯托维尔教授生前在遗产的保护，特别是在世界遗产保护方面，有着极其突出的贡献。他是一位求知若渴、一丝不苟的科学和教育工作者，在推动遗产保护发展以及培养该领域专业的世界性人才有着意义深远的影响。斯托维尔教授也是一位作家，许多在遗产领域的书籍都被誉为经典，其中最为人所知的也许是他与雷蒙德·勒迈尔共同起草的奈良真实性文件。在 1998 年至 2004 年斯托维尔教授在世界遗产委员会顾问团之一的国际古迹遗址理事会任职期间功勋卓著，其突出事迹包括发展全球培训策略、编著了两部著名的关于世界文化遗产和保护现存宗教遗产的风险准备出版物、以及在 post-inscription training and management 活动中扮演的重要角色等，在为巩固公约的政策和实施方面立下不少汗马功劳。他曾先后担任国际保存技术协会主席，加拿大国际文物保护与修复研究中心主席和国际文物保护与修复研究中心秘书长。2011 年，斯托维尔教授获得了久负盛名的 ICCROM 奖。

为了评估亚太地区世界遗产培训与研究中心成立的可行性，斯托维尔教授第一次到访了中心。当时，他高度评价了同济大学的准备工作以及学术资源，并对上海中心操作和制度系统给予了珍贵的意见。在 2006 年，应同济大学邀请，他参与了世界遗产保护国际研讨会并发表了关于世界遗产城市可持续管理议题的讲话。不但如此，他还应邀成为同济大学的客座教授并多次为钻研遗产城市的保护工作访华。

斯托维尔教授的热情幽默、慷慨大方、以及他为遗产保护作出的杰出贡献，将永远为亚太地区世界遗产培训与研究中心所牢记。在此艰难时刻，中心主任及全体工作人员对斯托维尔教授的家人致以沉痛哀悼。



## In Memoriam: Prof. Herb STOVEL (1948–2012)

Prof. Herb STOVEL, one of the world's most renowned experts in heritage conservation, recently passed away in Ottawa, Canada.

During his long career, Prof. STOVEL made an outstanding contribution to heritage conservation and to the World Heritage Convention in particular. As a scholar and a teacher of exceptional intellectual curiosity and rigour, he has had a huge impact on the advancement of the field as well as in building the capacities of hundreds of heritage professionals all over the world. Author of numerous landmark books and publications on various topics related to heritage, he was perhaps best known for his role in the drafting of the Nara Document on Authenticity, in 1994, together with Raymond Lemaire. As part of ICCROM's delegation as an Advisory Body to the World Heritage Committee, between 1998 and 2004, Prof. STOVEL made a special contribution to the strengthening of the Convention's policies and practice, notably through the development of its Global Training Strategy, the authoring of two well-known ICCROM publications on risk preparedness for world cultural heritage and conservation of living religious heritage as well as by playing an active role in post-inscription training and management activities. He served as President of the Association for Preservation Technology International, President of ICOMOS Canada, and most notably as Secretary-General of ICOMOS international. In 2011, Prof. STOVEL was also the recipient of the prestigious ICCROM Award.

Prof. STOVEL's first involvement with WHITRAP was 2005 when he evaluated the feasibility Study of WHITRAP's establishment. At that time, he thought highly of Tongji University's preparation and academic resources. Meanwhile, he generously gave some valuable advice on the operation and institutional system of WHITRAP Shanghai. In 2006, Tongji University invited him to attend the International Symposium on World Heritage Conservation and delivered a speech on Issues in Sustainable Management for World Heritage Cities. Furthermore, he was invited to be the Guest Professor of Tongji University and had been to China for many times to devote himself to the conservation work in heritage sites.

At WHITRAP, Prof. STOVEL will be remembered for his warmth, generosity, and sense of humor, as well as for the professional contribution to the heritage conservation. The Director and staff of WHITRAP would like to offer our condolences to Prof. STOVEL's family at this difficult moment.



In 2007, Prof. STOVEL evaluated the function of WHITRAP Shanghai



In 2007, Prof. STOVEL received the Guest Professor Certificate by Tongji University



In 2007, Prof. STOVEL had a talk with the Director of Shanghai Foreign Affairs Office





## 历史性城市景观的保护规划研究——以澳门历史城区为例

Research on the Conservation Planning of Historic Urban Landscape: A Case Study of the Historic Center of Macau

作者 / 张松 (同济大学建筑与城市规划学院教授) Author / Prof. Zhang Song, College of Architecture and Urban Planning, Tongji University

案例类型: 总体城市设计专题研究  
城市地区: 中国澳门特别行政区  
案例来源: 上海同济城市规划设计研究院  
《澳门历史性城市景观保护专题报告》  
(2010)  
参加人员: 张松、镇雪峰、单峰、陈鹏



### ■ 历史性城市景观的含义

近年来, 保护历史性城市景观 (HUL) 成为国际遗产保护领域新的探索。世界范围的历史城市保护领域能够取得令人如此瞩目的成就, 与二次大战后联合国教科文组织 (UNESCO) 制定一系列宪章、公约和建议等遗产保护的纲领性、法规性文件密不可分。1972 年 UNESCO 通过的《世界遗产公约》在城市保护方面发挥了重要作用, 截至 2010 年, 在 911 处列入《世界遗产名录》的世界遗产中, 250 余处历史城市占据了 704 处文化遗产的三分之一以上, 成为比重最大的“类别”。在过去数十年里, 世界遗产委员会以及《世界遗产

### ■ Definition of Historic Urban Landscape

The conservation of historic urban landscape has become a new field of World Heritage conservation in recent years. Its worldwide achievement is closely related to the development of guidelines and legislations on World Heritage conservation by UNESCO after World War II, including charters, conventions and recommendations. In particularly, the Convention Concerning the Protection of the World Cultural and Natural Heritage adopted by UNESCO in 1972 contributes a great lot to the conservation of urban landscape. By 2010, among the 911 World Heritage properties inscribed on World Heritage List, over 250, more than one third, of the 704 cultural properties are historic urban areas, amounting to the largest "category". Over the past decades, the World Heritage Committee and State Parties to World Heritage Convention have made considerable efforts and established appropriate policies to address the challenges in urban landscape conservation. Four key documents directly concerned with urban conservation have been made, which are the 1962 UNESCO Recommendation concerning the Safeguarding of the Beauty and Character of Landscapes and Sites, the 1968 UNESCO Recommendation concerning the Preservation of Cultural Property Endangered

by Public or Private Works, the 1972 UNESCO Recommendation concerning the Protection, at National Level, of the Cultural and Natural Heritage, and the 1976 UNESCO Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas (also called for short as the UNESCO Recommendation of Nairobi). The integrated approaches of conservation contained in these recommendations have provided urban conservation practices all over the world with positive guidance.

The World Heritage Convention and above-mentioned four UNESCO Recommendations constitute the legal framework and basic principles of global urban conservation. However, with the accelerating of urbanization since 1990s, more and more World Heritage cities have been threatened by the pressure of intensive development, resulting in an increasing number of disputes between large-scaled urban development and historic landscape conservation. New pressures, such as conflicts between globalization and local development, threats brought about by rapid urbanization on the recognition of sites and communities, global warming, unsustainable development of tourism, and uncontrolled or thoughtless urban development, have all brought challenges to the conservation and management of historic cities. The



公约》缔约国已投入相当大的努力和制定相应的政策来应对城市保护方面所面临的挑战。在 UNESCO 制定的与城市保护直接有关的建议中就有《关于保护景观和遗址的风貌与特征的建议》(1962 年)、《关于保护受到公共工程或私人工程危害文化财产的建议》(1968 年)、《关于在国家一级保护文化和自然遗产的建议》(1972 年)、《关于历史地区保护及其在当代作用的建议》(简称《内罗毕建议》, 1976 年) 等四项重要的国际文件, 这些建议中所提出的综合性保护方法对指导世界各地的城市保护实践发挥了积极作用。

虽说《世界遗产公约》以及上述四项 UNESCO 建议构成了国际社会城市保护方面的法律框架和基本原则。但是自 1990 年代以来, 随着全球范围内城市化进程的不断加速, 越来越多的世界遗产城市受到高强度开发压力带来的威胁, 有关大规模城市开发引发的历史景观保护的争端不断增多。历史城市保护面临着诸多新的压力, 例如全球化与地方发展之间的矛盾, 快速城市化对场所感和社区认同的威胁, 包括全球变暖在内的环境恶化, 不可持续的旅游开发, 失控、考虑欠周或混乱的城市开发, 等等, 均给历史城市的保护规划和管理带来新的挑战, 为此, 世界遗产委员会深感需要制定新的建议和办法来应对这些挑战。2005 年的《维也纳备忘录》首次以“历史性城市景观”(Historic Urban Landscape, HUL) 这一专门术语来讨论历史城市面临的开发压力问题, 指出: 历史性城市景观的保护应“基于现存的历史形态、建筑存量和文脉, 综合考虑当代建筑、城市可持续发展的景观完整性之间的关系”。

“历史性城市景观”指由一组建筑物、古生物的遗址和某个特定时期构成人类聚居地的建成环境。历史性城市景观的含义超出了以往国际宪章和保护法律中惯常使用的“历史中心区”、“整体”或“环境”等传统术语的范围, 涵盖的区域背景和景观背景更为广泛。经过数十年来国际性学术会议和相关国际机构的研究讨论, 《关于历史性城市景观的建议草案》最终修订稿将提交预定于 2011 年秋季召开的第 36 届大会讨论通过。

#### ■ 《HUL 建议草案》的要义解读

关于“历史性城市景观”的讨论仍在进行中, 按照 UNESCO 执行委员会的计划, 《关于历史性城市景观的建议草案》(UNESCO Recommendation on the Historic Urban Landscape) 的最终修订稿将提交 2011 年秋季召开的第 36 届大会讨论通过。目前, UNESCO 官网上发布的《建议草案》共 6 章 38 条, 主要内容包括定义, 21 世纪城市保护的机遇与挑战, 政策, 工具, 能力建设、研究、信息与交流, 国际合作。

《HUL 建议草案》导言中指出, 我们所处的时代见证了人类历史上规模最大的移民活动, 现在已经有超过半数的人类居住在城市中。



World Heritage Committee has deeply felt the necessity to develop new recommendations and measures to address these challenges. In the 2005 Vienna Memorandum, the term “Historic Urban Landscape” was first used to discuss issues faced by historic cities in development. It noted that the conservation of historic urban landscape should adopt “an integrated approach linking contemporary architecture, sustainable urban development and landscape integrity based on existing historic patterns, building stock and context.”

The historic urban landscape refers to ensembles of buildings, archaeological sites and human settlements in an urban environment over a relevant period of time. Its meaning extends beyond the notion

of “historic centre”, “ensemble” or “environment” in previous international charters and regulations to include a broader context of area and landscape. After years of research and discussion by international meetings and institutions, the final revised draft of the Recommendation on the Historic Urban Landscape is to be submitted to UNESCO’s General Conference, at its 36th session in fall, for adoption.

#### ■ Interpretation on the draft of the Recommendation on the Historic Urban Landscape

The discussion on historic urban landscape is now underway. According to the plan of UNESCO Executive Board, the final revised draft of the Recommendation on the Historic Urban Landscape will be submitted to the General Conference



城市在发展中起着越来越重要的作用,逐步成为增长的引擎、人类创意和革新的中心。与此同时,快速、无序的城市化造成城市环境质量的急剧恶化,带来城市密度过高、模式化建筑的单调、公共空间的消失、基础设施缺乏、贫困、社会隔离和气候灾害加剧等一系列恶果。在变化的全球化环境中,城市遗产——无论是有形还是无形的组合体,在提升城市地区的宜居性和维持生产性方面成为重要的资源。而人类的未来取决于对资源的有效管理,因此,保护已成为平衡城市发展和提高生活质量的重要战略。

历史性城市景观是将城市地区作为具有文化和自然价值的历史层积(historic layering)来理解,这一概念超越了“历史中心区”和“建筑群”的范畴,包含更广阔的城市背景及它的地理环境。当前,亟需在可持续发展的整体框架下,为识别、保护和管理历史性城市景观建立综合性方法。历史性城市景观方法是为了在保护人类环境质量的同时,提高城市空间的生产效率,将历史保护和城市社会、经济等其他目标整合,并且在建成环境和自然环境中实现一种可持续的平衡。

#### ■ 澳门历史城区整体性保护策略

澳门400多年的发展历程在城市地理空间上留下了拓展脉络和文脉关系,各时期的历史遗存见证了历史发展的延续性和中西文化的交流与碰撞。2005年以来,列入《世界遗产名录》澳门历史城区现在也面临一些问题。例如作为世界遗产核心区的教堂和街道景观虽然进行了整治,但是周边居住建筑环境亟待改善。其次由于澳门半岛的高强度开发,世界遗产周边地区的高层建筑对澳门历史城区重要的眺望景观和天际线带来了影响和破坏。

历史性城市景观理念认为城市是持续进化中的有机体,强调自然环境和人工建成环境之间的相互作用,这种整体性的方法可以为澳门历史城区提供一个更好的保护框架,对地区历史文化的保护和传承都有着积极地作用。《澳门历史性城市景观保护研究》基于对澳门历史发展演变的梳理,针对其面临的高强度开发建设现状,从世界文化遗产与其周边更广阔城市范围之间的视觉联系入手,针对列入世界遗产的澳门历史中心区及历史城区提出相应的保护和发展策略。

针对澳门半岛、氹仔和路环三个地区的特点分别制定相应的策略措施。澳门半岛地区应采用“保护重整”的策略,重点保护世界文化遗产、已评文化遗产和其他有价值的历史建筑及价值突出的成片历史地区;氹仔地区采用“精明发展”的策略,保护文化遗产和自然环境、增强地方特色,提供多样的公共空间、交通方式等,促进地区的景观和环境品质;路环地区宜采用“保育保全”的策略,保育山体、水体和自然植被,保护文化遗产及其与自然环境所构成的整体空间关系。

at its 36th session in fall for adoption. By far, 6 sections with a total of 38 articles of the revised draft have been released on the official website of UNESCO, covering definition, opportunities and challenges for the historic urban landscape in the 21st century, policies, tools, capacity-building, research, information and communication, and international cooperation.

