

WHITRAP

NEWSLETTER

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World Heritage Training and Research Institute for the Asia and the Pacific Region (Shanghai)

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中心简介 Introduction



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

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

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

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

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

首届联合国教科文组织世界遗产二类中心会议在巴林举行

1st Annual Meeting of World Heritage Related Category 2 Centers and of Relevant UNESCO Chairs and Other Higher Education and Research Institutions Held in Bahrain

2010年12月19日至20日，首届UNESCO世界遗产二类中心会议在巴林举行。世界遗产中心、世界遗产委员会咨询机构（ICOMOS、IUCN、ICCROM）以及来自全球已成立和待批的世界遗产二类中心及其他相关联合国教席、网络及机构代表出席了会议。

此次会议主要目的是修订全球培训战略和讨论二类中心在世界遗产能力建设工作中确立及实施方面所发挥的作用，同时，会议也介绍了全球能力建设战略大纲并指出行动主要参与方应发挥的作用，总结了世界遗产二类中心的近中长期行动计划及发展战略。

会议结束之际，为进一步维持二类中心的积极影响、促进世界遗产机制整体框架内的能力建设，众多提案及建议被采纳：

1. 二类中心应在着眼于地区和主题领域的基础上制定各自发展策略，并明确战略目标及指标；
2. 已成立二类中心向世界遗产委员会提交的报告应格式统一且为一份文档，并依照委员会制定的《能力建设战略》讨论议程提交；
3. 二类中心应共同合作，在享有独立自主地位的框架下，明确各自与世界遗产委员会、世界遗产中心、相关UNESCO地区办事处、咨询机构以及相关主办成员国的职能和工作方法；
4. UNESCO应确保二类中心在发展过程中得到应有的管理，并提出一套提案过程的评估标准；
5. 成员国若提交审批与世界遗产相关的二类中心，应在提案准备阶段鼓励其积极寻求世界遗产委员会的建议；
6. 应加紧途径或机制的进一步探索，以保证所推荐中心的长期可持续性，以及即使在中心成立后，其提案成员国所做出的承诺和支持依然长期有效。
7. 二类中心应向世界遗产中心咨询，并紧密联系咨询机构，协调并明确咨询机构在二类中心管理委员会和/或咨询委员会的地位和参与方式；
8. 已成立二类中心应撰写简要工作报告以分享中心发展过程中的经验；
9. 本届大会接受意大利都灵文化经济学和世界遗产学国际研究中心的提议（该中心由意大利政府正式提名为待批的二类中心），由于其于2011年12月在米兰和都灵举办第二届世界遗产二类中心会议，并于同期举办国际会议，公开征集以“文化、发展及世界遗产的文化经济学方法”为主题的论文；
10. 二类中心年会机制将作为合作网络建设的有效平台。■



The 1st annual meeting of World Heritage Related Category 2 Centers and of relevant UNESCO Chairs and other Higher Education and Research Institutions was held from December 19th to 20th 2010 in Bahrain. The meeting was attended by the representatives of: the existing World Heritage related Category 2 Centers working under auspices of UNESCO, those proposed Category 2 Centres currently being established, a number of relevant World Heritage related UNESCO chairs and other higher education and research institutions from all regions of the world, the World Heritage Centre, and the Advisory Bodies to the World Heritage Committee (ICOMOS, IUCN, ICCROM).

The meeting was aimed at the revision of Global Training Strategy and the role of the World Heritage related Category 2 centers in the finalization and implementation of the new World Heritage Capacity Building Strategy. The outline of the Global Capacity Building Strategy was introduced and the mapping and role of the main actors involved current activities was undertaken. Meanwhile, the action plan for short-term, mid-term and long-term and UNESCO strategy for development of Category 2 Centers were summarized.

At the conclusion of the meeting a number of recommendations were developed to ensure the continued positive impact of the category 2 centres and improvement of the overall framework for capacity building for the World Heritage System:

1. Category 2 Centers should develop individual strategies with strategic objectives and indicators, taking into account their regional and/or thematic focus;
2. All existing Category 2 Centers should report to the World Heritage Committee in a common format, within one document, and within the agenda item of the World Heritage Committee session devoted to the discussion on Capacity Building Strategy;
3. Category 2 Centers should work together to clearly define roles and working methods in relation to the World Heritage Committee, the World Heritage Centre, the relevant regional

UNESCO offices, the Advisory Bodies, and the relevant host Member States, in the framework of the autonomous status the Category 2 Centers are granted with;

4. UNESCO should ensure a proper management of the growth of Category 2 Centers, and suggest a minimum set of criteria for the assessment of their establishing proposal;
5. Member States proposing a World Heritage related Category 2 Centre should be encouraged to seek the advice of the World Heritage Committee when preparing their proposals;
6. A mechanism/matrix to ensure the sustainability of the proposed Centers on the long term and to also ensure the long lasting commitment and support of the proposing Member States, even after the establishment of the Centers, should be further investigated;
7. Category 2 Centers should, in close consultation with the World Heritage Centre, coordinate and clarify in liaison with the Advisory Bodies the status and the participation of the latter in the governing boards and/or advisory boards of the “C2Cs”, with an aim to better use the regional and sub-regional network of experts and representatives of the Advisory Bodies;
8. Already established “C2Cs” should develop a small working paper to share lessons learned and good practices in developing these centers;
9. The meeting welcomed the offer by the International Research Centre on the Economics of Culture and World Heritage Studies in Turin (Italy) (IRCEC), being formally proposed by the Government of Italy as potential Category 2 Centre, to host the 2nd meeting of the “C2Cs” in Milan and Turin in December 2011 and to organize in parallel an international conference open to a call for papers on the theme “Culture and Development and Economics of Culture approaches to World Heritage”;
10. An annual meeting of the “C2Cs” would be a useful forum for networking.

首届全国教科文组织二类中心联席会议在京举行

1st National Joint Meeting of UNESCO's Category 2 Centers Held in Beijing



The 1st National Joint Meeting of UNESCO's Category 2 Centers, organized by Chinese National Commission for UNESCO (NATCOM), was held in Beijing on Feb.17th 2011. A total of 26 representatives from Category 2 centers in China, including 6 established centers and the other 2 nominated ones still awaiting ratification, attended the meeting. The 6 established Category 2 institutes under the auspices of UNESCO's in China are International Research and Training Center on Erosion and Sedimentation (IRTCES), International Research and Training Centre for Rural Education (INRULED), International Research Center on Karst (IRCK), WHITRAP (Beijing, Shanghai, Suzhou), International Training Center of Intangible Cultural Heritage for the Asia and the Pacific Region and the International Center on Space Technologies for Natural and Cultural Heritage (WHIST).

Mr. DU Yue, Deputy Secretary-General of NATCOM, chaired the meeting. Mr. FANG Maotian, Secretary-General NATCOM, firstly gave a brief introduction on the latest development and some problems facing category 2 institutes in China. Then participants at the meeting presented current status on implementation by each center. Mr. LI Xin, Director of Research Unit from WHITRAP Shanghai, gave a report on the main achievements since the establishment of WHITRAP Shanghai and its work plan in 2011.

In the second phase, all delegates at the meeting analyzed the most outstanding challenges they are confronting, and discussed to identify new solutions to questions category 2 centers are faced with, such as "how to help China gain more say by giving full play to its role as a platform?" and "how to overcome the development bottleneck by making full use of recourses at home and broad so as to bring about its innovation and development?", etc. The meeting has come to agreements as follow:

1. For the future, national joint meeting of category 2 centers shall be convened at least twice every year led by NATCOM, to promote development by experience sharing and discussion;

2. A report concerning solutions to the legal status, personnel staffing, current expenditure and policies relating to foreign affairs of category 2 institutes and centers shall be compiled under the charge of NATCOM. The report will be submitted to the State Council after being signed by administrative departments of each category 2 centers;

3. The category 2 centers should make great efforts to better their work by taking initiatives to pool talents and advance innovatory mechanism. Emphasis should also be made on the internationalization of the center in its operation and management, which means to get a certain number of partners from abroad involved in daily management.

