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中国-葡萄牙文化遗产保护科学“一带一路”联合实验室

CHINA-PORTUGAL JOINT LABORATORY
OF CULTURAL HERITAGE CONSERVATION SCIENCE
SUPPORTED BY BELT AND ROAD INITIATIVE

《遗产研究国际动态》(内刊)
中国 - 葡萄牙文化遗产保护科学“一带一路”联合实验室
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2015 年地震前的帕坦杜尔巴
广场 (维也纳应用艺术大学
保护研究所, 2013 年)
Cover Image:
Patan Durbar Square
before the earthquake 2015
(Institute of Conservation,
University of Applied Arts
Vienna, 2013)

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前沿研究 Research Fronts

修复与重建案例研究：实践与反思

Case Studies in Recovery and Reconstruction: Practice and Reflection

Loughlin Kealy, Luisa de Marco, Amra Hadzimuhamedovic, Trevor Marchand, Alyssa Rose Gregory, Angelique Ploteau

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New Resource on Recovery and Reconstruction of Cultural Heritage - International Council on Monuments and Sites[EB/OL]. [2023-02-13]. <https://www.icomos.org/en/focus/reconstruction/91268-publication-of-icomos-iccrom-joint-project-analysis-of-case-studies-in-recovery-and-reconstruction>

1 需要对案例研究中获得的经验进行反思

从保持地方的文化意义的角度来看，修复和重建受损社区和建成环境日益受到关注。本文将从以下实践中介绍相关经验与原则。(图 1-3)



图 1: 回收散落的石块在地面拼装的宣礼塔阳台
Figure 1. Minaret balcony assembled on the ground with recovered blocks



图 2: 拆除地板上的碎石后露出的屋顶木质构件
Figure 2. The timber elements of the roof revealed after the removal of rubble on the floor

1 The need to learn from the experiences captured through case studies

Efforts at recovery and reconstruction of damaged communities and environments have increasingly attracted attention, from the perspective of supporting peoples impacted by such events while attempting to maintain the cultural significance of places. The need to learn from the experiences captured through case studies had been apparent for some time. (Fig. 1, Fig. 2, Fig. 3)

In 2019, ICOMOS and ICCROM jointly carried out the "Case Study and Analysis of Heritage Restoration and Reconstruction" project. The Joint ICOMOS-ICCROM Project "Analysis of Case Studies in Recovery and Reconstruction" sought to harness the knowledge and capacities of both bodies to explore how best to learn from experience. Its objective was to clarify issues of recovery and reconstruction and to provide insights that could improve guidance. The project involved the commissioning of a range of case studies, chosen to represent a comprehensive set of factors, namely geographical, cultural and causal.

This ICOMOS-ICCROM project had specific goals: to advance understanding of the complex processes of post-trauma recovery and reconstruction from a cultural heritage perspective; to commission a range of case studies of such processes and to subject these to analysis that would identify how they can advance learning

2019 年国际古迹遗址理事会 (ICOMOS) 携手国际文物保护与修复研究中心 (ICCROM) 联合开展了“遗产修复与重建案例研究分析”项目。这个项目旨在利用这两个机构的知识和能力，探索如何更好地从经验中学习。其目的是澄清修复和重建的问题，并提供可改进的指导意见。该项目包括委托一系列的案例研究，选择这些案例是为了它们涵盖了众多因素，即地理、文化和因果关系等。



图 3: 从毁坏的墙壁废墟中回收的吸声陶罐
Figure 3. Acoustic jars recovered from the ruin of destroyed walls

国际古迹遗址理事会 - 国际文物保护与修复研究中心的这一研究项目有具体的目标：从文化遗产的角度促进对创伤后恢复和重建的复杂过程的理解；委托对这些过程进行一系列的研究，并通过对这些案例的分析，确定它们如何能够提供何种经验。为了便于分析，该研究项目利用国际古迹遗址理事会的案例研究汇编模式，为委托的各种研究提供一个共同分析方式基础。

案例研究是研究战略的一个重要组成部分：它们是了解复杂项目的主要手段，在这些项目中，影响因素并不固定，多样化的经验需要为政策的制定和干预提供信息。因此，它们能帮助研究人员在调查、分析、提议和干预的反复过程中找到位置，而这些经历又能提供了进一步的调查方法，如此反复。由于这种过程适用于许多情况，重要的是要明确这是在社会恢复背景下的遗产保护和传承。在这一点上，不能假定以前存在的价值的持久性或完全恢复到以前的状况。然而，这种持久性或回归又是文化干预的核心所在。

from the experiences described. To facilitate analysis, the project utilized the ICOMOS Matrix for the Compilation of Case Studies to provide a common parametric base for the diverse range of studies commissioned. Thus, in a reciprocal way, the project provided a means of testing the utility of the Matrix in the formulation of studies in this field.

Case studies comprise an essential component of research strategy: they are a primary means of understanding complex areas, where parameters are not fixed and where evolving experience needs to inform policy formation and intervention. Thus they find their place in iterative processes of investigation, analysis, proposition and intervention, which lead to further investigation, and so forth. Since this kind of process applies to many situations, it is important to be clear that the issue is that of heritage protection and transmission in the context of societal recovery. In this, there can be no presumptions about endurance of pre-existing values or return to pre-existing conditions. And yet, such endurances or returns lie at the heart of cultural interventions.

In that context, there is an underlying expectation - perhaps an abiding hope - that examining case studies will somehow identify examples of "best practice" that can promote more careful deliberation, planning and implementation. It is important to emphasise that the learning to be derived from analysis does not translate directly into universal prescriptions for action.

So, while there is much to be learned from individual studies, insight will derive from the capacity to discern patterns and relationships, and to examine their implications for theoretical constructs. The Analysis project has helped with the first, and in so doing it may help with the second. It will do so if the intention to analyse, reflect and propose continues over time. In the meantime, the compilation of case studies will comprise a valuable learning resource and access to them is of vital importance for those engaged in response actions, and especially for those offering guidance or advice to affected parties. The Analysis project has also demonstrated the benefits of a multi-disciplinary approach to understanding the complexities of both the impacts of catastrophes and of the

在这种情况下, 有一种潜在的期望——也许是一种持久的希望——即通过案例研究能以某种方式确定“最佳实践方法”, 从而促进更仔细的审议、规划和实施。必须强调的是, 从分析中得出的经验并不能直接转化为普遍的行动指南。

因此, 虽然从个案研究中可以学到很多东西, 但洞察力是来自于发现模式和关系的能力, 以及运用它们进行理论构建的能力。分析项目对前者有帮助, 而在这样做的过程中, 它也会对后者有帮助。如果分析、反思和建议的尝试随着时间的推移继续下去, 洞察力就会得到完善。同时, 案例研究的汇编将构成宝贵的学习资源, 对参与相关行动的人, 特别是对那些为受影响的人提供指导或建议的人来说, 获取这些案例是至关重要的。该分析项目还证明了多学科方法的好处, 即对于理解历史建筑面对灾难影响和之后的应对措施的复杂性。

影响文化遗产的灾难性事件的规模、强度和频率一直是国际社会关注的主题。从援助受灾的社群, 同时试图保持这些地方的文化意义的角度来看, 恢复和重建受损社区和环境的努力越来越受到关注。一段时间以来, 从学习这类案例研究获得经验的必要性已经很明显。

国际文物保护与修复研究中心和国际古迹遗址理事会已经分别讨论了文化遗产创伤后恢复和重建所涉及的议题。恢复和重建案例研究分析, 是一项联合工作, 旨在利用两个机构的知识和能力, 加强对经验的理解, 以澄清问题和改善指导。同时通过一个由两个组织的成员组成的联合工作组进行管理, 并通过国际古迹遗址理事会巴黎秘书处和国际文物保护与修复研究中心沙迦办事处进行管理。

普遍看来, 大多数案例研究对受影响资源本身进行了适当的描述, 这些描述反映了有关资源的类型(例如, 泰顺项目对材料/建筑的强调, 以及卢旺达历史上的皇家定居点对祭祀地点的阐述)。工作组分析的重点是, 描述在多大程度上反映了资源在受影响事件之前具有的意义。为此, 描述分为两个主要部分: 属性(物质和/或非物质)的描述和背景(地理、社会、文化、历史发展等)的建立。模型还要

responses to them.

The scale, intensity and frequency of catastrophic events affecting cultural property have been a subject of international concern. Efforts at recovery and reconstruction of damaged communities and environments have increasingly attracted attention, from the perspective of supporting peoples impacted by such events while attempting to maintain the cultural significance of places. The need to learn from the experiences captured through case studies had been apparent for some time.

Separately, ICCROM and ICOMOS have addressed the issues involved in post trauma recovery and reconstruction in the context of cultural heritage. The Project, Analysis of Case Studies in Recovery and Reconstruction, was a joint endeavour and the office of ICCROM Sharjah.

As a general comment the majority of case studies provided suitable descriptions of the affected resource in itself, in that the descriptions reflected the type of resource in question (for example, the emphasis on that sought to bring the knowledge and capacities of both bodies to bear, in order to enhance understanding of experience with the aim of clarifying issues and improving guidance. It was managed through a joint Working Group comprising members of both organizations and administered through the ICOMOS Secretariat in Paris material/construction in Taishun, and the exposition of ritual siting in the historic royal settlement in Rwanda). The focus of the Working Group analysis was on the degree to which descriptions captured the significance that the resource was purported to possess prior to the impacting event(s). For this purpose, descriptions fall under two principal headings: the description of attributes (material and/or immaterial) and the establishment of context (geographical, social, cultural, its historical development, etc). The Matrix also prompts authors to provide supporting evidence for the attributed value of the resource. Most responses in this regard were satisfactory.

