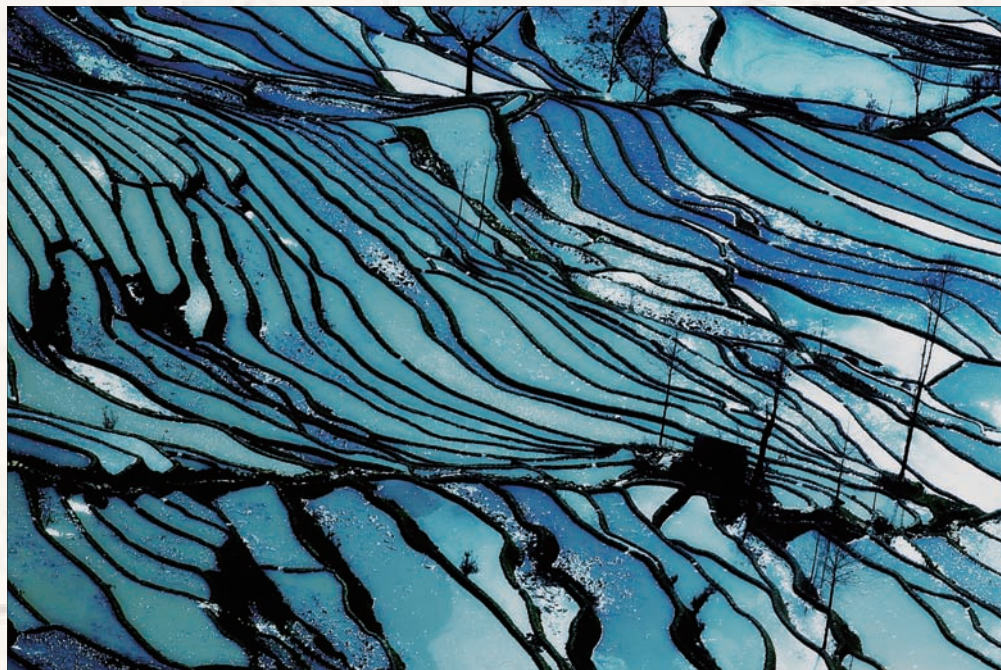


红河哈尼梯田文化景观可持续
发展国际研讨会
论文集



INTERNATIONAL WORKSHOP ON THE SUSTAINABLE
DEVELOPMENT OF HONGHE HANI RICE TERRACES
PROCEEDINGS



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中国古迹遗址保护协会 编译

世界
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Translated & Edited by ICOMOS CHINA

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of Honghe Hani Rice Terraces

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内容简介

中国云南省红河哈尼梯田文化景观于 2013 年在柬埔寨金边召开的世界遗产委员会第 37 届会议上列入《世界遗产名录》。梯田类文化景观的形成、保护、管理和可持续发展与当地独特的文化传统息息相关。红河哈尼梯田文化景观可持续发展国际学术研讨会会议邀请联合国教科文组织北京代表处、世界遗产委员会的咨询机构 ICOMOS 和 ICCROM 的代表，ICOMOS 文化景观、历史村镇和乡土建筑专业委员会以及亚洲各相关国家的代表，就文化景观的保护与管理、梯田文化景观的案例研究、文化传统和多样性的保护以及可持续生态旅游进行研讨，并形成《梯田文化景观保护与可持续发展的红河倡议》，希冀对全球梯田文化景观的保护与可持续发展做出贡献。

本书收录了参会中外专家和与会者的 18 篇论文及发言，以及中英文版本的《红河倡议》。

中国国家文物局资助
纪念中国加入《保护世界文化与自然遗产公约》30 周年

Sponsored by the State Administration of Cultural Heritage of China
In Celebration of the 30th Anniversary of China's Ratification of
the World Heritage Convention

前言

Preface

梯田文化景观是人类在山地条件下特殊耕作方式造就的农业文化景观，分布于世界各地，以亚洲最为集中。这类文化景观的形成、保护、管理和可持续发展与当地独特的生产生活和传统文化息息相关，也因此面临诸多发展挑战。中国云南省红河哈尼梯田文化景观于 2013 年在柬埔寨金边召开的世界遗产委员会第 37 届会议上列入《世界遗产名录》。按照世界遗产委员会第 37 COM 8B.24 号决议中关于“考虑组织一次梯田景观管理国际研讨会，以便将在红河哈尼梯田的可持续管理方面所做的工作分享给亚洲其他面临类似挑战的遗产地”的要求，为有效保护和延续梯田文化景观的物质与非物质遗产，应对旅游开发压力，学习借鉴国际先进的理念和方法，中国国家文物局和云南省人民政府共同主办，云南省文化厅、红河哈尼族彝族自治州人民政府承办、中国古迹遗址保护协会协办了“红河哈尼梯田文化景观可持续发展国际研讨会”。

研讨会于 2014 年 10 月 27—31 日在哈尼梯田所在的红河州首府蒙自召开，邀请了联合国教科文组织北京代表处和世界遗产委员会的咨询机构 ICOMOS 和 ICCROM 的代表，ICOMOS 文化景观、历史村镇和乡土建筑专业委员会以及亚洲各相关国家的专家一起，就文化景观的保护与管理、梯田文化景观的案例研究、文化传统和多样性的保护以及可持续生态旅游等议题进行了研讨，并形成《梯田文化景观保护与可持续发展的红河倡议》。

本书收录了参会中外遗产专家的论文近 20 篇，以及联合国教科文组织代表和中国文化遗产管理部门国家文物局领导的致辞，由国家文物局资助，中国古迹遗址保护协会编译出版，作为世界文化遗产保护管理的成果之一，希冀对全球梯田文化景观类遗产的保护与可持续发展做出应有的贡献，也为中国加入《世界遗产公约》30 周年献礼。

Preface

前言

Terraced landscape represents a type of agricultural landscape developed with unique farming methods in mountainous areas. Terraced landscapes are distributed worldwide, but Asia sees the largest concentration of them. The formation, conservation, management and sustainable development of terraced landscapes are closely connected with unique ways of production and life and cultural traditions of local residents and they are therefore faced with many challenges. Honghe Hani Rice Terraces, located in Yunnan province of China, was inscribed on the World Heritage List at the 37th Session of the World Heritage Committee (WHC) taking place in Phnom Penh, Cambodia in 2013. In accordance with the WHC-13/37.COM/8B Resolution which recommends that “Consideration is given to arranging an international workshop on the management of extensive terraced landscapes so that the work done on putting in place sustainable management of the Hani Honghe terraces might be shared with other properties in Asia that face similar challenges”, the International Workshop on the Sustainable Development of Honghe Hani Rice Terraces was arranged, with an aim to effectively protect and continue both tangible and intangible heritage resources of terraced landscapes, respond to pressure from tourism development and draw upon from advanced international concepts and approaches. The workshop was co-hosted by the State Administration of Cultural Heritage of China (SACH) and the People’s Government of Yunnan Province, co-organized by the Cultural Department of Yunnan Province and the Government of Honghe Hani and Yi People Autonomous Prefecture, in partnership with ICOMOS China.

The workshop took place in Mengzi, capital city of Honghe Prefecture, from October 27 to 31, 2014. Representatives from UNESCO Office Beijing, ICOMOS and ICCROM, specialists from ICOMOS scientific committees on cultural landscapes, historic towns and villages, and vernacular architecture, and experts from relevant countries in Asia, conducted discussions on such topics as the conservation and management of cultural landscapes, case study of terraced landscapes, conservation of cultural traditions and cultural diversity, and sustainable eco-tourism, and reached consensus as reflected in the Honghe Declaration on the Conservation and Sustainable Development of Terraced Landscapes.

This proceedings includes up to 20 presentations by participating experts and speeches by UNESCO representatives and officials of Chinese heritage administration authorities. The publication is financed by SACH and edited and published by ICOMOS China. It is hoped that it would make its due contribution to the conservation and sustainable development of global terraced landscapes, as a manifestation of achievements in the conservation and management of World Cultural Heritage sites, and pay tribute to the 30th anniversary of China’s accession to the World Heritage Convention.

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Speech at the International Workshop on the Sustainable Development of the Cultural Landscape of Honghe Hani Rice Terraces

LI Xiaojie

Vice Minister of Culture of China

Director-General of the State Administration of Cultural Heritage

Distinguished experts and colleagues, Ladies and gentlemen,

Good morning. It is my great pleasure to be with you all here in Yunnan on a cool and clear autumn day, for the International Workshop on the Sustainable Development of the Cultural Landscape of Honghe Hani Rice Terraces. The terraced landscape was inscribed on the World Heritage List on June 22 last year at the 37th Session of the UNESCO World Heritage Committee(WHC) taking place in Phnom Penh, capital of Cambodia, becoming China's first-ever agricultural landscape proclaimed as a World Heritage site. The Workshop today is convened in accordance with the WHC Session's Resolution, with an aim to share practices and experiences on the protection and sustainable development of terraced landscapes. We are happy to have this opportunity to invite your comments and suggestions with regard to the protection and management of Honghe Hani Terraced Landscape.

First of all, on behalf of the Chinese Government, I would like to extend warm welcome to all the friends present today and express heartfelt thanks to all the colleagues who have been involved in the conservation of cultural heritage in China and all the experts who have supported and assisted in the protection and nomination of Honghe Hani Terraced Landscape. Autumn is the season of harvest. I hope and believe that with your concerted efforts, this Workshop will surely harvest new viewpoints and experiences that will be useful for the protection and management of not only Honghe Hani Terraced Landscape but also terraced heritage sites from other parts of the world.

The participants have taken field trips to the terraced landscape over the past two days. Short as it is, I still believe that you have gained first-hand experience and comprehension about the site's value characteristics, comprising elements and some important points for its protection. This terraced landscape is marked by an integrated system of agriculture, forestry and water distribution built on forests, waterways, terraces and villages and a unique social-economic-religious system that is robust and well-protected today. It is an outstanding reflection of ancient Chinese people's respect for as well as protection and smart use of natural environment and an important example demonstrating harmonious co-existence between man and nature.

The terraced landscape's outstanding attributes also mark key points and difficulties in its protection and management practices. In the context of economic globalization, agricultural heritage sites worldwide are suffering from declining competitiveness of traditional agricultural products and decreasing of agricultural population, and Honghe Hani Terraced Landscape

is not an exception. In order to address those challenges, governments and competent authorities at various levels in China have made active and useful efforts to protect this World Heritage site while improving the livelihood of local communities in accordance with the Plan for the Protection and Management of Honghe Hani Rice Terraces. The following principles have been observed in our protection and management practices:

First, to give priority to protection. The property is protected by law as a State Priority Protected Site designated by the State Council of China. It is currently under the supreme level of protection and management, as it has been incorporated into the country's general system for the protection of cultural heritage and protected by special laws and management plans issued by governments at various levels. Meanwhile, the Chinese Government shows respect for traditional functions of heritage elements and their use, including terraces, forests, waterways and villages, protects traditional techniques of terrace restoration as important elements of intangible cultural heritage, encourages cultural diversity, develops a favorable context for local residents to continue their worship activities, and tries to enhance their awareness in heritage protection based on their customs and habits.

Second, to enhance inter-departmental collaboration. The protection of Honghe Hani Terraced Landscape involves various departments such as cultural, forestry, agricultural and water resources etc. According to requirements for heritage protection, relevant departments have proclaimed comprising elements of the property as nature reserves, national wetland parks or state-level protected zones of basic farmland and protect and manage them under the State's unified framework for the protection of World Heritage sites. In addition, Honghe Prefecture Government has also established a management committee for the property's protection and development. The committee, chaired by the prefecture governor, is obligated to arrange and coordinate relevant departments for the consultation and settlement over major issues pertaining to the property's protection, management, presentation and utilization, in accordance with the Conservation and Management Plan.

Third, to move forward the property's sustainable development. The heritage site's most important feature is that it is living. In order to prevent the loss of labor force and the desolation of the terraces with which international colleagues are concerned, the local government, in the way of adequate compensation, encourages villagers to farm traditional organic and green plants and crops with the environment-friendly farming method and raise prices through market operation so as to increase farmers' income and retain labor force. On the other hand, the rules for the management of village houses and the guidelines for the repair and restoration of village houses have been issued in order to well protect historic buildings and bearing, properly upgrade villages, and guide local villages toward reasonable development. Currently, the tourism development plan for the terraced landscape has been formulated by professional institutions commissioned by the local government, in which tourism carrying capacity is defined based on reasonable calculation and construction of tourism facilities is placed under strict control, with an aim to promote sound development of ecological and cultural tourism.

Forth, to encourage community involvement and benefit the people's livelihood. Com-

munities and villagers are the true creators, users and transmitters and the most important stakeholders of the property. Opinions of local communities and original villagers should be given serious consideration when formulating plans for the protection, presentation and tourism development of the property. In implementing those plans, villagers should be encouraged to collaborate with qualified institutions, seek their professional technical advices, and work with traditional techniques. Meanwhile, villagers should also be encouraged and invited to provide guide interpretation and other tourist services. Those practices are meant to enable local residents to enjoy achievements in the property's conservation and disseminate correct conservation concepts and practices among local communities so that they can become codes of conduct that local residents would follow in a voluntary manner.

For decades, governments and competent authorities at various levels in China have persistently followed those basic principles in their practices to protect and manage the property and have gained initial experiences and insights which are summarized in the Honghe Recommendations on the Conservation and Sustainable Development of Terraced Landscapes. I hope that you would carry out sufficient discussion about this document and help us, with your exceptional expertise, to make further summarization and improvement from a global perspective and at a theoretic level and show the right direction for the conservation and management of terraced landscapes like the property of Honghe Hani. In the following scheduled events, my colleagues will make detailed introduction to the specific measures that the Chinese Government has formulated for the conservation of the property and our progress in developing its interpretation and tourism strategies that international organizations have paid much attention to.

While we have endeavored to improve the overall performance in protecting and managing the property and made progress in certain aspects, the conservation and management of living heritage sites is after all a new field for us and there are inevitably weaknesses in our work due to great challenges posed and few experiences accumulated. In particular, we feel it is beyond our capacity to address global challenges such as economic globalization and climate change etc. In this sense, the Workshop will be a big facilitator to help improve our protection and management of the property. We will attentively listen to your comments and recommendations and as promised, protect, interpret and use well the 1,300-year-old Honghe Hani Terraced Landscape in accordance with the WHC's relevant resolutions. We also hope that through this Workshop, we can share valuable experiences and practices of other countries in protecting and managing terraced landscapes, discuss with foreign participants difficulties and problems, and pool wisdom and insights to address challenges together so as to achieve sustainable protection, management and development of terraced landscapes.

Last but not the least, I wish the Workshop a great success and pleasant stay in Yunnan, China to you all!

Thank you.

Opening Address at the International Workshop on the Sustainable Development of the Cultural Landscape of Honghe Hani Rice Terraces

Hans Dencker Thulstrup

Programme Specialist for Natural Sciences

UNESCO Office Beijing, Office of the Representative to DPR Korea,
Japan, Mongolia, PR of China and Republic of Korea

Excellences, distinguished experts, ladies and gentlemen,

It is both a great pleasure and an honour for me to participate in the International Workshop on the Sustainable Development of the Cultural Landscape of Honghe Hani Rice Terraces, following the successful inscription of the Cultural Landscape of Honghe Hani Rice Terraces in Yunnan on the World Heritage List in 2013. Over the past two days, we have witnessed the spectacular beauty of this unique site – leaving a memory that will always remain with me.

On behalf of UNESCO and its Beijing Office, I would like to acknowledge the State Administration of Cultural Heritage and the People's Government of Yunnan Province for their great support for this event, as well as to thank Yunnan Provincial Bureau of Cultural Heritage, the People's Governments of Honghe Prefecture and Yuanyang County, and ICOMOS China for their wonderful organization of this Workshop.

Cultural landscapes play an essential role in the World Heritage Convention. As cultural properties that represent the “combined works of nature and of humankind”, they reveal and sustain the great diversity of the interactions between humans and their environment—protecting living traditional cultures and preserving the traces of those which have disappeared. In this way, they represent the very essence of the concept of World Heritage, as testimony to the inseparable bond between humankind and the nature to which we owe our existence and which sustains our lives.

Since the inclusion of cultural landscapes in the World Heritage Convention in 1992, 85 properties have been inscribed as World Heritage, of which four are located in China.

In the current era of rapid economic development, social transformation and globalization, both tangible and intangible cultural heritage are being increasingly challenged. China exemplifies these trends—here, decades of unparalleled economic growth has transformed societies, livelihoods and values both rapidly and at a vast scale.

In this context, the traditional lifestyle, knowledge and value systems that sustain terraced cultural landscapes face constant pressures brought about by modernization, development and mass tourism. This in turn makes it more important than ever to ensure a sustainable future for this unique cultural ecosystem that maintains a delicate balance between nature and humankind—not only here in China, but at other similar sites around the world.

To this end, the organization of the International Workshop on the Sustainable Development of the Cultural Landscape of Honghe Hani Rice Terraces provides a platform for dialogue, exchange, learning and cooperation for those with an interest in the future of terraced cultural landscapes—including site managers, community members, decision makers, and experts—to discuss the opportunities and challenges associated with the development of this spectacular site, and to address the preservation and management of terraced cultural landscapes within the context of sustainable development.

China is a country with a long history of civilization, rich in cultural heritage, including cultural landscapes. UNESCO is pleased to see that, while China is rapidly developing its national economy, attention is being paid to the protection of this heritage – as exemplified by our gathering here today. It is UNESCO’s hope that the joint efforts of the Chinese government, non-governmental bodies, local communities, the international community, as well as UNESCO will achieve increasing success in this endeavor.

On behalf of UNESCO, I wish you a successful and productive workshop.

Thank you.

Challenges for Future Sustainable Development of Cultural Landscapes

Mónica Luengo

President of the ICOMOS ISC of Cultural Landscape/IFLA (International Federation of Landscape Architecture)

First of all I would like to thank the Yunnan authorities and ICOMOS China for their kind invitation to be here today, in this interesting debate dedicated to one of the most important issues and a worldwide concern: this is the management of cultural landscapes, specially those agricultural evolving landscapes, outstanding masterpieces of the combined works of nature and men, that are being recently recognised as a key element of our cultural heritage. Some of them, as is the case with the Honghe Hani Rice Terraces, have deserved the right to be inscribed in the World Heritage List, and in many cases, their components have been also registered in the Representative List of the Intangible Cultural Heritage of Humanity.

Rural landscapes are an evolutive continuum where the different footprints of each moment are kept; they keep the memory of history and are the spatial translation of social organizations, lifestyles, beliefs, knowledge and representations of different cultures past and present. In rural areas there is a closer bond with traditional societies and interaction between reality, the tangible aspects, and the intangible is much more easily observed.

This is crystal clear if we think, for example, of how the lunar calendar is tightly linked to the religious calendar and how it relates to the feasts, traditions, songs, dances and how they, in turn, relate to food, clothing, crafts, etc, so all features, being cultural, natural, social, economic, religious, etc. are interconnected.

Rural sites and specially agricultural landscapes explain the ways of seeing, understanding and making the landscape by successive generations of farmers and reinforce feelings of attachment between people and their territory. The value of the landscape is within the communities and the people, and it provides a spiritual or traditional connection between past and present, an essential reference point in a community's identity.

In many parts of the world, people have developed ways to utilize and manage their surrounding natural environment to sustain and improve their daily lives and production activities such as agriculture, forestry and fisheries. Based on knowledge and practices locally accumulated in such human-nature interactions over a long time, production activities and their management mechanisms have created elaborate systems that have continued to support local communities by providing foods, fuels, and other materials, nurturing traditions and culture, and maintaining ecosystems and biodiversity. However, they have been increasingly threatened by rapid socio-economic changes in recent years. Many have been converted into more uniform, efficient and large-scale production systems that often cause environmental degradation and loss of cultures and traditional

knowledge.

The World Heritage Centre has recognised the value of the agricultural landscapes, but there are well known programs such as the Globally Important Agricultural Heritage Systems (GIAHS) Programme, led by FAO, and the Consultative Group on International Agricultural Research, the Local and Indigenous Knowledge Systems (LINKS) Programme, the Man and the Biosphere (MAB) Programme, IUCN'S Protected Areas V, and other institutions, such as the International Institute for Traditional Knowledge that are also fostering the study and protection of the rural landscapes associated with traditional techniques.

In 2010, ICOMOS dedicated the year to the Agricultural Heritage and in the last two decades, the international NGOs and public administrations in charge of heritage protection have begun to define and characterize the heritage of agriculture as well as to establish the criteria and tools that should guide the assessment of its values, protection and management.

The International Scientific Committee on Cultural Landscapes ICOMOS-IFLA, has been very concerned about the rural landscapes, and so has recently launched the initiative of World Rural Landscapes. This initiative aims to promote worldwide cooperation in the protection, understanding and management of rural landscapes through the creation of a place for international collaboration.

These international efforts to implement and assess the values of the heritage of agriculture undoubtedly arise from a legitimate social and scientific demand: the need to protect all significant natural and cultural heritage properties generated by agrarian activity in the course of history, because agricultural heritage implies:

- the inclusion within the heritage concept of landscapes, artefacts and the traces of the "material cultures" which bear witness to the daily routines, the concerns of the working and middle classes and the efforts of men and women in the context of their work and subsistence, and not only those values traditionally linked to the historic, aesthetic and artistic appreciations of the dominant culture;
- the identification and protection of intangible, living, continuous and contemporary aspects of heritage;
- the fusion of different types of heritage values, such as cultural and natural, tangible and intangible, a constant trend in the development of heritage management and theory worldwide;

The study of the heritage of agriculture as a multidimensional, living and productive heritage represents an important and emerging scientific challenge, where disciplines from different fields of knowledge should be brought together in order to offer society a set of criteria and tools that enable the preservation of cultural heritage resources indispensable to human development, and our own subsistence, and which for this particular reason represent a truly universal world heritage.

Now, it is a question of these cultural landscapes being sustainable, that they should keep their authenticity and integrity while maintaining economic viability, and not turning this landscape into a museum. A multiple, interdisciplinary vision appears to be the indispensable route to understanding and managing such protoform heritage.

And here we come to face another of the most important problems involved in landscape management: coordination and cooperation between authorities and stakeholders to foster an integrated management conceived as an evolutionary process, conserving the landscape and taking into account the needs of modern society. We need structures with a strong cohesion between all stakeholders involved in an integrated landscape management. One thing stands out clearly strong: there is a lack of communication, of a necessary and essential relationship very difficult to establish between authorities jealous of their different skills. There is an urgent need to materialize the holistic approach to landscape, and promote a dialogue between local, regional and national authorities. There is no future for landscape if they are not able to work together and establish plans and policies, because in relation with cultural landscapes there is no conservation or management goal that may be achieved only either cultural or natural, or agricultural, or economic, regulations and plans; it must involve all these aspects, as they are all interdependent. It is time for cooperation among cultural, environmental, agricultural, economic, and social departments. With no such cooperation and a transversal way of working, nothing will be done. We must seek for a balance, and mutual support. We look for integrated action between different departments of government, and between government and local people. We expect the local people to be consulted and involved.

We wish to see farming sustained throughout the world. The emphasis in farming policy should move from quantity of food to quality of food. Farmers should be enabled to gain income through adding value to farm products. They should be paid to act as stewards of our heritage. So, manufacturing and service industries should be encouraged, on a basis of regional resources and local entrepreneurship. Telecommunications can greatly assist this process. Rural tourism should be promoted in a way which respects the character and capacity of the receiving areas. Rural people should be enabled to gain good housing with modern amenities, while respecting local traditions of building. Government should sustain rural services, and encourage the social and cultural vitality of rural communities. Responsibility for action lies with the rural people themselves, and with local authorities and a wide range of non-government organisations. Regional and national government should recognise the special qualities of rural areas and the needs of rural communities; and should reflect these in integrated Rural Strategies and in all relevant sectorial policies.

There is another important aspect, as we are now bridging the gap between the natural, the cultural, the social and the economic, all united by agriculture. We are no longer speaking only of cultural landscapes, but of biocultural landscapes, as many of the named “cultural landscapes” are also a huge reserve of biodiversity. *Much of the world's*

agrobiodiversity has been lost in the last century due to the spread of modern agriculture. Public policies have in the recent past promoted monoculture, monofunctionality and monodisciplinarity. Only about 30 crops now provide 95% of all human diet (FAO). The pockets of crop diversity that remain, which are often sustained by indigenous people and small-scale farmers, are vital for food security because they provide options for adaptation, now and in the future. These local varieties, are adapted to the natural and cultural environment, are often more resilient than modern crops, and are continuing to co-evolve with farmers to adapt to change. But this diversity is in steady decline and innovation by small-scale farmers is weakening as a result of top down research and development in agriculture, which undermines their capacity to adapt. (Insitute for Development)

And in these bio-cultural landscapes, terraced agricultural landscapes have a key role. Agricultural terraces are an essential part of many mountain areas in the world: The Andes in South America, where more than 60% of the world crops were cultivated, with hundreds of corn and potato varieties; the Himalayas, the Asian monsoon region, the Near East, Africa, and the Mediterranean region. And recent studies have demonstrated that there are striking similarities in their approach and techniques. These terraced landscapes are a potential and interesting resource for the development of these areas: what can be currently done with agricultural terraces in many of those regions? In Europe, many of the agricultural terraces have been abandoned since the middle of the 20th century, and when cultivation stops, new environmental dynamics occur: vegetation re-colonization on one side, and soil erosion on the other. And nowadays, most of the terraced hillslopes are affected by secondary succession with shrubs or forest, which result in landscape homogeneity and reduction of biodiversity. Terrace fields were built to favour infiltration and reduce soil erosion, but as they require constant work for their conservation. When they are abandoned, the drainage systems loses its functionality, favouring soil saturation and natural processes which reconstruct the original profile of the slope.

On this bio-cultural issue, there are interesting programs in the international arena, such as the one jointly initiated by ICOMOS and IUCN, *Connecting Practice: Defining new methods and strategies to support nature and culture through engagement in the World Heritage Convention*, coordinated in ICOMOS by Krystal Buckley.

Another joint programme on biocultural diversity is fostered by UNESCO and the Convention on Biodiversity, that has recently celebrated a very interesting conference in Korea, or the International Institute for Environment and Development that promotes resilient farming systems, and the Stockholm Resilience Centre that organised a side event in the Korea meeting on developing biocultural innovations for resilience: linking biological and cultural diversity in agricultural systems, that discussed the role of biocultural diversity in developing innovations for resilience to climate change, and how to link traditional knowledge and science to create tools to strengthen them, highlighting findings on the linkages between cultural and spiritual values and biodiversity-based

innovations.

Another interesting initiative is the work of the Christensen Fund, specially through its programme on resilient biocultural landscapes, on the interdependence of cultural and biological integrity. I quote: “*The landscape is the context in which the biological, the cultural, and the biophysical all interact and unfold into lush manifestations of life and growth; of expression and renewal. In a resilient landscape, the diversity of life and the elements thrive together in a dance of co-evolution and regeneration, resulting in an interconnected system that it is resistant to shock, and adaptive to change. ... Biocultural landscapes are the ultimate amalgamation of people and place, critical in the formation of cultural identity and the maintenance of biodiversity.*”

We must consider cultural landscapes much more than a mere product of the interaction of man and nature, we must consider them as an ongoing process, a living heritage where culture is continually embedded in nature and nature is continually constitutive and supportive of culture. Dynamics are a key component of landscapes, they change and evolve with natural and ecological processes, but also with social, economical and cultural processes, and here relies frequently the difficult part, for as how to assess the values, or the authenticity and integrity of a cultural landscape? How to capture in practical terms the notion of “interaction” between culture and nature? And, due to its dynamic character, to what extent can we admit change?

In this sense, English Heritage has a very interesting heritage management document, the 2008 *Principles of Conservation: Policies and Guidance for the Sustainable Management of the Historic Environment*. The Principles define conservation as “the process of managing change to a significant place in its setting in ways that will best sustain its heritage values, while recognising opportunities to reveal or reinforce those values for present and future generations” (Principle 4). It goes on to wisely state that “sustainable management of a place begins with understanding and defining how, why, and to what extent it has cultural and natural heritage values: in sum, its significance. Change in the historic environment is inevitable, so every conservation decision should be based on an identification and assessment of its likely impact on the place’s significance embodied in the fabric or in less tangible attributes. Only through understanding the significance of a place is it possible to assess their sensitivity or ‘tolerance for change’”. That understanding provides the basis for developing, implementing and communicating management strategies that will best sustain the heritage values of the place.

Management strategies should be guided by some basic principles, included in the very interesting publication World Heritage Papers n. 26, Cultural Landscapes,

Principle 1: People associated with the cultural landscape are the primary stakeholders for stewardship

Principle 2: Successful management is inclusive and transparent, and governance is shaped through dialogue and agreement among key stakeholders

Principle 3: The value of the cultural landscape is based on the interaction

between people and their environment; and the focus of management is on this relationship

Principle 4: The focus of management is on guiding change to retain the values of the cultural landscape

Principle 5: Management of cultural landscapes is integrated into a larger landscape context

Principle 6: Successful management contributes to a sustainable society

From these principles derive a series of practical guidelines that must be adapted to each specific case, as there is no magical recipe for all of them. The practical issues refer to the involvement of the local community, to a bottom-up inclusive approach, to the improvement of access to economic resources, with access to credit and tax incentives, opening of markets for traditional crops, training in cooperative organization and small business administration, guaranteeing acceptable quality of life for farming and understanding and valuing strategies of risk management practiced by native farmers that enable them to adapt their traditional agriculture to the global economy and fostering international cooperation in the search for the welfare of the population while conserving the heritage, both natural and cultural, of humankind.

Protection and Development of Honghe Hani Rice Terraces: A Long Road to Go Following the Successful Inscription

XIONG Zhengyi

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The Cultural Landscape of Honghe Hani Rice Terraces passed the deliberation by representatives of the 21 State Parties and was officially inscribed on the World Heritage List at the 37th Session of the UNESCO World Heritage Committee held in Phnom Penh, Cambodia. The property is the fifth World Heritage sites in Yunnan province, along with the Old Town of Lijiang, the Three Parallel Rivers of Yunnan Protected Areas, the stone forests of Shilin (South China Karst) and Chengjiang Fossil Site. It embodies the diligence, wisdom and creativity of various ethnic groups in Yunnan, bears the historical and cultural richness of Yunnan, demonstrates gorgeous sceneries, amazing human creations and profound spiritual traditions in this mountainous region, highlights the value of harmonious coexistence between man and nature and social harmony, and has enhanced the fame of Yunnan worldwide.

I. Outstanding Universal Value

The Cultural Landscape of Honghe Hani Rice Terraces is a phenomenal landscape of farming terraces created by the Hani people and the people of other local ethnic groups, making use of unique geographic and climatic conditions on the south banks of the Honghe River in the mountainous terrain of the Ailao Mountains. Spanning over 1,000 years, the property is an integrated farming system that involves forests, villages, terraces and waterways. The spectacular terraces, totaling up to 3,700 layers, cascade down from the 2,000-meter-high mountain tops to the banks of the Honghe River. It is thus hailed as an “artwork carved out of the land”. The property’s heritage zone covers an area of 461 square kilometers, including the 166-square-kilometer protected zone and the 295-square-kilometer buffer zone. The terraces extend across an area of some 70 square kilometers. With three core areas of terraces (Bada, Duoyishu and Laohuzui), the property is distributed in an area involving three townships (Xinjie, Panzhihua and Huangmaoling), 18 incorporated villages, 82 unincorporated villages, 11,876 households and 56,379 inhabitants in Yunyang county.

World Heritage sites are cultural monuments and natural landscapes with the world-wide-recognized outstanding universal value, authenticity and integrity proclaimed by the UNESCO World Heritage Committee. Outstanding Universal Value means cultural and/or natural significance which is so exceptional as to transcend national boundaries and to

be of common importance for present and future generations of all humanity. The property of the Honghe Hani Rice Terraces was selected as a World Heritage site on the basis of two of the six cultural criteria: criterion (iii): to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared; and criterion (v): to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change. For criterion (iii), with its unique system of terrace farming techniques, the property bears a unique testimony to the history of rice farming and the cultural tradition of the Hani people in mountains and valleys of the Honghe River stream on the Yunnan-Guizhou Plateau. For criterion (v), the property is an outstanding reflection of the ecosystem of extraordinary harmony between man and nature developed by the Hani people in their land-use and farming activities. This farming system is the most advanced for production and life recycling both historically and contemporarily and plays an important role in the harmonious interaction between local inhabitants and their environment.

The property's integrity is manifested by the fact that the comprising elements of the cultural landscape have been maintained in a traditional way, functions, practices, traditional techniques, beliefs and customs in relation with farming terraces continued, and interaction between tangible and intangible cultural heritage protected. The terraced property has maintained its authenticity as a unique farming landscape, with all its heritage elements, such as forests, villages, terraces and waterways, well preserved and presented across the vast expanse of the site.

II. Protection and Development

The successful inscription of the Honghe Hani Rice Terraces will facilitate our efforts in building it into an international brand of cultural tourism so as to attract tourists worldwide, increasing added value of agricultural and sideline products from the terraces, promoting service industries in relation with countryside tourism, creating new sources to increase incomes and improve livelihood of local residents, and speeding up economic and social development in the area along the Honghe River. This World Heritage site means to us not only the highest honor but also the sacred obligation. Protecting and managing well this inscribed property is our solemn pledge and supreme responsibility committed to the people of the whole world. We are facing unprecedented opportunities and challenges regarding how to put under proper protection such a huge and living heritage property with great historical and cultural richness. In the next step, our work will focus on following priorities.

1. Correctly understanding the value of World Cultural Heritage sites

World Cultural Heritage sites are masterpieces of history, science, culture and arts and common wealth of all humanity. World Cultural Heritage sites in China are

manifestations of the time-honored, history, brilliant culture and extraordinary creativity of Chinese people. The conservation of World Heritage sites is the lofty cause of all humanity. Concepts, ideas, expertise, practices and rules developed by the international community in relation with the protection of World Heritage sites are crystallizations of the wisdom of all heritage conservators across the world, which have been combined to develop a well-improved, scientific system of extensive applicability and guiding importance. The protection, management and utilization of the Honghe Hani Rice Terraces should proceed in the context of international principles, undergo the review of the international community, and meet the requirement of international conservation rules. The property should be put under effective protection and adequate utilization, the relationship between protection and development properly handled, its value, authenticity and integrity protected in a scientific way, and the relationship between overall and partial interests, immediate and long-term interests well managed.

This Workshop provides us with an important chance to share expertise and experience in protecting and managing the property with international organizations and experts engaged in the conservation of World Heritage sites, draw upon from good concepts and scientific approaches of the international community, discuss and try to solve existing difficulties and problems, develop correct concepts and strategies to provide theoretic support for the protection and development of historical legacies and ecological systems in this World Heritage sites.

2. Formulating and implementing protection and management laws and regulations

On March 3, 2013, the State Council of China proclaimed the property as a State Priority Protected Site. The People's Government of Yunnan Province approved the Plan for the Protection and Management of Honghe Hani Rice Terraces. Yunnan Provincial Bureau of Cultural Heritage formulated the Guiding Principles for the Protection, Restoration and Environment Management of Honghe Hani Traditional Houses. The Standing Committee of the People's Congress of Honghe Prefecture enacted the Regulations on the Protection and Management of Hani Rice Terraces of Honghe Hani & Yi Autonomous Prefecture of Yunan Province. The People's Government of Honghe Prefecture worked out the Decision on Strengthening the Protection and Management of the World Heritage Site of Honghe Hani Rice Terraces. The People's Government of Yuanyang County released the Rules on the Protection and Management of Villages and Houses in the Cultural Landscape of Honghe Hani Rice Terraces. All these documents provide legal guarantee and scientific guidance for the protection and development of the heritage site. The property's protection and management involves various government departments such as agriculture, forestry, water resources, construction, transportation, environmental protection, culture and tourism. Protection and management work must proceed by law so as to ensure the comprehensive implementation of those laws and regulations.

3. Improving protection and management systems and mechanisms

Both Honghe Prefecture and Yuanyang County established management authorities to manage the World Heritage site of Hani Rice Terraces. These authorities have well-designed responsibilities, full-time staffs and fiscal budgets earmarked by local financial authorities. The government of Yuanyang County signed the Agreement of Goal Responsibility for the Protection of Basic Farmland with all townships within the heritage zone, and the document was also concluded accordingly between township governments and village committees, village committees and villager groups, and villager groups and households. As a result, a terrace protection and management model marked by unified government leadership, duties performed by competent authorities and responsibility taken by villagers and a new pattern of terrace protection at county, township, village committee and villager levels developed. In the next step, the supervision and management functions at prefecture and county levels shall be further strengthened, examination and approval procedures for development and construction projects within the heritage zone strictly followed, and unauthorized construction and disordered development activities prohibited. The construction of the heritage monitoring center and the archival center will be speeded up in order to develop an effective monitoring system covering the whole heritage zone. Heritage archives will be sorted out and filed in an accurate, detailed and comprehensive way.

