遗产研究国际动态

THE
HERITAGE SPECTATOR

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CHINA-PORTUGAL JOINT LABORATORY
OF CULTURAL HERITAGE CONSERVATION SCIENCE
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ŠĆITAROCI M, ŠĆITAROCI B, MRĐA A.《文化都市遗产：发展，学习和景观策略》[M]. 卡姆：施普林格出版社 , 2019.

Makhloufi L. 全球化时代下城市遗产和可持续性 [J]. 2024.

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人们越来越期望城市遗产能为未来的城市发展做出贡献，尤其是经历了剧烈的经济、社会和空间结构变化的衰落城市。这种日益增长的倾向可以看作是对过去几十年来城市发展变化的回应，包括经济和文化全球化、去工业化、公共部门的萎靡、流动性的增加以及激烈的地域竞争。因此，社会发展对当代遗产管理和处理遗产问题的传统方式提出了挑战。城市遗产已成为许多品牌和发展战略中的重要衡量标准，旨在吸引新的居民、游客和投资者。

遗产都市主义是在萨格勒布大学建筑学院开展的题为"文化遗产复兴与提升的都市和空间模式"的研究项目中创造和发展起来的一个术语。该项目从 2014 年至 2018 年，历时五年，由克罗地亚科学基金会资助。遗产都市主义作为一个术语和方法，是 2015 年在萨格勒布举行的题为"文化遗产 -- 空间和经济发展的可能性"的国际会议上首次向公众介绍的。2017 年，第二次会议召开，随后出版了题为《文化遗产的振兴与提升模式 -- 多学科对话》的论文集，进一步发展了遗产都市主义的概念。

世界上的遗产不胜枚举，但往往状况不佳，需要更新和完善。与此相关的国际宣言和宪章

Urban heritage is increasingly expected to contribute to future urban development, not least in declining cities that have experienced drastic economic, social and spatial structural change. This increased interest can be regarded as a response to changing prerequisites for urban development during the last few decades, including economic and cultural globalization, de-industrialization, a diminishing public sector, increased mobility, and tough territorial competition. Consequently, societal development challenges contemporary heritage management and traditional ways of working with heritage issues. Urban heritage has become an essential measure in many branding and development strategies, aiming at attracting new inhabitants, visitors, and investors.

Heritage urbanism is a term created and developed within a research project titled Urban and Spatial Models for the Revival and Enhancement of Cultural Heritage conducted at the Faculty of Architecture of the University of Zagreb. The project lasted five years, from 2014 to 2018, and was funded by the Croatian Science Foundation. Heritage urbanism as a term and approach was first introduced to the public at an international conference under the title Cultural Heritage—Possibilities for Spatial and Economic Development held in Zagreb in 2015. In 2017, a second conference was held, followed by its Proceedings titled Models of Revitalization and Enhancement of Cultural Heritage—

不胜枚举。尽管如此，虽然有保护文化遗产的法律，遗产仍在衰败，对其修复的投入不足。遗产都市主义方法背后的理念是促进遗产的弘扬，激发人们开始将遗产视为空间中的活跃主体，在空间中感受遗产的活力，而不是将其视为静态的物体。

几十年来，文化遗产的保护、振兴和弘扬一直是全世界关注的话题。这一主题促使许多国际、国家和地方机构、专家和科学家思考更新遗产并将其纳入社区日常生活的可能性和重要性。在遗产都市主义方法的背景下，对遗产的探索涉及广泛的类型和漫长的时期 -- 从文化景观到单体建筑，从希腊罗马考古遗址到现代主义建筑，从物质遗产到非物质遗产。这包括利用跨学科和多学科的不同视角，通过各种专家和科学方法的互动和累叠来了解遗产。这种方法有望带来不同的新成果，摆脱在活化和提升文化遗产方面往往无法取得令人满意成果的惯常模式。

我们往往认为文化遗产是过去的遗物，必须加以保护和保存。它往往状况不佳，一成不变，没有长远目标。我们非但没有将其融入当代生活，反而将其视为一个问题。我们常常把文化遗产看作是孤立的建造物，却忘记了它是由人创造的，而且一直被人所忽视，没有人和生活在其中，就没有活化和可持续性。随着人们生活习惯、思想和文化景观的改变，遗产的命运也在发生变化。

遗产都市主义方法从最广泛的意义上考虑文化遗产 -- 从单体建筑、聚落和城镇到文化景观。研究包括大量不同类型遗产的实例：设计相关的文化景观、考古遗址、防御工事建筑、庄园和乡村文化、乡村遗产、岛屿和沿海遗产、历史都市景观、小城镇、现代主义建筑和 20 世纪都市主义、园林遗产、地方品牌、连接城市的公共区域、声景、作为遗产的自然光等等。

城市遗产管理的标准方法是识别和保护从历史角度来看特别有价值的古迹、特定物体和明确界定的区域。因此，管理基于传统上涉及

Multidisciplinary Dialogue, which further developed the concept of heritage urbanism.

There are numerous examples of heritage in the world, often in a poor state, which require renewal and enhancement. Countless international declarations and charters relating to this matter have been adopted. Despite these, and irrespective of the laws protecting cultural heritage, heritage still decays, and not enough is invested in its restoration. The idea behind the heritage urbanism approach is to contribute to the enhancement of heritage and create motivation to start seeing heritage as an active subject in space, where its emanation is felt, instead of viewing it as a static object.

Issues concerning the preservation, revitalization, and enhancement of cultural heritage have been a subject of interest around the world for decades. This subject has prompted many international, national, and local institutions, experts, and scientists to contemplate the possibilities and importance of renewing and including heritage into the daily life of the community. In the context of the heritage urbanism approach, heritage is explored over a wide typological range and over a long period of time—from cultural landscapes to single buildings, from Greco-Roman archaeological sites to modernist architecture, from the tangible to intangible heritage. This includes using different perspectives—interdisciplinary, multidisciplinary, and transdisciplinary—to gain understanding of heritage through the interaction and overlapping of various expert and scientific approaches. This method is expected to bring new and different results, free of the usual patterns that often do not provide satisfactory results in terms of the revitalization and enhancement of cultural heritage.

We tend to perceive cultural heritage as a relic of the past that must be protected and preserved. It is often in a poor state, it is static, and is without a long-term purpose. Instead of incorporating it in contemporary life, it is viewed as a problem. We frequently see cultural heritage as isolated built artefacts, forgetting that it was made and has been neglected by people, and that without people and life in it, there is no revitalization or sustainability. As people's habits, ideologies, and cultural landscapes change, the life of heritage also changes.

The heritage urbanism approach considers cultural heritage in the broadest sense—from single buildings, settlements,

城市遗产的学术领域的专家价值观，即艺术史、建筑和考古学。然而，作为专家价值观，它们独立于其他利益相关方所持有的价值观而决定，后者通常对城市环境有完全不同的看法：例如，城市和区域规划者、房地产所有者和开发商以及当地公民所持有的看法。从这个意义上说，当前公共遗产管理在城市规划和设计中的作用是模糊的。

都市环境或景观是一个由公认的古迹、普通建筑和其他结构组成的复杂系统。因此，环境背景在很大程度上决定了系统中的特定结构或对象。每个对象都会对周围环境产生外部影响，这种影响可能是消极的，也可能是积极的，并会间接影响对相邻对象的理解和评价。因此，周围环境、邻里、地区或城市会增加和复合每个对象的价值。都市环境中的绝大多数建筑都不符合传统遗产管理中的保护条件，即不符合古迹或明确界定的保护区的条件，可以被称为一般的都市景观，其中包括空间上和社会上相互联系的各种文物。从这一点出发，在遗产管理中将城市景观作为一个整体来考虑似乎是合理的，不仅将古迹和保护区，而且将普通建筑和城市景观视为城市遗产。

因此，这里提出的都市遗产观是一种系统观，即系统不同部分之间的相互作用将都市景观描述为遗产，而不是遗产专家所认定的不同古迹和保护区。因此，都市遗产被视为一个系统，包含界定的保护区和遗产对象以及将各种对象和区域联系在一起的有形和无形现象，从而在更广泛的环境中定义它们的价值。都市遗产是过去宝贵的有形和无形遗产，也是现在的资源和未来的资本来源，它应该成为城市的重要资产，不仅在地方形象方面，而且在日常生活、旅游和投资方面也是一种系统方法。为了获得和保留可持续的都市遗产，城市、政府和当地社区必须创造和培育具有内在意义和价值、充满历史叙事、丰富当地文化和社会界面的建筑、物品、空间、地点、环境和实践。

系统观为将都市遗产定义为基础设施奠定

and towns to cultural landscapes. Research includes a large number of examples of different types of heritage: designed and associative cultural landscapes, archaeological heritage, fortification architecture, manors and countryside culture, rural heritage, island and coastal heritage, the historic urban landscape, small towns, modernist architecture and 20th century urbanism, garden heritage, place branding, public areas connecting the city, soundscape, natural light as heritage, and so on.

The standard method employed in urban heritage management is identifying and protecting monuments, specific objects, and well-defined areas that are especially valuable from a historical perspective. Hence, management is based on expert values within academic fields traditionally concerned with urban heritage, i.e., art history, architecture, and archaeology. However, as expert values, they are decided independently of values held by other interests, the latter often having entirely different perspectives concerning the urban environment: for example, perspectives held by urban and regional planners, real estate owners and developers, and, presumably, local citizens. In that sense, the role of current public heritage management in urban planning and design is ambiguous.

The urban environment or landscape is a complex system of recognized monuments, modest buildings, and other structures. Consequently, the environmental context substantially defines a particular structure or object within the system. Each object has an external impact on the surroundings, which can be negative or positive, and will indirectly impact the understanding and valuation of adjacent objects. In this way, the surroundings, neighborhood, district, or city add and compound the value of each object. A vast majority of the structures in the urban environment do not qualify for preservation activities in traditional heritage management, i.e., as monuments or well-defined conservation areas, and can be referred to as the general urban landscape, which includes a diverse set of artifacts that are spatially and socially linked. From this point of departure, it seems reasonable to consider the urban landscape as a totality in heritage management, and not only monuments and conservation areas but also modest buildings and the urban landscape as urban heritage.

