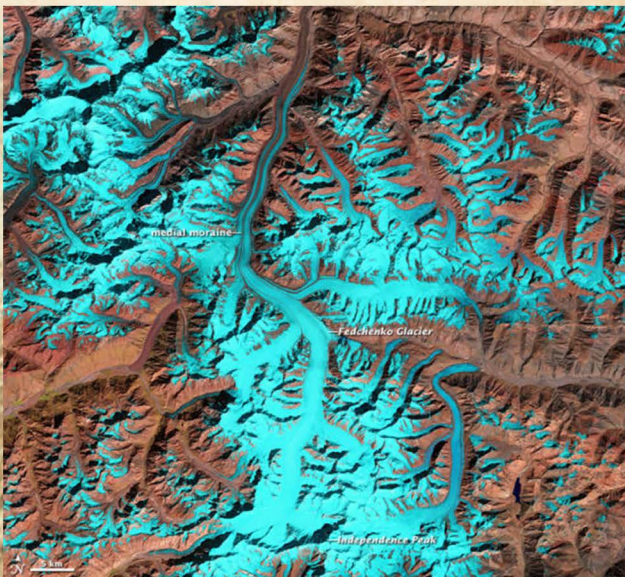


NEWSLETTER



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



No.27 · January 2014

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United Nations
Educational, Scientific and
Cultural Organization



World Heritage
Convention



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

联合国教育、
科学及文化组织

世界遗产
公约

亚太地区世界遗产
培训与研究中心

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

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

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

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

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

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

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

致谢：

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刊的大力支持！

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Heritage (Beijing)* and the Guizhou Provincial Administration of Cultural
Heritage (China) for their generous supports!



首期历史性城镇景观 (HUL) 国内培训班在沪举办

The First Domestic Training Course on Historic Urban Landscapes (HUL) Held in Shanghai

文 / 吴瑞梵 (荷兰) 刘真 Written by Ron van Oers (Netherlands) and Liu Zhen

2013年11月8日至12日,由我上海中心主办的首期历史性城镇景观国内培训班在中国上海同济大学成功举办。我上海中心同时负责《关于历史性城镇景观的建议书》在亚太地区实施的推进工作,通过向当地政府提供技术支持、开展研究和组织培训等形式,对历史性城镇景观概念进行解释,并对该方法在中国的应用路径展开讨论。

本期共有21名学员参加培训,分别来自哥伦比亚、香港、澳门、北京、上海、江苏南京、江苏苏州、江苏同里古镇、浙江杭州、浙江西塘古镇、云南丽江古城、山东济南、山西晋中。学员职业或教育背景涉及建筑、城市规划、风景园林、景观艺术设计、土木工程、历史、政治、管理、经济、地理、非物质文化遗产等领域。

培训历时四天半,共设置了六个讲座模块、半天实地考察和一次专门针对中国历史城镇及遗产地的保护管理问题所展开的圆桌讨论。讲座介绍了欧洲和中国城市保护的历史和传统,并列举世界各地的实例,说明中国现阶段以破坏城市文化遗产和城市识别度为代价的城镇化过程,以及HUL方法如何在发展过程中为当地政府提供帮助。讲座的主旨是在中国语境下对历史性城镇景观概念进行解读,并就其与中国现行城市保护方法与实践之间的区别加以分析,包括城市发展过程中的不同行为者和利益攸关方,以及不同专业学科和实践之间的融合。随着复杂性的增加、利益攸关方的扩大以及利益分歧的加剧,城市遗产管理也应更加关注过程的管理、对各类人群和利益群体的引导,理解不同的观点,让各方表达自己的声音,并让这些观点在更广范围内获得实用性。

课程在圆桌讨论中圆满结束,该讨论旨在让学员分享自己作为决策人员、项目官员、专业人士或遗产地管理人员的经验,以及各自遇到的保护与管理方面的问题及其解决方法。本期

The first Domestic Training Course on Historic Urban Landscapes was successfully held in Tongji University, China. It was organized by WHITRAP Shanghai, who is taking the lead in facilitating the implementation of the new UNESCO Recommendation on the Historic Urban Landscape in the Asia and Pacific region by providing technical assistance to local governments, conducting research and organizing training workshops to explain the concept of the Historic Urban Landscape and to discuss ways and means for its application in China.

There were totally 21 participants engaged in the course, who came from Colombia, Hong Kong, Macau, Beijing, Shanghai, Nanjing (Jiangsu), Suzhou (Jiangsu), Tongli Town (Jiangsu), Hangzhou (Zhejiang), Xitang Town (Zhejiang), Lijiang (Yunnan), Ji'nan (Shandong) and Jinzhong (Shanxi). Their career and education backgrounds covered various fields like architecture, urban planning, landscape architecture, civil engineering, history, politics, public administration, economics, art design, geography and intangible heritage studies.

The course programme lasted 4½ days, which included 6 training mod-

ules, a half day site visit in Shanghai, and a full day of roundtable discussions on heritage cities and sites in China and their conservation management challenges. The training modules explained the history and traditions of urban conservation as developed in Europe and in China, how the current urbanization trend in China is currently destroying much of the cultural heritage and identity in Chinese cities, and how the Historic Urban Landscape approach can assist local authorities in their development process, illustrated by examples from around the world. The central idea was to explain the concept of the Historic Urban Landscape in the Chinese context and how it differs from the approach and practices of urban conservation as currently applied in China. Key questions addressed what different actors and stakeholders are involved in the city and how an integration of a variety of professional disciplines and practices can be achieved. With an increase in complexity, an expanding circle of stakeholders, and a wider divergence of interests, this means that urban heritage management is also concerned with orchestrating processes, guiding people and interest groups, understanding different

培训师资 (Lecturers)



Ron van OERS
吴瑞梵



Cristina
IAMANDI



HAN Feng
韩锋



SHAO Yong
邵甬



WANG Lin
王林



ZHOU Jian
周俭

讨论成果也将被纳入联合国教科文组织新的《建议书》在中国实施的特别研究项目中，该研究项目由同济大学建筑与城乡规划高等研究院在我上海中心的协助下实施，并且在未来三年中（2013-2015年），将在中国几个试点城镇推行并应用 HUL 方法。

viewpoints, letting them be heard and making them practical to broader audiences.

The Roundtable discussions were closing off the training course and meant to engage the participants in sharing their experiences as decision maker, project officer, professional or site manager, what type of conservation problems they experience, and how they are dealing with it. The

outcomes of the discussion will be included in the special programme at Tongji University's Advanced Research Institute for Architecture and Urban-Rural Planning, with institutional assistance of WHITRAP Shanghai, on the implementation of the new UNESCO Recommendation in China, with application of the Historic Urban Landscape approach in several pilot cities in China over the coming three years (2013-2015).

>>> 背景链接

在2005年7月南非德班举办的第29届世界遗产大会上，世界遗产委员会建议“联合国教科文组织大会通过一份新的建议书，以完善和更新教科文组织关于历史性城镇景观课题的现有准则性文书”（第29COM.5D号决定）。同时考虑到世界遗产地的突出普遍价值（OUV）和完整性正日益受到众多发展和更新项目的威胁，委员会认为有必要设立新的指导方针和工具，在历史文脉的语境中，对城市发展项目和当代建筑项目做出恰当的评估。

2005至2011年间，教科文组织就历史性城镇景观（HUL）课题举办了一系列专家会议和咨询研讨会，考察并更新了城市保护方面的现有导则。2011年11月10日，《关于历史性城镇景观的建议书》获教科文组织大会通过，为这一过程画上了圆满的句号（详情请见<http://whc.unesco.org/en/activities/638>）。

历史性城镇景观（HUL）是一种遗产管理的现代方法，其基础是对任何城市所具有的（自然和文化、物质和非物质、国际和地方）价值层积及其相互间关系的确认和识别。同时，它也基于城市保护分析和规划过程中，不同学科融合和借鉴的需要，从而避免在当代城市的规划和发展过程中将遗产孤立开来。

世界遗产委员会每年会就世界遗产地开展讨论，但数量只是冰山一角，事实上世界各地绝大多数的城市遗产地都遭遇了或多或少的保护问题。尤其在中国，迅速城市化和城市发展规模剧增，众多城、镇和农村地区正面临巨大的发展压力，这些压力均对当地遗产以及世界遗产产生了直接影响，当地政府该如何应对这些压力和挑战正是本期培训课程的主题。

>>> Background to the Historic Urban Landscape

At its 29th session in July 2005 (in Durban, South Africa) the World Heritage Committee recommended "that the General Conference of UNESCO adopt a new Recommendation to complement and update the existing ones on the subject of conservation of historic urban landscapes, with special reference to the need to link contemporary architecture to the urban historic context" (Decision 29 COM 5D). In view of an ever-increasing number of cases, where development or regeneration projects were considered a threat to the Outstanding Universal Value (OUV) or integrity of sites registered on the World Heritage List, the World Heritage Committee expressed a need for the establishment of new guidelines and tools to properly assess urban development schemes and contemporary architectural interventions in historic context.

From 2005 to 2011 UNESCO conducted many expert meetings and consultation workshops, under the umbrella of the Historic Urban Landscape (HUL) initiative, to review and update existing guidelines for urban conservation. On 10 November 2011 this process was successfully concluded with the adoption by UNESCO's General Conference of the new Recommendation on the Historic Urban Landscape (available at <http://whc.unesco.org/en/activities/638>).

The Historic Urban Landscape 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.

As indicated by the number of World Heritage sites that are discussed by the World Heritage Committee each year at its annual session, probably most historic urban sites in many parts of the world experience one or more conservation challenges. Certainly in China, where urbanization and urban development have taken on a massive scale, numerous towns, cities and rural areas are facing development pressures that impact directly on local heritage, as well as World Heritage. How local Governments should deal with these pressures and challenges was the main topic of the Domestic Training Course on Historic Urban Landscapes.

焦点新闻

In Focus

历史建筑适应性保护再生技术国际研讨会在上海举行

2013年9月25日至28日，历史建筑适应性保护再生技术国际研讨会在上海举行，该会议由同济大学、希尔德斯海姆应用技术与艺术大学（Hildesheim HAWK）、既有建筑维护与历史建筑保护国际科技联合会（WTA International）、我上海中心、高密度人居环境生态与节能（同济大学）教育部重点实验室共同主办，杭州市历史建筑保护管理中心协办，上海同济城市规划设计研究院承办。会议由讲座、培训和考察组成，共有来自中国、菲律宾、德国、匈牙利、马来西亚、毛里求斯、新加坡、美国等国60余名专家、学者、工程师和建筑师。主要从理论研究、设计规划、实践应用介绍了各国历史建筑修复、修缮、再利用的经验和教训。（编撰 / 李泓）

International Conference on Sustainable Building Restoration and Revitalisation-2013 Held in Shanghai

The International Conference on Sustainable Building Restoration and Revitalisation-2013 was held in Shanghai from 25 to 28 September 2013. It was organized by Tongji University, University of Applied Sciences and Arts (Hildesheim HAWK), International Association for Science and Technology of Building Maintenance and Monument Preservation (WTA International), WHITRAP Shanghai, Key Lab of Ecology and Energy Saving in High-density Human Settlements (Tongji University) and was co-hosted by Conservation and Management Centre of Historic Buildings (Hangzhou) and Shanghai Tongji Urban Planning and Design Institute. The conference comprises lectures, training and site visit, which attracted more than 60 experts, scholars, engineers and architects from China, the Philippines, Germany, Hungary, Mauritius, Singapore and the USA. The participants introduced and shared experiences in the restoration and revitalization of historic buildings of different countries in terms of the theoretical research, design and planning and application in practice. (Editor/LI Hong)

第二届杭州世界文化遗产国际会议在杭州举行



2013年11月5日至7日，由历史城市景观保护联盟、杭州城市学理事會、浙江大学、韩国高等教育财团主办，杭州国际城市学研究中心（世界遗产保护杭州研究中心）、历史城市景观保护联盟理事会秘书处、我中心、杭州西湖风景名胜區管委会（杭州市园林文物局）、浙江大学文化遗产研究院、浙江大学亚洲研究中心、浙江大学跨文化研究所、浙江大学人类学研究所承办的第二届杭州世界文化遗产国际会议在杭州召开。来自英、法、意、澳等国及国内的150多名专家学者、文化遗产管理机构负责人，就全球视野下的“遗产”理念创新，以及联合国教科文组织“历史城镇景观（HUL）”新理念、新方法在文化遗产保护和“申遗”领域的推广和落实开展研讨。会上举行了《中国历史城市景观保护发展报告（2013）》首发仪式，并发表了《历史城市景观保护联盟杭州共识》。

（来源：杭州国际城市学研究中心）

The 2nd International Conference on Cultural Heritage Held in Hangzhou

The 2nd Hangzhou International Conference on World Cultural Heritage was held from 5 to 7 November 2013. The conference was hosted by Union for Conservation of Historic Urban Landscape, Hangzhou Urbanology Research Council, Zhejiang University and the Korea Foundation for Advanced Studies, and co-hosted by Hangzhou International City Study Research Center (World Heritage Conservation Hangzhou Research Centre), Secretariat of Union for Conservation of Historic Urban Landscape, WHITRAP, Hangzhou West Lake Scenic Spots and Places of Interest Administration Committee (Hangzhou Gardening and Cultural Relics Administration Bureau), and the Cultural Heritage Institute, Asia Research Centre, Institute of

Cross-Cultural Studies and Institute of Anthropology of Zhejiang University. More than 150 scholars and experts, as well as managers of cultural heritage institutes from the Great Britain, France, Italy, Australia and China, attended the meeting to discuss from a global perspective on the innovation of heritage concept and the application and promotion of the new approach of Historic Urban Landscape in cultural heritage conservation and world heritage nomination. The launching ceremony for the Development Report on China Historic Urban Landscape Conservation (2013) was held and the Hangzhou Consensus by the Union for Conservation of Historic Urban Landscape was released during the conference.

(Source: Hangzhou International City Study Research Center)

2013 亚太地区古建筑保护与修复技术高级人才研修班在苏州举行

2013年11月8日至17日，2013亚太地区古建筑保护与修复技术高级人才研修班在苏州举行。本届研修班由我苏州中心主办，以“亚太地区木结构遗产建筑的保护与修复”为主题，旨在通过阶段性的培训，向学员提供世界遗产古建筑保护与修复的国际理论、先进的方法和技巧手段；通过各国之间学员的交流互动，组建起古建筑保护与修复领域的专业技术交流学习网络，推动亚太地区古建筑保护事业的发展。

研修班邀请了包括比利时鲁汶大学雷蒙德勒麦尔国际保护中心主任 Koenraad Van Balen 教授在内的多位国际知名专家学者莅临授课，系统介绍了国际遗产保护理念和发展趋势，木结构古建筑保护与修复准则、法规、条例，木结构古建筑的预防性保护、监测与维护，木结构古建筑的修复技术与方法等方面内容。共有来自阿塞拜疆、哈萨克斯坦、斯洛伐克、斯里兰卡、巴巴多斯岛、委内瑞拉、中国7个国家的20余名建筑遗产保护相关领域的学员参加培训。（编撰 / 王沁苒）

2013 Advanced Course on Conservation and Restoration Techniques of Traditional Architectures for the Asia-Pacific Region Held in Suzhou

From 8 to 17 November 2013, the

2013 Advanced Course on Conservation and Restoration Techniques of Traditional Architectures for the Asia-Pacific Region was held in Suzhou. This course was organized by WHITRAP Suzhou, with the theme of "Conservation and Restoration of Wooden Structures in the Asia-Pacific Region". The training provided participants with international theories, methodology and techniques of world heritage architecture conservation and restoration. Through interactions among participants from different countries, it aimed to set up a professional and technical exchange network in the related field and promote the development of protection of ancient buildings in the Asia-Pacific region. World renowned experts and scholars from the heritage protection area were invited to give lectures, including Dr. Koenraad Van Balen (professor of K.U.Leuven and director of Raymond Lemaire International Center for Conservation). The course consisted of several topics: heritage protection concepts and development trends; guidelines, regulations and practices of ancient wooden architecture; preventive protection, monitoring and maintenance of ancient wooden buildings; and restoration techniques and methodology of old wooden structures. Around 20 participants from 7 countries of Azerbaijan, Kazakhstan, Slovakia, Sri Lanka, Barbados, Venezuela and mainland China attended the training. (Editor/WANG Qinran)

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“重返加德满都：保卫活态城市遗产”国际研讨会在加德满都峡谷召开

2013年11月25日至29日，“重返加德满都：保卫活态城市遗产”国际研讨会在加德满都峡谷召开。会议由联合国教科文组织加德满都办事处考古部门、尼泊尔政府、国际古迹遗址理事会/ICORP及尼泊尔国际古迹遗址理事会主办，我中心及日本国际古迹遗址理事会支持举办。来自22个国家超过140位参会人员汇聚加德满都峡谷，对原真性、管理、社区参与及灾难风险管理等四个议题进行了讨论。孔萍博士代表我中心在管理议题中发表了关于历史性城镇景观方法的主题演讲。同时，主办方还与地方机构合作，分别在当地四个世界遗产地设置了分会场，让参会人员得以通过实地考察与当地的专家们有更深入的讨论。会议基于对上述四个议题

的讨论，起草了《加德满都声明》，并在参会人员中分发进行修改。此次地区性的交流重申了亚洲语境中活态城市遗产所面临的共同挑战，并呼吁通过共同努力为活态城市遗产的可持续发展及保护制定合适的战略和方法。（编撰/孔萍）



International Symposium on “Revisiting Kathmandu: Safeguarding Living Urban Heritage” Held in Kathmandu Valley

The International Symposium on “Revisiting Kathmandu: Safeguarding Living Urban Heritage” was held from 25 to 29 November 2013, organized by UNESCO Office in Kathmandu, Department of Archaeology, Government of Nepal, ICOMOS/ICORP and ICOMOS Nepal, supported by WHITRAP and ICOMOS Japan. More than 140 participants from 22 countries gathered in Kathmandu Valley and had fruitful discussion on four interwoven themes: authenticity, management, community involvement and disaster risk management. Dr. Ping Kong, representing WHITRAP, delivered the keynote speech on Historic Urban Landscape approach in the management session. The four sessions of the symposium were organized at four World Heritage properties in cooperation with local authorities, to enable participants to carry out in-depth discussion with local professionals during site visits. The Kathmandu Statement as the outcome of the symposium, which captures the discussions of the above four themes, is drafted and currently circulated among participants for revision. This regional exchange stressed common challenges of living urban heritage in Asia contexts and called upon collaborative efforts in developing appropriate strategies and approaches towards sustainable development and conservation of living urban heritage. (Editor/KONG Ping)

“重温木构建筑的保护理念：修复方法及保护哲学”国际会议在日本奈良举办

2013年12月17日至19日，由ACCU Nara及我上海中心共同主办的“重温木构建筑的保护理念：修复方法及保护哲学”国际会议在日本奈良成功举办。此次会议讨论的范围是自1994年关于原真性的奈良会议以来，这20年中保护政策的发展，特别是木结构建筑的保护与修复政策。共19位专家和观察员参加了会议，他们分别来自中国、日本、不丹、印度尼西亚、尼泊尔、斯里兰卡及越南的政府机构和研究机构，以及我上海中心、ACCU Nara和ICCROM的代表。12月18日至19日，在2位主要发言人的带领下，会议研讨了保护哲学，陈述了7个案例报告。期间，会议还组织考察了Shonenji寺庙和Horyu-ji寺庙。会上，参会人员重点强调了对保护哲学及修复方法展开合作的重要性，并接受了会议的建议和决议。（编撰/陆伟）

International Conference on “Revisiting Conservation Philosophy of Wooden Structures: Restoration Methodology and Philosophy of Conservation of Wooden Structures” Held in Nara