4. Carrying out preferential policies for terrace farming

The farmland within the heritage zone shall be managed in the framework of state basic farmland, whose expropriation, occupation and transfer into non-farmland shall be prohibited in order to maintain the traditional function of the terraces as rice farmland. The government shall provide policy-type subsidies to grain farmers, such as subsidies for superior crop varieties and general subsidies for purchasing agricultural supplies, in order to motivate local residents to farm and protect terraces. Efforts shall also be made to promote the cultivation and fine-processing of red rice in order to achieve large-scale sales in the market, to develop sideline products such as meat, fish and vegetable, increase their comprehensive value and build them into brands, and to encourage local residents to engage in the protection and continuation of local traditional culture and develop handicrafts with ethnic characteristics. The purpose of all those initiatives is to enable local residents in the heritage zone to gain substantial benefits from the property's protection and development, improve their livelihood, and enhance their awareness and motivation for cultivating and protecting terraces.

5. Protecting forests and waterways in a comprehensive manner

Efforts shall be made to converse cropland into forest, afforest barren hills and close hillsides for reforestation. Subsidies shall be provided for state-owned non-profit forest and self-run eco-forest so as to motivate local residents to afforest hills and protect

forest. Greater efforts shall be made to spread the use of new types of energy such as marsh gas, energy-saving stove and solar energy, optimize the use of resources in the heritage zone, and replace the use of firewood so as to place the terraces, forests and waterways under long-term protection. Bare mountains and barren hills and lands shall be afforested with tree varieties suited for local conditions and in harmony with the original ecosystem and landscape setting. Newly afforested areas shall be subject to the same degree of compensation as exercised for non-profit forest. Forest water sources shall be conserved, use of water for irrigation purpose guaranteed, and eco-balance maintained.

6. Preserving the landscape setting in the heritage zone

With two years of environment management, traditional houses in twelve villages have been restored and infrastructures built, landslides and barren hills totaling 460 mu reinforced, facilities in discord with the three viewing platforms in Laohuzui, Duoyishu and Bada dismantled and their settings beautified, which have laid a good foundation for the preservation of the landscape setting in the whole heritage zone. But there are still plenty of hard workloads to be done to restore and improve village houses. According to the General Plan for the Protection and Development of Villages of Honghe Hani Rice Terraces, we will step up the formulation of the plan for the improvement of 70 villages within the heritage zone, mobilize and arrange funds from various channels, speed up the restoration of traditional landscape settings and improvement of the environment phase by phase. The interest compensation mechanism shall be improved so as to encourage local residents to build houses with Hani ethnic features and achieve integrated landscape harmony between villages and terraces. We shall also make efforts to protect intangible cultural heritage, promote ethnic and traditional culture, spread the use of traditional farming techniques, ethnic costumes and food and the practice of local rituals, beliefs and customs.

7. Developing strategies for eco-tourism and heritage interpretation

In line with the ICOMOS's proposal, we have commissioned the Institute of Geographic Sciences and Natural Resources Research under the Chinese Academy of Sciences to formulate the Plan for the Sustainable Development of Eco-tourism of Honghe Hani Rice Terraces 2014-2030 and the Special Plan for the Interpretation and Presentation System of Honghe Hani Rice Terraces 2014-2030. The plans define guiding concepts, strategies and objectives, principles and methods, implementation plans, and measures and conditions with regard to the eco-tourism development in the property, which is a guiding document for heritage conservation and tourism development of this World Heritage site. Based on thorough studies of its value, significance, form of social development and natural and ecological system, an agricultural civilization interpretation and presentation system has been developed, educating the general public with the history, culture, science and technology, and traditional expertise in relation with Hon-

ghe Hani terraced landscape.

In conclusion, by enforcing laws and regulations, improving systems and mechanisms, intensifying management, running eco-tourism, presenting heritage value, increasing incomes of local residents and enhancing villagers' awareness as the major players in protection practices, we have exercised dynamic conservation, living continuation and scientific monitoring so as to achieve the continued utilization and sustainable development of the World Heritage site of the Honghe Hani Rice Terraces

THEME ONE

Protection and
Management of
Cultural Landscape

Sustainability of the Cultural Landscape of Honghe Hani Rice Terraces as the World Heritage Site

HOU Weidong

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In 2013, the World Heritage Committee inscribed the Cultural Landscape of Honghe Hani Rice Terraces as a UNESCO World Heritage Site. Situated in secluded mountains in Southwestern China, Hani Rice Terraces embody traces of the great civilization of humanity, contributing to the site's outstanding universal value and the pride of all Hani ethnic communities.

The Hani terraced landscape demonstrates an exceptional harmony between nature and men's wisdom. Water is conserved in mountaintop forests; villages are scattered in woodlands at the foot of the mountain; rice terraces are along the contours of the mountain; and water flowing downstream nurtures lives and sustains terrace fields. Water eventually winds its way and merges into streams and rivers, upon evaporation moistening hills and forests in return. This natural ecosystem sustains itself and is a testimony of the resilience of both human and nature.

In light of the rice terraces' location in towering mountains on a slope with an angle of 40-60 degrees, the region's economy and infrastructure have been under-developed. Aside from its renowned integrated four-fold system that comprises of forests, water, terraces, and houses, Hani Rice Terraces offer sublime scenery that varies in four seasons. During planting when water is being reserved, the terraced landscape acts as mirrors embedded in grassy slopes and reflects the sky up above. In harvest seasons, paddy fields portray colorful scenery in landscape paintings. During snowy winters, the terraces are blanketed in silvery-white.

Scattered across mountains and forests, rice fields are terraced in accordance with the terrain and feng-shui principle (a Chinese philosophical system that emphasizes a harmonious relation between men and their surrounding environment). Village houses retain characteristics of local vernacular style: rammed earth walls, timber frames of trusses, and hipped thatched roofs depicting a "mushroom" shape to effectively shed water. Some distinctive features were lost from reconstructions and renovations of village dwellings in the past years. However, the existence of well-preserved villages provides us with insights of the dwellings' originality. For instance, the most representative of Niuluopu village retains a dozen or so ancient houses with a consistent style; some even serve as time capsules of indigenous traditions and living habits.

Apart from the terraced landscape, indigenous customs, as well as their weddings and funeral rituals, reflect distinctive regional characteristic, contributing to the world's knowledge and understanding of the intangible cultural heritage of

local ethnic groups.

The cultural landscape of Hani Rice Terraces is not only a living and dynamic reality of nature, but also the livelihood of local residents. Unlike other historical cultural landscapes, the property's conservation depends not on conventional procedures or technical solutions, but the sustainable development of its indigenous ecosystem. By sustaining the spiritual and living practices of the indigenous people of various ethnicities, the significance of the site will be preserved and passed on.

Forests need sensitive cultivation and protection from degeneration by fostering an amiable environment with moisture, accompanied by the presence of woodland. Deforestation and intentional damage on nature must be prohibited. These have become more challenging over time.

While villages should retain their distinctive plan, architectural style, and local features, the residents' rights to enhance their living standards should also be ensured. The latter can be in conflict with the preservation of dwellings' originality. We should find ways to help local residents to improve their living standards while protecting the original features of their houses. We strongly discourage the promotion of unauthentic renderings of indigenous Hani-style.

The vitality and beauty of Hani Rice Terraces lie in continuous farming and reaping practices. While the practices are currently sustained, we must be wary of potential threats to the preservation of the site. On the back of economic reforms and interventions from tourism, peaceful and secluded pastoral lives are no longer invariable. To ensure a continual motivation of local farmers to practice and help them adapt and adjust to social progresses are inevitable challenges. There were some reflections and strategies planned to cope with these challenges, but their impacts can only be tested in practice.

Components of the cultural landscape of the Honghe Hani Rice Terraces World Heritage Site are forests, villages, rice terraces, and water supply.

Challenges

Risks: Changes caused by the improvement of living conditions

Strategy: Reasonable treatment by proper consultation

Guideline of environmental management and conservation as well as renovation on traditional dwellings for the Honghe Hani people

The Hani Rice Terraces showed incomparable ecological vitality in the face of severe drought.

We admire the tenacious vitality of the terraces, which further demonstrates the authenticity and integrity of the Outstanding Universal Value of the terraces.

Rice terraces constitute the core of Hani cultural landscape; a continuous traditional farming practice is integral to its sustainability. Because of its direct economic and social value, it may not be subject to negative impacts in the near future. However, we must strike a balance between farming practices and agricultural products in the long run in

order to preserve its cultural and natural integrity.

Water is the lifeblood of the Hani heritage. Considering the current situation, the water system demonstrates its resiliency and regeneration ability on the back of extreme droughts and flood.

Risks

1. Irrigation systems for paddy fields are out of repair over a long period of time or lack durability

2. Water contamination from villagers' daily activities

3. Water shortage caused by population growth and tourism-induced developments

Strategies

1. To develop feasible and practical irrigation system, along with the protection of it

2. To establish a comprehensive waste water treatment system in villages

3. To alleviate the negative impacts on the water supply from external sources

Sustainable development is

1. To sustain forest coverage and growth on the mountain top

2. To sustain the traditional style of living in villages

3. To sustain planting and harvesting practices by seasons

4. To sustain continuous water flows downstream and along the contours of the mountain

Apart from the landscape of terraced fields, indigenous customs in carrying out the villagers' daily lives, wedding and funeral ceremonies, festival celebrations, as well as religious practices constitute an integral part of and are inseparable from the Hani cultural heritage.

Therefore, it is crucial to support the folk culture. Multilevel educational and training institutions and cultural organizations should be established to deepen our understanding of the Hani culture in order to better protect it. Besides, we must promote science and cultural education to advance our knowledge.

Introducing People-centred Approach to Conservation and Management of Hani Rice Terraces

Gamini Wijesuriya
Project Leader of ICCROM

I. Introduction

The theme of this workshop is the sustainable development of the Cultural Landscape of Honghe Hani rice terraces (Hani). Sustainable development is a new paradigm we are committed to promote and integrate into the heritage process. Places like Hani rice terraces are excellent case studies in which to explore the salient features of sustainable development. Indeed, the international community may have more lessons to learn from this workshop than to contribute. Without wanting to undo all this optimism of my opening lines, the challenges for sustaining and managing Hani and similar heritage places are unfortunately substantial and complex, and substantial progress in this area is long overdue. Some of these challenges are being addressed by the communities within their own traditional management systems while others are being approached through newly developed management systems aimed at protecting the Outstanding Universal Value (OUV) in a more inclusive way.

Hani is considered a cultural landscape which reflects the interaction between man and nature which has continued to evolve and one of the key attributes of Hani is therefore the people. There will be no Hani or its OUV without its people who sustain and manage the landscape and the associated knowledge, skills and practices. As an agricultural landscape, Hani is characterized by changing patterns of livelihood and quality of life due to rapid social transformation. Young people opting for non-agricultural jobs is an inevitable phenomenon and has profound implications in sustaining and managing this place. This is just one of many examples that underline how the people are the most critical factor deserving attention when searching for solutions to sustain and manage Hani.

There are other challenges faced by Hani and its people. As much the agricultural practices of Hani are the basis for the livelihood of its people, it is also valued by them as heritage, and also by the Chinese society at large. Sustaining or managing these 'heritage' values is a challenge as the inherent characteristics of continuity and change have implications. In addition, the future prospects of this community and its land have been drastically modified by designating Hani as a World Heritage site and attracting as a result a series of new challenges. For instance, it becomes the responsibility of the Hani people and Chinese government to protect the OUV with the number of stakeholders that need to engage in decision making significantly increased. The responses to these new challenges are being guided by a fraternity whose main interest is to safeguard the rice terraces as

the tangible manifestation with little concern for the broader cultural significance of this heritage place. They rely heavily on a discourse still evolving and that sometimes lacks vigour which itself is a challenge.

In this paper, I argue for a management model in which people and their livelihoods are at the core of decision making. Protection of Hani as both an agricultural landscapes and as a place conveying OUV is feasible if due attention is paid to improving the wellbeing of the people, defining heritage values from *their* own perspectives and empowering them to engage in the decision making process. For this reason, we as heritage practitioners need to revisit some of the fundamental principles of the heritage discourse. This is already happening to some extent. Indeed, in this paper I will briefly explore some of the principles and tools already available to achieve these goals, including the cultural landscapes approach and the sustainable development paradigm. Finally, I will briefly introduce the people-centred approach that is being promoted by ICCROM to strengthen existing tools and to help evolve a more robust management model for Hani. This approach was evolved a result of the Living Heritage Sites programme of ICCROM, very much a response to emerging needs of engaging communities in the conservation and management of heritage. I will demonstrate Hani has an inherent people focus by characterising it as living heritage and argue for new approaches for long term sustainability of Hani which are different to conventional practice. The people-centred approach is the recognition of the role played by people (including their knowledge, technology and skills) in sustaining and managing places that we have designated as heritage and empowering them and in a way that also favours their livelihoods and broader wellbeing.

II. The Challenge: Managing Heritage

Managing Hani is about sustaining the livelihood of people so that they can continue with agricultural and other cultural activities and protecting various attributes reflecting OUV and local values which are not mutually exclusive. Clearly, supporting a single effective integrated management system should be the ultimate goal and there is much literature that supports such efforts. Two recent publications in particular are significant. The first one is the World Heritage Papers No. 26 entitled “World Heritage Cultural Landscapes—A Handbook for Conservation and Management” (Mitchell *et al* 2009) and the second is the World Heritage resource manual titled “Managing Cultural World Heritage Sites” (Wijesuriya *et al* 2014). Future progress must also build on community strengths and on the current management of Hani introduced by the Chinese authorities both at national and local levels, including the management plan submitted with the nomination. In cases like Hani, we need to work towards a new form of integrated single management system which better positions the people as the lead decision making element and as the primary host of heritage capacities in all nine components of a heritage management system (Wijesuriya *et al* 2013: Chapter 4). However, to achieve this worthwhile goal we need to admit that more work is needed to understand and document traditional knowledge systems that have sustained places like Hani for decades or

millennia (1,500 years in Hani's case) before we brought in modern views, and the new gaps they are often creating.

Within the World Heritage context, we consider OUV as being underpinned by three pillars: first the criteria which characterise or defines attributes, their authenticity and integrity as the second pillar and management as the last. Although management is considered as one pillar, it is the basis for protecting attributes and helping sustain their authenticity and integrity, and it therefore has an overarching role in protecting OUV. In the values-led approach promoted for conserving World Heritage sites, the characterisation of cultural values through identifying the attributes that convey them and determining relative authenticity and integrity have many implications for management. In terms of heritage typology, Hani is regarded as a 'cultural landscape' and the identification of attributes, authenticity and integrity rely heavily on definitions of this fairly recent concept. The fundamental principle of such sites embodying the interaction between man and nature has already been cited. The definitions of cultural landscapes in the World Heritage context are worth recalling at this stage. They fall into two sub-categories but the second is relevant to Hani (Mitchell *et al* 2009:20):

The second category is the organically evolved landscape. This results from an initial social, economic, administrative, and/or religious imperative and has developed its present form by association with and in response to its natural environment. Such landscapes reflect that process of evolution in their form and component features.

A continuing landscape is one which retains an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress.

Continuity of the original function of a place including traditional way of life are indeed very pertinent to characterise Hani which like many any other cultural landscapes (Mitchell *et al* 2009:21):

exhibits significant material evidence of its evolution over time. The term "cultural landscape" embraces a diversity of manifestations of the interaction between humankind and its natural environment

The "cultural landscapes" handbook mentioned above provides useful guidance not only to characterise cultural landscapes, but also to help guide management. It starts by saying "It is the role of management to guide change in the cultural landscape while retaining important values". The key theme is that of "guiding change", something that has also been endorsed in the resource manual cited earlier in the paper. These World Heritage resources for practitioners are in sharp contrast to much conventional conservation literature continuing to emerge and I will return to this point later in the article. Undoubtedly, "retaining values" which themselves are "evolving" is a critical debate which is still ongoing. The handbook refers to six guiding principles (Mitchell *et al* 2009:35-36) in developing a management framework for cultural landscapes. Some of these are worth recalling in this paper as they have evident relevance to the case study in question. Moreover, departing from the case of Hani, they help us configure a concept

of heritage management that repositions the people in centre stage as the bulk of a management system ever more capable of addressing the new demands of and pressures on heritage today.

Principle 1: People associated with the cultural landscape are the primary stakeholders for stewardship.

This principle is essentially highlighting that the people living within the properties should be considered as managers and stewards. Accordingly “people living within [protected landscapes] should be supported in their role as stewards of the landscape... [and] they may more correctly be described as ‘the managers’... [while] the professionals who are employed...see their role as ‘facilitators’ and ‘negotiators.’” This is a key point I wish to highlight in my paper below and argue that they are indeed the key stakeholder for such case studies and their existence and contributions are the main substance of the management system.

Principle 2: Successful management is inclusive and transparent, and governance is shaped through dialogue and agreement among key stakeholders.

This principle has added some of the modern terminology, at times at risk of becoming jargon and hindering clarity of meaning but at times useful in the context of changing societies. Reference is made to the need for recognising traditional management systems, as mentioned above often overlooked within the modern conservation discourse. It says, “By adding cultural landscapes to the World Heritage List, recognition was given to valuable land, water and other resource use systems that represent the continuity of people working the land over centuries, and sometimes millennia. Indeed such traditional resource management systems are specifically recognized in the *Operational Guidelines* (Paragraph 97). Traditional systems of this kind involve adapting the natural environment to human needs, but they may incidentally help retain or even enhance biological diversity, and very often they help create places of great aesthetic value”.

Principle 3: The value of the cultural landscape is based on the interaction between people and their environment; and the focus of management is on this relationship.

In places like Hani, this relationship is a continuing phenomenon with changes occurring. These have to be recognised and respected in managing such places to sustain livelihoods or to protect OUV. “In continuously evolving cultural landscapes this interaction lies in the way people have shaped the land and management has to focus on resource conservation as well as of knowledge and use”.

Principle 4: The focus of management is on guiding change to retain the values of the cultural landscape.

Where there is continuity, change is inevitable and therefore this is a key principle. The handbook reiterates that the management of cultural landscapes is “about managing change in such a way that environmental and cultural values endure: change should take place within limits that will not disrupt those values”. However, who defines these limits and whose values should take the precedent are points still debating for which certain flexibility and adaptability are required..

Principle 5: Management of cultural landscapes is integrated into a larger landscape context.

This is a very important idea particularly for a place like Hani which has to depend on forests and catchment areas for their water resources.

Principle 6: Successful management contributes to a sustainable society.

These are also key principles that will be discussed further and, in fact, close in on the core theme of the conference. The handbook says (Mitchell *et al* 2009:36):

For cultural landscape management to be sustainable, it must be culturally and ecologically appropriate and also economically beneficial. It must equitably address the need for quality of life improvements, community development, and in some cases, poverty alleviation. While this can be challenging, progressive improvements may be secured through innovative and experimental approaches, involving techniques of adaptive management. In particular, innovative measures – for example those that brand and market the place and its traditions, through retailed products and in the tourism sector – can both help develop a more sustainable economy, and also support landscape protection.

Successful cultural landscape management can “illustrate sustainable local and regional development” and serve as “models of sustainable development – drawing on traditional practices of sustainable use of resources”. Through this approach, cultural landscape management has meaning in people’s lives, becomes more relevant to a larger constituency and contributes to a sustainable future’. The handbook could go further to link this back to the fundamental reciprocal benefits for OUV protection of such an approach.

The principles drawn from the handbook demonstrate that the current literature has paid considerable attention to the ‘people factor’ and to continuity and change in managing cultural landscapes like Hani. The six principles mentioned above refer to the sustainable development paradigm which is relatively new to the heritage sector but vitally important to places like Hani and merits further discussion.

III. Heritage and Sustainable Development

The resource manual (Wijesuriya *et al* 2013) mentioned above emphasises the importance of the sustainability paradigm now being broached in the heritage sector. The importance of this paradigm is that it focuses, among other things, on benefits of heritage to people and the society at large. This is in contrast to our conventional thinking where the focus was on the treatment of heritage with the view to passing it down to future generations (Wijesuriya 2010). It further recognises (and promotes) the interrelationships between society, economy and environment which are particularly important for a site like Hani. UNESCO has made considerable progress in promoting the paradigm through its World Heritage processes and work is ongoing. In the resource manual, sustainable development is considered as ‘the most important paradigm of our time’. It refers to ‘a pattern of resource use that balances the fulfilment of basic human needs with the wise use of finite resources so that they can be passed on to future generations for their use and development’. In applying this broader concept borrowed from environmental sector, the

manual has suggested that the issue of sustainable development can be understood in two ways (Wijesuriya *et al* 2013:20):

1. As a concern for sustaining heritage, considered as an end in itself, and part of the environmental/cultural resources that should be protected and transmitted to future generations to guarantee their development (intrinsic).
2. As the possible contribution that heritage and heritage conservation can make to the environmental, social and economic dimensions of sustainable development (instrumental).

However, these two are not mutually exclusive. Heritage has to be sustained for the present and future but, at the same time, it should contribute to the society in multiple ways. A case study like Hani is a vivid example of the impossibility in management of a conservation agenda alone that neglects the relationship between the site's continuity and the environmental, social and economic dimensions. their interconnections and interdependence and the benefits to be harnessed and shared. Indeed, Hani's continuity in terms of cultural values is inseparable from the contributions its continuity makes to environmental protection, social capital and economic growth. These are the three pillars of sustainable development and central in sustaining the livelihoods of the people and thereby the cultural landscape itself. There is a benefit in embracing the sustainable development paradigm in managing Hani.

The handbook (Mitchell *et al* 2009:22) highlights that:

Cultural landscapes often reflect specific techniques of sustainable land-use, considering the characteristics and limits of the natural environment they are established in, and a specific spiritual relation to nature. Protection of cultural landscapes can contribute to modern techniques of sustainable land-use and can maintain or enhance natural values in the landscape. The continued existence of traditional forms of land-use supports biological diversity in many regions of the world. The protection of traditional cultural landscapes is therefore helpful in maintaining biological diversity.

This directs us to another important consideration in managing heritage. The people of Hani should be at the core of making management decisions. They cannot be considered as one of many stakeholders. Delivery of mutual benefits to a cultural property, its people, its environment and its economy is the only way to sustain a place like Hani in the long run. Active engagement of the people whereby their knowledge and skills, their heritage capacities, are the drivers of the management system, will therefore become essential components of management practice.

In addition to highlighting the need for active engagement of people, the manual elaborates a conceptual framework to facilitate understanding of management systems for specific heritage properties and their improvement. A heritage management system is defined as follows(Wijesuriya *et al* 2013:54-55):

A heritage management system is a framework, often permanent, made up of three important elements: a legal framework which defines the reasons for its existence, an institution which gives form to its organizational needs and

decision-making, and resources (human, financial and intellectual) which are used to make it operative. Together they facilitate the planning, implementation and monitoring of actions, usually for a single cultural property or a group of properties or an area, to deliver results which guarantee the conservation and management of the properties and their associated values in a sustainable way. Achieving the specific outcomes sought for the property and its stakeholders is the ultimate result of the heritage management system. Reaching these objectives efficiently depends on heritage processes delivering a series of outputs, but also on making improvements to the management system in response to gaps being identified in it or in response to new needs.

In contrast to many guiding documents on heritage conservation and management, here the attention is drawn to the results of management, the overriding objectives (outcomes) and the specific results which contribute to achieving them (outputs) in a particular way. Interventions on the fabric, the physical expression of the heritage, in relation to protecting OUV are explored but so are potential benefits in terms of wellbeing of the people created by the good heritage management practice – an example is creating local socio-economic vibrancy through employment opportunities. The often reciprocal nature of these broader benefits is highlighted, whereby the local community, now thriving in socio-economic terms, also over time offers new forms of support to the property itself and the reinforcement of cultural values thereby contributing to OUV protection.

The heritage management planning process needs to take on board this more rounded approach in more and more cases. It needs to be recognised as the means to secure a more dynamic role for the cultural heritage- whether cultural heritage as a set of values, as material expression or as a series of practices and traditions, or all three – in the broader sustainable development paradigm.

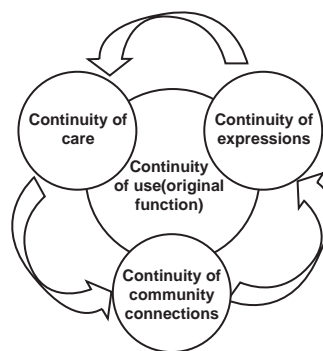
So far, I tried to highlight the importance of focusing on people and delivering benefits to them as an effective means of sustaining places like Hani, including their interlinkages often evident in their OUV, acknowledging that there are various approaches and tools already in place and some of which I have cited. The next section will discuss how to strengthen current approaches and existing tools with the people-centred approach being promoted by ICCROM.

IV. Hani as Living Heritage

ICCROM as an international, intergovernmental organisation created in 1956 (www.iccrom.org) was undoubtedly the key institution that disseminated conservation knowledge worldwide. Attempts were made to integrate trends in conservation being developed in the world into its training activities. In particular, major changes took place at ICCROM when its team of specialists started focusing on regions and their varying needs rather than previous practice of relying on an intentionally generated knowledge base. New programmes and training activities were developed which took on board the diversity of heritage and diverse regional needs. Integrated Territorial and Urban Conservation (ITUC) was one such programme focused on addressing issues at territorial

levels and included people and landscapes. With experience gained from different regions through this activity, ICCROM launched a follow up new programme in 2003 focusing on the Mekong river region. This was known as the Living Heritage Sites programme of ICCROM. Although many activities prior to this had focused living dimensions of heritage, the need to launch a new programme was evident to further strengthen the recognition of the living dimensions of heritage and to promote community-based approaches to their conservation and management. In addition, the programme “suggested the importance of introducing sustainable and integrated systems for heritage conservation and management, which should be well harmonised with the social, cultural and economic context of the place, as various traditions are still alive in many Asian countries” (which later recognised as applicable to all parts of the world). Since 2003, various activities undertaken under this programme have evolved a way to characterise living heritage and developed tools for managing them (Wijesuriya 2014). Interestingly, the theme “living heritage” has become popular within the heritage sector in recent times in unexpected ways but this is beyond the scope of this paper.

This diagram shows how ICCROM has characterised “living” heritage through its many years of work, careful to note that this does not imply by default that there is also such a thing as “dead” heritage. As mentioned before, characterising heritage is an essential pre-requisite for implementing various management models. It is important to mention here that many of the important aspects of cultural landscapes prescribed above were embraced in the living heritage sites programme. The focus on people, living dimensions, continuity (and change) and traditional knowledge systems are just some of the key themes which were explored. As outlined in the diagram, we have characterised living heritage as follows (Wijesuriya 2014):



heritage characterized by the continuity of the original function or the purpose for which it was originally established. Such heritage maintains the continuity of community connections, which continues to evolve in the form of tangible and intangible expressions and is taken care of through traditional or established means. This would mean that living heritage is strongly linked to a community (core community) and the sense of change is embraced.

This has profound implications for the very definition of conservation and the decision-making process. These connected communities can take the responsibility for maintaining the heritage by traditional or established means. Furthermore, such heritage is linked to or has relevance to the contemporary life of the community which endeavours to draw different benefits from it. These are essential elements that should be given due consideration when assessing values and identifying attributes that manifest them. Value assessment should go beyond the “experts” frameworks of introducing regular categories such as historic and scientific, and allow those emerging from the communities through

innovative processes such as cultural mapping. When undertaking condition assessments both positive and negative impacts should be considered and the outcomes or outputs of the conservation and management process should be based upon such results. Outcomes and outputs should aim at benefiting both the heritage as well as communities.

Let me now characterize Hani from this perspective. Hani was created as rice fields and continued to be used for this same purpose over 1500 years. Therein is the Hani community strongly connected to the site that sustains its livelihood and draws benefits. I use the word benefits in its broader sense. The Hani community's core cultural values are conveyed in diverse attributes some of which continue to change. In most cases, such changes follow established or traditional norms without detrimental impacts on key features while some may have impacts. These changes may occur in both tangible and intangible forms in relation to agricultural fields, practices and other cultural traditions. The site has survived for 1,500 years because the Hani community cared and maintained it through traditional or established means.

On this basis, we can characterise Hani as a form of living heritage. It continues to function for rice production and the purpose for which the rice terraces were created. A strongly connected Hani community continues to draw benefits and add or change their cultural expressions yet also care and maintain this special place. Hani is a community as much as it's a place. It is about their livelihood and their strong links to contemporary life which continue into the future. In the language of the living heritage approach, we identify this connected people as the 'core' community who possess (or should possess) the main voice in decision making.

In addition to characterising living heritage, the programme also developed living heritage approach as a management approach, a conceptual framework that can complement ongoing approaches to conservation and management of heritage. While, we do not propose to establish a new category of heritage called living heritage, the framework can be used to guide the conservation and management of sites characterised as living heritage (Wijesuriya 2014).

This approach has developed by comparing and contrasting the currently popular fabric based and values based approaches. While it is recognised that the application of any given approach is based on a given context and that it is up to the policy makers, practitioners or the communities to make conservation decisions, the intention of the tool is to highlight the key elements. These are summarised as follows. Living heritage,

As a philosophy: It emphasises continuity which invariably brings change as the primary driver for the definition, conservation and management of heritage.

As a process: It facilitates a community-led (bottom-up), interactive approach to conservation and management by: emphasizing a core community and its values (recognizing the hierarchy of values and stakeholders); recognizing change as inevitable; utilizing traditional or established management systems (in terms of, knowledge, practices and materials) for the long-term care of heritage and to bring reciprocal benefits.

As a product: long-term sustainability in safeguarding heritage with an empowered community engaged in decisions made for them and their heritage.

This can be a useful tool in developing management frameworks for Hani. In this model, Hani has to be recognised as place that is characterised by continuity and for its sustainability or survival. Management decisions would be led by a process in which people living in the landscape would maintain hierarchical seniority, an empowered voice in planning whereby their views are the backbone of decision making. Nevertheless, decision making should be an interactive process (to bring in other stakeholders). In the process, ideas of continuity and change (as mentioned in the cultural landscape approach) should receive due attention. Traditional management systems should be understood, maintained and reinforced or recovered and integrated into management. Similarly, benefits must be secured for the people living in the site (and the chain effect positive repercussions thereafter for the site itself). In essence, the living heritage approach is about managing continuity and change effectively by empowering communities.

Although it has interesting parallels to those described earlier, this is only one approach. Indeed, the next section will highlight the ‘people-centred approach’ which built on the living heritage sites programme in ICCROM to propose a more comprehensive framework for community engagement enriched by a variety of tools to enhance practice.

V. Conclusions: Promoting a People-centred Approach to Conservation and Management

The importance of focusing on people is well illustrated through Hani. We highlighted that the need to focus on people had already come to the fore in the tools developed to manage cultural landscapes and within the sustainable development paradigm. This was also the principal outcome of the Living Heritage Sites programme and its activities within ICCROM over the last 10 years. All the tools mentioned also highlight the need to focus on other themes such as continuity and change, evolving values, understanding and considering traditional management systems and greater interaction among stakeholders. New management models or improvements to existing management systems should therefore be evolved considering these parameters. Some of these may enter in conflict with conventional approaches to conservation and management of heritage. Nevertheless, places like Hani cannot be viewed only as beautiful landscapes ignoring the need to support the continuity and improvement to the life of the people. This is because the value of these places for the local people and the international communities rely on the unfailing hard work, support and values of the people living in the landscape today and in the future, building on a 1500 year past. There is an evident need to adopt a people-centred approach to conservation and management of Hani and similar places. We trust this can only be done by engaging communities and empowering them to become active decisions makers themselves and engage in decisions being made for them and their heritage. The key to a people-centred approach therefore is to promote community engagement and assure a central place for the people at the heart of all nine component of the heritage management system in place (Wijesuriya *et al* 2013:54-55). As the former

Director-General of UNESCO has suggested 'Without the understanding and support of the public at large, without the respect and daily care of the local communities, which are the true custodians of World Heritage, no amount of funds or army of experts will suffice in protecting the sites' (Wijesuriya *et al* 2013:20).

Engaging Hani people is already happening. However, it may be of great benefit to revisit the current management systems in all its components and map relative community engagement throughout. Mutual benefits currently enjoyed by the site and the people should also be mapped, as should future potential to be harnessed, also with a view to sourcing the tools and frameworks which might help secure these benefits and locate the cultural heritage at the heart of the future wellbeing of the people. The final result of an evolved Hani management model should be a stronger organisational framework integrating the multiple concerns and principles mentioned above. We are seeking a management system that bridges between heritage as a physical expression and the community not just through cultural values but through managing continuity and change in use patterns, livelihoods and mutual wellbeing. The World Heritage Convention has delivered pioneering work in the last 40 years with repercussions well beyond the boundaries of the properties on its list. If it wants to maintain this record, it must now rise to the challenge of promoting new ways of broaching management whereby its main channel for securing results, the State Party, takes a back seat and heritage capacities in communities and networks are embraced (WH Capacity Building Strategy 2011). The heritage authorities become solely a facilitator to empower communities to build on expertise (in Hani's case 1500 years in managing continuity and change), take on a central role in the heritage management system and rise to the challenges and opportunities presented by modern society. This will require an ability to reach beyond sectorial confines and employ new tools and new skill and knowledge areas. Only in this way will the people secure their heritage a dynamic role in local sustainable development and in every sphere, social, environmental and economic, and mutual wellbeing for themselves and their heritage.

VI. Postscript—An Autobiographical Note

Before end up this paper, let me share a personal anecdote presented at the conference. My own story. Perhaps I was supposed to be reborn here in Hani as I reach 60, and this is about the early part of my previous life.

I was born to a traditional farmer family with our own rice fields adjacent to my home. They may not have been of outstanding universal value but held many of those characteristics we ascribe to cultural landscapes and great heritage values. Rice fields were passed on from generation to generation with the traditional knowledge on all aspects of farming. From the time I was 5 years old, I had no choice but to engage in different aspects of crop raising. These included, seasonal cleaning of paddy field, ploughing them with buffalos, weeding, harvesting and so on. For me it was hard work although there were many aspects we enjoyed and benefited from. On one hand, the land we possessed was not sufficient to support the growing family with 9 children. On

the other hand, I was a reluctant worker and began to witness more ‘comfortable’ ways of living outside my village. Indeed, the education system had begun to influence the farming families, leading to alternative white-collar jobs as a means of living. Indeed, I opted to study hard which invariably relieved me from hard work after entering university! Education opportunities led me to abandoned rice terraces and I finally ended up in Rome. I would not make any quality judgement but what if all the children in Hani want to go for this route? Taking care of their livelihood and improving wellbeing is therefore the key to sustaining heritage and cultural values.

This may seem a negative story and therefore, let me also bring a positive example from my own family. My own brother, also opted for education while helping the father, and got into a white-collar job where he was able to operate from home. He had an additional income to support his own family while staying in the rice fields and guaranteeing continuity in the cultivation of the land. Such was a more positive hybrid solution...

Acknowledgements: I thankfully acknowledge the contributions made by my colleague Jane Thompson to this paper. She also co-authored the World Heritage Resource Manual on Managing World Cultural Heritage with me. My sincere gratitude is also extended to the State Administration of Cultural Heritage of China (SACH) and ICOMOS China for the invitation to attend the conference.

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Sustainability and Significance of Cultural Landscapes

Laura Robinson

ICOMOS Treasurer-General/ICOMOS South Africa

It is my pleasure to be present here in Yunnan Province, China at this important workshop on the sustainability of the Honghe Hani Rice Terraces World Heritage Site. I am representing ICOMOS, and more especially our President Gustavo Aroz, who could not be present today and who sends his apologies and warmest wishes for a successful outcome to the workshop.

I have entitled my presentation “Sustainability and Significance in the Cultural Landscape” as I believe that the two are interdependent and cannot be considered in isolation. The significance of a site must serve as the primary informant for all heritage sites and should be the reference point from which any and all decisions are made in terms of the property in question. Allied to this is, of course the integrity and authenticity of the property and together these factors, significance, authenticity and integrity serve as the guiding principles from which must inform and guide actions that are proposed to the site in question.

The points that I will highlight in this short presentation are drawn from my experience in working with the World Heritage Convention for the past 15 years during which I have had the privilege in developing the dossier for the Robben Island World Heritage Site (although not a nominated cultural landscape this site shares many characteristics of such a landscape) as well as the ongoing development of the Cape Winelands Cultural Landscape (which shares a number of strong similarities with the Honghe Hani Rice Terraces). I have also been fortunate to have served on the ICOMOS World Heritage Panel, an experience which has provided a deeper insight into the challenges encountered in many nominations put forward by the States Parties.

The International Congress on Culture: Key to Sustainable Development was held here in China in May 2013, and a previous speaker Francesco Bandarin has made reference to this in his address. As you will all no doubt know, the Congress provided the first global forum to discuss the role of culture in sustainable development in view of the post 2015 development framework. The Hangzhou Declaration resulting from this conference sent out a strong message placing culture at the heart of sustainable development policies. Of particular relevance to Honghe Hani is the emphasis that the meeting placed upon both the tangible and intangible heritage and how these factors play an increasingly important role in our society today as they are considered to be essential components of human well-being and that they make significant contributions to economic development, environmental sustainability and resilience.

In preparing for this visit to Honghe Hani Rice Terraces Cultural Landscape I have looked at the recent UNESCO World Heritage publication on agricultural landscapes, which I think offers some excellent insights into a number of sites of this nature that have been inscribed on the World Heritage List in the past.