In the introduction of the revised draft, it says that our time is witness to the largest human migration in history. Now, more than half of the world's population lives in urban areas. Urban areas are increasingly important as engines of growth and as centres of innovation and creativity. Rapid and uncontrolled urbanization, however, may frequently result in a drastic deterioration of the quality of the urban environment. Notably, this may be due to excessive building density, standardized and monotonous buildings, loss of public space, inadequate infrastructure, debilitating poverty, social isolation, and an increasing risk of climate-related disasters. Urban heritage, including its tangible and intangible components, constitutes a key resource in enhancing the liveability of urban areas and sustaining productivity in a changing global environment. As the future of humanity hinges on the effective management of resources, conservation has become a strategy to achieve a balance between urban growth and quality of life.

The historic urban landscape is the urban area understood as the result of a historic layering of cultural and natural values and attributes, extending beyond the notion of “historic centre” or “ensemble” to include the broader urban context and its geographical setting. This definition provides the basis for a comprehensive and integrated approach for the identification, conservation and management of historic urban landscapes within an overall sustainable development framework. The historic urban landscape approach aims at preserving the quality of the human environment and enhancing the productive use of urban spaces. It

integrates the goals of urban heritage conservation with those of social and economic development. It is rooted in a balanced and sustainable relationship between the built and natural environment.

#### ■ An Overall Conservation Strategy for the Historic Center of Macau

Over 400 years of development set the structure and context of Macau's urban geographical space. Monuments built in different periods of time have witnessed the continuum of history and symbiosis of western and Chinese culture. Since 2005, the Historic Center of Macau, which is inscribed on World Heritage List, has been faced with some issues. For example, though cathedrals and streetscapes in the core area of World Heritage property have been renovated, living conditions in surrounding buildings need urgent improvement. Due to the intensive development on Macau Peninsula, high-rises built in the vicinity of property area negatively affect the vision and skyline of the historic center of Macau.

The concept of historic urban landscape considers cities as evolving organisms and emphasizes the inter-relationship between natural and built environments. With the integrated approach, the historic center of Macau could be better protected within the frame aimed at preserving and enhancing local history and culture. Research on the Conservation of Historic Urban Landscape of Macau, on the basis of history, suggests appropriate strategies for conserving and developing the historic center of Macau.

Specific measures have been developed for Macau peninsula, Taipa and Coloane in accordance with their attributes. The strategy of “conservation and restoration” has been adopted for Macau peninsula, focusing on the conservation of World Heritage property, cultural properties, historic architectures and historic areas with outstanding value. The strategy of “smart development” has been adopted for Taipa, aimed at conserving cultural properties and natural environment,





标志性眺望景观控制范围图





高层建筑对主教山天际线的破坏



澳门地标——大三巴牌坊



作为重要眺望景观点的东望洋灯塔



澳门历史城区周边的新建筑

### ■ 澳门历史城区历史景观体系的控制引导

历史性城市景观保护, 强调对历史城区的整体性保护和文化景观的延续性传承。现列为世界遗产的“澳门历史城区”基本为早年葡萄牙人的聚居区。中国人的最早聚集区、内港地区、以及氹仔和路环的历史发祥地, 这些具有鲜明特征的地区也是澳门城市发展演变重要的组成部分。作为澳门历史性城市景观完整性的重要组成部分, 应划定保护范围或是将这些地区纳入已有的缓冲区范围, 以实现澳门历史性景观的整体性保护。

历史性城市景观保护, 需要通过视觉景观控制引导规划对新建的开发项目实施有效管理。历史上利用地形的澳门城市完整防御体系的东望洋炮台、西望洋炮台和大炮台等, 现已成为澳门重要的地标景观和眺望点。保护规划根据历史地标性建筑物与山体、大海等之间的视觉景观关系, 制定相应的保护控制策略。保护制高点的眺望景观, 对现存较好的视域范围进行高度控制, 维持大炮台、东望洋山灯塔、主教山、望夏炮台、马交石炮台相互之间及这些标志性景观与大海、山体之间视线通廊。保护主要活动路线上重要旅游景点、标志性眺望景观的眺望景观和重要标志性建筑的背景眺望景观。

澳门历史性城市景观的保护, 首先是列入世界遗产的历史中心区的保护, 其次应保护包含早期中国人聚居区和内港区在内的澳门半岛历史城区。而以生活居住为主要功能的历史城区, 需要积极改善居住环境条件, 协调旅游与社区发展的关系。对产业遗产集中分布的内港区, 通过建筑修缮和环境整治、转变地区的功能、发展文化创意产业, 增加澳门历史城区的新景点和旅游容量。

此外, 对依地形环境构成的地标景观和眺望景观进行整体控制引导, 以维护澳门历史城区的整体关系和文化景观。外围新建筑的高度、造型和色彩应通过城市设计实现有序管理, 为历史城区的背景环境保护与改善创造条件。

(该研究课题为上海同济城市规划设计研究院资助科研项目 (编号 KY-2011-A06))

enhancing local features, providing diverse public space, traffic modes, etc., and promoting the quality of local landscape and environment. For Coloane, the strategy of “cultivation and conservation” has been identified with a purpose of cultivating and protecting mountains, water bodies and vegetation, and conserving the overall space consisted by cultural properties and their natural environment.

### ■ Control and Guidance on the Historic Urban Landscape of the Historic Center of Macau

The conservation of historic urban landscape stresses the overall conservation of historic center and continuous succession of cultural landscape. The World Heritage property of the Historic Center of Macau was at first a Portuguese community, which, together with the early Chinese community, Inner Harbor, and the birthplaces of Taipa and Coloane, constitutes a key part in the urban evolution of Macau. As important components of integrity, they should be included in the protective area or buffer zone in order to conserve the overall historic landscape of Macau.

The conservation of historic urban landscape requires effective management of development projects through the control, guidance and planning of visual landscape. Historic topographic defense structures, including Guia Fortress and Mount Fortress, have now become important landmarks and viewing points of Macau. Protective measures have been developed according to their visual connection with mountains and the sea. In order to protect the vision at viewing points, height of constructions within the visual

field should be controlled and the visual corridor among landscapes, the sea and mountains should be maintained. Important tourist attractions, views at landmarks and background views of landmark constructions should also be protected.

The conservation of historic urban landscape of Macau comprises firstly the historic center inscribed on World Heritage List, and then Macau peninsula including early Chinese community and Inner Harbor. For the historic center which mainly functions as residential area, living conditions should be improved and relations between tourism and community development should be coordinated. For Inner Harbor where industry properties intensively locate, the focus is to transform its function through architectural renovation and environmental improvement, develop cultural creative industries, and increase the number and capacity of tourist attractions in the historic center of Macau.

In addition, views at landmarks and viewing points relying on topographic environment should be controlled and guided as a whole, so as to preserve the overall relationship and cultural landscape of the historic center of Macau. Height, style and color of buildings in the surrounding area should be orderly controlled through urban design in order to create conditions for conserving and improving the setting of historic center.

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## 田子坊博弈论

### The Game Theory of Tianzifang

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九十年代初曾担任卢湾区淮海路改造总指挥的张建君这样评论田子坊，“在田子坊的前世今生中，前世是闯出来的，今生是被逼出来的。好比是打桥牌，初看自己的牌点是无法叫牌成局的，但对手一再争叫，也就抬成‘局’了。田子坊的成局就是在拆迁与反拆迁的过程中‘抬’出来”。“抬局成局”说很妙，说出了成就田子坊的关键是围绕拆迁和反拆迁的卷入各方利益当事人的博弈。在田子坊发生博弈不能说是绝无仅有，但博弈以田子坊活下来而且很风光地继续活下去的结果而结束确属罕见，我在《旧城更新的权力维度和维度——以上海田子坊为例》一文中声嘶力竭想要说明的就是此不可能如何成为可能。本文的意图是来发挥田子坊的博弈论。

博弈无处不在无时不在，人际互动和社会过程都充满博弈，利益之争、权力之争、理念和模式之争都包含博弈。城市改造，博弈同样无处不在，如开发商与政府的博弈，开发商与居民的博弈，居民与政府的博弈，以及政府内部的博弈等。但在大拆大建的主流模式下，或出让成片旧城地块让外资外商独自开发的模式下，大部分的博弈都无关乎模式的创新和居民参与权利的肯定和实现。如新天地模式，地方政府与开发商精诚合作，政商之间少有博弈；更因政府包办了居民动迁的动员和利益补偿的谈判，博弈集中发生在动迁居民和地方政府之间。

博弈在居民一方是为了争取更多的补偿，博弈的最强策略就是充当动迁地块的钉子户和更激烈的抗争户，但如此博弈拼的只是一家一户的权益，这当然有正义性，但都无关乎居民对发展项目的真正参与，他们对本地区的改造并没有说“不”的权力。政府一方的博弈策略无论是用大道理动员多数

Zhang Jianjun, general director of the reconstruction of Huaihai Road in early 1990s, once said, “Of the preexistence and this life of Tianzifang, the former was carved out by itself and the latter is forced into being. It’s like playing Bridge. At the first glance, your points couldn’t make a bid, but if your opponents keep on competitive bidding, a game is lifted. The game of Tianzifang is lifted in the process of demolishing and counter-demolishing.” The saying of “lifting a game” exactly describes the key to Tianzifang’s success, which is the game among stakeholders involved in demolishing and counter-demolishing. Though the game of Tianzifang is not the only one of its kind, the survival and booming of it is rarely seen. What I tried most to express in Narration of Historic Block Renovation in Power and Concept Dimensions: Case of Tianzifang in Shanghai is how the impossible is turned into the possible. This purpose of this article is on the game theory of Tianzifang.

Game is everywhere in all human and social activities, be it the competition of interests, power, concepts or models. Urban reconstruction is no exception, in which there are games between developers and government, developers and residents, residents and government, as well as games within the government. No matter in the mainstream context of large-scale demolition and construction, or in

the model of selling old urban areas to foreign developers, most games have nothing to do with model innovation and resident participation. Take Xintiandi for example. Cooperation mitigates the game between government and developer. As the government arranges the relocation and compensation of residents, games occur mostly between the government and residents. For residents, they want more compensation, and the toughest strategy adopted by them is to stick to their home and strive hard. In such case, the game is only for the benefits of individual family.

Though of rightness, it has nothing to do with the participation of residents in development project. Residents still have no say in urban reconstruction. For the government, whether they adopt the strategy of mobilizing the majority or satisfying the minority, the game never concerns the selection of reconstruction model and the rightness of project.

Then, there comes the game within the government, during which different opinions on demolishing, reconstruction and conservation have been raised. As land has become the main source of financing for local government, the model of large-scale demolishing and construction is sure the most powerful one. Due to the disparity in strength, game between demolishing and conservation seldom





人，还是放水满足少数人，博弈也从不涉及改造模式的选择和项目本身的正当性。

其次，政府内部发生围绕旧城改造的博弈，是拆是改还是保留自然也会有分歧有争议，但土地财政已经成为地方政府的主要财源，大拆大建的模式自然最为强势，是拆是留的博弈鲜有发生而且力量对比很不对称。即使有模式之争，也是下级服从上级，且一旦做出组织决定，行政系统的逻辑就是执行项目，也不再博弈。政府内部的博弈更多是围绕权力和利益，且往往因同级领导之间的权力之争而令模式和理念之争变得晦暗不明。

最后，能与政府博弈的是开发商，政府博弈为引财源求政绩出形象；开发商为求开发地块、barging 批租价格和补偿水平，博弈多为利益。用地性质和租地价格一旦确定，开发大权多半落入开发商手中，如新天地，基本上是罗康瑞主导，实际上就是新天地商业社区，留下石库门一张皮的规划，也不是政府的。罗康瑞有资本有理念有人才，具体开发博弈在政府一方确实罕有匹敌，其后的开发基本都是瑞安团队在主导在实施。

田子坊开创的博弈模式和经验，在以下诸方面是极富创新意义的。第一也是最重要的，是博弈关乎开发模式发展理念，这首先是在政府内部的博弈，虽然是上下级的博弈，但博弈本身超越权力关系，而是在权力不均衡的对峙中的模式之争。如果下级不掌握更科学更均衡的发展理念，这场博弈既不可能旷日持久，更不会得到学术精英的支持和公共舆论的声援，从政府内部的博弈发展为学界、媒体、商界和普通居民都卷入其中的博弈。在现有的官场规则中，这场博弈不可能以下级的方案扳倒上级的方案为结局，田子坊实验变不可能为可能，并没有改变官场上下尊卑的森严逻辑，田子坊开发团队从社会精英借力，从社会草根借力，向市场求创意，向学界求理念，用国际成熟的 soho 话语讲石库门创意空间的新故事，将田子坊做得魅

occurs. Even if there are disputes on model, the lower level is subordinate to the higher level. Once a decision is made, the logic of administrative system is to implement the project rather than wage a game. The focus of game within the government is usually on power and interests. The competition of power among officials of the same level shadows the competition of models and ideas.

At last, there comes the game between government and developers. For the government, the purpose is to secure financing, pursue achievement and build city image. For developers, the purpose is to obtain interests, including land, price and compensation. Once the nature of land use and rental are settled, the right of development falls into the hands of developers. In the case of Xintiandi, it's Luo Kangrui, instead of the government, who takes the lead. Beneath the appearance of Shikumen, Xintiandi is in fact a commercial community. The government has no match for Luo Kangrui in capital, ideas and talents, and the follow-up development is substantially dominated and implemented by Shui On team.

The model and experience of the game initiated by Tianzifang is extremely innovative in the following aspects. First and the most important, the game concerns the model and concept of development. Although it is between higher and lower levels within the government, the game exceeds the limit of power and, despite the disparity in it, leads to

the competition of models. If the lower level hadn't grasped a more scientific and balanced concept of development, the game wouldn't have lasted so long, or been supported by academic elite and public opinion, or developed from a game within the government into a game with the involvement of the academic world, media, business world, and ordinary residents. According to current bureaucratic rules, the game couldn't have ended in the lower level's success. Without changing the rigid bureaucratic hierarchy, the experiment of Tianzifang turns the impossible into the possible. The development team makes use of social elite and grassroots, and seeks creativity from the market and concept from the academic world. It tells a new story of Shikumen creative space in a global soho language, changing Tianzifang into an attractive merit and business card of the local government. Through use and integration of various sources of support, the new space produced by spontaneous social creative experiment under the protection of institutional legitimacy is finally turned into an official work. Offering amnesty to rebels has always been the government's thing. The reason why I put the most importance on game within the government is that, only governmental institution can provide legitimacy for the game's result.

