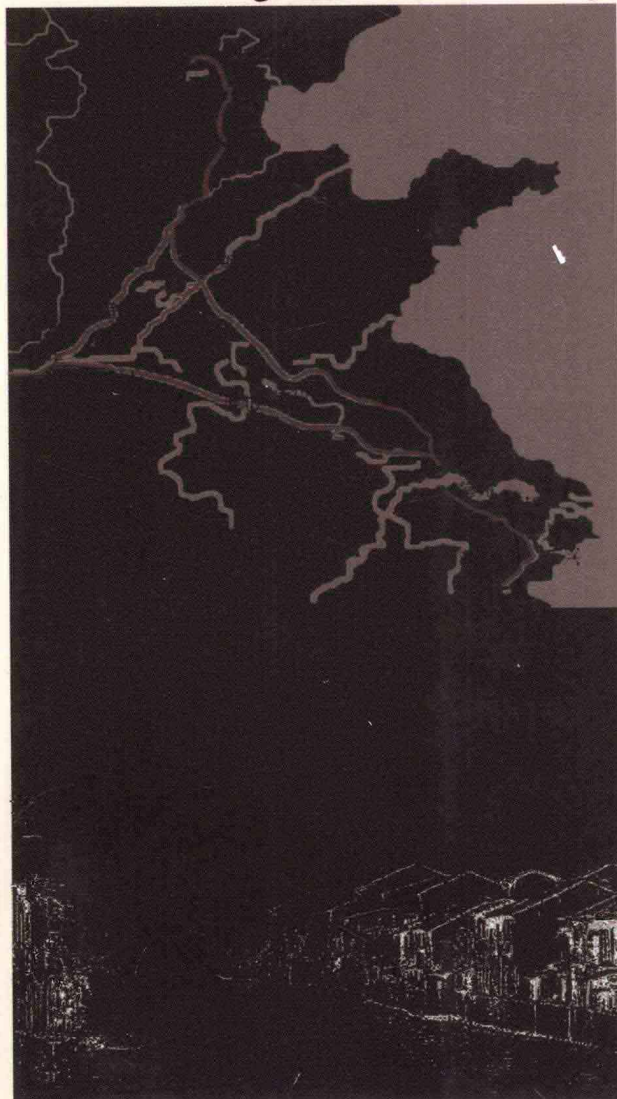


文化线路研究丛书 丁 援 主编

文化线路 有形与无形之间

丁 援 著

CULTURE ROUTES
Between the Tangible and the Intangible



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总 序

能够受著名的东南大学出版社和同济大学丁援博士（我在勃兰登堡理工大学“建筑、土木工程与城市规划”学院任教时的中国学生）之邀请，为《中国记忆——文化线路研究丛书》写一篇导言，我深感荣幸！我很乐意为此些在中国遗产保护专业领域里十分重要而独特的研究成果写篇简介。在遗产保护和管理日益进步的国际大环境下，丛书选择以“文化线路”这个新概念为主题，可谓恰逢其时——目前，中国正是该领域最重要的参与者。

近三十年来（中国所用的时间比这要短很多），国际遗产保护的范围有了显著的扩展，改变了以往与其他一些相关领域的松散的联系，如城市和区域的发展。考虑到几十年来中国公众对遗产的矛盾的态度，这套丛书以“文化线路研究”为题来作一个广泛的讨论，相信一定会给公众带来全新的感受。一方面，中国五千年骄傲的文明史，包含了数不清的历史遗迹和历史延续性的证物；然而，另一方面，至少在过去的60年中，历史又呈现出刻意的、突然的和常常是暴力的对这种延续性的否定——这其中既包含了之前两代人的社会革命，又包含了现在一代人的经济革命。这两个运动一起使得中国摆脱了历史的连续性，不仅通过铲除封建制度，在政治层面上割断过去，同时还对传统中蕴含的普范性的文化和社会价值观产生了质疑。所有这些，都与“遗产”的概念如何传达并转化到公众的认知，以及如何纳入到公共资助的保护项目直接相联系。

2007年11月，我有幸被邀请出席著名的“北京论坛”。期间，我感受到一个意外惊喜：北京论坛专门设立了一个关于“人类遗产”的专题讨论，主题是“人类遗产对文明进步的启示”。我以为，这个主题揭示的是一种

