

NEWSLETTER



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



No.28 · April 2014

新闻动态 WHITRAP NEWS 01

联合国教科文组织太平洋世界遗产研讨会在斐济苏瓦召开 / 第三届“世界遗产和可持续旅游项目——北欧波罗的海地区试点项目”专家咨询会在斯德哥尔摩召开 / 中-欧历史城市景观保护”学术交流会 / 国内二类中心工作会议 / NEUGEBAUER 博士访问我中心并开展了以“联合国教科文组织世界遗产标签与欧洲城市的可持续发展”为题的学术讲座

UNESCO Pacific World Heritage Workshop in Suva, Fiji / The 3rd Workshop of "Towards a Nordic-Baltic Pilot Region of World Heritage and Sustainable Tourism" in Stockholm / "Sino-European Historic Urban Landscape Conservation" Symposium / National Working Meeting of Category 2 Centres / Dr. NEUGEBAUER Visited WHITRAP Shanghai and Presented on "UNESCO World Heritage Label and Sustainable Urban Development in Europe"

专家访谈 INTERVIEW 03

拉瓦尔品第国家艺术学院 (NCA) 院长 Nadeem Tarar 博士对我上海中心副主任吴瑞梵博士的采访

Interview with Dr. Ronald van Oers, Vice Director of WHITRAP Shanghai by Dr. Nadeem Tarar, Director of the National College of Arts (NCA), Rawalpindi Campus

城市研究 URBAN STUDY 07

城市研究专栏按语 / 大学路的空间活力分析 / 从空间中的消费转向空间的消费——以猫的天空之城概念书店为例

Editorial Note of Urban Study Column / Space Vitality Analysis of Daxue Road / From Consumption in Space to Consumption of Space: A Case Study of Momi Café

保护案例 CASE STUDY 15

社区参与对历史街区保护的影响：以都江堰西街历史文化街区为例 / 历史城区的可持续发展和改造更新——上海田子坊的社会可持续性案例

The Influence of Community Participation on Historic Blocks Conservation: A Case Study of Xi Jie Historic and Cultural Blocks in Dujiangyan / Sustainable Development and the Rehabilitation of a Historic Urban District - Social Sustainability in the Case of Tianzifang in Shanghai

遗产推广 HERITAGE PROMOTION 26

英国遗产彩票——政府拨款之外的遗产保护之道

Heritage Lottery Fund in the U.K. - Beyond the Government Funding

亚太地区世界遗产 WORLD HERITAGE IN THE ASIA-PACIFIC REGION 31

富士山：神圣之地和艺术启迪之源 / 古勒斯坦宫

Fujisan, sacred place and source of artistic inspiration / Golestan Palace

活动预告 FORTHCOMING 32

遗产影响评估培训班 / 第四届世界遗产二类中心年度会议将在中国上海举行 / 第五届城市空间和社会生活：理论和实践会议 / 亚太地区古建筑保护与修复技术高级人才研修班 2014

Training on Heritage Impact Assessments / 4th Annual Coordination Meeting of the UNESCO World Heritage-related Category 2 Institutes and Centres in Shanghai, China / 5th Urban Space and Social Life: Theory and Practice Conference / Advanced Course On Conservation And Restoration Techniques Of Traditional Architecture For The Asia-Pacific Region 2014

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翻 译 裴洁婷 明倩倩
审 校 徐海荣
发 行 瞿 莺 裴洁婷
美术编辑 汤 为 李天盈

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United Nations
Educational, Scientific and
Cultural Organization



World Heritage
Convention



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

联合国教育、
科学及文化组织

世界遗产
公约

亚太地区世界遗产
培训与研究中心

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

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

The World Heritage Institute of Training and
Research 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 State Parties of the World Heritage Convention
and other State Parties of UNESCO, the institute
was founded to promote the conservation and
development of World Heritage in the Asia and the
Pacific Region.

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

The Beijing Centre at Peking University is in charge
of Natural Heritage conservation, archaeological
excavation, and management of the sites' Cultural
Landscape.

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

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

致谢：

感谢《世界遗产》（北京）杂志对本刊的大力支持！

Acknowledgements:

Acknowledgements are to the *World Heritages (Beijing)* for their generous
support!

焦点新闻

In Focus

联合国教科文组织太平洋世界遗产研讨会在斐济苏瓦召开

2013年11月27日-30日，联合国教科文组织联合位于斐济苏瓦南太平洋大学（USP）的国家遗产、文化和艺术部，共同举办了教科文组织太平洋世界遗产研讨会。超过40位参会者出席了会议，包括来自太平洋地区13个世界遗产公约缔约国的专家（包括新喀里多尼亚和法属玻里尼西亚）以及太平洋国际古迹遗址理事会、大洋洲国际自然保护联盟、太平洋共同体秘书处（SPC）、太平洋地区环境计划秘书处（SPREP）、太平洋岛屿博物馆联盟（PIMA）和南太平洋大学（USP）在内的地区性合作伙伴。

研讨会旨在回顾太平洋地区世界遗产行动计划（2010-2015）的实施的太平洋遗产中心（PHH）的建立进程，并就后续建议进行讨论。

经位于巴黎的世界遗产中心（WHC）要求，我上海中心副主任吴瑞梵博士代表WHITRAP出席研讨会，并介绍了中心的组织架构及其在亚太地区开展的活动。他相信，在今后一年中，中心将拥有众多机会和可能为太平洋地区提供技术和组织建设方面的支持。（编撰 / 吴瑞梵）

UNESCO Pacific World Heritage Workshop in Suva, Fiji

During 27 to 30 November 2013, the UNESCO Pacific World Heritage Workshop was held by UNESCO in cooperation with the Department of National Heritage, Culture and Arts of the Republic of Fiji, located at the University of the South Pacific (USP) in Suva, Fiji. More than 40 experts from 13 Pacific Member States of the World Heritage Convention (i.e. New Caledonia and French Polynesia), together with regional partners ICOMOS Pacifica, IUCN Oceania, the Secretariat of the Pacific Community (SPC), the Secretariat of the Pacific Regional Environmental Programme (SPREP), the Pacific Islands Museum Association (PIMA), and the University of the South Pacific (USP) participated in the Workshop. The Workshop was to review the progress in implementation of the Pacific World Heritage Action Plan (2010-2015), also the progress in establishing the Pacific Heritage Hub (PHH), some follow-up advices had being discussed.

Dr. Ronald VAN OERS, the Vice Director of WHITRAP, take part in the Workshop by requested from World Heritage Centre (WHC) in Paris and represent WHITRAP to present its structure and activities in the Asia-Pacific region. He believed there will be lots of opportunities and possibilities by WHITRAP to give technical and structural support for the Pacific region in the following year. (Editor/Ronald VAN OERS)

第三届“世界遗产和可持续旅游项目——北欧波罗的海地区试点项目”专家咨询会在斯德哥尔摩召开



2014年3月20-21日，我中心国际协调专员孔萍博士代表中心参加了在瑞典斯德哥尔摩举办的第三届“世界遗产和可持续旅游项目——北欧波罗的海地区试点项目”专家咨询会，该会议由北欧世界遗产基金会（NWHF）主办的、瑞典国家遗产委员会承办。“世界遗产和可持续旅游项目”是NWHF和中心支持联合国教科文组织战略项目，体现跨区域合作研究的重要部分。

根据《定期报告》和北欧波罗的海地区自身的经验，此次会议审阅了拟定的《分析框架》，该框架涵盖了在世界遗产地确保可持续旅游的重要因素，同时界定了在旅游管理中的差距。来自联合国教科文组织世界遗产中心的Peter Debrine简要介绍了新起草的《“如何做”指南》，并邀请了遗产地根据自行管理的经验为《指南》提供实质性的意见和建议。编者希望《指南》作为一个网络工具，通过北欧波罗的海的案例研究协助且丰富旅游战略的发展。（编撰 / 孔萍）

The 3rd Workshop of “Towards a Nordic-Baltic Pilot Region of World Heritage and Sustainable Tourism” in Stockholm

20-21 March, 2014, on behalf of WHITRAP Dr. KONG Ping participated the third workshop on “Towards a Nordic-Baltic pilot region of World

Heritage and Sustainable Tourism” organized by the Nordic World Heritage Foundation (NWHF) in Stockholm, Sweden, hosted by the Swedish National Heritage Board. The ‘World Heritage and Sustainable Tourism Programme’ is part of the cooperative framework between NWHF and WHITRAP to support this UNESCO Strategic programme with cross-regional studies. Drawing upon the Periodic Reporting exercise and experience of the Nordic-Baltic region, this workshop reviewed the Analytical Framework, which functions as a checklist regarding sustainable tourism at World Heritage sites and helps to identify gaps in tourism management. Peter Debrine from UNESCO WHC briefly introduced the drafted “How To” Guide and invited inputs from the sites who with inspirations and insightful experiences to enrich the Guide. This Guide is expected to be an online tool to assist the development of tourism strategies with illustrations from Nordic-Baltic case studies. (Editor/KONG Ping)

“中-欧历史城市景观保护”学术交流

2014年1月13日下午，由同济大学建筑城规学院主办、我上海中心承办的“中-欧历史城市景观保护”学术交流会在同济大学举行。会议由卢永毅教授和我上海中心副主任李昕博士共同主持，首先德国斯图加特大学建筑与城市规划系Michael Trieb教授介绍了德国有关古城保护的情况，随后同济大学阮仪三教授进行了点评。在其后的互动交流中，上海市房管局原总工程师王安石先生、我上海中心副主任吴瑞梵博士、同济大学张松教授以及陆地、鲁晨海等老师围绕历史城市保护的政策、空间、文化等话题，在理念和实践领域进行了深入交流和探讨。（编撰 / 李昕）

“Sino-European Historic Urban Landscape Conservation” Symposium

The “Sino-European Historic Urban Landscape Conservation” Symposium was organized by College of Architecture and Urban Planning, Tongji University (CAUP) together with WHITRAP Shanghai was held in Tongji campus in the afternoon of

13 January 2014. Prof. LU Yongyi and Dr. LI Xin chaired the meeting. Prof. Michael Trieb from Urban Planning Institute, Faculty of Architecture and Urban Planning, the University of Stuttgart, gave a presentation on old town conservation in Germany, followed by some comments of Prof. RUAN Yisan from Tongji University. Other participants, including Mr. WANG Anshi, Former Chief Engineer of Shanghai Municipal Housing, Land and Resource Administration, the Vice Director of WHITRAP Shanghai Dr. Ronald Van Oers, Prof. ZHANG Song and other teachers from Tongji, joined the follow-up discussion on the policy, spatial and cultural topics under historic conservation in both theoretical and practical aspects. (Editor/LI Xin)

NEUGEBAUER 博士访问我上海中心并开展了以“联合国教科文组织世界遗产标签与欧洲城市的可持续发展”为题的学术讲座

2014年3月10日，我上海中心副主任李昕博士接待了来自德国亚琛工业大学的 Carola S. NEUGEBAUER 博士。NEUGEBAUER 博士在德国德累斯顿和法国巴黎研修景观学并获得建筑学博士学位。自2005年以来，曾担任莱布尼茨生态与区域发展研究所（德累斯顿）的研究助理和莱布尼茨区域地理学研究所的博士后研究员。下午，NEUGEBAUER 博士在我上海中心作了题为“联合国教科文组织世界遗产标签与欧洲城市的可持续发展”的学术报告。（编撰 / 瞿莺）

Dr. NEUGEBAUER Visited WHITRAP Shanghai and Presented on “UNESCO World Heritage Label and Sustainable Urban Development in Europe”

On March 10th 2014, Dr. LI Xin, the deputy director of WHITRAP Shanghai, met with Dr. Carola S. NEUGEBAUER from University of Aachen (RWTH Aachen) in Germany. Dr. NEUGEBAUER studied Landscape Architecture in Dresden (Germany) and Paris (France) and holds a PhD degree in Architecture. Since 2005, she had been the research assistant at the Leibniz-Institute of Ecological and Regional Development (Dresden) and post-doc researcher at the Leibniz-Institute for Regional Geography in Leipzig. In

the afternoon, Dr. NEUGEBAUER delivered a presentation with title of “UNESCO World Heritage Label and Sustainable Urban Development in Europe” at WHITRAP Shanghai. (Editor/QU Ying)

国内二类中心工作会议

2014年2月18日上午，由中国联合国教科文组织全国委员会在京主持的国内二类中心工作会议在教育部举行，会议由全委会秘书长杜越主持，来自我国的8个教科文二类中心有关代表约30人出席会议，我中心秘书长周俭及三中心负责人出席会议。

杜秘书长首先结合新的教科文二类中心战略对各中心提出了新的工作要求，随后各中心分别介绍了自身存在的主要问题。孙华、薛志坚、李昕分别介绍了我北京、苏州及上海三个中心的情况，随后周俭秘书长结合6年评估进行了工作总结和汇报。杜秘书长要求我中心认真做好评估工作，并提出了具体要求和有关工作部署。（编撰 / 李昕）



National Working Meeting of Category 2 Centres

A working meeting of all Category 2 Centres in China was held in Ministry of Education by Chinese National Commission for UNESCO in the morning of 28 February, 2014. Mr. DU Yue, Secretary-General of the Commission chaired the meeting and about 30 representatives from 8 Chinese category 2 centres attended the meeting, including Prof. ZHOU Jian, Secretary-General of WHITRAP and Director General of three centres. Mr. Du put forward new requirements for each centre with an eye on the new C2C Strategy of UNESCO, followed by a reflection on their current problems by each centre. SUN Hua, XUE Zhijian and LI Xin introduced the situation of three centres separately and Secretary-General of WHITRAP, Prof. ZHOU Jian gave a report on the six-year work of WHITRAP. Secretary-General DU

Yue, after listening to the report, urged WHITRAP to concentrate on the upcoming evaluation organized by UNESCO and gave some detailed requirements of the work. (Editor/LI Xin)

苏州市申报联合国教科文组织“创意城市网络——手工艺和民间艺术之都”专家论证会



2014年3月8日上午，苏州市申报联合国教科文组织“创意城市网络——手工艺和民间艺术之都”专家论证会在我上海中心举行，会议由中国联合国教科文组织全国委员会秘书长杜越主持。首先由苏州市文广新局对申报项目做详细阐述与展示，随后来自中央美术学院、清华大学、同济大学、民俗摄影协会的5位专家分别从艺术、文化、城市、生活等不同侧重点对申报文件进行了审议。最后专家组经过认真讨论评议达成一致意见，对苏州市申请加入创意城市网络表示支持。（编撰 / 李昕）

Expert Hearing on Suzhou’s Application for City of Crafts and Folk Art of UNESCO Creative Cities Network Programme

An expert hearing on Suzhou’s application for City of Crafts and Folk of UNESCO Creative Cities Network Programme was held in WHITRAP in the morning of 8 March, 2014. Mr. DU Yue, Secretary-General of Chinese National Commission for UNESCO chaired the meeting. A presentation was made by Suzhou Municipal Bureau of Culture, Radio, TV, Film, Press and Publication on details of the application program at the beginning of the hearing. Five experts from China Central Academy of Fine Arts, Tsinghua University, Tongji University and China Folklore Photographic Association reviewed the application documents based on different emphasis on arts, culture, city and life, and upon serious discussion, finally came to an agreement on their support to Suzhou in its application for Creative Cities Network. (Editor/LI Xin)

拉瓦尔品第国家艺术学院 (NCA) 院长 Nadeem Tarar 博士对我上海中心副主任吴瑞梵博士的采访

Interview with Dr. Ronald van Oers, Vice Director of WHITRAP Shanghai, by Dr. Nadeem Tarar, Director of the National College of Arts (NCA), Rawalpindi Campus

本采访于 2014 年 2 月 9 日发表于巴基斯坦拉瓦尔品第市《周日新闻》

For the News on Sunday, in Rawalpindi, Pakistan (published on Sunday 9 February 2014)

NT: Ron, 您能先介绍一下自己的背景吗?

RvO: 我是城市规划师出身, 获得了荷兰代尔夫特理工大学的博士学位。2000 年, 我开始在巴黎的联合国教科文组织世界遗产中心工作, 规划并协调了一些项目。2003 年后, 开始负责世界遗产城市项目, 并牵头了城市保护新指南的制定工作, 也就是后来教科文组织在 2011 年 11 月通过的《联合国教科文组织关于城市历史景观的建议书》(第 36C/41 号大会决议)。2012 年 10 月, 我接受了位于上海的亚太地区世界遗产培训与研究中心的新工作, 现在从事历史性城镇景观方法在中国及更广泛亚洲地区应用的项目协调工作。

NT: 2012 年, 英国威立—布莱克维尔出版社 (Wiley-Blackwell) 出版了您的《历史性城镇景观——城市世纪的遗产管理》(The Historic Urban Landscape – Managing Heritage in an Urban Century) 一书, 请您谈谈什么是历史性城镇景观。

RvO: 事实上, 这本书是我和教科文组织世界遗产中心前主任弗朗西斯科·班德林合著的。联合国教科文组织《联合国教科文组织关于城市历史景观的建议书》中所说的历史性城镇景观 (HUL) 是指一种对动态的、不断变化的城市遗产资源的管理方法。这种方法对城市区域的理解, 超越了“历史中心城区”或“区域”的概念, 包括了更广泛的城市背景、地理环境以及社会文化习俗和价值观、经济过程和遗产的非物质方面等。对当地社区身份形成有促进作用的价值层积及其相互之间关联的理解和识别, 是历史性城镇景观方法的基础, 同时也可以看作是开启了对城市的全方位管理和进一步开发。

NT: 历史性城镇景观方法的初衷是什么?

RvO: 在应对城市更新和发展带来的破坏性威胁的过程中, 我们通常对历史城区采取隔离保护, 没有把它置于其所在的更广泛的城市环境中。这种做法导致当地人口外迁以及身份的丧失, 从前充满活力的地区要么沦为城市破败区域或贫民窟, 要么虽然获得了良好的保护但日常生活和传统价值观却因此缺失。为了支持城市遗产的可持续管理, 在城市管理计划的规划、设计和实施过程中结合对环境、社会和文化方



图 1: 吴瑞梵博士向联合国教科文组织总干事介绍 HUL

Fig1: Dr. Oers Briefing Director-General UNESCO about HUL

NT: Dear Ron, could you first tell us a bit about your background?

RvO: I am trained as an urban planner and got my PhD at Delft University of Technology in the Netherlands. In 2000 I started working at UNESCO's World Heritage Centre (WHC) in Paris, where I developed and coordinated a variety of programmes. From 2003 onwards I was responsible for the World Heritage Cities Programme, under which I spearheaded the international effort to develop new guidelines for urban conservation that were adopted by UNESCO's General Conference in November 2011 as the Recommendation on the Historic Urban Landscape. In October 2012 I took a new job at WHITRAP in Shanghai, where I'm coordinating a programme for the application of the Historic Urban Landscape (HUL) approach in China and the wider Asian region.

NT: In 2012 you published a book "The Historic Urban Landscape – Managing Heritage in an Urban Century" (Wiley-Blackwell, UK). Tell us: what is the Historic Urban Landscape?

RvO: In fact the book was co-authored with Francesco Bandarin, the former Director of UNESCO's World Heritage Centre in Paris. The Historic Urban Landscape (HUL), codified in the new UNESCO Recommendation on the Historic Urban Landscape, is an approach to the management of heritage resources in dynamic, constantly changing cities. In the approach the urban area is understood as extending beyond the notion of "historic centre" or "district" to include the broader urban context and topographical setting, as well as social and cultural practices and values, economic processes and the intangible dimensions of heritage. It is based on the recognition and identification of a layering and interconnection of values, which shapes identity and inspires local communities and should be taken as a point of departure in the overall management and further development of the city.

NT: Why was the Historic Urban Landscape approach developed?

RvO: In reaction to the threat of demolition for urban renewal and development, historic inner cities

面的关注，教科文组织新的《关于城市历史景观的建议书》便就此提出了一套总的原则。

NT: 历史性城镇景观方法是如何应用的?

RvO: 世界各地的国际研究和实践证明，遗产保护是中心城区复兴和城市更新方面极为可行的战略，同时也能看到回报。历史性城镇景观方法提出了六点“行动计划”，把当地的文化、文化和社区遗产及其承载的价值观和意义置于决策过程的中心。简单来说，这六个步骤包含了所有的自然、文化和社区遗产及其具有的价值，以及这些遗产在面临社会经济压力和气候变化条件下的脆弱性。之后，还要把这些信息纳入到城市的发展战略（CDS）中，通过保护、开发政策及项目的优先化，以及公私和第三部门间联合的设立来统一协调项目计划。

NT: 您来到巴基斯坦，和国家艺术学院合作，共同为拉瓦尔品第制定历史性城镇景观（HUL）方法，对拉瓦尔品第来说，HUL 意味着什么？

RvO: 拉瓦尔品第是一个有着厚重历史和文化价值层积的城市，主要体现在这里旧街区的传统、风俗、社区习俗及其各异的自然和社会结构。令人惊讶的是，虽然过去几十年并不存在任何正式的大规模的规划行为，但仍然形成了一个充满活力的城市核心区，虽然这里的基础设施落后、交通拥挤、人口稠密，但完全是基于当地的社会文化资本形成的。与城市保护领域以城市内纪念物和建筑结构为核心的传统做法不同的是，HUL 注重更广泛的区域范围，同时涵盖了历史城市其他重要方面，如地质、考古、地形、生态、社会组织、公共空间使用和非物质文化遗产等。上述这些都可以被视作有关历史城市价值和意义信息的“历史层积”。但是，人们还未能很好地理解拉瓦尔品第文化历史的重要性，更别说对这些意义价值的甄别认可。文化普查和调研将增进我们对拉瓦尔品第上述方面的了解，也将除去我们对它“仅仅是一个卫戍小镇”的浅见。之后，我们可以带着对遗产的敏感度规划和设计各类方法措施，并以此来维护这些资源。与此同时，以文化遗产资源的可持续利用为核心，探索其他各类行动，增进当地社区的开发潜能及其应变能力。

NT: 您可以说的更具体些吗？比如它支持哪种类型的行动？

RvO: 对建成环境的维护应获得法律条例、规划和建筑法规的支持，这些法规经过修订，可以就历史城市内允许和禁止的行为向规划师、业主和开发商提供指导和建议。可以制作专门的宣传册对城内的遗产建筑进行详细标识，说明这些建筑对城市身份和城市特色的重要意义，以及如何对这些建筑进行改造，从而提升它们

have often been preserved in isolation without integrating them into the broader context of their urban surroundings. This has resulted in abandonment by their traditional population and loss of identity, wherein once vibrant areas either suffer urban decay and blight, or are well-preserved but devoid of everyday life and traditional values. The new UNESCO Recommendation on the Historic Urban Landscape provides a set of general principles in support of sustainable urban heritage management that integrates environmental, social and cultural concerns into the planning, design and implementation of urban management programmes.

