

# NEWSLETTER



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



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OWHC/UNESCO Workshop on People-centered Conservation Principles for World Heritage Cities and Towns / Advanced Training Course on "Conservation and Renovation of Cultural Heritage in Historic Cities and Towns" / International Symposium & Training Course on the Historic Urban Landscape

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联合国教育、  
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World Heritage  
Convention

世界遗产  
公约



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

亚太地区世界遗产  
培训与研究中心

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

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

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

WHITRAP has three branches: one in Beijing, an-  
other in Shanghai, and the third in Suzhou.

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

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

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

### 致谢:

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# 亚太地区能力建设战略场外会议 在第38届世界遗产大会期间举行

Side Event on Regional Capacity Building Strategy in Asia and the Pacific Held during the 38th Session of the World Heritage Committee

文 / 孔萍 图 / 李泓 Written by KONG Ping Photo by LI Hong

2014年6月17日下午，亚太地区能力建设战略场外会议在卡塔尔多哈举办的第38届世界遗产大会期间举行。亚太地区缔约国、世界遗产中心及咨询机构代表共50余人出席了该会议。

会议由世界遗产中心亚太部主任景峰先生主持。景峰先生简单介绍了亚太地区第二轮定期报告的工作进展，并感谢WHITRAP主持编制了《亚太地区能力建设战略》的工作。他表示，该战略是对亚太定期报告有力的支持，并敦促各委员国和相关机构继续关注及支持能力建设战略的后续工作。

WHITRAP国际项目协调员孔萍博士介绍了亚太区能力建设战略报告的编制过程和主要内容。汇报中强调了报告的“参与性”编制过程，包括WHITRAP主持的两轮区域性问卷调查和咨询，以及各个阶段与世界遗产中心、咨询机构和区域相关专家的专业商议过程。战略的编制过程充分凸显了区域共识性；对委员国和遗产地的充分交流也表明了该项目的公开、合作、分享和共赢的本质诉求。汇报主要体现了区域需求分析、战略目标制定和能力建设框架及相关活动这三个



主要部分的内在逻辑联系，强调了亚太地区在信息资源分享、能力建设机构协作和项目合作上的不足；最后阐述了该区域能力建设战略的局限性和下一步工作计划的可能性。

来自印度尼西亚、韩国和日本的代表在现场针对战略报告的内容和地区关心的话题进行了互动，并表达了在此平台上合作、推动地区相关能力建设活动的愿望。与会代表也表达了对WHITRAP该项工作的赞赏，期望借此加强地区合作和信息分享。📺

In the afternoon of 17th June 2014, the side event on Regional Capacity Building Strategy in Asia and the Pacific was held during the 38th Session of the World Heritage Committee in Doha, Qatar. More than 50 representatives from State Parties, World Heritage Centre (WHC) and Advisory Bodies were presented.



The meeting was chaired by Mr. JING Feng, Director of Asia and the Pacific Unit, WHC. Mr. JING gave a general introduction of the progress on the Second Cycle of Periodic Reporting, and on behalf of WHC, he expressed appreciation to WHITRAP of taking the leading role in compiling the Regional Capacity Building Strategy in Asia and the Pacific (the Strategy). He said, 'the Strategy provides critical support to the implementation of the Periodic Reporting', and encouraged State Parties and relevant institutes to follow up the associated activities after the Strategy.

Dr. KONG Ping, International Programme Coordinator of WHITRAP, introduced the preparation process and contents of the Strategy. The Strategy emphasizes the way of Involvement, including two round questionnaires and consultation with WHC, Advisory Bodies and regional specialists. Regional recognition is the key element during the preparation.

Free exchange between State Parties and Heritage Sector indicates the nature of project requiring openness, cooperation, sharing and win-win. The presentation highlighted logical connection with the three main parts, the analyzing of regional requirements, setting objectives as well as framework, and its associated activities. Besides, it mentioned the lack of information sharing, collaboration of capacity building providers and joint projects in the region. In the end, it described the limitation of the Strategy and possibility of future steps. Interaction related to the presentation and regional concerns was made by representatives from Indonesia, Korea and Japan. They expressed the intention to join the cooperation and foster the associated activities on the platform. Appreciation was made by participants for WHITRAP's work. They hope information can be shared and regional collaboration can be enhanced by the initiation of the Strategy.



第38届世界遗产大会相关文件及决议：WHC-14/38.COM/6 p.2& p.6; WHC-14/38.COM/10B, p.1 & p.3

《亚太地区能力建设战略及其相关活动》全文下载：<http://www.whitr-ap.org/index.php?classid=1489&newsid=2271&t=show>

Documents and decisions related: WHC-14/38.COM/6 p.2& p.6; WHC-14/38.COM/10B, p.1 & p.3

Capacity Building Strategy and Associated Programmes for Asia and the Pacific is available at <http://www.whitr-ap.org/index.php?classid=1489&newsid=2271&t=show>



# 相遇·行走·共享中法行进式研讨会在沪举行

## Meeting Shanghai - Walking Seminar Held in Shanghai

文 / 邵甬 刘真 Written by SHAO Yong and LIU Zhen

2014年7月14日上午，“相遇·行走·共享中法行进式研讨会”在上海城市规划展示馆隆重开幕。作为中法建交50周年庆典的官方活动之一，本次会议是继2005年5月在同济大学举办的“2010中法建筑与城市发展论坛”之后，又一次以两国城市规划实践为主题的交流活动。会议由法国建筑与遗产之城、同济大学、上海市规划和国土资源管理局联合主办，联合国教科文组织亚太地区世界遗产培训与研究中心（上海）和法国现代中国建筑观察站共同承办，并得到了徐汇区规划和土地管理局、上海同济城市规划设计研究院、环境与能源管理局（ADEME）、法国文化中心、法国驻中国大使馆的大力支持。

开幕式上，同济大学副校长吴志强先生、法国巴黎城区总巡视员 Pierre MANSAT 先生、上海市规划和国土资源管理局总工程师俞斯佳先生应邀致开幕辞，法国现代中国建筑观察站负责人 Françoise GED 女士、法国国家建筑师 Rémi FERRAND 先生和 Emilie CAM 女士作了联合致辞，并介绍了研讨会背景和内容。同时，中法双方不同领域的专家学者也作了精彩主题发言，他们是中法环境协会法律顾问 Sébastien BECK 先生、上海市规划和国土资源管理局历史风貌保护处处长王林女士、复旦大学社会学系教授于海先生和徐汇区规划和土地管理局局长关也彤先生。随后，与会嘉宾在上海城市规划展示馆馆长刘波先生的讲解下参观了《留住乡愁——城市生活和历史记忆》主题展览，后又乘车前往原作设计工作室和红坊等地进行考察。

7月15日，与会嘉宾根据自身兴趣和专业特点分成四个小组，进行了为期一天的现场考察、访谈和讨论。第一组以西岸（徐汇滨江）为研究对象，法国雅克事务所（JFA）中方代表王峤和法国国家建筑师 Emilie CAM 任组长，考察了徐汇滨江规划展示馆、滨江沿线、西岸双年展旧址、德美术馆和龙美术馆等文化设施。第二组以徐家汇地区为研究对象，上海同济城市规划设计研究院主任规划师胡力骏和法国雅克事务所（JFA）建筑师 Heloise LE CARRER 任组长，考察了汇学长廊、藏书楼、天主教堂、观象台旧址、光启公园和土山湾博物馆，并与徐汇区商委共同探讨了徐家汇商圈的商业、交通和景观等问题。第三组以上海火车站地区和漕河泾开发区为研究对



The ‘Meeting Shanghai - Walking Seminar’ was opened at Shanghai Urban Planning Exhibition Centre in the morning of 14th July 2014. As one of the official events to celebrate the 50th Anniversary of establishment of diplomatic relationship between China and France, the seminar was marked as another exchange activity with the theme of urban planning practice in both countries, following the ‘2010 Forum on Sino-French Architecture and Urban Development’ that was held in Tongji University in May 2005. The seminar was jointly hosted by Cité de l’architecture et du patrimoine, Tongji University and Shanghai Planning and Land Resource Administration Bureau, and was organized by WHITRAP Shanghai and Observatoire de l’Architecture de la Chine Contemporaine (OACC), with the support of Xuhui Planning and Land Resource Administration Bureau, Shanghai Tongji Urban Planning



& Design Institute, ADEME and Institut Francis de Chine and La France en Chine.

In the opening ceremony, Prof. WU Zhiqiang, Vice-President of Tongji University, Mr. Pierre MANSAT, General Inspector from de la Ville de Paris, Mr. YU Sijia, Chief Engineer of Shanghai Planning and Land Resource Administration Bureau, Ms. Françoise GED, Director of OACC, together with the French national architects Mr. Rémi FERRAND and Ms. Emilie CAM gave speeches one after another with detailed introductions to the background and items of the seminar. Besides, professionals in different fields from two coun-

tries were invited to give excellent keynote speeches, among which include Mr. Sébastien BECK, the lawyer of Sino-French Association of Environment, Ms. WANG Lin, Head of the Historic Conservation Department in Shanghai Planning and Land Resources Administration Bureau, Prof. YU Hai, Professor of Sociology of Fudan University and Mr. GUAN Yetong, Director of



Xuhui District Planning and Land Authority. The participants toured the theme exhibition ‘Retain the Nostalgia - Urban Life and Historical Memory’ under the guidance of Mr. LIU Bo, Curator of Shanghai Urban Planning Exhibition Centre after the opening ceremony, and took a bus ride to Original Design Studio, Red Block, etc. in the afternoon.

The participants were voluntarily divided into four groups to conduct one-day on-site investigation, interviews and discussions on 15 July. The first group, led by Mr. WANG Qiao, Chinese architect from JFA, and Ms. Emilie CAM, French national architect, inspected a number of cultural facilities in West Bund (Xuhui Riverside Area) including Xuhui Riverside Exhibition Centre, waterfront areas, Former site of West Bank Biennale, Yuz Museum and Long Museum. The second group under the leadership of Mr. HU Lijun, the planner of Shanghai Tongji Urban Planning & Design Institute and Heloise LECARRER, French architect from JFA visited the Xujiahui area including Huixue Corridor, Bibliotheca Zikawe, Xujiahui Cathedral, former Xujiahui Observatory, Guangqi Park and Tou-Se-We

象, 同济大学杨辰老师和法国国家建筑师 Rémi FERRAND 任组长, 与上海火车站管委会探讨了上海南站的设计理念、目前运营以及面临的问题等, 与万科商务区负责人探讨了上海火车站周边地区的发展定位和模式等问题, 并考察了仪电集团和航天园区的功能转型项目。第四组以衡山路-复兴路历史文化风貌区为研究对象, 上海高目建筑设计咨询有限公司 (Atelier GOM) 主持建筑师张佳晶和法国现代中国建筑观察站负责人 Françoise GED 任组长, 从徐家汇公园开始, 考察了衡山路、武康路沿线, 与永平置业、康世国际的负责人讨论了永平里和武康庭的城市更新理念和模式。



7月16日下午, 考察成果汇报交流会在上海市徐汇区旅游咨询中心 (又称徐汇老洋房艺术中心) 举行。首先, 法国生物学家 Catherine BASTIEN-VENTURA 女士作了“21世纪涌现的城市”的主题报告, 同济大学教授、国家历史文化名城研究中心主任、法国文化部文化与艺术骑士勋章获得者阮仪三先生作了“乡愁的解读”的精彩发言, 引起了与会者对城市生态性和文化性的深刻思考。随后, 四个小组的中法两位组长代表各自小组作了汇报分享, 他们对考察点问题的准确把握、犀利剖析、跨学科思考和专业策略解答引发了现场的激烈讨论和大家对未来城市发展定位和模式的深刻思考。最后, 法国驻上海总领事 Emmanuel LENAIN 先生作为徐汇区居民和总领事的三重身份对本次活动的成功举行和中法多领域专家在建筑和城市领域的深入交流表示了祝贺, 同济大学教授、联合国教科文组织亚太地区世界遗产培训与研究中心 (上海) 主任周俭先生作了闭幕致辞。

本次研讨会促进中法跨学科专家们针对上海市徐汇区城市内涵式发展中涉及的城市历史景观的保护与强化、工业园区的二次开发、城市滨水空间的营造等城市更新课题进行了广泛而深入的探讨, 其既具有全球性视野, 又兼具上海地方特点, 对上海创建“全球性城市”具有十分重要的战略意义。📍

Museum, and discussed with Commercial Committee of Xuhui District on problems in terms of the business, transportation and landscape in the commercial centre. The third group, led by Mr. YANG Chen from Tongji University and Mr. Rémi FERRAND, French national architect, focused on Shanghai South Railway Station and Caohejing Hi-tech Park. The team members had discussions with South Railway Station Management Committee and person-in-charge of Vanke Business District respectively on the design, current operation and problems of the railway station and the positioning and mode of development of areas surrounding the station, and inspected the functional transformation projects inside Shanghai Yidian Industrial Park and Shanghai Aerospace Science and Technology Industry Park. The fourth group which based on Hengshan-Fuxing Historical and Cultural Area was led by Mr. ZHANG Jiajing, architect from Atelier GOM and Ms. Françoise GED.



Starting from Xujiahui Park, the team toured the line along Hengshan road and Wukang road, and exchanged with directors of Yongping Properties and Cornes World Company about the urban renewal concept and mode of Yongping Li and Ferguson Lane. The summary reporting presentations and closing ceremony were held in Xuhui District Tourist Information Center in the afternoon of 16 July 2014, starting with a keynote speech made by Ms. Catherine BASTIEN-VENTURA, French biologist, titled “Emerging Sustainable Cities for the 21st Century”, followed by “Interpre-

tation of Nostalgia” by Prof. RUAN Yisan from Tongji University, Director of National Historic City Research Center and a recipient of Or-



dre des Arts et des Lettres by French Ministry of Culture, which triggered in-depth reflection on the ecological and cultural dimensions of a city among the participants. Later, the leaders of four investigation groups made presentations on the results made by each group, whose accurate analysis and trans-disciplinary thinking and the professional solutions led to active debates among the audiences on the site, which also directed the thinking about the development and mode for the city in the future. In the end, Mr. Emmanuel LENAIN, Consul General for France at Shanghai, who is also a resident in Xuhui District, congratulated on the success of this seminar and the in-depth exchange made between the experts from both countries. Prof. ZHOU Jian, professor of Tongji University and Director of WHITRAP Shanghai made a closing address.

The seminar facilitates profound and in-depth exploration between professionals in different disciplines from China and France on a number of subjects on the internal and qualitative development of Xuhui District in terms of the conservation and strengthening of historic urban landscape, redevelopment of industrial parks and creation of urban waterfront areas, etc. With both global vision and the local character of Shanghai, the seminar is of strategic importance to the construction of a ‘global city’ of Shanghai.



咨询链接 >>>

第38届世界遗产大会共新增世界遗产26处，其中亚太地区新增9处。缅甸迎来首个登录的遗产地（骠国古城）。此外，博茨瓦纳的奥卡万戈三角洲成为第1000个世界遗产。

21处文化遗产包括：博尔格尔历史和考古遗址（俄罗斯）、波尔萨和库马利吉兹克：奥斯曼帝国的诞生地：（土耳其）、卡洛林时期教堂西面建筑与科尔维城堡（德国）、洞穴之乡的缩影：犹太低地的马沙—巴塔、古夫林洞穴（以色列）、阿尔代什省的蓬达尔克岩画洞穴（法国）、埃尔比勒城堡（伊拉克）、吉达古城，通向麦加之门（沙特阿拉伯）、波弗蒂角纪念土冢（美国）、南汉山城（韩国）、巴蒂尔，耶路撒冷南部的橄榄与葡萄园文化景观（巴勒斯坦）、帕加马及其多层次的文化景观（土耳其）、前哥伦布时期迪奎斯带有石球的酋长住宅（哥斯达黎加）、骠国古城（缅甸）、恰帕克南：安第斯山区道路系统（阿根廷/玻利维亚/智利/哥伦比亚/厄瓜多尔/秘鲁）、古吉拉特邦帕坦 Rani-ki-Vav（皇后的梯井印度）、沙赫里索克塔（伊朗）、丝绸之路：长安—天山廊道的路网（中国/哈萨克斯坦/吉尔吉斯斯坦）、大运河（中国）、皮埃蒙特山麓葡萄园景观：朗格罗埃洛和蒙菲拉托（意大利）、富冈制丝厂与相关遗址（日本）、范内勒工厂（荷兰）；

4处自然遗产：大喜马拉雅国家公园保护区（印度）、汉密吉伊坦山野生动物保护区（菲律宾）、奥卡万戈三角洲（博茨瓦纳）、斯泰温斯—克林特（丹麦）；

长安景观（越南）为新增的自然与文化双重遗产。

此外，4处世界遗产被扩展：比亚沃韦扎森林（白俄罗斯/波兰）、瓦登海（丹麦/德国/荷兰）、中国南方喀斯特二期（中国）、坎佩切的玛雅古城和卡拉克穆尔热带保护森林（墨西哥）。巴蒂尔，耶路撒冷南部的橄榄与葡萄园文化景观（巴勒斯坦）、波托西城（玻利维亚）和赛卢斯禁猎区（坦桑尼亚）被列入世界濒危遗产名录；同样位于坦桑尼亚的基尔瓦基斯瓦尼遗址和松戈-马拉遗址被移出濒危遗产名录。

右图依序为中国南方喀斯特二期（中国），大喜马拉雅国家公园保护区（印度），骠国古城（缅甸），长安景观（越南）。

The photos (clockwise from top left) are South China Karst(China),Great Himalayan National Park(India),Pyu Ancient Cities(Myanmar),Trang An Landscape Complex (Viet Nam).

Information Links >>>

The World Heritage Committee inscribed 26 sites on the World Heritage List during this year's session, among which 9 properties are from the Asia-Pacific Region. Myanmar made its entry onto the World Heritage List, with the inscription of its first site, Pyu Ancient Cities. Besides, Botswana's Okavango Delta became the 1000th site inscribed on the World Heritage List.

21 Cultural Sites were inscribed: Bolgar Historical and Archaeological Complex (Russian Federation), Bursa and Cumalikizik: the Birth of the Ottoman Empire (Turkey), Carolingian Westwerk and Civitas Corvey (Germany), Caves of Maresha and Bet-Guvrin in the Judean Lowlands as a Microcosm of the Land of the Caves (Israel), Decorated Cave of Pont d'Arc, known as Grotte Chauvet-Pont d'Arc, Ardèche (France), Erbil Citadel (Iraq), Historic Jeddah, the Gate to Makkah (Saudi Arabia), Monumental Earthworks of Poverty Point (United States of America), Namhansanseong (Republic of Korea), Palestine: Land of Olives and Vines – Cultural Landscape of Southern Jerusalem, Battir (Palestine), Pergamon and its Multi-Layered Cultural Landscape (Turkey), Pre-Columbian Chiefdom Settlements with Stone Spheres of the Diquís (Costa Rica), Pyu Ancient Cities (Myanmar), Qhapaq Ñan, Andean Road System (Argentina, Bolivia, Chile, Colombia, Ecuador, Peru), Rani-ki-Vav (the Queen's Stepwell) at Patan, Gujarat Conservation Area (India), Shahr-I

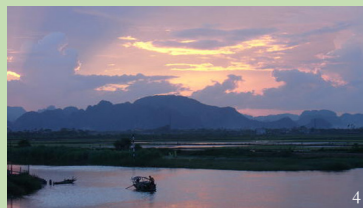
Sokhta (Iran), Silk Roads: the Routes Network of Chang'an-Tianshan Corridor (China, Kazakhstan, Kyrgyzstan), The Grand Canal (China), The Vineyard Landscape of Piedmont: Langhe-Roero and Monferrato (Italy), Tomioka Silk Mill and Related Sites (Japan), Van Nellefabriek (Netherlands);

4 Natural sites were inscribed: Great Himalayan National Park (India), Mount Hamiguitan Range Wildlife Sanctuary (Philippines), Okavango Delta (Botswana), Stevns Klint (Denmark);

Trang An Landscape Complex (Viet Nam) was inscribed as mixed property on the list.

4 sites received extensions: Bialowieza Forest (Belarus, Poland), Wadden Sea (Denmark, Germany, Netherlands), South China Karst (Phase II) (China), Ancient Maya City and Protected Tropical Forests of Calakmul, Campeche (Mexico).

Besides, the following changes were made to the List of World Heritage in Danger: Palestine: Land of Olives and Vines – Cultural Landscape of Southern Jerusalem, Battir (Palestine), City of Potosi (Plurinational State of Bolivia) and Selous Game Reserve (United Republic of Tanzania) were inscribed on the List of World Heritage in Danger; Ruins of Kilwa Kisiwani and Ruins of Songo Mnara (United Republic of Tanzania) were removed from the Danger List.



# 新闻动态

## WHITRAP News

### 我中心接受教科文组织专家组评估

2014年5月24日至29日，联合国教科文组织专家组对我中心进行了为期6天的现场评估。我中心成立于2008年，是教科文组织的二类机构，此次评估的重点是考察我中心在执行有关协议条款以及教科文组织战略目标方面的效果。有关评估报告将提交今年下半年10月举行的教科文组织执行局会议进行审议，因此，此次评估直接影响中心的存续。

自今年2月起，我中心秘书处及上海中心即启动了有关评估准备工作，全面整理了有关材料并对现场评估做了精心安排。在上海期间，两位评估专家认真审查了中心有关工作文件，并与伍江副校长等有关领导及代表进行会谈交流，25日两位评估专家还出席了由我中心主办的“长三角水生态能力建设—同里退思园示范项目”的启动仪式。经过5天的认真考察与访谈之后，两位专家对中心及秘书处的工作表示了高度肯定，希望中心再接再厉在亚太地区发挥更大的影响。（编撰 / 孙逸洲）

### WHITRAP Received Six-Year Evaluation by UNESCO Experts

An expert panel from UNESCO visited WHITRAP which established in 2008 from May 24 to 29, 2014. The on-site evaluation aimed to assess the Institute's performance with respect to its objectives and functions as specified in the Agreement between UNESCO and the host Government. The results of this evaluation will be included in a report to be submitted to the Executive Board Meeting of UNESCO in October this year, based on which decisions are to be made on whether or not the Agreement will be renewed.

