

NEWSLETTER



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



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The HUL Guidebook Launched in Austria / The 7th Advanced Course on Conservation and Restoration Techniques of Traditional Architecture for the Asia-Pacific Region Held in Suzhou / 2016 Sino-French Seminar on Old Towns Held in Chengdu / International Forum on Small Settlements Conservation of the “Chinese Traditional Villages Qiandongnan Summit Held in Guizhou

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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。

联合国教科文组织亚太地区世界遗产培训与研究中心由北京、上海、苏州三个中心构成。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、考古发掘与遗址管理以及文化景观管理; 苏州中心 (苏州市政府承办) 主要负责传统建筑技术和修复、保护材料分析以及历史园林的修复与维护。

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

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

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

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

The Suzhou Centre, hosted by Suzhou Municipal Government, is in charge of traditional architectural craftsmanship and restoration, conservation materials analysis, and historic garden restoration and maintenance.

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“历史性城镇景观 (HUL) - 不同文化的连接”实地培训在意大利小镇成功举办

The “HUL Bridging Cultures-HULBRIC” Training in Situ Courses Successfully Held in Italy

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Written By / Heleni PORFYRIOU Anna-Paola POLA

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2016年8月27日至9月4日，“历史性城镇景观 (HUL) ——不同文化的连接”实地培训在意大利小镇成功举办。

该培训由意大利国家研究委员会 - 文化遗产保护中心 (下文简称 CNR-ICVBC) 统筹, 联合国教科文组织亚太地区世界遗产培训与研究中心 (下文简称 WHITRAP) 协作, CNR-ICVBC 及罗马第二大学联合主办, Palestrina 和 Castel San Pietro Romano 市政府及地区代理拉齐奥伊诺机构 (Lazio Innova S.p.A.) 承办。

此次培训基于 HUL 方法, 解决小型历史城镇的保护、价值再现和管理相关问题, 其目的为连接不同文化, 尤其是中意跨学科综合性方法的最佳实践经验。它着重于被选中的试点案例, 基于意大利在该领域的经验, 集合实地培训、多学科讨论会和联合设计, 其目的为研究并为被选中的试点案例提出一个保护 / 价值再现的建议。因此, 培训整合了问题的解决, 并联合了课程老师、学员、地方利益相关者和当地居民。

不仅如此, 考虑到 HUL 是一种目的为攻克保护和转化间差异性的工具, 它推广保护是一种变化的管理, 此次培训中还列举了意大利保护史和法律中的最佳经验, 主要涉及三个关键点: **实体城市与建筑保护、综合性景观、地方参与。**

小型历史城镇是研究的核心, 因为它们代表了最为真实的传统文化价值, 涉及到: 建造遗产, 它依据于保护技术、材料和工匠技术非物质文化遗产传统; 非物质文化遗产传统; 景观质量和其与自然的关系 (兼顾生产和美学两方面); 以及当地特质价值, 它通常体现于强烈的公民参与。

意大利 80% 的城市都是小型城镇。然而, 在中国的传统村落和小型城镇中也散布着令人惊奇的丰富遗产, 它们还未被西方所了解, 也未被很好地记录、保护和发展。提升它们将不仅仅在非城市地区带来旅游业和资源, 也将平衡不可持续的城市化。

意大利以其悠久的历史 and 令人惊奇的充满层次感的城市而举世闻名, 它们孕育了自 19 世纪晚期起国民对修复干预和保护理论的兴趣。意大利建筑和城市保护中的经验对 HUL 在小型历史城镇中实施有着重要作用, 在讲座和参观中它也被提及, 结合基于信息通信技术的完整价值再



集体照 Group Photo

The first edition of the “HUL Bridging Cultures - HULBRIC” training in situ course (27 August- 4 September 2016), has ended on Sunday September 4th.

The Course coordinated by the Institute for the Conservation and Valorisation of Cultural Heritage of the National Research Council of Italy (CNR-ICVBC-Rome) in collaboration with the WHITRAP was organised by CNR-ICVBC and the University of Rome Tor Vergata and had as partners and co-organisers the Municipalities of Palestrina and Castel San Pietro Romano and the Regional Agency Lazio Innova S.p.A.

Based on the HUL approach, the training, addressed issues relative to small historic towns' conservation, valorisation and management with the aim to bridge different cultures, and more specifically Sino-Italian experiences, and best practices in an interdisciplinary and comparative way. Focusing on selected heritage pilot cases it was built on the Italian expertise on the subject, bringing together in situ training, multidisciplinary workshops and studios with the aim to study and propose a conservation/valorization project for the selected pilot case areas. Training was, thus, integrated with problem solving and the course participants with local stockholders and residents.

More specifically, considering HUL as an approach aiming to overcome the distinction between conservation and transformation – while promoting conservation as management of change – the training was structured and built on the best experiences of Italian conservation history and legislation as exemplified through three major keywords: **physical urban and architectural conservation, integrated landscape, local participation.**

Small historic towns were selected as the core study because they represent the most authentic depository of traditional cultural values related to: built heritage -- in terms of conservation techniques, materials and craftsmen's presence; intangible heritage traditions; landscape qualities and relationship to nature (both in productive and aesthetic terms); and local identity values, often expressed in a strong participatory citizenship.

Historic small towns represent the 80% of Italian cities. However, also China has an amazingly rich heritage dispersed in traditional villages and small towns, often unknown to the West and still not well documented, conserved and valorised. Enhancing it may bring not only tourism and resources, also to non-urban areas, but may re-equilibrate unsustainable urbanisation.

Italy is famous worldwide for its



会见地方利益相关者
Meeting with Local Stakeholders



小组联合设计
Studio



考察
Site Visit

现和管理方法。

课程目的为:

- 1、为中意双方学员提供高质量专业的培训并宣传意大利在该领域的经验;
- 2、提出在世界上小型历史城镇在遗产保护领域中的问题;
- 3、对主办城市和地方居民身份产生积极的影响。

达成这些目的通过:

- 1、筛选资深专业能力的学员,他们能为 HUL 方法在小型历史城镇实施的产生直接作用;
- 2、组织实地培训,为学员提供触摸、看、呼吸、浸入、经历主办城市的空间质量、城市生活、景观的机会;
- 3、训练在没有地图的情况下去感知城市空间质量并去感受那些材料,欣赏环境并通过别人的眼睛来观察;
- 4、一种跨文化(中国-意大利)和跨学科的方法:艺术和建筑历史、城市规划历史、考古、交流、信息通信技术、经济都是这个培训课程中涉及到的学科;
- 5、集合专家和学者,学生和从业者;
- 6、联合设计(en charrette studios):集中的案例设计并解决问题;
- 7、市民和地方利益相关者的全程参与,他们既是主办方也是评估人。

该课程将每年在意大利小型历史城镇中推广,希望不久也在中国的传统城镇中举行,目的为:

- 1、确立一个全新的培训形式,希望能成为 HUL 工具的一部分,并因此成为一个世界级的有效工具;
- 2、让学员更深入地理解城市保护;掌握数字化价值再现和信息技术;了解一种在遗产发展和推广文化交流中,结合公众参与并整合解决方案的批判式方法。

然而,其最终目的是在推广全新的城市保护/价值再现问题中,将地方社区作为重要因素并为联合设计提供案例,同时对小型历史城镇的发展、提高地方身份和声望、经济价值再现和游客量产生一定影响。



longstanding urban history and amazingly stratified cities, which fostered the country's interest in restoration interventions and conservation theories since late 19th century. This Italian expertise in architectural and urban conservation were considered crucial for the HUL implementation in small historic towns, and were proposed throughout the course's lectures and visits, together with integrated valorisation and management approaches based on ICT tools.

The aims of the Course were:

- to offer a highly qualified and professionalized training to both Chinese and Italian participants disseminating Italian expertise on the subject;
- to bring the issue of small historic towns up in the heritage conservation agenda, worldwide;
- to have a positive impact on the host cities and the citizens local identity.

They were achieved by:

- selecting participants with high professional profiles, able to become the direct disseminators of the HUL approach implemented to small historic towns;
- organising an in situ training. That is, by offering the opportunity to the participants to touch, see, breath, be immersed, experience the qualities of space, urban life, landscape and of the hosting of small historic towns;
- training to sense without maps the urban space qualities and to feel the materials, to appreciate the context and to see with the other's eyes;
- an intercultural (China -Italy)

and interdisciplinary approach: art and architectural history, urban planning history, archaeology, planning, communication, ICT, economics, are some of the disciplines involved in the teaching program;

- bringing together professionals and academics, students and practitioners;
- en charrette studios: introducing intensive studios on case studies and problem solving;
- involving citizens and local stakeholders in the whole training process, both as hosts and as evaluators.

This Course will be annually promoted in Italian small historic cities and hopefully soon also in Chinese traditional towns with the aim to:

- define an inedited training format able to become a part of the HUL toolkit and therefore a useful tool worldwide;
- offer to participants a deeper understanding of urban conservation; skills for digital valorisation and communication; a critical approach to integrated solutions incorporating public participation in heritage development and to promote cultural exchanges while bridging cultures.

However, its ultimate goal is to impact also on small historic towns' development and conservation by enhancing local identity and prestige, economic valorisation and tourist flows, while promoting inedited solutions to the urban conservation/valorisation issues local communities identify as crucial and offer as case studies for the en charrette studios.

联合国教科文组织首届“世界遗产与可持续旅游”培训班在上海与江苏同里古镇圆满举行

The UNESCO Training Course on World Heritage and Sustainable Tourism Successfully Held in Shanghai and Tongli Ancient Town

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2016年6月13日至6月19日，联合国教科文组织“世界遗产与可持续旅游”首期培训班在亚太地区世界遗产培训与研究中心隆重举行，来自丽江古城、张家界、莫高窟等全国13个省市的33名遗产地及预备清单地的33名管理者参加了培训。

2012年，第36届世界遗产委员会会议正式通过了“世界遗产与可持续旅游”项目，并将其纳入《2012-2022年实施世界遗产公约战略行动计划》。此次培训是联合国教科文组织在全球范围内落实“世界遗产与可持续旅游”行动计划的重要环节，是帮助中国遗产地进行能力建设的重要内容。在为期七天的培训中，联合国教科文组织“世界遗产与可持续旅游”项目负责人Peter Debrine先生进行了《可持续旅游与保护遗产的重要性》的主题发言和《世界遗产地的旅游目的地管理规划》的专题报告，世界遗产旅游咨询专家、原世界遗产中心项目官员Art Pedersen先生进行了《世界遗产地的旅游管理》的主题发言和《旅游影响管理》专题报告，从国际层面对“世界遗产与可持续旅游”项目的要求和内涵进行了深入、细致的解读，并介绍了国际遗产地旅游发展的成功案例。同济大学韩锋教授、中山大学张朝枝教授分别做了《突出普遍价值与可持续旅游在中国的应用》、《遗产旅游经济与旅游产品》、《世界遗产地旅游发展阶段与社区参与方式演变》等专题报告，对于中国遗产地开展遗产旅游的重要意义及方法途径进行了深入的分析讲解。培训项目还特别邀请到了九寨沟世界遗产管理局科研处杜杰处长、杭州西湖世界文化遗产监测管理中心杨小茹主任、贵州生态博物馆任和昕馆长，以九寨沟、西湖、贵州地扈生态博物馆为例，针对遗产地的生态保护、游客控制、遗产监测、遗产价值、社区参与等核心问题进行了经验分享。

除了国际要求、国内解读、优秀案例，培训项目还设置了模拟练习环节，学员们分成4个专题小组，分别围绕“遗产地突出普遍价值解读”、“旅游影响管理”、“遗产经济与产品”、“利益相关方参与”等专题内容，根据自己所在遗产地的具体情况，提出了尖锐而实际的核心问题，如何协调遗产地旅游发展与价值保护的矛盾、如何将游客市场需求与遗产价值相连接、如何



集体照 Group Photo

The UNESCO Training Course on World Heritage and Sustainable Tourism was successfully held in Shanghai and Tongli Ancient Town from 13th -19th June 2016. The training course brought 33 participants from World Heritage Sites or sites on the Tentative List in China together, including Wulingyuan Scenic and Historic Interest Area and Mogao Caves.

During the training course, Peter DEBRINE, Programme Specialist of World Heritage and Sustainable Tourism Programme at UNESCO World Heritage Centre, presented a keynote presentation on “Sustainable Tourism and the Need to Safeguard and Protect Heritage”, and a thematic lecture of “Destination Management Planning at World Heritage Site”. Art PEDERSEN, the Consultant Expert in World Heritage tourism, presented a keynote presentation on “Tourism Management for World Heritage Properties” and a thematic lecture of “Tourism Impact Management”. They interpreted the World Heritage and Sustainable Tourism Programme in terms of requirement, content and international good practices. Prof. HAN Feng from Tongji University and Prof. ZHANG Chaozhi from Sun Yat-Sen University also gave several thematic lectures of “OUVs and Sustainable Tourism – Its Application in China”, “Heritage Tourism Economy and Products”, and “The Development of World Heri-

tage Tourism and Evolution of Engagement of the Local Community”, which deeply analyzed the significance and methods of developing tourism at World Heritage Site in China. The training course also invited DU Jie, the Section Chief of World Heritage Administration of Jiuzhaigou Valley, YANG Xiaoru, the Director of World Cultural Heritage of Hangzhou West Lake Monitoring and Management Centre, and REN Hexin, the Curator of Guizhou Eco-Museum. They took Jiuzhaigou Valley, West Lake, and Dimen Museum as examples to share the experiences of eco-protection, visitor control, heritage monitoring, heritage value, and community participation at the World Heritage Sites.

Apart from “International Requirement”, “Domestic Interpretation”, and “Best Practices (case studies)”, the “Simulation Exercise” was also arranged in the programme. Participants were divided into 4 groups with 4 themes included “Interpretation of Outstanding Universal Values (OUV)”, “Tourism Impact Management”, “Heritage Economy and Product”, and “Engagement of Stakeholders”. The participants were required to raise the core problems of their sites and to discuss the topics such as “how to balance the tourism development and value protection at the World Heritage Sites”, “how to link the tourists market demand and heritage values”, “how

通过 OUV 的解说提供高品质的遗产旅游产品、如何实现遗产地社区参与的可行性和社区利益补偿、如何合理的修建遗产地的基础设施等，国内外专家对专题小组提出的问题，与学员们进行了深入讲解及互动交流，讨论气氛十分热烈。

此次培训项目以苏州古典园林沧浪亭、同里古镇退思园为调研对象，通过苏州沧浪亭管理处薛志坚主任、同里古镇保护管理委员建设管理科陈春华科长对《苏州古典园林的遗产保护与旅游可持续发展》及《同里古镇》的专业讲解，学员们对苏州园林的突出普遍价值有了深刻的认识，在实地调研中，学员们采取游客访谈、问卷调研的方式，对其旅游产品、旅游线路、旅游服务、旅游解说、周边环境等与苏州古典园林价值特征的关系进行了深入的调研分析，并进行了小组汇报总结，指出了破坏苏州园林价值特征或与其不相符的旅游产品、服务及解说系统等，并提出了解决对策。

在课程总结评估环节中，学员们纷纷表示此次培训非常及时、收益颇丰，不仅帮助他们树立了“遗产地旅游可持续发展”的理念、掌握了遗产地可持续旅游的理论和方法，而且通过案例介绍和同学之间的交流，学习了国内外遗产地好的做法，尤其是通过调研和小组作业的完成，切身感受到了遗产地旅游发展中存在的突出问题，从而进一步明确应该如何围绕遗产地的价值提供高质量的旅游产品和服务，对遗产地的规划和管理具有非常重要的指导意义。

在未来的工作中，联合国教科文组织及亚太地区世界遗产培训与研究中心将在进行遗产地能力建设的同时，在中国遴选出 3-4 个遗产地作为试点项目，中外专家将入驻遗产地、为中国遗产地可持续旅游的开展提出对策，并将成功经验推广至亚太地区以及全世界。



to interpret OUVs and provide high quality tourism services and products accordingly”, “how to enhance the community’s participation and benefit them”, and “how to construct infrastructures at World Heritage Site”.

During the programme, Canglang Pavilion and the Retreat and Reflection Garden (Classical Gardens of Suzhou) were taken as the field trip sites, XUE Zhijian, the Executive Director of Suzhou Canglang Pavilion Administration Office, made an introduction to the “Suzhou Classical Garden – Heritage Protection and Sustainable Tourism”, while CHEN Chunhua, the Section Chief of Management Committee of Tongli Ancient Town, introduced his town and The Retreat and Reflection Garden to the participants. After these two presentations, the participants got more concrete idea about the OUVs of the Classical Gardens of Suzhou. Afterwards, the participants conducted a survey by interviewing the tourists and doing the questionnaires. They analyzed the relationship between OUVs of the Classical Gardens and its tourism products & service, tourism route, interpretation system and surrounding area. They pointed out the items that

did not match the OUVs and provided some potential solutions.

During the evaluation section, the participants responded positively and explained that the course introduced new concept of the sustainable tourism at World Heritage Site, as well as provided international and national good practices. By conducting the survey and doing the group assignments, they actually found the exact problems in the heritage tourism development, and figured out the way to provide high-quality tourism services and products according to the OUVs, which is a significant step for their own its planning and management.

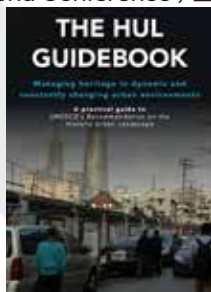
For the future work, WHITRAP will conduct the capacity building at the World Heritage Site and as well as select 3 to 4 Pilot Sites for sustainable tourism, and invite international and national experts to participate in the Pilot Programme and help the sites to develop sustainable tourism and share the good practices and experience under global scale.