中国目前可能还未能被广泛接受的新的思维方式，因为，中国的现状是，来自完全不同领域的两个方向（遗产保护和经济发展）正在协调之中。通常，关心文化遗产的是少数的社会精英群体和追求浪漫的知识分子，而非广大的普通社会阶层。遗产保护经常与旅游业发展相伴出现，尤其是作为大众旅游，而这方面又备受争议。此外，现代社会为文明进步（或者简单说是为了不断的经济繁荣）所做的努力中，很少包含对待遗产价值的真正尊重的态度，以及在遗产保护方面所需要的专长的理解。在很多城市，那些肆意建造的伪历史街道和市区，就是很好的证明。在新中国近五十年的城市规划中，这种情况非常典型，其伴随的是对有原真性历史遗迹的毁灭性破坏。

而大多数亚洲国家在有效处理文化遗产时，有一种新的思维方式。在历史的遗迹中寻找“灵感”是非比寻常的，这与寻找现代经济的发展以及思想、态度和政策的激进变化有很大区别。他们将那些广为人知的“人类遗产”作为灵感的来源（如“北京论坛”所宣扬的），表明它同时包括有形和无形资源，即不仅包括杰出的纪念性实物，或者人类建造的人工环境，同时还包括“世界的记忆”——这是联合国教科文组织在表达“艺术、科学和文明方面的优秀记录”时所用的专有名词，而这个在2001年最新推出的名单一直在不断扩充。

近五十年来，联合国教科文组织、国际古迹遗址理事会、世界保护联盟和其他相关国际组织确定的有形及无形遗产更加详细了，并提供了基础的国际准则，如《世界遗产公约》（1972年）；其后，在2006年，《保护非物质文化遗产公约》也获得承认。这是对以前狭隘的注重物质遗产资源，而没有充分认识到其无形遗

产方面的一个重大延伸。可以说，对“有形”和“无形”遗产的区分，都是人为的。因为，任何人类活动与自然互动产生的实物证据（如建筑、城镇和景观等），都是建立在无形的意识形态、社会上层建筑以及人类的创造力之上的，同时，那些最无形的遗产特色也与实物遗产紧密联系。

除极少数的例外，几乎所有的对遗产的定义，都基于人类遗产的最本质的考虑，指出遗产是人类创造力、社会结构以及主观能动性，对自然条件和力量互动的产物，包括对自然的有利或者不利的后果。这也是为什么新兴的全球保护运动已经与全球环境运动（自1992年在里约热内卢举行的地球首脑会议）相融合，而同时，著名的《21世纪地方议程》也已经成为城市和区域管理的一个标准组成部分。有趣的是，我们可以看到在一些国家，新开发的环境立法比以前的城市规划法更容易作用于城市保护。

在特别关注和保护的需下，关于无形遗产由什么构成的概念，已经扩展得相当大，即从单一的“遗产”（艺术品或建筑物），到城市和村庄相关设施的“遗迹”，再到“文化景观”。在世界遗产名录中，文化景观属于文化遗迹，但是它们同时也具有其他性质世界遗产的元素。反之亦然，即使是纯粹的自然遗产，也通常包含人类及文化互动的痕迹。也就是说，世界上没有什么有形遗产不包括无形的组成部分。

在相当长的时间里，各地区的“线路”被定型为传播当地历史、带动当地文化旅游的概念。在欧洲就有很多这样的线路，如卢瓦尔河谷和它的城堡、葡萄酒线路、连接著名的巴洛克或哥特式教堂的线路，以及著名的圣地亚哥·德·孔波斯特拉朝圣线路（Santiago de Compostela）等。许多古老的贸易和旅游线路已经复苏，并造福现在的人们，如“皇家”线路（the Camino Real）。

近几年来，在加入“文化线路”后，世

界遗产名录中的保护领域进一步丰富，同时其复杂性也大大提高。其中最突出的例子即是，一些非常大的遗迹，如通行于若干亚洲国家的丝绸之路、哈德良长城、分布于五个不同国家的古罗马边境墙等。而将大运河作为“文化线路”是非常巨大的体系，它涉及地理、政治、经济、文化、环境各方面的综合成就，同时也是经济史上中国取得辉煌成就的历史映照。如果中国政府申请成功，这条新的“旧路线”，可能很快成为世界遗产。同时，它也将作为一条特殊的文化旅游线路得到价值的提升。

