

NEWSLETTER



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



No.30 · February 2015

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"City and Society: Community, Space, and Governance" International Forum / 6th Urban Space and Social Life: Theory and Practice / 25th CIPA Symposium on Heritage Documentation

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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, an-
other 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 complexes,
and Cultural Landscapes.

The Suzhou Centre, hosted by Suzhou Municipal
Government, provides technical training and re-
searches site management methods and restora-
tion techniques.

致谢:

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generous support!



首届“亚太地区世界遗产城市联盟区域性研讨会”在韩国庆州召开

The First “Regional Meeting for World Heritage Cities in Asia and the Pacific Region” Held in Gyeongju, Korea

记录整理 / 世界遗产城市联盟 Recorded and Edited by OWHC

2014年9月24-26日，首届“亚太地区世界遗产城市联盟（OWHC）区域性研讨会”在韩国庆州市召开。本次会议的主题是：世界遗产城市所面临的挑战——愿景与现实。

本次会议由庆州市政府、世界遗产城市联盟秘书处、联合国教科文组织曼谷办事处、我中心和韩国联合国教科文组织全国委员会联合主办。

来自14个国家27个城市的逾150名代表出席本次会议。他们分别来自城市政府、国际组织、文化、历史和建筑遗产保护基金会、城市联盟与协会、学术与科研机构、教育机构、博物馆以及其他文化机构等。

会议由两部分组成：专家研讨会（联合国教科文组织-世界遗产城市联盟）和市长会议。专家研讨会于9月24日召开，来自世界各地的专家汇聚一堂，就“以人为本的遗产保护”为专题，积极探讨了相关概念、方法以及案例。此次研讨会硕果累累，通过讨论和实践案例诠释，“以人为本的遗产保护”的概念更加清晰。



我上海中心执行主任邵甬教授应邀在会上做了题为“‘以居民为核心’的世界遗产城市保护理念与方法”的主题发言。邵教授着重分析了世界遗产城市的特征、价值以及亚太地区国家世界遗产城市保护所面临的挑战，并以中国的实践为例，提出了

The 1st OWHC Asia-Pacific Regional Meeting for World Heritage Cities on “Challenges of World Heritage Cities - Vision and Reality” was held in the city of Gyeongju, Republic of Korea, 24th-26th September, 2014.



The meeting was organized by Municipality of the city of Gyeongju, Asia Pacific Secretariat of the Organization of World Heritage Cities (OWHC) in close cooperation with UNESCO Bangkok Office, World Heritage Institute of Training and Research for Asia and the Pacific Region under the auspices of UNESCO, and Korean National Commission for UNESCO.

The Meeting was attended by over 150 people from 27 cities in 14 countries: mayors, international organizations, foundations to preserve the cultural, historical and architectural heritage, unions and associations of cities, academic and research institutions, educational institutions, museums and other cultural institutions.

The meeting was consisted of two

parts: Experts' Workshop (UNESCO-OWHC), Mayors' Meeting. The whole program started with the Experts workshop on 24th of September. Experts from all over the world gathered in Gyeongju in order to talk about “People-Centered Conservation” as a theme of the workshop. Intense discussions about definition, methodology, and the cases related to “People Centered Conservation” were held. It was certainly a fruitful workshop with clearer concept of “People Centered Conservation” and many cases related the practical implementation of it.



On the morning of September 25, Mayors Meeting was opened by Mayor of Gyeongju Mr. Yangsik CHOI. During the opening ceremony participants of the meeting were welcomed by Mr Jong-jin KIM, Deputy Administrator of Cultural Heritage Administration of Korea, Mr. Nam-il KIM, Gyeongsangbuk-do Provincial Government, Secretary General of the Organization of World Heritage Cities Denis Ricard,

以居民为核心的世界遗产城市保护方法以及三个具体建议：（1）制定一个遗产地城市与遗产地均衡发展的规划；（2）制定一个遗产地管理规划，建立一个多方合作的管理机制，其中包括社区，并将其纳入到政府的管理机制中；（3）加强世界遗产城市社会生活体系构筑的保障策略。



9月25日上午，市长会议开幕，由庆州市市长崔良植（Yangsik CHOI）主持。开幕式上，韩国文化遗产管理局副局长 Jong-jin KIM 先生，庆尚北道政府代表 Nam-il KIM 先生，世界遗产城市联盟秘书长 Denis RICHARD，联合国教科文组织曼谷办公室主任 Gwang-jo KIM 先生，庆州市市议会主席 Yeong-gil KWON 先生，亚太地区世界遗产城市联盟区域协调专员 Kwon HUH 向所有与会者表示了欢迎。欢迎仪式之后，澳大利亚世界遗产顾问委员会主席 Richard MACKAY 博士与世界遗产城市联盟副秘书长 Lee MINAIDIS 女士发表了两场主题演讲。

9月25日下午，与会者参与了圆桌讨论会。讨论会上，与会者听取了联合国教科文组织曼谷办事处的意见书（该报告由文化部部长 Tim CURTIS 撰写）。随后，与会者围绕各个盟员城市的案例展开分析。为了庆祝首届区域性会议的召开，庆州市市长主持了一场欢迎晚宴，嘉宾们共同享用了韩国菜系，欣赏了由联合国教科文组织曼谷办公室主任 Gwang-jo KIM 送上的吉他助兴表演。

9月26日，Denis RICHARD 先生与 Kwon HUH 先生共同主持了合作会议。此次会议意义重大，会议得出了亚太区域工作以及为了未来与世界遗产城市联盟开展合作项目的方向。此外，会议上的讨论与活动最终促使了“亚太地区世界遗产城市联盟宣言”的采纳，宣言包含了“以人为本的遗产保护理念”和可持续发展的基本准则。

9月26日下午，与会者们开展了实地考察，涉及风险预警方案和时间、石塔修复、考古挖掘与教育领域。与会代表们对此次考察感到非常满意。韩国以及庆州市市政府的世界遗产管理保护方法令所有人印象深刻。



Mr. Gwang-jo KIM, Director of UNESCO Bangkok Office, Mr. Yeong-gil KWON, Chairman of Gyeongju City Council, Mr. Kwon HUH, Regional Coordinator of OWHC-AP. After the ceremony, two Keynote speeches were addressed by Dr. Richard MACKAY, Chair of Australian World Heritage Advisory Committee, and Ms Lee MINAIDIS, Deputy Secretary-General, OWHC.

In the afternoon, Roundtable session was held starting with the presentation of the position paper of UNESCO Bangkok Office written by Tim CURTIS, Chief of Culture Unit. Successful cases from member cities are followed. In honor of the opening of the 1st Regional Meeting, a festive dinner hosted by Gyeongju Mayor was held. Guests enjoyed national Korean cuisine, and surprisingly, the director of UNESCO Bangkok Office, Mr. Gwang-jo KIM, played guitar to entertain the participants of the meeting.

On 26th of September, Cooperation meeting was moderated by Mr. Denis RICHARD and Mr. Kwon HUH. It was an extremely important session by setting fundamental direction of the regional network and the future cooperation and programs of OWHC-AP. In addition, as a result of all the discussions and the interactions happened during the meeting,

“OWHC-AP Gyeongju Declaration” was adopted. The Declaration includes the basic principle based on “People Centered Conservation” and Sustainable Development.

In the afternoon, participants went to the field tour including Risk-preparedness Plan and Practices, Repair of Stone Pagoda, Archaeological Excavation and Education. Delegates were delighted with what they saw. The way Gyeongju Municipal Government and Republic of Korea manage and protect World Heritage impressed everyone.

资料链接 >>>

首届亚太地区世界遗产城市联盟会议 庆州宣言

我们，作为2014年9月24-26日在韩国庆州召开的首届亚太地区世界遗产城市联盟（OWHC）会议的参会者，感谢东道主庆尚北道庆州市和文化厅，支持方联合国教科文组织（UNESCO）曼谷办事处、韩国联合国教科文组织全国委员会和联合国教科文组织亚太地区世界遗产培训与研究中心（WHITRAP），以及主办方亚太地区世界遗产城市联盟秘书处（2013年在庆州成立）的贡献；鉴于亚太地区的世界遗产城市已充分了解保护和保存世界遗产的突出普遍价值的重要性，以及对促进世界和平与文化发展的积极作用；尊重UNESCO分别于1972年和2011年通过的《世界遗产公约》和《历史城市景观建议》中提出的，在保护、管理和使用遗产的各个方面时需兼顾保存历史环境；承认城市正面临城市化、气候变化、（城市）退化、旅游压力和快速发展等各种挑战，这在多种利益相互冲突、资金和技术资源又不充足的城市环境中的遗产保存和管理带来了许多困难；坚持可持续保护应遵循“以人为本”并“由人引导”的宗旨，最终惠及利益相关的群体；由此建议亚太地区世界遗产城市的市长们：

1. 谨遵保存和保护代代相传的、具有突出普遍价值的遗产是国际社会共同的责任；
2. 发动企事业单位和非政府组织(NGO)等不同的利益相关群体以及地方和国家机关,参与符合可持续发展原则“以人为本”和“由人引导”的保护工作；
3. 确保所有的利益相关群体以公平的方式从其文化遗产中受益；
4. 优先开展以整体化、跨学科方法保护遗产的新开发项目；
5. 交流在遗产保护中解决各种困难的经验，探索向地区内有困难的其他成员城市提供帮助的途径；
6. 鼓励UNESCO加强与OWHC的紧密合作且加大对世界遗产城市的支持力度，以解决城市面临的多种问题；
7. 提议OWHC建立世界遗产城市的研究与培训平台，促进成员城市之间的知识交流与能力建设；
8. 邀请亚太地区的世界遗产城市加入OWHC，共同实现上述目标。

2014年9月26日
韩国庆州

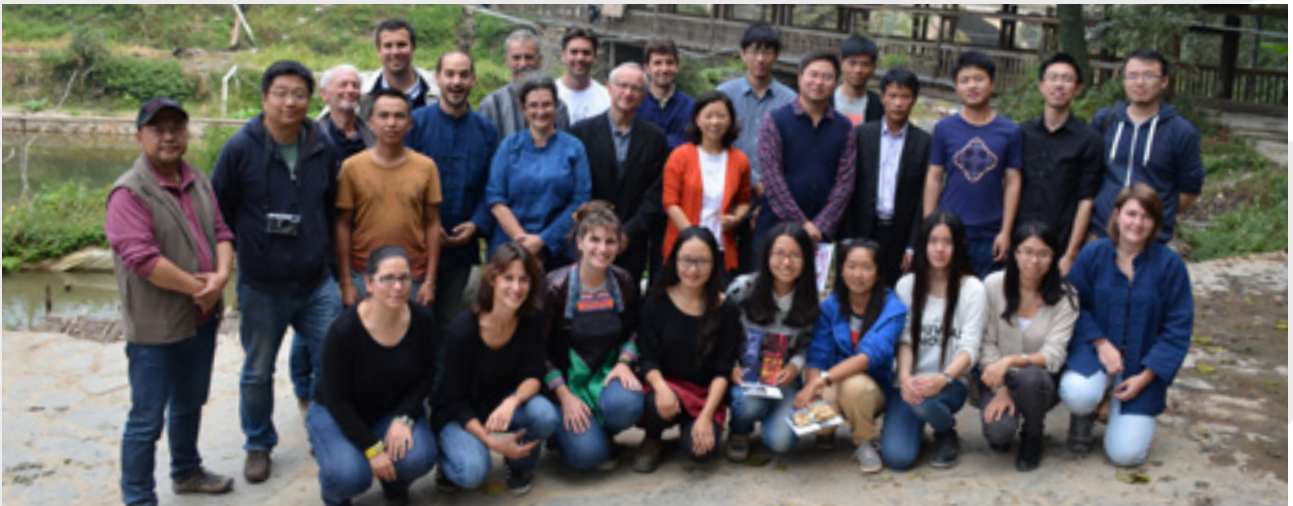
Information Links >>>

First Organization of World Heritage Cities Asia-Pacific (OWHC-AP) Gyeongju Recommendation

We, the participants of the first Organization of World Heritage Cities (OWHC) Asia-Pacific Regional Meeting held from 24 to 26 September 2014 in Gyeongju, Republic of Korea, Thanking the kind contribution of the hosts, the City of Gyeongju, the Province of Gyeongsangbuk-do, and the Cultural Heritage Administration, sponsors, UNESCO Bangkok Office, the Korean National Commission for UNESCO, and the World Heritage Institute of Training and Research for the Asia-Pacific Region (WHITRAP), and the organizer, the OWHC Asia-Pacific Regional Secretariat in Gyeongju established in 2013; Considering that the World Heritage Cities in the Asia-Pacific region are fully aware of the value of protecting and preserving the Outstanding Universal Value of World Heritage, which contributes to world peace and promotes mutual understanding; Respecting the "World Heritage Convention" and the "Recommendation on the Historic Urban Landscape" adopted by UNESCO in 1972 and 2011 respectively for the preservation of the historic environment in every aspect of protection, management, and utilization of the heritage; Recognizing that the cities are facing various challenges such as urbanization, climate change, degradation, tourism pressure and rapid development, which create difficulties in preserving and managing heritage in urban contexts where various conflicts of interests and sometimes insufficient financial and technical resources exist; Affirming that sustainable conservation should be 'people-centered' and 'people-led' ultimately benefit the stakeholder communities; recommend the mayors of World Heritage Cities in the Asia-Pacific:

1. To keep in mind that it is an international obligation to preserve and protect heritage of Outstanding Universal Value as our inheritance from the past;
2. To involve various stakeholders such as local communities including corporations, institutions and NGOs, as well as local and national authorities, toward 'people-centered' and 'people-led' conservation in accordance with the principles of sustainable development;
3. To ensure that all stakeholders mutually benefit from their cultural heritage in an equitable manner;
4. To give priority to the protection of heritage over new development projects with a holistic and interdisciplinary approach;
5. To exchange mutual experiences in dealing with diverse problems in protecting heritage, and explore ways to provide support for other member cities under difficulty in the region;
6. To encourage UNESCO to expand its support for World Heritage Cities under close cooperation with the OWHC to address various problems that the cities are facing;
7. To propose OWHC to establish a platform for research and training for World Heritage Cities to facilitate intellectual coalition between member cities and build their capacities;
8. To invite World Heritage Cities in the Asia-Pacific to join OWHC in order to realize the above mentioned objectives.

26th September, 2014
Gyeongju, Republic of Korea



第四次“中法同济-夏约建筑与城乡遗产保护联合设计”在贵州增冲举行

The Fourth "Sino-French Tongji-Chailot Joint Workshop of Architecture and Urban-Rural Heritage Conservation" in Zengchong Village, Guizhou, China

文 / 邵甬 刘真 Written by SHAO Yong and LIU Zhen

第四次“中法同济-夏约建筑与城乡遗产保护联合设计”的第一阶段现场调查工作于2014年10月8日至18日在贵州省增冲村举行。我中心执行主任邵甬教授和同济大学建筑与城市规划学院张鹏副教授与10名学生（包括建筑系和规划系的博士生、硕士生）和来自法国夏约学校的本杰明·穆栋（Benjamin Mouton）和吕克·萨冯奈（Luc Savonnet）两位教授与9名学生在10天现场调查中，采用了规划学、建筑学、景观学、社会学等跨学科的方法，分别在区域、村落和建筑三个层次对增冲村的历史与现状进行了充分的观察、调查、体验与交流。



同济-夏约中法联合设计教学分为密不可分、环环相扣的三个层次、四个阶段，从而实现在宏观、中观、微观层面实现“认知-解读-诊断-设计”的全过程教学。同时，对遗产保护建筑师与规划师的人文精神和科学理性思想的培养贯穿整个教学过程，目的是使学生：（1）掌握科学的调查和严密分析方法；（2）确立正确的遗产保护价值观；（3）跨学科跨文化整合遗产保护知识与思想创新。

2015年3月，中方师生将赴法国巴黎与法方师生完成最终的成果，并将在中法多地举行展览。

The Phase I field investigation of the fourth Sino-French Tongji-Chailot Joint Workshop of Architecture and Urban-Rural Heritage Conservation was carried out from 8th to 18th October in Zengchong Village, Guizhou Province. Prof. SHAO Yong, Executive Director of WHITRAP and ZHANG Peng, associate professor of College of Architecture and Urban Planning of Tongji University together with 10 graduate students (Master and PhD Candidates) worked with two professors from Ecole de Chailot, Benjamin MOUTON and Luc SAVONNET and their team made up of 9 students, to observe, investigate and exchange ideas about the historical and current status of Zengchong Village. They employed multidisciplinary approaches of planning, architecture, landscape and sociology and conducted investigations at three levels of region, village and buildings.

There are four phases at three levels included in the joint workshop, namely a comprehensive teaching process of cognition-interpretation-diagnosis-design at macro, intermediate and micro levels. To nurture a spirit of humanity and scientific rationalism that is required in architects and planners for heritage

protection, the workshop aims to equip students with: (a) rigorous investigation and analysis methods; (b) correct values and attitudes towards heritage protection; and (c) the ability to integrate interdisciplinary and cultural knowledge and innovation of concepts.



Chinese teachers and students will head to Paris to complete the workshop with French partners in March 2015. The outcomes of the workshop will be exhibited at different sites in two countries.



第 18 届国际古迹遗址理事会 (ICOMOS) 科学研讨会会议简报

Briefing: The Scientific Symposium of the 18th ICOMOS General Assembly

纪录整理 / 邵甬¹ 姚轶峰² 舒畅雪³ Recorded and Edited by SHAO Yong¹, YAO Yifeng² and SHU Changxue³

会议时间: 2014 年 11 月 10-14 日

会议地点: 意大利 佛罗伦萨

主题: “作为人文价值的遗产与景观”

(Heritage and Landscape as Human Values)

文化遗产已不仅仅是一个物质或非物质的要素，而是现实和未来人类社会尊严和福祉的关键要素，因此本次研讨会的主题为“作为人文的价值的遗产与景观”。分 5 个专题，共收到 1300 份论文，来自 96 个国家，2000 多位作者，是一个广泛的、促进可持续发展和以人为核心的跨文化讨论。研讨会围绕三个核心词汇：“文化遗产与景观”、“社区参与”和“可持续发展”，旨在阐明公正和共同地承担遗产与景观保护的职责，在对话沟通与相互理解的基础上将文化遗产及其保护作为所有社会实现可持续发展的工具，尤其注重文化遗产与地方社区与当地民间本质的关系及后者在文化遗产保护过程中的核心作用与发展权利。

1、专题一：通过旅游与诠释分享与体验社区特征 (Sharing and experiencing the identity of communities through tourism and interpretation)

专题一讨论聚焦在当今遗产地旅游，旅游者与当地社区，保护、旅游与遗产价值这些关键词及其之间的关系展开，共分 5 个子题，分别是“新的旅游框架”、“体验与保护文化景观”、“可持续旅游和文化传统的存活”、“旅游活动中地方社区的能力强化”、“旅

Time: 10th-14th November, 2014

Place: Florence, Italy

Scientific Symposium “Heritage and Landscape as Human Values”

Cultural heritage, as both a tangible and an intangible element, is even more of an essential factor that will affect the dignity and well-being of human society at present and in the future, thus this symposium was themed “Heritage and Landscape as Human Values” and was further divided into five specific themes. The committee received an overwhelming response with 2000 authors from 95 countries sending in 1296 papers, promoting extensive discussions which put human at the center and facilitate sustainable development. The symposium, centered on three key words: cultural heritage and landscape, community engagement and sustainable development, aimed at clarifying the common responsibility to protection heritage and landscapes, and developing cultural heritage and their protection into the tools that would enable sustainable development of human society based on

dialogues and mutual understandings. It also highlighted the inherent relations of cultural heritage and local community with local residents, as well as the key role and rights of the later in the process of cultural heritage protection.

Theme 1: Sharing and experiencing the identity of communities through tourism and interpretation.

Theme one focuses on five key words namely tourism in heritage sites, tourists and local communities, conservation, tourism and heritage values and their relationships. There are five sub-themes, including “New Tourism Framework”, “Experiencing and Cultural Landscape”, “Sustainable Tourism and the Viability of Cultural Traditions”, “Empowerment of the Local Community in Tourism Activities” and “Tourism and Conservation”, with the aim to share experience and exchange international expertise in the engagement of communities and in the management and public interpretation of cultural tourism activities. The session includes case studies of the social and economic impacts of responsible and conservation-conscious community-based tourism; the potential roles of community, tourism, and intercultural dialogue in widening and deepening the process of conservation and site management, and in enhancing the active role that heritage can play in contemporary

¹ 邵甬，同济大学建筑与城市规划学院教授，联合国教科文组织亚太地区世界遗产培训与研究中心（上海）执行主任。

² 姚轶峰，同济大学建筑与城市规划学院硕士，意大利米兰理工大学博士。

³ 舒畅雪，同济大学建筑与城市规划学院硕士，意大利米兰理工大学博士。

¹ SHAO Yong, Professor of College of Architecture and Urban Planning-Tongji University, Executive Director of WHITRAP Shanghai.