The International Conference on “Restoration Methodology and Philosophy of Conservation of Wooden Structures” was co-organized by ACCU Nara and WHITRAP Shanghai. The scope of the conference was to look into the developments in conservation policies particularly concerning wooden structures over the two decades since the Nara Conference on Authenticity in 1994. It took place in Nara from 17 to 19 December 2013. 19 invited experts, and several observers, attended the conference representing WHITRAP, ACCU and ICCROM, as well as governmental and research institutions in Bhutan, China, Indonesia, India, Japan, Nepal, Sri Lanka and Vietnam. On 18 and 19 December, the programme consisted of a Special Lecture on conservation philosophy, followed by two Keynote Speeches, and seven Reports on Case Studies. On 17 December, guided visits were organized to examine conservation work in Shonenji Temple (Imai cho) and Hōryū-ji temple. The participants commended the initiative to have undertaken this collaborative initiative to address conservation philosophy and methodologies, and adopted the conclusions and recommendations. (Editor/LU Wei)

世界遗产农业景观

World Heritage Agricultural Landscapes

文 / Ana Luengo¹ Written by Ana Luengo¹

人类文化的进步总是与农业发展紧密相关。人类文化的进步在本质上就是对自然环境、物理环境改造的过程，经过一代一代的改造，我们才能见到今天各种各样的景观。这个过程可以追溯到 6000 多年前，新石器时代的农民已经开始对自然的驯化。之后的铜器、青铜器和铁器时代，一系列越来越高效的生产工具得以发明，加速了这一驯化过程。

人类利用日益发展的技术与知识在克服环境挑战的同时改造了自然环境，促成人类文明的发展，更准确地说是人类文化的发展。正因如此，文化这个英文单词“culture”的拉丁语词根是“cultum”，它的意思正是土地与作物。在西塞罗的著作（公元前 1 世纪）中，布鲁特斯令阿提库斯相信感谢他所赠之书的唯一方式就是“在一块长期被忽略的荒地上，试验我的技能”，尽全力改造它，以此“回报你的慷慨无私”。

事实上，也恰恰因为“文化”这个词以及它所蕴含的深意，我们才把文化景观归入世界遗产。1992 年以后，文化景观遗产地被陆续登录到世界遗产名录中。1992 年恰逢《世界遗产公约》颁布 20 周年以及《关于保护景观和遗址的风貌与特性的建议》生效 30 周年，“文化景观”这一新的遗产类别也在这一年诞生。这一概念与其它遗产类型一同被收录进《实施世界遗产公约操作指南》中，被纳入的其它遗产类型还包括：自然遗产和文化与自然混合遗产。

丰富的文化景观

所谓文化景观，就是“……自然与人类共同作品……它们见证了人类社会和居住在自然限制和/或自然环境的影响下随着时间的推移而产生的进化，也见证了外部和内部社会、经济和文化的发展力量。”基于对全人类当前和未来具有重要意义，该等独特的景观被认为具有突出普遍价值。

这是首次在国际公约上出现有关文化景观的定义。据此，一年后新西兰的汤加里罗国家公园被提名为第一个文化景观遗产。这是经过十年的准备取得的辉煌成果。在经历众多专家会议的讨论后，“文化景观”这一概念促进了之前相对立

Human cultural development is inexorably linked to the development of agriculture, because it is essentially the cultivation of nature, of the physical environment, which has historically shaped and engendered present-day landscapes. These are the results of a rapid domestication process initiated by Neolithic farmers all over the world around 6000 BC, which was intensified by the invention of more efficient tools during the Copper, Bronze and, ultimately, the Iron ages.

Overcoming environmental conditions by means of technical know-how developed by humans while domesticating the physical environment led to growth of civilization and its more specifically cultural aspects: hence the Latin root of the word ‘culture’ is cultum, which also means lands and cultivated plants. Brutus, in Cicero’s work (1st century BC) assures Atticus that the only way to thank him for the gift of a book is to ‘try my skill in a long-neglected and uncultivated soil’, endeavouring to improve it so as to be able to ‘repay your liberality with interest’.

In fact, it is precisely with this word ‘culture’ and its deep meanings that we designate the landscapes that are now part of World Heritage. These sites only began to be listed in 1992, however, in an initiative that coincided with an celebration of the anniversary of the World Heritage Convention and the 30th anniversary of the first Recommendation concerning the Safeguarding of the Beauty and Character of Landscapes and Sites, a new concept of heritage properties appeared, the so-called ‘cultural landscapes’. This concept was included in the Operational Guidelines for the Implementation of the World Heritage Convention, along with other sites recognized as

World Heritage, natural heritage, and mixed cultural and natural heritage.

Wealth of cultural landscapes

Cultural landscapes are understood as ‘... the combined works of nature and man ... They are illustrative of the evolution of human society and settlement over time, under the influence of physical constraints and/or opportunities presented by the natural environment and of successive social, economic and cultural forces, both external and internal.’ Such unique landscapes have Outstanding Universal Value because they are deemed significant for present and future generations.

This was the first time that a definition of cultural landscape appeared in an international convention, and it was implemented the following year with the statement of Tongariro National Park (New Zealand), the culmination of a long process started a decade earlier. Following numerous meetings with experts throughout that period, the concept of cultural landscapes synthesized the progressive closing of a gap observed in the previous opposition between ‘cultural’ heritage and ‘natural’ heritage, and led to the emergence of values linked to intangible heritage that in the following years were to gain significant prominence.

In 2012, twenty years after the creation of the concept of cultural landscape, seventy-seven cultural landscapes were listed around the world. Today, one year on, eight more such landscapes have been added, making a total of eighty-five. All of these are classified under all three categories – or perhaps we should say typologies – established in Annex 3 of the Operational Guidelines. For a nomination to be valid – as with other properties that may be recognized as World Heritage – a series of cultural criteria need to be met, together with conditions of integrity and authenticity (see box).

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的“文化遗产”和“自然遗产”之间的弥合过程，并开启了对非物质文化遗产相关的价值的关注，这些价值也在日后变得越发突出。

2012年，在文化景观概念诞生20年后，全世界已有77个文化景观被列入世界遗产名录。一年后的今天，又新增8个文化景观，总数达到85个。在操作指南的附录3中，文化景观被分为三个类别（或者应该说是三个类型）。为使某项遗产提名有效——正如其他世界遗产地所需要达到的要求一样——除满足完整性、原真性的要求外，还需要符合一系列的文化标准（见表）。

文化景观类型

| 世界遗产标准 | 文化景观类别 | 摘自《实施世界遗产公约操作指南》（2012，附录3） |
|-------------------------|--------|--|
| 文化标准(i) | i | 最易识别的一类是人类有意设计和建造的景观。包括出于美学原因建造的园林和公园景观，它们经常（但不总是）与宗教或其它纪念性建筑物或建筑群有关。 |
| 文化标准(ii)、(iii)、(iv)、(v) | ii | 第二类是有机进化的景观。它们产生于最初始的一种社会、经济、行政以及宗教需要，并通过与周围自然环境的相联系或相适应而发展到目前的形式。这类景观反映了形式和重要组成部分的进化过程。它们又包括两种类别： ——遗址性景观，代表过去某段时间内已经完结的进化过程，无论是突发的或是渐进的。然而，它的突出特色在于显著特点依然体现在实物上。 ——持续性景观，在当今社会与传统生活方式的密切交融中持续扮演着一种积极的社会角色，而且其自身演变过程仍在进行当中，同时，它又是历史演变发展的物证。 |
| 文化标准(vi) | iii | 最后一类是关联性文化景观。将这一类景观列入《世界遗产名录》是有理由的，因为这类景观以与自然要素、强烈的宗教、艺术或文化相关联为特征，而不是以文化物证为特征，后者对它来说是没有意义的，甚至是可以忽略的。 |

上述分法把文化景观简单地分为三类，掩盖了景观丰富的多样性。在历史的长河中，人类已经成功运用某些法则来适应环境，通过文化维度的加入，让自然保持不竭的内在活力，也正是文化赋予了各个文明的独特性。

农业景观

在一些案例中，农业景观让“文化和耕种”这一术语获得意义上的完全统一，如文化景观类型(ii)中所述的既是遗址性景观又是活态的或者说是持续性景观。

Types of Cultural Landscape

| World Heritage criteria | Cultural Landscape category | From Operational Guidelines for the Implementation of the World Heritage Convention (2012, Annex 3) |
|--|-----------------------------|--|
| Cultural criterion (i) | i | The most easily identifiable is the clearly defined landscape designed and created intentionally by man. This embraces garden and parkland landscapes constructed for aesthetic reasons which are often (but not always) associated with religious or other monumental buildings and ensembles. |
| Cultural criteria (ii), (iii), (iv), (v) | ii | The second category is the organically evolved landscape. This results from an initial social, economic, administrative, and/or religious imperative and has developed its present form by association with and in response to its natural environment. Such landscapes reflect that process of evolution in their form and component features. They fall into two sub-categories: – a relict (or fossil) landscape is one in which an evolutionary process came to an end at some time in the past, either abruptly or over a period. Its significant distinguishing features are, however, still visible in material form. – a continuing landscape is one which retains an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress. At the same time it exhibits significant material evidence of its evolution over time. |
| Cultural criterion (vi) | iii | The final category is the associative cultural landscape. The inscription of such landscapes on the World Heritage List is justifiable by virtue of the powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence, which may be insignificant or even absent. |

相类似的，有些文化景观在发展过程中与农业耕作行为息息相关，这些遗产地可归入类别（iii）。在这类遗产地中，对土地象征性的挪用自然包括通过一系列的农业和畜牧业活动对土地进行的结构化过程，即人们熟知的“土地的重利用”，主要包括：土地耕作，即农业（agriculture，源自拉丁语 *ager*，意为田地）；植树造林，即林业（*silviculture*，源自拉丁语 *silva*，森林）；以及对所谓未开垦土地的利用，即畜牧业（*husbandry*），如牧场及其游牧路线，这些大片的牧场区域在罗马时代被统称为萨尔图斯（*Saltus*）。

这些例子都说明了这些遗产地错综复杂的文化身份——人类的耕作赋予它们宗教、艺术、文化或符号的特性，形成各自独特的文化景观。比如中国的五台山，农业活动与造林活动千年来都受到帝王的支持；而在位于多哥的古帕玛库，至今仍有巴塔马利巴人那里耕作、牧羊、植林种木；又例如塞内加尔的巴萨里乡村，人类依旧凭借其独特的智慧，对水稻梯田进行开垦。

在欧洲大陆上的绝大多数景观中，土地的重利用痕迹依然清晰可辨，但这些景观的关联性价值已然消逝（我们假设它们真的曾具备这些价值）。这样的例子包括法国的卢瓦尔河谷和地中海地区的一些景观，如意大利的阿马尔菲海岸以及五渔村/韦内雷港、西班牙的 *Serra de Tramuntana*，这些景观都具有游牧路线的梯田状农业系统。此外，相邻的法国南部或位于安道尔马德留—克拉罗尔—配拉菲塔大峡谷（安道尔）的科斯和赛文山脉景观也是一个典型的案例，至今这些特征依然与当地的农业紧密相关。

除上文提及的景观外，本文将主要关注那些与土地的其他生产利用相关，农业耕作（即土地耕作）从一定程度上展现其独特性的景观。在这方面，值得注意的是世界遗产名录上的一些景观反映了人类最远古的农业历史，比如库克早期农业遗址（巴布亚新几内亚）见证了大洋洲 7000 年前农业的起源，人们利用植物无性繁殖来种植植物，如香蕉、甘蔗、芋头等。年代稍近的景观显示了农业的进化过程，如在 8 世纪和 10 世纪遭弃的叙利亚北部的古村落（阿拉伯叙利亚共和国），以及在 20 世纪遭弃的圣基尔达群岛（英国）。

演进与改变

然而，许多其他农业景观继续发生着变化，在数百万年的演变过程中，见证了地球的巨大变化。比如在马托博山（津巴布韦），原住民桑族人依然沿用最传统的引火方法来获得农田和牧场，造就了该地的一种演化景观。该景观的范围还囊括了非洲南部最壮观的岩画集中地之一。又比如阿尔班山考古遗址（墨西哥瓦哈卡州），见证了一系列蔬菜品

This apparent simplicity of typologies hides an impressive richness, given that human civilization, throughout its history, has managed to apply certain principles of adaptation to the environment that are sufficiently resilient to drive nature's inherent and inexhaustible dynamism by adding a cultural dimension that endows it with uniqueness.

Agricultural landscapes

In some cases, the fullest sense of the term – culture and cultivation – becomes a breathtaking reality in the agricultural landscapes, described in cultural landscape category (ii) in both in their relict aspect and their live or evolutionary aspect.

Similarly, some sites also belong to category (iii), which concerns a sample of associative cultural landscapes whose development is or was closely linked to agricultural practices. In these sites, the symbolic appropriation of the territory naturally includes the structuring of the territory by a series of agropastoral practices known as the 'agrarian trilogy'. These include the cultivation of fields – agriculture (from the Latin *ager*, fields); the cultivation of forests – *silviculture* (*silva*, forest); and *husbandry* – with the use of so-called uncultivated lands such as sustenance pastures together with their pastoral routes, all of which, taken together, was termed *saltus* in Roman times.

All this illustrates the complex cultural identity woven into these sites – whose cultivation endows them with a religious, artistic, cultural or symbolic scope specific to associative cultural landscapes. This holds true in the case of Mount Wutai (China), where agricultural and silvicultural practices enjoyed imperial patronage for over 1,000 years; Koutamakou (Togo) where the Batammariba still practise agriculture, sheep-rearing and silviculture today; or Bassari Country (Senegal), where the terraced rice field agricultural system is still exploited by peoples equipped with special knowledge.

Most of these landscapes in which the agrarian trilogy is still clearly discernible on the European continent have however lost their associative values, if indeed they ever had them. This is the case of the Loire Valley (France) and of certain Mediterranean landscapes – *Costiera Amalfitana* and *Portovenere/Cinque Terre* in Italy and *Serra de Tramuntana* in Spain – which all possess terraced agricultural systems combined with sheep-rearing and living migratory herding routes. These are even more manifest and characteristic in the neighbouring landscapes of the *Causse* and the *Cévennes* in the South of France or in *Madriu-Perafita-Claror Valley* (Andorra), which still combine these features with agricultural areas.

Yet apart from the above-mentioned landscapes, this brief presentation focuses on landscapes where agrarian cultivation – cultivation of the land – demonstrates a degree of uniqueness in comparison with other productive uses of soil. In this respect, notable on the World Heritage List are some of the landscapes that reflect our remotest agricultural past, such as the Kuk Early Agricultural Site (Papua New Guinea), which attests to the origins of agriculture in Oceania over 7,000 years ago, based on vegetative propagation of plants and their domestication – bananas, sugar cane, taro, etc. More recent examples forming evolutionary cultural landscapes include such sites as the Ancient Villages of Northern Syria (Syrian Arab Republic), abandoned between the 8th and 10th centuries, or even St Kilda (United Kingdom) abandoned in the 20th century.

Evolution and change

Many other agricultural landscapes continue to evolve, however, bearing witness to drastic changes endured by the planet in the course of its many millions of years of evolution. Such is the case of the Matobo Hills (Zimbabwe), where the San people still pursue the traditional practice of deliberately starting fires to gain farmland and

种的种植与丰富过程，甚至包括诸如玉米等对人类文明的发展起重要作用的农作物。这些蔬菜促进了人类从游牧社会向定居的农业组织形式的转型。其他比如 Val d' Orcia 山谷（意大利）等景观，时至今日依然坚持 15 世纪时的 *bel paesaggio* 概念对土地进行使用和分配。

水文化对上述所有农业景观的发展都起了重大的影响，从而产生了那些突出的文化景观，例如菲律宾和塞内加尔的水稻梯田，还有跨国界的新锡德尔湖 / 费尔特湖文化景观（匈牙利 / 奥地利），这里的农业系统紧邻中欧第三大湖泊。又例如南厄兰岛（瑞典）遍布阿尔瓦尔布平原的中世纪农业和城市形态，以及散落的极富特色的风车。

这种通过应用复杂的控水技术对环境进行的农业改造，很可能使空间产生了符号价值。例如巴厘岛（印度尼西亚）的苏巴克农田灌溉组织（Subak）展现了“幸福三要素”的哲学思想，还有安布希曼加（马达加斯加）的皇家蓝山行宫和加拿大的格朗普雷，两处可以追溯至自 17 世纪以来便一直活跃着的法国殖民时期的围垦地系统。但是，在有些地方，正是由于水资源的短缺，促使当地人在绞尽脑汁利用好这些水资源的过程中变得越来越有创造力。例如在孔索（埃塞俄比亚），这里的木雕和石碑记载了当地人对精通如何管理景观及其价值的当地祖先的感激之情。

除了用来维护土地的必要基础设施外，农业的和畜牧业的生产系统还需通过与人类居所的联系来维系自身。这些网络构成了许多农业遗迹景观，但在当时，这些景观有着极为重要的农业基础，如洛佩——奥坎德（加蓬）和泰姆格里（哈萨克斯坦）。经历历史长河的洗礼，苏莱曼（吉尔吉斯斯坦）依然留存着布满农作物的高原及高耸的山脉。

可以说所有景观中最令人印象深刻的是那些专于某种单一耕作形式的景观，因为同种类的作物成片地漫布于广袤的大地上，由此形成极为壮观的土地结构。众多的稻田景观则是极好的例子，还有成片蓝色龙舌兰的龙舌兰景观（墨西哥），以及独特的葡萄园景观，包括：莱茵河中上游河谷（德国）、瓦豪（奥地利）、圣埃米利翁（法国）、托卡伊（匈牙利）、皮库岛与上杜罗（葡萄牙）以及拉沃（瑞士）等。

这些原为农场和牲畜建筑物的遗产地，其如今的所有者已经懂得世界遗产的地位可以为他们的制成品增加价值，尤其在沿用传统耕作方法的情况下。古巴的咖啡种植园就是一例，这里险峻的地形阻碍了现代方法的引入，又如同在古巴的比尼亚莱斯山谷，人们发现机械化运作方式反而会损害烟草的质量。

的确，在有些文化景观中，虽然耕种与养殖业至今仍在沿用农业活动中最为原始的技术，但在经济

pasture, making the area an evolutionary landscape, which further includes one of southern Africa's most impressive collections of rock paintings; or the Archaeological Site of Monte Albán (Oaxaca, Mexico), which bears witness to progressive domestication and enhancement of a series of vegetable species – some as crucial to human civilization as maize – which favoured the change from nomadic societies to a sedentary agricultural form of organization. Other landscapes such as Val d'Orcia (Italy) today still determinedly conserve the use and distribution of lands defined in the 15th-century concept of the *bel paesaggio*.

Development of all these agricultural landscapes was significantly affected by water culture, which made it possible to create such outstanding cases as the terraced rice fields in the Philippines or Senegal; the cross-border landscape of Fertő/Neusiedlersee (Austria/Hungary), with an agricultural system bordering the third-largest lake of Central Europe; or Southern Öland (Sweden), where medieval agricultural and urban patterns extend over an extraordinary plain – the *alvar* – with its scattering of distinctive windmills.

It is likely that this agricultural modification of the environment by the application of highly sophisticated water management skills lent symbolic values to the space, as demonstrated by the subak systems in Bali (Indonesia), an expression of the Tri Hita Karana philosophy; but also by the Royal Hill of Ambohimanga (Madagascar) or Grand Pré (Canada), whose polder system, active since the 17th century, harks back to the days of the French settlers. In other places, however, it is precisely the wise use of water as a scarce commodity that has sharpened the ingenuity of the populations. This holds true in Konso (Ethiopia), where gratitude towards ancestors who knew how to tend the landscape and its values is made apparent in wooden statues and stone steles.

In addition to the necessary infrastructure to sustain the lands, the

implementation of any agricultural and husbandry production system required a connection to the dwellings of the population that ensured its subsistence. At the time these networks generated a number of the agricultural landscapes described as relict, but which at the time had a significant agricultural basis, such as Lopé-Okanda (Gabon) or Tamgaly (Kazakhstan). Sulaiman-Too (Kyrgyzstan) has survived the passage of time with its impressive mountain rising from a plateau in which agricultural crops are dominant.

It may be said that the most impressive of all these landscapes are those devoted to a single operation, because the structure they impose upon the territory in terms of with a single variable results in large expanses of land that are spectacularly homogenous. This is manifest in the various rice fields, in the impressive landscapes of Tequila (Mexico) where the blue agave is cultivated, and uniquely apparent in such vineyard landscapes as the Upper Middle Rhine Valley (Germany), Wachau (Austria), Saint Emilion (France), Tokaj (Hungary), Pico Island and Alto Douro (Portugal), and Lavaux (Switzerland).