在我心中，毫无疑问中国的保护运动正走在世界遗产保护的前列，其保护规模也最广泛。这确实是有可为的，但这是否只是一小群先进研究者的追求呢？是否意味着省级和地方政府的意愿和能力在随着新的趋势一同增长呢？我以为，我们在考虑任何遗产保护维护的同时，都必须回答这个问题。

在对待不可再生和敏感的遗产资源的时候，我们特别需要深思熟虑、需要具体的行动和管理。这不仅包括了那些保护主义者对价值的深刻认识，还涉及公众意识、技能的发展、公共和私人的投资，以及慎重利用等。所有这些都只可能发生在经济和社会繁荣、环境可持续发展以及尊重文化的政治气候下。这也包括对文化多样性原则的积极响应；而文化多样性则是联合国教科文组织工作，以及国家遗产保护和维护政策的基础。

除了与现行遗产年度提名和年度复审相联系的各种实施，遗产的管理，以及管理的能力，都已经成为一个突出的问题。一些对体制框架、利益相关者的谈判和调解，以及对现有遗产适当的定期监测等的关注，已经转移到国际讨论的中心舞台；而这也是在中国的情况。就世界遗产地而言，现在管理规划是必需的，那些现在还没有制订管理计划的所有遗产，都需要在今后几年间制订一个相应的计划。在《实施保护世界自然和文化遗产公约的操作指南》里，包含了日益缜密的规则。对规划和管

理人员而言，这里有很多不同的准则，因此，在最佳实践以及适当的培训方面加强信息交流的需求也呼声高涨。

这些规划的原则必须清晰，同时将纳入各国相应的国家和地方立法。遗产保护通常需要具体机构和资金安排的支持，两者都需要特别的付出和努力，因为配套制度和维持财政都是不容易的事情。在一些贫困国家和地区，存在另一个问题，即是具体遗产地的保护要求与体制和融资条件的贫困方面存在的矛盾。同样，在一些转型国家，新市场导向规划的体制框架，也需要适应各类公共部门规划的发展。

从遍布世界的世界遗产地中，挑出至少300个“复杂的遗址”是完全有可能的（至2008年7月，世界遗产总数已有大约900个）。而特别困难的方面，就是怎样平衡保护和发展原则之间的关系。这些遗产中大约有170个历史文化名城。在现存的历史文化名城中，虽然遗产保护和现代社会发展之间存在矛盾，但是仍需要公平考虑两者之间的利益关系。同样，具有世界遗产地位的自然保护区，尤其是130处被指定的“文化景观”，构成了各种名胜，这些地方遗产保护的利益和现在或将来的利用一直处于冲突和竞争之中。在这些复杂类型的遗产中，主要是保护和发展的目标不同，才需要加以协调。

国际政策和当地实际情况之间有很大的差距。其中最重要的是，最好的愿望（并非高度精准和以欧洲为中心的国际文献以及推荐的方针准则）与国家、区域和地方在执行层面的条件之间的差距。

体制设置方面，也需要对在基础设施的提供和维护，公共和私人建筑的建造和维护，以及公共和私人项目经费分配等方面现存责任的分配，进行商讨。许多现有的模式是需要维持的，但是有些不得不修改，以适应保护和维护遗产资源压倒一切的目标。换言之，“管理规划”必须相当重视制度设置的执行力度，包括财政方面。

我可以肯定，这套出版物中的那些研究文章，在处理如何定义和管理文化线路的困难工作中，牵涉到很多复杂的问题。作为一个新的概念，至少在中国，任何此类线路都需要充足的管理方法来创造性地“为未来保护过去”（借用一下联合国教科文组织的常用语）。我衷心希望这套出版物能拥有广泛而热心的读者来进一步传播研究者的观点，并使之最终转化为普遍接受的态度——让我们再一次热烈地拥抱这历史的延续传承和那些为时间所证明的伟大的价值观吧！

带特莱特·卡麦亚 教授

写于曼谷-慕尼黑-大马士革

2008年7月

Foreword

To the second volume in the series of research publications on Cultural Routes in China.

Introduction

This series of research work on cultural routes is beginning to grow, and I am honoured to be associated with it. After the successful publication of the first volume in this series at the end of 2008, I am very happy about the invitation to write writing another brief introductory essay. China has now become an important player among those countries of the world that take their cultural and natural heritage seriously, by protecting and managing their heritage resources as best as they can – against further erosion by modern economic development.