² Yao Yifeng, PhD of Polytechnic University of Milan.

³ SHU Changxue, PhD of Polytechnic University of Milan.

游与保护”，旨在分享和交流国际上遗产地社区从事文化旅游活动管理和文化遗产公共诠释方面的专家经验。例如基于社区、具有责任且有保护意识的旅游带来社会经济影响的案例研究；地方社区、遗产地旅游及其过程中的跨文化交流在拓宽和深化保护与遗产地管理过程中发挥潜在作用；强化遗产在当今社会的积极作用等理论探索，提出基于社区的可持续旅游，探索、创造文化创新与跨文化交流的新方法；通过社区、地方居民和旅游者间相互尊重的和相互受益的交流强化文化遗产在当今社会的意义以及更好地理解文化差异和文化多样性；保护、强化和提升文化遗产对于社区、地方居民、旅行者的价值及其品质，并且通过文化遗产保护、基于社区的可持续旅游推动对于地方文化的尊重和发展以及实现地方社会经济发展和社区复兴等目标。

2、专题二：作为文化生境的景观(Landscape as cultural habitat)

社区所依赖的人工环境是人类创新的核心和母体，专题二围绕如何使得遗产保护的方法融合景观和文化这一问题展开。文化景观是地方经济可持续发展和创新的资源，变化过程是景观的本质，不应忽视其背后社会-经济的驱动因素和社区与地方的需求，因此景观的保护应是管理地域社会-经济转型的动态而又整体的行为，其中社区的参与应是转型过程和保护行动的基础。这一专题共分8个子题，分别是“知识与价值”，“使用与保护”，“城市景观”，“乡村景观”，“考古景观”，“景观政策、管理与实践”，“景观风险”，“景观分析、评估、规划与设计”。通过来自全球不同地域案例的讨论，交流不同历史、文化和地域背景下对景观及其价值的认知和解读方法，探讨不同类型景观的价值、特征、作用、面临问题及其保护与管理方法，比较国际与地方以及各国之间景观保护的制度、政策和管理经验，分享自然与人为灾害应对策略。基于不同案例的现实情况，聚焦评估和监测景观品质的具体方法和技术工具，例如价值分析模型、评估框架、管理规划、监测系统、设计方法和对已有国际建议，例如欧洲景观公约(European Landscape Convention)和历史性城市景观(HUL)的案例应用研究。

3、专题三：通过传统知识实现可持续(Sustainability through traditional knowledge)

“传统知识”是知识和技术的一种古老融合，文化遗产的成就及其永恒正源于此，今天它们的处境不仅影响了我们延续自然和文化遗产的能力，还导致独特的知识资源和文化多样性的损失。因此，专题三的讨论汇聚了不同文化、地域与专业背景的专家，聚焦传统知识的价值，探讨它对可持续发展能起到的积极作用。专题三分为4个子题：“传统知识创造的日常生活品质”、“传统知识及其实践在达成技术和创新性发展项目与可持续发展之间的平衡中的基本价值”、“尊重基地和决策过程以保护社区和人”、“以适应性和参与性方式回应危机或灾难”。除了传统话题如传统石工技术的生存状况、利用传统技艺的重建、对传统建筑的现代更新、城市设计导则之外，讨论还拓展到慈善组织与传统社区的营建、灾后重建、大气污染等方面，而“传统知识”已是这些课题的研究对象、方法或者是理论内核。此外除普遍关心与“传统知识”相关的文化遗产“真实性”

society; enhancing the significance of cultural heritage in contemporary society through respectful, mutually beneficial interchanges between local communities and visitors, and better to understand cultural differences and cultural diversity; exploring new and emerging approaches to cultural creativity and intercultural dialogue through community-driven tourism frameworks that enhance the value of cultural heritage for both visitors and local residents.

Theme 2: Landscape as cultural habitat

The man-made settings in which communities live are the heart and home of human creativity. Theme two discusses on how heritage approaches can help merge the landscape and cultural dimensions. Cultural landscape is a useful resource for a model of sustainable local economy and innovation. Process of transformation is the inherent nature of cultural landscapes; therefore, the socio-economic factor and the local needs of communities behind such transformation should not be underestimated. The protection of landscapes shall be a dynamic and holistic action to manage the social-economical transformation in the region, among which community participation serves as the foundation. There are 8 sub-themes, including “Knowledge and values”, “Use and protection”, “Urban landscape”, “Rural landscape”, “Archaeological landscape”, “Landscape policies, regulations and practices”, “Landscape hazards”, “Landscape analysis, evaluation, planning and design”. By comparison of international experiences, discussions were made on the notion of landscape underlying individual national policies and management approaches, monitoring and highlighting the main conflicts about the definition of landscape and heritage, between national and international cultural and public institutions, as evidenced from the legislation, administrative setup and the technical instruments used in protection, planning, programming, management and

implementation. Based on the different reality in each case, analysis and evaluations were made to the methodology and tools for assessing and monitoring landscape quality, such as value-analysis model, evaluation framework, management planning, monitoring system, design methods and the application of existing international instruments, such as Europe Landscape Convention and Historic Urban Landscape.

Theme 3: Sustainability through traditional knowledge

The achievement and perpetuation of the cultural heritage, both tangible and intangible, and of landscapes are due to that age-old fusion of knowledge and techniques that the United Nations refers to as Traditional Knowledge. Today, traditional knowledge is in danger and its disappearance would not only cause the loss of people's capability to maintain and pass on the cultural and natural heritage, but also the loss of an extraordinary source of knowledge and cultural diversity from which appropriate innovative solutions can be derived today and in the future. Four sub-themes have been identified by the organizing committee, including “Quality of daily life produced by traditional knowledge”, “Value of traditional knowledge and practices as the basis for balanced technological, innovative development programs and sustainable development”, “Respect for sites and decision processes that safeguard communities and people” and “Reacting in an adaptive and participatory way to risk and catastrophes”. Apart from conventional topics such as situation of traditional masonry techniques, use of traditional techniques in the reconstruction, modernization of traditional buildings and urban design guidelines, discussions also extend to touch upon topics like charity organizations and the construction of traditional communities, post-disaster reconstruction and air pollution. Traditional knowledge has become the object, methodology or even the theoretical element

问题以外，与会专家对当代工程知识及教育体系、技术及实践体系与保护传统技艺之间的冲突进行了反思。

在大会总结中指出“传统知识”不仅仅是为了传播知识或保护物质遗产，还可以运用于当今的实践操作。我们还意识到在当今一方面传统知识往往是被符号化，但另一方面它却是维护“场所”的重要方面，因此需要把传统知识和先进的技术联系起来，创造性地对可持续发展做出回应。

4、专题四：社区驱动的保护和地方能力强化 (Community-driven conservation and local empowerment)

自1972年世界遗产公约颁布以来，很多国际文献都强调了社区参与遗产识别与管理的重要性。强化社区能力使其从事地方文化遗产价值的识别、完全参与历史遗产资源的保护、并且通过文化遗产保护提升生活品质已成为保护实践的共同目标。但现实中社区参与及其保护能力建设仍然面临诸多的挑战。因此专题四将“社区”置于文化遗产保护和价值重现的核心位置，认为文化遗产的未来只能通过主动地社区参与并且只有当文化遗产成为可持续发展至关重要的要素时才能被有效地确保，而个人与社区的职责是文化遗产新活力的关键要素。围绕这一专题有五个子题，分别是“文化遗产价值重现过程中的社区参与”、“发展自下而上遗产保护和管理的方法”、“协调遗产保护的国际准则与地方需求、信仰、实践和传统”、“加强遗产保护与可持续的地方社会发展的联系”、“通过参与资源运用实施社区驱动的遗产保护”，旨在通过探索更有效地社区参与保护及其能力建设的方法、模式与工具，尝试在文化遗产及其保护、社区与居民生活、地方可持续发展三者之间建立新的关系和相互依存性，包括社区参与的方式及参与保护决策和管理过程、提升社区参与文化遗产保护的程度和主动性，如何使得文化遗产及其保护成为地方社会经济发展的动力。

5、专题五：保护实践的新兴工具 (Emerging tools for conservation practice)

面对文化遗产保护在当今时代面临的风险，比如气候变化带来的自然威胁与全球化产生的社会经济威胁，专题五旨在交流、探讨和强化目前在保护实践中已经被开发、尝试和广泛应用的技术工具。分为4个子题，分别为“技术创新：评估与管理遗产”、“社区参与”（实现社区参与的技术工具，如cultural mapping、micro-finance）；“理论工具”；“交流与诠释”，包括实体的材料、物理和计算机信息等科学技术等方面，如信息处理、数字化、多媒体、地理信息系统来支持保护行动的规划、组织、管理、阐释和监测，和实现保护思想和方法的应用工具，例如文化图谱、小微资助、分析方法、规划与管理工具等，以及文化遗产和保护公共和媒体推广的工具。

of the above subjects. Except for the issue of authenticity of cultural heritage that has been a common concern relating to traditional knowledge, the participants also reflected on the contemporary conflicts between the engineering knowledge and educational system, technology and practice mechanism, and the conservation of traditional techniques.

The conference pointed out in its conclusion that traditional knowledge can not only be applied to spreading knowledge or protecting tangible heritage, but also in practice. We have noted that in today's process of symbolization, traditional knowledge also serves as an important aspects which sustain the "places". We need to connect them with advanced technologies to respond to sustainable development in a creative manner.

Theme 4: Community-driven conservation and local empowerment

Since the adoption of 1972 World Heritage Convention, the community's role in the process of heritage identification and management has been further recognized in subsequent international charters and legal instruments. It has become a common goal to empower communities to engage with a development process that views cultural heritage as a sustainable resource contributing to an improved quality of life while also strengthening communities' senses of identity through stewardship of their heritage. However, there are many challenges in the process of community participation and their capacity building. It is now widely accepted that the future of our cultural heritage can be ensured only through the active involvement of communities and when heritage constitutes a vital ingredient of sustainable local development. Theme four, which places "community" at the center of the protection and valorization of heritage, is further divided into five subthemes, including "Community Engagement in the valorization of heritage", "Developing a bottom-up approach to the conservation, management and protection of heritage", "Harmonizing international principles of heritage conservation with local needs, beliefs, practices and traditions", "Linking heritage protection and sustainable local socio-economic

development" and "Implementing community driven heritage conservation through participatory resource mobilization". It aims to establish a new connection and dependence among cultural heritage and its protection, community and residents, and local sustainable development by exploring more effective approaches, models and tools for community engagement and their capacity building, including the approach of participation and the extent and initiatives of communities to the decision-making and management process of heritage protection, as well as how to make cultural heritage and its protection a driver of local social and economic development.

Theme 5: Emerging tools for conservation practice

Today conservation practice must engage with new and emerging technologies to address risks to conservation - from climate change to globalization. Theme 5 explores the diversity of new tools emerging in conservation practice that are being developed, trialed or implemented world-wide, which contains four sub-themes of "Technological innovation: assessing and managing heritage", "Community engagement" (methodologies and infrastructure such as cultural planning, micro-financing), "Theoretical tools" and "Communication and Interpretation", including the aspects of science technologies of materials, physical and computer information, like the mass information systemization, the digitization and the multi-media to support advocacy, GIS that support the organization, management, interpretation and monitoring of conservation actions, and the applied tools for realizing conservation philosophies and methodologies, like cultural mapping, micro-financing, social values analysis, tools for planning and management, and tools for publicity and media promotion.

新闻动态

WHITRAP News

195 执行局会议通过教科文组织与我中心续约相关决议

2014年10月21-24日教科文组织195执行局会议在法国巴黎举行，会议就通过教科文组织是否与我中心续约的相关决议进行讨论，我中心副秘书长李昕博士代表中心出席会议。24日下午开始讨论涉我中心议题，主席逐条宣读决议草案征询各国代表的意见，各国均未提出异议，中国代表表示中方总体上赞成决议，但希望在措词上将“北京大学”改换成“北京分中心”，主席在询问后表示同意。最终，中方在保证续约的前提下对协议草案进行了修改，从而最大程度上减少了对北京大学的负面影响，决议的通过标志着中心评估取得了阶段性胜利。（编撰 / 李昕）

Decisions on the Renewal of WHITRAP's Agreement Adopted by the Executive Board of UNESCO at its 195th Session.

The 195th Session of the Executive Board of UNESCO was held from 21st to 24th October 2014 in Paris, during which the Board would decide on whether or not to adopt the renewal of the agreement concerning the establishment of WHITRAP. Dr LI Xin, Vice Secretary-General of WHITRAP, attended the meeting on behalf of the Institute. The discussion started in the afternoon of 24th. After the chairperson read out the articles of draft resolutions and called for opinions of members, no objections were raised. The representative of China expressed the support of the decision, but suggested replace "Peking University" with "Beijing Branch" in the draft. After consultation with other members by the chairperson, the members approved the revision of the draft and the renewal of the agreement. The decision has minimized the negative impact on Peking University, and its adoption marked a phased victory of the evaluation of WHITRAP.

(Editor / LI Xin)

第二届“遗产影响评估”国际培训班在四川都江堰召开

2014年10月13日，第二届“遗产影响评估”国际培训班在四川省都江堰市文庙顺利召开。都江堰市规划管理局局长陈捷、副局长沈钊鹏、我上海中心副主任吴瑞梵、国际文物保护与修复研究中心（ICCROM）项目负责人 Gamini WIJESURIYA、上海同济城市规划设计研究院（都江堰分院）院长肖达出席了开幕式并致辞。本次培训班招收了来自新西兰、巴基斯坦、中国、赞比亚、柬埔寨、菲律宾、日本、立陶宛、新加坡和墨西哥10个国家的13名学员。6名世界遗产咨询机构、世界遗产二类中心以及“遗产影响评估”专家和4名地方政府官员也应邀授课。

产影响评估”国际培训班在四川省都江堰市文庙顺利召开。都江堰市规划管理局局长陈捷、副局长沈钊鹏、我上海中心副主任吴瑞梵、国际文物保护与修复研究中心（ICCROM）项目负责人 Gamini WIJESURIYA、上海同济城市规划设计研究院（都江堰分院）院长肖达出席了开幕式并致辞。本次培训班招收了来自新西兰、巴基斯坦、中国、赞比亚、柬埔寨、菲律宾、日本、立陶宛、新加坡和墨西哥10个国家的13名学员。6名世界遗产咨询机构、世界遗产二类中心以及“遗产影响评估”专家和4名地方政府官员也应邀授课。



该培训班由我中心和 ICCROM 由主办，都江堰市规划管理局、上海同济城市规划设计研究院（都江堰分院）协办，非洲遗产基金、同济大学、上海同济城市规划设计研究院支持。本次国际培训班为期两周，通过讲座、实地考察、培训学员案例汇报、模拟案例等方式使学员掌握“遗产影响评估”的应用方法。课程期间，学员围绕都江堰市灌县古城的古县衙地块、原人民医院地块、西街历史街区和水文化广场模拟提出《遗产影响评估》报告，为都江堰市的整体发展做出贡献。（编撰 / 李泓）

The 2nd Session of “the International Course on Heritage Impact Assessment” Held in Dujiangyan, Sichuan

The 2nd Session of the International Course on Heritage Impact Assessment was held in Confucian Temple of Dujiangyan City, Sichuan Province, China on 13th October, 2014. Mr. CHEN Jie, Director of Dujiangyan Planning and Management Bureau; Mr. SHENG Zhaopeng, Deputy Director of Dujiangyan Planning and Management Bureau; Mr. Ron VAN OERS, Deputy Director of WHITRAP Shanghai; Mr. Gamini WIJESURIYA, Project Manager of ICCROM; Mr. XIAO Da, Director of

Shanghai Tongji Urban Planning and Design Institute (Dujiangyan Branch) attended the opening ceremony and addressed welcome speech. 13 trainees from 10 countries participated in the course: New Zealand, Pakistan, China, Zambia, Cambodia, Philippines, Japan, Lithuania, Singapore and Mexico. 6 experts from world heritage advisory bodies, world heritage category 2 institutes and of heritage impact assessments and 4 local government officials were invited to give lessons.

The course was organized by WHITRAP Shanghai and ICCROM, co-organized by Dujiangyan Planning and Management Bureau and Shanghai Tongji Urban Planning and Design Institute (Dujiangyan Branch) and was supported by the African World Heritage Fund, Tongji University and Shanghai Tongji Urban Planning and Design Institute. In the two weeks, the course aimed to equip participants with application methods of heritage impact assessment by holding lectures, field tours, case presentations and case studies. During the course, participants drafted Reports on Heritage Impact Assessment on the basis of study of Former Dujiangyan Ancient County Government at Dujiangyan Ancient Guanxian Town, Former Dujiangyan People's Hospital, Ancient Xijie Historic Street and Waterfront Plaza. The fruitful results of the course would make contributions to the overall development of Dujiangyan City. (Editor / LI Hong)

“新型城镇化建设中的城乡历史文化遗产保护与再利用”高级研修班在我上海中心开班

2014年10月15日上午9时，“新型城镇化建设中的城乡历史文化遗产保护与再利用”高级研修班开班仪式在我上海中心举行。开班仪式由上海市文化广播影视管理局（上海市文物局）组织人事处处长韩陈青先生主持，上海市同济大学副校长、教授伍江先生，上海市文化广播影视管理局（上海市文物局）副局长褚晓波先生，上海市人力资源和社会保障局专业技术人员管理处副处长王小先生应邀出席开班

仪式并致辞，我中心秘书长、同济大学建筑与城市规划学院教授、上海同济城市规划设计研究院院长周俭先生对课程内容做了详细介绍。

本次高研班为期6天，邀请了国内外知名专家学者为来自全国近20个省市区的68位从事城镇化和历史文化遗产保护工作的管理人员和副高级职称专业技术人员授课，以进一步推动中国城市文化遗产保护事业的发展。在课程设计上，高研班以城市建设、城镇化大背景下的城乡遗产保护为主题，这本身是一个多层次多角度的研究课题，其牵涉到管理、规划等各层面问题，且不仅涉及文物，还涉及大量传统建筑、历史街区的保护，以及对城市中各种各样的生活场所、老城区、旧城区的更新，以及对传统村落和古镇这一类活态文化遗产的保护。另外，高研班还结合了上海的地域特点，在案例考察设置上主要以上海近代建筑、工业遗产以及上海周边郊区的古镇为主。（编撰 / 刘真）



“Advanced Training Program: Protection and Reuse of Urban-Rural Historical and Cultural Heritage in New-Type Urbanization” launched at WHITRAP Shanghai

The “Advanced Training Program: Protection and Reuse of Urban-Rural Historical and Cultural Heritage in New-Type Urbanization” opened at 9 o’clock in the morning of October 15, 2014 at WHITRAP Shanghai. Mr. HAN Chenqing, Director of HR department of Shanghai Municipal Administration of Culture, Radio, Film and TV (Shanghai Municipal Administration of Cultural Heritage), chaired the opening ceremony. Professor WU Jiang, Vice President of Tongji University, Mr. CHU Xiaobo, Deputy Director of Shanghai Municipal Administration of Culture, Radio, Film and TV (Shanghai Municipal Administration of Cultural Heritage), and Mr. WANG Xiaoliao, Deputy Director of Professional Technician Division-Shanghai Municipal Human Resources and Social Security Bureau attended the ceremony and made speeches. Mr. ZHOU Jian, Secretary-General of WHITRAP, Professor of

College of Architecture and Urban Planning of Tongji University and Director of Shanghai Tongji Urban Planning and Design Institute gave a detailed introduction to the training sessions.