Thus, the view of urban heritage put forward here is a systems view, which means that the interplay between different parts of

了基础，因此，都市遗产是一种公共产品，与其他基础设施相比，可以作为人们日常活动和商业发展的框架。基础设施传统上与技术系统相关联，例如道路和铁路。然而，例如，道路本身并不是基础设施，但有可能发挥基础设施的作用。因此，实际用途（广义上）对于将建筑结构定义为基础设施非常重要。总之，将都市遗产视为基础设施强调了其在城市社会和经济发展中的潜在作用，即作为人们日常活动和商业发展的资源。

在过去的三十年里，一些理想影响了城市规划和设计的实践。尤其是五种不同的理念主导着当今的城市规划和设计话语：

·重新都市化，可以被描述为以持续的城市化为导向，特别解决城市结构的修复问题；

·绿色都市主义，注重生态敏感性；

·新城市主义，其基础包括邻里概念和步行性；

·后都市主义，以重塑和重组为重点的一般混合性为特征；

·日常都市化，可以理解为采用自下而上方式的乡土空间性。

这五种城市规划和设计理念以不同的方式表达了对当代和未来社会的看法，以及对待过去的态度。例如，"后都市主义"与"过去对未来发展没有实际意义"的理念相联系。它的基础是摒弃或摆脱关于城市环境和城市规划设计特征的传统观念。相反，它特别强调那些声称具有创新性并能表达新时代的建筑纪念碑和标志性建筑。这直接反映了未来的遗产，即"建筑" -- 新的标志性明星建筑 -- 正在城市和城镇中创造的遗产。另一方面，新都市主义基于现代主义规划之前的理想和特性，并试图在当代都市规划和设计中重现这些特性。它包括混合功能的理念，强调适合行人的公共空间和环境。此外，日常都市主义强调的是当下，因此，关于未来的想法和对过去的态度根本不重要。日常都市主义可以与以下观点联系起来，即社

the system characterizes the urban landscape as heritage, rather than different monuments and conservation areas, which heritage experts have identified. Consequently, urban heritage is seen as a system encompassing defined conservation areas and heritage objects and tangible and intangible phenomena that link various objects and areas together, thus defining their value in a broader setting. Urban heritage, as the valued tangible and intangible legacy of the past but also a resource for the present and source of capital of the future, should represent a crucial asset for cities, not just in terms of place branding but also as much more of a systemic approach to everyday life, tourism, and investment. To attain and retain sustainable urban heritage, cities, governments, and local communities must create and nurture buildings, objects, spaces, places, contexts, and practices that have embedded meaning and value, are filled with historical narratives, and are enriched with local cultures and social interfaces.

The systems view provides a foundation to define urban heritage as an infrastructure and, hence, a public good, comparable with other infrastructures as a frame for people's daily activities and business development. Infrastructure is traditionally associated with technical systems, such as roads and railroads. However, a road, for example, is not in itself an infrastructure but has the potential to function as an infrastructure. Hence, the actual use (broadly) is significant for defining built structures as infrastructure. In sum, regarding urban heritage as an infrastructure underlines its potential role in urban social and economic development, i.e., as a resource for people's everyday activities and business development.

Throughout the last three decades, some ideals have influenced the practice of urban planning and design. In particular, five different ideals dominate today's urban planning and design discourse:

· Re-Urbanism, which could be described as being oriented towards constant urbanity, addressing the repair of the urban fabric in particular;

· Green Urbanism, which is focused on ecological sensibility;

· New Urbanism, which, among other things, is based on a neighbourhood concept and walkability;

· Post Urbanism, which could be labelled

会是人们的行为而非都市规划和设计努力的意外结果。

现在需要的是类似的东西，但其中包括在都市规划和设计中讨论都市遗产问题，目的是促进都市发展，承认都市遗产是一种基础设施。遗产管理的传统方法以专家的价值观为基础，并假定这些价值观与整个社会的价值观相一致。一般来说，可以合理地认为，各利益方都认为保护工作是值得的。然而，在特定情况下并不如此，必须权衡不同类别的具体价值。此外，传统的工作方式，即强调历史古迹和明确界定的保护区，意味着规模不大的建筑和一般的都市景观将被忽视，因此，都市遗产的系统观点没有得到认可。为了在城市发展中更广泛地纳入都市遗产主义的观点，首先必须研究社会和经济价值，而不是由专家界定的历史价值。因此，问题在于如何以人和企业如何利用都市环境并从中受益为依据，将都市遗产定义为基础设施和公共产品。此外，遗产地和"历史性都市景观"要想发展成为新兴都市主义中的一种更健全的机制，就不可避免地要成为都市遗产普遍方法的一部分。

由于文化遗产缺乏或改变用途或其他原因而濒临消亡，遗产都市主义旨在提升文化遗产，与其他方法进行比较，这一途径既包括关于都市主义的其他理论，也包括关注文化遗产的方法。遗产都市主义考虑的是在空间、城市和景观背景下活化和提升文化遗产，并探索将其融入当代生活的模式。遗产不是孤立的物品，而是环境的一部分。环境影响着遗产及其复兴，而寻找新的用途和重新利用遗产则对环境及其发展具有激励作用。这种互动的效果可以使遗产得到认可，并促进其可持续发展。遗产的生存和未来与都市和空间规划息息相关，都市和空间规划要考虑到空间的完整性及其中的文化遗产。文化遗产的整体观要求地区发展、经济、旅游、交通和基础设施等不同领域采取协调行动。

从经济的角度看，旅游业与文化遗产的结

as generic hybridity with a focus on reinvention and restructuring;

 • Everyday Urbanism, which could be described as vernacular spatiality with a bottom-up approach.

Ideas about contemporary and future society, and, hence, approaches to the past, are expressed differently in these five urban planning and design ideals. For example, Post Urbanism connects to the idea that the past has no real relevance for future development. It is based on a rejection of, or freedom from, traditional ideas about what characterizes the urban environment and urban planning and design. Instead, it emphasizes, in particular, architectural monuments and iconic buildings that claim to be innovative and to express a new era. This directly reflects the heritage of the future, which is being created in cities and towns by "starchitecture"—new iconic flagship architecture. On the other hand, new urbanism is based on ideals and qualities from the time before modernist planning and is trying to recreate these qualities in contemporary urban planning and design. It includes mixed-use ideas and emphasizes public spaces and environments suitable for pedestrians. Moreover, in everyday urbanism, emphasis is put on the present; thus, ideas about the future and approaches to the past are not important at all. Everyday urbanism can be connected to the idea that society is the unintended consequence of peoples' actions rather than urban planning and design efforts.

What is needed is something similar, but that includes a discussion about urban heritage in urban planning and design, aimed at urban development and acknowledging urban heritage as an infrastructure. Traditional methods in heritage management are based on expert values, which are assumed to correspond with values in society at large. Generally, it is reasonable to assume that there is a common view among various interests that conservation activities are worthwhile. However, this is not self-evident in a specific case in which concrete values of different kinds have to be weighed against each other. Furthermore, the traditional way of working, i.e., stressing historical monuments and well-defined conservation areas, implies that modest buildings and the general urban landscape will be neglected, and, thus, the systems view of urban heritage is not acknowledged. To include a broader view of urban heritage in urban development, it is first necessary to examine social and

合是恰当和成功的。旅游业利用优美的景观、如画的环境和传承下来的文化产品，以遗产为生。然而，旅游业往往滥用遗产，使遗产变得贫乏，对遗产修复的投资太少或根本没有投资。这正在成为一个在各个层面都能看到的全球性问题。多年来，这种行为的后果在受教科文组织保护的文化遗产中显而易见。

在此基础上，遗产都市主义设定了三个方法论层面，旨在认识：

1. 特性因素、影响因素和价值因素；

2. 评估标准、提升标准和新干预标准；

3. 文化遗产复兴和提升模式。

评价标准是通过识别特性因素（特性特征）来确定的。影响因素指的是影响遗产和改变遗产的外部因素。特性因素由专家确定，最好是来自不同领域和不同观点的专家。确定这些因素的依据是对各种地图和文字资料的历史分析、遗址的现状以及从文献中收集的数据。评估由专家进行，但也建议通过问卷调查、研讨会和圆桌会议等方式让社区参与进来。遗产的价值因素（价值特征）是确定提升标准和新干预措施的出发点。新干预措施的标准指导着遗产复兴和提升模式的选择或创建。无论采用哪种模式，都必须激发新的、高质量的干预措施，加强和丰富遗产，而不是破坏遗产。有朝一日，这些新的干预措施或许将被视为新的遗产。

城市天际线和城市空间边界发生了深刻而明显的变化，改变了我们所熟知的都市遗产的概念，但往往伴随着更为微妙的转变，其目的是既保护现在又提升过去，以应对城市对空间的竞争性需求。作为遗产都市主义的管理者、城市规划师和设计师，我们必须注意到我们提供的城市景观和结构，以及我们保护或设计的建筑物，是如何直接和间接地影响人和空间的。然而，我们同样必须认识到结构变化的力量是如何促进塑造都市景观的。由此产生的都市遗产会影响人们的都市体验，刺激或限制人们的日常生活方式，为商业发展提供机遇或限制。

economic values rather than historical ones defined by experts. Thus, the question is how to define urban heritage as an infrastructure and a public good based on how people and businesses use and benefit from the urban environment. Additionally, for heritage sites and "historic urban landscapes" to develop into a more robust mechanism in emerging urbanism, they will inevitably have to be part of a universal approach to urban heritage.

Heritage urbanism aims to enhance cultural heritage, given that it is endangered and is disappearing because of the lack or change of use, or for other reasons. The heritage urbanism approach will be compared to other approaches, both other views on urbanism and approaches focusing on cultural heritage. Heritage urbanism considers the revitalization and enhancement of cultural heritage in spatial, urban, and landscape contexts, and it explores models for its inclusion in contemporary life. Heritage is not viewed as isolated objects but rather as part of the immediate and wider environment. The context/environment affects heritage and its revival, while finding new uses and repurposing heritage has a stimulating effect on the environment and its development. The effects of this interaction can make heritage recognizable and can stimulate its sustainability. The survival and future of heritage are linked to urban and spatial planning, which takes into account the integrity of space and the cultural heritage in it. The integral view of cultural heritage requires the concerted action of different fields such as regional development, the economy, tourism, transportation, and infrastructure.

From the perspective of the economy, the combination of tourism and cultural heritage is seen as appropriate and successful. Tourism lives off heritage by using beautiful landscapes, the picturesqueness of the environment, and inherited cultural goods. The tourism industry often misuses and impoverishes heritage, investing too little or nothing at all in heritage rehabilitation. This is becoming a global issue visible at all levels. The consequences of such behavior have been evident for many years in the cultural heritage protected by UNESCO.

Based on the above, heritage urbanism sets three methodological levels aiming to recognize:

1. identity factors, factors of effect, and value factors;

归根结底，这就是"设计过去"。在任何特定的情况和背景下，占主导地位的城市规划和设计理想都将定义特定的都市遗产，从而影响我们如何理解过去——无论在现在还是未来。

2. evaluation criteria, enhancement criteria, and criteria for new interventions;

3. cultural heritage revival and enhancement models.