The first volume of this series brought a most interesting doctoral dissertation to the attention of a wider audience: The work of Dr Zhao Kui, introduced the complex subject area of cultural routes by a thorough research study on the ancient trade routes of salt produced in Sichuan Province. Now the second volume presents the dissertation of the series editor himself, Dr Yuan Ding (Tongji University, Shanghai), who discusses the tangible and intangible components of the innovative subject of “cultural routes”.

I do not only have a personal and long standing association with heritage management in an international context, but it seems I am moving closer to being involved in this kind of work in China. This year I shall be spending some time at Tongji University, with the newly established World

Heritage Institute for Training and Research for Asia and the Pacific (WHITR-AP). This will give me a solid opportunity for following up on China's great progress in complex subjects of heritage management, apart from contributing to some international courses. From this angle alone, I am very happy to contribute, once again, an introductory essay for this publication series which I believe is at the cutting edge of the research dealing with heritage conservation in China.

My introductory essay draws heavily on the first one which I wrote in 2008. This implies that I am using the key arguments put forward before because I am convinced it is important to point out the “essentials” in the new thinking about heritage management in China.

The broadening scope of conservation

For about thirty years (but much shorter than that in China), the scope of conservation has broadened considerably, linking the formerly loosely connected field of heritage conservation with several other fields, including that of urban and regional development. In China, all this must be very new as a broad public debate, because China's public attitudes to heritage have been quite ambivalent for decades. On the one hand, there is the pride of 5,000 years of documented history with uncountable monuments and testimonies of historic continuity. On the other hand, however, at least the past 60 years have

meant deliberate, abrupt, and often violent negation of that continuity. This has been implied in embracing social revolution for two generations, and now, economic revolution for one generation. Both movements together have done away with historic continuity – not only its political dimension, by overcoming feudalism, but also by questioning established universal values of culture and society. All this is very directly linked to how the notion of “heritage” is received and then translated into public attitudes as well as into publicly financed conservation projects.

Concerns about cultural heritage used to be an affair of ethnic minority groups, or perhaps the romantic pursuit of an intellectual elite rather than broader segments of society. Heritage conservation is often coupled with tourism development although this – especially when it is mass tourism – is a controversial connection. On the other hand, modern society’s striving for the progress of civilization – or perhaps simply defined as increasing prosperity – would rarely include a truly respectful attitude towards heritage values, coupled with real expertise in this field. Proof of this point is the wanton creation of fake historical streets and quarters in many cities. They have been so typical of Chinese city planning for 50 years, along with rampant demolition of authentic historical quarters to provide space for roads and modern commercial development. In this manner, heritage conservation is not included at all in modern urban development.

Linking heritage conservation with modern development

In most Asian countries, it amounts to a new way of thinking to include heritage

in a discussion of modern development. It is quite unusual to look backward to the built and documented evidence of history for “inspiration”, rather than looking for modern economic development in other countries, and with that, radical changes in thinking, attitudes and policies. The broad reference to “human heritage as a source of inspiration” was an interesting aspect of the International Beijing Forum in November 2007. This suggests to include both tangible and intangible resources, i.e. not only outstanding monuments, or the built environment shaped by human interaction, but also the “memory of the world”. This term refers to an expression used by UNESCO for outstanding documents of art, science, and civilization that are inscribed in a growing list which was launched as late as in 2001.

Both tangible and intangible heritage have been defined in ever more detail by UNESCO, ICOMOS, IUCN, and other related international organizations over nearly 50 years, providing the foundations for international codes such as the World Heritage Convention (which was adopted in 1972). Much later, only since 2006, the convention for the safeguarding of the intangible heritage was adopted. This is a significant extension of the previously narrow focus on the material heritage resources, without adequately recognizing their immaterial aspects. It can be argued that the separation into “tangible” and “intangible” heritage is artificial because any physical evidence of human interaction with nature (i.e., buildings, towns, and economic landscapes) is based on “intangible” constructs of the mind, on societal power structures, and on human

ingenuity, while most “intangible” features of heritage are closely linked with physical sites.

Linking heritage and environmental concerns

Perhaps the most important basic consideration in all heritage definitions is that – with very few exceptions – heritage is a product of human creativity, social structure, and deliberate interaction with natural conditions and forces, with beneficial or detrimental results for nature. This is also the reason why the emerging global conservation movement has been fused with the global environmental movement (since the 1992 Earth Summit in Rio de Janeiro), and its well known Local Agenda 21 which has become one of the standard components of urban and regional management. It is interesting to note that in some countries the newly developed environmental legislation is easier to use for urban conservation than the older urban planning legislation.