The 6-day training program attracted 68 managerial personnel and technicians specialized in urbanization and historic preservation from 20 provinces, with the aim to further promote the protection of urban heritage in China. The program centered on urban construction and urban-rural heritage protection in the context of urbanization, a research subject which involves various levels and perspectives from management, planning to cultural heritage, from the protection of traditional buildings and historic areas to the renewal of different living spaces, old areas in the cities, as well as the conservation of living heritage such as traditional villages and ancient towns. Furthermore, the program took account of the regional character of Shanghai, and included modern architectures, industrial heritage and old towns in the surrounding suburbs as sites of visit. (Editor / LIU Zhen)

第五届东亚论坛在江苏同里圆满落幕



2014年11月1日，由我中心主办，复旦大学社会发展与公共政策学院社会学系协办，并得到苏州市同里镇人民政府大力支持的第五届“城市更新进程中的城市文化国际研讨会：东亚经验‘全球城市与地方文化’”在江苏省同里镇顺利召开。本次研讨会关注于在城市再发展中全球化与地方化的关系；全球城市建立中历史/文化资源所起的作用的反思；城市遗产保护与更新的经验之谈等。来自日本立教大学、韩国首尔大学、中国同济大学和复旦大学的教授、专家们就此展开了热烈的研讨和交流。

本论坛最初于2010年起由上海复

旦大学、东京立教大学和首尔城市大学三校社会学家发起，旨在推进东亚城市文化比较研究，特别是将东亚国际大都市置于九十年代以来席卷全球的城市更新的背景下，研究和比较随之兴起的创意产业文化、旧城文化风貌保护等文化发展过程。（编撰 / 瞿莺）

The 5th “Urban Culture in the Process of Urban Redevelopment: Experience of East Asia ‘Global City and Local Culture’” Forum held in Tongli, Jiangsu

The 5th “Urban Culture in the Process of Urban Redevelopment: Experience of East Asia ‘Global City and Local Culture’” was successfully held in Tongli Town, Jiangsu Province on 1st November, 2014. The forum was jointly organized by WHITRAP and Department of Sociology of Fudan University with the support of Tongli Township Government, Suzhou. This International Symposium focuses on the relationship between globalization and localization in the process of urban redevelopment, reflects on the role of historic/cultural resources in global city building and highlights the experience on urban heritage conservation and renovation, etc. Professors and experts from Rikkyo University (Japan), University of Seoul (South Korea), Tongji University and Fudan University (China) had extensively discussed on the above topics and issues.

The forum was initially launched together by Fudan University, Rikkyo University (Japan) and University of Seoul (Korea) in 2010, aimed at promoting the comparative study of urban culture in East Asia, especially the research and comparison of the development of cultural trends such as creative industries and the preservation of the cultural landscapes of old parts of cities which have emerged in the context of urban redevelopment that has swept the globe since the 1990s. (Editor / Editor / QU Ying)

“退思园水生态示范项目中期交流会”在江苏同里召开

“退思园水生态示范项目中期交流会”于2014年11月2日在江苏省同里镇退思园内召开。该项目自2014年5月启动以来，虽过程曲折，但效果初显。其间，项目参与各方均投入颇多精力和关注，并在各自

相关领域做出贡献，此次会议旨在为各方提供一个交流平台，将项目实施过程中所遇到的问题进行汇总讨论，并形成解决方案，使该项目在日后进程中得以更顺利地推进。此次会议由我中心副秘书长李昕博士主持，并做项目概况综述，随后，由小青蛙环保科技有限公司总经理朱杰远就项目情况做项目进展陈述。由此，与会各方就项目进程中所遇难题各抒己见，展开热烈讨论并商讨对策，最后，由我中心秘书长周俭教授进行总结发言。（编撰 / 孙逸洲）



Mid-term Exchange Meeting of “Tuisi Garden Water Ecology Demonstration Project” held in Tongli, Jiangsu

The mid-term exchange meeting of “Tuisi Garden Water Ecology Demonstration Project” was held at Tuisi Garden, Tongli Town, Jiangsu Province on 2nd November 2014. Since the initiation of the project in May 2014, great efforts have been made in different areas by all parties. In spite of the difficulties in the process, the effects of the project have started to be evident. The meeting aimed to provide a platform for problem-gathering and idea-exchanging, with which solutions could be formed up to facilitate the proceeding of the project. Dr. LI Xin, Vice Secretary-General of WHITRAP, presided the meeting and made a brief summary about the project. Mr. ZHU Jieyuan, General Manager of Little Frog Water Ecology Group made a report to the progress of the project. After this, all participants expressed their own ideas about the problems they encountered and discussed about the possible solutions. In the end, Prof. ZHOU Jian, Secretary-General of WHITRAP made the closing speech. (Editor / SUN Yizhou)

2014年“历史性城镇景观 (HUL) 国际研讨会暨培训班”在我上海中心举办



2014年“历史性城镇景观 (HUL) 国际研讨会”于12月9日至10日在我上海中心举办。此次研讨会由联合国教科文组织、同济大学和中国古迹遗址保护协会主办，我上海中心和同济大学建筑与城乡规划高等研究院承办，并受到中国城市规划学会历史文化名城规划学术委员会的支持。会议旨在让 HUL 项目的实施机构、合作方以及国内外对该项目感兴趣的专业人士齐聚一堂，对 HUL 在不同背景中实施的进展情况总结评估。来自国内和国际机构和组织的共 100 名人员参加了会议。

研讨会开幕之际，还举办了《城市的重新连接：历史性城镇景观方法和城市遗产的未来》一书的新书发布会。本书由教科文组织总干事遗产特别顾问、威尼斯大学教授弗朗西斯科·班德林和我中心副主任吴瑞梵博士共同编写，并在仪式上赠予多数参会人员。

本次研讨会期间，还成立了一个针对 HUL 中国项目的国际科学委员会，由班德林先生担任主席。委员会将召开年度会议，并担负起 HUL 在中国实施议程的撰写工作。议程的制定工作已在进行中，不久之后将发送至与会者进行传阅。

本次会议前还举办了一期培训班，来自印度、尼泊尔、马来西亚、印度尼西亚、德国、意大利、美国和中国的 23 位国际专业人员学习了 HUL 相关的概念、背景和最新的发展动态。培训最后，学员还对 HUL 在中国的一个试点项目——上海虹口港地区进行了考察。（编撰 / 朱丽娜）

2014 International Training Course and Symposium on Historic Urban Landscapes Held at WHITRAP Shanghai

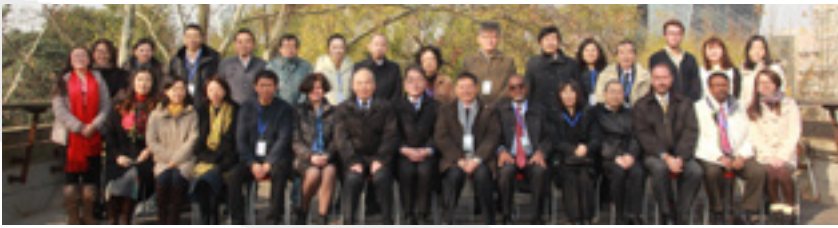
2014 International Symposium on Historic Urban Landscapes on 9th and 10th December was hosted by UNESCO, Tongji University and ICOMOS China, organized by WHITRAP Shanghai and Advanced Research Institute of Architecture and Urban-Rural Planning, Tongji University, and supported by Academic Committee on Historical and Cultural Cities - Urban Planning Society of China. It brought together

the implementing agencies and partners, as well as interested professionals from China and abroad, to take stock of progress made in HUL implementation in a diverse range of contexts. In total 100 participants came from different Chinese institutions, as well as international institutions and organizations.

At the opening of the Symposium, the book launch took place of Re-connecting the City. The Historic Urban Landscape Approach and the Future of Urban Heritage, edited by Francesco BANDARIN, Special Advisor on Heritage to UNESCO’s Director-General and Professor at the University Institute of Architecture of Venice and Ron VAN OERS, Vice Director of WHITRAP Shanghai, and was handed out to the majority of participants.

The Symposium established an International Scientific Committee for the Historic Urban Landscape Programme in China, which is chaired by Francesco BANDARIN. This Committee will meet once a year and has been tasked with the elaboration of an agenda for HUL implementation in China. This agenda is currently under development and will shortly be circulated to the symposium participants for endorsement. The Symposium was preceded by a concise Training Course, in which 23 international professionals (from India, Nepal, Malaysia, Indonesia, Germany, Italy, China and the United States) were updated on the concept, background and latest developments as regards HUL. The training concluded with a site visit to one of the HUL Pilot Projects in China, Hongkou District in Shanghai. (Editor / Juliana FORERO)

“重温木构建筑的保护哲学：文化景观之木构建筑与地方社区”国际会议在我上海中心举行



2014年12月16日至18日，由联合国教科文组织亚太文化中心（日本奈良）（ACCU Nara）和我上海中心主办，国际文物保护与修复研究中心（ICCROM）协办的“重温木构建筑的保护哲学：文化景观之木构建筑与地方社区”国际会议于我上海中心举行。本届会议的议题主要围绕建筑群及其周边环境、人与建筑群的关系及地方社区在木构建筑保护时起到的重要作用。来自日本、印度、印度尼西亚、斯里兰卡、立陶宛及中国的专家共计20余人围绕会议议题开展了为期3天的研讨和交流。主办方还于17日安排了江苏省同里镇的前同治水利署及其修复工程、民居修缮示范工程和苏州市平江历史街区的考察，让与会者对会议研讨的理论有了实践的认识。会议落幕前，所有与会者还对会议期间就议题和研讨内容达成共识，对草拟的建议书进行了讨论并修改。（编撰 / 瞿莺）

International Conference on “Revisiting the Philosophy of Preserving Wooden Structures: Cultural Landscape with Wooden Structures and Local Communities” held in WHITRAP Shanghai

The International Conference on “Restoration Methodology and Philosophy of Conservation of Wooden Structures”, which was co-organised by the Cultural Heritage Protection Cooperation Office, Asia-Pacific Cultural Centre for UNESCO (ACCU Nara) and WHITRAP Shanghai with the support of ICCROM, was held from 16th to 18th December 2014. The conference focuses on groups of buildings, such as town streetscapes and villages, and the surrounding environment. We facilitated discussions on their relationship with the local communities that played an important role in preserving the landscape with wooden structures. More than 20 experts and professionals from Japan, India, Indonesia, Sri Lanka, Lithuania and China attended the 3-day sessions and exchanged their ideas. The organizers arranged one-day site visit to the historic preservation projects in Tongli Town and Suzhou City. All participants reached a consensus

upon the topics discussed during the conference, and discussed and revised the draft recommendation before the conclusion. (Editor / QU Ying)

我中心代表参加世界遗产公约缔约国大会首届特别会议

2014年11月13-14日，作为开放专家工作组会议的延续，我中心副秘书长李昕博士作为中国专家代表出席了在巴黎教科文总部举行的世界遗产公约缔约国大会首届特别会议，会议主要议题是确定新的世界遗产委员会席位调整方案以更好实现地区平衡性。经过对三个席位分配修改方案（拉美方案、爱沙尼亚方案、挪威方案）的激烈辩论，最终挪威方案获得大多数国家的支持从而得以通过。（编撰 / 李昕）

Representative of WHITRAP Attended the First Extraordinary Session of the General Assembly of States Parties to the Convention Concerning the Protection of the WH

Following series of meetings of open-ended working group, the 1st Extraordinary Session of the General Assembly of States Parties was held from 13th to 14th November 2014 at UNESCO Headquarters in Paris, France. Dr LI Xin, Vice Secretary-General of WHITRAP attended the meeting on behalf of the Institute. The conference aimed to achieve the goal of an equitable geographical and cultural representation, including through allocation of seats by region on the World Heritage Committee, as well as other measures. After intense debates over the three proposals, the Norway proposal was adopted with support of majority of members. (Editor / LI Xin)

“城市文化遗产保护和可持续发展论坛”在江苏南京举行

2014年9月26日，2014“城市文化遗产保护和可持续发展论坛”在江苏省南京市举行。本届论坛由联合国教科文组

织与中国南京世界历史文化名城博览会组委会共同举办，近30位来自世界各地历史文化名城的市长或市长代表、相关领域专家、非政府组织代表等，就文化遗产保护与传承方面的最前沿理论与案例展开深入探讨，联合国教科文组织助理总干事汉斯·道维勒等出席，我中心副秘书长李昕博士应邀出席并做题为《城市历史文化保护与创意城市建设》的主旨报告。论坛围绕“发展的复杂性与遗产保护挑战”、“遗产保护与城市化进程”、“文化遗产：经济社会发展的动力”、“建立新型的遗产保护与可持续发展联盟”4个议题展开，最后与会代表共同签署《南京宣言》。（编撰 / 李昕）

“Conference on the Preservation and Regeneration of Cultural Heritage in Historical Cities” held in Nanjing, Jiangsu

On 26th September, “Conference on the Preservation and Regeneration of Cultural Heritage in Historical Cities 2014” was held in Nanjing, Jiangsu Province. The conference was organized by UNESCO and the organizing committee of World Historical and Cultural Cities Expo, Nanjing. More than 30 mayors or representatives of mayors, relevant experts, NGO representatives attended the conference and discussed upon the frontier theories and cases about the conservation and inheritance of cultural heritages. Mr. Hans D'ORVILLE, Assistant Director-General of UNESCO attended the conference. Dr. LI Xin, Vice Secretary-General of WHITRAP was invited and made a keynote speech titled “Urban Historical and Cultural Conservation and the Construction of Creative Cities”. The conference covered four topics including: the complexity of development and the challenge of heritage conservation; heritage conservation and urbanization; cultural heritage: the motivation of economic and social development, establishment of new heritage and sustainable development associations. In the end, Nanjing Declaration was signed by all the participants. (Editor/ LI Xin)

联合国教科文组织创意城市网络2014年年会在四川成都举行

2014年9月27日至29日，联合国教科文组织创意城市网络2014年年会在

成都举行，来自联合国教科文组织和全球 25 个国家 54 个城市的代表、全球创意界知名专家 150 余人齐聚成都，我中心副秘书长李昕博士应邀出席。教科文助理总干事汉斯先生、中国全委会秘书长杜越先生分别致辞，创意城市专家查尔斯·兰德利发表主题演讲。会议中，与会代表就如何释放城市创意活力，推动城市可持续健康发展，进一步推进联合国教科文组织创意城市网络发展等话题进行广泛深入交流。（编撰 / 李昕）

2014 Annual Meeting of UNESCO Creative Cities Network held in Chengdu, Sichuan

The VIII Annual Meeting of the UNESCO Creative Cities Network (UCCN) took place in Chengdu, Sichuan Province, China, from 27th to 29th September 2014. More than 150 representatives and world-famous experts from UNESCO and 54 cities of 25 countries gathered together. Dr. LI Xin, Vice Secretary-General of WHITRAP was invited and attended the meeting. Mr. Hans D'ORVILLE, Assistant Director-General of UNESCO, and Mr. DU Yue, Secretary-General of Chinese National Commission for UNESCO made opening speeches. Charles LANDRY, an expert on Creative City, delivered a keynote speech. During the meeting, participants discussed extensively and deeply on topics such as how to release city's creativity; how to propel sustainable and healthy development of the city; how to promote development of UNESCO Creative Cities Network. (Editor/LI Xin)

“同济大学 - 亚洲开发银行城市知识中心”国际研讨会在同济大学召开



2014 年 11 月 13 日，第五届“同济大学 - 亚洲开发银行城市知识中心”（以下简称“城市知识中心”）国际研讨会在同济大学建筑与城市规划学院召开。同济大学副校长伍江教授、亚洲开发银行驻中国代表处首席代表 Hamid Sharif 先生、同济大学建筑与城市规划学院院长李振宇

教授分别代表主办方在开幕式上致辞。

考虑到中国城乡之间存在的一系列社会经济差异是当下面临的重要挑战之一，因此今年主题定为“中国城乡统筹发展”，重点围绕“江苏省村庄环境改善及复兴项目”、“四川省成都市城乡一体化项目”、“浙江省宁波市滕头村综合发展项目”三个中国城乡统筹发展最佳案例展开，就其规划及实施进行深入分析和探讨。此外，国际专家分享亚洲开发银行南亚项目点的经验与教训，进一步服务于中国未来城乡一体化的发展。（编撰 / 李泓）

Tongji-ADB Urban Knowledge Hub International Workshop held at Tongji University

The 5th international workshop of Tongji-ADB Knowledge Hub was held at College of Architecture and Urban Planning (CAUP), Tongji University on 13th November 2014. Prof. WU Jiang, Vice President of Tongji University, Mr. Hamid SHARIF, Country Director of ADB People's Republic of China Resident Mission, and Prof. LI Zhenyu, Dean of CAUP delivered welcoming speech on the behalf of the organizers.

Given that the socio-economic disparity between urban and rural areas is one of the critical challenges in China, the topic of this year's workshop was defined as “Balancing and Integrating Urban-Rural Development in the PRC”. The workshop mainly focused on three cases which are among the best practices of China's integrated development: “Village Environment Improvement and Revitalization Program in Jiangsu Province”, “Urban-Rural Integration Program of Chengdu in Sichuan Province” and “Tengtou Village Comprehensive Development Project, Ningbo City in Zhejiang Province”. Participants together discussed on the projects' planning and implementation process. Moreover, international experts also share lessons and experience of ADB South Asian Pilot Program to better serve the development of China's future urban-rural integration. (Editor/LI Hong)

云南红河召开国际学术研讨会探讨红河哈尼梯田可持续发展的成功之路

10 月 30 日，“红河哈尼梯田文化景观

可持续发展国际学术研讨会”在云南省红河州蒙自市召开，来自中国、丹麦、日本、越南、意大利、法国、泰国、印度、德国、菲律宾、西班牙、韩国、南非、马来西亚、挪威等国的 40 余位专家学者前来参加会议，共同探讨红河哈尼梯田文化景观可持续发展的成功之路，为世界遗产的可持续发展提供宝贵的经验。此次研讨会由中国国家文物局和云南省人民政府共同主办，云南省文化厅、红河哈尼族彝族自治州人民政府承办、中国古迹遗址保护协会协办，旨在有效保护和延续梯田文化景观的物质与非物质遗产，应对旅游开发压力，学习借鉴国际先进的理念和方法，进行案例分析等全方位研究并从中找寻当地独特的文化传统保护与利用相融合的有效路径。（编撰 / 李泓）

International Workshop held at Honghe Hani to Discuss about the Successful Path to the Sustainable Development of Hani Terrace

An international workshop on Sustainable Development of Honghe-Hani Terrace Cultural Landscape was held on 30th October 2014 in Mengzi City, Honghe Prefecture. More than 40 experts and scholars from China, Denmark, Japan, Vietnam, Italy, France, Thailand, India, Germany, Philippines, Spain, Korea, South Africa, Malaysia and Norway attended the workshop, to discuss on the successful path to the sustainable development of Hani Terrace Cultural Landscape and to provide experience in this regard for other world heritage sites in the world. The workshop was organized by State Administration of Cultural Heritage and the People's Government of Yunnan Province, and was hosted together by Cultural Relics Bureau of Yunnan Province and People's Government of Honghe Hani & Yi Autonomous Prefecture with the support of ICOMOS China. The workshop aims to learn from the advanced concepts and approaches in the world to effectively protect and inherit both tangible and intangible heritage of Hani Terrace Cultural Landscape and to deal with the pressure from tourism development by conducting comprehensive researches through case studies to identify feasible methods which see a combination of the conservation with utilization of the unique local cultural traditions. (Editor/LI Hong)

作为集体记忆的城市及其保护¹

City as a Collective Memory and Urban Conservation

文 / 张松² Written by ZHANG Song²

摘要:

通过分析城市作为集体记忆的文化价值,重新思考历史保护的社会意义、以及在维持城市活力和多样性方面的重要作用,探讨城市保护的原真性和完整性原则,如何管理“活的遗产”历史城市的“变化”问题,倡导以民为本、切实改善民生的城市保护实践,并逐步实现历史环境的可持续保护。

关键词: 集体记忆, 公共历史, 管理变化, 城市保护

1、作为集体记忆的历史城市

“记忆”(memory)一词,既是一个比较简单的日常用语,又是一个相当深奥的专业术语,它反映了多层含义,首先是指人们回忆过去的能力,即归属于大脑的一种功能,属生理学范畴;记忆,当然也指被回忆的某种东西——一个人、一种情感、一段经历——的一个更抽象的概念。

科学家主要对大脑的物质结构和记忆的过程感兴趣,而人文学者则更多关心记忆的结果。不同学科的研究结果表明:记忆的这两方面似乎是不同的,但它们却密切地交织在一起。即使是记忆能力,也与记忆的对象、环境和实践积累有着相当密切的关系。而且,记忆有其自身意愿或者说任意性,正如荷兰作家西斯·诺特波姆(Cees Nooteboom)在其诗作《仪式》(Rituals)中所言:“记忆像一条狗,躺在让它怡然自得的地方。”人失眠时的情形,就是因为记忆的出现如同一只赶也赶不走的小狗一样。

人类生活的丰富性依赖于我们记忆过去的能力,与此同时,我们也痛苦地意识到我们的记忆是有选择的和脆弱易变的。一般认为记忆属于个体官能,不过有些思想家认为,人类存在着这样一种东西,它叫做集体记忆或社会记忆。法国社会学家、涂尔干学派传人莫里斯·哈布瓦赫(Maurice Halbwachs),在他最具开创性的著作《论集体记忆》中指出,“集体记忆(collective memory)不是一个既定的概念,而是一个社会建构的概念。”人的记忆依赖于社会环境,通常人们正是在社会之中才获得了他们的记忆的;也正是在社会中,他们才能进行回忆、识别和对记忆加以定位。他强调,集体记忆具有双重性质,既是一种物质客体、物质现实,比如一尊塑像,一座纪念碑,空间中的一个地点;又是一种象征符号,或某种具有精神涵义的东西,某种附着于并被强加在这种物质现实之上的、为群体共享的东西。

德国思想家瓦尔特·本雅明(Walter Benjamin)对空间具有特别的敏感性,他认为:城

Abstract:

By analyzing the cultural values of city as a collective memory, this paper hopes to re-evaluate the social significance of urban conservation and its role in the maintenance of city vitality and diversity, discuss the authenticity and integrity principles in urban conservation, explore the “changes” of “historic cities” as “living heritage”, and promote the people-oriented urban conservation practices with a final aim to gradually achieve the sustainable conservation of historic environment.