NT: How is the Historic Urban Landscape approach applied?

RvO: International research and practice in many parts of the world increasingly shows that heritage conservation is a viable strategy for inner city revitalization and urban regeneration, and that heritage conservation pays. The Historic Urban Landscape approach proposes a simple, six-point ‘Action Plan’ that places local culture and heritage, and the values and meaning they carry, at the heart of the decision making process. Briefly stated, the six steps include a thorough inventory of natural, cultural and community assets, of the values these hold and the vulnerability of these assets to socio-economic pressures and climate change. Then this information should be integrated into a City Development Strategy (CDS), with a prioritization of policies and programmes for conservation and development, and the establishment of alliances between the public, private and civic sectors to align and coordinate programmatic action.

NT: You are here in Pakistan to develop together with NCA the Historic Urban Landscape (HUL) approach for Rawalpindi. What can HUL mean for Rawalpindi?

RvO: Rawalpindi is a city with a dense layering of historic and cultural values, primarily expressed through traditions, customs and

community practices in the old neighbourhoods with a diverse physical and social fabric. It is remarkable that despite the lack of any formal, large scale planning over the last decades there is still a vibrant functioning core of the city, which given infrastructure deficiencies, traffic congestion and high population density, is based solely on social-cultural capital. Instead of a focus on the monuments and architectural structures of a city, which has been traditionally the practice in urban conservation, HUL promotes to broaden the scope and include many more important aspects of historic cities, such as the geology, archaeology, topography, ecology, the social organization, use of public spaces, and intangible heritage. All these can be considered as ‘layers’ of a historic city that provide important additional information on values and significance. The extent of Pindi’s cultural-historic significance, however, is still poorly understood, let alone recognized, and cultural mapping exercises and surveys are shedding more light on this aspect of Pindi and will de-stigmatize it as ‘just a garrison town’. Subsequently, interventions can be planned and designed in a more heritage-sensitive manner, so this resource can be safeguarded, while additional programmes can be initiated that focus on the sustainable use of cultural heritage assets, enhancing the development potential and resilience of local communities.

NT: Could you perhaps be a bit more concrete? What type of actions does it promote?

RvO: Safeguarding the built environment should be supported by by-laws and revised planning and building regulations, providing guidance and advice to planners, home owners and developers on the do’s and don’ts in the historic city. Special brochures could be developed on the particular heritage buildings to be found in the city, why they are of significance to the identity and character of the city, and how these buildings could be adapted to enhance their utility

的使用性和价值。但在获得重视和支持之后，需要把这些当地自发的改造更新行动纳入到规划框架内，使之制度化，并由此创造有利的环境。此外，对在当地占据重要位置的纪念物（如私宅）可进行选择性的保存，并为当地社区提供设施和服务，如学校、妇婴院、社区礼堂等。社区可以通过组织植树等活动对这些建筑的内部和外部开放空间进行改造。由当地政府负责的诸如铺路、排污和排线等对基础设施的技术性改造，应与小规模的小区行动相协调。这样，既可以大幅提升当地的生活质量，同时也不会对老城既有的环境肌理造成大修大改，而是以当地街区自身的社会资本为基础，并由此让这些街区自身在这一过程中获得增强。

NT: 您对在拉瓦尔品第实施 HUL 有什么计划？将包含哪些参与方？

RvO: HUL 在提倡建立互信和所有权转让的基础上，更多的是以可持续的改造更新为目标，开启一项“过程方法”，而不是执行一种“模式”。关键是官方要对这种过程全力支持，包括政界、政府规划人员、城市管理者和国际机构等。它们应当认同并承担已在老城区基层开展的众多行动。在社区现有需求和意愿的基础上，找出最具相关性且最成功的活动，而不是从零开始设计整个体系工具。同时依靠合作方以及所能获取的捐资，思考如何使这些既有活动得以增强并扩大其效应。教科文组织已为调研和社区参与过程提供了起始资金，主要活动包括现阶段对文化和物理要素的普查，用视频记录拉瓦尔品第的传统贸易，进行采访活动，以及国家艺术学院师生对遗产建筑的调研。但是，当务之急是让更多的其他合作方参与进来，承担各自的职责并分享观点和行动计划，这将提高活动的有效性和影响力，同时促进可持续性。关键是在一个政策实施和计划行动的整体框架内，对供需双方进行匹配。HUL 恰好提供了这样一个整体框架。

NT: 你将在拉瓦尔品第待到 2 月 8 日，然后回上海。在这期间，除了讨论普查的一些行动以外，还有什么其他的行动吗？

RvO: 我们已经举办了两次咨询会议，一次是在 7 日周五，由巴基斯坦规划和管理研究院（PPMI）组织的和巴基斯坦政府官员的会议，另一次是在 6 日周四，由社会和政策科学院主办的与国际机构、非政府组织及其他潜在合作方的会议。两次会议主要解释了 HUL 方法的起源和概念，讨论拉瓦尔品第涉及国家和国际发展计划的项目战略，并就具体的行动和本项目的合作交换了意见和看法。我很高兴我们已经看到几个合作方的参与，其中最重要的就是拉瓦尔品第城区政府，同时已和 NCA 和

and value. Next to recognition and support, however, there is a need to institutionalize the rehabilitation efforts stemming from local initiatives into the planning framework, thereby creating an enabling environment. Furthermore, strategically located monumental buildings such as havelis could be selected for restoration and provision of community-based facilities and services, such as schools, maternity centres, community halls and the like. Open spaces in and around these buildings could be upgraded through tree-planting exercises organized with and by the local communities. The upgrading of technical infrastructure such as paving, sewerage and electric wiring, undertaken by local government departments, should be organized in tandem with the small-scale neighbourhood interventions. In this way a significant improvement in the quality of life of local communities can be achieved without a complete overhaul of the physical fabric of the inner city, but by building on the social capital of these neighbourhoods and thereby strengthening it in the process.

NT: How do you envision the implementation of HUL in Rawalpindi and who is to be involved?

RvO: HUL, in recognition of the need to build trust and to transfer ownership, is more about setting in motion a PROCESS than implementing a MODEL, aiming for sustainability in the rehabilitation effort. Critical is that the process receives formal backing and support, by politicians, government planners, city officials and international agencies, to name the most important. These should recognize and shoulder the often many, grass-roots initiatives and activities already going on in the inner city. Instead of trying to re-invent the wheel, the most relevant and successful activities will be identified based on current community needs and wishes, and to determine how these can be further strengthened and scaled up, based on the capacities of partners and the availability of donor funding. UNESCO has provided seed money

for the process of inventories and community engagement to start, through which cultural and physical mapping is currently undertaken, the traditional trades of Pindi are being documented on video, interviews are conducted, and heritage buildings are being surveyed by staff and (former) students of NCA. It is imperative, however, that other partners join in sharing responsibilities, insights and initiatives, which will enhance the effectiveness, impact and sustainability of the effort. The key is to match the demand and supply sides within an integrated framework of policy implementation and programmatic action. HUL is providing for such an integrated framework.

NT: You are staying in Pindi until Saturday 8 February when you fly back to Shanghai. Besides discussing the implementation of mapping exercises, what's further on the programme during your stay?

RvO: We have organized two consultation meetings, one on Friday 7th with Pakistani Government officials, organized through the Pakistan Planning and Management Institute (PPMI), and the other on Thursday 6th with international agencies, NGOs and other potential partners, organized through the Institute for Social and Policy Sciences (I-SAPS). These meetings served to explain the origin and concept of the HUL approach, to discuss the Rawalpindi project strategy in relation to national and international development agendas, and to exchange insights and ideas for concrete initiatives and partnerships for this project. I'm happy to inform you that several partners have come on board, most notably the City District Government of Rawalpindi, with which we have signed a tripartite Agreement on Strategic Cooperation including NCA and WHITRAP-Shanghai (fig1). Furthermore, during her visit to Pakistan, on Friday 7 February 2014, UNESCO's Director-General Ms. Irina Bokova has been briefed on the launch of the HUL programme in Rawalpindi (fig2&3).

WHITRAP 上海中心共同签署了三方战略合作协议。(见图 2、图 3)此外,教科文组织总干事伊琳娜·博科娃女士也在 2014 年 2 月 7 日访问了巴基斯坦,并就拉瓦尔品第 HUL 项目启动作了通报。(见图 1)

我们正在利用这些会议的成果搭建详细的项目计划,之后将发至各国际资助机构进行认可,要求它们参与和/或进行可能的出资。拉瓦尔品第也由此成为教科文组织历史性城镇景观方法实施的试点城市之一,其他试点城市还包括澳大利亚的巴拉瑞特、印度的瓦尔纳西和海德拉巴(与世界银行合作),以及包括上海和苏州在内的几个中国城市。现在,我还在与印尼的教科文组织办事处讨论把雅加达也纳入试点城市。教科文组织大会已要求向其汇报哪些国家和城市从事了该新方法,以及过程和(初步)结果。我们将在 2015 年底完成报告并在 2016 年向教科文组织提交。

The results of these meetings are currently being worked out in a detailed project set-up, which will be sent to various international donor agencies for endorsement, participation and/or potential funding. Rawalpindi thereby has been included in a select group of Pilot Cities to implement UNESCO's Historic Urban Landscape approach, which includes Ballarat in Australia, Varanasi and Hyderabad in India (through cooperation with the World Bank), as well as several cities in China including Shanghai and Suzhou. I am in discussion furthermore with the UNESCO Office in Indonesia to include Jakarta as a Pilot City also. UNESCO's General Conference has requested to be informed about the countries and cities that are working with this new instrument, about the process and the (preliminary) results. This report will be drafted at the end of 2015 for submission to UNESCO in 2016.



图 2: WHITRAP 与拉瓦尔品第城区政府签署合作协议

Fig2: Signing of the Cooperation Agreement between WHITRAP and the City of Rawalpindi



图 3: 签署完协议后合影

Fig3: Photo after the signing of Agreement

(上接第 25 页)

到了批判,而且也尚未从根本上改变权力关系(Davoudi and Healey, 1995)。

问卷设计和抽样

问卷要求受访者对田子坊改造更新实现的社会可持续性属性要素进行评分,每项属性分四个等级(1 非常不同意; 4 非常同意)。为避免受访者在不理解问题的情况下随意做出选择,还设立了“不清楚”选项。同时,受访者也可以在“其他”类别下进行补充。

问卷的调查对象从受改造更新直接影响的当地居民和此地的工作中选取。通过过滤性提问,筛选出对本次调研感兴趣且对田子坊保护和开发有一定了解的人作为合格对象。社区成员对田子坊项目整个过程的了解程度依次为不了解、了解较少或了解一些、非常了解。排除对项目毫无了解的受访者,其余均为符合参与标准的调查对象。本次调研将那些对项目毫不知情的对象排除,意在关注田子坊以社区自发性为特征的更新转变过程。因此,那些对项目没有了解的对象只能对更新的最终结果而非整个过程做出评价。最后,通过当街面对面的访谈,共完成 165 份问卷调查,其中 158 份为有效问卷并纳入分析过程。

(continued from Page 25)

Questionnaire Design and Sampling

The questionnaire asks respondents to rate the extent to which the rehabilitation of Tianzhifang achieved the social sustainability attributes using a four-point scale (1, strongly disagree; 4, strongly agree). A choice of 'don't know' is also included to avoid forcing respondents to provide a response when they have no idea about the question. Respondents are also given the opportunity to suggest 'Other' factor(s).

Residents living or people working in the immediate districts who had been directly affected by rehabilitation were selected for the questionnaire surveys. By using filtering questions, only citizens who showed an interest in this survey and had an acceptable level of knowledge about the conservation and development of Tianzhifang were eligible to

participate. Assessment of the level of knowledge of members of the community about the project ranged from no knowledge, little knowledge or moderate knowledge to very familiar with the whole process of the project. Apart from those with no knowledge about the project, members of the community with one of the other three levels of knowledge qualified to participate in the survey. Members with no knowledge were not invited to participate because this study is intended to focus on the transformation process of Tianzhifang, which is characterized by its self-initiated community process of rehabilitation. Therefore, members who have no knowledge about the process would only be able to evaluate the end-result of the rehabilitation, and not the process of its transformation. Finally, a total of 165 questionnaires were completed in the street through face-to-face interviews and 158 valid responses were accepted for analysis.

城市研究专栏按语

Editorial Note of Urban Study Column

文 / 于海 (复旦大学社会学系教授) Written by YU Hai (Professor, Department of Sociology, Fudan University)

“猫的天空概念书店”和“大学路的空间活力分析”两文是从我主持的“城市研究”的课程作业中优选出来的。这是我在复旦大学社会学系开设的研究生课程，课程目标既在向学引介前沿的城市理论，更在指导学生从课堂走向田野，做出惟在现场才能有的经验研究。我选取的理论是最近二十年在城市社会学的知识圈内大行其道的社会空间分析，其意图并非代替传统城市社会学的论说疆域，而是由特定的分析框架切入城市研究的新议题和新前景。空间大师列费佛尔 (Henri Lefebvre) 说过，空间从来不是空无一物，它总是充满意义的。将空间带回社会分析，或从社会中发现其空间化的表达和实现，是社会空间分析的独特观点。玛西 (Doreen Massey) 说不存在纯粹的空间过程，也不存在任何无空间的社会过程，在针头上不会发生什么，天使不能在上面跳舞。如果使社会过程与它们必定具有空间特性的事实不可分割，那么社会过程的本质规律和对社会过程的分析可能就会不同。对空间学者来说，不参照实质性的内容就试图抽象地定义空间过程，当然是无效的。但是，对实质学科中那些忽视它们所研究的关系是在空间中的、在地理上分异的世界当中发生这一事实的人来说，其研究同样是无效的。

以上关于社会空间方法的核心观点，在课堂的研读中被反反复复地讨论和辩驳，最后所有的学生都被要求以装备了的空间理论去开展自由选择的城市现场的研究主题。这里刊载的两文，其主题聚焦在城市空间的生产和消费。文章揭示了消费空间如何被有意地生产出来，以追求其对目标人群最大的空间吸引力；也揭示了空间的使用者从来不是被动地按图索骥，而是既怀着主观预期，更以自我设定的意义解码空间并对之再编码，能动地利用空间并安顿身份。最终，一个能在生产者和消费者之间发生互动的空间正是两者共谋的产物；如此空间生产的能动者自然包括空间的使用者，消费者的角色因此也被赋予了生产者的涵义。“猫空”和“大学路”的实践昭示着一种转变，即从空间中的消费到空间（本身）的消费，如此，生产出满足特定人群对空间的感受性和身份性的需要就成为空间构建的题中之义。文中的观点，可为理解今日上海都市空间的生产和意义化提供了新鲜的实例。

The two articles of “A Case Study of Momi Café” and “Space Vitality Analysis of Daxue Road” are excellent students’ coursework for the course “Urban Study” under my instruction in Fudan University. This course for master students in Department of Sociology, Fudan University, aims to introduce to students advanced urban theories and to direct them towards field work for on-site empirical researches, among which include the very popular social space analysis with its high profile in urban sociology circle in the last two decades. Rather than an ambition to renew the disciplinary boundary in a conventional sense, the theory has brought both new topics and dimensions to urban studies with a specific analysis framework of its own. Henri Lefebvre, the master of space analysis, said space is never of emptiness, but always full of implications. To incorporate space in social analysis, or to unveil the spatial expression and effects of the society, is a unique perspective shared by social space analysis. According to Doreen Massey, just as there is no purely spatial process, neither are there any non-spatial process; nothing much happens, bar angels dancing, on the head of a pin. By recognizing the inseparability of social process from its nature of space, the essential rules of social process together with its analysis process may be different. For urban scholars, it is undoubtedly invalid if space process is abstractly defined but without reference to substantive material within, and vice versa, for those of material-based disciplines by ignoring the fact that the relation and subject they have studied are indeed taking place over space and a geographically different world.

The key points of social urban theory mentioned above have been repeatedly discussed and argued in classroom researches, with which the students have been fully equipped to freely choose their subject of research on the spot. With focus on the topic of production and consumption of urban space, the two articles below, both reveal how consumer space is produced intentionally in pursuit of its maximum attraction to target groups; and explain that users of space never locate their destinations by passively following up clues, but act as explorers with subjective expectations on the exact space where they can put their sense of identity and belonging based on the space decoding and encoding only with meanings to them. In this case, an interactive space with both its producers and consumers is produced, in which the users of space are among those who have produced it, and the consumers are given the role as the producer. The exercise of both cases marks the transformation from production in space to production of space, leading to a theory of space construction centered on the satisfaction of the spatial experience and identity needs of certain groups. The points provided in the two works give an insight to understand the urban space production and its signifying process in Shanghai today.

大学路的空间活力分析

Space Vitality Analysis of Daxue Road

文 / 欧亚¹ 张剑兰² Written by OU Ya¹ and ZHANG Jianlan² 图 / 欧亚¹ Photo by OU Ya¹

近几年来，位于上海五角场附近的大学路因其独具特色的空间品质吸引了越来越多的游客慕名而来。本文在理论文献回顾和田野调查的基础上，通过对大学路空间活力要素的分析，总结出大学路符号化、人性化、多样化的空间活力特征。随后，本文从历史发展和规划设计角度分析其空间活力的形成原因并进而思考大学路空间活力的未来发展方向。

一、空间活力的特征

1.1 符号化的空间

在现代社会，我们都置身于一个消费的世界，但不再是仅仅消费“物”的实用价值，也在消费附着于这些“物”之上的“符号和意义”。布迪厄认为，日常生活中的每一次消费行为都涉及一场符号斗争，都是一场为寻求不同群体之间区隔而进行的斗争，通过这种符号斗争，他们确立自己的独特地位与认同感。通过田野调查，我们总结出了最能代表大学路空间的几个符号：小资、个性、年轻、时尚。

我们的受访者表示，这条路上有很多咖啡馆与西餐厅，也有充满艺术气息的画廊与书店，这与他们想象和理解的“小资”生活理念比较相符。这里的很多新奇而有创意的商铺使人们在体验过程中往往会觉得自己参与到了某种特别的活动中，进而彰显了自己的个性。大学路西段一系列运动品牌服装店的醒目标志与鲜艳的装修色彩不难给人留下动感十足的印象。它们与某品牌大型健身房一起成为了承载“年轻”这一符号的核心。受访者普遍表示这些运动品牌店和健身房使他们联想起青春、健康、运动的生活方式，而年轻人无疑是这种生活方式最好的践行者。装修精美的服饰店则构成了大学路的另一个符号——时尚。进入到这里的人群本身的衣着也都非常前卫。消费者对这里商家的肯定无疑也是对自身消费行为与品味的肯定。人们被大学路的符号空间所吸引，并试图通过这些符号来展示自己的形象、个性、气质，而他们试图表达的也是与自己所归属或期望进入的群体的期望是一致的。

1.2 人性化的空间

我们将杨·盖尔的人性化城市空间³的质量准则（下表第一、二栏）应用于大学路的空间分析，发现大学路完全符合人性化空间的要求。（见下页表格）

1.3 多样化的空间

雅各布斯认为，人的活动和生活场所相互交织的过程形成了城市的多样性，而城市多样性是城市生命力、活泼和安全之源⁴。

In the last few years, more and more tourists have been attracted to Daxue Road, which is located in the Wujiaochang area of Shanghai, by its distinctive quality of space. Based on a review of theoretical literature and findings of field surveys, this article, by looking into the factors affecting the vitality of Daxue Road, summarizes the symbolic, human-scaled and diversified character of the space. The article also analyzes the generators behind its vitality from both its historical context and contemporary planning, and points out the direction for development in the future.

I. Characters of Space Vitality

1.1 Symbolic Space

Nowadays, we are all exposed to a modern world of consumption, where the goods to be consumed are no longer due to their utility but “symbolic values” attached to them. According to Pierre Bourdieu, each act of daily consumption involves a fight of symbols for which different groups seek distinctions that defines their own unique position and sense of identity. We have summarized several symbols which best represents the space of Daxue Road through field surveys, including petite bourgeoisie, personality, youth and fashion.

The respondents said a series of cafes and western restaurants along the road, as well as those artistic galleries and bookstores, together creates a life image matched to their understanding of “petite bourgeoisie”. A variety of novel and creative shops and businesses here enable a feeling of getting involved in some special activities among people during their visits, and give highlights to their personality. The sportswear section in the west end of the road has impressed people with their dynamic and big brand logos and bright-colored decoration, which have, along with a spacious gym nearby, become core elements to interpret the symbol of “youth”. According to interviewees, these brand stores and the gym reminds them of a vigorous, healthy and active lifestyle and young people are the best practitioners of this way of life. Stylish apparel stores with refined decoration constitute another symbol—fashion—of Daxue Road. The consumers here are stylish; therefore their recognition of these shops certainly indicates the recognition of consumption behavior and aesthetic taste of themselves. People are attracted by the symbol space of Daxue Road, by which they are trying to clarify the image, personality and quality of their own, and which are in conformity with the expectations of the particular group they are expected to be part of.