Many of these sites are clear examples of original farm and cattle buildings now managed by countless owners who understand that their World Heritage status adds value to the finished product, especially when the use of traditional farming methods remains a priority. This is very much the case in Cuba's coffee plantations, where the lie of the land prevents the introduction of other more modern methods, or in Viñales Valley, also in Cuba, where the introduction of mechanized methods was found to be detrimental to the quality of the tobacco.

Yet some of the true prototypes of cultural landscapes and agricultural activity around the world today are also farming and cattle-rearing operations that are no longer profitable within the parameters of the global economy. This is the case of Stari Grad Plain (Croatia), a spec-

全球化的挑战下，已不能再盈利了。斯塔瑞格雷德平原（克罗地亚）就是一个例子，这里有最古老和保存最为完整的土地分区，可以追溯到古希腊时代。

对未来的预期

这些拥有突出连贯性和活力的景观面临着诸多挑战，其中包括：从事特定作物如葡萄和稻米的专业劳动力的消失，以及基督教信仰带来的生活方式的改变，导致宗教（禁忌）景观得不到保护。这些情况正在马塔王酋长部落（瓦努阿图）发生。巴米扬山谷（阿富汗）的惨痛经历也为我们敲响警钟。2001年塔利班武装分子炸毁了许多佛像，对冲积平原的农业景观造成了不可估量的损失。

相类似，农作物的集约化、克隆技术、除草剂和农药的大量使用会打破景观生存所需的生态平衡。景观同样地还受制于诸如飓风之类的自然现象。比如，2003年袭击安布希曼加（马达加斯加）的龙卷风，以及同年巴姆城堡（伊朗伊斯兰共和国）遭遇的地震。该景观现已列入世界濒危遗产名录。

但是，我们不应该因为这些事件而减少对世界遗产名录中景观的关注。它们都是人类社会、经济或宗教需要与自然环境相融合并不断演进而成的杰出范例，是人类一代代技术和科学知识的结晶，它们看似朴素，却能帮助我们应对未来包括气候变化在内的挑战，并推动全球文明的发展。

tacular example – the oldest and best preserved – of land division that dates back to ancient Greece.

Prospects for the future

These landscapes of outstanding consistency and vigour face numerous threats: these include the loss of specialized labour associated with a specific crop – such as grapes or rice – but also changes in lifestyle brought on by conversion to Christianity can leave sacred (taboo) landscapes unprotected. This has happened at such sites as Chief Roi Mata's Domain (Vanuatu), and in the alarming case of the Bamiyan Valley (Afghanistan) where Taliban fighters blew up the Buddha statues in 2001, causing inestimable damage to an agricultural landscape in a river plain.

Similarly, crop intensification, cloning of varieties, use of herbicides or pesticides, can upset the ecological balance needed to ensure the survival of the landscape. The landscape is likewise subject to changes brought on by such natural phenomena as hurricanes. This was the case of the tornado that battered Ambohimanga (Madagascar) in 2003, or earthquakes – such

as the one that devastated Bam (Islamic Republic of Iran) that same year. The site is now inscribed on the List of World Heritage in Danger.

Such events should not diminish the special consideration that these landscapes inscribed on the World Heritage List deserve. All are outstanding examples of social, economic or religious needs that have evolved over time in response to and in conjunction with the natural environment. In this respect, they are repositories of the technical and scientific knowledge of past generations which, in their apparent simplicity, hold the key that will allow us to face future threats, including climate change, and to pursue the cultural development of our global civilization.

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聚焦农业与农牧景观

2006年，赛文山脉（法国）的提名引起对其突出普遍价值和农林牧系统的众多争议。之后多年来，世界遗产委员会一直关注农牧系统相关的问题。由此召开了一系列专家会议，其中包括2012年10月在法国蒙彼利埃举行的农牧文化景观国际会议。该会议就之前在梅吕埃（法国）与地拉那（阿尔巴尼亚）研讨会上引发的议题进行了后续探讨。通过地中海地区国家间的合作，关注人与动物活动所形成的特征，并庆祝位于法国的地中海农牧文化景观科斯和赛文的申遗成功。如今，13%的世界遗产地拥有农业和（或）牧业的特色。世界遗产名录中近75%的文化景观有农业或牧业特色，虽然这并非它们被列入世界遗产名录的主要原因。通过分析国家的预备清单，发现其中有10%的遗产地具有农业和牧业方面的重要性。

定义：畜牧业 (Pastoralism) 指利用大量的自然植物资源，通常情况下在范围广阔的农场或以季节性迁移或游牧形式为主的，进行放牧的养殖系统。

特点：畜牧系统以农业活动和环境的相互影响的人类社会为特征：当今世界，一切主要的地理文化群体和地区接有畜牧系统，

Focus on agricultural and agro-pastoral landscapes

For a number of years the World Heritage Committee looked at issues relating to agro-pastoral systems, especially since 2006 when the nomination of the Cevennes (France) raised critical issues concerning Outstanding Universal Value and agro-sylvo-pastoral systems. Following these discussions, a number of expert meetings took place and were presented to the World Heritage Committee, including the International Meeting on the Cultural Landscapes of Agropastoralism (October 2012, Montpellier, France), which continued the work initiated at previous workshops held in Meyrueis (France) and Tirana (Albania). They especially promoted collaboration among different countries around the Mediterranean region to look at extraordinary features of movements of people and animals – and celebrated the inscription of The Causses and the Cévennes, Mediterranean agro-pas-

toral Cultural Landscape in France. Today 13 per cent of World Heritage sites are properties that have agricultural and/or pastoral characteristics. Nearly 75 per cent of all cultural landscapes on the World Heritage List have some agricultural or pastoral features, although they may not be the main reason for the inscription. Analysis of the sites on national Tentative Lists indicates that 10 per cent of them are of agricultural and pastoral importance.

Definition: Pastoralism is defined as a breeding system that uses largely spontaneous plant resources for grazing, often extensively, either on a farm itself, or as part of transhumance or nomadism;

Features: The pastoral systems, characterized by a society where farm activities and environments interact: In today's world this can be found in all major geocultural groups and regions, as well as other major agricultural,

以及其他主要的农业、工业、商业、宗教和艺术形式。

农业和农牧景观作为活的文化景观出现在世界遗产名录中，同时也作为遗迹（或化石）景观，以及人类历史的重要重现（如岩画遗址）。由于塑造景观的社区、实践和知识，以及耕作和饲养的实践活动都十分重要，因此在《非物质文化遗产保护公约》的框架中也将农业和农牧景观列入考虑之列。他们同时还受工业化、城市化、食品经济与技术标准化生产的影响，由此威胁着文化的多样性。保护这些景观的同时也提高了社区的生活品质和地球环境，解决一些主要问题，如对气候变化和风险的适应。如今，我们面临的挑战是如何将保护与发展相联系，并在土地规划和开发项目中推广整合了遗产和文化要素的方法。

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industrial, commercial, religious and artistic expressions.

Agricultural and agro-pastoral landscapes are very present on the World Heritage List as living cultural landscapes, but also as relic landscapes or as representations of this important history of humanity in rock art sites, for example. Agricultural and agro-pastoral landscapes expressions can also be taken into account within the framework of the Convention for the Safeguarding of Intangible Cultural Heritage as communities, practices, know-how that are shaping the landscape and to develop practical cultivation or livestock are important. They are also subject to industrialization,

urbanization, financial and technical standardization of food production and in this respect the diversity of cultural expressions may be threatened. Maintaining these landscapes also enhances the quality of life of communities and of the planet and addresses critical issues such as adaptation to climate change and risks. The challenge today is to make the link between protection and development choices and promote an integrated approach to heritage and cultural components in the planning and development of territories.

Mechtild Rössler and Marie-Noel Tournoux
UNESCO World Heritage Centre

世界遗产名录中的农业景观

| 作物, 生产系统 | 会议, 主题研究 | 世界遗产名录 | 预备清单 |
|----------------|--|---|--------------------------------------|
| 稻谷梯田系统 | 地区性主题会议, 菲律宾, 1995 | 菲律宾山脉, 巴厘岛苏巴克系统(印度尼西亚), 红河哈尼梯田(中国) | |
| 葡萄园 | 专家会议, 托考伊(匈牙利) 2001, ICOMOS 主题研究, 2004 | 五个葡萄园: 圣埃米利翁(法国)、托考伊(匈牙利)、上杜罗里和皮库岛(葡萄牙)、拉沃(瑞士) 以及一些与葡萄有关的文化景观 | 香槟区和勃艮第(法国), 皮埃蒙特和普西哥(意大利), 开普地区(南非) |
| 相关作物, 玉米 | 关于加勒比种植系统专家会议, 苏里南, 2001 | 墨西哥瓦哈卡(Oaxaca) 谷地亚古尔与米特拉史前洞穴(最古老的葫芦和玉米驯化证据, 三种 milpa 农业作物之二) | |
| 块根, 芋头 | | 库克早期农业遗址(巴布亚新几内亚), 自新石器时代起的芋头种植地 | |
| 棕榈树, 绿洲 | 沙漠与绿洲景观会议, 2001 | 埃尔切的帕梅拉尔(西班牙) | 突尼斯, 阿尔及利亚, 摩洛哥, 毛里塔尼亚 |
| 咖啡 | | 最早的咖啡种植地考古景观(古巴), 哥伦比亚咖啡景观 | |
| 酒, 糖 | | 龙舌兰景观和龙舌兰酒工业设施(墨西哥) | Boca de Nigua 朗姆酒提纯与酿造厂(多米尼加共和国) |
| 地中海梯田系统(例: 橄榄) | | 五渔村和阿马尔菲海岸(意大利), 上杜罗(葡萄牙), 拉沃(瑞士) 也可归于此项 | |
| 非洲梯田 | | 宿库卢(尼日利亚), 孔索地区(埃塞俄比亚) | |
| 地中海畜牧业 | 三次专家会议(法国, 2007 和 2012, 阿尔巴尼亚, 2009) | 科斯和赛文山脉(法国) | 麦斯塔畜牧道(西班牙) |
| 其它畜牧业 | ICOMOS 准备研究 | 珀杜山(法国/西班牙), 霍尔托巴吉国家公园(匈牙利), 拉普人居住区(瑞典) | |

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程阳八寨 Eight Villages in Chengyang



山水侗寨：世外桃源的活态遗产

Dong Villages: Living Heritage in A Land of Beauty

文 / 孙华 陈筱 刘秀丹 (北京大学) Written By Sun Hua, Chen Xiao and Liu Xiudan (Peking University)

早在 2006 年就列入《中国世界文化遗产预备名单》的侗族村寨，2012 年底再次出现在国家文物局更新的预备名单中。只不过，当时提名的村寨都集中在贵州省黔东南的“六洞九洞侗寨”，现今已打破行政区划界线，扩展为 3 省区（自治区）6 个县（自治县）。

侗族是中国西南地区的一个有着 300 万人口的少数民族，他们主要分布于贵州的黎平、从江、榕江、锦屏、天柱、剑河、三穗、镇远、岑巩、玉屏、石阡、江口、万山、铜仁、松桃，广西的三江、龙胜、融安、罗城、东兰，湖南的新晃、芷江、会同、靖州、通道、城步、绥宁、洞口、黔阳等县市或自治县。

由于时代的变迁和交通的发展，上述大部分地区侗族的文化特征已不甚显著。现仅有以贵州黎平县为中心辐射从江县、榕江县以及广西三江县、湖南通道县等的一小块区域，其侗族村寨完整保留着侗族的聚落形态、建筑风貌、生产方式、生活方式和文化特征。

侗屋高高上云头 走遍全寨不下楼

侗族村寨一般都依山傍水，当地有“汉族住平坝，侗族住水口，苗族住山头”之说，近水而居是侗族村寨最主要的聚落模式。侗族的村寨前面或中间，往往都有清澈的河流或小溪，村民的住宅沿河顺坡分布。村寨之中最显著的公共建筑是高耸的多层鼓楼，它是侗族村寨的标志。楼一般建在寨子中心的平坦地带或高亢之处，鼓楼前修筑鼓楼坪。鼓楼坪是全寨村民议事、节庆的场所，侗族人的芦笙歌舞、男女青年的行歌坐月也在这里进行。

鼓楼和萨坛是侗族村寨最重要的基本要素。

Dong villages were inscribed on the Tentative List of China as early as 2006, and by the end of 2012 they were inscribed again on the updated version. The only difference was that the scope of villages nominated have been extended from "Dong villages in Liudong and Jiudong areas" of Southeast Guizhou Province to 6 prefectures in 3 provinces (autonomous regions).

With a population of 3 million, Dong ethnic group lives in the southwest of China, mainly in Liping, Congjiang, Rongjiang, Jinping, Tianzhu, Jianhe, Sansui, Zhenyuan, Cengong, Yuping, Shiqian, Jiangkou, Wanshan, Tongren, and Songtao of Guizhou Province, Sanjiang, Longsheng, Rongan, Luocheng, and Donglan of Guangxi Zhuang Autonomous Region, and Xinhuang, Zhijiang, Huitong, Jingzhou, Tongdao, Chengbu, Suining, Dongkou, and Qianyang of Hunan Province.

Due to the change of times and development of transportation systems, the cultural features of most of the above-mentioned areas are no longer distinctive. Only a small area radiating from Liping to Congjiang and Rongjiang in Guizhou, and Sanjiang in Guangxi and Tongdao in Hunan has preserved the complete settlement pattern, architectural style, production mode,

lifestyle, and cultural features of Dong villages.

Dong houses soar into clouds and people can walk through the village without going downstairs.

Most Dong villages are situated alongside mountains and rivers. As a local saying goes, "Han people live on plains, Dong people by riverside, and Miao people in mountains". Living by riverside is the most common settlement pattern for Dong villages. At the front or in the middle of Dong villages there often runs a clear river or stream, along which houses of villages are distributed. The most eye-catching public construction in Dong villages is the high-rise drum tower. As the symbol of Dong villages, it is usually built on the plain or highland in the middle of villages. A plaza is built in front of it for villagers to discuss important issues and celebrate festivals. Grand Lusheng performances and social activities between young men and women are also held here.

Drum towers and altars of Sa are the two most important elements of Dong villages, where social structure is based on family names. There is one or more family names in every Dong village. Families of the same family name build their houses around one drum tower. In villages with several family names,

侗族的社会结构是以姓氏为单位，有的村寨只有一个姓族，有的村寨有多个姓族，每个同姓家族围绕着同一座鼓楼修建自己的住房；如果村寨住有多个姓族，他们一般也是各姓围绕自己的鼓楼，分片居住。不过，侗族村寨尽管有姓氏的不同，但他们都崇拜共同的女祖先，村寨中都有祭祀女祖先“萨岁”的萨坛。

多姿多彩的风雨桥是侗族的另一个特色。由于侗族村寨多位于江河溪流边，除了大江大河侧畔的村寨不便修桥，以及部分位于山坡上的侗寨无须建桥外，其余侗寨一般都在村边河流上修建木构风雨桥以便交通。这些桥梁或多跨或单跨，或伸臂或悬臂，都是用木材层层叠叠伸出以缩小桥墩间或两岸间的距离，减小大梁的剪力。桥面上架构木框架瓦顶的廊屋，有些还在桥两头或桥墩的位置修建亭阁。

侗族村寨的民居一般廊檐相接，鳞次栉比。每逢喜庆节日，人们相聚于此设宴待客，故有“侗屋高高上云头，走遍全寨不下楼”的说法。典型的侗族传统民居为杉木建造的吊脚木楼。理想的吊脚木楼应有四层：底层堆放柴草，关养牲畜，设置石碓；二层设火塘和老人住房；三层为年轻人的卧室；四层（相当于天花顶棚）上则贮存粮食或堆放杂物。由于财力等方面的原因，许多木楼只有两三层。楼房为木构架穿斗式瓦顶建筑，除了各层楼面用木板铺设外，周围围护和室内分隔也是建构穿枋为框架，镶嵌木板为墙壁。楼房外围，多设走廊栏杆，宽敞明亮，空气流通，是家庭成员休息和做家庭手工的好地方。

九山半水半分田 保留传统的“文化孤岛”

在侗族村寨的边缘，也就是寨子与田地之间，往往竖立着成排木构架子——禾晾。每逢夏收季节，侗族村民们将谷穗连茎秆一起割下，将其挂在寨边禾晾上进行晾晒，给村寨围上一道金黄色的屏障。来源于中国东南的侗族本来就是长于水稻种植的民族，他们因种种原因迁徙到这“九山半水半分田”的山地后，想方设法地利用江河侧畔、溪流两岸或山间丛林中的水源和湿地，将其依随地形地貌开垦改造成一块块大大小小、不同形状、层层叠叠的水田。

侗族村寨的非物质文化遗产也极具独特的个性。侗族大歌就是其中最灿烂的闪光点，入选联合国“人类非物质文化遗产代表作名录”。侗族大歌是一种多声部、无指挥、无伴奏、自然合声的民间合唱形式，它模拟鸟叫虫鸣、高山流水等自然之音，内容主要是歌唱自然、劳动、爱情以及友谊，是人与自然、人与人之间的一种和谐之声。侗族大歌流行于贵州黎平、从江、榕江和广西三江部分侗族村寨，这里的侗族村寨几乎都有歌队，有的侗族村

family groups live around their own drum towers in different areas. Despite their different family names, Dong people worship the same ancestress "Sasui" and every village has its own altar of Sa to worship her.

Another feature of Dong villages is wind-rain bridges. As most Dong villages are situated alongside rivers and streams, except those near big rivers or in mountains where it is not convenient or necessary to build bridges, wooden bridges are built to make life more convenient. Single-span or multi-span, the wooden bridges are constructed with layers of projecting wood, which shorten the distance between piers and reduce the shear force on girders. Wooden corridors with tile roofs are built on bridges and even pavilions are built at the end of some bridges or piers.

In Dong villages, eaves and corridors of houses are connected. When festival approaches, people gather together to feast guests. Hence an old saying goes, "Dong houses soar into clouds and people can walk through the village without going downstairs." Pillar-supported houses constructed with cedar wood are the typical traditional houses of Dong people. The ideal house should have 4 stories: the ground floor for firewood, cattle and stone pestles, the second floor for fire-place and the elder, the third floor for the young, and the fourth floor (namely the ceiling) for foodstuffs and sundries. However, as a result of limited financial resources, many houses end up with only two or three stories. Dong houses are column and tie constructions with timber structures and tile roofs. Besides wooden floors, envelopes and separation walls are constructed with penetrating ties and inlaid with wood panels. There are corridors with railings outside the houses. Bright and spacious, they provide a place for family members to rest and do handwork.

Preserving their traditions, Dong villages are "culturally isolated islands" where 90% of the land is mountainous area, 5% is water, and 5% is farmland.

Along the border of Dong vil-

lages, there stand rows of wooden shelves between villages and farmland. When summer harvest comes, villagers cut off rice stalks and hang them on shelves to air-dry, putting rows of golden screens around villages. Originating from southeast China, Dong people have always been good at rice growing. For various reasons, they moved to this region where 90% of the land is mountainous area, 5% is water, and 5% is farmland. They have made every effort to use water and wetlands at riverside or on the mountains. Paddy fields of different sizes and shapes have been reclaimed in light of landforms.