The case studies consistently demonstrate the essential inter-relationship between reconstruction of the damaged physical environment or resource and the processes of generating a new, post-

求有关研究者为文物的属性价值提供支持性证据。这方面的大多数答复是令人满意的。

案例研究表明, 重建受损的建成环境与创伤后新的社会形成之间存在着必不可少的相互关系。这种关系尽管在每种情况下都不同, 但都存在。

某些研究强调了重建过程中的可持续性问题, 这些过程涉及在采取补救行动时建立的关系。在反复发生破坏性事件的地方, 为未来事件做准备对当局来说是一个深刻的挑战。这些案例研究证明了当地居民的参与对有效的、对社会负责的恢复行动至关重要, 也证明了管理构架和现有的政策工具的关键作用。某些研究表明, 捐助者对项目优先排序和资源分配的影响。特殊项目吸引的资源超出了在一般复建背景下可获得的资源。案例研究表明, 能力建设很少成为复苏社会生活和当地经济的明确优先事项。

2 在遗产恢复和重建的案例研究中需要考虑的交叉问题

社会正义: 在一些研究中, 对恢复行动的描述揭示了社会关系问题。当地居民参与修复进程和实现能力建设的程度各不相同, 重点也不一样。

持续反应: 尽管影响性事件已经停止, 但一些研究涉及到不确定的情况。对某些案例的阐述表明, 反应是持续不断的, 成为“正常”生活的一个特征。

成果所有权: 从创伤后修复和重建中学习的隐蔽性变得明显。知识生成的动态性和知识共享的不确定性在一些研究中是隐含的, 在其他研究中是明显的。捐助者(特别是国际捐助者)在提供财政资源、知识和专长以及影响优先事项方面发挥了重要作用。

资源: 报道对经济复苏的观点往往不够全面。探讨如何通过注入资源支持当地居民的重建努力, 需要在修复和重建的案例研究中成为主流。

可持续性: 修复过程中引入的措施可以在社会各部门之间产生新的关系。研究提出了

trauma social reality. The relationship persists even though it differs in each case.

Certain studies highlight questions about the sustainability of recovery processes, where these processes involve relationships created in the pursuit of remedial actions. Where repeated destructive events are experienced, preparation for future events is a deep challenge for authorities. Even if it can be said that systems continue to learn, preparation for fresh events is sometimes not prioritised. The case studies provide evidence of the critical importance of local population engagement for effective and socially responsible recovery actions and of the key role that governance structures and available policy instruments play in enabling such engagement. Certain studies demonstrate the influence of donors in the prioritisation of and the preferential resourcing for projects. Special projects attract resources beyond what is available in the wider context of recovery. The case studies suggest that capacity building was rarely an explicit priority in the recovery of social life and local economies.

2 Cross cutting issues to be considered in the case study of heritage restoration and reconstruction

Social justice: In a number of studies, the accounts of recovery actions shed light on issues of social relationship. There was wide variation in, and focus on, the engagement of the local population in the recovery process and in the realisation of capacitybuilding.

Continuous response: A number of studies dealt with inconclusive situations, even though the impacting event(s) had ceased. Exposition of certain cases demonstrated that responses were ongoing and continuous, becoming a feature of “normal” life.

Ownership of outcomes: The covert nature of where the learning from post-trauma recovery and reconstruction resides became apparent. The dynamic nature of knowledge-generation and the uncertainties of knowledge-sharing were implicit in several studies and evident in others. The role of donors (especially international ones) was significant, in committing financial resources, knowledge and expertise and in influencing priorities.

Resources: The economic perspective on recovery tended to be under-represented

有关措施和关系的可持续性以及持久影响的问题。

真实性与修复能力: 在重建的资源中, 真实性在哪里, 或者在特定的环境中如何定义真实性, 这个问题的处理没有想象中的全面。建立修复力的问题与修复行动的讨论密不可分。为提高修复力而引入的创伤后新的法规和标准经常挑战现有或传统建筑。需要进一步审查问题的相关因素, 如持续反应, 可持续性, 资源和真实性等。(图 4)

3 从案例研究中得出的一般经验教训

受损的物质环境或资源的重建与创伤后新的社会现实生成的必要过程之间的基本相互关系是不变的。这种关系尽管在每种情况下都不同, 但仍然存在。这一系列经验突出了关于修复进程可持续性的问题。如果这些过程涉及在采取补救行动过程中建立的新关系, 这一因素可能特别重要。

在创伤后的补救行动中, “重建”这个词有多种含义。人们普遍认为, “重建”可以被理解为描述一个过程, 而不是被理解为一个单一的事件。修复的过程可能涉及物理重建, 同时也支持重建以前存在的社会或文化条件的意

in reportage. The exploration of how the reconstruction efforts of local populations are supported by the infusion of resources needs to be mainstreamed in case studies of recovery and reconstruction.

Sustainability: Measures introduced in recovery processes can generate new relationships between sectors in society. Studies raised questions about sustainability of measures and relationships and lasting impacts.

Authenticity versus resilience: The question of where authenticity lies in the reconstructed resource, or how authenticity is defined in the given context was less comprehensively addressed than had been hoped. The issue of establishing resilience is inseparable from discussion of recovery actions. New, post-trauma regulations and standards introduced to improve resilience frequently challenge existing or traditional constructions. Further examination of the issue is required in relation to factors such as continuous response, sustainability, resources and authenticity. (Fig. 4)

3 The general lessons that can be drawn from the case studies

The essential interrelationship between reconstruction of the damaged physical environment or resource and the necessary processes of generating a new, posttrauma social reality, is a constant. The relationship persists even though it differs in each

图或愿望。或者, 他们也可能包含了改变的愿望。这两种考虑可能都适用于特定的案例。研究需要意识到避免将“重建”与“恢复”混为一谈。

这些研究表明, 物质 / 环境重建和保留文化价值之间的关系可以作为灾难后的优先事项, 但不是必然的。

这些研究表明, 在认识到保留文化价值的重要性的情况下, 仅仅恢复物理 / 空间 / 视觉特征的原则往往比遵守与材料和技术的真实性有关的保护原则要优先。灾后条件往往影响到材料和技能的供应和可用性。这方面的不确定性使得完成结构复原度的挑战更加困难。此外, 它们还可能导致实践保护方法的改变, 特殊项目可能获得其他普遍修复项目不具备的材料和技能。

这些研究提出了在民众层面或文化组织、官方机构或专业机构内对真实性的解释和理解上存在的问题, 即便事物的非物质属性在事发现前已经被公认为是其意义的重要组成部分。恢复计划需要同时兼顾专家意见和当地居民的需求、社会实践和文化传统。

(徐睿锐、陈曦编译)

case. The range of experiences highlights questions about the sustainability of recovery processes. This factor may be particularly significant where these processes involve new relationships created in the pursuit of remedial actions.

The word "reconstruction" carries multiple meanings in post-trauma remedial action. It is widely accepted that "reconstruction" can be understood as describing a process rather than be understood as a singular event. The processes of recovery may involve physical reconstruction that is also supporting the intention or desire to re-establish pre-existing social or cultural conditions. Alternatively, they may also embrace the desire for change. Both considerations may apply in particular cases. Studies need to be conscious of the need to avoid conflating "reconstruction" with "recovery".

The studies show that the relationship between physical/environmental reconstruction and the retention of cultural value can be made a priority in the aftermath of catastrophe, but is not a given.

The studies demonstrate that where the importance of retaining cultural value is recognised, mere restitution of physical/spatial/visual characteristics frequently takes priority over adherence to conservation principles as they relate to authenticity of materials and techniques. Post-disaster conditions often affect the supplies and availability of material and skills. Uncertainties in this respect exacerbate the challenges of enhancing the resilience of structures. In addition, they can result in changes to practice. Special projects may have access to materials and skills that is not characteristic of the wider recovery process.

The studies raise questions about interpretations and understandings of authenticity at a popular level or within cultural organizations, official bodies or professional bodies even where the immaterial attributes of a resource are taken to be significant components of its pre-event significance. Recovery actions need to accommodate both expert opinion and the needs, social practices and cultural traditions of local populations.

(translated and edited by
XU Ruini, CHEN Xi)

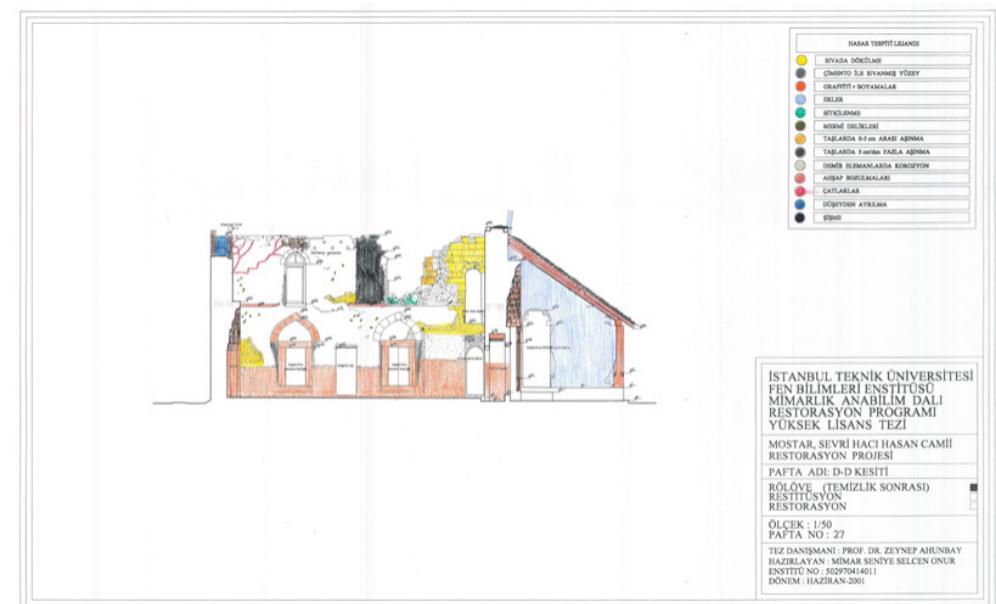


图 4: Sevri Hadzi Hasan 清真寺, 南北横截面损坏分析 (建筑师 Selcen Onur)

Figure 4. Sevri Hadzi Hasan Mosque, analysis of damage on the north-south cross section (Architect Selcen Onur)

人物 Figure

尼古拉斯·斯坦利-普莱斯 Nicholas Stanley-Price

资料来源 Source:

https://www.getty.edu/conservation/publications_resources/newsletters/7_2/gcinews6.html
Conversaciones... con NICHOLAS STANLEY-PRICE | Number 9 - 2021[EB/OL]//ICCROM. (2021-04-11)[2022-12-16]. <https://www.iccrom.org/publication/conversaciones-con-nicholas-stanley-price-number-9-2021>.
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尼古拉斯·斯坦利-普莱斯最初在塞浦路斯和中东担任考古学家,后来专注于文化遗产的保护和管理方向。他也致力于专业教育,曾在ICCROM、盖蒂保护研究所工作,后来又在伦敦大学学院的考古学院工作。这些不同的经历让他对世界不同地区的遗产保护有了广阔的视野,在这些项目和培训活动中,他始终以质量至上为目标。2000年,他回到ICCROM担任总干事,并启动了一个庞大的计划,使该组织可以容纳比以往任何时候都更加多样化的团队,鼓励更明确地制定研究和保护遗产的不同方法。

尼古拉斯·斯坦利-普莱斯对信息和思想的传播也做出了重大贡献,他著名的《考古发掘中的保护》一书,被翻译成多种语言,他还主编了《文化遗产保护中的历史和哲学问题:保护中的读物》

Nicholas Stanley-Price, who initially worked as an archaeologist in Cyprus and the Middle East, changed the course of his career to focus on conservation and management of cultural heritage. He initially specialized in archaeological conservation, but he was soon also dedicated to professional education, working at ICCROM, at the Getty Conservation Institute and later at the Institute of Archaeology, University College London. These different places gave him a broad perspective of heritage conservation in different parts of the world, with projects and training activities in which he always aimed for quality above all. In 2000, he returned to ICCROM as Director-General, where he launched a vast programme which allowed gathering a much more diverse team than ever before in the organization, encouraging different approaches to the understanding and caring for heritage to be more clearly formulated.