Evaluation criteria are determined by recognizing the factors of identity (identity features). The factors of effect indicate external influences that affect heritage and change it. The factors of identity are determined by experts, preferably from different fields and different viewpoints. Identification of these factors is based on historical analyses of various cartographic and written sources, the current situation on the site, and data gathered from literature. The evaluation is made by the experts, but it is also recommended to include the community through questionnaires, workshops, and roundtables. The value factors (value features) of heritage are a starting point for determining criteria for enhancement and new interventions. Criteria for new interventions guide the selection or creation of models of heritage revival and enhancement. Whichever model or models are used, they must stimulate new, high-quality interventions that enhance and enrich heritage instead of destroying it. One day, these new interventions will perhaps be recognized as new heritage.

Profound and evident changes in city skylines and urban spatial boundaries, transforming the notion of urban heritage as we know it, are often accompanied by more subtle transformations that aim to preserve the present but also promote the past against competing demands for space in cities. As heritage managers, urban planners, and designers, we must be mindful of how the urban landscapes and structures we provide, and the built objects we conserve or design, affect people and spaces both directly and indirectly. However, we must equally recognize how forces of structural change contribute to shaping the urban landscape. The resulting urban heritage affects people's urban experiences, stimulating or limiting how people live their everyday lives and providing opportunities or restrictions for business development. In the end, it is all about "designing the past." In any given situation and context, the dominant urban planning and design ideal will define the specific urban heritage and, thus, influence how we will understand the past—today and in the future.

实践案例 Case Study

通过参与式规划实现可持续文化遗产：安曼勒韦贝社区案例研究

Sustainable Cultural Heritage through Participatory Planning: A case study in the Lweibdeh Neighborhood in Amman

1 引言

过去几十年来，保护模式发生了重大变化，更注重强调将文化遗产作为留给未来的资源进行全方位的解读。因此，在可持续城市规划和遗产保护中，挖掘社区动态被认为是官方叙事之外的、联系有形遗产和非物质遗产的一种方法。除了为规划当局提供有价值的参考外，基于社区的对地方遗产的解读能够促进"话语社区"的发展，可以促进可持续的管理形式和地方遗产保护。近期，文化遗产在实现联合国2030 年可持续发展目标中的作用获得了认可，特别是具体目标 11.4，为各国政府提供了一个宽泛的技术路线来跟踪实施情况，并提供详细的工具库以实现地方化。

应对这些问题，本案例以约旦为背景，聚焦于安曼的勒韦贝社区。勒韦贝社区因其历史和文化意义而享誉全国，各种利益相关者持续关注并寻求利用该地区的资源。安曼和勒韦贝经历了快速的发展，有必要引起学术界的重视。认识到本地化可持续发展目标的必要性，本案例以"直接观察法"为参与性规划工具的方法，探索与日常体验息息相关的社区价值。据此，本案例中提出了问题："直接观察法"是否

1 Introduction

Conservation paradigms have evolved significantly over the past few decades, increasingly foregrounding multifarious interpretations of cultural heritage as an asset for future generations. Accordingly, unearthing community dynamics has been advocated in sustainable urban planning and heritage conservation as a means of surpassing formal narratives and capturing the connections between tangible and intangible heritage. In addition to providing valuable insight for planning authorities, understanding these community-based interpretations of local heritage has been argued to enable "communities of discourse", which can facilitate more sustainable forms of management and local governance. The recent recognition of cultural heritage's role in achieving the 2030 agenda of the United Nations UN) Sustainable Development Goals (SDGs), specifically Target 11.4, has provided governments with a broad roadmap to track implementation and a more detailed toolkit for localization.

Considering these challenges, this case investigates the context of Jordan, focusing on the Lweibdeh neighborhood in Amman. Lweibdeh, nationally recognized for its historical and cultural significance, has been attracting the attention of various stakeholders seeking to capitalize on the location's affordances. Amman and Lweibdeh

提供了传统参与式规划之外保护文化遗产所必需的对社区资源的认知？它是否可以能够成为实现目标 11.4 的普适性的"本地化"方法？

本案例借鉴了快速民族志评估程序（REAP）的保护方法，特别是利用"直接观察法"来了解社区、地方的互动。虽然直接观察法已广泛应用于农业等领域，以确定社区的自然资源，但本研究采用该方法旨在通过非常规的开放式行走和交流获取社区成员共享的当地知识。一些研究强调了行走与知识生产、解放和赋权之间的关系，将"行走作为一种日常实践——或策略——可以通过偏离城市规划师、建筑师和工程师用来影响公民行为的策略来启发民主的可能性"。虽然传统方法可能有助于收集有关某个地方的全面数据，但它们往往无法解释建筑环境的微观特征。在一项关于座谈和行走访谈的比较研究中，杰西卡·芬利和杰伊·鲍曼指出："该方法与座谈的不同之处在于，它能够获取现场的回应和未经提炼的生活体验（⋯）行走访谈提供了对地点和自我的丰富见解：它关注参与者丰富的现实（⋯）参与者被赋予成为'导游'和专家的能力。"

在回答"作为社会科学研究人员，我们如何在我们的方法论中利用场所的力量？"，安德森认为，"边走边说"可以挖掘被调查者或研究者可能没有意识到的记忆和价值。这种方法是一种协作：一种非结构化的对话，所有参与者都参与对话、地理和信息途径的创建。由此获取的有关环境、情感、反思和信仰及智力、理性和意识形态的诸多信息具有重大的不同。

本案例利用直接观察法来挖掘场所产生信息的研究潜力，这种方法有望阐明传统方法可能忽视或边缘化的社区价值观和资源。

2020 年 10 月，作者在勒韦贝文化协会之友（FOLCA）成员的陪同下进行了三次直接走访观察。走访覆盖的地理区域多年来经历了巨大的变化。这种方法的民主性允许参与者再预设范围内改变他们的路线，突出个人的兴趣点、关注点、社会联系和珍贵的回忆。走访在不同的日期和不同的时间进行，以从不同的时间角度观察勒韦贝的生活。

have undergone fastpaced growth, necessitating prompt scholarly attention. Acknowledging the need to localize SDGs, this case examines the method of "transect walk" as a participatory-planning tool to explore Lweibdeh's values, which are linked to the daily experiences of the neighborhood's inhabitants. As such, this case poses the question: Do "transect walks" offer knowledge about community resources essential to conserving cultural heritage beyond conventional participatory planning? Can it qualify as a "localized" method worthy of consideration for achieving Target 11.4, adaptable across various contexts?

This case draws upon the Rapid Ethnographic Assessment Procedures (REAP) for conservation, specifically utilizing "transect walks" to understand community/place interactions. While transect walks have been used extensively in fields like agriculture to identify communities' natural resources, the method is employed in this study Transect walks are intended to extract local knowledge shared by community members through the unconventional emancipatory walk and- talk approach. Several studies have emphasized the relation between walking and knowledge production, liberation and empowerment, framing "walking as an everyday practice—or tactic—that can open democratic possibilities by deviating from the strategies employed by urban planners, architects and engineers to exert power over citizen behaviors". While conventional methods may be helpful in collecting comprehensive data about a place, they often fail to account for the microfeatures of the built environment. In a comparative study of seated interviews and the walk-along method, Jessica Finlay and Jay Bowman, regarding the latter, noted: the method stood apart from the seated interview in its ability to access reflexive and unrefined lived experiences in situ [...]The mobile interview offered rich insights into place and self: It attended to participants' rich realities [...] Participants were empowered to become the "tour guide" and expert.

In addressing the question "How can we, as social science researchers, harness the power of place in our methodology?", Anderson argues that "talking whilst walking" can unearth memories and values of which the researched or the researcher may have been unaware. Such a method collaboration: an unstructured dialogue where all actors participate in a conversational,

在巴黎广场、阿尔沙里街和迪拉尔·本·阿拉兹瓦尔街的区域内，每次走访都遵循不同的路线，如图 1 所示。路径经过具有历史和建筑意义的房屋，如图 2 所示。图 1 中标记的三个主要景点在步行和讨论中成为代表参与者的价值观的重点：餐厅区、巴拉特教堂和 C 住宅。尽管勒韦贝的其他地点值得同等甚至更多的分析关注，但这三个节点是参与者的记录被编码时最常提及和提及的。步行发现了三种服务于可持续发展的主要文化遗产资源：社区共有的价值观；旧新协同和冲突及地方信息的话语；利益相关者的网络动态。
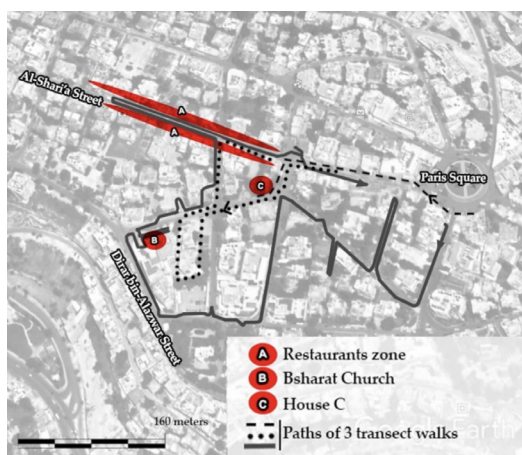

图 1：步行区域与路线
Figure 1. Pedestrian area and path of walks

图 2：路线中发现的建筑与植物
Figure 2. Buildings and plants along the paths

geographical and informational pathway creation. Consequently, the knowledge produced is importantly different: atmospheres, emotions, reflections and beliefs can be accessed, as well as intellects, rationales and ideologies.

This case draws on the research potential of place-produced knowledge by employing transect walks, a method with the promising capacity to illuminate community values and resources that conventional methods may overlook or marginalize.

Three transect walks were conducted in October 2020 by the authors, accompanied by members of the Friends of Lweibdeh Cultural Association (FOLCA). The walks covered a geographical area that had been witnessing drastic changes for several years. The method's democratic nature allowed participants to alter their paths, highlighting individual points of interest, concerns, social connections and cherished memories while staying within the pre-set area. The walks were conducted on different days and at different times to observe life in Lweibdeh from diverse temporal perspectives.