芋头鼓楼
Drum tower in Yutou village

The intangible cultural heritage properties of Dong villages are also very unique. Gallaox, the most distinctive one, has been inscribed on the Representative List of the Intangible Cultural Heritage of Humanity. As a form of folk chorus, gallaox is multi-part singing performed without instrumental accompaniment or a leader. It mimics the sounds of animals and flowing water, narrates nature, labor, love, and friendship, and extols the unity of humans and nature. Gallaox is popular in Dong villages of Liping, Congjiang, and Rongjiang of Guizhou and Sanjiang of Guangxi, where every Dong village has its own choruses. Some villages have even more than 10. Antiphonal singing and singing competition

寨歌队多达10来个。对歌、赛歌一般在“侗年”、“吃新节”、“春节”等节日期间举行,届时侗族男女会身着传统的侗族盛装,聚集在鼓楼坪前尽情歌唱。据说有的歌手带领的歌队能够连唱七天七夜。

由3个省(自治区)、6个县、20个村寨提名申报世界文化遗产的侗族村寨,涵盖了侗族文化传统仍然保存的主要聚居区。这些村寨以不同分布区域、不同生态环境、不同族群支系、不同村寨景观、不同文化特征等内容,有机地构建起侗族村落文化的价值整体,与国内外村落文化景观或农业景观相区别。

这些村寨凝固有侗族起源、迁徙和在当地生息的历史,是一部蕴含着大量历史和文化信息的大型资料库,是侗族历史和文化的集中体现,历经千年依然存在并不断发展演变,为正在快速消失的少数民族文化传统提供了鲜活的见证,是世界多元文化的重要组成部分。

侗族村寨是侗族人民顺应自然、与环境和谐共生的传统聚居生活方式的代表,也是近千年来侗族人民对于自然资源可持续利用和土地良性使用模式的突出例证。随着现代化、城市化和全球化进程的迅猛发展,这些侗族村寨已经是为数不多的保留着传统的“文化孤岛”。

生态农业的典范 原真和谐的村落文化景观

侗族爱吃糯米,他们在水田中种植梗稻,并巧妙利用水稻、鱼、鸭之间不同的生长特性,让鱼、鸭吃掉稻田中的害虫,使水稻和鱼在稻田中和谐共存,以达到充分利用不同生态空间的目的。“稻田养鱼”因此成为中国对世界做出贡献的重要农业遗产,成为可持续发展的生态农业的典范。

侗族村寨在原址上经历了数百年的发展过程,其空间位置相对稳定,生态环境保存良好,村寨的延展依托于村落宏观自然环境而始终保持位置与环境的真实。村寨公共建筑与民居建筑全部使用来自周围森林的木材和树皮,采用传统工艺设计和施工,村寨建筑具有典型侗族的形式和风格,具有材料与材质、设计与形式、传统与技术的真实。村寨中的萨坛、鼓楼、广场、民居、仓房、道路等遗产要素还在继续使用,其用途和功能的真实性得以完善保存。

这些村寨仍真实地保持着侗族自身的语言、节庆、歌舞、医药、工艺等非物质遗产事项,使得侗族村寨文化内涵有别于当地和周边的汉族、苗族、壮族及其他少数民族。村寨的社会生活和组织运转很大程度上仍沿袭了数百年来传统的村寨管理模式,也具有传统制度的真实性。村寨的人们保持着对山川和林木自然崇拜的记忆,并保留了祭祀“萨岁”(侗族女英雄)和“房族”先人的祖先崇拜,这些均是村寨原住民精神与情感真实性的体现。

are often held during festivals like Dong Year, New Rice Tasting Festival, and Spring Festival, when Dong people dressed in traditional attire gather in front of drum towers singing to their heart's content. It is said that some singers can lead their choruses to sing for 7 consecutive days and nights.

The Dong villages nominated for World Cultural Heritage by 3 provinces (autonomous regions), 6 prefectures, and 20 villages have covered the main settlements of Dong ethnic group in which cultural traditions have been preserved. These villages, with their different locations, ecological environments, family branches, landscapes, and cultural features, organically comprise the cultural value system of Dong villages, distinguishing them from the cultural landscapes or agricultural landscapes of other villages at home or abroad.

Containing a history of the origin, migration, and evolution of Dong ethnic group, these villages, like a large data base of historical and cultural information, embody the history and culture of Dong ethnic group. Weathering hundreds of years and keeping evolving, they have witnessed the fast disappearance of cultural traditions of ethnic groups and constituted an important part of the diversified cultures of the world.

Dong villages are not only representatives of the traditional settlements of Dong people who have lived in harmony with nature, but also outstanding examples of sustainable utilization of natural resources and land by Dong people for hundreds of years. With the rapid progress of modernization, urbanization, and globalization, they are one of the few “culturally isolated islands” that have preserved their own traditions.

With their authentic and harmonious cultural landscapes, Dong villages set up a good example of ecological agriculture.

Sticky rice is the favorite food of Dong people. They plant rice in paddy fields. In light of the habits of rice, fish, and ducks, they let fish and ducks eat the pests of rice and

raise them in harmony so that different ecological space is fully utilized. “Raising fish in paddy fields” has therefore become an important agricultural contribution made by China to the world and it has also set up a good example for sustainable ecological agriculture.

After hundreds of years of evolution, Dong villages are now relatively stable in geographical location and good in ecological environment. Depending on their macro natural environment, the expansion of villages has preserved the authenticity of location and environment. Public constructions and residential houses are all built with timber and bark from surrounding forest. With traditional design and construction process, architectures in villages are typical of Dong ethnic group in both form and style. Authenticity has been preserved in material and fabric, design and form, and traditions and techniques. Heritage elements like altars of Sa, drum towers, plazas, residential houses, warehouses, and roads are still in use and the authenticity of their uses and functions are well-preserved.

Intangible cultural heritage items of these villages including their language, festivals, songs and dances, medicines, and crafts have been preserved as well, which distinguishes them culturally from other ethnic groups like Han, Miao, and Zhuang in surrounding areas. Their social life and organizations have, to a large extent, inherited the traditional management pattern, and are authentic in traditional systems. Villagers have preserved their natural worship for mountains and woods, as well as worship for Sa Sui and ancestors, and this reflects their spirit and feelings as indigenous people.

It's especially worth emphasizing that as a typical living heritage property, Dong villages' authenticity lies in the authenticity of indigenous people and their communities, which function as the carrier of authenticity. Indigenous people and their communities determine the authenticity of Dong villages' tangible and intangible cultural heritage and it is them that will



占里禾晾群
Drying racks for the grain in Zhanli Village



大利侗寨老宅及风雨桥 (石斌摄)
Old dwelling house and Wind-Rain Bridge in Dali Dong Village (Photo by Shi Bin)



坪坦侗寨村民聚会
Gathering of villagers in Pingtan Dong Village

尤其需要强调的是, 侗族村寨作为典型的活态遗产, 其真实性核心是原住民及其社区的真实, 这个要素是以上真实性的载体, 原住民及社区维系着侗族村寨当前物质文化与非物质文化的真实性, 并将这种真实性继续传递下去。

侗族村寨鲜明地体现出中国侗族文化特色, 与西南其他少数民族村寨如苗寨、藏羌村寨相比, 分别代表着不同的文化主体, 具有不同的少数民族文化内涵。与中国其他地区村落文化景观相比, 既不同于中原文化区皖南古村落对于汉族传统社会经济结构的反映, 也不同于云南红河州哈尼梯田对于稻作梯田这一典型农业景观的侧重反映。与华南村落文化景观相比, 既具有类似福建土楼、开平碉楼对于建筑实体的依赖, 又蕴含了更丰富的文化传统和非物质文化遗产特征。

更重要的是, 在上述文化表象之上, 侗族村寨不仅所含数量众多的村寨数量众多, 建筑景观特色鲜明, 核心保护区面积广阔, 更在文化内涵的广泛性、深邃性、生动性上独具特色。

总之, 目前提名的侗族村寨作为一个有机整体, 与国内外典型村落或农业文化景观相比, 显示出了独特的文化价值, 突出表现在蕴涵着丰富物质文化与非物质文化内容, 更具有活态遗产的典型属性。在西方工业文明席卷全球的今天, 中国西南侗族村寨作为农业文明、少数民族和传统聚落文化的活化石, 具有突出的文化与人类学价值。☞

pass on the authenticity.

Dong villages have strong cultural characteristics of their own. Compared with other ethnic villages in southwest China like Miao villages or Zang and Qiang villages, they represent a different cultural subject and have a different ethnic culture. Compared with the cultural landscapes of villages in other regions of China, they are neither similar to ancient villages of southern Anhui Province in central China which reflect the traditional social and economic structure of Han people, nor similar to Hani terraces in Honghe Autonomous Prefecture of Yunnan Province which highlight the typical agricultural landscape of terraces. Compared with the cultural landscapes of villages in southern China, they, like Fujian Tulou and Kaiping Diaolou, have reliance on architecture, but with more diversified cultural traditions and intangible cultural heritage.

More importantly, beyond the above mentioned cultural phenomena, Dong villages are not only large in the number of villages, distinctive in architectural landscapes,

and broad in core protection area, but also unique in the width, depth, and vividness of culture.

In short, compared with the agricultural or cultural landscapes of villages at home or abroad, the nominated Dong villages, as an organic whole, has demonstrated its unique cultural value, which is mainly manifested by diversified tangible and intangible cultural heritage and typical features of living heritage. Against the background of industrialization and globalization, Dong villages in southwest China, like a living fossil of agricultural civilization, ethnic groups, and traditional settlement culture, have outstanding cultural and anthropological value.

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少数民族古村落保护研究——以侗寨为例

Research on Protection of Ethnic Ancient Villages: a Case Study on Dong Villages *

文 / 周俭¹ Written by Zhou Jian¹

一、问题

现在的少数民族村落都在搞旅游，当然这对少数民族村寨来讲，利用它的文化遗产资源，是一个非常好的发展途径，因为现在从农业或者其他的产业来讲，似乎都还不具备带动少数民族村寨发展的可能性，而旅游有它的自身优势，而且可以马上在交通相对便利的地区发展起来。所以这里的第一个问题是：少数民族村寨旅游怎么做？怎么让它可持续？由此带来的问题当然有很多，比如怎么跟现代的生活相结合，怎样去管理，怎样搞乡村旅游，怎么跟社区互动等等。

第二个问题就是少数民族村民如何能够自觉保护自己的遗产，特别是他们自己传统的民居。前面一个问题是外部的，而这个问题是内在的，就是说他们有自己生活的需要，要改善自己的生活和自己的房子。子女结婚了，家庭扩张了，按照他们的习俗子女结婚后不能住在自己家里，他要另外建幢房子。要新建，就是村落要扩张。原来的房子就希望拆了之后建砖头的房子，建现代的建筑。那么问题是村民怎么才能够自觉保护和传承当地的建筑文化，而不是我们现在外部的力量去做。政府、文物局、旅游局、住建局给村里免费提供很多资金，让他们把自己的房子修好。铝合金门窗换成木窗，砖墙改成木头的墙面等等。其实我们现在村落里面的村民还没有认识到自己要把自己的老房子按照遗产保护的价值和观念去把它维护好。现在大家看到村落保护，特别是传统民居保护的效果其实都是政府来出面组织、资助的结果，那么究竟怎样做才能让保护变成村民的一种自觉行为呢？

二、状况

1. 传统村落的特性

第一，我们的村落有一种特殊的文化价值，可以把它理解为一种村落的文化景观。第二，它也是活态的，村落是一个活态的社区，它在不断发展，每天都在发生变化。这个变化我们必须承认，关键的问题就是这个变化应该怎么变，谁去

I. Problems

The first problem is relating to the development of local tourism. Due to underdeveloped situation of local agriculture and other industries, tourism which may take advantage of local cultural heritage assets means a reliable and instant path to development for ethnic villages, especially for those with relatively easy access to transport. So the first problem is about how to develop tourism for ethnic villages and to make it sustainable, which in turn will impose more challenges regarding integration of modern life style, management issues and interaction with local communities.

The second problem is about the awareness to protect local heritage, especially protection of traditional houses among the villagers. If the first problem is about the external, the second one is from within, which means the daily need of villagers to improve housing conditions and living standard. According to local traditions, when the children get married, they have to build their own house and move out. With this expansion trend of village, more and more original houses are replaced with modern brick ones. Here comes the problem on how to improve villagers' consciousness of protecting and carrying on the culture of local architecture instead of pushing forward the effort from outside. Government authorities in charge of cultural heritage, tourism and housing and construction have funded housing projects for villagers to renovate buildings by themselves, to encourage for instance replacement of aluminum window frames and brick walls with wooden ones etc. However, the villagers themselves have not fully under-

stood the heritage value of their houses and have them protected and maintained accordingly. Most of the efforts in the protection of villages, their traditional houses in particular, are initiated and sponsored by government. How can these government-orienting efforts be transformed into spontaneous actions by villagers?

II. State of Villages

1. Characteristics of Traditional Villages

First, traditional villages are of distinctive cultural significance, which can be interpreted as village cultural landscape. Second, traditional villages are living communities which are in constant change every day. By recognizing changes, we should further think about how and who will manage the change, and how to have villages developed in a manner where villagers are consciously involved in the actions to protect and carry on cultural traditions of their own. Third, cultural heritage of ethnic villages are very vulnerable and the values are easily destroyed.

Another important issue is huge pressure of urban space development arising from local accommodation needs to expand residential areas by demolishing the old houses and reconstructing new ones. According to surveys on more than 10 Dong ethnic villages, traditional wooden structures which have been reserved in villages are less than 50% to the total buildings, with less than half in good condition. The villagers have long been facing the pressure of limited living space and fire hazards. (see Table 1)

2. Difficulties in Protection of Dong Ethnic Villages

Firstly, great changes have taken place in traditional architectures in the villages, for instance aluminum and steel window frames are installed and modern structures made of bricks and concrete constructed.

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* The article resulted from the original manuscripts and records of the “2013 Sino-French Seminar on Rural Cultural Heritage” conference.

管理这些变化，或者村民怎么来自觉地按照保护、传承自己文化的角度去演变和发展。第三，少数民族村落文化遗产非常脆弱，很容易被破坏，它的价值很容易被损害。

如今保护面临非常重要的方面是空间发展的压力，就是村民因为需要增加居住面积而拆旧建新。以我们搜集的十多个侗寨调查数据看，村寨里面还保留着传统木结构的建筑比例一般都不到50%，其中保存比较好的大部分都在一半以下。其实村落的传统民居一直面临着这么一种生存空间压力和火灾隐患。（表1）

2、侗族村寨保护的困境

首先，村落的传统建筑发生了很大的改变。包括装一些铝合金窗，建一些很简单的现代砖房或者混凝土建筑，传统的建筑传承消失了，发生断层，传统木结构的房子很多建筑艺术和功能性、合理性都被简单的房屋替代了。（图1）

其次，村民希望提高收入，村民的生活条件需要改善，这也是非常突出的问题。我们在黎平县堂安村曾做过一个调查，村民家庭月收入在2000元以上的非常少，大部分都在2000元以下，还有三分之一的村户每月只有200元以下的收入，而堂安村还是已经有一些游客会去的地方。调查也了解到如果做旅游，村民是很愿意的，因为旅游带来的最大好处即是收入的提高。有60%的村民认为旅游可以增加收入，认为可

表 1: 传统民居保存情况调查统计 (2012 年)

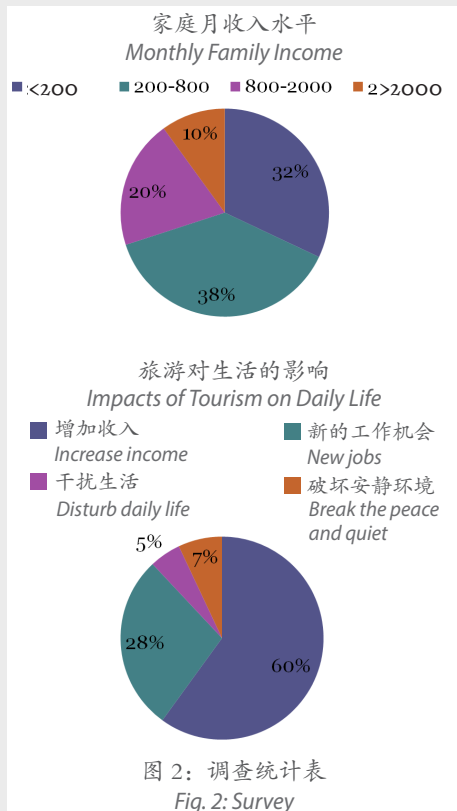
| 村寨名称 | 民居 (户) | 传统民居 (户) | 保存状况较差的传统民居 (户) | 传统民居占总户数比例 (%) | 保存状况较差的传统民居占传统民居的比例 (%) |
|------|--------|----------|-----------------|----------------|-------------------------|
| 堂安 | 189 | 69 | 31 | 36% | 45% |
| 芋头 | 190 | 55 | 19 | 29% | 35% |
| 阳烂 | 153 | 26 | 9 | 17% | 35% |
| 高友 | 472 | 161 | 60 | 34% | 37% |
| 平坦 | 236 | 56 | 32 | 24% | 57% |
| 横岭 | 138 | 25 | 13 | 18% | 52% |
| 中步 | 229 | 26 | 24 | 10% | 92% |
| 高步 | 500 | 67 | 48 | 13% | 72% |

Table 1: Surveys on State of Traditional Houses (2012)

| Village | Resident (household) | Traditional house (household) | Traditional house in bad condition (household) | Percentage of traditional houses in the village (%) | Percentage of badly-preserved traditional houses to total traditional houses (%) |
|----------|----------------------|-------------------------------|--|---|--|
| Tangan | 189 | 69 | 31 | 36% | 45% |
| Yutou | 190 | 55 | 19 | 29% | 35% |
| Yangcan | 153 | 26 | 9 | 17% | 35% |
| Gaoyou | 472 | 161 | 60 | 34% | 37% |
| Pingtan | 236 | 56 | 32 | 24% | 57% |
| Hengling | 138 | 25 | 13 | 18% | 52% |
| Zhongbu | 229 | 26 | 24 | 10% | 92% |
| Gaobu | 500 | 67 | 48 | 13% | 72% |



图 1: 小黄村的新民居
Fig. 1: Newly-Constructed Houses in Xiaohuang Village



Techniques of traditional wooden architectures are broken down, with their artistic values and rational functionality simply replaced by modern ones. (see Fig. 1)

Secondly, there are strong demands among villagers to have their income increased and living standard improved. According to our survey in Tangan Village, even as one of the most-visited villages in the area, very few families have a monthly income over 2000 Yuan, and most are below, with one third less than 200 Yuan. The surveys also show that villagers would be willing to develop tourism and think making-money as the greatest benefit of tourism. 60%

of the villagers believe that tourism will facilitate increase in their incomes and 28% believe in new job opportunities brought by tourism. Only about 12% of the villagers have understanding of negative impacts of tourism, such as interventions to their daily life, even less than 1% think that tourism will bring problems of pollution. (see Fig. 2)

Thirdly, the sense of culture identity among the villagers is getting weaker. The surveys found that only 20% of villagers know about the history of their villages, while 50% have little or even no knowledge. It is probably because that 65% of villagers have been out of their villages to work in

以增加新的工作机会有 28%。同时村民对旅游所带来的负面影响的认知非常少，如认为会干扰他们的日常生活的只占 12%。我们也问过村民旅游是否会带来污染，而认为会带来污染的人所占比例不到 1%。（图 2）

再次，村民对自己文化的认同感越来越弱。我们在调查中发现，村民对于自己村寨的历史有所了解的只占 20%，不了解的则达到 50%。为什么会形成这种状况呢？我们猜想可能是因为村里面有 65% 的居民常年离开村寨到城市去打工。这个问题不是单靠乡村遗产保护就能够解决的，但这确实是我们面临的一个问题和挑战。（图 3）

第四，我们在传统建筑保护方面存在一个误区，即保护性的破坏。在有些村寨所有的房子都被刷成相同的颜色，不管它是新房子还是旧房子，不管是木头房子还是水泥房子，把整个村寨全部修成一样的，屋脊上面的花饰也是一样的，屋脊的形式也是一样的，门窗也是一样，油漆都一样，这其实是好心没能做好事，所以这也是我们现在面临的问题。（图 4）

另外一个方面就是老百姓为什么要拆自己房子，为什么新房子要造成这个样子。对此，我们也做过调查，老百姓要把自己房子拆了重新建的原因主要是空间不够用。调查中村民表示房子不够住的占 80%，其中，大多数人扩建房屋是为了满足子女结婚后人口增加的居住需求，其次是希望扩建房屋以用作商铺、农家乐，或者增加几个房间用作民宿，以增加收入来源，有这种想法的村民占 20% 以下。（图 5）

3、保护与发展机制的问题

我们在村落的保护，包括它的旅游发展以及其它产业的发展，都是自上而下的。这种自上而下包括给村民免费修房子，村民变成被动地接受，结果村民就变成“等、靠、要”，反正我的房子外观政府会管的，我就不管了，再破再烂再难看，政府会出钱帮我来维修，帮我来整治，帮我来贴木头，帮我来换门窗。所以现在变成这么一种状况，我的村越有名、越漂亮，来的资金就越多，我就等在这里，村民自我保护和传承的意识反而弱化了。我们非常希望通过旅游，通过保护，通过产业发展，村民有了钱，增加了收入，能够拿出一部分钱把自己的传统民居维护好、整修好。所以这个问题的确要引起我们的思考，它并不是技术上的问题。不管政府还是社会组织，支持这个村落发展，应该有一个很好的机制，否则就会带来我们不希望看到的“输血式”的保护或者发展模式。

other cities for years. The problem is more than an issue of protection of rural heritage, but a real challenge in front of us. (see Fig. 3)

Fourthly, we have made mistake of “destructive protection” in our

conservation practice of traditional buildings. In some villages, all houses, new or old, wooden or concrete, are painted the same colours with uniformed decorations and styles in the ridge, windows and doors, even



图 4：上堡侗寨的保护整治效果
Fig. 4: Effects after renovation in Shanghao

是否了解本村历史
Whether or Not Know About the History of Village

■ 是 Yes ■ 否 No ■ 有一定了解 A Little

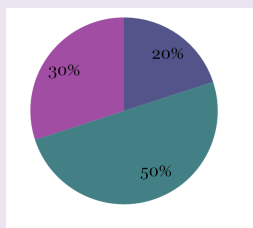


图 3：调查统计表
Fig. 3: Survey

扩建房屋的原因
Reasons to Reconstruct or Build New Houses

■ 家庭人口需要分家 Increase of family members ■ 用于农家乐、商铺 Need for family inns and shops

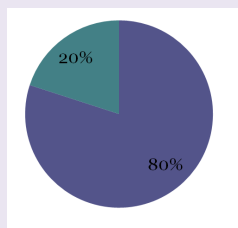


图 5：调查统计表
Fig. 5: Survey

the paintings. Though the acts are out of good intention, the bad effects from this mentality are one of the cute problems we are facing. (see Fig. 4)

We also have done a survey on villager's motivations, which shows that a lack of enough space to accommodate is the major reason to demolish the old house and rebuild a new one. About 80% villagers are facing this problem due to an increase in family members when the children get married. Less than 20% families also think about other utilizations of their houses such as commercial use for shops, inns and other tourist services. (see Fig. 5)

3. System of Conservation and Development

The current conservation of villages, including development of local tourism and other sectors, is a top-down system led by government.