Nicholas Stanley-Price has also contributed significantly to the dissemination of information and ideas, initially through his well-known book on *Conservation on archaeological excavations*, translated into several languages, but also through the exceptional publication of *Historical and philosophical issues in the conservation of cultural heritage: readings in conservation*, the first of a series produced by the Getty Conservation Institute. He was also the founding editor of the journal *Conservation and Management of Archaeological Sites*. He additionally launched the ICCROM Conservation Studies series, dealing with

一书,这是盖蒂保护研究所制作的系列中的第一部。他也是《考古遗址的保护与管理》杂志的创始编辑。此外,他还推出了ICCROM保护研究系列,涉及各种相关主题。下表为斯坦利-普莱斯教授的相关著作。

various relevant topics.

尼古拉斯·斯坦利-普莱斯代表作 Representatives Publications of Nicholas Stanley-Price

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尼古拉斯·斯坦利·普莱斯的代表性观点

Typical Perspectives of Nicholas Stanley-Price

资料来源 Source:

<https://www.rechgate.net/scientific-contributions/Nicholas-Stanley-Price-2034278369>



图 1: 《对话 ...》封面

Figure 1. The cover of *Conversaciones...*

“《历史与哲学问题》包含的思想对文物保护和艺术史都必不可少。”

如果你是一个保护人员, 在你真正参与技术方面的工作之前, 你必须观察、思考和欣赏保护对象。显然, 一个好的保护人员必须知道所有的处理方法, 并且尽最大的努力和敏感度进行处理。当你进入敏感的领域时, 这样的书可以起到一定的作用, 因为它让人思考。

《历史与哲学问题》包含了不仅对保护而且对艺术史都是必要的思想。如今, 艺术史教学的很多方式都涉及到文献资料、材料以及艺术家的生活和时代——所有这些都是非常合理和异常重要的。但这些东西并不是艺术或其鉴赏的全部和终极。本书试图通过打开许多今天被认为过时的作家的整个思维领域, 来平衡这种方法。任何一个曾经有过明智和精彩言论的人, 怎么会过时呢? 像约翰·罗斯金 (John Ruskin) 这样敏锐的批评家, 他的写作风格非常雄辩, 不像现在流行的那种具体的写作风格那么时髦。但我认为, 他对这些问题的处理方法和他的热情洋溢的散文, 对于一个沉迷于“被证明具有实用价值”的技术和事物的社会来说, 是非常有意

“Historical and Philosophical Issues contains ideas necessary not only to conservation but to art history as well.”

If you're a conservator, you have to look at, think about, and appreciate an object before you actually get involved in the technical side. Obviously a good conservator has to know all the treatments and be able to carry them out with the utmost ability and sensitivity. When you get into the area of sensitivity, a book like this can play a role because it makes one think.

Historical and Philosophical Issues contains ideas necessary not only to conservation but to art history as well. A lot of the way that art history is taught these days deals with documentary sources, materials, and the life and times of the artist—all of which are very legitimate and extraordinarily important. But these things are not the be-all and end-all in terms of art or its appreciation. The book attempts to balance this approach by opening up a whole realm of thinking by many writers who are today considered rather passé. How can anybody who's ever had anything sensible and wonderful to say be out of date? Somebody like John Ruskin, such a perceptive critic, had a very eloquent style of writing that's less fashionable than the kind of nuts-and-bolts writing popular these days. But his approach to these issues and his ebullient prose are, I think, very relevant to a society enraptured with technology and things that can be of 'proven practical benefit.' Of course, the most practical benefit of a work of art is its spiritual content, its pleasure content, what it gives in terms of refreshment. And it is the conservator's great role to protect these values through the conservation of the physical object.

“Optimism for the future relationship between excavation and conservation.”

The relationship (Fig.2.) between excavation and conservation has been a difficult one. It has often been seen, wrongly, as bringing together a research discipline (archaeology) and a "caring" profession (conservation, with all those parallels with the medical profession that we know so well). According to this view, still held in some quarters, the archaeologist is interested only in research, believing that conservation is someone else's task, and, not surprisingly, the conservator charged with remedying post excavation deterioration that

义的。当然, 一件艺术品最实际的好处是它的精神内核, 令人愉悦的内容, 令人振奋的号召。而保护人员的重要职责就是通过对实物的保护来保护这些价值。

“对发掘和保护之间的未来关系持乐观态度。”

发掘和保护之间的关系 (图 2) 一直是个难题。它们经常被错误地视为是分离的研究学科 (考古学) 和“保护”专业 (保护, 与我们熟知的医疗专业有相似之处)。根据这种观点, 考古学家只对研究感兴趣, 认为保护工作是别人的工作, 而且, 毫不奇怪, 保护人员负责补救发掘后所遭受的损坏, 他们对考古学家和他们的实地工作程序看法很差。

幸运的是, 这种观点的两极分化越来越被认为是对现实的嘲弄。发掘和保护必须被视为调查和保存过去物质记录的综合方法的两个互补方面。有几个指标表现出已经取得的令人振奋的进展: 首先接受过考古学培训的保护人员的数量; 许多考古学家认识到, 对过去的长期保护 (和理解) 实际上是他们的职业所在; 大学考古保护专业数量; 考古会议次数等等。(图 3-4)

仍有许多工作要做。首先, 考古学家和保护人员越来越认识到他们需要彼此。另外, 他们也认识到他们说着同样的语言, 对保护伦理、材料、腐朽过程以及满足调查、保护和公开展示要求的解决方案有着同样的理解。

遗址重建的一些原则

在这个有争议的话题上, 很难提出指导方针——《宪章》和《世界遗产公约》指导方针的声明与实际做法之间存在的鸿沟证明了这一点。然而, 在这个结论部分, 我试图提出一些原则。这些原则考虑到了之前关于重建的理由和反对重建的论点的讨论。

1. 重建的建筑——如果主要基于挖掘的证据——必须被视为一个新的建筑 (重建是一种创造性行为)。
2. 只有在遗址的价值 (包括景观价值) 比建筑物处于废墟状态 (废墟作为灵感来源或纪念物) 更能得到欣赏时, 才会考虑重建一座或多座建筑物。
3. 原有建筑的遗存证据必须被充分记录下

the finds have suffered- takes a poor view of the archaeologists and their field procedures.

Fortunately, this polarization of views is recognized increasingly as a travesty of the reality. Excavation and conservation must be seen as two complementary aspects of an integrated approach to investigating and preserving the material record of the past. Several indicators encourage the view that real progress has been made: the number of conservators who have trained first in archaeology; the number of archaeologists who recognize that long term preservation (and understanding) of the past is in fact what their profession is about; the number of university-level programs in archaeological conservation; the number of sessions at archaeological conferences and so on. (Fig.3.) (Fig.4.)

There is still much to be achieved. It is one thing for archaeologists and conservators increasingly to recognize that they need each other. It is another to recognize that they speak the same language and have the same understanding of ethics, materials, deterioration processes, and solutions that meet the demands of investigation, conservation, and public display.

Towards some principles for site reconstruction

On this controversial topic, it is difficult to propose guidelines—the gulf that exists between the statements of Charters and the World Heritage Convention guidelines and actual practice demonstrates this point. Nevertheless, in this concluding section I try to propose some principles. They take into account the previous discussions of justifications usually made for reconstruction and of arguments against it.

1. A reconstructed building—if based primarily on excavated evidence—must be considered a new building (reconstruction as a creative act).

2. Reconstruction of one or more buildings is to be considered only if the values (including the landscape value) of a site will be better appreciated than if the buildings are left in a ruined state (the ruin as a source of inspiration or as a memorial).

3. The surviving evidence for the former building must be fully documented in such a way that this record is always available in the future (a scientific and ethical obligation to record for posterity).

4. The surviving evidence for the former building, or for different historical phases of it, must not be destroyed or made inaccessible by the very act of reconstructing it (a scientific obligation to allow (built) hypotheses to be verified or rejected).

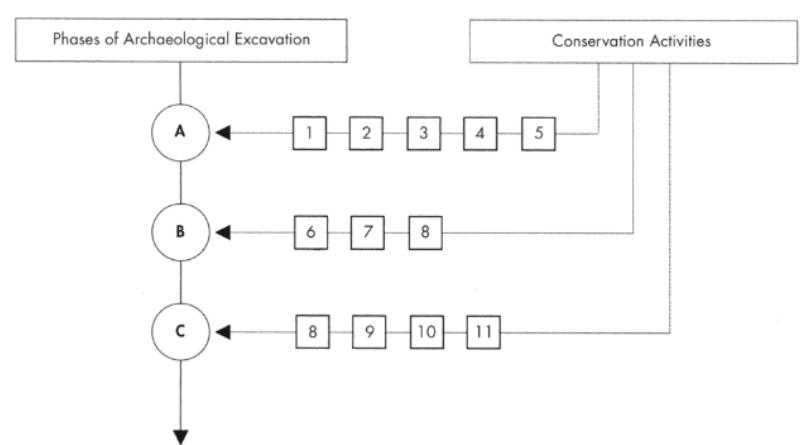


图 2: 保护活动与考古发掘的相关性

Figure 2. The correlation of conservation activities with archaeological excavation



图 3: 由于计划不周, 挖掘过程中的典型糟糕情况。在等待建造临时庇护所的过程中, 考古基坑被聚乙烯薄膜覆盖。与此同时, 雨水淹没了大部分挖掘区域, 用于建造掩体的材料被直接放在了考古遗迹的上面。如果对活动的时间和顺序进行适当的现实规划, 许多潜在的有害情况是可以避免的

