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CHINA-PORTUGAL BELT AND ROAD JOINT LABORATORY
ON CULTURAL HERITAGE CONSERVATION SCIENCE

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前沿研究 Research Fronts

历史城市景观与大都市

The Historic Urban Landscape and the Metropolis

资料来源:

Eric Huybrechts. 历史城市景观与大都市 [J]. 建成遗产, 2018, 2: 20-30.

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大都市区正容纳着全球超过 50% 的城市人口, 且这一比例仍在上升 (联合国 2018 年)。每年约有 20 个城市成长为人口超过 50 万的大都市。我们可以将大都市视为 21 世纪人类聚居模式的主要特征, 是人类文明的主导性人造产物。

大都市既是全球化进程的主要工具之一, 也是其结果。它是最具生产力的空间组织形式, 集中了公共与私人总部、创意产业的高水平投资、文化设施与创新资源。它们被视为国家和地区增长的引擎; 最大的大都市的 GDP 甚至超过一些国家。

大都市应在城市系统的尺度上进行管理, 该系统涵盖城市与乡村地区, 共同参与同一领土系统。管理大都市区是复杂的, 需要特定的治理机构。服务的多样性需要协调公共与私人投资与运营。在那些拥有密集城市区域以及丰富自然或农业资源的地区, 或者存在大型项目和分散城市开发的地区, 亦或是富裕且生产力强的地区与衰败且以普通民众为主的社区并存的地区, 其内部的多样性要求政治平台共同面对挑战, 并为决策做好准备。

鉴于大都市在全球化过程中的特殊角色, 通信基础设施至关重要。它汇集了国际机场、火车站、港口、物流中心, 以及展览中心、会议中心或中央商务区等主要连接设施, 这些可被视为其主要地标。由于金融全球化, 房地产

Metropolitan areas are accommodating more than 50% of the urban population in the world and this rate increases (United Nations 2018). Each year 20 cities are reaching the size of a metropolitan area of more than 500,000 inhabitants. We can consider the metropolis as a main feature of the human settlement pattern, the dominant artefact of the humankind for the 21st century.

The metropolis is both one of the main tools and the effect of the globalisation process. It is the spatial organisation of the most productive areas concentrating public and private headquarters, high level of investments for creative industry, cultural facilities and innovation. They are considered as the engine of growth for countries and regions. The GDP of the largest metropolises is larger than several countries.

They should be managed at the scale of the city system that covers both urban and rural areas, participating in the same territorial system. Managing metropolitan areas is complex and requires specific governance bodies. The diversity of services needs the coordination of public and private investments and operations. The diversity within territories with dense urban areas and natural or agricultural resources, or megaprojects and scattered urban developments, or rich and productive areas compared to decayed and popular neighbourhoods, requires political platforms to share challenges and prepare decisions.

Given the specific role of the metropolis within the globalisation process,

变得高度投机，塑造大都市以提供高端产品，同时将大部分人口排除在城市中心之外。大都市呈现出两极分化：高端社区与低整合区域或贫民窟并存。这些产品是当代社会的关键人造产物。

大都市为吸引投资、总部与高端专家而竞争。城市营销正成为支持城市发展战略的关键工具，并通过旅游特色（如文化、遗产、健康产业、购物与娱乐）为城市打造品牌。在当前的经济竞争中，将大城市定位在世界地图之上至关重要。历史街区、歌剧院、主要文化设施、大型购物中心、豪华综合医院或休闲公园被视为创造充满活力城市生活与休闲、提升城市吸引力的重要设施。

为提升其地位，城市正在实施旅游与身份认同的特定政策，重塑其物理特征与土地利用组织：如伊斯坦布尔、里约热内卢与上海的水岸重构；巴塞罗那、汉堡与开普敦商业港口适应性再利用为购物与娱乐区；伦敦与孟买的码头区改造；甚至贝鲁特与东京的新中央商务区。城市更新是全球化进程中的关键方式（图1）。

城市正委托建造标志性建筑，以彰显自身特色、区别于他城：如埃菲尔铁塔、印度门、悉尼歌剧院、哈利法塔、双子塔或毕尔巴鄂古根海姆博物馆。明星建筑师被动员起来设计夸张的建筑，以展示其城市处于创新前沿。这些设计往往忽视周边环境，导致城市发展的迷失。



图1：竞争性城市的中央商务区(里约热内卢市中心) (作者自摄)
Figure 1. Central business districts for competitive cities (Rio de Janeiro city centre) (Source: the author)

鉴于大都市的重要性，国际组织动员研究

communication infrastructures are essential. It gathers together international airports, railway stations, harbours, logistic hubs, and the main connection facilities as exhibition centres, conference centres or central business districts, that can be considered as their main landmarks. Real estate is becoming highly speculative due to the globalisation of finance by shaping metropolitan areas for high level products and excluding a large part of the population from the city centres. Metropolitan areas are bipolarising with high class districts and low integrated areas or slums. These products are the key artefacts of our present.

Metropolises are competing for attracting investments, headquarters and high class experts. City marketing is becoming a key tool for supporting city development strategies together with branding the city through several touristic features as culture, heritage, health industry, shopping and entertainment. In the present economic competition, it is essential to position large cities on the world map. The historic precincts, opera houses, main cultural facilities, large shopping malls, luxury general hospitals or leisure parks are being identified as important facilities to produce vibrant cities with cultural life and leisure and making cities more attractive.

To upgrade their position, cities are implementing specific policies for tourism and identity that reshape their physical features and land use organisation: restructuring of waterfronts in Istanbul, Rio de Janeiro and Shanghai; adaptive reuse of the commercial harbours for shopping and entertainment in Barcelona, Hamburg and Cape Town, docklands reconversion in London and Mumbai, and even new Central Business Districts in Beirut and Tokyo. Urban renewal is a key mode of action in the globalisation processes (Figure 1).

Cities are commissioning iconic buildings as landmarks to distinguish themselves from the others, following the examples of the Eiffel Tower, the Gate of India, the Sydney Opera House, Burj Khalifa, Petronas or the Bilbao Guggenheim Museum. Starchitects are mobilised to produce extravagant designs to show their cities at the edge of the innovation. These products focus on their own design without taking into account the context,

人员厘清定义、剖析治理的复杂体系，并识别地域动态的驱动因素。各地随之设立国土规划机构；2016年，在厄瓜多尔基多召开的联合国第三次人类住区大会（UN-Habitat III）上，全新的全球大都市与国土规划机构网络也正式启动。

但大都市的遗产比单个保护区、标志性建筑与杰出景观的总和更为复杂。如前所述，大都市应被视为全球化的产物，其特定的人造产物正经历快速变化。标志性建筑之间互相竞争。国际机场因城市扩张与航班量增长而迁移。购物中心因电子商务与行为变化而消失。大型基础设施被重新考虑其形态与功能。

创意产业正成为由内而外重塑城市的一种方式。它是一项重要的经济资产，例如在巴黎大区，其就业占比达9%（WCCF, 2018）。在私人投资者的支持、有时还有市政府的助力下，市民自发的地方性倡议正触发大型都市中的数十项城市更新——上海的M50创意园，以及巴黎由“临时都市主义”走向永久化的实践皆是例证。在此，文化成为城市更新的工具，也是打造“紧凑型城市”的一项挑战。

大都市的空间尺度支撑了城市在自身范围内的扩张。大都市的永久性结构由四大基础网格构成，它们共同构成了城市的物质骨架：蓝色网格（水系）、绿色网格（绿地与生态廊道）、灰色网格（街道、高速公路、广场、铁路等公共空间与交通设施）以及白色网格（能源与通信基础设施）。这些网格涵盖了主要的地貌特征、水体、绿地与森林，以及关键的公共服务与交通系统。遗产保护与提升原则在这些区域中不仅应作为优先事项，更应成为一种全新的管理范式。我们如何保护与升级这些区域，使其成为大都市的宝贵资产？若干城市正通过重塑物理基础设施，在这些领域实施深刻变革：首尔拆除高架公路、恢复市中心河流；波士顿为一条主要交通干道加盖，创造出新的公共空间；巴黎大区总体规划则以绿色廊道和城市绿网重构区域结构。这些大型网格，正是大都市的遗产脊梁。

contributing to the disorientation of the urbanisation.

Due to the importance of the metropolis, international organisations mobilise researchers to clarify definitions, to analyse the complex systems of governance, to identify the drivers of the territorial dynamics. Territorial planning agencies are established, and a new global network of Metropolitan and Territorial Planning Agencies have been launched in 2016 during the UN-Habitat III conference in Quito.

But the heritage of the metropolis is more complex than an addition of individual conservation area, iconic buildings and outstanding landscapes. As shown here above, the metropolis should be considered as a product of the globalisation with specific artefacts that are subject to fast changes. Iconic buildings compete with other new iconic buildings. International airports are displaced due to city expansion and strong growth of flight traffic. Shopping malls are disappearing due to e-shopping and change of behaviours. Large infrastructures are reconsidered for new shapes and functions.

The creative industry becomes a way to transform the city from within. It represents an important economic asset, for example being 9% of the employment of Paris Region (WCCF 2018). Local initiatives from citizens, with the support of private investors and sometimes the municipalities, are triggering dozens of city transformations in large metropolises as shown in Shanghai M50 or the temporary urbanism in Paris that becomes permanent. Here, culture is a tool for urban renewal, a challenge for making the "compact cities".