1.2 Humanized Space

We have applied the quality criteria for assessing humanized urban spaces (the first two columns of the table below) presented by Jan Gehl³ to the space analysis of Daxue Road and concluded that it is completely in conformity with the requirements for such a space. (see the table on next page)

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³ 杨·盖尔，人性化的城市 [M]. 中国建筑工业出版社，2010.6

⁴ 简·雅各布斯，美国大城市的死与生 [M]. 译林出版社，2006.8

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³ Jan Gehl Cities for People[M], China Architecture and Building Press, 2010.6

人性化空间的质量准则	人性化空间的要求	大学路
免受交通状况与事故困扰 - 安全感	对行人的保护 消除对交通状况的畏惧	不与车流众多的淞沪路连通, 车辆稀少。
免遭暴力与犯罪 - 人身保护感	活跃的公共领域 良好照明 日间与夜间功能的重合	人流众多; 社区保安巡逻; 800米长的街道有88盏路灯; 晚上热闹的酒吧、桌游厅。
行走的机会	行走的空间 良好的路面 无障碍设计	被几条支路划分为平均长度为200m的四个街区; 人行道宽度达11步; 为自行车设置良好的停靠区域; 坡道取代楼梯。
站立/坐下 - 停留的机会	吸引人停留的区域 适合就坐的场所	众多舒适的咖啡座; 非正式座位, 如建筑凹面, 广场上的平台, 小石凳, 地面。
观看的机会	不受阻碍的视线	开放的临街立面; 半透明设计使得建筑内外具有良好的视觉接触。
交谈倾听的机会	低噪声等级 适于谈话的街道设施	车流量较小; 众多可供人们休息、停留的区域。
嬉戏与锻炼的机会	鼓励进行锻炼 与嬉戏	健身房; 跑步的年轻人; 遛狗、散步的中老年人; 嬉戏的孩童。
尺度	按照人性化尺度设计建筑与空间	小而丰富的临街单元: 800米长的街道上共有123扇门或开放的临街立面; 高层建筑退至街道后侧修建。
好的感官体验	好的建筑设计 好的材料 精美的视觉景观	店铺内外的精美装修; 人行道上的鲜花、盆栽与小喷泉。

大学路的多样性主要体现在业态与商业活动两方面。这里的业态不仅多样, 各类业态店铺也各具特色, 例如西餐厅便包括西班牙、墨西哥、英国、法国等菜系。业态的丰富多彩给予人们极大的选择空间与体验尝试的愿望, 这使得大学路一直保持着对人们的吸引力, 维持着较高的“人气”。

另一方面, 大学路有着丰富多彩的商业活动。比如农夫市集, 创意跳蚤市集, 大学路美食之旅, 音乐会, 各类沙龙、讲座……多样的商业和文化活动不仅为人们创造出频繁的人际互动机会, 同时也提供了一种独特的文化氛围。人们因为活动参与而获得了良好的体验, 就会再以口口相传的方式去吸引更多人的到来, 商街的活力通过密集的活动不断被表现并再生产出来。

二、空间活力的形成原因

2.1 规划的产物

属于创智天地的大学路

大学路是一条年轻的道路, 建成于2006年。其现状是通过开发商——创智天地的规划与运作在短暂的几年内迅速形成的。通过对开发商员工的访谈, 我们了解到2011年末由于引入了“转角102”和“塔顶”这两家非常具有人气的店铺, 大学路知名度

Quality Criteria	Requirement	Daxue Road
protection against traffic and accidents - feeling of safety	protecting pedestrians eliminating fear of traffic	disconnected to the busy Songhu Road, with light traffic
protection against crime and violence - sense of protection	vibrant public area good lighting Overlapping functions-in daytime and night	flow of human crowds; security patrol; 88 streetlamps along the 800-meter road; bustling bars and board game bars
possibilities for walking possibilities for walking	room for walking good surface of streets no obstacles	four 200m-long blocks divided by several side roads; sidewalks with 11-step width; parking zones for bicycles; ramps instead of stairways
possibilities for standing/sitting-staying	defined spots for staying zones for sitting	cozy cafes; bench arrangements such as concave surface of buildings, terraces in plaza, mini stone bench and ground surface
possibilities to see	Unhindered views Interesting views	open facades on the street; Translucent design enabling a good vision connection in and out building
possibilities for hearing/talking	low noise level street facilities for talkscapes	light traffic low; zones for resting and staying
possibilities for play/activities	invitation to physical activities and play	gyms; young joggers; middle-aged and elderly dog walkers and strollers; playful children
scale	dimensioning of buildings and spaces in observance of the important human dimensions	small and diversified units along the streets; 123 doors or open facades along the 800-meter long streets; high-rises constructed at the back of the streets
positive sense-experiences	good design good materials views/vistas	refined decoration inside and outside shops; flowers, plants and mini fountains along sidewalks



图 1：坐下 / 停留的机会 - 正式的座位

Fig. 1: Possibilities for Sitting/Staying, Formal Zones for Sitting

才开始提升。从 2012 年初开始，主动到大学路开设店铺的商家越来越多。开发商不再以低租金吸引商铺，而是通过提供增值服务来提升整条路的品质。开发商深谙“空间就是商品”的理念，用建筑和设计来构建空间文化。从目前来看，这种营销非常成功：大学路上纯商铺的出租率已达到 100%，并在全市范围内获得了良好的口碑和人气。

大学路的监管与服务

开发商对大学路的商铺内容和外观均有一定要求，具体监管与服务方式如下：

(1) 对准商户的管理：管理者希望大学路能拥有各类餐饮和丰富多彩的时尚元素，所以对准商户的创意性、独特性有较高要求。对申请进入的准商户，监管团队会要求其提供详细的计划书，并通过面谈判断准商户是否符合大学路规划风格、是否有成熟的设计，以此来决定是否准予进入。

(2) 对入驻商户的管理与服务：开发商对入驻商户提供持续的增值服务，包括安保服务、推广宣传服务和道路美化服务。与此同时监管也十分严格，例如，如有商家需对店铺外观进行装修调整，或者内部结构需要进行大范围调整时，必须向监管团队提交修改方案和设计图，审批通过后方能动工。

(3) 对合约到期的商家进行考评：在商户合约到期的半年内，开发商会派工作人员去商户体验，判断其品质是否有降低的现象。如果存在，监管团队会与商家协调并建议其改进，如商家不能达到其要求，则会选择不与其续约。

正是由于开发商清晰的定位、持续的开发、不断的监管服务，大学路才能在短短几年时间内呈现出目前符号化、人性化、多样化的空间结构，

1.3 Diversified Space

According to Jane Jacobs, city diversity, the source of city vitality, liveliness, and safety, is generated when human activities mingle with places.⁴ The diversity of Daxue Road lies, to a large extent, in its operation types and commercial activities. Rich in variety, each of the operation types has its own characteristics. Take western restaurants for example, there are cuisines of Spain, Mexico, Britain, France, etc. The variety of operation types offers people great options and taps the desire for a try and keeping Daxue Road always appealing and popular.

On the other hand, there are plenty of commercial activities on Daxue Road, i.e. country fair, creative flea market, a food-lover's journey along Daxue Road, concerts, salons, lectures, etc. Diversified commercial and cultural activities not only provide people with opportunities for communication and interaction, but also build a unique cultural atmosphere. People tell each other the pleasant experience from these activities, attracting more and more people to come. Vitality of the commercial street is constantly shown and regenerated by frequent activities.

II. Generators of Spatial Vitality

2.1 The Product of Planning

Daxue Road as a Part of KIC

Daxue Road is a young road built in 2006. Through the planning and operation of its developer KIC (The Knowledge and Innovation Community), it has formed the current situation in just a few years. Talking with the developer's employees, we have learned that it was not until the introduction of "Corner 102" and "Pagoda Diamond", two popular restaurants, in the end of 2011 that the popularity of Daxue Road began to rise. Since the beginning of 2012 more and more shops have been opened on Daxue Road. Instead of luring shops with low rental, the developer provides value-added service to

improve the road's overall quality. Knowing well the concept "space is commodity", it builds space culture with architecture and design. For now, its marketing proves a success. The letting rate of shops on Daxue Road has reached 100%, and good fame and popularity has been gained all over the city.

Supervision and Service of Daxue Road

For shops on Daxue Road, the developer has requirements on their contents and appearance. Details of supervision and service are as follows:

(1) Management of potential commercial tenants: In order to ensure the variety of restaurants and fashion elements on Daxue Road, the managing board has high requirements on the creativity and uniqueness of potential commercial tenants. A detailed plan should be submitted by potential commercial tenant to the supervision team, and then an interview will be held to see whether the potential commercial tenant is in line with the style of Daxue Road and whether its design is mature. Then, the supervision team will decide whether to grant access or not.

(2) Management and service for commercial tenants: Value-added service provided by the developer for commercial tenants includes security, promotion, and road beautification. Meanwhile, the supervision is very strict. If any tenant wants to renovate the exterior of its shop or make major change to the inner structure, it must submit to the supervision team the renovation scheme and design plan. Only with the approval of supervision team shall construction start.

(3) Assessment of expired commercial tenants: Within 6 months before the lease expires, the developer will send staff to the shop to see whether its quality has declined or not. If it has, the supervision team will communicate with the tenant and provide suggestions for improvement. In case the tenant fails to meet the requirement, the lease will not be renewed.

Thanks to the clear positioning, continuous development, and

⁴ Jane Jacobs, *The Death and Life of Great American Cities* [M], Yilin Press, August, 2006

成为一条颇有口碑的“小资”道路。


2.2 人对空间生产的参与

空间活力是由人的活动激发的，空间在影响个体意识行为的同时，也在有意无意间被个体意识和行为所塑造。⁵列斐伏尔的空间生产理论认为，人是作为一个积极的参与者而置身于社会空间当中。⁶

大学路吸引了一批年轻的创业者，他们创业的最初动机，内含对大学路氛围的欣赏，对大学社区的喜欢，以及在此空间创设特定商铺的计划。他们大多喜欢大学路幽静、有情调的环境，也有业主看中了大学路周边较高的消费水平。正是这些追求格调、青春、优雅环境的商户的入驻，带来了不同风格但都有小资情调的店面装修和内部摆设。商户对店铺的设计与装修，构成了大学路小资、年轻、时尚元素的载体，也是消费者对大学路印象的直接来源。同时，大学路上的行人很多是衣着时尚，举止得体的白领或大学生，他们自身的气质无疑也强化了这里的活力特性。他们也成为了空间生产的参与者。

三、对大学路的空间活力发展的反思

现阶段，富有活力的大学路受到了广泛的喜爱。但随着人气的上升，店铺租金的上涨不可避免。与发展初期相比，大学路的租金现已有了不小的增幅。此外，开发商接下来对于整条路精品化升级的方案，已使得部分商家难以为继。例如，某家手工作坊店由于无法量化生产的劣势与不断上涨的租金，失去了原创的动力，最后被精品零售店所取代；最初吸引学生的运动品牌折扣店，在大学路的“绅士化”进程中，亦“逃离”了大学路。研究过程中，很多受访学生表示，由于越来越高的消费，他们已经很少来大学路了。

开发商追求利润的做法似天经地义，但让笔者担忧的是，商业化不断发展的过程，会不会同时变成排斥创意产业、排斥学生群体的过程。大学路的成功离不开其小资、年轻的设计理念，然而过度商业化的过程是否会将这条“不成熟的小资产阶级”道路转变成为又一条“成熟的资产阶级”道路，进而丧失其原本的魅力？上海已经有太多的“成熟的资产阶级”道路，但具有特色文化内涵的“小资产阶级”道路却不常见。大学路只有坚持自己最初的核心价值，才能使自己脱颖而出，保持长久的活力。

constant supervision of developer, Daxue Road formed its symbolized, humanized, and diversified spatial structure in just a few years and grew into a popular “petty bourgeois” road.

2.2 The Participation of Human Beings in the Production of Space

Spatial vitality is set off by human activities. While influencing individual consciousness and behaviors, space is, consciously or not, shaped by individual consciousness and behaviors in the meantime. According to Lefebvre's theory of production of space, human beings are an active participant in social space.

Daxue Road has attracted lots of young entrepreneurs, whose motivation includes appreciation of the atmosphere of Daxue Road, love for Daxue community, and plans to open special shops here. Most of them love the tranquil and exquisite environment of Daxue Road, and some want to make good use of the high consumption level around. They admire good taste, youth, and elegant environment. Their arrival brings in different styles as well as “petty bourgeois” decoration and furnishings to Daxue Road. A carrier of petty bourgeois, youth, and fashion elements, the design and decoration of shops leaves a direct impression on consumers. Pedestrians on Daxue Road, mostly company employees and college students, are smartly dressed and well-behaved. Their appearance also enhances the vitality of Daxue Road, and they, undoubtedly, are participants in the production of space as well.

III. Reflection on the Space Vitality Development of Daxue Road

Now the vibrant Daxue Road enjoys a wide reputation. However, with its increasing popularity, rise of shop rental is evitable. Compared with the early stage of de-



图4：开放的临街立面

Fig.4: Open Facades on the Street



图5：小尺度—临街的矮建筑与靠后的高层建筑

Fig.5: Small-Scale Low-rise Buildings Near the Road and Highrises on the Back

velopment, there is a big increase in shop rental. What's more, the following upgrading plan of the developer has made some tenants difficult to sustain. For example, a manual workshop, due to its difficulty in mass production and the increasing rental, lost originality and was replaced by a boutique; and discount shops of sportswear, which were popular among students, fled Daxue Road during its “gentrification” process. Many students told our researchers that due to increasing price, they seldom come to Daxue Road.

It seems perfectly justified for the developer to pursue profit. However, it worries the author whether the development of commercialization will turn into a process against creative industry and students. Without the concept of “petty bourgeois” and youth, Daxue Road cannot be a success. Now, will this “immature petty-bourgeois” road be turned into a “mature bourgeois” road by over-commercialization, and lose its original appeal? There are too many “mature bourgeois” roads in Shanghai, but “petty-bourgeois” roads with special cultural connotation are hard to find. Only adhering to its original core value can Daxue Road stand out from the rest and keep long-term vitality.

⁵ 夏铸九, 王志弘. 空间的文化形式与社会理论读本 [M]. 台北: 明文书局, 1993.

⁶ 亨利·列斐伏尔. 空间的生产 [M]. 牛津: 布莱克威尔出版社, 1991.

⁵ Chu-joe HSIA, Chih-hung WANG, Reading in Social Theories and The Cultural Form of Space [M], Taipei, Mingwen Press, 1993.

⁶ Henri Lefebvre. The Production of Space [M]. Oxford: Blackwell, 1991.

从空间中的消费转向空间的消费 ——以猫的天空之城概念书店为例

From Consumption in Space to Consumption of Space: A Case Study of Momi Café

文 / 顾浩¹ 李丹峰² Written by GU Hao¹ and LI Danfeng²

在亨利·列斐伏尔看来，空间如此重要，“如果未曾生产一个合适的空间，那么‘改变生活方式’、‘改变社会’等都是空话”，在他看来，“随着生产力自身的成长以及知识在物质生产中的直接介入”，以往存在于空间中的生产（production in space）正转向空间本身的生产（production of space），而这一转变的结果是“现代经济的规划倾向于成为空间的规划”³。

在我们称之为“消费主义”的今天，列斐伏尔更认为，对空间的征服和整合已成为消费主义赖以维持的手段。换句话说，消费正从传统的“空间中的消费”转向“空间的消费”，空间不再是“背景式”的，它已与商品融为一体甚至成为本身可以被体验和消费的商品。

在消费过程中，为了使人们获得幸福、建构身份、认识自我，市场在除品牌的建构外，对消费空间的营造以提供积极的空间体验也成为了消费品生产的一部分。例如，品牌专卖店，它的“消费空间已经不再致力于展示单件商品，也不再是将商品与购物者们所向往的商品质量联系起来，而是将全部系列的商品和消费者所渴望的生活质量联系起来。这种通过产品陈列展示带来的浪漫化，转变成了一种‘生活方式’”⁴。在这一“生活方式”的影响之下，人们“在商场中的购物、在餐饮店中品尝美食、在游乐园中游乐、在健身房中健身”的同时，也在“光顾和游玩空间”、“观赏建筑形式”、“体验空间场景”⁵。“空间的消费”是关于空间的实践活动。从狭义上讲，空间的消费是指用现实中的各种资本和资源去交易，换取对空间的体验、感受和占有，从而激活和空间相关的包括对空间的占有、财富的增多、权力的升级、愉悦感、丰富的想象力、交往联系的增多等等；从广义上讲，空间的消费是指人与空间相互介入、相互影响、相互改造的实践与变化过程，

According to Henri Lefebvre, space is so important that “without production of a proper space, no change of ‘way of life’ or ‘reform of society’ is possible”. In his view, “with growth of productivity and direct application in production process of knowledge”, production in space is transforming into production of space, which in turn results in “a shift from planning of modern economy to planning of space”³. In a modern era we named “consumerism”, occupation and integration of space, according to Lefebvre, has been a source to sustain consumerism. In other words, a transformation has happened from “consumption in space” to “consumption of space”, in which space goes beyond a setting, and integrates with commodity or even becomes a commodity itself for people to experience and consume.

In the process of consumption, with aims to achieve happiness, construct identity and know oneself, apart from brand building, space construction or building towards a positive experience has become a part of production of consumption goods. For instance, brand stores whose “consumption space has no longer been used for exhibition of items, neither to link commodities to their desirable

quality in consumers’ expectation, but to create an association between all the goods held in the space and the potential quality of life that consumers are looking into. The romanism brought about by this way of product exhibition has been converted into ‘a way of life’⁴. Under the influence of this “way of life”, when people “are shopping in malls, tasting food in restaurants, playing in amusement parks and doing exercises in gyms”, they are “visiting and touring the space”, “appreciating architectures” and “experiencing space scenes”⁵.

“Consumption of space” is practices and activities about space. In narrow sense, consumption of space means to exchange all types of capitals and resources for experience and occupation of space, so as to activate the aspects associated with space such as space occupation, wealth growth, upgrade of power, sense of pleasure, rich imagination and increase of communications; in a broad sense, consumption of space refers to a practical and changing process in which human and space have intervention, influence and transformation with each other, including the consumer behavior and activity of human being in the objective world, and the flow and change of space discourse, sense of space and spatial imagination in the subjective world, as well as experience somewhere between the physical space, discourse space, space metaphor and inner space.⁶

In China today, the transformation towards “consumption of space” in consumption area has promoted creation of different types of consumer space. These new and creative types of consumer space have unceasing impact and influence on the values, behaviors and social relations of modern society and brought about a revolution on space. In the view of author,

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³ 亨利·列斐伏尔，空间：社会产物与使用价值 [M]，1979，包亚明，现代性与空间的生产 [M]，上海教育出版社，2003。

⁴ 包亚明，消费空间与购物的意义，马克思主义与现实，2008（1）。

⁵ 季松，消费时代城市空间的生产与消费 [J]，城市规划，2010（7）。

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³ Henri Lefebvre, *Space: Social Product and Use Value* [M], 1979, BAO Yaming, *Modernity and Production of Space* [M], 2003.

⁴ BAO Yaming, *Consumer Space and Meaning of Shopping* [J], *Marxism and Reality*, 2008 (1).

⁵ JI Song, *Production and Consumption of Urban Space in Consumer Era* [J], *City Planning Review*, 2010 (7).

⁶ ZHENG Xiangfu, CHEN Laiyi, *On the Action of Impetus of Consumption of Space for the Development of Contemporary Cities* [J], *Zhejiang Social Science*, 2009 (3)



图 1：猫空以蓝色和木制为其主要的装修风格
Fig1: Blue and Wood as Momi café's Main Decor.



图 2：走进书店，每家猫空的柜台都是用书堆砌而成
Fig2: Walk into the Bookshop, Every Momi café's Counter are Piled up by Books.



图 3：猫空的镇店之宝——明信片
Fig3: Postcards, Symbol of Momi café.