The Honghe Hani Rice Terraces sit comfortably into cultural landscape category ii being

The organically evolved landscape resulting from an initial social, economic, administrative and/or religious imperative and has developed its present form by association with and in response to its natural environment. Such landscapes reflect the process of evolution in their form and component features. Of the two sub-categories this site is recognisable as a continuing landscape – one that retains an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress. At the same time it exhibits significant material evidence of its evolution over time. (*Operational Guidelines for the Implementation of the World Heritage Convention*, 2012, Annex 3)

These landscapes are particularly fragile as they are subject to a number of factors that impact upon the significance of the property. Potential threats such as industrialisation, creeping urbanisation, and the technical standardisation of food production can have enormous impacts upon the authenticity and significance of such landscapes. One threat that is particularly relevant to Honghe Hani is that of tourism and increasing visitor numbers which bring with them such detrimental impacts as the deterioration of the quality of experience of the site, the need for infrastructure and services, interpretation and visitor facilities amongst others.

The essential qualities of Honghe Hani as in terms of the criteria under which it has been inscribed may be distilled into the integration of four elements; forests (sacred forests), water supply, rice terraces and houses/settlements. To quote the statement of significance they are an exceptional reflection of a resilient land management system that optimises social and environmental resources, demonstrates an extraordinary harmony between people and their environment in spiritual, ecological and visual terms, and is based on a spiritual respect for nature and respect for both the individual and the community through an interdependence known as the “Man-God Unity social system”.

This delicate balance makes the issue of the sustainability of this exceptional site going into the future a critical one, and one that has been recognised by the World Heritage Committee, the Advisory Bodies and, of course the State Party itself – hence this workshop.

Time constraints limit a deeper interrogation of the issues that I have touched upon but I would like to spend a few minutes sharing some experiences that I have had while developing the first draft of the nomination dossier for the Cape Winelands Cultural Landscape. The reason that I wish to do this is that the two sites have much in common and whilst the drawing of comparisons is not always appropriate there is much to be learnt from sharing lessons learnt from such similar sites.

There are some important similarities between these two sites:

- Both sites are agricultural cultural landscapes
- They are situated in areas of remarkably beautiful and scenic landscape and have strong links to mountains and water
- The type of agriculture practiced has developed as a response to the extraordinary qualities of the landscape
- A very specific style of architecture has developed in response to the sites and these can be described as unique to the region
- Much of the Outstanding Universal Value of both sites relates to their intangible dimension, i.e. social and cultural practices developed over centuries of use by the inhabitants of these properties

There are also some significant differences:

- Honghe Hani has retained the original type of agricultural activity over an extended period. The CWCL is undergoing a transition in terms of the type of agriculture practices – from vineyards, to fruit for example. Open planting is being replaced by tunnels in some areas.
- There is a very real threat to the CWCL due to increasing urbanisation, this is not evident in Honghe Hani which is situated in a rural area.
- Services and infrastructural upgrades are a threat to both sites, although slightly different in nature. There is a need to upgrade the houses in which the villagers live in HH whereas in the CWCL the real threat lies in the proposed development of large scale regional service upgrades such as road transportation systems.

Some considerations:

I do not intend to draw any very specific conclusions but merely wish to add a few remarks that may add some value to the debate that will ensue after the presentations.

Agricultural cultural landscapes such as Honghe Hani Rice Terraces and the Cape Winlands are particularly fragile as they are subject to a number of factors that may have a serious impact upon the significance, authenticity and integrity of the properties. These may include (but of course are not limited to)

- Industrialisation
- Creeping urbanisation
- The technical standardisation of food production, and
- A loss of younger people to the urban areas where they seek improved work opportunities and a better standard of living. Therefore the long-term sustainability of the site should include a consideration of the financial situation of the inhabitants of agricultural landscapes

And a few recommendations:

Having had the opportunity of visiting the sites^[1] I have observed a number of opportunities and challenges are presented by the Rice Terrace landscape and I have some observations that I would like to share with you. They include:-

- Guidelines need to be drawn up to assist with the upgrading of houses in the historic villages in a sympathetic manner that respects the architectural heritage of the place, whilst permitting residents to live in a dwelling that has modern facilities.
- Although the visitor's/interpretation centre is established a more detailed interpretation strategy is important. During the course of our visit we learnt much valuable information from our guides, perhaps this could be made available in electronic or printed formats for visitors to keep? Interpretation at the various sites would be most useful and add to the value of the visitor experience.
- As part of the visitor management strategy the maximum number of visitors (the carrying capacity of the site) should be established. This in turn will assist with the further development of visitor facilities and is important as the visitor numbers will certainly increase dramatically in the future.

I would like to conclude by expressing my most sincere thanks to the hosts of the workshop, the arrangements have been excellent and our guides have provided us with a deep understanding of the significance of the site as a whole. I look forward to receiving the outcomes of the proceedings in due course.

[1] It should be noted that these are my personal recommendations after having the pleasure of visiting the site over the past few days.

Policy for Conserving the Value of the Cultural Landscape of Honghe Hani Rice Terraces

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I. Category and Attribute

Hani Rice Terraces have been evolved through sustaining local rice cultivation practices in order to provide for living and production in the region. As a cultural heritage, it demonstrates how a sophisticated agricultural society is shaped by traditional rice cultivation at the alpine/middle-hill region in East Asia. "Forest, terrace, water system, and rural villages" together form the tangible factors connecting Hani rice terraces as an organic whole and push for continuous evolution under prudent human intervention. The site's cultural value is further enriched by social elements including political, economic, cultural, and religious beliefs.

Sustainability, indigeneness, ecological harmony, and the composite landscape of natural and human forces are unique attributes of the cultural landscape of Hani rice terraces. The site is regarded as an agricultural landscape, of an agrestic settlement and a continuously evolving agricultural heritage^[1].

II. Planning Objectives

The Cultural Landscape of Hani Rice Terraces demonstrates extraordinary harmony between people and their environment from their continuous interaction. In view of this, the core objective of *Plan for Conservation and Management of Honghe Hani Rice Terraces* is to preserve and sustain this harmonious relation.

III. Main Pressures for Sustaining Value

Sustainable development of traditional rice cultivation

- Impacts on development: Products from traditional rice cultivation prevailing at Hani terraces have comparatively lower economic values, compared with modern agricultural products, resulting in the lack of inherent catalysts for the development of terrace economy.

Modern agricultural technology vis-à-vis traditional rice cultivation

- Impact on local cultivation technology: New technology and materials introduced from outside will impact the passing on of local technique in the region, especially the maintenance of the water system and the development

[1] See "The World Heritage List: Filling the Gaps - an Action Plan for the Future", An Analysis by ICOMOS (2004).

of traditional vernacular architecture.

- Impact on local culture: New social values and norms will influence the sustainability of traditional cultural practices that are regarded as intangible heritages, such as local dances, festivals and rituals.

Tourism economy vis-à-vis ecological harmony

- Impact on local residents: Tourists influx and associated appreciation of the terraced landscape will enhance local residents' pride over their inherited heritage. However, the new tourist economy can be counter-productive to the motivation to maintain the terraces. Associated economic benefits generated from tourism will weaken the existing intimate bonding between local residents and terraces.
- Impact on environmental capacity: Large number of tourists generate wastes and pose challenges to the limited resources available, along with the long-established human-nature harmony and the site's adaptable features.

IV. Value Maintenance Principles^[2]

1. Authenticity: To respect the evolution pattern of the Cultural Landscape of Honghe Hani Rice Terraces while protecting and maintaining the authenticity of the constitutive elements and their intertwined relations.

2. Integrity: To protect the components of the site's heritage value, including both tangible and intangible heritage and their inter-relations, maintaining the integrity of its heritage value.

3. To promote harmonious development: To focus on the development logic of the heritage site, and to encourage the participation of the public and stakeholders as well as their cooperation, so as to pass on the traditional terraced culture, as well as to guide and establish harmonious relation between the site's social economy development and heritage value maintenance.

V. Value Maintenance Policy

Maintaining heritage value of the site should not limit to the compliance of rules and regulations outlined in the conservation program; attention should also be given to following the organic developmental and evolutionary patterns as well as rural attributes of the terraces that are fundamental to being an agricultural heritage. It is imperative to define the maintenance policy in accordance with natural laws and evolution logic:

Promote traditional rice cultivation

- Introduction of modern market mechanism: To establish regional center to

[2] It is stated in the *Operational Guidelines for Implementation of Convention Concerning the Protection of the World Cultural and Natural Heritage* that integrity and authenticity are the fundamental index to maintain the value of the heritage. For heritages like Hani Terraces, the evolution law and the logic of change are also important index to determine and maintain the integrity and authenticity of the heritages.

industrialize traditional agricultural products to enhance the economic value of the site, including protecting the traditional terrace cultivation practices and the continuity of traditional rice varieties, along with promoting the research and marketing of organic terrace-grown rice and its value.

- Enhancement of composite value: To increase the composite value of related agricultural products from Hani rice terraces, including the research, promotion and marketing of traditional secondary agricultural products from terraces.

Encouraging the continuity of local skills and culture

- Rehabilitation of vernacular architecture: To follow the natural evolutionary cycles in adapting vernacular architecture for modern use, by respecting "traditional design, structure, material, and technique." This is the solution as well as a good example that local residents at the heritage site can play their role to transform the local architecture to meet modern needs.
- Incentive policies: To encourage local people at the heritage site to transform local dwellings, either following the above-mentioned example or own decisions. Tourism-generated revenues can be used as an economic subsidy to drive the continuity of local dwellings.
- Social bond and relations protection: To carry the tradition forward by keeping the traditional social roles played by terrace clusters Mi Gu, Mo Pi, and Gou Zhang under the modern social management framework. This will lay the foundation for passing on intangible heritage to future generations.

Minimum intervention from tourism

- Less intrusive on-site presentation: To organize traffic and linkages between tourist spots in order to limit visitors' activities within the heritage site. Tourists are not encouraged to access the villages so as not to disturb the daily production and lives of local residents.
- Imposing restriction on tourism facilities: Aside from essential visiting spots, safety management, and transportation facilities, as well as construction sites in the village towns, facilities for tourists and external usage should be minimal. In Xinjie Town, Shengcun Village and Panzhihua,^[3] where public infrastructure, tourism facilities (hotels, restaurants, entertainment, and terrace museum), and other presentation facilities are equipped, concentrated tourism facilities will be built in order to minimize interventions to heritage sites.

[3] Xinjie Town and Panzhihua are where township governments are located. Shengcun Village is the location of former township government.

Appendix: Management Rules of the Heritage Area and the Buffer Zone^[4]

Measures for Protection and Management of the Villages and Residences of the Cultural Landscape of Honghe Hani Rice Terraces and Guidelines for Conservation, Renovation and Environmental Treatment of Traditional Hani Residences in Honghe

Article 57 Management on Heritage Area

(1) Terraces, forests, water systems and local houses located in the heritage area of Honghe Hani Terrace Heritage Area shall be protected and maintained as a whole, following the heritage evolution laws.

User of the terrace shall be responsible for daily maintenance of the terrace. It is encouraged to use traditional cultivation to maintain the vitality of the terrace land and water, and to plant local traditional rice varieties. Anyone is forbidden to set fire on the water terrace, abandon cultivation or plant dry-land crops.

Strictly protect the water conservation forest for the terrace. Encourage to use traditional trees to improve and grow the forest. Choose the varieties of trees with good capacity to keep the water resource which is consistent with the traditional tree varieties for the development of commercial forest and economic forest within the heritage area.

Protect and improve the terrace irrigation system. Encourage the maintenance of water system under the traditional management pattern. Protect the terrace water conservancy facilities. Do not contaminate the water resource.

Protect the traditional houses located at the ethical villages within the heritage area. Encourage local residents to maintain, upgrade and construct the local houses based on the traditional self-build model. Traditional shape, structure, material and techniques shall be applied as necessary.

Protect the ecological and biological diversity of the terrace. It is prohibited to over exploit the wild biological resources within the area. Use of pesticide and chemical fertilizer shall be under strict control so as to maintain natural balance of the air, water and soil, and the living creatures.

(2) Construction activities in violation of the heritage evolution laws shall be forbidden in the heritage area. Explosion, drilling or excavation that are in excess of the daily production and living necessity in the area are strictly forbidden.

Mining activity is not allowed in the heritage area. Quarrying, sand mining, and lumbering activities that are not required by the production and living in the heritage area shall be forbidden.

Construction of industrial facilities is not allowed within the heritage area, especially the industrial projects which have the potential to cause pollution to the air, water or soil.

[4] The rules on heritage area and the buffer zone as stated in *Conservation and Management Plan of Honghe Hani Rice Terrace (2011-2030)*.

Construction of hotels is not allowed within the heritage area; catering and entertainment service facilities are not allowed at places other than where Panzhihua township government and Shengcun Village Committee is located.

Non-agricultural commercial operation including family inn or farmhouse restaurant is inappropriate within the heritage area.

(3) Construction activities within the heritage area shall follow applicable laws and regulations to go through the filing and approval procedures.

Housing construction, small scale water conservancy projects, quarrying, sand excavation and lumbering activities within the heritage area as required by the daily production and living shall be approved by the village government, subject to the approval from the Town Terrace Management Bureau and filing to the Provincial Terrace Management Bureau.

For construction projects or explosion, drilling, excavation activities under special circumstances, HIA (Heritage Impact Analysis) shall be conducted and submitted to State Administration of Cultural Heritage via Cultural Relics Bureau of Yunnan Province.

Article 58 Management on Buffer Zone

Construction activities within the buffer zone shall not change the existing use of the land. Activities that may cause impact to heritage or the environmental safety are not allowed. Different types of facilities shall not damage the setting and landscape within the area.

For construction projects in response to the external requirements for service purposes such as tourist hotels within the buffer zone, HIA (Heritage Impact Analysis) shall be conducted and approved by Provincial Terrace Management Bureau and the urban construction planning departments.

THEME TWO

Case Study of
the Cultural
Landscape

Development and Conservation of Cultural Landscapes in China

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Abstract

Based on case studies, this paper looks into Chinese cultural landscapes through time, from their origins, to development and popularization, as well as the conservation strategy. The objective is to better protect and foster future developments of cultural landscapes in China in the broader context of ecological civilization.

Key Words

cultural landscape, conservation strategy

The concept of “Cultural Landscape” was formally put forward at the 16th World Heritage Conference in 1992. It filled the gap between culture and nature as stated in the *Operational Guidelines for the Implementation of the World Heritage Convention*. It also brought a new vision to the development of China’s cultural landscape. “Cultural Landscape” emphasizes the interaction between human and their environment, which is consistent with the philosophy of “man is an integral part of nature” in the traditional Chinese culture. Variations in the typology of human-altered landscapes contribute to the diversity of cultural landscapes in China. There are four sites regarded as Cultural Landscapes among the 47 World Heritage Sites in China, namely, Mount Lushan in Jiangxi Province (1996), Mount Wutai in Shanxi Province (2009), West Lake in Hangzhou (2011), and Hani Rice Terrace in Yunnan Province (2013).

I. Cultural Landscapes in China Are Masterpieces with Sublime Beauty Rooted in the Rich Chinese Culture

China’s territory is vast with diverse climates and complex geological conditions. Various forms of topography comprising of ocean, plateau, plain, basin, and hills constitute the rich and diverse ecological environment in China.

Chinese ancestors were inspired by the rich variety of landscapes with exceptional aesthetics and they contemplated about nature while shaping their livings, leading up to the gradual development of “man is an integral part of nature” as the supreme philosophy. The three greatest philosophical ideologies in China—Confucianism, Buddhism, and Taoism—created distinctive theories on “shan-shui” (mountains and streams) culture through interpreting the spiritual relation between god and human. These theories have influenced Chinese cultural practices. For example, Confucianism puts, “Benevolent men prefer mountains while wise men prefer water; each to his own taste”. Buddhism

appreciates the aesthetics for mediation and contemplation. Taoism acknowledges the beauty of natural landscapes as unplanned yet awe-inspiring.

The organic integration of the Chinese culture and the natural landscape, over the course of thousands of years, has led to a great variety of rich cultural landscape in China.

Mount Wutai is one of the first lands on earth that emerged from the surface of water. Its representative periglacial landform characterized by “five magnificent peak hills of cooling climates” has developed from the renowned “five uplift” process. The sight is perhaps comparable to the Taoist “Qingliang Mountain” where Manjusri taught and propagated Buddhism as stated in Buddhist texts. The Mount Wutai then became the religion’s breeding place, the center for the worship of Manjusri in the Buddhist world.

Mount Lushan possesses superb geographical conditions, combining representative Chinese landscape features of “peculiar, beautiful, precipitous and majestic.” It has become the ideal aesthetic representation in the ever-evolving cultural landscape in China.

Feng-shui theory in China follows the ultimate principle of “heaven, land, and people in unity”; it is applied when choosing a place to live and making associated plans, as well as serves as a ideal example for the creation of China’s cultural landscape. The urban-lake spatial feature of the West Lake in Hangzhou—“a city surrounded by mountains on three sides” and embraced by a river—aptly illustrates the Feng-shui theory in China. The beauty of the West Lake that integrates yin and yang is a result of transformations and beautifications over a long period that involved various Dynasties.

The Cultural Landscape of Hani Rice Terraces is exemplary of the harmonized relation between agriculture, living, and the surrounding environment based on principles of Feng-shui. Local residents leverage the natural ecology to create a living and sustainable model that comprises of four-fold elements of rivers and lakes, terraces, villages, and forests, a manifestation of Chinese Feng-shui aesthetic model in the midst of mountains. The sustained and intact cultural landscape over a thousand years is a testimony of harmonious developments of the Hani culture and the natural environment.

II. Nominations of “Cultural Landscape” in China to Be Inscribed on the World Heritage List Has Helped Develop Awareness to Preserve China’s Cultural Landscape

Cultural landscape, through defining its direction, along with preservation philosophy and tools, builds the foundation of heritage value assessment and system. The process nominating China’s four cultural landscapes as World Heritage Sites helped develop a unified approach.

The inscription of the Mount Lushan in 1996 began the trajectory of the development of the concept “cultural landscape” among people in China. Guided by the State Administration of Cultural Heritage, the protection and preservation of the environment and intangible heritage has gained significance. Extensive relics parks and industrial

heritage landscape parks exemplify the newly developed Chinese approach to conserve cultural landscape for public use. However, Chinese World Heritage Sites nomination had not followed the same direct track. For instance, cultural heritage and natural heritage are preferred, especially for sites with mixed natural and cultural heritage.

In 2009, Mount Wutai, similar to Mount Lushan, was nominated as a mixed natural and cultural heritage, while the resultant inscription regarded it as a Cultural Landscape in the World Heritage List. With a decade's profound reflections on such practices, China has finally come to the consensus that, cultural heritage conforms to the ancient wisdom about "unity of heaven and man." China can potentially make great contributions to conserving the sustainability of cultural landscape, which was reflected in the nomination of the West Lake in Hangzhou.

The successful nomination of Hani Rice Terraces in 2013 demonstrated China's confidence and determination to spread the theory of "unity of heaven and man" and help build an ecological environment, also by raising the public awareness on the protection of the living cultural heritage.

III. Cultural Landscape Conservation Policy

China put forward the state strategy to develop a conservation culture in 2012. Cultural landscape, as a significant bearer to spread and pass on the conservation approach, has received unprecedented public attention. Today, initiatives aiming to beautify China took off from cities and expanded to villages to protect the cultural landscape, which in turn has been enriched and strengthened by practices.

1. Protect existing cultural landscape through strategic classification

China is host to a large number of cultural heritages with great varieties. Therefore, it is vital to conduct systematic research on cultural landscape resources so as to devise targeted protection policies.

The State Administration of Cultural Heritage has made great effort to inventorize and classify cultural resources nationwide to lay the foundation of conservation policies targeting resources of various types and levels, as well as a monitoring and heritage watch system.

For the 225 national scenic areas, a research is now underway to classify and deepen the understanding of their heritage values. The feasibility to establish the national park system linking scenic areas is also under discussion.

China is speeding up the establishment of the "priority agricultural cultural heritage" system. In May 2013, China announced that 19 traditional agricultural systems were recognized as the first batch of significant agricultural cultural heritages in China. Among which, 6 systems have been included in the Globally Important Agricultural Heritage Systems organized by The Food and Agriculture Organization of the United Nations.

2. Protect cultural landscape systematically and in totality

Along with an increased recognition of cultural landscape as an integral whole, more concern has been given to the conservation of the cultural landscape, both the external setting and internal intangible factors.

The landscape of the West Lake is shaped by the great efforts of various dynasties on the exploration of water resources. Bai Juyi, Su Dongpo and Yang Mengying, the three former mayors of Hangzhou city in history, have all sustained the West Lake by dredging. Today's Bai Causeway, Su Causeway and Yang Gong Causeway are named after their surnames.

The Westward Re-construction of the West Lake organized by the Hangzhou government since 2002 till 2008 reflected the conservation of cultural tradition. The project restored the lake's panorama setting—"one lake, two towers, three islands, and three causeways"—that was built 300 years ago. The transition between the lake and the mountains is thus reproduced. This fostered the sustainable development of the West Lake scenic spots and the Hangzhou city as a whole by maintaining and integrating the life cycle of ecological system, biodiversity, landscape diversity, social contexts, and local resources.

The Hangzhou city initiated a campaign to name "Ten New Views of the West Lake" out of more than 100 renovated natural and cultural landscapes, which conformed to the associated Chinese tradition while enriching the cultural significance. The West Lake Comprehensive Conservation Project was awarded the "2008 Dubai International Award for Best Practice to Improve the Living Environment".

3. Dynamic cultural landscape conservation policy

Cultural landscape heritage is the product of interaction between human and nature; therefore it is living and evolutionary. Zhouzhuang and Wuzhen, representatives of South China water town landscape, as well as the Xiasi Ancient Town that exemplifies rock dwelling houses in southeast of Guizhou Province, have undergone dynamic conservation of their unique cultural landscape while towns have taken initiatives to actively adjust to the new surroundings rather than passively adapting to changes. The policies and methods for restoration are to unify the ecology, form, culture, and industry under one umbrella.

4. Sustainable tourism development policy for cultural landscapes

While cultural landscapes appeal to tourists in China, excessive tourism development can be detrimental to the landscape. Mount Lushan and Mount Wutai have made significant progress by implementing a policy to create the cultural symbol, expand new scenic spots, control, and protect them.

The adaptation of the annual cultural tradition of red autumn foliage viewing in the Fragrant Hills in Beijing offers an example for the evolution of conservation practices. The influx of seasonal tourists pressurized the traffic in the west mountainous region in the Beijing City, which in turn negatively impacted the surrounding environment. Since 2000, Beijing has initiated a ten-year plan of the colored-leaf trees planting project in the

mountainous areas. Currently, the colored-leaf landscape belt has come into shape at the front hills stretching more than 130 kilometers. Starting from this year, Beijing advocated for the “Beijing Red-leaf Landscape Represented by the Fragrant Hills”, to honor the red autumn foliage viewing tradition of Beijing residents while aiming to ease the tensions around the Fragrant Hills area. Meanwhile, the Beijing Municipal Administration Center of Parks has made efforts to enhance the charm of the Fragrant Hills as a royal garden of tranquility. The “28 Scenes of the Fragrant Hills” named by the Emperor Qianlong are under restoration. This will effectively divert tourists’ attention from visiting a tourist spot to appreciating the cultural landscape when these new parks gradually open to public. The expected increase in the number of tourists will also help achieve sustainable tourism development of the Fragrant Hills.

IV. Conclusion

Cultural landscape is the integration of culture and landscape, a reflection of China’s unique culture inherited from thousands of years, and also an illustration of China’s modern conservation culture. Cultural landscape, which reflects the intimate relationship between human and nature, is poised for continuous development and growth during the beautification process of China.

Protection and Management of Cultural Landscapes in Germany

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I. Concept and History of the Cultural Landscape in Germany

Cultural Landscape is the result of an interaction between existing nature and human influence in history. Dynamic change is therefore an essential feature of cultural landscape.^[1]

Since about 50 years (in Europe after 1975) the insight was growing among the heritage stake holders, that a sufficient and sustainable protection or preservation of a monument or site needs to consider its surrounding as well, its spatial implication. A sufficient and sustainable protection without a consideration and regulation in the legal planning procedure (Regional Plan, Landscape Plan, Traffic Plan, Structure Plan) is simply not possible. Preservation is not only an issue if it comes to buildings and sites. The natural and environmental surrounding needs to be considered as well.

Since the 1980's the conservation of cultural landscape became a broader public and political significance. The importance of cultural landscape was recognized as public interest and as a planning factor by the administration with regard on the identity of the inhabitants and the image of regions. Inventory, mapping and valuation methods have been developed especially by historical geographers, who recognize destructive effects of the large scale change and transformation of cultural landscapes. The cultural heritage with the traces of historical cultural landscape elements, structures and areas became an important public research object for political and planning purposes and decisions. Even on the European and world level historical cultural landscapes are accepted as public interest for humanity.

Since the 1990's the interests of historical cultural landscapes on world and European level is growing. In 1992 the World Heritage Committee of UNESCO decided to adopt selected valuable and unique cultural landscapes in the World Heritage List. Cultural Landscapes are cultural properties and represent the "combined works of nature and of man" designated in Article 1 of the World Heritage Convention. According to the "Operational Guidelines for the Implementation of the World Heritage Convention"^[2] cultural landscapes fall into the following three main categories: "a landscape designed

[1] See Thomas Gunzelmann, Flächenhafte geschichtliche Überlieferung als Gegenstand städtebaulicher Denkmalpflege, in: Volkmar Eidloth, Gerhard Ongyerth and Heinrich Walgern (eds.), Handbuch städtebaulicher Denkmalpflege. Berichte zu Forschung und Praxis der Denkmalpflege in Deutschland 17, Petersberg 2013, p. 61.

[2] See Paragraph 10 of Annex 3 Guidelines on the inscription of specific types of properties on the World Heritage List, World Heritage Centre 7/2013.

and created intentionally by man. This embraces garden and parkland landscapes constructed for aesthetic reasons which are often... associated with religious or other monumental buildings and ensembles”; an “originally evolved landscape” which may be a “relict (or fossil) landscape” or a “continuing landscape”; and finally an “associative cultural landscape” which may be valued because of the “religious, artistic or cultural associations of the natural element”.

Historic cultural landscape is an extract of an existing cultural landscape which is shaped by historic elements and structures. The historic elements exist in interaction next to each other from different historic periods. Structures and elements of cultural landscapes are “historic”, if nobody could or would create them today in their existing state, due to economic, social, political or aesthetic reasons.^[3] A heritage landscape is a cultural landscape which is shaped in specific manner by heritage buildings and structures which gives it its character until today.

II. Cultural Landscape Elements^[4]

A cultural landscape consists of numerous individual material elements and structures of different times, the cultural landscape elements. If they are preserved in their original use, it is about an extant or if their former use was abandoned, a fossil cultural landscape element. The characteristics of historic cultural landscapes in Germany can be described together with their different linear e.g. (canal, dike, alley, old traffic way), at points (well, cellar, mill, bridge) and elemental area (e.g. historic vineyard, terraced fields, coppice) elements, which are grouped in functions (settlement, agriculture, trade, traffic, recovery and communal life like religion, state, the military) respectively associative elements.

The approach to deal with cultural landscapes as a whole, as a – more than the sum of its parts – diversity of individual elements and structures is not much different to the conservation of ensemble. Here, too not all subelements are legally protected. With the concept of cultural landscape, it is possible for the heritage conservation to respond to large-scale overall planning like planning at federal state level, national or regional planning. Delimitable and describable cultural landscapes are enjoying a certain popularity as the subject of urban heritage conservation, on the one hand by the current development of the energy revolution, involving rapid changes for countrysides – with the delineation of culturally and historically significant sections of the landscape the protection of sensitive areas is attempted – but also by the inscriptions of the cultural landscapes on the World Heritage List by UNESCO.

III. World Heritage Cultural Landscapes in Germany

Important examples of up to the present listed or once listed German and German-Polish World Heritage Cultural Landscapes are the following: Palaces and Parks of

[3] See Volkmar Eidloth, Gerhard Ongyerth and Heinrich Walgern (eds.), *Handbuch städtebaulicher Denkmalpflege. Berichte zu Forschung und Praxis der Denkmalpflege in Deutschland* 17, Petersberg 2013, p. 314.

[4] Ibid., pp. 316–317.

Potsdam and Berlin (1990), Garden Kingdom of Dessau-Wörlitz (2000), Upper Middle Rhine Valley (2002), Dresden Elbe Valley Elbtal (2004, delisted 2009), Muskauer Park / Park Mużakowski (2004) and Bergpark Wilhelmshöhe (2013). They show that the understanding of historic cultural landscapes is still heavily dominated by the idea of manmade artistic cultural landscapes.^[5] Most of them are Parks and Gardens with the exception of the Middle Rhine valley which is an organically evolved and associative landscape.

Palaces and Parks of Potsdam and Berlin

“With 500 ha of parks and 150 buildings constructed between 1730 and 1916, Potsdam’s complex of palaces and parks forms an artistic whole, whose eclectic nature reinforces its sense of uniqueness. It extends into the district of Berlin-Zehlendorf, with the palaces and parks lining the banks of the River Havel and Lake Glienicke.”^[6]

Garden Kingdom of Dessau-Wörlitz

“The Garden Kingdom of Dessau-Wörlitz is an exceptional example of landscape design and planning of the Age of the Enlightenment, the 18th century. Its diverse components - outstanding buildings, landscaped parks and gardens in the English style, and subtly modified expanses of agricultural land - serve aesthetic, educational, and economic purposes in an exemplary manner.”^[7]

The Upper Middle Rhine Valley

“The 65km-stretch of the Middle Rhine Valley, with its castles, historic towns and vineyards, graphically illustrates the long history of human involvement with a dramatic and varied natural landscape. It is intimately associated with history and legend and for centuries has exercised a powerful influence on writers, artists and composers.”^[8]

The Dresden Elbe Valley

“The 18th- and 19th-century cultural landscape of Dresden Elbe Valley extends some 18 km along the river....It features low meadows, and is crowned by the Pillnitz Palace and the centre of Dresden with its numerous monuments and parks from the 16th to 20th centuries. The landscape also features 19th- and 20th-century suburban villas and gardens and valuable natural features. Some terraced slopes along the river are still used for viticulture and some old villages have retained their historic structure and elements from the industrial revolution...”^[9]

As the city of Dresden and the government of Saxony rejected all proposals for a compatible solution the cultural landscape of Dresden Elbe Valley was delisted in 2009. Dresden is only the second property ever to be removed from the World Heritage List.

[5] Gunzelmann (see note 1), p. 62.

[6] UNESCO World Heritage List Web. 16 Dec. 2014 <<http://whc.unesco.org/en/list/532/>>

[7] UNESCO World Heritage List Web. 16 Dec. 2014 <<http://whc.unesco.org/en/list/534/>>

[8] UNESCO World Heritage List Web. 16 Dec. 2014 <<http://whc.unesco.org/en/list/1066/>>

[9] UNESCO World Heritage List Web. 16 Dec. 2014 <<http://whc.unesco.org/en/list/1156/>>

The Oman's Arabian Oryx Sanctuary was the first one to be removed from the list in 2007.

The Muskauer Park / Park Mużakowski

"A landscaped park of 559.9 ha astride the Neisse River and the border between Poland and Germany, it was created by Prince Hermann von Puckler-Muskau from 1815 to 1844. Blending seamlessly with the surrounding farmed landscape, the park pioneered new approaches to landscape design and influenced the development of landscape architecture in Europe and America. Designed as a 'painting with plants', it did not seek to evoke classical landscapes, paradise, or some lost perfection, instead using local plants to enhance the inherent qualities of the existing landscape. This integrated landscape extends into the town of Muskau with green passages that formed urban parks framing areas for development. The town thus became a design component in a utopian landscape. The site also features a reconstructed castle, bridges and an arboretum."^[10]

The Bergpark Wilhelmshöhe

"Descending a long hill dominated by a giant statue of Hercules, the monumental water displays of Wilhelmshöhe were begun... in 1689 around an east-west axis and were developed further into the 19th century. Reservoirs and channels behind the Hercules Monument supply water to a complex system of hydro-pneumatic devices that supply the site's large Baroque water theatre, grotto, fountains and 350-metre long Grand Cascade.... The great size of the park and its waterworks along with the towering Hercules statue constitute an expression of the ideals of absolutist Monarchy while the ensemble is a remarkable testimony to the aesthetics of the Baroque and Romantic periods."^[11]

IV. Protection and Conservation of Cultural Landscapes^[12]

1. Method for the inventory of cultural landscapes

The evaluation of cultural landscapes with regard on conservation, care and a sustainable future development has to be taken place after the inventoring, mapping, characterizing, valuating and associating of cultural landscapes areas, parts, structures and elements. Hereby all parts of the cultural landscape, local and regional characteristics and features have to be regarded. Necessary and useful are research of its history, of the natural state of the landscape and land-use, of its historical elements and the analysis of the substance and structures, the changes and of the present cultural landscape. As methods and tools for evaluation can be delineated: Findings of research out of archives, libraries, administration records, field research, interviews and mapping, visual and audio media, written report, collected and documented in a Digital Information System.

2. Digital Culture Landscape Information System in a GIS database

The result on the research on cultural landscapes produces a lot of new information,

[10] UNESCO World Heritage List Web. 16 Dec. 2014 <<http://whc.unesco.org/en/list/1127/>>

[11] UNESCO World Heritage List Web. 16 Dec. 2014 <<http://whc.unesco.org/en/list/1413/>>

[12] Cf. for the following: Siegfried Enders, Cultural Heritage and Landscape – A tool for the protection, preservation and conservation of the historic cultural landscape (unpublished).

data, documentation etc. and reveals many already existing ones derived from different sources (e. g. land survey, inscriptions, legal deeds, archive records, find sites, building plans, historical and modern maps). The cultural landscape is and has been investigated and documented by numerous cultural agencies, planning authorities and the environment department both from a historic-geographical, landscape conservation and local history point of view, as well as in terms of architectural, archaeological and natural monument conservation. However the data are not usable for the management of a cultural landscape and have one single flaw, they exist only in analogue form and cannot be linked with others. The growing needs to obtain a systematic record of the cultural landscape rise today from a large number of statutory requirements, which will be added to and extended in future by activities of the EU, the German Federal Government and the State Government. This leads to the idea to build up a Digital Information System for Cultural Landscape on the base of a Geographic Information System (GIS).

3. Historical Cultural Landscape and Spatial Planning

Statutory provisions for dealing with cultural landscapes exist in the Federal Conservation Act and in the Federal Regional Planning Act and indirectly in monument protection laws of the federal states of Germany. The preservation and development of historic cultural landscapes is therefore an objective and task both of the more preserving policies as well of the more coordinating and moderating institutions of spatial planning at their different levels. Purpose of conservation is the preservation of the historic cultural landscape as material historical testimony and as “landscape archive”.

V. Management Plan for the Sustainable Development of the Historic Cultural Landscape in the Rheingau-Taunus-District in Hessen^[13] Germany

Cultural landscape management has to consider

- Management for monumental preservation, built heritage
- Management for nature conservation areas
- Management for nature parks
- Management for intensive used landscapes and
- Using the landscape values as an economic instrument: leisure, tourism

Research and inventory^[14]

The Rheingau-Taunus-District is situated between the river Rhine and the large valley of Limburg in the north and the uplands of Taunus in the East. The Rhine river is the lifeline of this district. The sloping hills are covered with vineyards. The north east part

[13] Cf. Thomas Büttner et al., Kulturlandschaftsschutz auf der kommunalen Ebene. Managementplan für eine nachhaltige Entwicklung der Kulturlandschaft des Rheingau-Taunus Kreises. Arbeitshefte des Landesamtes für Denkmalpflege Hessen, Band 22, Wiesbaden 2011.

[14] Dagmar Söder, Rheingau-Taunus-Kreis I.1 and I.2. Altkreis Rheingau. Denkmaltopographie Bundesrepublik Deutschland. Kulturdenkmäler in Hessen, Wiesbaden 2014.

comprise relatively low populated uplands with a mixture land use of forest and fields. The uplands are structured by valleys of small rivers which flow to the river Rhine. In the larger valleys one finds agriculture on a fertile loess soil.^[15]

The cultural achievement of the Rheingau-Taunus-District is visible in a significant cultural landscape full of many historic elements and structures. The vineyards have a formative significance for the cultural landscape of the Rheingau.^[16] The testimonies of the historic relics should be preserved for the ecological valuable location of the viticulture and for the great potential for tourism. At the mouth of the little rivers into the river Rhine and along the surrounding hills are the historic settlements placed, which form a quite dense network.

There is a rich diversity of built heritage in the core of the cities and villages like monasteries and churches, like houses and little palaces of the local nobility, fortification relics and castles, small monuments along the fields and roads like wayside crosses and boundary stones. A part of the district with two small cities Lorch and Rudesheim is listed as UNESCO World Heritage within the Upper Middle Rhine Valley. The cultural landscape of the Rhine valley has been cut of the river by two very busy traffic lines, the railway and a national road^[17].

Archaeological monuments and findings in this district are of great importance for the cultural landscape. The most important ones are the relict of the border line of the Roman empire that are passing through the district and are part of UNESCO World Heritage site “Limes”.^[18]

Method for the analysis of the cultural landscape^[19]:

- Analysis of historic maps
- Archival and literature research
- Field research
- Mapping of the change of the cultural landscape
- Mapping of the change of land use
- Mapping of historic elements and structures of the cultural landscape

The results of these analysis will be implemented in the planning process.