博弈关乎开发模式发展理念，这首先是在政府内部的博弈，虽然是上下级的博弈，但博弈本身超越权力关系，而是在权力不均衡的对峙中的模式之争。

The game concerns the model and concept of development. Although it is between higher and lower levels within the government, the game exceeds the limit of power and, despite the disparity in it, leads to the competition of models.

Second, the game takes place on development site. There was no Tianzifang in Shanghai. The one on Lane 210, Taikang Road is an artificial work. Creative teams, cultural industry and soho concept have been introduced to transform space function and create new space form, endowing Tianzifang with artistic appeal, cultural attraction



力十足,足以成为地方政府的新政绩和新名片,如此多方力量的借用善用和整合,遂让一场由体制合法性保驾护航的社会自发性创造性实验的新空间最终为上级赏识认可而转圜为官方的作品,此种招安绝对是官场规则的拿手好戏。我所以强调头等重要的博弈是政府内部的博弈,因为无论如何,博弈结果的最合法性只能来自体制。

第二博弈发生在开发的现场,上海本无田子坊,泰康路210弄变成田子坊是做出来的,是引进创意团队、文化产业、soho理念而实在地改变空间功能创造新的空间形态并使之富有艺术感染力文化吸引力和创新魅力而最终让新的模式比较主流模式比出了优点比出了特点比出了前途。政府内部的模式之争,是要让开发的现场有机会开始尝试和发展真正的创新和发明,这一点是田子坊实验和博弈的关键,而又是所有大拆大建模式无法提供的。民间的创意,艺术家的创意,国外先进的眼光、鉴赏力和开发经验所以能在田子坊实验,是因为田子坊受到保护,是一个真正可以进行开发博弈的场所。泰康路尝试过工艺一条街,并不成功;将创意产业引入弄堂,进入更大的工厂空间,进而还扩展到居民区,充满了市场导向的博弈和尝试,这一现场的博弈和实验的主角是专业人士和市场企业,最终成就了田子坊新空间,沪上新地标,并非必然,但它之被人接受和喜爱,如同它之被创造一样,都是自发社会的无穷活力和创造力的结果,田子坊的经验无非再次证明三十年代的上海的繁盛是怎样实现的:民间自有高手。

第三,博弈发生在居民之间,田子坊开发带来的利益差异导致居民之间的博弈。一楼的租约炙手可热,而三楼的房子则乏人问津。一楼的居民享受租金和更好住房的双重好处,但田子坊的繁华给三楼居民带来的只是日以继夜的喧嚣和纷扰。居民的博弈有时不免大伤邻里和气,反对的一方固然是逆势而动,而获益的一方并非都是领会保护历史文脉的真意而参与其中,更可能是利益驱动。但这样的博弈仍然具有正面的进步的意义,在于这场博弈的人心向背对比是不对称的,大多数的居民不仅支持田子坊实验,更重要的是他们就是田子坊实验的主角。更深的价值在于,这场博弈实际上也是居民参与和政府主导的竞争。大拆大建的居民补偿,无论是否讨价还价,都好似政府给予的且是一次性的。居民只是开发后果的接受者。而在田子坊的实验中,居民成为主体,是自己房产利益和原居住空间利益的主导开发人,因此他们与等待拆迁居民的博弈,实际上也反映参与模式和再分配模式的博弈。

第四博弈也发生在学术界与政府之间,大体上说,学术界对于兼顾发展和保护、经济与文化、城市景观与社区网络等有着更全面和先进的观点。在田子坊去留的博弈中,学界几乎一边倒地支持田子坊实验,反对大

### 田子坊的经验无非再次证明三十年代的上海的繁盛是怎样实现的:民间自有高手。

Its experience shows again how the prosperity of Shanghai in 1930s was realized: masters are hidden in the masses.

and creative charms. Compared with the mainstream model, the new one is more excellent, distinct and promising. The competition of models within the government aims at bringing innovation and invention to the development site. It's the key to Tianzifang experiment and game, and cannot be provided by large-scale demolishing and construction. Why could creativity from the folk and artists and overseas perspective, taste and development experience make an experiment of Tianzifang? Because it is under protection and provides the field for game. Handcraft street was tried on Taikang Road, but turned out a failure. The process of introducing creative industry into

masses.

Third, the game occurs among residents. Difference in interests brought about by development leads to the game among residents. Leases of the first floor are very much in demand, while rooms on the third floor are left in the cold. Residents on the first floor enjoy both rental and better living conditions, while residents on the third floor suffer day-and-night noise and restlessness. Disharmony unavoidably arises in the game among residents. The opposing side is of course defying the development trend, but the benefited side is not all of the intention to protect historic site. It is more probably driven by interests. However, the game still remains positive. The will of people for or against the game is out of portion. Most people are for the experiment, and what's more, they are the leading characters of it. The further value of the game is that it is also a competition between resident involvement and government



lanes, into large industrial space and further into residential community is indeed a market-based game and attempt. Professionals and marketing enterprises play the leading role in the game and experiment, and finally transform Tianzifang into a new landmark of Shanghai. Thank to its spontaneous social vitality and creativity, Tianzifang is accepted and liked by people as it is created. Its experience shows again how the prosperity of Shanghai in 1930s was realized: masters are hidden in the

domination. Whether residents bargain or not, the compensation of large-scale demolishing and construction is like a one-off grant from the government. Residents are only receivers of the development result. Whereas, in the experiment of Tianzifang, residents become the main force in the development of their own properties and residential space. Therefore, the game between them and those waiting for relocation reflects in fact the competition between participation model and



拆大建,这样的博弈是在舆论的学术的平台上发生的,而在这两个领域中,主张中止田子坊实验的政府官员几乎是失声的和缺席的,透露主流模式的信奉者和实践者理念上的贫困和短板。实际上最大的分歧是发生在有着先进理念的学界和仍然主要因循主流模式的政府之间。按郑荣发的说法,“我在郑时龄院士、阮仪三教授等的点拨下懂得了田子坊的形态空间及城市发展模式的价值;在厉无畏研究员、陈逸飞大师等的点拨下懂得了田子坊的文化产业价值”。直接反对田子坊实验,实际上就是间接地反对郑时龄、阮仪三,反对厉无畏、陈逸飞。郑荣发有胜算,的确是因为博弈不再限于政府系统的内部,还成为学界、官场、社会上下各方人士广泛参与的多方博弈。

田子坊团队的胜出,并非历史必然,但也非纯粹偶然,博弈很不对称,上级占尽权力、合法性和组织的优势;田子坊模式凭什么扳倒上级模式?关键是田子坊开发团队手中握有王牌,回到张建君,王牌不是现成的,而是叫局博弈出来的。总结我们上面的讨论,田子坊的王牌无非是三张,王牌之一是社会,田子坊实验就是发挥社会自发性,让社会成为开发主体,市场,创意产业,上海里弄保护和居民财产性收入都是通过社会的创意和参与火起来发展起来的。王牌之二是先进的开发理念,田子坊团队权力上组织上弱势,但理念上大大占优,这理念是艺术界的精英尤其是学界的精英提供的。最后,从欣赏和支持田子坊实验的上级领导借力是开发团队博弈的政治策略,其间的运用无论郑荣发还是吴梅森都有诸多漂亮手笔。田子坊最后的正名,不通过体制的接纳和合法化是不可能的。从遭上级的打压到被上级加冕,田子坊博弈的最后一幕还是在政治的舞台,这是中国式博弈的题中之义。

redistributive model.

Fourth, the game also occurs between the academic world and government. Generally speaking, the academic world possesses more comprehensive and advanced perspectives than the government on development and protection, economy and culture, urban landscape and community network, etc. In the game of Tianzifang, the academic world is almost unanimously for the experiment and against large-scale demolishing and construction. The game takes place on the academic platform of the media, where voice of officials advocating the suspension of experiment is unheard or absent. This shows the lack and short board in the concept of believers and followers of mainstream model. In fact, the biggest dispute is between the academic world possessing advanced concept and the government following mainstream model. According to Zheng Rongfa, father of Tianzifang according to my knowledge, “From academican Zheng Shiling and Prof. Ruan Yisan, I learned the value of Tianzifang in space form and urban development, and from researcher Li Wuwei and master Chen Yifei, I learned the value of Tianzifang in cultural industry.” Opposing the experiment in Tianzifang directly is opposing Zheng Shiling, Ruan Yisan, Li Wuwei and Chen Yifei indirectly. Zheng Rongfa has the chance of winning, because the game is no longer confined to the

在田子坊的实验中,居民成为主体,是自己房产利益和原居住空间利益的主导开发人,因此他们与等待动迁居民的博弈,实际上也反映参与模式和再分配模式的博弈。

In the experiment of Tianzifang, residents become the main force in the development of their own properties and residential space. Therefore, the game between them and those waiting for relocation reflects in fact the competition between participation model and redistributive model.

government, but rather involves the academic world, government, and people from all walks of life.

The winning of Tianzifang team is neither an inevitability of history, nor a pure accident. It's not an equal game. The higher level possesses advantages in power, legitimacy and organization. How could it be beaten by Tianzifang model? The key is that the development team holds trump cards. Let's return to Zhang Jianjun. Trump cards are not ready-made, but produced in the game. To summarize the above discussion, Tianzifang holds three trump cards. The first is the society. The experiment builds on the spontaneity of society and turns it into the main body of development, market and creative industry. Revenues of lane protection and residential properties are developed and increased through social creativity and participation. The second is advanced development concepts. Though weak in power and organization, the team is advanced in concepts provided by elite from both the artistic and academic worlds. The third is the political strategy to seek support from higher level officials who appreciate the experiment. In this aspect, both Zheng Rongfa and Wu Meisen have contributed a great lot. Without the acceptance and legalization by institution, the final clarification of the name of Tianzifang couldn't be possible. From being suppressed by the higher level to being crowned by it, the last act of Tianzifang game is on the political stage, and this is the implied significance of Chinese game.





# 城市遗产保护多样化实践——浅析田子坊模式

## Diversity in Practice of Urban Heritage Protection: Case of Tianzifang

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和新天地一样，田子坊也位于上海市中心城区，南起泰康路、北至建国中路、东临思南路、西至瑞金二路，占地约 7.2 公顷。形成于上世纪 20 年代的租界时期，地处华洋两界的过渡地区，是一个保留着花园洋房、新老里弄、里弄工厂等丰富建筑形态的社区，原名志成坊。作为上海中心城区的代表，他反映了上海这一地段从近代江南农村社区、到法租界华洋混住社区、到里弄工厂聚集的生产型社区、继而到生产衰退创意产业兴起的混合社区的更新发展脉络。上世



Formed in the Concession Era during the 1920s, Tianzifang, previously named Zhichengfang, was a neighborhood maintaining its original building such as garden villas, residential alleys and neighborhood factories, etc. It used to be a bridge linking Chinese and foreign residents in that period. Just like Xintiandi, Tianzifang is located in the downtown of Shanghai. It covers around 7.2 hectares, bounded by Kangtai Road on the south, Jianguozhong Road on the north, Sinan Road on the east and Ruijin Road on the west. As a typical example of communities in downtown Shanghai, Tianzifang reflects a development vein of Shanghai from southern rural communities, to mixed-living communities in French Concession, production-oriented communities, and mixed communities for creative industries. Between the 1930s and the 1980s, it used to be an industry gathered, attracting dozens of factories and workshops, like food processing and machinery manufacturing.

However, factories became empty

due to requirements of industrial restructuring and downtown planning in the 1990s. Until 1998, as the government decided to clear the street markets, Tianzifang was starting to be renewed. Some empty workshops were loaned to art design studios and the commerce sprawled to the surrounding dwellings and as a result, the new pattern of mixed community was formed with coexistent residents, cultural industries and service industries. Today, 671 dwellers, a majority of which are either migrant worker tenements or aging and low-income locals, are living in three alleys that have been developed. So far, about 400 dwellers have rented out whole or part of their houses as art studios, retails and characteristic catering. The street area to which Tianzifang belonged is not the urban heritage protected by the laws and regulations, so it once faced the crisis of demolition during the period of the second round of reconstruction of old city activity which aimed to reconstruct the second-class traditional neighborhoods.