这包括客观世界里人的空间消费行为与活动，也包括主观世界里空间话语、空间感、空间想象的流动变化，还贯穿在现实空间、话语空间、空间隐喻、内在空间之间的一种叙述和体验。⁶在当下中国，消费领域的“空间的消费”转向正促成各种新型的、富有创意的“消费空间”被创造出来，它们不断冲击且影响着现代人们的价值观念、行为方式和社会关系模式，不可谓不是一场“空间革命”。这些“消费空间”至少有三个来源：第一，西方成功的“空间模式”的引入，例如肯德基、麦当劳、星巴克，它们为中国人提供了带有一整套西方价值观念和行行为模式的社会空间；第二，本土文化的拆解和艺术再造，其典型就是风靡于全国各地的“新天地系列”；第三，正是本文想要详细介绍的一种纯粹的“创意空间”，在这类消费场所里，“空间”成为了最大的卖点，包含了能唤起群体记忆和人们向往的生活方式的符号，它们能激发人们的愉悦感和丰富的想象力。

猫的天空之城概念书店（以下简称猫空）就是第三类“消费空间”的成功案例。猫空自 2009 年在江南古城苏州诞生，发展至今，已成为分布在苏州、昆山、上海、西塘、无锡、常州、大连等多个城市的连锁书店，其成功正是充分实践消费空间理念的结果。猫空名为书店，但卖的主要不是书，书只是概念，而由此概念衍生出的更多是由书、读书、和读书空间等概念建构起来的一个消费想象，而人们来这里正是为了来寻求或者消费能在猫空里生成的这些想象，所以，归根结底，猫空卖的其实还是空间。

猫空作为成功的“消费空间”，是如何通过空间的符号化编码，对空间内部的商品体系的编排、陈列空间的主题设计，进而给人们带来极大的空间享受的呢？

首先，是猫空的空间设计。猫空以蓝色和木制为其主要的装修风格（图 1），小门屋内反射出的淡黄色灯光，格子样式而非全透的窗户让人有种朦胧而宁静的感觉。走进书店，每家猫空的柜台都是用书堆砌而成（图 2），既是一种创意设计，也奠定了文化的基调。在柜台的对面，你会发现一大面格子墙，这里展示着猫空的镇店之宝——明信片（图 3）。这些明信片都是猫空自己设计的产品，到现在已有 1000 多种，每张明信片的背面都有猫空的 logo。猫空和它的明信片，更多的代表着一种记忆以及与生活方式

consumer space has three sources: the first is introduction of successful “model of space” from the west, such as KFC, Mcdonald's and starbucks, which brings to China a type of social space with a set of western values and behavior modes; the second is deconstruction and reconstruction of local culture, whose typical type is “Xintiandi model” which has swept the nation; and the third, which is to be elaborated in this article, is a type of pure “creative space”, whose biggest selling point is “space” itself which stands as a symbol to bring back group memories and a life style which most people look into, and activates a sense of pleasure and imagination among people.

Momi Café falls into the third type and is a successful practice in “consumer space”. With its first branch opened in Suzhou in 2009, Momi café has developed into a book store chain in several cities and areas of Kunshan, Shanghai, Xitang, Wuxi, Changzhou and Dalian etc. Its success is a result of practice in the concept of consumer space. Though the café is a bookshop, its main business is more than book-selling. Books here is the basic concept to create a vision of consumption, together with other concepts associated with books, reading and for reading space. People here seeking and fulfilling the visions created in the café. Therefore, ultimately the product sold in the café is its space.

As a successful case of consumer space, how Momi café enables people to enjoy its space through coding of spatial symbols, organization of commodity space and theme design of exhibition?

First factor is the spatial design of Momi Café. It is decorated with blue color and wooden style (see Fig1), glowing with faint and peaceful yellow light in latticed windows. Inside the café, books are creatively piled up into a counter (see Fig2), setting a cultural mood for the space. A full wall of trellis-shelves stands opposite to the counter, inside which the treasures of café — postcards—are displayed (see Fig3). These are café's own designs and have a variety of more than 1000, each with Momi's logo on the back. The café and its postcards become a symbol of memory as well as the memory of a certain way of life. You can, if you like, write a postcard to yourself or other people in the present or in the future. The café will send the card at a time appointed by guests, also known as “future mail” that is very popular at the moment. Momi café and its postcards also become a powerful symbol to bring up people's memories, as described by one of its consumers: “I can't help thinking what am I doing in a decade? How will I feel when receiving a letter from ten years ago? Even sooner, I may pick up a point just when some memories have faded away, and out of sudden a letter from past is received and triggers my memory about my days in Suzhou and an interesting café—Momi café.”


⁶ 郑祥福、陈来仪，论空间消费对现代城市发展的推动作用 [J]，浙江社会科学，2009（3）。

有关的印记。在这里，你可以将明信片寄给现在或未来的自己和他人，猫空会负责按照客人的意愿在约定时间准时寄出，这也是当下流行的“慢递”。猫空和它的明信片也成为唤起人们记忆的强有力符号。正如一位消费者所言：“十年，想想十年后，我在干吗呢，想想收到一封十年前寄来的信又是怎样的一种感觉。其实不用十年，就选一个时间，那个时间刚好能忘记一些事，然后莫名收到一封信，来自从前。于是随着那封信，开始回忆，回忆那段在苏州的时光，想到一家很有意思的小店，猫的天空之城。”

其次，是猫空的消费商品。猫空里的许多小物件都是它自己的设计，有杯子、瓷器玩物、笔记本等。书是小众的，而不是随波逐流的，比如氧气生活、恋物志和读库。阅读区摆放着原木色桌椅，给人以干净整洁之感。桌上还有笔筒和小台灯以及小盆栽。猫空也经营手工奶茶，品种不多，但却是不添加任何添加剂，全部用进口食材做的奶茶——从香港的丝袜奶茶到英国的伯爵奶茶。此外，猫也是猫空最重要的符号之一，每家猫空都必有猫，而猫恰是一种闲适、慵懒和享受生活的象征。（图4）

可以说，猫空对空间进行了独特的符号化编码。猫、明信片、书以及独特的装修风格都是猫空对于内部空间的独特设计。年轻人们来到猫空看书、约会主要是为了体验和感受甚至是占有这个空间，即是对空间本身进行消费。而另一方面，消费空间的内部与外部符号编码也需要高度吻合。品牌店的选址不但要考虑商业街区、购物中心和城市空间的符号属性是否与品牌处于同一编码序列，还要考量与相邻商店或专柜的符号特征是否匹配。总之，符号清晰化的消费空间，才能使消费者获得身份知觉和社会表征，从而建构出消费者的身份感、归属感和认同感。

猫空的店铺选址也充分考虑了这一点。猫空的分店主要分布在旅游景区、商业街区和大学城，且主要面向年轻时尚的消费群体。以上海杨浦区大学路店为例，大学路位于创意园区，集结了许多热衷于创业的年轻人。整条街的风格也独树一帜，有涂鸦、自行车，还有许多同样受到年轻人欢迎的商店，如“雕刻时光咖啡馆”。猫空位于此，也就明确地向人们传达了它的角色和定位。苏州平江路总店也是如此。平江路可以说是苏州城内最为古老的一条历史街巷、傍河小路，其很好的保留了“水路并行，河街相邻”的水乡风格，特别之处更在于它集生活与商业为一体，沿街不少老宅子已充作咖啡馆、酒吧等，只是外表并不张扬，悄悄掩藏在木制门板之下，乍看起来与普通民居并无二致。猫的天空之城藏身于古色古香的平江路上，有意无意中似乎已经定下了它古朴清静的基调。

总结而言，在实体店衰落的今天，猫空的异军突起并非没有道理。它通过精致的空间设计和各类新奇的小物件，给人们以温馨而宁静的空间体验。猫空不需要太大，更不需要太多，繁忙的街口就那么一家就足以吸引匆匆的脚步为它停下，正如它的广告语——“一家书店温暖一座城市”。

Second factor is the commodity of Momi café. A lot of products are café's own designs like mugs, porcelain items and notebooks. Books and magazines here are for niche groups instead of mass market, such as *O2 Life*, *Little Thing* and *DUKU*. Wood color desks and chairs are placed in reading areas, neat and simple, with pen holders, table lamps and pot plants on them. Besides books and postcards, the café sells milk tea, limited offers but made from imported natural ingredients, such as Hongkong-style milk tea and Earl Grey from Britain. Cats are one of the most important café symbols, raised in each branch in every city. Cats represent a leisure and lazy way of life.



图4：猫也是猫空最重要的符号之一，每家猫空都必有猫，而猫恰是一种闲适、慵懒和享受生活的象征。

Fig4: Cats, as Another Symbol of Momi Café, Raised in Each Branch. Cats Represent a Leisure and Lazy Way in Life.

In this way, the café has encoded its space with some distinctive symbols. Cats, postcards, books and the style of decoration are all made into a unique design of its internal space. Young people are attracted here to read and date by their desire to experience and occupy its space, namely a consumption behavior of space. Meanwhile, the external environment should be highly consistent with inner symbols of consumer space. Except for the nature and property of its immediate commercial streets, shopping malls and urban space, neighboring stores or shops should also be taken into account in terms of their symbolic features and styles. Above all, consumer

space, whose distinctive symbols once clearly defined, will enable its consumer to have a sense of identity and social representation, and to construct their sense of belonging and recognition.

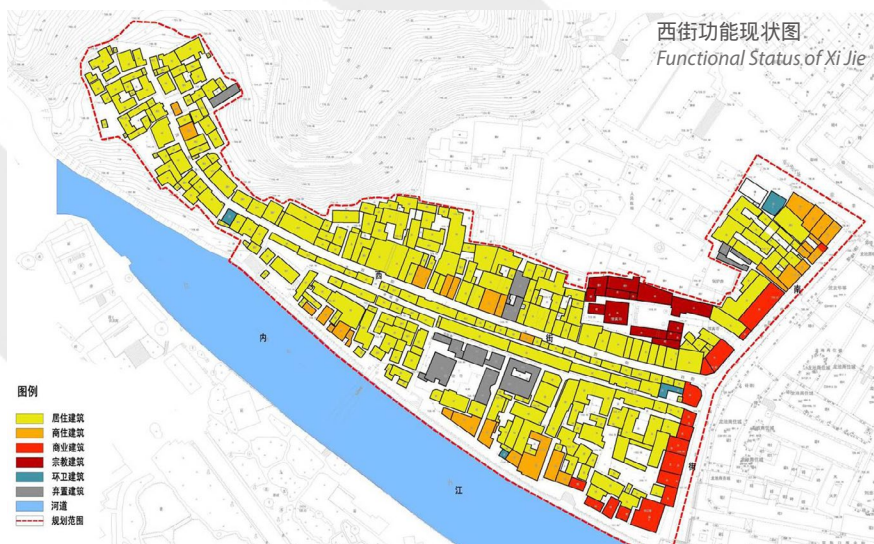
The above factor is give full consideration in location choice of the café. Branches of Momi café are usually located in tourist attractions, commercial streets and collage towns, mainly for young and fashion consumer groups. Take its Daxue Street branch in Shanghai for instance. The street is within a creative park, where people with enthusiastic entrepreneurship gather. Dotted with graffiti, bicycle activity and other popular stores among young people like Sculpting In Time Café, the street is of distinct style. With its location here, Momi café has made a clear definition on its role and targeting. It is the same in its main store on Pingjiang Road in Suzhou. Pingjiang Street is one of the oldest historic waterside lane in Suzhou, with its traditional water-town layout featuring “waterways and streets in parallel” well preserved. The road combines both residential and commercial areas. Many residential houses along the street have been converted into cafes and bars, although the original simple and low-profile exterior are kept unchanged, leaving its modern nature behind wooden gates. Hidden in this ancient street, Momi café has determined its simple and fresh moods.

Overall, in a declining era of bookshop, Momi café does not rise out of no reason. It enables people to enjoy a cozy and peaceful space by delicate designs and delightful items. It is not so big, hidden in a corner of a busy street, is nice enough to attract passers-by and make them spend a few hours inside, just as its slogan goes: “To warm a city by a café.”

社区参与对历史街区保护的影响： 以都江堰西街历史文化街区为例

The Influence of Community Participation on Historic Blocks Conservation:
A Case Study of Xi Jie Historic and Cultural Blocks in Dujiangyan

文 / 钟晓华¹ 寇怀云² Written by ZHONG Xiaohua¹ KOU Huaiyun²



历史街区或称历史地段，是城市遗产重要的组成部分。大多数历史街区仍有大量居民生活其中，因此这些街区不仅是集聚地方历史文化信息的纪念空间，也是承载着居住功能的城市社区，这一社区性、日常性的特征决定了社区参与历史街区保护的必要性和重要性。

1. 我国社区参与历史街区保护的现状

中国的遗产保护在过去二十年里主要是由当地政府或专家主导，在决策和保护计划制定方面都缺少公众的声音。这种垂直管理的方式虽然使大量的城市遗产得以保护和修复，但也导致了一些国家和社会之间的冲突与紧张气氛。近几年的历史街区保护实践中出现了一些社区参与的案例，但是总体来看并不成熟，社区参与现状可概括为如下三点特征：其一，从参与的结构上看，居民个体参与多，社区组织参与少；其二，从参与的动机上看，争取个体利益多，关切公共利益少；其三，从参与的延伸度上看，阶段性参与多，全程性参与少。

2. 西街历史街区保护性改造案例

都江堰西街紧邻世界遗产都江堰的核心工程“宝瓶口”，面积4.03公顷，是历史上松茂古道的起点。西街是都江堰古城内唯一保留了清

As an important part of urban heritage, most historic blocks (also called historic streets) are inhabited by residents. That's because the blocks are not only memorials to local history and culture, but also urban communities with residential function. The communal and daily feature of communities determines the necessity and importance of community participation in historic blocks conservation.

1. The Status of Community Participation in Historic Blocks Conservation in China

Over the past two decades, heritage conservation in China was mainly led by local government or experts, and voice of the public was absent from decision-making and plan development. Though having conserved and restored many urban heritage properties, the vertical mode of management has ignited social conflicts and tension. In

recent years, cases of community participation, immature as they are, have emerged in the conservation of historic blocks. The status of community participation can be summarized by three features. First, with respect to the structure of participation, participation of individual residents is more than that of social organizations. Second, with respect to the motive of participation, people looking for personal interests are more than people caring about public interests. Third, with respect to the extension of participation, periodic participation is more than whole-course participation.

2. A Case Study of Protective Renovation of Xi Jie Historic Blocks

As the starting point of Songmao ancient road, Xi Jie covers an area of 4.03 hectares and locates adjacent to Baopingkou, a key project of the World Heritage property of Dujiangyan. It is the only ancient residential blocks in Dujiangyan that have preserved the landscape of late Qing Dynasty and early Republic of China. Its residents are typical of western Sichuan Province, and historic relics include Xi Jie, Nan Jie, Mosque, Maogong Temple, City Wall Ruins of the Ming Dynasty, and Courtyard of Family Ma. In 2003 Xi Jie was listed as national Historical and Cultural Blocks. Against the background of post-quake reconstruction and macro policy of "led by the government, decided by the public, and participated by the market", the protective renovation of Xi Jie was initiated in September, 2009 with the joint efforts of government, residents, and planner.

2.1 Process of Community Participation

House exchange was the first step

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民居宅院 Residential Courtyard

末民初街区风貌的老居住街区，民居具有典型性的川西地方特色，尚存有以西街、南街、清真寺、懋公寺、明代城墙遗址和马家大院等为代表的真实历史遗存。2003年西街被评定为国家级历史文化街区。西街的保护性改造项目在5·12大地震灾后重建背景下，借助“政府主导、群众做主、市场参与”的大政策，在政府、居民和规划方等几方合力推进下，于2009年9月份起逐步展开。

2.1 社区参与过程

居民首先参与的是房屋置换，通过权衡比较，自主选择置换搬迁或留下参与自建。房屋置换后，产权归政府所有，为环境提升留出了空间。选择自建的居民，参与到房屋改造方案的制定过程中，通过三个签字确认环节来行使参与权利：一是确认房屋面积、高度以及厨卫等功能布局要求，二是确认改造方案设计，三是确认施工图设计。改造方案确定后，居民以院落为单位成立业主委员会，通过询价等方式自行选择和确定施工单位，并对自家房屋的施工进行全过程的监督。至2013年中旬，西街房屋的改造工程基本完成，居民根据自身情况陆续安排房屋的自住、经营、出租或出售。

2.2 社区参与特征与效果分析

西街社区参与的环节和参与程度都是前所未有的广泛和深入。然而整个过程中居民的策略行动却呈现出参与过度、无序与非理性的特征。比如在置换以及自建启动之前对政策预期过高而进行的非理性对抗，在房屋改造方案确认过程中的意见反复，在施工过程的参与中对房屋高度或面积的突破，或随意添加构件等等。

从对西街保护性改造目标实现的影响来分析，西街的社区参与的效果存在正、负两个方面。

居民诉求的多样性直接形成了空间形态甚至空间功能的多样性，这是社区参与最为明显的正效果：建筑形态更多样，使用功能更丰富，而空间也更适用，加强了历史街区的日常性与生活性；居民选择留在西街，有利于原有社会关系的维系，从而有利于保护规划的社会人文方向的目标。另外居民个体意愿成熟的过程性以及从个体到群体意愿表达的过程性，与保护的渐进性思路也相一致，可以防止大规模、一次性的保护工程造成“保护性的破坏”。

社区参与的过度、无序和非理性也给西街的

of resident participation. Weighing the pros and cons, residents might choose to exchange their houses or wait for self-construction. Once exchanged, ownership of houses would be transferred to the government to provide space for environmental improvement. As for residents choosing self-construction, they would participate in the development of renovation plans, and their right of participation would be exercised through three signing steps. The first was to confirm the area and height of houses as well as the functions and layouts of kitchens and washrooms; the second was to confirm the plan of renovation; and the third was to confirm the design of construction drawings. When the plan of renovation was decided, an owners committee would be formed by courtyard. Then, residents would make inquiries, select their own construction teams, and supervise the whole construction process. By the middle of 2013, renovation of Xi Jie has been basically completed. Residents may choose to move in, run, lease or sell the houses according to their needs.

2.2 Features and Effect Analysis of Community Participation

The steps and extent of Xi Jie community participation witnessed unprecedented breadth and depth, but excessive, disorderly, and irrational participation were observed in the strategic action of residents. For example, irrational confrontation happened before the exchange and self-construction of houses as a result of overestimation, inconsistent suggestions about renovation plans were repeatedly raised, the height and area of houses were broken through during the construction, components were added randomly, etc.

Analyzed from the influence of protective renovation, Xi Jie community participation has both positive and negative effects.

The diversity of residents' demands has directly led to the diversity of space patterns and space functions, which is the most obvious positive effect of community participation. Architectural forms get more diversified, functions become more abundant, space becomes more applicable, and the historic blocks

become more appropriate for daily life. The choice made by residents to stay in Xi Jie not only helps to maintain original social relations, but also facilitates the social and humanistic objective of the conservation plan. What's more, the maturing of individual residents' intention and the process from expression of individual intention to collective intention coincide with the gradual path of conservation, preventing the "protective damage" brought about by large-scale and one-off conservation projects.

Excessive, disorderly, and irrational community participation has also caused obvious negative effects, which are reflected by the renovated space patterns. In order to balance the requirements of house owners to increase floor height, all houses of Xi Jie have been raised by 30cm. As a result, streets become more compact and skylines of background mountains are blocked. On Upper Xi Jie, a grand house uses gorgeous arm-braces on its door, and then all other houses follow suit, undermining the plain landscape of the residential blocks of Xi Jie. The blind requirements of residents on comfortableness and insufficient understanding of historical value have also brought great difficulty and obstacles to the conservation of heritage elements such as old houses, items, and materials.

It is clear that community participation of Xi Jie, despite its breadth and depth, is still in the primary stage of practice and exploration. Residents participate mainly for personal interests, and the work style of government and planner is to solve problems when they occur. None of the government, residents, and planner has formed clear understanding and thinking about the capacity and way of community participation, as well as its organization and control.

3. Ideal Ways and Methods of Community Participation

In academic research and social management, community participation has been considered as a concept of "common sense". In fact, due to the influence of different objective and subjective factors, the



街景 Street View

保护带来一些明显的负效果，直接反映在西街改造后的空间形态上：为了平衡各户对增大层高的要求，西街房屋整体抬高了 30 厘米，以至于街道更加紧促，甚至西街背景山体的轮廓线也被遮挡；上西街由于一家大宅在门头用了略显华丽的撑脚，整一片房屋相互效仿，与西街居住街区原本平实朴素的风貌不符；居民对居住舒适性的盲目要求和对历史价值的认识不足，给老房子、旧件、老料等遗产要素的保护带来很大难度和障碍。

可见西街的社区参与，虽然已经有了足够的深广度，但依然处于实践的初级和探索阶段，居民以个体利益争取为主要参与目的，政府和规划方则以遇到问题再研究解决为通常的操作方式，无论政府、居民还是规划方，从对社区参与的认识，到社区参与的能力与方式，到对社区参与的组织与控制，都没有形成清晰的认识和思路。

3、理想的社区参与途径与方法

社区参与在学术研究与社会管理范畴内都被认为是一个颇具“共识”的概念，但事实上，社区参与的主体、方式及效果会因为各种客观及主观因素的影响而千差万别。总体而言，历史街区保护中的有效社区参与应体现三大特征：公共性、过程性和再生产性³。所谓公共性是指参与的前提是公共议题，以私利为动机的参与不是真正意义上的社区参与，要鼓励居民将历史街区的更新、社区生活品质的提升等公共利益目标作为社区参与的基础，将居民的关注点由私领域转向公领域；所谓过程性，是要正视和认可社区参与过程中多元利益主体之间、个人和组织之间、社会与国家

subjects, ways, and effects of community participation vary. Generally speaking, effective community participation in the conservation of historic blocks should have three features: publicity, process, and reproduction³. Publicity means the precondition for participation should be a public topic. Participation for the purpose of personal interests is not community participation. Residents should be encouraged to participate for the benefit of public interests such as the upgrade of historic blocks, improvement of community life quality, etc. Attention of the residents should be diverted from private domain to public domain. Process means the interest game among various stakeholders, individuals and organizations, and society and country during community participation should be officially acknowledged. This controversial process is also the process to recognize the value of historic blocks. Reproduction means the value of historic blocks and home consciousness, which didn't exist or were very weak, should be strengthened and recognized by residents through community participation. The recognition is then

transformed into the reproduction of physical space and construction of a common community. Learning from the experience of Xi Jie, the author puts forward the following suggestions to improve community participation in historic blocks conservation.