The Secretariat of WHITRAP and WHITRAP Shanghai started to prepare for the evaluation as early as this February, with a complete review of documents and an elaborate plan for the field trip. Two experts examined the documents related to WHITRAP's activities during their stay in Shanghai, and had a meeting with Prof. WU Jiang, Vice-President of Tongji University and other people in charge. On 25th July, experts attended the launching ceremony for The Aquatic-Ecology Demonstration Project in Tongli Tuisi Garden which was hosted by WHITRAP. After 5

days of inspection and interviews, the experts recognized the efforts WHITRAP had done in the past and hoped more influence would be made in Asia-Pacific region in the future.

(Editor / SUN Yizhou)

### 第四届联合国教科文组织世界遗产二类中心年度协调会议在我上海中心落幕



2014年5月23日至25日，第四届联合国教科文组织世界遗产二类中心年度协调会议在中国上海举办。2009年世界遗产公约缔约国大会通过第17GA9号决议，此后由WHC每年召开该会议。今年的第四届会议由我中心主办。来自WHC、ICCROM、ICOMOS、IUCN和10个二类中心约38位代表受邀参会。

陈征女士代表我中心理事会主席章新胜先生向嘉宾表示了热烈欢迎。在回顾杭州宣言后，她重申了世界遗产二类中心所面临的机遇和挑战，并强调了可持续发展，与世界遗产中心和咨询机构需进行更为紧密和战略性的合作。Kishore RAO先生代表世界遗产中心，赞扬了二类中心年度会议作为知识和网络交流的有效通道。此外，尤其在教科文组织架构改革的过程中，二类中心会议还应通过能力建设和研究进一步扩散服务。Giovanni BOCCARDI先生从另一方面依据最新通过的37 C/4中期战略（2014-2021）和C/5项目和预算文件，提出了对未来发展的期许。

(编撰 / 李泓)

### The 4th Annual Coordination Meeting of the UNESCO World Heritage-related Category 2 Institutes and Centres Completed at WHITRAP

From 23rd to 25th May 2014, the 4th Annual Coordination Meeting of the UNESCO World Heritage-related Category 2 Institutes and Centres (C2C) was held in Shanghai, China. The annual meeting is convened by

the World Heritage Centre (WHC), following Resolution 17 GA 9, adopted by the General Assembly of State Parties to the World Heritage Convention in 2009. The fourth meeting was hosted by WHITRAP. WHC, ICCROM, ICOMOS, IUCN and 10 C2Cs were invited, and about 38 participants attended the meeting. Ms. CHEN Zheng, on behalf of Mr. ZHANG Xinsheng, Chairman of Governing Board of WHITRAP, extended a warm welcome to the guests. She revisited the Hangzhou Declaration and stressed the opportunities and challenges in front of World Heritage-related C2Cs to work closely and strategically with the World Heritage Centre and Advisory Bodies towards sustainable development. Mr. Kishore RAO, on behalf of WHC, recognized the annual C2C meeting is a useful channel for communication, knowledge exchanging and networking. Moreover, it is essential to decentralize services through capacity building and research, particularly during the restructuring of UNESCO. On the other hand, Mr. Giovanni BOCCARDI highlighted the expectations in line with newly adopted 37 C/4 Medium-Term Strategy (2014-2021) and C/5 Programme & Budgets. (Editor / LI Hong)

### 长三角水生态能力建设—同里退思园示范项目在同里启动



2014年5月25日上午11时，由我中心主办的“长三角水生态能力建设—同里退思园示范项目”启动仪式在同里退思园广场拉开帷幕。我上海中心主任周伦、阿拉善SEE生态协会上海项目中心秘书长黄海弟分别代表双方签署了战略合作备忘录，随后阿克苏诺贝尔中国外事及政府事务总监叶菁华、苏州世界遗产与古建筑保护研究会秘书长薛志坚、上海小青蛙环保



科技有限公司董事长于建东、同里古镇保护委员会副主任陈琦分别签署了资金支持和技术合作协议书。该项目构建了以我中心和阿拉善为核心的多方合作机制，旨在取法江南地区传统生存智慧，以世界文化遗产—同里退思园为示范点，在水生态修复技术和合作机制构建两方面进行能力建设创新与示范。（编撰 / 翟莺）

### The Aquatic-Ecology Capacity Building Demonstration Project — A Case Study on the World Heritage site of Tongli Tuisi Garden Launched in Tongli

The launching ceremony for Aquatic-ecology Capacity Building Demonstration Project of Tongli Tuisi Garden was held by WHITRAP at Tuisi garden square in the morning of 25th May, 2014. Prof. ZHOU Jian and Mr. HUANG Haidi on behalf of WHITRAP and Society of Entrepreneurs and Ecology (SEE) Shanghai signed a strategic MoU between the two institutes, followed by signatures on the agreements to provide financial support and intention of cooperation among each other by Ms. YE Jinghua, Director of Chinese affair and government affairs unit of AkzoNobel, Mr. XUE Zhijian, Secretary-General of Suzhou World Heritage and Traditional Architecture Conservation Research Society, Mr. YU Jiandong, President of Little Frog Water Ecology, and Ms. CHEN Qi, Deputy Director of Tongli Old Town Conservation Committee. The project created a multilateral collaborative mechanism around WHITRAP and SEE, marking an innovative and exemplary role in both water ecological restoration and cooperation building. (Editor / QU Ying)

### 埃塞俄比亚国家遗产部部长 Yonas Desta 先生访问我上海中心

2014年4月14日上午，埃塞俄比亚国家遗产部部长 Yonas Desta 先生在上海设计之都促进中心合作交流部主任叶建英女士的陪同下到访我上海中心进行交流。Yonas 先生详细介绍了埃塞俄比亚以及其他广大非洲地区文化遗产保护与创意产业发展现状。我上海中心常务副主任陆伟女士与副主任李昕博士接待了他。会谈加深了双方之间的了解，就未来合作领域达成初步意向。（编撰 / 徐海荣）

### Director General of Authority for Research and Conservation of Cultural Heritage of Ethiopia Visited WHITRAP Shanghai

On April 14th, 2014, Mr. Yonas Desta, Director General of Authority for Research and Conservation of Cultural Heritage of Ethiopia, who was accompanied by Ms. YE Jianying, Head of Cooperation and Communication Department of Shanghai Promotion Center for Design of City, visited to WHITRAP Shanghai in Tongji University. Mr. Desta introduced the current status of cultural heritage conservation and the creative industry in Ethiopia and other African areas. With a deepening understanding with each other, the two sides also reached a preliminary intent on cooperation in the future. (Editor / XU Hairong)

### 泰国清迈大学代表访问我上海中心

2014年6月9日上午，泰国清迈大学建筑学院学术副院长 Sant Suwathcharapinun 博士一行，在与同济大学建筑与城市规划学院代表座谈之后，在同济大学外事办公室负责人的陪同下到访我上海中心，由我上海中心副主任李昕博士负责接待。李昕博士全面介绍了我上海中心概况及主要活动，加深了双方之间的了解，最后就未来可能的合作关系达成初步意向。（编撰 / 孙逸洲）

### Representative from Chiang Mai University Visited WHITRAP Shanghai

Representatives led by Dr. Sant Suwathcharapinun, Vice Dean of Academic from Faculty of Architecture, Chiang Mai University visited WHITRAP Shanghai after a meeting with College of Architecture and Urban Planning, Tongji University in the morning of 9th June, 2014. Dr. LI Xin, Deputy Director of WHITRAP Shanghai received the delegation and gave a brief introduction about WHITRAP. The two sides had a better understanding with each other and agreed on an intention for further cooperation in the future. (Editor / SUN Yizhou)

### “2014年物质性红色资源保护技术研讨会”在井冈山成功举办



2014年6月20日至23日，由井冈山大学、同济大学、我上海中心、井冈山国家级自然保护区管理局、井冈山革命博物馆联合主办，井冈山大学承办的“2014年物质性红色资源保护技术研讨会”在江西井冈山召开。井冈山大学张泰城校长、井冈山国家级自然保护区管理局唐定华局长、井冈山革命博物馆肖邮华馆长等有关领导出席了会议。在会上，我上海中心李建中老师做了以“物质性红色资源是文化遗产的重要组成部分”为题的发言并介绍了我上海中心几年来的工作和世界遗产基本情况。同济大学历史建筑保护实验中心主任戴仕炳教授做了“标语类文化遗址保护的关键技术问题”为题的演讲。会议期间，主办方还组织参会人员到标语文化遗址保护修复实地进行了考察，让参会者对研讨内容有了更深的认识。（编撰 / 李建中）

### 2014 Seminar on Conservation Technique of Tangible Red Resource successfully held in Jinggang Mountains

2014 Seminar on Conservation Technique of Tangible Red Resource was successfully held in Jinggang Mountains from June 20 to 23. The meeting was jointly hosted by Jinggangshan University, Tongji University, WHITRAP Shanghai, Jinggangshan National Nature Reserve Authority and Jinggangshan Revolution Museum, and organized by Jinggangshan University. Prof. Zhang Taicheng, President of Jinggangshan University, Mr. TANG Dinghua, Director of Jinggangshan National Nature Reserve Authority and Xiao Youhua, Director of Jinggangshan Revolution Museum attended the meeting. Prof. Li Jianzhong from WHITRAP Shanghai made a speech titled “Tangible Red Resource: Important Element of Cultural Heritage” with an overview of the activities of WHITRAP Shanghai and latest trends in world heritage area. Prof. DAI Shibing from Architecture Conservation Laboratory of Key Lab of Ecology and Energy Saving in High-density Human



Settlements (Tongji University) made a presentation on the key technical problems of conservation of signal cultural heritage. The host also organized a field trip to a restoration site of signal heritage to enhance their understanding of the subject of this seminar. (Editor / LI Jianzhong)

### 2014 青海大通工业遗产再生设计营在西宁举行

2014年6月29日至7月6日，“2014青海大通工业遗产设计营”在西宁大通县成功举办。本次设计营由同济大学左琰教授主持策划，主题为“西部城镇建设和三线工厂再生”，清华大学、同济大学、天津大学等高校的30多位师生共同参与，《时代建筑》杂志支文军主编与我中心李昕副主任作为支持单位应邀参加。作为学界与当地政府和社会之间沟通的重要媒介与桥梁，此次设计营的成功举办有力推动了当地城镇化发展背景下的工业遗产保护与再生实践。(编撰 / 左琰)

### 2014 Design Camp for Industrial Heritage Preservation and Regeneration Held in Xining, Qinghai

2014 Design Camp for Industrial Heritage Preservation and Regeneration was successfully completed in Datong County of Xining City, the capital of Qinghai Province from 29th June to 6th July, 2014. The camp, which was organized under the auspicious of Prof. ZUO Yan from Tongji University and themed “Construction of Cities and Towns in West China and Regeneration of Third-Tier Factories”, involved more than 30 teachers and students from Qinghua

University, Tongji University and Tianjin University. Mr. ZHI Wenjun, Chief Editor of Time Architecture Magazine and Dr. LI Xin, Deputy Director of WHITRAP Shanghai were also invited as representatives of supporting institutes. As an important channel between academia, local government and civil society, the design camp facilitated the conservation and regeneration practices of industrial heritage in a local context of urbanization. (Editor / ZUO Yan)



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有着千丝万缕的联系，对这些隐喻的研究将有助于人类更好地理解传统社会拥有的遗产和景观。

因此，神话和传说就是代表了其所在文化的空间的隐喻。社群落在声明对空间的占有时，常常以某种“语言”为依据，将那些不使用此种语言的群体排除在外。这些语言，正是我们在对具有神圣性的遗产地和景观区进行管理时需要关注理解的。隐喻反映一种“经验领域”，而这一经验领域来自世世代代之不同方式的互动。正是基于这种经验，人们得以判断一处景观究竟属于“空间”还是“场所”(Hunziker, Buchecker and Hartig 2007)。这里的“空间”特指尚未承载文化的景观。对这些景观的维护不仅仅是对其在形式的保存，更是一种思维意识的构筑，而这些思维意识通过“隐喻网络”获得支撑，往往只为珍惜并对遗产地有独到见解的人所理解 (Kimmel 2004: 275)。

神话和传说并非仅仅基于美好的幻想。事实上，它们反映了一个部落长期以来对于空间的理解。对“空间”进行定义，对于科学家而言相对容易，但对“场所”进行定义则并不然。人类来来往往，而景观也不断将每个与之交互的部落留下的痕迹容纳其间。从建筑遗迹、文物、神话和传说，到记忆、归属感以及人化的自然环境，都被收录在这本空间档案中，也正是这些要素最终将“空间”(space)转变为“场所”(place)。长期以来，科学家们往往关注能用学术量化的“事物”上，从残缺的档案中提出片面的信息，最终导致自身与社区部落的矛盾。在这些部落看来，这往往是对当地景观的误读。对于场所隐喻的理解，将帮助遗产研究者认识到：不但人类是景观的一部分，景观反过来也是人类部落的一部分 (Tress and Tress 2001)。

(continued from Page 24)

of belonging as well as the anthropomorphised natural environment that makes that space a place. Scientists have for a long time extracted information from an incomplete biography by focusing on ‘things’ that can be quantified academically and this has resulted in conflicts with communities who see a misreading of the landscape. Understanding metaphors of place would make heritage managers to acknowledge that people are not only part of the landscape but the landscape is also a part of communities (Tress and Tress 2001).

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# 文化线路保护的区域性策略探讨（节选与修订）<sup>1</sup>

Discussion on the Regional Strategies of Cultural Route Protection (Excerpts and Revision)<sup>1</sup>

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## 1 文化线路诞生的背景

文化线路 (Cultural Route) 是一种新的遗产类型, 它的诞生与世界遗产保护理念的发展密不可分。自 1931 年《关于历史性纪念物修复的雅典宪章》面世以来, 世界遗产保护领域有关文化遗产保护的理念由关注单体纪念物转向重视历史环境的综合性保护。保护对象不断增加、保护范围不断扩展, 从单体建筑到历史街区, 又由历史街区扩大到历史城镇, 进而出现了文化景观 (cultural landscape)、遗产区域 (heritage area) 等新的遗产类型。如今, 文化遗产保护已成为城市发展战略的一个重要组成部分, 在维护城市特色, 促进城市社会、经济可持续发展方面发挥了积极的作用。

1994 年, 在马德里文化线路世界遗产专家会议上, 正式诞生了“文化线路”的概念。1998 年, 国际古迹遗址理事会 (ICOMOS) 设立“文化线路国际科学委员会” (The ICOMOS International Scientific Committee on Cultural Routes, 简称 CIIC)。2001 年, CIIC 出版《无形遗产与文化线路的多元性》 (The Intangible Heritage and Other Aspects of Cultural Routes) 一书, 详细论述了有关“文化线路”的学说和基本理念。2002 年, CIIC 科学会议上达成《马德里共识》。2005 年修订版《实施世界遗产公约的操作指南》 (以下称《操作指南》), 正式将文化线路列为新的文化遗产类型。2005 年, “文化线路”成为第 15 届国际古迹遗址理事会大会议题的四项子议题之一。

## 2 文化线路的特征和保护意义

### 2.1 文化线路的基本概念

1994 年“马德里会议”形成的《专家报告》认为, 文化线路是“建立在动态的迁移和交流理念基础上, 在时间和空间上都具有连续性”, “指的是一个整体, 其价值大于组成它并使它获得文化意义的各个部分价值的总和”, 跨国家和地区的文化线路的保护, “强调不同国家和地区间的对话和交流”。

2003 年联合国教科文组织 (UNESCO) 《操作指南》讨论稿中对文化线路的定义是“一种陆地道路、水道或者混合类型的通道, 其形态特征的定义和形成基于它自身具体的和历史的动态发展和功能演变; 它代表了人们的迁徙和流动, 代表了一定时间内国家和地区内

## I. Background of Cultural Route

As a new type of heritage, the birth of Cultural Route is inseparable from the development of World Heritage protection. Since the Athens Charter for the Restoration of Historic Monuments was adopted in 1931, the focus of cultural heritage protection has changed from individual monument to comprehensive protection that emphasizes historical environment. With the increase of protection subjects, the scope of protection has kept expanding from individual architecture to historic district, from historic district to historic town, and to new types of heritage such as cultural landscape and heritage area. Now cultural heritage protection has already become an important part of urban development strategy that plays a positive role in maintaining urban characteristics and promoting sustainable development of urban society and economy.

In 1994, the concept of Cultural Route was first officially proposed during the World Heritage expert meeting on Cultural Routes in Madrid. In 1998, the ICOMOS International Scientific Committee on Cultural Routes (or CIIC for short) was founded. In 2001, The Intangible Heritage and Other Aspects of Cultural Routes was published by CIIC and theories and basic concept of Cultural Route were discussed in detail in this book. In 2002, Madrid Consensus was reached during the scientific meeting of CIIC. In 2005, Cultural Route was officially listed as a new type of cultural heritage in the revised version of Operational Guidelines for the Implementation of the World Heritage Convention, and in the same year Cultural Route was chosen as one of the four sub-topics of the 15th ICOMOS

General Assembly.

## 2. Features of Cultural Route and Significance of Protection

### 2.1 Basic Concept of Cultural Route

The expert report formed in 1994 Madrid Conference thought ‘the concept of cultural routes is based on the dynamics of movement and the idea of exchanges, with continuity in space and time’, ‘refers to a whole, where the route has a worth over and above the sum of the elements making it up and through which it gains its cultural SIGNIFICANCE’; the conservation of transnational and trans-regional cultural routes ‘highlights exchange and dialogue between countries or between regions;

The definition in the discussion draft of Operational Guidelines in 2003 says that a cultural route is a land, water, mixed or other type of route, which is physically determined and characterized by having its own specific and historic dynamics and functionality; showing interactive movements of people as well as multi-dimensional, continuous and reciprocal exchanges of goods, ideas, knowledge and values within or between countries and regions over significant periods of time; and thereby generating a cross-fertilization of the cultures in space and time, which is reflected both in its tangible and intangible heritage.

### 2.2 Major Types of Cultural Routes

Cultural Route is a type of open and dynamic heritage that emphasizes intangible and vibrant dynamic dimension, continuity of time and space, integrity of value, etc.. Its cultural diversity

<sup>1</sup> 全文收录于 2007 年出版的《和谐城市规划——2007 中国城市规划年会论文集》。

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<sup>1</sup> The full text is included in *Harmonious Urban Planning — Collected Papers of Annual National Urban Planning Conference 2007* which was published in 2007.

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部或国家和地区之间人们的交往，代表了多维度的商品、思想、知识和价值的互惠和持续不断的交流；并代表了因此产生的文化在时间和空间上的交流与相互滋养，这些滋养长期以来通过物质和非物质遗产不断地得到体现”。

## 2.2 文化线路的主要类型

文化线路是开放的、动态的遗产类型，其强调无形的、富有生机的动态维度、时空上的连续性、价值的整体性等，以及其跨区域、跨国界的多维度对话交流所带来的文化的多样性和传承性，在很大程度上超越了文化遗产的物质内容。它的实质内容总是涉及与一定历史时间相联系的人类交往和迁移的路线，涵盖构成这条线路的所有文化要素和自然要素；往往是大尺度的，跨地区、跨国界的；具有多元、多层次的价值体系，包括线路整体的文化价值、自然环境的生态价值以及有形、无形文化遗产中所蕴含的价值。

已列入《世界遗产名录》中的文化线路可分为以下几个类型：

(1) 交通线路 (Transportation)，包括铁路、运河等，如奥地利的梅塞林铁路 (Semmering Railway)、印度的大吉岭喜马拉雅铁路 (Darjeeling Railway)，法国的米迪运河 (Canal du Midi)，中国大运河 (Grand Canal)；

(2) 商贸线路 (Trail Routes)，如阿曼的乳香之路 (Frankincense Trail)，丝绸之路 (Silk Road) 等；

(3) 宗教线路 (Religious Routes)，如西班牙的圣地亚哥-德孔波斯特拉“朝圣之路”等；

(4) 线性纪念物 (Linear Monuments)，如筑城或防御性构筑物 Fortifications/Defensive Structures)，具体有中国的长城 (Great Wall)、英国的哈德良长城 (Hadrian Wall)、荷兰的阿姆斯特丹堡垒 (Defence Line of Amsterdam) 等。

## 2.3 文化线路的保护意义

2002年 CIIC 科学会议形成的《马德里共识》，强调文化线路无形的精神属性和连通古今的可传承性的关系，专门指出了文化线路不同于文化景观的实质性区别。文化线路不等同于一系列纪念物、历史城镇、文化景观等文化要素的线性叠加，不宜被简单认为是线性的或非线性的文化景观。其无形的、富有生机的动态维度的特征，使文化线路不仅包含有形物质遗产存留至今的意义，更包含了历史文脉与现实沟通互动而产生的新意义。历史脉络 (历时性) 和与现实交流互动的可能 (共识性)，明确了文化线路所蕴含的无形文化意义有助于还原线路上一系列有形遗产的生存语境，在保护这些遗产时发挥着积极的作用。

文化线路往往涵盖多种文化遗产类型，涉及多种无形文化遗产和丰富的自然遗产。这种综合性遗产类型的保护，改变了文化遗产传统项目的点状特征。它的保护有赖于不同国家、地区之间的理解、交流以及在遗产保护方面的积极合作。通过多个地区、国家的交流合作共同保护文化遗产的保护方式，不仅符合《世界遗产公约》“建立一个依据现代科学方法制定的永久有效的制度，共同保护具有突出的普遍价值文

and inheritance comes from exchanges and multi-dimensional dialogues across countries or regions, and exceeds, to a large extent, the physical content of cultural heritage. Its essence always involves the route of human interaction and migration against a certain historical period, covering all cultural elements and natural elements that constitute the route. Large-scale, trans-regional, and cross-border, it usually has a diverse and multi-level value system, including the overall cultural value of the route, ecological value of the natural environment, and inherent value of both tangible and intangible cultural heritage.