The analysis of the cultural landscape have three steps:

(1) Today's condition of the historic landscape

The analysis refer generally to today's condition of the culturla landscape. Landscape relics without function, elements which kept the function or got new functions and

[15] Cf. Büttner et al. (see note 13) pp. 18–24.

[16] This is similar in listed World Heritage Cultural Landscapes like Wachau Cultural Landscape (Austria), Jurisdiction of St. Emilion (France), Vineyard Landscape of Piedmont: Langhe-Roero and Monferrato, Alto Douro Wine Region (Portugal) and Tokaj Wine Region Historic Cultural Landscape.

[17] Söder (see note 14).

[18] Büttner et al. (see note 13), p. 35.

[19] Cf. for the following: Büttner et al. and Enders (see note 12).

landscape patterns which are typical for the region should be specified to the landscape scenery, structure and substance. In this context the determining structures and elements of today's cultural landscape have to be analyzed: heritage monuments and sites, land use and settlements, spatial influence of facts for the image of the place.

(2) Reconstruction of the former states of the cultural landscape

Tools: Mapping of the land use information and the development of the cultural landscape in the past: a map shows the change of the cultural landscape. This could be done also for specific sections of the cultural landscape like the city of Rudesheim. The documentation of the historic situation helps to assess today's one. Issues to be considered: the persistence of the mentioned historic elements and land use that characterize the landscape scenery: settlements, cities, villages, castles, houses and palaces, churches and monasteries, vineyard estates and farms; historic road network; agriculture and forestry; parcelling structure; historic relics from mining and industry; historic religious and borderlines reminds; spatial important archaeological monuments, like the relics of the Roman Borderline Limes.

The information on these elements are documented in the Digital Information System of Cultural Landscapes (KuLaDig).

(3) Assessment of the existing structures of the historic cultural landscape

Risks and challenges for a "preserving development" of the historic cultural landscape and recommendation for the management plan.

Tools: Mapping of the assessment of structure and objects, evaluation of the state of preservation, transformation, shape of structures, amount and quality of the substance, rarity, and regional importance and formulation of structural relationships in the cultural landscape and implement it into the regional- and land use planning.

Concepts and recommendations for the management of the historic cultural landscape: "Preservative development of the cultural landscape"

Risks and challenges: What to do against disappearing of the existing structure and substance due to development and destroying or badly affecting the original spatial constellation of the elements of the historic cultural landscape.

Declining of open space along the river Rhine; increasing of the disturbing of the railway and national road along the Rhine, new commercial and industrial areas without a regional coordination, change of the field pattern and densification of the road network.

Implementation of cultural landscape as a planning concept

Consideration of historic evolved cultural landscapes in regional and urban planning, appreciation and understanding of the cultural importance of the cultural landscape for the local people and tourists.

Existing mission statements and concepts: Rheintal Charta (for regional and urban planning procedures) and Johannisberg Declaration (for advertising, tourism, economic development etc.).

Phu Phrabat Historical Park: Management Aspect of a Cultural Landscape Nomination in Thailand

Vasu Poshyanandana
Secretary General of ICOMOS Thailand

Phu Phrabat Historical park is situated in Udon Thani Province in Northeast Thailand. It is one of Thailand's cultural heritage sites which belongs in the category of cultural landscape, and has already been included in the Tentative List since 2004. At present, the Nomination Dossier of the site is being prepared, and will be submitted to the World Heritage Committee in the near future.

When Thailand proposed the site to the Tentative List, the concept of cultural landscape was not very well-known and was not very clear. Therefore, the perception of values, and the planning for site management have to be adjusted to keep up with the present concept of cultural landscape. Formerly, Phu Phrabat site was perceived as only archaeological site with certain outstanding geographical features or uses influenced by beliefs and religion in certain periods, thus the site was limited to the area of the historical park in care of the Fine Arts Department, Ministry of Culture; and natural vicinity of the location of the archaeological site was designated as buffer zone. The idea on Phu Phrabat cultural landscape, however, is remarkably different, that is, the entire mountain is considered as a sacred place, and the boundary of the site includes living communities who are the users of the site. Faiths of the people in the sacred mountain, since old times to the present, have been taken into account on the evaluation of the area, which is related to the site, therefore, the buffer zone includes natural forests, flat plains, water sources used in agriculture, urban communities, as well as ancient settlements which are planned for archaeological excavation. The site also includes 2 living temples situated in important location, each temple enshrines highly worshipped objects, the most important of which is the Buddha's Footprint, hence the name Phu Phrabat (Buddha's Footprints Hill). The management of the site, therefore, is challenging in the respects of diversity of physical features, cultural periods, use, and involving parties, which must be planned for in order to preserve the OUV of the site in the best possible way.

I. Location

Phu Phrabat Historical Park is situated in Amphoe Ban Phue (Ban Phue Administrative Unit), Changwat Udon Thani (Udon Thani Province) in Northeast Thailand.

Criteria under which property is nominated: criteria (iii), (iv), (v), (vi)

II. Brief Synthesis

Phu Phrabat is a mountain, located in the western zone of Phu Phan (or Phu Phan Kham), a sandstone mountain range in Northeast Thailand, at altitude 320 – 350 metres

AMSL. Significance of Phu Phrabat lies in its value as a cultural landscape where natural features of the mountain have inspired people to regard it as a sacred mountain and evidences of human activities, mainly those involved with animistic and religious beliefs, have been discovered throughout the area.

The name of the mountain, which literally means “Mountain of the Sacred Footprints”, has cultural implication to the tradition of Buddha’s Footprints worshipping that was originated in Sri Lanka and has been adopted and flourished in several Southeast Asian countries e.g. Thailand, Laos, Myanmar. However, cultural significance of Phu Phrabat can be traced back to the distant past, long before the adoption of Buddhism, as there are a great number of prehistoric evidences scattered in the mountain, the most distinguished of which are rock paintings dated to more than 2,000 years.

It can be concluded from archaeological, historical and architectural evidences in the area that cultural activities have occurred in Phu Phrabat since prehistoric times before the site was adapted to serve Buddhist religious functions, which began in Dvaravati period, circa 7th to 12th centuries A.D. Later in Lan Chang period, the tradition of Buddha’s Footprints worshipping was introduced and have continued since then until the present day. Today, the Buddha’s Footprints enshrined in temples in Phu Phrabat are still regarded as highly significant and sacred and are regularly visited and worshipped by Thai people and people from neighbouring countries who share the same beliefs and faiths, especially the people from Lao PDR.

Apart from these, Phu Phrabat, with its spectacular and picturesque topographical features which comprise rock formations of peculiar shapes scattered throughout the area, has been regarded as sacred site. The evidences are seen in the adaptation of the natural rock platform to serve religious functions by demarcating sacred area with Sema stones surrounding an outstanding rock formation, which was regarded as landmark and, possibly, an object of worship, in the centre. The tradition of Sema stones boundary is undoubtedly originated from Buddhist beliefs, however, the beliefs in sacred mountain and the use of rock formations as objects of worship could have been practiced since much older dates or even since prehistoric period.

The peculiar rock formations have also inspired local people to connect the site to famous local legends of Usa – Barot and Phra Kued – Phra Phan, which scholars believe to have originated from Hindu epics of Mahabharata. The legends have given the area an intangible value that is romantic and touching, and are memorable to all visitors. Due to its diverse characteristics and significance as mentioned, Phu Phrabat has become a unique cultural and natural tourist attractions of Northeast Thailand.

III. Area

Property Area: comprises 2 areas which are locations of important cultural heritage. These 2 areas are not connected physically but are culturally related. Important features of the areas are summarized as follows:

Property area I, Phu Phrabat Historical Park: consists of archeological sites and

monuments e.g. Wat Phra Phutthabat Bua Bok, stupas. The topography is mainly rock platforms and scattered deciduous forests.

Property area II, Wat Phra Phutthabat Bua Ban Temple: consists of the area of Phra Phutthabat Bua Ban and Buat Phra Pu Sema Stones Site, a group of Sema Stones situated approximately 100 metres to the north of the Buddha Footprint's Shrine.



Property area I



Property area II

For the purpose of conservation and management, the property and its setting are divided into 2 areas namely, Property Area and Buffer Zone, listed as follows:

Property Area: 548.80 hectares

Buffer Zone: 19164.80 hectares, divided into 2 areas:

- Buffer Zone I: 8605.12 hectares
- Buffer Zone II: 10559.68 hectares

Total area: 19713.60 hectares

Buffer Zone I or Nature Conservation Zone: covers parts of national reserved forests and denuded forests between Phu Phrabad and Phu Phan mountain range (Lup Phan). The area serves as a buffer area to the Property Area and is included in the historical park as part of management and conservation scheme, both in terms of cultural heritage and natural heritage.

Buffer Zone II or Cultural Landscape Enhancement Zone: covers the districts around Phu Phrabad Historical Park namely, Tambon Klang Yai, Tambon Mueang Phan, Tambon Champamong and part of Tambon Ban Phue. These districts comprise several local communities, many of which still retain their values in the sense of cultural landscape, for instance, vernacular architecture, agricultural way of life and local traditions. This zone also covers several archaeological sites, which have been primarily surveyed, recorded and some of which have been studied in depth by the Fine Arts Department Regional Office.

IV. Historical Significance

Phu Phrabad is the cultural landscape site where evidences of human activities are concentrated. These evidences indicate the continuous use of the site to serve various functions, mainly religious, from prehistoric period until to present day. The history and development of the site can be summarized as follows:

1. Prehistoric period

Evidences that indicate human activities in the site more than 2,000 years ago are rock paintings found in several rock shelters in the area. The characteristics of the paintings can be categorized into 4 main groups namely, geometric designs, animals, humans and hands. The number of prehistoric rock painting sites in the area is 64.

There are no evidences of human settlement on Phu Phrabat mountain, however, such evidences are discovered in the areas of villages at foothill.



2. Historic period

Dvaravati period (c.7th – 12th centuries A.D.)

The Dvaravati period is the earliest period that Buddhism was adopted and practiced in Southeast Asia. In Phu Phrabat, the testimony of Buddhism in this period can be seen in the adaptation of prominent rock formations, which are natural elements, to serve Buddhist religious functions by demarcating sacred boundaries around those rocks with large Sema stones. The use of natural site to serve religious function as seen in Phu Phrabat is unique and has not been found in any other sites in the world.

Other evidence of Dvaravati period is the adaptation of natural rock shelters and caves to be used as dwellings or for religious purposes by metal tools. Most probably, however, such rock shelters were used as monks' abodes for spiritual practice such as meditation because there are no evidences of human settlement on the mountain, on the contrary, a great number of evidences which are related to animism and Buddhism e.g. rock paintings, Buddha images, are found throughout the area.



Late Lopburi – Post Lopburi period (c.13th – 15th centuries A.D.)

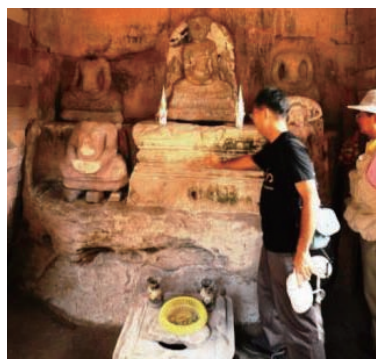
The use of the site in Lopburi and post-Lopburi periods are most clearly seen in

the adaptation of natural rock shelters to serve as temples. The verification of cultural period is the style of Buddha images found in each site, and the construction techniques that indicate Khmer influence, or Lopburi style, as it is called in Thailand. The Khmer influence, however, is seen in the art style only but did not affect original beliefs and traditions of former periods.



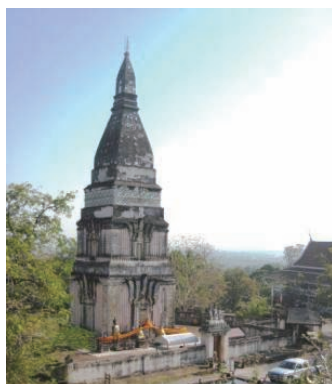
Lan Chang period (c.16th – 18th centuries A.D.)

The Lan Chang (Lan Xang) Kingdom of Laos was most powerful during 16th – 18th centuries A.D. Its territory extended over both banks of Mekong, covering area in the present Northeast Thailand along the river. Tambon Ban Phue, and Phu Phrabat, therefore, have several testimonies of Lan Chang culture, the most outstanding of which is Buddhist architecture e.g. Upmong stupa, Phra Phutthabat Bua Bok, Phra Phutthabat Bua Ban, etc. These places also indicate the beliefs in Buddha's Footprints that has been adopted from Sri Lanka. Apart from these, Buddha images, architectural and art style clearly indicate Phu Phrabat's outstanding role as a sacred area in Lan Chang period.



ThonBuri and Rattanakosin periods (c.19th century A.D. present)

The Lan Chang Kingdom declined and was defeated by King Taksin the Great of Thon Buri in 1768 A.D., and has been included into the territory of Siam, or present day Thailand, since that time. Later in Rattanakosin period, Phra Phutthabat Bua Bok underwent a major restoration that changed the design of the stupa to be resemble to the original design of Phra That Phanom, which was part of significant architectural evolution of the squared style stupas of Laos School.



The site, therefore, can be considered as one of the most outstanding representatives of the Mekong basin culture which covers a vast area on both banks of the river, and has lasted since 16th century A.D. until the present day.

Nowadays, Phu Phrabat has also become one of the most famous tourist attractions renowned for its spectacular mountainous landscape, picturesque rock formations and archaeological sites that have been associated with the legends of Usa – Barot and PhraKued – Phra Phan, romantic stories believed to have originated from the story of Aniruddha and Usha, which is part of the story of Krishna in Mahabharata.

V. Requirements for Protection and Management

1. Overall framework

Phu Phrabat, at present, is a registered National Monument in the responsibility of the Fine Arts Department, Ministry of Culture. It is organized and managed as a historical park named “Phu Phrabat Historical Park”, protected by the Act on Monuments, Ancient Objects, Art Objects and National Museums B.E. 2535 (A.D. 1992), the forests where the historical park is situated are in the responsibility of the Royal Forest Department, Ministry of Natural Resources and Environment, protected by the National Reserved Forest Act B.E. 2507 (A.D. 1964).

2. Specific long-term expectations

It is necessary for Phu Phrabat cultural landscape to have a management plan which covers a wider scope than the present Master Plan for Phu Phrabat Historical Park. The new management plan must include all involving parties, from national level to local level authorities and public participation. The management plan will be categorized into 2 main parts, namely, Protection Plan and Conservation Plan, which are summarized as follows:

(1) Protection Plan

The Protection Plan will be made for each specific zone in the entire area, which comprises the Property Area and the Buffer Zone. The protection measures will be based mainly on relevant laws and regulations, particularly the Act on Monuments, Ancient Objects, Art Objects and National Museums B.E. 2535 (A.D. 1992) and the National Reserved Forest Act B.E. 2507 (A.D. 1964).

As for agricultural area in the Buffer Zone, local authority will be responsible for the control of land use to prevent intensive agriculture and deforestation which will affect the overall cultural landscape characteristics of the property.

Local community where archaeological evidences of ancient settlements have been discovered will be considered for registration as National Monument areas in the future.

Ministerial regulations and local regulations will be applied to the control of new buildings in Buffer Zone, which will be effective in determining heights, density, design and landscape quality of new built environment in the area.



(2) Conservation Plan

The conservation plan aims to conserve the values of the attributes which convey OUV of the property, as well as to manage the property to serve present requirements effectively and sustainably. The plan will be made for each specific zone of the property, which has different characteristics and values. The degree of conservation, therefore, will be varied to suit such characteristics and values. The plan will cover these following aspects:

- Study of cultural resources in each zone, including the aspects of archaeology, history, art, architecture, landscape, culture, and existing condition of the site.
- Maintenance plan for cultural heritage sites.

- Land use plan for each zone, with present use taken into consideration.
- Monitoring plan for each zone.
- Building regulations for each zone, based on present regulations.
- Tourism management plan for the property and for other specific zones, if required.



Sustainability of the Ifugao Rice Terraces in the Philippine Cordilleras

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Abstract

The Ifugao Rice Terraces in the Philippines Cordilleras portray a living cultural landscape that has existed 2,000 years ago until the present time. The extensive Ifugao Rice Terraces are situated in the northern part of the Island of Luzon. It is particularly located in the Cordillera Administrative Region (CAR). Though this region manifests extensive terraces, UNESCO inscribed 5 rice terraces clusters that are based in 4 municipalities of the Province of Ifugao. The terraces clusters are: (1) the Nagacadan Terraces Cluster in the Municipality of Kiangan; (2) the Hungduan Terrace Cluster; (3) the Central Mayoyao Terrace Cluster; (4) the Bangaan Terrace Cluster in the Municipality of Banaue; and (5) the Batad Terrace Cluster in the Municipality of Banaue.

The Provincial Government of Ifugao in partnership with the other Government Agencies and the non-government organizations endeavors to manage the inscribed property based on the Rice Terraces Master Plan that has a comprehensive approach that covers management conservations and socio-economic concerns. To ensure that the Master Plan is sensitive and responsive to the call of the time, it undergoes periodic updating and revision.

This paper will discuss 2 major subjects in relation to the sustainability of the Ifugao Rice Terraces. The first subject is the response of the State Party to 36 COM 7A.29. This will be supported by action programs, such as (1) ensure the necessary resources to sustain the implementation of the conservation and management plan through operational arrangements; (2) continue with the development and implementation of community land-use and zoning plans which respond to traditional value system; (3) develop an Integral Tourism Enhancement Plan; (4) pursue the adoption of legislation requesting Environmental Impact Assessment for Development projects; and (5) pursue the adoption of a National Legislation declaring the World Heritage property as an environmentally critical area. The second subject is the update on the desired state of conservation. This will be based on 3 major components, such as (1) sustained biophysical restoration of the Ifugao Rice Terraces; (2) safeguard of cultural identity and heritage through the conservation, promotion and transmission of indigenous knowledge, laws and practices; and (3) the provision of support system.

I. Introduction

The preservation of the Ifugao Rice Terraces is a gargantuan task of the Provincial Government of Ifugao, the Ifugao people and the concerned stake holders. The Provincial Government of Ifugao is exerting all possible measures to rise up to the challenge for the restoration of the Ifugao Rice Terraces and the preservation of the rich and unique Ifugao culture. Through the collaborative endeavor of the Provincial Government with Government Line Agencies, Civic Organizations, Local Government Units, the International Community and other stake holders, collective efforts and actions were initiated and realized. These were manifested through provision of funds for restoration, sponsorship of local and national bills, and other relevant programs and projects that were

conducted and geared towards the prevention of degradation of the Rice Terraces and its inevitable component which the valuable Ifugao Culture.

The conservation program for the Ifugao Rice Terraces should not solely focus on the Rice Terraces. But, rather it has to be approached in a holistic perspective. The Tangible Heritage and Intangible Heritage aspects should be put into consideration. Furthermore, it should be cognizant to the current condition of the Ifugao people, the prevailing Ifugao Culture and the ubiquitous influence of modern times. It is a given fact that the conservation of the Rice Terraces and the culture is an “uphill battle”. Nevertheless, to strive with a common aspiration and through shared and concerted efforts of the various stakeholders, the conservation program for the Ifugao Rice Terraces and the Ifugao culture will come into fruition, i.e. the sustainability of a Living Cultural Landscape.

II. Response of the State Party to 36 COM 7A. 29

1. Ensure the necessary resources to sustain the implementation of the conservation and management plan through operational arrangements

(1) The Provincial Government of Ifugao in partnership with the Globally Important Agriculture Heritage System (GIAHS) is currently conducting the update of the Ifugao Rice Terraces Master Plan (IRTMP) in cooperation with the Rice Terraces Farmers, Rice Terraces Owners, National Line Agencies, Local Government Official and Employees, Peoples Organization and Barangay Officials within the province. Community consultations and meetings were conducted in the World Heritage Sites in the Municipalities of Kiangnan, Banaue, Mayoyao and Hungduan. At present, write shops are being conducted for the consolidation and analyses of the data that were gathered during the series of consultations and meetings.

(2) Enactment of Provincial Ordinance No. 2013-22 entitled as “An Ordinance Enacting the Ifugao Cultural Code”.

This Ifugao Cultural Code underlines the principle and guidelines in the conservation, protection and safeguard of both tangible and intangible heritage of Ifugao. It endeavors to create a balance cultural milieu with the important events of the past in harmony with the present social and cultural context.

(3) Proposal for the creation of a separate department for culture and tourism in the provincial government organizational structure.

The Provincial Government of Ifugao is conducting a Reorganizational Plan for the various existing and current departments and offices. Related to this, there is a proposal for creation of a separate department that will handle the affairs of Culture and Tourism. The creation of one department that will primarily focused on culture and tourism will solidify the sustainability for the implementation of programs for the World Heritage Sites. This will as well ensure a stronger lobbying structure for resources needed in the rice terraces conservation and promotion of the tourism industry of the province.

2. Continue with the Development and Implementation of Community-Based Land Use and Zoning Plans which Respond to Traditional Value Systems

There is a proposed Provincial Ordinance which tackles the “Guidelines for the Conservation of the Core and Buffer Zones of the Rice Terraces in the Philippine Cordillera”. This proposed ordinance shall adopt the delineated Core and Buffer zones of the rice terraces stakeholders with the assistance of the National Mapping and Resource Information Authority (NAMRIA) and the UNESCO National Commission of the Philippines. The identified core and buffer zones shall serve as the fundamental basis and planning tool for the Provincial Development Management Plan and the crafting of a comprehensive infrastructure guidelines and community-based land use plan.

3. Development Integrated Tourism Management Plan in close Cooperation with the local communities as well as Mechanism to Control Tourism Related Infrastructure Developments

Enactment of Provincial Ordinance No. 2013-21 entitled as “Formulating and Establishing the Ifugao Tourism Code of the Province to Provide the Rules Governing the Tourism Industry in the Province of Ifugao for Tourism Promotion and Development, Creating the Provincial Tourism and Culture Office to Effectively and Efficiently Implement Tourism Policies and Programs Appropriations Fund therefore”.

This provincial ordinance is otherwise known as the “Ifugao Tourism Code”. This aims to establish guidelines and roles to govern the tourism industry of the province.

4. Pursue the Adoption of a Legislation Requiring Environmental Impact Assessment for Development Projects, as well as to Establish Heritage Impact Assessment Procedure

(1) Enactment of Provincial Ordinance No. 2010-023 which is otherwise known as “The Environmental Code of the Province of Ifugao”

Based on Article VII of this Code, it provides for the Environment Impact Assessment of development projects. Under this Article, Section 35 provides for the adoption of the assessment mechanisms as provided for by Presidential Decree No. 1586 otherwise known as “Environmental Impact Assessment System”, it defines the operating principles of the Local Government Units to ensure environmental soundness of agro-industrial and eco-tourism projects thereby maintaining a rational and orderly balance between economic growth and community development in the province.

(2) Proposed House Bill No. 3485 otherwise known as “An Act to Protect, Conserve, Utilize, Develop and Sustainability Manage Forest Resources and for other purposes”

This proposed House Bill calls for an Environment Impact Assessment of the watersheds.

(3) Proposed House Bill No. 990 otherwise known as “An Act Adopting the Ifugao Rice Terraces Rehabilitation and Preservation Plan Creating the Administrative Machinery for its Implementation and its Secretariat, providing Funds therefore and other Purposes”

This proposed House Bill is also known as “Ifugao Rice Terraces Rehabilitation and Preservation Act”. This will serve as a guide in formulating comprehensive framework and implementation of plans, programs and projects to maintain the sustainability development of the Ifugao Rice Terraces that comprise the conserving and protecting the national resources.

5. Pursue the Adoption of a National Legislation Declaring the World Heritage Property as an Environmentally Critical Area

The Philippine Government continues to explore avenues for the adoption of a national legislation on decree declaring the Rice Terraces of the Philippine Cordilleras as an Environmentally Critical Area

III. Updates on the Desired State of Conservation

1. Sustained Bio-Physical Restoration of the Ifugao Rice Terraces

(1) Restoration of damaged walls of the Rice Terraces.

The Provincial Government of Ifugao in partnership with the Department of Agriculture, Department of Environment and Natural Resources and the UNESCO National Commission of the Philippines was able to raise the amount of PhP10,766,820.00 in the past two years. With the implementation of the restoration project that this given amount was utilized, there was a total volume of restored rice terraces walls in the equivalent of 10,041.99 cubic meters. It has 622 farmer beneficiaries and the number of rice paddies restored was 1585. All these restoration of Rice Terraces projects were conducted in the five World Heritage Sites.

(2) Construction of protection walls in the Rice Terraces

The constructions of protection walls in the Rice Terraces are imperative in order to protect the rice terraces from erosion. These protection walls are either constructed above the edge of the rice terraces in the upper portion or the base of the rice terraces that exposed to the rivers or streams in the lower portion of the rice terraces cluster. With the construction of these protection walls, soil erosion from above rice terraces and below the rice terraces is controlled and mitigated.

(3) Rehabilitation or repair of existing communal irrigation system (CIS)

For the past two years, The Provincial Government of Ifugao with its Rice Terraces Conservation Funds (RTCF) and in partnership with the Department of Agriculture obtained an amount of PhP5, 913,266.00 for the repair of communal irrigation systems. There were 44 irrigation systems that were repaired under this project the repaired irrigation systems were located in the five world heritage sites.

(4) Implementation of the national greening program as mechanism to sustain the “Muyung” system

The “Muyung” is the Ifugao term for forest. “Muyung” System is the indigenous forest management system of the Ifugao people. It is through this indigenous forest management that sustained the water requirement of the rice terraces.

The National Greening Program is a project of the Department of Environment and Natural Resources that aims to preserve, sustain and restore the “Muyung” system at Ifugao through reforestation and agro-forestry. Based on these two modes of development, the reforestation program covered 153 hectares of land while the agro-forestry program covered 388 hectares of land in Hungduan, Kiangan and Mayoyao of the province of Ifugao.

(5) Implementation of the community water conservation-forest management under the 2nd Cordillera Highland Agricultural Resource Management Project (CHARMP2)

This program is under the Department of Agriculture. With its Community Watershed Conservation and Forest Management, barangays in the World Heritage Sites were identified as project areas. The selected barangays were able to establish nurseries for potted seedlings for the reforestation of 478 hectares of land.

2. Safeguard of Cultural Identity and Heritage through the Conservation, Promotion and Transmission of Indigenous Knowledge Laws and Practices

(1) Conduct of School of Living Traditions (SLT) trainings

These Indigenous Knowledge Skills and Practices (IKSP) trainings are programs that are initiated by the Provincial Government. Indigenous Knowledge such as the Ifugao native dance, the Ifugao gong beats and the chanting of the Ifugao “Hudhud” epic are being taught to government employees and the youth. Furthermore, in partnership with the Department of Education, these IKSP trainings are as well offered to the high school students and the elementary pupils.

A breakthrough with this is the Indigenous Peoples Education (IPED), a program of the Department of Education wherein IKSP is now incorporated to the mainstream curriculum of the school. With such educational innovation, there is a glimmer of hope that the valuable Ifugao Culture that sustains the Ifugao Rice Terraces can be passed on to the next generation.

(2) Documentation of culture bearers

The goal of this program is to have an inventory of the living culture bearers of the Ifugao culture. Being aware of the diminishing number of Ifugao Culture bearers requires imperative actions to address the matter. The direct implication of this is the reduction of the numbers of culture bearers will have a direct effect on the preservation of the Ifugao Rice Terraces. Therefore, this program will work in tandem with the School of Living Traditions Program.

(3) Recording of the Ifugao native songs

With the onslaught of modernization, the lifestyles of people are no longer encapsulated in a single particular peculiarity of a certain place. This can be obviously observed in the field of music. Modern music genre has dominated the music industry of every country. The indigenous kind of music is being alienated at the present time. So in order to preserve the indigenous intangible heritage such as the native songs, it is mandatory to document and record these songs before it vanishes in our own very eyes.

(4) Conservation and Preservation Initiative for the Banaue Rice Terraces through the “Chawwa” Farming System

The “Chawwa” farming system is an Indigenous Ifugao farming practice. This system is production sharing and its goal is to sustain the productivity of the rice terraces. Enterprising farmers will offer their services to the owner of an abandoned rice field by reviving the rice field to its once productive status. The sharing of the produce of the rice field will be based on the degree of damage or number of years that rice field is being abandoned. There will be an agreement between the two parties whether the sharing will be in cash or in kind.

The revival of this indigenous farming practice will greatly encourage the preservation efforts for the rice terraces.

3. Provision of Support System

(1) Support to community-based agri-industry development program

Two national line agencies particularly the Department of Agriculture through its CHARMP2 Program and the Department of Environment and Natural Resources through its National Greening Program have worked hand in hand with the Provincial Government to bring these community based Agri-industry projects to the local level. With these programs, the reforestation and agro-forestry projects expand the areas for possible watersheds. Moreover, these measures are appropriate and direct approach to combat the trend of climate change.

(2) Launched the Adopt A Rice Terraces Program

This program is a direct challenge and call for corporations and private individuals to adopt a rice field. The mechanism of this program is for corporations or private individuals to sponsor the revival of an abandoned rice field or the repair of some damaged rice terraces. A contract will be signed between the owner of the rice field and the sponsor. The responsibilities of both parties shall be stipulated in the contract.

This program is one of the ways wherein stakeholders are encourage to have an actual participation in the preservation of the Rice Terraces.

IV. Conclusion

By virtue of the UNESCO inscription of the Rice Terraces of the Philippine Cordilleras as a Living Culture Landscape of Humanity, it is not the sole responsibility of the Ifugaos to preserve and sustain the Rice Terraces nor the Philippine Government to take the sole duty to protect the property. As a Living Cultural Landscape of Humanity, it compels each and every one of us to share the common aspiration to preserve and sustain the Ifugao Rice Terraces. We, our generation, should not be doing this because we owe it from our ancestors but, rather we should not deny the next generation of the rationale, the logic, the beauty and the grandeur of a living cultural monument that proudly manifest the harmonious relationship of man with nature. Let our generation strive and endeavor to be responsible stewards of these Ifugao Rice Terraces. Let's join hands to sustain and protect the Ifugao Rice Terraces through time as a Living Cultural Landscape of Humanity.

Appendix: Related Physical View of the Ifugao Rice Terraces and a Glimpse to the Ifugao Culture



Batad Rice Terraces Cluster, Banaue
(Photo courtesy of PhilippinesTourism and Provincial Government of Ifugao)



Viewpoint Rice Terraces Cluster, Banaue
(Photo courtesy of International Rice Research Institute and PhotoMood)



Hapao and Baang Rice Terraces Cluster, Hungduan
(Photo courtesy of Provincial Government of Ifugao)



Mayoyao Rice Terraces Cluster
(Photo courtesy of International Rice Research Institute)



Chumang Rice Terraces Cluster, Mayoyao
(Photo courtesy of Provincial Government of Ifugao)



Nagacadan Rice Terraces Cluster, Kiangnan
(Photo courtesy of Provincial Government of Ifugao)

Nagacadan Rice Terraces Cluster, Kiangnan
(Photo courtesy of UNESCO-Philippines)



Mun-hiit —extraction of rice wine
(Photo courtesy of Split2ndEvolution)



Akkad —an ethnic sport game
(Photo courtesy of Raffel Hidalgo)



Bulul —Ifugao rice god
(Photo courtesy of Abong)



Baki — Ifugao sacrificial rite
(Photo courtesy of Provincial Government of Ifugao)





Hudhud -- inscribed by the UNESCO as the masterpiece of the oral and intangible heritage of humanity
(Photo courtesy of Split2ndEvolution)



Bineng-o -- seed selection
(Photo courtesy of International Rice Research Institute)



Dinuyya -- one of the four Ifugao native dances
(Photo courtesy of Split2ndEvolution)



Kalanguya Native Dance—originally from Tinoc, Ifugao
(Photo courtesy of Split2ndEvolution)

THEME THREE

The Protection
and Inheritance of
Cultural Diversity

Important Role of Local Community in Sustainable Conservation of the Cultural Landscape of Honghe Hani Rice Terraces

Hae Un Rii

President of ICOMOS Korea

I. Introduction

“Cultural Landscape of Honghe Hani Rice Terraces” was inscribed on the World Heritage list in 2013 as a category of Cultural Heritage. The Honghe Hani rice terrace is created by Hani people over the past 1,300 years at the slopes of the towering Ailao Mountains to the banks of the Hong River.

Cultural landscape has been made by the agent - people who lives in a certain natural environment and has specific culture. That is why similar environment could be changed into the different cultural landscape because of different cultural ethnic group. Or the different environment might be changed into the similar cultural landscape because of the similar cultural ethnic group. Thus, cultural landscape could not be created without people who have the certain cultural background.

From this, cultural landscape in a site could not be made without the residents in the area, because the residents have played an important role as an agent to change from natural landscape to cultural landscape. In other words, the local community is the most important factor to change their natural landscape to cultural landscape. Without the local community, the sustainable cultural landscape in the certain local area might not be possible.

In the World Heritage sites, the central government, local government and experts are important agents to keep the same condition of the sites as well as the local community. Without them, it is somewhat difficult to keep the present landscape, promote the tourism industry, and do economic activities that are related with local people living in and near the World Heritage sites.

From this viewpoint, the creation of cultural landscape of Honghe Hani Rice Terrace and the role of Hani people to keep this World Heritage sites are discussed. And suggestions for the proper conservation and management of Honghe region to keep the sustainable cultural landscape were made.

II. Cultural Landscape of Rice Terraces in Asia

In Asia, there are three World Heritage sites in Asia which is related with cultural landscape with rice terraces. These are “Rice Terraces of the Philippine Cordilleras” of Philippines inscribed in 1995, “Cultural Landscape of Bali Province: the Subak System as a Manifestation of the Tin Hita Karana Philosophy” of Indonesia in 2012, and “Cultural

Landscape of Honghe Hani Rice Terraces” of China in 2013. All of them are living heritages and agricultural landscapes.

“Rice Terraces of the Philippine Cordilleras” was the first inscribed World Heritage site as the category of Cultural Landscape in 1995 with criteria (iii)(iv)(v). It has been created and managed by Ifugao ethnic group over 2,000 years. Because it is a living heritage, co-operation with the local communities for the conservation and management was crucial. Many state parties noted this World Heritage site is important for the maintenance of the ecosystem linked to the traditional ways of life of the local communities and one of the first cultural landscape protected under the World Heritage Convention.

However, this site was inscribed on the list of World Heritage in Danger in 2001, because of the following problems:

About 25-30% of the terraces are now abandoned, which has led to damage to some of the walls. This has arisen because parts of the irrigation system have been neglected, which in turn is due to people leaving the area. The situation is also aggravated by the effects of pest species of worms and snails. Despite good planning, irregular development is taking place, which threatens to erode the heritage landscape; International assistance has so far not been mobilized to help the area; Little progress has been made in addressing the needs of tourism. For example, access from Manila and within the property remains poor.

The World Heritage Committee also recommended:

Establish a permanent and effective body to co-ordinate and lead efforts to restore and protect the Ifugao Rice Terraces; Review existing management plans for further improvement; Develop a short and long-term strategy to finance the conservation of the Rice Terraces, drawn from national and international sources and from tourism; Develop a long term sustainable conservation policy to redress the problem and enhance management capacity; Develop a sustainable tourism industry that supports the future conservation of the rice terraces, placing priority on improving access to and within the site; Establish an exchange programme with other World Heritage sites which share similar conservation challenges.

The state party, residents, experts got together and tried to conserve the rice terrace areas for a long time continuously. Finally in the year of 2012, the World Heritage Committee decided to remove this site from the List of World Heritage in Danger. Although the state party still needs to establish the sustained financial resources for the property and it might be taken a long term, this World Heritage site has been shown the bright future on this site. The committee requested the state party to: a) ensure the necessary resources to sustain the implementation of the Conservation and Management Plan through operational arrangements; b) continue with the development and implementation of community-based land-use and zoning plans which respond to traditional value systems; c) develop an integrated Tourism Management Plan in close cooperation with the local communities as well as mechanisms to control tourism related infrastructure developments; d) pursue the adoption of a legislation requiring Environmental Impact Assessment for development projects, as well as to establish Heritage Impact Assessment procedures; and e) pursue the adoption of a national

legislation declaring the World Heritage property as an Environmentally Critical Area.

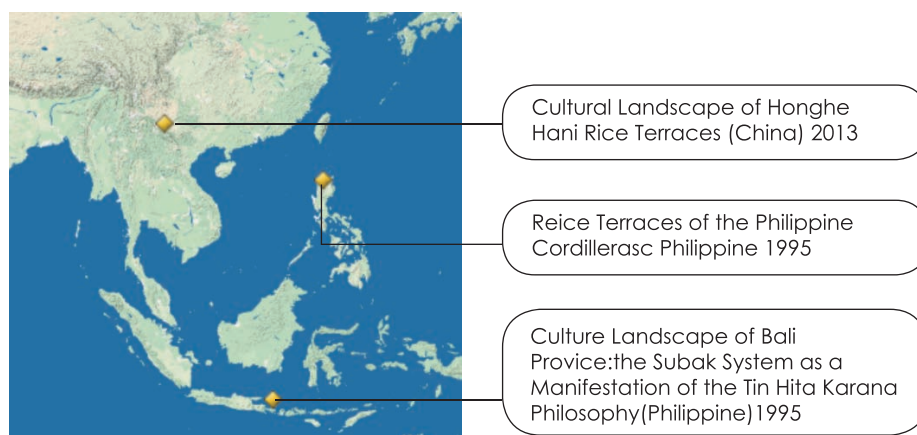


Figure 1. Cultural Landscape of Agriculture as World Heritage Sites in Asia
Source: WHC Homepage <http://whc.unesco.org>

It is one of the success cases for the conservation and management in the living heritage. In fact, without the Ifugao ethnic group who has created such a cultural landscape, the rice terraces of the Philippine Cordilleras could not be remained.