Specifically, an announcement that this



纪30年代至80年代,这一地区曾是里弄工厂聚集区,有食品加工、机械制造等几十家工厂或车间,90年代由于产业结构调整以及中心城区规划要求,形成了许多空置厂房。自1998年至今的田子坊更新始于街道政府主持的马路菜场肃清,先将空置厂房租借给艺术设计室,商业继而扩张至周边民居,形成了居住、文化产业、服务业共存的混合社区格局。三条已开发的弄堂共有671户居民,其中有相当比例的外来务工租房者、本地居民也已老年人和经济条件低下的居民为主。目前已有400余户居民将全部或部分房屋出租开店,业态主要是艺术工作室、零售(手工艺品、服饰)以及特色餐饮。

田子坊所在的里弄区并不属于现行法规条例保护范围内的城市遗产,使得田子坊在以二级旧里改造为重点的第二轮“旧改”期间(2003—2006年)一直面临着拆迁危机,并有业已批准的台湾地产商开发规划以及张贴在外的拆迁公告。但在十年的发展中,田子坊的居民和商家在特殊策划团队的引导下,上演了一场自下而上的“田子坊保卫战”。在执着的街道官员的坚持下、在旅加商人的创意策划下,艺术家、学者、媒体先后加入,论证出了该街坊作为城市遗产的独特价值,不同历史时期积淀下的丰富建筑类型、空间形态也成了当下流行的“创意产业”的理论。2008年,随着知名艺术家纷纷入驻、中外游客盈门,田子坊名气越来越大,房租越来越高,发展之势不可阻挡。区政府正式成立田子坊管委会,出资改善基础设施,补充完善了规划用地调整、住房用途调整等一系列规范化程序。至此,田子坊街区从一个不在保护之列的二级旧里,变成了上海唯一一个石库门“AAA级景区”;由多方利益主体共同创造了一个建筑形态完整保留、生活原生态与时尚产业并存的城市遗产更新实例。

田子坊案例的成功是逆向的城市遗产保护更新过程,不是“保护为名的开发”,而是“开发为名的保护”。城市遗产价值的认识过程同步于老建筑空间再利用的开发过程,园区开发者、商家、居民因为想保住遗产所带来的相关利益,而联手挖掘城市遗产的价值,对抗拆迁压力。过程中,毗邻的“衡山路—复兴路历史文化风貌区”的辐射效应成了田子坊得以避靠的力量之一,而以阮仪三、郑时龄等为代表的保护专家的论证与呼吁也是及其有力的权威支持。虽然现行的“旧改”政策并不适用于田子坊的更新方式,但是2008年以后将田子坊纳入正规体制的尝试,以及其后的一系列补充制度的出台,无疑也显示了城市遗产保护推动城市治理创新的趋势。特殊时期、特殊行动者、特殊空间作用下的田子坊更新方式并不一定具有被复制推广的可能性,但是案例所体现的城市遗产的空间价值所带来的经济、社会、文化效应,无疑是自下而上、小规模渐进式保护及再利用城市遗产的典范。

area would be developed and planed by a Taiwan developer had been approved and posted. But in the following decade, both the residents and traders in the Tianzifang united together to organized bottom-up activities defending their neighborhood under the guidance of a special planning group. With the insistence of street officers, creative design of the trader and assistance from the artists, scholars and media, not only have the unique value of this neighborhood as urban heritage been demonstrated, but the theory of creative industries have been created under the influence of various historic building types and spatial forms. As an increasing number of well-known artists and tourists from home and abroad entered, Tianzifang became more and more famous in 2008, and its rent also increased rapidly. In other words, the development of Tianzifang had been overwhelming. In order to improve the infrastructures and adjust the land uses in this area, the Tianzifang Management Committee was formed by the district government. Today, Tianzifang has been changed from a second-class traditional neighborhood which was not covered by the protection lists to the only “AAA Level Scenic Area” in terms of Shikumen architectural style; and it is a vivid example of urban heritage regeneration, for it created a mixed-community which not only keeps the original patterns of buildings integrally, but also forms a harmonious coexistence between the traditional living-style and fashion industries.

The case regarding to Tianzifang is a reverse process of urban heritage regeneration, not protecting for development, but developing for protection. The cognitive process of urban heritage values can run simultaneously with the developing process of old building reuses. In order to keep the profit brought from heritages, The stakeholders, including developers, traders and residents, explored the value of heritages jointly and fight against the pressure from being removed. During the process, people in Tianzifang firstly depended on the radioactive effect from the Historical and Cultural Features between Hengshan Road and Fuxing Road nearby, and got the authoritative supports from experts such as Ruan Yisan and Zheng Shiling. Although the current policy of old house renovation might not be perfectly adaptable for the renew of Tianzifang, the attempt of bringing it into formal regeneration system together with the appearance of following supplementary regulations clearly show the new tendency of urban development--- pushing urban innovation through urban heritage protection. With its own specificity, the regeneration of Tianzifang might not be a universal case for all areas, but it still can be regarded as a model, for its great effects brought from the urban heritage in the area of economy, society and culture, are undoubtedly a fine example of bottom-up, small-scale protection and reuse of urban heritages.





# 中国历史文化名城保护三十年回顾与反思

——第十四期亚太遗产保护论坛纪实

## Review and Rethinking of the Conservation of Chinese Historical Cities in the Past Three Decades Years - The 14th Session of the WHITRAP Heritage Forum

编辑 / 邓潇潇 刘真 Editor / Deng Xiaoxiao Liu Zhen

3月29日晚,第十四期亚太文化遗产保护论坛在我中心举行,原建设部城乡规划司副司长王景慧先生,同济大学副校长伍江先生、同济大学国家历史文化名城研究中心主任阮仪三先生及多位来自政府、高校的专家学者参与了会议。论坛就国家历史文化名城保护三十年历程进行了回顾与反思,共同探讨并总结了当前名城保护实践中出现的各类问题,并针对性地提出了实质性建议。

In the evening of March 29th, the 14th Session of the WHITRAP Heritage Forum was held in WHITRAP Shanghai. Participants include WANG Jinghui, former deputy director of Urban and Rural Division Ministry of Construction, WU Jiang, vice president of Tongji University, and RUAN Yisan, director of National Cultural Cities Research Centre

in Tongji University, as well as other professors from both governments and colleges, discuss the status quo of historic cities conservation. During the session, participants not only review and rethink the previous work, conclude the conflicts and challenges in the past 30 years, but also brought forward several useful advises.



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WANG Jinghui  
Former deputy director of Urban and Rural Division Ministry of Construction

历史文化名城是和城市行政管辖有关的历史文化概念,内容包括文物古迹、历史文化街区、古城格局风貌、以及继承和弘扬中华民族优秀历史文化传统。历史名城的保护思路是随着名城制度的建立逐渐清晰的:第一批名城基本没有定义,仅提及历史价值和意义;第二批名城审定时提出了三项原则;第三批名城审议严格控制数量,并显示出对工业遗产和近现代遗产认识的提高。

历史文化名城保护的内容不是点线面,而是三个层次,是保护方法的不同。对于文物古迹保持不改变原貌的原则,要保持原物。对于历史文化街区保留历史真实性,保护风貌完整性。对于历史名城的其他地方,则是保护和延续格局。

保护制度的建立对于历史名城的保护有着重要意义,但仍需解决以下问题:第一、历史名城保护需进一步得到全社会认同;第二、相关的法规条例需要逐渐被认识;第三、需将历史文化名城的保护规划纳入城市规划体系;第四、国家应为城市基础设施建设和历史环境整治提供资金补助。

此外,还有几个问题值得反思:第一、很多城市进行大规模的文物复建,该怎么看?从文物法来讲,破损的文物根本不鼓励复建,威尼斯宪章也是提倡保存遗址,这是从保护历史信息的角度而言。中国文物古迹的价值说是历史科学艺术价值,实际上还有情感价值。我认为复建应是有条件的,即以“不改变原状”为条件;对于复建的要求应是准确记载,而不能凭记忆、凭传说或者听别人描述。第二、是关于旅游景点建设和文化遗产保护。我们需弄清楚文化价值、文物价值和旅游价值三个概念的区别。有旅游价值的东西也需要,比如迪斯尼乐园有旅游价值,但没有文化价值,更谈不上文物价值。第三、是关于利用文物古迹的经营行为,像历史名镇整体上市,应怎么看?这些问题都值得好好研究。

Historic Cities is a concept related to municipal administration, which includes cultural relics, historic neighborhoods, traditional urban patterns, and the inheriting and developing of Chinese traditional culture. The concept of protecting the historic cities becomes clear as the establishment of historic cities system: there is seldom definition while only mentioned the meaning and historic value after the first list of historic cities; three principals were added when evaluating the second list; as to the third list, the number of cities was strictly controlled, however the understanding of industrial heritages and modern heritages was improved.

The contents of historic cities conservation should not be traded as point, line and plane, but three different levels with different methods to protect them. For the cultural relics, we should keep its original form. For the historic neighborhoods, we should remain the authenticity and integrity. And for the other areas of historic cities, we should protect and continue their traditional patterns. The establishment of conservation system has a huge impact on protecting historic cities, but problems still need to be addressed as followed: First, the public awareness of historic cities conservation needs a further development; second, the relevant laws and regulations need to be recognized; third, the conservation plan of historic cities should be included in the urban planning; fourth, the states should provide funds to the infrastructure development and the renovation of historical environment.

Besides, the following questions are also worthy to be reconsidered. Firstly, how can we treat on the situation that many historic sites were rebuilt in some cities? According to the Cultural Relics Preservation Law, the damaged properties are not encouraged to be rebuilt, which also match the theory of the Venice Charter. It is from the perspective of protecting historical information. The Chinese historical relics reflects not only historical, scientific and art values, but also spirit value. In my opinion, the rebuild of historical sites should be conditional, i.e. its original state should be remained. It should also be ensured that the rebuild is accurately based on authoritative records, rather than memories or folktales or verbal descriptions. The second question is about the construction of tourist attractions and conservation of cultural heritage. When talking this topic, it firstly should be made a distinction between the concepts of cultural value, heritage value and tourist value. Sometimes sites with tourist value are needed, for example the Disneyland, but they have nothing cultural value, not to mention its heritage value. Moreover, the business by taking advantage of cultural properties. For example, what's your opinion on the Historic Cities are on the market? These issues need to be studied.





第一排从左至右：  
伍江、阮仪三、王景慧  
Front (left to right):  
WU Jiang, RUAN Yisan, WANG Jinghui

第二排从左至右：  
李昕、张松、周俭、王林、阳建强、丁媛  
Back (left to right):  
LI Xin, ZHANG Song, ZHOU Jian, WANG Lin, YANG Jianqiang, DING Yuan



阮仪三  
同济大学国家历史文化名城研究中心主任  
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首先应反思我们对待历史文化遗产的态度：一方面中国几千年革故鼎新的习俗对文化遗产有很大摧残；另一方面在文化遗产保护过程中，仅强调设计的使用效果，把遗产看成一种产业，没有真正从历史文化遗产的角度进行保护。

历史文化遗产保护的主要目的是传承遗产，并为今后建设有地方特色、有民族传统的新城市提供支持。我们希望除了文物古迹，城市的历史文化地段、格局风貌、居住肌理、人文氛围等都能得到保护，并在城市发展过程中研究历史文化传统并加以弘扬。只有保护好历史文化传统，我们才可以在其中提取遗产之精华。

The most imperative thing we need to consider is our attitude toward cultural heritages. The tradition of discarding the old ways of life in favor of the new in China has a great negative effect on cultural heritages. On the other hand, in the process of protecting, people only take heritage as a product, focusing on its outcomes not inheriting its historic value.

The main purpose of protecting cultural heritages is to pass down our traditions, and to provide resources for the development of cities with local characteristics and national traditions. Therefore, we hope that not only the cultural relics, but also the historical sections, traditional patterns, living fabrics and humanities atmospheres can be well conserved. Meanwhile, it would also be appreciative that if the traditional culture can be studied and developed during the process of urban development. Only by a well-conserved traditional culture can we draw the heritage cream from it.

As the increasing of awareness, the public pays more and more attentions on cultural heritage protection. But problems still exist. For one thing, the conservation plans could not be fully implemented. Even with a great attention, some unprecedented heritage destructions still occasionally happen somewhere. For another thing, it should be noticed that the conservations of cultural heritage lack of dynamic management, so it is necessary to bring our protection awareness into daily management. The specific method and skills of the protection should be refined and dedicated based on the local conditions. Specifically, the coordination between new and old sectors could be carefully considered through urban design; different types of cultural heritage should apply different methods determined by specific investigation; the historical sediments should be respected to avoid the "protective damage" during the protecting process.

随着意识的提高，社会对文化遗产保护的重视程度逐渐增加，但仍存在问题：一方面保护规划不能充分实施，空前的重视下仍存在空前破坏；另一方面，缺乏文化遗产的动态管理，我们应将保护意识融入日常管理中。保护的具体方法和技术需要因地制宜地细化和深化，比如城市新、旧地段之间的协调可通过城市设计来仔细推敲；不同的文化遗产类型应通过具体调研确定不同的适宜性方法；保护中应尊重历史的沉淀，避免保护性破坏。



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我在规划局负责历史保护工作，参与多项保护规划，在工作中多次面临困难，使我认识到坚持的重要性。在文化遗产保护中，专家和政府的相互支撑作用很重要，政府部门之间的相互支撑也很重要。保护工作需要全过程管理，规划、建筑、景观多方相互配合，专家的全程参与，建立特别论证制度，各方一起讨论，投票解决问题。

In Planning Bureau, my duty is to protect historical sites and to get involved in the protection planning. The difficulties at work make me realize the importance of insistence. The mutual supports between experts and government as well as different departments in government play an important role when protecting cultural heritages. The protection needs cooperation between management, planning, architecture and landscape architecture. It also needs a fully involvement of professors. In this way, a special congress system could be formed, so that the stakeholders can discuss together and solve problems through votes.

The protections of cultural heritage in our country suffered several setbacks. Many historic cities were damaged, such as the former residence of LIANG Sicheng and the Great Wall in Changsha. The historic cities system is like a “premature infant”; its name list was nailed down with neither a clear definition of historic cities nor an exact planning of protection. Although the following protection regulation on historic towns and cities were issued, it has not yet fully been universal, for a majority of cities fail to implement them in the practical works.

我国文化遗产保护曾遭遇诸多挫折，梁思成故居拆掉了、长沙城墙拆掉了，很多历史名城遭到严重破坏。我们的名城制度是个早产儿，在还未明确什么是历史名城，应该怎样保护的情况下就确定了名录，虽然随后颁布了历史名城、名镇名村保护条例，但这个条例还未全面普及，很多城市并未依照它进行保护工作。



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改革开放 30 年，经济发展，社会进步，但历史文化遗产也遭到严重破坏，虽然一些城市（如上海）做了很好的探索，但并未改变全国文化遗产破坏的整体局面。我们需要更多的呼吁，在政府、立法方面做出改变。

首先，专家学者应该发出自己的声音，帮助国家和政府决策者减少破坏遗产的错误决策。其次，我们需要将专业做好。我们的规划是不是真的都会编？这些好的理念与探索是不是我们的学生都知道？我

们的规划可做到这样，是不是建筑设计也可以？我们的规划、建筑、景观专业是不是可以联手？我希望遗产保护这门学科将来能变成一个独立的学科，不是从这个学院独立出来，也不是变成一个系，而是独立存在的、完整的学科体系，它依赖于规划、建筑、景观、结构工程、经济学、管理学等等。最后，我们的教育也需要改革。很多破坏行为都和建筑师、规划师密切相关，而这些人都是我们培养出来的。我们应培养学生坚定的文化遗产保护价值观和道德标准，把教育做好，把人才培养好！

In the 30 years since the reform and opening up, both the economy and society have advanced, but cultural heritages unfortunately has suffered from serious destroys. Although some cities, such as Shanghai, made several good explorations in this area, the negative trend of heritage destruction still cannot be avoided in China. Therefore, more people should be aware of making some changes on the government and legislation.