The concepts of what constitutes the “tangible heritage” that is in need of special attention and protection have broadened considerably, from single “monuments” (artefacts or buildings) to “sites” in urban or rural settings, and on to “cultural landscapes”. In the World Heritage nomenclature, cultural landscapes belong to the category of culture sites, but they obviously also have elements of nature (i.e. the other category of World Heritage sites). Vice versa, even pure nature sites normally include traces of human or cultural interaction. In other words, there would be no “tangible” heritage without “intangible” components.

Various types of cultural routes

For a long time, regional “routes” have been identified for purposes of teaching local history or utilizing the concept for cultural tourism. In Europe, there are, for example, the Loire Valley and its castles, several wine routes (the Chianti landscape in Italy, the Rhine Valley in Germany, and many others), routes connecting famous Baroque or Gothic churches, or the famous pilgrims’ route to Santiago de Compostela (St. James’ Way, from France into Spain). Many ancient routes of trade and travel have been revived for the benefit of the present generation, such as the old Spanish “royal path” (i.e., Camino Real, the old California Mission Trail).

In recent years, the World Heritage List has been enriched by a new category of protectable areas of very large extent and high complexity by adding several grand “cultural routes”. The most prominent examples of such very large “sites” are the Silk Road (running through several Asian countries), and Hadrian’s Wall, the ancient border (limes) of the Roman Empire which is now located in five different countries.

In China, discussions are underway to promote the Grand Canal as a special “cultural route” of enormous dimensions for international recognition. The geographic, technical, political, economic, cultural, and environmental aspects of this project are very complex indeed, spanning about two thousand years since the early beginnings of this archetypical Chinese achievement in economic history. This old-new “route” might soon become a World Heritage Site if the Chinese Government application is successful. It is also beginning to be

promoted as a special cultural tourism route.

Progress in ambitious heritage research and management in China

There is no doubt in my mind that the Chinese conservation movement is now moving to the forefront of promoting heritage and its conservation on the broadest scale. This is very promising indeed, but – is this not just the pursuit of a small group of advanced researchers? Does this also mean that the willingness and ability of provincial and local government are growing with the new trend? This question must be answered when it comes to considering the safeguarding of any conservation site.

Dealing with the non-renewable and sensitive heritage resources requires deliberate consideration, action, and management. This would have to include more than a deep understanding of values by some conservationists – public awareness, development of skills, public and private investments, and careful utilization. All this can only happen in a political climate of environmental sustainability and regard for cultural development, without economic or societal stagnation. This would also include a positive recognition of the principle of cultural diversity which is one of the fundamental points in the work of UNESCO or the national agencies looking after heritage protection and safeguarding.

Apart from the practices associated with the annual nominations and the annual review of the existing sites (World Heritage, but similar for nationally defined sites), heritage management and with it, management capability, have become a prominent issue. Concerns like institutional

framework, negotiation and mediation among stakeholders, and proper regular monitoring of the existing sites have moved to centre stage in the international discussion. This is also the case in China. As far as World Heritage sites are concerned, management plans are now required, and it may be expected that all sites that do not have a management plan now (and that is the majority!) will need to have one in a few years. The Operational Guidelines for implementing the World Heritage Convention contain increasingly detailed regulations; there are many different guidelines for planners and managers, so the need for exchanging information on best practices as well as appropriate training is on the rise.

The principles of such plans must be understood, and they must be incorporated in the respective national and local legislation. Heritage management normally requires specific institutional and funding arrangements – both of which entail special efforts that are neither easy to make institutionally nor easy to sustain financially. In poor countries and regions, another problematic dimension of living historical environments is the discrepancy between the specific demands of heritage sites and the poverty in institutional and financing terms. The same applies to transition countries where the new framework of market-orientation planning needs to be developed for all kinds of public-sector planning.

Special measures needed for the management of complex heritage sites

The “complex sites” among the 900 World Heritage Sites all over the world (as

of July 2008) deserve special attention. They are particularly difficult with regard to managing the difficult balance between protection and development principles. Approximately 170 historic cities (or major parts of cities) are among those sites. In living historic cities the interests of both heritage protection and modern development need to be equally considered even though they are often opposed. Similarly, the protected nature areas with World Heritage status, and especially the 130 designated "cultural landscapes", constitute places where heritage protection interests and present or future utilization are in conflict or competition. In these types of complex sites, the principally different goals of protection and development need to be reconciled. More often than not, this includes efforts for the revitalization of historic city centres, rehabilitation of housing, and carefully balanced concessions for utilizing natural heritage areas for tourism or energy generation.