“Cultural Landscape of Bali Province: the Subak System as a Manifestation of the Tin Hita Karana philosophy” was inscribed as the World Heritage site in 2012 with criteria (ii)(iii)(v)(vi). This is also the living heritage deeply related to the local community. Actually there is no World Heritage site which does not related to the local community whether it is living heritage or not. The local community is directly and/or indirectly involved to the World Heritage sites.

The cultural landscape of the rice terraces in Bali, Indonesia has been managed by water temple networks based on Subak system, the irrigation system in this area, and is also showing the harmonious relationship among spirit, human world and nature through the irrigation system. In the Subak system, there is a temple being a center for the whole system and the reservoir located in the center of the temple is the most important source for the irrigation system(Figure 2).

This cultural landscape of rice field with the Subak system has been created over 2,000 years, the water is the most important resource for the cultivation of rice (Figure 3). Such a traditional way of cultivation and production of rice and even marketing still remains the same. That is why heads of village residents get together, and discuss and decide how they distribute the water every season. This function is very important in this region. Such an activity is another important matter to continue such a system and keep the landscape of rice terrace Bali.



Figure 2. Batukaru Temple as a Center of Subak System in Bali, Indonesia



Figure 3. Cultural Landscape of Rice Terrace in Subak System, Bali, Indonesia

In both cases of World Heritage sites, the cultural landscape could not be created without the certain people and is the cumulated landscape for a long period. Therefore, how much the residents who have lived and cultivated in such a natural environment are important to keep the traditional cultural landscape of rice terraces. And the government and/or the management body should find the way how they keep the village residents as usual.

III. Cultural Landscape of Honghe Hani Rice Terraces

“Cultural Landscape of Honghe Hani Rice Terraces” was inscribed in the year of 2013 with criteria (iii)(v). As shown in Figure 4, the cultural landscape of rice terraces in the Honghe region were created and maintained by Hani ethnic group over the past 1,300 years. The natural environment in this region is not good enough to cultivate rice, because high mountains and narrow valleys are common topography and sub-tropical valley climate with high rainfall.

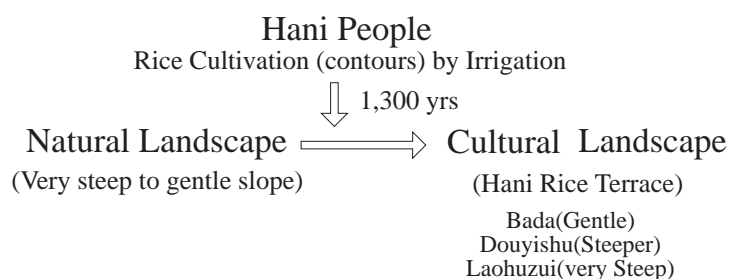


Figure 4. Formation of Cultural Landscape of Hani Rice Terraces

Hani people made the rice terraces along the contours of the mountains with 3,000 extraordinary complex irrigation systems. They lived in 82 villages using the gentle, steeper and very steep slope valleys and creating the cultural landscape of rice terraces according to the topography (Figure 5, 6, 7). Also the intangible heritage including food, cloth, dancing and song in the daily life and housing style still remain in the villages (Figure 8, 9).



Figure 5. Rice Terraces in the Gentle Slope in Bada



Figure 6. Rice Terraces in the Steeper Slope in Douyishu Block



Figure 7. Rice Terraces in Very Steep Slope in Laohuzui Block



Figure 8. Remained and Enjoyed Intangible Culture in Bada



Figure 9. Remained and Enjoyed Intangible Culture in Douyishu Block

Such a tradition should be continued in the future to keep such a traditional landscape. To do this, the local community of Hani ethnic group is crucial factor. Without the Hani people, the cultural landscape could not be maintained. Then the main issue is 'HOW?'. What is the major factor to keep the number of residents in each village?

The conservation and management of World Heritage sites, including tourism industry, development and economic activities, might not be discussed without local community—Hani people in this case. Therefore, to keep or even increase the number of Hani people, to cultivate the rice in this region, to keep the intangible cultural activities, and related kind of works for Hani people are very important to conserve the sustainable cultural landscape.

Local government is important for the better management of this region, but the local residents play the most important role to keep the same and continuous cultural landscape. Of course, the people's life might be changed after the inscription of this site as the World Heritage. As the number of visitors will be increased, the attitude and react of the Hani people might be changed.

In Philippines, the World Heritage site was once inscribed in the List of World Heritage in Danger, because the rice terraces were abandoned by the original residents. The government, experts and residents have done lots of works to recover the original landscape for many years and finally removed from the list of World Heritage in Danger.

In Korea, “Historic Villages in Korea: Hahoe and Yangdong” was inscribed in 2010 as a World Heritage. Both villages as a whole are designated as important folklore cultural heritage as the state-designated heritage and many buildings in both villages are also designated as treasure and important folklore cultural heritage as the state-designated heritage. Because of the state-designated heritage in both villages, these villages were conserved and managed by the Cultural Heritage Conservation Act of Korea.

The Residents Conservation Council at each village is composed of village residents. The council decides all matters related to the village. After the inscription, the World Heritage Committee of Gyeongsangbuk-do Province was made to control the conservation and management at each village to fit its condition under the standard conservation principle for two villages. From the conservation and management to keeping the tradition in the daily life of each village, the council plays an important role.

Hahoe village was a well-known village to tourists and scholars before the inscription as World Heritage, but Yangdong village was not a popular place for the tourist. After the inscription, Hahoe was managed better than Yangdong. Actually Yangdong village was not enough to prepare for receiving many tourists. That is why Yangdong village residents had hard time for a while because of unexpected too many tourists.

A professor, residents and local government have tried continuously to settle down as a World Heritage for several years. His countless efforts to communicate with the village people and the local community made that the residents started to enjoy their life as a World Heritage. A newsletter on the village itself and people was published by a professor and his students and it helps a lot to know and understand each other among village residents and about the conservation and management of the village (Figure 10). Finally they tried to readjust their attitude to fit as a World Heritage site, including selling special traditional snacks, working at the visitor center, serving as cultural interpreters, etc. People from both villages enjoy their life in the representative Korean historic villages continuously.



Figure 10. Newsletter on Yangdong Village

In the case of Indonesia, the community gallery was made to settle people in the World Heritage sites. Villages near the World Heritage sites of Borobudur Temple Compound offered the land to build the community gallery and village people are running business. The gallery sells the lunch buffet upon reservation by tourists, gives a chance for making batik and pottery by tourists (Figure 11). This community gallery offered more job opportunity for village residents and in fact gave a chance to make money. It is real situation by helping financially for the village itself and village residents.



Figure 11. Experience of Intangible Culture by Visitors at the Community Gallery, Indonesia

The local community including residents needs not only spiritual and intangible pride but also direct benefit or financial support to the village and village residents. It is an important aspect to keep the number of residents in the village and the cultural landscape created by the residents. That is why we always say the local community is the important factor to conserve and manage the World Heritage sites.

IV. Conclusion and Suggestions

In World Heritage sites either living heritage or not, the role of local community is essential for keeping the sustainable landscape and the conservation and management of the site. Without the local community – residents in the sites or near the sites, it is hard to manage the World Heritage sites. Especially in the area of the agricultural landscape, the cultural landscape without people who have involved in a long time could not be kept as original cultural landscape from the time when the sites was inscribed as the World Heritage site.

Based on the above discussions, the suggestions for encouraging the local community involvement to maintain the sustainable cultural landscape are as follows.

(1) Encouraging village residents to have a pride what their ancestors have done and what they are doing now.

“Pride” what they have done and are doing is the best way to keep their tradition in the future. This is a very important element for both tangible and intangible heritage

(2) Trying to find the way for increasing the income to the local residents with more job opportunities such as cultural interpreters for the site, producing and selling rice and/or crafts, workers at visitor center, etc.

People who will work at the visitor center or as cultural interpreter in each village will have a pride and welcome to have a chance and enjoy. And packaging and marketing of the rice production are very important activities in Honghe region. Such kind of industry is important to make benefit and support residents financially. However, if more money or/and benefit goes to the company not to the village or

residents, it might be occurred as a big problem (Figure 12). The packaging company should hire the local community people. Direct marketing through internet might be the second option to sell the packaged rice.



Figure 12. Products of Red Rice from Honghe Hani Rice Terraces
Questions: Who earns more money from selling these products?

(3) To keep the sustainable cultural landscape in the Honghe region, all their activities from a small repairing work to reconstruction of houses in special cases should be legally protected. Not only restricted, the central government or/and local government might support financially for such an activity. Then people might keep their living conditions – mushroom houses and traditions.

(4) Keeping the intangible heritage such as hand-made clothes with traditional decoration, ritual ceremony, and everyday life style, etc. If the government designates the important intangible heritage persons to keep the tradition of making clothes, decorations or repairing techniques of facilities, it might be another factor to continue their tradition in this region.

(5) Training the interpreters using local people and educating the visitors are another important matter for keeping this region as a sustainable cultural landscape. The reason for this is that visitors should understand the village better to keep manners when they visit the village and respect the village residents. If the residents have been humiliated or hurt from the visitors, the local residents might leave from their hometowns. If the residents leave, the Honghe Hani rice terraces could not be survived. It will be gone.

As a result, the crucial method to keep the cultural landscape of Honghe Hani rice terraces is two-way communication. Like Yangdong of Korean Historic Villages, discussions and decisions among related peoples like residents, local governments and experts are very important. Pushing any policies and decisions excluding discussion with local residents do not help to keep the number of residents at all.

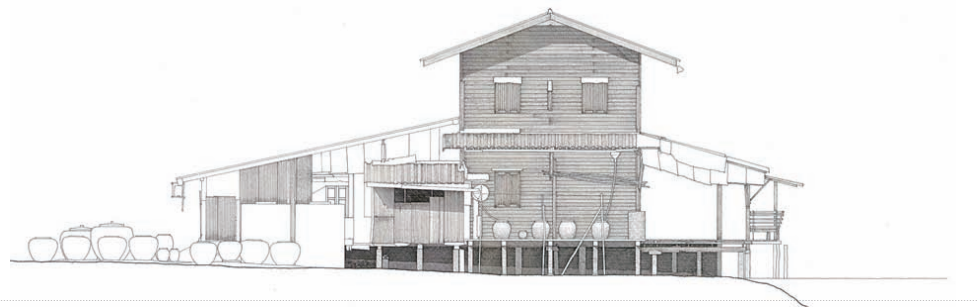
Klongdaen Market Community between Songkhla and Nakorn Si Thammarat, Thailand.

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Abstract

Klongdaen Market Community, located between Songkhla and Nakorn Srithammarat provinces, was once a flourishing community situated along a canal near the mouth of a river. It served as a transportation hub for river traffic heading to the Gulf of Thailand and Songkhla Lake, as well as a center for the distribution of goods by land to surrounding villages. This made Klongdaen an important junction which attracted settlers to its active riverside market. However, the principal means of transportation having changed from boats to land-based vehicles has had a great impact on the community. For example, much of the housing along the river has been abandoned or demolished. With the decay of the area, much of the younger generation has opted to leave in search of employment opportunities elsewhere. Looked at from an outsider's perspective, the village's location and the number of historic buildings which do remain give it the potential for conservation and development, which would help restore the village's vitality. However, in order for such a course of action to be truly successful, it must begin with the inhabitants of the community themselves recognizing the value of the heritage they possess. A suitable method to meet this condition is VERNADOC (Vernacular Documentation), a method for architects to gather accurate data using basic techniques. These techniques produce a high-quality result that can also be easily understood by the inhabitants of the community. By studying the history of the community through researching documents and conducting interviews, as well as surveying the architectural heritage on site with the VERNADOC method (with the cooperation of the local population, the Sub-district Administration Organization, and local and non-local academics), the members of the community can be helped to realize the value of their surrounding architectural heritage. A minimum of one week on site is necessary to survey and do measurements, with an additional minimum of one week to prepare an exhibition of the findings for the members of the community. This exhibition has the goal of raising awareness, which will motivate and engage the members of the community. A plan is then devised cooperatively with the villagers to conserve and develop the community. With the VERNADOC method shown to be successful, it can be further developed and also be applied in different formats, which will stimulate villagers and their guests to realize the value of their communities.

Keyword

Interpretation, Conservation, VERNADOC

Drawing

Klongdaen Market Community by Somkiat Arundorn, VERNADOC Technique, 2009.

Note

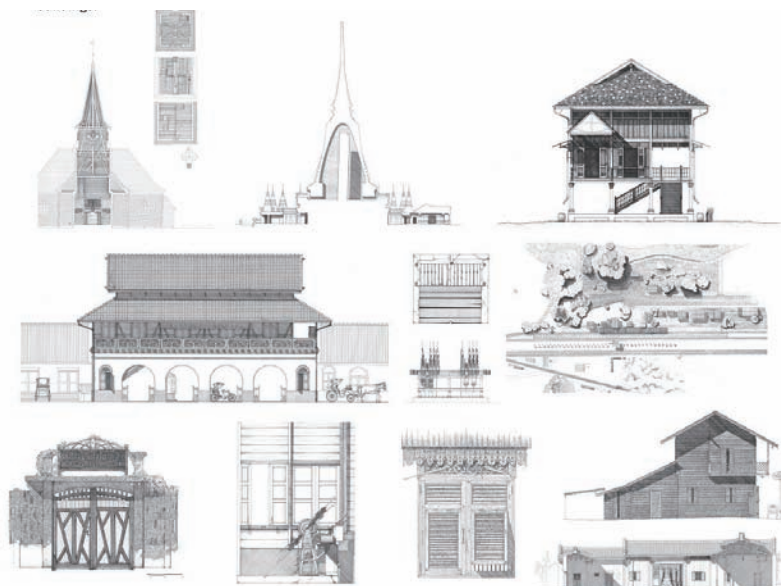
VERNADOC stands for VERNACULAR DOCUMENTATION, a term coined by Finn Architect Markku Mattila to specify a means of vernacular architecture study which emphasizes collection of data in situ by basic techniques to produce high quality works. It is expected that the results of measure works would inspire buildings owners or people in the community to perceive the heritage's values which have been realized by outsiders, thus collaborating to conserve those buildings. The basic techniques as mentioned means using only hands, rulers, papers and drawing pens, which can produce works that reflect the values of each specific building in an understandable form. This method is, therefore, a suitable working method no matter how critical the working condition may be.

Markku Mattila started the first international vernacular documentation camp (VERNADOC) in 2005 then Thai Architect Sudjit (Svetachintâ) Sananwai has spread this idea all over Thailand from 2007.



I. Why's VERNADOC

VERNADOC word refers to a methodology for vernacular architecture study that emphasizes the collecting of data and information on site by basic techniques to produce high quality measured drawings. It is expected that the results of field measure working will inspire building owners as well as people in the community to realize the values of their property as perceived by outsiders, so that they will co-operate in Conserving those buildings.





At the last evening of the CIAV (International Committee for Vernacular Architecture) meeting in Ehime Japan 2004, we were discussing about the documenting of vernacular architecture. To the question of interest in a possibility of an international project, next year in Finland, the Thai representative Sudjit S. Sananwai said immediately: Yes!

(Markku Mattila, Finland 2011)

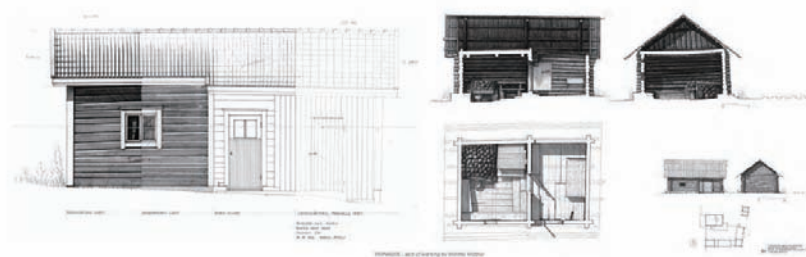




III. VERNADOC Method

The work method is very simple. All the measured knowledge will be drawn to the final cardboard immediately without any notes in-between. The tool can be the cheapest one, only paper, pencil, ruler, tape measure and water balance are needed. All the drawings will be inked and some of them so lively, that even the local layman can recognize the familiar buildings and in a good possibility to understand the value of those.

The camp arranging principle is that the participants will pay their travelling to the working site and the organizer will take care of the costs during the camp. The working is naturally on volunteer basement. The process in two weeks will cover the step for measuring to the field exhibition of the finalized drawing.



IV. Targets of VERNADOC

The targets of these projects are: by the international interest to point the value of the local building tradition, to build an international network for common use and to collect international comparison material about vernacular architecture.

For CIAV the target can be: to have practical activity in connection to the meetings, to give international help for local heritage work and to recruit young professionals to the work of CIAV.

Cultural Landscapes of the Rajput Princely Kingdoms: The Case of Hill Forts of Rajasthan

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Abstract

The region of Rajasthan as the land of Princely Rajputs exemplifies the interaction of Royal Rajput clans with the geographical diversity of its subregions in shaping the historic medieval fortified settlements that lasted for centuries and continue to do so even today with strong ritualistic and religious associations of the local community and the royals.

The recent serial nomination of the six Hill Forts of Rajasthan that was inscribed as a World Heritage Site in 2013 provides an interesting case to examine the Indian Cultural Landscape with specific reference to “conflict between official and cultural understanding of heritage”. The 6 fortified settlements (Amber, Gagron, Ranthambor, Kumbhalgarh, Chittorgarh and Jaisalmer) in the north-western state of Rajasthan in India are strategically built and located on the oldest mountain range, the Aravallis and the Vindhyas in the region and each, as a representative of the medieval defense settlements of the Rajput warrior clans. These epitomise the resistance of Rajputs to the Islamic incursions and subsequent assimilation of foreign influences in fortifications, temple and palace architecture and most importantly the manifestation of generic principles in formation of Indian settlements. These are important records of the builders’ comprehension of surrounding sacred geography as well as the political situation of the period, marked by the alternate strife and subjugation from the Sultanate and the Mughal Empire and friction amongst the Rajput Kingdoms ruled by various clans.

The 6 Hill Forts of Rajasthan are from varied geographic, physiographic and cultural zones within Rajasthan. Each hill fort site exhibits a distinct interaction with its natural setting, advanced construction techniques exploiting natural contours for defense, unique social associations with Rajput courtly life and local tribal lifestyle, most sophisticated and evolved examples of secular Hindu Rajput architecture and technological adaptations utilizing the wealth of natural resources in an extraordinary geographical setting.

This paper provides an examination of the case study at two levels from the perspective of Indian Cultural Landscapes:

Firstly, it evaluates the attributes, criteria and Outstanding Universal Value identified during its inscription vis a vis the perception and understanding of the royal builders and the local community that has continuously interacted with the sites and sustained them for centuries. In this process, it tries to record the process of evolution of these fortified settlements and the *raison d'être* for their sustenance that resides in the Indian world view. The nature of these fortified settlements allows interpretation that corresponds to recurrent ideas in Indian philosophy. The spatial, formal and technological vocabularies of the spaces reflects a centric evolution that conforms to the traditional cyclic Indian worldview. It narrates centuries of political, cultural (including religious), social and architectural evolution associated with the ruling Rajput caste in the history of India.

Secondly, the paper addresses as to how this indigenous understanding of fortified landscapes is possibly more relevant for long term management and sustenance of these fortified settlements as opposed to a consciously formulated management plan imposed through administrative and official decisions. In doing so, the paper will attempt to outline key recommendations and processes that are characteristic of these fortified landscapes and, should guide the future management of these sites in order to retain their intrinsic qualities.

I. Introduction

The state of Rajasthan (roughly comparable in area to the country of France) in North-western India has hundreds of forts of varying scale that served as historic strongholds of the medieval Rajput warrior rulers. These forts present a rich variation across the vast range of geographical and cultural zones within Rajasthan. Since Rajasthan has more than hundred forts/fortresses/castles and watch posts of varying scale, proportion and significance; it was important to establish the key characteristics of Rajput military architecture that are integral to the making of a Rajput Fort for selection during nomination process:

- Rajput military architecture recognises the forts located on hills (Hill Forts) as the most superior mode of defence. This key concept of Rajput military architecture is evident in the location of maximum forts in Rajasthan on hills, hilly terrain, outcrop or an elevated mound. The landscape of Rajasthan is dotted with fortifications on almost every hill as quoted by several authors (Misra; Sarkar). This fact applies even to the typology of few ground forts observed in a particular physiographic region of arid plains in Rajasthan such as Nagaur, Junagarh, Fatehpur and Lachmangarh which are located on the highest mound/elevation available in the surrounding flat terrain. Rajput rulers built several forts with the purpose to control the conquered kingdoms, for which the monitoring from hill top fortifications, often interconnected served to be useful and to serve as a citadel and protect local inhabitants of surrounding settlements during need. Though important as strategic military centres, these forts also served as residential headquarters of the rul-

ers as well as towns with markets and houses of civil population. Hence, a typical Rajput Fort primarily comprises of four parts:

- ◆ Royal quarters (For the ruler and the ladies of the house)
- ◆ Sacred structures / temples
- ◆ Soldiers' quarters, houses, bazaars, temples and public spaces for fort residents associated with the maintenance and functioning of the fort and royals
- ◆ Defence mechanisms including fort walls, bastions, gateways, armoury, water-systems and granaries for long term sustenance during siege emergency or droughts/floods
- ◆ Exclusive ground area for shelter of inhabitants from surroundings during siege, emergency or droughts/floods

II. Rajput Forts Typology as Adaptations to the Physiographic Terrain for Defence

The earliest Hindu treatise of Arthashastra by Kautilya (written between fourth century BC and Second century AD) prescribes four primary types of forts, namely, Hill Fort, Water Fort, Forest Fort and Desert Fort. The textual treatise in later periods in Indian history further extend these four basic types into more types based on addition of earthen embankments and human elements to include earth fort (fort on ground/plain) and human fort (fort protected by an army of men). The hill fort has been considered as a significant defended typology of forts as per ancient Indian treatises such as Arthashastra by Kautilya and Manusmriti by Manu from 350 BC onwards. Reinterpreting these ancient treatises, the 15th century text Raj Vallabh that was prevalent in Rajasthan also specifies four basic types, of which the hill fort is categorised as the best typology of forts. The four basic types of forts are also equated with a parallel categorisation of forts based on physiographical terrain and manmade features. For example, a Water Fort as prescribed in the texts is a fort surrounded by sea or river/s as a defence mode yet, it can also be a manmade fort using moats filled with water on all sides. Similarly, the Hill Fort type variations (in textual treatise and in practice) are recognised by the location of fort on a summit of a hill, on the hill slope or in the valley showing adaptability to various forms of hilly terrain. (Nossov, p.8-9; Sarkar, p.146).

While it is useful to refer to the prescribed models in the treatise to some extent, the Rajput fort typology needs to be recognised as per its adaptation of the physiographical terrain as its first mode of defence. The Rajasthan region is roughly divided into two parts by the Aravalli mountain range; the eastern, that is, hilly, fertile and semi-humid and western arid and semi-arid desert region. The Rajput Fort typologies as per adaptations to the physiographic terrain can be categorised into seven types:

- hill summit fort
- hill slope fort

- hill valley fort
- hill forest fort
- hill water fort
- hill desert fort
- ground fort (elevated)

In total about seven primary typologies of Rajput Forts are observed in the seven physiographic zones of Rajasthan. The key attributes that distinguish Rajput hill forts were deemed to fall into four main overlapping categories and to reflect different geographical areas.

- *Physiographical*: The forts are adapted to and optimise various kinds of hill terrain, including the summit and the slope of semi-arid hills, forested hills, desert hills and hills protected by water. There are several aspects to the adaptation and optimisation of the sites, which include military matters, strategic planning and the collection, storage and distribution of water.
- *Centres of power*: The forts have strong associational values as centres of Rajput power and control, as centres of Rajput courtly culture and patronage, and as former centres of learning, art and music. The forts, together with the palaces and other buildings they contain, all embody this power and courtly culture in Rajput architecture. The vocabulary of architectural forms and of ornaments shares much common ground with other regional styles, such as Sultanate and Mughal architecture, so it might be an exaggeration to call the Rajput style 'unique'. But the particular manner in which Rajput architecture was eclectic (drawing inspiration from antecedents and neighbours) together with its degree of influence over later regional styles (such as Maratha architecture) do make it distinctive.
- *Sacred*: It was observed that many if not all the selected sites include temples or other sacred buildings, not merely as adjuncts to the palaces and other settlements but often predating them, and outlasting them in use. The fact that Rajput hill forts are also sacred sites was deemed to be another distinctive feature.
- *Urban Settlements*: Most forts were designed to protect the populace and not only the court and military guard. Many were of enormous size (with walls extending to over 20 kilometres). Most had had extensive settlements within the walls, some of which have persisted to the present day. These residential and sacred elements went beyond the expected military functions of forts. In some cases there was also a mercantile element, as the forts were centres of production and of distribution and trade that formed the basis of their wealth.

The combination of these four attributes was seen as the basis of the potential OUV of Rajput hill forts, through the identification of a series of sites that satisfied all the attributes and where each of the sites reflected one or more of the attributes in an

exceptional way.

- *Chittorgarh*: The extent to which it fulfils attribute 2 makes it distinctive from the other forts. As the former capital of the Sisodia clan and the target of three famous historical sieges, the site is strongly imbued with associational values attaching to Rajput history and folk lore. Furthermore the sheer number and variety of architectural remains of early date (ranging from the 8th to the 16th centuries) mark it out a site of exceptional importance, with only a few Indian forts that are comparable.
- *Kumbhalgarh*: Its distinctive contribution arises from it having been constructed in a single process and (apart from the palace of Fateh Singh, added later) retains its architectural coherence. Its design is attributed to an architect known by name – Mandan – who was also an author and theorist at the court of Rana Kumbha in Chittor (another fort in the series). This combination of factors is highly exceptional.
- *Ranthambore*: Its distinctive contribution arises from it being the only forest fort included in the nomination. In addition, the remains of the palace of Hammir – if taken to be authentic – are among the oldest surviving structures of an Indian palace.
- *Gagron*: Its distinctive contribution to the series arises from it being the only river-protected fort included in the nomination. In addition its strategic location in a pass in the hills gave it enhanced significance in the control of trade routes.
- *Amber-Jaigarh*: Fulfils the attributes, assuming that Jaigarh is included as part of the complex, as that part performed the major military and protective role. Its distinctive contribution is the representation of a key phase (17th century) in the development of a common Rajput-Mughal court style, embodied in the buildings and gardens added to Amber by Mirza Raja Jai Singh I.
- *Jaisalmer*: To be added to the nomination. It is the only example included in the nomination of a hill fort in desert terrain. The extensive township contained within it from the outset, still inhabited today, and the group of Jain temples, make it an important (and in some respects even unique) example of a sacred and secular (urban) fort.

The six forts inscribed in 2013 thus were considered to form a complete and coherent group that had the potential to demonstrate OUV as a series through representing all the essential attributes of Rajput Hill Forts in an exceptional way.

III. Management Framework for the Serial Nomination

The overall management of the six properties is steered by the State Level Apex Advisory Committee, which was established through Order A&C/2011/3949 on May 11, 2011. It is chaired by the Chief Secretary of Rajasthan and comprises members of the concerned ministries, namely Environment & Forests, Urban Development and Housing,

Tourism, Art, Literature & Culture, Energy and various representatives of the heritage sector including the ASI. The Apex Advisory Committee meets on a quarterly basis and is designed to constitute the overall management framework of the serial property, guide the local management of the six serial components, coordinate cross-cutting initiatives, share research and documentation, share conservation and management practices and address the requirements of common interpretative resources.

In order to implement the recommendations of the Apex Advisory Committee, the Amber Development and Management Authority (now Rajasthan Heritage Development Management Authority), acts as an overarching authority for management implementation. This was legalised through notification by the Chief Secretary of the Government of Rajasthan dated October 14, 2011.

There are management plans designed to cover the period 2011 to 2015 for five of the six sites. For Jaisalmer, the management plan for the property along with sub-plans including visitor management, risk preparedness, and livelihood generation for the local population, will be completed by end of 2014. The management plans are currently in the process of revisions and further detailing by the Government of Rajasthan. It is extremely important that the management plans address the aspects of sustainable development for the 6 Hill Forts of Rajasthan taking into account the surrounding natural environment and settlements that establish these more in the category of cultural landscapes rather than pure examples of defence architecture.

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THEME FOUR

Development
Strategy for
the Sustainable
Ecotourism

Threats and Ideas on Sustainable Management of the Honghe Hani Rice Terraces, Yunnan, China

Zuraina Majid

Emeritus Professor, Director-General cum Commissioner of Heritage, Department of National Heritage of Malaysia

Congratulations to China for bringing the Honghe Hani Rice Terraces site to the World Heritage List. I understand that this site is the 45th World Heritage site for China which now has 47 sites, the country with the second largest number of sites on the List.

Upon the successful nomination of the Honghe Hani Rice Terraces in 2013, the World Heritage Committee requested for an eco-tourism strategy and an interpretation strategy, to also benefit other sites that face similar challenges. I understand that we are here in response to this request and recommendation as contained in decision 37COM 88.24.

The Hani people who migrated here from the north-west more than 1,300 years ago carved out magnificent rice terraces along the steep forested slopes of the Ailao mountains. They created an amazing engineering feat in constructing a highly complex system of irrigated terraces carved through forests and rocks for about 1,000 sq km. This site is an outstanding example of harmony between Culture and Nature in spiritual, ecological and visual terms; a site that reflects extraordinary human achievement and truly of world significance.

When a site is inscribed on the World Heritage List, it is a joyous moment for the State Party because a UNESCO World Heritage site means national pride as the country is privileged to own a little piece of the earth's history; to play a role in the story of mankind; to hold important evidence on human achievement and culture. The State Party also has the responsibility to protect its Outstanding Universal Value; to preserve its Authenticity and Integrity – the reasons for its inscription.

Our visit to the Hani terraces left us with an indelible imprint of a magnificent human achievement that the stakeholders are committed to protect. The management of the site is not an easy task as it spans a large area and it faces issues common to cultural landscape sites. Presentations and discussions with those directly involved show that there is detailed and regular monitoring, data gathering various related fields such as geology, agriculture, tourism, etc, and an effort to think out of the box in marketing the product. Most of all there is self awareness of the issues faced and a passion and commitment towards the preservation of the site for future generations. These are the ingredients necessary for managing the site.

We know that a World Heritage site has the very attractive potential to increase income and revenue, usually through tourism. Thus, at the outset, we see 2 major factors that have to be carefully considered: (1) the protection of the site for future generations; and (2) the temptation to push for maximum revenue.

Keeping a balance between these 2 factors – not upsetting the OUV, while at the same time promoting and developing the site, is not an easy task.

In focusing on the possible impact of Tourism, a problem commonly faced by almost all sites, especially cultural landscape sites. I have looked at rice terraces in Asia Pacific as they share similar environment as well as economic and cultural issues. I also examined other cultural landscape sites around the world. They all face the hazards of development. Is this development issue a new phenomenon? A phenomenon of the 21st century? Yes, I think so.

Technological and cultural development have taken place since prehistoric times. It was not a serious threat then. It was part of human development. Cultural evolution and change is a natural phenomenon that has taken place since prehistoric times. Change took place at a very very slow pace during prehistoric times, and gathered pace at a very gradual rate during historical times. It was a smooth change from hunter-gatherer life to farming and settlement, village and urban life. The problem arises when the speed of change becomes very fast – especially in the last few decades with digital technology. Research has shown that increasing population and culture contact have stimulated growth and technological development. The Hani terraces although in a remote part of the world has not been saved from this. We observe early farming technology living side by side with digital technology – the buffalo and the handphone and computer. How do the modern inputs “upset” the tangible and intangible OUV and impact on the man, environment and spiritual linkage that has long been the identity of the Hani and their farming life.

We are already seeing cultural evolution at work in this site, as there are changes in materials and architectural design of the Hani houses. With the onset of Tourism we have to expect further changes. Also, change could be fast and random. However, it must be remembered that Tourism is not the only factor affecting culture change. Today, social media is also an equally important influence affecting culture change.

Since “freezing” the site or making it static is not an option, we have to identify the limits of allowable physical change in the World Heritage property, based on the protection of its OUV. Although allowable physical change can be identified, efforts to preserve the Hani intangible culture, which is closely intertwined with the rice landscape as it is a living cultural landscape, may be somewhat challenging. Thus, tourism and social media can affect change and some could be threats to the site.

I. Threats to the Site

1. Desire for higher income to support increased needs which may not be supported by farming

Farmers children are now educated and potentially capable of working outside the village and earning a higher income. Thus, education itself may cause outward migration and a break in continuity of farmers. An aging farming community has to be replenished by a younger generation. But the younger generation may look outwards or prefer to work in non-farming occupations such as in the tourism industry. Therefore, incentives are required for the young to have long-term commitment to the land. Turning red rice into a highly marketable organic product may interest the young to stay as farmers especially if the industry is made lucrative. The attractive packaging of red rice and other product has been successfully initiated, as seen in the exhibition we saw during the workshop.

This desire for higher income is true in most sites, eg in Subak, Bali, expenditures of modern life – electricity, motorbikes, petrol, increasing cost of ceremonies and financial contribution to maintain public buildings – have made rice farming a part time occupation and their side business eg construction work, has become their main business. Very few young ones put up with low income and the status of farmer. Hence full time farming has become part time; and part time jobs eg construction has become full time.

In the case of the Philippines rice terraces, the old people migrate to work outside in order to earn the money they need to repair the rice terraces. Living heritage sites demand continuous financial support. And this is where States Parties have to step in and provide solutions to the issue.

2. Managing the site according to the inherent socio – economic and religious structures, and a traditional farming system

This involves an understanding of the complex system of channels to bring in water from the mountains, and the integrated farming and breeding system involving buffaloes, cattle, ducks, fish and eel, for rice production. It is a priority to transfer local knowledge and expertise to the young. To make it attractive to them, perhaps areas that may be modernized can be identified and tested eg the replacement of buffaloes with machinery.

3. Support for intangible cultural heritage such as the belief system that respects the environment in spiritual, ecological and visual terms

This is important in maintaining harmony between man and environment. The sacredness of nature, and communal obligations have made theirs a resilient land management system that has survived for more than 1,300 years. How can this be continued into the future? Can the worship of sun, moon, mountains, rivers, forests, fire, etc. be fostered among the young? It is this belief that has helped protect the site and the forests. Studies have shown that technological and cultural change move at a faster and faster rate over time. Change in the last decade has been faster than ever

before. Would it be possible to provide incentives or ways in which the practices of intangible cultural heritage can be maintained? In Sukur Cultural Landscape, Nigeria, youths who have migrated to towns are encouraged to go back during traditional festivals, to join a fast aging community in their village and indirectly keep their traditions alive.

4. Tourism facilities, infrastructure development, and carrying capacity

There is a need for appropriate tourism development and the maintainance of a healthy carrying capacity. Tourism programs should be sustainable environmentally and economically beneficial to the communities. Besides visitor centre, trails and intangible culture experience, it would be a good idea to spell out type of buildings and local retail shops, their layout, and location in order to maintain the integrity of the cultural landscape. Site protection has to be the primary concern while tourism development is secondary, and should be discrete and not overwhelm the site. Must be aware not to kill the goose that bears the golden egg.

5. Modern desires that affect Authenticity of buildings in terms of its materials, colour and architecture

As traditional materials are harder to obtain, and the communities are exposed to other designs, they exercise their choice for alternative materials and design that are not part of the original landscape. Guidelines can be established so that good alternatives can be used in a standard way, thus ensuring some control over authenticity.

II. Sustainable Management

The key to sustainable and harmonious management is the identification of what can be changed and what cannot be changed in our effort to protect the OUV.

The World Heritage Cultural Landscape handbook defines sustainability: “Decisions have to be made about which elements of the cultural landscape are i) to be conserved at all costs; ii) subject to limited change provided that the overall character and significance of the resource is maintained; and iii) suitable for exchange in return for other benefits”. This is in order to protect the OUV. The management framework will have to incorporate these decisions and fully involve all partners and stakeholders in its implementation.

World Heritage sites are not meant to be static as this is not feasible. There has to be flexibility in allowing change in certain areas – guided change that will not affect the OUV of a site. In other words, the level of acceptable change has to be made within the limits of the Authenticity and Integrity of the site so that the integral components of the broader cultural landscape is protected. Identification of the elements of acceptable change have to be carried out in practicing sustainable development.

Let us examine how some other sites have responded to issues that could be similar to Honghe Hani site, and how other sites have defined allowable change for sustainable development.

The site of Cinque Terre, Italy

The site of Cinque Terre, Italy, faced the issue of aging and declining population causing a lack of maintenance of vineyards along steep terraces. Young people from 5 communities revitalized the region through forming cooperatives and through restructuring, zoning and upgrading the landscape, while maintaining the values for which the site was inscribed. The young generation marketed products in a modern way so that the people themselves benefit from the increased revenue through modern marketing techniques.