Villagers are granted funds to restore their houses, which gradually causes passive dependence among the villagers on external aids. Villagers get used to be a receiver, and always look to the government to do the repair work. However, over time, the mentality of “the more famous and beautiful the village is, the more funds are granted” is taking place, and spontaneous awareness of conservation and inheritance is weakened. Our intention is to increase villagers' income through conservation and development of tourism and other sectors, and make them spend some of profits on the restoration of their own houses. Therefore, the problem is not about technical issue, but a sustainable mechanism of development by the government or other social organizations; otherwise very probably it will lead to an unsustainable “blood-transfusion” development.



三、策略

1、建立多方协作机制

第一个策略是建立多方协作的机制。光靠村落，光靠政府的某个部门不行，光靠专家也不行，应该各个方面一起协作。协作包括当地政府、专家、社会力量、村民，包括生态博物馆（国家的或民间的）共同工作。机制的建立需要充分考虑村寨现存的内生性传统社区的自我决策机制，包括社区的利益平衡机制。

2、确定村寨空间布局

第二个策略是要告诉村民到底在哪里建和怎么建。村民都是在自己的土地上新建房屋，土地在哪里，房屋就建在哪里，而这对于村落景观的破坏和村落遗产的影响是巨大的（图6）。从规划的角度来讲，应该把可以建设新的民居的村落扩展空间规定下来，然后它的布局以及建筑体量应该有个要求。这里又牵扯到另外一个问题，就是土地置换的政策。可能我家土地不在规划确定的建造范围内，但是我们从保护文化景观的角度认为这里不能建或者不宜建房子，而可以建房子的地方我家的土地不在那里，这样就产生了土地的置换问题。土地产权置换的机制和政策一定要建立起来，否则的话永远就是我的土地在哪里我的房子建到哪里，这对于村落整个景观和文化价值的负面影响会是很大的。

3、尝试传统民居的适居性改建方案

接着就是房子怎么建的问题。应该有一些专家能够帮助村民来做一些民居设计的服务工作，而且应该是深入在村落里的“乡村建筑师”，他们根据每家每户的需要和基地的位置，设计不同的规模和功能布局的民居，免费为村民做方案，尝试着做一些乡村民居示范。

关于传统民居的一些功能性需求，如侗族或苗族的房子到底能不能建砖房？木结构房屋有它的好处，砖房也有它的好处，而且从一个建筑的发展演变来讲，砖木结合、砖石结合应该可以做出非常有地方特色和乡土特色的建筑，这就需要建筑师去研究和探索。（图7）



图6：地扞村民在农田上新建住房（上：建房后，下：建房前）

Fig. 6: Newly-Constructed Houses in Dimen Village (upper: after construction; lower: before construction)

III. Strategies

1. to establish multilateral cooperation

The first strategy is to establish a mechanism of multilateral cooperation. All parties should work together to solve the problems instead by government authorities or experts alone. Stakeholders concerned include local government, experts and scholars, civil society, villagers and eco-museums run by both state or private sectors. The mechanism should consider the existing inherent decision-making system within the traditional communities in the villages, which includes a community system to balance the interests of all parties.

2. to identify spatial distribution of villages

The second strategy is to teach villagers where and how to build their houses. In most cases, villagers always construct their new houses on the lands of their own, which causes negative impacts on the village landscape and heritage (see Fig. 6). From perspective of urban planning we should define the boundaries of construction areas for the expansion of new houses, and develop rules on layout and volume of houses. We may have another problem about the replacement policy of land. If a land is delineated as non-construction area by taking into account the impact on integrity of the land-

scape, the land owner will have to build new houses somewhere else where new construction is permitted. Policies on replacement of property right should be established accordingly to support the planning of villages, or the integrity and cultural values of the entire village landscape will be hampered by particular demands of each individual villagers.

3. to develop pilot reconstruction schemes on traditional houses

Then comes the issue on how to construct new houses. Experts should be invited to help with some design work, but they should be the “rural architects” originated from the villages. They will design houses with various scales and function layouts according to specific demands and location of each family, even some free plans of folk houses for demonstration.

For some functional needs of traditional houses, we need architects to do the research and some exploration work. For instance, whether bricks should be applied in the houses of Dong or Miao ethnic groups? Both wood and brick have their own advantages, and with a view on the evolution of architecture, brick-wood or brick-stone structures are both good examples for vernacular architectures in some places. (see Fig. 7)

4、发展社区旅游

最后一点是关于旅游。现在每个村寨作为旅游景点只是一个“旅游社区”的概念，而社区旅游即村民参与旅游的最终目的不仅仅是提高收入和增加游客量，而是希望村民自身的管理能力、文化意识以及就业能力能够在参与旅游的过程中得到提升。如果任何的发展，不管是旅游还是其它的，最后村民自己的就业能力、适应外部环境变化的能力、认同自己文化或者说传承自己文化的能力没有提高的话，还是一个不可持续的发展模式。所以在这个前提下，我们应该考虑各自的定位。

社区：社区本身包括了村落里面村民和村民的各种组织，希望他们通过参与旅游服务来提高自身的能力。因此他们应该接受各方面技能、技术的培训和知识的学习。同时社区应该守护好自己的文化资源，包括社区传统的组织和传统的机制。

政府：政府在这当中应该做什么？我觉得政府首先应该制定可持续的社区发展支持政策。包括钱怎么给？用什么途径给？是不是无条件的免费赠送，到底村民在当中要承担什么义务，旅游者承担什么义务，旅游公司应该承担什么义务，需要制定一个可以延续自我生长的政策和机制，而不是现在这样把扶贫资金、危改资金、保护资金简单的往村寨里面送。同时，政府应该搭建一个社区参与的平台，另外政府应该作为一个主体来服务于村落，提高村寨的能力建设水平，村民的能力建设不能仅仅依靠旅游公司为村民提供一些就业岗位，让村民开一些农家乐来提高。

旅游公司：旅游公司要介入社区，第一个要承担的工作和角色应该确定合理的收入比例来反哺村寨。应该返多少？返给谁？返回去的钱怎么用？这是非常重要的一方面，否则的话只有坏处没有好处。同时，旅游公司到了村里面，就会和村寨发生契约关系，包括各自承担什么义务、责任，甚至还要问村民租房子、租地、买地，像这种契约一定要公平和公开。另外旅游公司也应该为社区提供能力建设的服务。

社会组织：其中也包括专家、大学，首先应该做的是扶持社区能力的建设，包括各种技艺的培训，包括自己和请其他的咨询专家为社区服务。社会组织应该在政府和社区之间建立一个沟通合作的平台，应该成为一个协调者，一个沟通者。因为有的时候由于各种原因，政府、旅游也好，跟村民沟通不是很顺畅，造成一些误解，甚至一些冲突，社会组织应该在其中做好协调和沟通工作。



图 7：底层为砖墙的民居

Fig. 7: Dwelling houses with brick walls

4. to develop community tourism

The last issue is tourism. As tourist destinations, each village is more like a “tourist community” instead of “community tourism” where all villagers get involved in tourism. The ultimate aim is more than to increase the revenue and attract more tourists, but to improve villagers’ capacity of management, the cultural consciousness and ability of employment. Any development, either tourism or other sectors, if fails to facilitate the improvement of villagers’ personal ability to work, adaptability to changes in outside surroundings, and the awareness and recognition of their own cultures, is sustainable in nature. Therefore, we should give consideration to the roles of each player.

Community: including villagers and their organizations should strengthen their own capacities through participation in tourism. They should be trained and equipped with necessary techniques and knowledge, and protect their own cultural resources, including the traditional organizations and mechanisms.

Government: should first develop a set of policies to support community’s sustainable development, including regulations on the source and assignment of funds. Whether the subsidy should be given for free? What are obligations of villagers, tourists and tourist companies? Government should formulate a

viable policy and mechanism to sustain the development of community in the long run, rather than simply granting subsidies for poverty-alleviation, renovation and conservation in a direct manner. Besides, government should set up a platform for the participation of community, and to play an active role in local capacity building, instead through some family inns or restaurants led by few local tourism companies.

Tourism Company: should first make sure a reasonable percentage of revenue is returned to the village to promote its development, as well as the specific amount, the receiver and the utilization. Second, there should be a transparent and equal contract between the company and the village regarding each other’s obligations and responsibilities, as well as other issues like property and land renting. Tourism companies should also facilitate the capacity building of local community.

Social Organization: including experts and universities, should give support to the capacity building of local communities, such as providing trainings and introduce experts to do the consultation. Social organizations are the coordinator and platform between government and community, to ensure smooth communication in between and facilitate to solve conflicts due to misunderstanding and bad exchange.

信息化时代德国乡村工业遗产的保护与再利用 ——以巴登符腾堡州 Sternenfels 镇为例

Protection and Regeneration of Industrial Heritage in Rural Areas in Germany
— A Case Study in Sternenfels, Baden-Württemberg

文 / 刘晋鹏 (德国斯图加特大学城市设计研究所) Written by Jinpeng Liu (Staedtebau-Institut, Universitaet Stuttgart)

乡村地区的工农业遗产不同于那些位于城市化地区,尤其是内城的工业用地及其建筑遗产,可以借助其良好的区位向多种形式的第三产业(如服务办公、酒店餐饮、零售娱乐、设计创意等)成功转型,位于乡村地区的工业遗产往往面临着后续利用功能选择不足的先天劣势。

1970年代末以来,随着信息产业革命的不断深入,电子信息和自动化技术逐步进入第二产业。受其影响,德国乡村地区许多传统的加工制造业迅速衰落。工厂倒闭,工人失业,许多以工商业为支柱的小镇经受了前所未有的冲击。尤其那些位于老镇区、年代久远的工业厂房,成为了社会和经济转型的牺牲品。作为工业遗产的它们,对当地政府来说,既是财富,又是负担。面对在信息化时代如何保护这些乡村工业老建筑、并将其转型利用的新课题,巴登符腾堡州的 Sternenfels 给出了与众不同的解答。

一、发展危机与项目决策

本研究选择的案例是位于德国工业发达的巴登符腾堡施滕恩菲尔斯镇(Gemeinde Sternenfels)州。当地环境优美,地形和气候特别适宜葡萄种植,属于德国西南部传统的雷司令葡萄酒产区。此外,小镇地处国家公园(Naturpark Stromberg-Heuchelberg)境内,拥有远足路线“葡萄酒之路(Württemberger Weinstraße)”和男爵古堡(Schlossberg)等一系列休闲旅游资源。该镇1975年居民1500余人,2009年末达到1850人(表1)。

在信息化浪潮的冲击下,本地众多小型制造企业倒闭,从1970到1985年损失约三分之二就业岗位。这一趋势如得不到遏制,在不远的将来 Sternenfels 镇将沦为纯粹的“通勤型聚落”(Pendelgemeinde,“卧城”)。大量停产空置的厂房使得 Sternenfels 站在命运抉择的十字路口。是依靠优越区位和休闲景观资源发展旅游业、转型成为旅游服务型小镇,还是逆势而上、拥抱新技术收复制造业失地,镇议会的讨论中形成了两种针锋相对的意见。最终,经过激烈讨论和最终投票,在多数民众的支持,议会选择

With their favorable locations, industrial land and architectural heritage in urban area, especially downtown area, can be successfully transformed into service sector (e.g. office buildings, hotels, restaurants, shopping malls, recreational centers, design and creativity studios, etc.). Unlike them, industrial heritage in rural area is faced with an innate defect, namely the inadequacy in follow-up utilization.

With the deepening of the revolution of IT industry since late 1970s, electronic information and automation have been gradually grouped into the secondary industry. Influenced by it, traditional manufacturing industry declined fast in rural Germany. Factories closed, workers lost their jobs, and small towns with industry and commerce as mainstays were unprecedentedly impacted. Old factories in ancient towns particularly became the victims of social and economic transforma-

tion. For local government, they, as industrial heritage, are both treasure and burden. How to protect and regenerate these old industrial architectures in rural area? Sternenfels of Baden-Württemberg provides a different answer.

I. Development Crisis and Project Decision

The study is based on the case of Gemeinde Sternenfels, Baden-Württemberg, a state of Germany where industry is fairly developed. With beautiful environment and pleasant terrain and climate for vineyards, the town is situated in a traditional Riesling region in southwest Germany. As a part of Nature Park Stromberg-Heuchelberg, it also has a lot of tourist resources, including Württemberger Weinstraße, Schlossberg, etc. Its population totaled 1,500 in 1975, and by the end of 2009, that number increased to 1850 (see Table 1).

表1: Sternenfels 镇结构性数据

| 发展数据 | 1975年 | 2000年 | 2009年 |
|-------------------|--------------|--------------|----------------|
| 居住人口 | 1555 | 1606 | 1850 |
| 本地农业企业 (全职/兼职) | 42 (7/35) | 31 (1/30) | 17* (4/13*) |
| 本地工作岗位 | 450 | 1020 | 904** |
| 外来通勤人口/ 向外通勤人口 | - | 812/826** | 734/857** |

* 2007年的数据; ** 数据包含镇另外管辖的 Diefenbach 乡村社区

Table 1: Structural Data of Sternenfels

| Development Data | 1975 | 2000 | 2009 |
|---|----------------|----------------|------------------|
| Resident population | 1,555 | 1,606 | 1,850 |
| Local agricultural enterprises (Full time / Part time) | 42 (7 / 35) | 31 (1 / 30) | 17* (4 / 13*) |
| Local job positions | 450 | 1020 | 904** |
| Inward commuter population / Outward commuter population | - | 812 / 826** | 734 / 857** |

* Data of 2007; **Including data of the rural community of Diefenbach

了第二条极具挑战的发展道路。这一结果的得出，其实是历史的必然。该镇始于18世纪中叶的工业发展史，使创造和创新流入了当地人的血液。因世代代从事于生产加工和研发制造相关的工作，居民们无法接受从事旅游服务相关的工种。退一步讲，单纯的旅游业小镇所能提供的就业岗位十分有限，远不能支撑当地的就业需求，年轻人口大量流失的风险也很大。

二、施韦策厂的工业遗产

为实施发展当地制造业的战略，1988年设立的高新技术产业园区（Gewerbepark）是Sternenfels采取的第一步措施。为了全方位的支持该园区的持续发展，镇政府将目光投向了一块位于镇中心旁的空置老厂房——创立于1905年的施韦策测量仪器制造厂（Messwerkzeugfabrik Schweitzer，图1）。这座百年老厂见证了该镇的工业发展的历史，如今却成了时代变革的牺牲品。将其保护并改造为一个乡村的创新和创业者中心（Gründer- und Innovationszentrum，图2），不过是当地政府的临时起意。这一想法的初衷在于，既然信息技术的到来使得该老厂关闭，不如还就利用这些新技术使得这块工业遗产重获新生。1997-2000年间，Sternenfels镇参与了巴登符腾堡州与德国电信（Deutsche Telekom）发起的“信息网络共同体行动”。在州和联邦的资金和技术的共同支持下，施韦策厂空置多年的老建筑群重焕新生。生产车间被灵活分隔为面积20到250平方米的办公用房，以极低的租金提供给创业者和小微企业，待这些企业孵化成功后再入驻高新产业园区。此外，经过内部交通的重新组织、添置垂直交通核以及微小的扩建，继续教育学院（Akademie Sternenfels）和一个小型的社区服务中心（Dienstleistungszentrum）也落户于此。在这个创业者服务、教育和社区服务中心里，时下最新的网络信息与交流技术（Informations- und Kommunikationstechniken, IKT）被最大程度的挖掘和利用。在所构建的四大内容板块中（图3），TeleGIS创新中心是最核心的一块。该中心以孵化新技术企业为己任，通过提供政商学三界的信息技术交流为企业服务，如通过虚拟办公完成对企业的行政审批、税务等事宜，通过内部专业网与商会、区域大企业以及高校研究所信息交流与共享，定期举办政商学联席会议进行新技术交流、定期参观访问区域大型企业、组团参展工业展会和进行市场营销等。此外和TelePower远程服务中心以优惠的价格为小微企业提供远程服务（如网络维护、电话热线等），



图1：施韦策厂再生项目在Sternenfels镇中的位置

Fig. 1: The location of Schweitzer Regeneration Project in Sternenfels



图2：创立于1905年的施韦策量器制造厂经再生后的成为创新与创业者服务中心

Fig. 2: Messwerkzeugfabrik Schweitzer, which was established in 1905, has been regenerated into a service center for innovation and entrepreneurs.

Under the impact of information technology, small-sized local manufacturing enterprises closed one after another and two thirds of job positions were lost from 1970 to 1985. Unless the trend could have been effectively contained, Sternenfels would become a Pendlgemeinde in near future. With a large number of vacant factories, Sternenfels reached the cross road of its destiny. Two opinions were formed in the town council. One was to utilize the town's favorable location and scenic resources to transform it into a tourist town, and the other was to face up to difficulties and restore its manufacturing industry with new technology. After fierce discussion and vote, and with the support of the majority, the latter, the more challenging one, was chosen by the town council. The choice was, in fact, an inevitability of history. The industrial development of the town, which originated in mid-

dle 18th century, had long since injected creation and innovation into the blood of local people. Engaged in processing, manufacturing and research for generations, residents refused to accept jobs in tourism. Furthermore, the employment a tourist town could provide was too limited to satisfy the local demand, and the risk of shrinking young population was quite high.