焦点新闻

In Focus

《历史性城镇景观方法实施指南》在奥地利发布

2016年6月7日，在同济大学 and 澳大利亚联邦大学的支持下，我中心（WHITRAP）和澳大利亚巴拉瑞特市（City of Ballarat）合作完成的《历史性城镇景观（HUL）方法实施指南》（下文简称《实施指南》），在奥地利巴德依舍（Bad Ischl）举行的历史城镇联盟第15届世界会议（the League of Historical Cities 15th World Conference）上分发宣传。



The HUL Guidebook Launched in Austria

WHITRAP and City of Ballarat, in conjunction with Tongji University and Federation University Australia, have launched 'THE HUL GUIDEBOOK' at the League of Historical Cities 15th World Conference, in Bad Ischl, Austria, on 7 June 2016.

韩国佛教名山 (Korea Sansa) 代表团访问我上海中心

2016年6月7日，韩国佛教名山（Korea Sansa）代表团访问我上海中心，并参加了为其举办的专家咨询会议，一同出席的还有同济大学张松教授与梅青教授。会上，我中心常务副主任陆伟女士首先简单地介绍了中心的发展情况和主要活动，随后，韩国代表团就佛教名山的申遗问题与同济的专家学者进行了探讨。会后，代表团对中心举办此次专家咨询会表示感谢，并期待未来能与中心有更多的合作与交流。



Delegation of Korea Sansa Visited WHITRAP Shanghai

On June 7, 2016, the delegation of Korea Sansa visited WHITRAP Shanghai and attended a specialized meeting for expert consultation. Prof. Zhang Song and Prof. Mei Qing from Tongji University joined the meeting. Executive Deputy Director of WHITRAP Shanghai Ms. Lu Wei, briefly introduced the development of the institute and its main programmes. The Korean delegation had a discussion with the experts about the world heritage nomination of Buddhist mountains. After the meeting, the delegation expressed their gratitude to WHITRAP for hosting this meeting and looked forward to more cooperation and exchanges in the future.

联合国教科文组织匈牙利全国委员会秘书长 Gábor Soós 先生访问我上海中心



2016年6月15日，联合国教科文组织匈牙利全国委员会秘书长 Gábor Soós 先生访问我上海中心，并于当晚在中心举办了以匈牙利遗产地管理为主题的演讲，一同出席的还有同济大学梅青教授、杨晨助理教授与我中心副秘书长李昕博士。Gábor Soós 先生在演讲中首先介绍了匈牙利世界遗产地的基本情况，和然后针对匈牙利世界遗产地管理的立法与实施做了进一步详细的说明。演讲结束后，参会的专家会与到场的听众同 Gábor Soós 先生进行了热烈的探讨，并期待以后能有更多的合作交流机会。

Secretary General of the Hungarian National Commission for UNESCO Mr. Gábor Soós Visited WHITRAP Shanghai

On June 15, 2016, Mr. Gábor Soós,

Secretary General of the Hungarian National Committee of the UNESCO, visited WHITRAP Shanghai and gave a lecture about heritage management in Hungary. Prof. Mei Qing and Associate Professor Yang Chen from Tongji University, and Dr. Li Xin, Deputy Secretary-General of WHITRAP received him. In the end of the lecture, audiences had a discussion with Mr. Gábor Soós, who also expressed his hope for more cooperation and exchanges in the future.

第七届亚太地区古建筑保护与修复技术高级人才研修班在苏州举办

2016年7月7日至7月14日，我苏州中心及东南大学合作举办了第七届“亚太地区古建筑保护与修复技术高级人才研修班”。本期研修班以“木结构古建筑的保护与修复”为主题，内容包括以建构文化视野对中国传统木框架体系的重新认知、中国遗产保护的理论与实践、保护修复的实际案例分析及实践课程等。授课教师阶段性地向学员提供了世界遗产古建筑保护与修复的理论、方法和技术，以帮助造就一批既熟悉现代遗产保护理论知识又掌握传统技艺和文化的专业人才。我苏州中心初步探索出一条符合亚太地区世界遗产古建筑保护和修复人才培养的途径。



The 7th Advanced Course on Conservation and Restoration Techniques of Traditional Architecture for the Asia-Pacific Region Held in Suzhou

The 2016 Advanced Course on Conservation and Restoration Techniques of Traditional Architecture for the Asia-Pacific Region was held in Suzhou from 7 to 14 July 2016. It was organized in collaboration with the Architecture School of Southeast University, based on the theme of Conservation and Restoration of Chinese Historic Tim-



ber-Frame Buildings. The course covers several lessons, include Attempted Re-cognition China's Wooden Frame System with the view of Tectonic Culture; Ancient Traces: Traditional Conception of Heritage Conservation in Ancient China ; Structure, Construction and Craftsmanship: Investigation on Chinese Vernacular Timber Buildings and so on. The course provides participants with theories, methodology and techniques of Conservation and Restoration of Chinese Historic Timber-Frame Buildings, so as to bring up a number of professionals who not only understand modern World Heritage conservation theories but also master traditional craftsmanship. WHITRAP suzhou made new contributions to the development of World Heritage conservation in the Asia-Pacific region.

2016 中法古镇交流合作研讨会在成都举行

2016年7月26日至29日，四川省成都市建委、我中心、法国建筑与遗产之城—当代中国建筑观察站、彭州市人民政府联合主办的“2016中法古镇交流合作研讨会”先后在四川省彭州市白鹿镇和成都市召开。研讨会由我中心秘书长周俭教授主持，法国特色小城镇协会代表和成都天府古镇联盟成员分别介绍了各自古镇的情况，并对古镇资源的保护和利用发表了自己的看法。随后，法国特色小城镇协会代表分别参观了白鹿镇、青城山镇、街子古镇和元通镇。法方代表和古镇负责人在现场就古镇开发中遇到的历史建筑与文化保护等方面的难题做了深入交流。

闭幕仪式上，成都市委常委、成都市小城镇建设工作领导小组组长谢瑞武出席并致辞，法方代表也对两天考察中的所见所闻做了总结，表示每个古镇应深入了解自身特色所在，合理保护和开发古镇资源，并表达了愿与成都当地古镇建立合作关系以展开实质合作的意愿。

2016 Sino-French Seminar on Old Towns Held in Chengdu

The 2016 Sino-French Seminar on Old Towns, which was jointly organized by Chengdu Municipal Commission of Housing and Urban-Rural Development, WHITRAP Shanghai, La Cité de l'Architecture & du Patrimoine—Observatoire de l'architecture de la Chine contemporaine and People's Government of Pengzhou Municipality, was held from July 16-29 in Bailu Town and Chengdu City. The seminar was chaired by Secretary-General of WHITRAP Professor Zhou Jian. The representatives from Cité de l'architecture et du patrimoine and the Alliance of Small Towns of Chengdu introduced to each other the towns they were from and aired their opinions on the conservation and utilization of old town resources. The French delegation visited Bailu Town, Qingchengshan Town, Jiezi Town and Yuantong Town in the following days, and exchanged views with Chinese counterparts on the challenges in the conservation of historic buildings and culture in the development of those old towns.

Mr. Xie Ruiwu, the Head of Chengdu Small Town Construction Panel of the Municipal Standing Committee, attended the closing ceremony and gave a speech. The French delegation summarized their experience in those days, recognized the character of each Chinese towns, and expressed their willingness to further cooperation in the future.

联合国人力资源管理厅代表团访问我上海中心

2016年10月14日，联合国人力资源管理厅（United Nations Human Resources Management）代表团以联合国开发计划署管理服务局人力资源司司长（团长）马莎·罗德里格斯女士为首，一行14人，到访了上海中心，陪同出席的

有中国人力资源和社会保障部国际交流服务中心付跃钦主任一行及同济大学校外办严爱华老师。我中心秘书处副秘书长李昕博士向代表团介绍了中心的发展情况和主要工作，随后双方就中国遗产保护现状以及未来合作事宜进行了探讨。



Delegation of UN Human Resources Management Department Visited WHITRAP Shanghai

The delegation of the United Nations Human Resources Management Department visited WHITRAP on October 14, 2016. The 14-person delegation was headed by Ms. Martha Helena Lopez Rodriguez, Director of the Office of the Human Resources of Bureau for Management Services, UNDP, and accompanied by Mr Fu Yueqin, Director of Center for International Exchanges(-CIE) of Ministry of Human Resources and Social Security of China together with Ms. Yan Aihua, Head of International Cooperation and Exchange Office of Tongji University. Deputy Secretary-General of WHITRAP Dr. Li Xin briefed the delegation on the development and major work of the institute. Both parties also exchanged ideas about the current situation of heritage conservation in China and potential cooperation in the future.

“中国传统村落·黔东南峰会”之乡村保护国际论坛在贵州举办

2016年10月14日，由联合国教科文组织指导，贵州省人民政府主办，黔东南州人民政府、我中心（WHITRAP）承办，以“苗寨侗寨的突出普遍价值、村寨的申遗以及村落的保护”为主题的2016第二届“中国传统村落·黔东南峰会”之乡村保护国际论坛在贵州省从江县岜沙苗寨隆重举行。国内外遗产保护专家学者及地方各级政府有关部门领导等50余人出席会议。我中心秘书长周俭教授及顾问专家同济大学景观学系主任韩锋教授联袂主持会议，与会专家共同讨论拟定了关于苗族村寨侗族村寨申报世界遗产《从江建议》。

会上，西蒙尼·里卡 (Simone RICCA) 先生还代表联合国教科文组织文化助理干事弗朗西斯科·班德林 (Francesco Bandarin) 先生向从江县人民政府颁发了文化遗产保护管理工作荣誉证书，以表彰其在保护苗族侗族少数民族文化遗产方面所作出的贡献。



International Forum on Small Settlements Conservation of the "Chinese Traditional Villages Qiandongnan Summit Held in Guizhou

On October 14, 2016, the "International Forum on Small Settlements Conservation" was held at Ba Sha Village of Cong Jiang County in Guizhou Province. As a special session within the second "Chinese Traditional Village Qiandongnan Summit" under the theme of "Co-Creation, Co-Construction and Co-Benefits-Toward a New Model of Relationship between Traditional Villages Conservation and Development", the event was advised by UNESCO, hosted by the People's Government of Guizhou Province and organized by the People Government of Qiandongnan Prefecture and WHITRAP. About fifty people attended forum, including local and foreign preservation experts and officials from relative municipal government agencies and departments. Moderated by the Secretary-General of WHITRAP, Professor Zhou Jian, and the Director of the Department of Landscape Architecture in CAUP, Professor Han Feng, experts attending the forum had engaged in a successful discussion that led to the drafting of a memorandum about the World Heritage nomination of Miao and Dong Villages, the "Congjiang Recommendations".

During the forum, Mr. Simone Ricca presented an honor certificate to the Congjiang People's Government on behalf of Mr. Francesco Bandarin, UNESCO Assistant Director-General for Cultural, in recognizing their endeavors in protecting the cultural heritage of Dong and Miao nationalities.

中国联合国教科文组织二类中心 2016 年联席会议在北京召开

2016 年 5 月 18 日下午，中国联合国教科文组织二类中心 2016 年联席会议在北京会议中心召开。会议由中国联合国教科文组织全国委员会杜越秘书长主持，来自全国 13 个二类中心的共 30 名代表参加会议。会上首先由杜越秘书长对全国二类中心的有关情况进行了介绍，然后各中心代表就各自的工作情况进行了发言。最后，杜越秘书长就各中心的汇报情况进行了总结发言，就未来中国二类中心的合作和发展方向进行了总结。



2016 Joint Meeting of the UNESCO category 2 centers Held in Beijing

On the afternoon of May 18, 2016, the 2016 Joint Meeting of the UNESCO Category 2 Centers was held at the Beijing Conference Center. The meeting was chaired by Mr. Du Yue, Secretary-General of the National Committee of China for UNESCO. 30 representatives from 13 category 2 centers in China attended this meeting. Mr. Du Yue introduced general situations of category 2 centers in China during the meeting, and delegates from each center reported on their working progress of the year. In the end, Secretary-General Du Yue summarized the reports made by each centers and looked into the future cooperation and development among Category 2 centers in China.

第九届中国名镇（周庄）论坛在周庄举行

2016 年 5 月 30 日，中国名镇（周庄）论坛在江苏省昆山市周庄镇举行。该论坛的由中国城市科学研究会、中国城市规划学会历史文化名城学术委员会和昆山市人民政府主办。来自全国各地的历史文化名镇的政府代表、历史文化名城保护与发展领域的专家学者一百多人等就历史文化名镇、村落的发展现状、当下问题以及未来发展模式的探索的问题进行了专题研讨。我中心秘书长周俊

教授及副秘书长李昕博士应邀出席论坛。李昕博士在上午的环节中以“移动互联背景下的古镇保护商业模式创新”为题发表了演讲，周俊教授在下午的环节中分享了自己对历史名村名镇保护和发展方面的经验。



The 9th Chinese Famous Towns (Zhouzhuang) Forum Held in Zhouzhuang

On the May 30, 2016, the Chinese Famous Town (Zhouzhuang) Forum was held in Zhouzhuang town, Kunshan City, Jiangsu Province. The forum was sponsored by the China Academy of Urban Science, the Historical and Cultural City Committee of Urban Planning Society of China and the Kunshan Municipal People's Government. More than 100 participants including government representatives of historical and cultural towns, experts and scholars working on protection and development of historical and cultural cities attended the forum and discussed about various issues such as the status quo of historical and cultural towns and villages, the current problems and future development. Prof. Zhou Jian, Secretary-General of WHITRAP, and Dr. Li Xin, the Deputy Secretary-General, were invited to the forum. In the morning session, Dr. Li Xin gave a presentation on "Protecting the business model in the ancient town in an age of mobile web". In the afternoon session, Prof. Zhou shared his experiences on protecting and developing historic towns.

2016 苏州文化创意人才培训班成功举办



为满足日趋多元化的旅游市场需求，提升旅游产品设计文化性和创意性，我苏州中心于 2016 年 5 月举办“2016 苏州文化

第二届中国青少年文化遗产友好使者行动论坛合影留念



创意人才培训班”。此次培训班为期四天，邀请了台湾云林科技大学、同济大学、教育部高等学校创新教育指导委员会秘书长等国内文化创意领域顶级的专家与学者，通过理论授课、案例分析、实地考察以及专题研讨等多种形式，让学员了解旅游营销的新政策和行业的最新动态，向学员提供文化创意产业的理论知识，推广新型的营销模式，提升文化创意能力，培养文化创意人才。

2016 Suzhou Cultural and Creative Talent Training Successfully Held

In order to meet the increasingly diverse needs of the tourism market, and promote the cultural and creative design of tourism products, WHITRAP Suzhou organized 2016 Suzhou creative talents training courses in May 2016. With several experts and scholars in the field of domestic cultural creativity, through theoretical lectures, case studies, seminars and other forms, the four-day course help students understand the new tourism marketing policies and the latest developments in the industry, and provided students with the knowledge of new marketing model promotion, so as to enhance the ability of cultural creativity.

第二届中国青少年文化遗产友好使者论坛在兰州举行

第二届中国青少年文化遗产友好使者论坛于2016年8月1日至8月4日在兰州大学顺利举行。来自大陆、香港、澳门、台湾等地区的42所大、中小学校共133名青少年文化遗产志愿者（观察员）代表和文化遗产领域专家学者、社会组织代表等共聚黄河之滨兰州，就文化遗产青少年志愿服务工作交流案例经验，探讨未来发展。本届论坛由我中心支持，世界遗产青少年教育中心、甘肃省文化厅和兰州大学主办，文化行者管理委员会承办。浙江敦和慈善基金会、上海华桥基金会和江泰保险经纪股份有限公司联合主办。论坛以「青少年行动与文化遗产可持续发展」作为主题，通过开幕式、主旨演讲、专题讲座与辩论、青少年行动案例汇报（含文化遗产友好使者行动颁奖颁奖典礼）与展演、青少年志愿服务工作坊、青少年主题辩论会、工作组圆桌会议等七部分展开，在文化遗产青少年志愿服务行动的内容框架内，引导青少年进一步深入分享了论坛主题并解释行动话题、促进行动经验交流。

The Second Chinese Youth Ambassadors for Cultural Heritage Forum Held in Lanzhou

The Second Chinese Youth Ambassadors for Cultural Heritage Forum had been successfully held at Lanzhou University between August 1-4, 2016. 133 young cultural heritage volunteer (observers) from 42 universities, high schools and primary schools in mainland China, Hong Kong, Macao and Taiwan gathered in Lanzhou. They exchanged experience about volunteering in cultural heritage services and discussed about future development of their activities with cultural heritage professionals and representatives of social organizations. The forum was supported by WHITRAP, co-hosted by the World Heritage Education Center for Youths and the Cultural Department of Gansu Province, and organized by Zhejiang Dunhe Foundation, Shanghai Overseas Chinese Foundation and Jiangtai Insurance Broker Co., Ltd. The theme of the forum---“Actions of Youth and Sustainable Development of Cultural Heritage”--- was communicated throughout seven activity modules, including an opening ceremony, keynote speeches, seminar and debates, case reports by youths, youth volunteer workshops, youth debates and round-table discussion. Within the context of the Youth Volunteer Service for Cultural Heritage initiative, the event had encouraged the young participants to thoroughly share their perspectives of the forum theme and to present on their operations, thus facilitating a fruitful exchange of experience.