Figure 3. Typical bad situation during excavation due to inadequate planning. Archaeological features have been covered with polyethylene sheeting while waiting for a temporary shelter to be constructed. In the meantime, rain has flooded much of the excavated area, and the materials to be used to construct the shelter have been placed directly on top of the archaeological features. Many potentially harmful situations can be avoided with proper realistic planning of the time and sequence of activities



图 4: 克莱瓦勒达奥斯塔城堡。整合后城堡的城墙的整体视图

Figure 4. Castle of Cly Valle d'Aosta. Overall view of the castle's battlement walls after integration

来, 以便在未来可以随时查阅这一记录 (为后人记录的科学和道德义务)。

4. 原有建筑或其不同历史阶段的遗存证据, 不能因为重建的行为而被破坏或无法获得 (一项科学的义务, 即允许 (建造的) 假设被验证或拒绝)。

5. 必须向所有参观者清楚地解释重建形式的证据——其优势和局限性 (不误导或误导公众的道德义务)。

6. 过去被错误地重建的建筑可以在个案的基础上按原样保留 (重建是思想史的一部分)。

不言而喻, 这里所描述的那种重建被认为是新的建筑 (因为它们是由当代建筑师采用大胆的解决方案来改造旧建筑)。用媒体喜爱的话来说, 它们不是“恢复往日荣光”的老建筑。有多少重建工程甚至试图真正重现过去假定的状态? 对“威廉斯堡太干净”的批评是众所周知的, 可以适用于所有重建的遗址。埃文斯在克诺索斯使用的色彩是一个例外, 因为在古典土地上的建筑重建一般都不使用油漆。重要的是, 埃文斯的色彩后来在 20 世纪 50 年代随着品味的变化而被淡化, 但现在作为保护项目的一部分又被修复, 该项目将埃文斯的工作视为遗址历史的一部分。因此, 简而言之, 重建是新的建筑; 它们不会重现原始状态。

向参观者传达关于重建对当前知识状态的准确度的准确信息的要求似乎是至关重要的。在与公众交流的其他领域, 明知故犯地传达不准确的信息是不道德的 (或实际上是犯罪)。为什么推测性重建可以不受这一要求的影响? 修复的标准是“干预的可见性”, 这个标准在这里适用。它可以通过在技术或材料质地上的细微差别来满足, 或者更引人注目地使用相当现代的材料, 也许只复制消失的建筑的体积, 而不是它们的实体形式 (即体积重建, 例如在费城的本杰明·富兰克林之家、魁北克的佛哥斯圣墨里斯工业设施和罗马北郊的维伊的阿波罗神庙的实践)。

(徐睿铌、陈曦编译)

5. The evidence -its strengths and its limitations- for the reconstructed form must be interpreted clearly to all visitors (an ethical obligation not to mislead or misinform the public).

6. Buildings that have been wrongly reconstructed in the past could, on a case-by-case basis, be preserved as they are (reconstructions as part of the history of ideas).

It seems axiomatic that reconstructions of the kind described here are to be considered new buildings (as they are by contemporary architects who adopt bold solutions for adapting old buildings). They are not incomplete old buildings that have been 'restored to their former glory', in the phrase beloved by the media. How many reconstructions have even attempted really to reproduce the conditions that are assumed to have obtained in the past? Criticisms of the 'too-clean Williamsburg' are well known and could be applied to all reconstructed sites. Evans' use of colour at Knossos is an exception to the general rule of nonpainted architectural reconstructions in Classical lands. Significantly, Evans' colours were later toned down in the 1950s in accordance with changing taste, but have now been revived as part of the conservation project that considers Evans' work as part of the history of the site. So, in short, reconstructions are new buildings; they do not reproduce original conditions.

The requirement to convey to visitors accurate information about the fidelity of a reconstruction to the current state of knowledge seems paramount. Knowingly to convey inaccurate information without disclosure is unethical (or actually criminal) in other spheres of communicating with the public. Why should conjectural reconstructions be exempt from this requirement? The standard criterion in restoration of 'visibility of the intervention' applies here. It can be met either by employing subtle differences in the technique or texture of materials or more strikingly by using quite modern materials, perhaps reproducing only the volumes of the vanished buildings and not their solid form (i.e. volumetric reconstruction, as practiced for example at Benjamin Franklin's House in Philadelphia, the Forges St Maurice industrial installation in Québec, and the Temple of Apollo at Veii, on the northern outskirts of Rome).

(translated and edited by
XU Ruini, CHEN Xi)

实践案例 Case Study

尼泊尔帕坦地震后的恢复和保护

Post-earthquake Recovery and Conservation-restoration in Patan, Nepal

资料来源 Source:

Analysis of Case Studies in Recovery and Reconstruction (Volumes 1 and 2 and Reports) | ICCROM[EB/OL]. (2021-03-15)[2023-02-13].

<https://www.iccrom.org/publication/analysis-case-studies-recovery-and-reconstruction-volumes-1-and-2-and-reports>

1 地震之前的遗产资源及其背景

帕坦杜尔巴广场及其寺庙和王宫是前皇家城市帕坦的核心以及文化中心，自 1979 年以来，它被列入联合国教科文组织世界遗产名录，成为加德满都世界遗产的一部分。（图 1，地图 1）它位于尼泊尔中部的加德满都谷地和印度和西藏之间的跨喜马拉雅贸易路线上，拥有丰富的物质和非物质文化遗产。

该遗址面大小约为 160x70 米，由 15 座较大的建筑物和一系列较小的建筑物组成。面对广场的是皇家宫殿，包括存放着珍贵的艺术品的主要寺庙和三个中心庭院，以及南亚最好的艺术博物馆之一，帕坦博物馆。（图 2-4）建筑元素具有重要的艺术意义，其装修和装饰显示了当地纽瓦人在砖、石、木材和青铜方面的高超工艺。印度教和佛教建筑的整体和谐共存被认为是独一无二的。



图 1: 帕坦杜尔巴广场鸟瞰图 (加德满都山谷保护信托基金会)

Figure 1. Aerial view of the Patan Durbar Square (Kathmandu Valley Preservation Trust)

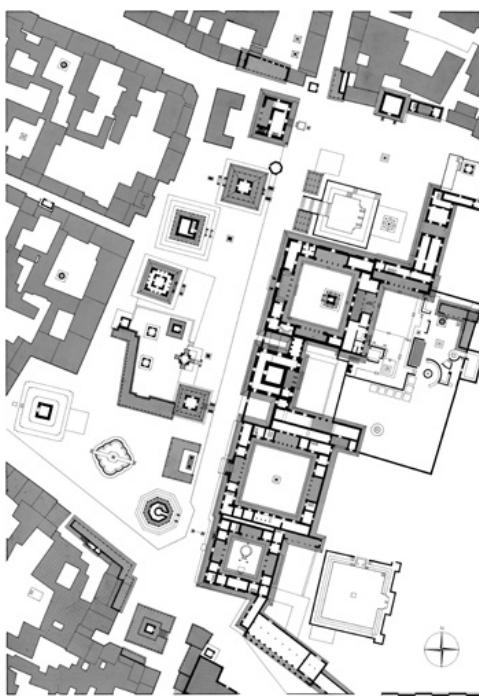
尽管 2015 年发生了灾难性地震，广场仍然是这里城市生活的重要公共空间。它是一个社交、商

1 The Heritage Resource and its Context Before the Impacting Event(s)

Patan Durbar Square with its temples and the Royal Palace is the functioning core as well as the urban and cultural centre of the former royal city of Patan (Lalitpur) and since 1979 it has been inscribed on the UNESCO World Heritage List as part of the Kathmandu World Heritage Property. (Fig. 1, Map 1) Embedded in the Kathmandu Valley in the midlands of Nepal, directly at the trans-Himalayan trade route between India and Tibet, it boasts a rich tangible and intangible cultural heritage.

On an area of approximately 160 x 70 metres, the site comprises a cluster of around fifteen larger and a range of smaller monuments. The Royal Palace facing the square includes major temples and three main courtyards housing precious artworks and the Patan Museum, which ranks among South Asia's finest art museums. (Fig. 2-4) The architectural elements are of great artistic significance and their ornamentation and decorations display the high level of craftsmanship of the local Newars in brick, stone, timber and bronze. The overall harmonious co-existence of Hindu and Buddhist buildings is considered unique.

The square was and, regardless of the catastrophic earthquake in 2015, still is an important public space for urban life that takes place here. It is a place for social interaction, exchange of goods and labour and acquiring income (market stands, souvenirs shops, etc.) as well as major tourist hotspots. Its monuments are background nuclei and an integral part of daily offerings, rituals, worship



地图 1: 描绘杜巴广场 (左) 和王宫及其庭院和相邻花园 (右) 上众多纪念碑的现场平面图 (加德满都山谷保护信托基金会)

Map 1. Site plan depicting the numerous monuments on the Durbar Square (left) and the Royal Palace with its courtyards and the adjacent garden (right) (Kathmandu Valley Preservation Trust)



图 2: 2015 年地震前的帕坦杜尔巴广场 (加德满都山谷保护信托基金会, 2008 年, 斯坦尼斯瓦夫·克里梅克摄)

Figure 2. Patan Durbar Square before the earthquake 2015 (Kathmandu Valley Preservation Trust, 2008, photo by Stanislaw Klimek)

品和劳动力交换、获取收入 (市场摊位、纪念品商店等) 以及旅游的场所。它的建筑物是日常祭祀、仪式以及无数当地传统和季节性庆祝活动的组成部分。

尼泊尔的历史起源于神话和传说。在公元前四至三世纪，李察维王朝是最牢固的王朝。然而，

and commemoration as well as countless local traditions and seasonal festivities.

The beginnings of Nepal's history are told in the realms of myths and legends. Following a number of dynasties, which ruled the country from the fourth to the third centuries BC, the Licchavi dynasty was the first where knowledge is on firmer ground. The main contributors to the Nepalese cultural heritage however were the Mallas (c.1201-1769). In the eighteenth-century the Shah dynasty took power and consolidated the state into the modern and unified Kingdom of Nepal. It was only in the middle of the nineteenth-century that increased contacts with the outside world and Europe were established. In the following decades the effective government of the country was wrested from the Shah king by the Rana family. With the *Local Self Governance Act* 1999 Patan came under the jurisdiction of the Lalitpur Sub-metropolitan City. Today, the temples and monuments belong to government, although they are mainly managed and used by the community.