The scale of the metropolis supports the city expansion within its own space. The permanent structure of a metropolis is based on four basic grids comprising the physical structure of the city: blue, green, grey and white grids representing the major landscape features including the geomorphology, water, green corridors and forests together with the main public spaces, streets, motorways, squares and railways, and key energy and telecommunication infrastructures. The heritage conservation and enhancement principles need to be applied in these areas

大都市区既是城市的，也是乡村的。其生态系统建立在城市集聚区与腹地——包括都市景观及其生物多样性——之间的共生关系之上。这种从乡村一直延伸到城市核心区域的视觉与物理联系，是一项必须被重视的关键相互关系。例如，河流在连接市中心与自然区域方面的作用至关重要。多座城市为“把自然重新引进城市”而付出的主要努力，大多依托于河床这一跨越不同地域的关键线性支撑系统。与此同时，乡村地区的领土管理也在发展之中，其基础正是自然与文化遗产，由此带动社会-经济增长。法国、意大利的一批区域性自然公园，以及黎巴嫩、中国等地的类似项目，还有景观保护区，均在大都市腹地进行实施，旨在提升集聚区边缘的生活品质，并以文化遗产和自然遗产的保护与提升为基石，推动当地的社会经济发展。

当代人类聚居的挑战正在重塑大都市区，历史城市景观（HUL）方法为管理领土与文化/自然遗产提供了一种整体方法论。在对纪念碑、历史街区与文化景观进行保护之后，大都市应被视为遗产保护与提升的新尺度与新对象，作为21世纪的主要人造产物之一。它需要新的定义与管理工具，在世界遗产的国际框架下，适应于经历永久转型的大都市。

由于其重要性与复杂性，大都市成为众多观点与研究的焦点。然而，大都市的遗产尚未被视为一个值得公开辩论的议题。在城市尺度的科学讨论中，研究更多指向城市营销或城市品牌、城市意象与形象、城市身份，以及旅游政策如何操纵文化（Lussault 1992；Debarbieux 2012；Houillier-Guibert 2012）。另一方面，关于遗产以及“将资产转化为遗产”的过程研究，则仍立足于既有范畴——主要是建筑、遗址、历史城市中心与建筑群、景观及生物多样性（Grange & Poulot 1997）。由于这些研究并未把大都市本身视为一种遗产，我们不得不提出一系列问题：大都市为何并如何成为21世纪人类聚落的主要特征？国土规划将如何重新

not only as a priority but as a new formula for management. How do we preserve and upgrade these areas to make them valuable features for the metropolis? Several cities are operating drastic changes in these areas by reshaping their physical infrastructures. For example, Seoul transformed a highway to recover a river in the city centre, Boston covered a major artery to provide new amenities and the Paris Regional Master Plan restructured with green corridors and urban green grids. These large grids are the heritage backbone of the metropolis.

Metropolitan areas are both urban and rural. Their ecosystem is based on the symbiosis between the urban agglomeration and its hinterland which includes the metropolitan landscape and its biodiversity. This is an essential interrelationship to be considered for its visual and physical linkages extending from the rural areas to the core part of cities. For example, the role of rivers in connecting the city centres to the natural areas is essential. Major efforts made by several cities to reintroduce nature in cities are for the most part based on river beds that are key linear support systems transcending different territories. Territorial management of rural areas are also being developed, based on natural and cultural heritage thereby fostering socio-economic development. Several regional natural parks, in France and Italy or similar projects in Lebanon and China, and landscape protection areas are implemented in the hinterland of metropolitan areas to enhance the quality of life at the periphery of the agglomeration and foster a socio-economic development based on cultural and natural heritage preservation and enhancement.

The contemporary challenges of human settlement are reshaping the metropolitan areas with the Historic Urban Landscape (HUL) approach providing a holistic methodology for managing territories and cultural/natural heritage. After the protection of monuments, historic precincts and cultural landscapes, the metropolis should be considered as a new scale and object for heritage conservation and enhancement as one of the main artefacts of the 21st century. It requires new definitions and management tools in the international framework of the World Heritage, well adapted to a metropolis that is subject to permanent transformations.

塑造大都市？大都市的遗产正在发生怎样的演变？大都市遗产的构成要素与属性究竟是什么？最后，HUL（历史城市景观）方法如何才能扩展到大都市尺度？

文化塑造大都市

《2030 年可持续发展议程》在第 11.4 目标中明确提及自然与文化遗产：“加强保护和捍卫世界文化与自然遗产的努力”（联合国，2015）。文化是整合各部门与领土、使我们的城市安全、包容、有韧性和可持续的根本资产。文化是不同身份之间的“软骨”，填补多重对立之间的缝隙；它是社会的精髓，使矛盾要素之间的相互关系成为可能。

其中，城市发展主要有三大驱动力：

1. 文化政策与战略——由地方或国家政府制定，旨在弘扬自身文化或重塑城市形象，以区别于其他城市。

2. 大型公共设施——大城市正大力建设图书馆（首尔 1077 座）、博物馆（巴黎 297 座）或美术馆（纽约 1475 座）等公共文化设施；这些政策原则上试图促进边缘群体融入、实现社会包容，但有时也产生矛盾效应，并可能通过大规模城市更新项目（自下而上或伴随拆迁）重塑城市空间。

3. 创意产业——作为城市内部变革的引擎，通过加密城市空间、参与落实“紧凑型城市”原则，推动城市项目实施。

事实上，巴黎、莫斯科、伦敦、旧金山、纽约和上海等城市的政府与私营部门均在文化领域投入巨额资金。文化也是经济驱动力，可创造就业——伦敦约有 19% 的就业岗位即源于此（WCCF，2018）。

识别大都市遗产？

鉴于大都市作为 21 世纪人类聚落主要形态的重要性，大都市遗产可以成为“历史城市景观”（HUL）理念的延伸。那么，何谓“大都市遗产”？若干表征大都市的要素可转化为遗产价值。一些卓越的纪念碑式构筑物正是大

Due to its importance and complexity, the metropolis is subject to a multiplicity of opinions and researches. But the heritage of the metropolis is not yet considered as an issue to be debated. The scientific debates at the city scale are more oriented to city marketing or city branding, city representations and the image of the city, the urban identity or how tourism policies manoeuvre culture (Lussault 1992; Debarbieux 2012; Houillier-Guibert 2012). On the other side, researches on heritage and on the processes for turning assets into heritage are based on existing categories, mainly monuments, sites, architecture, historic urban centres and ensembles, landscapes and biodiversity (Grange and Poulot 1997). As they are not focusing on the metropolis as a heritage several questions need to be asked. In what way are metropolitan areas representing the main feature of humankind in the 21st century? How will territorial planning reshape the metropolitan areas? How is the heritage of the metropolitan area evolving? What are the elements and attributes of a metropolitan heritage? And lastly, how can the HUL approach be extended to the metropolitan scale?

Culture Shaping the Metropolis

The 2030 Agenda for Sustainable Development mentions clearly the natural and cultural heritage in the Target 11.4: ‘strengthening efforts to protect and safeguard the world’s cultural and natural heritages’ (United Nations 2015). Culture is a fundamental asset to consolidate sectors and territories to make our cities safe, inclusive, resilient and sustainable. Culture is the cartilage between identities, filling the gap between several polarities. It is the essence of a society, making possible the interrelationships between contradictory components.

Among others, there are three main drivers for cultural development of cities. Cultural policies and strategies of metropolitan areas are produced by local or national governments to promote their culture or to reshape the image of cities differentiating themselves from other cities. Large cities are developing public facilities as libraries (Seoul has 1,077), museums (Paris has 297) or art galleries (New York has 1,475). In principle, these cultural policies try to ease integration of marginalised groups and facilitate social

都市的地标：例如巴黎埃菲尔铁塔、吉隆坡双子塔、北京故宫、雅典卫城、纽约自由女神像、里约热内卢基督像、伦敦桥或莫斯科克里姆林宫,这些标志性建筑被广泛用于城市品牌宣传,代表各自的大都市,应被视为大都市的组成部分 (图 2)。



图 2: 大都市地标如何重塑城市 (来源: 巴黎市政府)
Figure 2. How metropolitan landmarks could reinvent cities (Source: Mairie de Paris)

水体关系: 历史上,城市多位于水体附近——海滨、湖泊与河流,这对提供淡水与促进交流至关重要。城市与水体之间的关系对其城市地貌具有重要影响。城市正在转型其与水的界面:如里约的沙滩、巴塞罗那的海滨、阿姆斯特丹的运河。水体是大都市特征的重要组成部分,揭示其与世界其他地区的人类交流,如伦敦码头区的河滨。

自然景观: 腹地的自然景观塑造了城市形象,如东京、墨西哥、蒙特利尔或埃里温附近的山脉或丘陵。孟买、内罗毕、里约与开普敦的国家公园都是城市的主要资产。

绿色走廊: 连接大型森林或沿河流的大型绿色走廊,构成城市结构,也提供了大都市的心理地图与遗产。

大都市人造物: 如会议中心、中央商务区、国际机场、大型港口、展览中心、大型博物馆、歌剧院、大型商业中心、大学校园、综合医院,这些人工产物是大都市对其腹地施加主导、与其他大城市竞争并提供身份与遗产的关键组成部分。

历史城市中心: 有时成为城市品牌的关键资产,如威尼斯历史城区、阿尔及尔的卡斯巴或阿勒颇老城。但在一些大城市,历史城市中

inclusion, but sometimes have contradictory effects. They may also reshape the city through large urban renewal projects to refurbish decayed areas with a bottom-up process and evictions. Creative industries are a driver of change for producing urban projects within the city, by intensification of the urban areas, and then participating to the implementation of the compact city principle. In fact, large amount of money is spent on culture in Paris, Moscow and London, San Francisco, New York City and Shanghai by national and local governments and the private sector. Culture is also an economic driver creating jobs, with some 19% of the employment in London (WCCF 2018).

Identifying Metropolitan Heritage?

Metropolitan heritage could become an extension of HUL given the importance of the metropolis that represents the main artefact of the human settlements of the 21st century. So what could be a metropolitan heritage? There are several elements that characterise the metropolis that could become heritage values. Some exceptional monuments are landmarks of the metropolis. For example, the Eiffel Tower in Paris, the Petronas Towers in Kuala Lumpur, the Forbidden City in Beijing, the Acropolis in Athens, the Statue of Liberty in New York, Corcovado in Rio de Janeiro, London Bridge or the Moscow Kremlin are iconic monuments used in the branding of these large cities. They represent their metropolis and should be considered as metropolitan components (Figure2).

Historically, cities are located near water bodies—sea fronts, lakes and rivers. It is vital for providing fresh water and to facilitate communication. The relationships between these water bodies and the city are essential in considering their implication in the urban geo-morphology. Cities are transforming their interfaces with water bodies: the beaches of Rio de Janeiro, the waterfront of Barcelona, the canals of Amsterdam. Water bodies are an essential part of metropolitan features, revealing their human exchanges with the rest of the world as the river front of the Docklands in London.