Key words: Collective memory, public history, managing change, urban conservation

1. Historic city as a collective memory

The word “memory” can refer to a daily expression as well as a technical term with multiple implications: physiologically, it is a brain function that guarantees people’s ability to recall the past; as a more abstract concept, it can also refer to the things being remembered—one person, relationship or experience.

Scientists mainly focus on brain structure and memorizing process, while cultural scholars focus more on the results of memories. Results of different studies show that these two aspects of memories seem to be distinctive yet closely interweaved. Memorizing ability is closely related with the objects, environment and experiences of memory. Besides, memory depends on its individual wills as well; in other words, it is arbitrary, as the Dutch writer Cees Nooteboom wrote in his

poem Rituals: “Memory is like a dog that lies down where it pleases.” Accordingly, while people suffer from insomnia, their minds are full of memories that cannot be gotten rid of like a puppy.

The richness of human life depends on our ability to memory of the past; meanwhile, we also painfully realize that our memories are selective and vulnerable. Memory is usually considered as an individual organ function, but according to some philosophers, there exist some memories unique in human society, which are known as collective memory or social memory. Maurice Halbwachs, a French sociologist and L’Année Sociologique successor has pointed out in his most groundbreaking book *On Collective Memory*, “Collective memory is not definitive, but it is about social construction.” Our memories rely on social environment, in which we generally obtained our memories. Only within society can we recall, identify and locate our memories. He emphasized that collective memories have dual characteristics: on the one hand, it is a physical entity, like a bust, a monument or a location of space; on the other hand, it is a symbol with spiritual significance, which is attached but superior to the physical existence and shared by all in the human society.

German philosopher Walter Benjamin is especially sensitive about space. He thinks that cities are the reserves of our memories, the relics of the past, and the treasure-houses of various cultural symbols. These memories are reflected in the buildings, endowing them different implications with the original intentions the architects gave them. Architecture stands for collective myths, to understand which you have to dissolve or destroy the current interpretations and traditions and gather all conflicting elements. All buildings, even deserted ones, will leave

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市是人们记忆的存储地，是过去的留存处，它的功用中还包括储存着各种文化象征。这些记忆体现在建筑物上，而这些建筑物就此具备的含义便可能与其建筑师原本的意图大为不同了……因为建筑物表明了集体性的神话。要理解这些神话，就得解开或摧毁现有解释和传统，把种种相互冲突的要素并置一处。即便是废弃的建筑物，也会留下种种痕迹，揭示出以往各时期的种种记忆、梦和希望。

集体记忆是社会力量的一个源泉。正因为如此，过去在世界各地大都通过博物馆来收集保存前代文明的物质证据，而艺术画廊则展示着一些图片，其隐秘的象征回荡着文化的记忆。此外，仪式性舞蹈、宗教礼仪、歌谣和神话的模式为更古老的信仰提供了始终变化的反映。现如今，城市作为数代人的奋斗结晶在大地上层积下来的文化记忆，是一种社会存在，也应当和必须作为文化遗产或集体记忆进行保护。

另一方面，正如著名作家米兰·昆德拉在《笑忘录》中所写的，“消灭一个民族的第一步就是要消除有关这个民族的记忆。销毁与之相关的书籍、文化和历史。然后再找人撰写新的书籍，创建新的文化，制造新的历史。不久之后，整个国家就会忘却现在事情是怎样的以及原来事情是怎样的。”历史上，战火对城市的毁灭，可以说是对城市居民和城市内在的结构组织进行蓄意打击，旨在消灭城市的交流、文化分享以及公民价值。二次世界大战中，我国一些历史名城在战火中并没有像欧洲城市那样遭到大规模的毁灭性破坏，但现在发生的大规模建设性破坏，对城市已造成了与战争破坏类似的文化记忆的毁灭。

2、公共历史与城市多样性

公共历史学 (public history) 是当代史学研究的一个新领域，兴起于 1970 年代中叶。1960 年代的社会运动改变了“精英史学”的研究方向，人们开始关注劳工、妇女、少数民族等“非主流人群”，社会文化史研究开始注意普通人的平常生活。公共历史学除承担传统史学的任务之外，更加关注史学在当下发挥它的功能和社会影响，包括文化资源和历史遗存的整理、保护、利用和传播。

公共历史学基本观念，让人们更多地关心日常生活中的历史文化和审美追求，注重对城市多样性维持和保护，城市文化的魅力来自具有不同特征的场所力量，这种城市空间环境中的文化积淀和差异性正是城市活力的源泉。从历史保护的角度看，随着时间的推移，在时间轴上保护的對象不断向当今延伸，不再像过去将历史久远放在第一位考量；从保护对象的类型看呈现多样化的特征，晚近和普通建筑、历史住宅等世间遗产受到越来越多的关注。

事实上，在世界文化遗产保护领域，受到欧洲历史保护思潮的影响，早在 1960 年代就已经开始关注和倡导保护更多的与公共历史和日常生活相关的历史环境。1968 年 11 月，教科文组织 (UNESCO) 《关于保护受到公共或私人工程危害的文化财产的建议》中，就明确规定：“文化财产”包含：(1) 不可移动之物体，无论宗教的或世俗的，诸如考古、历史或科学遗址、建筑或其他具有历史、科学、艺术或建筑价值的特征，包括那些仍以真确形式存在的、传统建筑群、城乡建成区内的历史性住区以及早期文化的民族建筑。它既适用于地下发现的考古或历史遗存，又适用于地



图 1 淹没在高楼大厦中的老城区 (长沙)
Pic. 1 Old city overwhelmed by skyscrapers (Changsha)

traces behind that unveil all kinds of memories, dreams and hopes in different period of the past.

Collective memory is the fountainhead for social power. That's why physical proofs of ancient civilizations are collected and preserved in museums all around the world, and cultural memories resonate in images in art galleries. Besides, ritual dances, religious practices, ballads and myths all reflect the transitions for more ancient beliefs in various ways. Now, as the accumulation of cultural memories through generations' painstaking efforts, cities are a form of social existence that should and must be protected as a part of cultural heritage or collective memories.

On the other hand, as famous writer Milan Kundera wrote in his book *The Book of Laughter and Forgetting*, "The first step to eliminate a nation is to eradicate its memories, to destroy the books, culture and history about this nation, and then produce new books, new culture and new history to replace them. Soon the whole nation will forget how the things are going on and used to be in the nation." The city destruction by warfare in history posed malicious blows on the citizens and the internal structure of cities, targeting at vanishing the communication, cultural exchanges and civil values of cities. Unlike some European cities, some of our famous historic cities have survived the destructive damages of the Second World War; however, the ongoing massive constructive destruction nowadays has caused similar dooms on cities as the warfare did.

2. Public history and city diversity

Public history is a new sector of contemporary historical studies emerged in mid 1970s. The social campaigns in 1960s shifted the focus of historical studies from elites to "non-mainstream groups" such as labour force, women or minorities, meanwhile, social and cultural historical studies began to emphasize on the daily life of the ordinary public. Besides traditional areas of historical studies, the public history also pays much attention to the application and social impacts of historical studies in modern times, including the collection, protection, utilization and promotion of cultural resources and historic remains.

Public history tries to draw more public attention to historical culture and aesthetic values in daily life, as well as the preservation and protection of city diversity. The charisma of urban culture originates from various power of place, as the vitality of cities generates from the cultural layering and diversity in urban settings. From the perspective of historic preservation, we do not prioritize the history as the utmost criterion for protection as we did in the



图 2 持续拆迁中的中心区一角 (上海)
Pic. 2 One corner of central district under demolition (Shanghai)

上现存的不可移动的遗址。文化财产一词也包括此类财产周围的环境。(2)具有文化价值的可移动财产,包括存在于或发掘于不可移动财产中的物品,以及埋藏于地下、可能会在考古或历史遗址或其他地方发现的物品。同时还规定:“文化财产”不仅包括已指定和已登录的考古学遗址、历史古迹和建、构筑物,而且也包括未登录或未分类的古代遗迹,以及具有艺术或历史价值的晚近的遗址和建筑。

1987年,国际古迹遗址理事会(ICOMOS)第八届全体大会通过的《保护历史城镇与城区宪章华盛顿宪章》指出:“历史城区,不论大小,其中包括城市、城镇以及历史中心或居住区,也包括其自然的和人工的环境。除了它们的历史文献作用之外,这些地区体现着传统的城市文化的价值……这些文化财产无论其等级多低,均构成人类的记忆”。

由于历史的原因(1960年代之前我们几乎与世界隔绝,1980年代后对外开放来不及全面吸收),国内对这些先进的保护思想观念真正理解和贯彻执行还很有限。从表面上看,我国历史文化名城保护制度的设立已经30余年,起步并不算晚。然而,与城市保护的先进国家相比,就会发现名城保护的对象还是相当有限,保护措施往往是消极和被动的。在保护法规、公共政策等方面与欧美国家相比依然存在较大的差距,而且曾经与历史名城和历史街区保护关系密切的城乡规划,伴随保护与开发的矛盾加剧,似乎有渐行渐远的趋势。在现实生活中,“建设性破坏”一直是我国城市遗产保护面临的主要威胁,一些违反法规、规范或管理程序的开发建设行为,直接对文物古迹和历史环境造成了无法挽回的损失。而首当其冲的就是那些保护地位不高的“不可移动文物”和保护身份不够明确的历史建筑、历史街区。

3、遗产保护的原真性与完整性

相对于大拆大建对文化遗产造成的“建设性破坏”,近年来兴起的“复古”热潮,又给历史文化名城带来了“保护性破坏”。在城市遗产保护依然举步维艰的情况下,从聊城、大同、开封,再到台儿庄、凤凰,一个个历史名城、名镇加入到古城复兴的行列中。拆真造假、拆旧建新,在制造“假古董”等人造景观的同时,也对真实的历史环境与多样的文化生态造成了直接破坏和不当干预。

出现这样一些普遍现象的原因比较复杂,主要包括历史街区保护理念理解偏差过大、保护工程前期研究及评估分析不足、历史街区保护价值判定失误、很少采取居民参与的自下而上保护方式等。众所周知,历史街区保护的基本原则要从维护历史遗存的原真性、传统风貌的完整性和街区生活的延续性出发,采取适当的整治改善措施并适度调整街区的功能与业态。那些对历史街区进行过度改造的商业化开发模式,事实上,已经严重违背了遗产保护的原真性(authenticity)和完整性(integrity)原则。

按照《世界遗产公约操作指南》(2013年版)第82条规定:基于文化遗产的类型及其文脉关系(cultural context),如果其文化价值(按照申报标准文本中得到认定)是真实的,通过各种属性特征(attributes)包括:形式和设计,材料和物质,用途和功能,传统、技术和管理系统,区位和环境,语言和其他形式的无形遗产,精神和感受,以及其他内

past as the time goes on; on the contrary, we are protecting more modern buildings. From the perspective of the types of protection targets, we are emphasizing more on those heritage such as ordinary buildings or historic housing in more recent times.

As a matter of fact, due to the influence of historic preservation trends in Europe, the protection of historic environments related to public history and daily life were introduced as an important part of world cultural heritage protection in 1960s. The Recommendation concerning the Preservation of Cultural Property Endangered by Public or Private works released by UNESCO in November, 1968 explicitly states that ‘cultural property’ refers to: 1) immovable, such as archaeological and historic or scientific sites, structures or other features of historic, scientific, artistic or architectural value, whether religious or secular, including groups of traditional structures, historic quarters in urban or rural built-up areas and the ethnological structures of previous cultures still extant in valid form. It applies to such immovable constituting ruins existing above the earth as well as to archaeological or historic remains found within the earth. The term cultural property also includes the setting around such property; (2) movable property of cultural importance including that existing in or recovered from immovable property and that concealed in the earth, which may be found in archaeological or historic sites or elsewhere. What’s more, the term ‘cultural property’ includes not only the established and scheduled architectural, archaeological and historic sites and structure, but also the unscheduled or unclassified vestiges of the past as well as artistically or historically important recent sites and structures.

In 1987, according to the Charter for the Conservation of Historic Towns and Urban Areas adopted by ICOMOS in its 8th General Assembly, “historic urban areas, large and small, including cit-

ies, towns and historic centres or quarters, together with their natural and man-made environments. Beyond their role as historic documents, these areas embody the values of traditional urban cultures.”……“those cultural properties, however modest in scale, that constitute the memory of mankind.”

Due to historical background (we remained almost isolated before 1960s, and need time to keep track after the Opening Up in 1980s), we are still lagging behind to comprehend and enforce those cutting-edge conservation notions. Although the historic cultural urban conservation system was established in our country quite early over thirty years ago, if compared to other countries which excel at urban conservation, our conservation targets seem limited, our measures taken seem negative and passive. We are far-away behind European countries and the US in protective regulations or public policies, and we have experienced exacerbating conflicts between protection and development during urban and rural planning, which was once closely related to historic cities and blocks. All of these seem to be dragging us away from our goals. In reality, “constructive destruction” is always the major threat of our national urban heritage conservation, and some development or constructive projects that disobey the regulations, norms or managerial procedures are causing irreversible damages on cultural relics and historic environment. “Unmovable relics” of lower ranks in the protection list and unidentified historic buildings and blocks are the first to suffer from such process.

3. Authenticity and Integrity in the Heritage Conservation

Besides the “constructive destruction” by large-scale demolition and construction, the “vintage” trend in recent years also brought “protective destruction” to historic and cultural cities. While we are still struggling with urban heritages conservation, famous

外在因素的传达是可信的,其属性则可以被理解为符合原真性条件。

第 88 条规定:完整性是文化和/或自然遗产及其属性特征(attribute)的整体性和完好性的一种量度。审查完整性的状况,需要从项目的以下各方面进行评估:(1)包括传达其突出的普遍价值的必要的全部元素(elements);(2)有足够的大小以确保完整传达涉及涵盖项目全部意义的特征和进程;(3)因开发和/或疏忽所带来的不利影响。

在文化遗产保护领域,虽说对遵循原真性与完整性原则有了广泛的基本认同,但由于历史原因和文化背景的差异,在实际操作层面依然存在巨大的偏差。例如,历史街区保护整治需要遵守传统风貌的完整性,但一些街区整治却是在追求街区风貌的“完美性”,将众多一般民居和普通建筑拆除改建为风格统一的新的传统风貌建筑,还有将居民彻底清空、进行商业开发或绅士化改造的做法。

显然,原真性和完整性既包含基于文化观念和文脉关系的主观评判,更需要从遗产资源的有形和无形的方方面面进行科学评估分析。但是,无论如何,那些随心所欲的打造,“复古”“造古”和“创古”做法,以及理论上说一套、实际上做一套的行为,都不是真正的科学保护。真正的历史街区环境风貌是不同时期、不同生活方式所孕育出来的生活景观(living landscape),与复古打造的“形似”建筑群相比,具有深厚的历史文化积淀。因而,在历史建筑保护和环境整治过程中不同时期的历史特征应尽可能地保留,而不是为了再现某一时代的“辉煌”或追求“完美”的景观效果,通过重建方式来形成风格统一的仿古街景。

此外,历史建筑,当然包括文物建筑在内,其原真性和完整性评估,与历史街区和历史城市的原真性和完整性评估标准是存在一定差异性的,其特征、元素、关联因子及其考量方式等也应有一定的不同,这也是需要特别注意的方面。在各地大规模开展的所谓古城“复兴”工程中,城市官员往往不懂得城市起源的真正含义。按照雪伦·朱津(Zukin)在《裸城》一书中的观点,“起源”指的不是哪群人最早定居在某个邻里;这种事不仅难以考证,也很荒谬,因为每个城市都建立在层层叠叠的历史迁徙上。“起源”暗示的是一种让人能在该城市落地生根的道德权利。这是能居住在某个空间的权利,不只是将它当作经验来

historic cities or towns such as Liaocheng, Datong, Kaifeng, Taierzhuang, Fenghuang are initiating the so-called revitalization of ancient cities one after another. Replacing old but genuine with new however fake and forging artificial landscapes such as “fake antiques”, we impose direct destruction and improper interventions on the genuine historic environment and diverse cultural ecology.

The reasons behind this are complicated: severe misunderstanding of the conservation of historic quarters, insufficient studies or assessment analysis during the initial stage of the conservation projects, wrong judgments on the values of historic blocks, and the lack of residents-involved conservation approaches from bottom to top, etc. As we all know, the conservation of historic quarters should focus on the authenticity of cultural heritage, the integrity of traditional landscapes and the continuity of community life, and proper measures should be taken to renovate, improve and moderately adjust the functions and format of the blocks. The commercial development mode features excessive restructuring of historic blocks, and has severely violated the authenticity and integrity principles of heritage conservation.

In the Operational Guidelines for the Implementation of the World Heritage Convention (2013), article 82 has stipulated that: Depending on the type of cultural heritage, and its cultural context,

properties may be understood to meet the conditions of authenticity if their cultural values (as recognized in the nomination criteria proposed) are truthfully and credibly expressed through a variety of attributes including: form and design; materials and substance; use and function; traditions, techniques and management systems; location and setting; language, and other forms of intangible heritage; spirit and feeling; and other internal and external factors.

And in article 88: Integrity is a measure of the wholeness and intactness of the natural and/or cultural heritage and its attributes. Examining the conditions of integrity, therefore requires assessing the extent to which the property: a) includes all elements necessary to express its Outstanding Universal Value; b) is of adequate size to ensure the complete representation of the features and processes which convey the property's significance; c) suffers from adverse effects of development and/or neglect.