Some historic structures are also vulnerable in themselves due to the traditional way of building. Masonry structures have strong behaviour in compression but are generally weak in tension and thus less earthquake resistant. To counteract this, in Nepal a simple plan configuration (regular shape, low rise, limited area of openings), a symmetry of design and timber to reinforce the brick masonries have been used. However, the use of low-quality material and lack of regular maintenance caused collapses in the recent earthquake. Another problematic area is the threshold level (base) of tiered temples: The lack of horizontal connection between threshold base stones allows them to shift and move independently during an earthquake. The vertical connection between the timber columns and the base are usually made with tenons, which are often undersized and pull out during an earthquake. Both can lead to collapse of the whole structure. Further, the composition of the brick masonry walls (exterior and interior brick layer with rubble infill between and no proper bonding) as well as the heavy roof structures combined with weak connections between roof overhangs and supporting struts are considered problematic construction patterns.

Nepal's built cultural heritage is also

尼泊尔文化遗产的主要贡献者是马拉人 (约 1201-1769 年)。十八世纪, 沙阿王朝掌权, 并将国家巩固为现代统一的尼泊尔王国。直到十九世纪中期, 才与外部世界和欧洲建立了更多的联系。在随后的几十年里, 拉纳家族从沙阿国王手中夺回了该国的有效政府。根据 1999 年《地方自治法》, 帕坦市归拉利特布尔副都会市管辖。如今, 这些寺庙和建筑物属于政府, 尽管它们主要由社区管理和使用。

由于传统的建筑方式, 一些历史建筑本身很脆弱。砌体结构具有很强的压缩性能, 但通常张力较弱, 因此抗震性较差。为了抵消这一点, 尼泊尔采用了简单的平面配置 (规则形状、低层、开口面积有限)、对称的设计和木材来加固砖砌体。然而, 使用低质量材料和缺乏定期维护导致了最近地震中的坍塌。另一个有问题的点是阶梯式寺庙的门槛 (基座): 门槛基座之间缺乏水平连接, 使得它们能够在地震中独立移动。木柱和基座之间的垂直连接通常由榫头制成, 榫头通常尺寸过小, 在地震时会被拉出。两者都可能导致整个结构的倒塌。此外, 砖砌体墙的组成 (外部和内部砖层之间有碎石填充, 没有适当的粘结) 以及重型屋顶结构以及屋顶悬挑和支撑支柱之间的薄弱连接被认为是有问题的施工模式。

尼泊尔的建筑文化遗产也特别容易受潮。尼泊尔气候条件有利, 夏季潮湿, 6 月至 9 月季风期间降水量大。这两者都会导致建筑材料频繁进水和水分渗透, 并加速弱化和恶化 (如木材腐烂)。传统建筑系统的一个主要弱点是, 它们很少包括防潮层、隔水层或地面蒸汽屏障。



图 3: 2015 年地震前的帕坦杜尔巴广场 (维也纳应用艺术大学保护研究所, 2013 年)

Figure 3. Patan Durbar Square before the earthquake 2015 (Institute of Conservation, University of Applied Arts Vienna, 2013)

particularly vulnerable to dampness. It is favoured by the climatic conditions in Nepal with humid summers and heavy precipitation during monsoon periods from June to September. Both cause frequent water ingress and moisture penetration in building materials and accelerated weakening and deterioration (e.g. rotting timber). A major vulnerability of traditional construction systems is that they very seldom include damp-proof layers, humidity isolation or vapour barriers towards the ground.



图 4: 2017 年杜尔巴广场 (Durbar Square) 右侧的皇家宫殿 (维也纳应用艺术大学保护研究所, 2017 年, Christoph Schleßmann 拍摄)

Figure 4. View at the Durbar Square with the Royal Palace on the right-hand side in 2017 (Institute of Conservation, University of Applied Arts Vienna, 2017, photo by Christoph Schleßmann)

2 The Nature of the Impacting Events

On 25 April 2015, shortly before noon, the most recent disastrous earthquake struck the valley, measuring a magnitude of 7.8 and lasting approximately two minutes. Its epicentre was located 81 km northwest of Kathmandu at a depth of 15 km. This so-called Gorkha Earthquake is considered the first great quake after the 1934 Bihar earthquake. In the aftermath, the region was haunted by daily smaller aftershocks, with a major one occurring on 12 May.

Beside the humanitarian catastrophe with almost 9,000 deaths and 22,000 injured, the earthquake caused enormous damage to vernacular architecture and historic structures of cultural and religious value. According to the Post Disaster Needs Assessment about 2,900 structures of cultural, historical or religious value were affected. Altogether 691 historic buildings in 16 districts were damaged, among them 131 fully collapsed. The built cultural heritage in all seven monument zones comprising the Kathmandu World Heritage Property suffered damage.

The earthquake caused the complete

2 地震的性质

2015 年 4 月 25 日中午前不久, 该山谷发生了最近一次灾难性地震, 震级为 7.8 级, 持续约两分钟。其震中位于加德满都西北 81 公里, 深度 15 公里。这场所谓的廓尔喀地震被认为是 1934 年比哈尔邦地震后的第一次大地震。之后, 该地区每天都会发生较小的余震, 5 月 12 日发生了一次较大的余震。

除了造成近 9000 人死亡和 22000 人受伤的人道主义灾难, 地震还对当地建筑和具有文化和宗教价值的历史建筑造成了巨大破坏。根据灾后需求评估, 约 2900 座具有文化、历史或宗教价值的建筑受到影响。16 个地区共有 691 座历史建筑受损, 其中 131 座完全倒塌。加德满都世界遗产所有七个纪念区的建筑文化遗产遭到破坏。

地震造成了一些最古老的历史建筑的彻底破坏, 包括恰纳拉亚纳神庙 (1565 年) 和哈里尚卡拉神庙 (1706 年), 只留下了一些完整的基座。其他建筑物严重受损, 尽管仍在矗立, 但被列为不稳定建筑物。位于宫殿建筑群以北的两座曼陀罗, 历史可追溯到 15 至 17 世纪, 也倒塌了。(图 5)

三根独立的石柱中有两根被火焰镀金的金属雕塑覆盖, 部分坍塌, 导致支柱元件断裂和精致雕塑变形, 其中还有尤加拿伦德拉的支柱。(图 6) 这位帕坦前统治者在其统治期间为帕坦市增添了许多有形和无形的文化, 这一事实仍然使他成为山谷中公认的人物, 他的纪念馆可能是广场最重要的特征。

塔莱朱神庙的两个屋顶结构与王宫的结构融为一体, 部分坍塌, 不得不拆除。



图 5: 广场上的两个曼陀罗倒塌 (加德满都山谷保护信托基金会, 2015 年)

Figure 5. The two mandapas at the square collapsed (Kathmandu Valley Preservation Trust, 2015)

destruction of some of its oldest historical structures, including the Charnarayana Temple (1565) and the Harishankara Temple (1706), leaving only their plinths more or less intact (fig. 14). Other buildings were severely damaged and although still standing were classified as unstable (KVPT 2016). The two mandapas, located north of the palace complex, dating from the fifteenth to the seventeenth centuries, also collapsed. (Fig. 5)

Two of the three free-standing stone pillars crowned by fire-gilded metal sculptures partially collapsed and caused breakages of pillar elements and deformations of the delicate sculptures – among them also the Pillar of Yoganarendra Malla. (Fig. 6) The fact that this former ruler of Patan added many tangible and intangible facets to the city of Patan during his reign still makes him a recognised personality in the valley and his memorial is probably the most significant feature of the square.

Two roof structures of the Taleju Temples, which are integrated into the structure of the Royal Palace, partly collapsed and had to be dismantled.

3 Challenges for Recovery

From the technical perspective, one of the biggest challenges is to weigh the use of traditional technology and materials against the demands for increased safety. Some voices insist on the sole use of traditional materials and techniques, although they might not withstand seismic events. Others are only worried about improved earthquake resistance and safety issues. They accept the complete demolition of historic structures and their reconstruction with modern materials. These two interests must be balanced.

Further, the living character of the monuments has to be considered. The *Basic Guidelines for the Preservation and Rebuilding of Monuments Damaged by the Earthquake* issued by the Nepalese Government stated in this context that "while restoring or rebuilding, arrangements should be made to implement and continue intangible cultural heritage, preserving the traditions, rituals, or norms and values attached to such monuments". At the same time this respect of intangible cultural heritage and religious issues can restrict accessibility or cause work interruption. Throughout the overall recovery, the threat of aftershocks is omnipresent and adequate safety precautions

3 修复的挑战

从技术角度来看, 最大的挑战之一是权衡传统技术和材料的使用与提高安全性的需求。一些投票坚持只使用传统材料和技术, 尽管它们可能无法抵御地震。其他人担心提高抗震能力和安全问题。他们接受历史建筑的彻底拆除, 并用现代材料进行重建。这两个利益必须平衡。

此外, 还必须考虑这些纪念碑的生存特征。尼泊尔政府发布的《地震遗址保护和重建基本指南》在这方面指出, “在恢复或重建时, 应安排实施和延续非物质文化遗产, 保护这些遗址的传统、仪式或规范和价值观”。同时, 这种对非物质文化遗产和宗教问题的尊重可能会限制可及性或导致工作中断。在整个恢复过程中, 余震的威胁无处不在, 必须采取充分的安全预防措施(如支撑、现场工作人员的安全简报等)。

查纳拉亚纳、毗湿韦什瓦拉和马尼曼达帕斯被选为抗震加固的示范项目。它们是地震中倒塌或受损的许多其他历史建筑的共性问题。因此, 它们被用于针对尼泊尔在当前地震响应中面临的典型关键挑战。这项运动依赖于文化遗产部门的国际行动者的合作, IoC 是保护方面的主要合作伙伴, 并雇佣训练有素的工匠来维持高水平的传统工艺。



图 6: 尤加拿伦德拉的支柱部分坍塌 (加德满都山谷保护信托基金会, 2015 年)

Figure 6. The Pillar of Yoganarendra Malla partly collapsed (Kathmandu Valley Preservation Trust, 2015)

恢复方案的指导思想遵循公认的国际宪章和原则, 即《威尼斯宪章》和《奈良真实性文件》, 并遵循通过使用高质量材料和抗震加固使建筑更坚固的理念。它旨在:

- a) 保护古迹的真实组成和外观;
- b) 重建倒塌结构并恢复地震前状态;

have to be taken (e.g. shoring, safety briefings of people working on site, etc.).

Charnarayana, the Vishveshvara and the manimandapas, were chosen as model projects for seismic strengthening. They exemplify issues common to many other historic structures, which collapsed or suffered damage in the earthquake. Thus, they are used to target the typical key challenges Nepal faces in the current earthquake response. The campaign relies on the collaboration of international actors from the cultural heritage sector, with the IoC as the main partner in conservation, and the employment of adequately trained craftsmen to sustain the high level of traditional craftsmanship.