2011年2月17日上午, UNESCO中国全委会在北京组织召开首次全国二类中心联席会议, 中国目前已成立的6个二类中心: 国际泥沙研究培训中心、国家农村教育研究与培训中心、国际岩溶研究中心、亚太地区世界遗产培训与研究中心(北京、上海、苏州)、亚太地区非物质文化遗产国际培训中心、国际自然与文化遗产科技技术中心以及2个筹备待批的二类中心代表等26人出席会议。

会议由全委会副秘书长杜越主持, 全委会秘书长方茂田首先介绍了二类中心在国内外的最新发展态势及应注意的问题, 各中心代表分别介绍了各自的发展状况, 我中心研究部主任李昕博士汇报了我中心自成立以来主要工作以及2011年的主要工作计划。

随后, 与会代表着重分析了各自当前所面临的主要问题并就“如何利用二类中心平台, 提高中国的话语权? 如何充分利用国内外两种资源克服发展瓶颈, 推动二类中心创新发展?”等问题进行了深入探讨, 与会代表达成以下共识:

1. 今后, 教科文组织中国国委员牵头, 每年至少召开两次全国二类中心的联席会议, 交流经验、研讨问题、促进发展;

2. 由全委会牵头组织编写一个报告, 经各二类中心的依托(或主管)部门会签后, 上报国务院, 主要内容包括解决二类中心共同面临的法律地位、编制、经常性经费、相应的外事政策等问题;

3. 各二类中心要主动作为、广揽人才、创新机制, 把中心的工作做好、做出特色。同时各中心在运行和管理过程中要注意彰显国际化, 组织机构中应有一定数量的国际同行参与日常工作。

截止目前, 全球共有63个UNESCO二类中心, 其中教育7个、自然科学32个(其中与水有关的22个)、人文科学4个、文化18个(其中遗产类4个、非物质文化遗产6个)、信息与传播2个。中国目前已成立的二类中心有6个, 另有2个待批。

At present, 63 UNESCO category 2 centers have been built worldwide, including 7 in Education sector, 32 in natural science(22 of them are about water), 4 in humanities, 18 in cultural sector(4 in heritage and 6 in intangible cultural heritage), 2 in information and communication sector. Currently, China has a total of 8 centers, among which 6 are established ones and 2 are still subject to approval.

焦点新闻

In Focus

传统手工艺传承人才培养——各国木工手工艺经验分享及其应用”国际研讨会 在日本召开

2011年1月26日至28日，由ACCU Nara、日本文化事务部、文化遗产日本国家研究院、WHITRAP Shanghai等单位共同主办的“传统手工艺传承人才培养——各国木工手工艺经验分享及其应用”国际研讨会在日本奈良召开。本次会议旨在突显传统技艺和物质传承过程中所面临的挑战，在对各国物质与非物质文化遗产建立全面认识的同时，就包括文化遗产修复的立法系统在内的不同方法进行交流，并关注工程现场各个层面的整体维护与实际运作等。

世界遗产监测管理国际培训班在苏举行

2011年3月7日，由国家文物局、ICCROM共同主办，中国文化遗产研究院承办，苏州市文物局、苏州市园林和绿化局协办的“世界遗产监测管理国际培训班”在苏州举行。本次培训班共历时两周，内容包括讲座、案例研究和实践。国家文物局文保司司长关强、副司长陆琼，中国文化遗产研究院党委书记朱晓东、教育培训中心主任詹长法，ICCROM遗址处处长约瑟夫·金，项目官员伽美尼·韦杰苏利亚，清华大学建筑学院副院长吕舟，WHITRAP苏州中心主任周苏宁等将在本次培训中授课。

中意历史城镇复兴研讨会在沪举行

2011年3月10日，中意历史城镇复兴研讨会上海同济大学规划大厦举行。会议由意大利博洛尼亚大学、同济大学中意学院、阮仪三基金会和WHITRAP Shanghai共同举办，中意学院王锐光教授、建筑城规学院阮仪三教授、意大利非洲与亚洲研究院Giorgio Casacchia教授、B&T国际律师事务所Giampaolo Naronte教授、意大利博洛尼亚大学Giampiero Cuppini教授以及曲阜市规划局领导等出席会议并发言。

会上，阮仪三教授阐述了遗产保护和古城修复的主要理念与不足之处；曲阜市规划局建设科刘亮科长介绍了曲阜在文化遗产保护方面的各项措施和政策；Giampiero Cuppini教授阐释了历史建筑修复理念和技术及其更新利用后的使用与经济价值；Giampaolo Naronte教授则讲解了古城修复中所涉及的法律问题与资金来源等问题。



International Conference on “Human Resource Development for the Transmission of Traditional Skills: National Approaches and Their Applications to Woodworking” Held in Japan

The International Conference on “Human Resource Development for the Transmission of Traditional Skills: National Approaches and Their Applications to Woodworking” was successfully held in Japan from January 26 to 28, 2011. It was organized by the Asia-Pacific Cultural Centre for UNESCO (ACCU Nara), the Agency for Cultural Affairs, the National Research Institute for Cultural Properties, in cooperation with WHITRAP Shanghai. The conference aims to highlight the challenges involved in transmitting traditional skills and materials to posterity, by looking at different national systems including their legislation for repairing cultural heritage, focusing on levels of overall maintenance and actual operations at work sites, while taking a comprehensive view of both tangible and intangible cultural heritage.

Course on “Management and Monitoring of World Heritage Sites” Opened in Suzhou

The Course on “Management and Monitoring of World Heritage Sites” organized by ICCROM together with China Academy of Cultural Heritage (CACH) on the invitation of the State Administration of Cultural Heritage (SACH) and with the support of Suzhou Municipality Administration of Cultural Heritage and Suzhou Gardens and Landscaping Administration Bureau, was opened at Suzhou on March 7th. The two-week long course constitutes a series of lectures, case study and practice exercises. The teaching team includes: GUAN Qiang, Chief Director-General of Protection and Archeology Department of SACH, and its Deputy Director-General LU Qiong; ZHU Xiaodong, Party Committee Secretary of CACH; ZHAN Changfa, Director of Education and Training Center of CACH; Joseph KING, Sites Unit Director of ICCROM; Gamin WIJESURIYA, Project Manager and Course Coordinator of ICCROM; LV Zhou, Vice Dean of School of Architecture of Tsinghua University; ZHOU Suning, Director of WHITRAP Suzhou, etc.

“Regeneration of Historic Towns: Italian And Chinese Experiences” Held in Shanghai



Seminar on “Regeneration of Historic Towns: Italian And Chinese Experiences”, jointly organized by Bologna University, Sino-Italian Campus of Tongji University, RUAN Yisan Heritage Foundation and WHITRAP Shanghai, was held in Shanghai on March 10th, 2011. Prof. WANG Ruiguang from Sino-Italian Campus, Prof. RUAN Yisan from College of Architecture and Urban Planning of Tongji University, Prof.