The Loire Valley

The Loire Valley, France is an outstanding cultural landscape along a major river that reflects a long harmonious development of interactions between man and his environment. This site has provided interesting debates on whether modern elements should be allowed as part of the historical continuity of the site, reflecting progressive evolution from traditional to contemporary man-environment relationship.

Philippine Cordilleras

The rice terraces of the Philippine Cordilleras faced the issue of a near breakdown of management due to a management plan that was not completely aware of the importance of the complex intertwining of culture, nature, agriculture and environment when managing the site. Therefore, the community that embodies culture and local knowledge has to have a buy-in and be completely involved in the Plan for it to be successful. Now that the local community is in control of the terrace management based on local knowledge, the site is back on track and has successfully been removed from the in danger list. This is a lesson on the importance of local knowledge and community participation in site management.

The Agave Landscape

Sustainable management often means limited supplies, complex methods that do not lower production costs, and lower profits. However, there are ways of increasing revenue through marketing the products so the site has added value. The Agave Landscape and ancient facilities of Tequila, Mexico has drawn added value through being associated at an international level with quality, history, and other related products that are linked to the site. These value adds contribute to the economic sustainability of the site. Developing value adds to the red rice of the Hani could therefore also contribute to the economic sustainability of the site, while encouraging the young to continue in a rejuvenated economic environment.

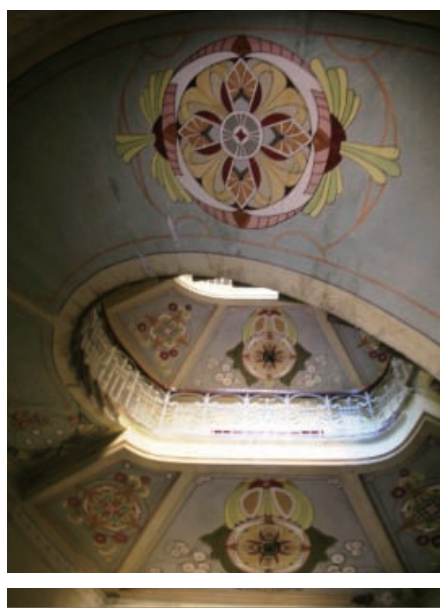
Having looked at the threats to sites and responses that are in line with sustainable management of the cultural landscape sites, it is clear that change is allowable as long as it does not affect the values for which the site was inscribed. It is therefore important to identify the integral components of the Authenticity and Integrity of the site which cannot be compromised. Areas of permissible change have to be identified; as well as the framework of change. Value adds are important for good economic returns to offset the

lower profits of sustainable management. Involvement of the young generation in areas that are “modern” and that they are familiar with is imperative as it would reduce out-migration and increase income for the community.

Sites have shown that any discussion on guided change (that would still protect the OUV), will have to involve the local communities as local knowledge is critical to sustainable management. While this “bottom up” approach is imperative for success, it has to be remembered that the “top down” approach is also necessary as sustainable development of the landscape also involves policies that have to be formulated by the State Party so as there is a systematic approach to implementation at the national, regional and local levels. This is to make sure that the Authenticity and Integrity of the site is not compromised and that responsible tourism is practiced, and the site is protected for future generations.

A Nordic-Baltic Contribution Towards UNESCO's World Heritage and Sustainable Tourism Programme

The Nordic World Heritage Foundation



Historic Centre of Riga, Latvia © UNESCO
Cover photo: Thingvellir National Park, Iceland, © TTF

The Nordic World Heritage Foundation (NWHF) was established in 1996. In 2003 it became the first regional Category 2 centre under the auspices of UNESCO focusing on implementation of the World Heritage Convention (1972). Recognising culture as an important factor for development, NWHF has, among other activities, specifically worked to promote sustainable development through tourism.

This executive report is based on the comprehensive project report on the pilot project Towards a Nordic-Baltic Pilot Region for World Heritage and Sustainable Tourism presented by NWHF as a Nordic-Baltic contribution to the UNESCO World Heritage and Sustainable Tourism Programme.



Foreword

Adoption of the UNESCO World Heritage and Sustainable Tourism (WH+ST) Programme in 2012 represents a milestone within the World Heritage Convention (1972). Now stakeholders of the World's most iconic attractions and destinations are able to work systematically towards sustainable tourism in the context of World Heritage, and thereby

linking heritage based tourism to sustainable development.

The pilot project *Towards a Nordic-Baltic Pilot Region for World Heritage and Sustainable Tourism* is the first effort in the implementation of the UNESCO WH+ST Programme.

It specifically follows up on the regional call for a coordinated effort towards developing sustainable World Heritage tourism strategies (Nordic-Baltic meeting in Visby, 2010).

Resulting in a proposed Analytical Framework featuring a Sustainable World Heritage Tourism Checklist, it will now be possible for World Heritage site managers to develop a baseline for assessing the sustainability of tourism management at their World Heritage property. Furthermore, by contributing to UNESCO's "How To" Guides, there now exists online resources for developing a sustainable tourism strategy with stakeholder involvement and cooperation.

These resources will be important in achieving the aspirational goal, set at the Nordic-Baltic World Heritage Conference in Roskilde, September 2014, to by 2016 be the first region where all World Heritage properties have or are in the process of developing sustainable tourism strategies.

With NWHF closing down end of 2014, this pilot project concludes the Foundation's longstanding commitment towards implementation of the World Heritage Convention. However, we hope the developed tools will inspire and enable World Heritage stakeholders - in the region and beyond - to make informed strategic decisions in their efforts to implement sustainable World Heritage tourism.

We specifically want to thank and commend all our colleagues, stakeholders and funders for contributing to this pilot project. They have, through their efforts and commitment, proved that the Nordic-Baltic region is not only a pilot region, but also an aspiring international model for sustainable World Heritage tourism.

Cecilie Smith-Christensen,

Deputy Director NWHF

Statements

The UNESCO World Heritage and Sustainable Tourism Programme (WH+ST) was adopted by the World Heritage Committee in 2012 to promote sustainable tourism at World Heritage sites that exemplifies the outstanding universal values of these extraordinary places across the globe.

Since then we have been actively implementing the action plan of the Programme with a strong focus on capacity building for site management and local communities and developing mechanisms to provide incentives for sustainable tourism management.

Spearheaded by the Nordic World Heritage Foundation hosted by the State Party of

Norway, and with the support from the Nordic Council of Ministers Terrestrial Ecosystem Group (TEG) and the Swiss Federal Office for the Environment (FOEN), a significant contribution has been made by the Nordic-Baltic State Parties through the project “Towards a Nordic-Baltic Pilot Region for World Heritage and Sustainable Tourism”. This milestone effort reflects the first regional implementation of the WH+ST.

This project, which started as an idea in Visby in 2010, has evolved into a commitment by the Nordic-Baltic countries to become a model region for sustainable tourism development by 2016. We are grateful for the important results that have been achieved by the network of pilot sites, the site managers themselves and State Party focal points that supported the process. From testing the UNESCO How-To guides to developing the analytical framework, all of these actions and outcomes presented in this report will continue to influence not only the participating sites but the World Heritage system as a whole.

The eminent cultural anthropologist Margaret Meade famously said “Never doubt that a small group of thoughtful and committed citizens can change the world; indeed, it is the only thing that ever has”. The Nordic-Baltic project is an excellent illustration of this and a testament to the quality of effort by all those involved. We look forward to the next phase.

Peter DeBrine,

Programme Specialist UNESCO-WHC

NWHF has worked to promote sustainable World Heritage tourism since 1996 when the Nordic World Heritage Office was set up as a pilot project. In 2009 the NWHF Board of Directors adopted the Strategy 2010-2014 making sustainable development through tourism a prioritised objective.

The Board, which is made up of representatives from all the Nordic countries, has guided and followed the project very closely. I am therefore proud that what has been achieved through this project has already made a significant impact in the region.

The Nordic-Baltic region is now the first region



Hanseatic Town of Visby,
Sweden © Dionhinchcliffe



Kronborg Castle,
Denmark © OUR PLACE



Roskilde Cathedral,
Denmark © UNESCO

which has an articulated common goal towards sustainable World Heritage tourism. With the Board of Directors stepping down in December 2014, it is my great hope that the initiatives and work of the Foundation will continue to inspire and enable “hands-on” implementation of sustainable tourism throughout the region and beyond.

Kristen Grieg Bjerke,
Chair NWHF

Acknowledgements

The outcomes from the pilot project Towards a Nordic-Baltic Pilot Region for World Heritage and Sustainable Tourism are the results of a regional effort supported by Denmark, Estonia, Finland, Iceland, Latvia, Lithuania, Norway and Sweden, as well as a number of stakeholders and organisations.

NWHF would therefore specifically like to thank the Advisory Group for guiding the project. The group included representatives from the fifteen World Heritage pilot sites, UNESCO’s World Heritage Centre, all the regional World Heritage Focal Points, the Advisory Bodies (ICCROM, ICOMOS and IUCN), African World Heritage Fund (AWHF), World Heritage Institute of Training and Research for the Asia and Pacific Region (WHITR-AP), Innovation Norway, Organisation of World Heritage Cities (OWHC), as well as academics from the Estonian Academy of Art and Åbo Akademi University in Finland. The Nordic-Baltic World Heritage Network was also a significant contributor throughout the project.

NWHF would furthermore like to thank the Governing Body of Suomenlinna (Finland), the Swedish National Heritage Board, Karlskrona Kommun and Länsstyrelsen Blekinge Län (Sweden), the Directorate for Cultural Heritage (Norway), the Danish Agency for Culture, the Parochial Church Council of Roskilde Cathedral, and the Heritage Foundation for Roskilde Cathedral (Denmark) for hosting consultation meetings.

Besides in-kind investments by the pilot sites and the States Parties, the project was made possible through generous funding by the Nordic Council of Ministers Terrestrial Ecosystem Group (TEG) and the Swiss Federal Office for the Environment (FOEN).

A special thanks goes to Peter DeBrine (UNESCO), Kris Endresen, Dr. Carol Westrik and Ole Sør Eriksen for their significant contribution towards implementation of the pilot project.



Jelling Mounds, Denmark © UNESCO

Executive Summary



Røros Mining Town, Norway © Nomination File

The project Towards a Nordic-Baltic Pilot Region for World Heritage and Sustainable Tourism (2012-2014) is the first effort in the implementation of UNESCO's World Heritage and Sustainable Tourism Programme and Action Plan (2013-2015) adopted by the World Heritage Committee in 2012.

The objective of the pilot project was to encourage sustainable World Heritage tourism management by contributing with tools and frameworks to the development of UNESCO's World Heritage Sustainable Tourism Toolkit and the People Protecting Places campaign. With a practical approach, the project has contributed tools for assessing and developing sustainable World Heritage tourism strategies with stakeholder involvement and cooperation.

A concrete outcome of the pilot project is the proposed Analytical Framework featuring a Sustainable World Heritage Tourism Checklist, covering issues such as organisation and management, monitoring, local communities, environmental issues, and visitor management.

The Checklist enables stakeholders to create a baseline necessary for making informed and strategic decisions in their efforts to implement sustainable World Heritage tourism. The project has furthermore contributed to resources such as UNESCO's "How To" Guides for developing a sustainable tourism strategy with regional "best practice" case studies made available through UNESCO's People Protecting Places web-platform.

Though the project focused on the Nordic-Baltic region, the process and outcomes are of international relevance, and applicable across all regions and World Heritage properties. It is however important to emphasise that the outcomes of the pilot project are presented as work in progress and contributing to the broader effort undertaken by

UNESCO's World Heritage and Sustainable Tourism Programme.

Fifteen Nordic and Baltic World Heritage properties were involved as pilot sites. Collaboration with and input from the broader Nordic-Baltic World Heritage network as well as an Advisory Group has ensured the quality of the resulting tools and frameworks through broad based consultations.

The project was initiated by the Nordic World Heritage Foundation (NWHF) in November 2012 and was executed between March 2013 and November 2014. The implementation took place in close collaboration with UNESCO's World Heritage Centre. In addition to in-kind contribution from the pilot sites and members of the Advisory Group, the project was financed by NWHF with additional funding from the Nordic Council of Ministers Terrestrial Ecosystem Group (TEG) and the Swiss Federal Office for the Environment (FOEN).

The pilot project has mobilised a shift towards more responsible and proactive efforts in implementing sustainable tourism in the Nordic Baltic region. Involvement of pilot sites and the broader regional World Heritage network led to the following goal identified and agreed to at the annual Nordic-Baltic World Heritage network meeting in Roskilde 17-19 September 2014:

By 2016, the Nordic-Baltic region will be an international model region for World Heritage and Sustainable Tourism. All World Heritage properties in the region have, or are in the process of developing, a sustainable tourism strategy as part of their overall management regime.



High Coast / Kvarken Archipelago, Finland / Sweden © Hans Hästbacka

I. The Project

1. Background and context

The pilot project Towards a Nordic-Baltic Pilot Region for World Heritage and

Sustainable Tourism is a regional effort towards the implementation of UNESCO's World Heritage and Sustainable Tourism (WH+ST) Programme and Action Plan (2013-2015) adopted by the World Heritage Committee in 2012. The project was initiated by NWHF in November 2012, and executed between March 2013 and November 2014.

The objective of the pilot project Towards a Nordic-Baltic Pilot Region for World Heritage and Sustainable Tourism has specifically been to encourage sustainable World Heritage tourism management by contributing to tools and frameworks assisting the development of sustainable World Heritage tourism strategies. Outputs include a proposed Analytical Framework featuring a Sustainable World Heritage Tourism Checklist, as well as contributions to UNESCO's "How To" Guides and People Protecting Places campaign.

The project aligns with national policies, strategies and efforts of the supporting States Parties. It furthermore follows up on previous initiatives, including outcomes and recommendations from the Nordic-Baltic Workshop World Heritage, Tourism and Development - Towards a Nordic-Baltic Approach to Stakeholder Involvement and Cooperation that took place in Visby, Sweden, October 2010. This meeting concluded in a call for all States Parties and World Heritage site managers in the Nordic and Baltic countries to develop sustainable tourism strategies as an integral part in the overall World Heritage management regimes.

- The pilot project has focused on contributing towards the UNESCO World Heritage and Sustainable Tourism Action Plan (2013-2015), and especially objective A, C and D:
- Objective A: *Integrate sustainable tourism principles into the mechanisms of the World Heritage Convention;*
- Objective C: *Promote broad stakeholder engagement in the planning, development and management of sustainable tourism that follows a destination approach to heritage conservation and focuses on empowering local communities;*
- Objective D: *Provide World Heritage stakeholders with the capacity and the tools to manage tourism efficiently, responsibly and sustainably based on the local context and needs.*

2. The pilot properties

Fifteen Nordic and Baltic World Heritage properties were identified as pilot sites. The pilots were selected in cooperation with the States Parties, and covered all World Heritage categories.

- Denmark: Roskilde Cathedral, Jelling Mounds, Runic Stones and Church, Kronborg Castle
- Denmark/Greenland: Ilulissat Icefjord
- Estonia: Historic Centre (Old Town) of Tallinn
- Finland: Fortress of Suomenlinna
- Finland/Sweden: High Coast / Kvarken Archipelago

- Iceland: Thingvellir National Park
- Latvia: Historic Centre of Riga
- Lithuania: Vilnius Historic Centre
- Norway: Røros Mining Town and the Circumference, West Norwegian Fjords - Geiranger and Nærøfjord, Vegaøyan - The Vega Archipelago
- Sweden: Hanseatic Town of Visby, Birka and Hovgården

3. Working method

The pilot project was carried out through a two-tier approach: phase one, developing the Analytical Framework including the Sustainable World Heritage Tourism Checklist, and phase two, contributing to UNESCO's World Heritage Sustainable Tourism Toolkit and especially the "How To" Guides.

The process was guided by an Advisory Group including representatives of UNESCO, the pilot sites, Focal Points, Advisory Bodies, UNESCO Category 2 centres, and academia (Annex 1).



Outcomes are based on regional stakeholder consultations carried out through a number of Advisory Group meetings as well as extensive online communication. The pilot site representatives were crucial to the project providing invaluable input by testing and contributing to the development of the tools and frameworks.

II. Establish a Tourism Management Baseline

Outcomes of the first part of the project specifically contributes towards UNESCO's WH+ST Programme Action Plan (2013-2015) Objective A: Integrate sustainable tourism principles into the mechanisms of the World Heritage Convention, and how to make this effort relevant in the hands-on implementation of sustainable tourism.

The Advisory Group agreed to focus efforts on further developing the Periodic Reporting (PR) questionnaire to provide more useful information in the development and management of sustainable tourism at a site, and to adapt the Global Sustainable Tourism Criteria for Destinations^[1] (GSTC-D) to be more relevant for World Heritage properties.

1. Periodic reporting

Periodic Reporting^[2] is an obligation and key mechanism under the World Heritage Convention. Every six years States Parties are requested to report on the state of affairs concerning their World Heritage, with a subsequent Action Plan for future priorities being developed.

The Periodic Reporting is an important monitoring tool for long-term conservation. It

[1] <http://www.gstcouncil.org/sustainable-tourism-gstc-criteria/criteria-for-destinations.html>

[2] Operational Guidelines, paragraphs 199 – 202.

provides information about the World Heritage properties, and specifically whether or not the Outstanding Universal Value (OUV)^[3], the justification for inscription of a property, is maintained. It is furthermore a mechanism for regional co-operation and exchange of information between States Parties.

The second cycle of Periodic Reporting for Europe and North America (2008 - 2015) formed the starting point for looking at the Periodic Reporting exercise as a relevant means for assessing the impact and management of visitation and tourism at a World Heritage property. Considering the questionnaires, to be completed at national level and site level respectively, the Advisory Group identified significant weaknesses in the Periodic Reporting tool. The current questions are rather general, the answers not very informative, and do not encourage exchange of information between sites.

The overall conclusion is that the Periodic Reporting currently falls short of addressing visitation and tourism taking place at a World Heritage property. The questionnaires need significant revisions in order to be relevant for monitoring the sustainability of visitation and tourism, and even more so, for motivating change towards sustainable World Heritage tourism.

The following recommendations were made:

- Current questions should be more specific in relation to sustainable tourism
- The need for additional questions to properly address sustainable tourism management
- The need for more open-ended questions in order to be able to provide content as well as statistical information

2. Minimum steps to approach sustainability

In order to ensure the responsibility and sustainability of tourism management in the context of World Heritage properties and destinations, there is a need for a clear definition and understanding of sustainable World Heritage tourism that can be applied across all World Heritage properties. United Nations World Tourism Organisation (UNWTO) defines sustainable tourism as tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities^[4].

- Besides *policy orientations defining the relationship between World Heritage and tourism*^[5] there is no generally recognised definition of sustainable World Heritage tourism. However, a potential definition could be based on the

[3] Outstanding Universal Value (OUV) means cultural and/or natural significance which is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity. As such, the permanent protection of this heritage is of the highest importance to the international community as a whole. The Committee defines the criteria for the inscription of properties on the World Heritage List. (Operational Guidelines, paragraph 49)

[4] sdt.unwto.org/content/about-us-5.

[5] Recommendations from the International Workshop on Advancing Sustainable Tourism at Natural and Cultural Heritage Sites, Mogao, China, September 2009. (UNESCO-WHC/34.COM/5F.2)

UNWTO definition, and in addition consider the Outstanding Universal Value of a property: *tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities while simultaneously maintaining and contributing to the Outstanding Universal Value of a property.*

The Global Sustainable Tourism Council's (GSTC) Global Sustainable Tourism Criteria for Destinations (GSTC-D) describe a globally applicable set of minimum steps needed to approach sustainability and a baseline that each destination should add to or adjust as needed, and was used as a starting point for the development of the Analytical Framework and the Sustainable World Heritage Tourism Checklist.

3. Sustainable world heritage tourism checklist (version 1.0)

The proposed Analytical Framework is intended as a tool for World Heritage site managers to establish their tourism management baseline, necessary for making informed and strategic decisions in their efforts to implement sustainable World Heritage tourism. The following indicators function as a checklist regarding the management of tourism and its contribution to sustainable development at and around a World Heritage property. Its application helps identify issues and gaps that should be addressed.



Ilulissat Ice Fjord, Greenland © M & G Therin-Weise

1	ORGANISATION AND MANAGEMENT
1.1	Organisation: The overall management system for the World Heritage property is effectively organized through a department, group, or committee responsible for a coordinated approach to sustainable tourism with external stakeholders (tourism enterprises and, local authorities) in the larger destination.
1.2	Tourism strategy: A multi-year sustainable tourism strategy, suited to scale, has been developed with broad based public participation, is being implemented and is publicly available.
1.3	Protection of OUV: There are measures in the overall management regime to preserve and protect the OUV of the property.
1.4	Stakeholder participation: The World Heritage property has a system that enables destination stakeholders to, on an on-going basis, participate in tourism-related planning and decision-making processes.
1.5	Site interpretation: Interpretation and information material regarding the World Heritage property and its OUV is provided at key locations. The information is communicated in relevant languages and in different media.

1.6	Promotion: Promotion of the World Heritage property's OUV, its products, services and sustainability claims is accurate. Promotional activities for the property are integrated into a campaign with activities at local, national and international level.
1.7	Heritage protection: Protected artefacts and wildlife (products) are not illegally sold, traded or displayed.
1.8	Preventing exploitation: The World Heritage property works closely with the Destination Marketing Organisation (DMO) and other relevant stakeholders in establishing practices to prevent commercial or any other form of exploitation and/or harassment.
1.9	Crisis and emergency preparedness and response: The World Heritage property has a crisis and emergency response plan that is appropriate to the World Heritage property and is part of an overall system for the destination. Key elements are communicated to residents, tourists, and tourism-related enterprises. The plan establishes procedures and provides resources and training.
1.10	Safety and security: The World Heritage property has a system to prevent and respond to tourism-related crime, safety, and health hazards. Systems are integrated into the larger destination and local community.
1.11	Planning regulations: The World Heritage property has planning guidelines, regulations, and policies that integrate sustainable land use, design, construction, and demolition that are integrated into the larger destination. The regulations protect natural and cultural heritage, are publicly communicated, and are enforced.
1.12	Property acquisitions: Laws and regulations regarding property acquisitions exist, are enforced, consider communal and indigenous rights, and do not authorize resettlement without informed consent and/or full compensation and preserve the OUV of the property.

2	MONITORING
2.1	Monitoring: The World Heritage property has key indicators in place to measure and assess the state of conservation of the property, the factors affecting it, the periodicity of their examination, and the identity of the responsible authorities.
2.2	Inventory of attraction sites: The World Heritage property has an up-to-date, publicly available inventory of its key tourism assets and attractions including natural, historical, archaeological, religious, spiritual, and cultural sites.
2.3	Protection of sensitive environments: The World Heritage property monitors the impact of tourism on sensitive environments, both cultural and natural, and protect habitats and species where needed.
2.4	Economic benefits: The direct and indirect economic contribution of tourism to the World Heritage property's economy is regularly monitored, and (part of the) revenue deriving from tourism at the property is invested back into the protection of the property. These results are publicly reported.
2.5	Local community opinion: Residents' aspirations, concerns, and satisfaction with tourism are regularly monitored, recorded and publicly reported. Care is taken to ensure that key stakeholders are included and that responsive action is taken where needed.
2.6	Visitor satisfaction: There is a system to monitor, publicly report and, if necessary, take action to improve tourist satisfaction.



Vilnius Historic Centre 1, Lithuania © UNESCO

3	LOCAL COMMUNITIES
3.1	Local access: The World Heritage property does not excludes local resident from to the World Heritage property.
3.2	Support for community: The World Heritage property enables tourism-related enterprises to support community initiatives and enhance the conservation of the World Heritage property.
3.3	Supporting local entrepreneurs and fair trade: The World Heritage property supports local entrepreneurs and promotes fair trade principles.
3.4	Local career opportunities: The World Heritage property provides equal employment and training opportunities for local residents as much as possible.
3.5	World Heritage awareness: The World Heritage property provides regular programs to residents about the reason why the property is inscribed on the World Heritage List.
3.6	Tourism awareness: The World Heritage property provides regular programs to residents to enhance their understanding of tourism opportunities, tourism challenges, and the importance of sustainability.
3.7	Intellectual property: The World Heritage property has a system to ensure respect for the tangible and intangible intellectual property of individuals and communities.
4	ENVIRONMENTAL ISSUES
4.1	Environmental risks: The World Heritage property has identified key environmental risks and has a system in place to address these.
4.2	Solid waste reduction: The World Heritage property has a system to ensure solid waste is reduced, reused, and recycled. The World Heritage property encourages tourism-related enterprises to adopt waste reduction strategies.
4.3	Low impact transport: The World Heritage property has a system to increase the use of low-impact transport, including public transport, in the World Heritage property.

4.4	Light and noise pollution: The World Heritage property has guidelines and regulations to minimize noise, light, and visual pollution. The World Heritage property encourages tourism-related enterprises to follow these guidelines and regulations.
4.5	Water management: The World Heritage property has a system to monitor, manage and encourage minimal waste of water.

5	VISITOR MANAGEMENT
5.1	Visitor management: The World Heritage property has a visitor management system that includes measures to preserve and protect key natural and cultural assets. The visitor management system of the property integrates with a wider visitor management system of the destination.
5.2	Access for all: All tourist sites and facilities, including those of natural, cultural and historic importance, should be accessible to all, including persons with disabilities and others who have specific access requirements. Where such sites and facilities are not immediately accessible, access should be afforded through the design and implementation of solutions that take into account both the integrity and authenticity of the site and such reasonable accommodations for persons with access requirements as can be achieved.
5.3	Visitor behaviour: The World Heritage property has publicly available guidelines for visitor behaviour that are designed to minimize adverse impacts: encourage positive behaviour rather than punishing negative behaviour.



Historic Centre of Tallinn, Estonia © Fiona Starr

III. “How To” Manage World Heritage Tourism Sustainably

Applying the Analytical Framework will result in a tourism management baseline indicating management issues well addressed of and issues in need of attention. UNESCO’s “How To” Guides are specifically designed for World Heritage property managers, and are relevant at all stages of the management process – from the development of a sustainable tourism strategy throughout its implementation. Adaptable to the specific context and unique challenges, they will be useful across all World

Heritage properties and destinations.

A significant part of the pilot project was the contribution towards the development of UNESCO's World Heritage Sustainable Tourism tools, and especially the "How To" Guides. The first four guides represent essential steps everyone must take. They form the strategic foundation of sustainable tourism management, and are the first building blocks on which the rest of the management system should be based.

The following figure illustrates the different steps in the process:

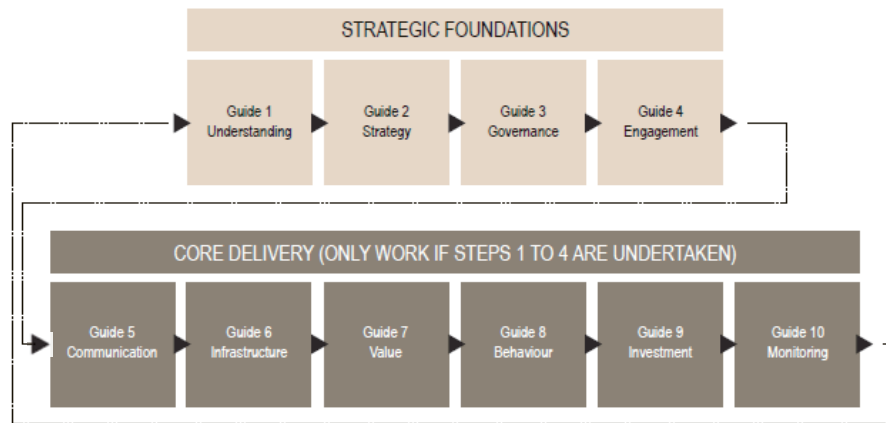


Figure 1: Different steps towards sustainable World Heritage tourism management source: UNESCO

GUIDE 1 – UNDERSTANDING TOURISM AT YOUR DESTINATION
<ul style="list-style-type: none"> • Getting Started • Start with the basics and define your terms • How much do you know about the destination? • Four crucial things you need to measure and understand • Bring together the key data and evidence and assess • Who can help fill the data gaps – outreach to different stakeholders • Some easy steps to get started • Consider other sustainability issues
GUIDE 2 – HOW TO DEVELOP A STRATEGY FOR PROGRESSIVE CHANGE
<ul style="list-style-type: none"> • Identify key stakeholders / groups • Listen to different issues, challenges and aspirations • Identify strategic issues, and test them with stakeholders • Mandate and support from key partners to develop a strategy • Develop a sustainable multi-year tourism strategy • Publish and champion the strategy with local community • Identify the agency/ies who will take responsibility • Encourage debate and feedback on strategy and reassess as necessary • Reassess the strategy periodically
GUIDE 3 – HOW TO DEVELOP AN EFFECTIVE GOVERNANCE STRUCTURE
<ul style="list-style-type: none"> • Use an existing DMO (destination management organization) or create one • Destination management is different to World Heritage Site management • Good governance
GUIDE 4 – HOW TO ENGAGE LOCAL COMMUNITIES AND BUSINESSES
<ul style="list-style-type: none"> • Listen to and talk to the host community/ies and businesses • Identify and communicate sustainable economic opportunities • Empower the host community by telling their story in the site

GUIDE 5 – HOW TO COMMUNICATE WITH VISITORS

- Have a clear script for the destination. Identify some key messages
- Ensure that the tourism marketing uses the potential added value of World Heritage status
- Make understanding the site easy
- Communicate the visitor experience using a wide range of media
- Do interpretation of the site and its OUV and at the most appropriate areas
- Outsource key messages to tourism businesses and the host community
- Use communication to build lasting relationships with visitors

GUIDE 6 – HOW TO MANAGE THE DEVELOPMENT OF TOURISM INFRASTRUCTURE

- Begin a master-planning process
- Develop a spatial master plan for the destination
- Plan ahead for the infrastructure you need to achieve the strategic goals
- Make sure that all growth respects and conserves the OUV of the site and its environs
- Secure and encourage investment to make your plans a reality

GUIDE 7 – HOW TO DEVELOP PRODUCTS, EXPERIENCES AND SERVICES THAT ADD VALUE

- Four reasons to seek to add value to sustainable and authentic products, services and experiences
- Identify the products, services and experiences that need to or can be developed
- Do what you have to do to add value to products and help them to secure market demand
- Support entrepreneurs and the community to develop sustainable products, services and experiences
 - Be creative about the products, services and experiences
 - Your intellectual property may be your greatest asset

GUIDE 8 – HOW TO MANAGE VISITOR MOVEMENTS AND BEHAVIOUR

- You can't manage this unless you measure key variables first
- Some ways to gather this information
- Think carefully about the destinations carrying capacity or carrying capacity range
- Develop a Carrying Capacity Plan and approach
- Some methods to consider using for managing visitors
- Give people the information they need to make good choices
- Increase dwell time where local businesses can secure benefit from visitors

GUIDE 9 – HOW TO SECURE FUNDING AND INVESTMENT TO MAKE PROGRESSIVE CHANGE

- The four ways to finance World Heritage
- Be clear how much funding/investment is needed to maintain the site and make desired changes
- Be clear what you need funding/investment for
- Identify funders and investors who might be interested in similar outcomes
- Use a mapping exercise to match funders/investors who might be interested in particular outcomes or activities
 - Decide on a simple fundraising/investment strategy targeted at your most likely sources of investment
 - Develop your pitch to funders/investors
 - Learn to communicate value to funders/investors
 - Bundle outcomes together to attract funders/investors to new activities
 - Establish mechanisms for fundraising from the tourism sector and particularly from visitors
 - Build capacity and fundraise in an increasingly professional manner
 - Its not just about money
 - Will tourists really donate?
 - Online fundraising should not be confined to the destination
 - Embed fundraising in a strategic approach

GUIDE 10 – HOW TO MONITOR AND BENCHMARK THE SUCCESS OF YOUR EFFORTS

- Identify some sensible benchmarks and milestones
- Benchmarks should be SMART
- Publish Benchmarks and results for key stakeholders
- Revisit benchmarks annually for relevancy
- Who does the monitoring?
- Assess at regular intervals and adjust accordingly

IV. People Protecting Places in the Nordic-Baltic Region

The “How To” Guides are available through the web-platform People Protecting Places, developed as a public interface for UNESCO’s WH+ST Programme. A Pinterest Board^[6] enhances the tool by showcasing a range of international case studies illustrating various approached dealing with management issues addressed in the guides.

While several case studies from the region were identified, the following provides an example of one of the pilot sites providing a case study for the “How To” guide on values:



1. Towards an international model region

Collaboration with and input from the broader Nordic-Baltic World Heritage network has been crucial throughout the pilot project. The annual network meetings/conferences were used as testing and discussion platforms.

In 2014 the Nordic-Baltic World Heritage Conference took place in Roskilde, Denmark, 17-19 September^[7]. The aim of the conference was to motivate and enable

[6] Pinterest is a web and mobile application company that offers a visual discovery, collection, sharing, and storage tool. Users create and share the collections of visual bookmarks (boards). Boards are created through a user selecting an item, page, website, etc. and pinning it to an existing or newly created board. (en.wikipedia.org/wiki/Pinterest 18/11/14)

[7] The meeting was organised and hosted by the Nordic Baltic World Heritage network working-group, the Danish Agency for Culture, the Parochial Church Council of Roskilde Cathedral, and the Heritage Foundation for Roskilde Cathedral.

the Nordic-Baltic World Heritage properties/stakeholders to develop and implement strategies for sustainable tourism.

Based on the regional momentum towards implementing sustainable tourism, and the new and useful resources made available through UNESCO's WH+ST Programme, the conference participants identified a new regional milestone:

By 2016, the Nordic–Baltic region will be an international model region for World Heritage and sustainable tourism. All World Heritage properties in the region have, or are in the process of developing, a sustainable tourism strategy as part of their overall management regime.

The Second Cycle of Periodic Reporting for Europe (September 2012 - July 2013) identifies tourism as a factor contributing both positively and negatively to the World Heritage sites. The desk study Capacity-Building Needs in the Nordic-Baltic Sub-region, Europe (NWHF 2014) highlights the need to continue building capacities for the implementation of sustainable tourism at World Heritage destinations. Tourism has therefore been identified a priority issue for a future Action Plan for Europe to be implemented from 2015 and onwards^[8].

The results from the Second Cycle of Periodic Reporting for Europe and subsequent Action Plan will be presented to the World Heritage Committee at its 39th session in Bonn, Germany 2015.



Vega, Norway © Nomination File

2. Beyond the pilot project

The pilot project Towards a Nordic Baltic Pilot Region for World Heritage and Sustainable Tourism is a regional contribution to UNESCO's WH+ST Programme and Action Plan. There have been several requests from project participants, from the broader Nordic-Baltic World Heritage Network as well as from stakeholders, for the pilot project to be continued.

With NWHF closing down December 2014, a comprehensive project report with suggestions and proposed actions including an Implementation and Capacity Building

[8] Final Periodic Reporting meeting of World Heritage Focal Points, Helsinki 1–2 December 2014.

Strategy/Phase (2015-2017) for the Nordic-Baltic region has been proposed by NWHF and handed over to UNESCO.

UNESCO has confirmed that it will continue with the development of the Analytical Framework and integrate it into UNESCO's online capacity building tool. UNESCO will further explore possible options to provide support to the network established through this initiative, until a more permanent solution is found and resources identified^[9].

For more information please contact:

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Fortress of Suomenlinna, Finland © Suomen Ilmankuva Oy

[9] In a letter to NWHF presented at its final Board Meeting in Oslo 11 December 2014.

Annex 1: Advisory Group and Working Group

Advisory Group			
Stakeholder Representative	Name		Organisation / Nationality
World Heritage Focal Points	Bolette	Lehn Petersen	Danish Agency for Culture
	Liina	Jänes	Estonia
	Margaretha	Ehrström	Finland
	Stefan	Wessman	
	Susanna	Lindeman	
	Ragnheidur	Thorarinsdottir	Iceland
	Sigurdur	Thrainsson	
	Dagnija	Baltina	Latvia
	Ieva	Svarca	
	Algimantas	Degutis	Lithuania
	Ruta	Baskyte	
	Petter	Koren	Norwegian Directorate for Cultural Heritage
	Lisen	Roll	
	Gaute	Sønstebø	Norwegian Directorate for Nature Management
	Maria	Wikman	Swedish National Heritage Board
	Anna	VonSydow	Swedish Environmental Protection Agency
	Daniel	Nilsson	Swedish National Heritage Board
	Jan	Turtinen	
Pilot/ reference sites	Hans Ole	Matthiesen	Jenning Mounds, Runic Stones and Church (Denmark)
	Klaus	Holst	Kronborg Cathedral Castle (Denmark)
	David	Høyer	Roskilde Cathedral (Denmark)
	Elle	Lepik	Historic Centre of (Old Town) of Tallinn (Estonia)
	Petteri	Takkula	Fortress of Suomenlinna (Finland)
	Milly	Lundstedt	High Coast / Kvarken Archipelago (Finland / Sweden)
	Susanna	Lindeman	
	Ólafur Örn	Haraldsson	Thingvellir National Park (Iceland)
	Einar	Sæmundsen	
	Aigars	Kuskis	Historic Centre of Riga (Latvia)
	Rugile	Balkaite	Vilnius Historic Centre (Lithuania)
	Gediminas	Rutkauskas	
	Erlend	Gjelsvik	Røros Mining Town and the Circumference (Norway)
	Rita	Johansen	Vegaøyen – The Vega Archipelago (Norway)
	Katrin	Blomvik	West Norwegian Fjords (Norway)
	Erling	Oppheim	
	Lena	Johansson	Birka and Hovgården (Sweden)
	Maria	James	Hanseatic Town of Visby (Sweden)

UNESCO	Peter	DeBrine	World Heritage Centre (WHC)
Advisory Bodies	Gamini	Wijesuriya	International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM)
	Giulia	Carbone	International Union for Conservation of Nature (IUCN)
	Sue	Millar	International Council on Monuments and Sites (ICOMOS)
Category 2 centres under the auspices of UNESCO	Ping	Kong	World Heritage Institute of Training and Research for the Asia and the Pacific Region (WHITR-AP)
	Webber	Ndoro	African World Heritage Fund (AWHF)
Academia	Kristina	Svels	Åbo Akademi University, Finland
	Mart	Kalm	Estonian Academy of Art, Estonia
Other relevant organisations	Ingunn	Sørnes	Innovation Norway
	Lee	Minaidis	Organization of World Heritage Cities (OWHC)

Working Group	
Name	Organisation
Peter DeBrine	UNESCO / WHC
Cecilie Smith-Christensen	NWHF
Carol Westrik	
Ole Sør Eriksen	

Ideas and Explorations on Conservation and Development of Traditional Villages at Hani Rice Terraces

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Abstract

This thesis summarizes the author's ideas and explorations based on his practices at Honghe Hani Rice Terraces heritage area for the protection and development of traditional villages in the past two years. For ideas, three fundamental opinions were arrived, namely, people form the basis for the cultural heritage conservation, villages are both the target and major challenge for the site's protection, and a pragmatic approach is preferred. For explorations, three practical issues were discussed, namely, fully implement conservation policies to protect traditional villages, treat the development of traditional villages with determination, and organically integrate building a beautiful home with heritage protection.