Above all, experts speak out to avoid wrong decisions made by states and government. Secondly, be more professional. Can we really plan? Are these good concepts and explorations understood by our students? If we can do so well in planning, could architecture design make the same? Is it possible that our Planning, Architecture and Landscape can be integrated? I hope that one day heritage protection will become an independent subject. Rather than a branch or a department separated from this college, heritage protection should have its own independent and integrant discipline system, which depends on Planning, Architecture, Landscape, Constructional Engineering, Economy and Management etc. Lastly, there is a requirement for our educating system to reform. Architects and planners, who closely related to many acts of destruction, were educated from us. We should help students confirm their value and moral standard of protecting cultural heritage. It is our job to cultivate people well!



I think some questions we should consider. First, it has been 30 years since the launch of Conservation Plan of Historic Cities, but whatever has it been done? Are 90% of its contents still the same as it had been written in the 80's? Have they really been done? I would like to say that the reflective research, no matter for historic cities or neighborhoods, should be seen from the prospective of conservation planning. Second, much discussion on conservation, which city performs well in both conservation and development? It is said that Lijiang and Pingyao can be regarded as good examples, but are they impeccable? Conversely, some places were completely pulled down. While we criticized that cities are losing their characteristics, they still believe they do something good due to the improvement of the GDP and living conditions. Third, sites like Tianzifang and Xintiandi are just points in the city, but how about the characteristics of historic cities; do we have methods to develop them? What were we actually doing? As we have researched, practiced and discussed, do we really draw a solution to tackle these problems? Lastly, how to succeed the style and features of historic cities? What is landscape? It is easy to be said than done. What can we do? How to do?

When we criticize those profit-hungry developers, as well as the officers without the idea of protection, professors, scholars and students like us should also introspect ourselves.

我觉得有几个问题需要反思。第一，名城保护制度出台 30 年，名城保护规划到底做了什么？是不是 90% 都还是 80 年代名城保护规划的内容？是不是都做了？我觉得反思性研究，应从保护规划的角度出发，不管是名城还是历史街区。第二，我们讲了那么多的保护，到底中国哪个城市既保护得好又发展得好？都说丽江、平遥不错，但是不是它们就没有问题？反过来讲，有很多地方把这个那个全拆了，它也说它有好的方面。我们批判它“千城一面”，而它说它 GDP 提高了、住房改善了。第三，像田子坊、新天地等都只是城市里的一些点，而历史名城的特色，我们有没有办法做？到底做出了什么？我们的研究也好、实践也好，甚至我们的探讨也好，针对当下的这些问题有没有一个好的解决办法？最后，就是该如何延续名城的风貌？风貌是什么，话好说，但该怎么做？做什么？

我们既要反思那些可恶的开发商，也要反思那些没有保护观念的政府官员，而我们这些专家、学者、学生同样也应当反思。



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## 基舍尔·劳

联合国教科文组织世界遗产中心主任

Kishore RAO

Director, UNESCO World Heritage Centre



基舍尔·劳（印度），2011年3月14日起就任联合国教科文组织世界遗产中心主任一职。自2005年2月加入联合国教科文组织以来，劳先生一直在世界遗产中心担任副主任。任职期间，劳先生除了负责中心的整体管理和行政外，同时也分管中心的自然遗产项目的日常事务以及协调工作。

基舍尔·劳拥有（印度）林业学和（美国）自然资源政策与规划双硕士文凭。从1976年开始，劳先生便在印度政府森林环境部门下的多处机构任职，主要工作包括林业、保护区、野生动物保护等项目。

1999年7月至2005年1月，作为国际自然保护联盟（IUCN）亚洲生态系统与生计小组的组长，基舍尔·劳先后组织了亚洲地区保护区项目、亚洲地区山地项目，并总负责中国的项目。除此之外，劳先生还在1994年至1999年和2002年至2004年期间分别担任IUCN世界保护区委员会（WCPA）南亚地区副主席以及IUCN世界遗产委员会成员。

无论是在咨询机构（IUCN）、还是联合国教科文组织世界遗产中心的岗位上，基舍尔·劳先生已经为1972年《世界遗产公约》的实施工作奉献了30余年之久。（编辑/李泓）

Kishore RAO (India) was appointed Director of UNESCO's World Heritage Centre on 14 March 2011. He joined UNESCO in February 2005 as Deputy Director of the World Heritage Centre. In addition to his overall management and administrative responsibilities as Deputy Director of the World Heritage Centre of UNESCO, he was specifically responsible for leading the Centre's work on natural heritage and coordination of its programme.

Kishore RAO has Master's Degrees in Forestry (from India), and in Natural Resources Policy and Planning (from Cornell University, USA) and has worked with the Government of India since 1976 on forestry, protected area, and wildlife conservation programmes in various capacities in the Ministry of Environment and Forests at the Centre, as well as in different States of the Union.

He has worked with IUCN – The International Union for Conservation of Nature, from July 1999 to January 2005 and was Head of its Ecosystems and Livelihoods Group for the Asia Region, with responsibility for the Asia Regional Protected Areas Programme, the Asia Regional Mountains Programmes, and oversight of the China programme. He was also the Vice-Chair for IUCN's World Commission on Protected Areas (WCPA) for South Asia from 1994 to 1999 and a member of the IUCN's World Heritage Panel from 2002 to 2004.

Kishore RAO has been responsible for the implementation of the 1972 World Heritage Convention from the perspective of a State Party, the Advisory Body (IUCN), and the Secretariat (UNESCO) over the past 30 years. (Editor/ LI Hong)

## 联合国教科文组织大学与遗产论坛

Forum UNESCO – University and Heritage (FUUH)

联合国教科文组织大学与遗产论坛（FUUH）是联合国教科文组织为了开展保护文化自然遗产活动而建立的高等学府非正式网络。FUUH成立于1995年，由联合国教科文组织世界遗产中心和瓦伦西亚理工大学（UPV，西班牙）共同管理。构建该网络的主要目标是：

- 加强高等学院文化或自然遗产学科及其相关学科的交流；
- 分享知识，技术诀窍和能力；
- 为了加强大学、学科、遗产专业人员之间的合作；
- 鼓励教授和学生参与遗产保护项目；
- 通过遗产，促进文化间的对话；
- 设立与现有网络的协同作用。

FUUH已完成了几十个遗产保护项目，夏季学校和区域或国家联合教学。目前全球已有400多所大学加入了网络。（编辑/李泓）

Forum UNESCO – University and Heritage (FUUH) is a UNESCO project for undertaking activities to protect and safeguard the cultural and natural heritage, through an informal network of higher education institutions. Created by UNESCO in 1995, it is jointly managed by the World Heritage Centre of UNESCO and the Polytechnic University of Valencia (UPV, Spain). The objectives of the network are:

- To mobilize universities with cultural or natural heritage disciplines or disciplines that are linked to it;
- To share knowledge, know-how and competences;
- To reinforce cooperation between universities, disciplines, heritage professionals;
- To encourage professors' and students' participation in heritage safeguarding projects;
- To promote inter-cultural dialogue through heritage;
- To set up synergies with existing networks.

Numerous publications have been brought out, and dozens of safeguarding projects, summer universities and regional or national workshops have been accomplished. Currently the network counts over 400 universities worldwide. (Editor/ LI Hong)



# 历史告诉我：2012 上海青少年中华文化寻访活动

The History Tells Us: Searching Chinese Culture Among Shanghai Youth

编辑 / 于立晴 Editor / YU Liqing

值普天同庆《世界遗产公约》诞辰 40 周年之际，为了向广大青少年传播遗产知识、吸引他们关注遗产发展、培养他们的遗产保护意识，联合国教科文亚太区世界遗产培训与研究中心（上海）与中国福利会、共青团上海市委共同推出“历史告诉我：2012 上海青少年中华文化寻访系列活动”。活动将于 2012 年 4 月 6 日正式启动。

## 寻访上海老城墙

2012 年 1 月，部分上海青少年在联合国教科文亚太区世界遗产培训与研究中心（上海）和中国福利会的老师带领下于寻访了上海老城墙。虽然孩子们表达感想的语言还很稚嫩，但是闪耀着童真的真挚情感仍可以使老师们看到他们对上海历史的发源有了全新而深刻地认识。



“我们大家一起去寻访上海老城墙，这次经历使我跨越了时空，看到了历史，成了我十岁里最美好的回忆……”

——上海长宁区愚园路第一小学 徐莉娅

*“We search the ancient city walls of Shanghai together. This activity, breaking the barrier of time and space, helping me understand the history, becomes the best time in my year of ten.”*

Xu Liya

No.1 Primary School, Yuyuan Road, Changling District, Shanghai



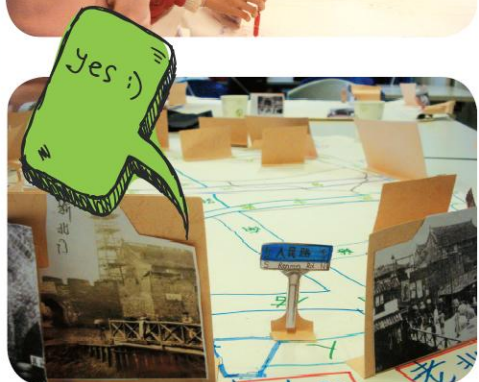
“通过老城墙寻访活动，让我们了解了历史，同时也感受到上海日新月异的变化。当我们走过那些有着历史痕迹的小路“高文路”、“仪凤路”时，心情是那么的难以平静。我喜欢现在的上海，更喜欢有着悠悠历史文化的上海。”

——上海长宁区愚园路第一小学 霍韵宇

*“By this searching activity, we not only get knowledge about the history, but experience the dramatic change of Shanghai. It's hard to calm down when we walk along the Shangwen Road and Yifeng Road which are full of historical traces. I like the modern Shanghai, but I prefer the traditional Shanghai with time-honoured culture.”*

Huo Yunyu

No.1 Primary School, Yuyuan Road, Changling District, Shanghai





“走近大境门，只见用泥土填充的石块已经泛白，门外的两副对联异常隐蔽，只有凑近了才能看清。这更能说明它饱经风霜，历史悠久。”

“城墙已成为一片片充满欢笑的绿毯，一条条繁忙至极的马路，一座座鳞次栉比的高楼。但有谁知道，自己正踩在历史之上呢？”

——上海长宁区愚园路第一小学 陆弈杰

*“Approaching Dajing Pavilion, we can see the stones filled with clay have turned white. Outside the door, two couplets were placed at a secluded corner, which are hard to be discovered without getting close to them. It is no doubt that the pavilion is weather-beaten and time-honored.”*

*“Standing on the green land full of laughter, the street with heavy traffic, or the building placed side by side, who can realise that he stand on the remains of history.”*

Lu Yijie

No.1 Primary School, Yuyuan Road, Changling District, Shanghai



“通过查找资料，我深深地为当时的上海人民感到骄傲。当年的他们为了抵御倭寇的侵略和洗劫，上海举城的百姓有钱出钱，有力出力，在短短的2个月时间里，完成了大约5公里长、高8米左右的城墙的修筑工程。上海城墙的建成，不仅有效保护了上海城市和人民的安全，更体现了上海人民的团结一致、同仇敌忾、众志成城民族气节和精神，值得今天的我们好好学习。”

——上海长宁区愚园路第一小学 梁怡瑄

*“Though seeking information on internet, I am deeply proud of the people in Shanghai during the war period. At that time, in order to barricade invasion, all the people in Shanghai donated their money and labour, to building a five kilometres long and eight metres high wall as a fortification within a short span of two months. This wall not only protected the city from invasion successfully, but also represented the united national integrity of Shanghai citizens, which is worth our study until now.”*

Liang Yixuan

No.1 Primary School, Yuyuan Road, Changling District, Shangha





# 城市年轮 – 同济大学历史遗产保护志愿服务项目简介

## Ring of the City: An Introduction to the Heritage Conservation Volunteer Program

编辑 / 凌芸喆 Editor / Ling Yunzhe

### ■ 项目成立背景与意义

优秀的历史文化遗产是一座城市的年轮。在欧洲一些国家，文化遗产保护的意识已经融入每一个人的行动中，即使是非专业的普通民众也可以参与到遗产保护及普及的工作中。对于青少年的文化遗产教育已经有了相当多成功实践。而作为遗产大国的中国，经济正处于高速成长阶段，对历史文化遗产的保护和关注度却在不断减少。

于是，同济大学建筑与城市规划学院的“筑心”志愿服务团队便发起了“城市年轮”同济大学生历史遗产保护志愿服务项目。依托院所特有的建筑、城市规划、历史建筑保护等专业特长，延续上海世博会有关城市及城市人的思考，召集、学院学子们用扎实的专业背景来义务为上海的中小學生宣讲，开辟历史遗产传承的新模式。

### ■ 项目事迹与取得成果

自2011年3月开展以来，建筑与城市规划学院有多名学子参加了“城市年轮”，涵盖了学院的所有年级和不同专业。学院的多名教授还组成了智囊团，为志愿者们进行培训。如同济大学副校长伍江教授，同济大学建筑城规学院副院长、世界遗产中心周俭教授等专家都曾为同学们进行指导，使得城市年轮有丰厚的专业基础作为支撑。



城市年轮共联系了杨浦区同济小学、上海市打虎山路第一小学、控江二小等12所小学，参与人数约400人。义务宣讲小组通过寓教于乐的生动形式来讲述历史遗产的故事，便于学生记忆。比如建筑拼图、捏软陶兵马俑等等，丰富的课堂教学模式使得小学生整堂课都分外热情，并和看着冷冰的历史遗产亲近起来，因此也由衷喜欢上了“城市年轮”这门额外的小课程。



在2011年5月的中欧青年志愿者创意大赛中，“城市年轮”凭借着其独特的创新理念和人文精神，荣获了金奖，并有学生代表受邀去欧洲参与了交流活动。城市年轮因此在国际的志愿者舞台崭露头角，并能够通过和国外志愿者交流，来不断丰富自己的经验。



在第二届上海市“青年影响社会”十大公益项目评比活动中，城市年轮获得了广泛的关注度，在投票环节共有近两万人的点击支持，最终获得了最具潜力十大公益项目奖，取得了不俗的成绩。2011年12月1日的上海青年报也刊登了城市年轮的事迹，把城市年轮的精神向社会传播。“城市年轮”同济大学历史遗产保护志愿服务项目开展的每一步都是详细规划，井然有序的，每一位成员都为了团队付出了不少。2012年初北京梁林故居被误拆，上海老城厢的保留历史建筑被拆除，这些让人痛心的消息都表明人们对历史遗产的保护观念依然薄弱，宣传保护城市历史遗产是刻不容缓的事。所以城市年轮会继续开展下去，不断完善宣讲模式，招募更多志愿者，向社会宣传历史遗产保护，留住城市的根脉。

### ■ Background and Significance

The splendid cultural heritage is like the ring of the city. In some European countries, everybody protect cultural heritage consciously so that even normal amateur citizen can participate and publicize it. Moreover, they also accumulate a lot of successful practice experience in educating teenagers. Nevertheless, China, with abundant heritage resources and enjoying a rapid economic growth, is giving less and less attention on conserving heritage. Thus, the “Heart construction” volunteer team from the College of Architecture and Urban Planning of Tongji University organized a program called “Ring of the City”. They invented a new pattern to inherit historical heritage by taking advantage of their specialties in Architecture, Urban Planning, Historic Buildings Protection Engineering and other departments within their college; keeping people thinking about the idea of city and urban inhabitants in Shanghai Expo; summoning students to preach toward students in primary and middle school.