Giorgio CASACCHIA from Istituto Italiano per l’Africa e l’Oriente (ISIAO), Prof. Giampaolo NARONTE from B&T LLP, Prof. Giampiero CUPPINI from Bologna University and officials from Qufu Urban Planning Bureau attended the meeting and made speeches. Prof. RUAN Yisan presented the main principles and existing problems in the restoration of Chinese historic towns and cities; Mr. LIU Liang from Qufu Urban Planning Bureau briefed on the measures and policies concerning the cultural heritage conservation of Qufu; Prof. Giampiero CUPPINI introduced the restoration techniques and ideas applied to the historic architectures in Bologna, and analyzed the new values and benefits to the local economy by the regeneration works; and Prof. Giampaolo NARONTE illustrated the legal barriers and problems occurred in the restoration of ancient cities, etc.

申遗之后看泰宁

Taining: After Being A World Heritage Site



2010年8月2日，在巴西首都巴西利亚召开的第34届世界遗产大会上，以福建省三明市辖县泰宁县为重要成员的“中国丹霞”被正式列入世界遗产名录，成为我国第八处、全球第180处世界自然遗产。

泰宁丹霞以“最密集的网状谷地、最发育的崖壁洞穴、最完好的古夷平面、最丰富的岩穴文化、最宏大的水上丹霞”以及生物生态原始自然、珍惜濒危动植物繁多等特色，得到国内外专家的广泛认同，被地质学界称为“中国丹霞故事开始的地方”。作为福建继武夷山世界文化与自然遗产、土楼世界文化遗产之后的第三个世界遗产，泰宁在福建旅游中占据着重要的位置。随着泰宁申遗的成功，泰宁将在全省生态、文化、旅游发展格局中发挥更加重要的作用。

三明市委书记黄琪玉表示，泰宁的申遗成功后，世界遗产的品牌能迅速提高当地的知名度，强劲推动当地经济、社会尤其是旅游产业的超常规发展，通过发挥泰宁旅游龙头的作用，带动激活整个三明的优质旅游资源，连点成线，助推三明旅游产业的大发展大繁荣。

泰宁县委书记曾祥辉表示，泰宁被列入世界自然遗产后对地方经济及社会发展有强大促进，有效地推动思想观念全方位转变，有效推动遗产资源全方位保护，有效推动旅游产业全方位升级。而对于泰宁今后的发展，特别是在遗产地保护与发展相协调的问题上，其表示，不能武断地将旅游开发与世遗保护相对立，也不应把生态环境破坏的很多罪名强加给旅游开发，一定程度上的旅游开发可以增强遗产地区经济的可持续发展，从而增强遗产地自身的“造血”功能，提升遗产保护的综合能力及管理水平。■

China Danxia was inscribed onto the World Heritage List on August 2nd 2010. China Danxia is a serial property comprising six areas found in the sub-tropical zone of southern China, one example of which is located in Taining county in Fujian Province.

Known for its “high density of valleys, fully formed caverns, intact ancient planation surfaces, rich cave culture, grand Danxia landscapes in water”, as well as its primitive ecological conditions and great abundance of rare plants and animals, Taining Danxia has gained wide recognition among domestic and international experts, regarded as “the most outstanding representative of Danxia landform in China” by geologists. With its inscription onto the World Heritage List, Taining will definitely play a more and more important role in the development of provincial ecological, cultural and tourism setups.

HUANG Qiyu, the Secretary of Sanming Municipal Committee of the CPC, said that the “world heritage” brand will help to raise local profile among tourists, and to unleash the development power of local economy, society and tourism in particular. And by giving leading role in mobilizing local superior tourist resources, the entire Sanming city will see a boom in its tourist industry.

ZENG Xianghui, the Secretary of CPC Taining County Committee, said that Taining’s success in application for world heritage will bring about great impetus to local economy and society, promoting a turnaround of the old concepts, an all-round conservation of the heritage resources, and a full-scale upgrading of its tourist industry. As for the coordination relations between the protection and development of the heritage sites, Mr. ZENG added that it is wrong to either place tourism development in conflict with heritage conservation, or ascribe the ecological damage wholly to the open-up of tourism industry. A reasonable exploitation of tourist resources will promote the economic sustainable development of the heritage sites, helping to maintain its vitality and to improve comprehensive capacity and management in the process of protecting heritages.

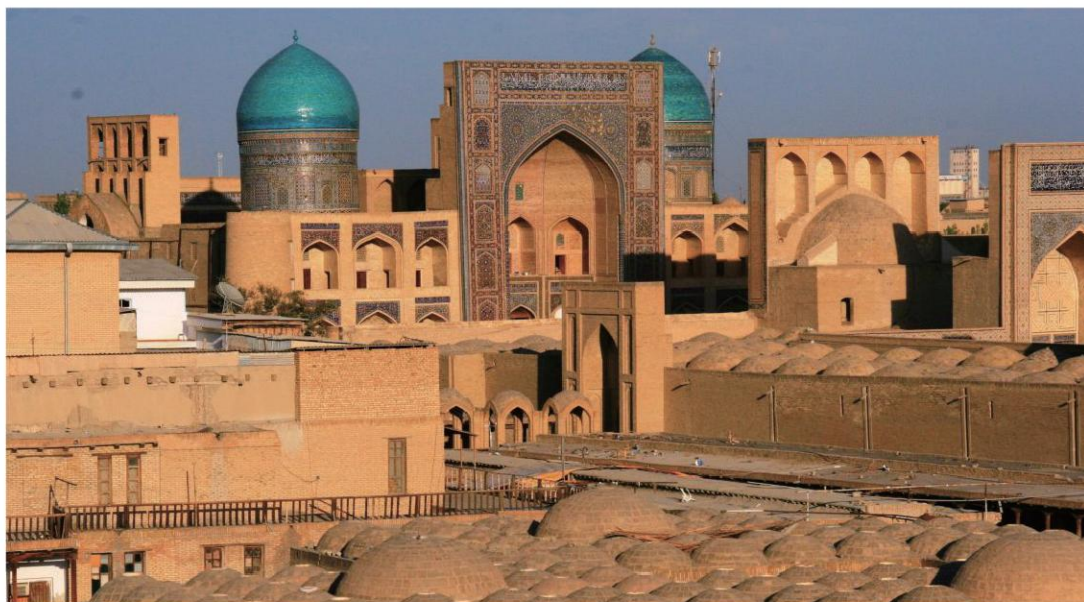


理解“文化线路”遗产的三个关键方面

图文供稿 / 王剑波

Three Key Concepts to Understand Cultural Routes

by WANG Jianbo



丝绸之路——布哈拉大清真寺

2008年10月在加拿大渥太华举行的国际古迹遗址理事会第十六届大会上,《文化线路宪章》通过后,文化线路作为一种遗产类型,其内涵、定义与构成等已有了较为明确的解释和界定,但仍有以下几个方面的内容需要进一步强调和解释:

1、文化线路和交通线路的关系究竟如何?