Key Words

Hani Rice Terraces, traditional villages, conservation and development, people, beautiful home, heritage protection

In April 2013, before Honghe Hani Rice Terraces were included into the World Heritage List, the Authority of Hani Rice Terraces of Yuanyang County appointed us to carry out a research on the project *Conservation, Renovation and Development of the Ethnic Village Architectures and Environment at Yuanyuan County*. The research is still ongoing to this day. During the process, we conducted 5 large-scale surveys at 85 villages at the heritage site. A total of 140 people participated, including 13 teachers, 25 graduate students, and 18 undergraduate students, which translates to 600 participants working on the project on a single day. The following summarizes the findings and explorations from the more than a year-long research.

I. Cultural Heritage Conservation of Honghe Rice Terraces

The Cultural Heritage of Honghe Rice Terraces spans an area of 16,603.22 hectares, surrounded by a buffer zone of 29,501 hectares, which makes it a total of 46,104.22 hectares. There are 82 villages in the heritage area and 154 villages within the buffer zone, which makes a total of 236. The populations in the heritage area and the buffer zone are 54,086 and 59,354 respectively, amounting to a total of 113,440 residents. The data were derived from the *Conservation and Management Plan of Honghe Hani Rice Terraces (2011-2030) (Conservation and Management Plan)*, which was compiled by the Institute of Architectural History of China Architecture Design & Research Group

in 2011. We conducted the investigation in 85 villages in 2013, as some villages were divided into upper and lower villages. Population has slightly increased during the course of time.

The heritage site covers large areas with a large number of villages and large population, with an underdeveloped economy. Heritage conservation is very challenging. In light of the situation, we understood from the following three aspects, which formed the basic viewpoints for the research.

1. People are the basis and starting point for the protection of the heritage of Hani Rice Terraces

It was described in the *Conservation and Management Plan* that the tangible heritage of Hani Rice Terraces comprised four elements: forest, villages, terraces and the water system, which is based on the scientific analysis. However, it downplays the fundamental element of the “cultural landscape” at the site, which is people. We think people play the most important role, as the forest is protected by people, the villages are settlement for people, the terraces are built by people, and the water system is created by people (Figure 1). Moreover, the intangible cultural heritage (ethnic language, local traditional music, traditional oral records, traditional dances, customs, sacrificial rites, traditional systems and handicraft) is the key element of the heritage of “cultural landscape”, which was inherited and passed on by people.



Figure 1. “The Four Elements” of Hani Rice Terraces and the Role of People

From the past and the present situation of the terraces, we know that in the old days, local people who were migrants to the area (ancestors of the Hani people) drove the building of the terraces for survival under the tough environment. Today, those who live in the area become the major force to maintain the terraces (Hani people, Yi people) for living. Looking ahead, who will protect and use the terrace heritage in the future? And for what? Three possibilities are considered. First, the government will undertake the

heritage protection and the development of local economy out of political concern. Second, concerned enterprises will protect the heritage to fulfill the social responsibility while making a profit. Third, local residents (villagers) simply want to pursue a better life. They will not stay in the terraces if their lives are not better off by cultivating. Instead, they will choose to go to cities to seek better employments. Out of the three, local residents are the most fundamental and indispensable element for the protection of the terraced heritage. And to motivate them to continue to protect and use the heritage, we have to ensure that their lives will be improved and economic benefits will be developed. The Cultural Landscape of Hani Rice Terraces will not survive without the support from local residents.

2. Villages are both the target and challenge for the conservation of the Cultural Heritage of Hani Rice Terraces

Among the four elements of Honghe Hani Rice Terraces, villages are the main area for local residents to live and settle. Villages hold the terraced landscape, also a living entity for passing on traditional culture as living heritage. Therefore, villages are one of the focuses to protect the Hani Rice Terraces (Figure 2).

However, villages are the most variable element as villages are living places that evolve from continual improvements in living conditions. Traditional villages are under threat of destruction (Figure 3), which present challenges in heritage protection.

Three principles should be followed to protect the villages.

Appropriate number of villages – to identify an appropriate number of traditional villages and local dwellings to protect. Too few villages will be inadequate to illustrate the scale of the heritage and the overall landscape, too many villages will add to the difficulty for their protection.

Appropriate extent – to reasonably protect the heritage of traditional villages and local dwellings. Integrity and authenticity of the heritage will not be fully represented if villages are inappropriately managed. Whereas, local villagers' daily lives will be restricted provided too much intervention.

Appropriate timing – the protection of the traditional villages and local dwellings present various issues at different times, therefore, heritage management and requirement. Without advance planning and constraint, containing any detrimental actions would



Figure 2. Traditional Hani Village – One Heritage Element of the Hani Rice Terraces



Figure 3. The Hani Village in the Heritage Area of Hani Rice Terraces which Has Lost the Traditional Landscape

be difficult. On the other hand, it is impractical—in terms of finance, resources, and knowledge—if protection requirements come into effect too early.

3. A pragmatic approach – the only way to protect the heritage of Honghe Hani Rice Terraces

Based on the above two aspects, we can see that the only way to protect the heritage of Honghe Hani Rice Terraces is to face the reality and find solutions in line with the actual situation.

First, we have to consider the actual need of the people – in the heritage site, most villagers live under poor conditions, and even under the poverty line. They desire to improve not only their earnings and standards of living, but also the traditional appearance of living conditions that are impoverished inside. In light of the situation, we have to respect their needs for development as well as their rights to legitimate interests from own terraces and hometown. By sharing the benefits of conservation with local residents, they will be motivated to actively protect the heritage at will.

Second, we have to assess the actual situation of villages – the current situation is pretty worrisome, only 3 to 5 out of 85 villages retain the integrity and authenticity of traditional villages. Most of them have been subject to various degrees of damages from natural disasters or human activities. As for dwellings, we surveyed 56 dwellings of first-level or second-level at the core area of the heritage site. We discovered that only 1,190 level-A dwellings (regarded as “traditional dwelling”) retained the traditional fabric (Figure 4), accounting for 13.29% of the total 8,951 dwellings. It is alarming that 84% of the 1,190 level-A dwellings (1001) have been damaged to some extent. We base on the actual situation to determine the number of dwellings needed protection, the conservation requirements, conservation policies and measures, as well as the management plan.



Figure 4. Hani Mushroom House – the Traditional House in the Heritage Area of Hani Rice Terraces

II. Practices for the Protection of Traditional Villages at Hani Rice Terraces

The *Conservation and Management Plan* is a comprehensive plan regarding the protection and management of heritage. It includes plans for heritage use and presentation, but not for development plan. Conservation and development are inseparable, and they are, to a large extent, in conflicts. For instance, development brings challenges to the implementation of conservation strategy. During more than one year of research, we explored suitable approaches to protect traditional villages in Hani Rice Terraces. The three main issues are discussed below.

1. Implementation

The *Conservation and Management Plan* puts forward strict requirements for heritage protection. However, it lacks guidance in the implementation. To fully implement the requirements, we made efforts on the following aspects.

Narrow down conservation boundaries and classify villages in order of protection levels

Near-term focus is the conservation of heritage area (16603.22 hectares), in parallel with the conservation of buffer zone.

In order to better implement the management requirements, the conservation area is further divided into two sub-areas (Figure 5):

Core area – This is the area where strict protection should be implemented, including the area easily accessible from the sightseeing circle line and the surrounding region, along with the visible area within the three terraced landscapes of Bada, Laohuzui and Duoyishu. The core area is about three-fifths of the heritage area (around 10,000 hectares).

Non-core area – This area is located outside of the terraced landscapes, far from the sightseeing circle line and remotely accessible, which covers two-fifths of the heritage area (around 6,600 hectares).

Besides, we identified levels of protection and grouped 85 villages in the heritage area according to three different levels:

Level A Villages: A total of 8 villages as stated in *The Nomination Dossier*, which include 5 typical traditional villages, namely, Zhuzhulu Old Village, Quanzhuang Midium Village, Niuluopu, Azheke, Yakou, along with 3 folk culture villages, namely, Jingkou, Dayutang and Pugao Old Village.

Level B Villages: A total of 52 villages located within the core area, excluding 8 Level A Villages.

Level C Villages: A total of 25 villages situated in the non-core area.

Conservation and management measures will be specified later in this report.

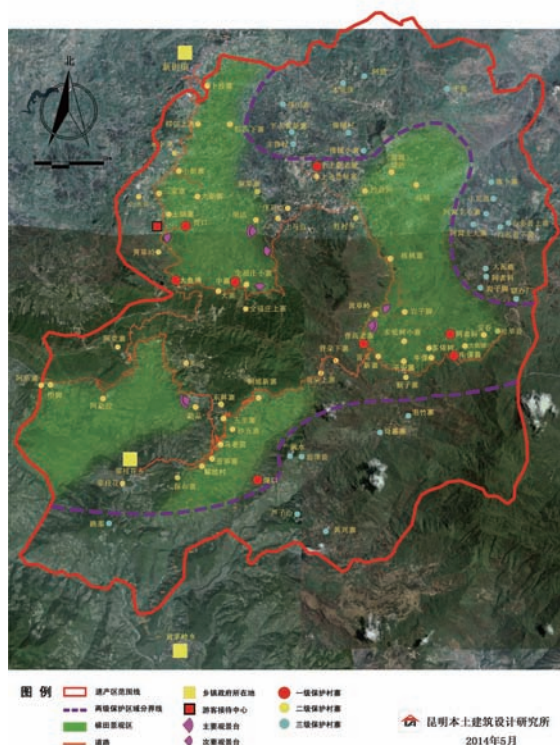












Figure 5. Distribution and Protection Levels of the 85 Villages in the Heritage Area of Honghe Hani Rice Terraces

Identify targeted traditional dwellings to protect

Based on our survey of 85 villages in the heritage area, we prepared the “Suggestions on Classification and Conservation of Traditional Dwellings” according to local laws and regulations (Figure 6). As shown in the table, A₁, A₂, and A₃ properties are “priority protected dwellings”, “protected dwellings”, and dwellings that are pending to be added to the list, respectively. All Level A dwellings are in urgent needs of protection. There are about 1,800 such dwellings in 85 villages located in the heritage area.

Category	Sub-category	Samples	Features	Protective measures	Remarks
A	A ₁		1. Great significance in terms of history, culture, science, art, social, and economy; 2. Traditional landscape is well preserved in good condition exhibiting integrity and authenticity.	1. Put the name plate of Residences under Key Protection; 2. Under strict protection, not be dismantled; 3. Restore the damaged exterior landscape to its original state; 4. Improve the internal environment; 5. Clear and improve the surroundings.	
	A ₂		1. Have certain value, but with little damage which is easy to restore; 2. Traditional landscape is well preserved in integrated condition.	1. Put the name plate of Residences under Protection; 2. Under strict protection, not be dismantled; 3. Restore the damaged exterior landscape to its original state; 4. Improve the internal environment; 5. Clear and improve the surroundings.	
	A ₃		1. Have certain value, but with little damage or destruction in some part which is can be restored; 2. Retain the features as an original traditional residence despite the small changes.	1. Under strict protection, not be dismantled; 2. Careful maintenance to restore the traditional landscape; 3. Improve the internal environment; 4. Those under effective protection after maintenance which show outstanding traditional landscape can apply for the name plate of Residences under Protection.	
B	B ₁		Main body of the buildings retains the traditional landscape without any damage, but the other parts other than the main body have been transformed or altered, in conflict with the traditional landscape.	1. Shall not be dismantled. Carry out maintenance on parts of the buildings which have been transformed and altered to restore the traditional landscape; 2. Carry out maintenance on main structure of the buildings; 3. Improve the internal environment; 4. Protect after maintenance.	
	B ₂		The original traditional residence located in core parts of the traditional village have been severely damaged which can not be restored.	1. Dismantle and restore the buildings to traditional landscape; 2. Design the internal space as required by the new life during restoration; 3. Protect after maintenance.	
	B ₃		1. The original traditional residence located in core parts of the traditional village have been severely damaged which can not be restored; 2. Main body of the buildings retains the traditional landscape without any damage, but the other parts other than the main body have been transformed or altered, in conflict with the traditional landscape; 3. New residence have been built in accordance with traditional landscape.	1. Dismantle and restore the buildings according to the new building plan following the traditional landscape; 2. Dismantle the damaged parts, combine new building with transformation; 3. Retain the new residence which coordinate with traditional landscape, improve and repair the parts that do not coordinate with traditional landscape.	
C	C ₁		Main structure of the buildings have been altered, transformed, and rebuilt; partially retain the traditional landscape.	Clear and repair the external outlook to coordinate with traditional landscape.	
	C ₂		New residences have been built but totally different from the traditional landscape, whereas the volume is close to traditional residences, leaving room for further transformation.	Clear and repair the external outlook to coordinate with traditional landscape.	
D	D ₁		Large scale of residences have been built but totally different from the traditional landscape. The location is of little impact on traditional village, or it has some kind of impact which can be altered to coordinate with the traditional landscape.	1. For buildings with little impact, use greenings and proper facade improvement; 2. For building with large impact, repair by reducing layer, length, decomposition, and repair the external outlook so as to coordinate with traditional landscape.	
	D ₂		The newly built large scale buildings are located at core areas of the traditional villages, which exert large adverse impact and damage the traditional landscape.	1. Dismantle as quickly as possible; 2. Buildings that cannot be dismantled for the time being shall be announced as “conflict buildings” and dismantle within a time limit of 2, 5 or 8 years (depend on the difficulties), appropriate restoration shall be made in near term.	

Kunming Local Architectural Design Institute May, 2014

Figure 6. Suggestions on Classification and Conservation of Traditional Dwellings

One of the major challenges in protecting traditional dwellings is on the conservation and restoration of the thatch roofs of unique “mushroom house” of the Hani People

(Figure 7). Statistics found that there were around 1,700 thatch-roofed Hani mushroom houses in the heritage area (including damaged ones). Some traditional dwellings are tuzhang houses, which are houses of the Yi People with clay coating without thatch roofs. *the Conservation and Management Plan* recommended the protection and restoration of 10,800 thatch roofs (see Article 72 of the texts), which is far from practical. According to our 2013 survey, the annual yield of thatch could build a total of 300 mushroom houses in the Yuanyang County. Assuming renovations every 5 years, a total of 1,500 family units can live in such houses. However, in 2014, the thatch collected could only be used in more than 100 houses. Meanwhile, as modern construction technology is worse than before, many houses are prone to leakage during rainy days, which require renovation every 3-4 years. Therefore, the supply of thatch is getting even scarcer. On the other hand, protecting the authenticity of the heritage necessitates the preservation and restoration of a significant amount of thatch-roofed mushroom dwellings. After analyzing the current situation and the resources at hand, we considered that at least 1,200 Hani mushroom houses, primarily Level A dwellings, should be protected and renovated. Besides, among the three construction methods of thatch-roofed-type houses we experimented (concrete scuffing, resin synthetic thatch and metal synthetic thatch), all were inapplicable to meet the requirements of the standard of authenticity. These new materials should only be used for the maintenance of tourist facilities or non-traditional village dwellings.



Figure 7. The Thatch Roofing of Mushroom Houses of Hani People



Figure 8. Pilot Project for Renovation of Tuzhang Houses (houses of Yi People with outside coated with clay)

Conservation technology

Currently we have completed the following: set up a dossier for 56 level A and level B villages in the core area; run a pilot study to restore the fabric and setting (Figure 8); draw up preliminary conservation and development plan for 54 villages; set up plan for two key villages – Azheke and Niuluopu (included in the 2014 plan as a pilot project, compiled by the Housing and Urban-Rural Development Bureau of Yunnan Province). Two *Conservation and Management Manuals* concerning the traditional villages and dwellings of Hani Rice Terraces at Yuanyang County are under preparation.

2. Traditional villages development

Traditional villages development entails economic and residents' livelihood developments.

Village economic development

To enhance the economic development of the heritage area of Honghe Hani Rice Terraces, there are three focuses – the improvement of agriculture outputs, tourism development, the development of creative cultural and sideline production. Among these, tourism is considered an apparent way to meet the actual need of the heritage area and foster economic development.

To develop tourism, conflicts between enterprises and villagers is bound to happen and will continue to happen. It is mainly reflected in two aspects, namely, the distribution of tourism income and tourist access restriction to ordinary villages.

The terraced landscape is created, cultivated and guarded by villagers. Today, villagers receive only a small portion of ticketing incomes collected by tourist companies and an increase in income distribution is not certain. Therefore, villagers lack the financial motivation to be actively involved in heritage protection. The government should step in to lead the balancing of various interests, to ensure the villagers' rights to income and its prospective increase. This is vital to the survival of the cultural landscape of the Hani Rice Terraces.

In the heritage area, three “folk culture villages” including the Dayutang, Jingkou and Pugao Old Village have derived significant benefits from tourism (Figure 9). However, the *Conservation and Management Plan* stated, “Non-agricultural business such as family inn and farmhouse restaurant are not appropriate in the natural villages at the heritage area (Article 61 of the text)”, which is counter-productive to ensure equality of rights to development. Besides, the regulation hinders the fulfillment of the objective requirements of tourism, diversification of tourism products, and improvement of tourism quality. So it is suggested that the above regulation should be cancelled, and villages within the heritage area and local residents should be encouraged to engage in tourism services based on resources and market demands. It is important to note that village tourism should not be homogenized, and market adjustment as well as governmental policy should have a role to play. Aside from homestays and family restaurants, village tourism should entail fostering the understanding of ethnic cultures and the cultural experience through a variety of activities, such as small-scale thematic museums, family handicraft workshops and expos, presentation of the history and cultural significance of villages,



Figure 9. Folk Customs Village of Datangyu with Well-developed Tourism and Catering Business

family interviews over tea, and festival activities. Through these villagers will make legitimate and reasonable profits. The government's role should be the planning, management, supervision, and evaluation.

Livelihood of the local residents

Currently, the road, gateways, public toilets, garbage collection and other public facilities in traditional villages have been improved, but there's still a long way to go. Some villages' fabrics have changed (Figure 10), but the improvements are still not satisfactory because of their poor environmental qualities. More works need to commence in many more villages.

It is of villagers' wide concerns and urgent needs to improve their living conditions. The general lack of usable residential land makes planning challenging; besides, most of new dwellings were demolished and built by villagers themselves without proper guidance, leading to suboptimal results (Figure 11). Provided the large scale of the interior of traditional dwellings, the current plan is to explore. Actual plans and implementation are pending to be developed.

"A beautiful home" and heritage protection

"A beautiful home" is a village building campaign organized and promoted by the government. Its impacts include demolishing structurally unsound houses, improving the village environment as well as villagers' living standards.

However, we should not overlook the contradictions between "a beautiful home" and heritage protection as illustrated below:

(1) Differing views and pursuits on "beauty". That is reflected in three aspects: the newness and cleanliness from renovation is contradictory to retaining the original sense of history and "aging" aesthetics of heritage sites; the pursuit of modernity and city-like charms is totally different from that of natural and organic features of villages; the fresh image created from imitating ancient towns in other places does not align with the magnificent ambience of the Yuanyang County.



Figure 10. Pugao Old Village after Environmental Treatment



Figure 11. Some Newly-built Dwellings that Has Lost its Traditional Style

(2) Different work emphasis. “A beautiful home” advocates renovating traditional houses, or tearing down and rebuilding houses that are structurally unsound; whereas heritage protection requires preserving the original state of traditional dwellings.

(3) Uncoordinated policies. The “a beautiful home” campaign entails policies that encourage villagers to build new house by providing subsidies; whereas there has been no rewarding policies on heritage protection.

In light of the above, the government needs to coordinate the above issues, which includes a centralized management office responsible for both building “a beautiful home” and heritage protection; an unified understanding on “beauty” that meets the conservation requirement and aesthetic demand based on the unique landscape of the heritage area; coordinated policies to reward those who build “a beautiful home” under the premise of heritage protection; coordinated planning efforts to encourage the conservation of traditional dwellings in the heritage area, striving for maintenance and interior renovation, rather than demolition and rebuild. The ultimate goal is to organically integrate “a beautiful home” and heritage protection under one roof through coordination of multiple aspects.

It is challenging to protect and develop traditional villages in the heritage area of Hani Rice Terraces on the back of numerous conflicts and complex problems. Therefore, we are still proactively exploring ways and searching for solutions.

Rural Heritage and Rural Tourism

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I. Rural Heritage and Developments

Rural heritage is a resource for rural developments. As a cultural landscape, rural heritage embodies unique economic and aesthetic values. It is insufficient to simply “protect” the rural heritage, since it is inseparable from the rural community that it connects to. Conservation of rural heritage should be integrated with the development of the community in a composite resources management system, so as to achieve sustainability in both heritage protection and community development.

The following are three aspects of rural development to be considered. First, bringing tangible material benefits to villagers by enhancing their incomes is fundamental to rural development. Second, capacity building in the community consists of increasing villagers’ ability for better employments, along with adaptations to market and seasonal changes or disruptions. These go hand in hand with improving villagers’ knowledge and skill sets to take advantages of various opportunities. Third, enhancement of inherent values of villages while developing can be achieved through protecting values including culture, heritage, tradition, community, environment, and industries, along with a continual development of these inherent values.

Tourism is an efficient tool for villages with heritage values to flourish. However, at present, we often misinterpret rural heritage tourism as developing new tourist spots. We must understand that tourist villages (scenic spots) constitute only a functional definition, which often lead to material and functional developments in infrastructure and policy directions. It is time for us to reflect on transforming rural heritage tourism from large-scale functional constructions to the development of villagers and communities, as well as the social structure that are integral to the creation of the cultural landscape heritage.

II. Community-based Tourism and Participatory Development

Tourism has seen rapid developments in the 1980s internationally, leading to exploitations of resources and severe pollution. In light of problems associated with over-developments, Murphy, a tourism planning scholar, introduced “community-based tourism” in 1980. He exposed the incompatibility between tourism and community development as well as villagers’ discontent. He emphasized in his research that, participatory planning that involves the communities in tourism planning and decision-making would mitigate resentment against tourism developments and conflict of interests. Therefore, a community-based tourism should be considered as both a planning theory

and practice.^[1]

Tang Shuntie was the first scholar in China who defined the concept of community-based tourism in 1998, which is to construct tourist destinations from the perspective of communities, to utilize the community interactive theory to guide the overall planning and arrangement of tourist areas, and to improve the efficiency of tourist flows by streamlining the structure of tourism areas, altogether aiming to achieve the unification and optimization of economic, environmental, and social benefits of the tourism industry and tourist spots. Community-based tourism opens up an array of opportunities to achieve sustainable tourism developments.^[2] Tang Shuntie also summarized the comparison between community-based and conventional tourism, as shown in table 1.

Table1 A comparison of Community-based Tourism and Conventional Tourism

	Conventional Tourism	Community-based Tourism
Target	Landscape	Landscape, environment, community
Objective	To maximize economic benefits	To unify and optimize economic, environmental, and social benefits
Developmental principle	To develop attractions in the landscape	To shape tourism development by involving communities, encouraging community development and optimizing community structure
Relationship between rural residents and tourism development	Rural residents are indifferent or passively involved	Rural residents are integral driving forces in tourism development

Theories of participatory development were initially put forward in the 1970s. Since then until the 1990s, the World Bank and major international aid agencies have shifted their focuses to encouraging participatory developments in local communities, which were then spread to all corners of the world^[3].

Participatory development refers to active involvements of the community in the process of decision-making, implementation, operation, benefit distribution, supervision and evaluation of tourism programs.^[4] In essence, the theory leverages on the developments of local residents to foster communities' developments. Therefore, it relies

[1] Murphy P E. Tourism: A Community Approach [M]. New York: Methuen, 1985.

[2] Tang Shuntie, Research on Tourism Destinations in a Community and Community-based Tourism [J]. Geographical Research, 1998(2).

[3] Zhou Daming, Liu Zhiyang, Qin Hongzeng. Seek for Endogenous Development: Ethics and Culture in Western China [M]. Zhongshan University Press, 2006.

[4] Liu Jinlong. Review and Prospect of the Practices of Participation Development in China [C]. Who Are the Subjects for Rural Development. Compiled by Li Xiaoyun. China Agriculture Press, 1999.

on the inherent strength of the community for self-development, while the government and third-party institutions can act as external driving forces for the community to optimize and integrate resources.

Compared to conventional tourism that focuses on developing attractive destinations to draw tourists, community-based tourism emphasizes community involvements (the interaction between the community and stakeholders), community evolvments (capacity building), and optimal community structures (spatial, economic, and social relations). These all highlight the community's central role.

III. Developmental Path

To encourage the resident community in traditional villages to actively involve in the tourism industry, the three main stakeholders—namely the government, the community, and the private sector, should take initiatives to identify the best way for tourism development, such as “community capacity building”, “limited governmental intervention”, and “covenants under company contracts and laws”. It is suggested that third-party organizations to be involved during the process of tourism development, as a measure to provide more support to the community, which often stands in a weaker position compared to the government and the private sector.

1. Capacity building of the community

Education on the values of cultural tradition

Heritage is often undervalued by local rural residents, who see it as part of their everyday lives and production. These organic and nostalgic qualities are highly valued by visitors and motivate them to make the trip to the rural areas. It is imperative for villagers to understand the inherent tourist and cultural values of their resources, so as to motivate them to selectively protect and reinterpret their culture, in turn providing a fundamental security to the sustainable development of the community.

Education on impacts of tourism

Local residents show enthusiasm on tourism development usually because they have one-sided knowledge about the economic benefits it brings, while lacking the awareness of its adverse impacts including changes to social culture, damages to the natural environment, disruptions to the social order, losses of the traditional culture, and deteriorations of morality and ethics. Their understanding of comprehensive impacts of tourism developments will help rationalize their participations, so that a volatile “primitive virtue” can be transformed to a relatively stable “sensible virtue.”

Such kind of “early warning” education can to some extent limit the community's activities that exploit tourism resources. Local villagers need to understand both positive and adverse impacts of tourism developments, as well as the idea of participating by not participating. With that, traditional cultures, productions, and ways of living will be preserved from within the community.

Tourism personnel training

Conventional tourism training focuses on improving tourism skills, rather than concepts, which are more important. Many of those working in the tourism industry have clear understanding on the commercial aspect, but they have wrong ideas on the resources they own. For instance, if training and education are provided to people running family inns in the community, damages to the traditional architecture can be avoided to a large extent.

2. Limited intervention from the government

Local government should define its roles in the development of rural tourism. It should devise rules and regulations to encourage community participation in tourism and coordinate stakeholders' interests, rather than running the tourism industry.

Many policies can be drawn up by the government to encourage community-based tourism, such as encouraging the private sector to shoulder social responsibilities in the tourism development process, to take part in sustainable tourism, and to share benefits gained from community resources, as well as promoting and enforcing the industry codes.

During the process of rural tourism development, local communities are relatively playing on the weak side. Therefore, it is of utmost importance that the government devises reasonable public policies. As the manager and one of the developers of tourism, the government should work on legalizing and standardizing associated policies, as well as ensuring their implementations, so as to create a good investment environment with institutional backings.

3. Contracts, laws and regulations on tourism companies

Tourism companies are direct managers, investors and decision makers for the distribution of tourism income. As local rural villagers become more educated in laws and regulations, they understand that village rules and agreements no longer apply, as well as accept and utilize contractual agreements to protect their interests and manage expectations. Therefore, fair and reasonable contracts are the core to ensure the involvements of local rural communities in the development process of tourism and distribution of income. Contracts constitute an efficient way for the relatively disadvantaged local villagers to protect their interests.

Local rural villagers are the main subjects and resources for community-based participatory tourism, therefore their involvements make tourism developments meaningful. The key is to ensure the fairness and transparency of the contract; the lack of which leaves no room for the villagers to express their interests and breeds resentments, leading up to rebuttals and conflicts. Therefore, tourism companies will be liable if they ignore the reasonable interests and contractual rights of rural villagers. Mutual respects and equality lead to sustainable tourism.

IV. Thoughts on the Conservation of the Cultural Landscape of Honghe Hani Rice Terraces

Rural community is an integral part of the rural cultural landscape. Rural heritage is regarded as a “continuing landscape” under the category “evolving landscape”, according to the classification and definition of “cultural landscape” by UNESCO. It is one that “retains an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress. At the same time it exhibits significant material evidence of its evolution over time.” This definition illustrates the dialectic relationship between rural heritage and society; rural heritage arises from the rural society, whose evolution shapes the presentation and cultural values of the heritage. On the other hand, without the setting in a rural society, the social impacts of rural heritage will not be actualized. The heritage’s evolution will then cease or be distorted.

Rural heritage tourism development must be integrated into the overall developmental goals of the rural area, which can be achieved by encouraging the community involvement. Developing heritage tourism is to protect the rural heritage, which in turn contribute to the ultimate goal of developing the village. Therefore, for the conservation of Hani Rice Terraces, full considerations should be given to both rural villagers engaging in the rice cultivation and the development of the community.

Villagers constitute the core value of Hani Rice Terraces cultural landscape; terraces will be left abandoned or changed to other uses if villagers stopped cultivating rice on the terraces, and their values will be lost. As to similar adverse impacts of heritage tourism, while it is perhaps too early to reach a conclusion, we cannot deny the potential risks. Reasons such as hard labor, overwork, and low crop yields may trigger villages to give up (or partly give up) terraces cultivation, since the development of tourism.

Villagers are the most complex and challenging, among other key conservation factors such as climate, water system, and the public. While the development of the rural society brings inevitable changes to the social and production relations, these changes cause changes to the representation of landscape. To protect and conserve the terraced landscape, we need to give full consideration to the villagers who contribute to the creation of the landscape and their ideas of community development. Therefore, communities located at the heritage site should be encouraged to actively involve in the process of conservation and tourism development, through expressing opinions of their own developments. “Participatory Development” emphasizes on inviting the involvement of a bigger community, as well as specifying and organizing areas of involvement. Nine aspects should be included in addition to the conventional “community participation”: (1) involvements in the decision-making and selection process; (2) involvements in all developmental programs and their feedback loops; (3) confidence on the indigenous knowledge held by the community; (4) utilization and control of resources; (5) capacity building for development subjects; (6) sharing of the benefits brought by developments; (7) community organization by villagers themselves and its independence; (8) redistribution of rights and democracy; (9) establishment of promotion programs.

Tourism at the Hani Rice Terraces heritage site is still at the early phase of development, and the following issues warrant further research. First, how many villagers are required to sustain the terraced rice cultivation? Policies should be in place to support this number of rice cultivators for a certain period. Second, when designing the community-based participatory tourism program, considerations should be given to the characters of local community. Their values and social structure should be respected to ensure the protection of the communities' rights and entitlements to benefits and developments. Third, community capacity building should be highlighted in the participatory mechanism, as the heritage conservation constitutes an integral part of sustainable tourism development.

Interpretation and Presentation of the Cultural Landscape of Honghe Hani Rice Terraces

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Abstract

Interpretation and presentation constitute important parts of World Heritage conservation and management. This paper puts forward objectives and principles of interpreting Honghe Hani Rice Terraces, based on international conventions, Chinese laws and regulations, along with the site's cultural landscape conservation plan. Presentation and interpretation of the values of cultural heritage sites include the following aspects: 1. A comparative analysis of terraced landscapes in China and abroad to demonstrate the unique value of Hani Rice Terraces among the similar landscapes in the world; 2. An examination of criteria, integrity, and authenticity upon which the Hani Rice Terraces was inscribed onto the UNESCO World Heritage List; 3. An interpretation and presentation of rice produced at the site to promote and enhance the economic value of the World Heritage property, contributing to its sustainable development; 4. An interpretation of tourism infrastructure for tourists and the public, and policy recommendations.

Key words

World Heritage, Hani Rice Terraces, Cultural Landscape, Interpretation

I. Introduction

The Cultural Landscape of Honghe Hani Rice Terraces was included in the UNESCO World Heritage List on June 22, 2013, provided its unique and universal cultural value. The site reflects an unique integration of sophisticated farming techniques, forests, and water distribution system, which has been strengthened alongside the evolution of the socioeconomic and religious structures over a long period of time. It is a legacy of the thousand-year interaction between people and their environment. The World Heritage Convention aims to mobilize the international community, especially local governments and the public to continue to preserve inherited cultural heritage with outstanding universal values. Heritage conservation is essentially a kind of cultural exchange. Interpretation refers to activities designed to raise public awareness and deepen their

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understanding of heritage sites. Presentation makes use of interpretation aids and tools, along with the visualization plan to facilitate cultural exchange. Therefore, interpretation and presentation are important parts of heritage protection.

One of the best ways to protect and pass on the cultural legacy as well as to promote and educate, along with to improve social, economic, and environmental benefits of the heritage site, is to effectively interpret and present its value and significance. Interpretation and presentation are indispensable to sustainable ecological tourism, which is an important means to achieve sustainable tourism and effectively protect heritage. In the resolution to inscribe Honghe Hani Rice Terraces onto the World Heritage List, experts at the 37th session of the World Heritage Committee suggested to formulate a policy for the interpretation and presentation of the heritage site. The purpose is to inform the public including the local communities, government officials of various levels, and tourists, about the complex crop cultivation and water management system, along with the unique socioeconomic religious system of the Hani people. This cultivates appreciation, respect, and understanding of the heritage value, which in turn enrich the local and tourist experiences. Enhanced public awareness will lay the foundation for the protection of the Cultural Landscape of Honghe Hani Rice Terraces in a sustainable and dynamic manner. The above-mentioned context forms the basis of this paper.

II. Objectives and Principles for the Interpretation and Presentation of the Cultural Landscape of Honghe Hani Rice Terraces

1. Basis and objectives

The interpretation should be based on: 1. International conventions and charters – the *World Heritage Convention* adopted by UNESCO, the *International Cultural Tourism Charter* and *ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites* issued by ICOMOS; 2. National and local laws and regulations – the *Constitution of the People's Republic of China (revised)* (2004), *Guidelines for Management of Honghe Hani Rice Terraces at Honghe Hani & Yi Autonomous Prefecture* (interim) (2001); 3. Plans of heritage sites - *Conservation and Management Plans for Honghe Hani Rice Terraces* (2011-2030); 4. Industry standards including those on tourism and transportation.

The objectives are: to set up a multi-functional interpretation and presentation system that encompasses conservation, tourist service, environmental education, tourist management, and recreational experience under the same roof; to enrich tourists experience; to facilitate communication and understanding among stakeholders, and increase their awareness to protect cultural landscape heritage values; to encourage concerned parties to comply with international conventions and concerned laws and regulations in China; and to enforce standardized management. The overarching goal is to achieve sustainable development of Honghe Hani Rice Terraces.

2. Principles

(1) Authenticity and integrity. Interpretation and presentation of the cultural landscape

heritage site must follow the fundamental concepts of authenticity and integrity as stipulated in *The Nara Document* (1994). Authenticity and integrity form the basis of sites interpretation as well as heritage values, which include both tangible and intangible factors, such as the form and design, material and substance, use and function, tradition and technique, location and environment, spirit and feeling, language as well as other internal and external considerations. Cultural, social and environmental significance should be presented and interpreted truthfully, and presentation-related activities must not impair the site's authenticity and integrity.

(2) In harmony with the environment. The interpretation and presentation system acts as a bridge between the people and the object, between objects themselves, and between people, in relation to the cultural heritage site. Therefore, they should be people-oriented and in harmony with the surrounding environment. Local ethnic culture, knowledge, and tradition are to be respected. Facilities, equipment, materials, appearance, fonts, and colors should be visually integrated with the landscape. Distinct features and uniqueness of the site form the centerpiece of its depiction. The interpretation and presentation system should also conform to the overall environmental setting to underscore the ecological attraction of the heritage site.