Although there is a general consensus about the authenticity and integrity principles in cultural heritage conservation, the execution approaches vary due to historic background and cultural differences. For example, the conservation and renovation of historic blocks should observe the principle of integrity of traditional landscape, but on the contrary, some blocks in pursuit of the “perfection” of the landscape, dismantle the residential areas and ordinary buildings and rebuild



图 3 聊城古城拆迁后的景象
Pic. 3 Ancient city Liaocheng after demolition



图 4 台儿庄古城繁荣街改造前 (2008 年)
Pic. 4 Fanrong Street of Ancient city Taierzhuang before renovation (2008)



图 5 台儿庄古城繁荣街改造后 (2011 年)
Pic. 5 Fanrong Street of Ancient city Taierzhuang after renovation (2011)



图6 大同古城内的新建仿古街道
Pic. 6 Newly-built antique street in ancient city Datong



图7 改造后的北京前门大街
Pic.7 Qianmen Street in Beijing after renovation



图8 云南沙溪寺登四方街古戏台 (修缮前)
Pic. 8 Ancient performance stage on SidengSifang Street, Shaxi, Yunnan (Before renovation)



图9 云南沙溪寺登四方街古戏台 (修缮后)
Pic. 9 Ancient performance stage on SidengSifang Street, Shaxi, Yunnan (After renovation)

消费。就这层意义而言，纯正性（即原真性）并不是苏荷区历史建筑的舞台布景，或是时报广场的灯光秀；它是一种生活和工作的持续过程，日常经验的逐步累积，一种周遭居民和眼前建筑明天依然会存在的期待。反之，当这种连续性中断时，城市就丧失了灵魂。

4、如何管理文化遗产的“变化”

城市是人们居住生活的场所，作为一个有机的生命体，变化是其基本特征。城市又是文化的积淀和文明的成果，是历史上物质生产和智慧创造的结晶。因此，对于有人居住和生活的历史城市这样的活的遗产（living heritage），这其中所表现出的“各种关系和动态功能”也应当得到良好的维持和有效的管理。正如凯文·林奇所言：“为了现在及未来的需要而对历史遗迹的变化进行管理并有效地加以利用，胜过对神圣过去的一种僵化的尊重。”实际上，历史城镇物质形态的变化是不可避免的，“一个不能改变的环境会招致自身的毁灭。我们偏好一个以宝贵的遗产为背景并逐步改良的世界，在这个世界人们能追随历史的痕迹而留下个人的印记”。

历史环境保护或城市保护（urban conservation），是针对遗产变化所进行维护与管理的持续过程，而不是简单划定几片历史街区就完事大吉的，需要寻找适当的方式保持并适当提升历史环境的品质。管理变化（managing change），就是在发展经济所导致的变化与保护需求对物质环境所做的限制之间寻求平衡。问题的关键是允许变化的程度和规模，以及与城市街区历史特征相适应的控制方法。

伴随着经济全球化和快速城市化，城市保护面临的局面日益复杂，包括快速城市化对场所感和社区认同的威胁、超强度或胡乱进行的开发行为、全球变暖等气候变化、不可持续的资源消耗，等等。历史文化名城的价值在于，随着时间的推移能够保持物质肌理的连续性和活力，以及伴随更广泛的演化和变革还能够维护并传承

new traditional structures with unified styles, some projects will even evacuate all the residents and redevelop the area for commercial use or gentrification.

Obviously, the principle of authenticity and integrity requires not only subjective judgment based on cultural concepts and contexts, but also scientific assessment and analysis from the intangible and tangible aspects of the heritage resources. However, on no occasion can the arbitrary restructuring, the casual “revival”, “construction” and “creation” of ancient buildings, and practices against rules are genuine and correct conservation. Genuine historic quarters are living landscapes forged by different lifestyles in different times, and have layering of profound historical and cultural backgrounds, which is absent in those newly-built blocks that only copy the ancient looks. So during protection of historic buildings and environment renovations, we should strive to preserve different features formed in different time rather than superficially pursuing the “splendid” or “perfect” looks in one particular historical phase and reconstruct the antique landscapes with monotonous style.

What's worth mentioning is that the authenticity and integrity assessment of historic buildings (including cultural landmarks) differs from that of historic blocks and cities in characteristics, elements, correlation factors and approaches. Ironically, very few local officials launching large-scale “ancient city revitalization” projects understand the true meaning of the city origins. In *Naked City*, the author Sharon Zukin pointed out that “Origins” refers not to which group settled in a neighbourhood earliest; that would be difficult if not ridiculous to prove, since every city is built up of layers of historical

migrations. “Origins” suggests instead a moral right to the city that enables people to put down roots. This is the right to inhabit a space, not just to consume it as an experience. Authenticity in this sense is not a stage set of historic buildings as in SoHo or a performance of bright lights as at Times Square; it's a continuous process of living and working, a gradual buildup of everyday experience, the expectation that neighbours and buildings that are here today will be here tomorrow. Otherwise, when interrupted the continuity, the soul of cities will lose to be.

4. How to manage the “changes” of cultural heritage

Cities, as the residences for people, are organic structures that feature constant changes. As the deposits of culture and civilization, cities are the fruits of production and intelligence in the past. So we should soundly maintain and effectively manage the “relations and dynamic functions” in historic cities, the living heritage in which people dwell. Kevin Lynch said: “Management and effective utilization of changes to historic relics for current and future demands are always better than a sterilized respect for the sacred past.” In fact, changes of physical appearances are inevitable in historic towns and cities. “An unchangeable environment will lead to self-destruction. We prefer a world based on profound history and is welcome to improvements, in which people can track the past as well as create their own path.”

Historic environment conservation or urban conservation is a continuous maintenance and management of the changes occurring to heritage. Rather than simple delineations of historic

这种连续性。反思近年来国内历史街区的角色变化，紧密结合社会经济发展和城市保护策略是十分必要的，需要以可持续的方式维护历史性城市景观。对遗产资源变化的管理，需要有效的控制管理和具体实施措施。

对历史建筑和历史街区的保护、维护、修缮、整治和改造，涉及到在各种竞争性的需求间进行选择 and 判断。在迫切需要的改造（必要的变化）与保护（防止变化）之间存在着一种无法改变的紧张状况，二者之间的关系必须协调起来。历史街区场所精神（genius loci）的连续性及其发展是历史街区保护设计的重要着眼点。历史街区空间特征的延续以及视觉特性的保持都依赖于街区物质肌理（physical fabric）的保护整治。保护整治所面临的主要挑战是：“在不诉诸伪造历史和文物的情况下保护和修复物质空间，历史的延续性才能真正得到维持”。

5. 基于社区记忆的城市保护

历史城市的真正复兴，应当包括物质肌理的维护改善、历史环境中的经济活动的繁荣、以及社区公共领域的振兴。一个真正有效的和正常运转的历史街区应当是自然的和赋有活力的，而不是提供受人雇佣的演员进行表演的舞台。因此，我们要做的城市保护，包括历史街区保护，应该是基于社区记忆的，有居民参与的、并按照尽可能多的保留集体记忆的理念来推进。

欧洲的城市保护比我们先进，不只表现在时间上他们做得早，更在于其保护理念的先进性。早在 1970 年代，欧洲城市就开始推行的“整体性保护”（integrated conservation），将历史保护必须作为城乡规划中的重要目标，从法律、管理、财政、技术等多方面为实施整体性保护提供支持，比如地方政府用于历史中心区的预算至少应与新建项目的预算持平，同时

blocks, it requires proper approaches to safeguard and improve the historic environments. Managing change is to balance between the changes caused by economic growth and the restrictions caused by conservation of the physical environment. The key is to prescribe the scale and extent of acceptable changes, and a proper way that conforms with the characters of historic blocks.

Economic globalization and rapid urbanization have complicated urban conservation in the following ways: threats of rapid urbanization on recognition of certain place and community identity, excessive or random developments, climate changes such as global warming, unsustainable resources consumption, etc. The values of historic and cultural cities lie in their ability to guarantee the continuity and vitality of their physical fabrics to survive as well as inherit thought time and vast changes. A review on recent changes in the roles of our national historic blocks will help us conclude that it is necessary to integrate urban conservation with economic growth, and choose sustainable growth model to preserve the historic landscape. Managing changes in heritages require effective control management and specific implementation measures.

Protection, conservation, renovation and restructuring of historic buildings and blocks require a wise choice and judgment between conflicting needs. There will always be a tension between urgent renovation (necessary changes) and protection (preventing changes), which should be coordinated. The continuity and development of the genius loci of historic blocks are the very point in conserving and designing of historic

blocks. The preservation of landscape character all depend on the preservation and improvement of the physical fabric of the blocks. The main challenge faced by the preservation and improvement is that: “Continuity of history is only possible by preserving and restoring physical space without resorting to fake history or antiques.”

5. Urban conservation based on community memory

Genuine revitalization of historic cities should include the maintenance and improvements of physical fabrics, booming economies in historic environments and active social communities. An efficient and sound historic block should be natural and inherently dynamic rather than a stage on which actors are paid to play. So the urban conservation, including protection of historic blocks should build on community memories, involve residents' participation and strive to preserve collective memories as much as possible.

European cities not only outperform us with an early start, but also with their advanced theories. As early as the 1970s, European cities were starting to launch the integrated conservation, making the historic protection a vital goal in urban and rural planning. Legal, managerial, financial and technical supports are offered to integrated conservation, including the local government should spend no less money on central historic district than on new construction projects; create more job opportunities in heritage management, traditional techniques and manual skills; curb the recession of historic cities and districts in fair approaches, rather than simple



图 10 经过整治的苏州平江历史街区
Pic. 10 Pingjiang historic block in Suzhou city (after renovation)



图 11 需要加强管理的历史景观（苏州平江）
Pic. 11 Historic landscape under insufficient management (Pingjiang, Suzhou)



图 12 破败不堪亟待抢修的历史地区（汕头）
Pic. 12 Decaying historic district desperate for immediate renovation (Shantou)

改善建筑遗产管理、传统技术和手工技能方面的就业前景，基于社会公正去处理历史城区的衰退问题，而不是让那些较贫穷的居民简单搬离。并且，政府必须采取有效措施避免出现土地和财产的投机行为，维护历史地区的社会和谐与稳定。

2012年11月，在《世界遗产公约》40周年纪念活动的最后一站——京都大会上，通过了《京都愿景：呼唤行动》的文件，再次强调保护世界文化和自然遗产是可持续发展的基础，因为遗产是社区与环境之间持续动态的相互作用的结果。UNESCO特别倡导推进以人为本的保护（people-centered approach to conservation），将“世界遗产战略”由“4C”改为“5C”，即在可信度（Credibility）、保护（Conservation）、能力建设（Capacity-building）、沟通（Communication）的基础上增加了社区（Community），强调当地民众对世界遗产及其可持续发展的重要性。倡议各国在制定今后的发展目标时，应综合考虑环境、文化、社会经济需求，让地域社会、原住民、专家、青年等参与遗产保护的全过程之中。

可持续发展战略要求保护现有各种资源，积极保护和可持续保护管理城市遗产是可持续发展的必要条件。将保护对象看作是一种有限资源的观点，与生态和经济意义上的可持续性非常接近。保护文化遗产“将尽可能多的意义传承给后人”的目标，与可持续发展的理念不谋而合。在城市保护中如果没有可持续发展的概念，只是考虑当下使用者的利益，那么随心所欲地改变保护对象也就成为了天经地义的举动。

如何通过城市保护切实改善旧城居民的民生问题，是今后我国城市转型发展过程中将面临的巨大挑战。由于历史欠账太多，保留下来的历史街区设施老化、建筑破败、人口老龄化程度高，等等，如原国家文物局局长单霁翔所言“众多文物古迹无法有尊严地存在”，自然就更不用说历史建筑和历史街区了；另一方面，目前各地的棚户区改造声势浩大，范围在不断扩大蔓延之中，一些经过多年努力幸存下来的历史街区，可能难以逃过这次“棚改”劫难。

历史城市是共享资源，是社会的经济财富，学习和享乐的文化资源。应当将其作为发展的资本，有效管理和可持续保护利用。保护和延续城市历史风貌和文脉肌理，与改善和提升其中的生活环境条件不可分离，城市保护的社会意义在整个过程中不应被忽视。人，或者说由人形成的社会关系应当作为城市保护的核心问题对待。正如雪伦·朱津所指出的，正是“这种社会多样性，而不只是建筑物和功能使用的多样性，赋予了城市的灵魂”。

图片来源：图4、5、8为李文墨拍摄，其他均为作者拍摄

Sources of pictures: Pic. 4, 5 and 8 are shot by Li Wenmo, and the rest by the author.

relocation of poor residents; besides, the government should also adopt effective measures to crack down on speculations on lands and properties, so as to uphold the harmony and stability of historic cities and districts.

In November, 2012, The Kyoto Vision: A Call for Action, which was adopted in the Kyoto conference—the last stop of the 40th anniversary of the World Heritage Convention, reemphasized that the protection of cultural and natural heritages are the foundation of sustainable development, since heritages are the result of the interaction between communities and environment. UNESCO has paid extra emphasis on people-centred approach to conservation, and adjusted the “world heritage strategies” from “4C” to “5C”, adding “Community” to “Credibility”, “Conservation”, “Capacity-building” and “Communication” so as to underline the importance of local residents to world heritages and their sustainable development. When formulating the future development goals, the governments should thoroughly consider the environmental, cultural, social and economic needs and involve local communities, aboriginals, experts and teenagers in the conservation process.

Sustainable development strategy requires the conservation of various resources, proactive and sustainable preservation and management of urban heritages. Like ecological or economic sustainability, we should view the preservation objectives as limited resources. The ideology of “to pass on the most possible significance through generations” in the conservation of cultural heritages coincides with the concept of sustainable development. If we only care about our own interests rather than the sustainable develop-

ment, then arbitrarily change the preservation targets will become principles taken for granted.

How to improve the livelihood of residents in ancient cities through urban conservation remains a great challenge to the transformation and development of Chinese cities. We have some long-term problems in our history, such as the degradation of the facilities and the decay of buildings in historic blocks, and aging population, etc. As Shan Jixiang, the former director of the State Administration of Cultural Heritage said, “cultural relics have lost their former dignity to exist”, not to mention historic buildings and blocks. On the other hand, local governments are vigorously launching and expanding the shanty town reconstruction projects, posing threats to some historic blocks which have survived only through many years of painstaking efforts.

Historic cities, which are shared by all, will bring economic benefits, cultural resources for study and entertainment in the society. We should view them as development resources, thereby effectively manage and sustainably protect and utilize them. The existence and continuity of urban historic landscape (UHLs) and cultural fabrics are indispensable to the improvement of people's living environments, so we should not neglect the social significance of urban conservation. Human beings or the social communication of human beings should be treated as the key issue in urban conservation. As Sharon Zukin said, “It is this social diversity, and not just the diversity of buildings and uses, that gives the city its soul.”

中国古城门票的制度经济学分析 ——从凤凰古城门票事件看中国古城保护制度困局

Institutional Economic Analysis of the Tickets of Historic Cities in China

——From Fenghuang Historic City Ticket to Institutional Dilemma of Historic City Conservation in China

文 / 李昕¹ 柴琳² Written by LI Xin¹ and CHAI Lin²

摘要

本文运用新制度经济学研究方法，指出古城在本质上属于一种特殊的土地资源，古城保护则类似于建设一个极为特殊的“古城历史文化公园”，必须以特定的土地商业模式为基础。对中国现有古城土地商业模式的比较制度分析表明，门票模式的主导地位来源于其对中国特殊制度环境所具有的最佳适应性。在高层政府缺位的情况下，对凤凰等小型古城而言门票模式虽不高级但却较为适宜，必须构建各方平等的社会沟通机制以防止古城门票的扭曲和变形。

关键词：古城保护制度；古城门票；土地商业模式；凤凰古城

引言

2013年4月，凤凰古城将实行多年的景点门票改为对外来游客统一收取148元的古城门票，此举随即引起各方质疑并骤然升级为一场对全国范围内古城（镇）门票收费的社会大清算。凤凰门票事件深刻折射出中国古城保护的制度困局，本文将对中国古城门票进行全方位的制度经济学透视，以期推动有关现实问题的解决。

一、作为一种土地商业模式的古城门票

为了准确把握古城门票的经济实质，必须以其所依托的土地空间——古城及其保护为逻辑起点。基于古城整体保护的研究视角，本文分别以“古城”、“古镇”和“城市”指代历史遗存下来的历史城（镇）区与其所在整个城市行政区划，且文中“古城”和“古镇”可相互通用。

（一）古城与古城历史文化公园

从土地经济学角度看，包括文物古迹、历史街区到古城等在内的不可移动文化遗产在本质上属于一种因保留传统土地

Abstract

By using the method of neo-institutional economics, the author argues that a historic city is a special kind of land resources and could be seen as a historic public domain due to the entity, publicity and externality of its historic value. Thus the conservation of a historic city is similar to the construction of a special historic city park, which must be based on a specific land-use business model. Historic city tickets represent a special business model of the construction of a historic city park. Comparative institutional analysis of current land-use business model of historic cities in China shows that, the ticket model plays an important and leading role in China's historic city conservation due to its best adaptability to China's institutional environment. The role of the ticket model must be evaluated from a dialectical and historical perspective. Due to the lack of the support from the high-level government, ticket model is a suitable business model to Fenghuang historic city although it is not so advanced. The distortion and the abuse of the ticket model could not be stopped unless an equal rule of the game between different stakeholders is established.

Keywords: Institutions of Historic City Conservation; Ticket of Historic City; Business Model of Land-use; Fenghuang Historic City

Introduction

In April 2013, Fenghuang historic city began to charge RMB 148 for a historic city ticket instead of the attractions ticket it has implemented for

many years, which has given rise to doubts from all relevant parties and then escalated into a thorough review on historic city (town) tickets nationwide. Fenghuang historic city ticket has reflected the institutional dilemma of historic city conservation in China. This paper takes a comprehensive institutional economics perspective towards historic city ticket in order to help resolve realistic problems in this regard.

I. Historic city ticket as a land-use business model

It is logical to start from the analysis of historic city land and its conservation in order to accurately understand the essence of historic city ticket. Based on the perspective of the historic conservation of historic city, the expressions of “historic city”, “historic town” and “city” all refer to the historic city (town) area and the entire administrative area of the city where it locates. “Historic city” and “historic town” can be used interchangeably.

1. Historic city and historic city park

From the land economics perspective, the immovable cultural heritage, including cultural relics and historic sites, historic districts and historic city etc., belongs to a special land resources because it retains a traditional land-use model and thus has special historical and cultural value.

Historical and cultural value is the core of a historic city and constitutes the analysis benchmark. It is carried in and mainly manifested by the entire historic environment and atmosphere formed by the urban history, landscape, streets, buildings, etc. It is an organic, unified and holistic value, with the historic urban environment as the core and numerous public and private property as the base. While the historical and cultural value of a

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利用方式而具有特殊历史文化价值的土地资源。

历史文化价值是古城价值的核心和分析基准，它载体于并主要表现为由城市历史格局、风貌、街巷、建筑等所组成的整体历史环境与氛围，是一种以城市公共历史环境为核心并以众多公、私房产为基础的有机而统一的整体性价值。由于古城历史文化价值不仅具有一定的整体性，同时具有很强的公共性与外部性，因此仅从历史文化价值角度看，古城可被视为一个巨大而易损的历史文化价值公共区域（或公地：public domains）。这使得古城具备了公园的基本属性与特征，为更好地描述古城在城市整体功能体系中的作用，可将古城类比为—个特殊的“古城历史文化公园”，其区别于—般公园的特殊性主要表现在：

1、虽然古城公园是一个整体，但内部包含众多利益主体，内部矛盾复杂导致极高的交易费用；2、古城公园仍是城市社会经济体系中的有机组成部分，与地方整体发展高度相关；3、古城公园空间规模巨大，其历史文化意义也不局限在地方层面，因而外部性更强，是一个对应于更广大时空范围的高层级公园；4、古城公园历史欠账严重，有关保护、更新及再利用都将涉及政策、专业、资金、管理等方面长期而大量的公私投入。

古城保护的使命就是要综合运用多种手段建设并维护古城公园，在保护古城整体性历史文化价值的基础上实现古城综合效益最大化。在古城内部，有关产权的模糊性使古城保护面临极高的交易成本，因此由统一主体负责古城公共历史环境保护是最有效率的。在古城外部，由于古城历史文化价值是一种超越自身时空范围的整体价值和长远价值，相关收益大量外溢而有关成本须多由地方承担，因而地方缺乏足够的意愿与能力进行古城保护，高层政府的适时和积极介入是古城保护良性可持续发展的必要条件。

（二）古城门票与古城土地经营商业模式

从制度经济学角度看，基于土地资源特性，所有公园都必须在维持整体性价值的前提下，依托或围绕自身土地空间建立特定的商业模式以支付有关成本并取得—定的收益，籍此为有关各方参与公园建设提供足够的行为激励。建立适宜的土地经营商业模式是公园建设的必要条件，现实中的公园土地商业模式类型多样且有高下之分，区分和判别不同土地商业模式的关键在于其在何种空间范围内通过何种方式以及在何种程度上将有关成本和收益进行内部化平衡，其水平高低将直接决定公园建设的综合水平。

任何商业模式的运转特别是其预期收

historic city features integrity, it also has strong publicity and externality. Therefore, from the perspective of historical and cultural value, a historic city can be seen as a huge and vulnerable public area (or public domain) with historical and cultural value. This endows a historic city with basic attributes and characteristics of a park. In order to better explain the role of a historic city in the overall functional system of a city, the historic city can be analogous to a special “historic city park”, with the following characteristics different from normal parks:

(1) Although a historic city park is seen as a whole entity, it involves a number of stakeholders. Complicated internal conflicts lead to high transaction costs; (2) A historic city park is an organic part of the socio-economic system and is highly correlated with the local development; (3) A historic city park possesses huge space and its historical and cultural significance is not confined to the local level. Therefore, it has stronger externality and represents a high-level park in a wider space-time context; (4) Historic city parks are heavily debt-ridden. Work related to conservation, renovation and reuse requires a large amount of long-term public-private input in terms of policy, professionals, finance, management and other aspects.