文化线路与交通线路的关系有四重:

第一,文化线路一定是一条交通线路或一个交通线路体系。交通线路作为人类迁徙和交流的通道,是文化线路遗产各组成部分的联系方式,是文化线路作为遗产类型拥有限定空间的一个实体依据;不是交通线路的线性遗产如长城不是文化线路;那些通过印刷、电子等科学技术的发展而形成的文化间的影响和联系,其相关遗产的分布与实体的物质空间关系不大,也不是文化线路遗产。

第二,只有承担了具体的、特定用途的交通线路才有可能成为文化线路。交通线路的具体的、特定用途,是线路上人们迁徙与交流产生的原动力,是一条交通线路区别于其它交通线路,成为文化线路的根本特征与核心。多数国际公认的文化线路,其名称也多来源于其功能用途,如圣地亚哥朝圣线路、丝绸之路、大运河、乳香之路、茶叶之路等。

第三,只有交通线路沿线不同文化群体间产生了相互的交流和影响,交通线路才能称其为“文化线路”,这是文化线路的遗产重要性所在。这需要交通线路在空间上要足够长以跨越不同的地理文化区域,在时间上其特定功能要持续应用很长的历史时期,从而才能产生不同文化群体的多维度交流。这种交流和影响的结果和载体是文化线路遗产的重要组成部分。

第四,虽然文化线路与交通线路的形式是水路还是陆路等关系不大,但与交通线路完成其所承担

Since the adoption of The ICOMOS Charter on Cultural Routes at its 16th General Assembly and Scientific Symposium in Quebec (Canada) in October 2008, Cultural Routes, as a category of cultural property, has been clearly defined in terms of its basic principles and methodologies. But still, the concept is subject to clarification and further explanation in the following aspects:

1. Cultural Route vs. Transport Line

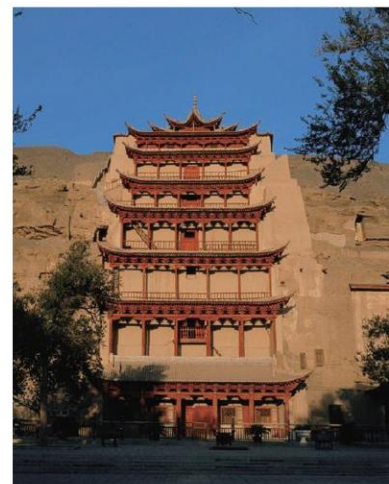
The two concepts interconnect each other in the following four respects:

a. A cultural route, most of all, must either be a transport line of a certain type or a transport network. Transport lines, as corridors that enable migration and communication of mankind, present the way how each part of a cultural route was connected, and serve as tangible elements that bear witness to its cultural heritage and provide a physical confirmation of its existence. A linear cultural property without functions of transportation, like the Great Wall, shall not be defined as cultural routes; neither shall be those heavily relying on the scientific and technological development of printing and electronics to fulfill its inter-cultural influences and connections while having little to do with material spaces;

b. Only when a transport line was being used for a specific and well-determined purpose, can it be inscribed as cultural routes. This specific and well-determined purpose, by which cultures of different groups were driven to flow and exchange, differentiates this transport line from other ones, presenting its fundamental character and outstanding value as a cultural route. Most of the internationally recognized cultural routes are named after their functions and purposes, such as the Routes of Santiago de Compostela, the Silk Road, the Grand Canal, the Frankincense Trail, the Tea Road, etc.;

c. Only when mutual communications and influences were established among the different cultural groups along the transport line, can it be labeled as “cultural routes”. This is

丝绸之路——莫高窟



- 1 Burgos, Spain
- 2 丝绸之路——柏兹克里克石窟
- 3 丝绸之路——马蹄寺石窟群
- 4 丝绸之路——麦积山石窟
- 5 圣地亚哥线路法国段
- 6 圣地亚哥线路西班牙段



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2

功能的往来路径的空间结构关系密切。通常线路上的文化群体都是从一端（起点）流向另一端（终点），交通的起始段通常较少发生文化交流，多与具体特定用途相关的遗产为主，而与交流和交往现象相关的遗产多产生在中程和终点。

2、怎样理解文化线路的“dynamic”特征？

文化线路的“dynamic”特征实质指的是动力特征——交通线路上蕴含着的文化交流的原动力，而非指文化线路是动态发展变化的。文化线路都有自己的“特定动力（specific dynamic）”，“使得交通线路作为一个导体或通道，相互的文化影响得以通过”也即文化线路的具体的特征用途。

3、如何界定文化线路中的非物质文化遗产？

文化线路中的无形要素内容是蕴含在有形的要素中的无形要素，是有形要素的内涵和意义所在，也是有形要素。无形要素及其对应的有形遗产内容可分为语言、饮食、穿着等传统习惯与风俗的空间载体；宗教、礼仪、节庆等仪式性活动空间；音乐、文学、美术等艺术形式的发生载体空间；传统耕作与手工技术与工艺、工业科技；建筑风格与形式、城镇空间结构特征等无形文化遗产的载体。

正是由于文化线路的无形要素几乎涉及到文化线路上人类聚居区的所有建筑空间形式，加上交通线路和相关的功能遗产，文化线路的城镇遗产成为解释文化线路上相关人群间交流和对话的重要组成部分。

also where the significance of cultural routes as a world heritage lies. Therefore, the above transport line must be long enough to span different cultural areas geographically in a relatively long period of time in the history, so as to enable the multi-dimensional exchanges among different cultural groups to occur. The subsequent outcomes and carriers left by the communication and influences are hence important constitutions of cultural routes;

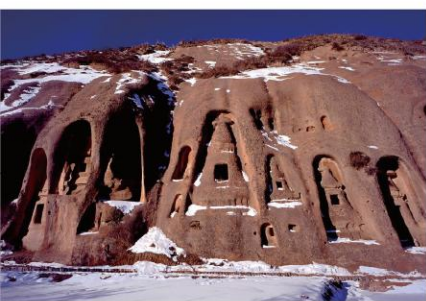
d. Cultural routes, be it a transport line by water or by land, is closely related to the spatial structures based on which a transport line performs its function as a two-way passage. In normal conditions, cultural groups always flow from one end (the beginning) of the route to the other (the terminal). It is noted that cultural exchanges rarely happen on or about the start of the line, but a few properties with specific purposes. Heritages with a reflection of relevant communication and interactive phenomenon mainly appear on the middle and the terminal part of the route.

2. About its “dynamic” character

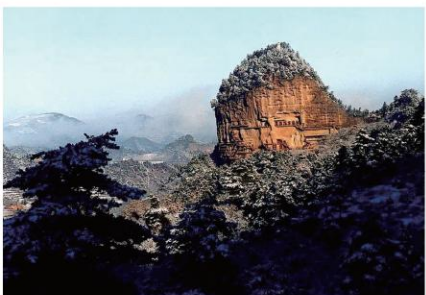
The “dynamic” factor of Cultural Routes in essence refers to its character as a generative power- the driving force that pushes cultural exchange along transport lines- rather its process in progress or evolving. Cultural routes have their own “specific dynamic”, which enables them to “act as a conductor or channel through which the reciprocal cultural influences have flowed”, namely the specific goals cultural routes accomplished.

3. Intangible Heritage in cultural routes

The intangible elements in cultural routes are the ones with tangible forms. Serving to give sense and meaning to the various elements that complement the material aspects, they are virtually tangible elements in a different form. The intangible elements together with their tangible forms mainly include: physical carriers of old traditions and customs like languages, diets and dresses; spaces for religious and festival rituals and ceremonies; carriers where art forms like music, literature and painting materialized; traditional farming and handcraft techniques, and industrial technologies; and intangible elements like architectural styles and forms, and structural features of cities and towns, etc. The intangible elements of cultural routes cover almost every special and architectural form in human accumulation areas. Together with transport lines and its functional properties, the historic towns and cities constitute the most important context to explain the inter-personal communications and dialogues along cultural routes.