Each transect walk followed a different route within the area of Paris Square, Al-Shari'a Street and Dirar bin-Alazwar Street, as depicted in Figure 1. The paths passed by houses of historical and architectural significance, like the one shown in Figure 2. Three main places of interest, marked in Figure 1, emerged from the walks and discussions as representative of participants' contested values: the restaurant zone, Bsharat Church and House C. While other locations in Lweibdeh deserve equal if not greater analytical attention, these three nodes were the most frequently mentioned and referred to. The walks uncovered three resources that can contribute to mainstream cultural heritage for sustainable development: community-shared values; old/new synergies and conflicts, and the voice of local knowledge; and stakeholders' networking dynamics.

2 Community-shared Values

The unique spirit of a place is not merely a product of its distinctive architecture and urban setting but is meaningfully constructed by its residents, visitors and workers. During the transect walks, participants led the way and conversations flowed in a non-structured manner, prompted by general questions, such as what a typical daily routine in Lweibdeh consists of. Walking through the

2 社区共同价值观

一个地方的独特精神不仅是其独特的建筑和城市环境的产物，而且是由其居民、游客和工人有意义的构建。在走访期间，参与者以一种非结构化的方式进行对话，并提出一般性问题，例如勒韦贝的典型日常生活是由什么组成的。走在街区中，参与者注意到不同街道的噪音水平和车辆集中程度的变化，在许多访谈中，价值观和这些听觉特征之间的联系是显而易见的。自然是走访期间的一个普遍主题，松树的树龄和茉莉花香普遍受到参与者的赞赏。

一座再利用的建筑，从前是巴基斯坦和美国大使馆的所在地，现在被保留下来，新主人保留了许多原有的特色。该建筑目前是保护约旦遗产基金会，并提供当地美食。尽管最近进行了改造，但人们认为该建筑仍保留了其地方感，与之相反，一些建筑因其看似不尊重勒韦贝的本色而引起了人们的不满。勒韦贝的古老宗教建筑是其地方特色的一部分，例如参与者津津乐道的 巴拉特教堂和阿尔沙里清真寺。

"清真寺的新变化是可怕而无知的。以前有老松树，但被移走了，里面的喷泉被破坏并移走了……他们安装了更多的玻璃，努力使清真寺现代化。"（萨纳德，长住民，男性，65-75 岁）

除了对旧建筑的改造外，拆迁也对有形和无形的地方价值构成威胁。如图 3 所示，当地居民暂时叫停了一个五层酒店的开发项目，因为该项目需要拆除一座老房子，并砍伐其中的古树。

"他们应该保留老房子的精神，保留树木，其他人把建筑物变成餐馆，但保持建筑物的原样……没有一个国家可以为自己感到自豪，除非它为自己的遗产感到自豪……这是我们的遗产，如果我们失去了这些遗产，我们约旦还能剩下什么？"（卡梅尔，男，65-75 岁）

走访活动揭示了勒韦贝社区日常的各类重要价值。这些价值包括历史价值——对于许多参与者来说该地区代表着与过去的物质和非物

neighbourhood, participants noted variations in noise levels and the concentration of vehicles from one street to another, and in many conversations, associations between values and these auditory characteristics were evident. Nature was a prevalent theme during the walks, with participants expressing admiration for the age of pine trees and the aromas of jasmine trees.

A recently repurposed building that previously housed Pakistani and American Embassies has retained many of its original features, thanks to its new owners. The building is currently a foundation for conserving Jordan's heritage and offers local cuisine. Contrary to the aforementioned building, which is perceived to have preserved its sense of place despite recent adaptations, changes made to some buildings have elicited disapproval for their seeming disrespect for Lweibdeh's essence. Old religious buildings in Lweibdeh are part of its place identity, like Bsharat Church and Al-Sharia Mosque, of which participants spoke fondly.

New changes were horrendously and ignorantly done in Al-Sharia Mosque. There used to be old pine trees and they were removed, a fountain inside that was broken and removed... They placed more glazing in efforts to modernize the mosque. (Sanad, a longtime resident, male, 65–75)

In addition to alterations to old buildings, demolitions pose a threat to both tangible and intangible place values. A five-story hotel development has been temporarily halted by local residents, as it required the demolition of an old house and the cutting down of its aged trees, shown in Figure 3.

They should retain the spirit of the old house and keep the trees, others have turned the buildings into restaurants but kept the buildings as they are... No country can be proud of itself unless it is proud of its heritage... This is our heritage, what will remain for us as Jordan if we lose this heritage? (Kamel, male, 65–75)

The walks revealed various significant values that characterize Lweibdeh according to those who interact with the neighborhood daily. These include historical value, as for many participants the area represented both a physical and non-physical connection to the past, and an artistic value, embodied in its ability to stimulate the senses of its residents, visitors, and users. Moreover, the walks

质联系，以及艺术价值——体现在其能够激发居民、游客和用户的感官体验。此外，步行活动还表明，勒韦贝社区具有强大的社会价值，这源于邻里之间深厚而持久的关系、坚韧的社区意识以及不同社会阶层的原住民之间明显的团结感。无论是在历史悠久的宗教建筑中，还是在走访活动中所见的穆斯林和基督徒的共存，有形与无形的宗教价值也显而易见。

在研究过程中发现的重要价值之一是勒韦贝代表着约旦现代化的丰富建筑遗产。尽管最近遭到拆除，但该地区仍保留了约旦历史上这一未被充分发掘的时期的研究价值。几位参与者还强调了勒韦贝的自然价值；一些人珍视古树，一些人为保护古树做工作，还有一些人将其视为吸引游客的一种手段。经济价值同样得到了重视，店主们希望利用该社区的文化和审美价值，将该地区改造成文化中心和旅游目的地。

尽管这些感官价值对参与者来说是显而易见的，但更重要的价值却是隐性的、被认为是理所当然的且未被承认的，似乎只有在新的变化打破现状时才会浮现出来。随着几项新的开发项目的进行，社区成员，尤其是对勒韦贝多层次价值观有本地知识的原住民，已经成为信息的重要来源。

图 3：C 号房屋
Figure 3. House C

3 新旧协同与冲突

在走访过程中，人们诙谐而又批判性地评论了将旧商店和房屋改造成餐馆的趋势。然而，虽然将旧建筑改造成餐馆和咖啡馆有可能为勒

demonstrated that Lweibdeh has a strong social value stemming from the deep and enduring relationships between neighbors, a resilient sense of community and a noticeable feeling of general solidarity among original residents across social strata. Religious value, tangible and intangible, was also evident, whether in the historical religious buildings or in the coexistence between Muslims and Christians, which was noted during the walks.

One of the important values which emerged during the study is Lweibdeh's rich architectural heritage representing the legacy of modernity in Jordan. Despite the recent demolitions, the area retains research value stemming from this understudied period in Jordan's history. Several participants also highlighted the natural value of Lweibdeh; some cherished the old trees, others fought for their protection, and some viewed them as a means to attract tourists and visitors. Economic value was likewise articulated, primarily by shop owners, who expressed their desire to capitalize on the neighborhood's cultural and aesthetic values and transform the area into a cultural hub and tourist destination.

While these sensory values were apparent from the participants, what is held dear can often be implicit, taken for granted and unacknowledged, seeming to surface only when new changes interrupt the status quo. With several new developments underway, community members, especially original inhabitants with local knowledge of Lweibdeh's multi-layered values, have emerged as essential resources for learning.

3 Old/new Synergies and Conflicts

The trend of transforming old shops and houses into restaurants was humorously but critically remarked upon during the walk. However, while this transformation of old buildings into restaurants and cafes has the potential to bring financial vitality to Lweibdeh, some locals are experiencing the effects of economic gentrification. Not all of these changes are commercial in nature; new apartment buildings have also been popping up with increasing frequency, introducing a new typology of structures perceived as foreign to Lweibdeh's architectural character. As shown in Figures 4 and 5, the influx of apartment buildings has blocked the view from and to Bsharat Church over the last decade. While this illustrates the growing

韦贝带来经济活力，但一些当地人正在经历经济绅士化的影响。这些变化并不都是商业性质的，新的公寓楼也越来越频繁地出现，新的建筑类型引入却与勒韦贝的建筑特色格格不入。如图 4 和图 5 所示，在过去十年中，大量涌入的公寓楼挡住了巴拉特教堂的视线。这一方面表明人们对投资勒韦贝的兴趣日益浓厚，但同时也掩盖了权力争夺的叙事。保护景观价值和教堂作为地标性建筑的重要意义的工作受到了挫折。

"我们努力反对建造这五栋住宅楼，但都没有成功。我们收集了 5000 个签名来阻止他们，但遗产对他们（当局）来说没有价值……它们就像多米诺骨牌一样。"（哈尼，男，55-65 岁）

图 4：一览无余的巴拉特教堂，2008 年
Figure 4. The visibility of Bsharat Church, 2008

图 5：被公寓楼遮挡的巴拉特教堂，2020 年
Figure 5. The view of Bsharat Church was blocked by the apartments, 2020

在新旧平衡的过程中，老居民表达的价值观似乎与新来者的野心发生了冲突。FOLCA 积极动员社区抵制激进的干预行为，在某些情况下取得了成功，但在另一些情况下却失败了。许多

interest in investing in Lweibdeh, it conceals a narrative of contestation and struggle for power. Efforts to protect the value of the view and the significance of the church's visibility as a landmark were thwarted.

We struggled to fight against the construction of these five residential buildings... and they were built without avail. We collected 5,000 signatures to prevent them, but heritage is not a value to them (authorities)... They were built like dominos. (Hani, male, 55-65)

In navigating the balance between the old and the new, the values expressed by longtime residents appear to clash with the ambitions of newcomers. FOLCA has actively mobilized the community to defend against radical interventions, succeeding in some cases but failing in others. Many members, have expressed frustration about the authorities' ambivalence towards the prioritization of heritage conservation. As conflicts arise, a democratic and participatory resolution process must focus on inclusion, where heritage experts and original residents play a pivotal role that cannot be side-lined.

The transect walks unearthed various attitudes towards preserving old buildings while negotiating new changes from community members, including longtime residents, experts, workers and youth. During the walks, coincidental encounters enabled face-to-face interactions with some community members who might be disinterested or excluded from participatory planning, like the security guard. Moreover, participants' diverse value judgements indicate the complexity of these divergent perspectives and invite further inquiry into why the blocking of the church from view, for example, elicited a unified synergetic response from residents.

4 Stakeholders' Networking Dynamics

The walks facilitated interactions among many community members and enabled participants to connect with one another. Some stakeholders shared their vision for the neighborhood and what holds the most value for them. During these incidental encounters, community members shared their planned projects and ideas for collaborative efforts, acknowledging that formal channels do not seem sufficiently conducive or responsive to the community's needs. The residents, also described the disconnect with planning authorities.