3.1 To change the attitude of local government and improve systems

Community participation calls for more management cost and longer project cycle, which goes against the development-oriented governance of local government. So the participation of residents in urban governance and development of public policies is usually more in style than substance. To value and recognize community participation is an inevitable demand for local government to transform from a versatile one to a service-oriented one, and what's more, it is of great significance to the conservation of historic blocks. To encourage indigenous residents to participate in blocks conservation will not only guarantee the organic connection between historic blocks and the whole city, but also apportion the responsibility and cost of conservation and strike a balance between historic conservation and modern life. On the basis of attitude change, the government should also look at specific problems in community participation and further improve systems and develop policies from the four aspects of laws and regulations, interest expression and supervision mechanism, consequence prediction and evaluation mechanism, and counter-appeal mechanism.

3.2 To develop the rationality and capacity of community participation

First, the subject consciousness of residents, subjects of participation, should be developed. It contains two complementary aspects: the consciousness of community participation and recognition of historic blocks. The sense of community recognition, construction of community significance, and development of residents' subjectivity in the game of spatial politics and social reform are realized through participation in the conservation of cultural features and collective memory of their living space⁴.

³ 杨敏，作为国家治理单元的社区——对城市社区建设运动过程中居民社区参与和社区认知的个案研究[J]. 社会学研究，2007（4）。

³ YANG Min, *Community as State Governance Unit — A case study on residents' community participation and cognition in the process building campaign* [J], *Sociological Studies*, 2007(4).

⁴ Chu-joe HSIA, et al., *Toward a Citizens' City: The Dali Community Movement of Taipei* [J], *Taiwan: A Radical Quarterly in Social Studies*, 2002 (46).

之间的利益博弈，这个充满争议的过程也是对历史街区价值认同生成的过程；所谓再生产性，是指居民通过社区参与强化了原来没有或薄弱的历史文化价值认同及家园意识，并将这种认同意识转化为对街区物质空间的再生产和对社区共同体的建构。由西街的经验，笔者对改善历史街区保护中的社区参与现状提出下述对策建议。

3.1 地方政府的观念转变及制度完善

社区参与需要更多的管理成本与项目周期，与地方政府发展主义的治理导向相悖，因此公众参与城市治理与公共政策制定往往是形式大于实质。重视并认同社区参与，不仅是地方政府由全能性政府转为服务性政府的必然需求，在历史街区保护的问题上更有重要意义。鼓励原住民参与街区保护，既可保证历史街区片区与整个城市的有机联系，也能分摊保护的义务和成本，在历史保护和现代生活需求中找到平衡。在观念转变的基础上，政府还须根据具体的社区参与问题，从法律法规、利益表达和监督机制、结果预测和评估机制、抗诉机制四个方面进一步完善制度、出台配套政策。

3.2 社区参与理性及能力的培养


首先，是对参与主体——居民的主体意识的培养，包括社区参与意识本身的培养和居民对历史街区的主观认同的培养。两方面主体意识的培养相辅相成，社区认同感的形成、社区意义的建构以及市民在空间政治博弈和社会改造过程中主体性的生长正是通过参与保护生活空间的文化特质和集体记忆的过程而实现的⁴。

第二，社区自组织的培养。为实现公众利益为基础的社区参与，增强社区参与的理性与能力，需要成立相应的社区组织，培育社区积极分子，以合法而有效的方式表达社区诉求、参与规划编制与政策制定、监督项目进程和利益分配、约束过度的市场行为。

第三，其他组织的培养，主要指专家委员会和其他非营利社会组织。专家委员会可以很好地起到起着咨询与协调的作用；其他非营利组织通过招收会员和志愿者、募集资金、宣传保护城市遗产思想等方法对社会公众进行教育，并有效影响决策。

3.3 社区规划师制度

所谓社区规划师，要突出以下三点特征：

第一，以社区为基础的价值导向，保护和整治修缮的对象不仅是物质空间，而应将社区的社会结构及其可持续发展纳入其中；第二，规划师的全程、深度参与，作为专业力量及职能部门代表，规划师应参与规划编制、规划实施及规划评估的全过程，制定有弹性的动态规划标准，保证阶段性保护目标的实现，并根据实际情况对规划方式实施进行调整；第三，充当社区居民的“导师”，对社区居民进行法规条例及遗产保护的专业教育培训，对遗产的使用管理提出意见。



屋顶轮廓 Roof Profile

Second, community organizations should be developed. In order to realize community participation based on public interests and enhance its rationality and capacity, corresponding community organizations should be formed and activists developed, which will legitimately and effectively express community appeals, participate in the development of plans and policies, supervise the construction of projects and distribution of interests, and constrain excessive market behavior.

Third, other organizations should be established, which mainly refer to expert panels and other non-profit social organizations. Expert panels will perform the duties of consultation and coordination. Through recruitment of members and volunteers, fund-raising, and spreading the idea of urban heritage conservation, other nonprofit organizations will educate the public and exert an effective impact on decision-making.

3.3 To set up the system of community planners

Community planners should have three outstanding features. First, their values should be community-based. The objects of conservation and renovation shouldn't be limited to physical space, but rather include the social structure and sustainable development of communities. Second, the participation of planners should be whole-course

and in-depth. As professionals and representatives of functional departments, planners should participate in the whole course of plan development, implementation, and evaluation. Flexible and dynamic planning standards should be made to guarantee the realization of periodic objectives, and the implementation of plans should be adjusted according to actual conditions. Third, planners should act as the "tutors" of community residents. Trainings on laws and regulations and heritage conservation should be held for community residents, and suggestions on the use and management of heritage should be made.

³ 夏铸九等，朝向市民城市：台北大理街社区运动 [J]，台湾社会研究，2002（46）。

历史城区的可持续发展和改造更新 ——上海田子坊的社会可持续性案例¹

Sustainable Development and the Rehabilitation of a Historic Urban District – Social Sustainability in the Case of Tianzifang in Shanghai¹

文 / Esther Hiu Kwan Yung², Edwin Hon Wan Chan² 和 Ying Xu³ Written by Esther Hiu Kwan Yung², Edwin Hon Wan Chan² and Ying Xu³

可持续发展的定义是“满足当代人的需求而又不损害子孙后代发展的需要”（世界环境与发展委员会（WCED），1987,p.47）。“什么是可持续的”这一问题并不能通过计算的方式得到解答。可持续性的定义也许取决于政治和民族的意志，而不是什么科学的标准（Beatley, 1995; Bowersox and Gillroy, 2002; Owens and Cowell, 2002）。“可持续性”是一种意义模糊的传承，作为一种理想化的目标，它事实上掩盖了“发展”给环境带来的增长和矛盾（Redclift, 2005）。过去十五年间，“可持续性”已经成为城市规划的首要目标。但经济增长、社会民生和生态环境之间的矛盾已经趋向突出（Godschalk, 2004; Chan and Yung, 2004; Chan and Lee, 2008a, 2008b）。

虽然已有众多专家学者对“社会可持续性”进行了解读和梳理（Yiftachel and Hedgcock, 1993; DETR, 1997; Sachs, 1999; Polse and Stren, 2000; Chiu, 2002, 2003; Godschalk, 2004; Chan and Lee, 2008a, 2008b; Bramley and Power, 2009; Vallance et al., 2011; Yung and Chan, 2011b），但围绕其意义和应用仍有诸多不确定性。本文将重点考察历史街区改造更新和社会可持续性各方面之间的联系，包括当代和子孙后代民生福祉和生活质量的维持和提升（Yiftachel and Hedgcock, 1993; Polse and Stren, 2000; Chiu, 2003）、社会互动、社会凝聚力和社会共融（Yiftachel and Hedgcock, 1993; Polse and Stren, 2000; Pendlebury et al., 2004），社区参与和获取（Pendlebury et al., 2004; Sachs, 1999; Bramley and Power, 2009），以及场所精神和识别度的提升（Stubbs, 2004; Tweed and Sutherland, 2007）。

诚然，社会可持续性与城市更新之间的联系尚未获得清晰定义（UNESCO, 2004, 2005）。更新是指对城市旧街区进行整体性的创新利用和再利用，其首要目标是最大程度地减少对现有

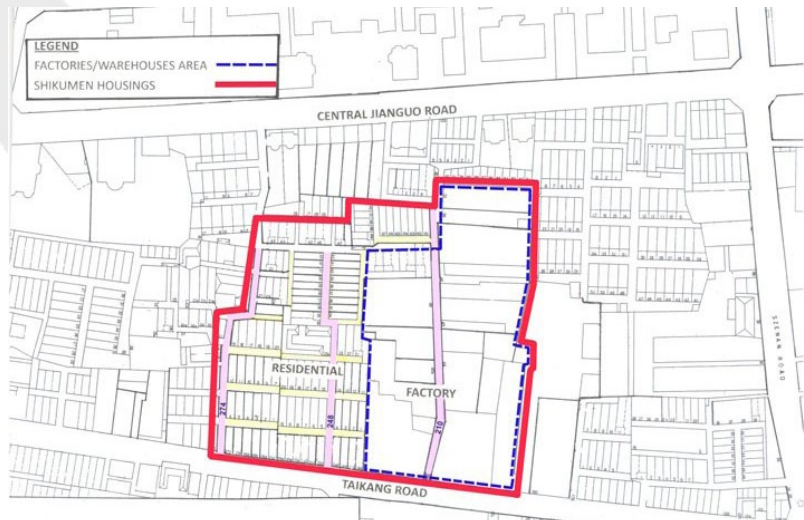


图1：田子坊地图 Fig.1: Map of Tianzifang

Sustainable development is defined as ‘development which meets the needs of the present without compromising the ability of the future generations to meet their own needs and aspirations’ (World Commission on Environment and Development (WCED), 1987, p. 47). There are no algorithmic answers to the question of ‘what is sustainable?’ What sustainability means may be dependent on one’s political and ethical commitments, not some scientific standard (Beatley, 1995; Bowersox and Gillroy, 2002; Owens and Cowell, 2002). ‘Sustainability’ is an amiguous inheritance because, as a desirable objective, it has also served to obscure the growth and contradictions that ‘development’ implies for the environment (Redclift, 2005). Over the last decade and a

half, ‘sustainability’ has come to be the overarching goal of urban planning. However, the conflicts between economic growth, social well-being and ecological environment have frequently been highlighted (Godschalk, 2004; Chan and Yung, 2004; Chan and Lee, 2008a, 2008b).

Although there have been a number of previous attempts to interpret and organize ‘social sustainability’ (Yiftachel and Hedgcock, 1993; DETR, 1997; Sachs, 1999; Polse and Stren, 2000; Chiu, 2002, 2003; Godschalk, 2004; Chan and Lee, 2008a, 2008b; Bramley and Power, 2009; Vallance et al., 2011; Yung and Chan, 2011b), much uncertainty still remains regarding its meanings and applications. In this paper, we focus on the linkage between rehabilitation of historic districts and the following aspects of social sustainability: maintenance and improvement of well-being and quality of life of current and future generations (Yiftachel and Hedgcock, 1993; Polse and Stren, 2000; Chiu, 2003), social interaction, cohesion and inclusion (Yiftachel and Hedgcock, 1993; Polse and Stren, 2000; Pendlebury et al., 2004), community participation

¹ 本文在 2011 年 10 月 9 日首载于 Wiley Online Library，后收录于《可持续发展》期刊 2014 年 3/4 月第 22 卷第 2 期 95-112 页。

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¹ Article first published online at 9 October 2011 in Wiley Online Library, and first printed on Sustainable Development, Volume 22, Issue 2, page 95-112, March/April 2014.

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图 2：田子坊石库门民居之间狭窄的里弄
Fig.2: Narrow alleys with Shikumen housing in Tianzifang

居民的置换 (Hardoy, 1983; UNCHS, 1991; Steinberg, 1996)。然而，众多证据表明，城市更新项目在为当地带来经济活动和环境提升的同时，也引发了众多严重的社会问题，如居民的强制外迁和街区的绅士化等 (UNESCO, 2004, 2005)。其他问题还包括：涉及到遗产文化作用、社会连续性和社区邻里的消失、社区参与的缺失、房产投机、场所精神的遗失、城市扩张和社会排斥等一系列的矛盾和冲突 (Chan and Ma, 2004; Pendlebury et al., 2004; UNESCO, 2004; UN-HABITAT, 2008)。因此，急需解决城市历史城区更新背景下的社会可持续发展的概念问题。

和世界上快速发展的其他城市一样，上海的历史城区在社会结构上所面临的威胁日益凸显。虽然对旧城区的保护和更新需求已有普遍共识，但尚未找到在应对可持续概念方面挑战的方法。本文所列举的田子坊的案例，是上海老城区内的一片区域，以传统的石库门民居和废弃工厂为主，现已被改造为艺术和画廊为主的创意社区，这里的改造源自一种自发过程，而不是通过居民外迁以及对当地社会生活的解构为代价的大规模开发项目。该案例提供了一个真实的现实语境，对历史城区更新的方法，以及促进社会可持续性的途径进行分析。虽然在此过程中，社区还面临诸多负面影响的冲击。对于其他面临急速城市化的城市而言，历史城区的更新也成为其城市开发过程中的首要关注点，田子坊的案例为他们提供了新的视角。

本论文在对可持续城市发展的广泛研究的基础上，考察了“城市更新”和“社会可持续性”之间的关系。本文以田子坊为案例，其目标是（1）为城市更新语境中社会可持续性的概念提供概述；（2）提出城市更新背景下社会可持续性涉及的主要方面；（3）分析田子坊案例中社会可持续性的特征；（4）在田子坊进行问卷调查，搜集社会可持续性相关的数据信息；（5）深入调查促进社会

and access (Pendlebury et al., 2004; Sachs, 1999; Bramley and Power, 2009) and enhancement of a sense of place and identity (Stubbs, 2004; Tweed and Sutherland, 2007).

Admittedly, the linkage between social sustainability and urban rehabilitation has not always been clear (UNESCO, 2004, 2005). Rehabilitation means the creative use and re-use of older quarters of the city, taken as a whole, with an overriding objective to minimize the displacement of existing residents (Hardoy, 1983; UNCHS, 1991; Steinberg, 1996). However, there is evidence that rehabilitation projects, while generating economic activity and improving the physical environment, also lead to many serious social problems, such as forced eviction and gentrification (UNESCO, 2004, 2005). Other issues include conflicts involving the cultural role of heritage and loss of social continuity and community neighborhood, exclusion of community participation, property speculation, loss of sense of place, urban sprawl and social exclusion (Chan and Ma, 2004; Pendlebury et al., 2004; UNESCO, 2004; UN-HABITAT, 2008). Thus, there is an urgent need to address the concept of socially sustainable development in the rehabilitation of urban historic districts.

In Shanghai, as in many rapidly developing cities worldwide, the immense threat to the social fabric of the historic districts is evident. Although there is also a growing recognition of the need to conserve and rehabilitate the old inner districts, the challenge in implementing the sustainable concept has yet to be resolved. Tianzifang in Shanghai, the case presented in this paper, is an old area of the inner city comprised of traditional ‘Shikumen’ (literally stone gate) residential houses and old dilapidated factories, which have been transformed into a creative community of artists and art galleries, primarily through a self-initiated and self-organized process that did not involve a large-scale redevelopment, forced eviction of inhabitants or destruction of social life. The case provides a real-life context to analyze the approaches for rehabilitation of a historic district and the ways in which social

sustainability could be enhanced although adverse impacts also affected the community. The case provides insights for other cities that face intense urbanization and for which the rehabilitation of historic districts has been one of their prime concerns in urban redevelopment.

This paper is concerned with the relationship between ‘urban rehabilitation’ and ‘social sustainability’, as part of a wider study of sustainable urban development. Using Tianzifang as a case study, the objectives of this paper are to (1) provide an overview of the concept of social sustainability in the context of rehabilitation, (2) reveal the major aspects of social sustainability in the rehabilitation of historic districts, (3) analyze the features of social sustainability in the case of Tianzifang, (4) collect data relating to social sustainability through questionnaire surveys conducted at Tianzifang, (5) investigate the underlying factors that enhance social sustainability and (6) investigate whether the process of bottom-up community-initiated rehabilitation of a historic area has enhanced social benefits by achieving sustainable urban redevelopment.

Conservation and Rehabilitation in China

Since the economic reforms in 1978, China has been experiencing a dramatic changeover from a central planning economy to a market-based mechanism. Rapid socioeconomic development and urbanization have led to significant changes in land use. In 1988, the non-gratuitous transfer of land use rights came into effect in China. Dramatic new urban redevelopment has taken place on an unprecedented scale in old areas of cities. Soon after the 1992 Earth Summit, China began to formulate its strategies and policies for sustainable development, and drew up China’s Agenda 21: White Paper on China’s Population, Environment, and Development in the 21st Century. The document sets out the strategic framework for long-term, integrated sustainable development. The strategies for sustainable development are divided into three aspects: economic, environmental and social. The social

可持续性的根本因素，以及（6）研究这种自下而上社区自发式的历史区域更新过程是否实现了可持续的城市再开发，并以此提高了社会效益。

中国的保护和更新

1978年经济改革以来，中国已经经历了从中央的计划经济到市场化机制的巨变。社会经济的迅速发展和城市化也带来土地使用上的深刻变革。1988年，中国开始实行土地使用权的有偿转让制度。旧城区的城市更新项目开始呈现前所未有的巨大规模。1992年地球峰会之后，中国开始制定可持续发展的战略和政策，并起草了《中国21世纪议程：中国21世纪人口、环境与发展白皮书》，为长期综合性的可持续发展制定了战略框架，规定可持续发展战略包括经济、环境和社会三方面的内容。社会方面主要涉及人口控制、可持续消费模式的建立、消灭贫困、健康和卫生水平的提升、建立可持续的人类居住地，以及减少降低灾害。

为了减少保护和发展之间的矛盾，中国在1986年提出了“历史文化保护区”的概念。与之相呼应，20世纪90年代，上海的城市开发项目开始注重房地产的开发。以“拆旧建新”和转移居民为原则的“推土机”式的规划，以及政府主导下的城市更新机制开始推行，并造成了不少负面的社会影响（Shanghai Urban Planning Bureau, 1999）。之后，为了响应对上海历史风貌和遗产建筑进行修复的号召，上海市政府于1991年率先在地方层面通过了《上海市优秀近代建筑保护管理办法》，随后又在2002年颁布了《上海市历史文化风貌区和优秀历史建筑保护条例》。2003年，上海市政府正式通过并公布了城区12片历史文化风貌区。从社会角度来看，越来越多的人开始认识到建成遗产的社会和文化价值，尽管对这些遗产的保护代价巨大，人们依然怀着极大的热情开始了对老街区历史和文化追溯。但是，也有人指出遗产的保护和社会的可持续性依然没有在中国实现完全的融合。

将废弃工厂和仓库改造为创意产业基地的做法已在上海十分普遍。上世纪90年代，卢湾区著名的新天地城市开发项目就是对传统石库门民居的改造更新。但是，这种公私合作下的开发项目将石库门的原有居民强制外迁到城市偏远地区，从而造成当地社区的解构，并损害了社会可持续性的整体目标。

历史城区更新语境内的社会可持续性概念

Polse 和 Stren(2000, pp. 15-16) 从城市环境的角为社会可持续性提供了一个较为全面的定义，认为社会可持续性是与“与公民社会的和谐演变相协调的发展（和/或增长），形成一种促进不同文化和社会群体兼容共存的环境……促进社会融合，并提高所有人群的生活质量。”Yifachel 和 Hedgcock(1993, p. 140) 进一步将城市社会可持续性定义为“一座城市保证人类长远交往、交流和文化发展的持续性能力”。除了对社会可持续性进行明确的定义外，还有对其他议题的广泛研究，包括对传统“硬性”课题如就业（Omann

aspect highlights population control, establishment of sustainable consumption patterns, eradication of poverty, improvement of health and sanitation, development of sustainable human settlements and disaster mitigation.

To reduce the conflict between conservation and redevelopment, the concept of promoting ‘historico-cultural conservation areas’ (lishi wenhua baohuqu) was introduced in 1986. Similarly, Shanghai’s urban redevelopment agenda emphasized property development in the 1990s. The ‘bulldozer’ planning and the state-led urban renewal approach were launched with the principle of ‘complete removal’ of older housing and the transfer of inhabitants, which have created disadvantageous social consequences (Shanghai Urban Planning Bureau, 1999). In response to the later call to restore Shanghai’s historic cityscape and heritage buildings, the Shanghai Municipal People’s Government first enacted at local government level the Regulations of Shanghai Municipality on the Protection of the Outstanding Modern Architecture in 1991. This was followed in 2002 by the enactment of the Conservation Regulations Regarding Shanghai’s Historic Cultural District of Excellent Historic Buildings. The Shanghai Municipal People’s Government officially approved the designation of 12 historically and culturally significant zones in 2003. From the social perspective, more and more people are realizing the socio-cultural value of the built heritage. Indeed, searching for the historic and cultural roots of older districts has become fashionable even if their conservation comes at a cost. However, it is argued that heritage conservation and sustainability have not yet been fully integrated in China (Chan and Ma, 2004).

The rehabilitation of dilapidated factories and warehouses into creative industry has become popular in Shanghai. The rehabilitation of traditional Shikumen housing can be seen in the famous Xintiandi urban redevelopment projects in the Luwan district of Shanghai in the 1990s. However, this public-private collaborative redevelopment project has forced the inhabitants of the

Shikumens to relocate to remote areas, which has led to the destruction of the social community and undermines the goal of social sustainability as a whole.