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圣地亚哥·德·孔波斯特拉线路

圣地亚哥·德·孔波斯特拉线路（后文简称圣地亚哥线路），是一条宗教朝圣线路，也是世界上第一条文化线路。1993年西班牙段、1998年法国段分别被列入世界文化遗产。

圣地亚哥线路西班牙段，经过5个自治区和166个城镇乡村，有超过1800座的从11世纪到现代的历史建筑被列入世界文化遗产名录，包括所有类型的宗教建筑，如主教堂、教区教堂、小礼拜堂、各类修道院等，用于辅助朝圣的建筑，如医院、客栈和教会旅馆，线路沿线城乡中的管理建筑、私人住宅、宫殿，以及其它象桥梁、关防、纪念性十字架类的构筑物。

从圣地亚哥的遗产判断和内容看，这些遗产涵盖了文化线路遗产的各个层面：线路的交通线路遗产本身；交通运输功能遗产如医院、泉、旅馆和站点等，宗教、商业等主体和衍生功能遗产，以及见证文化交流和对话的遗产等。其遗产的保护范围划定常包括整个城镇或乡村，如Pamplona。由于城镇的背景环境对于理解文化线路有着重要的意义，一些城镇的周边的山头河流和平原田野，如Monreal，亦被列入保护范围。

圣地亚哥线路法国段从国家确定的800多项各类与朝圣有关的文物中提名了69项，列入世界文化遗产名录。其选择的标准是该遗产：通过不时的间隔出现而证明了每一条线路的地理现实；是十分重要的阐明11至15世纪朝圣发展年代序列的例子；是沿线建筑所具有一定基本功能的证据，即祈祷（教堂和修道院）、休息和看护（旅馆和医院）、旅行（关口和桥梁）。■

The Routes of Santiago de Compostela

The Routes of Santiago de Compostela ("the Route"), as a religious pilgrimage route, is the first cultural route in the world. The sections in Spain and France were respectively inscribed into World Heritage List in 1993 and 1998. The Spanish section of the Route passes through 5 autonomous regions and 166 cities, towns and villages. Some 1,800 historic buildings along the route, built since the 11th century, are successively included into the World Heritage List, covering a range of architectural types: buildings serving religious purposes like cathedrals, parish churches, chapels and monasteries, infrastructures like hospitals, hostels and inns that were financed by local church, administrative buildings, mansions and palaces in the urban and rural areas, as well as other structures like bridges, border passes and crosses with monumental significance.

Judging by their criteria of identification and their contents, these heritages actually involves every facet of cultural routes: the entire transport line itself, heritages with transportation functions like hospitals, fountains, hotels and stations, heritages for religious and commercial purposes and their derived structures, and those outstandingly evident to the cultural exchange and dialogues in history. The conservation area usually covers a whole urban and rural region, such as Pamplona. Because the context of the city and town is of importance to the understanding of cultural routes, some landscapes like hills, plains and fields around them are also concluded into protection zones, like what happened in Monreal.

69 cultural properties along the French section of the



Route, selected from a pool of 800 pilgrimage heritages nominated by the state, were listed as UNESCO World Heritage Site. The relevant criterion state that the HERITAGE: admirably illustrates the carefully selected monuments on the routes followed by pilgrims in France; bears exceptional witness to the power and influence of Christian faith among people of all classes and countries in Europe during the Middle Ages; the spiritual and physical needs of pilgrims travelling to Santiago de Compostela were met by the development of a number of specialized types of edifice, such as for praying(churches and monasteries), rest and nursing(hotels and hospitals), and travelling (passes and bridges).



中国大运河的保护

The Conservation of the Grand Canal

图文供稿 / 王剑波

by WANG Jianbo



1

- 1 镇江西津渡历史街区
- 2 高邮孟城驿
- 3 戴村坝引汶济运工程
- 4 淮安明代清江闸
- 5 通州永通桥
- 6 运河分段图

大运河于隋大业四年（公元608年）全线贯通，总长约1794公里，南北跨钱塘江、长江、淮河、黄河、海河五大水系。2006年12月被列入我国世界遗产预备清单，2009年4月，大运河保护和申遗省部际会商小组第一次会议的召开标志着大运河申遗工作的启动，2010年，《中国大运河遗产保护和管理总体规划》和大运河申报世界文化遗产预备名单遴选工作基本完成。

作为一条典型的文化线路，大运河的突出普遍价值在于其是中华帝国重要的行政管理制度——漕运制度的见证，是维系中央集权和中国大一统局面的政治纽带。漕运及其作为重要的交通路线所带来的商品流通和文化交流，共同构成了大运河文化线路的功能框架。

大运河促进了中国南北（包括东西）文化和中外文化的大交流，使各种地域文化和外来文化相互接触、融会、整合，最终形成了统一的中华文化基调。大运河沿线留存了众多的堤坝、堰、水闸、水柜、涵洞等水工设施，以及纤道、码头、桥梁、塔等附属设施，共同构成了大运河交通线路遗产的主体。其中戴村坝引汶济运—南旺分水枢纽工程，以及高家堰—码头三闸是运河上规模最庞大的两处水利工程。

大运河沿线每隔20公里左右就有一座商业市镇或城市，其中的漕运管理机构如漕运官署和漕粮储存场所—水次仓等，商业交往空间如客栈、会馆、驿站、钱庄、当铺、作坊、货仓、商业街道，见证了运河文化交流的公共生活空间如圣人故里、书院、寺庙、宅第园林，以及从建筑风格上体现了中国南北不同地域文化交流的民居建筑，都是大运河文化线路遗产的核心组成部分。■



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The Grand Canal, finally rebuilt and completed under Emperor Yangdi of the Sui Dynasty (608 AD), interconnected China's five river systems of the Yangtze, Yellow, Huaihe, Haihe, and Qiantang Rivers from south to north with a total length of 1794 kilometers. The canal was included into China's tentative lists of world heritage site in December 2006. The formal application process was unveiled by the first meeting of Provincial-Ministerial Consultation Group of the Conservation and Application for World Heritage of the Grand Canal in April 2009. In 2010, the Overall Planning Of The Conservation and Management of China's Grand Canal was compiled and the selection of tentative list for applying for world heritage was basically fulfilled.

As a classic cultural route, the Grand Canal has its outstanding universal value vividly manifested as evidence to the Canal Transport system of ancient China—a very significant administrative scheme that worked as a political bond enabling the sustainability of a centralized and unified ancient empire. The Canal Transport, together with the commodity circulation and cultural exchange it consequently boosted, constituted the general framework of the canal's functions as a cultural route.

The Grand Canal has virtually facilitated the cultural exchanges between the country's south and north, and east and west, enabling the contact and integration of cultures from different regions and countries as well as the formation of a unified cultural atmosphere of Chinese nation. A number of water facilities along the canal, such as dykes, weirs, sluices, water tanks and culverts, are well preserved, together with other ancillary facilities like track roads, ports, bridges and towers, constituting the major part of this transportation heritage. The Nanwang water project of diverting Wen River to Grand Canal and Gaojia Dyke, in particular, rank the two largest water conservancy projects along the canal.

There is a commercial town or city seated along the canal every 20 kilometers. The administrative institutes in charge of water transport like offices and storehouses for transshipments, and the spaces for commercial activities like inns, associations, posthouses, money shops, pawnshops, workshops, storehouses and commercial streets, public spaces that witness cultural exchange like formal residences, academies, temples, mansions and gardens, and residential buildings with architectural styles of various regions in China, all of these are essential parts of the cultural route of the Grand Canal.