The guiding philosophy of the recovery programme adheres to accepted international charters and principles, namely *the Venice Charter* and *the Nara Document on Authenticity* and follows the concept of Building Back Better through the use of high grade materials and seismic strengthening. It aims at the:

- a) preservation of the monuments in their authentic composition and appearance,
- b) rebuilding of collapsed structures and the recovery of the pre-earthquake condition,
- c) reinforcement and retrofitting of still-standing monuments, which are significantly weakened.

One objective is thereby to use a maximum of historical (original) material. Salvaged decorative and building components are re-used for reconstruction or rebuilding. Elements are only replaced if they are considerably damaged and their load-bearing properties thus reduced. (Fig. 7)

Traditional materials and construction techniques are employed as much as possible. They are characterised in the course of a condition survey and damage assessment. For instance, interlocking techniques with timber and plug-in systems with stone dowels are re-used for mounting and re-assembling. If the traditional methods or materials fail or create a weak point in the structure, reinforcement, retrofitting and the introduction of modern materials (e.g. stainless steel) are considered, in line with the recommendations of *the Venice Charter* and *the Nara Document on Authenticity*. In many cases, the method of construction needs adaption. The connecting elements, such as dowels or

c) 加固和翻新仍然矗立但被严重破坏的纪念碑。

因此, 一个修复目标是最大限度地使用历史(原始)材料。回收的装饰和建筑构件被重新用于重建或重建。只有当元件严重损坏且其承载性能降低时, 才能更换元件。(图 7)

尽可能采用传统材料和施工技术。在条件调查和损害评估过程中对其进行了描述。例如, 在安装和重新组装时, 使用木材的联锁技术和使用石材销钉的插入式系统。如果传统方法或材料失效或在结构中造成弱点, 则应根据《威尼斯宪章》和《奈良真实性文件》的建议, 考虑加固、改造和引入现代材料(如不锈钢)。在许多情况下, 施工方法需要调整。连接元件, 如榫钉或销, 尺寸太小或已经腐烂和破败, 这就是为什么在地震事件期间连接松动。因此, 它们要么被更新, 要么被引入额外的强化(例如不锈钢销)。特别坚硬的连接被证明不适合抵抗地震力。它们的硬度通常是由于 20 世纪在维修框架中引入了砂浆和胶水。因此, 在当前的重新组装和重建中, 允许一定的在地震情况下有利的横向移动。

所有的改造都应使纪念碑更具抗震性, 从而尽可能安全地抵御未来的地震。它们符合减少灾害风险的需要。

到目前为止, 已经有可能完全恢复马尼拉曼陀罗和广场上五个重要建筑物中的三个。哈里尚卡拉神庙和曼尼曼达巴神庙已经重建。历史配置已恢复。倒塌纪念碑的修复结构和装饰元素大部分被重新使用。多层边撑的典型问题通过加固技术(例如使用不锈钢销钉和钢板加固连接, 插入防潮层)解决。IoC 将他们的支持重点放在保护寺庙的石头基座以及位于倒塌建筑内部的主要偶像和雕塑上。在毗湿韦什瓦拉寺和黑天神庙进行了现场修复, 以稳定和加固受影响的结构。同时, 历史性的织物得到了保护。虽然 KVPT 承担了静态修复工作, 但 IoC 被委托负责石材元素的保护和接缝的勾缝。查纳拉亚纳寺的重建工作仍在进行中。皇家宫殿的修复工作只完成了一部分: 到目前为止, 北部和南部塔莱朱寺的尖塔、桑德拉庭院倒塌的侧翼和凯斯那扬宫院受影响的侧翼已经得到了处理。

在整个恢复过程中, 可持续性在许多方面得



图 7: 重新使用了历史元素, 仅部分更换了严重损坏的零件——在这种情况下, 顶部轮廓被当地石匠制作的石头凹痕替换 (维也纳应用艺术大学保护研究所, 2018 年)

Figure 7. Historical elements were re-used and only considerably damaged parts were partially replaced - in this case the top profile was replaced with a stone indent made by a local stone mason (Institute of Conservation, University of Applied Arts Vienna, 2018)

pins, are dimensioned too small or are rotten and decayed, which is why the connections released during the seismic event. They are thus either renewed or an additional strengthening is introduced (e.g. stainless steel pins). Connections that are particularly stiff proved unsuitable in resisting the seismic forces. Their stiffness is often due to mortars and glues introduced in the framework of repairs in the twentieth century. In the current re-assembling and rebuilding flexible connections are thus favoured to allow a certain lateral movement in the case of earthquakes.

All adaptions should make the monuments more seismic-resistant and therefore as safe as possible to withstand future earthquakes. They are in line with the need for disaster risk reduction.

So far, it has been possible to fully recover the manimandapas and three of the five significant structures on the square. The Harishankara Temple and the manimandapas have been reconstructed. The historical configurations were restored. Salvaged structural and decorative elements of the collapsed monuments were largely re-used. Problems typical to the multi-tiered temples were addressed by strengthening techniques (e.g. reinforcement of connections using stainless steel dowels and plates, insertion of damp-proof layers). The IoC focused their support on the conservation of the temple's stone base and on the main idols and sculptures, which were situated inside the collapsed structures. At the Vishveshvara Temple and Krishna Mandir in situ repairs to stabilise

到了追求。首先, 能力建设是不可或缺的一部分。KVPT 将高技能工匠的就业与能力建设联系起来, 以扩大工匠群体, 并将知识传递给年轻一代。IoC 定期邀请工匠、帕坦博物馆的工作人员和尼泊尔大学的学生(例如, 自 2018 年以来, 蓝毗尼大学的学生)参加年度保护工作活动。通过这种方式, 参与者获得了基本保护和恢复方面的知识和见解。由于缺乏培训和教育, 尼泊尔无法真正获得这些领域的知识。(图 8-9)



图 8: 高技能工匠参与恢复过程加德满都山谷保护信托基金会, 2018 年)

Figure 8. Highly skilled craftsmen are engaged in the recovery process (Kathmandu Valley reservation Trust, 2018)



图 9: IoC 的保护员向工匠传授保护和修复方面的基本知识 (维也纳应用艺术大学保护研究所, 2018 年)

Figure 9. Conservators of the IoC impart basic knowledge in conservation and restoration to craftsmen (Institute of Conservation, University of Applied Arts Vienna, 2018)

(徐睿锐、陈曦编译)

and reinforce the affected structures were carried out. At the same time historic fabric was preserved. While the KVPT assumed the static restoration work, the IoC was entrusted with the conservation of the stone elements and the pointing of joints. Reconstruction work at Charnarayana Temple is still in progress. The restoration work at the Royal Palace is only partly complete: so far the pinnacles of the North and South Taleju Temples, the collapsed wing of Sundari Chowk and one affected wing of Keshav Narayan Chowk have been treated.

Throughout the whole recovery process, sustainability is pursued in many ways. First, capacity building is an integral part. The KVPT links the employment of highly skilled craftsmen to capacity building to grow the community of craftspeople and enable transmission of knowledge to the younger generation. The IoC regularly includes craftsmen, staff of the Patan Museum and students of Nepalese universities (e.g. since 2018 students from Lumbini University) in the annual conservation work campaigns. In this way the participants gain knowledge and insights in basic conservation and restoration. Knowledge in these fields is not really available in Nepal due to lack of training and education. (Fig. 8-9)

(translated and edited by
XU Ruini, CHEN Xi)

活动动态 Latest Events

亚太地区文化遗产防灾现状与问题研讨会: 灾后恢复重建案例研究与问题

Disaster Risk Management for Cultural Heritage in the Asia-Pacific Region Current State and Issues: Post-Disaster Recovery and Resilience-Building Case Studies

资料来源 Source: <http://www.whitr-ap.org/themes/73/userfiles/download/2022/6/30/kwwotiepx5rlkvi.pdf>



图 1: 会议海报
Figure 1. Conference poster

会议背景

在亚太地区, 每年都会发生洪水、滑坡、台风 / 旋风、地震、海啸、风暴潮和火山爆发等灾害。如何在这些灾害中保护文化遗产是整个地区所有国家的共同问题。

国际研讨会是一个为期三年的项目, 它促进了对亚太国家自然灾害所造成问题的经验、专业知识和案例研究的分享, 旨在讨论如何通过日常的措施将文化遗产的损失降到最低。去年, 研讨会的重点是应急反应的案例研究。今年, 我们想讨论的是灾后恢复的问题。在第三次即总结性的研讨会上, 我们将总结前几年的意见, 讨论有效减灾的方法。

主要内容

(1) 支持受损文化遗产保护的意义: 从东日本大地震的经验中学习, 日高真吾

日高真吾通过图片、视频等方式介绍 2011 年发生的日本大地震对当地文化遗产的破坏, 并介绍灾后对于文物的抢救工作, 抢救的文物主要包括但不限于绘画、雕塑、工艺品、书法、典籍、古文字、考古资料、史料等有形民俗文化资产。抢救的步骤分为以下几种, 分别是: 抢救; 临时储存;

Background

In the Asia-Pacific region, disasters such as floods, landslides, typhoons/cyclones, earthquakes, tsunamis, storm surges, and volcanic eruptions occur every year. How to protect cultural heritage from these disasters is a common issue for all countries throughout the region.

The International Symposium is a three-year project which promotes the sharing of experience, expertise, and case studies on the issues created by natural disasters in the Asia-Pacific countries, and aims to discuss the ways of minimising the damage to cultural heritage by undertaking measures on an everyday basis. Last year, the workshop focused on the case studies of emergency response. This year, we would like to address the issues of post-disaster recovery. In the third, concluding workshop, we will summarise the opinions expressed in the previous years and discuss the methods of effective disaster mitigation.