II. Industrial Heritage of Schweitzer

In order to implement the strategy to develop local manufacturing industry, Sternenfels took the first measure in 1988, which was to set up a high-tech industrial park (Gewerbepark). In light of the park's sustainable development, local government set its sights on a vacant factory near the town's center, Messwerkzeugfabrik Schweitzer which was established in 1905 (see Fig. 1). Witnessing the town's industrial development, the



图 3: Sternenfels 镇创新与创业者服务中心依托网络信息与交流技术所构建的四大内容板块

Fig. 3: The 4 main sectors constructed by Gründer- und Innovationszentrum of Sternenfels through network information and communication technology

图 4: 施韦策厂的老厂房经过灵活的分隔改造, 不但为企业孵化基地创造了大小不等的办公用地, 同时又满足了诸如远程电话服务中心、培训教室、邮局、银行、旅行社等服务机构对空间的要求

Fig. 4: Partitioning the old workshops of Schweitzer not only provided offices for enterprise incubation base, but also satisfied the demand for space of service organizations including Tele-Service-Center, training classroom, post office, bank, travel agency, etc.

继续教育学院还专门为企业员工开办网络学院和培训课程等等 (图 4)。

在名为 KOMM-IN 的社区服务中心里, 公共和私人服务供应方第一次在同一屋檐下汇聚。除了警局、邮局、银行、报社、保险、旅行社、咖啡馆, 一部分原本远离乡村地区的政府便民服务终端, 也第一次通过虚拟办公的形式进入到乡村百姓的生活中, 一个网络信息时代的小镇“市政广场 (Marktplatz)” 因而得以诞生。现如今 KOMM-IN 的远程服务模式作为一个样板, 已在德国不少乡村地区得以推广。其显而易见的好处便是, 虚拟办公可以使便民服务深入乡村, 从而可以节省大量不必要的个人小汽车出行。

三、项目意义与启示

随着 Sternenfels 镇工业遗产保护与再生项目的成功实施和逐步达到预期目的, 其示范效应也愈加显现。与其初衷类似, 该项目的意义绝不只是对工业遗产的保护而保护, 还在于面对经济和社会转型、面对新技术变革带来的挑战所做出的独特思考与解答。利用新兴信息技术赋予工业遗产以新的功能和新的生命力, 使乡村地区人口在生活和就业领域全方位受益, 使得该项目在德国乃至欧洲的可持续乡村更新方面, 具有重要的里程碑意义。2000 年 Sternenfels 镇就作为巴符州的代表, 携该项目参加了以“人-自然-

century-old factory turned out a victim of changing times. To conserve and transform it into a center for innovation and entrepreneurs (Gründer- und Innovationszentrum, see Fig. 2) was but a flash of thought of local government. The original intention was that as the factory shut down because of information technology, why not regenerate it with new technology. From 1997 to 2000, Sternenfels participated in the “Information Network Joint Action” launched by Baden-Württemberg and Deutsche Telekom. With the financial and technical support of state and federal government, abandoned constructions of Schweitzer were rejuvenated. Workshops were partitioned into offices from 20 to 250m² in size and leased to entrepreneurs and small-sized enterprises at a very low rent until they got successful and moved into the high-tech industrial park. Besides, through reorganizing internal traffic, building vertical traffic core and expanding on a small scale, a further education school (Akademie Sternenfels) and a small community service center (Dienstleistungszentrum) were also built here. In this center of entrepreneur

service, education, and community service, latest network information and communication technology was fully utilized. Among the 4 main sectors constructed (see Fig. 3), TeleGIS Innovations Center was the core. Aiming at incubating new-tech enterprises, it provided enterprises with information and technology communication among political, commercial, and academic circles, e.g. to accomplish administrative approval and tax affairs of enterprises through virtual office, to share information with commerce chamber, big regional enterprises, and institutions through internal network, to hold regular joint meetings of political, commercial, and academic circles to share new technology, to organize regular visits to big regional enterprises, to organize enterprises to join in industrial exhibitions, and to hold marketing activities. In addition to that, Tele-Power Tele-Service-Center provided remote services (such as network maintenance, hotlines, etc.) for small-sized enterprises at favorable prices, and the further education school offered online courses for employees of enterprises (see Fig. 4).

For the first time, public and private service suppliers gathered together at the community service center named “KOMM-IN”. Besides police station, post office, bank, newspaper office, insurance company, travel agency, and café, governmental convenience service terminals that had been far from rural areas came into the life of rural residents through virtual office for the first time. A small town “Marktplatz” came into being in an era of network information. Now, the remote service mode of KOMM-IN has been popularized in rural areas of Germany. One of its distinctive advantages is that with the expansion of convenience service into rural areas through virtual office, unnecessary trips of rural residents have been spared.

III. Significance and Inspiration of the Project

With the successful implementation of industrial heritage protection and regeneration project in Sternenfels, its demonstration effect becomes more and more apparent. As with the original intention, its signifi-

科技”为主题的汉诺威世博会，向全世界展示德国该领域的发展成就。面临传统制造业危机，利用新技术复兴乡村工业遗产，Sternenfels 走出了一条不同寻常的道路。通过审视该项目的运作和行进路径，可以得出以下两点启示：

首先，在继续制造业传统的发展战略确定后，上级政府的资助经费（巴符州ELR乡村发展计划）和区域合作（Deutsche Telekom 搭建专业内部宽带网，整合本州政商学三界资源）是该项目得以实施的必要前提。其背景是全社会，尤其是学界和政界充分认识到，信息革命到来后，经济社会进入转型期，并对此及时采取的政策应对。

其次，在项目执行过程中，地方层面成效卓越的公私合作（PPP, Public-Private-Partnership），即政府与民众为同一个目标而进行的有效互动，也是该项目成功的关键。地方政府在制定发展战略的时候，充分考虑民意而进行决策。在项目实施初期，政府视自身为服务提供者，考虑如何搭建有效进行公私合作的平台，采取资金、服务和其他形式的激励措施，以吸引本地居民以及在外求学和（特别是那些在高校、研究所和大企业）的本地人回乡创业。除了提供优惠贷款等政策外，平台帮助创业者的形式还包括提供廉租办公场所、三年孵化期的免费专家顾问服务、以及辅助市场营销等方面。事实上，这些促进措施也在私人投资和就业增长方面收到良好的回报。据不完全统计，截止 2004 年当地新成立创新型制造企业 60 家，新增工作岗位 750 个（图 5）。这些增长有力地巩固了当地人口和就业，从而在本质上使 Sternenfels 这一乡村小镇度过了危机，实现了重振当地制造业的战略目标。📍

ance lies not just in industrial heritage conservation, but also in its unique thought and answer to the challenges brought about by economic and social transformation and technological revolution. Industrial heritage has been rejuvenated by new information technology, and the life and employment of rural residents have been benefited. The project marks a milestone in the sustainable regeneration of rural areas in Germany and even the Europe. In 2000, Sternenfels, as the representative of Baden-Württemberg, took the project to Expo 2000 Hannover (Theme: Humankind, Nature, Technology) to show the world the achievements of Germany in this field. Faced with the crisis of traditional manufacturing industry, Sternenfels has found an uncommon road and regenerated its industrial heritage with new technology. Two lessons have been learned from the operation and progress of the project:

First, once the strategy to continue developing traditional manufacturing industry is determined, financial support from superior government (ELR Rural Development Plan of Baden-Württemberg) and regional cooperation (an internal network integrating local political, commercial, and academic resources) has been built by Deutsche Telekom) become necessary prerequisite for the project. The whole society, especially academic and political circles, should realize that with the approaching of information revolution, economy and society have en-

tered a transformation period and timely measures must be taken.

Second, during the progress of the project, Public-Private-Partnership at the local level, namely effective interaction between the government and people for the same goal, is also key to its success. Opinions of the public are taken into thorough consideration while development strategies are made. At the beginning of the project, government, as the service supplier, has considered how to build an effective platform for public and private cooperation, and how to encourage, through financial or service incentives, local residents and natives studying or working outside (especially those studying or working in universities, institutes, and big enterprises) to come back and start their own businesses. In addition to favorable loan policies, the platform also provides entrepreneurs with cheap offices, free consultancy for the first 3 years, and assistance in marketing. In fact, these measures have proved equally effective in private investment and employment growth. According to incomplete statistics, the number of innovative manufacturing enterprises newly established has totaled 60 by 2004, and 750 jobs have been created (see Fig. 5). Strong performance of the data has enhanced local population and employment, brought Sternenfels through the crisis, and realized the strategy to regenerate local manufacturing industry.

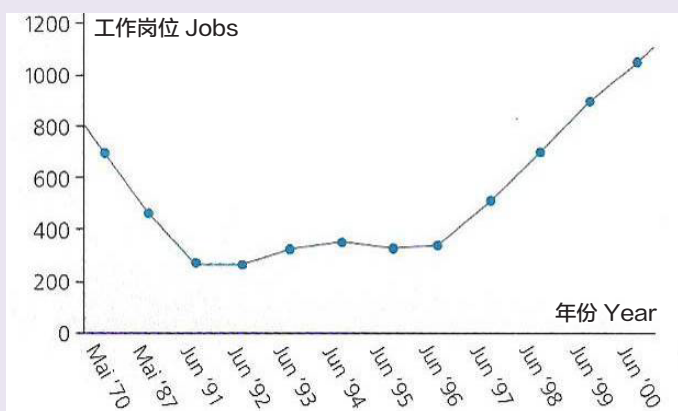


图 5: Sternenfels 镇历年就业岗位数发展曲线图
Fig. 5: The number of jobs in Sternenfels over the years

守护村落呼唤文化自觉

——2013 中法乡村文化遗产学术研讨会观点集萃

Safeguarding Villages and Arousing Cultural Consciousness

— Voices from the 2013 Sino-French Seminar on Rural Cultural Heritage

文 / 贵州省文物局 (中国) Written by Guizhou Provincial Administration of Cultural Heritage (China)



文化遗产应处于可持续发展的中心
吉·安斯林 (法国建筑与遗产之城主席)

我们的做法,就是在继承和创造之间、在记忆和发展之间、在教育 and 传播之间进行互动。

我认为,文化遗产是社会经济发展的“发动机”,是生活质量和发明创新的“生力军”,必须处于可持续发展的中心位置。我们要通过跨文化交流及大众的参与来实现保护和发展的目标。

在实际工作中,我们应认识到,文化的多样性是发展的重要动力,是人类和谐相处的催化剂。为此,我们要从过去的经验中汲取教训,在进行旅游开发的同时,必须兼顾文化遗产的保护,避免短期商业行为带来的破坏。同时,在保护工作中,应当采取多样性的工作方法,这是成功的保障。统一、标准化的方法只能实现毫无和谐可言的“依循守旧”。除此之外,文化遗产保护工作还要注重创新,只有这样才能真正实现文化、社会和人类的积淀。



乡村文化遗产保护的贵州实践

陈顺祥 (贵州省文物保护研究中心主任)

村落文化景观包含物质和非物质两个层面。物质层面是指具有色彩和形态、能够被人感觉到的有形的文化景观,如聚落、建筑、服饰、人物、街道等。非物质层面是无形的、不被人们直接感知的文化景观,但对景观的发展有重大作用,如思想意识、生活方式、风俗习惯、宗教信仰、生产关系等。

围绕这些理念,贵州在乡村文化遗产保护方面进行了创新的实践。回顾实践历程可以看出,贵州乡村文化遗产保护理念是在不断总结民族村寨、生态博物馆、文物保护单位、历史文化名村、非物质文化遗产、村落文化景观等诸多领域探索实践逐步丰富和完善的。总体看来,它契合了文化遗产保护由单体向群体再向区域及周边环境转变的历程,契合了文化遗产保护由物质、非物质文化遗产保护向物质与非物质文化遗产结合保护的历程,契合了文化遗产保护由静态保护向动态保护,由单纯保护向可持续发展,由部门保护向社会参与、社区参与和多部门、多学科参与的历程。

Cultural Heritage should be the focus of sustainable development

Guy Amselem (President of Cité de l'architecture et du patrimoine)

Our method is to interact between inheritance and innovation, memory and development, education and communication.

I believe, as the “engine” of social and economic development and “powerhouse” of living quality and innovation, cultural heritage should be the focus of sustainable development. The protection and development of it shall be achieved through intercultural communication and mass participation.

In our practical work, we should realize that cultural variety is not only a key momentum of development but also a catalyst of human harmony. Learning from past experience, we should protect cultural heritage while developing tourism to avoid the damage of short-term commercial activities. What's more, adopting various methods is the guarantee of success in cultural heritage protection. A unified and standard method will lead to nothing but disharmonious conventions. Meanwhile, innovation should be highly valued in cultural heritage protection. Only in this way can we realize the accumulation of culture, society, and human being.

Practice of rural Cultural Heritage protection in Guizhou

Chen Shunxiang (Director of Guizhou Provincial Center for the Research of Cultural Heritage Protection)

Rural cultural landscape contains two aspects, the tangible and intangible. The tangible refers to visible cultural landscape that has color and form, i.e. settlement, architecture, apparel, people, street, etc. The intangible refers to invisible and imperceptible cultural landscape that is significant to the development of landscape, i.e. ideology, lifestyle, customs, religion, relations of production, etc.

Centering on the concept, Guizhou has innovated in rural cultural heritage protection. Looking back on our practice, we could find our concept of rural cultural heritage protection has been gradually enriched and improved through unremitting efforts in ethnic village, ecologic museum, cultural heritage site under protection, historic cultural village, intangible cultural heritage, village cultural landscape, etc. In general, the concept of cultural heritage protection has evolved from individual case to group and then to surrounding area, from the protection of tangible and intangible cultural heritage to combination of both, from static protection to dynamic protection, from simple protection to sustainable development, and from the protection by governmental organizations to participation by society, communities, organizations, and multi-disciplines.



让传统村落“自主造血”

周俭（同济大学建筑与城市规划学院副院长、教授）

少数民族传统村落既具有中国一般传统村落的特性，同时又具有其自身的特殊性。这些特殊性体现在文化的相对独立性和脆弱性，社会的内向型和相对封闭性，产业的自足性以及条件的落后性。

这些问题的解决不可能仅仅依靠政府，而且这种外来的和自上而下的保护往往会起反作用，造成“保护性破坏”。其原因可以归结为三个方面：第一，缺乏协调各方的保护规划；第二，保护活动缺乏持续效益，绝大部分的保护活动的后续效应较小，同时缺乏后期的评估；第三，各项保护活动相对独立，无法形成整体的综合效应。

由此可见，少数民族传统村落保护的核心问题在于，没有将村民和传统社区纳入到保护机制中。与此同时，这种保护机制也没有对村民收入的提高带来持续的和本质的变化。

保护和传统村落，需要社区（村民）、政府、旅游企业、第三方力量的协同参与。对于村民和社区而言，可以通过参与旅游服务提升自身能力、接受知识教育和技能培训等形式，守护社区的文化资源。对于政府而言，则要避免“全盘包办”，制定可持续的社区发展支持政策、建立社区参与平台、开展社区能力建设。对于旅游企业而言，可以通过合理的收益分配来反哺村寨，保证村寨合同的公平和公开，并为社区能力建设提供服务。至于第三方力量的介入，可以扶助社区能力建设，在社区和政府之间建立沟通合作平台，并为社区提供咨询服务。四方协作，目的就在于改变“输血式”保护的方式，使传统村落具有“自主造血”的能力。



实现山区文化保护和开发的并行

雷吉斯·安普瓦兹（法国农学工程师和规划师，前法国农业部景观任务负责人，世界山区人民协会会员）

自1972年起，法国政府开始制定并实施一系列保护山区景观的政策，主要包括以下四个方面：第一，政府给予山区农民直接补贴，帮助他们获得更多的利益；第二，帮助山区农民提高农产品的价值，对山区农产品的销售提供优待政策，提高售价，形成“原产地产品价格保护体系”。第三，帮助山区农民提升就业能力，鼓励他们在农闲季节从事其他产业。第四，通过强硬的规定，防止过度城市化对山区景观的损害，所有在山区进行的活动都必须按照规定进行。

随着可持续发展概念的深入，人们开始重新思考山区农业的问题，探寻新的生产方式。事实上，农民已经将山区

To enable traditional villages to “form their own blood”

Zhou Jian (Vice Dean and Professor of the College of Architecture and Urban Planning, Tongji University)

Traditional ethnic villages have both the characteristics of traditional Chinese villages and their own particularities. The particularities are reflected by their comparative independence and vulnerability of culture, introversion and comparative closure of society, self-sufficiency of industries, and backwardness of conditions.

To solve these problems, we can't just rely on government. What's more, protection from outside and above usually result in opposite effects and bring about “protective damage”. The reason can be attributed to three aspects. First, we lack a protection plan to coordinate all parties. Second, protection activities have little sustainable benefit. The follow-up effects of most protection activities are small and there's no evaluation in the later stage. Third, protection activities are independent, which is impossible to produce any overall and comprehensive effect.

Therefore, the key problem in the protection of traditional ethnic villages is that we haven't included villagers and traditional communities into our protection mechanism. Meanwhile, the protection mechanism hasn't brought sustainable and substantial growth to the income of villagers.

The protection and development of traditional villages calls for coordinated participation by communities (villagers), government, travel agencies, and third parties. Participating in tourist service, villagers and communities can improve their capability, learn more knowledge and skills, and safeguard their cultural resources. Avoiding “taking everything on itself”, the government should make sustainable policies to support community development, build platforms for community participation, and carry out community capacity building. Travel agencies should distribute their income reasonably to reward villages, guarantee the fairness and openness of village contracts, and provide service for community capacity building. The third parties should help with community capacity building, build communication and cooperation platforms for communities and government, and provide advice for communities. The purpose of coordination among the four parties is to change the “blood-transfusion” way of protection and enable traditional villages to “form their own blood”.

To protect and develop mountain culture at the same time

Régis Ambroise (French Agricultural Engineer and Planner, Former Head of Landscape Affairs of the Ministry of Agriculture of France, Member of World Mountain People Association)

Since 1972, the French government has developed and implemented a series of policies to protect mountain landscape. The policies include four aspects: first, the government gives allowances to mountain peasants and helps them get more benefit; second, the government helps mountain peasants raise the price of agricultural products, makes favorable policies for the sale of agricultural products from mountain areas, raises prices, and develops “a price protection system for products from origin”; third, the government helps mountain peasants with employment and encourages them to go into other industries during slack season; fourth, the government makes tough regulations to prevent the damage of excessive urbanization on mountain landscape and stipulates that all activities in mountain areas must comply with regulations.

As the concept of sustainable development spreads, people begin to reconsider the problem of mountain agriculture and try to find

特有的文化与知识转化到生产中,通过对土地资源共同财产的管理,使得本土资源的价值以及条件不利的地区价值均得到提升。他们找到了多种新的商业化形式,这些形式均建立在识别和认可生物质量的基础上。实践证明,农业并不是“得不偿失”的产业,完全可以发展山区农业,提升农产品品质,实现山区景观保护和生态旅游开发的并行。



乡村建筑保护期待文化自觉

潘年英(湖南科技大学人文学院教授)

十年前,贵州的乡村建筑基本上还保持在传统的格局中,木楼结构依旧是其建筑的主体。随着城镇化进程加快,贵州乡村建筑开始出现普遍的转型,即由木楼结构转变为砖木或水泥钢筋结构。跟传统建筑结构相比较,这种结构有利有弊,最大的优点是防火性能的增强,最大的缺憾则是传统美学的流失。

在此基础上,我们对贵州乡村建筑变迁的三种形态进行了研究和总结:第一种即是原生态形态,乡村开发程度低,建筑的原生形态自然景观保持比较完整,这一类的乡村约占全省传统乡村总数的35%;第二种是正在经历城镇化的形态,在工业化和城镇化进程中,其原生文化的面貌已经基本丧失,这一类的乡村约占60%;第三种则是兼容形态,地方政府出于发展文化旅游的需要,特意进行保护性开发,使乡村文化保持原有风貌,同时引入现代文明,实现二者的兼容并行,这一类乡村所占比例约为5%。

由此可知,贵州乡村建筑的保护和发展,期待更深层次的文化自觉。除了发展理念的更新和技术手段的提升之外,面向村民进行长期的建筑美学教育必不可少。唯有懂得传统之美,方能实现传统与现代的完美结合。



打破村落文化保护的“围城心理”

索晓霞(贵州省社会科学院研究员,《贵州社会科学》编辑部主任、执行主编)

村民是贵州少数民族传统乡村社区文化生态的核心构成,他们对于社区的理解与外界并不一致。外界认为应该保存古老的、传统的少数民族村落,保持原生态的风貌风俗,但是,在村民心中,他们渴求的是发家致富、宽屋大院。这就说明,传统的少数民族村落成为了“围城”。

事实上,传统乡村社区是少数民族传统文化得以传承和发展的文化空间,是文化创新的基因生长地,也是文

a new mode of production. In fact, peasants have already transformed the unique culture and knowledge of mountain areas into production. Through management of land resources and other common property, they have increased the value of local resources and unfavorable areas. New business models have been found and set up on the basis of recognition and approval of biological quality. It has been proven that the cost of agriculture no longer outweighs its benefit. The protection of mountain landscape and development of ecological tourism can be realized at the same time through development of mountain agriculture and improvement of product quality.