2011年东日本大地震中成为临时避难所的地方文化遗产

Cultural Heritage Grounded in the Local Environment became Temporary Shelters in the Great East Japan Earthquake, 2011

文 / 大窪健之¹ 译 / 杨丽莎 裴洁婷

Written By/ Takeyuki Okubo¹ Translated By/ YANG Lisha PEI Jieting

1 简介

由于2011年3月11日始料未及的东日本大地震所造成的海啸，许多用作避难所的公众设施均受到了破坏。因此，受灾地区的遗产建筑，诸如寺庙和神社等都被用来作为避难场所（不论其原本用途），并在较长时期为众多受灾民众提供了有力支持。

奇怪的是，尽管有些寺庙和神社的位置紧邻灾区，但它们却在本次海啸中幸免于难。

通过研究可以发现，许多历史寺庙和神社早在最近的这次海啸以前便已经存在，并安然经历了如1896年和1933年等数次海啸。因此，直至今日它们依然作为地区文化遗产呈现于我们眼前，因此是当之无愧的“当代避难所”。

2 寺庙和神社被用作避难所的历史



图1 临时赈灾办事处

Fig.1 Image of a Makeshift Relief Office

日本的传统寺庙和神社一直以来不仅用于宗教活动，也是当地社区活动的重要场所。除此以外，它们在历史上也曾是重要的减灾基地。对历史文献加以研究，可以在风俗画上看到在1896年明治三陆地震中，寺庙和神社曾被用作避难场所的相关描述（风俗画特别版118, 119和120, Yumani书房出版）。其中描述道：“我们从寺庙内用作办公区域的建筑上取下旗帜，将自身裹于旗内以暂时御寒。”位于附近高地上的一座偏僻的寺院则成为临时办公场所，地区的官员、城镇官员以及警察轮流在此蹲守，为灾民提供财物。女人们手捧饭碗聚集而来，每个人都领到两个饭团，她们满怀感激欣

1. Introduction

Numerous public facilities designated as evacuation shelters were damaged due to the tsunami of unforeseen magnitude created by the Great East Japan Earthquake on March 11, 2011. Therefore, regional heritage sites in the disaster area such as temples and shrines were utilized as evacuation areas (regardless of prior designation) and have supported many disaster victims over an extended period.

Strangely enough, however, while a number of temples and shrines are located right next to the disaster area, they were spared the tsunami's destruction.

Taking a closer look, many of the historic shrines and temples have been present from long before this last tsunami, and have been a continuous presence in locations which endured the numerous tsunamis such as in 1896 and 1933. Therefore, they exist before us as regional heritage sites even now, so they can be considered to have truly served as “contemporary shelters.”

2. Historical Utilization of Temples and Shrines as Evacuation Sites

Traditional temples and shrines in Japan have been used as bases not only for religious activities but also for local community activities. In addition, they have also used as disaster mitigation bases through the history. When documentary sources are actually examined, descriptions of temples and shrines being used as evacuation sites during the Meiji Sanriku Tsunami of 1896 can be seen in F zokuGah (F zokuGah Special Expanded Edition on Ocean Swells Nos. 118, 119 and 120, published by YumaniShobou). Descriptions such as “We removed many Buddhist flags from the building serving as the temple

office and wrapped ourselves in them to temporarily stave away the cold” and “A hermitage that remained on high ground near the temple was made into a makeshift office, and regional, police and town officials took turns manning it day and night to provide money and supplies to support those affected by the disaster. Women gathered with rice bowls in hand, and they were given two rice balls each. The sight of them leaving in joy and gratitude was sad beyond words.” These descriptions show that the supplies stored at temples and shrines were used for disaster relief, and that these facilities were used as temporary regional emergency centers, akin to a contemporary branch of a municipal office (Fig. 1).

3. Utilization Status as a Contemporary Evacuation Center

In light of these documentary descriptions, on-site investigations were conducted between 2011-2012 to learn in greater detail how these facilities actually functioned, and what types of issues arose during the modern post-disaster situation where the historical background and social structure were completely different.

The targets of this investigation were the cities of Ishinomaki and Higashi-matsushima, and the town of Onagawa, which are all in the greater Ishinomaki area. This area was one of the areas which received the greatest damage from the tsunami generated by the Great East Japan Earthquake, and where numerous un-designated evacuation centers have been established. The greater Ishinomaki area includes diverse local communities – from urban centers to fishing villages – and the types of evacuation centers can also be assumed to be diverse. Twenty-one temples and shrines

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喜地离去，这一场景所展现的辛酸和悲伤无以言表。”通过这些描述，我们得知储存在寺庙和神社内的物资曾被当做赈灾之用，而这些设施也被用作地区的临时应急中心，相当于现代的市政办事处分部（图1）。

3 作为当代避难场所的使用现状

依据这些文献的记载，我们在2011至2012年间开展了实地调查，以期更深入研究这些设施究竟是如何发挥功用的，以及在历史背景和社会结构早已截然不同的现代社会，灾害发生后又会遇到何种问题。

本次调研的对象是大石卷区的石卷市、东松岛市和女川町。这一区域是东日本大地震后，受海啸灾害最严重的地区之一，同时也成立了数座临时灾害避难所。大石卷区拥有多元化的社区形态，从城市中心到渔村，因此这里的避难场所类别也堪称多样化。通过对三个市级行政区域进行的一系列访谈调查发现，二十一座寺庙和神社已变为避难场地（尚不包括难以查证的设施，例如隶属于新兴宗教所有的设施以及开放几日后便关闭的设施）。鉴于其中的两处场所仅用做物资配送点，最终在余下的十九处场所中，有十七处同意参与到概况研究环节。在这一研究结果的基础上，排除了七处设施场所（有的在高峰期也只有几位避难者因此对外开放的时间不足两周，有的仅仅作为其他避难所的补充空间）。剩下的十处同意参与到关于避难中心管理的细节研究环节，而六处（仅是寺庙）同意对其建筑的真实情况进行调研。

3.1 作为避难场所的设施空间使用状况

(1) 主要空间使用状况

首先，对参与概况调研环节的十七处设施的主要空间使用趋势进行了分类整理。绝大多数（十六处）设施都把室内空间改做睡觉区域。十处场所的现有卫生间设施可以即刻投入使用，而另有四处场所建造了新的室外设施。仅有两处场所拥有现成的卫浴设施（管理员居所的私人浴室）。然而，超过三分之二的设施（11处）具有为避难者提供用餐的室内区域，五处也建成了室外设施以应对大规模人群的用餐。对六处开展了实地调研的寺庙和神社进行分析，发现它们都有室内睡眠区域和卫生间设施（其中两处还有室外设施），其中两处没有卫浴设施，一处没有洗衣设备。管理人员的工作方式则非常灵活，并没有固定的工作区域，而物资配送、分发和储藏则都在室内空间。

以上可以看出多数场所均提供了可供避难者使用的起居空间，也具备管理这些设施场所所需的空间，除了部分寺庙和神社以外均没有洗浴和洗衣设备。与此同时，对已有的室内设施和新建成的室外设施的使用基本可以保证最低的空间需求。

因此，最主要的问题在于什么类型的空间位置被专门用于何种目的。（图2）

(2) 睡眠空间和设施的使用状况

首先，睡眠区域是避难所最重要的区域。在开展

were identified through a series of interview surveys of three municipalities as having been converted into evacuation centers (excluding facilities that were difficult to ascertain, such as those belonging to New Religions and those which were closed several days after opening). Since two of them were utilized only as supply distribution points, out of the nineteen remaining centers seventeen of them agreed to participate in an overview study. Based on these results, seven facilities were excluded (since they either only had several evacuees at their peak, they were open for less than two weeks, or only served to partially supplement the functions of another evacuation center), and the remaining ten

agreed to participate in a detailed interview survey regarding their evacuation center management, and six (only temples) agreed to allow their actual buildings to be surveyed.

3.1 Usage Conditions of Facility Space as an Evacuation Center

(1) Primary Space Usage Conditions

First, the primary space usage tendencies for the seventeen facilities which took part in the overview survey are sorted out. Most of the facilities (sixteen) converted indoor space into sleeping areas. Regarding toilet facilities, in ten cases, existing facilities were already ready to be used, and in four cases, new outdoor facilities were

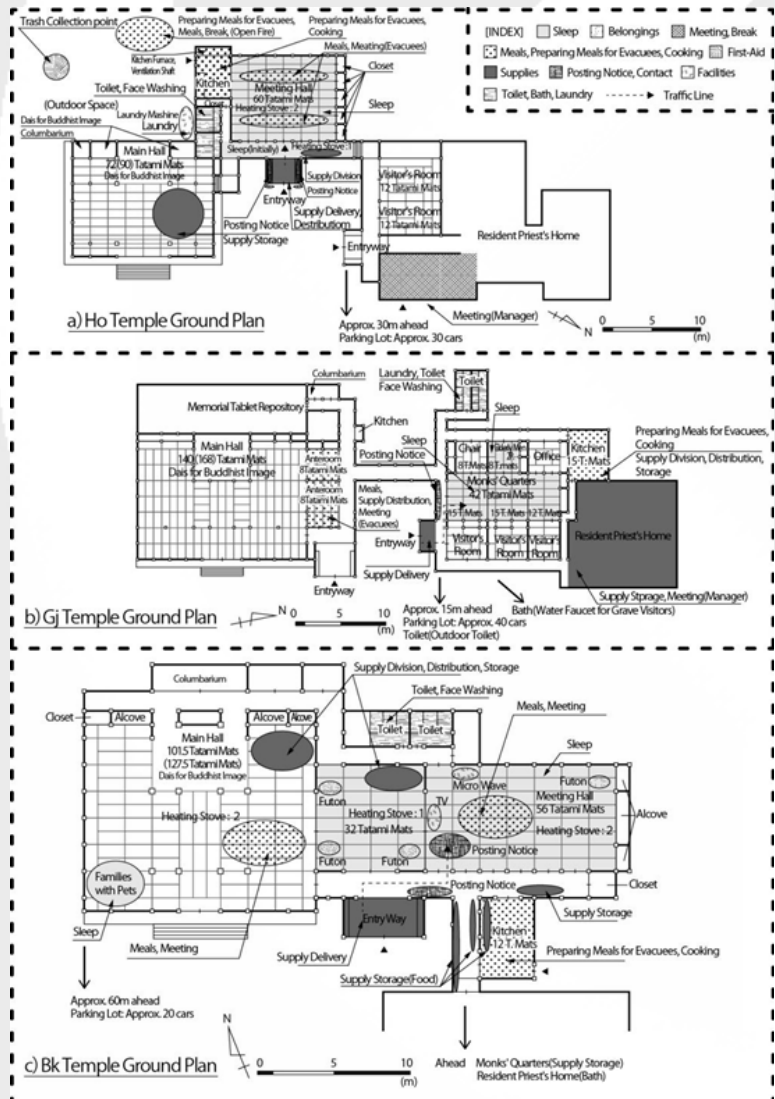


图2 用作避难所的寺庙空间使用情况示例

Fig. 2 Examples of Space Usage in Temples Utilized as an Evacuation Center

概况研究的十七处设施场所中，几乎每一处的睡眠区都安排在建筑的主殿、经堂或是僧房，其间用榻榻米垫子排开，其中两处甚至还有地毯。因此有人说这些地方比起许多用作指定避难所的铺设了硬木地板的体育场还要更加温暖和舒适。此外，关于隐私的保护——这个在把人群疏散到体育场时时常发生的问题，通过对六处场所的细致调查发现，如果主殿、经堂和僧房是各自独立的房间，则可以把有孩子的家庭和注重隐私的人同其他避难者分开安置，携带宠物的家庭则特别要求居住在主殿。空间用围板进行了划分，以便让老人在远离窗户的区域尽可能享受温暖的环境，而年轻力壮的青年人则睡在紧临窗户的区域，年轻女性被安排在老人所在区域以便照顾他们。人们还反映依照年龄划分区域做法让他们在更换衣物时更加自如，不必担心旁人看到。因此，睡眠区域是设置在多个建筑中，用日式推拉门进行间隔，运用了日式传统建筑的特征。

在设施方面，部分寺庙在原有的僧侣打坐的禅房配备了住宿设施（如床褥）、，即便没有寝具，也有用于佛教仪式的座布团（坐垫）等。有几个案例展示了在活动期间，将作为礼物捐赠给寺庙的寝具打开展用作住宿的铺盖。

地震会造成地区内的大面积电力中断，而寺庙储藏的用于佛教典礼的蜡烛则可以用来照明以辅助夜间活动（规定如遇余震则必须立刻熄灭蜡烛）。因此可以认定，针对这些类型的设施，寺庙专用的物资都可以得到相应的利用。

(3) 避难者的就餐空间和设施的使用状况

在六处开展深入调查的场所中，其中四处拥有相当于十个及以上榻榻米（传统日本草席地板）面积的厨房区域，其余两处则是仅有一个狭小的热水间，或是使用附近住寺僧侣的厨房。但是这些寺院也利用室外场地进行烹饪。也许有人会好奇，为何这些寺庙配备了相当于十个或以上榻榻米面积的厨房区域，当初主要是为了给参加佛教典礼和修行的大量人群提供餐食。就设备而言，也有充足的厨房用具如锅子和器皿等可供使用。而且该地区烹饪所用热源是受灾期间也可以连续供应的液化丙烷气，而不是由煤气公司提供的天然气。在发生能源短缺的情况下，当地将受灾房屋中的丙烷液化气或是因为海啸而到处漂浮的丙烷罐收集起来。至于救灾物资抵达前最重要的供水问题，由于这些寺庙从建造伊始便位于不和公共供水系统相连接的区域，因此可利用诸如井水、湿地淡水和湖水等作为水源。一旦发生灾难，便煎煮这些来源获得的水以保证生活饮用水。在食物方面，除了当地人携带的食品，为佛教典礼而储备物资和祭品也可拿来使用，佛教寺独有的特色技法也可用于烹饪。

constructed. There were only two examples of facilities where pre-existing bathing facilities (the private bathing area in the facility manager's residence) were used. However, over two-thirds of the facilities (eleven) had pre-existing indoor areas for providing meals to evacuees, with five facilities also constructing outdoor facilities to handle meals for a large number of people. Taking a closer look at the six facilities where on-site surveying was performed, while all of them had indoor sleeping and toilet facilities (including two which also had out-door facilities), two of them were unable to provide bathing facilities, and one of them lacked laundry facilities. Management staff members were flexible and did not have their work areas in a fixed location, and supply deliveries, distribution, and storage all used indoor space.

The above shows that the availability of space needed as living space for the evacuees or facility management was mostly provided, with the exception of bathing and laundry facilities at some temples and shrines, and the minimum required space could be secured by using pre-existing indoor facilities and newly-built outdoor facilities.

Therefore, the question is what types of locations were specifically used for what purposes (Fig. 2).

(2) Usage Conditions for Space and Facilities for Sleeping

First of all, sleeping areas are of the utmost importance when living in an evacuation center, and even looking at the seventeen facilities in the overall survey, in all cases sleeping areas were created in main halls of the facilities, meeting halls, or monks' quarters, which were lined with tatami mats, and two of them even had carpets, so some said that they were warm and comfortable compared to many of the wooden-floored gymnasiums designated as evacuation centers. Furthermore, regarding protecting privacy – an issue when evacuating to a gymnasium – in six of the facilities surveyed in detail, when the main hall, meeting hall and monks' quarters were separate buildings, there were examples where families with children and persons

concerned with privacy were separated from the other evacuees, and families with pets were specifically asked to live in the main hall. Partitions were used so that the elderly were kept away from the windows so they could spend their time in as warm of an environment as possible, strong young men slept next to the windows, and young women slept in the same area as the elderly so they could more easily attend to their needs. People also reported that they were able to change their clothing without being conscious of the eyes of others in cases where the living areas were segregated by age group. Thus, sleeping areas were split across multiple buildings, existing Fusuma (sliding doors) were used as partitions, resulting in the utilization of the character of traditional Japanese architecture.

As far as facilities, there were some temples which had lodging facilities (such as bedding) had been prepared in advance at the Zen temples for the practicing monks, and even when there was no bedding, Zabuton (floor cushions) were available for Buddhist ceremonies, etc., so these were used as bedding. There were also several cases seen where bedding given to the temple as a gift during an event was unpacked and provided as bedding.

Also, there were widespread power outages in the target area due to earthquake damage, but the candles required for Buddhist ceremonies kept in storage were used for light, which aided their nightly activities (with rules such as immediately extinguishing the candles should aftershocks be felt). Therefore, for these types of facilities as well, it can be surmised that supplies unique to temples were put to use.