Natural landscapes of the hinterland characterise the cities with the proximity of mountains or hill-ranges providing the

心较为有限与脆弱，面临土地与房地产投机。标志性公共空间如纽约时代广场、北京天安门广场、伦敦特拉法加广场、巴黎卢森堡公园，被大多数居民使用，是大都市的支柱。

大型基础设施与公共空间：为大城市流动性提供框架，是城市发展的关键特征，可被视为大城市的主要特征。高速公路、环路与大型放射状公路、大型林荫道与交通基础设施也是大型当代城市的重要与永久特征。火车、地铁与电车通过线路与站点塑造城市。围绕这些站点，大型城市开发项目利用这些公共投资的高可达性而兴起。一些城市正在实施新地铁线路，支持郊区的城市更新，如巴黎与莫斯科。交通基础设施的设计及其与城市背景的融合，是城市生活质量与未来遗产的关键要素（图 3）。

景观改善：如伊斯坦布尔历史半岛沿马尔马拉海与金角湾的大型区域绿化，或将高速公路改造为城市中心步行区，如巴黎塞纳河岸或首尔市中心，提升了城市价值，创造了新地标。



图3: 历史城市中心作为大都市的代表——阿尔及尔烈士广场(来源: 巴黎市政府)

Figure 3. Historic urban centre to represent the metropolis, Algiers Martyrs Square (Source: Mairie de Paris)

将大都市构成要素转化为遗产

在当今语境下，大都市已成为新兴人类聚落的核心特征和城市化的新地平线，其重要性日益凸显。最新的领土规划方法正回应以下挑战：管理经济波动、应对气候变化，以及处理国际关系剧变——这些剧变是危机、冲突与灾害的根源。

“历史城市景观”（HUL）提供了一种整

image of the city as in Tokyo, Mexico, Montreal or Erevan. The National parks of Mumbai, Nairobi, Rio de Janeiro and Cape Town are all main assets for their cities.

Large green corridors that connect biodiversity between large forests or along the rivers structure the city also provide the mental map of the metropolis and its heritage.

Metropolitanisation is based on metropolitan artefacts as congress centres, central business districts, international airports, large ports, exhibition centres, large museums, opera houses, large commercial centres, university campuses, general hospitals. These artefacts are key components to support the dominance of the metropolis on its hinterland, compete with other large cities and provide for its identity and heritage.

Urban historic centres are sometimes a key asset for city branding and represent the metropolis as Venice historic city, the Kasbah of Algiers or the old town of Aleppo. This is not the case in all large cities where the historic urban centres are more limited and fragile, facing land and real estate speculation. Iconic public spaces as Times Square in New York, Tien'anmen Square in Beijing, Trafalgar Square in London, Luxembourg Park in Paris are used by most of the inhabitants and are the backbone of the metropolis.

Large infrastructures of public spaces provide the framework for the mobility of large cities. They are essential for city development and may be considered as the main characteristic of large cities. Motorways, rings and large radial highways, large boulevards and transportation infrastructure are also important and permanent features of large contemporary cities. Trains, metros and tramways are shaping cities with lines and stations. Around their stations large urban development projects occur benefiting from the high accessibility of these public investments. Some cities are implementing new metro lines that support strong urban renewal of their suburbs as in Paris and Moscow. The design of the transportation infrastructures and their integration in the urban context are key elements for the quality of life in the city and its future heritage (Figure 3).

Landscape improvement, like the gree-

体视角，把城市历史中心视为景观，综合考虑环境、更大尺度以及建成遗产的动态变化。该视角与多尺度领土规划相契合，并将文化定位为包容与可持续的工具。

这一思路可延伸至大都市尺度。如果遗产旨在反映人类文明的主要特征，那么大都市将成为建成聚落的主导形态——目前超过一半的城市居民生活在50万人口以上的城市。识别大都市特征，可为承认其遗产价值奠定基础；这需要地方政府与国家政府协同努力，以提升生活品质、赋予大都市深层意义。同时，它也能激励地方与中央政府的新倡议，以更多文化价值开发各自的大都市，从而把大都市组成转化为遗产，并将文化确立为城市变革的驱动力。

ning of large areas around the Istanbul historic peninsula along the Marmara Sea and the Golden Horn, or transforming motorways to pedestrian areas in city centres in Paris Seine riverbanks or Seoul city centre upgrades the city, increase its value and create new icons.

Morphing the Metropolitan Components into Heritage

The present paper outlines the importance of the metropolis in the contemporary context, as a key feature of the emerging human settlement being the new horizon of urbanisation. The recent approaches on territorial planning are in line with the present challenges regarding the importance of managing economic volatility, climate change and the transformations in international relations that are source of crisis, conflicts and disasters.

The Historic Urban Landscape provides a holistic approach regarding the urban historic centres being based on the landscaping approach that takes into consideration the environment, larger scales and the dynamic changes in the built heritage. It is in line with territorial planning as applied at the different scales and positions culture as a tool for inclusivity and sustainability.

This approach could be extended to the metropolitan scale. If heritage reflects the main features of humankind, the metropolis will be the dominant shape of built settlement with more than half of urban dwellers living in cities of more than 500,000 inhabitants. The identification of metropolitan characteristics could be the basis for preparing the recognition of its heritage, being the combined efforts of local and national government to enhance the quality of life and to give significance to their metropolis. It could also be a driver to foster new initiatives of local and national governments to develop their metropolises with more cultural values thereby transforming the metropolitan components into heritage and positioning culture as a driver of change for our cities.

实践案例 Case Study

阿尔瓦罗·西扎·维埃拉对埃武拉古城的致敬 Siza Vieira's Homage to the City of Évora

资料来源：

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埃武拉市在法西斯主义统治下停滞了 48 年，直到 1974 年 4 月 25 日革命后，葡萄牙人民才开始思考与行动，改变这个僵化的世界。

1976 年首次民主选举中，联合人民联盟 (APU，由共产党人和其他民主党人组成的联盟) 接管了埃武拉市议会 (Câmara Municipal de Évora，简称 CME)，彼时，构建新世界的梦想仍充满活力。该联盟的当选成员虽无政府治理经验，却怀着强烈的责任感，立志为市政发展制定新方向，以满足埃武拉历史中心周边 19 个“秘密社区”居民的迫切需求——这些社区未经规划便自发形成，缺乏供水、排水和柏油道路等基本基础设施。

法西斯政权未曾解决最贫困群体的住房短缺问题，因此即便尚未制定城市发展总体规划，也必须划定新的住房开发区。鉴于当时革命过渡期的紧迫性，市政总体规划的起草已刻不容缓。

在革命至地方当局组建的过渡期内，埃武拉市西部近郊的马拉盖拉 (Malagueira) 地区，已被规划建设一个包含 440 套住房的综合体，名为“皮卡达十字架” (Cruz de Picada)。有一点毋庸置疑：新规划绝不能“重蹈” 1960 年代历史中心周边“新城区”的覆辙——那些建筑缺乏独特性，全然无视城市传承已久的历史与传统价值。因此，我们肩负着纠正过往错误的重任，需确立一种新范式，充分考量历史中心的邻近性及其保存完好的历史遗产价值。

The city of Évora stood still for 48 years of fascism and only after the revolution of April 25th, 1974, the Portuguese people started to think and act transforming that paralysed world.

At the first democratic elections, in 1976, the City Hall of Évora (Câmara Municipal de Évora or CME) was taken over by the APU (coalition of communists and other democrats) when the dream of edifying a new world was still alive. The elected members of the APU had no experience in government but felt a huge sense of responsibility to set out a new direction for the development of the municipality in order to meet the immediate needs of the majority of the population living around the Historical Centre of Évora, in 19 “clandestine” neighbourhoods, which had sprung up spontaneously without any planning. These areas were lacking in basic infrastructure, such as water supply, sewer drainage and tarmac roads.

There was still a significant shortage of housing to respond to the needs of the poorest populations, where no answer had been provided by the fascist leaders. It was therefore necessary to define a new area for housing development, even without having a master plan for urban development. It was not possible to wait for a Municipal Master Plan to be drafted due to the urgency created by the period of revolution which was being lived at that moment.

During this transition period, between the revolution and the creation of local authorities a vast area of land, in

埃武拉的城市规划保留了中世纪城墙，近 4 公里长的围墙环绕全城，内部的住宅建筑群建于 200 至 300 年前，20 世纪中叶时居住着逾 1.6 万名居民。

革命时期的政治敏感度极高，人们竭力避免重蹈近期饱受诟病的反民主覆辙。地方当局在各项决策中——即便在日常生活事务中——都始终秉持这一考量。埃武拉市议会在甄选 1974 年 4·25 革命后首个住房项目（马拉盖拉地区）的建筑师或城市规划师时，便面临着这样的抉择。

埃武拉市议会执行机构由七个政党组成：联合人民联盟（APU）占 3 席（议长 1 名、议员 2 名），社会党（PS）占 3 席，社会民主党（PSD）占 1 席。由于没有任何政党拥有绝对多数席位，党派间的协调与协商时常进展缓慢。在国家正寻求民主身份认同、与刚被推翻的独裁法西斯政权形成鲜明对比的时期，达成共识性决策并非易事。

各方很快发现，党派利益逐渐凌驾于专业考量之上——关于谁应主导这一关乎城市未来发展的重要项目设计，理性争论被削弱。社会党寻求社会民主党议员的支持，主张通过公开招标选定设计者，以彰显民主姿态。然而在这一背景下，他们难以接受的是：要吸引既富有使命感又声名卓著的建筑师，接受这一兼具历史遗产保护使命的巨大挑战，并非易事——而保护历史遗产是各方已达成的共识。



图 1：带有前排区域与可见通道的航拍照片

Figure 1. Aeriol photograph with the firstrows and visible pathways

Malagueira, to the west and close to the city, was already promised for the construction of a housing conglomerate of 440 homes, called Cruz de Picada. One thing was sure; what was planned should not “repeat” the same formula applied to the construction work built in the 1960s, close and around the Historical Centre (known as the “new districts”), without any identity or concern for historical or traditional values, inherited by a far away past from the city. So, we were facing a huge responsibility which involved correcting errors from the past, and defining a new paradigm which took into account the proximity of a Historical Centre, with well preserved historical and patrimonial value. The urban plan kept the medieval walls. So, the city is surrounded by almost 4 kilometres of perimeter wall, with a housing structure inside which was built 200 to 300 years ago, and was inhabited in the mid 20th century by more than sixteen thousand inhabitants.