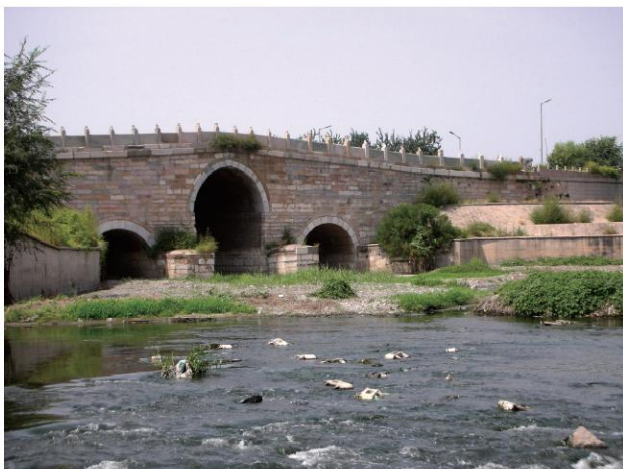
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弗朗西斯科·班德林

联合国教科文组织文化助理总干事（2010年4月至今）

Francesco BANDARIN

Assistant Director-General for Culture, UNESCO (Since April 2010)



弗朗西斯科·班德林，2010年4月14日被委任为新一届UNESCO文化助理总干事。班德林先生曾担任UNESCO世界遗产中心主任，世界银行文化遗产保护项目顾问等职，且于1995至2000年间，担任罗马2000千禧年活动特别工程和文化项目主管。

班德林先生在担任世界遗产中心主任期间，面对的是一个多边工作环境，常需处理因世界范围内战争和纠纷所引发的紧张局势，并出访过90多个国家的上百个遗产地。

过去三十多年间，遗产的理念历经演变，其保存和保护方式也发生着变化，尤其是在历史区域保护方面。2012年，《世界遗产保护公约》将迎来40周年纪念，一场关于公约的未来的重要讨论也由此展开。为应对这一挑战，班德林先生已着手展开一系列行动，当务之急是创建一个由专业中心组成的全球性网络，以此为世界遗产地的保护提供培训和技术支持。■

Francesco BANDARIN has been the Assistant Director-General for Culture since 14 April, 2010 and was the third Director of the UNESCO World Heritage Centre (WHC). Mr. BANDARIN has served as a consultant to the World Bank for cultural heritage conservation projects. During the period of 1995-2000, he was the Director of Special Projects and Cultural Programs for Jubilee 2000 in Rome.

As the Director of the WHC, Mr. BANDARIN works in a multi-lateral context, and often deals with tensions out of global war and disorder. He has visited hundreds of sites in more than 90 countries.

During the past 3 decades, the idea of Heritage has changed, as well as the ways of its preservation and conservation, and this is particularly true for historic areas. The World Heritage Convention will celebrate its 40th birthday in 2012. The event has triggered a round of important debates about the future of the Convention. In order to gear up to the challenge, Mr. BANDARIN has brought up a series of motions, and first on the list was the creation of a global network of specialized Centers that dedicate to providing training and technical assistance for the conservation of World Heritage sites.

世界遗产二类中心系列介绍（一）：

北欧世界遗产基金会

Series Introduction of World Heritage related Category 2 Centers: Nordic World Heritage Foundation (NWHF)

北欧世界遗产基金会（NWHF）最初成立于1996年，旨在支持《世界遗产公约》在北欧国家的实施，并促进世界遗产委员会制定的“全球战略”的落实。2002年，正式改建为基金会，并由第32届大会审议成为联合国教科文组织赞助的一个二类机构。

基金会的主要目标：

1. 作为协调中心，使北欧各国共同努力实现公约的目的，达到公约的要求；
2. 支持世界遗产中心，办法是促进技术知识的发展，传播信息和为创新项目捐资；
3. 筹集双边、多边和私募来源的资金，为援助发展中国家的自然和文化世界遗产的保护工作提供便利。

北欧世界遗产基金会2010至2014年战略目标如下：

1. 通过旅游业促进可持续发展；
2. 加强定期报告的执行；
3. 实施联合国教科文组织关于整合二类中心的全面战略。■

（更多信息请参见大会WHC-10/31号决议，或者登陆以下网站了解详情：<http://www.nwhf.no/>）

The NWHF was established in 1996 with the objective of supporting the implementation of the World Heritage Convention in the Nordic Countries and supporting the World Heritage Committee in the follow up of the Global Strategy. It became a foundation in 2002 and was established as a Category 2 Centre under the auspices of UNESCO.

The main purposes of the foundation are to:

1. act as a focal point bringing Nordic countries together in their collective attempt to better implement the Convention;
2. support the World Heritage Centre by facilitating technical expertise, disseminating information and contributing to innovative projects;
3. mobilize funds from bilateral, multilateral and private sources and facilitate assistance for natural and cultural World Heritage conservation efforts in developing countries.

The NWHF strategy for 2010 – 2014 identifies three strategic objectives:

1. Promotion of sustainable development through tourism;
2. Strengthening of the Periodic Reporting Tool;
3. Implementation of the UNESCO Integrated Comprehensive Strategy for Category 2 Centres.

(More information on the NWHF is available in Document WHC-10/31.COM/NF.5B and at the following web address: <http://www.nwhf.no/>)

联合国教科文组织下属二类中心可以在资金和技术上协助缔约国实施相关项目，并促进各类文化和自然遗产的保护和提升。此类中心专注于世界遗产的培训和研究项目，从而完善了世界遗产中心、咨询机构、联合国教科文组织教席以及其他相关机构的工作。因此，应该支持二类中心的工作和职能，以使它们成为积极因素，推动新制定的《世界遗产能力建设战略》以及更广泛能力建设的实施。

Category 2 Centers working under the auspices of UNESCO have the potential to assist the States Parties in the implementation of UNESCO programmes, both financially and technically, and support the protection and promotion of the cultural and natural heritage in all its forms. These centers complement the work of the World Heritage Centers, the Advisory Bodies, the UNESCO Chairs, and other institutions with World Heritage focused training and research programmes. Their work and roles should therefore be supported and integrated as an important contribution to the new World Heritage Capacity Building Strategy and of wider capacity building efforts.

保护和促进文化表现形式多样性公约

Convention on the Protection and Promotion of the Diversity of Cultural Expressions

2005年10月20日在巴黎举行了联合国教科文组织第三十三届会议，会议通过了《保护和促进文化表现形式多样性公约》。

公约以2001年通过的《世界文化多样性宣言》为基础，确认了文化多样性是人类的一项基本特性，并且是人类共同遗产，这种遗产体现了人类各民族和各社会文化特征和文化表现形式的独特性和多元性，同时承认作为非物质和物质财富来源的传统知识的重要性，特别是原住民知识体系的重要性。

公约以保护和促进文化表现形式的多样性为目标，旨在加强各种文化的繁荣发展和自由互动，鼓励不同文化间的对话。

公约对文化多样性做出了如下定义：“文化多样性”指各群体和社会借以表现其文化的多种不同形式，这些表现形式在他们内部及其间传承。并同时定义了文化内容、文化产业、文化表现形式等相关概念。

为了实现该公约的目的，各方应当：

- 1、努力创造良好的环境，以鼓励个人和社会群体创作、生产、传播、销售和获取他们自己的文化表现形式；
- 2、采取适当的措施，以保护受到潜在消亡及严重损害威胁的文化表现形式；
- 3、向国内和国际社会公开有关保护和促进文化表现形式多样性所采取的措施的适当信息；
- 4、通过增进公众意识的教育项目，鼓励和提高对保护和促进文化表现形式多样性的重要意义的理解，同时，与国际组织开展合作，以共同实现该公约目的；
- 5、将文化全面纳入发展政策，以为可持续发展创造有益条件；
- 6、建立“文化多样性国际基金”；
- 7、建立成员国大会，自愿管理和处理日常公约事务。■

Convention on the Protection and Promotion of the Diversity of Cultural Expressions is adopted by the General Conference of the UNESCO at its 33rd session in Paris on 20 October 2005.

The Convention, referring to the provisions of “Universal Declaration on Cultural Diversity” of 2001, affirms that cultural diversity, as a defining characteristic of humanity, forms a common heritage of humanity, which is embodied in the uniqueness and plurality of the identities and cultural expressions of the peoples and societies making up humanity. This Convention also recognizes the importance of traditional knowledge as a source of intangible and material wealth, and in particular the knowledge systems of indigenous peoples.

This Convention is aimed to protect and promote the diversity of cultural expressions, to create the conditions for cultures to flourish and to freely interact, and to encourage dialogues among cultures.