Cultural Routes inscribed on the World Heritage List can be classified into the following types:

(1) Transportation Routes, including railways, canals, and so on, e.g. Semmering Railway of Austria, Darjeeling Railway of India, Canal du Midi of France, and Grand Canal of China;

(2) Trail Routes, including Frankincense Trail, Silk Road, etc.;

(3) Religious Routes, including Santiago de Compostela of Spain, etc.;

(4) Linear Monuments, including fortifications or defensive structures such as the Great Wall of China, Hadrian Wall of Britain, Defence Line of Amsterdam, etc..

## 2.3 Significance of Cultural Route Protection

Madrid Consensus, which was reached during the scientific meeting of CIIC in 2002, put emphasis on the intangible spiritual attributes and inheritance of Cultural Route and pointed out the substantive difference between cultural landscape and Cultural Route. Instead of a linear adding up of cultural elements like monuments, historic towns, and cultural landscapes, Cultural Route should not be simply assumed to be a linear or non-linear cultural landscape. Its intangible and vibrant dynamic dimension gives it not only the significance

of tangible cultural heritage preservation, but also the new meaning generated by communication and interaction between historical context and reality. The possibility of communication and interaction between historical context (diachronic) and reality (synchronic) specifies the intangible cultural significance of Cultural Route, helps restore the living context of tangible heritage along the route, and plays an active role in heritage protection.

Cultural Route often covers many types of cultural heritage, involving a variety of intangible cultural heritage and natural heritage. This type of integrated heritage protection has changed the point-like features of traditional cultural heritage projects. Its protection depends on the understanding, communication, and active heritage protection cooperation among different countries and regions. To protect cultural heritage through exchanges and cooperation across countries and regions not only complies with the purpose of World Heritage Convention to “establish an effective system of collective protection of the cultural and natural heritage of outstanding universal value, organized on a permanent basis and in accordance with modern scientific methods”, but also provides a broader platform for mankind’s peace and prosperity.

## 3. Foreign Practice of Regional Protection Strategies

Cultural Route protection focuses on factors of space, time and culture, emphasizing the cultural function and value composed by all of its heritage nodes, as well as its profound impact on the sustainable development of human society, economy and culture. For the protection of this special type of cultural heritage, a regional integrated conservation strategy is to be developed. Countries such as France, USA, Japan, etc. have combined heritage protection with regional development planning and accumulated some mature experience in coordinated



化和自然遗产”的宗旨，对促进人类的和平与繁荣提供了更加宽广的活动平台。

### 3 区域性保护策略的国外实践经验

文化线路保护强调空间、时间和文化等因素，强调其所包含的各个遗产节点所共同构成的文化功能和价值，以及其至今仍对人类社会、经济、文化的可持续发展产生的深远影响。对于这类特殊文化遗产的保护，需要建立区域性的整体保护战略（Regional Integrated Conservation Strategy）。发达国家如法国、美国、日本等，在将遗产保护与区域发展规划相结合，促进地方社会、经济、文化的协调发展方面积累了一些较为成熟的实践经验，值得我们学习与借鉴。

#### 3.1 法国的“建筑、城市和风景遗产保护区”

法国的“建筑、城市和风景遗产保护区”（Zones de Protection du Patrimoine Architectural Urban et Paysager, 简称 Z.P.P.A.U.P）是依照 1993 年颁布的《建筑、城市和风景遗产保护法》划定的区域性保护区。Z.P.P.A.U.P 的提出表明法国对包括建筑群、自然风景、田园风光等在内的遗产区域开始实行整体性保护。其目的在于通过对一个或数个毗邻城镇中富有特色的建筑、城市和风景的元素进行鉴别、研究和保护，以保持区域和国土景观的可识别性。

Z.P.P.A.U.P 有明确的划定范围，其范围的划定由城市政府和国家建筑师提出意见，由地区保护委员会批示、完成公共意见调查后，由地区行政长官颁布法令宣布。Z.P.P.A.U.P 保护制度的确立是由地方和国家协作共同完成。地方和国家通过合同的方式进行协作，地方政府负责城市建设、国家负责该地区文化遗产的保护。这种地方与国家职权明确的分工，使历史遗产保护体制变得更加完善，有利于从多方面进行历史遗产的保护。

卢瓦尔河是法国境内最长的河流，被称为法国的“母亲河”，河流两岸分布着大量的历史文化遗产。在卢瓦尔河谷保护与价值重现规划中，区域性的整体保护方法得到很好的运用。为整体保护河谷两侧的景观遗产，卢瓦尔河两侧几乎所有的市镇都建立了 Z.P.P.A.U.P。卢瓦尔河谷保护与价值重现规划涉及 2 个大区、4 个省、160 多个市镇，覆盖 800km<sup>2</sup> 的国土面积，120 万居民。整个区域的保护，通过中央政府颁布区域规划指令来促成相互独立的各个行政单元的协同合作，以便在所有市镇之间共同建立协调的保护机制和法律，来实现针对河谷两岸自然景观和文化遗产的整体性保护。

#### 3.2 美国的“遗产廊道”保护制度

遗产廊道（Heritage Corridor）由绿色廊道（一种绿色的、大尺度的线性开放空间）的概念衍生而来，是“绿色廊道和遗产保护区区域化结合的产物”。美国的遗产廊道是“拥有特殊文化资源集合的线性景观。通常带有明显的经济中心、蓬勃发展的旅游、老建筑的适应性再利用、娱乐及环境改善。”其对遗产的保护采用区域而非局部点的概念，注重整体性。是一种区域化的遗产保护战略方法，强调经济发展、区域政策和文化发展三者并重。同时，遗产廊道被看作是一种实现区域合作的自然途径。通过指定一条遗产廊道，可以为区域内实现多方面的地方发展目标提供合作平台。

遗产廊道的保护隶属美国国家公园体系，从指定到规划管理的整个过程都有法律保障并得到政府、社会各方面的大

development of local society, economy, and culture. We should learn from them.

#### 3.1 Zones de Protection du Patrimoine Architectural Urban et Paysager of France

Zones de Protection du Patrimoine Architectural Urban et Paysager (or Z.P.P.A.U.P for short) of France is a regional protection zone delineated in accordance with the Law of Architecture, Urban and Landscape Heritage Protection enacted in 1993. The proposal of Z.P.P.A.U.P indicated the beginning of overall protection in French heritage areas including architecture, natural landscape, pastoral scenery, etc.. Its purpose was to maintain the distinguishability of regional and national landscapes through identification, study, and protection of distinctive architectural, urban, and landscape elements in one or more adjacent towns.

Z.P.P.A.U.P has a clear scope. It was first proposed by municipal government and national architects. Then, with the approval of regional protection commission and upon the completion of a public opinion survey, the regional chief executive issued a decree announcing the foundation of Z.P.P.A.U.P. The protection mechanism of Z.P.P.A.U.P was established with the joint efforts of both local and national governments. A contract of collaboration was signed, according to which the local government took charge of urban construction and the national government was responsible for local cultural heritage protection. The explicit division of rights and duties between local and national governments further improved the protection mechanism of historical heritage and promoted historical heritage protection in many ways.

As the longest river in France, Loire River is known as France's "Mother River", and

a large number of historical and cultural heritage sites are scattered on both sides of it. In the planning of Loire Valley to protect and reproduce its value, the method of regional overall protection was well applied. With a view to the overall protection of landscape heritage sites on both sides of the Valley, almost all towns on both sides of Loire River have established Z.P.P.A.U.P. The protection and value reproduction planning of Loire Valley involves two major areas, four provinces, and more than 160 cities and towns, covering 800km<sup>2</sup> of land and 1.2 million inhabitants. Regional planning decrees are issued by central government to facilitate collaboration among each independent administrative unit so that concerted protection mechanisms and laws are established among all cities and towns and overall planning of natural landscapes and cultural heritage sites on both sides of the Valley can be realized.

#### 3.2 Heritage Corridor Protection System of America

Deriving from the concept of green corridor (a type of green and large-scale linear open space), Heritage Corridor is the "product of green corridor and heritage protection regionalization". American Heritage Corridor is a "type of linear landscape with special cultural resources. In most cases, it has a distinct economic center, booming tourism, re-use of the flexibility of old architecture, and improvement of recreation and environment."

With focus on integrity, the concept of regional heritage protection rather than local protection has been adopted. As a regional heritage protection strategy, the concept puts equal emphasis on economic development, regional policies, and cultural development. Meanwhile, Heritage

力支持。遗产廊道的指定需有专门的组织或政府机构进行提名，由国家公园管理局 (the National Park Service) 进行评估，最后由议会审议通过。在遗产廊道获得议会通过的同时，制订专门有针对性的保护法律。遗产廊道的管理体系中，国家公园局为最高监督和管理机构，负责提供技术和资金支持；政府机构或非盈利组织是主要管理机构，负责分配联邦资金，并具体负责廊道的保护、建设；包括私人组织、盈利或非盈利机构等机构在内的辅助管理机构则可根据各自的特点各尽其责。

1984 年，议会指定了第一条国家遗产廊道：伊利诺斯和密歇根运河 (the Illinois and Michigan Canal) 国家遗产廊道，并制订了《伊利诺斯和密歇根运河国家遗产廊道法》(Illinois and Michigan Canal National Heritage Corridor Act of 1984)。此运河建于 19 世纪 30~40 年代，位于密歇根和伊利诺斯河之间。

### 3.3 日本国土规划中的历史环境保护

二次大战后，为实现其经济的快速发展，日本曾先后制定过四次“全国综合开发计划”（简称“四全综”），其实就是全国性的国土综合开发规划。1962 年诞生的《全国综合开发计划》“一全综”，完全是以开发优先政策为导向的，计划实施的代价致使全国各地的历史环境不断遭到破坏。为此，日本政府在 1969 年将这个规划重新修订为《新全国综合开发计划》（“二全综”），并首次明确了历史环境保护的必要性，将历史环境的保护纳入到国家的开发规划之中。在此后的“三全综”、“四全综”的修订过程中，历史环境保护在国土规划中的地位和内容得到强化和扩展，历史环境保护与地方经济振兴和地域特色、活力重塑等结合起来。

20 世纪末，日本制定了以“开发与文化”为主题的新一轮国土开发计划，称为《21 世纪的国土总体设计》(Grand Design)。为实现建设“文化大国”、“生活大国”的目标，新一轮开发建设特别注重提升环境品质，注重由“量的扩大”向“质的充实”方面转变，关注包含美学、人性、地方性以及历史传统在内的城市文化的健康发展。

Corridor is regarded as a natural approach to achieve regional cooperation. Through the nomination of a Heritage Corridor, cooperation platform can be provided for the realization of a variety of local development goals within the region.

The protection of Heritage Corridors belongs to U.S. National Park System. Guaranteed by law, the entire process from nomination to planning and management has received strong support from the government and all walks of society. There are special organizations or governmental institutions to nominate Heritage Corridors, which will then be assessed by the National Park Service and discussed by the Parliament for approval. While a Heritage Corridor is approved by the Parliament, corresponding laws are made to protect it. According to the management system of Heritage Corridors, the National Park Service is the supreme supervision and management body, and it is responsible for providing technical and financial

support; government institutions or non-profit organizations are the primary management body, and they are responsible for allocating federal funds, as well as protection and construction of the Corridor; auxiliary management bodies including private organizations, profit-making or non-profit organizations fulfill their responsibilities according to their own characteristics.

In 1984, the Illinois and Michigan Canal, the first National Heritage Corridor, was designated by the Parliament, and the Illinois and Michigan Canal National Heritage Corridor Act of 1984 was formulated. The canal, which was built in the 1830s to 1840s, is located between Michigan and Illinois River.

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于国家、机构和人民之间的相互理解，这对地球的未来是至关重要的。

以下列表中的世界地质公园与单独或包括标准 (viii) 的世界遗产地相互包含或部分重叠：

世界地质公园	世界遗产地	国家
阿达梅洛布伦塔地质公园	白云石山	意大利
贝尔吉施-奥登瓦尔德山	麦塞尔化石遗址	德国
丹霞山	中国丹霞	中国
济州岛	济州火山岛和熔岩洞窟	韩国
石林	中国南方喀斯特	中国
庐山世界地质公园	庐山国家公园	中国

(continued from Page 21 )

It is seen as part of a global approach that can serve the needs of future generations. It can also serve as a motor for fruitful sustainable development in the region and it can favour the understanding between countries, institutions and people that is crucial for the future of the planet.

The following is a list of Global Geoparks that include or partially overlap with a World Heritage site inscribed either solely or including criterion (viii):

Global Geopark	World Heritage site	Country
Adamello Brenta	The Dolomites	Italy
Bergstrasse-Odenwald	Messel Pit Fossil Site	Germany
Danxiashan	China Danxia	China
Jeju Island	Jeju Volcanic Island and Lava Tubes	Republic of Korea
Shilin Stone Forest	South China Karst	China
Mt Lushan Global Geopark	Lushan Natural Park	China

注：本文首载于 2013 年 12 月《世界遗产》杂志 (World Heritage Review)。

Note: This article was first published in World Heritage Review, December 2013.



# 世界地质公园网络 ——地质遗产保护、研究和可持续发展的景观方法<sup>1</sup>

Global Network of National Geoparks - A landscape approach for geological heritage conservation, research and sustainable development<sup>1</sup>

## 前言

地质与自然景观对人类社会、文明和文化多样性有着深远的影响，但长期以来人类却没有对各种具有国家或区域意义的地质遗迹达成国际共识，也没有针对地质遗迹出台特别的国际条约。许多重要的地质遗迹并不满足世界遗产名录的标准。联合国教科文组织（UNESCO）关于地质公园的倡议反映了许多国家希望通过建立一个国际组织框架来提升生命历史重要见证者——地球遗迹、景观和地质对象价值的强烈愿望。

按照 2001 年 6 月联合国教科文组织执行局的决定（161 EX/Decisions, 3.3.1），UNESCO “支持成员国的特别努力”，以促进具有特别地质特征的区域或自然公园的发展。寻求联合国教科文组织帮助的国家地质公园，应当在区域社会经济可持续发展和文化进步、保护环境的战略目标中，把具有重要价值的地质遗迹保护规划考虑在内。

本文为国家地质公园在教科文组织帮助下加入世界地质公园网络（GGN）提供了指南。这些指南是一套关于地质公园积极自愿加入世界地质公园网络的标准，申请者须按此指南执行。当评审某个地质公园加入 GGN 的申请时，教科文组织及其独立的专家咨询支持小组将依据这些指南开展工作。

在地质公园动议的倡导下，保护和促进地质遗迹的可持续发展，与《21 世纪议程》所追求的目标是一致的。该份针对进入 21 世纪环境和发展的科学议程由联合国环境与发展大会（UNCED，里约热内卢，1992）通过，并在 2002 年约翰内斯堡召开的可持续发展世界峰会上再次得到确认。由于地质公园动议强调社会经济和文化发展与自然环境保护之间相互作用的结果，因此该动议为 1972 年的《世界文化和自然遗产保护公约》增添了新的内容。

在地质遗迹保护中，世界地质公园网络的运作与联合国教科文组织的世界遗产中心、人与生物圈（MAB）生物圈保护区世界网络、国家和国际企业以及非政府组织活动紧密协调。对于欧洲的国家地质公园，教科文组织已于 2001 年特许建立了欧洲地质公园网络（EGN）。由此，对于欧洲地区，EGN 承担了协调 GGN 的职能。教科文组织鼓励在世界其他地区创建相似的区域性网络，以反映区域状况。地质公园之间的网络

## Introduction

Geology and landscape have profoundly influenced society, civilization, and the cultural diversity of our planet. Although the World Heritage Convention does recognize geological sites of universal value there is no system of international recognition of geological heritage sites of national or regional importance. Many important geological sites do not fulfil the criteria for inscription on the World Heritage List. The initiative of UNESCO to support Geoparks responds to the strong need expressed by numerous countries for an international framework to conserve and enhance the value of the Earth's heritage, its landscapes and geological formations, which are key witnesses to the history of our planet.

Pursuant with the decision of its Executive Board in June 2001 (161 EX/Decisions, 3.3.1) UNESCO has been invited “to support ad hoc efforts with Member States as appropriate” to promote territories or natural parks having special geological features. National Geopark initiatives, which seek UNESCO's assistance, should integrate the preservation of significant examples of geological heritage in a strategy for regional sustainable socio-economic and cultural development, safeguarding the environment.

The present document provides guidelines for developing National Geoparks under the assistance of UNESCO for the inclusion in the Global Network of National Geoparks - generally referred to as the Global Geoparks Network (GGN). The guidelines include criteria which aspiring Geoparks adhere to through their voluntary

participation in the GGN. Applicants for membership of the GGN should respect the terms of the present guidelines. UNESCO and supporting independent expert advisory groups will refer to these guidelines when assessing proposal applications for membership of the GGN.

The protection and sustainable development of geological heritage and geodiversity through Geoparks initiatives contributes to the objectives of Agenda 21, the Agenda of Science for Environment and Development into the twenty-first century adopted by the United Nations Conference on Environment and Development (UNCED, Rio de Janeiro, 1992) and which was reconfirmed by the World Summit on Sustainable Development 2002 in Johannesburg. The Geoparks initiative adds a new dimension to the 1972 Convention concerning the Protection of the World Cultural and Natural Heritage by highlighting the potential for interaction between socio-economic and cultural development and conservation of the natural environment.

The GGN operates in close synergy with the World Heritage Convention, the Man and the Biosphere (MAB) World Network of Biosphere Reserves, and with national, international, non-governmental organizations and initiatives active in geological heritage conservation. For national Geoparks in Europe, UNESCO has established a partnership with the European Geoparks Network (EGN) in 2001. As a result, the EGN coordinates membership of the Global Geoparks Network within Europe. UNESCO recommends the creation of related regional Networks, reflecting local conditions, elsewhere in the world. Networking among Geoparks is an important component of the GGN. UNESCO encourages many forms of cooperation, especially in the

<sup>1</sup> 节选自《寻求联合国教科文组织帮助申请加入世界地质公园网络的国家地质公园工作指南》（2010 年 4 月）。

<sup>1</sup> Adapted from *Guidelines and Criteria for National Geoparks seeking UNESCO's assistance to join the global Geoparks Network(GGO)*(April 2010).

是 GGN 的重要组成部分。教科文组织鼓励任何形式的合作,尤其是网络各成员间在教育、管理、旅游、可持续发展、区域规划等领域的合作。

## 标准

### 1. 规模和设置

寻求加入世界地质公园网络的地质公园,需有明确的界定范围,并拥有足够的面积以服务于地方经济和文化的发展(特别是通过旅游)。地质公园应当通过若干具有国际、区域和/或国家意义的地质遗迹,展现某一区域的地质历史以及形成该地质特征的事件和过程。这些地质遗迹的价值可以体现在科学、稀有性、教育和/或美学等方面。

地质公园是一个地理区域,在此区域内的地质遗迹是保护、教育和可持续发展整体概念的一部分。地质公园应当考虑该地区的整体地理概况,而不仅仅包含具有地质意义的遗址点。地质多样性、生物多样性和文化之间,以及物质和非物质遗产之间应具有协同性,因此非地质内容也必须是地质公园不可分割的一部分,在它们能够向游客展示自身与景观和地质间重要关联的情况下尤为如此。综上,纳入一些具有生态、考古、历史或者文化价值的遗址并进行强化是同样必要的。在众多社会中,自然、文化和社会历史紧密相连,不能彼此割裂。

如果某个地质公园区域完全或部分与已被列入某个名录的区域重叠(如世界遗产地名录或者人与生物圈计划的生物圈保护区),在呈送申报前,需事先取得上述计划所在缔约国相应国家机构的许可。地质公园所处区域可能跨越一个以上国家的领土范围。

### 2. 管理和地方参与

通过地质公园申报的前提是建立一套有效的管理机制和执行计划。仅有给人印象深刻和具有国际意义的地质露头是不够的。在适当情况下,地质公园区域内的地质和非地质特征须让游客易于理解且相互关联,并通过一个职责清晰的管理机构或获得当地支持的合作方进行维护。管理机构或合作方应具备有效的管理设施、配备充足的有资质的管理人员,并具有可持续的财政支持。

地质公园的设立应以强有力的社区支持和地方参与为基础,通过自下而上的过程进行。应体现来自地方政治和社区领袖的有力支持,包括对于必要财政资源的提供。地质公园应具备有效和专业的管理结构,为其所处地方范围内社会经济和文化的可持续发展提供政策和行动支持。成功必须依靠当地的积极参与。因此,设立地质公园的动议必须来自地方社区/政府机构,且获得他们在制定和实施管理规划方面的郑重承诺,以满足当地人民发展经济的需要,并同时保护他们居住地的景观。为充分知晓成员国对教科文组织特别支持的要求,提出申请的地质公园有必要在规划起始阶段让教科文组织的国家委员会以及与教科文组织相关的政府机构了解该国所有的地质公园提名计划。与此同时,教科文组织秘书处将向

fields of education, management, tourism, sustainable development, and regional planning among GGN members.