(3) Usage Conditions for Space for Providing Meals to Evacuees and Facilities

Among the six facilities where detailed surveys could be conducted, four of them had kitchen areas about ten Tatami (traditional Japanese straw floor) mats or greater in area. The remaining two either only had a narrow hot-water preparation area, or used the kitchen in the adjoining resident priest's home. However, in

(4) 卫生间区域和设备的使用状况

洗手间要能正常使用必须具备配套的管道系统和能保证私密性的空间。在阪神大地震中, 这些区域反映出的最大问题便是废物的储存。在此次概况研究涉及的十七处场所中, 七处是非冲洗式的旱厕, 三处是连接化粪池的洗手间, 因此在受调查的对象中, 有超过半数的洗手间即便在市政供水和排污系统都中断的情况下也依然可以使用。这也可以看作是在安装市政供水和排污系统以前, 历史区域与遗产地所独有的特征。

(5) 室外空间的使用状况

由于多数寺庙和神社都有指定的户外场地, 因此室外空间也被用于不同的目的。在概况调研的十七处场所中, 有多达十处曾运用明火作为热源, 也有近十处场所曾把室外空间作为向灾民分发食物和就餐场地, 以及用作替代室内空间的休憩场所。其中五处在室外搭建了防风遮雨的蓝色油布帐篷, 以提高居住的舒适度。此外, 十五处场所在场地内都设有访客停车区, 其中六处曾使用过这些停车区, 以便人们可以在自己的车中睡觉。

(6) 其他空间 / 设施的使用问题

我们可以看到, 在不同区域寺庙独具特色的空间与设施都得到了成功的利用, 但反之也可以看出, 寺庙的设施并不能完全满足某些需求。

其中的问题之一便是电力供应, 特别需要注意的是, 在概况调研涉及的十七处场所中, 仅有一处配备了发电机, 而且由于油气短缺, 它的使用仅限于特定时间段。此外, 这些场所的所有者还意识到他们需要支付巨大的经济成本, 主要因为经历长时间的避难之用, 在电力和水力系统恢复以后, 寺庙需要为设备的使用支付费用, 在避难功能结束之后, 还需要支付较大经济成本对设施和设备进行维修。

在那些寺庙和神社受当地社区赞助支持、并被当做当地日常生活一部分进行使用的年代, 因电力和燃气供应而产生的必要费用、及其对基础设施和维护管理的依赖性并不是一个急需解决的问题。但当寺庙和神社在现如今发生的灾害期间被用作区域性的后备基地时, 这一问题就需要我们进行慎重的考量了。

3.2 作为避难场所的运行机制

另一方面, 除了提供收容灾民的必要设施, 开设避难场所还需要人员配备来处理运营中的各类问题。一般来说, 当一处私人场所用作临时的避难中心时, 场所管理人员和避难者都需要自食其力地在特殊环境下管理避难中心, 因而需要承受身体和心理的巨大负担。然而寺庙和神社通常都与当地社区联系紧密, 并且经常

these cases as well outdoor areas on the temple grounds were utilized for cooking. Some may be curious as to why these temples had kitchen areas ten Tatami mats in size or more, but they were originally equipped with the ability to provide food to the large numbers of people gathered for Buddhist ceremonies or training, and as far as equipment, there were sufficient supplies of cooking implements such as pots, and utensils. Also, for many in this region the heat source required for cooking was provided through deliveries of propane gas, not gas provided by a utility company, which remained uninterrupted. Cases were observed where shortages were dealt with by bringing propane gas from disaster-stricken homes or collecting propane tanks set adrift by the tsunami. As far as water prior to the provision of relief supplies, these temples were historically in areas which were not originally connected to a public water system, so as a result local water supplies such as wells, marsh water, and lakes were used. Immediately after the disaster, water from these sources was boiled to secure drinking water. For food as well, aside from what was brought by local residents, stockpiles and offerings stored for Buddhist ceremonies were made available, and characteristics unique to Buddhist temples were utilized for cooking as well.

(4) Usage Conditions for Areas and Facilities for Toilet

Functional toilets require both plumbing-related facilities as infrastructure and space where privacy is assured, and shortages in these areas were a major problem during the Great Hanshin Earthquake. At the seventeen facilities covered by this overall survey, seven of them had non-flushing kumitori-shiki toilets, and three had toilets which were connected to septic tanks, so at over half of the facilities toilets could be used even if municipal water and sewerage service was interrupted. These also can be considered characteristics unique to historical regional heritage sites which existed prior to the installation of municipal water and sewerage facilities.

(5) Usage Conditions for Outdoor Space

As many of the temples and shrines have a defined area as its grounds, the outdoor space was also used for a variety of purposes. Among the seventeen facilities in the overview survey, as many as ten used open fires for obtaining heat, and ten also used outdoor spaces for providing meals to evacuees, eating, and as outdoor alternative to the indoor rest areas. Five of these set up tents made from blue tarpaulins for protection from wind and rain were made to enhance their liveability. Also, fifteen of these had visitor parking areas within their grounds, and six of them used these parking areas so that people could sleep in their cars.

(6) Other Space/Facility Usage Issues

It is clear that the characteristics of spaces and facilities were successfully utilized in a variety of areas, but conversely it has also become clear that there were elements which could not be adequately covered with temple facilities.

One of these was issues with electricity. In particular, out of the seventeen facilities in this overall survey, only one possessed an electrical generation, and its usage was also limited to specific times due to a shortage of gasoline. Also, the owners of these facilities noted that they had covered significant financial costs. This is because in cases where the evacuation centers were open for a prolonged period, after electric and water service was restored, temple facilities needed costs due to utility usage, as well as the facility and equipment repair costs needed after the evacuation center was closed.

Necessary fees due to the provision of energy in the forms of electricity and gasoline, dependence on infrastructure and maintenance management were a nonexistent problem in the days that the temples and shrines were supported by the local community, and were also used on a daily basis as a local base. As temples and shrines are being utilized as a regional backup base during modern disasters, this issue requires serious consideration.

3.2 Operational System as an Evacuation Center

On the other hand, opening an evac-

组织各种活动，因此可以认为寺庙和神社相比于其他场所在管理避难所方面拥有更多的优势。现对避难中心的管理机制以及每个中心的职责分配进行考察，主要针对前文提及的在东日本大地震中被用作避难场所的寺庙和神社。

如前文所述，我们将对避难中心的管理机制及其管理开展的背景进行考察，重点关注起领导作用的组织机构，以及这些机构内部针对十处寺庙和神社所进行的职责分配问题。“创建实际的管理体系”和“与外部机构的协调合作等”皆是其主要任务之一，尤其在急需领导力的情况下。但当我们开始关注哪些寺庙和神社分别承担这两项职责时，可把它们归为以下四种类型（模式），见图3。

(1) 寺庙/神社管理者模式（四个案例）

这些类型的寺庙和神社的管理机制是由某一机构承担主要事务，同时由避难中心管理层代表承担管理责任，并承担最主要的职责。在某些案例中，也有从避难人员中选出一位代表，但大体上只承担很少的职责，而在所有其他寺庙和神社中都没有来自避难人员的代表。和寺庙和神社有关的人员认为“避难者白天会离开避难中心，因此便无人可以做事”，这也是设立此种管理模式的原因。另一方面，也有观点认为“一心一意照顾避难者可以分散他们的挫折情绪，也能提供精神支持”，同时在较长时期内持续地管理避难中心，与避难者保持互信关系是非常重要的。

(2) 寺庙/神社管理者、区负责人协调模式（两个案例）

这种模型和上文的模式一相类似，寺庙和神社管理者承担最大义务，但另一方面，需要领导力的

uation center requires personnel to handle the various aspects of its operation, in addition to the facilities to house the evacuees. Generally, when private facilities are used as temporary evacuation centers, the facility managers and evacuees are required to manage the evacuation center under extraordinary circumstances, and independently, and the physical and psychological burden becomes an issue. However, the temples and shrines normally have ties to the local community, and hold a variety of events and activities, so it can be assumed that they were in a more advantageous position compared to other facilities in terms of management of evacuation center. The management system at the evacuation centers and the assignment of duties at each center will now be examined, targeting the temples and shrines used as evacuation centers during the aforementioned Great East Japan Earthquake.

As in the previous paragraph, the characteristics of their management systems as evacuation centers, and the circumstances in which they were managed will be examined, focusing on the organizations which provided leadership, and the assignment of duties within these organizations for these ten temples and shrines.

“Creation of the actual management system” and “coordination with outside agencies, etc.” are examples of major duties in particular need of leadership, but when attention is paid to whom was responsible for these two duties, they can be categorized into four types (models) as seen in Fig. 3.

(i) Temple/Shrine Manager Model (Four cases)

At these types of temples and shrines, the management system was one where an organization responsible for the major duties as the representative of evacuation center management is responsible for management, and the proportion in which duties were assigned was the greatest. There were also cases where a representative was chosen from among the evacuees, but they were substantially responsible for few duties, and at all other temples and shrines there was no representative from the evacuees. Opinions from persons connected to the temple or shrine such as “During the day, the evacuees leave the facility, so there was no one we could entrust with tasks” were given as the reason for this type of management structure. On the other hand, there were also opinions such as “Since they were taking care of evacuees, this served as a distraction to their feelings of frustration, and were

	1 寺庙/神社模式	2 寺庙/神社管理者、区负责人协调模式	1 Temple/Shrine Manager Model	2 Temple/Shrine Manager, Ward Mayor Coordination Model
主要职责分配状态	寺庙/神社管理者负责几乎所有事务	寺庙/神社管理者负责多数事务，同时与区负责人进行协商	Temple/Shrine Manager responsible for almost all duties	Temple/Shrine Manager responsible for major duties while coordinating with the Ward Mayor
创建管理架构	管理者 (管理者的家人/助手)	管理者 区负责人/社区团体领导者	Manager (Manager's Family/Helpers)	Manager Chief Priest/Neighborhood Association President
外部协调	管理者 (管理者的家人/助手)	管理者 区负责人/社区团体领导者	Manager (Manager's Family/Helpers)	Manager Chief Priest/Neighborhood Association President
事实领导人	住持家人	住持家人	Chief Priest's Family	Chief Priest's Family
	3 避难人员代表模式	4 区负责人/社区团体领导者模式	3 Evacuee Representative Model	4 Ward Mayor/Neighborhood Association President Model
主要职责分配状态	寺庙/神社管理者负责管理机制，避难者代表行使所有其他主要职责	由于没有寺庙/神社管理人员，因此由区负责人或社区团体领导者行使主要职责	Temple/Shrine Manager creates a management system, and the Evacuee Representative performs all other major duties	Ward Mayor or Neighborhood Association President assume responsibility for major duties due to the absence of a temple/shrine manager
创建管理架构	管理者 避难者代表	区负责人/社区团体领导者 区/社区团体官员	Manager Evacuee Representative	Ward Mayor/Neighborhood Association President Neighborhood Association Officer
外部协调	避难者代表	区负责人/社区团体领导者 区/社区团体官员	Evacuee Representative	Ward Mayor/Neighborhood Association President Neighborhood Association Officer
事实领导人	住持家人	区/社区团体官员	Chief Priest's Family	Ward Mayor/Neighborhood Association Officer

图3 四种避难中心管理模式

Fig. 3 Four Models of Evacuation Center Management Systems

管理职责则有担任地方行政长官的区负责人承担。这个模式的特点便是区负责人所承担的职责义务名列第二，仅次于寺庙和神社管理者。在这种情况下，寺庙和神社先前就被认定为避难中心，且在紧急状况下是被普遍当做受地方一级管理的避难场所之一。区负责人参与各项会议并且推动建立避难中心的管理规定，同时承担主要的外部职责，如物资采购、物资分配以及与外部机构的事务交涉。

(3) 避难者代表模式（三个案例）

这一模式特点是由一位避难者代表担任领导职责，同时承担最主要或是与寺庙和神社管理者同等的事务工作。采用这一模式的寺庙和神社大致有两种情况：一种是因为避难人员中有人的职务是公司董事长等，拥有管理方面的经验，因此就被寺庙和神社管理者委以负责避难中心的管理工作；一种因为寺庙或神社的管理者单靠自身无法应对接纳大量避难者所产生的工作量。在寺庙/神社 A 的案例中，高峰期避难者数量达到六百人，因此寺庙/神社管理者要求避难人员选出一位管理代表。

(4) 区负责人/社区团体领导者模式（一个案例）

与其他模式不同，这一模式下的寺庙和神社管理者实际上并没有参与避难中心的管理工作。在本次调查的范围内，只有寺庙/神社 H 属于这一管理模式，这里既没有常驻僧侣也没有神社管理者，因此在地震期间空无一人。在这种情形下，避难中心的管理主要在现有地方社区的基础上得以实施，由区负责人或社区团体领导者作为其核心，避难人员相互团结一心，分工合作管理避难中心。

(5) 关于避难基地利用的运营方法之探讨

由此不难看出，即便在今天，在将当地的寺庙和神社改作避难中心的情况下，也必须对其管理问题进行周全的考虑。当某个传统的社区运转良好时，避难人员可以提供支持，在负担和职责过于集中的情况下协助承担相应责任，并设立针对寺庙或神社的管理机制。但另一方面，随着城市区域内地方社区归属感的逐渐丢失，责任义务的负担变得日益集中，职责无法得到合理的分配。因此可以说，通过寺庙和神社周边的节日庆典和活动来保持一定程度的社区活动，是让社区在发生意外的紧急情况时仍然能够相互支持援助的必要条件。

4 结论

前文所述的寺庙和神社在海啸以后作为当地避难中心支援灾民生活的案例，说明了在我们所具备的现代防灾技术失灵的情况下，诸如寺庙和神社这样根植于地方历史和社区的遗产地，依然

able to provide moral support,” and in continuing to manage an evacuation center over the long-term, it was important to form relationships of trust with the evacuees.

(2) Temple/Shrine Manager, Ward Mayor Coordination Model (Two cases)

In this model, similar to (1) above the temple or shrine manager assumes the greatest amount of duties, but on the other hand, management duties requiring leadership are assumed by the Ward Mayor, who is the local executive. Also, this system is characterized by the fact that the mayor makes the second largest contribution to assuming duties, after the temple or shrine manager. In this case, the temple or shrine has prior recognition as an evacuation center, and during an emergency they are acknowledged as one of the facilities managed at the local level. The Ward Mayor participated in meetings and contributed to the creation of rules for the evacuation center, along with assuming duties that were primarily external in nature, such as supply procurement, distribution, and handling matters with external entities.

(3) Evacuee Representative Model (Three Cases)

This model is characterized by a representative of the evacuees assuming duties requiring leadership, along with the evacuee representative assuming the greatest proportion of duties, or an amount on par with that of the temple or shrine manager. Temples or shrines which assumed this model are broadly grouped into two categories: cases where someone among the evacuees was a company president, etc. and had management experience, so the temple or shrine manager asked them to be in charge of evacuation center management, or cases where the temple or shrine manager alone could not assume the amount of work generated by the large number of evacuees they accepted. At Temple/Shrine A, there were more than six hundred evacuees at its peak, so the temple or shrine manager requested that the evacuees choose a representative.

(4) Ward Mayor/Neighborhood Association President Model (One case)

Unlike other types, in this one the temple or shrine manager was virtually uninvolved in the management of the evacuation center. Within the scope of the pre-sent survey, this was only seen at Temple/Shrine H, where there was no resident temple or shrine manager, so there was no one during the earthquake. In this case, since an evacuation center management system built on the existing local community, with the ward mayor or neighborhood association president at its core, was in place, there was strong unity among the evacuees, and the evacuation center was managed with them assuming the respective tasks.

(5) Discussion on operational methods for utilization as evacuation bases

Viewed in this light, it is evident that even to this day ample consideration is required regarding management when local temples and shrines are converted into evacuation centers. In cases where a local traditional community functioned, the evacuees provided support by assuming responsibilities and creating a management system in place of the temple or shrine management, where the burden inevitably concentrated. However, on the other hand, in urban areas where a sense of local community is being lost, the burden was concentrated and delegation of duties did not function well. It can be said that normally preserving a defined level of community activity around a temple or shrine through festivals and events is a necessary condition directly linked to providing mutual aid during unexpected emergencies.

4. Conclusion

An interpretation of the aforementioned cases of temples and shrines supporting life in a local evacuation center after a tsunami is that it is possible for local heritage sites such as shrines and temples, which are rooted in history and in the community, can save communities in the future as well during large-scale disasters where our modern disaster

可以运用其有价值的经验——即在灾难中不断幸存下来而得出的“减灾知识”，在未来以及大规模的灾害期间挽救当地社区。

尤其在现代社会，许多文化遗产地也是旅游观光地，这些地区作为受灾民众可获得的救援保障基地具有重要的意义，不仅仅对当地居民，对于不熟悉当地地形的游客亦是如此。许多公共避难场所，如小学和初中校园等也许被本地人所熟知，但对游客而言，能否轻而易举地找到它们则值得商榷。

几乎任何社区都拥有重要的地区性文化遗产地。为了能在未来战胜不可预见的重大灾害，我们必须依据这些文化遗产地所处的环境，把它们作为“地方灾害管理基地”进行评估，从而为人们的生存提供保障，并保护它们使其本身免于灾害，这正是我们当前必须关注的重点所在。📍

prevention technology does not function by utilizing the value of their experiences – namely, “disaster mitigation knowledge” – nurtured through a long history of surviving disasters.

Particularly in modern society where many cultural heritage sites are synonymous with sightseeing areas, these areas have great significance as an assessable support base for disaster victims not just for local residents, but also for tourists unfamiliar with the local terrain. Many public evacuation centers in places such as elementary and junior high schools may be a familiar

presence for local residents, but it is highly doubtful that they are easily accessible to tourists as well.

Reassessing these important regional heritage sites, which certainly exist in any community, as “local disaster management bases” to safeguard human life in accordance with the circumstances, along with protecting these sites from the disasters themselves, is an extremely modern view required to overcome major disasters of unforeseen scale.