### ■ Description and Achievements

Since March 2011, a large amount of students in the College of Architecture and Urban Planning, from all grades and departments, have taken part in “Ring of the City”. Besides, many professors like Professor Wu Jiang, the vice-president of Tongji University, and Professor Zhou Jian, The associate dean of their college as well as the a member of WHITRAP, mentored those volunteers so that they can possess a solid specialized knowledge as foundation.

The project has attracted about 400 students from Tongji Primary school, DaHuShan Road No.1 Primary School, Kongjiang No.2 Primary school and other 9 primary schools. In order to facilitate their memory, the volunteer team taught the story of historical heritage vividly by containing education in amusement. Those students are infused by the diverse teaching methods like architecture jigsaw and making pottery terra-cotta warrior; and thus not only got familiar with seemingly recondite heritage, but also fall in love with this extra course, Ring of the City.

In May 2011, thanks to its unique innovative idea and humanity spirit, the Ring of the City was awarded golden prize in the China-Eu Youth Volunteers Creative Competition. Accordingly, some student delegates were invited to Europe to take part in exchange activities. By burgeoning in this international stage, The Annual Ring of city can communicate with foreign volunteers to enrich their own experience.



## 青年遗产保护联盟简介

### Introduction to the Youth Heritage Union (YHU)

编辑 / 阮一家 Editor / Ruan Yijia

This program was also awarded as the top 10 potential public welfare program in the 2nd Session of Youth Affecting Society Shanghai Top 10 Public Welfare Programs Selection since it gained extensive attention and supported by nearly 20,000 in voting session. On Dec.1st, 2011, the Shanghai Youth Daily also published its achievements and propagandized their humanity spirit to the whole society.

During this internet era, the Ring of the City also twittering anecdote about historical heritage to spread ideas of conservation on Tencent and Sina. Meanwhile, they also improve themselves by taking advice online from various twitter users. At present, the operation of twitter is getting steady and the amount of fans is also increasing. In March 2012, the third session of this project started with a training lecture given by Professor Zhang Song, from urban planning department. He used intensely alive and richly varied examples to indicate the emergency and importance of conserving heritage, and gave some instruction and suggestion on how to make presentation toward primary students.

In the third Session, Ring of the City recruited altogether 65 volunteers divided in 10 presentation groups. Up to now, they have hitherto presented in Changbai No.2 Primary School, Primary School Affiliated to Fudan University, Kailu Primary school, Primary school affiliated to Second Normal University, Quyang Primary School, Dayi Foreign Language Primary School. They will hold nearly 40 presentations until April.

Each member contributes a lot to this team and each step of the program is planned in advance, in detail and in order. At the beginning of 2012, the former residence of Liang Sicheng & Lin Huiyin in Beijing and the conserved history architecture in old Shanghai city were demolished falsely. The painful news both indicate that it is of great urgency to publicize urban heritage conservation since people still haven't paid enough attention to it. So the Ring of the City will improve its presentation methods, recruit more volunteers, propagandize heritage conservation to society and hitherto preserve the root of the city.

#### ■ 成立背景

在中国遗产保护方兴未艾，而西方已日趋完善的今天。历史文化遗产是作为青年人理解历史积淀、国家传统和社会发展所要知晓和参与的必修课。遗产保护当下正处于一个特殊的时期，专业圈子里群情激昂，投放到大众，也能口耳相传，然而层出不穷的制度法规，街头巷尾的各种声音大都停留在讨论层面。怎样才能在决策和实践过程中更有创造性？以怎样的方式才能在普识性基础上既传承技艺又提高公众参与度？这一切尚待新的尝试。

青年遗产保护联盟（以下简称青遗联）的成立，正是中国青年在遗产保护道路上探索新方式的一种尝试。作为人类遗产保护的一员，面对本身即属于全人类共同珍宝的历史文化遗产，青遗联的所为将会是青年自觉和主动投身遗产保护事业的一种宣示，我们应以力所能及之力，共同参与并促进遗产保护理念与知识的推广，以实际行动提升公众参与度。

#### ■ 社团宗旨

青遗联旨在聚集对遗产保护感兴趣的有志青年，以团队之智慧、青年之热情，为遗产保护事业共同努力。

青遗联主要依托同济大学与历史文化遗产保护相关的专业背景，如历史建筑保护工程、城市规划、建筑学、景观学、社会学、管理学等，从历史街区和历史建筑出发，逐步发展成为了解和熟悉各个方面的历史文化遗产的学生社团。青遗联的成员通过理论学习与实践活动等方式逐步掌握遗产保护相关理论、知识、技能与素质，并将学习到的知识与理念向更广泛的社会人群推广，以吸引或呼吁更多社会群体与组织参与到遗产保护事业中来。

#### ■ 组织架构

青遗联下设主席 1 名、副主席 2 名、主席助理若干、财务 1 名，并分设常务部、平面宣传部、多媒体宣传部和志愿者部等多个职能部门，各部门设部长 1 名和干事若干。

**常务部：**负责成员招募管理，日常工作，活动策划、组织及活动后的后续工作等。

**平面宣传部：**负责活动海报的制作，联盟知识普及简报或漫画等的制作。

**多媒体宣传部：**负责联盟网站建设更新，活动或教学视频、flash 制作。

**志愿者部：**负责志愿者招募，联系组织志愿活动和对外交流。

目前，青遗联在册成员已近百人。

#### ■ Background

While heritage protection nowadays in China is at a developing stage, western countries have owned a progressively complete and sound environment for heritage protection. For the young generation, historical cultural heritage is regarded as a compulsory course to take and master, when they get to understand historical essence, national conventions and social development. On one hand, the professional circle is enthusiastic and excited, and those ideas can also be adapted for the public understanding and oral transmission. On the other hand, institutions and regulations are springing up, and meanwhile, different opinions all over the nation are merely at a discussion stage. How can we be more creative when making policy decisions and practicing? In which way can we hand down traditional skills and improve mass participation meantime on the basis of consensus? All of these require refreshed attempts.

The founding of Youth Heritage Union (YHU) is one of the attempts to seek for new approaches in the way of heritage protection. As a member of human heritage protection, faced with historical cultural heritage which is itself common treasures for all human beings, YHU is a declaration that youths are devoted to heritage protection cause on their own initiative and self-consciousness. We should spare no efforts to participate in and boost the promotion of heritage protection ideas and knowledge, in order to enhance mass participation with our practical actions.

#### ■ Objectives

YHU aims to assemble ambitious youths who are interested in heritage protection to make joint efforts for heritage protection undertakings, with team wisdom and youth passion.

YHU mainly relies on students with major background relative to historical cultural heritage protection, including Historic Buildings Protection Engineering, Urban Planning,



## ■ 活动简介

### 1、遗产地图

本活动通过成员实地走访、调研，搜集历史建筑以及城市风貌方面的相关资料，并集成到一个数据库之下，结合各专业知识背景，在互联网中形成一个完善的、可实现资料共享的、可开放更新的地图资料平台。可通过互联网访问数据库，并在线查看当地遗产信息。通过这种年轻且充满活力的形式，让更多人能了解上海的历史建筑以及城市风貌，发现那些从未关注过的故事，通过提高公众参与意识来保护和传承城市的历史与文化。

### 2、认知活动

本活动作为“遗产地图”框架下的认知实习，将从专业的角度带领青年人更好地认识遗产的价值、感受遗产的魅力、认识遗产保护的意义，从而自愿加入到遗产保护的队伍中来。

本活动包含理论讲解与实地踏勘，成员将跟随专业教师，展开有方向性、指导性的专业认知，成员可通过该活动更好地了解城市遗产、了解遗产再利用的实践模式，共同探寻遗产保护与可持续性发展的道路。本活动旨在通过对历史建筑与城市风貌这一类遗产认知的深入试点，为将来广泛展开对其他类别遗产的认知奠定基础，同时也为遗产地图的资料搜集做好前期准备。该活动也将作为遗产保护教学的扩展形式，为更多青年人步入社会后投身遗产保护相关事业打好坚实的专业基础。



### 3、遗产保护志愿者工作营

遗产保护志愿者工作营（以下简称工作营）是面向公众的遗产保护活动，在欧美国家已流行多年，在公众遗产保护教育方面起到很好的作用，同时，也是公众喜爱的参与遗产保护的方式之一。当下，我国公众参与遗产保护的呼声和需求不断增强，无论政府、学术界还是民众，都希望找到合适的切入点。工作营通过公众志愿参与遗产保护具体劳动的方法，使参与者在修缮历史建筑的实际劳动中学习遗产保护知识，并接受传统文化的熏陶。

中国遗产保护志愿者工作营计划由阮仪三城市遗产保护基金会、法国遗产保护志愿者工作营联盟（Union REMPART）、遗产地政府组织发起，青遗联作为协助力。作为

Architecture, Landscap, Sociology and Management, in Tongji University. In the perspective of historical districts and architectures, YHU has gradually developed into a student association familiar with various aspects of historical cultural heritage. YHU members progressively gain a mastery of relative theories, knowledge, skills and qualities to heritage protection by means of theoretical study and practical activities. Furthermore, YCA members promote the knowledge and ideas they have learnt among a wider range of social groups, to attract or appeal more social groups and organizations to participate in heritage protection undertakings.

## ■ Organization

YHU consists of one president, two vice presidents, several president assistants, and one accountant and several staff members. It is divided into Standing Department, Graphic Publicity Department, Multimedia Publicity Department, Volunteers Department, and other functional departments.

**Standing Department:** member recruitment and management, daily routines, activity strategies, organization and subsequent work, etc.

**Graphic Publicity Department:** posters production, alliance knowledge promotion, briefings and comics production, etc.

**Multimedia Publicity Department:** alliance website construction and updating, production of flash, teaching videos and activity videos, etc.

**Volunteers Department:** recruitment, voluntary activities organization, external communication, etc

## ■ Activities

### I. Heritage Map

This activity forms a comprehensive, information shared and open-updated map data platform on the Internet, by member's efforts of site visits, research, information collection of historic buildings and city scenes. People can access to its database and check local heritage information online. Though this young and vibrant form, more people can understand the historical buildings and urban landscape of Shanghai,

find those unconcerned stories, and protect and pass on the city's history and culture by raising awareness of public participation.

### II. Cognitive Activity

This activity is a cognitive practice under the framework of "Heritage Map". From a professional point, this activity will lead young people to recognize the value of the heritage, feel the charm of the heritage, understand the significance of heritage protection in a better way, and thus join the ranks of the heritage protection voluntarily.

This activity includes theory explanation and field survey. Following the teachers, the members will expand a directional and instructive professional cognition, get a better understand of the urban heritage and the re-use practice mode of heritage, and then together find a path of heritage protection and sustainable development. Through the In-depth pilot of heritage cognition of historic buildings and city landscape heritage, this activity aims to lay the foundation for launching cognition of other heritage categories, and make a good preparation for the data collection of heritage map.

This activity will perform as an expanding teaching form of heritage conservation, and grants more young people a solid professional foundation for joining the heritage conservation field in society.

### III. Heritage Conservation Volunteer Work Camp

The Heritage Conservation Volunteer Work Camp (Hereinafter referred to as the Work Camp) is not only a heritage conservation activity for the public but also a good way for public to participate in this field. It has been popular for years in the western countries and performed pretty well in terms of educating public heritage conservation. Nowadays, the increasing voices and demands for public participations in heritage conservation in China show that the government, the academia or the community hope to find a proper breaking point. The Work Camp can enable the participants to learn the knowledge of heritage conservation and get the edification of traditional



中法联合的遗产保护志愿者工作营，工作营的组织者和志愿者均由法方和中方共同组成。希望通过各方努力，使工作营成为一件具有创造性的遗产保护公共事件，以吸引更多广泛的公众参与。

#### 4、亚太遗产保护论坛

亚太遗产保护论坛是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）（以下简称中心）主办的定期学术沙龙，

论坛秉持建设性、前沿性、开放性的理念，以“发现价值，寻求共识”为目标。目前中心已成功举办13期主题论坛及5期专题论坛，论坛也逐渐发展成为上海乃至中国遗产保护领域中具有一定学术及社会影响力的交流平台。

青遗联作为论坛协办方，通过参与论坛的组织、策划、前期调研与资料搜集等工作，加强团队能力建设，同时积极依托中心及论坛这一国际平台，更好地推动青遗联的发展及活动项目的实施。

culture, though their voluntary participations in actual repair work of historical buildings.

China Heritage Conservation Volunteer Work Camp is led by the Ruanyisan Heritage Foundation (RHF), the Union REMPART and the local government, and is assisted by the YHU. As a Sino-French heritage conservation volunteer work camp, it has organizers and volunteers both from China and France. It is hoped that, through the efforts of all parties, the Work Camp can become a creative public event of heritage conservation, and attracts more publics to participate.

**IV. WHITRAP Heritage Forum**  
Heritage Forum is a regularly Academic Salon which hosted by

WHITRAP Shanghai. The forums uphold constructively, forwardly and open, aiming to “Exploring Value, Seeking Consensus”. 14 Main Forum and 5 Dedicated Forum are successfully upheld by far, and the forum is becoming a communication platform with scholar and social influences in heritage conservation in Shanghai and China.