The Concept of Social Sustainability in the Rehabilitation of Historic Districts

Polse and Stren (2000, pp. 15-16) provide a more comprehensive definition of social sustainability with a special focus on urban environments, as ‘development (and/or growth) that is compatible with harmonious evolution of civil society, fostering an environment conducive to the compatible cohabitation of culturally and socially diverse groups... encouraging social integration, with improvements in the quality of life for all segments of population.’ Yifachel and Hedgcock (1993, p. 140) further define urban social sustainability as ‘the continuing ability of a city to function as a long term, viable setting for human interaction, communication and cultural development’. Apart from specific definitions of social sustainability, other research emphasizes broad themes that have emerged ranging from the traditional ‘hard’ aspects such as employment (Omann and Spangenberg, 2002; Lee and Chan, 2010) and social equity (Sachs, 1999) to ‘soft’ and less tangible concepts such as social cohesion (Ancell and Thompson-Fawcett, 2008; Bramley and Power, 2009), sense of place (Colantonio and Dixon, 2011) and quality of life (Enyedi, 2002; Chan and Lee, 2008a, 2008b). It can be seen that the essence of social sustainability lies in the continuity of development of a society that fosters quality of life, social integration and interaction.

In recent years, policies and practices on enhancing social benefits and contributions in the rehabilitation of historic districts have gained increased advocacy (UNESCO, 2004, 2005, 2008; UN-HABITAT, 2008). The aforementioned key objectives for social sustainability have also been emphasized to varying degrees in the rehabilitation of historic districts in both developed and underdeveloped countries worldwide, with the particular aim to maintain

and Spangenberg, 2002; Lee and Chan, 2010) 和社会公平 (Sachs, 1999) 的研究, 以及对诸如社会共融 (Ancell and Thompson-Fawcett, 2008; Bramley and Power, 2009)、场所精神 (Colantonio and Dixon, 2011) 和生活质量 (Enyedi, 2002; Chan and Lee, 2008a, 2008b) 等“软性”课题和非物质概念的研究。从而可以看出, 社会可持续性的要义在于一个社会在生活质量、社会融合和互动发展方面的持续性。

近年来, 通过历史城区更新提高社会效益和贡献的政策和措施已获得越来越多的支持 (UNESCO, 2004, 2005, 2008; UN-HABITAT, 2008)。全世界的发达和欠发达国家, 在各自的历史城区更新过程中, 也不同程度地强调了上文提及的社会可持续性的主要目标, 尤其是对社会结构的维护和对绅士化趋势的反对。然而到目前为止, 对在城市开发过程中应当采取什么标准和角度来促进社会的可持续性的问题上, 尚未形成共识。本论文设计的问卷调查部分, 对可持续的历史城区更新的一系列标准属性进行了考察。

研究方法

本研究的方法以三角交叉论总原则为基础 (Denzin, 2000)。考虑到社会和文化问题方面的复杂属性, 决定了本研究不能完全基于居民和租户的观点, 也不能仅仅依靠对问卷数据的分析。因此, 必须运用定量和定性研究的多重方法策略。

本研究包括三个主要阶段。首先是文献综述, 对社会可持续性和历史城区更新的相关背景进行基本了解, 这也将有助于案例研究理论框架的设定, 同时也为问卷调查打下基础。

第二阶段是针对案例研究进行现场采访。通过现场观察和深入的个人采访, 以及对田子坊案例相关政府文献和文章的分析, 对可持续性涉及的社会维度进行定性分析。在田子坊进行深入的采访活动, 并以主要利益攸关方团体的代表为对象。采访的七个对象分别是商铺的租户和所有者、石库门的居民和工厂建筑内的艺术家。受访对象包括田子坊将自己房屋进行出租的第一位居民, 他还成为石库门房屋出租的联系人。两位受访者为卢湾区遗产保护管理办公室和历史档案办公室的政府人员。

研究的最后阶段是调查问卷, 旨在对文献综述总结出的各属性进行适用性程度的验证, 同时通过因子的分析, 确认历史城区实现社会可持续更新的最根本要素。共向田子坊的居民和租户及其周边地区分发了 165 份实证调查问卷, 让他们对田子坊案例中涉及的社会可持续性的因子进行评估。

编者注: 本文系英文学术论文, 全文结构严谨, 内容丰富。在此, 因版面关系, 编者仅选摘其中“问卷设计”模块的内容加以呈现 (见下文)。这部分内容中, 作者对历史街区可持续属性要素的识别与确认有详尽阐述, 希望对从事该领域研究的专业人士或师生有所帮助。



图 3: 田子坊石库门民居全貌

Fig.3: Overview of Shikumen residential housing in Tianzifang



图 4: 底楼的商铺和楼上的住户

Fig.4: Shops located on the ground floor and residents living on the upper floors

the social fabric and oppose gentrification. Hitherto, no consensus seems to exist on what criteria and perspectives should be adopted to enhance social sustainability in urban development. In the section on questionnaire design in this paper, a list of criteria for socially sustainable rehabilitation of historic districts will be scrutinized.

Research Methodology

The methodology adopted in this study is based on the general principles of the triangulation method (Denzin, 2000). The complex nature of this study concerning social and cultural issues means that it could not be based purely on opinions of a few inhabitants and tenants in the study area, nor could it rely solely on analysis of questionnaire data. Therefore, it is appropriate to use ‘multiple’ methods that employ both quantitative and qualitative research strategies.

The methodology of this research consists of three major stages. The first began with a literature review to capture relevant background knowledge on social sustainability and rehabilitation of historic districts, which helped to develop a theoretical framework for the case study and to prepare the questionnaire survey.

The second stage was a case study with on-site interviews. Qualitative analysis of the social dimensions of sustainability were carried out based on site observations and in-depth personal interviews, as well as review of government documents and published articles on the case of Tianzifang. Ten in-depth interviews

were conducted in Tianzifang and are intended to represent the major stakeholder groups. Seven interviewees were tenants and owners of shops, inhabitants of the Shikumen housing and artists in the factory buildings. One of them was the first inhabitant to rent his house in the Tianzifang and has voluntarily acted as a contact person for the renting of Shikumen houses. Two of the interviewees were government officials from the Luwan District Management Office for heritage conservation and the Luwan District Historical Archive Office.

The third stage of the research methodology was a questionnaire survey that is intended to verify the extent of applicability of the list of attributes collected from the literature review and identify, with the aid of factor analysis, the underlying factors for socially sustainable rehabilitation of the historic district. A total of 165 empirical surveys were conducted with residents and tenants of Tianzifang and the immediately surrounding area to obtain their evaluation of the attributes of social sustainability in the case of Tianzifang.

Note: The paper, which is well-structured and informative, is originally written in English. Due to space limitations, the editor only excerpted the “Questionnaire Design” section from the article (see below), in which the author elaborates in details the identification of Major Attributes for Socially Sustainable Urban Rehabilitation Projects, in the hope of being helpful to professionals or students in this research area.

问卷设计

确认可持续城市更新项目的主要属性

通过对书籍、专业期刊、会议论文、政府发文和互联网资源的梳理，捕捉相关背景知识，确认主要属性。研究小组经过几轮探讨，将文献综述总结得出的影响历史城区更新的属性要素精简到 26 项。并对 10 位受田子坊改造更新切身影响的个人进行初步测试问卷，从而提供真实的经验和反馈，进一步对属性进行细化，并增加问卷的可读性。在问卷调查对象中低于 50% 认同率的属性被剔除。最终的问卷内共包含了影响城市更新项目社会可持续性的 21 项属性要素（表 1），以此形成理论框架，对案例进行分析。该 21 项属性简单罗列如下：

反映历史的痕迹。历史场所包括对历史人物、历史事件、历史时期或历史活动有影响或受其影响的具有历史价值的场所 (Australia ICOMOS, 1999)。它们是相关的历史的物证，并产生一种依附和归属感。必须在更新项目中充分考虑历史、社会、经济和文化遗迹，才能让遗产完全融入到社区 (Lamei, 2005)。反映历史的器物将告诉观众一地的历史风貌、人文、时间和价值 (Lewis, 1975)。

提供象征意义。如果该场所是一种遗产的象征或者存在某种程度的经济活动或设施，将有助于该地场所精神的形成 (Taylor and Townsend, 1976)。需要强调的是对于不同的人群建成遗产所表达的意义和象征意义也有所不同 (Tweed and Sutherland, 2007)，包括一种根植性并以积极或消极的方式融入该场所 (Hay, 1998a, 1998b)。

属性序号	历史城区更新的社会可持续要素
1	反映历史的痕迹
2	提供源自符号、精神、情感和 历史事件的象征意义
3	增强场所精神
4	增进集体记忆
5	增强文化认同和自豪感
6	对当前可以用来提高场所遗产价值的 用途感到满意度
7	推进当地文化及其独特性
8	增强自尊自信和社会的幸福感
9	提供互动渠道
10	对当代和后代的教育意义
11	维护实体状况
12	提升城市的宜居性
13	反映当地的经济和科学发展
14	促进社会共融
15	提高文化多样性
16	促进社区互动和提高社会凝聚力
17	让专业人士了解居住者的想法
18	使用权的及性
19	培养遗产修复及相关活动技能
20	提供公众参与决策的机会
21	提供公众参与决策的机会
22	提供项目发展合作机会

表 1 调研最终使用的衡量社会可持续化更新的要素

Questionnaire Design

Identification of Major Attributes for Socially Sustainable Urban Rehabilitation Project

The identification of attributes began with a review of books, professional journals, conference papers, government publications and internet resources to capture relevant background knowledge. The research team, through several rounds of brainstorming, has short-listed 26 attributes that contribute to rehabilitation of historic districts from the international literature. A pilot test was conducted with 10 individuals who are immediately affected by the rehabilitation of Tianzifang to provide real-world experience and feedback to refine the attributes further and the improve readability of the questionnaire. The attributes with which less than 50% of the respondents agreed were removed. In the final survey, a total of 21 attributes for socially sustainable urban rehabilitation projects were included (Table 1), and they form the basis for developing the theoretical framework to analyze the case study. These 21 attributes are briefly elaborated in the section below.

Provide physical evidence of the past. Historic places contain historic value in that they have influenced, or been influenced by, a historic figure, event, phase or activity (Australia ICOMOS, 1999). They provide physical reminders of the associated history and contribute to a sense of attachment. Historical, social, economic and cultural evidence must be taken into consideration in any rehabilitation project so that heritage is fully integrated within the community (Lamei, 2005). The physical artifacts of history teach observers about landscapes, people, events and values of the past (Lewis, 1975).

Provide symbolic meanings. If the place was a symbol of heritage and provided some level of economic activity and amenities, it would help to develop a sense of place (Taylor and Townsend, 1976). It is important to stress that built heritage conveys different meanings and symbolic significance to different groups of people (Tweed and Sutherland, 2007), involving a feeling of rootedness and being part of the place (Hay, 1998a, 1998b) that may be either positive or negative.

Enrich collective memory. Collec-

Attribute no.	Socially sustainable attributes for rehabilitation of historic districts
1	Provide physical evidence of the past
2	Provide symbolic meanings from symbols, spirit, emotions and past events
3	Enhance sense of place
4	Enrich collective memory
5	Enhance cultural identity that brings a sense of pride
6	Satisfaction of current use which can enhance the heritage value of the place
7	Promote local culture and uniqueness
8	Enhance self-esteem to improve social well-being
9	Passage of interaction
10	Educate present and future generations
11	Maintenance of the physical condition
12	Enhance city livability
13	Illustrate that economic and scientific development took place in the district
14	Facilitate social inclusion
15	Enhance cultural diversity
16	Enhance community interaction and social cohesion
17	Inform professionals about the occupants' perception
18	Accessibility of use
19	Developing skills in heritage restoration and related activities
20	Provide public involvement opportunity in decision making
21	Provide partnership opportunity to develop the project

Table 1. Attributes for socially sustainable rehabilitation used in the final survey

增进集体记忆。集体记忆是由某一团体或现代社团分享、传承和构建 (Halbwachs, 1992)。集体记忆也可视作集体或个人依附于遗产或纪念物的日常交流 (Assmann, 1995)。人们还通过对个人或集体记忆的追溯进行身份的探索。

增强场所精神。Stubbs(2004) 将场所精神列为历史可持续性和构建对新场所的归属感的社 会性指标之一。Forrest 和 Kearns(2001) 认为本地社区提供了大量为人所熟知的历史性地标, 这些地标对城市归属感和依恋感的建立和维持可能仍是十分重要的。然而, 居民和 / 或游客对于历史建成环境的日常经验也可能包含某些容忍或沮丧的负面情绪, 而不仅仅是对该场所的热爱之情 (Lynch, 1972)。

增强文化认同。文化认同是某一团体或文化, 或者某一个体的认同感。认同感被视为历史建筑保护动机背后的主要意识驱动力 (Lowenthal and Binney, 1981)。认同感能增强我们和自己根基的联系, 从而增强我们的文化认同感和地方意识 (Tunbridge and Ashworth, 1996; Graham et al., 2000; Tweed and Sutherland, 2007)。

对当前可以用来提高场所遗产价值的用途感到满意。人们对其生活、工作和休闲活动的满意度已被广泛用作衡量生活质量的指标 (Atkins and IFA, 2004), 同时也是衡量社会民生的主要指标之一 (Atkins and IFA, 2004; Bognar, 2005)。

推进当地文化及其独特性。历史城区的保护和更新应在改善当地环境条件的同时, 维护和提升当地的生活和文化, 以及该地的独特性 (Strange and Whitney, 2003)。

提升城市的宜居性。其问题在于英国的城市更新项目, 在实施了突出城市宜居性的政策后, 是否促进了包含社会民生和生活质量在内的社会的可持续性 (Colantonio and Dixon, 2011)。

增强自尊自信和社会幸福感。一旦参与机会增加, 人们的自信就会增加。历史城区的更新过程中, 修复工作或者新的商业活动的涌入带来了新的就业机会 (UN-HABITAT, 2008)。这些增加的工作机会通常被视为提升人们自尊自信和社会幸福感的途径 (Omann and Spangenberg, 2002), 同时也能减少诸如贫困、社会排挤和精神疾病等在内的社会问题。然而, 一些研究也表明就业对于生活质量的影响并非总是正面的, 也存在低薪和无薪的工作。

提供互动渠道。人类的互动和交流是实现城市社会可持续性的重要组成部分 (Yiftachel and Hedgcock, 1993), 可以是社区层面的居民或者社会团体的交互往来 (Bramley and Power, 2009)。可是, 也有人认为高密度的社区也会给人们来社会交往和经验上的畏惧感 (Freeman, 2001; Bridge, 2002)。本研究强调历史城区提供了交往渠道, 从而与建成遗产进行互动, 并使人、场所和时间发生联系。

对当代和后代的意义。历史城区可以向当代和后代传授当地的人文、地理和事件的历史只是 (English Heritage, 1997; Atkins and

ive memory is shared, passed on and also constructed by a group or modern society (Halbwachs, 1992). It can also be seen as collective or individual everyday communications and memories attached to heritage and monuments (Assmann, 1995). In seeking their own identity, people also draw on individual and collective memory.

Enhance sense of place. Stubbs (2004) proposes sense of place as a social indicator of historic sustainability and construction of new place attachment. Forrest and Kearns (2001) argue that local neighborhoods offer a wide range of familiar and historic landmarks that may still be important in creating and sustaining a strong sense of belonging and attachment to the city. However, the everyday experience of the inhabitants of and/or the visitors to the historic built environments may contain negative feelings of toleration or frustration, rather than love of the place (Lynch, 1972).

Enhance cultural identity. Cultural identity refers to the identity of a group or culture, or of an individual. Sense of identity is classified as a key motivational force behind the desire for the conservation of historic buildings (Lowenthal and Binney, 1981). Sense of identity helps to link us to our roots and underpins our sense of cultural identity and sense of place (Tunbridge and Ashworth, 1996; Graham et al., 2000; Tweed and Sutherland, 2007).

Satisfaction of current use that can enhance the heritage value of the place. People's attitudes to satisfaction with their lives, work and leisure activities has commonly been used as an indicator for quality of life (Atkins and IFA, 2004), which is broadly adopted as a major indicator of people's social well-being (Atkins and IFA, 2004; Bognar, 2005).

Promote local culture and uniqueness. Rehabilitation and conservation of historic districts should improve the physical condition of the environment while maintaining and enhancing local life and culture and the uniqueness of the place (Strange and Whitney, 2003).

Enhance city livability. The question is raised of whether social

sustainability, which encompasses social well-being and quality of life, has been enhanced by implementing policies that stress city livability in urban regeneration projects in the United Kingdom (Colantonio and Dixon, 2011).

Enhance people's self-esteem and social well-being. People's self-esteem is improved when opportunity for involvement increases. In the rehabilitation of historic districts, more jobs are created by restoration works or an influx of new commercial activities (UN-HABITAT, 2008). These increased employment opportunities are usually seen as a means to enhance people's self-esteem and the feeling of social well-being (Omann and Spangenberg, 2002), as they may reduce social problems such as poverty, social exclusion and psychological problems. However, other studies also argue that employment is not always positively related to quality of life, as seen with low-paid and unpaid work (Levitas, 2005).

Passage of interaction. Human interaction and communication are regarded as components to achieve urban social sustainability (Yiftachel and Hedgcock, 1993), through either interaction with other residents or social networks at the neighborhood level (Bramley and Power, 2009). However, others argue that people may withdraw from social contact and experience stress in higher-density societies (Freeman, 2001; Bridge, 2002). This study stresses that historic districts provide ways in which people can interact with the built heritage, and connect with people, places and time.

Educate present and future generations. Historic districts can educate present and future generations on the history of the people, the place and the events connected with the district (English Heritage, 1997; Atkins and IFA, 2004). Appropriate interpretation should enhance understanding and enjoyment of the historic place (Australia ICOMOS, 1999).

Illustrate that economic and scientific development took place in the district. Historic districts can show evidence of economic, engineering, technological or scientific advances

IFA, 2004)。恰当的讲解可以增进人们对历史场所的了解和兴趣 (Australia ICOMOS, 1999)。

反映当地的经济和科学发展。历史城区可以展现特定的工业为城市在经济、工程、技术和科学方面的进步发展所做的贡献。例如，因艺术或保护价值而成为工业遗产的工厂，在工业化国家倍受青睐 (Leung and Soye, 2009)。

维护实体状况。《巴拉宪章》指出保护的根 本 是 维 护 (Australia ICOMOS, 1999)。Lamei(2005) 也提出维护工程将极大地保存和丰富文化和城市肌理的社会多样性。

促进社会共融。应通过教育机会的扩大、对文化多样性和多元文化的尊重以及合作和社区参与实现社会共融 (Pendlebury et al., 2004)。

文化多样性。《场所的力量》一书将文化多样性定义为“不同文化体验的平等和尊重，无论这些不同是源于民族身份、还是社会或经济条件的差异” (English Heritage, 2000, p. 15)。我们认为一个社会应承认和维护不同的文化，以增加其价值观、理念、信仰和传统的多样性，但未必要接受与其自身道德和伦理标准相违背的价值观和信仰。

社区互动和社会凝聚力。遗产资源的社会贡献包括对社区内当代社会交往的促进 (Feilden and Jokilehto, 1998)。必须谨慎避免历史区域内经常出现的绅士化过程，它们正日益威胁着历史城区的社会凝聚力，甚至在一些地区导致居民的强制性外迁 (UNESCO, 2004)。

让专业人士了解居住者的想法。历史场所可以为专业人士提供居住者对历史建筑及其环境的看法和意见。也有人认为不同的遗产价值和场所精神主要来源于社区和专家所具有的不同价值观 (Pignataro and Rizzo, 1997; Kerr, 2000)。

使用权的可及性。可及性指人们以合理的成本，在适当的时间可以轻易获得服务和设施的难易程度 (Social Exclusion Unit, 2001)。在城市环境下，对社会公平的关注将有利于城市通过促进更为公平的资源分配朝“好”的方向发展 (Chiu, 2002)。在不影响人们对某地使用、参观和欣赏权利的情况下，在获取的难易和 / 或费用方面的可承受性可以作为对历史遗迹平等可及的先决条件。

培养遗产相关的活动技能。历史城区更新过程中，人们以志愿者或有偿劳动者的身份参与遗产相关的活动，可以从中学习技术和 / 或社会技能 (Atkins and IFA, 2004)，如历史建筑的修复、为游客提供导游服务等。

提供公众参与机会。ICOMOS (1987) 建议各方尤其是当地居民应获得参与每一阶段的历史城区更新过程的机会。主动参与到历史环境中将有利于归属感的建立，促进人与人之间社会关系的建立，增强他们对当地的自豪感和了解，找出共同的兴趣、愿望、目标和方法，并增强他们的自信心 (Bramley and Power, 2009; Heritage Lottery Fund, 2009; Yung and Chan, 2011a)。

提供项目发展合作机会。城市更新项目合作关系的简历对社区和利益相关方的参与十分关键。但是，对资源的投机行为和非持续性的获取也遭

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by which specific industries have contributed significantly to the development of the city. For example, key factories that were once state of the art and the conservation of industrial heritage are strongly appreciated in industrialized countries (Leung and Soye, 2009)。

Maintenance of physical conditions. The Burra Charter states that maintenance is fundamental to conservation (Australia ICOMOS, 1999). Lamei (2005) also states that a maintenance program would significantly help to preserve and ultimately improve the cultural richness and social diversity of the urban fabric.

Social inclusion. Social inclusion should be achieved by broadening access and education, acknowledging cultural diversity and multiculturalism and developing partnerships and community involvement (Pendlebury et al., 2004)。

Cultural diversity. Power of Place defines cultural diversity as ‘equality and valuing different cultural experiences, whether they are due to ethnic identities, social or economic situations’ (English Heritage, 2000, p. 15). We argue that a society should acknowledge and maintain different cultures with the aim of broadening its diversity of values, ideas, beliefs and traditions, but not necessarily accept values and beliefs that contradict its own moral and ethical standards.