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人居型世界遗产保护规划探索——以平遥古城为例¹

A Research on the Conservation Plan of the Human-Habitat World Heritage: Case Study of Pingyao Ancient City¹

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提要

人居型世界遗产是传统的人类居住地的杰出范例，其中的传统生活与传统空间相互依存共生，具有遗产和生活的双重属性，是一种“活态遗产”。通过分析人居型世界遗产的特征和价值，指出建立“遗产保护”与“人居改善”的双重目标以及“以居民为核心”的保护方法的重要性。在分析中国人居型世界遗产现实问题的基础上，以平遥古城为例，解析其在2006年以后在新的理念引导下保护规划及其实施保障制度的新探索，包括价值阐释、针对遗产“整体性”的保护框架、针对遗产“动态性”的建设控制和监测体系，以及落实“以居民为核心”的规划理念的具体措施等，为中国人居型世界遗产以及历史文化名城名镇名村的保护与可持续发展提供借鉴。

关键词

人居型世界遗产；活态遗产；保护规划；平遥古城

1 人居型世界遗产的属性、特征与价值

人居型世界遗产是村落、城镇等人居型遗产中的佼佼者。它们一方面较完整地保留了不同地域、不同时代传统人居环境的空间组织理念、建造材料、结构和技术等科技，同时也反映了不同时期的民俗文化、传统审美情趣、宗教、政治制度、生产方式等等。这些内容有些是物质性的，有些是非物质性，但是它们相互作用、相互依存，共同构成了人居型世界遗产的“突出的普遍价值”（UNESCO, 1972）。这种价值“是如此罕见，超越了国家界限，对全人类的现在和未来均具有普遍的重要意义。因此，该项遗产的永久性保护对整个国际社会都具有至上的重要性”（UNESCO, 2015）。目前中国人居型世界遗产有6处，分别为：平遥古城、丽江古城、皖南古村落西递与宏村、澳门历史城区、广东开平碉楼及村落和福建土楼。在2013年国家文物局公布的《世界文化遗产预备清单》中尚有将近10处人居型遗产，包括：山陕古民居、江南水乡古镇、苗族村寨、侗族村寨、鼓浪屿、藏羌碉楼与村寨、三坊七巷，等。

1.1 人居型世界遗产的双重属性：遗产性和生活性

人居型世界遗产为一种已经消逝的文明或文化传统

Abstract

The Human-Habitat World Heritage is the outstanding sample among the traditional human settlements around the world, which is a kind of Living Heritage characterized by its dual attributes of heritage and living community, and representing the mutual co-dependence of traditional livings and spaces. By analyzing the characteristics and value of Human-Habitat World Heritage, the paper focuses on the dual objectives of heritage conservation and habitat improvement, as well as the importance of the “Habitant-centered” conservation principle. Based on the analysis of problems of Human-Habitat World Heritage in China, the paper takes the case of Pingyao Ancient City to illustrate the new exploration of conservation plan and its guarantee mechanism, includes: value re-interpretation, integrated conservation framework, conservation and monitor system for the management of “changes”, as well as implementation of the “Habitant-centered” principle since 2006, with the purposes of offering the pilot experience of conservation and sustainable development for the Human-Habitat World Heritages in China as well as the National Historic Cities, Towns and Villages.

Keywords:

human-habitat world heritage; living heritage; conservation plan; Pingyao Ancient City

1 Human-Habited World Heritage and Its Attributes, Characteristics and Value

Human-Habitat World Heritage refers to outstanding samples of traditional human settlements such as villages and towns. On one hand, they retain most of the philosophy of spatial organization, construction materials, structures and technology of

different regions and different times. On the other hand, they also reflect the vernacular culture, traditional aesthetics, religion, political system and production modes from different periods. Some of these are tangible and some are intangible. Regardless, they are all reciprocal to each other and contribute to the “Outstanding Universal Value” (UNESCO, 1972) of Human-Habitat World Heritage. Such value “is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity. As such, the permanent protection of this heritage is of the highest importance to the international community as a whole.” (UNESCO, 2015) As of today, there are six Human-Habitat World Heritage sites in China and they are Pingyao Ancient City, Old Town of Lijiang, Ancient Villages in Southern Anhui—Xidi and Hongcun, Historic Center of Macao, Kaiping Diaolou and Villages, and Fujian Tulou. According to the World Heritage Tentative List published by the State Administration of Cultural Heritage (SACH) in 2013, there are ten more human-habitat heritage to be nominated, including the Ancient Residences in Shanxi and Shaanxi Provinces, the Ancient Waterfront Towns in the South of Yangtze River, Miao Nationality Villages, Dong Villages, Kulangsu, Diaolou Buildings and Villages for Tibetan and Qiang Ethnic Groups, San Fang Qi Xiang and so forth.

1.1 Dual Nature of Human-Habitat World Heritage: Heritage and Living Community

Human-Habitat World Heritage provides a unique testimony to a lost civilization or cultural tradi-

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提供一种特殊的见证,或者是展示某一文化区域发展历史上某个重要阶段的建筑群或城市景观范例。这类遗产具有遗产属性和生活属性:遗产属性是指人居型世界遗产绝大多数是历史悠久的传统城市、街区和村镇,能够体现所在地域的文化特征或规划思想,至今保留着丰富的物质和非物质遗产;生活属性是指人居型世界遗产历史上是一个生活场所,有些甚至是一个城市重要的功能组成部分,今天,这类世界遗产仍然是一种容纳着日常生活的、依然处在生长、变化中的文化遗产。因此,人居型世界遗产是一种“活态遗产”。

1.2 人居型世界遗产的特征:整体性和动态性

因此,与其他类型遗产相比,人居型世界遗产一方面具有“整体性”的特征,即她往往是自然环境、人工环境和人文环境相互作用的结果;另一方面具有“动态性”的特征,她既是几百年甚至上千年人与自然相互作用、人类社会发展的结果,同时仍然处于“动态”变化中:外部环境(政治、经济和文化等因素)影响着遗产地的生活者、工作者,他们通过行为又改变着遗产地各个要素。

1.3 人居型世界遗产的独特价值

基于人居型世界遗产的双重属性和特征,其价值不仅在于单个或某个群体建筑物的历史、艺术和科学价值,更在于其中的传统生活与传统空间相互依存共生,它代表着一种传统的人类居住地的杰出范例。祖辈们处理人-地关系的智慧对今天的人们来讲具有重要的意义,这是这类遗产的独特价值。

2 中国人居型世界遗产的现实问题分析

2.1 中国人居型世界遗产的现实问题

虽然中国人居型世界遗产地的数量逐渐增加,但是其保护方法和机制研究却一直未得到足够的重视,导致这类遗产资源保护与利用矛盾激烈,发展状况备受国际社会和国内相关部门担忧和质疑。对此,国内外媒体已经进行了大量的报道。

根据人居型世界遗产双重属性及其特征,这类遗产地内的“动态”变化是必然的,关键是如何监测和管理这种变化,使其能够符合世界遗产的“真实性”、“完整性”的标准。中国传统的“保护规划”思路偏于原则性的终极蓝图,“文物保护”机制则陷于单纯的技术管理;大规模的旅游开发对自然环境、人居环境造成无可挽回的破坏;外来文化对本土文化过快过强的冲击,导致原住民社会结构离散和文化特色丧失,直接威胁世界遗产的真实性和完整性。

2.2 中国人居型世界遗产的问题剖析

根据我们十多年对平遥古城、丽江古城等中国人居型世界遗产的调查,可以发现主要有以下几个方面的原因:

其一,缺乏对人居型世界遗产“突出普遍价值”

tions. It may also exhibit paradigm of groups of buildings or urban landscape from an important stage in the history of development in a cultural area. This type of heritage consists of both ‘heritage’ and ‘living community’. ‘Heritage’ here means that Human-Habitat World Heritage are mostly traditional cities, towns and villages with a long history that reflect the cultural characteristics and planning concept of a particular region and have preserved the rich tangible and intangible heritage of the area. ‘Living community’ means that Human-Habitat World Heritage are historical human settlements. Some are even vital functional components to a city. Today, this type of World Heritage still accommodates everyday life, and constantly evolves and changes. Thus, Human-Habitat World Heritage is a “living heritage”.

1.2 Characteristics of Human-Habitat World Heritage: Holistic and Dynamic

Compare to other types of heritage, Human-Habitat World Heritage is a “holistic type”---meaning that it is usually a product resulted from interactions amongst natural environment, built environment and cultural environment. It is also dynamic in a sense that it, being a product resulted from interactions between human and nature and social development dated back to hundreds or thousand years ago, is still “dynamically” changing: external environment (such as political, economic and cultural factors) has an impact on the inhabitants in heritage sites and these people in turn change the elements of the heritage through their dynamic behaviors.

1.3 Distinctive Value of Human-Habitat World Heritage

Because of its dual nature and characteristics, the value of Human-Habitat World Heritage is not only about the historic, aesthetic and scientific values of a single architecture or an architectural ensemble. It is more about the co-dependence between reciprocity of traditional lifestyle and

traditional space in the heritage site. It is an exceptional paradigm of traditional human settlement. The wisdom that our ancestors endowed in dealing with the human-nature relationship is of immense value to us humans today. This shapes the distinctive value of this type of heritage.

2. Analysis of Practical Issues in Human-Habitat World Heritage in China

2.1 Practical Issues in Human-Habitat World Heritage in China

Although the number of Human-Habitat World Heritage is growing in China, the conservation methods and mechanisms have yet to receive enough attention. Hence, it suffers from intense conflicts in its protection and utilization. International communities and relevant state departments have questioned and expressed doubts about the development of human-habitat heritage in China. The topic has received a lot of local and foreign media coverage.

Because of the dual nature and characteristics of Human-Habitat World Heritage, dynamic change within this type of heritage site is inevitable. The key is how to monitor and manage these changes so that it can still meet the conditions of “integrity” and “authenticity” of World Heritage. China’s traditional “protection-planning” concept is pursuing an ultimate blueprint of principles, while the mechanism of “Cultural Relics protection Units” system tends to be limited to technical management. Large-scale tourism development has resulted irreversible damage to natural and human environments. The impact of foreign culture overwhelms local folk culture, leading to the collapse of native social structure and the loss of its cultural characters. All these issues have posed direct threats to the integrity and authenticity of World Heritage.

2.2 Analysis of Problems Faced by Human-Habitat World Heritage in China

的科学理性认知。2005年之前的中国世界文化遗产申报书中,人居型世界遗产的价值阐释多是文学性的描述,缺乏对遗产资源构成、特性及其价值的科学理性判断和分析。最突出的问题是仅关注人工造就的物质形态遗产价值,而忽视作为背景要素与环境所需的自然生态系统的价值,以及作为物质形态遗产源流的地方性历史文化传统价值。如以“山、水、城、田、人”和谐格局为“突出普遍价值”的丽江古城的山体、水体和农田资源被大量开发利用,人口结构产生巨大变化,先人智慧创造的和谐的“人-地关系”受到巨大威胁。即使在人工物质遗产中,构成人居型遗产地主体的大量民居性建筑(除文物以外)价值也未得到充分认识,如平遥古城的城墙、公共建筑等得到了文物部门较好的保护,但是作为古城本底的将近500个传统院落缺乏必要的归档、分析并制定具体的保护措施,导致2005年-2007年四年之间将近30个传统院落损毁甚至坍塌。

其二, 缺乏对资源变化的监测与干预机制。大多的中国世界遗产已经成为旅游热点,况且许多遗产地处于相对比较落后地区,遗产资源对当地经济发展具有非常重要的作用,如丽江古城在2011年旅游总收入占当年GDP的85.28%(上海同济城市规划设计研究院,2014)。但是在经济指标快速上升的同时,遗产资源也在快速地变化着:人工环境中的建筑和空间被大量改造以适应现代旅游的需求;周边农田被大量征用进行地产开发;古城内的原住民大量外迁以将古城内住房出租寻求收入增加;随着原住民外迁而导致的本土文化外迁使古城面临成为只有现代旅游商业的遗产地的威胁(上海同济城市规划设计研究院,2014)。中国第一批人居型世界遗产地出现十多年以来,遗产地的变化是如此之快。世界遗产采取第三方评估体系较科学地对世界遗产地进行监测,并进行必要的干预(Bernard M. Feilden, Jukka Jokilehto, 1993)。但是中国世界遗产,尤其是人居型世界遗产一直未能建立对应的体系,从而也无法实现对这些遗产发展真实情况的了解和对发展趋势的把握,更加无法及时地采取必要的干预措施。缺乏监测、缺乏遗产影响评估的巨大“变化”在客观上已经造成对遗产资源的破坏。

其三, 缺乏“整体”的面向“动态”变化的综合规划。目前涉及人居型世界遗产的保护规划,除了传统的历史文化名城名镇名村保护规划外,2006年以后和其它类型世界文化遗产一起笼统地归入文物保护单位体系(见文化部第41号令《世界文化遗产保护管理办法》第八条),被要求按照《全国重点文物保护单位保护规划编制办法》的要求进行规划编制;遗产利用则主要通过旅游规划以项目策划的方式进行规划;而其他有关生态保护、土地利用、社会发展等规划则在城市总体规划中进行原则性的

Based on our research on Human-Habitat World Heritage such as the Pingyao Ancient City and the Old City of Lijiang over the previous decade, we have observed the following issues:

First, we lack a scientific interpretation of the OUV of Human-Habitat World Heritage. Statements of OUV of Human-Habitat World Heritage in nomination dossiers submitted by China prior to 2005 were mostly rhetorical description of the site. The dossiers lacked scientific analysis and interpretation of attributes of the site, their characteristics and values. Amongst, the most problematic issue is that it is always the built heritage that receives most concern, the ecosystem that shapes the setting of the heritage site and the traditional culture from which the heritage site originates are always neglected. For instance, the mountains, water and farmland resources of Old City of Lijiang have been extensively exploited. The local population structure has undergone tremendous changes, thus threatens the harmonious “Human-nature relationship” created with the wisdom of their ancestors. Even within man-made tangible heritage, the value of vernacular architectures, as the major type of human-habitat heritage, is not fully recognized (except for listed relics). For example, in the Pingyao Ancient City, its city walls and public buildings have received better care and protection from the departments of Cultural Heritage. Yet, the 500 traditional courtyards that contributed to the foundation of the ancient city lacked the necessary documentation, analysis and conservation measures. This led to the destruction and collapse of almost 30 traditional courts between 2005 and 2007.

Second, it lacks the monitoring and intervention mechanisms to manage the changes in resources. Most of the World Heritage sites in China have become tourist destinations. Especially since many heritage sites are located in relatively remote areas, heritage resources are of particular importance to the area's economic development. For example, in the Old Town of Lijiang, the tourism revenue in 2011

accounted for 85.28% of the GDP. While economic indicators are soaring up high, heritage resources are at the same time rapidly changing: in a built environment, many architecture and spaces have been largely altered to adapt to the needs of modern tourism; requisition of surrounding farmland for real estate development is common; many native inhabitants fled the town so that they can rent out their vacant houses and generate more income. Migration of the native inhabitants and the relocation of their traditional culture have converted the ancient town into a place dominated by modern tourism industry (Shanghai Tongji Urban Planning and Design Institute, 2014). Since the emergence of China's first Human-Habitat World Heritage sites decades ago, heritage sites have undergone rapid changes. The World Heritage Center implements a third-party evaluation system to monitor World Heritage sites scientifically and intervenes when necessary (Bernard M. Feilden, Jukka Jokilehto, 1993). However, China has not established the corresponding system for its World Heritage sites before 2006, especially its Human-Habitat World Heritage. Thus, neither can it fully understand the practical issues that exist in its heritage sites and grasp the relative development trend nor can it react aptly to perform any necessary interventions. The vacuum of monitoring mechanism and heritage impact assessment has objectively caused damage to heritage resources.

Third, it lacks an “integrated” conservation and management plan that manages the “dynamic” changes. Aside from the traditional conservation planning for the nation's Famous Cities/Towns/Villages, the conservation planning for Human-Habitat World Heritage has generally fallen under the protection system for cultural relics with other types of cultural heritage (see Order No.41 of the Ministry of Culture on Administration Measures for the Protection of World Culture Heritage). Conservation for human-habitat heritage should be planned in accordance with the standards established under the

规定。这些基于行政管理体系划分的规划，一直忽视人居型世界遗产是自然环境、人工环境和人文环境（人与自然、人与历史的复杂关系）相互作用的结果，忽视这种活态遗产地的“整体”和“动态”的特征，忽视管理资源“变化”的规划目的，造成复杂的人居型遗产规划的非整体性和管理协调困难。实施性管理规划和资金人力等规划的缺乏更加造成大量研究和规划流于形式，无法转化为管理工具。

其四，世界遗产保护工作根据《公约》已经形成一套完整的体系，而 ICOMOS 等非政府机构的专业能力加强了遗产评估的科学性。我国在管理体制上并没有针对人居型世界遗产的特征形成专门组织体系：从行政部门划分上，2006 年以前沿用历史文化名城管理的模式，2006 年以后纳入国家文物部门管理体系；但在具体管理上，则主要是依靠地方政府，尤其是用人制度和财政制度。这种管理模式存在的弊端是：首先，条块分割管理模式导致人居型世界遗产资源被“肢解”，造成管理内容遗漏、实施管理混乱等问题。如平遥古城在 2004 年确定的《平遥县人民政府关于明确世界文化遗产平遥古城保护管理委员会成员单位职责任务的通知》中涉及县政府下属的 22 个部门，但是管理效率却非常低下；其次，地方（县、镇、村）层级的管理能力往往无法满足“世界遗产”的高标准的日常管理要求；第三，很多情况下，地方利益驱动的资源开发行为想方设法绕开中央政府的技术管理体系，恶意造成“既成事实”。

以上这些问题，既是一般人居型遗产（历史文化街区、历史文化古镇名村、传统村落）普遍存在的问题，同时又由于在“世界遗产”而尤其突出。“价值认知—资源监测—保护规划—遗产管理”是人居型世界遗产进行科学保护与可持续发展的不可或缺的，环环相扣的四个部分。因此，人居型世界遗产的保护规划需要探索如何针对遗产地的双重属性和特征进行资源的认定、保护框架的确立、保护措施的确立，同时尤其要考虑与其他三个部分的衔接。

3 人居型世界遗产保护的目標与方法

3.1 人居型世界遗产保护的双重目标

其一，保护文化遗产——充分尊重和保护该类型遗产的历史文化遗产特征，保护遗产的真实性和完整性，体现其历史文化价值和内涵。比如平遥是中国保存最完整的明清县城，拥有丰富的历史文化遗产，包括城墙、商铺、宅院、庙观等物质遗产，也保留了推光漆器、剪纸等非物质文化遗产。平遥之所以能够成为世界文化遗产，正是有如此众多的历史文化资源构成了一个完整的系统。因此，应建立“整体的”清晰的保护框架，明确保护标准，建立保护监测和评价体系。

其二，改善人居环境——充分考虑该类型遗产

“Preservation and Planning Measures for the Key National Cultural Relics”; Utilization of the heritage is determined within a certain tourism planning scheme and is usually planned as a project component. Planning for ecological protection, land use and social development is established as abstract provisions in a city's master plan. Because planning for Human-Habitat World Heritage is based on such division of the state's administrative system, the interrelationship between natural environment, built environment and the cultural environment (i.e. the complex relationship between human and nature and between human and history) of Human-Habitat World Heritage has long been neglected, together with an overlook of the holistic and dynamic features of Human-Habitat World Heritage and the objective of managing the changes of heritage resources. That is why conservation planning and management coordination for Human-Habitat World Heritage is fragmented and complicated. A lack of follow-up implementation and insufficient financial and human resources has turned most research and planning into a mere formality.