As a co-sponsor, the YHU strengthens the team capacity building through participating in the forum's organization, planning, preliminary research and data collection. Meanwhile, by relying on the international platform of WHITRAP and its Heritage Forum, YHU will promote its self-development and the implementation of activities.

## 世界遗产全球战略

### Global Strategy of the World Heritage

编辑 / 于立晴 Editor / Yu Liqing

1994年世界遗产委员会提出了“世界遗产全球战略”，旨在使世界遗产名录更具“平衡性、代表性、可信性”，充分展现世界遗产的多样性以及“突出普遍价值”的多层次性。

#### ■ 全球战略产生的背景和目的

《世界遗产公约》自1972年诞生以来，《世界遗产名录》不断发展壮大，申报“世遗”的热情被点燃，随之而来的“遗产意识”也逐渐深入人心。但在令人欣喜的景象背后，一些隐忧也慢慢浮出水面。

国际古迹遗址理事会（ICOMOS）在1987年至1993年所做研究表明：《公约》生效以来的22年间，世界遗产在遗产类型和覆盖地区方面存在严重的不均衡。当时列入《名录》的410处遗产中，仅有90处自然遗产、16处自然与文化双遗产，其余皆为文化遗产。不仅如此，在文化遗产中，历史城市、基督教建筑等符合“精英文化”审美标准的历史性遗产比比皆是，而真正反映“民众、传统、乡土特色”的遗产所占比例极低。并且这410处遗产中的绝大多数位于发达国家，主要是欧洲地区，发展中国家的世界遗产显得凤毛麟角。

面对这样的局面，世界遗产委员会意识到世界遗产的定义演变已进入一个新的阶段，“突出普遍价值”的深刻性必须得到进一步彰显。而为了满足这些迫切的需求，世界遗产的评选必须遵循三大基本原则，即“平衡性、代表性、可信性”，以此使评选更规范、更权威。一方

在1994, the World Heritage Committee launched the Global Strategy for a Representative, Balanced and Credible World Heritage List. Its aim is to ensure that the List reflects the world's cultural and natural diversity of outstanding universal value.

#### ■ The Background and Objectives

The number of properties listed in the World Heritage List has constantly grown since the adoption of the 1972 Convention. Meanwhile, the enthusiasm for applying for UNESCO World Heritage Site has also been stimulated. In such circumstances, while it can be appreciated that the heritage awareness has permeated through the people, some threats are emerging gradually.

According to the study carried out by ICOMOS from 1987 to 1993, in the twenty-two years after the adoption of the 1972 Convention, the World Heritage List lacked balance in the type of inscribed properties and in the geographical areas of the world that were represented. Among the 410 properties, 304 were cultural

sites and only 90 were natural and 16 mixed. Moreover, among the cultural heritage sites, historic towns and religious monuments, Christianity, historical periods and 'elitist' architecture (in relation to vernacular) were all over-represented on the World Heritage List, all living cultures, and especially 'traditional cultures', were underrepresented. In addition, it should also be noticed that the vast majority is located in the developed regions of the world, notably in Europe, and only a few are in developing regions.

Faced with this situation, the World Heritage Committee recognized that the definition of World Heritage had entered a new stage at which the concept of “outstanding universal value” should be further manifested. In order to meet this urgent need, the criteria of the World Heritage selection should base on the following three principles: representativeness, balance and credibility, so that the selection can be more standardized and authoritative. By conducting such strategy, not only the global diversity



面,这可以使世界遗产更能反映人类文化及自然生态环境在全球范围内的多元性;另一方面,也为《公约》的落实提供了一个总框架和更具体、更有针对性的方法。

### ■ 全球战略带来的影响

在全球战略的指导下,世界遗产的申报程序和申报策略都有所改进。每个缔约国在向世界遗产委员会提出正式申报前,必须先建立一份《预备名录》,罗列出本国在近五年或近十年的世界遗产候选地。每年所正式申报的遗产必须出自此《预备名录》。这份名录需至少十年更新一次。

1994年后的十年间,在全球战略的鼓舞下,又有39个国家批准加入了《世界遗产公约》,其中包括很多太平洋岛国、阿拉伯国家、东欧和非洲国家。并有99个国家提交了《预备名录》。

全球战略的提出还鼓励了遗产类型的细化和翻新,诸如文化景观、文化线路、工业遗产等文化遗产类型,沙漠、近海、小型岛屿等自然遗产类型。与此同时,众多以研究和促进全球战略为目的的专题会议在各地召开,以求更加完善全球战略,更有效地指导《世界遗产公约》的落实。

### ■ 全球战略与时俱进

1992年,随着“文化景观”概念的正式确立,世界遗产的定义和类型定位方法都有了新的突破。“文化景观”承认人与环境的相互作用和共生关系,缝合了长久以来自然和文化的割裂。1994年宣布的全球战略在促进《世界遗产名录》多元化的基础上进一步肯定了“文化景观”概念对世界遗产的意义,巩固了这一新世界遗产类型的地位。

2003年和2005年,联合国教科文组织分别通过了《保护非物质文化遗产公约》和《保护和促进文化表现形式多样性》。这两项公约虽然不直接指导《世界遗产名录》的制定,但对世界遗产的概念都产生了深远影响。世界遗产全球战略所倡导的“平衡性、代表性、可信性”原则有了更深地扩展,进一步承认并宣扬人类遗产中物质与非物质文化的水乳交融,以及文化、精神、信仰、创造力的共生共存。从而引导世界遗产的价值取向更复合,具有更丰富的层次。

在2004年第28届世界遗产大会上,世界遗产委员会详细研究了ICOMOS和IUCN(国际自然保护联盟)对全球战略发展变化所做的研究。研究表明世界遗产名录的不协调性虽有很大改善,但始终是未来努力改善的目标。文化遗产的不均衡主要来自申报程序的缺陷和遗产价值识别及评估的方式;而自然遗产和自然与文化双遗产虽然在地区分布比例上较为均衡,但还是有一些遗产类型未出现在《世界遗产名录》中,如热带和温带草原、湖水体系、极地系统、苔原和冻原等。

(下接 P29)

of culture and natural context can be better reflected by World Heritage, but also a comprehensive framework and operational methodology are provided for the implementing of World Heritage Convention.

### ■ Effects

In line with the Global Strategy, both the processes and the strategies of nomination of World Heritage have been improved. Based on the Strategy, the State Parties have to prepare a Tentative List, which have to be updated at least once a decade and list the candidate properties which will be submitted in the following five or ten years. Each year, when a State Party presents a nomination, this property must be inscribed on the Tentative List.

Since the launching of the Global Strategy, 39 new countries have ratified the World Heritage Convention, many from small Pacific Island States, Eastern Europe, Africa and Arab States. Meanwhile, 99 State Parties had submitted the Tentative List.

New categories for World Heritage sites have also been promoted, such as the categories of cultural landscapes, itineraries, industrial heritage, deserts, coastal-marine and small-island sites. Important conferences and thematic studies aimed at implementing the Global Strategy have been held in different regions. These well-focused studies have become important guides for the implementation of the World Heritage Convention in these regions.

### ■ Advance with time

As the concept “Cultural landscapes” formally defined, there was a new breakthrough in terms of the identification and the classify methodology of World Heritage in 1992. Cultural landscapes, emphasizing the interaction and coexistence between mankind and environment, narrow the gap between culture and nature. In 1994, on the basis of promoting the diversity of World Heritage List, the Global Strategy, which ensure the contribution of the concept “cultural landscapes” to World Heritage, solidified the position of this new

heritage category.

In the year 2003 and 2005, the Convention for the Safeguarding of the Intangible Cultural Heritage and Convention on the Protection and Promotion of the Diversity of Cultural Expressions were approved by UNESCO. Although these two conventions do not direct the selection of the World Heritage List, they still have a significant influence on the concept of the World Heritage. Thanks to them, the principle of representativeness, balance and credibility, advocated by the Global Strategy, has been expended; and the harmony of tangible and intangible heritage as well as the coexistence between the cultures, spirits, believes and creativities of human have been further acknowledged and promoted. Thus, they leaded the value orientation of the World Heritage to be more comprehensive.

At the 28th World Heritage Convention in 2004, the World Heritage Committee reviewed the research regarding to the change of the development of Global Strategy, which carried out by ICOMOS and IUCN. It described that the imbalance of World Heritage List had been partially relieved, but to solve this problem still would be a target in the future. The reason for the imbalanced distribution of cultural heritage was mainly caused by the flaws of the application procedures and the assessment methods. Meanwhile, the research also pointed out that although the natural and mixed sites were distributed evenly in terms of the location, some heritage categories, such as tropical or temperate grasslands, lake systems, polar systems and tundra etc, were not contained in the list.

Therefore, in recent years, based on the Global Strategy, the World Heritage Committee decided to limit the number of nominations that can be declared by each State Party and can be approved by the committee every year, in order to enhance the underrepresented categories of sites and to improve geographical coverage.  
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# 阿富汗巴米扬河谷文化景观和考古遗址

## Cultural Landscape and Archaeological Remains of the Bamiyan Valley

编辑 / 李辰 Editor / Li Chen

巴米扬河谷地处于阿富汗中部高原，被兴都库什山脉环抱，距首都喀布尔 246 公里。位于 2500 米海拔之上的河谷孕育了丝绸之路的一条分支。早在公元前 3 世纪，就有人在此聚居、兴建城市。

成为世界遗产的遗址景观包括 8 个主要区域，展现了从公元 1 世纪至 13 世纪期间该地区的宗教和艺术发展，特别是犍陀罗佛教造像中的多元文化影响。2001 年塔利班武装炸毁了两座珍贵的佛祖立像，举世哗然。为有效保护该遗址的杰出价值、避免悲剧的再次发生，2003 年世界遗产委员会将其列入《世界遗产名录》，并同时载入《濒危世界遗产名录》。

### 入选标准：

**标准 (i)：**巴米扬河谷的佛像与石窟艺术是中亚地区的犍陀罗佛教艺术流派的杰出代表。

**标准 (ii)：**巴米扬河谷的艺术与建筑遗存呈现了丝绸之路上一个重要的佛教文化中心的面貌。它是犍陀罗佛教艺术流派在中亚繁盛的杰出代表，见证了印度、希腊、罗马、伊朗萨桑等多种文化对该流派的演变所产生的影响。也见证了后期流入巴米扬的伊斯兰文化所带来的影响。

**标准 (iii)：**巴米扬河谷见证了中亚地区一个已经消失的文化传统。

**标准 (iv)：**巴米扬河谷是文化景观的典范，它展示了佛教文化发展的一个重要时期。

**标准 (vi)：**巴米扬河谷是西方佛教最杰出的表现形式。它曾经是数个世纪的重要佛教朝圣中心。由于这些遗迹具有高度的宗教象征意义，它们曾在历史的不同时期屡遭摧残，其中包括 2001 年塔利班武装摧毁两尊立佛像的暴行，该事件举世撼动。



### Nomination: Cultural Landscape and Archaeological Remains of the Bamiyan Valley

**Category: Cultural Landscape**

**Location: Bamiyan Province, Bamiyan District, Afghanistan**

**Date of Inscription: 2003**

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

The Bamiyan Valley lies some 264 km by road west of Kabul, enclosed within the high mountains of the Hindu Kush, in the central highlands of Afghanistan. The valley, at an altitude of 2,500 m, follows the Bamiyan River. It formed one of the branches of the Silk Road and its beautiful landscape is associated with legendary figures. It was these aspects that contributed to its development as a major religious and cultural centre. It was inhabited and partly urbanized from the 3rd century BC.

**Criterion (i):** The Buddha statues and the cave art in Bamiyan Valley are an outstanding representation of the Gandharan school in Buddhist art in the Central Asian region.

**Criterion (ii):** The artistic and architectural remains of Bamiyan Valley, an important Buddhist centre on the Silk Road, are an exceptional testimony to the interchange

of Indian, Hellenistic, Roman and Sasanian influences as the basis for the development of a particular artistic expression in the Gandharan school. To this can be added the Islamic influence in a later period.

**Criterion (iii):** The Bamiyan Valley bears an exceptional testimony to a cultural tradition in the Central Asian region, which has disappeared.

**Criterion (iv):** The Bamiyan Valley is an outstanding example of a cultural landscape which illustrates a significant period in Buddhism.

**Criterion (vi):** The Bamiyan Valley is the most monumental expression of the western Buddhism. It was an important centre of pilgrimage over many centuries. Due to their symbolic values, the monuments have suffered at different times of their existence, including the deliberate destruction in 2001, which shook the whole world.

whc.unesco.org

### 世界遗产委员会评语：

巴米扬河谷的文化景观和考古遗址向世人展示了从公元 1 世纪至 13 世纪期间以古代巴克特里亚文化为特征的艺术和宗教发展。正是在这一发展过程中，佛教艺术的犍陀罗流派兼收并蓄了各种文化影响。这一地区汇集了大量的佛教寺院、庙宇，以及伊斯兰教时期的防御建筑。此遗址同时也见证了 2001 年塔利班政权无情摧毁两尊立佛像的举世震惊的暴行。

### [Remarks from the World Heritage Committee]

The cultural landscape and archaeological remains of the Bamiyan Valley represent the artistic and religious developments which from the 1st to the 13th centuries characterized ancient Bakhtria, integrating various cultural influences into the Gandhara school of Buddhist art. The area contains numerous Buddhist monastic ensembles and sanctuaries, as well as fortified edifices from the Islamic period. The site is also testimony to the tragic destruction by the Taliban of the two standing Buddha statues, which shook the world in March 2001.