成员对当局在优先保护遗产方面的矛盾态度表示失望。在冲突发生时，民主和参与式的解决进程必须注重包容性，遗产专家和原住民在其中发挥着不可忽视的关键作用。

通过走访，我们发现了社区成员（包括长期居民、专家、工人和青年）对保护老建筑和协同新变化的不同态度。在走访中，巧合的邂逅使我们得以与一些可能对参与式规划不感兴趣或被排除在外的社区成员（如保安）进行面对面的交流。此外，参与者的不同价值判断也表明了这些不同观点的复杂性，并促使我们进一步探究，例如，为什么将教堂挡在视线之外会引起居民的一致反应。

4 利益相关者的网络动态

走访活动促进了许多社区成员之间的互动，使参与者能够相互联系。一些利益相关者分享了他们对社区的愿景以及什么对他们最有价值。在走访的偶遇中，社区成员分享了他们计划开展的项目和合作想法，表明官方的渠道似乎并不足以促进或响应社区的需求。居民们还讲述了与规划当局的脱节。

"他们没有咨询任何人。我希望规划委员会在做出结果和决定前，先到现场询问居民的意见，但他们没有这样做。"（哈尼，男，55-65）

除了促进勒韦贝的经济发展外，保护遗产建筑也凸显了长期居住在此的居民希望解决冲突和对投资者进行有关该地价值教育的愿望。在整个走访过程中，遗产旅游、经济可持续性、参与性规划和遗产保护等问题逐渐成为社区价值体系的组成部分，反映了在勒韦贝对居民而言最重要的问题。此外，这些对话还表明，各利益攸关方都希望共同努力保护勒韦贝的遗产。这强调了迅速解决与居民的经历和日常生活相关的问题的必要性，而这些问题的紧迫性往往不是"外部"规划官员所能把握的。在走访过程中，人们对建立联系和地方组织的渴望揭示了一种隐藏的社会资源。了解这些社会关系和共同利益有助于采用更加细致入微和可持续的方法来保护勒韦贝的文化遗产，从而增

They did not consult anyone. I hope planning committees visit the site and ask the residents about their concerns before reaching results and decisions, but they do not do that. (Hani,male,55-65)

In addition to the economic promotion of Lweibdeh, the protection of heritage buildings, highlighted the desire of longtime residents for conflict resolution and investor education regarding the place's value. Throughout the walks, issues like heritage tourism, economic sustainability, participatory planning and heritage conservation emerged as embedded in the value system of the community, reflecting what matters most to them in Lweibdeh. Moreover, these conversations revealed a common desire among various stakeholders to work together to protect Lweibdeh's heritage. This underscores the need to swiftly address issues connected to residents' experiences and daily lives, the urgency of which is often beyond the grasp of 'external' planning officials. The eagerness for networking and local organization expressed during the walks reveals a hidden social resource. Understanding these social relationships and shared interests can facilitate a more nuanced and sustainable approach to safeguarding Lweibdeh's cultural heritage which empowers local actors and is attuned to locally shared values.

5 Conclusion

Diverging from decontextualized universalist narratives, this case recognizes the need to consider micro-scales in heritage and urban planning discourses. To this end, the chapter employs the resource exploring tool of transect walks to capture contextual nuances and local perspectives. The transect walks in Lweibdeh demonstrated the method's potential to enhance sustainability at the community level in three ways.

Firstly, they provided partial insights into planning practice and community interactions. The findings revealed that rehabilitation projects in Lweibdeh have followed a top-down decision-making model, prompting calls for alternative planning methodologies to achieve a genuinely participatory approach. Moreover, according to community members, planning authorities exhibited weak advocacy for cultural heritage issues, hindering community efforts to counter projects that lacked an understanding of the area's layered significance. This can be

强当地参与者的能力，并与当地的共同价值观保持一致。

5 结论

与脱离语境的普遍叙事不同，该案例认识到需要考虑遗产和城市规划话语中的微观尺度。为此，本案例采用了直接观察法这一资源开发工具，以捕捉文脉的细微差别和当地视角。在勒韦贝进行的走访从三个方面展示了该方法在提高社区可持续性方面的潜力。

首先，提供了对规划实践和社区互动的部分视角。研究结果表明，勒韦贝的修复项目一直遵循自上而下的决策模式，这促使人们呼吁采用其他规划方法，以实现真正的参与式方法。此外，据社区成员称，规划当局对文化遗产问题的宣传不力，阻碍了社区抵制那些缺乏对该地区多层次意义理解的项目。这可以作为可持续发展目标具体目标 11.4 实施行动计划中的当地优先事项之一来解决，该计划要求在约旦培训这些官员。

其次，该方法揭示了社区遗产价值和资源的多样性。共同的价值观、社区协同过去应对变化的能力以及网络动态是有利于勒韦贝参与性保护工作的资源。掌握关于勒韦贝多层次价值的当地知识社区成员，如长期居民，是重要的文化遗产资源，这些资源即使没有被遗忘，也没有得到充分利用。本案例说明了记录这些居民对勒韦贝历史的描述的重要性，并呼吁大家探讨确保居民的声音在决策层得到体现的机制。为了利用现有的城市资源，如社会网络、非邻里关系、共同利益和价值观，以当地方式解决当地问题，直接观察法提供了获取这些资源的途径，并为社区动员开辟了沟通渠道。

第三，与访谈、小组会议和调查等传统方法相比，这一工具显示出方法上的实用性。作为一种探索性工具，它的短期性和当地沉浸式优势使研究人员能够观察社区成员在环境中的互动和关系。许多参与者都愿意参加直接观察，甚至还介绍了更多的参与者。最重要的是，这些走访活动为社区成员提供了一个平台，他们

addressed as one of the local priorities in the SDG's Target 11.4 implementation action plan, which calls for training these officials in Jordan.

Secondly, the method shed light on the diversity of the community's heritage values and resources. Shared values, the community's ability to negotiate its past amidst ongoing changes and networking dynamics were identified as resources conducive to participatory conservation efforts in Lweibdeh. Community members, such as longtime residents, who possess local knowledge of Lweibdeh's multi-layered values were found to be essential cultural heritage resources that are underutilized if not forgotten. This case illustrates the importance of documenting these residents' accounts of Lweibdeh's history as well as invites inquiry into mechanisms for ensuring their voices are represented on a decision-making level. To harness existing urban resources such as social networks, unneighborly relationships, common interests and values for resolving local issues in local ways, transect walks offered access to these resources and opened channels of communication for community mobilization.

Thirdly, the tool demonstrated methodological utility compared to conventional methods such as interviews, group meetings and surveys. As an exploratory tool, its short-term and locally immersive advantages allowed researchers to observe the interactions and relationships of community members as experts in their environment. Many participants were willing to join the transect walks and even introduced additional participants. Crucially, these walks engaged and provided a platform for community members typically underrepresented in formal settings that might otherwise drown out their voices or exclude them. However, one of the shortcomings of this tool is its considerable reliance on happenstance, especially with participants determining the route. Therefore, it is recommended to use transect walks as an initial step into the community under examination, to be followed by more structured, democratic and representative participatory methods.

In capturing nuanced and diverse dynamics, this case argues for systematically incorporating transect walks into participatory sustainable planning processes, particularly within cultural heritage contexts.

在正式场合的代表性通常不足，以至于他们的声音可能会被淹没或被排斥在外。然而，这一工具的缺点之一是具有偶然性，尤其是由参与者决定路线。因此，建议将直接观察法作为进入所考察社区的第一步，然后再采用更有条理、更民主和更具代表性的参与方法。

通过捕捉微妙而多样的动态变化，本案例主张将直接观察法系统地纳入参与式可持续规划进程，特别是在文化遗产背景下。直接观察法可以发挥各种功能，本案例只探讨了这种方法的一个方面。不过，根据研究结果，该方法有可能成为一种城市规划工具，从社会、经济和环境价值的角度，揭示传统文化结构和社区网络作为可持续资产的价值。

Transect walks can serve various functions and this case has explored only one aspect of this method. However, based on the findings, the method has potential to serve as an urban planning tool to shed light on the value of traditional cultural fabrics and communal networks as sustainable assets, in terms of their social, economic and environmental values.

平台动态 Platform Dynamics

藏品保护风险管理在线培训：印度果阿基督教艺术博物馆的经验

Online Training in Risk-management for the Preservation of Collections: The Experience with the Museum of Christian Art, Goa, India

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1 基督教艺术博物馆及保护风险评估（CRA）培训的意义

基督教艺术博物馆（MoCA）收藏了一系列独特的宗教艺术品，体现了印度和欧洲两种文化表现的完美融合。在印度文化多样性和多宗教表达的背景下，这些融合藏品非常罕见。博物馆的使命是保护果阿的文化传承，同时将博物馆推广为教育、保护和研究中心。

MoCA 最初是在 1994 年与卡劳斯特·古尔班基安基金会和印度国家艺术与文化遗产信托（INTACH）合作建立的。2002 年，博物馆从其原始地点拉乔尔神学院迁移到其当前位于果阿旧城的联合国教科文组织世界遗产地圣莫尼卡修道院教堂内。在 2017 至 2020 年之间，博物馆进行了全面的现代化翻新，重点关注建筑修复、藏品保护和展览新布局。该项目再次得到了相同的慈善机构及果阿政府的支持。MoCA 管理委员会当前的使命集中在保护藏品、保护和修复项目、提供实习机会，以及与印度国内外的研究人员和研究机构合作。

博物馆近期的建筑翻新和藏品展示设备优化显著改善了 2005 年之前诊断的保护问题。然

1 The Museum of Christian Art and the Relevance of Training in Conservation Risk Assessment (CRA)

The Museum of Christian Art (MoCA) houses a unique collection of sacred art objects that embody a perfect symbiosis of two cultural manifestations—Indian and European. These hybrid collections are rare within the context of India's cultural diversity and its multi-religious expressions. The museum's mission is to preserve and protect Goa's cultural heritage while promoting the museum as a centre for education, conservation, and research.