Community interaction and social cohesion. The social contributions of a heritage resource involve enhancing the contemporary social interaction in the community (Feilden and Jokilehto, 1998). Gentrification processes that often occurred in historic districts must be carefully avoided as they are argued to be increasingly threatening the social cohesion of historic districts, leading in some cases to forced evictions (UNESCO, 2004)。

Inform professionals about the occupants’ perceptions. Historic places can provide information to professionals regarding the perceptions and views of the occupants of historic buildings and their environment. It is argued that the meanings of heritage and a sense of place vary because community and

expert values are usually different (Pignataro and Rizzo, 1997; Kerr, 2000)。

Accessibility of use. Accessibility refers to how easily people can reach services and facilities ‘at reasonable cost, in reasonable time and with reasonable ease’ (Social Exclusion Unit, 2001). Within the context of urban areas, an emphasis on social equity may assist cities to evolve into ‘good’ places by facilitating a fairer distribution of resources (Chiu, 2002). Affordability in terms of ease of access and/or entry fees can be a prerequisite for equal access to historic sites, without encroaching on people’s rights to use, visit and appreciate the place.

Developing skills related to heritage activities. The rehabilitation of historic districts can offer people the possibility of developing technical and/or social skills through work experience as volunteers or paid workers in heritage related activities (Atkins and IFA, 2004), such as the restoration of historic buildings and the provision of guided tours for visitors.

Provide public involvement opportunity. ICOMOS (1987) suggests that all parties, and in particular the local population, should be given the opportunity to take part in the rehabilitation of historic districts in every phase of the process. Active participation in the historic environment can positively affect the sense of belonging that can help people develop social networks with others, increase their pride in and understanding of the local area, identify their common interests, aspirations, goals and courses of action and improve their self-efficacy (Bramley and Power, 2009; Heritage Lottery Fund, 2009; Yung and Chan, 2011a)。

Partnership opportunities to develop the project. Partnership building in urban rehabilitation has been crucial to the involvement of the community and stakeholders. However, it has also been criticized as being opportunistic and short lived in capturing resources and has not really transformed power relations (Davoudi and Healey, 1995)。

(continued on Page 6)

英国遗产彩票——政府拨款之外的遗产保护之道

Heritage Lottery Fund in the U.K. — Beyond the Government Funding

文 / 王子岚 (剑桥大学) 供图 / 英国旅游局 Whitten by WANG Zilan (Cambridge University) Photo by VisitBritain

导语：彩票，不仅是一种大众广泛参与的古老游戏，也是一种重要的社会融资方式。1994年，英国建立了遗产彩票基金。该基金以创新的方式致力于遗产的保护与发展，它在政府拨款之外，提供了至关重要的遗产保护资金。

当歌唱与舞蹈类电视真人秀节目在世界多国发展得如火如荼之时，英国的电视台最近又想到了新鲜主意。如今在电视节目上所海选的，不是具有特殊演艺才华的平民大众，也不是在老本行之外有其他特长的超级明星，而是遗产保护项目！

英国是全世界最早提出创意理念的国家，并且在今天仍旧是全世界最重要的与最具活力的创意产业中心之一。这次即将在英国广播公司BBC1频道PK（竞赛）的选手，是七位来自于英国遗产界的人物，他们分别代表七项进入候选名单的遗产地或遗产保护项目。这七个项目是从百余项遗产保护项目中竞争而出，其中的优胜项目将会经过观众投票选出，从而获得由英国遗产彩票基金所给予的奖金支持，用于遗产保护。在竞赛过程当中，七个项目代表将分别阐述他们的项目应该获得遗产彩票基金支持的理由，包括遗产项目对于英国国家、地方与居民社区而言重要的文化、历史与自然意义。因购买彩票在英国非常具有大众基础，并且这些遗产项目往往和老百姓的日常生活密切相关，项目内容充满创意，加上获奖金额又非常之巨大，所以观众投票非常踊跃。一时间，男女老少们通过传统的热线电话以及在网上传社交媒体投票的方式，在英国掀起了一股遗产保护的媒体风潮。

彩票募资公益事业：从伊丽莎白一世开始

如今我们所常见的彩票有着悠久的历史，它古称博彩，可追溯到古罗马时期。罗马帝国的皇帝热衷于在节日期间举办博彩活动，大奖吸引人们热情的参与到活动中来，使得节日充满欢乐的气氛。这一游戏也同时成为了募集资金的方式，国王不仅能够趁机充实国库，也能修筑公共设施。第一位罗马帝国皇帝，即是依靠彩票募集的资金修筑了罗马都城。随着彩票奖品数目的历年增加，参与的市民也越来越多，从而使得博彩成为了大众瞩目的游戏，并且吸引了很多商家们进入这一领域，使之发展为一项成熟的生意行当。博彩业也逐渐成为重要的社会融资方式。

16世纪初，意大利的佛罗伦萨建立了世界上第一个公开发行业彩票的机构。仅仅在半个世纪之后，英国跟随而上，女王伊丽莎白一世于1566年正式批准发行彩票，以筹款修建公共设施。女王申明，通过彩票所募集来的资金必须用于公共活动，让国民受益。欧洲的很多国家逐渐

Foreword: As an old gambling game with massive participations, lottery is also an important way of social financing. Aimed at conserving and promoting heritages innovatively, the Heritage Lottery Fund (HLF) was created in United Kingdom in 1994. The HLF added critical financial support to the limited government budget on heritage conservation fund.

When singing and dancing reality TV shows continue to sweep the world, a fresh idea occurs to British television. It is neither ordinary people with special performing talent nor super stars with talent other than their specialties that appear in TV auditions, but heritage protection projects!

As the first country that proposed the creative concept, Britain remains one of the most important and dynamic centers of creative industry in the world. Contestants of the competition on BBC 1 are 7 figures from the British heritage circle representing 7 heritage sites or heritage protection projects on the candidate list. The 7 projects are selected from more than 100 heritage protection projects, and the winner of them will be voted by audience. Prize money will then be awarded to the winner by HLF for heritage protection. During the competition, representatives of the 7 projects will elaborate on the reasons why their projects should win the support of HLF, including the cultural, historic, and natural significance of the projects for Britain, local people and their communities. As lottery is very popular in Britain, the heritage projects are closed related to people's daily life, their contents are creative, and the amount of prize money is so big, people are very enthusiastic about voting. They vote through traditional hotline and online social media, and a wave of heritage protection sweeps Britain.

Fundraising lottery for public welfare: Start from the reign of Elizabeth I



18世纪购买彩票的人们
People who Bought Lottery in 18th Century

The history of lottery can be dated back to ancient Rome when it was called gambling. Emperors of Roman Empire were keen to hold gambling on festivals. Attracted by big prizes, people participated eagerly and the festivals were full of joy and laughter. In the meantime, gambling became a way of fundraising, through which emperors could not only replenish the coffers, but also construct public facilities. It was with the money raised by lottery the first emperor of Roman Empire constructed the capital of Rome. As prizes increased year by year, more and more people participated in it. Gambling became a popular game that lured many businessmen. Gradually it developed into a mature business and an important way of social fundraising.

At the beginning of 16th century, the first official lottery institution in world history was established in Florence, Italy, and only a half century later, Britain followed up. In 1566, in order to raise fund for public facilities, Queen Elizabeth I officially ratified the issuance of lottery. Her Majesty declared that fund raised by lottery should be used for public activities and the benefit of British people. More and more European countries came to realize that in addition to fiscal allocation, lottery, as a popular game, provided an effective way to raise fund for public welfare undertakings. So they legalized it gradually. Private lottery institutions which were more likely to causes problems were abolished. Government took the charge and developed laws

发现,彩票是大众喜爱的一种游戏方式,而且它在财政拨款之外,提供了一种有效的集资社会资金来办公益事业的方式,于是很多国家逐渐把彩票合法化,并且废止了容易引发各种问题的私营彩票机构,由政府来主办彩票,还通过建立法律措施来使之规范运作。

英国于1994年正式开始发行国家彩票,并且在1992年就已立国家彩票法,这是全世界最早的规范彩票经营的法律。由彩票所募集来的收入,除了奖金、缴税和运营费用等之外,用于为艺术、体育、慈善、国家遗产、千年庆典和新健康、教育、环境等6项公益事业。其中的遗产彩票基金,在1994-2012年之间,资助了英国各地33900个遗产项目,共计44亿英镑,折合450亿人民币左右。

以彩票娱乐贡献遗产保护: 深入百姓,改变生活

每到一年一度的愚人节,英国的各大媒体都会依传统而上演各种杜撰的新闻。更为离谱的是,各路名人政客都曾被杜撰和大众居民一样热衷于当街购买彩票。英国的主流媒体《伦敦每日邮报》曾用一整版刊登报道,煞有其事地说伊丽莎白女王如何牵着宠物狗,去某某路某某街的彩票店买了彩票,并且也曾刊登了一张据称是英国财政大臣阿利斯泰尔·达林在报摊上买彩票的照片,当然这也是杜撰的假照片。新闻虽假,但足可见彩票在英国已经成为了大众生活的一部分,可谓雅俗共赏。

据统计,平均七成以上的英国成年人,每周都会光顾彩票摊。购买彩票,不仅能让平凡百姓花费几块零钱,就能做一场一夜暴富的美梦,更被公众认为是一种贡献社会的方式。在英国,彩票对购买者的回报很高,所有国家彩票受益的50%都将作为奖金给予幸运获奖者,除了缴税和运营费用之外,28%的彩票受益都将被用于公益事业。英国彩票确实帮很多人实现了富豪梦,根据最新统计数据,2012年通过彩票创造了将近300位百万富翁,其中包括获奖超过1亿英镑的超级幸运者。

正因为高额度的奖金,以及彩票收益将会有相当部分被用于进行造福大众的教育、文化、遗产保护等公益项目,购买彩票被赋予了行善与贡献等道德层面的意义,所以当地人才对彩票拥有如此高昂的购买热情。从获奖者的立场而言,可以说彩票从物质上戏剧性的改变了他们的生活。同时,因为彩票基金资助了公益项目,而使得更多人得以从中受益。

从遗产保护角度而言,正因为遗产彩票基金资助了大英博物馆等英国各类各级别的公立博物馆、美术馆与图书馆的维护与发展,这些公共设施才能够免费为大众开放,甚至免费为国际游客开放。除了这些公共设施之外,遗产彩票基金也资助有关英国国家历史、民族、传统文化等非物质文化遗产的研究、知识普及与人才培养,这使得英国的国家认同感、自豪感都得以提升,增强了整个国家的凝聚力。从这个角度而言,彩票

and rules to regulate the operation of lottery.

In 1994, Britain released its first national lottery, and as early as 1992 it had made the national lottery law, the first of its kind in the world. After deduction of prizes, taxes, and operational expenses, money raised through lottery is used for 6 public welfare causes, including arts, sports, charity, national heritage, millennium celebration, and new health, education, and environment. From 1994 to 2012, HLF has financed 33900 heritage projects in Britain, amounting to 4.4 billion pounds, approximately 45 billion yuan.

Lottery contributes to heritage protection: Lottery changes people's life

According to tradition, major British media will publish made-up stories on April Fool's Day. What's absurd is that almost every celebrity or politician has been reported to be keen on buying lottery tickets on the street. There was a whole page of Daily Mail reporting Queen Elizabeth bought lottery tickets with her dog on a certain street. There was also a photo of Chancellor Alistair Darling buying lottery tickets at a newsstand, which was, of course, a made-up photo. Fake as the news is, it proves that lottery has become a part of British people's life.

Statistics show, more than 70% British adults buy lottery tickets every week. Spending only a few pounds, people buy themselves a fond dream of getting rich overnight, and what's more, they contribute to the society. In Britain, the reward of lottery is very high. 50% of the revenue of national lottery is returned to lucky winners as prize money. After

deduction of taxes and operational expenses, 28% of the revenue is used for public welfare causes. Thanks to lottery, many British people get rich. According to the most recent statistics, in 2012 alone, lottery has produced about 300 millionaires in Britain, among whom there is one super lucky guy winning more than 100 million pounds.

Spending lottery revenue on public welfare causes like education, culture, and heritage protection has endowed lottery with moral significance. It is due to this reason, as well as the huge prizes, people are so enthusiastic about lottery. From the perspective of prize winners, lottery changes their life dramatically. Meanwhile, as public welfare projects are financed by the Fund, many people benefit from it.

From the perspective of heritage protection, as HLF provides money for public museums, art galleries, and libraries of all levels, including the British Museum, these public facilities are open to the public and even international tourists for free. Besides public facilities, HLF also finances study, knowledge popularization, and training on intangible cultural heritage such as the history, people, and traditional culture of Britain. People's sense of national identity and pride has been enhanced and national cohesiveness strengthened. In this sense, lottery indeed changes people's life. The material and spiritual attraction of prizes and public welfare guarantees the development of lottery for a long time.

Beyond the government funding: Public welfare for the benefit of the public

Looking back at the history of lottery in Britain, we could find its



达勒姆 Durham

切实的改变了大众生活。从奖金到公益，这种物质与精神的双重吸引力，使得彩票行业得以长远发展。

在政府财政拨款之外： 大众公益，公益大众

当我们回望英国的彩票发展历史，其建立的初衷即是为公共设施与其他公益项目筹募资金。从遗产保护而言，其实每个国家都曾经或者正在面临着遗产保护资金不足，保护观念不够强，地方财政和保护力量不足的问题。中国的评论家也曾批评中国的遗产保护存在着资金不足、遗产保护理念淡薄等问题，这些问题在其他国家并不鲜见。

16世纪时，因国家财政紧张，女王伊丽莎白一世为了筹集修复港口的资金试图说服议会增加赋税，或者让议会找富人们借款给国家。即便是在今天，很多遗产保护和发展工作，仅仅依靠税收的投入与国家政策的支持，也还是远远不够的。英国很多大型古代建筑的维修与文化场馆的建设，往往需要花费巨资。以伦敦的泰特艺术馆为例，它如今的所在地以前是一座废弃的发电厂，由发电厂改建成为艺术馆，费用逾1亿英镑。除去政府投入，如果把这些维修和建设成本从今后的门票收入中支出，那么，高额的门票费会使得很多相对贫困的居民无法受益于这些国家遗产与文化设施，从而造成社会不公。

遗产彩票基金，在国家拨款之外给遗产保护与发展提供了新的募源途径，也让百姓得以避免为此交纳更多赋税，并且以自愿参与的方式来贡献于公共事业。泰特现代艺术博物馆，后来从遗产彩票基金获得近6000万英镑的资助，接近全部建设所需资金的一半。这所艺术馆如今成为了举世闻名的艺术品收藏之地。大英博物馆也曾从遗产彩票基金获得逾千万英镑的资助费用。因为这类公立博物馆和美术馆皆是免费，或者仅象征性的收取部分门票费用，英国大众越来越热衷于带着家人朋友前去这些场所，除了参观文化古迹之外，这里也成为了少年儿童教育、游戏，老年人与年轻人都乐意前往聚会聊天的时尚文化中心。

从这一角度而言，遗产彩票基金实现了它的初衷，那即是倡导在现代生活下维持传统的价值，让更多人认识历史文化遗产的珍贵，并且帮助英国更了解自己的民族与国家，更好地保留英国的历史文化遗产，鼓舞那些致力于历史文化保护的人们坚持他们的工作，并且让外国人能共同研究、欣赏、保护这些英国所有的具有世界意义的遗产。这在更高意义上，促进了英国和其他国家的文化传递与交流，特别增进了其他国家对于英国的了解，这也将长远的时期里吸引更多国际游客造访英国，给英国旅游行业带来受益，促进当地的“绿色”无污染经济的发展。

在今天的英国，遗产保护资金主要有四个来源：政府、彩票、个人与企业捐助、门票收入。彩票在其中占有举足轻重的地位。国家彩票由英国议会批准发行，它通过公开招标的形式，向中

aim was to raise fund for public facilities and other public welfare projects. With respect to heritage protection, every country has encountered or is encountering shortage in heritage protection fund, inadequate awareness of heritage protection, and insufficient local financial support and protection. Chinese critics criticized the fund shortage and inadequate heritage protection awareness in China. Problems like these are not uncommon in other countries.

During the 16th century, national finance was strained in Britain. In order to raise money to repair the port, Queen Elizabeth I convinced the parliament to increase taxes or persuade the wealthy to lend money to the country. Even today, government investment and support for heritage protection and development are still far from enough. The maintenance of ancient architecture and construction of culture centers calls for huge investment. Take Tate Modern as an example. It is on the site of an abandoned power plant. 1 billion pounds was invested to transform the power plant into an art gallery. Exclude government investment, if the cost of maintenance and construction is to be paid by future entry fees, many poor residents will be unable to afford these national heritage and cultural facilities, which would then result in social injustice.

HLF provides, in addition to fiscal allocation, a new way to raise money for heritage protection and development. It spares people from higher taxes and lets them contribute to public causes voluntarily. Tate Modern was given 60 million pounds by HLF, almost half of its construction cost. Now it has become a world-famous gallery of artworks. British Museum is another beneficiary of HLF, which offered it more than 10 million pounds. As public museums and galleries are free or only charge a nominal fee, British people are keen to bring families and friends there to see cultural relics. Public museums and galleries are now also education, fashion and culture centers for children, young people, and the elder.

In this sense, HLF realized its orig-



埃克塞特大教堂 Exeter Cathedral

inal aim, namely to maintain traditional value in modern life, introduce historical cultural heritage to more people, better understand its people and country, better preserve the historical cultural heritage of Britain, encourage people to persist in historical cultural heritage protection, and enable foreign people to join in the study, appreciation, and protection of British heritage. In a higher sense, it facilitates cultural communication between Britain and other countries, especially improves their understanding of Britain, which, in the long run, will attract more international tourists, benefit British tourist industry, and promote the development of local pollution-free economy.

Now, heritage protection fund has four main financial sources, the government, lottery, individual and corporate donations, and entry fees, among which lottery plays an important role. Ratified by the parliament, national lottery issues operation license to a winning bidder and stipulates the term of operation. The winning company should then deliver the public welfare fund of lottery to national lottery fund weekly, in which HLF is included. Now HLF has become the largest historical and cultural heritage investment fund in Britain. Though reporting to the parliament, it is not a governmental organization. It is managed by national heritage commemoration fund. The management board is mainly composed

标公司颁发经营许可证负责经营，并且经营时间具有一定年限。这家公司需要每周一次将发行彩票的公益金支付给国家彩票分配基金，其中包括给予遗产彩票基金的部分。遗产彩票基金是目前英国最大的历史文化遗产投资基金组织，它虽然向议会汇报，但并不是政府机构。遗产彩票基金由国家遗产纪念基金主管，管理理事会中大多为遗产业的专业人士或者在英国享有威望的社会人士，保证基金分配的公平公正。凡是想获得遗产彩票基金资助的个人与机构，都可以递交申请。

遗产彩票基金的多样化使用

英国遗产彩票基金所资助的遗产项目非常多样化，由联合国教科文组织所定义的文化遗产、非物质文化遗产、世界记忆工程等概念和类别，都没有被基金所采用。彩票遗产基金非常强调两个概念：好理由（good causes）、创意投资（innovative investment），也就是说凡是申请基金的个人与机构，只要从事的是和遗产相关的项目，并且能提供具有说服力需要资金的理由，那么基金会就会考虑这项申请。而且，几个人的智慧，当然比不上千万人的智慧，基金的管理委员会鼓励申请者提出具有创意性的遗产项目。他们也乐于在投资与分配基金的事宜上，力求以创意性的投资来获得最有效的回报。回报，即是能够长久有效的使得公众受益于这一项目。

1. 延续传统：对于公共遗产的保护

遗产彩票基金所支持的项目，不少都是传统意义上的遗产保护项目，特别是维修古代建筑，包括最近获得资助的彼得伯勒大教堂修复项目和著名诗人约翰·克莱尔住宅旧址保护项目，他们联合收到遗产彩票基金100万英镑资助；英格兰，北爱尔兰和苏格兰的8个重大遗产建筑维修与建设项目也获得了遗产彩票基金会的7600万英镑建设资金。

除了古代建筑之外，其他类型的遗产也在遗产彩票基金的考虑之中，例如博物馆和图书馆中的古董和古籍。最近，英国北爱尔兰蒂龙郡本伯布市的圣母玛利亚修道院，成功申请遗产彩票基金的近77.3万英镑（约合人民币778万元）的资助金，这笔巨额资助金将主要用于修复和维护在该修道院保存的数量稀少却有重大意义的珍贵书籍。

2. 破冰互利：对于私有遗产的保护

除了公共遗产之外，从2013年开始，英国私人拥有的历史建筑也将有机会获得遗产彩票基金的维修保护资助，但前提是它们必须是面对公共开放的历史建筑，也就是说它们必须是使得公众能够从中受益的。这即是互惠互利，以公益基金资助，使公众受益。在英国，大部分的历史建筑为私人所有，不少祖上富裕，现在除了这些固定资产而别无其他的“富二代”、“贵二代”们，手上没有那么多现金来用于古建筑的修复。在他们不愿意售卖这些祖产，但又无钱修复的情况下，只要他们愿意把建筑供给大家参观，就可能获得遗产彩票基金的资助。对于落魄“富二代”、“贵



巴斯古城 Bath

of professionals and respectable celebrities, who ensure the fairness and justice of fund allocation. Any individuals or organizations that want to be funded by HLF may submit their applications.

Diversified use of HLF

Heritage projects funded by HLF are diversified. None of the concepts and categories defined by UNESCO such as cultural heritage, intangible cultural heritage, and memory of the world is adopted by HLF. Instead, it emphasizes two concepts, good causes and innovative investment, which means HLF will consider the applications of any individuals or organizations as long as they are engaged in heritage projects and able to provide convincing reasons. Moreover, as the wisdom of several people is surely no match for that of millions of people, the management board encourages applicants to put forward innovative heritage projects. It delights the board to see effective rewards from innovative investment. "Rewards" means the public will benefit from the project for long.