In this period of revolution there was a high political sensitivity, trying to avoid the anti-democratic errors of the recent past which was being so heavily criticised. In every action even in our daily life, this concern was present in all the decisions that needed to be taken by the local authorities. This is what happened with the CME when the time came to choose the architect or the urban planner who would undertake the project for the first housing developing in the city after the April 25th Revolution, in the area of Malagueira.

The executive body of City Hall of Évora was made up of seven parties: three from the United People's Alliance (Aliança Povo Unido), with a president and two councillors, three councillors from the Socialist Party (PS) and one councillor from the Social-Democratic Party (PSD). The lack of an absolute majority from one political power gave way to inter-party adjustments and agreements, which were sometimes slow. A decision by consensus, as would be appropriate at a time when the national paradigm of the Revolution was looking for a democratic identity, which was in contrast with the dictatorial fascist regime, which had been shortly overthrown, was sometimes difficult to get.

It was soon remarked that the interests of the different parties were overcoming to

时任联合人民联盟 (APU) 议员的建筑师豪尔赫·席尔瓦 (Jorge Silva) 坚决主张，若能邀请西扎·维埃拉 (Siza Vieira) 承接该项目，将是埃武拉市的莫大荣誉。他同时指出，西扎作为在葡萄牙已颇具声望的建筑师，绝不会接受将项目成本作为核心甄选标准的公开招标；唯有市议会全体成员发出的个人邀请，才有可能打动他。经过数小时辩论，市议会一致决定邀请阿尔瓦罗·西扎·维埃拉 (Alvaro Siza Vieira)。议员豪尔赫·席尔瓦与维克多·桑托斯 (社会党成员) 专程前往波尔图发出邀请，西扎当即应允。

抵达埃武拉后，西扎希望乘坐飞机俯瞰整个项目区域。他表示，设计需置于城市整体语境中，确保历史中心在城市未来发展中仍占据重要地位。通过与市内唯一的“博阿旺塔德住房合作社” (Boa Vontade Housing Cooperative) 会面，西扎首次接触到当地的社会现实，并与未来的住房居民建立了密切联系——这成为他与项目所在地社会环境开展定期、开放对话的开端。

为确保设计方案的准确实施，西扎坚持聘请一名驻场建筑师全程监督，最终选定了曾与他合作过的努诺·洛佩斯 (Nuno Lopes)。洛佩斯履职期间勤勉尽责、善于沟通，始终恪守西扎的设计理念与核心关切，成为连接未来居民、当局与设计团队的关键纽带。

这一创新性设计理念在争取政府社会住房资金支持时遭遇巨大阻力。当时基础供水设施的标准方案是采用传统地下管道系统，而西扎提出的方案是构建架空管道——模仿数百年前从北侧进入历史中心、成为城市天际线标志性景观的渡槽形态。该系统不仅可输送饮用水，还能容纳电力、电视、网络线缆及燃气管线。显然，架空管道的维护成本远低于传统地下管道，但国家住房服务局 (State Housing Services) 担忧其初期投资成本更高。不过经详细分析后发现，架空线缆所需防护层更少，且电力线缆可直接纳入管道，这使得总投资成本与传统方案十分接近。经过多次协商，国家住

an accurate argument about the choice of the person who should lead the design of a significant piece of work for the future development of the city. The Socialist Party looked for the support of the PSD councillor defended that the choice should be made by a public tender, to show a democratic posture. It was difficult, in this context, for them to accept that it was not easy to attract dedicated and renowned architects who would accept the enormous challenge of looking forward a solution, which could get a commitment of keeping the historical and patrimonial value, and which everyone was in agreement with.

The architect Jorge Silva, who was then councillor of the APU, strongly stated his opinion that it would be a great honour to the city of Évora if Siza Vieira would accept this invitation. Naturally, he also alleged that Siza Vieira, an architect whose work was already well known in Portugal, would never accept a public tender where the cost of the project was a determinant factor in the selection criteria. Only a personal invitation issued by the whole Council could potentially expect to be accepted by him. After many hours of arguments, the Council decided, unanimously, to invite the architect Alvaro Siza Vieira. Councillors Jorge Silva and Vítor Santos (from the PS) went to Oporto to invite Siza who accepted immediately.

When he arrived in Évora, Siza Vieira wished to fly over the whole area to view the land from above. He let us know that he would like to place his design in a global context of the city where the Historical Centre would continue to keep an important place for the future of the city. The meeting with the Boa Vontade Housing Cooperative, the only one existent in the city, allowed his first contact with the social reality, as well as allowed a closer contact with the future inhabitants of the houses to be built. This was the start of regular and open dialogue with the social environment where this development was to be built.

The need to recruit a resident architect who could permanently oversee the implementation of the design showed Siza Vieira's concern with its correct execution. The architect Nuno Lopes was the chosen one. He had already worked with Siza Vieira before. As he accepted this job he showed his approach highly diligent, communicative and paid special attention to the guidance and principal concerns established by Siza Vieira,

房服务局最终被说服：建设这种多功能架空管道系统将带来诸多益处，可实现水、电、气、通信的一体化输送。

架空管道不仅为城市赋予了全新的整体形象，重塑了渡槽这一古老地标，还大幅降低了基础设施维护成本。此外，管道下方形成了贯穿整个社区主干道的步行廊道，两侧商铺林立——这与埃武拉历史中心遍布全城的拱廊空间形成呼应。

项目于数月后启动建设，计划建造 1200 套社会住房公寓，以连续街区的形式布局，户型涵盖两居室至五居室，若修建高大围墙，每户入口处将配有露台与内庭院。然而，部分未来居民提出异议，希望将围墙高度降低至 1.2 米以内，以便欣赏街道景观。西扎强烈反对这一要求，因为这将违背住房设计的核心特质——自主性与私密性。经过长时间沟通，居民逐渐理解到这一要求实则动摇了西扎对“家”的本质定义。最终西扎做出妥协：允许居民选择矮墙，但他预言，这些居民迟早会将围墙加高。多年后，正如西扎所料，部分居民种植了藤蔓植物，为庭院增添遮蔽，以获得更强的私密性。

马拉盖拉项目最初旨在为社会最贫困群体提供住房（社会保障性住房），但多年来已证明，其受众已扩展至中产阶级，如今成为不同社会阶层和谐共处的社区。该项目堪称成功典范：社区内无空置住房，居民搬迁率极低。



图 2：历史街区及马拉盖拉的拱廊
Figure 2. Arcades in the historic district and in Malagueira

proving himself to be a vital link among the future inhabitants, the authorities and the designers.

The revolutionary concept of the design brought an enormous problem of obtaining support from the government for financing social housing. The standards established for basic water infrastructures proposed using the traditional system of underground piping. The proposal of Siza Vieira introduced an aerial pipe, a replica of the image created hundreds of years before of the aqueduct, which entered the historical centre from the north side and constituted a defining landmark in the profile of the city. This system proposed by the architect Siza would not only take water, but would also carry electricity as well as television and internet cables and gas piping. It soon became evident that the maintenance costs would be much lower than the traditional system of underground piping. However, the problem raised by the State Housing Services for the provision of social housing was related specifically with the investment costs. These were apparently higher and only a more detailed analysis revealed that a reduction in the costs of the cables, since they use less coating than the underground system as well as the inclusion of the electrical cables in the pipe, would equate the investment cost, which was very close to the traditional method. So, it was possible to convince the State Housing Services, after numerous negotiations, that they could gain a lot with the construction of the aerial cable pipes, which would transport not only water and electricity but also gas, television and internet cables.

The aerial cabling would bring a new global image to the city, transforming the old landmark of the aqueduct, and providing large savings on infrastructure maintenance. The new proposal would also serve as a cover for the pedestrian walkway along the length of the main route of the district, which is lined with shops, as is often seen in the arcades in the Historical Centre, which run throughout the centre of the city.

The structure started some months after. 1200 social housing apartments would be built in blocks, in continuous bands from two-bedroom to five-bedroom, with a terrace and an interior pátio at the entrance if a high border wall was constructed. Large discrepancies arose with some future residents who wished the border walls to

狭窄的街道铺设着花岗岩石板，停车空间有限，这种布局如同历史中心一般，鼓励居民互动交流——人们可在家门口自由交谈。这个无社会排斥现象的新型社区，对邻近的“皮卡达十字架社区”（Bairro da Cruz da Picada）产生了积极影响：后者曾因居住条件恶劣而频发社会冲突。



图3：历史街区中古老渡槽与街巷的交汇区域
Figure 3. Intersection of the old aqueduct and the streets in the historic district

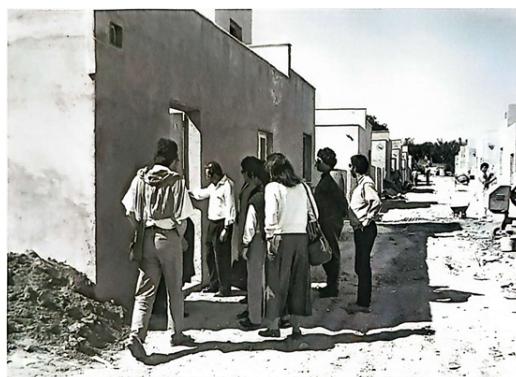


图4：西扎与项目工作人员在建筑工地（1991年）
Figure 4. Siza and staff members at the construction site (1991)

2002年，埃武拉市议会的多数党从民主团结联盟（CDU）更迭为社会党（PS）。新执政团队并未推进马拉盖拉社区的社会与城市规划完善工作——而这些工作本可确保这1200套住房和5000名居民的社区成为全球设计成功的标杆。尽管该区域已成为全球学术研究与参观考察的热点，被公认为世界最受赞誉、获奖无数的建筑师之一（西扎）的最大规模作品，但这一现状唯有结合当时的政党背景才能理解：社会党将另一个住房合作社项目视

their houses to be lowered, no more than 1.2 meters height, so that they could enjoy the view of the street. The architect Siza opposed vehemently to this proposal, because it would be in cause one of the essential characteristics of the housing design, namely its autonomy and privacy. There were long arguments with the architect to make them understand that his concept of "home" was being called in cause. It was, however, Siza who finally allowed this request but he stated that whoever wanted low walls should have them, but that sooner or later their walls would be raised. Now, after some years after, some of the residents have let creepers grow to provide cover and give more privacy to the patio of the building.