MoCA was first established in 1994 through a collaboration with the Calouste Gulbenkian Foundation and the Indian National Trust for Art and Cultural Heritage (INTACH). In 2002, the museum was relocated from its original site at the Rachol Seminary to its current location within the Church of the Convent of St. Monica in Old Goa, a UNESCO World Heritage Site. Between 2017 and 2020, the museum underwent an extensive modernization project, focusing on building restoration, collection conservation, and a new museographic layout. This project was once again supported by the same philanthropic institutions, along with the Government of Goa. The current mission of the MoCA management committee is centred on the preservation of the collection,

图 1：2022 年 MoCA 建筑的侧面立面，位于印度果阿旧城的圣莫尼卡修道院内。图片来源：格伦·费尔南德斯
Figure 1. Side facade of MoCA's building inserted in the Convento of Santa Monica, Old Goa, Goa India, 2022. Credits: Glen Fernandes

而，作为一座历史悠久的 17 世纪建筑，博物馆仍然受到季节性季风和日益严重的污染影响。长期保护的风险持续存在，无法完全消除。

在这种情况下，保护风险评估培训的意义在于为当前的 MoCA 团队提供设备并赋能，让他们关注这些风险、形成原因、对藏品的影响以及可能的缓解和控制措施。团队由五名成员组成：策展人娜塔莎·费尔南德斯、策展助理和一名实习生，以及外部合作伙伴诺亚·费尔南德斯（保护建筑师）和格伦·费尔南德斯（修复师）。

2 将风险管理模型应用于培训环境

风险管理在各个领域都是一个定义明确的概念。它包括六步循环，可以适应不同的情况：1）建立背景；2）识别风险；3）分析风险；4）评估风险；5）处理风险；6）实施沟通策略、咨询、监控和审查过程。

培训课程是依据 ICCROM、荷兰文化遗产局和加拿大保护研究所制定的《风险评估和管理指南》设计的。上述组织已经成功将此类方法应用到文化遗产机构中去。

鉴于时间限制、埃武拉和果阿之间的物理距离（需要同步在线培训），以及特定阶段的复杂性——尤其这是团队所有人第一次运用此类方法——我们决定更多关注风险识别和缓解措施，同时简化风险分析和评估过程。在第二个风险评估周期中，团队可以决定哪些步骤需要更详细的审查，并根据需要重复该过程。

conservation and restoration projects, offering internships, and collaborating with researchers and research institutions both in India and internationally.

The museum's recent building renovation and the optimization of the collection's display equipment have significantly improved the preservation issues previously identified in 2005. However, as a historic 17th-century building, the museum remains subject to seasonal monsoon impacts and increasing pollution. The presence of risks that could affect long-term preservation is constant and cannot be entirely eliminated.

In this context, the relevance of training in Conservation Risk Assessment (CRA) lies in equipping and empowering the current MoCA team to become aware of these risks, their causes and consequences for the collection, and the possible mitigation and control measures. The team consisted of five members: curator Natasha Fernandes, the curatorial associate, and an intern, along with external associates Noah Fernandes (conservation architect) and Glen Fernandes (conservator-restorer).

2 Adapting the Risk Management Model to the Training Context

Risk management is a well-defined concept across various fields. It is a six-step cycle that can be adapted to different situations: 1) Establishing the context; 2) Identifying risks; 3) Analyzing risks; 4) Evaluating risks; 5) Treating risks, and 6) Implementing communication strategies, consultation, monitoring, and review processes.

The training sessions were structured based on guidelines for Risk Assessment and Management produced by ICCROM, the Dutch Cultural Heritage Agency, and the Canadian Conservation Institute. These organizations have successfully adapted this method for use in cultural heritage institutions.

Given the time constraints, the physical distance between Évora and Goa (which necessitated synchronous online training), and the complexity of some stages—particularly since it was the first experience for all of us in applying this method—we decided to focus more on risk identification and mitigation measures while simplifying the risk analysis and evaluation processes. In a second risk assessment cycle, the team

2.1 建立背景

藏品背景直接影响其风险评估，因此收集更多相关机构及其社会、政治和物理环境的信息至关重要。针对遗产，我们调查了藏品类型、出处及其对果阿艺术的意义。由于博物馆位于一旧修道院内，因此还考虑了建筑的整合遗产及其所占据的各类空间，包括地处圣山、俯瞰旧果阿世界遗产地的情况。

此外，还考虑了外部风险因素，包括：a）房地产压力和在保护区边界上修建高速公路，导致污染、震动和周围景观不可逆转的变化；b）热带气候，季节性季风和日益频繁且严重的气候变化事件，使藏品暴露于多种环境风险中。

关于间接风险因素，了解藏品在多宗教和多文化的印度下的政治和社会背景及其与殖民历史间的必然联系非常重要。为了更好地评估潜在风险和机构的响应能力，其他相关方面，如博物馆的使命、受众和行政运营也都被纳入考量。
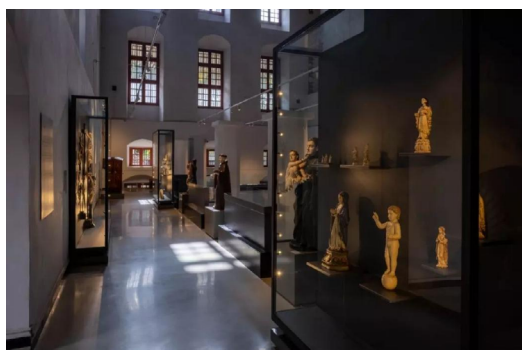

图 2：2022 年博物馆内部，上层。图片来源：基督教艺术博物馆
Figure 2. Museum's interior, upper floor, 2022. Credits: Museum of Christian Art

2.2 确认藏品对劣化因素的脆弱性

本阶段的重点是评估藏品对劣化因素（物理作用力、盗窃和破坏、害虫、光和紫外线、火灾、水、不正确的相对湿度和温度、污染物、解离）的脆弱性。为了涵盖尽可能多的情况，每个因素的严重性被分为三级。这一过程具有彻底性和包容性，涵盖所有藏品单元并尽可能评估更多风险。

can decide which steps need a more detailed review and repeat the process as needed.

2.1 Establishing the Context

The context of a collection directly influences its risk assessment, so it was essential to gather more information about the institution and its social, political, and physical environment. Regarding heritage, we surveyed the types of objects in the collection, their provenance, and their significance to Goan art. Since this museum is in an old convent, the integrated heritage of the building and the various spaces it occupies were also taken into account, as well as its setting on Monte Santo Hill, overlooking the World Heritage site of Old Goa.

External risk factors were also considered, including: a) Real estate pressure and the construction of a highway on the limits of the protected area, leading to increasing pollution, vibrations, and irreversible changes in the surrounding landscape; b) The tropical climate, with seasonal monsoons and increasingly frequent and severe climate change events, which expose the collection to various environmental risks.

Regarding indirect risk factors, it was important to understand the political and social context of this collection within a multi-religious and culturally diverse India, as well as its inevitable association with a colonial past. Other relevant aspects, such as the museum's mission, its audience, and its administrative operations, were all addressed to better evaluate potential risks and the institution's response capabilities.

2.2 Identifying the Vulnerability of Collection Units to Deterioration Agents

This stage focused on assessing the collection's vulnerability to deterioration agents (Physical Forces, Theft and Vandalism, Pests, Light and UV, Fire, Water, Incorrect Relative Humidity and Temperature, Pollutants, Dissociation). To cover as many scenarios as possible, three levels of severity were assigned to each agent. This thorough and inclusive process involved all Collection Units to evaluate as many risks as possible.

The results of this work were transferred to a table that the team could regularly review. A three-tier scale (high-medium-low) was again used, associated with colour codes ranging from red (high) to yellow (medium) and green (low). Situations identified as

评估结果被转化为表格，支持团队定期审查。表格再次划分了三个等级（高－中－低），对应颜色红色（高）－黄色（中）－绿色（低）。被认定对风险高度脆弱但尚未暴露的情况被标记为 NE（未暴露）。记录这一信息同样重要，因为暴露环境的任何变化都可能导致已评估的藏品单元的脆弱性。

总体来说，由于大部分材料对湿度和温度波动、紫外线辐射、火灾、害虫和物理作用力敏感，藏品极易受到劣化因素的影响。展览的最新动态完善了保存条件，大多数藏品单元处于未暴露于风险的状态（在维持相同环境的前提下）。尽管如此，评估过程中还是发现了一些可能需要进一步审视的问题。

2.3 建立风险情景：前因后果

上一阶段的表格全面总结了风险情景及其对藏品影响的严重性，可以作为未来保护风险评估流程和结果监控的基础。然而，团队意识到有必要创建沟通工具，在未来将结果传达给行政委员会或其他利益相关者。

表格数据被转化为清晰的表述，直接指出风险情景的来源和预期后果。例如："建筑周围的树木和植被可能会倒下并损坏结构元素。"团队共识别了 32 项风险预期，并为每项分配对应字母，按不同劣化因素编排，并按风险情景类型分为罕见事件、常见事件或累积过程。

这是理解如何有效地向决策者传达已识别风险情况的重要步骤。

	Rare events	Common events	Cumulative processes
Physical forces	B, C, D	A, F	E
Criminals	FF, G, H		
Fire	I, J	J	
Water		K, M, N	L
Pests	O	R, S	P, Q
Contaminants			T, U
Light and UV			V, W, X
Incorrect inner climate	CC	Y, Z, AA	BB
Dissociation	DD		EE

表格1：按劣化因素和事件类型为已识别风险分类。图源：作者。
Table 1. Organization of the identified risks sorted by agent of deterioration and type of event. Credits: authors.

having high vulnerability to risks but currently not exposed were marked as NE (Not Exposed). This information was equally important to record, as any changes in exposure conditions could create a vulnerability situation in these already identified CUs.

Overall, it was concluded that the collection is highly vulnerable to deterioration agents, as most of its materials are sensitive to fluctuations in humidity and temperature, UV radiation, fire, pests, and physical forces. The recent update of the exhibition has improved preservation conditions, placing most collection units in a state of Not Exposure to risk (as long as the same conditions are maintained). Nonetheless, during the assessment, some issues were identified that may require further review.

2.3 Establishing a Risk Scenario: Cause and Consequence

The table produced in the previous stage can serve as a foundation for future Conservation Risk Assessment processes and monitoring of results, as it is quite comprehensive regarding risk scenarios and their severity for the collection. However, there was a recognized need to create communication tools for conveying these results to the administrative board or other stakeholders in the future.

The data from the table were transformed into clear statements that indicated the origin of the risk scenarios and the expected consequences. For example: "The trees and vegetation surrounding the building may fall and damage structural elements." In total, 32 risk expectations were identified, each assigned a letter and organized by different deterioration agents and grouped by the type of risk scenario: rare event, common event, or cumulative process.

This was an important step in understanding how to communicate the identified risk situations to decision-makers effectively.