## Criteria

### 1. Size and setting

A Geopark seeking to become a member of the GGN is an area with clearly defined boundaries and a large enough area for it to serve local economic and cultural development (particularly through tourism). Each Geopark should display though a range of sites of international, regional and/or national importance, a region's geological history, and the events and processes that formed it. The sites may be important from the point of view of science, rarity, education and/or aesthetics.

A Geopark is a geographical area where geological heritage sites are part of a holistic concept of protection, education and sustainable development. The Geopark should take into account the whole geographical setting of the region, and shall not solely include sites of geological significance. The synergy between geodiversity, biodiversity and culture, in addition to both tangible and non-tangible heritage are such that non-geological themes must be highlighted as an integral part of each Geopark, especially when their importance in relation to landscape and geology can be demonstrated to the visitors. For this reason, it is necessary to also include and highlight sites of ecological, archaeological, historical and cultural value within each Geopark. In many societies, natural, cultural and social history are inextricably linked and cannot be separated.

If the area of a Geopark is identical to, or partly or wholly overlaps with an area already inscribed, (for example, on the World Heritage List or registered as a Biosphere Reserve of the Man and the Biosphere Programme of UNESCO) it is necessary to obtain prior clearance from the appropriate national bodies of the said initiatives in their Member State before submitting the application. Geoparks may be located on the territory of more

than one country.

### 2. Management and local involvement

A prerequisite to any Geopark proposal being approved is the establishment of an effective management system and programme of implementation. The presence of impressive and internationally significant geological outcrops alone is not sufficient to be a Geopark. Where appropriate, the geological and non-geological features inside the Geopark area must be accessible to visitors, linked to one another and safeguarded though a clear responsible management body or partnership that has demonstrable local support. The management body or partnership should have an effective management infrastructure, adequate qualified personnel, and sustainable financial support.

The establishment of a Geopark should be based on strong community support and local involvement, developed though a "bottom-up" process. It should demonstrate strong support from local political and community leaders, including in relation to the provision of necessary financial resources. The Geopark should have effective and professional management structures, deliver policy and action for sustainable regional socio-economic and cultural development across the territory where it is located. Success can only be achieved through strong local involvement. The initiative to create a Geopark must therefore come from local communities/authorities with a strong commitment to developing and implementing a management plan that meets the community and economic needs of the local population whilst protecting the landscape in which they live. With a view to fully inform Member States on requests for ad hoc support to UNESCO, it is necessary that in the planning stage the aspiring Geopark keeps the National Commission for UNESCO, and the relevant appropriate governmental authorities linked to UNESCO, briefed on all planned Geopark nominations in the country/countries concerned. Parallel to this the



大使馆和 / 或常驻教科文组织代表团通报国家地质公园对获得教科文组织支持的请求。

地质公园的设计和运营以及地区经济和文化发展的规划和活动过程应当有政府当局、地方社区、私有方和研究教育机构的参与。这种合作应促进在该地区拥有既定利益的不同团体之间的讨论，并鼓励它们建立协作关系，也应激发和调动地方政府和当地居民的积极性。

地质公园的特征对游客必须是明晰可见的。应通过强有力的表达和宣传策略来实现，包括在所有出版物和与之相关的活动中使用通用的地质公园标志。

只有与地方团体开展合作，地质公园内的可持续旅游和其他经济活动才能取得成功。应特别注意，旅游活动必须与当地状况以及地域内的自然和文化特征相匹配，必须充分尊重当地居民的传统习惯。尊重、加强并保护当地文化价值是实现可持续发展至关重要的一部分。在许多地区和国家，还应在建立地质公园时重视土著居民的参与。

特别要强调的是，在申报地质公园的准备阶段，要积极征询地质公园秘书处及其地质公园署的建议，同时还应在提出申报前提交一份意向书。此外，申请方还应寻求与相关地调局、地方公共与旅游机构、地方社区、大学和研究机构，以及私人利益团体的合作，并拓宽地质公园创建小组的成员范围。这些组织应当在当地的科学、保护和社会经济团体中具有代表性。必须在当地民众中进行广泛的民意征询，以提高他们对于地质公园计划的认同，以此在地质公园申请文件中反映强大的民意支持及其实施的必要支持。

### 3. 经济发展

可持续发展的概念是由世界环境与发展委员会于1987年在《我们共同的未来》中提出的，即：“既能满足我们这一代人的需要又不损害子孙后代需要的发展”。

地质公园的主要目标之一就是可在可持续发展的框架内促进经济活动的发展。寻求联合国教科文组织帮助的地质公园致力于在文化和环境方面具有可持续性的社会经济发展。通过改善当地居民的生活条件和地区环境，这将对地质公园所在地区具有直接影响。同时，还将增强当地居民对其所在地区的认同，促进地方自豪感和文化繁荣，从而直接促进地质遗迹的保护。

通常，某个地方的文化遗产与地质遗产是有关联的。例如，在尊重环境的前提下，建立地质公园将激励地方创新型企业、小企业、家庭手工业的发展。在创造新的收入来源（如地质旅游业和地质产品等）的同时保护地质公园中的地质资源（如鼓励通过人造化石来代替原生化石进行销售），以此开展高质量的培训课程，增加新的就业机会。这为当地居民带来了附加收入，也将吸引私人资本的加入。“地质旅游”是一门以成功为导向的、快速发展的经济类学科，作为旅游业的新领域，涉及多学科的合作。

UNESCO Secretariat will systematically inform the embassies and/or Permanent Delegations to UNESCO of the requests from national Geoparks for UNESCO support.

A Geopark shall involve public authorities, local communities, private interests, and both research and educational bodies, in the design and running of the Geopark and its regional economic and cultural development plan and activities. This co-operation shall stimulate discussion and encourage partnerships between the different groups having a vested interest in the area and motivate and mobilise local authorities and the local population.

The identity of a Geopark must be clearly visible for visitors. This should be achieved through a strong presentation and communication strategy including consistent branding of the sites within the Geopark, in all the publications and all activities related to it.

Sustainable tourism and other economic activities within a Geopark can only be successful if carried out in cooperation with local communities. Tourism activities have to be specially conceived to match local conditions and the natural and cultural character of a territory and must fully respect the traditions of the local populace. Demonstrable respect, encouragement and protection of local cultural values, is a crucial part of the sustainable development effort. In many regions and countries it is vital to involve the indigenous population in the establishment of a Geopark.

It is essential to seek advice from the Geoparks Secretariat at UNESCO and its independent Bureau during the preparatory phase of an application, and to submit an expression of interest prior to the proposal being lodged. Furthermore, the applicant should seek co-operation with respective national Geological Surveys, local public and tourism bodies, local communities, universities and research bodies, and private interest groups, and to broaden the composition of the start-up team in charge of the Geopark project. These groups should be representative of the scientific, cultural, conservation and

socio-economic communities of the area. A wide local consultation process must involve the local population to facilitate local acceptance for the planned Geopark and to develop a strong concept for their Geopark application dossier and the necessary support to achieve its implementation.

### 3. Economic development

Sustainable development was defined by the World Commission on Environment and Development in Our Common Future (1987) as ‘development, which meets the needs of the present generation without compromising the ability of future generations to meet their own needs.’

One of the main strategic objectives of a Geopark is to stimulate economic activity within the framework of sustainable development. A Geopark seeking UNESCO’s assistance serves to foster socio-economic development that is culturally and environmentally sustainable. This has a direct impact on the area involved by improving human living conditions and the rural and urban environment. It strengthens identification of the population with their area, and stimulates “pride of place” and cultural development, which in turn aids direct protection of geological heritage.

Often, aspects of a region’s cultural heritage are linked to the geological heritage. Respectful of the environment, the establishment of a Geopark shall stimulate, for example, the creation of innovative local enterprises, small business, cottage industries, initiate high quality training courses and new jobs by generating new sources of revenue (e.g. geo-tourism, geo-products) while protecting the geo-resources of the Geopark (e.g. encouraging casting instead of the sale of fossils). This provides supplementary income for the local population and shall attract private capital. ‘Geo-tourism’ is an economic, success-oriented and fast-moving discipline, a new tourist business sector involving strong multidisciplinary cooperation.

#### 4. 教育

地质公园必须提供和组织各种工具和活动来向公众传播地质知识和环境和文化的理念(如通过博物馆、解说和教育中心、地质路线、旅游指南、通俗文学和图件、现代传播媒体等)。也应当允许开展科学研究,与大学、不同学科的科学家和当地居民开展交流合作。

地质公园教育活动要想取得成功,不仅要依靠旅游计划、有能力的工作人员和针对游客的后勤支持,还要依靠与当地居民、媒体记者和决策者的个人交流。广泛的社团参与和地方层面的能力建设(如导游培训)有助于地质公园理念在当地社区内部得到广泛接受,也有利于知识信息的传播。当地居民的参与对于地质公园的建立和维护具有重要的意义。

可以利用各种形式的工具来传播信息,如组织学校师生的游览活动、开展学术研讨会,以及面向对环境和文化保护感兴趣的公众和乐于把当地景观介绍给游客的当地居民开展科学演讲活动。其中一个主要的问题是把地质教育与当地的情况联系起来,因此当地学生必须了解和生物多样性和当地文化遗产相关的地质遗迹的重要性。在小学和中学开设地质课程,把当地的地质、地貌和自然地理信息及其遗产的各方面均编制其中,将有助于在保护地质公园的同时,增强地方意识、自豪感和自我认同感。地质公园应当成为地方和国家层面的主要教育工具。

为了做好地质公园教育工作,必须建立和开发博物馆、“发现中心”、解说中心和其他新的创新型工具,宣传地质遗迹保护的原理,提升对地质遗迹进行维护和保护的必要性。博物馆和各类中心也应针对游客和当地居民开展不同类型的教育活动。

#### 5. 保护和保存

地质公园不一定是一种全新的保护区或景观类别,但可以与实行全面保护和管理的国家公园或自然公园有很大差异。同时,一片区域被命名为“地质公园”并不影响其原有的法律地位。但在地质公园内某些地质遗迹的法律保护方面,地质公园的相关负责管理机构必须依照当地传统和法定义务确保其地质遗迹得到保护。特定地质遗迹或地质露头的保护力度和措施由地质公园所在地的国家政府决定。

按照国家立法或规定,地质公园应保护的重要地质特征包括:

- 有代表意义的岩石和原址的暴露面
- 矿物和矿产资源
- 化石
- 地形和景观

因为这些地质特征中都包含了各种地质学领域的信息,例如:

- 固体地球科学
- 地质经济和采矿
- 工程地质学
- 地貌学
- 冰川地质学
- 自然地理

#### 4. Education

A Geopark must provide and organize support, tools, and activities to communicate geoscientific knowledge and environmental and cultural concepts to the public (e.g. through museums, interpretive and educational centres, trails, guided tours, popular literature and maps, and modern communication media). It also allows and fosters scientific research and cooperation with universities, a wide discipline of scientists and the local populace.

The success of Geopark educational activities depends not only on the content of tourism programmes, competent staff and logistic support for the visitors, but also on the personal contact with the local population, media representatives, and decision-makers. The aspects of wide community participation and capacity building on the local level (e.g. training of visitor guides) helps to develop a wide range of acceptance of the Geopark philosophy and transfer of knowledge and information within the community. It cannot be repeated often enough that the involvement of local people is of primary importance for the successful establishment and maintenance of a Geopark.

Among the instruments available for the transfer of information are events such as excursions for school classes and teachers, seminars, and scientific lectures for the environmentally and culturally interested public and for residents who enjoy introducing their landscape to visitors. One of the main issues is to link geo-education with the local context, thus local students should learn about the importance of their geological heritage inter-related to the biodiversity and local cultural heritage. Creating Earth science curricula for primary and secondary schools, using the local information about geology, geomorphology, physical geography as well as all components of its heritage will help to preserve the Geopark while at the same time reinforcing local awareness, pride, and self-identity. Geoparks should be major educational tools at local and national levels.

Within the educational concept,

museums, ‘discovery centres’, interpretive centres and other innovative new tools must be developed to promote the principles of geological heritage conservation and the necessity of its safeguarding and protecting. The museums and centres also serve for developing different educational programmes for visitors and the local population.

#### 5. Protection and conservation

A Geopark is not specifically a new category of protected area or landscape and can be quite different from what is sometimes an entirely protected and regulated National Park or Nature Park, and the branding of an area as “Geopark” does not necessarily affect the legal status of the land. For legal protection for certain geosites within the Geopark, however, the authorities responsible for the Geopark must ensure its protection in accordance with local traditions and legislative obligations. It is the government of the country where the Geopark is situated which decides on the level and measures of protection of certain sites or geological outcrops.

In accordance with national legislation or regulations, a Geopark shall contribute to the conservation of significant geological features including:

- representative rocks and in situ exposures
- minerals and mineral resources
- fossils
- landforms and landscapes

which provide information on various geoscientific disciplines such as:

- solid earth sciences
- economic geology and mining
- engineering geology
- geomorphology
- glacial geology
- physical geography
- hydrology
- mineralogy
- palaeontology
- petrology



- 水文学
- 矿物学
- 古生物学
- 岩石学
- 沉积学
- 土壤学
- 洞穴学
- 地层
- 构造地质
- 火山地质

通过建立地质公园，可探索和论证地质遗迹保护的方法并甄别最佳案例。

地质公园的管理机构通过与相关的法定机构进行协商，确保充分的保护措施，以保证保护工作的有效开展，并提供适当的自然维护。地质公园所在某一国家（或多个国家）对这些遗址具有专属的管辖权。符合国家立法或规定的前提下，各国对如何保护这些特殊的遗址或地区作出决定。

地质公园必须尊重当地或国家有关地质遗迹保护的法律法规。为了体现出在地质遗迹管理中的公正性，其管理机构不能直接参与地质公园内地质“产品”的销售（无论这些“产品”其来源为何），并且应当从总体上积极抑制那些针对不可持续的地质材料的交易，包括地球遗迹、矿物和化石的出售。在该地质公园内，如经清晰证实该活动实属负责行为，且为遗迹管理最为有效和可持续性的方式，则可允许为科研和教育之目的，在地质公园内自然状态下可以恢复的地质遗迹点，以可持续的方式进行地质材料采集。在特殊情况下，可允许在上述前提下进行的（依据地球遗迹保护相关的国家法律）地质材料交易，但必须做出明确、公开的解释，证明并监督该等行为在当地情况下对于该地质公园为最优选择。该等特殊情形将由 GGN 依各个案例进行辩论和批准。

## 6. 世界地质公园网络

世界地质公园网络为专家和从业者提供了在地质遗迹问题上进行合作和交流的平台。在教科文组织的支持下，通过与世界地质公园网络重要的地区性、国家性合作方的合作，以及过与其它地质公园在知识技术、经验和人员之间的交流，地质遗址获得了全球范围的知名度并从中获益。与孤立的地方机制相比，教科文组织创立的这种国际合作体制，为其成员提供全球网络极其带来的好处和利益。每个参与其中的地质公园都能通过该机制从网络的其它成员分享的经验 and 知识中获益。

世界地质公园网络包含了来自全世界各个地区的地质公园，把享有共同价值、利益或者背景

- sedimentology
- soil science
- speleology
- stratigraphy
- structural geology
- volcanology

A Geopark explores and demonstrates methods and best practise in conserving geological heritage.

The management authority of the Geopark ensures adequate protection measures, in consultation with relevant statutory bodies, to guarantee effective conservation and ensure physical maintenance, as appropriate. Those sites remain under the sole jurisdiction of the country (or countries) in which the Geopark is situated. It is each country's responsibility to decide how to protect the particular sites or areas, in conformity with national legislation or regulations.

A Geopark must respect local and national laws relating to the protection of geological heritage. In order to be seen to be impartial in its management of the geological heritage, the Geopark managing body must not participate directly in the sale of geological objects\* within the Geopark (no matter from where they are sourced) and should actively discourage unsustainable trade in geological materials as a whole, including the selling of Earth heritage, minerals and fossils. Where clearly justified as a responsible activity and as part of delivering the most effective and sustainable means of site management, it may permit sustainable collecting of geological materials for scientific and educational purposes from naturally renewable sites within the Geopark. Trade of geological materials (in accordance with national legislation on Earth heritage conservation) based on such a system may be tolerated in

exceptional circumstances, provided it is clearly and publicly explained, justified and monitored as the best option for the Geopark in relation to local circumstances. Such circumstances will be subject to debate and approval by the GGN on a case by case basis.

## 6. The Global Network

The GGN provides a platform of cooperation and exchange between experts and practitioners in geological heritage matters. Under the umbrella of UNESCO and through cooperation with the global network partners, important local, and national, geological sites gain worldwide recognition and benefit through the exchange of knowledge and expertise, experience and staff between other Geoparks. This international partnership developed by UNESCO, brings the advantage of being a member of, and profiting from, this worldwide network, as compared to a local isolated initiative. It allows any participating Geopark to benefit from the experience and knowledge of other members of the Network.

The Network comprises all regions of the world and brings together groups that share common values, interests, or backgrounds, to develop a specific methodology and management practices. It further serves to develop models of best practice and set quality - standards for territories that integrate the preservation of geological heritage in a strategy for regional sustainable economic development. The establishment of a Geopark aims to bring sustainability and real economic benefit to the local populations, usually through the development of sustainable tourism and other economic and cultural activities.

Geoparks that are part of the GGN:

- 1) preserve geological heritage for present and future generations
- 2) educate the broad public about issues in geological sciences and their relation with environmental matters
- 3) ensure sustainable socio-economic and cultural development

\* 地质“产品”指一般在所谓“岩石商店”进行出售的某种类型的岩石、矿物和化石标本。它并不是指在国家和/或国际法律框架内，通过采石场和/或采矿场采集而用于工业和家庭目的的材料。

\* *Geological objects refer to specimens of rock, minerals and fossils of a type that are commonly sold in so-called "rock-shops". It does not refer to material for normal industrial and household use which is sourced by quarrying and/or mining and which will be subject to regulation under national and/or international legislation.*

的群体联系在一起，从而形成一套特殊的方法和管理机制。它还有助于地方为制定集地质遗迹保护于一体的区域经济可持续发展战略而开发的最佳实践模式和质量标准。地质公园的建立旨在通过开展可持续的旅游和其他经济和文化活动，为当地居民带来可持续性和真正的经济利益。

作为世界地质公园网络的成员，各地质公园可以：

- 1) 为我们和子孙后代保护地质遗迹。
- 2) 向广大公众灌输地质科学知识，及其与环境问题的关系。
- 3) 确保社会经济和文化的可持续发展。
- 4) 利用参与和共同合作机制，架起遗产、地质和文化多样性保护和维护方面的多文化沟通桥梁。
- 5) 促进科研。
- 6) 通过合作机制（如沟通、出版物、信息交换、结对、参加会议、合作项目），使这个网络更加活跃。
- 7) 向 GGN 通讯、书籍或其它出版物投稿。

为把地质科学置入国际、国内和地方层面政治家和决策者的议程中，也为了将其纳入私有部门的关注范围，教科文组织支持这一倡议。世界范围内的地质公园正在开展一系列的活动，以吸引私有部门的合作者参与，如旅游业等。私有部门通常需要国际性的合作框架，而教科文组织恰能提供这样一种机制。教科文组织的支持也将提升政府部门的兴趣。通过向不同成员国的大使进行通报，教科文组织具有强大的宣传普及能力。对于期待加入世界地质公园网络的地区，这本身也将为其带来更多的理解和支持。

被批准成为世界地质公园网络本身说明该地质公园对目前的指南具有深刻的理解，但并不意味着教科文组织将承担任何法律或者财务的责任。对教科文组织名字及标识的使用也是如此，应按照该组织的资助规定进行使用，并需要获取特别的批准。对于已成功加入世界地质公园网络的成员，将拥有一个为它们特别创建的标识。需要特别注意的是，必须在成功通过评估并收到世界地质公园网络秘书处的正式批准文件后，才可使用该标识以及声明为该网络的成员。另外，强烈建议使用通用的标识代表世界地质公园网络成员身份，因此为全世界的地质公园设计一个共同的标识是很有必要的。

如果世界地质公园网络成员希望在某个特定的事件或活动中使用教科文组织的图标（即“庙宇”图标）和名称，可通过该国的教科文组织国家委员会获取许可，或得到总干事的特别许可，且均必须先得到明确的书面授权。各地质公园的管理机构有责任避免在该方面与任何方产生误解。关于如何使用教科文组织名称、缩写、标识以及域名等的说明可参考下列网址：

<http://www.unesco.org/new/en/name-and-logo/> 

4) foster multi-cultural bridges for heritage and conservation and the maintenance of geological and cultural diversity, using participatory schemes and co-partnership

5) stimulate research

6) contribute actively to the life of the Network through joint collaborative initiatives (e.g. communication, publications, exchange of information, twinning, participation in meetings, common projects)

7) contribute articles to the GGN Newsletters, books and other publications.

UNESCO supports the development of this initiative, among others, in order to establish the geosciences on the agenda of politicians and decision-makers at international, national and local levels, as well as promoting awareness within the private sector. A large number of activities within Geoparks are being developed worldwide to increase partnership with the private sector, e.g. the tourism industry. The private sector often requests an international cooperative framework that UNESCO can offer. UNESCO's umbrella also assists in raising the interest of government sectors in this effort. UNESCO has a strong awareness-raising role through informing the Ambassadors of the different Member States about Geoparks. This in itself will lead to a much better understanding of, and support for, local initiatives that want to join the GGN.