Main contents

(1) The Significance of Supporting Damaged Cultural Property Conservation: Learning from the Great East Japan Earthquake Experiences, HIDAKA Shingo

HIDAKA Shingo introduces the damage to local cultural heritage caused by the Great East Japan Earthquake in 2011 through pictures and videos, and introduces the rescue of cultural relics after the disaster, including but not limited to paintings, sculptures, handicrafts, calligraphy, classics, ancient texts, archaeological materials, historical materials and other tangible folklore and cultural assets. The steps in salvage are divided into the following categories: salvage; temporary storage; quick fix; organisation and documentation; conservation and restoration; permanent storage; research

快速修复; 组织和记录; 保存和修复; 永久储存; 研究和利用; 防灾。

(2) 中国文化遗产的灾后修复: 社区参与和灾害风险管理技术的结合, 郝爽

演讲者介绍了中国文化遗产 DRM 体系, 并通过中国的三个遗产案例来具体阐释。通过月亮门案例介绍基于三维模型的重建与展示, 通过鼓浪屿案例来介绍遗产监测与预警系统, 通过泰顺廊桥案例来介绍社区参与和传统工艺, 最后总结在遗产修复中要将社区参与与技术相结合。

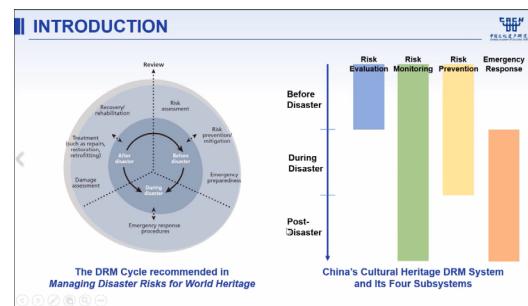


图2: 演讲内容截图

Figure 2. Screenshot of the presentation

(3) 东日本大地震和福岛第一核电站事故后, 福岛县富冈镇文化财产的保护和管理, SAMPEI Hidefumi

演讲者介绍了由于 2011 年 3 月 11 日发生的东日本大地震和海啸, 再加上核泄漏事故, 福岛县富冈市全体居民被迫撤离。消除污染和恢复被自然灾害破坏的基础设施在内的举措, 在疏散令解除之前就已启动, 目前仍在进行中。在完成对公有文化财产的抢救工作之后, 富冈市发起了自己的倡议, 旨在保护保存在私人住宅中的文化财产和历史材料, 并建设富冈历史档案馆。富冈历史档案馆的建设让入门了解当地社区历史的同时, 也保存和管理相关历史资料, 传递给后人。

(4) 火灾后旺堆福德朗宗的恢复和重建, 噶尔丹增

演讲者先介绍了不丹遭受过的自然灾害, 包括但不限于地震、冰川湖溃决洪水、山洪暴发、山崩、风暴、火灾等, 并介绍了这些自然灾害对于建筑的破坏。当旺堆福德朗宗正在进行装修工程时遭受了不幸的火灾。这场大火迅速蔓延, 将其中一件国宝建筑夷为平地, 只剩下地基和城墙最低处的废墟。文物古迹保护单位进行了详细的调查, 鉴定现存建筑物的文物价值并评估最初和随后阶段

and utilisation; disaster prevention.

(2) Post-Disaster Recovery of China's Cultural Heritage: A Combination of Community Participation and Disaster Risk Management Technologies, Hao Shuang

The speaker introduced the DRM system for Chinese cultural heritage and explained it in concrete terms through three heritage cases in China. The case of the Moon Gate was used to introduce 3D model-based reconstruction and presentation, the case of Gulangyu Island to introduce the heritage monitoring and early warning system, and the case of the Taishun Corridor Bridge to introduce community participation and traditional craftsmanship, concluding with the need to combine community participation and technology in heritage restoration.

(3) Conservation and Management of Cultural Properties in Tomioka Town, Fukushima Prefecture, Developed after the Great East Japan Earthquake and Fukushima Daiichi Nuclear Accident, SAMPEI Hidefumi

The speaker described the forced evacuation of the entire population of Tomioka City in Fukushima Prefecture as a result of the Great East Japan Earthquake and Tsunami that occurred on 11 March 2011, coupled with the nuclear leak. Initiatives, including decontamination and restoration of infrastructure damaged by the natural disaster, were initiated before the evacuation order was lifted and are still underway. Following the completion of the rescue of publicly owned cultural properties, the city of Tomioka launched its own initiative aimed at preserving cultural properties and historical materials preserved in private homes and building the Tomioka Historical Archives. The construction of the Tomioka Historical Archives allows people to learn about the history of the local community while preserving and managing relevant historical materials to pass on to future generations.

(4) Post Recovery and Reconstruction of Wangduephodrang Dzong after the Fire, Karma Tenzin

The speaker began by describing the natural disasters that Bhutan has suffered, including but not limited to earthquakes, glacial lake outburst floods, flash floods, landslides, storms and fires, and the damage these natural disasters have done to buildings. The Wangduephodrang Dzong suffered an unfortunate fire while renovation work was being carried out. The fire spread

的文物状态。通过一系列的拆除和更新, 结合现有文献和口述历史对宗室进行了研究, 全面重建该建筑。

Construction of the Historical Archive Museum of Tomioka	
Construction plan and progress	
June 2014	Sets up the Tomioka Town History and Culture Conservation Project Team
June 2015	Positions the plan as part of the second Tomioka Town Recovery Plan
March 2016 15th July 2016	Declaration of Earthquake Legacy Conservation Sets up Tomioka Town Archive Construction Examination Committee: 7 members Townspople and experts (historical material conservation, earthquake legacy)
March 2017 30th October 2017	The Notice Concerning Tomioka Town Earthquake Legacy Conservation Submits a proposal concerning the Basic Plan for Tomioka Town Archive Construction
November 2017	Formulates the Basic Plan for Tomioka Town Archive Construction based on the proposal
December 2017 8th January 2019	Places an order for schematic design Tomioka Town Archive Construction Study Group: 11 members (experts and town office personnel)
24th June 2018 1st July 2018	Acquires a site for construction Places an order for design development for Tomioka Town Archive Construction Project (due on 15th March 2019)
23rd July 2019 11th July 2021	Places an order for Wangduephodrang Dzong construction survey design for Tomioka Town Archive Construction Project (due on 31st January 2019) Places an order for Tomioka Town archive construction Opens the Historical Archive Museum of Tomioka

图3: 演讲内容截图

Figure 3. Screenshot of the presentation

(5) 2015 年尼泊尔地震: 地震后文化遗产的恢复和重建, Suresh Suras Shrestha

演讲者介绍了 2015 年尼泊尔地震所带来的巨大灾害, 以及地震后尼泊尔政府紧急出台各种措施, 针对灾后受损建筑在评估后进行修复与重建, 并估计社区积极参与并提出相关倡议。

(6) 将遗产价值融入大陶塔希 - 基督教堂的地震恢复中, Amanda Ohs, Fiona Wykes

演讲者介绍说要将遗产价值贯穿到地震后的修复工作中, 认为态度、工程文件、保险、补助金、建议以及有利的规划条款关系到遗产恢复的问题与激励措施。遗产修复最终会形成社区价值观、较好的项目伙伴合作关系、立面保留 / 内部重建的保护方法等。

(7) 预防性保护遗产结构和遗址以减少灾害风险: 增强菲律宾管理人员、行政人员和当地社区的能力, Michael Querido

演讲者介绍 Escuela Taller 是一个由西班牙政府和菲律宾国家文化和艺术委员会的对应基金资助的项目。Intramuros 的 Escuela Taller 是西班牙国际发展合作署 (AECID) 在亚洲开展的第一项此类工作——菲律宾通过其共同的历史与西班牙保持着密切的联系。在这一机构的培训下提高菲律宾管理人员、行政人员和当地社区的能力。

(8) 为文化遗产和利用文化遗产建设更美好的未来: 危机时期文化遗产急救和修复的观点、工具和培训 (FAR) ICCROM 计划, Aparna Tandon

发言者介绍了如何利用灾后恢复和重建阶

rapidly and razed one of the national treasures to the ground, leaving only the foundations and the ruins of the lowest part of the walls. A detailed survey was carried out by the Heritage Conservation Unit to identify the heritage value of the surviving buildings and to assess the state of the heritage in its initial and subsequent phases. The building was fully reconstructed through a series of demolitions and renewals, and a study of the patriarchal chamber in conjunction with existing documents and oral history.

Structural intervention and resilient building



图4: 演讲内容截图

Figure 4. Screenshot of the presentation

(5) Nepal Earthquake 2015: Post Earthquake Recovery and Rehabilitation of Cultural Heritage, Suresh Suras Shrestha

The speaker introduced the huge disaster caused by the 2015 earthquake in Nepal and the various measures that the Nepalese government has put in place to repair and rebuild the damaged buildings after the earthquake after assessment, and estimated the active participation of the community and related initiatives.

(6) Weaving Heritage Values into Earthquake Recovery on Ōtautahi -Christchurch, Amanda Ohs, Fiona Wykes

The speaker described the need to integrate heritage values throughout post-earthquake restoration, arguing that attitudes, engineering documentation, insurance, grants, advice and enabling planning provisions relate to heritage restoration issues and incentives. Heritage restoration ultimately leads to community values, better project partnerships, conservation approaches to façade preservation/internal reconstruction, etc.

(7) Preventive Conservation of Heritage Structures and Sites Towards DRR: Empowering the Managers, Administrators and the Local Community in the Philippines, Michael Querido

The speaker introduces Escuela Taller, a

段, 通过将减少灾害风险措施纳入有形基础设施和社会系统的运作, 并纳入生计经济和环境的振兴, 提高国家和社区的修复能力。本报告概述了在文化遗产灾后恢复中应用“重建得更好”原则时必须考虑的关键方面。了解遗产的观点、价值和用途的变化对于减少脆弱性和确定适当的减少风险战略至关重要。

Weaving heritage values into earthquake recovery



图5: 演讲内容截图
Figure 5. Screenshot of the presentation



图6: 演讲内容截图
Figure 6. Screenshot of the presentation

关于指导和世界遗产的 50 周年会议: 增强非洲遗产专业人员能力并促进性别平等

50th Anniversary Conference on Mentoring and World Heritage: Empowering African Heritage Professionals and Improving Gender Equality

资料来源 Source: <https://whc.unesco.org/en/events/1738/>



图7: 会议海报
Figure 7. Conference poster

会议背景

为响应赋予从事世界遗产工作的非洲专家权力的号召, 教科文组织与非洲世界遗产基金、国际文化财产保护与修复研究中心、国际古迹遗址

project funded by a counterpart fund from the Spanish Government and the National Commission for Culture and the Arts of the Philippines. Intramuros' Escuela Taller is the first of its kind in Asia for the Spanish Agency for International Development Cooperation (AECID) - The Philippines maintains close ties with Spain through its shared history. Training under this institution enhances the capacity of Filipino managers, administrators and local communities.