Fourth, conservation for World Heritage has already evolved into a comprehensive system. With its professional networks, ICOMOS have strengthened the scientific aspect of heritage assessment. In terms of management, China has yet to establish any organizational system that orients to the characteristics of Human-Habitat World Heritage. In terms of administrative divisions, conservation for Human-Habitat World Heritage adopted the management framework for Famous Historic and Cultural Cities before 2006; it was then taken over by the State Administration for Cultural Heritage after 2006. But in terms of management, it depends on the local governments, especially on its recruitment system and fiscal institution. The drawbacks of this management model are---First, Human-Habitat World Heritage are segmented under this “Line and Piece Seclusion” management mode, resulting in problems like management gaps

and chaotic implementation. For example, even though the “Notice of the Pingyao County People's Government on Establishing the Duties and Responsibilities of the Member Units in the Management Committee for the World Heritage Pingyao Ancient City” has established 22 departments for the conservation of Pingyao, where the management has been proved to be very deficient; Second, management capacity at local level (including prefectures, counties and villages) is far from meeting the high management standard of “World Heritage”; Third, in many cases, resource development at local level is interest-driven and is oftentimes not in line with the Central Government's technical management system, thus maliciously creating a “fait accompli”.

All the above issues are ubiquitous in many human-habitat heritage sites, especially in Human-Habitat World Heritage sites. “Value identification---resource monitoring---conservation planning---heritage management” are the four fundamental aspects that set basis for scientific conservation and sustainability of human-habitat heritage. Hence, for the conservation planning of Human-Habitat World Heritage, it is essential to recognize the dual nature and characteristics of the heritage sites, to identify available resources and to establish conservation framework and guidelines, meanwhile, it is also necessary to consider how to synthesize with the other three aspects.

3. Conservation Objective and Methodology for Human-Habitat World Heritage

3.1 Dual Objectives for the Conservation of Human-Habitat World Heritage

The first objective is to protect cultural heritage by fully respecting and protecting to the characters of this cultural heritage typology, strictly protecting its authenticity and integrity and highlighting its historical and cultural significance. For instance, the Pingyao Ancient City, best-preserved historic town of the Ming and Qing Dynasties

地的生活工作等的实际需求,改善居民生活条件,完善各项配套服务设施,提供就业机会,为古城保护增加持久的内部推动力。比如平遥古城自古至今居住着几万人口,居民是平遥古城遗产主体“民居院落”的所有者和使用者,居民也是平遥古城保护与发展的主要力量。对于现状居民生活质量低下的现实,规划应当积极寻求解决方案。这需要涉及对居住密度过高院落的人口进行疏散、理顺社区管理体系、提出民居改善的方案和引导、配置完善的服务设施、安排亲切宜人的居民社区活动场所、建立合理的道路系统与交通组织,营造高品质的生活环境,构筑舒适的绿化环境等方面,使之乐于在古城中安居乐业,并成为古城保护的核心力量。

3.2 “以居民为核心”的人居型世界遗产保护方法

在人居型世界遗产中,无论从保护世界遗产本身的真实性和完整性,还是为了更好地保护世界遗产,我们都离不开“居民”以社区为单位的参与。因为首先,居民是遗产的创造者,同时也是遗产的拥有者或者是遗产当前的使用者。他们用智慧创造了这些文化遗产,而且现在还在、以后还会继续对遗产进行持续的使用。第二,根据其属性和特征,社区是遗产地不可分割的组成部分。因此,居民的安居乐业是其保护与发展的根本。因此,保持适当的人口密度,改善居民生活环境,保护原住民的利益,对建设适宜人居的“世界遗产”至关重要。

中国的实践告诉我们,解答这个命题不存在一种模式。但是我们依然可以考虑从以下几个方面来寻找解答命题的途径。

其一,制定一个遗产城市与遗产地均衡发展的规划。这个规划应当统筹考虑到城市的增长、人居环境的改善以及遗产的保护三大方面,其中更需要将文化遗产纳入到城市发展的资源体系当中。因此在这样的规划中,遗产地不是一个独立于城市其他区域的封闭地区。

其二,制定一个遗产管理规划,建立一个多方合作的管理机制。这个管理规划旨在将所有涉及遗产资产的管理部门和个人纳入到关于遗产事务的协商和决策机制中来,避免管理的空白盲区和职责不清的重叠部分。

其三,应特别加强世界遗产城市社会生活体系构筑的保障策略。在旅游发展较快,原住民逐渐处于劣势的背景下,应当尽早加强本地社区的适应性和抵抗外来冲击的能力。可以在管理、规划与政策角度采取措施,如加强遗产地社区的作用,通过各种方式了解居民的诉求,包括日常生活与传统空间的关系,旅游与居民的关系等;加强对遗产保护的教育和宣传,如加强公众认识和理解保护的科学术语、科学概念的能力,加强公众对科学的保护方法和保护过程的了解,具备基于保护的思维习惯,并

and is rich cultural heritage resources, including tangible heritage like city walls, shops, courtyard houses, temples, and intangible heritage like varnishing lacquerware and papercutting. These historic and cultural resources have constituted a comprehensive system that eventually gained the Pingyao Ancient City its World Heritage status. In this regard, an “integrated” conservation framework should be established with clear criterion and a sound monitoring and evaluation mechanism.

The second objective is to improve the living environment by taking into the account the actual living and working needs in this type of heritage site. This should be accomplished with the improvement of the living conditions of the locals, and the supporting services and facilities and the creation of job opportunities, hence sustaining the internal drive for the conservation of the city. For instance, the population of the Pingyao Ancient City has long been roughly around tens of thousands. These native inhabitants are the owners and users of the “residential courtyard houses”, the main component of Pingyao’s heritage. They also constitute the major force that drives the conservation and development of the Pingyao Ancient City. Planning for the ancient city should seek to improve the poor living quality. This will involve relieving the pressure of densely populated courtyard houses, adjusting community management system, proposing guidelines for the improvement of traditional residences, providing sufficient facilities and services, arranging pleasant amenities for local communities and establishing a proper traffic system.

3.2 “Habitant-Centered” Conservation Approach for Human-Habitat World Heritage

Community participation should never be left out in any conservation works for Human-Habitat World Heritage, regardless of whether the intention is to protect its integrity and authenticity or to improve the conservation strategy for World Heritage. First and

foremost, local people are creators of heritage and at the same time they are also owners or users of the heritage. With their own wisdom, these people have created their own cultural heritage. They are the people who are still practicing or inhabiting the cultural heritage today and will also be the ones to assure its continuity. Second, in terms of their attributes and characteristics, local communities are inseparable from any heritage sites. Inhabitants’ contentment with their life at a heritage site is the basis for heritage conservation and development. Thus, to construct a “livable World Heritage”, it is essential to maintain an appropriate population density, to improve the living conditions of local people and to protect their interests.

The practice in China has enlightened us that there is not an overarching solution for this proposition. Yet, we can still endeavor to explore a way out by taking into account the following aspects:

First, to plan a balanced development of both a city and its heritage site. This plan should comprehensively consider about three significant factors---urban expansion, improvement in human settlement and heritage conservation. More importantly, we need to recognize cultural heritage as part of the resource trove for urban development, thus the heritage site is no longer an isolated area from other parts of the city.

Second, to formulate a management plan for heritage and establish synergies amongst management mechanism. The management plan should gear towards including all individuals and groups involved in the management of heritage assets into any consultation and decision-making process, thus avoiding management gaps and overlapping of responsibility within the management mechanism.

Third, to enhance the supportive system of local community within world heritage cities. In the context of rapid development of tourism, as well as in the face of under-development of indigenous communities, local resilience and resistance to external shocks should be strength-

能对相关问题做出合理的反应；为居住在遗产地的居民提供特定的政策补偿及资金保障，完善基础设施和公共服务设施，提供就业机会，调动仍旧在使用遗产要素的居住者对于保护遗产的积极性与主动性等等。

因此，在规范性的保护规划编制完成以后，启动“以居民为核心”的保护方法的探索，对该类型遗产而言具有更加重要的意义。

4 人居型世界遗产平遥古城保护规划的新探索

基于以上论述和平遥古城的历史与现实，《世界遗产地平遥古城保护规划》（以下简称《规划》，上海同济城市规划设计研究院，2012a）结合《历史文化名城保护规划规范》和《全国重点文物保护单位保护规划编制办法》的要求，借鉴国际经验，重点在以下几个方面进行了新的探索。

4.1 重新阐释平遥古城“突出普遍价值”，确立合理的古城功能定位

1997年，平遥古城因为其“突出普遍价值”成为世界文化遗产，但是当时并未对平遥古城的特征和价值进行明确的阐释。结合世界遗产委员会要求各世界遗产“突出普遍价值声明”的机会，《规划》经过对平遥古城历史文化的深入分析和研究，重新全面阐释了平遥古城的历史、艺术和科学价值，及其是在国家和世界上的独特地位，分别符合世界文化遗产的第ii、iii和iv条标准：

标准ii：平遥古城的城镇布局集中展现了14至20世纪以来一以贯之的中国汉族城市建筑风格和城市规划的发展脉络。同时在一定程度上展示了这座城市在社会、经济、文化、艺术、科学、技术和产业方面的发展状况。

标准iii：19至20世纪初期，平遥古城是中国金融业的中心。平遥古城内的商业店铺、传统民居，是平遥古城这一时期经济繁荣、发达的历史见证。

标准iv：平遥古城是一个完整的古建筑群体，是罕见的完整保存其所有遗产特征的中国明清时期汉族城市的杰出范例。

《规划》也从平遥古城的特征和价值两个方面出发，确定平遥古城功能定位为：以文化为核心功能，以旅游为主导产业，以当地居民为主要社会支撑，集文化、旅游和居住为一体的综合性城市功能区。从而明确平遥古城作为“活态遗产”的属性，避免“博物馆城”、“影视城”、“旅游城”的发展趋势（张松，1997；边宝莲，2009）。

4.2 建立全面的保护框架，保护平遥古城的真实性和完整性

从平遥古城的价值体系和特征出发，《规划》建立了整体的保护框架，重点体现在以下几个方面：

(1) 保护“堡寨相错，龟城稳固”的防御型

ened early on. Supporting measures can be implemented within the management framework, planning mechanism and policy, such as strengthening the role of local communities at heritage sites, understanding the needs of local population through various means (including the intricacies between their daily life and the Habitat traditional space and the relationship between tourism and inhabitants); enhancing heritage awareness, (such as building up public awareness in scientific terminology of conservation, their capacity to interpret scientific concepts and to understand scientific methods of heritage protection and the processes involved), cultivating a preservation-oriented mindset so that people can make reasonable responses to relative issues; ensuring provisions of pension policy and funding for inhabitants living in a heritage site, improving infrastructure and public amenities, providing employment opportunities, and mobilizing local initiatives in preserving the heritage site.

Following the completion of normative conservation planning, we should explore a preservation approach that is “Habitant-centered”. This is will be a more meaningful preservation approach for this type of heritage.

4 New Exploration on the Conservation Plan of Pingyao Ancient City as Human-Habitat World Heritage

Based on the previous discussion, the history and reality of the Pingyao Ancient City, the “Conservation Plan of the World Heritage Pingyao Ancient City” (hereinafter referred to as “The Plan”, Shanghai Tongji Urban Planning and Design Institute, 2012a) has focused on the following aspects to do the new exploration, using international experience for reference.

4.1 Re-interpretation of “Outstanding Universal Value” of the Pingyao Ancient City, and Establish an Adaptive Function Orientation of the Ancient City

In 1997, Pingyao Ancient City was inscribed as World Cultural Heri-

tage due to its OUV. However, the characteristics and value of Pingyao Ancient City was not clearly interpreted at that time. In line with the request of the World Heritage Committee to highlight the statement of Outstanding Universal Value, the “Plan” has reinterpreted the historical, aesthetical and scientific values of the Pingyao Ancient City and its unique position in the country and the world, according to an in-depth analysis and study of its history. So it was inscribed as a UNESCO World Heritage site in 1997, meeting three criteria:

Criterion (ii): The townscape of Ancient City of Ping Yao excellently reflects the evolution of architectural styles and town planning in Imperial China over five centuries with contributions from different ethnicities and other parts of China.

Criterion (iii): The Ancient City of Ping Yao was a financial center in China from the 19th century to the early 20th century. The business shops and traditional dwellings in the city are historical witnesses to the economic prosperity of the Ancient City of Ping Yao in this period.

Criterion (iv): The Ancient City of Ping Yao is an outstanding example of the Han Chinese city of the Ming and Qing Dynasties (14th-20th centuries) that has retained all its features to an exceptional degree.

The Plan determines the function of Pingyao Ancient City based on its characteristics and values: it is an integrated urban area, with cultural, touristic and residential functions. So its characteristic is “living heritage” rather than “Museum City”, “Film Studio City” and “Tourism City” (Zhang Song, 1997; Bian Baolin, 2009).

4.2 Establishment of a Comprehensive Conservation Framework to Protect the Authenticity and Integrity of the Pingyao Ancient City

The Plan establishes a comprehensive conservation framework for Pingyao Ancient City based on its value and attributes, focusing on

制特色。平遥古城具有独特的防御体系，现存有保存完好的城墙及城门，方城格局保存完整（图1）。

(2) 保护“布局对称，县制完整”的功能布局特色。平遥古城以南大街为轴线，按左城隍（城隍庙）、右衙署（县衙）、左文右武（文庙、武庙）、东观（清虚观）、西寺（集福寺）、市楼居中，形成对称式布局结构，是平遥古城的特色所在（图2）。

(3) 保护“街巷有序，坊里井然”的街巷格局特色。道路街巷是城市重要的结构要素，保护平遥古城历史形成的“四大街、八小街、七十二条蚰蜒巷”的街巷格局。包括保护南大街、东大街、西大街、城隍庙街、衙门街（政府街）构成的倒“土”字型格局商业街；保护八小街的走向和格局（图3）。

(4) 保护“合院严正，楼阁巍峨”的建筑空间特色。保护古城内公共建筑、商业建筑和居住建筑的合院模式空间布局及传统院落肌理；保护古城整体建筑高度关系，强调市楼、城楼、文庙、城隍庙、武庙、清虚观建筑高度的主体地位，其它建筑水平向展开的天际轮廓线（图4）。

(5) 保护“砖瓦青灰，琉璃绚烂”的整体色彩特色。古城内民居建筑色彩均为青砖、青瓦，营造出厚重、淳朴的古城风貌，庙宇等公建色彩较为

the following aspects:

(1) Protection of the unique defense system of Pingyao Ancient City: city walls, gates and square pattern should be all well protected. (Fig.1).

(2) Protection of the unique “Symmetric and Intact Ancient County Layout” of Pingyao Ancient City. The city central axis is South Street, Chenghuang Temple, Qingxu Daoist Temple and Wen Temple are located on the left, besides, government, Jifu Temple and Wu Temple are located on the right. Public pavillion is located in the center. All of above forms symmetric layout, which is also the characteristic of Pingyao Ancient City. (Fig.2).

(3) Protection of historical street pattern of Pingyao Ancient City. Roads and Street layout is important elements of the city, the “four streets, eight lanes, seventy-two alleys”, should be preserved. There are four key streets – South Avenue, East and West Avenue, Chenghuang

Temple Street and County Government Street – that together form a shape that resembles the Chinese character “土(tu)” upside down. They are generally lined with commercial buildings (Fig.3).

(4) Protection of layout of architecture and traditional courtyard houses. It specifies the importance to preserve public buildings and traditional courtyard houses; to protect skyline of Pingyao Ancient City, to maintain the courtyard overall scale, and to emphasize dominant role of Town Building, Gate Tower, Wen Temple, Chenghuang Temple, Wu Temple, and Qingxu Temple. (Fig.4).