2.4 Calculating Risk Magnitude

The magnitude of risk can be calculated in various ways. The most reliable system is the ABC method, where the classification "A" indicates the time frame in which a loss of value is expected due to a change ("when?"); the value "B" reflects the material change a susceptible object might undergo when exposed to this

2.4 计算风险程度

风险程度可以通过多种方式计算。最可靠的系统是 ABC 方法，其中"A"表示变化带来的预期价值损失的时间框架（"何时？"）；"B"反映易受风险影响的对象可能经历的材料变化和此变化带来的价值损失量；"C"代表多少对象将失去价值和它们在整个藏品中的价值量占比。特定风险的风险程度（RM）是这三个分类的总和：RM=A+B+C，在 0-5 范围内，最大值 15 表示一年内藏品全部价值损失的风险。

在本次培训中，团队决定采用更简单的模型，因为 ABC 方法需要对藏品的价值进行更详细的估算，这无法在有限的时间内完成，尤其是在远程培训中完成。反之，团队采取了一种更简单的方法，通过将预期发生次数（概率）乘以预期损失（后果）来计算风险大小，并将每种风险划为三级：低（1）、中（2）和高（3）。尽管这种方式不如 ABC 系统的分析严谨，但风险评估的主要目标已经实现，团队获得了基本的方法和工具。

2.5 风险处理

初始环节重点关注缓解、阻止、停止风险和从风险情景中恢复的举措。下一步是制定在机构内（短期、中期和长期）实施的计划，根据可用资源解决识别到的风险。

关于短期举措，建议包括"限制访客携带某些个人物品，防止与玻璃柜外展示的对象接触"和"在容易受到啮齿动物和鸟类进入的区域安装防护网"。关于中期举措，建议"对建筑和周边地区进行年度火灾风险审计和检查"。最后，关于长期举措，建议"记录委员会资深成员和其他利益相关者的记忆／信息，防止藏品或博物馆信息丢失"。

3 主要结果

果阿当地团队首次具备解决基督教艺术藏品保护风险评估的能力，所有成员都意识到如何在其专业领域内做出贡献。风险、藏品脆弱性和风险防范的概念现在已融入 MoCA 的日常

risk and how much value it will lose as a result of that change; and the value "C" expresses how many objects will lose value and how much value they represent within the entire collection. The Risk Magnitude (RM) for a specific risk is the sum of these three classifications: RM = A + B + C, on a scale ranging from 0 to 5, with a maximum classification of 15 indicating a risk of total value loss within the collection over one year.

In the context of this training, we decided to adopt a simpler model, as the ABC method requires a more detailed assessment of the collection's value, which we could not complete within the available time, especially in a remote training process. Instead, we employed a more straightforward method, calculating the Risk Magnitude by multiplying the expected occurrence (probability) by the expected loss (consequence), using a three-tier classification for each risk: low (1), moderate (2), and high (3). Despite adopting a less rigorous analysis than with the ABC system, the main objectives of the risk assessment were achieved, and the fundamental methods and tools were acquired by the group.

2.5 Treatment of Risks

After an introductory session focused on measures to mitigate, block, halt, and recover from risk scenarios, the next step was to develop a plan for implementation within the institution (short-term, medium-term, and long-term) to address the identified risks according to available resources.

For short-term measures, suggestions included "Restricting visitors from transporting certain personal items to prevent contact with objects displayed outside the vitrines" and "Installing nets in areas prone to entry by rodents and birds." For medium-term measures, it was proposed to "Request annual fire risk audits and inspections of the building and surrounding areas." Finally, for long-term measures, the recommendation was to "Document the memories/information of the older Commission members and other stakeholders to prevent the loss of information about the collection or the Museum."

3 Main Results

For the first time, a local team in Goa is equipped to address the Conservation Risk Assessment of Christian Art Collections, with all members aware of how they can contribute within their areas of expertise. The concepts

运营中。团队的后续反馈表明，他们已经建立了对风险和保护的新认识。MoCA 团队能够制定适当计划，在社区内倡导保护风险评估，并为其他机构提供支持。

4 结论

果阿地处热带，文化遗产暴露于各种劣化因素中并受其影响，这就需要对历史建筑及其藏品进行定期维护和照顾，需要特别关注每年愈演愈烈的季风季节和暴露于紫外线辐射的影响。诸如新冠疫情这样的极端情况也可能带来不利影响，导致监测工作中断。

团队在培训开始时表示，如果没有全面的预防性保护计划和风险管理的必要经验与培训，他们将在这些领域面临源源不断的挑战，最终导致博物馆各方面高昂的干预成本。鉴于果阿在该领域缺乏培训，本次联合实践最终成为解决这一挑战的独特机会，支持 MoCA 团队制定、实施和维护风险评估与保护计划及长期战略。

通过此次经历，MoCA 作为果阿基督教艺术的领先机构，将有能力开始与邦内外其他机构分享最佳实践，通过其藏品推广这一独特遗产。

of risk, collection vulnerability, and risk preparedness are now integrated into the daily routines of MoCA. Feedback from the team after this process indicated that a new awareness of risks and preservation has been established. The MoCA team will be capable of developing appropriate plans, advocating for Conservation Risk Assessment within the community, and providing support to other institutions.

4 Conclusion

In the tropical climate of Goa, cultural heritage is exposed to and affected by various degradation factors, necessitating regular maintenance and care for historical buildings and their collections. Special attention is required during monsoon periods, which are becoming increasingly severe each year, as well as with regard to UV radiation exposure. Drastic situations, such as the Covid-19 pandemic, can also be detrimental, causing interruptions in monitoring routines.

At the beginning of the training, the team expressed that without a comprehensive preventive conservation plan, along with the necessary experience and training in Risk Management, they are continually facing challenges in these areas, leading to costly interventions across different aspects of the Museum. Given the lack of adequate training in this field in Goa, this joint application ultimately became a unique opportunity to address this challenge and support the MoCA team in developing, implementing, and maintaining a Risk Assessment and Conservation plan and a long-term strategy.

Following this experience, MoCA, as a leading institution in Goan Christian Art, will be empowered to start sharing best practices with other institutions, both within and outside the state, that promote this unique heritage through their collections.

活动报道 Latest Events

国际会议"气候变化下的遗产防火韧性"在智利瓦尔帕莱索召开

International Conference "Fire Resilience for Heritage in a Changing Climate" Held in Valparaíso, Chile

资料来源 Source：
https://www.unesco.org/en/articles/valparaiso-host-unesco-international-conference-heritage-resilience-fires-and-climate-change
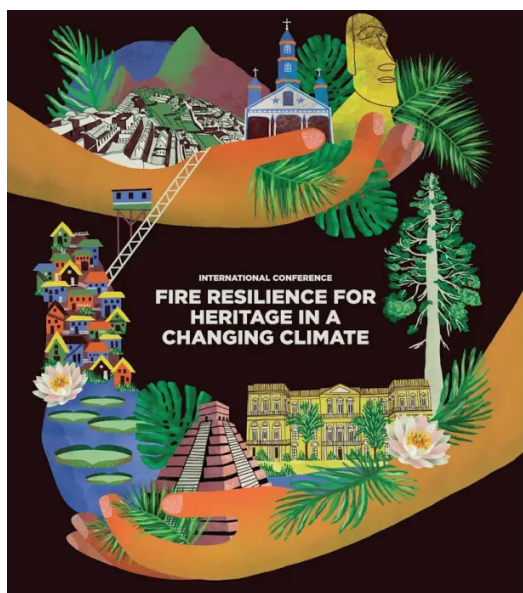

图 1：大会海报
Figure 1. The poster of the Conference

国际会议"气候变化下的遗产防火韧性"于 11 月 11 日至 12 日在智利瓦尔帕莱索文化公园举行。会议由联合国教科文组织拉丁美洲和加勒比地区办事处，国家世界遗产中心（智利文化、艺术和遗产部文化遗产服务中心）以及瓦尔帕莱索城市港口历史区世界遗产地市政公司合作举办，来自五大洲的二十余名专家在会议上进行了演讲。

会议汇集了遗产保护专家，分析了在气候变化背景下应对火灾危险的途径，包括启动联合国教科文组织火灾管理新指南。此外，还为拉丁美洲和加勒比地区的遗产和文化遗址管理

The international conference "Fire Resilience for Heritage in a Changing Climate" was held on 11-12 November at the Parque Cultural de Valparaíso, Chile. This event, organised by UNESCO Regional Office for Latin America and the Caribbean, in collaboration with the National Centre for World Heritage Sites (Cultural Heritage Service, Ministry of Cultures, Arts, and Heritage of Chile) and the Municipal Corporation of the World Heritage Site, Historical Area of the city-port of Valparaíso, featured presentations by over twenty specialists from five continents.

This meeting brought together heritage protection experts who analyzed ways to address the dangers of fires in the context of climate change, including the launch of UNESCO's new fire management guide. Additionally, training sessions was held for managers of heritage and cultural sites across Latin America and the Caribbean.

Globally, cultural and natural heritage faces an increasing risk of fires, exacerbated by climate change. These disasters lead to the loss of tangible and intangible assets, negatively impact local communities, and cause severe environmental damage to vegetation, wildlife, water resources, air quality, and biodiversity. The main challenges include a lack of consistent monitoring and planning, insufficient integration of traditional knowledge in risk management policies, and limited involvement of local communities.

In Chile, the fires in the Valparaíso region in early 2024 heightened existing concerns about heritage vulnerability. In response, a pilot project was launched to reduce risks and strengthen response capacity

人员举办了培训课程。

全球范围内，气候变化导致文化和自然遗产面临的火灾风险日益增加。火灾导致有形和无形资产损失，为当地社区带来负面影响，并给植被、野生动物、水资源、空气质量和生物多样性造成严重的环境损害。主要挑战包括缺乏一致的监测和规划、风险管理政策中传统知识的整合不足，以及当地社区参与度有限等。

在智利，2024 年初瓦尔帕莱索地区的火灾加剧了对遗产脆弱性的已有担忧。作为响应，当地启动了一个试点项目，意在减少文化和自然遗产地的火灾风险并增强应对火灾的能力。该项目得到了联合国教科文组织遗产紧急基金（HEF）的支持，并同时在阿根廷卢斯阿莱尔塞斯国家公园开展。同时，两地作为试点调整并实施了在此次大会发布的《联合国教科文组织文化和自然遗产火灾风险管理指南》。

在此背景下，会议汇集了数名发言人，讨论并提高人们对文化在减少火灾风险中的作用认识，交流良好实践和经验教训。会议涉及了文化和自然遗产在火灾中的作用、受火灾影响的遗产的反应和恢复、利用当地和土著知识增强灾后韧性，和通过政策、培训、意识提升和跨部门合作构建具备防火韧性的未来等主题。来自阿根廷、澳大利亚、巴巴多斯、博茨瓦纳、巴西、智利、克罗地亚、埃及、西班牙、美国、法国、危地马拉、马来西亚、秘鲁、南非、苏里南、乌干达、乌拉圭和委内瑞拉玻利瓦尔共和国的专家出席了会议。

会后，在 11 月 13 日至 15 日，为来自拉丁美洲和加勒比地区的 25 名文化和自然遗产地的管理和行政人员，包括来自智利世界遗产地的代表们，举办了培训项目。

to fires in cultural and natural heritage sites, supported by UNESCO's Heritage Emergency Fund (HEF). This project is being simultaneously developed at Los Alerces National Park in Argentina, and in both locations, the UNESCO Fire Risk Management Guide for Cultural and Natural Heritage, which was launched at this international conference, was adapted and implemented as a pilot.