The inclusion of an aspiring Geopark into the GGN is a sign of recognition of excellence in relation with the present guidelines and in no way implies any legal or financial responsibilities on the part of UNESCO. This relates also to the use of UNESCO's name and logo, which needs a special authorization respecting the regulatory framework of sponsorship of the Organization. For approved network members, a special logo was created for the GGN. It

is important to understand that this logo and the mentioning of membership in the GGN can only be used after the successful evaluation of the application, and upon receipt of the official letter of approval from the Global Geoparks Network Secretariat. Further, the use of this common logo linked to the identity of the GGN Members is strongly recommended and is essential to create a common image for all Geoparks throughout the world.

Should a member of the GGN wish to use UNESCO's logo ("temple logo") and name for a specific event or activity, it can obtain patronage through the National Commissions for UNESCO, or by special permission of the Director-General, which must be expressly authorized in advance and in writing. It is the responsibility of the managing body of the Geopark to avoid any misunderstandings with anyone in this regard. Directives concerning the use of the name, acronym, logo and internet domain names of UNESCO can be obtained at the following website:

<http://www.unesco.org/new/en/name-and-logo/>



# 世界地质公园和世界地质遗产——以德国为例

## Global Geoparks and Geological World Heritage - A Case Study from Germany

文 / Patrick J. McKeever<sup>1</sup>, Marie-Luise Frey<sup>2</sup>, and Jutta Weber<sup>3</sup> Written by Patrick J. McKeever<sup>1</sup>, Marie-Luise Frey<sup>2</sup>, and Jutta Weber<sup>3</sup>



1972年，联合国教科文组织通过的《世界遗产公约》为那些具有特别的突出普遍价值如自然或文化意义超越国界并能证明其知名度的地区提供了成为一个世界遗产地的机会。遗产地在满足完整性和真实性的条件下，还必须满足十项标准中的至少一项以确定其价值。这十项标准中的六项是针对具有文化价值的遗产地，而其余四个是针对具有自然价值的遗产地。标准(viii)专指在其突出普遍价值为具有地质和/或地貌意义的遗产地。符合标准(viii)的遗产地应该是“代表地球演化史中重要阶段的杰出范例，包括生命记录，地形发展中显著且持续的地质作用，或者明显的地貌或自然地理特征”。截至2013年10月，世界遗产名录上有86个遗产地是部分符合标准(viii)，而名录上共981个遗产地中仅有17个是因为其地质或地貌单独符合标准(viii)而登录世界遗产名录。到目前为止，仍没有可以替代《世界遗产公约》来评定遗产地或区域的国际地质或地貌意义的机制，但这并不应用在所有具有生物价值的遗产地中，它也可以通过获得联合国教科文组织的《人与生物圈计划》(MAB)或《拉姆萨尔湿地公约》的国际认可来提名登录世界遗产名录。世界自然保护联盟(IUCN)2005年的一份关于保护区计划的报告指出，由于世界遗产的必然选择性，期望名录能够认可全球所有显著地质遗迹是不合理的。该报告接着声明，当时新成立的世界地质公园倡议“在原有的世界遗产名录中增添一个有效的补充方案的办法应该得到认可和推广”。但究竟什么是世界地质公园？以及它们如何为世界遗产名录做补充呢？

### 世界地质公园

世界地质公园是联合国教科文组织的下属机构，

The World Heritage Convention, adopted by UNESCO in 1972, offers the opportunity for sites whose Outstanding Universal Value is so exceptional that their natural or cultural significance extends beyond national boundaries and justifies their recognition as a World Heritage site. Not only must a site meet conditions of integrity and authenticity, it must also fulfil at least one of ten criteria in order to establish its value. Six of these criteria are for sites of cultural value and four are for sites of natural value. Criterion (viii) specifically refers to sites of Outstanding Universal Value in terms of their geological and/or geomorphic significance. It recognizes that sites inscribed under criterion (viii) should be ‘outstanding examples representing major stages of Earth’s history, including the record of life, significant on-going geological processes in the devel-

opment of landforms, or significant geomorphic or physiographic features’. As of October 2013, while 86 sites on the World Heritage List are inscribed partially under criterion (viii), only 17 sites out of a total of 981 on the World Heritage List are inscribed solely for their geological or geomorphic value under criterion (viii). Until recently there was no alternative mechanism to the World Heritage Convention for recognizing sites or areas of international geological or geomorphic significance. This was not at all the case of sites of biological value, which can also gain international recognition under UNESCO’s Man and the Biosphere (MAB) programme or the Ramsar Convention on Wetlands. A 2005 report for the Protected Area Programme of the International Union for Conservation of Nature (IUCN) noted that, due to the necessarily selective nature of World Heritage, listing cannot be reasonably expected to recognize the full range of globally significant geological sites. The report went on to state that the then newly founded Global Geoparks initiative ‘now offers a significant complementary programme to World Heritage listing. This alternative should be recognized and promoted’. But what exactly are Global Geoparks and how do they complement World Heritage listing?

### Global Geoparks

Global Geoparks are UNESCO-affiliated sites that include geological and/or geomorphic heritage of international significance where that heritage is being conserved and promoted for the sustainable

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其主要包括拥有国际意义如能够保护和促进经济利益和社会福祉的可持续性的活着的地质和/或地貌遗产。该地质/地貌遗产国际意义并不代表由《世界遗产公约》界定的突出普遍价值,而是指由国际地质科学联合会通过开展国际同行审查评定的科学价值。与当地社区合作的自底而上吸引力的方法正是世界地质公园工作模式的核心,如果一个地区没有如此积极的参与性,那该地区将不会获得或继续持有其世界地质公园的身份。同时,世界地质公园也庆祝并开拓与区域地质/地貌遗产以及该区域自然、文化和非物质文化遗产的其他方面的合作关系。世界地质公园的社区参与和经济影响方面进一步将其从世界遗产地的概念中区分开来,但同时也意味着,一个世界地质公园通常比一个世界遗产地大得多。世界地质公园网络(GGN)是世界地质公园组织的网络关系,它构建了一种所有世界地质公园一起工作、分享经验、建立伙伴关系、互相帮助的工作机制。世界地质公园的会员身份每四年根据其在GGN网络中的活跃程度被评估一次。截至2013年10月,全球共有100个世界地质公园,而且其中一些地区还包含世界自然和文化遗产地,然而,只有极少数还包括符合标准(viii)的世界地质/地貌遗产。不过,可以合理地提出这样的问题:为什么要对特定区域有这样的双重标准,以及如何在同一个区域内使这两个标签能够促进增效而避免重复效果。或许只能通过案例分析来阐明这一点,所以在这里选用了来自德国的实例。

### 麦塞尔化石遗址

麦塞尔化石世界遗址位于德国法兰克福以南约30公里处,是贝尔吉施-奥登瓦尔德山世界地质公园内的一个世界遗产地。该地区于1995年登录世界遗产名录,它的突出普遍价值被定义为在曾经为开采页岩矿的页岩层中保存完好的化石遗迹。高质量的化石(其中包括羽毛结构、皮肤和胃内的容纳物)赋予4780万年前的地质年代始新世时期的生命、气候、环境进化论以崭新的视角。麦塞尔化石遗址的独特性经由位于采石场边缘的2010年新开业的主题为“时代和麦塞尔世界的庆典”的游客中心传达给公众。该游客中心由7间专题展示厅、礼品店和小餐馆组成。它不应被视为一家博物馆,而是一个对所有人开放的载有地球特殊记忆体的并被完好保存的探索点。

### 贝尔吉施-奥登瓦尔德山世界地质公园

贝尔吉施-奥登瓦尔德山世界地质公园位于法兰克福以南约50公里,于莱茵河谷、美因河谷和莱卡河谷之间占地3500平方公里,于2002年被认定为欧洲地质公园,并于2004年成为世界地质公园网络的创始成员之一。该地区的特点包括拥有超过5亿年的地球史、一个多层面的自然景观,以及可以追溯到几千年前的文化遗产。在该世界地质公园的范围内拥有三个世界遗产地:麦塞尔化石遗址(符合地质遗产标准(viii))、洛尔施修道院(符合文化遗产标准(iii)和标准(iv)),以及贝尔吉施-奥登瓦尔德山世界地质公园自身,这其中还包含了有序传统的罗马帝国边界世界遗产地(“罗马石灰墙”符合标准(ii)(iii)和(iv))。该世界地质公园为居民和游客提供各种各样的活动,并且将园内的世界遗产地分开单独推广。

economic benefit and social well-being of the communities that live there. Geological/geomorphic heritage of international significance does not refer to demonstrating Outstanding Universal Value as defined under the World Heritage Convention, but refers to the scientific value of a site as determined independently by international peer-review undertaken by the International Union of Geological Sciences. A bottom-up, participatory approach with local communities is at the core of the Global Geopark approach and without this sort of active involvement an area will not gain or keep its recognition as a Global Geopark. Global Geoparks also celebrate and exploit the links between a region's geological/geomorphic heritage and all other aspects of that area's natural, cultural and intangible heritage. The community involvement and economic impact aspects of Global Geoparks further differentiate them from World Heritage sites but also mean that, typically, a Global Geopark is a significantly larger area than a World Heritage site. Global Geoparks are also linked together in a network, the Global Geoparks Network (GGN) which provides a mechanism for Global Geoparks to work together, share experience, develop partnerships and help and assist each other. Playing a dynamic role in the GGN is a compulsory aspect of membership, which is reviewed every four years. As of October 2013 there were 100 Global Geoparks and some of these areas encompass both natural and cultural World Heritage sites. However only a very small number also include a geological/geomorphic World Heritage site inscribed under criterion (viii). Nevertheless, the question may reasonably be raised of why there should be such a dual designation for particular areas and how these two labels can work together in the same area in a way that promotes synergies and avoids duplication of effort. Perhaps the best way to illustrate this is by examining a case study, in this instance from Germany.

### Messel Pit Fossil Site

The Messel Pit World Heritage site is located about 30 km south of Frankfurt am Main (Germany) and geographically forms a site within the Global Geopark Bergstrasse-Odenwald. The locality was inscribed on the World Heritage List in 1995 and the Outstanding Universal Value of the site is defined by superbly preserved fossil remains found in shale that was previously exploited for oil shale mining. The quality of the fossils (which include, for example, feather structures, skin and stomach contents) is such that it has given a completely new insight into the evolution of life, climate and environment during the Eocene Epoch of geological time some 47.8 million years ago. The uniqueness of the Messel Pit is communicated to the public in a new visitor centre, opened in 2010 on the edge of the former quarry on the theme: A Celebration of Time and the Messel Worlds. The centre has seven thematic exhibition rooms, a gift shop and bistro. It is not viewed as a museum, but as a discovery site for the visitor and also as a place for all citizens of the world to discover the special memory of planet Earth that is preserved here.

### Global Geopark Bergstrasse-Odenwald

The Global Geopark Bergstrasse-Odenwald, about 50 km south of Frankfurt am Main, covers an area of 3,500 km<sup>2</sup> between the rivers Rhine, Main and Neckar. It was first recognized as a European Geopark in 2002 and in 2004 it became a founding member of the Global Geoparks Network. The region is characterized by over 500 million years of Earth history, a multifaceted natural landscape, and a cultural heritage stretching back thousands of years. There are three World Heritage sites within the boundaries of the Global Geopark: the Messel Pit Fossil Site (inscribed under geological criterion (viii)), the Abbey and Altenmünster of Lorsch (inscribed under cultural criteria iii and iv) and the Global Geopark also includes sites within the serial, transnational



受过专业训练的护林员团队向公众提供景观旅游和推广环保项目。位于世界地质公园入口处的信息中心和环境教育中心为游客提供游览推介，共有三十多条不同的景观发掘路线。该世界地质公园与来自旅游、农业和美食部门等众多合作伙伴合作建立其区域识别性身份。

### 地质公园和世界遗产合作

1992 年到 2003 年间，麦塞尔化石遗址是由德国联邦黑森州政府管理，着重在保护和研究方面。然而德国科学与艺术部于 2003 年成立了一家向公众推广麦塞尔化石遗址的非营利性机构——世界遗产麦塞尔化石坑公益有限责任公司，其宣传推广项目中包括与贝尔吉施-奥登瓦尔德山世界地质公园的密切合作，以及将导览服务作为一项旅游产品来开发，与游客中心一起联合促进整体地质公园的关于联结地质、自然和文化遗产的概念。在此背景下，合作伙伴双方已经为增进双方利益而开发了一系列项目和技术，以呈现出避免重复努力的进一步优势：

- 地质公园护林员的培训；
- 提供针对地球科学家的就业机会；
- 地球科学的公共关系和地学教育工具的开发；
- 利用信息板和路线对访客和游客解释该地区的地质遗产；
- 与世界地质公园网络和世界遗产地网络中的其他合作伙伴交流与合作；
- 地质旅游产品和大众传媒联合发展；
- 与国家、科学和区域合作伙伴构想和实施一个位于麦塞尔化石遗址的游客中心；
- 利用麦塞尔化石遗址作为一个通向更广泛的世界地质公园世界的大门。

世界地质公园每年都参与到“欧洲地质公园周”的活动中。这项活动是区域性地质、自然和文化遗产与公众进行交流，并同时能够宣传欧洲其他世界地质公园伙伴的一个巨大平台。麦塞尔化石遗址主办了多年“欧洲地质公园周”的主要活动，并促进了导览服务和活动日项目。此外，每年贝尔吉施-奥登瓦尔德山世界地质公园都会提供一个与当地合作伙伴开展多项活动的全面计划，并会在宣传册和媒体活动中体现出该合作伙伴。麦塞尔化石遗址就是这些合作伙伴之一。

世界地质公园的各个入口均设有各类信息和地学教育中心，这些中心能提供广泛的活动信息以及涵盖整个世界地质公园区域的全方位宣传册、地图和出版物。2007 年，麦塞尔化石遗址被推为该世界地质公园的北入口，而位于该处的信息和教育中心有包括整片公园区域以及更广泛的欧洲和世界地质公园网络的信息，所以，这两个合作伙伴都将对方收入在其年度杂志及出版物中。贝尔吉施-奥登瓦尔德山世界地质公园每年都会在园内举办一个推举一个特殊地质遗址为该年度“Geotope”的活动并伴有庆祝活动，这与在德国境内推广地质遗迹的“Geotopes 日”活动是相关的。正式的庆祝活动会有国务大臣、科学家、各高校代表、政客、合作伙伴和当地利益相关方参加，而且享有很高的媒体曝光率。2010 年，麦塞尔化石遗址获得了年度“Geotope”奖，贝尔吉施-奥登瓦

Frontiers of the Roman Empire World Heritage site (“The Roman Limes” inscribed under criteria ii, iii and iv). The Global Geopark offers a wide range of activities for inhabitants as well as visitors and promotes the World Heritage sites as individual sites within the larger park. A team of professionally trained Geopark rangers delivers landscape tours and environmental programmes. The entrance gates to the Global Geopark, information centres and environmental educational centres provide visitors with helpful advice for discovering the region. More than thirty Global Geopark trails offer individual landscape discoveries. The Global Geopark cooperates with many partners to create a regional identity, including those from the sectors of tourism, agriculture and gastronomy.

### Geoparks and World Heritage working together

From 1992 to 2003, the Messel Pit was managed by the German Federal State of Hesse with a focus on conservation and research. However in 2003 the Ministry of Science and Arts founded the Welterbe Grube Messel gGmbH, a not-for-profit company to promote the Messel Pit and make it known to the public. This has included close collaboration with the Global Geopark Bergstrasse-Odenwald and the development of guided tours as tourism products, with the visitor centre adopting the holistic Geopark concept of connecting geological, natural and cultural heritage. In this context, both partners have developed a range of projects and skills for their mutual benefit, which present the further advantage of avoiding duplication of effort:

- Training of Geopark rangers;
- Offering new jobs for geoscientists;
- Development of geoscientific public relations and geo-education tools;
- Use of information panels and trails to explain the area’s geological heritage to visitors and tourists;

- Exchange and collaboration with other partners of the Global Geoparks Network and other World Heritage sites;
- Joint development of geotourism products and media for the public;
- Conception and implementation of a visitor centre at the Messel Pit with state, scientific and regional partners;
- Use of the Messel Pit as an entrance gate to the wider Global Geopark.

The Global Geopark contributes each year to European Geoparks Week. This activity is a huge platform from which to communicate the regional geological, natural and cultural heritage to the public, while also promoting other Global Geopark partners in Europe. The Messel Pit has hosted the central event of the European Geoparks Week for several years and contributes guided tours and activity day programmes. Additionally, every year the Geopark offers a comprehensive programme including several activities with local partners. It also includes them in promotional brochures and media activities. The Messel Pit is one of these partners.

The entrance gates to the Global Geopark, as well as the various information and geo-education centres, offer a wide range of activities and events and a full range of brochures, maps and publications covering the whole Global Geopark region. Since 2007, the Messel Pit has been promoted as the northern entrance of the Global Geopark and the centre there includes information about the territory as well as the wider European and Global Geoparks Network. In this context, the two partners integrate one another in their annual magazines and publications. Relating to the Day of the Geotopes, a Germany-wide event to promote sites of geological importance, the Global Geopark Bergstrasse-Odenwald annually celebrates one special geological site within the Global Geopark which is then promoted as Geotope of the Year. The official celebration is attended by state ministers, scientists, representa-

尔德山世界地质公园也因此加强了对它的宣传程度。

地质公园内的护林员为各年龄段的目标群体提供环境教育项目。作为世界地质公园和麦塞尔化石遗址合作的一部分，双方与护林员遵循麦塞尔化石遗址的主要地质科学主题“‘雨林’、‘化石’、‘火山’和‘地表之下’”，共同开展地质研习班，而参与者普遍认为该研习班很好地平衡了信息、教育和娱乐之间的关系。麦塞尔化石遗址与区域旅游组织“游遍奥登瓦尔德”合作推广，一同构思将该世界遗产地提升为该区域内的旅游产品中的灯塔。同时，在德国联邦政府和黑森州政府的资助下，这个合作也促进了该世界地质公园维护维修园内基础设施和设备的意识。

### 与世界地质公园网络的合作

世界地质公园间的合作是一个持续的不间断的任务，例如贝尔吉施 - 奥登瓦尔德山世界地质公园和麦塞尔化石遗址与多家世界地质公园有合作项目：香港世界地质公园（中国，跨文化旅游培训）、莱斯沃斯岛（希腊，护林员交流项目，促成了一个关于地质公园方面的年度国际精英课程）、庐山（中国，学术交流），以及在世界地质公园展览会（马来西亚兰卡威）和世界旅游贸易和促进博览会上的公共演讲，例如在柏林举办的国际旅游交易会上的演讲。

### 他们有什么不同？

贝尔吉施 - 奥登瓦尔德山世界地质公园和园中的麦塞尔化石遗址共享相同的推广模式：将我们的地质、自然、文化遗产间的保护和交流向公众推广。根据联合国教科文组织的定义以及突出普遍价值，麦塞尔化石遗址在地域和拓广方面是一个单独的个体，正如所有其他的世界遗产地一样，为后代保护、保存和维护世界地质遗产以及公众宣传活动，是最核心的任务。另一方面，贝尔吉施 - 奥登瓦尔德山世界地质公园作为一个拥有大量当地和区域性合作伙伴的区域性推广平台，交流与合作以及地理教育活动是其最基本的任务，而他们也确实是这样做的。这些任务也正是与麦塞尔化石遗址的合作基础，且由此带来的好处也是显而易见的——自 2003 年以来，区域和国际游客不断增加，这使世界遗产地和世界地质公园双方，以及整个当地社区均获得收益。

### 双赢局面

由于合作伙伴双方拥有共同的主题和目标，所以之间的合作能不断创造双赢局面。同时，他们会互相帮助塑造和促进区域认同，以获得更广泛的受众，并通过活动、出版物和周边产品的方式相互支持，共同举办相关活动，在媒体和公共关系方面进行合作。在过去的十年中，贝尔吉施 - 奥登瓦尔德山世界地质公园和麦塞尔化石遗址之间建立了集地方、区域和国际合作伙伴的合作网络，使得双方游客都能从多种遗产、旅游和活动纪念品中受益。贝尔吉施 - 奥登瓦尔德山世界地质公园和麦塞尔化石遗址之间的合作也是一个在全球范围内的国家地质公园、世界遗产地和生物圈保护区之间合作的优秀范例，这被视为世界为后代需求提供服务的一部分途径，也可以像一个马达一样为该地区卓有成效的可持续发展服务，同时它还可以有助

（下转第 11 页）

tives of the universities, politicians, cooperation partners and local stakeholders and it enjoys high public media visibility. In 2010, the Messel Pit received the Geotope of the Year award and was promoted accordingly by the Geopark.

The Geopark rangers offer environmental education programmes for target groups of all ages. As part of their cooperation, the Global Geopark and the Messel Pit have jointly developed Geoworkshops with the Geopark rangers, which follow the main geoscientific themes of the Messel Pit: ‘rain forest’, ‘fossils’, ‘volcanoes’ and ‘below the surface’. The participants consider the workshops as a well-balanced combination of information, education and fun. The Messel Pit has developed promotional collaboration with the regional tourism organization Odenwald-Tourismus, conceived to develop the World Heritage site as a beacon for the regional tourism product. Funded by the German Federal Government and the state of Hesse, this collaboration also promotes awareness of the Global Geopark, its infrastructure and facilities.

### Cooperation with the Global Geoparks Network

Cooperation among Global Geoparks is a continuous and ongoing task and for Bergstrasse-Odenwald and the Messel Pit includes projects with the Global Geoparks of Hong Kong (China, intercultural ranger training), Lesvos Island (Greece, ranger exchange, contributing to an annual International Intensive Course on Geoparks), Lushan (China, scientific exchange) as well as common presentations at Global Geopark fairs (Langkawi, Malaysia) and at World Tourism Trade and Promotion Fairs such as the International Tourism Fair in Berlin.