(5) Protection of the overall color characteristics. The ancient city residential buildings are blue brick, green tiles, which create a thick, simple style of the ancient city. Meanwhile, temples and other public building are more colorful (Fig.5). Therefore, the Plan made

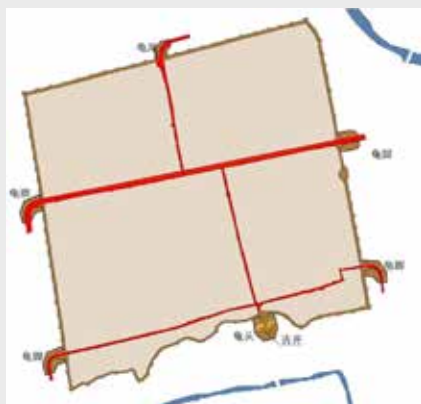


图1 平遥古城防御结构特色示意

Fig.1 Illustration of Defense System of Pingyao Ancient City



图2 平遥古城功能布局特色示意

Fig.2 Illustration of functional distribution of Pingyao Ancient City



图3 平遥古城街巷格局特色示意

Fig.3 Illustration of street system of Pingyao Ancient City

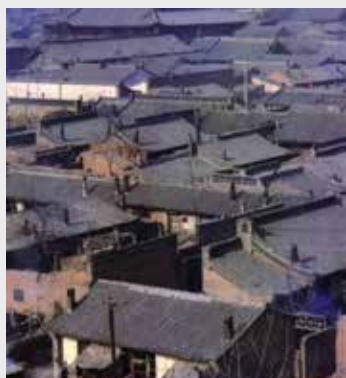


图4 平遥古城建筑空间特色示意

Fig.4 Characteristics of architectural spaces of Pingyao Ancient City



图5 平遥古城整体色彩特色示意

Fig.5 The color scheme of Pingyao Ancient City



图6 平遥古城非物质文化遗产

Fig.6 Intangible heritage of Pingyao Ancient City

绚丽(图5)。因此,为了能够很好地构成古城眺望景观中的整体背景色彩以及街巷景观中的界面色彩,《规划》对古城的建筑色彩提出了控制要求。

(6)保护“商道彪炳,文化厚藏”的非物质文化遗产。平遥古城包含的文化内涵极其丰富,包括晋商文化、宗教文化、民俗文化等等(晋中市史志研究院,2002),不仅独具特色,而且与物质文化遗产相互共生(图6)。

4.3 建立明确的建设控制引导体系与保护监测体系,管理平遥古城的动态变化

首先,基于平遥保护基础信息严重欠缺的现状,《规划》建立了平遥古城遗产资源的数据信息库,信息内容从整个平遥古城的地形地貌,到院落、建筑、环境要素的历史信息和现状社会信息等,为规划编制、遗产监测和日常管理奠定了扎实的基础(图7、8、9)。

其次,《规划》分四个层面建立建设控制与评估监测体系:①古城层面:侧重于格局控制。明确建筑布局、高度、色彩关系等,保护天际轮廓和重要视线通道,对总体景观风貌提出控制和监测。②街坊层面:侧重于界面控制和监测。对各街巷的界面提出控制要求,控制街坊开放空间。③地块层面:侧重于尺度控制和监测。特别对院落划分和院落形式进行控制和引导,以达到对传统肌理的保护。④建筑层面:侧重于建筑与庭院控制和监测。提出建筑保护与整治模式,并对单体建筑和庭院的形式、尺度、材料等进行引导(图10)。

第三,在保护底线明确的基础上,针对平遥古城由居民自发实施的“动态变化”,《规划》通过《平遥古城传统民居保护修缮及环境整治导则》(以下简称《导则》)针对平遥古城内构成世界遗产主要组成部分、但未列为文物的传统民居缺乏资金和技术支持,长期缺乏保养,居住条件恶劣的现状,在保护修缮、保养维护等日常行为方面进行引导,建立传统民居修缮和环境整治的申报、设计和

the requirement for the overall color of Pingyao Ancient City.

(6) Protection of rich intangible culture, including Jin-merchant culture, religious culture, folk culture and so on (Jinzhong Historic Research Institute, 2002). These intangible culture are unique and symbiosis with the tangible cultural heritage (Fig.6).

4.3 Establishment a Construction Guidance System and Heritage Monitoring System, to Manage the Dynamic Changes of the Pingyao Ancient City

First of all, based on the current situation that Pingyao Ancient City lacks of basic information,

the Plan has established the database of the heritage resources of Pingyao Ancient City. The content of the information includes topography of Pingyao Ancient City, information of the courtyard, building and environment elements, etc. It laid a solid foundation for planning, heritage monitoring and daily management (Fig.7,8,9).

Second, the Plan sets four levels to establish the construction guidance and monitoring system: the ancient city level: focusing on pattern control. It clearly defines architectural layout, the skylines and the important visual corridors. Neighborhood level: it focuses on streetscape and open space.

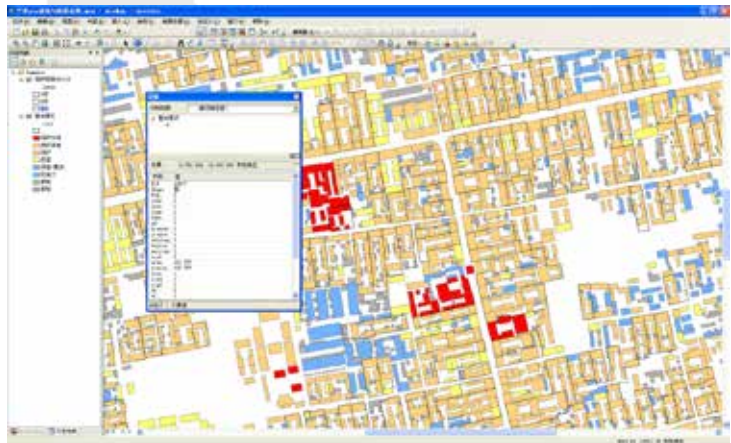


图7 平遥古城数据信息库局部示意

Fig.7 Selected GIS illustration of heritage resource of Pingyao Ancient City

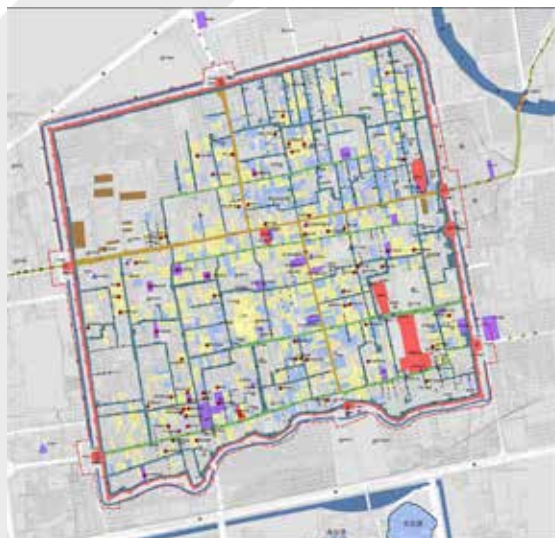


图8 平遥古城历史文化遗产分布图

Fig.8 Distribution of heritage resources of Pingyao Ancient City

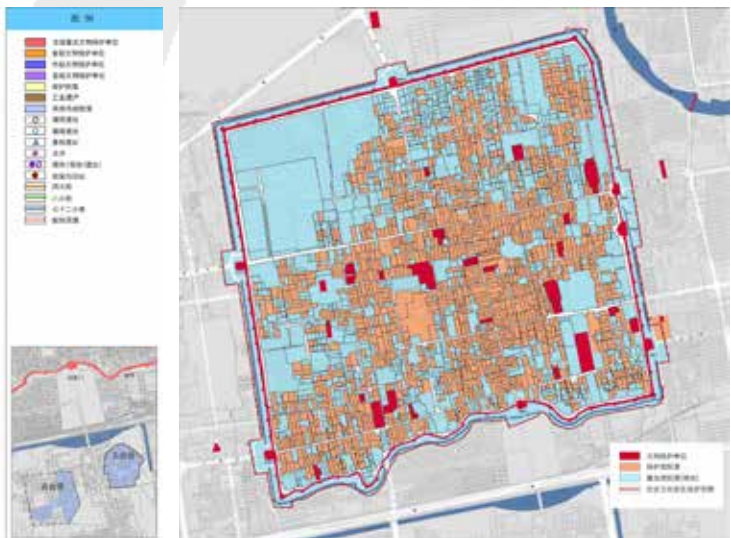


图9 平遥古城分类控制图

Fig.9 Illustration of classified conservation control of Pingyao Ancient City

施工的管理机制（联合国教科文组织等，2014，2015）。《导则》的制定旨在保护遗产价值的同时，改善居民生活环境，提高生活品质，并让居民积极参与遗产保护，享受遗产保护带来的成果（图11）。

导则分为两册，《管理导则》是提供给当地相关管理部门、专业团队更加清晰、明确的传统民居保护、修复和维护方法，以便在改善和提升民居以适应现代化生活标准的同时，保持平遥古城的真实性和完整性（图12、图13）。《实用导则》供传统民居的所有者和实用者参考使用，采用了图文并茂、浅显易懂的方式，旨在提供关于传统民居保护修缮与功能提升的要求与标准，以及进行保护修缮需要履行的程序等（联合国教科文组织等，2015）。

《导则》将“国际规则”与“地方特色”相结合，“科学保护”与“传统工艺”相结合，通过设置配套的公共政策《平遥古城传统民居保护修缮工程资金补助实施办法》，旨在实现遗产保护和人居环境改善的双重目标。

4.4 落实“以居民为核心”的规划理念，改善平遥古城的人居环境

《规划》根据历史记载和古城住宅建筑面积测算合理的居民容量，根据不同的产权和居住特点制定住房发展政策；积极利用棕地调整，弥补文化设施和社区服务设施的不足；增加各级开放空间，特别是梳理出传统民居中的场院空间，为居民提供就近的活动场所；为居民建立慢行为主的交通模式，通过小型化、公交化、外部接驳的机动交通服务满足出行需求；采取人车相对分离的组织方式，为核心区域营造舒适安全的步行环境；市政设施是民生改善的重点，通过建立集中供热系统和地源热泵，取代现状污染严重的燃煤

Plot level: focusing on the courtyard division and yard form, in order to protect of the traditional tissue. Building level: to develop a guideline on the single building and courtyard form, scale, materials, etc. (Fig.10).

Third, conservation of Pingyao Ancient City is dynamic process. As one part of the Plan, the “Practical Conservation Guidelines for Traditional Courtyard Houses and Environment in the Pingyao Ancient City” (hereinafter referred to as “Guidelines”) aims to those traditional buildings, which is important part of Pingyao Ancient City but not listed as historical buildings, are lack of conservation financial and technical support, long-term maintenance plan, and in bad living conditions. The Guidelines are designed to protect the value of the heritage while improving the living environment and the quality of life, meanwhile, enabling inhabitants to take an active part in heritage conservation (UNESCO, 2014, 2015) (Fig.11).

The Guidelines are divided into two volumes. The “Guidelines for Management” is a method for restoring, repairing and maintaining the traditional houses, which is provided to the relevant local administrative departments and professional teams, so as to improve and upgrade the residential areas to meet the modern living standards, and to maintain the authenticity and integrity

of the Pingyao Ancient City (Fig.12, 13). “Practical Guidelines” are for the owners and users of the traditional houses by text and graphic illustrations, so as to enable them to understand the way of conservation of traditional houses and functional upgrading of the requirements and standards, and the procedures to carry out protection and repair (UNESCO et al., 2015).

The Guidelines combines the “international rules” with “local context”, “scientific techniques” and “traditional crafts”, through the provision of supporting public policy “Implementation Measures of Pingyao Traditional Courtyards Houses Conservation and Rehabilitation Subsidy Fund” aims to achieve the dual goals of heritage conservation and human settlements improvement.

4.4 The Implementation of the “Inhabitants-Centered” principle and approach, to Improve the Living Environment of Pingyao Ancient City

The Plan develops housing policies based on historical records, the reasonable residential capacity of the ancient city, different property rights, and living characteristics. The Plan encourages active use of brownfields to adjust to make up for cultural facilities and community service facilities, to increase various of open space to provide inhabitants with the nearest activities venue.



图10 地块控制图则
Fig.10 Regulation plan of plot



图11 《导则》主要内容示意
Fig.11 Main contents and its structure of the Guidelines

小锅炉，并通过管线综合设计和对院落厨卫设施设置方式引导实现人居现代化。

5 人居型世界遗产平遥古城保护规划的实施保障体系探索

5.1 人居型世界遗产平遥古城管理规划的目的和内容

世界遗产地的管理规划是各缔约国政府以《世界遗产管理导则》(BernardM.Feilden,Jukka Jokilehto, 1993) 为大框架, 根据本国的政治传统和法律制度, 以及自身管理体系的复杂程度而制定的, 对遗产地的管理工作具有指导意义, 是遗产地管理的重要组成部分 (Stovel H, 1998) 。

然而平遥古城自 1997 年被联合国教科文组织列入《世界遗产名录》时, 并没有制定符合要求的管理规划。与此同时, 整个古城的保护管理工作从申遗成功后就已经开始了, 多年工作逐步摸索积累, 结合实际情况不断创新, 但还是经验多于理性, 感想多于科学。在旅游迅猛发展, 遗产地的真实性和完整性受到空前挑战的情况下, 编制世界遗产地管理规划显得尤为迫切。《规划》同时编制了《世界文化遗产平遥古城管理规划》(以下简称《管理规划》), 为建立持续长效的保护机制建立了重要的基础。

《管理规划》针对条块割裂的管理现状, 提出针对世界遗产地的创新型管理机制、优化管理手段, 如动态报告制、前置审批制等措施, 保障《规划》确定的保护和控制要求得以实施。

《管理规划》具体内容包括基本情况介绍、管理专项规划和管理实施计划三个部分。涉及管

For the inhabitants, the Plan encourages to establish the slow traffic patterns, through small-scale, public transport, external access to motor transport services to meet commute needs, to create a comfortable and safe pedestrian environment in the core region. Infrastructure is the core of improving people’s livelihood, through the establishment of central heating system and ground source heat pump to replace the pollution of small coal-fired boiler, comprehensive design and kitchen facilities on the courtyard set to guide the realization of livable modernization, etc.

5 Exploration on the Guarantee System of Implementation of the Conservation Plan of Human-Habitat World Heritage Pingyao Ancient City

5.1 The Purpose and Content of the Management Planning of Pingyao Ancient City

The management plans for World Heritage sites are developed by the States Party, under the guidance of the World Heritage Management Guidelines (Bernard M. Feilden, Jukka Jokilehto, 1993), and is based on the political traditions and legal systems of each country as well as the complexity of its own management system. The plans are of great significance for the management of heritage sites and serve as integral

part for the management of heritage sites (Stovel H, 1998).

However, the Pingyao Ancient City, which was inscribed in the “World Heritage List” in 1997, did not develop a management plan to meet the requirements. At the same time, the conservation and management work have been started since then. Years of work has been combined with the actual situation to inspire continuous innovation, but it is still far from a rational and scientific manner of exploration. Facing the rapid development of tourism, and the challenges faced by authenticity and integrity of the heritage, the preparation of the World Heritage site management plan is particularly urgent. The “Management Plan of World Heritage City of Pingyao Ancient City” (hereinafter referred to as “Management Plan”) sets an important foundation for the establishment of sustained long-term conservation mechanism.

Faced with a status quo of fragmented management of Pingyao Ancient City, Management Plan proposed for the World Heritage site an innovative management mechanism, and optimized management tools, such as dynamic reporting system, pre-approval system and other measures to ensure the implementation of the Plan.

The Management Plan includes three parts: basic profile, specific management plan and implementation plan. It involves management mechanism establishment, construction management, sustainable tourism management, sources and rational distribution plan, heritage inventory, establishment and management of archives, disaster prevention and risk management, daily management and monitoring, human resources management, social management and many other aspects. The Management Plan clarifies the short-term and long-term execution of the project and determines the information of the leading organization, source of funds, time and so on through list of projects to facilitate the effective management and public scrutiny (Shanghai Tongji City Planning and Design Institute, 2012b).



图 12 工作程序示意
Fig. 12 Illustration of work process

理机制设置、建设管理、可持续性旅游管理、资金的来源保障和合理分配、遗产目录、档案库建立与管理、灾害预防和危机处理、日常管理监控、人力资源管理、社会管理和文物保护单位管理、非物质遗产的保护与管理等多方面内容。《管理规划》提出管理框架并结合保护内容，明确近远期执行项目，并通过项目清单形式确定领导机构、资金来源、时间段等信息，以利于管理工作有效的进行与公众监督（上海同济城市规划设计研究院，2012b）。

5.2 “公私合作”保护世界遗产和改善人居环境的公共政策探索

与以往很多历史街区是由政府或开发商主导，外迁居民，进行大规模拆除、局部修缮进行商业开发的模式不同，《规划》在明确保留平遥古城生活居住功能的基础上，“以居民为核心”来制定具体的遗产保护和人居环境改善的 implements 措施，形成“政府引导+居民自主”的“公私合作”模式。在一系列试点工作成功与失败的基础上（齐莹，李光涵，2014），2012年平遥县政府发布了《平遥古城传统民居保护修缮工程资金补助实施办法》，简单而言，即政府建立公共的民居修缮资金（平遥县人民政府从旅游门票收入中设立专项资金），由古城居民自主提出符合《规划》和《导则》要求的修缮方案和修缮资金申请，由专家委员会评审给予补助实施修缮。这个公共政策将公共资金和私人资金结合，通过契约的模式，一方面提供资金帮助居民修缮传统民居，一方面将居民日常建筑修缮改造的行为纳入到符合遗产真实性的要求中。

6 结语

中国人居型世界遗产曾经是人类在特定的文化、经济、政治背景下创建的杰出的环境空间，它对现代人和未来的人的意义是非常重要的，而且这种重要性将随着时间而增加，并对人居环境的可持续发展方面具有重要的意义。

本研究是在当前中国人居型世界遗产资源保护与利用矛盾激烈，发展状况备受国际社会和国内相关部门担忧和质

5.2 Public - Private Partnership for the Conservation of World Heritage and the Improvement of Human Settlements

In China, a lot of historical districts were dominated by the government or developers, which involves the relocation of inhabitants, large-scale demolishing and commercial development. However, The Plan, which specifically requests to retain the living and residential functions of Pingyao Ancient City, takes a “Habitant-centered” approach to develop specific measures to protect heritage and improve human settlements with featuring a combination of a “public-private participation” model, “government guidance and inhabitant autonomy” approach. On the basis of a series of pilot projects (Qi Ying, Li Kuanghan, 2014), the Pingyao County Government issued the Implementation Measures of Pingyao Traditional Courtyards Houses Conservation and Rehabilitation Subsidy Fund in 2012. To put it simply, the government establishes a public fund with the income of tourist tickets for conservation and rehabilitation of the traditional courtyards, and the inhabitants submit repair plans to apply for funds in accordance with the requirements of the “Plan” and “Guidelines”. The subsidy will be granted after the review

of the expert committee. This public policy combines public and private funds, through agreed contract to finance the repair of traditional courtyard houses among inhabitants, and to make sure the daily changes by inhabitants in the line with the requirements of authenticity of the heritage.