## 活动预告 Forthcoming

### 遗产影响评估国际培训班

时间：2012年10月15-24日

地点：中国上海

#### 主办方

- 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）（简称 WHITRAP Shanghai）；
- 国际文物保护与修复研究中心（罗马）（简称  
ICCROM）

#### 协办单位

- 同济大学
- 上海同济城市规划设计研究院
- 国家历史文化名城研究中心

#### 背景

近几年，联合国教科文组织世界遗产委员会审阅《遗产地保护现状报告》时发现，许多缔约国的世界遗产地正面临不恰当的或并经深思熟虑的基础设施建设、新房建造、城市更新以及土地使用变更等大规模发展所带来的威胁，另一方面，过度或不恰当的旅游发展也会给遗产地带来一定的威胁。这些发展往往会对世界遗产地的突出普遍价值、完整性和真实性产生负面影响。因此，为了更准确地评估发展中的各项因素对遗产地可能产生的影响，世界遗产委员会要求各缔约国开展遗产影响评估（Heritage Impact Assessments）。为了响应世界遗产委员会的要求，并考虑到遗产地相关部门对该类人才的需求，WHITRAP Shanghai 和 ICCROM 联合举办“遗产影响评估”国际培训班。

#### 目标

- 使学员掌握世界遗产地的管理知识；
  - 通过讨论使学员理解世界遗产委员会对缔约国开展和汇报遗产监测工作所提出的要求，包括如何准备世界遗产地保护现状报告等；
- 使学员掌握为遗产地，特别是世界遗产地，进行评估的理论知识和技术手段；
- 使学员了解在其各自国家开展遗产评估工作或制定遗产评估系统的知识（例如相应的法律法规框架）；
  - 促进学员和机构之间的经验交流和沟通。

#### 教学方法

培训课程设置紧凑，涵盖理论知识、案例分析、遗产地考察和模拟练习。要求学员能够积极地融入到整个课程中，从而更好地掌握知识。

#### 申请条件

培训班最多招收 20 名学员，具备以下条件者将成为被优先选拔的对象：

## Course on Heritage Impact Assessments

Date: October 15- 24, 2012

Venue: Shanghai, P.R. China

#### Organizers

- World Heritage Institute of Training and Research for the Asia and the Pacific Region under the auspices of UNESCO, Shanghai Centre (WHITRAP, Shanghai)
- International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM)

#### Partners

Tongji University  
Shanghai Tongji Urban Planning & Design Institute  
Tongji National Research Center of Historic Cities

#### Background

In recent years the UNESCO World Heritage Committee has examined a considerable number of State of Conservation Reports related to threats from various types of large-scale development activities to the World Heritage properties. These activities include infrastructure development, new buildings, urban renewal and changes to the land use some of which are insensitive or inappropriate. The Committee has also examined threats from excessive or inappropriate tourism. Many of these activities have had the potential to impact adversely on the Outstanding Universal Value (OUV) including integrity and authenticity of the properties inscribed on the World Heritage List. In order to evaluate satisfactorily the potential impacts, the World Heritage Committee has suggested the State Parties concerned to conduct Heritage Impact Assessments. Impact assessment has been a tool used in evaluating impacts by other sectors widely and the time has come to adapt it to suit heritage sector. Meeting the demand of the Committee in particular and more generally considering the growing need for the professionals in the Heritage sector to equip with

knowledge and skills on Heritage Impact Assessments, WHITRAP together with ICCROM propose to organize a training workshop in China.

#### Objectives

- To provide participants with the knowledge on management requirements for World Heritage Sites
- To discuss reporting and monitoring requirements including State of Conservation reports and their implications to State Parties.
- To provide the current knowledge and skills of using impact assessment as a tool for evaluating impacts from various factors affecting heritage in general and world heritage sites in particular.
- To provide understanding of the knowledge (such as the legal frameworks) to initiate/improve heritage impact assessments in respective countries of the participants.
- To promote the exchange of experiences and information among participants and the institutions.

#### Methodology

The course is an intensive programme that combines both theory and practice through lectures, case studies, and practical exercises. High-level interaction of participants is encouraged during the course, where participants are expected to play an active role.

#### Participants

The international course is designed for a maximum of 20 participants from the Asia-Pacific region. Priority is given to

- Professionals/ decision makers directly involved in planning and management of World Heritage sites in their respective countries having to face challenges of large scale development projects or tourism.
- Professionals/ decision makers from State Parties that have been requested to carry out impact



• 直接参与世界遗产地管理或规划工作的专业人士或决策者,并且申请人所涉足的遗产地最好正受到大规模发展或旅游开发的威胁;

• 来自于世界遗产委员会要求提交遗产影响评估的缔约国,受命参与评估工作的专业人士或决策者(在这种情况下,招生范围可局限于亚太地区)。

• 除此之外,申请人必须具有良好的英语听说读写能力。

#### 师资力量

教学团队由在 ICCROM、WHITRAP Shanghai、国际古迹遗址理事会(ICOMOS)、联合国教科文组织及其他地区机构从事遗产保护工作的专家和教授组成。他们将从各自的专业领域介绍国际社会的经典案例和前沿资讯。

#### 工作语言

本课程的教学语言是英语。

#### 证书

圆满完成课程的学员将获得由 WHITRAP Shanghai 和 ICCROM 共同授予的证书。

#### 学费

1200 美金

#### 奖学金

鼓励申请人自行筹措学费。WHITRAP Shanghai 仅提供名额有限的奖学金。

#### 报名方式

完整填写申请表,并提交以下材料(全英文):

- 个人简历
- 500-700 字的报告,内容二选一:
  - a) 对遗产地进行综述,并特别描述旅游、基础设施建设、发展等对遗产地的价值(或世界遗产地的突出普遍价值)造成的潜在影响。或者
  - b) 简述申请人在遗产评估方面的从业经验。
- 推荐信 1 封

#### 申请截止日期

2012 年 6 月 1 日

#### 联系方式

请尽量通过电子邮件投递申请材料,所有申请材料必须用英文准备。

- 培训主管: 于立晴女士
- 联系人: 李泓女士
- 电话: +86 (021) 65987687 转 8010
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assessments by the World Heritage Committee (in this case, candidates from State Parties outside the Asia-Pacific region will be considered).

Participants should be proficient in English including reading, writing, making presentations, and joining in discussions.

#### Teaching Team

The teaching staff includes leading heritage conservation professionals with international and regional experience from ICCROM, ICOMOS, UNESCO, WHITRAP and regional institutions. These experts will present a broad international perspective in their fields of expertise.

#### Working Language

The official language of the course is English. All course content and output will be in English.

#### Certificate

A certificate of attendance given by both the WHITRAP and ICCROM will be awarded to participants who satisfactorily complete the course.

#### Course Fee

1200 US \$.

#### Scholarship

Candidates are encouraged to seek financial support from all possible sources such as governmental institutions, employers, and other funding agencies. WHITRAP Shanghai is only able to offer a limited number of scholarships to selected candidates who can't secure funding.

#### Application

Please fill the Application Form and send it together with the following materials by email or mail to the contact address below:

- A full professional curriculum vitae;
  - A 500 – 750 word report which include the descriptions of the property and an indication of potential development/tourism/infrastructure activities that in your view could threaten the values/OUV of the site.
- Alternatively, you can present a 500-750 word report on your experience of conducting/participating in an impact assessment study.
- A Recommendation letter.

#### Application Deadlines

All application documents should reach WHITRAP Shanghai before June 1, 2012

#### Correspondence

Email is encouraged. All correspondence concerning the above course should be addressed in English to:


Unit Director: Ms. YU Liqing  
Contact: Ms. LI Hong  
World Heritage Institute of Training and Research for the Asia and the Pacific Region under the auspices of UNESCO, Shanghai Centre  
3rd Floor Wen Yuan Building,  
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Email: whitrap.training@gmail.com;  
Website: www.whitrap.org

(上接 P26)

因此近年来,世界遗产委员会以全球战略为方针,为了鼓励属于边缘类型的遗产申报、促进世界遗产的地区覆盖面,开始限定每年各缔约国申报的名额和每年委员会审批的数量。

全球战略是《世界遗产名录》协调发展的战略保证,是世界遗产委员会调控“世遗申报”的利器。反过来对于各缔约国而言,仔细研究全球战略也有助于制定申遗策略,提高申遗成功的机率。

(After P26)

Global Strategy is a strategic reassurance for the coordinated development of the World Heritage List; it also can be an effective tool on regulating the nominations of World Heritage. On the other hand, for the State Parties, a careful study of the Global Strategy may contribute to making the appropriate strategy and improve the success in World Heritage nomination.



## 杭州西湖

### West Lake Cultural Landscape of Hangzhou

编辑 / 王溪 Editor / Wang Xi

名称：杭州西湖

遗产类别：文化景观

所在地：中国浙江省杭州市

批准时间：2011

遴选标准：(ii) (iii) (vi)

杭州西湖三面云山一面城。西湖的美景自唐代（公元618-907）以来就被文人雅士们广为传颂。为了使西湖的景观美感受到持续提升，历史上所营建的大量的庙宇、宝塔、殿堂、园林与融合在农业景观中的观赏林木作为附着物不断装点着西湖的岛屿、长堤和延绵的自然山体。西湖主要的人工元素两堤三岛，形成于第九世纪到十二世纪期间对湖的重复疏浚治理工程。自南宋（十三世纪）起，西湖十景就被认定为理想的经典景观，它们体现了人与自然的完美融合。正如唐宋两代的文学家和学者所描绘的那样，西湖极为清晰地展现了中国景观的美学理想，对中国乃至世界的园林设计影响深远，不少地方以湖、堤造型，摹习西湖的“和谐之美”。西湖的核心要素仍然能够激发人们“寄情山水”。从杭州城望西湖，这座巨大的景观园林具有清晰的视觉边界，一直延伸至周围环山之脊。

**标准(ii)：**西湖的景观可以看作是佛教从印度传进中国后人们对“禅定”和“画境自然”等宗教理想的投射，并且反过来影响了整个东亚的景观设计。长堤，岛屿，长桥，庙宇，宝塔和标志性的景观视野在中国被广为借鉴，包括北京的颐和园和日本的众多园林。西湖十景在中国的影响持续了七个世纪，在十六世纪时因朝鲜学者的造访被传播至朝鲜半岛。

**标准(iii)：**西湖以其一系列优美画境反映了中国自唐宋以来流传至今的“天人合一”的文化传统，西湖的存在是对这一文化传统的卓越见证。千百年来西湖景观持续发展，由长堤、岛屿、长桥、园林、宝塔和庙宇等人工作品构成的景观序列与背景中草木丰茂的山体相互呼应，它们作为整体用一种独特的方式展现了这一文化传统。

**标准(vi)：**为表现唐宋文化“天人合一”的理念，历朝历代持续对西湖进行改造、试图创造出如画胜景。文人骚客留下了大量诗歌画卷，争相追捧西湖的美不胜收。“天人合一”的传统价值观在西湖展演了七个世纪之久，并且传播至日本和韩国，意义深远。

#### 世界遗产委员会评语：

自公元9世纪以来，西湖的湖光山色引得无数文人骚客、艺术大师吟咏兴叹、泼墨挥毫。景区内遍布庙宇、亭台、宝塔、园林，其间点缀着奇花异木、岸堤岛屿，为江南的杭州城增添了无限美景。数百年来，西湖景区对中国其他地区乃至日本和韩国的园林设计都产生了不可限量的影响。在景观营造的文化传统中，西湖是对“天人合一”这一理想境界的最佳阐释。数百年来，西湖景区对中国其他地区乃至日本和韩国的园林设计都产生了不可限量的影响。在景观营造的文化传统中，西湖是对“天人合一”这一理想境界的最佳阐释。

**Nomination: West Lake Cultural Landscape of Hangzhou**  
**Category: Cultural Landscape**  
**Location: Hangzhou, China**  
**Date of Inscription: 2011**  
**Criteria: (ii)(iii)(vi)**

West Lake is surrounded on three sides by 'cloud-capped hills' and on the fourth by the city of Hangzhou. Its beauty has been celebrated by writers and artists since the Tang Dynasty (AD 618-907). In order to make it more beautiful, its islands, causeways and the lower slopes of its hills have been 'improved' by the addition of numerous temples, pagodas, pavilions, gardens and ornamental trees which merge with farmed landscape. The main artificial elements of the lake, two causeways and three islands, were created from repeated dredgings between the 9th and 12th centuries. Since the Southern Song Dynasty (thirteenth century) ten poetically names scenic places have been identified as embodying idealised, classic landscapes - that manifest the perfect fusion between man and nature. West Lake is an outstanding example of a cultural landscape that display with great clarity the ideals of Chinese landscape aesthetics, as expounded by writers and scholars in Tang and Song Dynasties. The landscape of West Lake had a profound impact on the design of gardens not only in China but further afield, where lakes and causeways imitated the harmony and beauty of West Lake. The key components of West Lake still allow it to inspire people to 'project feelings onto the landscape'. The visual parameters of this vast landscape garden are clearly defined, rising to the ridges of the surrounding hills as viewed from Hangzhou.

**Criterion(ii):** The improved landscape of West Lake can be seen to reflect Buddhist ideals imported into China from India such as 'Buddhist peacefulness' and 'nature as paintings', and in turn it had a major influence on landscape design in East Asia. Its causeways, islands, bridges, temples, pagodas and well defined views, were widely copied over China, notably in the summer Palace at Beijing and in Japan. The notion of ten poetically named scenic places persisted for seven centuries all



over China and also spread to the Korean peninsula after the 16th century, when Korean intellectuals made visits to the West Lake.

**Criterion(iii):** The West Lake landscape is an exceptional testimony to the very specific cultural tradition of improving landscapes to create a series of 'pictures' that reflect what was seen as a perfect fusion between people and nature, a tradition that evolved in the Tang and Song Dynasties and has continued its relevance to the present day. The 'improved' West Lake, with its exceptional array of man-made causeways, islands, bridges, gardens, pagodas and temples, against a backdrop of the wooded hills, can be seen as an entity that manifests this tradition in an outstanding way.

**Criterion(vi):** The Tang and Song culture of demonstrating harmony between man and nature by improving the landscape to create pictures of great beauty, captured by artists and given names by poets, is highly visible in the West Lake Landscape, with its islands, causeways, temples, pagodas and ornamental planting. The value of that tradition has persisted for seven centuries in West Lake and has spread across China and into Japan and Korea, turning it into a tradition of outstanding significance.

#### Remarks from the World Heritage Committee:

The West Lake Cultural Landscape of Hangzhou, comprising the West Lake and the hills surrounding its three sides, has inspired famous poets, scholars and artists since the 9th century. It comprises numerous temples, pagodas, pavilions, gardens and ornamental trees, as well as causeways and artificial islands. These additions have been made to improve the landscape west of the city of Hangzhou to the south of the Yangtze river. The West Lake has influenced garden design in the rest of China as well as Japan and Korea over the centuries and bears an exceptional testimony to the cultural tradition of improving landscapes to create a series of vistas reflecting an idealised fusion between humans and nature.