### How do they differ?

The Messel Pit World Heritage site and the surrounding Global Geopark Bergstrasse-Odenwald share the same promotional approach: the conservation and com-

munication of our geological and natural, as well as cultural, heritage to the public. Regarding the territory and outreach, the Messel Pit is a single locality, based on UNESCO’s definition, and is focused on Outstanding Universal Value. As in the case of all other World Heritage sites, protection, conservation and the safeguarding of the geological heritage for future generations, as well as public outreach activities, are core remits. On the other hand, the Global Geopark Bergstrasse-Odenwald acts as a regional promotional platform with a wide range of local and regional partners. In this context, communication and cooperation as well as geo-educational activities are fundamental tasks, as they are indeed in any other Global Geopark. These tasks are also the basis of the cooperation with the Messel Pit and the resulting benefits are obvious – since 2003 there has been a continuously increasing number of visitors, regional and internationally, benefiting both the World Heritage site and the Global Geopark and thus the local communities throughout the region.

### Win-win situations

This collaboration between partners constantly creates win-win situations. They have main topics and aims in common. Together, they help to shape and promote a regional identity, reach a wider audience, support one another by means of events, publications and products, develop common activities, cooperate in media and public relations. Over the last decade, the Global Geopark Bergstrasse-Odenwald and the Messel Pit World Heritage site have developed a network of cooperation that integrates local, regional and international partners. The visitors benefit from the variety of heritage, tourism and activity products available at both places. The collaboration between Bergstrasse-Odenwald and the Messel Pit is an example of good practice also found in other Global Geoparks, World Heritage sites and Biosphere Reserves around the world. (continued on Page 11)



# 人、空间和时间：隐喻的理解： 澳大利亚传统部落文化景观的维持

People, Space and Time: Understanding metaphors in sustaining cultural landscapes in traditional societies in Australia

文 / Ashton Sinamai<sup>1</sup> Whitten by Ashton Sinamai<sup>1</sup>

## 摘要

本文指出遗产的可持续性不仅仅依靠我们在遗产地以及为生活在其周边的社区部落实施和提供的保护及其他干预措施。对景观的维护不仅仅是对其在形式上的保存，更是一种思维意识的构筑，而这些思维意识通过“隐喻网络”获得支撑，往往只为珍惜并对遗产地有独到见解的人所理解 (Kimmel 2004: 275)。遗产从业者无法“保存”存在于思维意识中的内容，也有必要理解社区部落是如何创造了某一物质和思维浑然统一的域。本研究试图对文化景观进行解构，并理解有些景观如何能够得以延续，而相反，另一些具有相同价值的景观则遭到忽视进而无法持续。笔者将以澳大利亚为例来试图理解该景观的抽象方面如何构成了该文化景观事实上的地理界限。

## 关键词

神话，隐喻，文化景观，传统知识，社区部落，可持续性，乌鲁鲁

## 研究背景

对于土地和景观，世界不同地区的原住民社区有各自不同的看法。社区部落与景观的关系首先是精神性的而非物质性的 (Buggey 1999:1)。这两者的关系不仅通过存在于景观中的物质遗产的交互作用而保存下来，更会通过故事与叙事得以保存。后者甚至会随着时间的推移，为人与自然相互作用提供证据。西方哲学科学倾向于认定时间、人和文化景观之间关系的偶然性，但这些景观又为社区部落提供了某种形式的文化安全感。换言之，文化景观为这些神话、民间传说和叙述提供存在的场所，并起着保存社区文化的作用。考古学家（包括受过西方世界熏陶的土著考古专家）常常在协调这些文化景观的研究与保护问题时陷入困境。结果往往是社区部落与遗产管理者之间不断出现后殖民情况下的冲突。而在克服了西方学界的偏见后，遗产专家则会关注那些他们所理解的特定问题。例如，澳大利亚的原住民将他们的生活方式建于“梦幻”之上。“梦幻”渗透在他们生活的方方面面，但西方专家却未能理解“梦幻”的重要作用，仅对他们能够理解的那一小部分，诸如艺术等寄予关

## Abstract

*This paper argues that sustainability of heritage is not only based on the conservation work and other interventions that we carry out at heritage places or in providing for communities that live near it. Sustainability is not only a physical effort but part of an ideology of the mind which in turn is sustained through a 'metaphor network', understood only by those who value and have a different understanding of the heritage places (Kimmel 2004: 275). Heritage practitioners cannot 'preserve' what is in the mind and there is a need to understand how communities create a domain in which the physical and the abstract cannot be differentiated. This research attempts to deconstruct the cultural landscape and to understand how certain landscapes are sustainable while others which may have the same values are neglected and therefore unsustainable. I will use an example in Australia to try and understand how abstract constructions of the landscape are in fact a delimitation of the cultural landscape.*

## Keywords

*myth, metaphor, cultural landscapes, traditional knowledge, communities, sustainability, Uluru.*

## Background

In many parts of the world indigenous communities have different perspectives about land and landscapes. The relationship between communities and landscapes is first and foremost spiritual rather than material (Buggey 1999:1). This relationship is not only preserved through interaction of physical heritage within the landscape but stories and narratives that may even provide evidence for human/nature interaction through time. Western philosophy and science tends to create a casual relationship between time, people and cultural landscape, but these landscapes provides a form of cultural security for communities connected

to them. In other words cultural landscapes are 'houses' for these myths, folklores and narratives and play a role in preserving cultures of communities. Quite often, archaeologists (including indigenous archaeologists trained within the Western worldview) have found difficulties in reconciling these issues in research or perseveration of cultural landscapes. The result has been constant conflicts that exist between communities and heritage managers in many post-colonial situations. In cases where they have managed to overcome the prejudices of the western academy, heritage experts have focused on specific issues that they understand. In Australia for instance Aboriginal communities base their way of life on 'the Dreaming.' The Dreaming permeates all aspects of Aboriginal life but to Western experts have misunderstood its significance and focused on those aspects that they have understood like art. In the end, art from the Dreaming is preserved but the place which gives the Dreaming is not. Aboriginal art from the Dreaming can be accepted in the western world but the stories that accompany that art and may be used to claim ownership of place are not accepted in western law. The aim of this paper is to investigate the social construction of landscapes among indigenous populations of Australia. I will argue that to be able to understand landscapes that are sacred one has to understand the metaphors that are found in myths and legends of those communities that have a connection with them. For scientists, each landscapes has two domains the scientific (tangible) and unscientific (intangible). These domains are 'connected' but can be studied apart from each other and the unscientific domain can always be understood through 'involving communities.' But this method of reading cultural landscapes hardly recognizes the is-

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注。最终，来源于“梦幻”的艺术部分得以保留，但制造“梦幻”的场所却遭摒弃。西方世界接受了源于“梦幻”的原住民艺术，而与艺术相伴并能对场所拥有权作出解释的故事却难为西方学界所认可。

本文旨在研究澳大利亚原住民所在景观的社会构成。笔者认为，要理解景观的神圣性，就必须理解与这些景观相关的社区部落神话和传说中所蕴含的隐喻。笔者也将对这种观点进行论证。在科学家看来，每种景观都具有两种属性，科学的（物质）和非科学的（非物质）。两大属性相互关联，但可以彼此分离进行研究。而非科学（非物质）属性总能通过“社区参与”来理解。但以这种方式理解文化景观，几乎无法察觉处于景观中的社区部落所面临的真实问题。对社区部落而言，景观“承载”着场所的精神，同时无法与居住其中或对其怀有敬畏之心的人类分离。对“非物质性”比如某一景观中的隐喻的理解，可以使我们从当地人的视角来读懂景观。

本文探索了澳大利亚原住民所在景观的社会结构，旨在突出理解当地社区如何认识景观的重要性。本研究旨在将隐喻引入澳大利亚及世界其他地区景观研究的中心，对景观进行全面的剖析。此外，本研究还将通过对社区传统知识系统的探讨解释文化景观的复杂性，强调景观的社会属性，从而帮助科学家认识人与景观之间的无形联系。因此，本研究意在促进对传统知识系统的科学认识。

### 隐喻和遗产地

简单来说，隐喻是指人们通过联想、类比和寓言实现意义的一种方式。在不同语言中，隐喻的使用多种多样。语言利用我们所处环境中的实物概念，将抽象的形而上概念具体化 (Mberi 20013:72)。遗产地是物质的，但它也包含着许多学术语言无法量化和解释的“事物”（找不到更好的代替词）。我们中多数受过西方科学理念、美学和原真性概念教育的人都无法认识人和遗产地之间的复杂意义和社会联系 (Witcomb 2012:62)，而只重视保存有形的物质部分，割裂了形而上的部分。这就解释了为何当我们看到对一个在专家看来应是具有诸多社会价值的遗产地，这些社区却表现较为冷淡时，会感到震惊。

在本文中，隐喻被用作语篇隐喻的内容进行考察 (Mberi 2003)——即在面对人类及其活动影响时，景观是如何“表现”的，以及如何与人类和在彼此之间进行交流。遗产地和人工品由此被人格化，具有和人类一样的行为举止和物理特征。他们彼此间“走动”、和彼此进行“交谈”、“受伤”和报复，彼此间有着和人类一样的联系。换句话说，交流不仅仅存在于人类之间，也存在于和自然相关的任何事物之间。在某些情况下，自然特征表现人类的生死。一个颇为贴切的例子是，非洲的一些部落将新生儿的脐带和树种在一起。这棵树由此代表了生命的形而上部分 (Fairhead, Leach, 1996:155)。在澳大利亚的部分地区，如卡米拉罗依（上猎人谷西至沃伦本格山脉，进入昆士兰西南部）和威拉祖利（毗

sues that communities have in that landscape. For communities landscapes ‘bear’ the spirit of place and are not separate from people that revere or live in them. Understanding the ‘intangible’ as metaphors of a landscape would allow us to ‘read’ the landscape in the same way that people of a place read them.

The paper investigate the social construction of landscapes among Aborigines populations of Australia with the intention of highlighting the importance of our understanding how community perceive landscapes. The research aims to dissect the landscape by bringing metaphors into the centre of studies of landscape in Australia and other parts of the world in general. It also aims at unravelling the complexity of cultural landscape through the communities’ traditional knowledge systems and highlight the social nature of landscapes and assist scientists recognising the invisible bond between people and landscapes. It thus aims to generating a scientific acceptance of traditional knowledge systems.

### Metaphors and heritage places

In simple terms a metaphor is a way in which people achieve meaning through association, analogy or allegory. There are various uses of metaphors in languages. Languages utilise existing physical concepts in our contexts to visualise metaphysical concepts (Mberi 20013:72). A heritage place may be physical, but it also has many ‘things’ (for lack of a better word) that cannot be quantified or explained within the language of the academy. Many of us trained in the western philosophies of science, aesthetics, and notions of authenticity fail to recognise complex meanings and social associations between people and heritage places (Witcomb 2012:62) and focus on preserving the physical, separated from the metaphysical. This is why we are shocked and surprised when communities show less interest in a heritage place that we, experts, think should have many social values.

For this paper, metaphor is used as in discourse metaphors (Mberi 2003) –in how the landscape ‘behaves’ when confronted by human

beings and human activity and how places communicate with humans and with each other. Heritage places and artefacts are ‘anthropomorphised’ to behave like people and to have the physical characteristics of humans too. They ‘walk’ and ‘talk’ to each other, ‘hurt,’ and revenge and are connected to each other in the same way that humans connect. In other words communication is not limited to human beings but can be extended to everything that nature is associated with. In some cases natural features represent humans living or deceased. A good example is how some communities in Africa plant a tree with the umbilical cord of a new born. That tree becomes a representation of the metaphysical part of a living being (Fairhead, Leach, 1996:155). In some parts of Australia like the Gamilaroi country (Upper Hunter Valley west to the Warrumbungle Mountains and into south-west Queensland) and Wiradjuri country (a region bordered by the Lachlan, Macquarie and Murrumbidgee rivers) living tree trunks were carved with ornate patterns and marked graves of important people and important events that happened to people within this landscape. Nature therefore is not separate from human beings but forms intricate connections with the living and dead.

### Metaphors of Uluru-Kata Tjuta

Uluru-Kata Tjuta is a natural feature with Aboriginal rock engravings and paintings and is regarded as one of the most sacred landscapes for Aborigines in central Australia. Nationally it is often referred to as the ‘Red Centre’ as if it is the heart and anchor of Australia. There are springs, waterholes, sacred caves and rock paintings within this area which are all recorded as part of the World Heritage property. It is also one of the major tourist attractions in the Northern Territory of Australia though some sacred areas are not open for tourists. For Anangu Aborigines, Uluru represents a history that western philosophy cannot understand. One myth record how two tribes were invited to a feast but were distracted by the beautiful Sleepy Lizard Women and ended up not turning up at the



邻拉克伦河、麦夸里河和马尔比吉河)部落,将树干雕刻出华美的图案,以此来标志重要人物的坟墓和当地发生的重要事件。因此,自然和人类并不是相互分离的。相反,自然构筑了生者与死者之间错综的联系。

### 乌鲁鲁 - 卡塔曲塔的隐喻

乌鲁鲁 - 卡塔曲塔的一大自然特征就是原住民岩石雕刻和壁画,它被澳大利亚中部的原住民视作最神圣的景观之一。本国人把这个地方称作“红色中心”,仿佛它就是澳大利亚的心脏和支点。这里有清泉、水潭、圣穴和岩石壁画,均已被列入世界文化遗产名录。它也是澳大利亚北部最主要的旅游景点之一,尽管一些被称为神圣的地点并未向游客开放。在阿南古土著人看来,乌鲁鲁的历史是西方哲学不能理解的。据神话记载,两支部落受邀参加宴会,却因一个沉睡的蜥蜴美女分了心,最终两支部落都未能在宴会上出现。结果,愤怒的宴请方对着一个泥像吟唱邪恶之歌,泥像便化身成一只野犬。之后,那个远古的世界便陷入战争,两个部落的首领纷纷丧生。这场杀戮惹怒了土地之神,他从广袤的平原中拔地而起。自此,任何人都不得带走这片土地上的任何石头。据说,当收藏者发现这些石头给他们带来厄运后,都纷纷将岩石从欧洲或其他地方送回乌鲁鲁。

在乌鲁鲁,神话和传说就是暗示了当地人和环境之间亲密关系的隐喻。阿南古人祖先的血液已融入到这片土地,这片土地又孕育着这里的人和动物。这是一种展示了土地、动物和人之间错综关系的隐喻。有时,神话以一种和文化遗迹同等重要的特殊方式描绘着自然环境。换言之,这些神话犹如绘图工具搬描摹着一地的人文景观。故事犹如灌渠般引导我们去发现,而这些发现往往无法通过学界传统方法获得。通过隐喻研究景观能够让人以全局的视角看待考古和遗产管理。景观也因此成为一个合体,而非经由我们强调所形成的有形和无形部分两大属性。对隐喻的阐释将为我们提供绘制景观的工具。这也能用来重新绘制被现代政策和管理制度所侵蚀的历史景观,这些政策和管理制度往往将传说从遗产地中分离出来。这可能引起社区部落的关注,也正是当地部落通过故事表现出来的兴趣使遗产地的灵魂得以延续。现在,阿南古土著人是乌鲁鲁文化景观的所有方,他们已经帮助遗产管理者识别一些在科学家看来不过是自然构造的敏感区域。这也说明当隐喻以神话和传说的形式存在时,它们就可以维持遗产地及其环境与两者都有互动的人类之间的关系。因此,悉心维护这些往往遭到考古学遗弃的故事也是遗址保存的重要部分。

### 结论

隐喻是一种透过人类行为理解抽象事物的方法。神话和传说作为隐喻的形式,象征了宇宙万物的历史及其对该文化空间周边环境的塑造。因此,它是在现实物理空间描绘精神领域的绘图工具 (Milber 2003: 77)。隐喻与遗产地之间

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feast. In response the angry hosts sang evil songs into a clay sculpture that turned into a Dingo. After that the ancient world was thrown into a war that killed both leaders of the tribes. The earth was angry at this bloodshed and rose up from the plain. From then on no one was allowed to take any rock from this landscape and there are reports of rock taken from Uluru being returned from Europe and elsewhere when the collectors have faced bad luck. Elsewhere when the collectors have faced bad luck.

At Uluru, the myths and legends are metaphors that display intimate relationships between people and their environment. The Anangu ancestors' blood mingles with the earth and the earth feeds people and animals within the landscape. It is a metaphor that shows the intricate relationship the 'earth', the animals and people. Myths sometimes play a part in describing the natural environment in a way that makes them just as important as the cultural remains, in other words, these myths are a cartographic tool used to map cultural landscapes. The stories provide a conduit to express what we often cannot find using our conventional methods in the academy. Studying landscapes through metaphors could provide archaeology and heritage management a holistic way of viewing landscapes. Landscapes become a single component not two different domains as expressed through our emphasis of the tangible and intangible. Interpretation of metaphors will provide us with tools to map the landscapes. This can also be used to remap past landscapes that have been eroded by modern policies and management regimes that have removed the stories from heritage places. This may get community interest and it is these communities' interest through the 'stories' that sustains the soul of heritage places. The Anangu now own the Uluru-Kata Tjuta cultural landscape and have assisted heritage managers in identifying sensitive areas which to scientists were just natural landforms. This shows that when metaphors exist in the form of legends and myths they perpetuate the connection between the heritage places and their surroundings with the people who have interacted

with both. Sustaining those stories that we often discard in archaeology is a part of sustaining heritage places.

### Conclusions

Metaphors are thus a way to understand the abstract through human behaviour. Myths and legends as metaphors symbolise that cosmic engagement with the past and the environment around that cultural space. It is therefore a mapping/cartographic tool meant to create mental domains in physical spaces (Mberi 2003:77) and studying these metaphors as associated with heritage places would create a better understanding of heritage and landscapes among traditional societies. Myths and legends are, therefore, metaphors of space that represent the culture that they serve. To claim space communities use a 'language' that excludes those who do not belong to it and it is this language that we need to understand in managing sacred heritage places and landscapes. Metaphors reflect a 'domain of experience' of generations that have interacted with it in different ways and it is this experience that will determine whether one regards that landscape as 'space' or 'place' (Hunziker, Buchecker and Hartig 2007), space being a landscape before loading culture. Sustaining these landscapes is not only a physical effort but part of an ideology of the mind which in turn is sustained through a 'metaphor network', understood only by those who value and have a different understanding of the heritage places (Kimmel 2004: 275).

Myths and legends are not always grounded in the realms of fantasy—they are in fact a reflection of a community's translation of space over a long period of time. As space it is easier for scientists to define but as 'place' it becomes much more difficult to manage. People come and go and the landscape remains containing contributions of each community that has interacted with it. It is this biography of space containing anything from architectural remains, artefacts, myths and legends, memory, feeling and sense (continued on Page 7)

# 中国：新的遗产管理方式

## China: New Approaches to Heritage Administration

文 / Luca Zan<sup>1</sup> Whitten by Luca Zan<sup>1</sup>

### 概述

#### 文化遗产和遗产管理

物质文化和考古发现拥有众多引人入胜的方面，为何遗产领域的管理值得我们加以关注？问题在于遗产工作和遗产行业并非在真空中进行，而往往在组织内部运行，并通常在公共领域发生（美国似乎是个例外）。若对马丘比丘、庞贝城和秦始皇陵过去几年发生的变化做一个对比，大部分的变化都可以毫无疑问地归因为世界范围内遗产学科话语的演变，包括国际机构（UNESCO、ICOMOS 和 ICCROM 等）发挥的日益重要的作用。然而，多数的差异却可能要从秘鲁、意大利和中国公共领域的内部机制来进行解释。

#### 主要问题 / 当前争论 / 未来方向 / 案例

##### 中国：权力最分散的国家之一

过去三十年间，中国经历了巨大的变革过程。从最初的完全计划经济，到经济失败，从大跃进到文革，直至 1978 年，渐进式变革开启了政治和经济领域的开放政策，中国一跃成为世界第二大经济体，展现了人类历史上罕见的飞速增长。

上述变革也对中国公共部门的发展产生巨大影响（Zan & Xue 2011）。由此展开剧烈的分权化过程，中国因此已被视为（OECD 2005）世界上最具分权化管理的国家之一，即所谓“事实上的联邦国家”。中央机制已被转移至省或更低层级，公共支出也从中央政府移至地方层面，带动了资源从中央至周边的大幅度转移（Straussman & Zhang 2001）

#### 遗产管理的放权化

上述总体趋势也对遗产领域产生了深远影响。文化部门约 90% 的支出被分至省级甚至市镇级（OECD 2005）。在从业人数方面，文化领域共约 77000 名从业者，北京的中央办事处仅占几百人。

公共管理的制度架构也出现分权化趋势。在地方（地级、镇、市）层面，通常设有直接向地方一级进行汇报的文物局（通常向向市长汇报的文化部门汇报），但与更高层面的相同职能部门仅有专业方面的关系。例如，洛阳文物局直接向洛阳市汇报，但与更高级别的专职机构，即省文物局和国家文物局仅在有特殊项目和活动时才发生联系，它们或者仅仅起到监督作用。

在蓬勃发展的经济形势下，上述机构设置很大程度上应对大兴土木和基础设施造成的遗产破坏负责。假设地方管理机构意识到经济发展活

### Introduction

#### Cultural Heritage and Heritage Administration

Why should one give attention to administration in the field of heritage, with so many fascinating aspects of material culture and archaeological finds? The problem is that heritage works and professions do not happen in a vacuum but rather within organizations, and most of the time, they take place within the public sector (the USA appears to be the exception more than the rule). If one wants to compare the changes that occurred in the last few years in, say, Machu Picchu, Pompeii, and the Qin Mausoleum, for sure a good part of these changes are explained by the evolution of professional discourse at the global level, including the increasing role played by international agencies (UNESCO, ICOMOS, ICCROM, etc.). Nonetheless, a good part of the differences is likely to be explained by internal dynamics of public sector in Peru, Italy, and China.