This Convention defines cultural diversity as the manifold ways in which the cultures of groups and societies find expression, which are passed on within and among groups and societies. It also defines relevant items such as cultural content, cultural industries and cultural expressions.

For the purpose of this Convention, Parties shall

- 1) Endeavour to create in their territory an environment which encourages individuals and social groups to create, produce, disseminate, distribute and have access to their own cultural expressions;
- 2) Take measures, in an appropriate manner, to protect the diversity of cultural expressions, which may be threatened by the possibility of extinction or serious impairment;
- 3) Provide appropriate information on measures taken to protect and promote the diversity of cultural expressions within their territory and at the international level;
- 4) Encourage and promote understanding of the importance of the protection and promotion of the diversity of cultural expressions, inter alia, through educational and greater public awareness programmes, and cooperate with international organizations in achieving the purpose of this Convention;
- 5) Integrate culture in their development policies

at all levels for the creation of conditions conducive to sustainable development;

6) Establish an International Fund for Cultural Diversity;

7) Establish a Conference of Parties, which provides voluntary contributions on a regular basis towards the implementation of this Convention.

普兰巴南寺庙群

Prambanan Temple Compounds



名称：普兰巴南寺庙群

国家：印度尼西亚

批准时间：1991

遴选标准：(i)(iv)

普兰巴南寺庙群由其所在的村庄而命名，位于印度尼西亚日惹城东北约15公里处，是爪哇现存最大的寺庙群。其中供奉着印度教的三大主神，该寺庙群及其浮雕装饰是印度尼西亚以及该地区印度教湿婆艺术的杰出代表。

普兰巴南寺庙群建于公元9世纪，由三层同心院落组成，内有224座寺庙。中心院落内建有16座神庙，包括最重要的湿婆神庙（高47米）和位于其南、北面的梵天神庙和毗湿奴神庙。其旁另建有三座小神庙以供奉其坐骑（湿婆的神牛、梵天的天鹅和毗湿奴的金翅鸟），其他寺庙则分布于广场入口处或中心围墙之外。

湿婆神庙内供奉着四座神像：中央石室供奉湿婆像，北方石室供奉湿婆之妻杜尔加，西方石室供奉湿婆之子格涅沙，南方石室供奉湿婆化身阿加斯塔。梵天神庙和毗湿奴神庙内则分别供奉各自对应的主神像，且分别雕刻有罗摩和克里希纳（毗湿奴化身）的神话故事。此外，三座主神庙均装饰有《罗摩衍那》（印度两大史诗之一，主要描述英雄罗摩的历险经历，写于公元300年前后）史诗浮雕。

1991年，根据文化遗产遴选标准(i)(iv)，普兰巴南寺庙群被列入世界文化遗产名录。

标准(i)：普兰巴南寺庙群是印度尼西亚及其周边地区印度教湿婆艺术的杰出典范；

标准(iv)：普兰巴南寺庙群是杰出的宗教建筑群，是10世纪湿婆显圣的象征。■



Nomination: Prambanan Temple Compounds

State: Indonesia

Date of Inscription: 1991

Criteria: (i)(iv)

Prambanan, named after the village, is the biggest temple complex in Java. It is a huge Hindu temple complex about 15 km north-east of Yogyakarta. Dedicated to the three great Hindu divinities, this temple with its decorated reliefs is an outstanding example of Siva art in Indonesia and the region.

It was built in the 10th century and designed as three concentric squares. There are 224 temples in the complex. The inner square contains 16 temples, among which the most significant ones are the 47 m high central Siva temple flanked to the north by the Brahma temple and to the south by the Vishnu temple. Nearby the three temples stand three small temples dedicated to their animal vehicles (Bull for Siva, Swan for Brahma and Eagle for Vishnu). Other minor temples were located at the entrance gates or outside the central enceinte.

The Siva temple had four statues: located in the centre chamber is the Siva; in the north chamber stands the Dewi Durga Mahisasuramardini; in the west chamber stands the Ganesha; and the south chamber contains the Agastya. Inside the Brahma temple there is Brahma statue, and in the Vishnu temple there is the Vishnu statue. In the Vishnu temple is carved the story of Kresnayana, while the Brahma temple houses the continuous story of the Ramayana. The temples of Siva, Vishnu and Brahma are decorated with reliefs illustrating the Ramayana period (history of the Hindu hero Rama, written around 300).

In 1991, Prambanan Temple Compounds were inscribed on the World Heritage List as a cultural heritage site on the basis of criteria (i) and (iv).

Criterion (i): The site is an outstanding example of Siva art in Indonesia, and the region;

Criterion (iv): The site is an outstanding religious complex, characteristic of Siva expression of the 10th century.

首届青少年遗产推广活动于今年3月正式启动

2010年3月, 由WHITRAP Shanghai 和中国福利会少年宫共同主办、上海市红领巾读书活动办公室指导的“首届青少年遗产推广活动”将以“爱我中华”学生征文大赛的形式正式启动。优胜者的颁奖仪式将在2011年中国遗产日举行。本活动旨在激发青少年对遗产的兴趣, 传播遗产基础知识和培养其关注并保护遗产的意识。

第四届中国古镇保护与发展周庄论坛将于4月在周庄举行

由WHITRAP Shanghai与昆山市人民政府联合主办的第四届中国古镇保护与发展周庄论坛将于4月22日在周庄举行, 这次论坛由亚太遗产保护论坛与周庄镇人民政府联合策划, 是亚太遗产论坛与遗产地加强合作、创新发展的一次探索。

“遗产与文化旅游培训班”将于10月在沪举行

2011年10月, 由WHITRAP Shanghai主办、法国文化部协办的“遗产与文化旅游培训班”将在上海举行。培训课程将历时十天, 包括系统理论教学和基地案例实践两部分, 教师团队将由拥有丰富实践和教学经验的国内外遗产保护与文化旅游的权威专家组成。培训对象为遗产地保护与发展利用的相关部门和组织机构(规划、文物、旅游等)的高级技术人员和政策制定人员, 采用小规模授课制, 拟招收20名学员, 学员经考核合格后, 将获得由WHITRAP Shanghai颁发的结业证书。本次课程费用为人民币8000元, 包含培训费、资料费、翻译费、培训期间(含基地实践)住宿费、考察期间门票费及交通费等, 报名截止日期为6月15日。

“遗产保护与管理赴欧培训班”将于11月举办

2011年11月, WHITRAP Shanghai和法国文化部合作举办的“遗产保护与管理赴欧培训班”将开班, 敬请留意中心官方网站www.whitr-ap.org。

“传统手工艺传承人才培养——砖石手工艺经验分享及其应用”国际研讨会将于12月在沪举行

2011年12月, WHITRAP Shanghai将与联合国亚太地区文化遗产保护合作办事处奈良分处(ACCUNara)在上海合作举办“传统手工艺传承人才培养——砖石手工艺经验分享及其应用”国际研讨会。此次会议是继2011年1月在日本举办的以木工为主题的国际研讨会后的又一次传统手工艺领域的学术会议。

2011年中心计划出版3本专业书籍

2011年, WHITRAP Shanghai计划出版3本专业书籍, 内容包括文化旅游、世界遗产青少年推广、创意城市、遗产论坛、世界遗产管理规划等。

The 1st World Heritage Youth Promotion Event Launched on March

The 1st World Heritage Youth Promotion Event, organized by WHITRAP Shanghai and CWI Children's Palace under the guidance of Shanghai Office of Red-Scarves Reading Activity, is launched on March 2010, in the form of "Love the Chinese Nation" essay contest. The award ceremony is to be held on 2011 China's Cultural Heritage day. The event aims to stimulate the interest of heritage among teenagers, spread the basic knowledge of heritage and raise their awareness of heritage conservation.