Within this context, the conference brought together numerous speakers to discuss and raise awareness about the role of culture in reducing fire disaster risks, exchanging good practices and lessons learned. It addressed topics such as the roles of cultural and natural heritage in the face of fires; response and recovery from fire disasters that have affected heritage; local and indigenous knowledge for resilience after fires; and building a fire-resilient heritage future through policies, capacity building, awareness, and cross-sectoral cooperation. Specialists from Argentina, Australia, Barbados, Botswana, Brazil, Chile, Croatia, Egypt, Spain, the United States, France, Guatemala, Malaysia, Peru, South Africa, Suriname, Uganda, Uruguay, and the Bolivarian Republic of Venezuela participated.

Following the conference, on 13th, 14th, and 15th November, a training programme was held for 25 managers and administrators of cultural and natural heritage sites from Latin America and the Caribbean, including representatives from World Heritage sites in Chile.

"新欧洲包豪斯：遗产与转型"研讨会在波兰克拉科夫举行

Public Conference "New European Bauhaus - Heritage & Transformation" Held in Krakow, Poland

资料来源 Source：
https://ec.europa.eu/newsroom/neb/items/856462/en

图 2:研讨会海报
Figure 2. The poster of the Public Conference

"新欧洲包豪斯:遗产与转型"研讨会于 11 月 28 日以混合方式在波兰克拉科夫举行。会议旨在提高政策制定者和利益相关者对建成遗产面临的诸多挑战的意识,分享建成遗产保护、更新和再利用的优秀实践和创新方案,并讨论推广优秀实践和支持创新的障碍和条件。

在欧洲,很大一部分建筑存量是在引入能源性能标准之前建造的。大约 75% 的建筑环境被认为能源效率低下,如果要实现建筑行业脱碳,并达成 2050 年气候中性的目标,需要对这些建筑进行更新。

通过"更新浪潮"计划、修订后的《建筑能源性能指令》(EPBD)和《新欧洲包豪斯》(NEB),欧盟直面挑战,意在支持建筑环境的彻底转型,使其更加节能高效、开放宜人。

欧洲拥有丰富多面的建成遗产,反映了欧洲大陆悠久复杂的历史。很大一部分建成遗产包含强烈的文化、社会环境和经济价值,但是仅有一小部分建筑被列为遗产并依法受到保护。建成遗产还面临包括气候变化、缺少维护、更新质量低下在内的诸多挑战。建成遗产的保护和高质量更新将会为当下乃至未来的个人和社会带来许多益处。改善生活空间的性能和舒适度,保护和提升它们的遗产价值,需要政府、社区和专业人士的持续投资和承诺。

欧盟及其附属机构、成员国、地区和城市已经开启了针对建成环境的彻底改革。会议由欧洲建筑师委员会和欧罗巴诺查组织,并在欧盟资助的欧洲遗产中心试点项目框架内,得到了国际文化中心和欧罗巴诺查克拉科夫遗产中心的支持。

On 11 November , the public conference "New European Bauhaus - Heritage & Transformation" was held in a hybrid way in Krakow, Poland. The conference aimed to raise awareness among policymakers and stakeholders about the many challenges faced by built heritage, shared best practices and innovative solutions for the protection, renovation, and reuse of built heritage, and discussed the barriers and conditions for promoting best practices and supporting innovation.

In Europe, a significant portion of the building stock was constructed before the introduction of energy performance standards. Around 75% of our built environment is considered to be energy-inefficient and will need to be renovated if we are to decarbonise the buildings sector and meet the ambition to become climate neutral by 2050.

With the Renovation Wave strategy, the recast Energy Performance of Buildings Directive (EPBD), and the New European Bauhaus (NEB), the European Union has taken up the challenge head-on and aims to support a radical transformation of our built environment to make it more energy and resource efficient, inclusive and pleasant.

Europe has a rich and multi-faceted built heritage, which reflects the continent's long and complex history. A significant portion of this heritage incorporates strong cultural, social, environmental and economic values, but only a very small part of it is listed and protected by law. Yet, this built heritage faces many challenges, including climate change, lack of maintenance, poor quality renovation, to name but a few. The preservation and quality renovation of our built heritage can bring multiple benefits to individuals and society, for present and future generations. The need to improve the performance and comfort of our living spaces and to protect and enhance their heritage value, requires continued investment and commitment from governments, communities and professionals.

The European Union, its institutions, Member States, regions and cities have embarked on a radical transformation of our built environment. The conference is organised by the Architects' Council of Europe and Europa Nostra, with the support of the International Cultural Centre and the Europa Nostra Heritage Hub in Kraków, in the frame of the EU-funded European Heritage Hub pilot project.

东亚能力建设工作坊"遗产管理的整体性方法：物质和非物质的协同效应"

Capacity-building Workshop for East Asia on Integrated Approach to Heritage Management: Tangible and Intangible Synergies

图 3：工作坊汇集了 12 个世界遗产地的 22 名管理人士
Figure 3. The workshop brought together 22 site managers from 12 World Heritage sites

为实现遗产的包容性阐释和全面管理，将多元视角和方法纳入考量，联合国教科文组织东亚区域办事处、世界遗产地阐释与展示国际中心（WHIPIC）、亚太地区世界遗产培训与研究中心（WHITRAP - 北京）和北京大学考古文博学院共同组织了东亚能力建设工作坊"遗产管理的整体性方法：物质和非物质的协同效应"。

工作坊汇集了来自中国、日本、蒙古和韩国等 12 个世界遗产地的 22 名管理人士。通过讲座、小组讨论和演讲，参与者分享了在管理中的创新实践和挑战，并就区域遗产保护的综合方法进行了深入讨论。

联合国教科文组织东亚地区办事处主任夏泽翰、世界遗产阐释和展示国际中心总干事洪昌南，以及北京大学考古文博学院院长沈睿文致开幕辞。加米尼·维耶苏里亚博士就"世界遗产管理：走向综合方法"发表了主题演讲，探讨了遗产管理的新方向。北京大学陈耀华教授分享了在普洱景迈山古茶林文化景观中整合有形和无形价值的实践。

在为期三天的工作坊中，参与者介绍了他

To achieve a more inclusive interpretation of heritage and holistic management through the consideration of diverse perspectives and methods, UNESCO Regional Office for East Asia, the International Centre for the Interpretation and Presentation of World Heritage Sites under the auspices of UNESCO (WHIPIC), the World Heritage Institute of Training and Research for the Asia and the Pacific Region under the auspices of UNESCO (WHITRAP-Beijing), and Peking University School of Archaeology and Museology co-organized the Capacity-building Workshop for East Asia on Integrated Approach to Heritage Management: Tangible and Intangible Synergies.

The workshop brought together 22 site managers from 12 World Heritage sites of China, Japan, Mongolia and the Republic of Korea. Through lectures, group discussions and presentations, the participants shared innovative practices and challenges in management and had in-depth discussions on comprehensive approaches to heritage conservation in the region.

Shahbaz Khan, Director of the UNESCO Regional Office for East Asia, HONG Chang-nam, Director General of WHIPIC, and SHEN Ruiwen, Dean of the School of Archaeology and Museology of Peking University, delivered opening remarks. Dr. Gamini Wijesuriya delivered a keynote speech on the "World Heritage Management: Towards an Integrated Approach," exploring new directions in heritage management. Prof. CHEN Yaohua from Peking University shared the practice of integrating the tangible and intangible values at the Pu'er Jingmai Mountain Ancient Tea Forest Cultural Landscape.

During the 3-day workshop, the participants had opportunities to introduce their World Heritage sites and challenges they currently face. They were divided into groups based on the heritage typologies – cultural landscapes, monuments and archeological sites, and urban heritage for discussions to

们的世界遗产地及目前面临的挑战。他们根据遗产类型被分成文化景观、历史遗迹与考古遗址和城市遗产小组进行讨论，以确定在工作中整合有形和无形遗产的共同方法。在组队工作环节，他们为各自的遗产地制定了未来行动计划，并总结了这一时期的学习成果。在遗产专家主持人的指导下，参与者探讨了如何识别世界遗产地的有形和无形属性以及二者如何共存，并识别了他们在未来的实际操作中可能面临的挑战和障碍。

研讨会还包括对钟鼓楼和正阳门箭楼的实地考察，学习历史文化遗产的保护和展示策略。这两地都是中国最新的世界遗产——北京中轴线的一部分。研讨会最后参观了北京大学赛克勒考古与艺术博物馆，参与者通过学校一个世纪以来的工作，深化了对文化遗产保护的理解。

研讨会为东亚地区遗产管理实践者提供了交流见解和建立合作的宝贵机会，促进了综合遗产管理方法在实践中的应用和发展。未来几个月，遗产地管理者将在合作组织专家的指导和支持下实施研讨会期间制定的行动。

identified common ways to integrate tangible and intangible heritage in their work. Through paired work sessions, they developed future action plans for their respective heritage sites and summarized the learning outcomes during this period. Guided by heritage expert facilitators, the participants explored the methods on how to identify the tangible and intangible attributes of World Heritage sites and how they coexist, and identified challenges and obstacles they might face in practical operations in the future.

The workshop also integrated a field visit to the Bell and Drum Tower and Zhengyang Gate Tower, both are part of China's latest World Heritage inscription—Beijing Central Axis, to learn the conservation and presentation strategies of the two historical and cultural heritage. The workshop wrapped up with a visit to the Sackler Museum of Archaeology and Art at Peking University, where the participants enhanced their understanding of cultural heritage conservation through a century-long work lead by the university.

This workshop provided a valuable opportunity for heritage management practitioners in East Asia to exchange insights, establish collaboration, and promote the application and development of integrated methods of heritage management in practice. During the incoming months, the site managers will implement the actions developed during the workshop under the guidance and support of the partner organizations' experts.

历史建筑与遗产保护研究所
Historic Architecture and Heritage Conservation Research Group