Designed to house some of the most socially deprived members of society (social housing), Malagueira along the years proved that, with time, it could also serve members of the middle classes, and it is now a neighbourhood where different social classes get along together. We can say it is a success because there are no unoccupied houses in Malagueira and moving out is rare.

The narrow streets, with very limited space for parking cars, covered with granite stones, invite people to socialize as it happens in the historical centre, where it is possible to talk from doorway to doorway at the entrance of the houses. There is no social exclusion in this new neighbourhood, which has a significant impact in the social environment in the neighbouring Bairro da Cruz da Picada, where social conflict had been seen, and where living conditions were considered poor.

In 2002, the CME changed the majority party, from the CDU to the PS, whose executive body did not press forward with the social and urban planning consolidation in the district of Malagueira, which were required to ensure that the 1,200 homes and 5,000 residents became a global reference point for the success of the design. The area has been the subject of studies and visits and is considered one of the largest works from one of the most highly regarded and prize-winning architects in the world. This situation can only be understood if we analyse the political party context of this project, when another housing cooperative was considered a "success" by the PS. As soon as this housing project "sponsored" by the PS started, the first controversies against Malagueira emerged, such as "absence of

为“成功典范”。该项目由社会党“赞助”，其支持者很快对马拉盖拉项目发起抨击，指责其“屋顶无瓷砖”“设计单调”“施工质量低劣”等。随后，该住房合作社在马拉盖拉附近启动了一个新的城市项目，采用瓷砖屋顶与铺设路面，虽无任何独特设计特征，但成本更高，仅中产阶级能够负担。现任市政府忽视了马拉盖拉项目的收尾工作——而这一项目本可为埃武拉市赢得更多声誉。

目前最迫切的需求是在社区中心区域建造一座文化中心，紧邻已建成的大型绿地，其穹顶设计必将成为马拉盖拉的标志性景观。这座文化中心建成后，将成为整个马拉盖拉区域的核心聚集地与交流枢纽。

tiles on the roofs", the "monotony of the design", the "low quality construction", etc. This housing association started a new urban project nearby Malagueira with tiled roofs, paved roads and without any distinctive characteristics but with higher costs, and because of this only the middle class can afford it. The current municipal government has neglected the conclusion of the Malagueira project, which will only bring prestige to the city of Évora.

What is most obviously needed is the building of the cultural centre in the central zone of the neighbourhood, next to a vast green space which has already been consolidated, so that its dome will certainly leave a mark in Malagueira. When this centre is built, it will be a central and meeting point for that whole area of Malagueira.

平台动态 Platform Dynamics

本土化视角下的近代内陆城市转型与自主求索 ——以太原城市规划与建设为例 (1881—1949)

Transformation and Independent Exploration of Modern Inland Cities from the Perspective of Localization: Taking Taiyuan Urban Planning and Construction as an Example (1881—1949)

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摘要

近代化不仅对沿海城市影响深远, 同样也深刻改变着内陆城市。文章以近代内陆城市太原为研究对象, 从本土化视角阐释城市近代化转型和自主求索的方式。选取 1881 年张之洞任山西巡抚至 1949 年中华人民共和国成立这一时段, 阐释太原城市规划建设的重要事件, 探究在城市自主建设中体现的对儒家思想的坚守与外来文化的适应。通过与其他内陆城市的比较, 认为近代太原的城市转型是时代的结果, 但在不断地自主探索过程中, 接续、传承、转译本土文化基因是其发展的根本动力, 进一步讨论当局潜在的意识形态与本土营建之间的关联。

1 近代太原城市的发展背景及其转型表征

1.1 近代山西及太原概况

山西深居内地, 河山阻隔, 其封闭的地理环境对近代城市发展之利弊兼具: 一方面, 洋务运动开始较晚, “风气未开, 洋务罕习”, 但受当时全国政治、经济、思想的冲击, 传统的城市现状不能满足城市近代化需要, 当局认识到“洋务最为当务之急”, 故推行地方自治, “以求开启民智”。时任巡抚张之洞, 提出全省“整饬治理”的方案, 如工业、交通、文教、农业等方面, 城

Abstract

Modernization reshaped not only coastal but also inland cities. Focusing on Taiyuan from 1881, when ZHANG Zhidong became Shanxi governor, to 1949, this paper traces key planning and construction episodes to show how the city balanced Confucian values with foreign influences. Compared with peer inland cities, Taiyuan's transformation was epoch-driven, yet its lasting impetus came from continually reinterpreting local culture through self-directed exploration. The study also examines the link between the authorities' implicit ideology and indigenous building practice.

1 Development Background and Transformation Manifestations of Modern Taiyuan City

1.1 Overview of Modern Shanxi and Taiyuan

Landlocked and walled in by mountains and rivers, Shanxi came late to modernization: “customs unopened, Western skills scant.” Yet, alive to the national tide, the province declared Western learning “the urgent task,” and Governor Zhang Zhidong’s 1880s package—mines, railways, schools, model farms—dragged Taiyuan toward the modern age. The same rugged isolation then shielded it from warlord chaos, giving Shanxi a decade

市逐渐向近代过渡。另一方面，正是由于封闭的地理区位，20世纪初，山西在全国军阀混战的动乱大环境下，反而保持了相对稳定的政治格局和平稳的社会发展条件，形成了一个独立自治的“王国”，在村治、社会风气、国民教育、经济发展等方面“表现出更多的中国自己的近代化尝试”，两次获“模范省”称谓，位于当时全国领先地位。梁漱溟在1922年考察山西时曾评价：“在全国各地都乱到极点……山西这方面，无论如何，我们总是可以赞美地方政府有一种维持治安的功劳。”太原作为山西的区域中心，在此社会大背景下，逐步实现由单项建设到区域规划层面的跨越式发展。

太原近代城市建设进程中不同推进主体在发挥作用，如山西籍留学归国人员、当地乡贤、西方传教士等，西方观念与中国传统文化交织碰撞，互相博弈，尤其是山西籍的本土人士，在儒家思想的影响下，有强烈的家国情怀，参与到太原的城市建设中。在此过程中，虽然不断有新的外来文化渗透，但并未从根本上改变太原城市的本质。

1.2 近代太原的转型发展

洋务运动加速了太原近代化的进程，在西方发展理念的影响下，城市中心模式和功能要素发生变化。清末城市的改造阶段，太原城市建设重心逐渐扩展到城外，表现出了城市近代化的雏形。20世纪20、30年代，城市发展逐渐向区域多元化模式推进，诸如交通，通过修建以太原为中心的公路网、铁路网，不断向周边区域辐射，影响到山西其他二、三级城市；工业方面，从最初零星点状分布的厂房，扩建为当时内陆地区影响力较大的具有工业托拉斯性质的西北实业公司；文教方面，以山西大学堂为组团中心形成的城东南文教片区，包括农、林、医、商等专业学校，中、小学校以及其他文教类建筑等；商业方面，沿着铁路及交通站点形成片状商业区，向城外拓展。太原近代城市发展从空间、意识、结构等方面都在向近代化过渡，在各方势力的博弈下，外来文化与山西地域文化相碰撞，总体表

of self-rule clean enough to be twice hailed a “Model Province.” Liang Shuming, visiting in 1922, wrote: “While chaos reigns across the nation... Shanxi, at the very least, deserves praise for its local government's merit in maintaining public order.” Against this broader social backdrop, Taiyuan, as Shanxi's regional hub, progressively achieved leapfrog development – transitioning from isolated projects to comprehensive regional planning.

In Taiyuan's modern urban development, various driving forces played pivotal roles—including Shanxi-born returnees from overseas studies, local community leaders, and Western missionaries. Western concepts intertwined and clashed with traditional Chinese culture, creating a dynamic interplay. Particularly influential were Shanxi natives, whose Confucian-influenced sense of duty to family and nation fueled their active participation in Taiyuan's urban construction. Throughout this process, while new foreign cultures continually permeated the city, they did not fundamentally alter Taiyuan's urban essence.

1.2 Transformation and Development of Modern Taiyuan

The Self-Strengthening Movement accelerated Taiyuan's modernization process. Under the influence of Western development concepts, the city's central pattern and functional elements underwent transformation. During the late Qing urban transformation phase, Taiyuan's construction focus gradually expanded beyond the city walls, revealing the nascent form of urban modernization. In the 1920s and 1930s, urban development progressively advanced toward a regionally diversified model. For instance, transportation radiated outward from Taiyuan through the construction of highway and railway networks, influencing other secondary and tertiary cities in Shanxi. Industrially, scattered factories evolved into the Northwest Industrial Company, an influential industrial trust for inland regions at the time. Culturally and educationally, the southeast urban zone centered around Shanxi University Hall formed an educational cluster encompassing specialized schools in agriculture, forestry, medicine, and

现在要素的多元化，功能的复杂化，在多种文化的综合作用下实现的近代化、本土化发展。

2 近代太原转型期的本土化自主建设

2.1 山水人文空间与城市格局营建

太原城位于东（太行山）西（吕梁山）两山夹峙的盆地，汾河由北而南纵贯境内。境内西北崛围山有多福寺、舍利塔，与城东南永祚寺双塔形成约45度夹角的连线，结合周围山川，形成崛围山—舍利塔—县署—永祚寺双塔—东山的大尺度山水人文轴线，控制着整个城市的功能布局和营建秩序。近代众多文教建筑以此为基准营建，突出了太原的山水形胜在整个城市空间格局中的重要地位。如以山西大学堂为中心四周营建的文教建筑，与周围环境相通，形成太原城东南片区的文教区，以“文风兴盛”著称；又如在扩建太原城池时将海子堰（清改为文瀛湖）和金鸡岭揽入城内，以“巽水烟波”美景列为“阳曲八景”之一，成为太原近代第一个公园建造的雏形。这些举措将本土传统文化空间与大尺度山水环境秩序相连通，结合新的城市功能空间，向现代城市转化。

2.2 治化理念的延续与需求调适

城市的政治空间是地方实施治理化育的场所，在城市中占据重要位置。中国古人善于将治化空间与其他文化空间统筹布局，是国家治化理念融入城市物质空间建设的规划传统，形成城市的文化基因。

近代太原城的政治统治中心—督军府，延续城市权利中心结构观念，在明清时期巡抚衙门（图1）的基础上局部改建而成，与城中心鼓楼、牌坊共同构成城市整体的治化轴线。督军府周围依次分布各级行政中心：西为阳曲县署、司法机构、财政机构、各级司令部及兵营团等，与督军府通过环路联系。督军府的建筑风格基本延续了中国传统的建筑形式，同时在局部融入了西式元素，形成了中西合璧的独特风格（图2）。

以督军府、鼓楼为核心的城市治化空间秩序是太原地方政府自上而下治理理念在物质空

commerce, alongside primary/secondary schools and other educational facilities. Commercially, commercial districts formed along railways and transportation hubs, expanding outward from the city. Taiyuan's modern urban development transitioned toward modernization in spatial layout, consciousness, and structural organization. Amidst the interplay of various forces, external cultures collided with Shanxi's regional culture, manifesting overall in diversified elements and complex functions. This modernization and localization were achieved through the combined influence of multiple cultures.