(8)Building Back Better for, and with Cultural Heritage: Perspectives, Tools and Training from First Aid and Resilience for Cultural Heritage in Times of Crisis (FAR) Programme of ICCROM, Aparna Tandon

Presenters described the use of the post-disaster recovery and reconstruction phase to improve the resilience of countries and communities by integrating disaster risk reduction measures into the functioning of physical infrastructure and social systems, as well as into the revitalisation of livelihood economies and the environment, in order to rebuild for better results. This report outlines the key aspects that must be considered when applying the 'build back better' principle to cultural heritage disaster recovery. Understanding the changing perspectives, values and uses of heritage is essential to reducing vulnerability and identifying appropriate risk reduction strategies.

Background

In response to the call to empower African experts working for World Heritage, UNESCO in partnership with the AWHF, ICCROM, ICOMOS and IUCN launched the Mentorship Programme for African World Heritage Professionals on 16 February 2022.

This Mentorship Programme is developed to better capacitate African World Heritage professionals through mentorship and echoes the appeals from the UNESCO Member States to "Fostering cultural heritage and Capacity development", supporting Africa to meet the 2015 African Union's "Agenda 2063: The Africa We Want" and the Agenda 2030.

The Mentorship Programme is the first of its kind in Africa and brings innovation in

理事会和世界自然保护联盟合作, 于2022年2月16日启动了非洲世界遗产专业人士辅导计划。

这个辅导计划的制定是为了通过导师制更好地提高非洲世界遗产专业人员的能力, 并响应教科文组织成员国的呼吁, “促进文化遗产和发展”, 支持非洲实现2015年非洲联盟的“2063议程: 我们想要的非洲”和《2030年议程》。

辅导计划是非洲的第一个此类计划, 为非洲专业人员的能力建设带来了创新, 以促进《世界遗产公约》的实施。该计划旨在确保非洲专家在世界遗产领域的就业机会, 并在文化和自然遗产专业人员之间建立一个共享的培训和知识交流平台, 同时在专家之间建立合作和跨时代的关系。

纪念1972年世界遗产公约50周年的次区域庆祝活动将于2022年12月12日至14日在坦桑尼亚联合共和国举行。

该活动由坦桑尼亚自然资源和旅游部(MNRT)、非洲世界遗产基金(AWHF)、世界遗产公约咨询机构以及非洲部分高等教育机构联合举办。

该活动还将为从业人员、专家、研究人员和学者提供一个平台, 以分享经验和建设年轻的一代遗产专业人士的能力。

性别平等

性别平等和非洲是教科文组织的两个全球优先事项。遗产的性别动态在遗产规划和发展中经常被忽视, 尽管妇女在世界遗产地的保护、管理和宣传中发挥着至关重要的作用, 特别是在非洲。在众多的全球挑战中, 她们的贡献越来越大, 这是非常宝贵的, 确保她们的充分参与将有助于遗产更具有包容性、适应性和可持续性。妇女也受到了大流行病危机的极大影响。根据国际劳工组织的数据, 她们中更多的人跌出了劳动力市场。

所有妇女的平等和赋权是2030年议程的一个目标, 也是可持续发展的驱动力。因此, 将性别观点系统地纳入我们在非洲的所有与1972年公约有关的方案的实施和监测中是至关重要的, 以确保更好地管理自然资源, 并建立和平、公正和包容性社会。本次会议也提供了一个思考这个问题的好机会。

building the capacity of African professionals in order to contribute to the implementation of the World Heritage Convention. The programme aims to ensure job opportunities for African experts in the field of World Heritage as well as to create a shared training and knowledge exchange platform between Culture and Natural heritage professionals in addition to building collaborative and cross-generational relationships between experts.

A sub-regional celebration to mark the 50th anniversary of the 1972 World Heritage Convention will be held in the United Republic of Tanzania, from 12-14 December 2022.

This event is organized jointly by the Ministry of Natural Resources and Tourism (MNRT) of Tanzania, the African World Heritage Fund (AWHF), Advisory Bodies to the World Heritage Convention, and selected higher learning institutions in Africa.

The event will also provide a platform for practitioners, experts, researchers, and academics to share experiences and building the capacity of young the next generation of heritage professionals.

Gender equality

Gender equality and Africa are two UNESCO Global Priorities. The gender dynamics of heritage have often been overlooked in heritage planning and development even though women play a crucial role in the conservation, management and promotion of World Heritage sites, especially in Africa. Their growing contribution, amid numerous global challenges, is invaluable and ensuring their full participation will help heritage be more inclusive, resilient, and sustainable. Women have also been disproportionately affected by the pandemic crisis. According to the International Labour Organization, a greater proportion of them fell out of the labour market.

Equality and empowerment of all women is a goal of the 2030 Agenda and a driver of sustainable development. Therefore, the systematic integration of a gender perspective in the implementation and monitoring of all our programmes related to the 1972 Convention in Africa is vital, to ensure better management of natural resources, and the building of peaceful, just, and inclusive societies. This conference provides a good opportunity to reflect on this matter as well.

联合国教科文组织正借此机会领导一场关于遗产教育以及促进性别平等和增强非洲妇女作为遗产专业人员的能力的创新和性别转换方法的重要讨论。另外, 非洲世界遗产基金协调了 2022 年 5 月 26-28 日在南非举行的专家会议, 其主题是“非洲的世界遗产: 回顾过去 展望未来”。专家会议的成果将被纳入阿鲁沙的会议。坦桑尼亚联合共和国的缔约国已慷慨地提出于 2022 年 12 月在阿鲁沙主办这一活动。

会议将汇集不同的非洲遗产利益相关者, 以解决当前非洲遗产领域的能力建设和性别平等方面的挑战。这是一个展示通过指导增强遗产专业人员能力的创新方法的机会。讨论的重点是如何更好地将能力建设计划制度化和持续化, 并加强性别观点, 以便通过非洲的大学和高等教育机构网络填补遗产专业人员的缺口, 实现性别平等。

会议目的

提供一个框架, 说明如何扩大指导计划的规模, 加强从业人员的能力, 帮助发展世界遗产保护和管理网络。

提高利益相关者以及决策和政策制定者对投资于辅导计划的必要性的认识。

提出一个性别转换的方法, 以解决在获得遗产教育和遗产就业方面的性别差异。

讨论建立非洲大学和高等院校非洲遗产网络的进展。

加强国家遗产专家、遗址管理者和学术机构之间的合作, 加强区域合作和国家能力, 以便在非洲有效实施 1972 年公约。

UNESCO is taking this opportunity to lead an important discussion on Heritage education and innovative and gender-transformative approaches for gender equality and the empowerment of African women as heritage professionals. Also, The AWHF coordinated an expert meeting on 26-28 May 2022 in South Africa on the theme: "World Heritage in Africa: looking back...moving ahead". The outcomes from the expert meeting will be factored into the meeting in Arusha. The State party of the United Republic of Tanzania has generously offered to host this event in Arusha in December 2022.

The conference will bring together diverse African heritage stakeholders to address the current challenges of capacity building and gender equality in the field of heritage in Africa. This is an occasion to showcase the innovative approach to empowering heritage professionals through mentoring. The discussions will focus on how to better institutionalise and sustain the capacity building programme and enhance gender perspective in order to fill the gap of heritage professionals through a network of universities and higher learning institutions in Africa and to achieve gender equality.

Conference objective

Provide a framework on how to upscale the mentorship programme and strengthen the capacities of practitioners and help the development of networks for the conservation and management of World Heritage.

Raise awareness of stakeholders as well as decisions and policymakers on the necessity to invest in the Mentorship Programme.

Propose a gender transformative approach to address gender disparities in access to Heritage education and Heritage employment.

Discuss the progress on the establishment of a Network of African Universities and higher learning institutes on heritage in Africa.

Increase cooperation between national heritage experts, site managers and academic institutions in strengthening regional cooperation and national capacities for the effective implementation of the 1972 Convention in Africa.

文化城市建设中的文化遗产保护与传承研讨会暨第七批中国 20 世纪建筑遗产项目推介公布 推介公布

Seminar on Cultural Heritage Protection and Inheritance in Cultural City Construction and the Seventh Batch of Chinese 20th Century Architectural Heritage Projects

资料来源 Source: <https://mp.weixin.qq.com/s/M2m3rcOoZPIEvIvNjfklWQ>



图 8: 会议海报
Figure 8. Conference poster

2023 年 2 月 16 日, “文化城市建设中的文化遗产保护与传承研讨会暨第七批中国 20 世纪建筑遗产项目推介公布”将在广东茂名影剧院举行。活动在中国文物学会、中国建筑学会的学术指导下, 由广东茂名市人民政府、中国文物学会主办, 茂名市文化广电旅游体育局、中国文物学会 20 世纪建筑遗产委员会、《中国建筑文化遗产》《建筑评论》“两刊”编委会承办。推介活动由中国文物学会 20 世纪建筑遗产委员会副主任委员、秘书长金磊主持。中国文物学会会长单霁翔将以“文化城市的力量——让文化遗产资源活起来”为主题向参会的数百名嘉宾做主旨演讲。

自 2016 年至今, 在中国文物学会、中国建筑学会学术指导下, 中国文物学会 20 世纪建筑遗产委员会以每年推介 100 项“中国 20 世纪建筑遗产”的规模, 共计已向社会公布了六批 597 个项目。

(陈曦、陈亚珉、黄迪崎编译)

On February 16, 2023, the "Cultural Heritage Protection and Inheritance Seminar in the Construction of Cultural City and the Announcement of the Seventh Batch of 20th Century Architectural Heritage Projects in China" will be held in Guangdong Maoming Theater. Under the academic guidance of China Cultural Relics Academy and Architectural Society of China, the event is sponsored by the People's Government of Maoming City, Guangdong Province, and China Cultural Relics Academy and undertaken by Culture, Radio, Film, Television & Public Press Bureau of Maoming Municipality, the 20th Century Architectural Heritage Committee of China Cultural Relics Academy, and the editorial boards of the "Two Issues", "Chinese Architectural Cultural Heritage" and "Architectural Review". The promotion activity was presided over by Jin Lei, vice chairman and secretary-general of the 20th Century Architectural Heritage Committee of China Cultural Relics Academy. Shan Jixiang, the president of China Cultural Relics Academy, will give a keynote speech to hundreds of guests attending the conference with the theme of "The Power of Cultural Cities - Bringing Cultural Heritage Resources to Life".

Since 2016, under the academic guidance of China Cultural Relics Academy and Architectural Society of China, the 20th Century Architectural Heritage Committee of China Cultural Relics Academy has promoted 100 items of "Chinese 20th Century Architectural Heritage" every year and has released a total of 597 items in six batches to the public.

(translated and edited by
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