There are large gaps between international policy and local realities. Perhaps most significant are the gaps between the best intended, but highly sophisticated and Euro-centric international documents and recommended guidelines, and the national, regional and local conditions at the implementation level.

Institutional arrangements would thus have to analyze and modify the existing distribution of responsibilities for infrastructure provision and maintenance, construction and maintenance in public and private buildings, and the distribution of financing of public and privately owned

projects. Many of the existing patterns will have to be maintained, but some may have to be modified to meet the overriding objective of protecting and safeguarding the heritage resources (including appropriately defined buffer zones!). In other words, "management plans" must place considerable emphasis on the actual implementation of the institutional arrangements, including finance.

I can clearly see that the emerging volumes of this publication series touch upon many of the complexities that are involved in tackling the difficult task of defining and managing cultural routes. Being a new concept at least in China, any such route requires adequate management methods for creatively and effectively "protecting the past for the future" (to borrow the well known UNESCO phrase). I wish this publication a wide and attentive audience to carry the researchers' ideas further and ultimately to turn them into commonly accepted attitudes – again embracing a sense of historic continuity and appreciation of time honoured values.

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随着人们对历史文化遗产的价值和作用的逐步认识，在保护遗产的实践中获得的成效越来越明显，人们逐渐地重视并投身于这项富有意义的事业中去。

对历史文化遗产的关注早些时候还是集中在物质性的遗存，因为能看得见，摸得着，通过保护和合理的开发利用，有的能取得一定的经济效益。进而又注意到那些口口相传的看不见摸不着的非物质遗产与保护，这种非物质类型的遗存，在保护和研究上和物质性的东西就大不相同，在保护的方法和内容等方面要困难和复杂得多，这是人类在认识上又一次的深入和提高。继而在遗产保护事业中又出现了一种新的遗产类型——文化线路。它出现的时间虽然不长，但在短短的十几年里，各国学者就提出了大量的遗产路线，并引起了学术界浓厚的兴趣，因为它确实存在，并曾经深刻地影响着人们的文化活动和发 展，有的至今还继续存在。在中国早几年就已经投入了一定的力量和许多国家合作，开展了“丝绸之路”文化线路的研究。最近“中国大运河”文化线路的研究也已启动，对于这两项闻名于世的大项目，它们是重要的世界遗产，谁也不会怀疑，但是如何去认识它，它作为遗产应包含哪些内容？跨越了那么长的时间和地域，又如何划定保护范围，保护些什么，怎么去保护等等，都要在研究和实践中去探索、去解决。

为了对大运河现状的了解，我带领了我的团队，对从杭州到北京的大运河沿线的城镇进行了一次实地的踏察，走了7个省44个城市142个乡镇和村庄，花了两年多的时间，基本上摸清了这些历史城镇和地段现存的情况，同时也了解到对于大运河，从文化线路上来看，除了它拥有丰富的物质遗存以外，还有许多由于交

通运输、人员的流动、物资的交流而产生的地方文化的演变、民俗民风的流传，以及宗教信仰、文学艺术、方言俗语、戏曲演艺、手工艺巧、土产食品、名点佳肴……这些有形和无形的文化遗产。由于是文化线路，就不同于一城一地，更不是一件事物，要串联起来研究，对于大运河还存在着过去的历史遗存和现时的正在使用的情况，有消逝了的和正在发生的问题，有时间和空间的延续和对应，我想这些就是文化线路所必须研究的问题吧。

丁援写的这本书，就是研究文化线路世界遗产。他在做博士论文时就较早地着手研究这个问题，此间，丁援作为国内文化线路研究的学者代表，应邀多次参加有关文化线路探讨的国际学术会议。譬如2008年，他在加拿大魁北克有幸参加的《文化线路国际宪章》的讨论、在日本广岛以主持人身份参加的联合国研究培训所第六届WORKSHOP（模拟讨论了中国文化线路的申遗案例），并由ICOMOS执委Alfredo Conti先生推荐加入“文化线路国际学术委员会”（CIIC）。在国内，丁援在博士和博士后期间参加了大运河的调查，掌握有一定的实践材料，有助于对一些理论问题的探讨，在2009年的中国文化遗产无锡论坛（主题是“文化线路的科学保护”）上，丁援的发言引起了参会者的重视，并产生了良好的影响。