2 Localized Self-Development During Taiyuan's Modern Transformation Period

2.1 Landscape, Cultural, and Human Spaces and Urban Pattern Formation

Taiyuan City is situated in a basin flanked by mountains to the east (Taihang Mountains) and west (Lüliang Mountains), with the Fen River flowing southward through its territory from the north. Within the city's northwest, Mount Juwei hosts the Duofu Temple and the Stupa of Sacred Relics. These sites form a line with the twin pagodas of Yongzuo Temple in the southeast, creating an approximately 45-degree angle. Together with the surrounding mountains and rivers, they establish a large-scale landscape-cultural axis: Mount Juwei – Stupa of Sacred Relics – County Government Office – Twin Pagodas of Yongzuo Temple – East Hill. This axis governs the city's functional layout and construction order. Numerous modern cultural and educational buildings were constructed based on this axis, highlighting the pivotal role of Taiyuan's scenic landscape within the city's spatial framework. For instance, the educational buildings clustered around Shanxi University Hall are integrated with the surrounding environment, forming the southeastern cultural and educational district renowned for its “flourishing scholarly atmosphere.” Similarly, during the expansion of Taiyuan's city walls, the Haizi Reservoir (renamed Wenyin Lake during the Qing Dynasty) and Jinjiling Hill were incorporated into the city. Their scenic beauty, described as “misty waters and wispy clouds,” was listed as one of the “Eight Scenic Views of Yangqu,” becoming the prototype for Taiyuan's first modern park. These initiatives connected traditional

间的转化，统领城市其他类型的建设，是城市文化基因的重要表达。



图1：清末山西巡抚院鸟瞰图。（来源：山西战火与兵戈：城市历史影像数据库）

Figure 1. Aerial View of the Shanxi Provincial Governor's Office in the Late Qing Dynasty. (Source: Fire and Sword in Shanxi: Historical Image Archive Database)



图2：督军府主要建筑影像图。（来源：山西省档案馆：太原旧影摄影集 [M]. 北京：人民美术出版社，2000）

Figure 2. Photographic Map of the Principal Buildings of the Military Governor's Office. (Source: Shanxi Provincial Archives. Old Photographs of Taiyuan [M]. Beijing: People's Fine Arts Publishing House, 2000)

2.3 文教空间的布局与人心化育

近代太原修建了一系列的文化、教育类建筑，包括学校、教堂、先贤祠宇、祠庙等，施行“道德教化、人心化育”，承载城市的本土文化精神，“中国城市由一系列文化空间所支撑，共同承载着城市的文化精神。”

近代太原教育领域具有较大影响的事件是山西大学堂成立（1902年）。作为中国最早的国立三大学堂之一，它奠定了太原在内陆地区近代高等教育中的重要地位，成为清末国立高等教育的中坚力量，曾任北洋政府教育总长的傅增湘曾述其为山西一大要事。山西大学堂创办之初，在教学内容上采用中学与西学分别授课的形式，其校园规划亦呼应了这种中西学共进、教学分区的理念，形成轴线居中布局、中西学建筑并立的格局（图3、图4）。校园建筑类型鲜明地呈现出中西文化交融的特征，如“大礼堂、图书馆、体育馆、博物馆、招待所以及机械工程、绘画、化学和物理、试验、医学、

cultural spaces with the large-scale landscape order, integrating new urban functional spaces to facilitate the city's transition into modernity.

2.2 Continuity of Governance Philosophy and Demand Adaptation

The political space of the city serves as the venue for implementing governance and cultural cultivation at the local level, occupying a pivotal position within the urban fabric. Ancient Chinese masters adeptly integrated governance spaces with other cultural spaces through coordinated planning—a tradition that embedded the state's governance philosophy into the physical construction of cities, thereby shaping the cultural DNA of urban environments.

The Military Governor's Office, the political center of modern Taiyuan, was partially reconstructed upon the foundation of the Ming and Qing dynasty Provincial Governor's Office (Figure 1), continuing the city's structural concept of a central power hub. It forms the city's overall governance axis alongside the Drum Tower and ceremonial archway at the city center. Surrounding the Governor's Office were administrative centers of varying levels: to the west lay the Yangqu County Office, judicial institutions, financial agencies, various command headquarters, and military barracks, all connected to the Governor's Office via a ring road. The architectural style of the Governor's Office largely preserved traditional Chinese forms while incorporating Western elements in specific areas, resulting in a unique fusion of Eastern and Western styles (Figure 2).

The urban governance spatial order centered on the Military Governor's Office and Drum Tower embodies the material manifestation of Taiyuan's local government's top-down administrative philosophy. It oversees all other types of urban development and stands as a vital expression of the city's cultural DNA.

2.3 The Layout of Cultural and Educational Spaces and the Cultivation of the Human Spirit

In modern times, Taiyuan constructed a series of cultural and educational buildings, including schools, churches, shrines to venerated ancestors, and temples.

数学、法律和文学等学科的教室。”成为引进西学的典范,在当时全国高等学校中属于首创。其中,工科教学楼(1907年)(图5)是一座仿英国中世纪教堂式砖木结构建筑,是留存至今中西文化合璧的实物见证。



图3: 山西大学堂全景。(来源: 山西大学一览 [A].1932. 国家图书馆)

Figure 3. Panorama of Shanxi University Hall. (Source: Shanxi University Overview [A]. 1932. National Library of China)

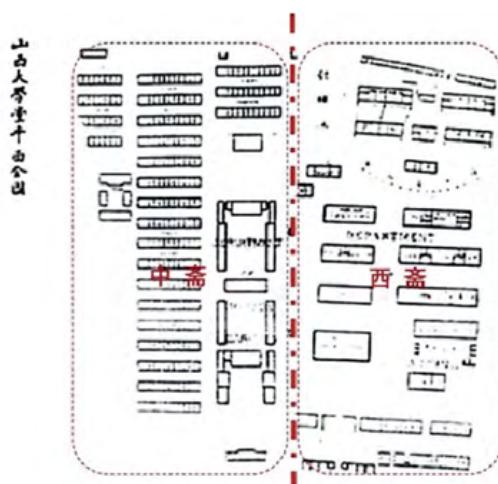


图4: 山西大学堂1902年初建时总平面图 - 作者自绘。(底图自: 新常富. 中华民国大事记 (瑞典文) [M].1913)

Figure 4. Master Plan of Shanxi University Hall at the Time of Its Founding in 1902 - Self drawn by the author (Source: Xin Changfu. Chronology of Major Events in the Republic of China (Swedish Edition) [M]. 1913)



图5: 山西大学堂工科教学楼。(来源: 山西大学一览 [A].1932. 国家图书馆)

Figure 5. Shanxi University Engineering Building. (Source: Shanxi University Overview [A]. 1932. National Library of China)

These institutions implemented “moral education and the cultivation of the human spirit,” serving as repositories of the city's indigenous cultural ethos. “Chinese cities are underpinned by a series of cultural spaces that collectively embody the city's cultural spirit.”

A significant event in Taiyuan's modern educational landscape was the establishment of Shanxi University Hall in 1902. As one of China's earliest national universities, it cemented Taiyuan's pivotal role in inland modern higher education, becoming a cornerstone of state-sponsored higher learning during the late Qing dynasty. Fu Zengxiang, who later served as Minister of Education under the Beiyang government, described it as a major undertaking for Shanxi. At its inception, Shanxi University Hall adopted a teaching model where Chinese and Western studies were taught separately. Its campus layout reflected this philosophy of integrating Chinese and Western learning through distinct educational zones, forming a centrally-aligned axis with Chinese and Western academic buildings standing side by side (Figure 3, Figure 4). The campus architecture distinctly embodied the fusion of Chinese and Western cultures, featuring structures such as “the Grand Hall, Library, Gymnasium, Museum, Guest House, and classrooms for disciplines including Mechanical Engineering, Painting, Chemistry and Physics, Experimentation, Medicine, Mathematics, Law, and Literature.” It became a model for introducing Western learning, pioneering such an approach among China's higher education institutions at the time. Among its buildings, the Engineering Teaching Building (1907) (Figure 5) stands as a brick-and-timber structure modeled after a medieval British church, serving as a tangible testament to Sino-Western cultural synthesis that survives to this day.