#### Key Issues/Current Debates/Future Directions/Examples

##### China: One of the Most Decentralized Countries

China has experienced an exceptional process of transformation in the last 30 years. From the initial situation of totally planned economy—with economic failures experienced over time, from the Great Leap Forward to the Cultural Revolution—since 1978, the “gradual revolution” (Wang 1994) began with the open door policy in both political and economic terms, which will transform China in the second world economy, with growth rates rarely seen before and elsewhere.

This also had an enormous impact in the transformation of the public sector (Zan & Xue 2011). A dramatic decentralization process took place, transforming China in one of the most decentralized countries in the world, a sort of “de facto fed-

eral state,” as it has been observed (OECD 2005). Central organism has been relocated from the center to the province level or lower; public expenditures has been moved from the central government to the local level, with huge transfer of resources from the center to the periphery (Straussman & Zhang 2001).

#### Decentralization in Heritage Management

This general trend has serious impacts on heritage as well. About 90% of expenditures for the cultural sector are decentralized, not even at the province level but rather taking place at the municipal and town level (OECD 2005). In terms of employees, out of the 77,000 people working in the sector, only few hundred work in the central offices in Beijing.

Decentralization emerges also in terms of institutional settings within public administration. At the local level (prefecture, municipality, town), there is often a Cultural Relics Bureau which reports directly to the local level (usually to the Cultural department which reports to the mayor), with a mere professional relationships with higher levels of the same functional department. For instance, the CRB of Luoyang reports directly to the municipality, while the relationship with higher level of the professional body—the CRB at the Province level and the SACH (State Administration for Cultural Heritage)—is involved only in case of special projects, extraordinary events, or within a mere supervisory roles.

Such an institutional design is largely responsible of heritage destruction related to building and infrastructure constructions in the booming economy. Suppose the local administration is sensitive to economic development initiatives that have negative impacts on heritage preservation: in this case the professionals in charge of heritage protection have very little possibility to resist such project. They can try to stop it, simply on the basis

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动对遗产保护具有消极影响,但在这种机制下负责遗产保护的专业人士几乎不可能对这些项目进行抵制。他们只能通过讨论和劝说,试图进行阻止。最终,决策权以及他们的事业和工作评价仍掌握在市长手中。但在意大利则完全不同。负责人,即文化部委在地方的代表,可以轻而易举地向部委表达其反对意见,从而较少受制于地方力量以及当地既得利益集团的压力。虽然普遍认为“集权化”的时代已经过去,但在中国,过度的分权化才是遗产保护领域最严重的问题之一。

### 经济繁荣和抢救性发掘

国家变革的大背景也对中国的遗产管理方式具有重要的影响。飞速的经济增长以及随之而来的城市化进程将全国范围内的建设建造活动推向前所未有的高潮。与之相应,也会陆续出现前所未有的新的考古发现。与其他国家相比,中国的遗产链,即从考古挖掘到保护、研究和博物馆行为的一系列活动(Zan & Bonini-Baraldi 2012),主要集中在前期阶段即考古发掘和新的发现阶段。伴随考古学科和文本史学之间存在的有趣争议,这些考古活动的目的多半在于针对中国历史某些想当然的观点进行全方位的重新审视(von Falkenhausen 1993; Bagley 1999)。

然而,随着抢救性发掘活动的急剧增多,这场浩大的考古活动再一次与一系列管理问题相连,众多近几年的新发现也归因于此。根据2002年的遗产保护法律(2002年10月28号通过的76号令《中华人民共和国文物保护法》[http://www.gov.cn/english/laws/2005-10/09/content\\_75322.htm](http://www.gov.cn/english/laws/2005-10/09/content_75322.htm)第30至32条),任何基本建设工程开始前,必须由当地行政部门(地方文物局的发掘团队)组织考古调查、勘探。遇有考古发现的,建设单位要配合实施进一步的考古发掘工作并承担相应支出,这也是在中国特有的规定。(见第31条:凡因进行基本建设和生产建设需要的考古调查、勘探、发掘,所需费用由建设单位列入建设工程预算)。若考古发现具有重大价值的,则要停止建设活动。

该管理机制可被视作处理中国考古问题的积极方法,即依靠“商业模式”,让建设和开发活动为考古发掘买单(繁荣经济下的巨额财力)。不幸的是,在这种情况下也存在一些不足(Guo et al. 2008),由于缺乏对首要和有关活动的清晰界定,当地考古发掘单位仅仅在“挖掘”工作上得到较强的激励机制,而在考古发现的研究和保护方面并无预算投入。事实上,在考古活动频繁的地区,考古发掘单位(如在洛阳)往往是收入颇丰的部门。机构的分散和割裂进一步恶化了这一情况,使得不同部门之间无法获得有效协作。以洛阳为例,当地文物局拥有两支考古发掘队伍,但在认定早期年代方面颇为关键的二里头遗址的发掘过程中,这两只考古团队与中国社会科学院考古研究所当地工作站的四支考古团队之间鲜有甚至没有进行任何协调。即使已有法律进行规约,但多数情况下规定的相关内容并未得到执行,如:应在三年内提交发掘的全面报告;之

of discussion and persuasion. In the end, the decision power is in the hand of the mayor, as well as their career and work assessment. The same situation would be different in Italy: the Superintendents – representatives of the Ministry of Culture at the local level – could easily express their negative opinion to the Ministry, in ways that are less subject to local dynamic and the pressure of vested interests at the local level. Though the term “centralization” tends to be seen as outdated, one of the serious problems in China preservation of heritage is indeed the excess of decentralization.

### Economic Booming and Salvage Excavation

The general context of transformation of the country has other important impacts on approaches to heritage management in China. The extraordinary rates of economic growth and the associated rate of urbanization imply unprecedented levels of building and construction activities all over the country. And, consequently, there are extraordinary levels of new archaeological finds. The heritage chain – the chain of activities from excavation to conservation, research, and museum activities (Zan & Bonini-Baraldi 2012) – compared to other countries is here concentrated on early steps, on excavation, and on new finds, which have tended to completely revisit the taken-for-granted view of Chinese history, with very interesting controversies between archaeology and text historiography (von Falkenhausen 1993; Bagley 1999).

This huge archaeological activity however is once again related to administrative issues, with the explosion of salvage archaeology activities, which are responsible of most of the finds in recent years. According to the 2002 law on heritage protection (Law of the People's Republic of China on Protection of Cultural Relics, No.76, October 28, 2002: [http://www.gov.cn/english/laws/2005-10/09/content\\_75322.htm](http://www.gov.cn/english/laws/2005-10/09/content_75322.htm), art. 30-32), before any construction can start, a preliminary archaeological inspection has to be run by the local adminis-

tration (by the excavation team of the CRB at the local level). In case some sign emerges of archaeological finds, more extensive archaeological excavation is then run, funded – and this is the relevant peculiarity – by the construction company (see Article 31: “The expenses needed for the archaeological investigations, prospecting and excavations which have to be carried out because of capital construction or construction for productive purposes shall be included in the project budget of the construction entity”). Should the finds present high value, the building activity would be definitively halted.

Such an administrative mechanism could be seen as a very positive solution for China archaeology: the “business model” is that building and development activities “pay” for archaeological excavations (which mean huge amounts of money in a booming economy). Unfortunately, there are several shortcomings in such a situation (Guo et al. 2008): in the lack of clear definitions of principal and related activities, the archaeological teams at the local levels have strong incentive mechanism to simply “dig”: no budgets are devoted to research or to conservation of the finds. Indeed the archaeological teams in archaeologically intense areas – such as Luoyang, for instance – are unusually rich departments. The situation is worsened by institutional fragmentation, which does not address the collaboration between different entities: for instance, in Luoyang there are two archaeological teams of the local CRB doing almost only salvage excavation, with little, if any, coordination with four archaeological teams of the Institute of Archaeology of the China Academy of Social Science with excavation stations in the area, including Erlitou, a crucial excavation for the debate on early dynasties. Even when norms are defined by laws, not always are they followed. For instance, extensive reports on excavation should be presented within 3 years; finds should be transferred to the local museum's depot after this period. Actually, the lack of excavation reports is a serious problem undermining the possibility

后,应将考古发现转移至当地博物馆保存。事实上,考古报告的缺失是阻碍知识传播的主要原因所在,考古单位也常常遭受指责,声称他们未将考古发现转交至地方博物馆。

#### 民族意识的构建和博物馆发展:管理问题

国家整体管理体制的转变也对博物馆的设计和发展的产生直接影响。从形式来看,博物馆(以及考古遗址)均属于事业单位,即公共部门单位,英语通常称作 public sector units (PSUs) (Pilichowski 2005)。在某种程度上,它们是由各级政府运作的机构,但有各自的收入、办公地点、财务报表和办公人员,即行政编制。

极为少数的博物馆是国家博物馆(直接向国家文物局汇报);一些重要的博物馆为省级博物馆(指省文物局);而绝大多数的博物馆是区、市或者镇级博物馆(分别向各级别的文物局进行汇报)。总之,权利的分散化更是一种权力下放过程,而非类似于欧美的正常交易定价原则。权利的转移是从中央政府向省一级转移,同时也更多的像更低的层级转移,而不是从各个政府层面向自主运行的实体单位转移。换言之,在各级政府层面,对向该层面汇报的博物馆的控制依然是相对严格的,同时在实体单位本身的自主权方面并不存在任何问题。

中国法规对不同经济成分的博物馆进行了重要区分,包括国家资助型、部分资助型和自筹型等。由此可能对博物馆的日常运营和发展带来不同影响。完全通过自身进行筹资的博物馆一般具有较强的实力,具有丰富的馆藏、较强的吸引力和良好的地理位置。凭借发达国家价格和发展中国家成本的优势,与在发达国家的同行几乎很少能盈利的命运不同,这些博物馆往往可以成为盈利单位。它们通常能严格按照所参照的政府层级,确定未来的发展方向。相反,对于那些非自负盈亏的博物馆,它们只能获取地方层面的资源来维持运行。对于与一些特殊项目相关的发展型博物馆,则可以依据相应的省级文物局(也可能是省级以下文物局)获得国家文物局提供的资源。

总之,博物馆的日常运营必须依照中国其他事业单位(约100万个)通用的行政规范和财政账目进行。这对博物馆的运行造成严重问题,对博物馆而言一些活动是极为重要的,但这些活动甚至无法在通用的财政表内找到相应的条目(如保护、维护等)。事实上,维护和保护是中国多数博物馆面临的主要问题(Li 2005),一些官方文件也已明确证实了这一事实(见第十一个五年计划)。

在发展方面,中央层面对新考古遗址(十一五期间约100个)和博物馆的建设有较强的政策支持。根据新的十二五计划,在文物方面,中国333个地级单位都应拥有一个当地的博物馆,即在五年内博物馆数量由3020个增至3500个。这也部分解释了近几年旅游活动的增长(特别是国内游)。但与此同时,即便无关于所谓的民族主义(国际上较有争论,见Vickers 2007),这也出于构建国家民族身份的政治考量。针对该发展计划,中央已在前一个五年期间制定了一系列

of knowledge diffusion; excavation teams sometimes are accused of not transferring the finds to museums.

#### National Identity Building and Museum Development: Administrative Issues

The general administrative transformation of the country has also direct implications for the ways in which museums are run, both in terms of design and development. From a formal point of view, museums (the same applies for archaeological sites) are defined as shiye danwei, as public sector units (PSUs), as this term is usually translated in English (Pilichowski 2005). They are, in a sense, "entities" established as operative arms of the respective governmental level, with their own collections and often building, financial statement, personnel, in a word their administrative identity.

There are very few national museums (directly reporting to the SACH); some important ones are provincial museums (they refer to the Cultural Relics Bureau at the province level); most are district, municipal, or town museum (i.e., reporting to the CRB of these levels). In any case, the process of decentralization is to be intended as devolution more than anything similar to the Anglo-American mechanism of the arm's length principle. The transfer of power is from the central government to the provincial level, and for the most part at lower levels, more than from each governmental level to autonomous operating entities. In other words, at each governmental level, there is a strict control over museums reporting to this level, and there is not an issue of autonomy of the entity in itself.

An important distinction made by the Chinese regulation was between museums that were totally funded, partially funded, and financially self-funded, in relation to different kinds of economy of each entity. This was likely to pose different issues in the day-to-day running of museums and in development terms. Self-funded museums tended to be very powerful centers: with interesting collections, good appeal to visitors and good location, with Western prices and Eastern costs,

they could be profit-seeking entities as it is rarely in the West. They were often able to contribute to determining future developments, always in strict accordance with the governmental level to which they refer to. On the contrary, for museums that were not totally self-funded, resources for functioning were provided at the local level; developmental ones, link to special projects, were provided by the SACH in accordance with the CRB at the provincial level (and may be involving CRB of lower levels as well).

In any case, for day-to-day life, museums have to use administrative rules and the table of accounts that are common to the other (almost one million) shiye danwei in the country. This is raising serious problems for activities that are so crucial for museums but for whom it is even impossible to find an entry in the national table of accounts (e.g., conservation, maintenance). Indeed maintenance and conservation are some of the most problematic issues for Chinese museums (Li 2005), as it has been explicitly acknowledged even in formal documents (see, for instance, the 11th Five-Year Plan).

In terms of development, there is a strong policy at the central level to build new archaeological sites (about a hundred, in the 11th Five-Year Plan) and museums. According to the new 12th Five-Year Plan for Cultural Heritage, there should be one museum in each of the 333 prefectural levels, with a goal of passing from 3,020 to 3,500 museums in the five years). This is partly explained by the increase of tourism in the recent years (especially domestic), but it is also linked to a more general politics of national identity building, if not nationalism (a well-known issue in the international debate: see Vickers 2007). For such a developmental program, the center had already defined a sort of development plan during the previous Five-Year Plan horizon, offering a huge amount of money to gain the consensus at lower governmental levels' plans (for instance, for the archaeological parks, the initial assumptions—later further expanded—were about 36 billion RMB for 2006–2010, where



列的发展规划，为与地方政府达成一致意见提供了巨大数额的拨款（如，2006至2010年期间，对考古公园建设的预算从最初计划增至后来的360亿元人民币，其中53%由中央政府提供）。当与此同时，博物馆的运营成本却未能得到确认，也没有写进预算，更不用说进行资金筹集了，这很可能为将来的发展埋下隐患。一旦新博物馆和公园的投资阶段结束，将出现“运营成本”的问题。也许某些新型单位可以依靠自筹资金，但其余的博物馆都将面临可持续性方面的问题。特别是2008年起，除极少数博物馆以外，中央决定普遍推行博物馆的免费开放。因此，如果不在起始阶段让问题得到解决，可持续性的问题终会在之后的阶段显现出来。这个现象在艺术和文化领域相当普遍，而对中国而言，这个现象的规模更是尤为巨大。

### 集权和分权之间

诚然，行政管理十分重要。行政管理体制方面长期的传统和新近发生的转变都影响着中国遗产从考古发掘到研究直至博物馆开办的管理方式。如果对中国的行政体系不甚了解，我们会惊讶地发现，与通常所认为的相反，在中国所看到的遗产所遭受的破坏从某种程度上恰恰是由于过度的分权化造成的（负责保护的专业人士往往受制于地方管理部门；仅仅针对挖掘活动的激励机制；机构分散割裂化和相互之间的猜疑妒忌；缺乏对规范的遵守）。

然而，急剧增加的抢救性考古活动，及其在丰富历史方面固有的无政府主义本质（指以系统方式对其进行规划和指导的不可能性），也有其积极方面的意义。同样，鉴于对物质文化和考古发现的叙述不太可能抵挡中间过程中类似的争论，对遗产链的后期阶段（研究、保护）也存在潜在影响，特别是对博物馆的开发方面。由此看来，在中央（和集权者）把遗产用作意识形态工具方面，抢救性挖掘似乎是一剂强劲的解药。中国考古学很大程度上是建立在抢救性考古的基础上的。过去几十年间，描述中国考古的各类经验证据已对中国几千年线性发展的传统观点提出了质疑，并出现了极为有趣的、在别处也极为少见的考古学与史学之间的冲突，也是经验证据与文本解释之间不一致。此外，对于中国夏朝存在与否的争论正是不同类型考古间相互辩证的最佳例子，其中，研究型考古的目标则十分明确，即服务于民族主义，为中国5000年的历史提出证明（夏商周断代工程，见Lee 2002: 16-17）。众多考古学家，包括西方考古学家（von Falkenhausen 1993; Bagley 1999）和中国考古学家（Lee 2002; Li & Xu 2007）已在他们的大量研究中对上述方面做了广泛讨论。该场革命的行政管理基础也已得到解决。

更大的困难在于对集权化和分权化之间辩证关系将对博物馆和公园产生何种影响作出预期。一方面，具有不同倾向性的政策之间的分歧将越发明显，中央政府会继续推进以构建民族意识和免费开放为主的政策，而地方则会更加倾向以利润最大化为目标的博物馆项目，包括当地

53% was provided by central government). However, running costs were not identified nor budgeted and much less so funded, which is likely to pose serious problems in the future, once the investment phase for new museums and parks will be over and the issue of “running costs” will emerge. Maybe some of the new entities will be self-funding; for the rest, serious problems of sustainability will take place, also in connection to the decision—taken by center—to generalize the free entrance to museums already started with a few exceptions since 2008. As always, the issue of sustainability appears as a problem at later stages if it is not being addressed as an issue in earlier stages. This happens very often in the arts and heritage sector: what is peculiar of the Chinese situation is however the scale of the phenomenon.

### Between Centralization and Decentralization

Indeed administration matters. Both longer term administrative traditions and recent transformations have an impact on the ways in which heritage is managed in China, from excavation, to research, to museum opening. Curiously enough—and quite counter intuitively if one does not know the Chinese administration—the excess of decentralization explains to some extent the destruction of heritage often referred to (professionals in charge of protection are “hostages” to the local administration; incentive mechanisms toward digging activities; institutional fragmentation and jealousy; lack of respect of norms).

However, there are also positive aspects related to the explosion of salvage archaeology and its intrinsic anarchist nature in pluralizing the past (the impossibility to plan and direct it in systematic ways). Similarly, potential influences refer to the following steps of the heritage chain (research, conservation), and particularly museum development, as narratives about the material culture and archaeological finds are unlikely to resist similar debates in the middle run. From this point of view, salvage excavation appears as a strong antidote to ideological uses of heritage from any central (and

centralist) views. The variety of empirical evidence that characterizes China archaeology in the last few decades, largely based on salvage archaeology, has questioned to a serious extent traditional views of linear developments of China over millennia, with the emergence of a very interesting—and unusual elsewhere—conflict between archaeology and historiography in China, between empirical evidence and text-driven explanations. Moreover, the controversy about the very existence of the first dynasty is perhaps the best example of the dialectic between different forms of archaeology, where research archaeology was explicitly aimed at giving evidence to the 5,000 years of Chinese history within a nationalist frame (the Xia-Shang-Zhou Chronology Project. For a reconstruction, see Lee 2002: 16-17). These aspects have been extensively addressed by archaeologists in their substantive elements, some-time Western archaeologists (von Falkenhausen 1993; Bagley 1999) and sometimes Chinese archaeologists outside China (Lee 2002; Li & Xu 2007). Here the administrative foundations of this revolution have been addressed. More difficult is to foresee how the dialectic between centralization and decentralization will have an impact in terms of museums and archaeological parks. On the one hand, a tension between different policy preferences can be found, with the central government pushing a policy of national identity building and free entrance, while often the periphery would be more seduced by profit-maximizing museum projects, related to tourism development (the over-commodification of Lijiang is the best example in this sense: see, for instance, McKhann 2001, 2010). Heritage professionals and their values (archaeologists, museologists, and historians) sometimes find themselves in conflict with both the extremes of this kind of policy tension. On the other hand, it is the administrative mechanism that makes the overall result of similar tensions more uncertain than usual: the separation between investment and running conditions—a recurrent problem in the heritage field—is here associated with a separation between gov-

旅游业的发展（丽江古城的过度商业化即是这方面的最佳佐证，见McKhann2001, 2010）。遗产专业人士（考古学家、博物馆学家和史学家）将发现自己及其价值观不时处于这种政策冲突的两个极端之中。另一方面，也正是行政管理体制加剧了冲突结果的不确定性：作为遗产领域一再往复的症结所在，投资和运营状况的分离恰恰与不同层面政府对特殊项目的资助以及后期运营成本的分离是息息相关的。📖

ernmental levels in funding extraordinary projects and their running costs at a later stage.