作为丁援的导师，我以为这部专著的主要特色在于以“文化线路”这一比较新的文化遗产保护理念和方法论，重新审视我国历史名城等文化遗产保护的问题，探讨文化遗产和遗产保护的关联性，这也是值得期待和关注的学术难点。作者对武汉历史建筑、大运河线路、扬州古城这些“点、线、面”的思考，既是案例分析，也是对文化线路方法论所做的再阐述。

正如《文化线路国际宪章》中所言，文化线路是“革命性的新思路”（a qualitatively new approach），它的保护应以真实性和完整性原则为基础，不需刻意再现历史景观和地理环境，而是基于历史文化空间的认知，维护和延续一种“线路文化”，并由此对地域“文化生态”进行维护和保育。

现在展现在大家面前的这部专著，就是丁援多年来在文化线路方面理论结合实践的学术研究成果。本书的出版将有益于中国的文化线路遗产的保护研究，填补了这方面的空缺。

阮仪之

2009-03-03

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第一章 绪论

1.1 问题的提出和意义

“文化线路”(Cultural Routes)概念的提出,代表了一种从“文物保护”到“文化遗产保护”概念演变和扩展的新思路。从1993年至今的短短十几年的时间,各国学者贡献出了大量具体的遗产线路,1998年国际古迹遗址理事会成立了专门的“文化线路国际学术委员会”(CIIC),并召开了多次文化线路国际学术讨论会。然而,作为学术概念,“文化线路”还缺乏系统的、有深度的理论分析,在概念内涵和外延的理解上也是仁者见仁、智者见智,与遗产走廊、线路遗产、线性遗产、文化景观等概念混淆,在很长一段时期,国际上并没有形成一个公认的较为普遍性的定义(2008年10月4日《ICOMOS文化线路宪章》在魁北克正式通过,笔者参加了2008年9月28日宪章通过前的最后一次讨论,这次内部讨论对文化线路的解读仍然存在争议)。不仅如此,从现有的众多“文化线路”实例来看,“线路”与“文化”常常形成矛盾:有形的线路(如运河河道及河工遗产)往往无法完全涵盖文化交流的影响范围,而“文化”是“由抽象的价值、信念和世界观构成”^[1],本质上遵循着自身的非实体的文化认同发展的线索。根据以往研究成果和对一些案例的实地调研,笔者认为有必要对“文化线路”的理论重新梳理和再认识,对“文化线路”概念中的模糊部分进行阐释。

本书对“文化线路”概念辨析的研究首先具有理论上的意义。在提出“文化线路”概念后,至今国际上在依照概念的历史沿革对概念本身做系统的、批判性的分析方面尚存在空白,而本书的目的之一正是为定型“文化线路”的概念以及规范这一新的遗产类型做理论上的准备,为今后进一步完善2008版的《ICOMOS文化线路宪章》提供基础性理论。作者提出并重点论述了基于文化研究的“文化线路”的理论建构,在为那些于文化发展的起承转合中密切相连的线形和非线形的遗产提供整体保护的思路的同时,更重要的是提供一种以综合研究、整体意象为前提的“线路文化”的思路,一种评估、保护、管理及设计的模式和方法。

同时,本书以文化线路理论重新审视武汉近代建筑(点)、大运河(线)和武汉、台儿庄、扬州(面)等文化遗产,既是理论与实际的相互印证,也是对作为方法论的“文化线路”思想的再次阐述,其重点在于方法,然后才是实践的意义。

武汉市,正如1998年文化线路国际会议通过的《加那利结论》中提到的拉古纳城一样,是处于“洲际文化的十字路口”(1998年文化线路国际会议的主题)。长期以来,武汉的历史文化名城类型定位模糊于“一般史迹型”和“近代型”之间,城市形象被定位为“白云黄鹤、知音江城”——这是与武汉的“地气”不符的。因此,在本书中,笔者希望能够依照文化交流和发展的脉络,以“文化线路”的视角审视武汉这座中国近代文化转型的无形大手捏合而成的名城,并以此来表达作为方法论的文化线路的非物质特性。

[1] 威廉·哈维兰.文化人类学.上海:上海社会科学院出版社,2002:35