Local shrines dedicated to distinguished figures also represent a significant category of modern cultural architecture in Taiyuan. Their construction integrated humanistic and educational ideals into the city's physical space, forming a historical and cultural spatial gene with distinct local characteristics. In the early years of the Republic of China, local residents built the “Fu Gong Shrine” (Figure 6) to commemorate Mr. Fu Shan, a

地方先贤祠宇也是太原近代重要的文化建筑类型之一，其营建将人文教化理念融入城市物质空间，形成具有地方特色的历史文化空间基因。民国初年，地方人士为纪念太原籍傅山先生营建“傅公祠”（图6），“以寄崇仰而存一方胜迹”。祠园由楼阁、祠堂、园林三部分组成，具有中国传统空间布局的一般特点，呈现“一堂两楼”的格局，同时，主要建筑如行政楼、会堂则采取了中西合璧的式样。傅公祠周围相继新建各类学校、图书馆、祠庙等，成为此后城市人文空间营建的重要支撑。

此外，传教士在太原植入西方文化，建造教堂、学校、医院（图7），在空间领域上促进了中西文化融合。各类型的文教建筑承载了城市重要的人文教化理念及地方文化基因，起到化育人心的作用。“一旦输以新学知识，遂一跃而入文明之域，士气学风且驾它省而上。”

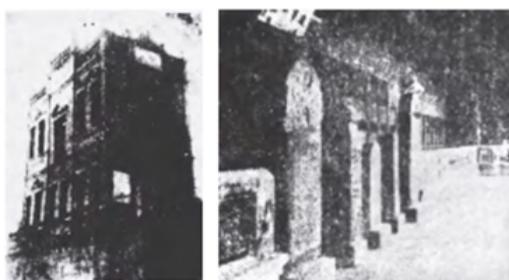


图6：傅公祠主要建筑局部影像图。（来源：贺德宏：傅公祠的变迁 [M] 太原：山西省新闻出版局，2008）

Figure 6. Partial Photograph of the Main Structure of Fu Gong Shrine (Source: He Dehong. The Transformation of the Fu Clan Ancestral Hall [M]. Taiyuan: Shanxi Provincial Press and Publication Bureau, 2008)



图7：太原天主教堂（1907年）（来源：法文版《正太铁路》，1913，摄影集，王律收藏）

Figure 7. Taiyuan Catholic Church (1907) (Source: French Edition of "The Zhengtai Railway", 1913, Photograph Collection, Wang Lv Collection)

native of Taiyuan, "to honor his memory and preserve a local landmark." The shrine complex comprised three sections: pavilions, the main hall, and gardens, reflecting the typical spatial layout of traditional Chinese architecture with a "one hall flanked by two towers" configuration. Meanwhile, key structures like the administrative building and assembly hall adopted a fusion of Chinese and Western architectural styles. Various schools, libraries, and temples subsequently sprang up around the Fu Gong Shrine, becoming vital pillars for the subsequent development of the city's humanistic spaces.

Moreover, missionaries introduced Western culture to Taiyuan by constructing churches, schools, and hospitals (Figure 7), thereby promoting cultural integration between China and the West in the spatial domain. These diverse educational and cultural buildings embodied the city's vital humanistic ideals and local cultural heritage, serving to cultivate the minds of its people. "Once imbued with new learning, the city leapt into the realm of civilization, its scholarly spirit and academic ethos surpassing those of other provinces."

2.4 Local Resource Integration and Industrial System Development

The development of modern industry in Taiyuan began relatively late, but after the Republican era, local authorities leveraged Shanxi's regional resources to develop both light and heavy industries. Aiming to "start by building Shanxi's local industry to lay the foundation for a truly national industry," they sought to transform Shanxi "into an industrial region," expanding from Shanxi and Suiyuan to Shaanxi, Gansu, Ningxia, Xinjiang, and other areas. With the goal of "saving the nation through production and developing the Northwest," and with the cooperation of returned overseas students and relevant technical personnel, the Northwest Industrial Company was established in 1932. Possessing the characteristics of an industrial trust, it laid the foundation for modern industry in Shanxi.

The industrial system formed in the 1930s was entirely within the realm of national industry, possessing national independence, and to a certain extent resisted Japan's economic aggression.

2.4 地方资源整合与工业体系构建

太原近代工业发展较晚，但在民国以后当局利用山西地方资源，发展轻、重工业，“从建设山西地方工业做起，奠定真正民族工业之基础”，将山西“构成一个工业区域”，由晋绥发展至陕、甘、宁、新等地，以“造产救国、建设西北”为目标，在留学归国人员及相关技术人员的配合下，于1932年成立的西北实业公司，具有工业托拉斯性质，奠定了山西近代工业的基础。

20世纪30年代形成的工业体系完全是属于民族工业范畴，具有民族独立性，在一定程度上抵御了日本的经济侵略。“太原近现代工业发展既不似中东铁路引发的城市—哈尔滨、齐齐哈尔，具有强烈的边塞贸易特征，又不像武汉汉阳兵工运动那样具有政治理念，更不像上海近代工业具有租界买办和民族资本的性质，而是具有其内生的特殊性。”太原城外以重工业为主，城内以轻工业为主，同时进军火工业的发展，形成了自己自主的军火供应链条。以西北实业有限公司为代表的山西成为当时全国重要的“工业基地”，太原变成了“工业中心”。中华人民共和国成立后，太原被确定为国家首批重点建设城市，苏联援建的156项重点工业项目中，有11项落户太原，以满足大规模工业建设的需求。这与当时西北实业公司奠定的坚实工业基础密不可分。

3 结语

近代太原的城市转型深受西方思想渗透影响，经历了一个由传统城市向近代工商业城市的被动转化过程。这一过程引发了一系列深刻变化，不仅体现了内陆城市近代化的普遍特征，更在于其不断地自主求索中接续与传承本土文化基因，最终在多重因素涵化作用下形成了独特的转型路径，并在相对稳定的政治环境中得以推进实施。

一方面，作为物质媒介的文化基因得以彰显。近代太原通过城市空间与建筑载体，实现了中西文化的碰撞与交融，其在城市格局、治

“Taiyuan's modern industrial development neither mirrored the frontier trade characteristics of cities like Harbin and Qiqihar, which emerged due to the China-Eastern Railway, nor shared the political ideology of the Hanyang munitions movement in Wuhan. It also differed from Shanghai's modern industry, which featured concession-based comprador and national capital. Instead, it possessed its own endogenous distinctiveness.” Heavy industries dominated outside the city walls, while light industries prevailed within, concurrently advancing munitions production to establish an autonomous military supply chain. Represented by the Northwest Industrial Company, Shanxi emerged as a vital national “industrial base,” transforming Taiyuan into an “industrial center” (Figure 8). After the founding of the People's Republic of China, Taiyuan was designated as one of the nation's first key development cities. Among the 156 major industrial projects assisted by the Soviet Union, 11 were established in Taiyuan to meet the demands of large-scale industrial construction. This achievement was inseparable from the solid industrial foundation laid by the Northwest Industrial Company.

3 Conclusion

The modern transformation of Taiyuan was profoundly influenced by the penetration of Western ideas, undergoing a passive transition from a traditional city to a modern industrial and commercial hub. This process triggered a series of profound changes, reflecting not only the common characteristics of modernization in inland cities but also its persistent, autonomous pursuit of preserving and inheriting local cultural elements. Ultimately, through the acculturation of multiple factors, it forged a unique path of transformation that was advanced and implemented within a relatively stable political environment.

On one hand, cultural genes manifest as material carriers. Modern Taiyuan achieved the collision and fusion of Chinese and Western cultures through its urban spaces and architectural vessels. Its urban layout, governance philosophy, cultural and educational spaces, and utilization of local resources all vividly showcase distinctive local cultural characteristics, reflecting in multiple dimensions the city's affirmation of indigenous culture and

化理念、文教空间及地方资源利用等方面，都鲜明地呈现出本土文化特质，多维度体现了城市发展对本土文化的认同及对地域环境的关照。

另一方面，作为精神媒介的文化基因则与城市规划建设紧密结合。在特殊时代背景下，近代太原逐渐从继承传统形式转向转译文化基因，从探索地方自治转向接纳并创新现代城市规划理念，在近代化与本土化中寻求平衡，究其根本，这是对中国传统文化承继有序、历代接续的体现，最终促成了中西融合规划与建设思想的历史嬗变。

近代太原的城市规划建设与当时中国的社会意识与需求密切相关，这一复杂历程超越了西方原型，展现出本土化、多元化的规划思想与实践。依托新中国成立前的各项建设，太原城市空间逐步向汾河以西拓展，奠定了延续至今的城市结构骨架，并塑造了具有本土特色的多元化遗产空间。

consideration for its regional environment during its development.

On the other hand, cultural genes as spiritual mediators became deeply intertwined with urban planning and construction. Against the backdrop of a unique historical era, modern Taiyuan gradually shifted from inheriting traditional forms to translating cultural genes, and from exploring local autonomy to embracing and innovating modern urban planning concepts. It sought a balance between modernization and localization. At its core, this reflected the orderly succession and continuity of China's traditional culture across dynasties, ultimately facilitating the historical evolution of planning and construction ideas that integrated Chinese and Western influences.

Modern Taiyuan's planning and construction echoed contemporary China's social needs, evolving beyond Western prototypes into localized, pluralistic ideas and practices. Building upon the infrastructure established before the founding of the People's Republic of China, Taiyuan's urban space gradually expanded westward beyond the Fen River. This expansion laid the foundation for the city's structural framework that persists to this day, while also shaping a diverse heritage landscape imbued with local characteristics.

活动报道 Latest Events

第五届战争与和平遗产国际会议在立陶宛举行

The 5th Edition of the International Conference HERITAGE IN WAR AND PEACE HERITAGE Held in Lithuania

资料来源 Source:

<https://ki.vdu.lt/en/renginys/the-5th-edition-of-the-international-conference-heritage-in-war-and-peace-heritage/>



图 1: 活动海报

Figure 1. The poster of the event

2025年12月4日至5日，第五届“战争与和平中的遗产”国际会议在立陶宛考纳斯的维陶塔斯马格努斯大学召开。会议由维陶塔斯马格努斯大学法学院、公共传播系及维陶塔斯·卡沃利斯跨学科研究所和遗产国际研究所主办，并与罗马第三大学、麦吉尔大学航空航天法研究所、密西西比大学等机构合作举办。

近年来，全球文化遗产面临日益严峻的挑战，包括武装冲突导致的遗产破坏、数字化转型的冲击以及气候变化带来的威胁。与此同时，在战争与和平的不同情境下，遗产保护的理念与实践也呈现出显著差异。这些复杂问题凸显了学界与政策制定者之间进行深入对话的紧迫性，以批判性地审视有形与无形遗产的概念内涵，并针对各类危机情境制定更具韧性的保护策略。

本次会议旨在汇聚全球各地的遗产保护领域顶尖专家，通过促进直接对话与知识共享，探索遗产保护的创新路径。与会者围绕战争与

From December 4th to 5th, 2025, the 5th International Conference on "Heritage in War and Peace" was held at Vytautas Magnus University in Kaunas, Lithuania. The conference was jointly hosted by the Faculty of Law, the Department of Public Communication, and the Vytautas Kavolis Interdisciplinary Institute of Vytautas Magnus University, as well as the International Institute for Heritage Research, and co-organized in collaboration with institutions such as Roma Tre University, the Institute of Air and Space Law at McGill University, and the University of Mississippi.