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*China: Cultural Heritage Management*  
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*China: Managing Cultural Heritage and the World Heritage List*  
*China: Museums*  
*Cultural Heritage Management: Project Management*



## 丝绸之路： 长安—天山廊道的路网

### Silk Roads: the Routes Network of Chang'an-Tianshan Corridor

遗产类型：文化遗产

所在地区：中国、哈萨克斯坦、吉尔吉斯斯坦

入选年份：2014

遴选标准：(ii)(iii)(v)(vi)

“丝绸之路：长安—天山廊道的路网”这一占地五千公里的路网属于整个丝绸之路的一部分，起于汉唐古都长安/洛阳，止于中亚七河地区。丝绸之路于公元前2世纪与公元1世纪间形成，直至16世纪仍保留使用，连接了多种文明，对于贸易交换、宗教信仰与科技知识的传播、技术创新的交流以及文化艺术的实践起到了深远的推动作用。该路网所包含的33处遗产点包括了各个朝代和可汗王朝时期的古都、宫殿群、贸易居住点、佛教石窟寺、古道、驿站、关口、烽火台、多段长城、防御工事、古墓以及宗教建筑。

“丝绸之路：长安—天山廊道的路网”因符合标准(ii)、(iii)、(v)、(vi)于2014年被列入世界遗产名录。

**标准(ii)：**丝绸之路的路网广袤无垠，使用时间超长，文物古迹及其内在联系多样，文化交流极其丰富，连接和跨越了各式各样的地理环境，清晰展示了公元前2世纪至公元16世纪期间，欧亚大陆上不同文化区域内的广泛互动，尤其是游牧与定居文明（农业/绿洲/牧业文明）之间的交流。这些交流与融合深刻影响了丝路沿线所有地区的建筑与城市规划、宗教信仰、城市文化与居住、商品贸易以及族际关系的发展。天山廊道作为一个动态的通道，链接起欧亚大陆上不同的文明与文化，实现了最广泛最持久的不同文明与文化之间的交流，是世界历史上的一个杰出例证。

**标准(iii)：**天山廊道见证了公元前2世纪至公元16世纪期间欧亚大陆上的经济文化沟通与交流的传统以及社会的发展。贸易对整个景观的聚居格局产生深远影响，表现形式包括将游牧民与定居民联系在一起的城镇发展，支撑聚居点的水管理系统，广泛的防御要塞、灯塔、驿站以及招待沿途旅客的商队旅店网络，一系列佛教圣地与石窟寺，源于世界性的多民族人群组织高价值贸易并从中获利过程中产生的多种宗教形式如拜火教、摩尼教、景教



**Category: Cultural Heritage**

**Location: China, Kazakhstan, Kyrgyzstan**

**Date of Inscription: 2014**

**Criteria: (ii)(iii)(v)(vi)**

Silk Roads: the Routes Network of Chang'an-Tianshan Corridor is a 5,000 kilometre section of the extensive Silk Roads network, stretching from Chang'an/Luoyang, the central capital of China in the Han and Tang Dynasties, to the Zhetysay Region of Central Asia. It took shape between the 2nd century BC and 1st century AD and remained in use until the 16th century, linking multiple civilizations, and facilitating far-reaching exchanges of activities in trade, religious beliefs, scientific knowledge, technological innovation, cultural practices and the arts. The 33 components included in the routes network include capital cities and palace complexes of various empires and Khan kingdoms, trading settlements, Buddhist cave temples, ancient paths, posthouses, passes, beacon towers, sections of The Great Wall, fortifications, tombs and religious buildings.

Silk Roads: the Routes Network of Chang'an-Tianshan Corridor was inscribed on the World Heritage List in 2014 on the basis of criteria (ii), (iii), (v) and (vi).

**Criterion(ii)：**The vastness of the continental routes networks, the ultra-long duration of use, the diversity of heritage remains and their dynamic interlinks, the richness of the

cultural exchange they facilitated, the varied geographical environments they connected and crossed, clearly demonstrates the extensive interaction that took place within various cultural regions, especially the nomadic steppe and settled agrarian/oasis/pastoral civilizations, on the Eurasian continent between the 2nd century BC and the 16th century AD. These interaction and influences were profound in terms of developments in architecture and city planning, religions and beliefs, urban culture and habitation, merchandise trade and interethnic relations in all regions along the routes. The Tian-shan corridor is an extraordinary example in world history of how a dynamic channel linking civilizations and cultures across the Eurasian continent, realized the broadest and most long-lasting interchange among civilizations and cultures.

**Criterion(iii)：**The Tian-shan corridor bears an exceptional witness to traditions of communication and exchange in economy and culture, and to social development across the Eurasian continent between the 2nd century BC and the 16th century AD. Trade had a profound influence on the settlement structure of the landscape, through the development of towns and cities that brought together nomadic and settled communities, through water management systems that underpinned those settlements, through the extensive network of forts, beacon towers, way stations and caravanserais that accommodated travellers and ensured their safety, through the sequence of

与伊斯兰教等。

**标准 (v):** 天山廊道在高价值的长途贸易推动大型城镇和城市发展、精细复杂的水管理系统（从河流、井、地下喷泉中汲取水来供应居民、游客以及庄稼的灌溉）支撑交通贸易等方面是一个出色的范例。

**标准 (vi):** 天山廊道与张骞出使西域的历史直接相关，它是欧亚大陆人类文明与文化交流史上具有里程碑意义的事件。它深刻反映出佛教对古代中国乃至整个东亚文化的显著影响，以及景教（公元 5 世纪传播至中国）、摩尼教、拜火教及早期伊斯兰教的传播。廊道沿线的许多城镇也以一种特殊的方式显示出有广泛影响力的治水、建筑与城市规划思想的传播。

更多详细内容请参阅网址：<http://whc.unesco.org/en/list/1442>

Buddhist shrines and cave temples, and through manifestations of other religions such as Zoroastrianism, Manichaeism, Nestorian Christianity and Islam that resulted from the cosmopolitan, multi-ethnic communities that organised and benefitted from the high value trade.

**Criterion (v):** The Tian-shan corridor is an outstanding example of the way high value, long- distance trade prompted the growth of sizeable towns and cities, supported by elaborate, sophisticated water management systems that harvested water from rivers, wells and underground springs for residents, travellers and the irrigation of crops.

**Criterion (vi):** The Tian-shan Corridor is directly associated with Zhang Qian's diplomatic mission to the

Western Regions, a milestone event in the history of human civilization and cultural interchange in the Eurasian Continent. It also reflects in a profound way the tangible impact of Buddhism into ancient China which had significant impact on cultures of East Asia, and the spread of Nestorian Christianity (which reached China in 500 AD), Manichaeism, Zoroastrianism and early Islam. Many of the towns and cities along the corridor also reflect in an exceptional way the impact of ideas that flowed along the routes related to harnessing water power, architecture and town planning.

For more information please refer to the webpage: <http://whc.unesco.org/en/list/1442>.

(上接封底)

**标准 (iv):** 中国大运河是世界上延续使用时间最久、空间跨度最大的运河，被《国际运河古迹名录》列入作为世界上“具有重大科技价值的运河”，是世界运河史上的里程碑。中国大运河所在区域的自然地理状况异常复杂，开凿和工程建设中产生了众多的因地制宜、因势利导的具有代表性的工程实践，并联结为一个技术整体，以其多样性、复杂性和系统性，体现了具有东方文明特点的工程技术体系。它展现了农业文明时期人工运河发展的悠久历史阶段和巨大的影响力，代表了工业革命前土木工程的杰出成就。

**标准 (vi):** 中国大运河是中国自古以来的大一统思想与观念的印证，并作为庞大农业帝国的生命线，对国家大一统局面的形成和巩固起到了重要的作用。中国大运河通过对沿线风俗传统、生活方式的塑造，与运河沿线广大地区的人民产生了深刻的情感关联，成为沿线人们共同认可的“母亲河”。

更多详细内容请参阅网址：<http://whc.unesco.org/en/list/1443>.

(continued from back cover)

**Criterion (iv):** The Grand Canal is the longest and oldest canal in the world. It bears witness to a remarkable and early development of hydraulic engineering. It is an essential technological achievement dating from before the Industrial Revolution. It is a benchmark in terms of dealing with difficult natural conditions, as is reflected in the many constructions that are fully adapted to the diversity and complexity of circumstances. It fully demonstrates the technical capabilities of Eastern civilizations.

**Criterion (vi):** The Grand Canal

is a demonstration of the ancient Chinese philosophical concept of the Great Unity, and that it was an essential element for the unity, complementarity and consolidation of the great agricultural empire of China. It is also the birthplace and setting for the development of a way of life specific to the populations on its banks, and is seen by them as a maternal influence.

For more information please refer to the webpage: <http://whc.unesco.org/en/list/1443>.

[whc.unesco.org](http://whc.unesco.org)

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Cover Photos:

1. Dashui Bay in Yangzhou City Section of Ancient Canal in the Ming and Qing dynasties
2. The Ancient River course of the ShaoBo Grand Canal in the Ming and Qing dynasties
3. Yucheng Posthouse
4. Rockeries in Ge Garden
5. Vibrant Huaiyang River of the Grand Canal
6. Touring ancient Shaobo dyke by Chinese and international young people

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1. 明清运河故道扬州城区段大水湾
  2. 邵伯明清运河故道
  3. 盂城驿
  4. 个园四季假山
  5. 生机勃勃的大运河淮扬运河主线
  6. 中外青少年参观邵伯运河码头



## 活动预告 Forthcoming

### 联合国教科文组织世界遗产城市组织 / 联合国教科文组织关于“以人为本保护世界遗产城镇”研讨会

2014年9月24日, 韩国庆州

#### 会议主题

从亚太地区的世界遗产范围内提出以人为本的保护理念  
反思世界遗产城市里现有的及占主导地位的保护 / 管理体系  
在世界遗产城市间分享成功的案例  
起草市长会议中讨论的议题

#### 主办方

· 韩国庆州市政府

#### 承办方

· 世界遗产城市组织亚太地区秘书处  
· 韩国联合国教科文组织全国委员会  
· 联合国教科文组织曼谷办事处

#### 承办单位

· 升龙皇城中心  
· 下龙湾管理委员会

#### 合作方

· 文化遗产办公室  
· 庆尚北道省人民政府  
· 联合国教科文组织曼谷办事处  
· 韩国联合国教科文组织全国委员会  
· 联合国教科文组织亚太地区世界遗产培训与研究中心

#### 地点

韩国庆尚北道省庆州 Gyochon 学院

### “城乡历史文化遗产保护与再利用”高级研修班 2014年10月15日至20日, 上海

根据人力资源和社会保障部《关于印发专业技术人才知识更新工程2014年高级研修项目计划的通知》(人社厅函[2014]111号),“新型城镇化建设中的城乡历史文化遗产保护与再利用”高级研修项目获得批准,定于2014年10月15日至10月20日在同济大学开班。

### 历史性城镇景观(HUL)国际研讨会暨培训班 2014年12月7日至10日, 上海

历史性城镇景观(HUL)是一种最新的遗产管理方法,其基础是对任何城市都具有的层级积淀并相互关联的价值的承认和识别,包括自然和文化价值、物质和非物质价值、国际和地方价值等。它还要求结合不同的学科对城市保护过程进行分析和规划,从而在现代城市的规划和发展过程中避免这些价值被分离。《关于历史性城镇景观的建议书》是教科文组织大会于2011年11月10日通过的一份国际性政策工具。继联合国教科文组织亚太地区世界遗产培训与研究中心(WHITRAP)上海中心于2012年10月举办了一次国际专家会议后,形成了一份HUL在中国实施的“路线图”以

### OWHC/UNESCO Workshop on People-centered Conservation Principles for World Heritage Cities and Towns 24th September 2014, Gyeongju Korea

#### Objectives of the Meeting

Reflecting the concept of people-oriented conservation from the context of world heritage in Asia and the Pacific  
Reconsidering the existing and dominant preservation/management systems in the world heritage cities  
Finding the successful cases to be shared among world heritage cities  
Drafting suggestions to be addressed at the Mayors' meeting

#### Host

Gyeongju Municipal Government

#### Organizers

· OWHC Asia Pacific Regional Secretariat  
· Korean National Commission for UNESCO  
· UNESCO Bangkok Office

#### In collaboration with

· Cultural Heritage Administration,  
· Gyeongsangbuk-do Provincial Government  
· UNESCO Bangkok Office  
· Korean National Commission for UNESCO World Heritage Institute of Training and Research for the Asia and Pacific Region

#### Venue

Gyochon Academy, Gyeongju, Gyeongsangbuk-do, Korea

### Advanced Training Course on “Conservation and Renovation of Cultural Heritage in Historic Cities and Towns” 15th – 20th October, Shanghai

According to the announcement on 2014 Advanced Training Project for Updating Knowledge and Skills of Professionals (No. 111 MOHRSS2014) issued by Ministry of human resources and social security, the course will be held from 15th to 20th October in Tongji University.

### International Symposium & Training Course on the Historic Urban Landscape 7th – 10th December 2014, Shanghai

#### 7th – 10th December 2014, Shanghai

The Historic Urban Landscape (HUL) is an updated heritage management approach based on the recognition and identification of a layering and interconnection of values – natural and cultural, tangible and intangible, international as well as local – present in any city. It is also based on the need to integrate the different disciplines for the analysis and planning of the urban conservation process, in order not to separate it from the planning and development of the contemporary city. The Recommendation on the Historic Urban Landscape, an international policy instrument adopted by UNESCO's General Conference on 10 November 2011  
Following an international Expert Meeting that was organized by

及一个 HUL 的实施项目。WHITRAP 开展的该 HUL 实施项目与世界遗产中心相关，覆盖整个亚太地区及世界范围内其他地理文化区域。将于 2014 年 12 月召开的国际研讨会旨在让 HUL 项目的实施机构、合作方以及国内外对该项目感兴趣的专业人士齐聚一堂，对 HUL 在不同背景中实施的进展情况进行总结评估。

国际研讨会之前将首先举办一期针对国际范围内专业人士的简要培训课程。该培训课程旨在让专业人员了解什么是 HUL、为何采用 HUL 方法及如何应用 HUL 等问题，以及该领域最新的进展情况。培训为期两天半，包括两天内的 8 个培训讲座（每个讲座 2.5 小时，包含讲座和小组讨论）和最后半天的考察活动（HUL 在中国的试点项目之一：上海市中心的虹口地区）。培训班学员可在课程结束后继续参加国际研讨会，无需另行注册。学员将了解到 HUL 的国际项目和讨论，以直接受益于此次培训课程。

### “急救危机时代的文化遗产不容等待”培训班 2015 年 3 月 30 日至 4 月 24 日，荷兰阿姆斯特丹

申请截止日：2014 年 9 月 22 日

根据国际紧急灾难数据库显示，2011 年的世界发展报告中指出，2000 年至 2012 年间，大约有 29 亿人口遭受不同的灾难（地震，洪水及强风暴等），另有 15 亿人口生活在内乱及暴力冲突的国家。文化遗产中关于生命及财产损失及丢失幅度在不断增长。

急救文化遗产在危机时期的培训课程旨在让学员掌握必要的技能和知识，在紧急情况下进行应对措施。培训课程明确了文化及人道主义之间的联合项目的区域，让那些受灾的国家参与自我修复。培训课程的核心内容是为了减少风险及文化遗产的灾害防备而开发有效的策略。

#### 时间

3 月 30 日至 4 月 24 日，共 4 周

#### 地点

阿姆斯特丹及荷兰的其他考察地点

#### 主办方

- 国际文物保护与修复中心（罗马）
- 荷兰联合国教科文组织全国委员会
- 美国史密森学会

#### 合作方

- 阿姆斯特丹艺术学院 Reinwardt 学院
- 全球遗产及发展中心（莱顿大学，代尔夫特理工大学，鹿特丹伊拉斯姆斯大学）
- 莱顿国立世界文化博物馆
- 克劳斯亲王基金会，文化应急项目（CER）

以上活动预告详情请见中心网站：[www.whitr-ap.org](http://www.whitr-ap.org).

WHITRAP in Shanghai, in October 2012, a 'Road Map' for the application of the HUL approach in China was developed and a HUL implementation programme established. In association with the World Heritage Centre, WHITRAP's HUL implementation programme covers the Asia-Pacific region as well as other geo-cultural regions of the world. The December 2014 International Symposium aims to bring together the implementing agencies and partners, as well as interested professionals from China and abroad, to take stock of progress made in HUL implementation in a diverse range of contexts.

The International Symposium will be preceded by a concise Training Course open to international professionals. The course programme aims to update professionals on the what, why & how of HUL with the latest developments in the field. It will last 2½ days, which will include 2 days of in total 8 training lectures (of 2½ hours each, divided between a lecture and a group discussion) and a half day site visit to one of the HUL project sites in China, i.e. the Hongkou district in downtown Shanghai. Participants in the training course will automatically register for the international Symposium, which is offered by WHITRAP as a package, in order to benefit directly from the training by enabling to follow the international projects and debates.

### Training Course on “First Aid to Cultural Heritage in Times of Crisis Culture cannot wait!”

30th March – 24th April 2015, Amsterdam Holland

Application deadline: 22 September, 2014

According to the Emergency Events database EM-DAT, from 2000-2012, around 2.9 billion people were adversely affected by disasters caused by natural hazards (e.g., earthquakes, floods, storms etc.). Another 1.5 billion people are living in countries afflicted with civil strife and violent conflicts, states the World Development Report of 2011. The resultant damage and losses to life and property including those to cultural heritage are rising.

First Aid to Cultural Heritage in Times of Crisis aims to equip participants with necessary skills and knowledge to provide timely response in emergency situations. The training identifies areas of joint programming between culture and humanitarian sectors to make certain that the affected communities participate in their own recovery. Developing cost effective strategies for risk reduction and disaster preparedness of cultural heritage forms a core component of the training.

#### Dates

30 March – 24 April, 2015, 4 weeks

#### Place

Amsterdam with study visits to other cities in the Netherlands

#### Organizing partners

- International Centre for the Study of the Preservation and Restoration of Cultural Property, Rome
- The Netherlands National Commission for UNESCO
- The Smithsonian Institution, USA

#### In cooperation with

- Reinwardt Academy, Amsterdam School of the Arts
- Centre for Global Heritage and Development (Leiden University,
- Delft University of Technology, Erasmus University Rotterdam)
- National Museum for World Cultures, Leiden
- Prince Claus Fund, Cultural Emergency Response Programme (CER)

More information about above forthcoming please refer to [www.whitr-ap.org](http://www.whitr-ap.org).



## 大运河

### The Grand Canal

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

大运河北起北京，南至浙江，是纵贯中国东北平原与中东部平原的大规模水路系统。大运河始凿于公元前5世纪，至公元7世纪隋代时第一次被构想成为帝国统一的交通方式。这一构想导致了一系列大规模的修建工程，创造了工业革命前世界上规模最大、覆盖最广的土木工程项目。它形成了帝国陆地交通系统、谷物和战略原材料的运输，以及粮食运输的支柱。至公元13世纪，大运河已经形成了长约两千公里的人工水路，连接着5个中国最重要的流域。大运河在确保国家的经济繁荣稳定方面发挥了重要作用，直至今日，依然是内陆交通的主要方式之一。

大运河因符合标准 (i)、(iii)、(iv)、(vi) 于2014年被列入世界遗产名录：

**标准 (i)：**中国大运河是人类历史上超大规模水利水运工程的杰作，创造性地将零散分布的、不同历史时期的区间运河连通为一条统一建设、维护、管理的人工河流，其为解决高差问题、水源问题而形成的重要工程实践是开创性的技术实例，是世界水利水运工程史上的伟大创造。中国大运河以其世所罕见的时间与空间尺度，证明了人类的智慧、决心与勇气、是在农业文明技术体系之下难以想象的人类非凡创造力的杰出例证。

**标准 (iii)：**中国大运河见证了中国历史上已消逝的一个特殊的制度体系和文化传统——漕运的形成、发展、衰落的过程以及由此产生的深远影响。漕运是中国大运河修建和维护的动因，中国大运河是漕运的载体。中国大运河线路的改变明显地受到政治因素的牵动与影响，见证了随着中国政治中心与经济中心改变而带来的不同的漕运要求。由于漕运的需求，深刻影响了都城与沿线工商业城市的形成与发展，围绕漕运而残生的商业贸易，促进了中国大运河沿线地区的兴起、发展与繁荣，也在中国大运河相关遗产中得到呈现。（下转第31页）

Category: Cultural Heritage  
Location: China  
Date of Inscription: 2014  
Criteria: (i)(iii)(iv)(vi)

The Grand Canal is a vast waterway system in the north-eastern and central-eastern plains of China, running from Beijing in the north to Zhejiang province in the south. Constructed in sections from the 5th century B.C. onwards, it was conceived as a unified means of communication for the Empire for the first time in the 7th century A.D (Sui Dynasty). This led to a series of gigantic worksites, creating the world's largest and most extensive civil engineering project prior to the Industrial Revolution. It formed the backbone of the Empire's inland communication system, transporting grain and strategic raw materials, and supplying rice to feed the population. By the 13th century it consisted of more than 2,000 kilometres of artificial waterways, linking five of China's most important river basins. It has played an important role in ensuring the country's economic prosperity and stability and continues today as a major means of internal communication.

The Grand Canal was inscribed on the World Heritage List in 2014 under criteria (i), (iii), (iv) and (vi).

**Criterion (i):** The Grand Canal represents the greatest masterpiece of hydraulic engineering in the history of mankind, because of its very ancient origins and its vast scale, along with its continuous development and its adaptation to circumstances down the ages. It provides tangible proof of human wisdom, determination and courage. It is an outstanding example of human creativity, demonstrating technical capabilities and a mastery of hydrology in a vast agricultural empire that stems directly from Ancient China.

**Criterion (ii):** The Grand Canal bears witness to the unique cultural tradition of canal management via the Caoyun system, its genesis, its flourishing, and its adaptations to the various dynasties and their successive capitals, and then its disappearance in the 20th century. It consisted of an imperial monopoly of grain transport and storage, and a taxation system. It contributed to the fundamental link between the peasant economy, the imperial court and the supply of food to the population and troops. It was a factor of stability for the Chinese Empire down the ages.

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杭州拱宸桥和桥西直街  
Hongchen Bridge and the Zhijie Street to the West in Hangzhou



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