1. Preserving traditions: To protect public heritage

Projects funded by HLF are mostly traditional heritage protection projects, especially projects for the renovation of ancient constructions. Recent cases include the renovation of Peterborough Cathedral and conservation of poet John Clare's residence, which were given 1 million

pounds by HLF. In addition to that, 8 big maintenance and construction projects in England, Northern Ireland, and Scotland were given 76 million pounds by HLF.

Besides ancient constructions, other heritage properties such as antiques and ancient books in museums and libraries are also under the consideration of HLF. A recent case is the Servite Priory at Benburb, Co. Tyrone, Northern Ireland, which secures nearly 773,000 pounds in lottery funding (about 7.78 million yuan) to help restore a huge collection of rare and valuable books.

2. Mutual benefit: To protect private heritage

Starting from 2013, private historical constructions in Britain will have a chance to be supported by HLF, but the precondition is that they are open to the public, which is to say they must benefit the public. That is what mutual benefit means, namely to use public welfare fund for the benefit of the public. In Britain, most historical constructions are privately owned. For heirs who don't want to sell their properties and can't afford renovation, they may have a chance to be funded by HLF as long as they promise to open these constructions to the public. The proposal to offer financial support to them caused considerable controversy in Britain. The present breakthrough in policy is quite an ice-breaking act. So long as they are mutual beneficial, private heritage protection projects may be

二代”给以公益资金支持的观点，曾在英国饱受争议。如今的政策性突破，可谓破冰之举。只要遗产保护项目是互惠互利的，那么就可被纳入公共参与的公益项目之中。

3. 重要的培训：遗产保护理念的全民推广

遗产保护的长远发展，除了保护遗产本身之外，培养公众的遗产保护意识可谓至关重要。从上至下的政策支持，对于某些项目的资助保护，远远不及公民大众在日常生活中进行自发的习惯性的遗产保护。一旦公众有了遗产保护的理念，那么他们的实际行动就不仅是购买能够有机会中大奖的公益彩票了。在英国，并不是遗产地都收门票，但是几乎每个遗产所在地都摆有捐助箱，而且很多人主动捐钱。也许他们所捐助的只是几毛钱、几块钱，但也说明了普通居民具有很强的以个人财富支持遗产保护公益事业的理念。

为了使得遗产保护理念深入人心，并且代代相传，遗产彩票基金非常注重对于遗产保护培训项目的投入。最近遗产彩票基金拨 40 万英镑助博物馆培训新员工。基金还拨款 19.5 万英镑保护苏格兰运河。这一名为“运河学院”的项目，招募 500 名 16 至 25 岁的青少年志愿者参与，试图用一种创新的方式为年轻人提供学习机会，他们学到的技能将不仅使自己在未来就业中受益，同时对苏格兰运河的保护和发展也有重大的意义。

除了单纯的培训专业人士的培训计划，遗产彩票基金还资助了很多遗产保护进入家庭和学校的项目。例如基金给伯克夏郡、白金汉郡和牛津郡野生动物慈善信托组织资助了 2.35 万英镑，项目包括与野生动物面对面的家庭活动，为艺术家和摄影师们建立一个非正式的工作坊以及在学校开展访问活动、鼓励人们加入工作小组并参与到野生动物栖息地的保护工作等。

4. 创意无限：基于社区与志愿者的遗产保护

立足于社区，也就扎根于群众。遗产彩票基金特别注重对于社区项目的资助。实际上，50% 左右的遗产彩票基金都被发放到了社区，让他们创意自己的遗产保护项目。这些项目的完成，离不开志愿者的支持。志愿者们往往拿很少的工资，但由于这些项目往往和他们从小长大或者生活的社区密切相关，所以他们非常乐于参与相关工作。最近，遗产彩票基金赞助 43900 英镑给德文郡的埃克塞特，用于明年 3 月展开的关于该镇民族历史文化传统研究的一系列活动。通过这些活动，更多年轻人获得鼓励参与到当地的遗产保护工作中去，同时也让社区变得更加生气勃勃。

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格洛斯特郡拜伯里 Bibury, Gloucester

included on the list of public welfare projects.

3. Important Training: To popularize heritage protection concept

In addition to heritage protection itself, long-term development of heritage protection depends on heritage protection awareness of the public. Neither policy nor financial support can match voluntary and customary heritage protection by the public. Once the concept of heritage protection takes root among the public, their action will no longer be limited to buying lottery tickets. In Britain, not every heritage property charges, but every one of them has a donation box. Many people donate. Though they may donate only a few pounds, it shows the public are strongly aware of supporting heritage protection with their private fortune.

In order to reinforce the awareness of heritage protection and pass it down, HLF highly values investment in heritage protection training projects. Recently, 400,000 pounds were allocated for training new staff of museums and 195,000 pounds were used for protecting Scottish canals. The project, which is named "Canal College", has recruited 500 volunteers aged from 16 to 25, trying to offer them learning opportunities in an innovative way. Skills learned will not only benefit young people in their future career, but also promote the protection and development of Scottish canals.

In addition to training plans for professionals, HLF has also funded

heritage protection projects for families and schools. For example, it offers 23,500 pounds for wildlife charity trusts of Berkshire, Buckinghamshire, and Oxfordshire. Content of the project includes organizing face-to-face family activities with wild animals, establishing an informal workshop for artists and photographers, holding interviews at schools, and encouraging people to join in the workshop and participate in the protection of reserves.

4. Infinite creativity: To protect heritage on the basis of communities and volunteers

Heritage protection should be based on communities and deeply rooted in the public. HLF pays special attention to community projects. In fact, 50% of the fund goes to communities to help them set up heritage protection projects of their own. Without the support of volunteers, the projects cannot be accomplished. As projects and communities are closely related, volunteers, despite the low pay, are happy to participate. Recently, Exeter, Devon, is given 43,900 pounds by HLF to hold research activities on its historical and cultural traditions in March next year. More and more young people have been encouraged to participate in heritage protection, making communities even more dynamic.

Note: This article was first published in *World Heritages*, Vol. 4, 2013.

古勒斯坦宫

Golestan Palace

遗产类型：文化遗产

所在地区：伊朗

入选年份：2013

遴选标准：(i)(ii)(iii)(iv)

奢华的古勒斯坦宫是卡扎尔王朝时期的杰作，体现了早期波斯工艺和建筑与西方影响力的成功融合。作为德黑兰最古老的建筑群之一，这座由城墙围绕的宫殿成为1779年上台执政并定都德黑兰的卡扎尔家族政府所在地。宫殿围绕一个以水池及植被为特色的花园而建，其中最具特色且极为丰富的装饰均源自19世纪。它是卡扎尔时期艺术与建筑核心中的典范，直到今天，它依然是伊朗艺术家与建筑师们的灵感之源。它代表一种结合了传统波斯艺术和工艺以及18世纪建筑和技术元素的全新风格。

古勒斯坦宫因符合标准(i)、(ii)、(iii)和(iv)于2013年被列入世界遗产名录：

标准(i)：古勒斯坦宫是代表人类创造力的天才杰作。

标准(ii)：古勒斯坦宫建筑群代表了波斯艺术和建筑与欧洲风格和题材相融合，及其对欧洲建筑技术应用方面，如铸铁承重法的利用的一个重要典范。因此，古勒斯坦宫可被视为东西方在纪念物艺术、建筑布局和建造技术方面结合的杰出范例，并由此成为伊朗现代艺术家和建筑师的灵感来源。

标准(iii)：古勒斯坦宫拥有最完整的卡扎尔时期的艺术和建筑作品，是其当时作为权利和艺术中心的见证。因此，它是公认的卡扎尔王朝时代的杰出见证。

标准(iv)：古勒斯坦宫是19世纪波斯社会现代化这一重要历史时期在艺术与建筑方面的典范。古代波斯艺术和建筑价值的重要作用，与当代西方在艺术和建筑方面的影响力的结合，形成了在该重要转折时期一种全新的艺术和建筑风格。

资料来源：

<http://whc.unesco.org/en/list/1422>.

whc.unesco.org



Category: Cultural Heritage

Location: Iran (Islamic Republic of)

Date of Inscription: 2013

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

The lavish Golestan Palace is a masterpiece of the Qajar era, embodying the successful integration of earlier Persian crafts and architecture with Western influences. The walled Palace, one of the oldest groups of buildings in Teheran, became the seat of government of the Qajar family, which came into power in 1779 and made Teheran the capital of the country. Built around a garden featuring pools as well as planted areas, the Palace's most characteristic features and rich ornaments date from the 19th century. It became a centre of Qajari arts and architecture of which it is an outstanding example and has remained a source of inspiration for Iranian artists and architects to this day. It represents a new style incorporating traditional Persian arts and crafts and elements of 18th century architecture and technology.

Golestan Palace was inscribed on the World Heritage List in 2013 according to the criteria (i), (ii), (iii) and (iv):

Criterion (i): Golestan Palace represents a masterpiece of human creative genius.

Criterion (ii): The complex of Golestan Palace represents an im-

portant example of the merging of Persian arts and architecture with European styles and motifs and the adaptation of European building technologies, such as the use of cast iron for load bearing, in Persia. As such Golestan Palace can be considered an exceptional example of an east-west synthesis in monumental arts, architectural layout and building technology, which has become a source of inspiration for modern Iranian artists and architects.

Criterion (iii): Golestan Palace contains the most complete representation of Qajari artistic and architectural production and bears witness to the centre of power and arts at the time. Hence, it is recognized as an exceptional testimony to the Qajari Era.

Criterion (iv): Golestan Palace is a prime example of the arts and architecture in a significant period in Persia, throughout the 19th century when the society was subject to processes of modernization. The influential role of artistic and architectural values of ancient Persia as well as the contemporary impacts of the West on the arts and architecture were integrated into a new type of arts and architecture in a significant transitional period.

Source:

<http://whc.unesco.org/en/list/1422>.

活动预告 Forthcoming

遗产影响评估培训班

2014年10月13日至24日，越南河内、下龙湾

申请截止日期：2014年6月1日

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

- 联合国教科文组织驻河内办事处
- 越南文化体育与旅游部

承办单位

- 升龙皇城中心
- 下龙湾管理委员会

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；
- 使学员掌握评估遗产地，特别是世界遗产地，影响因素所需的理论知识和技术手段；
- 使学员掌握如何开展 / 改善在其各自国家开展的遗产评估工作（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与沟通。

申请条件

培训班最多招收 20 名学员，具备以下条件者优先：
世界遗产委员会要求提交遗产影响评估报告的缔约国，其推荐的直接参与评估工作准备的专业人士或决策者。

学费

950 美金，包括学费和实地考察费用。

奖学金

WHITRAP Shanghai 提供有限名额的奖学金，仅针对亚太地区受命参与评估工作的专家和决策者。

申请材料

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（或世界遗产地）的情况综述，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

联系人

李泓（女士），电子邮箱：whitrap.lh@gmail.com
电话：+86（0）21 65987687 转 8010
详情请见中心网站：www.whitr-ap.org

Training on Heritage Impact Assessments

13-24 October 2014, Hanoi and Ha Long Bay, Vietnam

Application Deadline: 1 June, 2014.

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)

Co-organizers

- UNESCO Ha Noi Office;
- Vietnam's Ministry of Culture, Sports and Tourism

Hosts

- Thang Long Center
- Ha Long Bay Management Board

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.

Participants

This international course is designed for a maximum of 20 persons. Priority is given to: Professionals/ decision makers from State Parties that have been requested to carry out impact assessments of developments proposed at World Heritage properties located within their territory by the World Heritage Committee.

Course Fee

950 USD, including tuition fee and field study.

Scholarship

UNESCO WHITRAP Shanghai only offers limited scholarships to the Professionals/ decision makers from State Parties in the Asia-Pacific Region that have been requested to carry out impact assessments by the World Heritage Committee 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 includes the descriptions of the property/ World Heritage Site 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.

Contact: Ms. Hong LI, whitrap.lh@gmail.com,

Tel: +86(0)21 65987687 ext. 8010

More information please refer to www.whitr-ap.org.

第四届世界遗产二类中心年度会议将在中国上海举行

2014年5月23日至25日，中国上海

第四届联合国教科文组织世界遗产二类中心（C2C）年度会议将于2014年5月23日至25日在中国上海举行。本次年会由WHITRAP上海中心主办，同济大学与上海同济城市规划设计研究院协办。

第四届C2C年会将共同探讨二类中心之间的国际合作、联合国教科文组织的外部评估与基于成果的管理体系（RBM），能力建设等专题。来自世界遗产公约咨询机构、联合国教科文组织世界遗产中心、世界遗产相关的十个二类中心（包括设立在中国的联合国教科文组织国际自然与文化遗产空间技术中心）的多位代表将出席此次会议。

第五届城市空间和社会生活：理论和实践会议——自身自然和建成环境中的城市发展

2014年6月16-18日，希腊雅典

现征集4C5M工作室第五届城市空间和社会生活会议的论文和设计竞赛作品，以城市自身自然和建成环境中的城市发展为主题，对城市发展面临的挑战和问题进行探索。这些挑战包括如何在维持人们生活质量的同时平衡自然和建成环境的需求。城市发展的进程往往给我们自身制造了众多不争的“僵局”。这些挑战性包括但不限于：交通、旧城中心的改造和与诸如自然灾害、地理限制（高山、水体和气候）以及野生动物迁徙等自然力方面相交叉的空间使用的平衡。我们日常生活、文化和身份的形成均受制于自然和建成环境的影响。会议邀请参会者发挥自己的想象力和创造力（提交论文和/或设计作品），共同来探索、理解和解决一些问题。

亚太地区古建筑保护与修复技术高级人才研修班2014

2014年10月24日至11月2日，中国苏州

申请截止日期：2014年6月25日

2014年亚太地区古建筑保护与修复技术高级人才研修班将于2014年10月24日至11月2日在苏州中心举办。本次研修班与意大利罗马大学合作，以“亚洲历史建筑的鉴赏与保护——与意大利历史建筑保护的对比”为主题，旨在通过专题讲座、案例分析、遗产地考察、实验室作业、小组互动等多种教学模式，使学员对于历史建筑保护领域的国际理念、保护与修复原则、技术手段的理解和管理战略规划的能力有所提升。课程主要内容包括：亚洲与意大利历史建筑结构分析与鉴赏、保护修复理论与方法、修复材料及技术、自然因素造成的损害与诊断试验、保护修复实际案例分析及野外实习。

以上活动预告详情请见中心网站：www.whitr-ap.org。

4th Annual Coordination Meeting of the UNESCO World Heritage-related Category 2 Institutes and Centres in Shanghai, China

23-25 May 2014, Shanghai, China

The fourth annual coordination meeting of the UNESCO World Heritage-related Category 2 (C2) Institutes and Centres will take place in Shanghai, China, from 23 to 25 May 2014. WHITRAP, and will host the meeting supported by Tongji University and the Shanghai Tongji Urban Planning and Design Institute (TJUPDI).

The objective of the 4th annual C2C meeting is to build institutional capacity through a focus on international cooperation, the process of External Evaluation, and the Results Based Management (RBM) approach of the C2 Institutes and Centres. Representatives from the Advisory Bodies of the World Heritage Convention and UNESCO World Heritage Centre, as well as delegates of ten C2 Institutes and Centres which are related to World Heritage Centre, including the International Centre on Space Technologies for Natural and Cultural Heritage (HIST, China), will be invited to present at the meeting.

5th Urban Space and Social Life: Theory and Practice Conference——City Development in Its Natural and Built Environment

16-18 June 2014, Athens, Greece

The 4C5M Studio's 5th Urban Space and Social Life Conference invites papers and design competition works that explore challenging issues under the theme of City Development in Its Natural and Built Environment. City Development's challenge lies in how we sustain the quality of our living while balancing the demands of the natural and built environment. Often times, our city development creates undisputable "gridlocks" for ourselves. Challenges include but not limited to traffic, revitalization of old centres, balance use of spaces that intersect with natural forces such as natural disasters, geographic limitations (mountains, waters, and weather), and the return of wildlife. Our everyday living, culture, and identity are shaped and impacted by the convolution of the natural and built environment. The conference invites the participants' imagination and creativity (papers and/or designs) to explore, understand, and solve some of the issues.

Advanced Course On Conservation And Restoration Techniques Of Traditional Architecture For The Asia-Pacific Region 2014

24 October-2 November 2014, Suzhou, China

Application Deadline: 25 June, 2014.

The Advanced Course on Conservation and Restoration Techniques of Traditional Architecture for the Asia-Pacific Region 2014 will be held from 24 October to 2 November 2014 at WHITRAP Suzhou, cooperating with Sapienza University of Rome. The theme for 2014 Course is Methods of Reading, Understanding and Conserving Asian Monuments – a comparison with the conservation of Italian monuments, and will be presented in lectures, case study, field work in heritage sites, experiments in lab and group work, which aim to build an integrated system for conservation and restoration of traditional architecture in the Asian-Pacific Region, incorporating urban development, policy-making, management plan, conservation plan, restoration techniques and measures; to establish an international scientific network support for conservation and restoration of traditional architecture, in order to build the institutional capacity needed to formulate comprehensive conservation plans.

More information about above forthcoming please refer to www.whitr-ap.org.

富士山：神圣之地和艺术启迪之源

Fujisan, sacred place and source of artistic inspiration

遗产类型：文化遗产
所在地区：日本
入选年份：2013
遴选标准：(iii) (iv)

Category: Cultural Heritage
Location: Japan
Date of Inscription: 2013
Criteria: (iii) (iv)

孤美绝伦的富士山是一座常年白雪覆盖的成层火山，山脚下坐落着村庄，三面环湖和海。长久以来，它一直是人们朝圣的对象，也是艺术家和诗人的灵感之源。此次被列入名录的对象包括25处能够反应富士山神圣和艺术景观精华的遗产。公元12世纪，富士山成为带有日本神道色彩的佛教修行中心。富士山总海拔3776米，自山顶而下1500米以内的朝圣路线和火山口的神社，以及山脚沿线被视为神圣的一系列遗址已被列入名录，其中包括浅间神社、御师住宅和诸如熔岩树型、湖泊、泉水、瀑布等天然火山特色景观。从11世纪起，富士山便开始在日本的艺术中显现。但19世纪的木板水印画，以及那些沙滩松树林风景画，使富士山成为日本在国际上公认的符号，并对西方艺术的发展产生了深远影响。

富士山：神圣之地和艺术启迪之源因符合标准(iii)、(iv)于2013年被列入世界遗产名录：

标准(iii)：宏伟壮观的富士山作为一座成层火山，加之间歇性的火山活动，激发了从古延续至今的山神崇拜传统。朝圣者敬仰和攀登富士山峰，并朝圣其周边较低斜坡上的神圣遗址，希望以此吸收山中神灵和菩萨的精神力量。这些宗教联想增加了人们对富士山的崇敬，启迪了无数描绘其完美外形、感激其慷慨赠予和注重与自然环

境共存传统的艺术作品。这一系列的遗址都是以富士山及其近乎完美形态的崇拜为中心的文化传统的杰出见证。

标准(iv)：自古起，富士山作为一座孤独的从湖海岸拔地而起的成层火山的形象，就开始成为诗歌、散文和艺术作品创作的灵感来源。特别是在19世纪早期，葛饰北斋和歌川广重创作的浮世绘版画中的富士山形象，影响了西方艺术的发展，并让这幅至今仍可欣赏到的雄伟景象闻名于世。

资料来源：
<http://whc.unesco.org/en/list/1418/>

The beauty of the solitary, often snow-capped, stratovolcano, known around the world as Mount Fuji, rising above villages and tree-fringed sea and lakes has long been the object of pilgrimages and inspired artists and poets. The inscribed property consists of 25 sites which reflect the essence of Fujisan's sacred and artistic landscape. In the 12th century, Fujisan became the centre of training for ascetic Buddhism, which included Shinto elements. On the upper 1,500-metre tier of the 3,776m mountain, pilgrim routes and crater shrines have been inscribed alongside sites around the base of the mountain including Sengen-jinja shrines, Oshi lodging houses, and natural volcanic features such as lava tree moulds, lakes, springs and waterfalls, which are revered as sacred. Its representation in Japanese art goes back to the 11th century, but 19th century woodblock prints of views, including those from sand beaches with pine tree groves have made Fujisan an internationally recognized icon of Japan and have had a deep impact on the development of Western art.

Fujisan, sacred place and source of artistic inspiration, was inscribed on the World Heritage List in 2013 according to the criteria (iii) and (vi):

Criterion (iii)：The majestic form of Fujisan as a solitary strato-volcano, coupled with its intermittent volcanic activity, has inspired a tradition of mountain worship from ancient times to the present day. Through worship-ascents of its peaks and pilgrimages to sacred sites around its lower slopes, pilgrims aspired to be imbued with the spiritual powers possessed by the gods and buddhas believed to reside there. These religious associations were linked to a deep adoration of Fujisan that inspired countless works of art depicting what was seen as its perfect form, gratitude for its bounty, and a tradition that emphasised co-ex-

istence with the natural environment. The series of sites are an exceptional testimony to a living cultural tradition centred on the veneration of Fujisan and its almost perfect form.

Criterion (vi)：Images of Fujisan as a solitary strato-volcano, rising above lakes and sea, have been a font of inspiration for poetry, prose and works of art since ancient times. In particular the images of Fujisan in early 19th-century Ukiyo-e prints by Katsushika Hokusai and Utagawa Hiroshige had an outstanding impact on the development of Western art, and have allowed the majestic form of Fujisan, which can still be appreciated, to be known around the world.

Source: <http://whc.unesco.org/en/list/1418/>



whc.unesco.org



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