6 Conclusion

Chinese Human-Habitat World Heritage was an outstanding environmental space created by mankind in a specific cultural, economic, and political context. It is important for contemporary people and future generations, and this importance will increase over time, and of great significance to the sustainable development of human settlements.

In a context of increasing conflicts between the conservation and utilization of Human-Habitat World Heritage resources in China, and with concern of its future development among the international community and the relevant departments in China, this research aims to define a monitored assessment system, protection criterion and heritage impact assessment techniques through identification and survey of heritage resources in specific contexts, and finally to develop planning



图 13 《管理导则》民居修缮示意

Fig.13 Illustration of restoration principles and methods of traditional courtyard of the Guideline

疑的背景下,旨在通过这一特定环境中遗产资源的界定、调查,确定可供监测的评估体系、保护标准以及遗产影响评价技术,确定针对遗产资源特性的规划技术手段及保障机制。

可以说,中国目前对于人居型世界遗产的保护与管理尚处于经验式感性认识阶段,亟需走向科学认知、保护与管理的理性阶段。因此,借鉴国际上对于人居型世界遗产的保护理论与经验,并与中国环境相对接,是目前重要的工作,同时可以为中国其他人居型遗产资源的保护与利用提供新的思路和技术方法。

techniques and safeguard mechanism for the attributes of heritage resources.

China is still in a primary stage to understand the conservation and management of the Human-Habitat World Heritage, and the next step is to approach a more scientific manner. Therefore, it is im-

portant to draw on the international conservation theory and experience and combine them with the Chinese context. This could also provide new ideas and new approaches for the conservation and utilization of other traditional human settlements in China.

中国山西省平遥古城民居荣获联合国教科文组织2015年度亚太地区文化遗产保护奖优秀项目奖。

评委会评语:

在世界遗产地平遥古城中进行的53座传统院落的试点修复工作,现已成为日益凋零的私产乡土建筑保护的典范。通过与当地政府、国内专家和国际遗产保护组织广泛合作,平遥民居保护项目同时为住户提供技术建议和资金补助,使他们能够修复受损住宅。修复工作均是由经验丰富的工匠负责实施,利用传统建筑技巧和材料,既保持了建筑材料的真实性,又保存了当地建筑传统。此外,保护修缮导则的推出也确保了高标准修复技术指导在平遥民居未来的修复、改造和维护工作中的持续应用。通过示范项目、技术能力建设和创新资金补助模式的三者结合,本项目对于平遥院落民居长远的可持续性做出了重要贡献。

Ping Yao Courtyard Houses in China won Awards of Merit in the 2015 UNESCO Asia-Pacific Awards for Cultural Heritage Conservation.

The Official Jury Citation:

The pilot restoration of 53 courtyard houses in the Ancient City of Ping Yao World Heritage property serves as a noteworthy model for the conservation of privately-owned vernacular buildings which are increasingly vulnerable across the region. Through a wide-ranging partnership involving local authorities, national experts and international heritage organizations, the project provided technical advice

and funding subsidies to enable homeowners to restore their dilapidated residences. The work was carried out by experienced craftspeople using traditional construction techniques and materials, thus retaining material authenticity while sustaining local building traditions. Technical manuals were developed to ensure these high standards are applied in future restoration, adaptation and maintenance efforts. Through a combination of demonstration projects, technical capacity building and new financing models, the initiative makes a significant contribution to the long-term viability of Ping Yao courtyard houses.

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三门塘村刘氏宗祠保护与修复（世界银行贷款项目）荣获联合国教科文组织 2016 年度亚太地区文化遗产保护奖

Liu Ancestral Hall Preservation and Renovation Project of Sanmentang Village (the World Bank Loan Project) Has Won an Honourable Mention in the 2016 UNESCO Asia-Pacific Awards for Cultural Heritage Conservation



2016年9月1日，联合国教科文组织2016年度亚太地区文化遗产保护奖在泰国曼谷揭晓。在参与角逐的40个项目中，来自澳大利亚、中国、印度、伊朗、日本以及巴基斯坦等6国的共13个项目获此殊荣。中国贵州省天柱县三门塘村刘氏宗祠保护与修复（世界银行贷款项目）荣获“荣誉项目奖”。

刘氏宗祠作为贵州省天柱县三门塘文化遗产保护项目（世界银行贷款项目）的主要建筑，是贵州省（甚至全国）迄今发现的最大建筑立面灰塑体，见证了贵州宗祠文化的发展历史，具有十分重要的历史、科学和艺术价值。20世纪60年代后由于宗祠被改为其他用途，多年来疏于管理和修葺，导致建筑出现病害状况，内部被人为改造，墙体出现倾斜，特别是墙体外面的灰塑风化、残损严重，宗祠已经遭受严重破坏。在对建筑物进行全面的病害调查、现状勘察等工作后，刘氏宗祠的修缮设计和保护措施显得尤为紧迫和必要。

刘氏宗祠保护与修复工程于2013年9月启动，2014年8月完工，共使用世行贷款项目资金12万美元（约76.8万元人民币）。我上海中心在建筑保护与修复、社区参与以及亚太文化遗产保护奖申报等方面提供了专业咨询。

宗祠建筑历经百余风雨洗礼，具有了自己独有文化灵魂，已成为三门塘村地标性建筑、文化标志、精神象征。宗祠除用于刘氏家族的祭祖、议事、喜庆等活动场所外，其前面的广场也已成为三门塘村民众举办民俗和节庆活动的重要场所。

亚太地区文化遗产保护奖评委会评语：

刘氏宗祠保护与修复工程中值得一提的是其严谨的科学手段。该项目的提倡者成功地对建筑结构进行了非侵入式调查，对可能的解决办法进行了系统评测，并详尽地开展了文物保护介入活动。在让这座为侗族村民持续所用的建筑重拾生机、吸引外来游客的同时，这一项目也为保护贵州文化多样性和自然遗产这一更大的目标做出了贡献。

On 20 September 2016, the 2016 UNESCO Asia-Pacific Awards for Cultural Heritage Conservation was announced in Bangkok, Thailand. A total of 13 winning projects from six countries – Australia, China, India, Iran, Japan and Pakistan – have been recognized in this year's Heritage Awards. World Bank-funded Liu Ancestral Hall restoration in China won an Honorable Mention in the 2016 UNESCO Asia-Pacific Awards for Cultural Heritage Conservation.

Liu ancestral hall is the largest plaster moldings of the building facade that has been found in Guizhou Province (or even the country), which has witnessed the history of the development of ancestral culture in Guizhou. Liu ancestral hall has very important historical, scientific and artistic value as one of the important ancient buildings of Sanmentang. After the founding of the People's Republic of China, the architecture lost its original function, lack of management and repairment for years results in the inner structure of the building transformed by human. The less protection cause lots of problems such as the tilt and cracks on the wall, and the natural weathering, peeling, nitrate alkali, pulverization and other damages on the plaster moldings of wall surfaces. Therefore, those damages has been a threat to the safety of the Liu ancestral hall and seriously affect the integrity and authenticity of the building's function and its original appearance. So the comprehensive protective renovation project of Liu ancestral hall is particularly important and necessary.

The project started on September 2013 and completed on Au-

gust 2015. The project funding is 120 thousands US dollar and the World Bank loan paid for it. WHITRAP Shanghai has provided professional consultation on the architectural preservation and restoration, community engagement, and the Asia-Pacific Heritage Awards application.

There's its own unique cultural spirit of the ancestral hall building after hundreds of years of wind and rain baptism and it has become a landmark building, cultural symbol and the symbol of the spirit in Sanmentang. Besides Liu's family worship, discussion and celebration in the hall, the square in front of the ancestral hall has also become an important place for folk customs and festivals held in Sanmentang Village, deeply embedded in people's lives, and widening of the building use value.

The Official Jury Citation:

The preservation of Liu Ancestral Hall is notable for the application of a rigorous scientific approach. Dating to the Qing Dynasty with further embellishment during the time of the Republic of China, the hall had declined into poor structural condition with damage to its surfaces, including its renowned decorative stucco façade. The project's proponents successfully carried out non-intrusive investigation of the building fabric, systematic testing of possible solutions and meticulous conservation interventions. In reviving a significant historic building for on-going use by Dong ethnic group villagers and to attract outside visitors, the project contributes to a larger initiative to protect and promote Guizhou's diverse cultural and natural heritage.

左江花山岩画文化景观

Zuojiang Huashan Rock Art Cultural Landscape

遗产类型：文化遗产

所在地区：中国

入选年份：2016

遴选标准：(iii) (vi)

花山岩画位于中国西南边陲地区的陡峭岩壁上。这 38 处岩画展现的是骆越族生活和宗教仪式的场景，这些绘制年代可追溯至公元前 5 世纪至公元 2 世纪的岩画与其依存的喀斯特地貌、河流和台地一起，使人得以一窥过去在中国南方盛行一时的青铜鼓文化仪式的原貌。这一文化景观如今是这种传统曾经存在的唯一见证。

左江花山岩画文化景观因符合标准 (iii) 和 (vi) 于 2016 年被列入世界遗产名录：

标准 (iii)：左江花山岩石文化景观以其特殊的自然景观和岩石艺术结合，生动地展现了从公元前 5 世纪到公元二世纪沿着左江流域生活的骆越人蓬勃的精神和社交生活。它是这个传统现存唯一见证。

标准 (vi)：左江花山岩石所描绘与鼓相关元素的图像，是当地青铜鼓文化的象征性记录。青铜鼓至今仍然是华南地区的权威符号。

更多详细内容请参阅网址：

<http://whc.unesco.org/en/list/1508/>



Category: Cultural Heritage

Location: China

Date of Inscription: 2016

Criteria:(iii) (vi)

Dating from around the 5th century BCE to the 2nd century CE, 38 sites of rock art and their associated karst, riverine and tableland landscape depict ceremonies that have been interpreted as portraying the bronze drum culture once prevalent across southern China. Located on steep cliffs cut through the karst landscape by the meandering Zuojiang River and its tributary Mingjiang River, the pictographs were created by the Luoyue people illustrating their life and rituals.

Zuojiang Huashan Rock Art Cultural Landscape were inscribed on the World Heritage List in 2016 under criteria (iii) and (vi):

Criterion (iii): The Zuojiang Huashan Rock Art Cultural Landscape, with its special combination of landscape and rock art, vividly conveys the vigorous spiritual and social life of the Luoyue people who lived along the Zuojiang River from the 5th century BCE to the 2nd century CE. It is now the only witness to the tradition.

Criterion (vi): The images of Zuojiang Huashan depicting drums and related elements are symbolic records directly associated with the bronze drum culture once widespread in the region. Today bronze drums are still respected as symbols of power in southern China.

For more information, please refer to the webpage: <http://whc.unesco.org/en/list/1508/>

(上接封底)

植物物种的 12.9%。神农架的山地地形还为一系列重要的动物物种的关键栖息地，有着 1,550 金丝猴和四川鹩鼻猴寄居于此，神农架的金丝猴同时是中国最濒危的 3 个亚种。其他重要的动物物种包括云豹，普通豹，亚洲金猫，豺，亚洲黑熊，印度麝猫，麝香鹿，中国斑羚，中国鬣羚，金鹰，里维的野鸡和世界上最大的两栖动物中国巨蝾。湖北神农架具有极其丰富的生物多样性，包含着大量类型的物种，并且拥有着世上许多稀有植物物种。对于国际上的植物系统学和园艺科学，湖北神农架无疑有着特殊的地位。

更多详细内容请参阅网址：

<http://whc.unesco.org/en/list/1509/>

封面封底图片均来源于网络。

(continued on the back cover)

lar plant species. The mountainous terrain also contains critical habitat for a range of flagship animal species. 1,550 Golden or Sichuan Snub-nosed Monkeys are recorded in the property. The Golden Snub-nosed Monkeys in Shennongjia are the most endangered of the 3 sub-species in China and are entirely restricted to the property. Other important species include Clouded Leopard, Common Leopard, Asian Golden Cat, Dhole, Asian Black Bear, Indian Civet, Musk Deer, Chinese Goral, Chinese Serow, Golden Eagle, Reeve's Pheasant and the world's

largest amphibian the Chinese Giant Salamander. The property has extremely rich biodiversity, contains a large number of type species, and hosts numerous rare species which have been introduced into horticulture worldwide. Internationally, Shennongjia holds a special place for the study of plant systematics and horticultural science.

For more information, please refer to the webpage: <http://whc.unesco.org/en/list/1509/>

All the cover photos are from the Internet.

whc.unesco.org

湖北神农架 Hubei Shennongjia

遗产类型：自然遗产
所在地区：中国
入选年份：2016
遴选标准：(ix) (x)

神农架位于中国中东部湖北省。此处遗产地由两部分构成：西边的神农顶 / 巴东和东边的老君山。这里有中国中部地区最大的原始森林，是中国大蝾螈、川金丝猴、云豹、金钱豹、亚洲黑熊等许多珍稀动物的栖息地。湖北神农架是中国三大生物多样性中心之一，在 19 和 20 世纪期间曾是国际植物收集探险活动的目的地，在植物学研究史上占据重要地位。

湖北神农架因符合标准 (ix) 和 (x) 于 2016 年被列入世界遗产名录：

标准 (ix)：湖北神农架保护中国中部最大的原始森林，是中国三大植物物种中心之一。该处有十一种植物品种和六层完整的高程植被，当中包括常绿阔叶林、混合常绿和落叶阔叶林、落叶阔叶林、混交针叶和阔叶林、针叶林和灌木 / 草地。拥有着 874 种落叶木本植物，该地有着丰富的树种类和全世界其他地方无与伦比的落叶阔叶林类型，湖北神农架同时也是在北半球常绿阔叶和阔叶混交林中含有最多完整的垂直自然带。湖北神农架位于大巴山常绿森林生态区，也同时位于优先生态区内，中国西南的温带森林在世界遗产名录上尚未出现。它还保护神农架区域植物多样性中心，这被认为是世界遗产名录上的缺口。其花卉的多样性为许多稀有和濒危动物物种保护了生态系统的。

标准 (x)：湖北神农架独特的地形和气候受到冰川的影响相对较小，因此为许多稀有、濒危和地方性物种以及世界上许多落叶木本物种创造了栖息地。当地的物种含有高于水平的丰富度，特别是维管植物，中国本来就有着多样性的生物物种，也是全世界温带植物种最多多样性的国家。而单是湖北神农架就已包含了全国 63% 的温带属物种，该地还拥有着该全国维管

(下转第 29 页)

Category : Natural Heritage
Location: China
Date of Inscription: 2016
Criteria: (ix) (x)



Located in Hubei Province, in central-eastern China, the site consists of two components: Shennongding/Badong to the west and Laojunshan to the east. It protects the largest primary forests remaining in Central China and provides habitat for many rare animal species, such as the Chinese Giant Salamander, the Golden or Sichuan Snub-nosed Monkey, the Clouded Leopard, Common Leopard and the Asian Black Bear. Hubei Shennongjia is one of three centres of biodiversity in China. The site features prominently in the history of botanical research and was the object of international plant collecting expeditions in the 19th and 20th centuries.

Hubei Shennongjia were inscribed on the World Heritage List in 2016 under criteria (ix) and (x)

Criterion(ix):Hubei Shennongjia protects the largest primary forests in Central China and is one of three centres of endemic plant species in China. The property includes 11 types of vegetation and an intact altitudinal vegetation spectrum across six gradients including evergreen broad-leaved forest, mixed evergreen and deciduous broad-leaved forest, deciduous broad-leaved forest, mixed coniferous and broad-leaved forest, coniferous forest, and bush/meadow. With 874 species of deciduous woody plants, belonging to 260 genera, the tree species and genus richness of the site is unparalleled for a deciduous

broadleaf forest type worldwide and within the Northern Hemisphere's evergreen and deciduous broad-leaved mixed forests, Hubei Shennongjia contains the most complete altitudinal natural belts in the world. Hubei Shennongjia is situated in the Daba Mountains Evergreen Forests ecoregion and also within a priority ecoregion, the Southwest China Temperate Forest both of which are not yet represented on the World Heritage List. It also protects the Shennongjia regional centre of plant diversity which has been identified as a gap on the World Heritage List. In association with its floral diversity the property protects critical ecosystems for numerous rare and endangered animal species.

Criterion(x):Hubei Shennongjia's unique terrain and climate has been relatively little affected by glaciation and thus creates a haven for numerous rare, endangered and endemic species, as well as many of the world's deciduous woody species. The property exhibits high levels of species richness, especially among vascular plants, and remarkably contains more than 63% of the temperate genera found across all of China, a mega biodiverse country with the world's greatest diversity of temperate plant genera. The property includes 12.9% of the country's vascu-

(continued on Page 29)



联合国教科文组织亚太地区世界遗产培训与研究中心（秘书处）

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