In recent years, global cultural heritage has been confronted with increasingly severe challenges, including heritage damage caused by armed conflicts, the impact of digital transformation, and threats posed by climate change. Meanwhile, in different contexts of war and peace, the concepts and practices of heritage protection have shown significant differences. These complex issues highlight the urgency of in-depth dialogue between academia and policymakers, to critically examine the conceptual connotations of tangible and intangible heritage and formulate more resilient protection strategies for various crisis situations.

This conference aimed to bring together top experts in the field of heritage protection from around the world, and explore innovative paths for heritage protection by facilitating direct dialogue and knowledge sharing. Participants conducted in-depth discussions on topics such as heritage protection during war and peace, the definition of tangible and intangible heritage,

和平时期的遗产保护、有形与无形遗产的界定、数字技术应用、气候适应性保护等议题展开了深入研讨，力求在战争与和平两种极端状态下深化对遗产本质的理解，推动建立更具语境敏感性的保护框架，并为应对冲突破坏、技术变革与环境威胁等多元挑战提供政策建议。同时，会议致力于搭建国家与民众之间的文化桥梁，通过庆祝文化多样性，增进对人类文明世界的深层理解，从而为维护和平、保障人权及实现可持续发展作出贡献。

the application of digital technologies, and climate-adaptive conservation. They strived to deepen the understanding of the essence of heritage under the two extreme states of war and peace, promote the establishment of a more context-sensitive protection framework, and provide policy recommendations for addressing multiple challenges such as conflict damage, technological changes, and environmental threats. At the same time, the conference was committed to building cultural bridges between nations and peoples, enhancing the in-depth understanding of the world of human civilization through celebrating cultural diversity, thereby contributing to safeguarding peace, protecting human rights, and achieving sustainable development.

2025 年 ACCU 奈良国际文化遗产会议

2025 ACCU Nara International Conference on Cultural Heritage

资料来源 Source:

<https://www.whitr-ap.org/index.php?classid=1509&newsid=3921&t=show>

2025 年 12 月 17 日至 18 日，“考古遗址及其真实性的保护与阐释：基于亚洲多元实践与理念的‘复原’路径”学术会议在日本奈良召开。会议由日本政府文化厅 (Bunkacho) 、联合国教科文组织亚太文化中心文化遗产保护合作办事处 (ACCU Nara) 主办，并得到国际文化遗产保护与修复研究中心 (ICCROM) 、日本国立文化财机构等多家单位的协作与支持。

近年来，亚洲多国对考古遗址的“复原”实践兴趣日增，基于考古发现重建消失的寺庙、宫殿等案例不断涌现。然而，各国在价值评估与实践方法上存在多样性，尤其在“真实性”议题上存在不同观点。日本国内虽有批评之声，但旨在促进教育利用和增进地方理解的复原项目也在推进。这些差异凸显了进行更具语境敏感性对话的必要性。

本次会议旨在为亚洲各国分享考古遗址复原与发展举措提供一个平台，从实践角度探讨复原非现存建筑的意义，以及如何开发缺乏可

From December 17th to 18th, 2025, the academic conference titled "Protection and Interpretation of Archaeological Sites and Their Authenticity: 'Restoration' Pathways Based on Diverse Asian Practices and Concepts" was held in Nara, Japan. The conference was hosted by the Agency for Cultural Affairs of the Japanese Government (Bunkacho) and the UNESCO Asia-Pacific Centre for Cultural Heritage Conservation Cooperation Office in Nara (ACCU Nara), with collaboration and support from multiple institutions including the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM) and the National Institutes for Cultural Heritage of Japan.

In recent years, there has been a growing interest in "restoration" practices for archaeological sites across many Asian countries, with an increasing number of cases involving the reconstruction of lost temples, palaces, and other structures based on archaeological findings. However, there exists diversity in value assessment and practical methodologies among different

见遗存的考古遗址等更广泛问题。会议希望通过促进区域内理论与实践经验交流，为相关领域的决策和政策制定提供具体见解。值得一提的是，2025年7月，西夏陵被列入《世界遗产名录》，成为中国第60项世界遗产，也是亚洲考古遗址保护实践的重要里程碑。

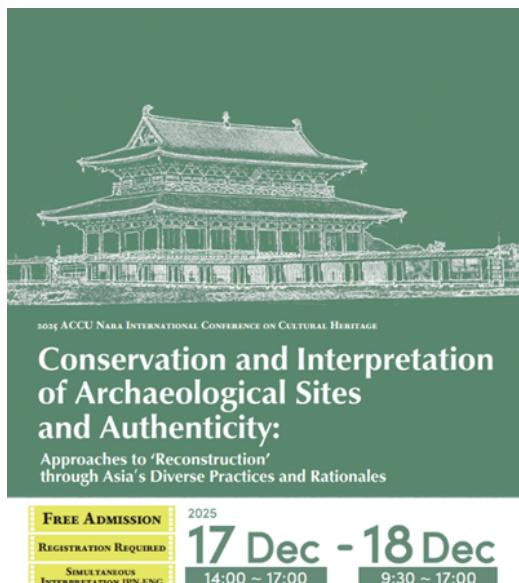


图2: 活动海报

Figure 2. The poster of the event

会议采取线上线下结合形式，在奈良县会议中心举行。首日将进行澳大利亚与日本专家的主题报告，次日将涵盖中国、蒙古、韩国及越南等国的实践案例分享，并设有专题讨论环节。

nations, particularly divergent viewpoints on the issue of "authenticity". Despite domestic criticisms in Japan, restoration projects aimed at promoting educational utilization and enhancing local understanding are also advancing. These differences underscore the necessity of conducting more context-sensitive dialogues.

This conference aimed to provide a platform for Asian countries to share initiatives related to the restoration and development of archaeological sites, exploring the significance of restoring non-extant buildings from a practical perspective, as well as broader issues such as how to develop archaeological sites lacking visible remains. It sought to offer concrete insights for decision-making and policy formulation in relevant fields by facilitating the exchange of regional theoretical and practical experiences. Notably, in July 2025, the Xixia Mausoleums were inscribed on the World Heritage List as China's 60th World Heritage property, marking a significant milestone for archaeological site preservation practices in Asia.

The conference adopted a hybrid online-offline format and was held at the Nara Prefectural Convention Center. On the first day, keynote speeches were delivered by Australian and Japanese experts. The second day featured the sharing of practical cases from countries including China, Mongolia, South Korea, and Vietnam, along with dedicated panel discussion sessions.

亚洲文化遗产保护联盟第二届大会在重庆召开

2nd General Assembly of ACHA Held in Chongqing

资料来源 Source:

<https://us.acrofan.com/detail.php?number=1001711>

2025年11月27日，亚洲文化遗产保护联盟（ACHA）第二次全体会议暨第三次理事会在重庆召开，来自33个国家和国际组织的代表齐聚一堂，共商亚洲文化遗产保护的未来。

On November 27th, 2025, the Second General Assembly and Third Council Meeting of the Alliance for Cultural Heritage in Asia (ACHA) convened in Chongqing, bringing together representatives from 33 countries and



图3：大会现场
Figure 3. The scene of the conference

亚洲文化遗产保护联盟由中国发起，是亚洲地区首个也是目前唯一一个文化遗产领域的政府间组织。该联盟拥有 24 个成员国、伙伴国和观察员国，其影响力现已延伸至非洲、欧洲、拉丁美洲和大洋洲。在此框架下，人才培养、保护与修复、学术交流、展览以及联合考古研究等领域的合作不断蓬勃发展。

今年的会议标志着联盟发展的一个新里程碑。会议期间，中国与亚洲文化遗产保护联盟签署了东道国协定，赋予该联盟在中国境内独立运作所需的法律地位和外交特权。

中国与埃及还签署了《亚洲文化遗产保护行动联合声明》以及一项关于深化世界文化遗产申报、管理和保护合作的协议。

会议宣布成立亚洲文化遗产保护联盟南岛语族与海事文明委员会、亚洲文化遗产保护联盟科学技术委员会，并发布了 2024–2025 年度亚洲文化遗产保护联盟基金支持的 15 个项目，涉及亚美尼亚、阿塞拜疆、柬埔寨和阿联酋等国家，同时发布了联盟的愿景与使命以及《亚洲文化遗产保护联盟重庆共识》。

20 多个国家支持《重庆共识》，认可亚洲文化遗产保护联盟是重要的区域平台，汇聚了参与国的知识与力量，旨在促进更加和谐、繁荣和可持续的亚洲命运共同体。与会代表一致认为，深化区域合作、保护亚洲文化遗产，将为文明间的文化交流与互学互鉴作出有意义的贡献。

international organizations to discuss the future of cultural heritage conservation across Asia.

ACHA, initiated by China, is the first and currently the only intergovernmental organization in the field of cultural heritage within the Asian region. With 24 member states, partner states, and observers, its influence now extends to Africa, Europe, Latin America, and Oceania. Under its framework, cooperation in talent development, conservation and restoration, academic exchange, exhibitions, and joint archaeological research has continued to flourish.

This year's Assembly marks a new milestone in the Alliance's development. During the meeting, China and ACHA signed the Host Country Agreement, granting the Alliance legal status and diplomatic privileges required to operate independently in China.

China and Egypt also signed a Joint Statement on the Asian Initiative for Cultural Heritage Conservation and an agreement to deepen cooperation in the nomination, management, and protection of World Cultural Heritage.

The Assembly announced the establishment of the ACHA Austronesian and Maritime Civilization Committee and the ACHA Scientific and Technological Committee. It also released 15 ACHA Fund-supported projects for 2024–2025 involving countries such as Armenia, Azerbaijan, Cambodia, and the United Arab Emirates, along with the Alliance's Vision and Mission and the ACHA Chongqing Consensus.

More than 20 countries endorsed the Chongqing Consensus, recognizing ACHA as a vital regional platform that brings together the knowledge and strengths of participating nations to promote a more harmonious, prosperous, and sustainable Asian community of shared future. Delegates agreed that deepening regional cooperation and protecting Asia's cultural heritage will contribute meaningfully to cultural exchange and mutual learning among civilizations.



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