The mission of historic city conservation requires the comprehensive use of various means to build and maintain the historic city park in order to maximize the comprehensive benefits of the historic city on the basis of protecting its overall historical and cultural value. Within the historic city, ambiguity of the property rights means very high transaction costs concerning the conservation work. Therefore, a single entity being responsible for the conservation of public and historic environment of the historic city is the most efficient way. Outside the historic city, as the historical and cultural value of a historic city is an integrated and long-term value beyond its own spatial and temporal scales, its benefits have spillover effects, but related costs are usually borne locally. Therefore, local government lacks willingness and ability to carry out historic city conservation. Timely and active involvement of high-level government is a necessary condition for the sustainable conservation of historic city.

2. Historic city ticket and land-use business model

From the perspective of institutional economics, all parks, based on the characteristics of land resources and under the precondition of maintaining the integrity of value, must create a specific business model by relying on their land space in order to cover related costs and even make some profits, providing incentives for relevant parties to participate in the park construction. The establishment of an appropriate land-use business model is a necessary condition for the park construction. There are diverse types and levels of business models in practice. The key to discerning different business models of land-use lies in the scope involved, the means employed and the extent of the model in balancing the internal costs and income. The level of the business model directly determines the overall quality of the park construction.

The operation of any particular business model, especially the achievement of expected earnings target, is inseparable from the support of a specific set of institutional arrangements. Both interact with each other. Ticket is a land-based institutional arrangement. Whether a park implements ticket model or not is highly correlated with its land-use business model. In many cases, park ticket model including historic city ticket is not just a charging tool, but more of the core institutional support for a specific land-use business model and thus is largely representative of the entire land-use business model.

The construction of a historic city park is also inseparable from the support of land-use business model in the historic city. It also follows the basic principles of land-use business model in common parks, but it is more complicated. The conservation of historic city should not solely rely on the so-called control. How to establish a proper land-use business model is actually one of the core issues in the institutions of historic city conservation in most countries. Based on the differences in the scope and manner of balancing the interests, institutions of historic city conservation can be classified into three tiers:

The 1st tier: overall balance within the

益目标的实现都离不开一系列特定制度安排的支撑，二者常互为表里。门票是一种基于土地的制度安排，一座公园是否收取门票与其所采用的土地商业模式高度相关，在很多情况下，包括古城门票在内的公园门票（制）不只是一个简单的收费工具，更是特定土地商业模式最为核心的制度支撑并由此在很大程度上代表了整个土地商业模式。

古城公园的建设同样离不开古城土地经营商业模式的支撑，其遵循公园土地商业模式的基本原理但却更为复杂，古城保护不能单单依靠所谓管控，如何建立适宜的古城土地经营商业模式其实是各国古城保护制度最需解决的核心问题之一。依据有关古城土地商业模式在利益平衡空间范围及方式上的差异，可将世界范围内古城保护制度体系分为由高到低的三大梯队：

第一梯队：区域综合平衡——由高层政府通过转移支付等综合途径将古城保护成本与其未来整体收益在区域层面统一起来，这是最为高级的模式也最利于古城公园的可持续发展。类似于一种国家级公园发展模式，其中高层政府是否进行实质性的政策和资金支持是这一模式的关键，如英国的巴斯、日本的京都及奈良等古城等。

第二梯队：城市内部平衡——在缺乏高层政府支持的情况下，以古城与外围区域的互动发展为基础，通过特定机制将外溢效益回收并反哺给古城，从而在城市范围内实现自我平衡，类似于一种城市层面的公园与外围联动的整体开发模式。对城市自身条件要求较高，特别表现在规模和结构两方面的城市内部经济消化能力等，适用于综合型大城市但成功案例鲜见，如意大利的博洛尼亚等。

第三梯队：古城内部平衡——当不具备采取以上两类模式的条件时，古城只能在自身空间范围内实现自我平衡。由于外部性问题无从解决，必须完全依靠古城自身从内部获取，这时将古城对外封闭形成景区并对游客收费的概率将大大增加，门票模式是其中最简单也最常见的一种。多见于发展中国家规模较小的古城，例如中国的众多古城以及尼泊尔巴克拉普尔古城、越南惠安古城等。

对古城商业模式的分析必须坚持历史与逻辑的统一，评判一种商业模式的最终标准不在于其是否高级而在于其是否最能适应古城自身实际和外部整体环境。对于特定的古城而言，高级的商业模式不一定是合适的，关键是要在外部环境所限定的制度空间内设计出与自身条件最为匹配的商业模式。古城是否收取门票与古城内部平衡模式下的经济压力高度相关。一般而言，在高层政府或是城市政府能给予实质性支持的情况下，古城门票出现的概率很小，反之门票作为一种主导性土地商业模式出现的概率会增加，同时由于它以土地的自然垄断和排他性为基础，因此在缺乏有效社会监督的情况下极易滑向过度垄断，这正是中国古城门票所有问题的根源所在。

二、制度经济学视角下的中国古城门票

region. High-level government uses comprehensive approaches including transfer payments to unify the costs of historic city conservation and future income at the regional level. This is the most advanced model and is most conducive to the sustainable development of historic city parks. It is similar to the development model of national parks. The key to this model is the substantive policy and financial support offered by high-level government. Examples of this model include Bath in UK, Kyoto and Nara in Japan.

The 2nd tier: balance within the city. Given the lack of support from high-level government, it is based on the interactive development between the historic city and its peripheral area. It recovers the spillover benefits and returns to the historic city through a specific mechanism, so as to achieve self-balance within the city. It is similar to a city-level overall development model linking the park and its peripheral area. This model has very high requirements for the city's own conditions, particularly in terms of both size and structure of the city's economic digestive capacity. It is suitable for megacities, but there are few successful cases, Bologna in Italy being one of them.

The 3rd tier: balance within the historic city. If there are no conditions to adopt the above two models, the historic city can only achieve self-balance within its own space. As external problems can't be solved, the historic city must rely entirely on its own. Then it is highly likely to fence up the historic city from the outside and charge tourists. Ticket model is one of the simplest and most common methods. It is more commonly seen in small historic cities in developing countries, such as many historic cities in China, Bhaktapur in Nepal and Hoi An Ancient Town in Vietnam.

The analysis of business model in historic city should adhere to the unity of history and logic. The ultimate criterion in evaluating a business model is not its level being advanced or not but its adaptability to the real conditions and external environment of the historic city.

For a specific historic city, the advanced business model is not necessarily the best. The key is to create a business model that most closely matches with the conditions of the historic city within the system defined by external environment. Whether a historic city adopts ticket model or not is highly correlated with the economic pressure within its internal balance. Generally, the possibility of ticket model being implemented in a historic city is very small if high-level government or city government offers substantive support. Otherwise, the chances of ticket model being a leading land-use business model will increase. Moreover, as it is based on the natural monopoly and exclusivity of the land, it may easily degenerate into excessive monopoly in the absence of effective social supervision, which is the root cause of all ticket problems in China's historic cities.

II. Analysis of historic city ticket in China from the perspective of institutional economics

Based on specific external institutional environment and socio-economic conditions, the role of ticket as a land-use business model in the conservation of China's historic cities must be evaluated from a dialectical and historical perspective. On one hand, in the absence of high-level government's involvement, the ticket system has certain economic rationality and its emergence has certain historical inevitability. On the other hand, as the imbalanced rule of game and opportunism prevail, the monopolistic nature of historic city ticket has been abused, resulting in severe distortion and deformation. Relevant institutional construction must be conducted to push the model back to normal.

1. The origin of China's first historic city ticket

Zhouzhuang Town is the first historic town to implement a ticket model. In 1986, when economic development came across obstacles, the government of Zhouzhuang Town tried to embark on the path of historic town conservation and tourism development. At the be-

基于特殊的外部制度环境及社会经济条件，应辩证和历史地分析古城门票作为一种古城土地商业模式在中国古城保护中的作用。一方面，在高层政府缺位的情况下，古城门票具有一定的经济合理性，其出现具有一定的历史必然性；另一方面，博弈结构不均衡和机会主义的盛行使古城门票的垄断属性被过度利用从而出现严重扭曲和变形，必须通过有关的制度建构使其合理回归。

（一）中国第一张古城门票的历史由来

周庄是中国古镇门票模式的首创者。1986年，由于经济发展走投无路，周庄镇政府抱着试一试的心态走上古镇保护与旅游发展之路，起步时不仅老百姓普遍不理解，而且面临严重的资金匮乏问题。中国第一家乡镇级旅游公司创始人庄春地在修复沈厅的同时收取景点门票再用于修复，形成了“几个景点、一条游线”的经营模式，由于这些景点之间恶性竞争，古镇保护完全处于一种自发、分散的状态，旅游发展始终在低水平徘徊。

1994年周庄旅游公司调查发现，小桥流水的历史环境才是古镇的精华，大多数游客只游览古镇而不参观景点。在经历了艰难的利益格局调整之后，周庄于1996年推出全国首张古镇门票。这一破天荒的做法立刻遭到外界的一致谴责，在熬过最艰难的几个月之后，市场迅速证明了周庄人的先见之明，1996-2003年周庄游客每年递增30%以上，由此奠定了周庄中国第一水乡的历史地位。

门票制是地方政府主导的一项意义深远的古镇保护制度创新，它的出现标志着中国第一个古城土地商业模式的正式确立，它大大提升了古镇保护与发展的整体效率，周庄由此成为中国古镇保护与旅游开发品牌的开创者。

（二）中国古城商业模式的制度谱系分析

以门票为核心的古城土地商业模式的确立使地方政府认识到古城保护可以是一件有利可图的事，很多古城因此走上了保护与旅游发展之路，它们发展路径迥异但在土地商业模式上却高度相似。考虑到我国古城保护样本的多样性且某些古城在保护方式上存在争议，本文选取12座已列入世界遗产（含预备清单）且整体保护状况较好的古城为分析对象，国内现有古城商业模式可分为以下几类：

1、以点带面的景点通票式：适用于景点众多且较为突出的古城，由于外来游客在很大程度上到古城必到景点，因此可以利用景点通票在一定程度上替代古城整体门票，从而大大降低征收门票的各类成本。类似于公园免门票但内部多景点整体打包收费，是一种较为巧妙的设计，但存在一定的收益流失，例如平遥（16个景点通票150元）。

2、以点带面的古城维护费：对在古城住宿和参观重要景点的游客收取古城维护费，前提是完善的游客筛查、收费系统以及物价部门的鼎力支持等。类似于公园免门票但对外来深度参观游客收费，一般游客则免费，仅见于丽江（古维费

gining, misunderstanding from the public and lack of funds are the headwinds. Chundi Zhuang, founder of the model, charged for attraction ticket and used the money to repair the attraction of Shen's House, forming a business model of "several attractions along a tour line". However, due to the vicious competition among these attractions, the conservation of Zhouzhuang Town was completely in a spontaneous and dispersed manner and the tourism development remained at a low level.

In 1994, a survey by Zhouzhuang Travel company found that the essence of Zhouzhuang Town is the historic environment with beautiful bridges and waters and most tourists only explore the historic town without visiting the attractions. After tough adjustments of interests, Zhouzhuang Town issued the first ticket of historic town in China in 1996. This unprecedented move was immediately condemned unanimously by the outside world. After the most difficult first few months, the market quickly proved that it was a prescient move by Zhouzhuang. From 1996 to 2003, tourists visiting Zhouzhuang increased more than 30 percent each year, thus winning Zhouzhuang the great reputation of "No. 1 Water Village in China".

Ticket model is an innovative conservation system for historic towns led by local government with far-reaching significance. Its emergence marks the formal establishment of China's first land-use business model and greatly improves the overall efficiency of conservation and development of historic towns. Zhouzhuang has since become the pioneer in China's historic town conservation and tourism brand development.

2. Pedigree analysis of business models in China's historic cities

The establishment of land-use business model in historic cities with ticket model as the core has made local governments realize that the historic city conservation can be a lucrative business. Therefore, many historic cities followed suit and embarked on the path of conservation

and tourism development. While they are very different in development paths, their land-use business models are very similar. Taking into account the diversity of China's historic city conservation cases and the controversy concerning some conservation methods, this paper selects 12 historic cities as the subjects of analysis which have been included in the list of World Heritage Site (including the tentative list) and with overall good conservation. The existing business models adopted by historic cities in China can be divided into the following categories:

1. Attraction pass. It is applicable to historic cities with many prominent attractions. As most tourists will visit the attractions when they come to the historic city, to some extent the attraction pass can be used to replace the package ticket of historic city, thus greatly reducing the various costs in ticket collection. It is similar to the model adopted in some parks, which offer free entry but with a package charge for many attractions inside. It is an ingenious design, but it suffers certain loss of revenue, such as the model in Pingyao (Attraction pass of 16 attractions for RMB 150).

2. Maintenance fee of the historic city. To charge maintenance fee from visitors who stay in the historic city for the night and who visit major attractions, there should have a sound tourist-screening and charging system and support from pricing department, etc. It is similar to the park model of free entry and charging tourists only for visiting major attractions. This model is only seen in Lijiang (Maintenance fee of RMB 80).

3. Historic city ticket. Charging all tourists who visit the historic city is the most direct and simple method, with high economic efficiency. However, the social costs involved are high as it is likely to be viewed as monopoly. It is applicable to those historic cities featuring simple local economic structure, reliance on tourism and lack of prominent attractions. It is similar to park ticket and is at present the most commonly used model in China. Examples include Fenghuang his-

80元)。

3、古城门票式：对所有进入古城的游客收取门票，收费方式最为直接和简单，经济效率高但社会成本也高，垄断嫌疑较重。适用于地方经济结构较为单一，依赖观光游客但单个景点不够突出的古城。类似于公园门票，是目前国内最普遍最多的一种，包括凤凰、歙县古城，周庄、同里等六大江南水乡古镇以及西递—宏村，门票种类五花八门，价格多在百元左右。

4、城市内部平衡：以城市政府主导的古城土地运营为基础，依托古城外溢效应带动外围土地升值或酒店等旅游服务业的发展，通过城市土地出让或税收等回收古城保护投入。适用于经济体系发达、外来游客综合性消费比例较高而门票征收社会成本高的综合性大城市，国内较为少见，仅苏州古城具有一定的可比性。

从比较制度分析的角度看，前三类均属古城内部平衡，虽然它们的收费入口分别基于景点、酒店、古城等不同特定地理空间因而存在一定的个体差异性，但都殊途同归的指向古城统一经营与对外整体收费且均在百元左右，差别仅在于对外来游客的识别界定以及收费方式及效率等方面。平遥、丽江可被视为古城门票模式的变体，因其规模稍大、门票征收综合成本较高而在征收方式上采取一定的变通所致。由此可以得出初步结论，得到较好保护的古城莫不建立在清晰的商业模式基础之上，而门票模式在我国现有的古城土地商业模式中占有绝对主导地位。

从制度谱系分析角度看，中国现有古城商业模式构成了一个在特定制度区间内窄幅波动的以门票模式为核心特征的制度种群，之所以出现这种局面，根本原因在于门票模式对中国当前特殊环境所独有的最佳适应性。首先，高层政府缺位决定了区域平衡模式没有可行性，加之社会经济水平等原因使大多数城市无法满足城市内部平衡有关条件，因此有效选择集被限定在以门票模式为代表的古城内部平衡中。

其次，门票模式之所以能在与其它可能的古城内部平衡模式的制度竞争中脱颖而出，主要原因在于在缺乏有效外部监督的情况下，地方政府在古城保护中的天然主导地位极易滑向强势垄断性地位，而门票模式所具有的自然垄断、经济效率至上、忽视社会成本等特点不仅没有得到抑制反而被滥用，因而为地方政府追求自身利益最大化提供了最好的制度工具。

最后，从历史发展的角度看，囿于制度环境和社会经济水平等多方面原因，我国古城保护商业模式上仍处于比较初级的第三梯队，存在很大的改进空间。然而就目前状况而言，由于大多数古城规模小而景点不够突出，加之城市经济基础十分薄弱、产业交互性不强，而这些状况一般又很难在短期内明显改观，因此古城门票不失为一种较为现实而合理的商业模式选择。

三、古城门票与中国古城保护制度困局

在中国，古城门票被滥用并发生目标偏离已是不争的事实，其中固然有门票自身的问题，但

toric city, Shexian County, six water towns in southern Yangtze River such as Zhouzhuang, Tongli ect. and Xidi - Hongcun. Ticket types are various with prices around RMB 100.

4. Balance within the city. Based on government-led operation of historic city land, relying on the spillover effects to stimulate the appreciation of peripheral land or development of hotels and other tourism services, this model recovers input in the historic city conservation through city land transfer or tax revenue. It is applicable to megacities featuring advanced economic system, high consumption by tourists and high social costs in ticket model. It is rarely seen in China and only Suzhou historic city adopts a similar model.

Comparative institutional analysis shows that the first three categories all aim to achieve internal balance of the historic city, though they feature individual differences as the charging sites are based on attractions, hotels and the historic city, respectively. However, they all point to the unified management of historic city and package ticket charge (at around RMB 100). The only difference lies in distinguishing visitors, charging methods and efficiency. Models adopted in Pingyao and Lijiang can be viewed as variants of the historic city ticket model, because their charging methods are slightly adjusted due to the large scale and overall high cost in implementing the ticket model. It comes to the preliminary conclusion that better conserved historic cities are all based on clear business models, and ticket model takes absolute dominance in China's existing land-use business models of historic cities.

Pedigree analysis shows that China's existing business models of historic cities have formed an institutional category within a specific narrow range with ticket model as the core feature due to its best adaptability to China's institutional environment. Firstly, the lack of support from high-level government means infeasibility in achieving balance within the region. Moreover, the socio-economic development level

and other reasons render most cities unable to meet the conditions of balance within the city. Therefore, the remaining available choice is limited to internal balance within the historic city, represented by the ticket model.

Secondly, ticket model stands out among other possible models, mainly because ticket model can serve as the best institutional tool for local governments to maximize their self-interests. In the absence of effective external oversight, the natural dominance of local governments in the conservation of historic cities can easily turn into strong monopoly. Ticket model features natural monopoly, economic efficiency and little social costs and local governments have abused rather than suppressed these features to gain benefits.

Finally, from the perspective of historical development, constrained by institutional environment, socio-economic development level and other reasons, business models of historic city conservation in China are still in the 3rd tier, with great room for improvement. However, based on the current situation, ticket model is a realistic and reasonable option, as most historic cities are of small scale and lack prominent attractions, with weak urban economic base and industrial interaction, and these shortcomings can't be significantly improved in the short term.

III. Institutional dilemma of ticket model and China's historic city conservation

In China, it is an indisputable fact that historic city ticket has been abused and deviated from the original aim. The ticket model itself is of course part of the reason, but it is more about the systematic distortions caused by external environment, such as an unequal rule of the game. Historic city ticket is just a microcosm of many institutional problems in China and it reflects a special institutional dilemma in the historic city conservation.

First, lack of support from the high-level government is the fun-

问题更多来自于外部制度环境比如严重失衡的社会博弈格局等对它的系统性扭曲。古城门票在中国的境况只是当今中国许多体制性问题的一个缩影，它折射出我国古城保护所面临的特殊制度困局。

首先，高层政府缺位是基础性原因。如果高层政府能够为地方提供有效的支持和约束机制，则不仅能缓解地方政府的经济平衡压力，而且还能有效规制地方政府的行为，从而可以大大降低门票模式存在或是走偏的土壤。其次，地方政府越位是主要性原因，使之在一定程度上异化为强势利益集团冠冕堂皇的牟利工具。最后，其他社会群体难以有效参与使问题雪上加霜。

就凤凰古城的状况而言，凤凰门票新政不只是一个简单的围城收费问题，其实质是完成了从分散景点模式向古城统一经营模式的升级。古城土地商业模式的正式确立将为持续进行有关公共投入提供可能，总体上看有利于实现各方的帕累托改进。必须坚持门票制的大方向不动摇，在发展中解决有关问题，唯此才能真正使凤凰古城保护和旅游发展水平迈上新的台阶。

为最大限度防止古城门票被滥用，根本之计在于构建多方互动的平等沟通机制，通过必要的社会参与和监督机制确保古城实现社会经济的可持续发展。凤凰是国务院公布的国家级历史文化名城，因此中央政府应当有所作为，对作为实际代理人的地方政府进行必要的支持和约束，为古城的可持续发展创造良好的外部环境。中央政府一方面要在财政、政策等方面予以地方实质性支持，使地方摆脱过重的投入压力，同时应为其划定明确的政策红线和禁区，对其进行动态监控并及时进行裁判和纠偏，只有二者结合才能保障其忠实履行古城保护的历史使命。

结语

凤凰古城门票事件的集中爆发固然与门票模式自身存在的问题有一定关系，但我们不应将过错完全归咎于古城门票，更不能因此而完全抹杀古城门票的积极作用，因为在基础平台出现严重倾斜的情况下，古城门票无法独善其身。我们必须标本并治，特别是应在构建各方平等互动的社会博弈机制方面花更多的气力，否则古城自然垄断问题将永远不会有一个令各方满意的结果。虽然这样做交易成本较高，但却是我们为捍卫一些基本价值所必须付出的代价。■

damental reason. Effective support and constraint mechanism provided by the high-level government for the local government can not only alleviate the local government's pressure in achieving economic balance, but can also effectively regulate the behavior of local government, thus greatly reducing the possibility of implementing ticket model or the model going off course. Second, intervention by local government is the main reason that turns the ticket model into a profit-making tool for powerful interest groups. Last, difficulties for other social groups to participate have compounded the problem.