The 4th Zhouzhuang Forum on Protection and Development of Ancient Towns in China to be Held in April

The 4th Zhouzhuang Forum on Protection and Development of Ancient Towns in China, co-hosted by WHITRAP Shanghai and Kunshan Municipal People's Government, will be held in April 22nd in Zhouzhuang. The forum, jointly organized by WHITRAP Shanghai and Zhouzhuang Town Government, is a significant effort made in enhancing cooperation between Asia-Pacific Forum and heritage sites and promoting the innovative development.

The Training Course on Heritage and Cultural Tourism to be Held in Shanghai in October

The Training Course On Heritage And Cultural Tourism, hosted by WHITRAP Shanghai and jointly by French Ministry of Culture, will be held in Shanghai on October 2011. The 10-day long training course constitutes a systematic theory teaching and practical case study. The teaching team is composed of authoritative experts with rich experience of heritage conservation and cultural tourism at home and abroad. The small-scale course is open to a minimum of 20 senior technicians and decision-makers working at departments and administrations in charge of heritage site conservation and development (planning, cultural relics, tourism, etc.). Participants will receive a Certificate of Attendance upon successful completion of the course by WHITRAP Shanghai. The total course fee is 8000 RMB, covering training fee, cost of documents and papers, translation fee, accommodation cost, admission tickets and transportation fee during the training (including practical teaching in the base). The application deadline is June 15th.

European Training Course on Heritage Conservation and Management to be Held in November

The training course on Heritage Conservation and Management, co-organized by WHITRAP Shanghai and French Ministry of Culture, will be launched on November 2011. Please refer to the website: www.whitr-ap.org for detailed information.

The International Conference on "Human Resource Development for the Transmission of Traditional Skills: National Approaches and Their Applications to Brick Stone Handcrafts" to be Held in December 2011

WHITRAP Shanghai will hold the International Conference on "Human Resource Development for the Transmission of Traditional Skills: National Approaches and Their Applications to Brick Stone Handcrafts" in December 2011 at WHITRAP Shanghai with the collaboration of ACCUNara. This conference is the second academic meeting concerning the traditional handcrafts after the first one held in Nara.

3 Books to be Published by WHITRAP Shanghai in 2011

In 2011, WHITRAP Shanghai plans to publish 3 books concerning the Cultural Tourism, World Heritage Youth Promotion, Creative Cities, Heritage Forum and Management Planning for World Heritage and so forth.

庐山国家公园

Lushan National Park

名称：庐山国家公园

遗产类别：文化景观

所在地：江西省九江市

批准时间：1996

遴选标准：(ii)(iii)(iv)(vi)



庐山位于江西省九江市，素以“奇、秀、险、雄”闻名于世。富有独特的庐山文化，具有重要的科学价值与美学价值。庐山风景名胜区面积302平方千米，外围保护地带500平方千米。庐山有独特的第四纪冰川遗迹，有河流、湖泊、坡地、山峰等多种地貌类型，有地质公园之称。

庐山地区地质构造复杂，形迹明显，展现出地壳变化的主要过程。第四纪庐山上升强烈，许多断裂构造形成众多山峰，周围相对下陷，鄱阳湖盆地进一步发展，形成鄱阳湖。北部以褶皱构造为主要特征，形成一系列谷岭地貌；南部和西北部则为一系列断层崖，形成高峻的山峰。山地中分布着宽谷和峡谷，外围则发育为阶地和谷阶。众多的奇峰、怪石、壑谷、瀑布、岩石等，形成了奇特瑰丽的山岳景观。庐山地处亚热带季风区，雨量充沛、气候温和，拥有丰富的生物资源和完整的生态系统。

庐山是中国古代教育基地和宗教中心。白鹿洞书院创建于公元940年，居中国古代四大书院之首。宋代理学大师朱熹在此提出的教育思想成为中国古代教育的准则，在世界教育史上也有重要影响。公元391年，佛教领袖慧远建立东林寺，是中国最早的寺庙园林。到宋代，庐山有寺庙多达361座。明清以后，伊斯兰教、基督教、天主教也在庐山建堂传教。经过1600年的发展，庐山已形成一山兼聚五教的罕见现象。

世界遗产委员会评语：

1996年，因符合文化遗产遴选标准(ii)(iii)(iv)(vi)，庐山国家公园被列入《世界遗产名录》。江西庐山具有极高美学价值，是与中华民族精神和文化生活紧密联系的文化景观。

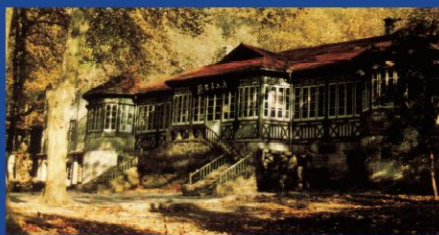
Nomination: Lushan National Park

Category: Cultural Landscape

Location: Jiujiang City, Jiangxi Province

Date of Inscription: 1996

Criteria: (ii)(iii)(iv)(vi)



Lushan or Mount Lu, lying in Jiujiang city, Shanxi Province, is famous worldwide for its grandeur, queerness of shape, perilousness and elegance. The distinctive Lushan culture has important scientific and aesthetic values. The Lushan scenic area extends over 302 sq km, being protected by an outlying zone of 500 sq km. In Lushan we find unique glacial remains of the Quaternary Period containing varying landforms- river, lake, hillside field and mountain peak. Lushan is known as a geological park.

The apparent and complex geological structure indicates Lushan's main process in crust change. Lushan's upthrow in the Quaternary Period was strong, resulting in numerous faults and the formation of peaks. As Lushan rose the surrounding areas sank. The Poyang Lake Basin was developed. The lake came into being. The north was mainly characterized by bends, forming a series of valleys and mountain ranges as land forms. The south and north west encompass fault escarpments, which form high peaks. In the mountain area are distributed broad and narrow valleys and gorges. The outlying districts are terraced fields or valley terraces. There are many summits, rocks, gullies, rapid waterfalls and caves in strange shapes. The scene in Lushan is thus very strange-looking amidst beautiful mountains. Located in the subtropical monsoon area, Lushan boasts rich biological resources and a complete ecological system due to the abundant precipitation and mild weather there.

Lushan was an education base and religious center of ancient China. The White Deer Cave College in Lushan, first set up in 940 AD tops



the list of four biggest colleges of ancient China. Zhu Xi, the master of the neo-Confucian school of the Song Dynasty (devoted to the study of classics with a philosophical approach) advocated his ideas on education, which became the norm of ancient Chinese education, exerting an important impact on the education history of the world. In 391 AD the eminent Buddhist leader, Huiyuan, built the Donglinsi (East Grove Temple), which is the earliest temple-garden. Huiyuan spent 36 years of his active life in Buddhism in Lushan, where he founded the Pureland Sect. This made Lushan a Buddhist center in South China. In the 5th century AD Lu Xiuqing of the Southern Dynasties period founded the Nantianshi (Heavenly Teacher of the South) Sect of Taoism. In the Tang Dynasty Ma Zudao set up the Linjizong and Weiyangzong sects of Buddhism in Lushan. He exerted a strong influence in Buddhism. By the Song Dynasty there were as many as 361 temples in Lushan. In the wake of the Ming and Qing dynasties Moslems, Protestants and Catholics built mosques or churches in Lushan to preach their tenets. In the course of 1,600 years of development Lushan has become a rare phenomenon where five religions exist side by side in one mountain.

Remarks from the World Heritage Committee:

In 1996, the Committee decided to inscribe this property on the basis of cultural criteria (ii), (iii), (iv) and (vi) as a cultural landscape of outstanding aesthetic value and its powerful associations with Chinese spiritual and cultural life.