Protection of rural architecture demands cultural consciousness

Pan Nianying (Professor of the College of Humanities, Hunan University of Science and Technology)

Ten years ago, the rural architecture of Guizhou kept its traditional layout, of which wooden constructions composed the major part. However, it has been transformed with the acceleration of urbanization. Wooden constructions have been replaced by brick or reinforced concrete ones. Compared with traditional architecture, these constructions have both advantages and disadvantages. The biggest advantage is their fire resistance has been greatly improved, and the worst flaw is the loss of traditional aesthetics.

Based on it, three forms have studied and summarized for the transition of Guizhou's rural architecture. The first is original form, in which countryside has been hardly developed and original architectural forms and natural landscape have been preserved. This group of villages accounts for 35% of all traditional villages in Guizhou. The second is urbanized form, in which original culture has disappeared in the process of industrialization and urbanization. This group of villages accounts for 60% of the total. The third is combined form, in which local government has, for the purpose of developing ethnic cultural tourism, carried out protective development to preserve the original culture of villages. In the meantime, modern civilization has been introduced as well. This group of villages makes up 5% of the total.

So the protection and development of Guizhou's rural architecture demands deeper cultural consciousness. Besides the update of development concept and improvement of technical means, long-term education on architectural aesthetics must be held for villagers. Only with the appreciation for traditional beauty can they perfectly combine the modern with traditional.

To break the “besieged city” psychology in the protection of village culture

Suo Xiaoxia (Researcher of the Guizhou Academy of Social Sciences, Editorial Director and Executive Editor of Guizhou Social Sciences Magazine)

Villagers are the core of community cultural ecology of traditional ethnic villages in Guizhou. Their understanding of communities is different from the outsiders'. In the opinion of outsiders, ancient and traditional ethnic villages, as well as original landscape and customs, should be preserved. Whereas, what villagers want are wealth families and big houses. That's why traditional ethnic villages become “besieged cities”.

In fact, traditional rural communities provide cultural room for the inheritance and development of traditional ethnic culture. It is not only the birthplace of gene for cultural innovation, but

化开放时代少数民族文化以活态形式展现其独特魅力的平台,更是中华文化多元一体大格局下“各美其美,美美与共”文化理想的现实前提。这些价值,只有得到村民的认可,才有真正的价值。

因此,城镇化和现代化过程中的贵州少数民族乡村传统社区文化生态的保护与发展,要实施多样化的发展策略,包括保证乡村文化社区充满生机的乡土文化传承发展策略;规范保护与发展行为的规划统筹策略;多元一体的实施主体策略;有所为有所不为的选择性策略;文化环境与生态环境共赢策略;保护与发展相互依存策略。



考古开发促进传统村寨再发展

董卫(东南大学建筑学院副院长、教授)

贵州可乐国家考古遗址公园的规划建设,是一种全新的探索,目的在于促使遗产保护与社会经济建设形成共生共荣的一体化格局,促进贫困地

区城镇化和大遗址保护的科学发展。

我们认为,可乐国家考古遗址公园应该具有“大遗址”、“大文化”、“大经济”、“大转型”的特征。由此,我们对可乐国家考古遗址公园的定位和规划进行了再思考,希望为新型城镇化背景下的传统村寨再发展提供新思路。

第一,结合国家新型城镇化发展战略和地方社会经济发展需求,应充分发挥遗址公园的历史文化价值,促进文化产业创新,建设生态农业、自然环境与文化遗产“三位一体”、同步发展的新型“遗址公园乡镇”;第二,生态农业与环境产业发展是可乐考古遗址公园的重要经济基础,应当实施典型示范,创立可乐品牌,不断加大农业与环境产业结构调整,发展适合可乐发展的新产品;第三,结合国家和贵州省重大基础设施建设的契机,在坚实的考古研究和历史文化研究的基础上,适时发展可乐文化旅游;第四,加强传统村寨保护与整治,新的建设应体现传统多元民族文化的特色,不应统一设计,避免对新建村寨建筑符号化、标签化。



把保护和开发的权利还给村民

伯特兰·戈夫里(法国玛丽山联合会“大景观地行动”负责人,“法国大景观地”之康塔尔火山管理项目负责人)

我们设立“大景观地”,目的就是探索新的开发模式。为此,我们认同这样的理念,并将之作为工作的原则:尽管这是国家

also the platform for ethnic culture to show its unique glamour in a living form in an era of open culture. Moreover, it's also the realistic prerequisite for the cultural ideal of “individual beauty and common beauty” in the overall layout of integrated Chinese culture.

Therefore, in the process of urbanization and modernization, a variety of policies should be implemented for the protection and development of community cultural ecology of traditional ethnic villages in Guizhou, including rural culture inheritance and development policy that ensures rural cultural communities full of vitality, overall planning policy that specifies protection and development activities, implementation body policy that integrates diversified functions, selective policy that specifies what to do and what not to do, win-win policy for cultural environment and ecological environment, and development and protection policy that ensures the interdependence of both.

Archaeological development facilitates the redevelopment of traditional villages

Dong Wei (Vice Dean and Professor of the School of Architecture, Southeast University)

The planning and construction of Kele National Archaeological Park is a brand-new exploration aimed at fostering the co-existence and co-prosperity of heritage conservation and social economic development and boosting the urbanization of poverty stricken areas and scientific development of grand heritage sites.

We believe Kele National Archaeological Park should have the features of “grand heritage site”, “grand culture”, “grand economy”, and “grand transformation”. Therefore, we have reconsidered its orientation and planning with a view to providing new ideas for the re-development of traditional villages against the background of urbanization.

First, sticking to national urbanization strategies and catering to local social and economic development needs, we should give full play to the Park's historic and cultural value, facilitate innovations in culture industry, and build a new “archaeological park town” that integrates and promotes the simultaneous development of ecological agriculture, natural environment, and cultural heritage. Second, development of ecological agriculture and environment industry is the important economic basis of Kele National Archaeological Park. We should set up examples, create brands, broaden structural adjustment of agriculture and environment industry, and develop new products suitable for the development of Kele. Third, seizing the opportunity of major national and provincial infrastructure projects, we should duly develop cultural tourism in Kele on the solid basis of archaeological research and historical and cultural research. Fourth, the protection and management of villages should be strengthened. Instead of standardized design, new constructions should be featured with traditional ethnic culture to avoid being symbolized or tagged.

To return the rights of protection and development to villagers

Bertrand Gauvrit (Director of the Syndicat Mixte du Grand Site Puy Mary Volcan du Cantal, Réseau des Grands Sites de France)

“Grand Landscape Site” is set up to explore new mode of development. It is our belief and work principle that: though Grand Landscape Site is an area under national protection, it's rights of development and management should belong to local management. Whether landscape protection or economic development,

保护的地区,但所有的开发和管理权都应该属于地方的管理者,无论是景观保护还是经济开发,都应该由地方来负责。

保护景观地,最好的工具不是法律,也不是政策,而是人。当地的居民是保护工作的核心。事实证明,尊重当地居民,把开发和管理权交给他们具有非常重要的意义。

在实际工作中,我们进行了一些探索。首先,定义景观地的规模。扩大区域范围,将相关元素纳入景观地的管理中,并对景观地的承载能力进行评估,严格限定游客人数。

其次,保存景观地的特色。完整地保存景观地个性,这一点非常重要。在保存原生资源的同时,我们也考虑到游客的心理,让他们不仅能看到如诗如画的风景,也体会到人文景观、文化特色。

最后,给予居民足够的生活舒适度和社会发展度。只有让景观地有机地发展,才能让游客看到真正的风景,让他们能够真正融入景观地,同时推动本地经济的良性发展。

我们的理念,就是要在景观地、游客和居民之间找到一种平衡,要在保证居民日常生活正常进行的前提下,合理开发利用景观资源,保留每一个景观地自己的“场所精神”,并为当地经济发展做贡献。



村落体系的割裂导致“孤岛化”

孙华(北京大学考古文博学院教授)

近年来,中国文化遗产保护奉行“规划先行”的方针。有的规划者在没有充分了解村寨的历史、现状和价值的情况下,就仓促动手编写规划,这是不合理的。事实上,乡村文化景观是保护与发展冲突比较尖锐的复杂的文化遗产类型,其规划制定具有挑战性。

在制定乡村遗产保护与发展规划之前,先要对这些地区的乡村作全面的调查,基本全面地掌握现有村落的相关信息,才能进行一个民族或一个自然地理单元的各村落的价值比较,从中选择出不同价值层面的村落,并将其列入不同保护层级,然后由此确定保护的范围和保护的焦点。

任何村落的存在都不是孤立的,要保护一个村落,不仅要保护其本体,还要保护它得以存在的村落体系。要避免只保护一个或几个村落,而强行中断周围其他村落的自然演进传统,使被保护的村落失去继续自然发展所需要的文化环境,成为一个文化的孤岛,成为一个纯粹为旅游服务的固化和异化的历史遗迹。在当前合村并寨、建设社会主义新农村的过程中,尤其要注意这个问题,要注意村落之间的历史联系以及其血缘和亲缘关系,用行政的手段去强行割裂这种联系,不符合建设和谐社会的方针。

乡村是一个文化的综合体,包括了物质和非物质文化的部分,还包括了这两部分文化要素与自然环境关系的部分。因此,保护乡村文化景观不仅是保护村落建筑,还要保护这些村落赖以生存的田地和环境,不断延续这些村落的文化血脉,使之成为我们现代社会多元文化的组成部分。

local management shall be responsible for that.

The best tool to protect a landscape site is neither law nor policy, but people. Local residents constitute the core force of protection. It has been proven that it's of great significance to respect local residents and return development and management rights to them.

We have done some exploration in our actual work. The first is to define the scale of landscape site. We would enlarge its boundaries, include relevant elements into management, evaluate its capacity, and strictly restrict the number of visitors.

Then, features of the landscape site are preserved. It's very important to preserve its entire characteristics. While preserving primary resources, we also take into consideration the psychology of visitors. We show them not only picturesque view but also humanistic landscape and cultural features.

The last is to provide residents with a comfortable life and developed society. Only organic development of the landscape site can offer visitors real beautiful view, connect them to the landscape, and promote sound development of local economy.

Our concept is to build balance among landscape site, visitors, and residents. Without affecting the daily life of residents, landscape resources will be properly developed and used and the "spirit" of each landscape site will be preserved to contribute to the growth of local economy.

Severing village system will result in "Isolated Islands"

Sun Hua (Professor of the School of Archaeology and Museology, Peking University)

In recent years, the policy of "planning in advance" is pursued in cultural heritage conservation in China. It's irrational that some planners rushed into planning without thorough understanding of the history, status quo, and value of villages. In fact, rural cultural landscape is a kind of complex cultural heritage, whose protection and development involve sharp conflicts. Its planning is quite challenging.

Before planning for the protection and development of rural heritage, we should conduct a detailed survey of the area to get a comprehensive grasp of the villages in it. Then we compare the value of each people or villages in each natural geographical unit, and sort villages with different values into different protection levels. Thus the scope and focus of protection are determined.

No village is isolated. To protect a village, we should not only protect itself, but also protect the village system it exists in. It must be avoided that the natural evolution tradition of surrounding villages are severed when one or several villages are protected. Otherwise, villages under protection will lose the cultural environment their natural development needs and become an isolated cultural island and a fixed and alienated historical site that only serves tourism. Attention should be paid to the problem particularly in the current tide of village merge and construction of new socialist countryside. Historical connection, blood ties, and kinship among villages shall be noted. Severing the ties through administrative means doesn't comply with the policy of building harmonious society.

As a synthesis of culture, villages contain not only tangible and intangible culture, but also the natural environment of the two cultural elements. To protect rural cultural landscape, we should protect both village architecture and the farmland and environment villages exist in. We should preserve the cultural veins of villages and include them into the modern multicultural society.



村民是乡村文化遗产保护的专家

伊莎贝拉·玛丽莎尔（法国文化与交流部遗产司副司长）

乡村文化遗产的保护必须要以一个地区为基础，对村落体系进行整体地 = 保护，而不能只以单个的村寨为单位。这就要求我们要把整体的思维

和局部的行动结合起来。

如今，全球经济快速发展，中国的发展速度更是令人瞩目。法国在第二次大战之后，几乎所有的历史建筑都遭到改建，中国有可能也会遇到这样的情况。所以找到合适的方法来保存村落景观、延续村落文化，迫在眉睫。

我认为，恰当的方法是“从长计议”。在制定保护规划之前，我们要充分地进行学习、调查和研究，对村落的历史、文化、风俗习惯以及景观环境开展田野调查并充分理解，同时要让居民充分参与文化遗产保护工作，这不仅不是民主的问题，更是效率的问题。在乡村文化遗产保护工作中，居民才是专家，技术传授、文化传承、精神传递都要依靠村民，他们的经验值得我们学习借鉴。

Villagers are experts of rural cultural heritage protection

Isabelle Marechal (Vice Director of the Heritage Branch of French Ministry of Culture and Communications)

To protect rural cultural heritage, we must protect the entire village system in an area rather than a single village. It requires us to combine overall thinking with local action.

With the growth of global economy, the rapid development of China has drawn worldwide attention. After the World War II, almost all historical constructions in France have been renovated. It's quite likely that China will come across the same situation. So it's imminent to find proper ways to preserve village landscape and its culture.

I think it is a proper way to “give the matter a further thought”. Before making protection plans, we should conduct field study and grasp a thorough understanding of the history, culture, customs, and landscape environment of villages through careful study, survey, and research. This is the basic condition. In the meantime, we should also encourage villagers to participate in cultural heritage protection, which concerns not only democracy, but also efficiency. Villagers are experts of rural cultural heritage protection. The teaching of skills, inheritance of culture, and transmission of spirit all rely on them. We should learn from their experience.

备注：本文根据会议现场记录及有关资料整理而成，以上嘉宾按会议发言先后顺序排列。

Note: The article resulted from the original manuscripts and records of the conference. The speakers are organized in the order of speech at the conference.

(上接第 10 页 Continued from Page 10)

Agricultural Landscapes on the World Heritage List

| Crops, production systems | Meetings, thematic studies | World Heritage List | Tentative Lists |
|---|--|---|--|
| Rice terrace systems | Regional thematic meeting, Philippines, 1995 | Philippine mountain ranges, subak system in Bali Province (Indonesia), Honghe Hani terraces (China) | |
| Vineyards | Meeting of experts, Tokaj (Hungary), 2001. ICOMOS thematic study, 2004 | Five inscribed vineyards: Saint-Émilion (France), Tokaj (Hungary), Alto Douro and Pico (Portugal), Lavaux (Switzerland) and several cultural landscapes where vines are prominent | Champagne and Bourgogne (France), Piémont and Prosecco (Italy), Cape Region (South Africa) |
| Associated crops, maize | Meeting of experts on Caribbean plantation systems, Suriname, 2001 | Prehistoric Caves of Yagul and Mitla in Oaxaca Valley, Mexico (oldest evidence of domestication of gourds and maize, two of the three crops of milpa agriculture) | |
| Tubers, taro | | Kuk Early Agricultural Site (Papua New Guinea), region of cultivation of taro since Neolithic times | |
| Palm trees, oases | Meeting on desert and oasis landscapes, 2001 | Palmeral of Elche (Spain) | Tunisia, Algeria, Morocco, Mauritania |
| Coffee | | Archaeological landscape of first coffee plantations (Cuba), Colombian coffee landscape | |
| Alcohols, sugar | | Agave landscape and industrial installations in Tequila (Mexico) | Boca de Nigua rum refinery and distillery (Dominican Republic) |
| Mediterranean terrace systems (e.g. olives) | | Cinque Terre and Amalfi coast (Italy), Alto Douro (Portugal), Lavaux (Switzerland) may also be included in this category | |
| African terraces | | Sukur (Nigeria), Konso Region (Ethiopia) | |
| Mediterranean pastoralism | Three meetings of experts (France, 2007 and 2012, Albania, 2009) | Causses and Cévennes (France) | Mesta livestock trails (Spain) |
| Other pastoralism | ICOMOS study under preparation | Mont Perdu (France/Spain), Hortobágy National Park (Hungary), Laponian Area (Sweden) | |

中国关于村落保护的相关政策介绍

Introduction to Policies on Protection of Villages in China

文 / 李燕宁¹ Written by LI Yanning¹

20世纪中叶,国际学术界开始关注古村落,国际古迹遗址理事会(ICOMOS)先后公布了《关于保护历史小镇的决议》和《关于乡土建筑遗产的宪章》等有关历史村镇保护的文献。随后联合国教科文组织又陆续公布了约30处村镇类型的世界文化遗产对象。

20世纪80年代后期,中国“古村落”文化研究相继开始,建筑领域、地质领域、规划领域、旅游领域的学者从民居建筑、村落环境、文化空间、旅游开发等多个角度对古村落进行研究,大大推进了各地村落历史文化环境的保护工作,一批古村落中保护较好的乡土建筑也先后被列为市级、省级、国家级重点文物保护单位。

进入21世纪,随着2000年“皖南古村落”成功申报世界文化遗产,2002年《中华人民共和国文物保护法》提出关于“历史文化村镇”保护的明确规定。2003年后,国家建设部、国家文物局从全国范围内选择一些保存文物特别丰富且具有重大历史价值或革命纪念意义、能完整地反映一些历史时期的传统风貌和地方民族特色的村镇,分期分批公布为中国历史文化名镇和中国历史文化名村,其中已分四批公布了108个国家级的历史文化名村。

2008年4月2日国务院公布了《历史文化名镇名村保护条例》,具备以下条件的城市、镇、村庄,可以申报历史文化名城、名镇、名村:(1)保存文物特别丰富;(2)历史建筑集中成片;(3)保留着传统格局和历史风貌;(4)历史上曾经作为政治、经济、文化、交通中心或者军事要地,或者发生过重要历史事件,或者其传统产业、历史上建设的重大工程对本地区的发展产生过重要影响,或者能够集中反映本地区建筑的文化特色、民族特色。

2012年4月16日国家住房和城乡建设部、文化部、国家文物局、财政部,发出关于《开展传统村落调查的通知》(建村[2012]58号)(以下简称《通知》),要求各省、自治区、直辖市住房城乡建设厅、文化厅、文物局、财政厅,摸清我国传统村落底数,加强传统村落保护和改善,决定尽快联合开展传统村落调查,全面掌握我国传统村落的数量、种类、分布和价值及其生存状况。国家四部委将根据调查的情况,依据它的价值来确定一批国家保护的傳統村落名录,公布名录之后要建立一套保护的机制,进行科学保护。

《通知》中初步明确了传统村落的概念,并规

In the middle of the 20th century, the international academia started to pay attention to ancient villages around the world, with the announcement of documents such as “Resolution on the Conservation of Smaller Historic Towns” and “Charter on the Built Vernacular Heritage” by ICOMOS. About 30 sites of the village and town types have been listed as World Heritage by UNESCO.

Since the late 1980s, researches on ancient villages in China have started, with studies on residential buildings, village environment, cultural space and tourism development conducted by experts from architecture, geology, urban designing and tourism. These studies facilitate to promote the protection and conservation of local history and culture of villages throughout the country, with a group of well-preserved vernacular buildings listed as important heritage sites under protection at the municipal, provincial and national levels.

In 21st Century, the southern Anhui Villages was included in the World Heritage List in 2000, and 2 years later, provisions on the protection of “towns or villages with historical and cultural value” were specified in Law of the People's Republic of China on Protection of Cultural Relics. Since 2003, several groups of towns and villages with an unusual wealth of cultural relics of important historical value or high revolutionary memorial significance, or the ones with a relatively complete presentation of traditional landscapes and local ethnic characteristics of a certain historic period, have been nominated, verified and announced by Ministry of Housing and Rural-Urban Development and State Administration of Cultural Heritage as famous villages or towns of historical and cultural value. A total of 108 villages have been announced as famous ones

at the national level in four group lists.