In the case of Fenghuang historic city, the new ticket model is not just about charging fee but in essence about the upgrade from the model of scattered attractions to a unified business model. The formal establishment of the land-use business model will make it possible to consistently provide public input, which is conducive to achieving pareto improvement for all stakeholders. The Fenghuang historic city should unswervingly adhere to the right direction of ticket model and solve problems through development. Only in this way can the conservation and tourism development of Fenghuang historic city reach a new high.

The key to maximally preventing the abuse of historic city ticket is to build a mechanism of equal communication with multiparty interaction to ensure that the ancient city achieves sustainable socio-economic development through necessary social participation and oversight mechanism. Fenghuang historic city is a national historical and cultural city announced

by the State Council. Therefore, the central government should take some actions to support and constrain the local government so as to create a favorable external environment for the sustainable development of the historic city. On the one hand, the central government should offer substantive support to local government in terms of finance and policy to help alleviate the excessive investment pressure. On the other hand, the central government should clearly delineate its policy red line and restricted zones, conduct dynamic monitoring and timely judgment and correction on the local government's behavior. Only the combination of the above two aspects can ensure that the local government faithfully fulfils its mission of historic city conservation.

Conclusion:

While the controversy concerning Fenghuang historic city ticket is to some extent due to the inherent problem of ticket model, it is not the only cause. We should not completely obliterate the active role of ticket model. As the basic platform tilts seriously, the ticket model is not insulated. We should address both symptoms and root causes, especially making more efforts in establishing a rule of game with equal interaction among all stakeholders. Otherwise, there would never be a solution to the problem of natural monopoly of historic cities which satisfies all concerned parties. Although the cost is high, it is the price we have to pay in order to defend some of the basic values.



携手为西湖——第三届“西湖文化特使”训练营开营

The 3rd 'Ambassador of West Lake' Training Camp opening this summer

一、活动背景和意义

2011年6月24日，“西湖文化景观”被列入《世界遗产名录》，为切实推动西湖文化遗产的保护管理工作，增进广大市民游客对西湖文化遗产地的了解，增强公众参与意识，培养年轻一代的社会责任感，杭州西湖风景名胜区管委会、杭州世界文化遗产监测管理中心于2012年6月发起“西湖文化特使”活动。

西湖文化特使计划的理念是：世界遗产保护不止为政府机构之职能，更应是全社会民众共同之责任，加入西湖文化特使计划，发挥青年一代才能，为世界遗产贡献所长。

西湖文化特使推广语是：以国际视野，传播西湖文化，西湖文化特使，携手为西湖。

二、“西湖文化特使”的招募

招募对象：全球高校大学生，包括中国籍海外留学生，在中国留学的外国学生。

招募时间：每年5月发布招募信息，经过现场面试或网络面试，6月份确定入选名单。

招募网址：<http://xhwhts.hangzhou.com.cn/>

招募原则：有志愿服务精神，热爱西湖文化，具有策划实施能力；能够积极参与西湖文化传播和世界遗产保护工作。

2014年招募共有400多名学生报名，最终有54名学生入围，包括在斯坦福大学、伦敦艺术大学、多伦多大学就读的中国籍学生以及在浙江大学、中国人民大学、中国美术学院就读的中国学生，还有在杭州留学的外国学生。

三、2014“西湖文化特使”集训营

西湖文化特使集训营在每年的暑期开展，既通过讲座和游学活动，培养学员们的专业知识，增强他们对西湖的感性和理性认识。又以此为契机，增进新学员之间的了解和交流，培养志愿服务的团队精神。

（一）专业培训

具备比较专业的西湖文化相关知识是“西湖文化特使”的基础要求。在五天的集训营里，我们分别邀请了各领域的研究者，为学员们安排了各类专业课程。

I. Background and significance

On 24 June 2011, West Lake Cultural Landscape of Hangzhou was inscribed on the World Heritage List. With an aim to promote conservation and management of West Lake Cultural Heritage, to enhance better understanding of the heritage site among the citizens and tourists and the awareness of public involvement, and to develop a sense of social responsibility among young people, Hangzhou West Lake Scenic Spots and Places of Interest Administration Committee and Monitoring and Management Centre of Hangzhou West Lake World Cultural Heritage have launched the 'Ambassador of West Lake' programme since June 2012.

The programme is based on the idea that world heritage protection is more than just the responsibility of governmental institutions, but a commitment for all of society; therefore it is encouraged to join the Ambassador of West Lake programme, fully develop the talents of young generation and make their own contributions to world heritage.

The programme slogan is to facilitate communication of west lake culture with global vision and ambassadors join hands together for West Lake.

II. West Lake Ambassador Recruitment

Applicant: university students all around the world, including Chinese overseas students and foreign students in China.

Time: The notice will be released in

May each year, and the results will be announced in June after interviews on-the-spot or via internet.

Website: <http://xhwhts.hangzhou.com.cn/>

Principles: The candidates are screened in the principles of with the spirit of volunteer service and passion for west lake culture, good planning and organization skills, and actively involved in the cultural transmission and heritage protection of west lake.

There were more than 400 applicants in the 2014 recruitment and 54 became the finalists including Chinese overseas students from Stanford University, University of Arts London, University of Toronto and students from Zhejiang University, Renming University of China and China Academy of Art, as well as a number of foreign students in Hangzhou.

III. 2014 'West Lake Ambassador' Training Camp

The training camp, conducted every summer, aims to equip the students with both professional perceptual and rational knowledge through a number of lectures and study tours, which in turn increase exchange and understanding among the new trainees and foster a team spirit among the volunteers.

1. Professional training

Professional knowledge of west lake culture is a basic requirement for 'Ambassador of West Lake'. Researchers and experts from various fields are invited to give professional lectures to the students during the five-day training camp.

杭州西湖世界文化遗产监测管理中心阮少茜副主任给学员们带来的一堂入门课《品读西湖文化景观》，介绍西湖文化景观价值的六要素，解读西湖世界遗产的突出普遍价值，全面诠释西湖世界遗产的真实性和完整性。

来自西湖风景名胜水域管理处的苗崎涛主任为学员们带来的是《西湖的治理与保护》，从历史和现实两个维度介绍从古至今西湖的水治理和保护工作。

《西湖茶文化》授课地点放在了著名的湖畔居茶楼，学员们边品茗，边听韩美林艺术馆陈云飞副馆长讲述茶文化。从西湖龙井茶的起源，到中国的茶道精神，展现出西湖世界遗产中的茶文化魅力。

联合国教科文组织亚太地区世界遗产培训与研究中心（苏州）薛志坚主任带来的《青少年与遗产保护》则与学员们分享他对于遗产保护的理解以及青少年投入遗产保护的方法和前景。

（二）外景游学

让学员在秀美的湖山中领略西湖厚重的文化内涵，配合导师们的讲座内容，我们邀请杭州文史专家王其煌先生及水质监测站的徐俊博士作为学员们在游学过程中的导师，带他们游历了岳庙、文澜阁，现场解读重要西湖文化史迹中蕴含的文化价值。在水质监测站，学员实地了解西湖及上游溪流水质监测的全部流程。

（三）实地采访

实地采访是集训营的保留节目，旨在充分发挥青年志愿者的创造力和积极性，亲身去探访、去发掘一个多元化的西湖世界遗产。特使学员们组成10个小分队，各自选取一个主题，奔赴西湖文化阵地进行实地调研。

在西湖博物馆，小分队以“西湖之普世价值”为主题，深入了解西湖文化景观遗产的普遍突出价值；在中国茶叶博物馆，他们努力探索西湖龙井茶的起源，追寻中国茶文化的精神内涵；在南宋官窑博物馆，他们深入了解南宋官窑瓷器的历史地位。西湖的隐逸文化、西湖的印学文化，西湖的佛教文化，一个个抽象的文化概念通过实地调研，使学员们有了更直观的理解，也感受到了西湖作为“活态遗产”的魅力。

四、集训营的总结和反馈

54名学员既有杭州籍的海外留学生，也有在杭留学的外国学生，培训营把“西湖文化的国际传播”作为一项重要主题贯穿始终，引导学员们用自己的智慧，为杭州西湖打开国际知名度拿出自己的“金点子”，有的学员还大胆提出利用杭州本土著名企业阿里巴巴公司在美国上市的机会，去推广西湖。

在闭营仪式上，学员们一场场资料丰富的ppt汇报，充分展示了他们5天培训的成果。他们在几天时间内设计的西湖文化特使T恤衫则创造性的融入了鲜明的西湖元素，学员们三天拍摄，一天剪辑的宣传片，通过西湖文化特使微信公众平台发布之后，迅速掀起了转发热潮，受到各界广泛好评，在优酷网上，点击率很快达到几千次。



Ruan Shaoqian, the vice director of Monitoring and Management Centre of Hangzhou West Lake World Cultural Heritage, gave an introductory class to the students on 'a taste of West Lake cultural landscape' by elaborating the six elements which constitutes the value of west lake cultural landscape, explaining West Lake's outstanding universal value as a world heritage site and its authenticity and integrity.

Miao Qitao, Director of Hangzhou Westlake Water Administration, gave a lecture on 'Treatment and Conservation of West Lake' which approaches the water treatment and conservation effort in West Lake from both historical and realistic perspectives.

The lecture on West Lake tea culture was placed on the famous Lakeside Tea House, where the students listened to the culture of tea given by Chen Yunfei, the vice director of Han Meilin Art Gallery while tasting a cup of tea. The lecture started with the original Longjing tea and extended to the Chinese tea culture, which presented the charm of tea culture as a part of this world heritage site.

During his lecture on Young People and Heritage Conservation, Xue Zhijian, Director of WHITRAP Suzhou center shared with the students his understanding of the topic and the methods through which young people may get them engaged in heritage protection and its future.

2. Study tours

Study tours were organized to enable students to have a better understanding of the profound culture and history of West Lake by indulging themselves in beautiful waters and mountains. As an important

part of the lectures, a famous local historian Mr. Wang Qihuang and Doctor Xu Jun from monitoring station of water quality were invited to guide the tours, and explained cultural value of those important heritage sites in West Lake like the Temple of Yuefei and Wenlan Pavilion. In water monitoring station, the students learned about the entire process of water monitoring in West Lake and in the upper stream.

3. Field interviews

Interviews in the field is an integral part of the training, which aims to ask the young volunteers to use their creativity and take the initiative to explore the multiple dimensions of West Lake by inquiry and search by themselves. The students were divided into 10 groups, each with its own topic and to conduct field investigations in culture bases of West Lake.

In West Lake Museum, the group members had an in-depth understanding of the OUVs of West Lake Cultural Landscape around the topic of 'West Lake: Outstanding Universal Value'; in China National Tea Museum, they learned about the origin of West Lake Longjing tea and explored the spirit of Chinese tea culture; in Southern Song Dynasty Guan Kiln Museum, they had a better knowledge of the historical significance these porcelains. Via one after another investigations, the students had a more direct understanding of a number of abstract cultural concepts, such as seclusion culture, printing culture and Buddhism in West Lake, and experienced the charm of West Lake as a 'living heritage'.

IV. Conclusions and feedbacks



媒体关注：在第三届西湖文化特使招募的过程中，杭城媒体给予了高度关注，浙江电视台、杭州日报、钱江晚报、青年时报、杭州网都进行了详细报道。钱江晚报更是以“2014 西湖文化特使招募暑假不妨来做‘西湖百晓生’”为题进行了专题报道，建议在校大学生们利用暑期，积极参与西湖文化特使活动集训营，争取从“西湖茫然客”变成“西湖百晓生”，将家乡的西湖遗产文化装进行囊，带到下一站。

由特使学员自觉维护的微信、微博等平台也成为他们展示自己的舞台。每一次的集训活动、每一届的宣传片、每一位学员的特使笔记、摄影作品等都及时在网络平台上得到了展示。

Among the 54 students, there are both Chinese students studying abroad and foreign students studying in Hangzhou. With the main theme of ‘international communication of West Lake culture’, the training camp guided the students with their own wisdom to provide their brilliant ideas about how to help West Lake to increase its international visibility. Some students even boldly proposed to take the opportunity of Alibaba, a Hangzhou local company’s listing in the US to promote West Lake. In the closing ceremony, the students showed their achievements during the five-day training by giving one and another presentation with abundant materials they collected in the training. The T-shirt they specially made for West Lake ambassador within few days creatively applied vivid elements of West Lake in the design. A video completed after three-day shoot and one-day editing was forwarded a great number of times immediately after it was released in official Wechat account, and was widely recognized by society, with thousands of clicks in Youku.com.

Media report: The 3rd Ambassa-

dor of West Lake programme has attracted a number of media reports during the recruitment process, with detailed coverage from Zhejiang TV Station, Hangzhou Daily, Qianjiang Evening News, Youth Times and Hangzhou.com. Qianjiang Evening News made a special coverage titled ‘2014 West Lake Ambassadors Being Recruited: to be a West Lake Know-all this summer’, which encouraged students to actively participate in this training camp during their summer vacation and turn themselves into Mr./Miss Know-all from Mr./Miss Know-nothing about West Lake, and take with them the West Lake culture as a part of their hometown to the next station of their life.

The official Wechat and Weibo which are regularly maintained and updated by ambassadors themselves are also a platform to present their results. Every event, videos of each session and notes and photography works of students are all timely released online.

(上接封底)

标准 (iv)： 驃国古城在资源管理，农业生产以及砖和铁器制造业方面的技术创新为城市规划和建筑营造方面取得重要进步提供了先决条件。这些技术创新促进了东南亚地区三个规模最大、最早、存在历史最悠久的佛教城市聚落的兴起。驃国古城的城市形态开拓了一种全新的城市格局，即：护城河包围着设有城门的巨大城墙；由道路和运河构成的网络连接着内城空间和在外开发的广大区域；城内拥有各类市民设施和高耸的佛塔和圣水之类的宗教纪念建筑。在每个驃国古城的中心或中心附近，都建有一个标志其政治与社会中心地位的宫殿。

所有封面及封底图片均来源于互联网。

更多详细内容请参阅网址：<http://whc.unesco.org/en/list/1444/>

(continued from back cover) common patronage, marking the shift to permanent materials from earlier timber building techniques. The Pyu developed unique mortuary practices using burial urns to store cremated remains in funerary structures. Trading networks linked the Pyu ancient cities with commercial centres in Southeast Asia, China and India. Through this network Buddhist missionaries carried their Pali-based teaching into other areas of mainland Southeast Asia.

Criterion (iv): Technological innovations in resource management, agriculture and manufacturing of brick and iron at the Pyu Ancient Cities created the preconditions leading to significant advances in urban planning and building construction. These innovations resulted in the rise of the three earliest, largest,

and most long-lived Buddhist urban settlements in all of Southeast Asia. The Pyu cities’ urban morphology set a new template of extended urban format characterized by massive gated walls surrounded by moats; a network of roads and canals linking urban space within the walls with extensive areas of extramural development; containing civic amenities, monumental religious structures defined by towering stupas and sacred water bodies. At or near the center of each Pyu city was the palace marking the cosmic hub of the political and social universe.

All cover photos are all from Internet. For more information please refer to the webpage: <http://whc.unesco.org/en/list/1444>.

whc.unesco.org

联合国教科文组织世界遗产媒体与传播培训班(中国)

——传递文化信息

World Heritage Media/Communication Training Workshop (China)
- Passing the Culture Message

联合国教科文组织一直致力于世界遗产的保护和管理,通过相关理念、技术的研究、实践和宣传推广,保证这一珍贵的人类共同财富得以传承给我们的子孙后代。2015年是中国加入《世界遗产公约》30周年暨联合国教科文组织成立70周年。为此,联合国教科文组织拟定于2015年2月1日-2月6日在中国福建省举办“世界遗产媒体与传播培训班(中国)——传递文化信息”,依托世界遗产地普及世界遗产常识,深化青年人对《世界遗产公约》的理解,激发青年人有效的参与行动。

福建土楼自2008年被列为世界文化遗产以来,一直秉承《保护世界文化和自然遗产公约》的要求,切实保护该遗产地的突出普遍价值,并在世界遗产教育、公众意识提升、文化交流与传播方面发挥着重要作用。为此,联合国教科文组织选择福建土楼作为该培训班的落地遗产地。

本次培训班是由联合国教科文组织世界遗产中心主办,联合国教科文组织驻华代表处、我中心和中国教育学会培训中心(CSECT)承办。此次活动旨在通过专业领域的技能培训,增强世界遗产青年志愿者的领导力和专业技能、创建网络平台、提升保护和行动力,成为世界遗产的宣传者、保护者、传承者,为世界遗产的可持续发展提供更有力的支撑。

本次活动将由青年人自主导演、拍摄、编辑以福建土楼世界遗产地为主题的短片,通过青年人的视角,以影像的方式向世界传达遗产地的突出普遍价值。培训班包括世界遗产、福建土楼、媒体传播理论和技术等方面的培训,实地考察,现场拍摄,剪辑制作和最终评奖。

获奖影片将在世界遗产中心网站、联合国教科文组织驻华代表处网站和中国教育学会培训中心网站上播放,并在2015国际青年行动中面相全球的青年组织进行推广,同时征募土楼世界遗产地的保护方案。希望通过本活动,福建土楼世界遗产地的重要价值将得到更加深刻的认识和更广泛的宣传,以福建土楼为起点提升世界遗产地公众意识提升的媒体和通信技术,使媒体传播成为世界遗产教育的重要手段,同时建立世界遗产地宣传保护的中国青年团队。

主办单位:

- 联合国教科文组织世界遗产中心

承办单位:

- 联合国教科文组织驻华代表处
- 联合国教科文组织亚太地区世界遗产培训与研究中心(WHITRAP)
- 中国教育学会培训中心

项目地点:

- 中国福建省土楼世界遗产地

项目时间:

- 2015年2月1日-2月6日

参与者条件:

- 年龄在18至30周岁间的青年;
- 积极参与世界遗产有关项目(过去或者即将在相关营地参与服务);
- 正在为相关项目工作,或计划为相关营地工作;
- 有意愿为建立和实施世界遗产相关项目做媒体宣传与推广工作的;
- 未来相关项目的参与者,积极参与本次活动并能在活动结束后在学校、组织机构中分享相关成果。
- 一旦录取,组织方将承担所有学员参与活动的相关费用(包括交通费、餐费、住宿费)。学员只需自行承担10元/人的保险费。

The World Heritage Media/Communication Training Workshop: Passing the Culture Message is for young people from Chinese youth organizations, schools and institutions who have already participated in World Heritage Education Programme activities such as the World Heritage Volunteers and World Heritage Youth Forums. The main aim is to promote the capacity building of youth and their organizations through providing specific skills that they can apply to their activities related to World Heritage. It will also bolster networks among young people involved in heritage preservation and outreach.

Fujian Tulou is a property of 46 buildings constructed between the 15th and 20th centuries over 120 km in south-west of Fujian province. Set amongst rice, tea and tobacco fields the Tulou are earthen houses. They are inscribed as exceptional examples of a building tradition and function.

Organised by:

UNESCO World Heritage Centre

Associated Organisers:

UNESCO Beijing Office
World Heritage Institute of Training and Research for the Asia and the Pacific Region under the auspices of UNESCO (WHITRAP)
The Chinese Society of Education Training Center (CSETC)

Project Period:

1st - 6th February, 2015

Project Location:

Tulou World Heritage Site, Fujian Province, China

Project Background:

© UNESCO Cultural site inscribed in exemplifying a particular type of communal living and defensive organization, and, in terms of their harmonious relationship with their environment, an outstanding example of human settlement.