On 2 April 2008, the State Council promulgated the Regulation on the Protection of Famous Historical and Cultural Cities, Towns and Villages, which sets out that a city, town or village meeting the following conditions may apply for being a famous historical and cultural city, town or village: (1) the cultural relics preserved there are particularly rich; (2) the historical buildings there are clustered; (3) the traditional pattern and the historical style and features are preserved; and (4) it has ever been a political, economic, cultural, transportation center or an important military place in the history, or has gone through any important historical events, or its traditional industries or major projects built in the history have ever produced important influences on the development of the local place, or it is able to collectively reflect the cultural or ethnical features of local buildings.

On 16 April 2012, Ministries of Housing and Rural-Urban Development, Culture, Finance and State Administration of Cultural Heritage issued the “Notice on the Survey on Traditional Villages”(hereinafter referred to as the Notice), requesting departments of housing, culture, finance and administrations of cultural heritage of provinces, autonomous regions, or municipalities to count the number of traditional villages in China, to strengthen the protection and improvement of the villages and to conduct joint investigation on the number, types, distribution and values as well as the living conditions of traditional villages in China. The four government ministries will specify a list of traditional villages under state protection based on the survey results and value of the villages, and build a set of system for the scientific protection after the listing.

The Notice gives a preliminary definition of traditional villages,

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定了传统村落应具备的条件：(1) 传统建筑风貌完整：历史建筑、乡土建筑、文物古迹建筑集中连片分布或总量超过村庄建筑总量的 1/3；(2) 选址和格局保持传统特色：村落选址具有传统特色和地方代表性，村落格局具有鲜明体现现有代表性的传统文化，且整体格局保存良好；(3) 非物质文化遗产活态传承：拥有较为丰富的非物质文化遗产资源、民族地域特色鲜明。

2012 年 12 月 12 日住房和城乡建设部、文化部、财政部三部门联合下发了《关于加强传统村落保护发展工作的指导意见》(建村[2012]184号)(以下称《意见》)。

《意见》明确了保护发展传统村落的基本原则和任务，要求继续做好传统村落调查工作，建立传统村落名录制度，对传统村落的保护状况和规划实施进行跟踪监测并实行分级管理等多方面内容。

《意见》的整体结构可以划分为两部分，第一部分明确了传统村落保护对象概念，明确了传统村落保护发展的重要性和必要性，第二部分细化了传统村落保护的基本原则和保护发展任务。

回顾国内相关学科，“村落”概念是指以户为组成单位、以土地为经营对象、以相应的生物为主要价值资源的一定年龄结构及人口数量的人类聚居的空间单元。村落是乡村聚落的简称，具体是指某一村屯或村庄。总体而言，国内对村落以及传统村落的普遍性定义尚未统一，在建筑学、地理学、社会学等多学科中形成了各家观点。

在这种背景下，《意见》延续《通知》文件对传统村落的描述“村落形成较早，拥有较丰富的传统资源，具有一定历史、文化、科学、艺术、社会和经济价值，应予以保护的村落”，首次较为完整的提出了传统村落概念内涵，即“传统村落是指拥有物质形态和非物质形态文化遗产，具有较高的历史、文化、科学、艺术、社会、经济价值的村落”。

and specifies the conditions for a traditional village, including: (1) integrity of the traditional architectural style: with a concentration coverage of historic buildings, vernacular buildings and cultural heritage or with the number of the above constructions exceeding more than one thirds of the total buildings in the village; (2) traditional features maintained in terms of the selection of site and pattern: the site selection of the village keeps its distinct and local features, and the pattern of the village shows a typical distinction of the traditional culture of the place and is well preserved in general; (3) active and dynamic transmission of intangible heritage: rich assets of intangible cultural heritage and distinct ethnic features.

On 12 December 2012, the Guiding Opinions on Strengthening the Protection and Development of Traditional Villages (hereinafter referred to as the Opinions) was jointly issued by three Ministries of Housing and Rural-Urban Development, Culture and Finance.

The Opinions defines the fundamental principles and tasks of the protection and development of traditional villages, and calls for continuous efforts to do the surveys on traditional villages, including establishing a list system for traditional villages, and tracking, monitoring and building a graded management system for the their state of conservation as well as for the implementation of the plans.

The Opinions consists of two parts: the first one defines the connotations of traditional villages and points out the significance and necessity for protection; the second part specifies the fundamental principles of protection and tasks in terms of protection and development.

Based on the review of relevant studies in China, the concept of “village” refers to a household-based spatial unit inhabited by a number of populations in a certain age structure, which operates on land and biological resources in the region. A village, or known as rural settlements, means a particular residential settlement or hamlet. Currently, there is no such a unified definition of village and traditional village in Chinese academia yet, with various interpretations from architecture, geography and sociology.

In this context, the Opinions, as a follow-up document of the Notice, describes the traditional villages as “an early village, which shall be protected, with abundant traditional resources and of historic, cultural, scientific, artistic, social and economic value”. For the first time, the Opinions gives a relatively comprehensive definition of traditional villages and its connotation, which is “a village with both tangible and intangible cultural heritage and of a relatively high value in terms of history, culture, science, arts, society and economy”.

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祖巴拉考古遗址

Al Zubarah Archaeological Site

遗产类型：文化遗产

所在地区：卡塔尔

入选年份：2013

遴选标准：(iii) (iv)(v)

围墙内的海滨小镇祖巴拉位于阿拉伯湾，大约公元9世纪得到开发，并作为一个珍珠贸易中心繁荣于18世纪末和19世纪初。该镇在1811年被摧毁，到20世纪初期已经荒废。祖巴拉由科威特商人建造，与印度洋、阿拉伯半岛和西亚地区有贸易联系。从沙漠里吹来的沙层不仅保护了该处遗址的宫殿、清真寺、街道、四合院以及渔人棚屋的遗迹，还保护了这里的港口、双层城墙、一条运河、墙体和墓园。考古挖掘工作仅在遗址内一小部分区域进行，这已为维持该地区主要城镇的城市贸易和珍珠采集传统提供了绝佳证据，正是这些贸易和传统使得这些小国家繁荣起来，脱离了土耳其、欧洲和波斯帝国的控制，并最终导致了现代波斯湾众国的出现。

祖巴拉考古遗址因符合标准 (iii)、(iv) 和 (v) 于2013年被列入世界遗产名录：

标准 (iii)：祖巴拉遗址是唯一一个保存有完整城市规划的阿拉伯珍珠商业城镇，它也是18至19世纪阿拉伯湾商业和珍珠贸易传统的独一无二的见证，也展现了自早期伊斯兰时代或更早以前直至20世纪期间维持该地区主要海湾城镇发展的这一传统的最后繁荣。

标准 (iv)：祖巴拉是具有防御能力的贸易城市，同时也与腹地城市相接。在18和19世纪初期，通过建立地区贸易通道的战略地位改写了海湾地区的政治和人口分布图。祖巴拉可以被视为当时脱离了奥斯曼帝国、欧洲和波斯帝国控制的独立而繁荣的小国家。这段时期在现在看来，是人类历史上的重要时刻，现代波斯湾诸国正是在那时建立起来的。

标准 (v)：祖巴拉见证了生活在该地区的人们与海洋及恶劣沙漠环境的互动。珍珠采集者的称量工具、进口陶瓷、独桅帆船、渔网、水井和农业活动都说明了贸易和商业对城镇发展的推动作用，也展示了当地城镇居民与大海及沙漠腹地这些自然环境之间的紧密关系。

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Author: A. Pantos
Image Source: Nomination File



Category: Cultural Heritage

Location: Qatar

Date of Inscription: 2013

Criteria: (iii) (iv) (v)

The walled coastal town of Al Zubarah in the Gulf flourished as a pearling and trading centre in the late 18th century and early 19th centuries, before it was destroyed in 1811 and abandoned in the early 1900s. Founded by merchants from Kuwait, Al Zubarah had trading links across the Indian Ocean, Arabia and Western Asia. A layer of sand blown from the desert has protected the remains of the site's palaces, mosques, streets, courtyard houses, and fishermen's huts; its harbour and double defensive walls, a canal, walls, and cemeteries. Excavation has only taken place over a small part of the site, which offers an outstanding testimony to an urban trading and pearl-diving tradition which sustained the region's major coastal towns and led to the development of small independent states that flourished outside the control of the Ottoman, European, and Persian empires and eventually led to the emergence of modern day Gulf States.

Al Zubarah Archaeological Site is inscribed into list of World Heritage Site by the criterions followed:

Criterion (iii): The abandoned settlement of Al Zubarah, as the only remaining complete urban plan of an Arabian pearl-merchant town, is an exceptional testimony to the

merchant and pearl trading tradition of the Arabian Gulf during the 18th and 19th centuries, the almost final flourishing of a tradition that sustained the major coastal towns of the region from the early Islamic period or earlier to the 20th century.

Criterion (iv): Al Zubarah, as a fortified town linked to settlements in its hinterland, exemplifies the string of urban foundations that rewrote the political and demographic map of the Gulf during the 18th and early 19th centuries through building on the strategic position of the region as a trading conduit. Al Zubarah can thus be seen as an example of the small independent states that were founded and flourished in the 18th and early 19th centuries outside the control of the Ottoman, European, and Persian empires. This period can now be seen as a significant moment in human history, when the Gulf States that exist today were founded.

Criterion (v): Al Zubarah bears a unique testimony to the human interaction with both the sea and the harsh desert environment of the region. Pearl divers' weights, imported ceramics, depictions of dhows, fish traps, wells and agricultural activity show how the town's development was driven by trade and commerce, and how closely the town's inhabitants were connected with the sea and their desert hinterland.

活动预告 Forthcoming

2014 联合国教科文组织亚太地区文化遗产保护奖开始接受申请

2013 年 11 月 12 日 - 2014 年 3 月 31 日

自 2013 年 11 月 12 日起, 联合国教科文组织 2014 年度亚太地区文化遗产保护奖 (The UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation) 开始接受申请。该奖于 2000 年设立, 旨在奖励民间相关个人与组织, 或与地方政府合作, 在保护地方遗产、彰显其文化价值方面所作的贡献。奖项着重强调保护过程的重要性, 包括项目过程中的技术成果、修复质量、社区参与和社会影响。申报 2014 年度奖项的项目必须在 2014 年 3 月 31 日前填写正式报名表并按要求报送项目描述、居住者评价表、所有者同意书、授权表, 以及相关照片和图纸的打印件和光盘。更多信息请浏览网站: <http://www.unescobkk.org/culture/heritageawards>.

利用自然和文化遗产实现可持续发展——挪威卑尔根的协同发展

2014 年 3 月 24 日至 26 日, 挪威卑尔根

此会议将在挪威卑尔根 (近布吕根世界遗产地) 举行, 将聚焦联合国教科文组织 1872、2003 及 2005 公约。会议由卑尔根大学主办, 挪威联合国教科文组织全国委员会、卑尔根市政府和霍达兰郡议会及霍达兰郡长等协办。会议将邀请研究人员及管理实践者和主讲嘉宾就其论文进行演讲, 会议第二天安排实地考察。会议涉及的议题包括: 联合国公约在底层的实施情况、遗产对促进可持续发展的作用等。更多详情请参见: <http://www.uib.no/unescobergen2014/en/nyheter/2013/04/conference-theme>

亚太地区水下文化遗产保护会议

2014 年 5 月 12 日至 16 日, 美国夏威夷

此会议将在夏威夷檀香山举行, 由美国国家海洋保护区基金会和夏威夷大学海洋选择项目共同主持。联合国教科文组织《保护水下文化遗产公约》于 2001 年生效, 作为其后续行动, 会议由教科文组织太平洋国家办事处、澳大利亚海洋考古研究所及澳大利亚联合国教科文组织全国委员会、东南亚教育部长组织和韩国国家海洋文化遗产研究所等赞助。会议旨在探讨 21 世纪亚洲尤其是印度洋和太平洋国家的水下文化遗产管理及保护策略, 通过发展本地区学术界及政府间的交流促进和提升地区合作。本次会议无疑将为未来水下文化遗产及水下考古的技术及伦理议题留下进一步讨论空间。更多详情请参见: http://www.unesco.org/new/en/culture/themes/single-view/news/second_call_for_sessionspapers_2014_underwater_cultural_heritage_conference-2/#.UqfJ-dKBnDN

The 2014 UNESCO Asia-Pacific Awards for Cultural Heritage Conservation Coming up

12 November 2013 - 31 March 2014

The application of the 2014 UNESCO Asia-Pacific Awards for Cultural Heritage Conservation has announced in 12 November 2013. The Awards were established in 2000 to recognize the achievement of individuals and organizations within the private sector, and public-private initiatives, in successfully conserving structures of heritage value in the region. Entries for the 2014 Award programme must be submitted with an official entry form, project description using the official format, occupant comment form(s), owner consent form, rights authorization form, including drawings and photos in hard copy and on CD before 31 March 2014. For further information, please check: <http://www.unescobkk.org/news/article/2014-unesco-asia-pacific-awards-for-cultural-heritage-conservation-call-for-entries/>.

Using Natural and Cultural Heritage in Sustainable Development — Synergy for Development in Berge

24-26 March 2014, Bergen, Norway

This Conference will be focus on the UNESCO 1872, 2003 and 2005 conventions, hold in Bergen near the Bryggen World Heritage Site, which is organized by the University of Bergen with contributions from the Norwegian National Commission for UNESCO, the City of Bergen, Hordaland County Council, and the County Governor of Hordaland. The meeting will invite both practitioners and researchers to present their papers along with invited keynote speakers, sites visiting is scheduled on the second day of the conference. Few questions are addressed in the meeting, such as the practice works of the UNESCO convention at ground level, the role of heritage in contributing to sustainable development...etc. For further information, please check: <http://www.uib.no/unescobergen2014/en/nyheter/2013/04/conference-theme>.

The Asia-Pacific Regional Conference on Underwater Cultural Heritage

12-16 May 2014, Hawaii, USA

The Asia-Pacific Regional Conference on Underwater Cultural Heritage will be held in Honolulu, Hawaii, host by National Marine Sanctuary Foundation and University of Hawaii Marine Option Program. Follow-up by the UNESCO convention 2001 come into force, the conference is sponsored by UNESCO Office for the Pacific States, Australasian Institute for Maritime Archaeology and potential sponsors by Australian National Commission for UNESCO, SEAMEO-SPAFA, the Korean National Research Institute of Maritime Cultural Heritage, and more. This Conference aims to address management and protection strategies of underwater cultural heritage in Asia, especially the countries of the Indian and Pacific Oceans in the 21st Century, which enhance and facilitate regional cooperation by developing the networks between academic and governmental in the region. For no doubt this give rooms for further discussion of technical and ethical issues related to underwater cultural heritage and underwater archaeology. For more information, please check: http://www.unesco.org/new/en/culture/themes/single-view/news/second_call_for_sessionspapers_2014_underwater_cultural_heritage_conference-2/#.UqfJ-dKBnDN.

塔吉克国家公园 (帕米尔山)

Tajik National Park (Mountains of the Pamirs)

遗产类型: 自然遗产

所在地区: 塔吉克斯坦

入选年份: 2013

遴选标准: (vii)(viii)

塔吉克国家公园坐落于欧亚大陆最高山脉的汇合点——所谓的“帕米尔山结”的中部, 该处遗址覆盖了塔吉克斯坦东部超过 250 万公顷的区域, 多山且鲜有人居住。其东部为高原, 西部为高低不一的山峰 (其中一些超过 7000 米), 该地突出的特点是气温呈现出极端的季节性波动。极地之外最长的高山冰川坐落于该遗址已记录的 1085 座冰川之中, 此外, 该处还有 170 条河流以及 400 多个湖泊。公园内生长着丰富的亚洲西南和亚洲中部植物区系植被物种, 为全国范围内稀少且受到威胁的鸟类和哺乳动物 (包括马可波罗盘羊、雪豹、西伯利亚野山羊以及其他) 提供了避难所。受频繁的强震影响, 该公园几乎未受农业文化和永久性人类居住的影响, 这为板块构造学和俯冲现象的研究提供了一个独一无二的机会。

塔吉克国家公园因符合标准 (vii) 和 (viii) 于 2013 年被列入世界遗产名录:

标准 (vii): 塔吉克国家公园是在古北界最大的高山保护区之一。费琴科冰川是欧亚大陆上最大的、也是除极地地区以外世界上最长的山谷冰川, 也是全球范围内独一无二的壮观景象。数个世界最深的峡谷, 被崎岖的冰川山峰所包围, 加上高山沙漠和帕米尔高原湖泊形成独有的视觉组合, 是特殊的高山荒野自然美景。萨雷兹湖, 是世界上最高的天然蓄水湖, 地形上极为有趣。卡拉库尔湖很可能是世界上最高的由陨石坑形成的大型湖泊。

标准 (viii): 帕米尔山脉是欧亚大陆的一个主要的冰川中心, 而塔吉克国家公园则是多种地貌相互交融的杰出范例, 高山、山谷冰川、以及深河峡谷与另一边帕米尔高原寒冷的大陆沙漠环境形成强烈对比。其中, 由地质活动形成的例子——萨雷兹湖, 则是由地震引起的 60 亿吨山石滑坡所形成的, 可能是世界上最年轻的深水高山湖泊。它有着国际上科学研究和地貌灾害上的重要性, 因为正在进行的地质活动对其稳定性有影响, 湖泊生态系统也在持续演进。塔吉克国家公园也为板块构造学和俯冲现象的研究提供了一个独一无二的机会。🌐

Category: Natural Heritage

Location: Tajikistan

Date of Inscription: 2013

Criteria: (vii) (viii)

Tajik National Park covers more than 2.5 million hectares in the east of the country, at the centre of the so-called “Pamir Knot”, a meeting point of the highest mountain ranges on the Eurasian continent. It consists of high plateaux in the east and, to the west, rugged peaks, some of them over 7,000 meters high, and features extreme seasonal variations of temperature. The longest valley glacier outside the Polar region is located among the 1,085 glaciers inventoried in the site, which also numbers 170 rivers and more than 400 lakes. Rich flora species of both the south-western and central Asian floristic regions grow in the Park which shelters nationally rare and threatened birds and mammals (Marco Polo Argali sheep, Snow Leopards and Siberian Ibex and more). Subject to frequent strong earthquakes, the Park is sparsely inhabited, and virtually unaffected by agriculture and permanent human settlements. It offers a unique opportunity for the study of plate tectonics and subduction phenomena.

The Tajik National Park was nominated as world Heritage in 2013 according to the following criteria:

Criterion (vii): Tajik National Park is one of the largest high mountain protected areas in the Palearctic Realm. The Fedchenko Glacier, the largest valley glacier of the Eurasian Continent and the world's longest outside of the Polar Regions, is unique and a spectacular example at the global level. The visual combination of some of the deepest gorges in the world, surrounded by rugged glaciated peaks, as well as the alpine desert and lakes of the Pamir high plateaux adds up to an alpine wilderness of exceptional natural beauty. Lake Sarez and Lake Karakul are superlative natural phenomena. Lake Sarez,



impounded behind the highest natural dam in the world, is of great geomorphic interest. Lake Karakul is likely to be the highest large lake of meteoric origin.

Criterion (viii): The Pamir Mountains are a major centre of glaciation on the Eurasian continent and Tajik National Park illustrates within one protected area an outstanding juxtaposition of many high mountains, valley glaciers, and deep river gorges alongside the cold continental desert environment of the high Pamir Plateau landforms. An outstanding landform feature of the property's geologically dynamic terrain is Lake Sarez. It was created by an earthquake-generated landslide of an estimated six billion tonnes of material and is possibly the youngest deep water alpine lake in the world. It is of international scientific and geomorphological hazard significance because of the on-going geological processes influencing its stability, and the sort of lacustrine ecosystem which will develop over time. Tajik National Park furthermore offers a unique opportunity for the study of plate tectonics and continental subduction phenomena thereby contributing to our fundamental understanding of earth building processes.



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