The objectives of the Media/Communication Training Workshop are:

- To provide a platform for exchange and networking among youth volunteers and young people involved in UNESCO World Heritage Education Programme in the region;
- To contribute to capacity building of young people

学员组成:

经仔细筛选, 截至目前, 本次培训班共录取 15 名青年学员 (名单未最终确定), 包括:

- 7 名曾在 4 个世界遗产地从事过世界遗产志愿者项目 (World Heritage Volunteer, 简称 WHV) 的大学生;
- 4 名由中国教育学会培训中心 (CSECT) 推荐的在中国从事世界遗产志愿者项目的青年领袖;
- 4 名从 40 位申请人中选拔而出的青年志愿者。

更多详情请参见 http://www.csetc.com.cn/html/ywwz/UNESCOWorldHeritageConvention_165_312.html

through skills training in the field of media and communications;

- To promote the importance of communication as an essential element of World Heritage Volunteers and forum activities and ways in which heritage values can be transmitted through well-communicated projects;
- To introduce crucial educational tools for successful communication, present ways to deliver messages effectively and share knowledge of media work in practice.

For more information please refer to http://www.csetc.com.cn/html/ywwz/UNESCOWorldHeritageConvention_165_312.html

资料链接 >>>**世界遗产志愿者 (WHV) 计划**

世界遗产志愿者 (WHV) 计划是在 2007 年联合国教科文组织世界遗产教育项目框架内的构想, 旨在动员青年及其的组织参与到遗产保护和推广的活动中。

WHV 计划有两个主要的互补链: WHV 行动营和一个世界遗产非正式教育工具的开发。

WHV 行动营由地方青年组织或非政府组织每年举办活动。这些行动营普遍持续两周到四周的时间并容纳约 10 到 30 个国内和国际志愿者参加。

该活动结合手工技能培训和工作坊, 旨在鼓励青年志愿者学到技能和基本的预防、保存和维护的能力。除了根据相关世界遗产的问题展开的工作组, 还包括与当地社区开展的活动。通过青年参与 WHV 计划, 志愿者们将对人、文化、价值观念和生活方式有多样性的理解。在这个过程中, 他们将获得一个正面的自我形象、对自己创造能力的自信以及与他人分享的愿望。

该计划受益于 6 年卓有成效的经验, 在此期间, 共有近 2000 名 18-30 周岁间的志愿者参加了行动营, 现已有 55 个地方组织和非政府组织在全球 29 个国家举办了 168 个行动营。

联合国教科文组织世界遗产中心与国际志愿服务协调委员会 (CCIVS) 协调组织整个计划的实施, 并由 Open Houses 负责欧洲方面的协调工作。

Information Links >>>**The World Heritage Volunteers (WHV) Initiative**

The World Heritage Volunteers (WHV) initiative was conceived in 2007 in the framework of the UNESCO World Heritage Education Programme, to mobilize and involve youth and their organizations in heritage preservation and promotion.

The World Heritage Volunteers (WHV) initiative has two main complementary strands: the WHV action camps and the development of a World Heritage Non-formal education tool.

The WHV action camps are organized by local youth organizations or NGOs within a yearly campaign. These action camps generally last between two or four weeks and accommodate some ten to thirty national and international volunteer participants.

The activities integrate hand-on skills training and workshops geared towards encouraging youth volunteers to acquire abilities and basic preventive, preservation and conservation skills. In addition working sessions are held on issues related to World Heritage, including activities carried out together with local communities. Through youth involvement in WHV, volunteers gain an understanding of the diversity of people, cultures, values and ways of life. In the process, they acquire a positive image of one's self, confidence in one's own creative abilities and the desire to share with others.

The initiative benefits from six years of fruitful experience, during which nearly 2000 volunteers between 18-30 years old have participated in the camps. 168 action camps have been held in 29 countries around the world organized by 55 local organization and NGOs.

The UNESCO World Heritage Centre coordinates the overall implementation of the initiative in collaboration with the Coordinating Committee for International Voluntary Service (CCIVS) and Open Houses the organization in charge of the European coordination.

印度大喜马拉雅山脉 国家公园保护区

Great Himalayan National Park
Conservation Area

遗产类型：自然遗产

所在地区：印度

入选年份：2014

遴选标准：(x)

大喜马拉雅山脉国家公园坐落于印度北部的喜马偕尔邦，喜马拉雅山脉西部。该遗产地占地 90,540 公顷，由巍峨高耸的山峰、高山草甸以及河流森林组成。公园内的高山冰川和积雪融水是数条河流的水源地，对于下游成千上万的使用者至关重要。园内保护着受季风影响的森林和高山草甸。公园是喜马拉雅山脉生物多样性的热点地区之一，涵盖了 25 个森林类型以及丰富的动物物种（包含一些濒危物种），使其在生物多样性保护方面具有突出意义。

印度大喜马拉雅国家公园保护区因符合标准 (x) 于 2014 年被列入世界遗产名录：

标准 (x)：大喜马拉雅国家公园保护区位于对全球都极为重要的“西喜马拉雅温带森林”生态区内。公园也包括国际环保组织“保护国际”划定的喜马拉雅“生物多样性热点区域”，同时也是“国际鸟盟”（Bird Life International）西喜马拉雅特有鸟区的组成部分。大喜马拉雅国家公园保护区拥有 805 种维管、192 种地衣、12 种苔类和 25 种藓类植物。该区域内 58% 的被子植物被认定是当地特有的。该遗产地还保护了约 31 种哺乳动物，209 种鸟类，9 种两栖类动物，12 种爬行动物和 125 种昆虫，也为 4 种全球濒危哺乳动物，3 种全球濒危鸟类和大量的药用植物提供了栖息地。此外，公园对于低海拔山谷的保护为重要的栖息地以及濒危物种（如黑头角雉和麝香鹿）提供了更为完善的保护和管理。

所有图片均来自于互联网。

更多详细内容请参阅网址：<http://whc.unesco.org/en/list/1406>



Category: Natural Heritage

Location: India

Date of Inscription: 2014

Criteria:(x)

This National Park in the western part of the Himalayan Mountains in the northern Indian state of Himachal Pradesh is characterized by high alpine peaks, alpine meadows and riverine forests. The 90,540 ha property includes the upper mountain glacial and snow meltwater sources of several rivers, and the catchments of water supplies that are vital to millions of downstream users. The GHNPCA protects the monsoon-affected forests and alpine meadows of the Himalayan front ranges. It is part of the Himalaya biodiversity hotspot and includes twenty-five forest types along with a rich assemblage of fauna species, several of which are threatened. This gives the site outstanding significance for biodiversity conservation.

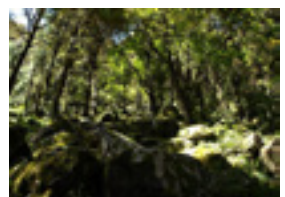
Great Himalayan National Park Conservation Area was inscribed on the World Heritage List in 2014 under criterion(x).

Criterion (x): The Great Himalayan National Park Conservation Area is located within the globally

significant “Western Himalayan Temperate Forests” ecoregion. The property also protects part of Conservation International’s Himalaya “biodiversity hot spot” and is part of the BirdLife International’s Western Himalaya Endemic Bird Area. The Great Himalayan National Park Conservation Area is home to 805 vascular plant species, 192 species of lichen, 12 species of liverworts and 25 species of mosses. Some 58% of its angiosperms are endemic to the Western Himalayas. The property also protects some 31 species of mammals, 209 birds, 9 amphibians, 12 reptiles and 125 insects. The Great Himalayan National Park Conservation Area provides habitat for 4 globally threatened mammals, 3 globally threatened birds and a large number of medicinal plants. The protection of lower altitude valleys provides for more complete protection and management of important habitats and endangered species such as the Western Tragopan and the Musk Deer.

All photos are all from Internet.

For more information please refer to the webpage: <http://whc.unesco.org/en/list/1406>



活动预告 Forthcoming

2015年同济大学“城市与社会”国际学术论坛 2015年4月10-11日, 中国上海

主题: 社区·空间·治理

时间: 2015年4月10-11日

地点: 同济大学, 中国上海

主办单位:

- 同济大学
- 中国城市规划学会

协办单位:

- 世界社会学学会城市与区域发展研究委员会(ISA-RC21)

承办单位:

- 同济大学建筑与城市规划学院
- 同济大学政治与国际关系学院社会学系
- 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)
- 上海同济城市规划设计研究院

论坛背景:

“城市与社会”国际学术论坛旨在聚集中外城市规划、社会学界关注城市与社会发展的研究机构和专家学者,就相关议题进行学术研讨,促成城市研究方面的跨学科对话及交叉学科合作,以期为城市空间、基层治理、社会问题的改善与解决提出综合视角的学术支持。

论坛主题:

社区是城市的基本单元,在处于转型期的中国,社区是社会重构、空间生产的重要场域。2015年“城市与社会”国际学术论坛以“社区·空间·治理”为主题,旨在聚焦中外城市社区在发展演变、转型重构、制度机制等方面的经验与问题。主要议题包括:

- (1) 社区空间重构与社会结构;
- (2) 基层治理与社区发展;
- (3) 社区规划与社区参与;
- (4) 社区遗产与社会记忆等。

论文征集:

本次论坛不收取会务费,除特邀专家外,其他参会者的交通费、食宿费自理。论坛以文入会,请有意参会者于2014年12月31日前将《参会回执表》与论文摘要(不超过500字)发送至会务邮箱 city_society_2015@126.com,并于2015年2月28日前提交完整论文(论文字数原则上不超过12000字)。提交的论文将由“同济-城市与社会学术论坛”学术委员会推荐择优编入会议论文集出版。

论坛联系人:

同济大学政治与国际关系学院社会学系

“City and Society: Community, Space, and Governance” International Forum

10-11th April, 2015, Shanghai, China

The First “City and Society” International Forum will be held at Tongji University in Shanghai, China, from April 10th to 11th, 2015. The conference aims to bring together both Chinese and overseas institutes, experts and scholars with interest in urban and social development in the urban planning and sociology areas, to discuss on themes concerned and to promote interdisciplinary dialogues and cooperation on city studies, with the hope of proposing an integrated academic perspective towards the improvement and solution to issues concerning urban space, grassroots governance and social problems. This year’s conference is themed with Community, Space, and Governance. The following are some important details about the conference:

1.Hosts:

- Tongji University, China
- Urban Planning Society of China

2.Organizers:

- College of Architecture and Urban Planning, Tongji University
- Department of Sociology, School of Political Science and International Relations, Tongji University
- World Heritage Institute of Training and Research for the Asia and the Pacific Region (Shanghai)
- Shanghai Tongji Urban Planning and Design Institute

3.Co-organizer:

- Research Committee 21 (RC21) on Sociology of Urban and Regional Development of the International Sociological Association (ISA)

4.Official Languages: Chinese and English

5.Time and Brief Program:

April 9th Registration, April 10-11th Conference Sessions

6.The Main Theme and Sub-Themes:

The Main Theme: Community, Space, and Governance
Possible topics could include (but are not limited to) the following:
(1) community spatial reorganization and social restructuring;
(2) grass-root governance and community development;
(3) community planning and community participating;
(4) community heritage and collective memory and etc.

7. Deadlines for Submitting Abstracts and Full-Text Papers:

Abstracts for individual papers (250 words max.) are invited by 15th January 2015. The deadline for submitting full-text papers is 15th February, 2015. Submission should be in Word format and include in the following order: name, institutional affiliation, email address and paper title. Please send abstracts and papers to city_society_2015@126.com.

8. Registration Fee and Other information:

The conference is free for registration fee. And the conference will help arrange for board and lodging for participants. All the accommodation and round-trip tickets fee will be paid by participants themselves or be reimbursed by participants’ institutions.

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 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）
 刘真（项目主管）电话：(+86) 21 65987687 转 8003
 会务邮箱：city_society_2015@126.com

第六届城市空间与社区生活会议：理论与实践 2015年6月6-11日，中国香港、珠海、澳门

由4C5M（四师五门）工作室举办的第6届“城市空间与社会生活”国际学术会议，主要议题包括（但不限于此设想）：公共设施、政策、遗产与集体记忆、商业开发、绿色项目（环境的可持续性）、旅游、居住，及其他。现诚征有关城市项目和认同的论文及空间设计，并就相关议题开展学术研讨。城市项目包括公共设施（硬件），政策（软件）及与其有关的所有内容。多元认同涉及文化、种族、性别、阶层以及地域等相关内容（但不仅限于此）。各国的学者、专家教授、企业部门和政府部门就反映城市项目和认同二者关系进行的案例研究和理论模型，均可通过论文或空间设计的方式投稿。以此激发我们对这一重要议题的理解与实践。

关于会议的更多详情，请参见：

<http://www.4c5mstudio.org/conference/conference-paper-and-spatial-design-at-hong-kong-zhuhai-and-macau-june-6-11-2015/>

关于会议出版物信息，请参见：

<http://www.4c5mstudio.org/project/urban-space-and-social-life-conference-publications/>

第25届CIPA文化遗产档案国际研讨会 2015年8月31日-9月4日，台湾台北

2015年CIPA文化遗产档案国际研讨会主题定为“全球华语多元合作，Filling the Gaps—Towards a globalization Era”，基于全球化的趋势下，透过对于不同历史背景、文化、遗产类型、保存原则的理解，强调如何发挥CIPA的力量，将数位技术与保存观念结合。希望在知识、观念、行动、整合、方向等知识领域，藉着研究、意见交流，强化保存文化遗产的目的。2015年CIPA第25届双年度大会是CIPA会议第二次在亚洲举办，在全球化的时代背景下，多元的科技与文化交流，在亚洲之心的台湾举办，将显得格外具有意义。

更多详情请参见 <http://www.cipa2015.org>

9. Contacts:

Dr. ZHONG Xiaohua, E-mail: xhzhong@tongji.edu.cn
 Ms. LIU Zhen, E-mail: whitrap.lz@foxmail.com
 Tel: (+86) 21 6598 7687 ext. 8003 (working hours: 9:00am to 5:00pm from Monday to Friday)

For conference inquiries and paper submission, please e-mail to: city_society_2015@126.com

6th Urban Space and Social Life: Theory and Practice 6th-11th June, 2015, Hong Kong, Zhuhai, Macau, China

The 4C5M Studio's 6th Urban Space and Social Life conference: Theory and Practice, focuses on Projects in Cities and Identities, invites papers and spatial design that explore the relationship between projects in city and identities. Projects in city include infrastructure (hardware), policies (software) and all things in between. Multi-dimensional identity includes, but is not limited to, cultural, ethnic, gender, class, and place. Case studies and theories in forms of papers and spatial designs which reflect the relationship between projects in cities and identities from international scholars, professionals, business sector and government sectors will stimulate our understanding and the practice of this important topic.

For conference details, please visit:

<http://www.4c5mstudio.org/conference/conference-paper-and-spatial-design-at-hong-kong-zhuhai-and-macau-june-6-11-2015/>

For upcoming publications from the past conferences, please visit:

<http://www.4c5mstudio.org/project/urban-space-and-social-life-conference-publications/>

25th CIPA Symposium on Heritage Documentation 31st August-4th September, 2015, Taipei, Taiwan

The theme for 2015 CIPA Symposium titled Filling the Gaps—Towards a Globalization Era, while taking into consideration the trend of globalization, emphasizes how CIPA can exercise its influence on the combination of digitization technology and conservation concepts by way of understanding different historical backgrounds, their related cultures, heritage types and conservation principles. It is our hope that the purpose of cultural heritage conservation can be further strengthened by sharing research findings in fields such as knowledge and conceptual structure, operations, integration, future directions, and so forth. The 2015 CIPA Biannual International Symposium is the second one held in Asia. It is profoundly significant to have the opportunity to hold such an event in Taiwan, the Heart of Asia, where multi-cultural exchanges will take place and a wide range of technologies will be presented in the globalization era.

For more information please refer to <http://www.cipa2015.org>.

骠国古城 PYU Ancient City

遗产类型：文化遗产
所在地区：缅甸
入选年份：2014
遴选标准：(ii)(iii)(iv)

骠国古城包含罕林、毗湿奴和室利差旦罗三座城市遗址，坐落于伊洛瓦底江盆地的干旱区域，均由石砖、城墙和护城河组成，代表了公元前 200 年至公元 900 年逾一千年骠国的辉煌历史。三座古城在一定程度上可以定义为考古遗迹，包括宫殿城堡、墓地、早期工业生产遗址、砖结构的纪念性佛塔、部分城墙、水道等，目前一些水道依然可以用于精耕细作。

骠国古城因符合标准 (ii)、(iii)、(iv) 于 2014 年被列入世界遗产名录：

标准 (ii)：自公元前 2 世纪起，本土的骠国社会开始了与印度文化之间的交流。佛教首先进入骠国城市，由此逐渐传入东南亚，并在此受到了从统治精英到农业劳动者等各个社会阶层的欢迎。骠国古城所拥有的纪念性佛塔和复杂的砖结构宗教建筑是该地区这类独特建筑形式的最早证明，其中一些建筑形式在其他地方尚无已知的原型。骠国佛教城市文化得到了广泛的发展，并对整个东南亚产生持久的影响。随着公元五世纪后佛教教义和修行实践在其他东南亚国家的继续传播，促进了之后国家的建立。

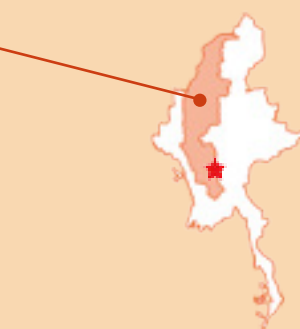
标准 (iii)：骠国古城是东南亚首个拥有明确史料记载的佛教城市文明。通过对于季节性稀缺的水资源的专业化管理和对用于敬奉或贸易的诸如陶瓦、铁、金银和准宝石等制成品的专业化生产，农业生产方式得到了重组，同时出现了文明的佛教僧侣社区。佛教通过皇室和普通赞助者的支持建造砖结构的宗教纪念物，标志着使用的建筑材料从早期的木材向永久性材料的转变。骠国古城也发展出独特的殡葬措施，即：用瓮存放骨灰，并将其置于墓室内。贸易通道将骠国古城与东南亚、中国和印度的其他商业中心相连。佛教传教士通过这一网络，得以将他们的巴利语教学传向东南亚的其他地区。（下转第 28 页）

Category: Cultural Heritage
Location: Myanmar
Date of Inscription: 2014
Criteria: (ii)(iii)(iv)

Pyu Ancient Cities includes the remains of three brick, walled and moated cities of Halin, Beikthano and Sri Ksetra located in vast irrigated landscapes in the dry zone of the Ayeyarwady (Irrawaddy) River basin. They reflect the Pyu Kingdoms that flourished for over 1,000 years between 200 BC and AD 900. The three cities are partly excavated archaeological sites. Remains include excavated palace citadels, burial grounds and manufacture sites, as well as monumental brick Buddhist stupas, partly standing walls and water management features – some still in use – that underpinned the organized intensive agriculture.

Pyu Ancient Cities was inscribed on the World Heritage List in 2014 under criteria(ii),(iii) and (iv).

Criterion (ii): Due to interaction between indigenous Pyu societies with Indic cultures from the 2nd century BCE, Buddhism achieved its first permanent foothold in Southeast Asia among the Pyu cities, where it was embraced by all classes of society from the ruling elite to agrarian labourers. Marked by imposing memorial stupas and other sophisticated forms of brick ritual structures, the



Pyu Ancient Cities provide the earliest evidence of the emergence of these innovative architectural forms in the region, some of which have no known prototypes. The development of Pyu Buddhist urban culture had widespread and enduring impact throughout South-east Asia, providing stimulus for later state formation after the 5th century CE following the onward transmission of Buddhist teaching and monastic practice into other parts of mainland Southeast Asia.

Criterion (iii): The Pyu Ancient Cities marked the emergence of the first historically-documented Buddhist urban civilization in Southeast Asia. The establishment of literate Buddhist monastic communities arose in tandem with the re-organization of agricultural production, based on expert management of seasonally-scarce water resources and the specialized production of manufactured goods in terracotta, iron, gold, silver and semi-precious stones both for veneration and for trade. Buddhism underpinned the construction of religious monuments in brick through royal and(continued on Page 28)



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