(3) Easy to understand. The interpretation and presentation should use layman, clear, and flexible expressions to foster a public understanding of the representation and significance of the heritage. Their increased appreciation and respect for the cultural landscape will in turn cultivate more acute awareness and sense of responsibility toward the heritage's protection. First, layman language and multiple ways should be used for interpretation and presentation. Second, interpretation should be efficient and readily accessible to the audience, and available in multiple styles. Third, the heritage's cultural values and significance should be communicated and depicted in a clear and effective manner. Finally, interpretation and presentation should be participatory, which is a key element for enhancing accessibility to the public.

(4) Be sustainable. Sustainability is of prime importance to heritage conservation. The principle applies not only to all aspects of heritage preservation, but also the management of interpretation and presentation activities. Cultural Landscape heritage possesses sustainable values, which need to be protected in order to sustain the heritage's historic authenticity and integrity. Therefore the sustainable principle must be followed in the interpretation planning and process. For instance, low-carbon materials should be employed to minimize exhausting natural resources.

(5) Arose scientific interests. The interpretation and presentation system should be based on scientific elements and facts, as well as thorough research on the heritage's history, resource, and ecological environment. This should not impair the site's accessibility to public in terms of language used; the message should be presented in simple ways and languages that are close to people's daily life in order to arouse curiosity and interests.

(6) Standardization and efficiency. Elements such as content, design, presentation

format and venue, as well as servicing staff should be coherently, scientifically, and systematically planned. Industry norms and standards of interpretation and presentation should be observed from format to content, at the same time maintain practicality, elegance, and efficiency, in order for the audience to gain the most insights in the shortest span of time.

(7) Stakeholders participation. Full consideration should be given to stakeholders, including scholars, experts, villagers, tourists, local governments, heritage sites managers, interpreters, tourism planners, and other specialists. Public opinions should also be respected. Special attention and respect should be given to the traditional rights, obligations and interests of heritage owners and users, along with the village where the heritage site is located and nearby villages.

(8) Training and evaluation. Interpretation and presentation activities do not come to an end when the infrastructure has been completed and tourists start to visit. Subsequent visits to the heritage site to monitor and evaluate the concerned activities' impacts on the heritage site as well as the surrounding environment. The analysis will lay the foundation for further revision and expansion of interpretation and presentation activities. Besides, training should be provided to interpreters who are also subject to regular assessments.

III. Contents of Interpretation

Contents should develop from and center around the values of World Heritage to guide and lead the public to appreciate the heritage value and increase their awareness on its protection.

1. Features of famous terraced landscapes in the World and in China, and the Cultural Landscape of Honghe Hani Terraces

There are various classifications of terraces in the world. Hani Rice Terraces belong to narrow soil ridge sloping terraces. Varying terrace cultivation methods reflect cultural background, regional characteristics, and local ethnic wisdom. Paddy terraces can be found in China, Vietnam, Nepal, Japan, Philippines, and Indonesia in Asia. Grape terraces can be found in Italy, Switzerland, Portugal, and Austria in Europe. The ancient Incan terraces in Peru, South America, mainly plant corns and potatoes. Therefore, rice is a staple crop in Asian terraces, while dry-land crops are mainly planted in terraces in other continents. Hani Rice Terraces has its unique features among rice terraces in Asia. For instance, it is located in high altitude with distinct elevation difference, and terrace farming constitutes the local social economy. The area is of the subtropical monsoon climate with a high density of population. While ridge terraces are formed by excavation, the rhythmic arrangement of "forest-village-terrace-water system" is unique to Hani Rice Terraces.

China has a widely distributed and concentrated terrace regions; the southern region has rice terraces from historic times, while dry-land crop terraces in the northern part were formed in modern times. Among them the most famous are Honghe Hani Rice Terraces, Gungxi Longji Terraces, Hunan Ziquejie Terraced Field, and Fujian Youxi

Lianhe Terraces. Hani Rice Terraces is characterized with a wider span, on steeper slopes, and the diversified landscape and ethnic cultures.

2. Values of the Cultural Landscape of the Honghe Hani Rice Terraces

In terms of the heritage value, the Cultural Landscape of the Honghe Hani Rice Terraces meets the World Heritage criteria (iii) and (v), which demonstrates its complex system of socioeconomic religious structures supported by a four-fold system of terraces, forests, water distribution, and villages. An analysis of the elements in the system is integral to the interpretation of the landscape's cultural value.

Terraces are key elements of the Cultural Landscape of Honghe Rice Terraces. The cultivation history can be traced back to more than 1300 years ago. The terraces have been widely expanded in the heritage site, manifesting big gaps in elevation and steeper slopes. Local residents have developed a series of excavation, maintenance and management system over the long history of terrace cultivation. As a result, a unique agricultural landscape of sustainable low-carbon rice cultivation has formed over time. Interpretation of rice terraces should include: major characteristics of terraces, the geographical distribution, scales, features and landscape characteristics of the three main terrace areas, various functions of Hani Rice Terraces, the rich biological diversity of the ecosystem, the rice cultivation process, culture, and customs, as well as examples of tourist experiences, such as chasing ducks.

Special classification, utilization, management and protection systems have been developed over long period of utilization of the forest resource. The protogenetic montane humid evergreen broad-leaf forest on the mountaintop is regarded as the "Water Source Forest," which provides water to nurture, thus should be protected by dedicated personnel to avoid lumbering and destruction. There is an area of near-natural forest above the village, which has been chosen as the "Forest of Village God". Due to the strict village regulation and local rules as well as worship rituals, this kind of "Forest God" has to some extent helped foster the awareness for local villagers to protect forest resources. Interpretation of the forest should include: the major vegetations in Yuanyang County, characteristics of protogenetic montane humid evergreen broad-leaf forest, rare and dominant species, species classification management and protection, Forest of Village God, traditional forest ecosystem management, and illustrations of various forest experiences for tourists.

Water is considered as the lifeline of the Cultural Landscape of Hani Rice Terraces. The water system in the region resembles a reticular structure connecting natural rivers and man-made irrigation ditches. To ensure the spatial balance of water resource in the region and enhance recycling efficiency, the unique "ditch-led management" and "wooden manifold" systems were created, in order to safeguard the continuing existence of the terraced landscape. Interpretation of water should include: the main river systems of Yuanyang County, main rivers and canal systems at the heritage site, village forest-terrace-ditch system, the unique "wooden manifold" system, the construction and maintenance of the ditch channel and use of water resource.

Villages are the human element of the Cultural Landscape of Hani Rice Terraces, the place of residence and living space for residents in the heritage site. Hani villages are unique for the following aspects: village gates, Forest of Village God, the Moqiu Square, wells, water-powered roller houses, “mushroom” houses and fertilizing ponds. They are unique cultural elements of the heritage site. Besides, there is an array of intangible cultural heritage. Main interpretation of villages and intangible cultural heritage should include: plan and arrangement of villages within the heritage site and their unique characteristics, the village management system, choice of location of new villages, traditional elements of the cultural landscape; introduction of village conditions, the unique socioeconomic religious system, and intangible culture. The interpretation of the intangible culture shall include: the traditional social and power structure of the Hani village - “Migu” and “Mopi”, religions of the Hani people, significant festivals and the culture of the Hani people, the patronymic and toponymy naming systems, Hani dances, the Khabarov culture, migration of the Hani people, the geographical distribution of ethnic branches, ethnic costume, as well as weddings and funeral customs.

3. Integrity and authenticity of the Cultural Landscape of Honghe Hani Rice Terraces

Integrity: The heritage site spans a large area and consists of four-fold landscape elements, namely, forest, water system, villages, and terraces. The elements are uniquely arranged in the vertical elevation where the forest is located on the mountaintop, villages situated in the middle, and terraces located below, whereas water system is running through various elements (Figure 1). The sustainable rice cultivation practice unites the four independent elements as a whole. While the traditional cultivation system has been under good protection and is still intact, and no threat has been posed to the main characteristics. Presentation of integrity should include heritage elements that can be observed by tourists in the heritage site and the buffer zone, as well as their state of conservation.

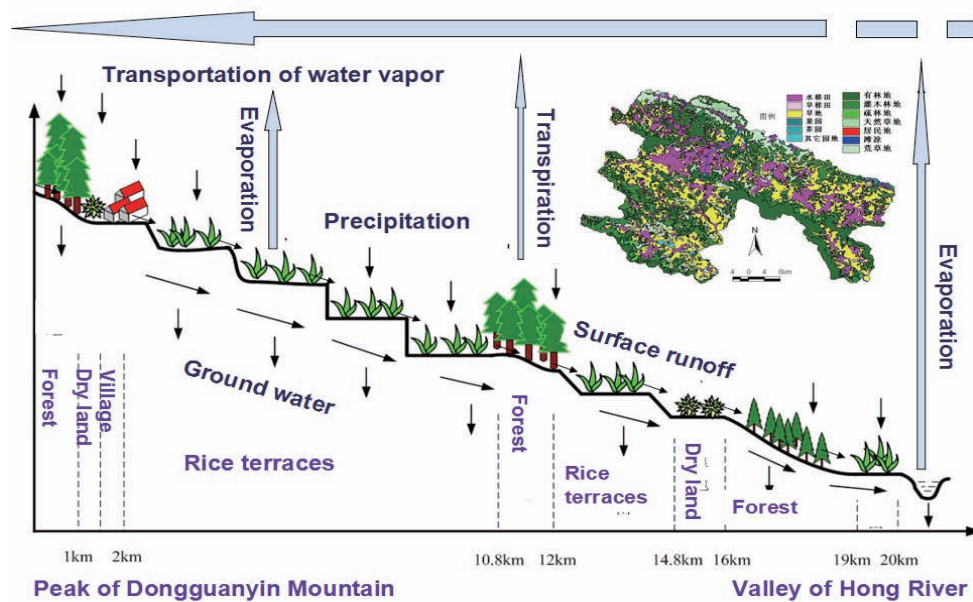


Figure 1. Vertical Spatial Arrangement of the Four Elements of the Cultural Landscape of Honghe Hani Rice Terraces and the Integrity

Authenticity: Traditional terrace elements have been well preserved to continue the functioning of the heritage site, local practices, and traditional knowledge which are sustained by rituals, beliefs and customs of locals. Interpretation of authenticity should illustrate how traditional ways are best to protect the heritage through preserving the Hani Khabarov culture, its dances and rice cultivation practices. History books also record the existence of these traditions.

4. Interpretation of agricultural products and tourist facilities of Honghe Hani Rice Terraces

The Cultural Landscape of Honghe Hani Rice Terraces is an agricultural landscape centered on rice plantation. Agricultural products are the core elements of the landscape, as they are crucial for the continuous existence of the heritage site. To enhance the values of Hani agricultural products, interpretation and presentation should focus on their uniqueness, such as red rice, ducks (duck eggs), fish (aquatic products), Amomum tsao-ko, and tea. A statement of quality should be printed on product packages, and interpretation shall be communicated via a variety of media, such as the Internet and other electronic media.

Interpretation of tourist facilities shall be made throughout the visit of a tourist: from his/her motivations to travel to engagements in activities, such as leisure, shopping, and entertainment as well as return to his/her home. The interpretation should include transportation, basic infrastructure, and supporting facilities.

IV. Means of Interpretation and Presentation

The interpretation system to engage and provide information to tourists can be divided into a guided tour and a self-guided service. Interpretation through a tour guide involves trained interpreters to provide a variety of information about the heritage site. Self-guided interpretation involves information communicated through printed materials, multi-media audio devices, and presentation boards available at the site. We have devised two systems in order to achieve effective outcomes: one for guided tours (tour guides, interpreters, information desk, and other real-time interactive means) and another for self-guided service (tourist maps, brochures, signs, exhibition panels, showroom, and audio devices).

Now, we move to the plan of interpretation and presentation of the Cultural Landscape of Honghe Rice Terraces and its elements. From a macro perspective, the cultural heritage is an inter-connected whole that comprises of four major elements – forests, villages, terraces, and the water system that are inter-dependent on one another, while each elements can be considered as an independent system indispensable to the landscape. Therefore, it is vital for the interpretation and presentation to enhance visitor's understanding of the relationship between the elements and their roles in sustaining the ecosystem, as well as to display the sublime beauty of each element.

1. Interpreting the entire landscape

Tour guides are the main tools of interpreting the whole landscape, which will be supplemented by self-guided services. Trained interpreters will be assigned to scientifically

interpret and explain to visitors the Bada, Duoyishu and Laohuzui terraced regions. A certain number of signs will also be set up for tourists to appreciate the landscape of Hani Rice Terraces at the site. Multimedia audio and visual devices and printed materials will be installed in the Visitor Center, the visitor service area, and hotels to raise the awareness and understanding of the heritage site.

2. Interpreting the elements

Signs will be the main tools for the interpretation of the forests, while interpreters will be assigned at the Visitor Center and tourist service area. As forests, with a wide variety of types, span a large area in the heritage site, assigning interpreters there is considered less cost-effective and interpretation outcomes will be less satisfactory. Placing interpreters in visitors-concentrated areas like the Visitor Center and tourist service area can effectively communicate a general knowledge of the forest layout, the species, their importance and roles for the whole landscape. Signs, audio and multimedia devices will also be helpful.

Interpreters are the main tools of interpreting the villages, along with signs, audio and visual multimedia, as well as brochures. Villages are mainly concentrated in the core area of the heritage site; interpreters will be placed at selected representative villages to explain to visitors their important features. Signs of landscape elements and multimedia devices will also be installed in less representative villages, aiming to offer a range of experiences from unidirectional communications to interactive exchanges.

A variety of tools are adopted for interpreting the terraces, such as signs, audio and visual multimedia, brochures, terrace observation decks, and interpreters at the Visitor Center and tourist service area. The extensive yet scattered area the terraces occupied poses challenges to the interpretation by interpreters. Therefore, they will be placed at observation decks and other places where tourists may gather, to provide them with general guidance on landscape aesthetics, history and culture of the terraces. The information provided will enrich visitors' experiences by highlighting the site's beauty, history, function, and cultural significance.

Signs, audio and video devices are primarily used for interpreting the water system. Interpreters will also be assigned at the places where tourists may gather. The large number of rivers stretching long distances at the heritage site poses challenges for the interpretation by interpreters. Signs and multimedia devices will be installed at the irrigation ditches and traditional village woodcut water distribution system for tourists to gain an understanding of its social, heritage, and historic values. These multimedia tools can also be set up at the Visitor Center for visitors to better understand the distribution and direction of flow of the rivers and water for irrigation.

Signs, audio and visual devices, along with brochures shall be used to interpret the heritage site's fulfillment of criteria (iii) and (v) upon which Honghe Hani Rice Terraces was inscribed on the World Heritage List, as well as its integrity, authenticity, and other heritage values. These tools shall be installed in the Visitor Center and tourist service areas. For the intangible culture interpretation, interpreters shall play the major role,

supported by self-guided tools as delineated above. While gaps between the cultures in and outside of the heritage site can be huge, trained interpreters will be helpful to fill in the gaps for visitors who lack the cultural background. This kind of bilateral interaction can effectively enhance the visitors' knowledge of unique festivals, religious beliefs, dances and other intangible culture of the Hani people that demonstrate complex cultural background. Self-guided visual tools shall also be in place to deepen their understanding. Representative agricultural products of the terraces shall be displayed, to be supplemented by description panels, exhibition stands, and visual and audio stations at the Visitor Center, tourist service center, terrace observation decks, agriculture experience zones, and other places where tourists will gather. Interpretation of tourism facilities are primarily communicated through explanation panels, audio and visual devices. These facilities are extensive and diverse, so it is necessary to set up explanation panels with clear instructions, warnings or texts at scenic spots and tourist gathering places. Brochures with travel information should be distributed to visitors. Resources should also be released on websites as well as audio and visual media. When conveying interpretations to visitors, interpreters can also include information on tourism facilities to ensure the visitors make good use of them.

CONCLUDING REMARKS

Concluding Remarks at the International Workshop on the Sustainable Development of the Cultural Landscape of Honghe Hani Rice Terraces

TONG Mingkang

Deputy Director-General of the State Administration of Cultural Heritage of China

Dear experts and scholars, ladies and gentlemen,

By now, all the agendas of the International Workshop on the Sustainable Development of the Cultural Landscape of Honghe Hani Rice Terraces have been successfully completed. Despite the fatigue from the journey, you have taken field trips to Honghe Hani terraced landscape, attended workshops lasting one and a half days, and made quite many good revisions to the Honghe Recommendations. On behalf of the State Administration of Cultural Heritage of China (SACH), please allow me to pay warm tribute and express heartfelt thanks to you all for your excellent presentations and painstaking work.

Participants for this Workshop have conducted sufficient discussion and made 23 presentations around four topics, including “protection and management of cultural landscapes”, “cultural landscape case study”, “protection and continuation of cultural diversity” and “development strategies for sustainable eco-tourism of cultural landscapes”.

Among others, Mr. Xiong Zhengyi, director-general of Yunnan Provincial Bureau of Cultural Heritage, introduced the attempts and practices of the Chinese Government in protecting Honghe Hani terraced landscape. Ms. Monica Luengo, chairwoman of the ICOMOS International Committee on Cultural Landscapes, explained the development process of the concept of cultural landscape heritage.

In the workshop on the protection and management of cultural landscapes, Mr. Gamini Wijesuriya and Ms. Laura Robinson respectively elaborated on major concepts of the protection and management of cultural landscapes from the people-oriented and sustainability perspectives. Ms. Rima Hooja, Mr. Hong Weidong and Mr. Wang Lijun respectively introduced protection and management practices of the cultural landscape of traditional communities in Rajasthan, India and Honghe Hani terraced landscape.

In the workshop on cultural landscape case study, Mr. Gao Dawei, Mr. Claus-Peter Echter, Mr. Vasu Poshyanandana, Mr. Yang Junyi, Mr. Kalaw Roscoe and Mr. Min Qingwen respectively reviewed cultural landscape practices and experiences in China, Germany, Thailand, Vietnam and the Philippines.

In the workshop on the protection and continuation of cultural diversity, Ms. Zhang Hongzhen and Ms. Li Hui'en respectively introduced practices in protecting and continuing cultural traditions of Honghe Hani terraced landscape and the role of local communities in the protection of cultural landscapes. Ms. Sudjit Sananwai, Ms. Shikha Jain and Ms. Nobuko Inaba respectively shared practices of heritage continuation in Thailand, India and Japan.

In the workshop on development strategies for sustainable eco-tourism of cultural landscapes, Mr. Chen Yaohua explained tourism development strategies for Jingmai Tea Plantation, Ms. Zuraina Majid and Mr. Hong Tianhua respectively analyzed threats facing the management of Honghe Hani terraced landscape and offered advices accordingly, Ms. Cecilie Smith Christensen introduced the practice framework of tourism strategies for World Heritage sites, Mr. Zhou Jian delivered a presentation on village heritage and village tourism, and Ms. Jiao Yuanmei reviewed approaches to interpret and present the property of Honghe Hani terraced landscape.

I would like to specially thank the eight moderators who worked so hard to ensure the smooth proceeding of the Workshop as scheduled. Short as it is, the Workshop has seen in-depth discussion conducted and fruitful results yielded by participating experts and scholars with regard to the protection and management of cultural landscapes. One thing to note, in particular, is the Honghe Recommendations on the Conservation and Sustainable Development of Terraced Landscapes. By explaining characteristics of terraced landscapes and analyzing common problems facing the protection and management of terraced landscapes today, the Recommendations reviews and summarizes experiences that governments at various levels in China have gained in protecting Honghe Hani terraced landscape, adopts valuable experiences and successful practices of other countries in the protection of terraced landscapes, and developed some constructive and guiding consensuses. It will be an important document for our future work in improving the protection and management of terraced landscapes worldwide.

Based on the valuable comments and suggestions by participants, I would like to take this opportunity to reiterate the determination of the Chinese Government in protecting and managing well Honghe Hani terraced landscape and our priorities to be followed in the next step.

First, to make greater efforts in protecting and managing the property. We will strictly follow the requirement for the protection and management of World Heritage sites and the Plan for the Protection and Management of Honghe Hani Rice Terraces, strengthen the monitoring and pre-alarming of the property, detect threats facing the protection of the property in time, and take proper measures to eliminate potential risks in line with emergency plans so as to guarantee the safety and stability of all comprising elements of the property. Meanwhile, existing policies encouraging the development of traditional agriculture will continue to be carried out, and further efforts will be made to facilitate technical guidance and publicity campaigns, speed up the sustainable development of traditional organic and green agriculture, and create energy for the sustainable protection

of the property.

Second, to further improve the planning and management of the property. To address the pressure from tourism development of the property and village development of local communities, we will continue to exercise strict control of construction and renovation activities in the heritage and buffer zones in line with relevant planning requirements, further improve the visual setting of village buildings, put under proper protection surrounding natural, ecological and traditional village landscapes, formulate well-designed presentation plans for tourism purpose, and further improve the presentation and interpretation system so as to achieve integrated harmony among tourism development, village development and property protection.

Third, to launch publicity and education campaigns for the property's protection. We will continue to encourage and guide local residents to actively participate in the protection of the property, further explore the connotations of the property, and facilitate the protection and continuation of terrace restoration skills, building techniques for traditional houses and local customs and beliefs by surveying, studying and inventorying elements of intangible cultural heritage and running special training courses so that living traditions, skills and memories carrying the spirit of the property can prosper and this valuable living cultural landscape can continue forever.

Fourth, to draw upon from the results of the Workshop. We will adopt the recommendations on the protection and management of the property raised by international colleagues, strictly follow the resolutions of the World Heritage Committee, and develop the report on the state of protection of the property which will be duly submitted to the World Heritage Center by February 1, 2015.

Last but not the least, on behalf of the State Administration of Cultural Heritage of China, I would like to take this opportunity to express heartfelt thanks to all who have cared and supported the conservation of cultural heritage in China, in particular, participating experts and scholars who attended this Workshop amidst their pressing time. I would also like to invite you to pay more visits to China in the future to contribute your wisdom and insights. I wish you pleasant stay in China.

Moreover, my thanks would also go to the People's Government of Yunnan Province which has given tremendous support to this Workshop, and Yunnan Provincial Bureau of Cultural Heritage, the People's Government of Honghe Autonomous Prefecture of Hani People and Yi People, the People's Government of Yuanyang County and ICOMOS China and all their staff members that have organized and coordinated this Workshop.

Now I declare the conclusion of the Workshop.

Thank you.

开幕致辞和 主旨报告

Speech at the International Workshop on the Sustainable Development of the Cultural Landscape of Honghe Hani Rice Terraces

在红河哈尼梯田文化景观可持续发展国际研讨会上的致辞

励小捷

文化部副部长、国家文物局局长

各位专家，各位同仁，女士们，先生们：

大家上午好！

在秋高气爽的云南，很高兴与国内外同仁一道，共同出席“红河哈尼梯田文化景观可持续发展国际学术研讨会”。去年6月22日，在柬埔寨首都金边举行的联合国教科文组织第37届世界遗产委员会会议上，红河哈尼梯田文化景观列入《世界遗产名录》，成为中国首个农业类型的文化景观遗产。根据会议决议，今天我们召开梯田文化景观专题国际学术研讨会，与各位同仁交流分享梯田文化景观遗产保护和可持续发展方面的探索和经验；同时，我们非常高兴能有这样一个机会，悉心听取各位同仁对红河哈尼梯田文化景观保护和管理方面的意见和建议。

首先，我代表中国政府，向各位朋友的到来表示热烈欢迎，并向所有关注、关心中国文化遗产保护工作的各国同仁，向曾支持、帮助过红河哈尼梯田文化景观保护和申遗工作的各位专家，致以衷心的感谢。秋季是收获的季节，在此，我也希望并相信通过各位同仁的共同努力，此次研讨会一定能收获文化遗产保护的新观点、新经验，不仅为红河哈尼梯田文化景观，更为世界其他地区梯田类文化遗产的保护和管理提供可资借鉴的有益经验。

过去两天，各位同仁对哈尼梯田世界遗产进行了考察。虽然考察时间不算长，但我相信各位同仁对这一处遗产的价值特点、遗产构成和保护要点，都有了比较直观的体会和认识。红河哈尼梯田文化景观，由森林、水系、梯田和村寨“四素同构”形成农业、林业和水分配系统，并具有独特的“活态”社会经济宗教体系。哈尼梯田反映出古代中国人对自然环境的尊重、保护和巧妙利用，是人与自然和谐共处的重要范例。

哈尼梯田的突出特点，也是这一处世界遗产保护管理的要点和难点。特别是在经济全球化的影响下，世界各国农业遗产普遍面临着传统农产品竞争力下降、农业人口流失等问题，这同样也对红河哈尼梯田文化景观的保护带来了巨大挑战。为了应对挑战，中国各级政府和有关部门以世界遗产保护为目标，充分考虑跟进时代与改善民生的需要，根据《红河哈尼梯田保护管理规划》要求，进行了一系列积极而有益的尝试。在哈尼梯田的保护管理工作中，我们始终坚持以下原则：

一是坚持“保护第一”的原则。我国国务院已经将哈尼梯田及村寨等公布为

全国重点文物保护单位，各级政府通过颁布专项保护法规规范，公布实施遗产保护管理规划，使红河哈尼梯田文化景观整体纳入文化遗产保护体系，受到了最高层级的保护和管理。与此同时，中国政府也尊重遗产地哈尼族等各族人民对梯田、林地、水系、村寨等遗产构成要素传统功能的定位和使用，将梯田维修传统技艺作为重要非物质文化遗产进行保护，并鼓励文化多样性，为当地民众延续自然崇拜和神灵信仰营造环境，让民众自发的传统和习惯成为践行遗产保护的自觉。

二是加强多部门协作的原则。哈尼梯田的保护涉及文化、林业、农业和水利等多个部门。根据遗产保护的要求，各有关部门依法将哈尼梯田的构成要素公布为各级自然保护区、国家湿地公园、国家基本农田保护区，并在世界遗产保护的统一框架内，进行严格的保护和管理。与此同时，红河州还设立了红河哈尼梯田文化遗产保护与发展管理委员会，由州长担任管委会主任，组织、协调相关部门，按照规划的有关规定，协商解决哈尼梯田保护、管理、展示和利用领域的重大问题。

三是推动遗产地可持续发展的原则。“活态”特性是哈尼梯田最重要的特征。为有效解决国际同行关注的防止劳动力流失和梯田荒芜化等问题，哈尼梯田遗产地政府通过对农户进行适当补偿的方式，鼓励和引导农户采用环境友好型耕种方式，耕种当地传统有机绿色作物，并通过市场推介等方式，提升作物价格，增加农民收入，保护农村劳动力。另一方面，颁布实施村庄民居管理办法和修缮治理导则，确保历史建筑保护、村寨有机更新，以及历史风貌保护，引导遗产地村镇理性发展。目前，遗产地政府已组织专业机构编制旅游发展规划，合理测算游客承载力，严格控制旅游设施建设，推动生态、文化旅游健康发展。

四是社区参与、惠及民生的原则。遗产地社区和村民是哈尼梯田真正的创造者、使用者和传承者，是最重要的利益相关者。制订遗产地保护、展示和旅游等相关工作计划，地方政府都注意听取当地社区和村寨原住民的意见；在实施过程中，引导村民与具有资质的专业机构合作，由专业机构提供专业技术咨询，由村民按照传统工艺具体组织实施。同时，鼓励并邀请村民参与遗产地讲解和游客服务等工作，通过具体实践，使广大民众享有文化遗产保护成果，同时又将正确的遗产保护理念和做法推广到广大民众中，使之成为民众自愿、自觉的行为准则。

长期以来，中国各级政府和有关部门在哈尼梯田文化景观保护管理中始终坚持、不断推行这些基本原则，并获得了一些初步认识和有益经验，已经整理、归纳成为《梯田文化景观保护与可持续发展的红河倡议》。希望各位同仁对这份文件进行充分的讨论，以你们卓越的专业知识，帮助我们站在全球视野和理论的高度作进一步总结和完善，为哈尼梯田等梯田类文化景观的保护管理工作指明方向。关于中国政府在哈尼梯田保护方面的具体措施，以及国际组织关心的哈尼梯田展示策略、旅游策略等方面的工作进展，我的中国同事们将在会上进行具体介绍。

与此同时，尽管我们始终致力于提升哈尼梯田保护管理整体水平，也取得了多方面进展，但活态遗产的保护管理毕竟是一个非常新的领域，由于挑战大、经验少，使得我们的工作不可避免地存在一些不足。特别是面对全球化、气候变化等世界性难题，我们仍感到有一些力不从心。因此，此次研讨会的召开，对哈尼梯田保护管理水平的提升将起到很好的推动作用。我们将会充分听取大家的意见和建议，并承诺严格按照世界遗产委员会的有关决议要求，将已经延续了 1300 多

年的红河哈尼梯田文化景观保护好、展示好、利用好，让她永续传承，焕发活力。也希望通过这次研讨会的召开，能够分享各国在梯田文化景观保护管理方面的宝贵经验和做法，共同探讨梯田文化景观保护面临的困难和问题，凝聚智慧，集思广益，以共同应对挑战，实现梯田文化景观的可持续保护管理与发展。

最后，预祝“红河哈尼梯田文化景观可持续发展国际学术研讨会”取得圆满成功！祝大家在中国、在云南愉快！

谢谢！

Opening Address at the International Workshop on the Sustainable Development of the Cultural Landscape of Honghe Hani Rice Terraces

红河哈尼梯田文化景观可持续发展国际研讨会开幕词

汉斯·丹克尔·图斯特鲁普

联合国教科文组织北京办事处

朝鲜 / 日本 / 蒙古 / 中华人民共和国 / 大韩民国自然科学项目专家代表

各位优秀的、杰出的专家，女士们，先生们，

你们好！

非常荣幸能够参加红河哈尼梯田文化景观可持续发展国际研讨会。中国云南省红河哈尼梯田文化景观于 2013 年成功列入《世界遗产名录》。在过去两天里，我们欣赏了这一遗产地独特而壮观的自然风光，对我来说将是永生难忘的回忆。

我谨代表联合国教科文组织及其北京办事处感谢中华人民共和国国家文物局及云南省人民政府对此次盛会的大力支持。同时向主办方云南省文物局、红河哈尼彝族自治州和元阳县政府、中国古迹遗址保护协会成功举办此次研讨会表示感谢。

文化景观是《世界遗产公约》不可或缺的内容。文化遗产是“人类与自然的共同杰作”，反映并保存了人类与其所处环境之间的不同交流方式——不仅保护了现存的活生生的传统文化，同时将即将消逝的人类活动遗迹保留下来。为此，它们成为世界遗产概念的核心，见证了人类与自然之间密不可分的联系。大自然是人类存在的土壤，维系了人类的生存。

自 1992 年文化景观成为《世界遗产公约》的重要组成部分以来，共有 85 个相关遗产已成功列入《世界遗产名录》，其中 4 处来自中国。

当今世界是经济快速发展、社会急剧变迁、全球化的时代，物质及非物质文化遗产均面临极大挑战。中国数十年以来快速的经济的发展取得了无与伦比的成果，并迅速地、大规模地改变了社会、人们的生活及价值观。

在这种社会大环境下，保留传统生活方式、知识和价值观体系的文化景观持续受到来自现代化、经济发展和大规模旅游人群的巨大压力。为此，实现这一独特的文化生态系统的可持续发展变得日益重要，这将维系人类与自然之间的平衡。不仅中国，世界其他类似遗产地都面临这样的挑战。

最后，红河哈尼梯田文化景观可持续发展国际研讨会搭建了一个对话、交流、学习和合作的平台。所有对该梯田文化景观感兴趣的人士——包括遗产地管理人员、社区成员、决策制定者和专家等齐聚一堂对这一壮观的文化景观所面临的机遇和挑战展开热烈讨论，以求在可持续发展的框架内实施对红河哈尼梯田文化景观的

保护和管理。

中国文化源远流长，有大量的文化遗产，其中包括文化景观。联合国教科文组织非常高兴地看到，在大力发展经济的同时，中国也将目光聚焦在了遗产保护方面，我们今天的研讨会就是一个例证。联合国教科文组织希望在中国政府、非政府组织、当地社区、国际社区以及联合国教科文组织的共同努力下，能在这方面取得更多成功。

再次代表联合国教科文组织祝愿研讨会圆满成功！

谢谢！

Challenges for Future Sustainable Development of Cultural Landscapes

文化景观可持续发展面临的挑战

莫妮卡·卢恩格

文化景观国际古迹遗址理事会 - 国际风景园林师联合会 (IFLA)
国际科学委员会现任主席

首先非常感谢云南省政府和中国古迹遗址保护协会邀请我前来参加这一盛会。会议对文化景观、尤其是那些体现了人与自然和谐发展的农业文化景观的管理进行了热烈的讨论。这些农业景观是人类与大自然的杰作，现在被认为是文化遗产的重要组成部分。有些景观跟红河哈尼梯田一样，理应列入《世界遗产名录》。其中许多景观已经列入《人类非物质文化遗产代表作名录》。

乡村景观处在不断发展变革中，每一历史时刻都留下了其独特的印迹。乡村保留了历史记忆，反映了过去及现在不同的社会组织、生活方式、信仰、知识和文化的空间遗存。乡村地区保留了更多传统社会的特征，展现了更多文化遗产的物质和非物质特征。

农历如何与宗教日历相关？如何指导人们开展宴会、形成传统、创作歌舞？如何与人们的食物、服装、手工艺联系在一起？从这几个方面加以考虑，不难看出，所有的文化、自然、社会、经济及宗教特征等等彼此之间都是有机联系、息息相关的。

乡村景观，尤其是农业景观，代表了一代又一代农民观察、理解和创造景观的方法，同时强化并维系了人们与其所处地域之间的情感。社区及当地居民是景观价值的主要载体，是过去和现在的精神纽带和传统关联，同时也代表了社区的特殊身份。

世界各地的人们都有自己独特的方式来利用和管理其所处地域的自然环境，以此来维持并改善日常生活及农林渔业等生产活动。在人与自然长期的交流和互动中，当地居民积累了丰富的知识和实践经验，形成了有效的生产活动管理机制，不仅为社区提供食物、燃油及其他生活物资，形成传统和文化，同时还保证了生态系统的完整性和生物多样化。但是近年来出现的迅速的社会经济变革对农业景观造成了威胁。统一、高效和大规模的农业生产方式导致环境恶化、文化和传统知识的丧失。

世界遗产中心认识到了农业景观的价值。现有已开展了相应项目：联合国粮农组织 (FAO) 等开展的全球重要农业文化遗产项目 (GIAHS)；国际农业研究磋商小组 (Consultative Group on International Agricultural Research)；地方及本土知识系统 (LINKS) 项目；人与生物圈项目 (MAB)；世界自然保护联盟发起的保护第 V 区域活动；国际传统知识研究所等机构也在推动对传统技术相关乡村景观的研究和保护。

国际古迹遗址理事会将 2010 年界定为农业遗产年。在过去的 20 多年中，负

责遗产保护的国际非政府组织和公共管理机构已着手界定农业遗产、确定其特征，以形成评价农业遗产价值、保护和管理的统一标准和工具。

国际文化景观科学委员会（ICOMOS-IFLA）非常关注乡村景观，最近开展的世界乡村景观倡议旨在促进世界范围内的合作，创立用于乡村景观保护、理解和管理国际合作机构。

这些旨在推动和评估农业遗产价值的国际化行动基于合法的社会及科学需要而开展，即有必要保护在绵长的历史过程中由农耕活动所创造的有重大意义的自然及文化遗产。这些农业遗产：（1）反映了景观、人工制品和“物质文化”的遗迹，见证了人类的日常生活、劳动阶级和中产阶级、男性和女性的共同努力，不仅仅包括与主流文化相关的历史、审美及艺术层面。（2）确认和保护遗产的非物质层面、不断变化的活的层面、连续性及现代性层面。（3）不同遗产价值的融合，如文化遗产与自然遗产、物质遗产与非物质遗产、遗产管理和理念的不断发展变化过程。

将农业遗产作为一个多维度的、活的和生产性的遗产加以研究是一项新兴的、重要的科学挑战。应综合利用不同领域的知识，制定科学的标准和工具，保证对文化遗产资源的保护。这些资源是人类发展不可或缺的根基，是人类存在的基础，它们真实地反映了世界遗产这个整体。

现在的问题是，如何实现这些文化景观遗产的可持续性发展，它们应维持自身的真实性、完整性，并表现出一定的经济活力。仅仅将其转变为博物馆是不够的。现在出现了大量跨学科视角对这类遗产的理解和管理加以研究。

这里，我们还碰到另一个与景观管理相关的主要问题，即如何促进当局机构和利益相关方之间的合作和交流，形成全面的管理策略，这是一个不断变化的过程，在满足现代社会需求的同时实现对景观的保护。

完整的景观管理机制应包含具有较强凝聚力的结构，可以吸引所有利益相关者积极参与。目前面临的较大困难是，缺乏有效的沟通机制，当局机构难以与其他具有不同技能的利益相关团体建立必要的且有效的关系。有必要采用整体的观点来管理景观，推动地方、区域及国家机构间的对话和交流。如果各利益相关方无法携手合作制定相关政策和规划措施，则景观遗产就没有未来。因为文化景观的管理涉及方方面面，仅通过文化、自然、农业、经济等单一的管理规划无法达成景观的保存和管理目标。这几个方面相互关联，必须全部涵盖进来。文化管理部门、环境部门、农业部门、经济发展部门、社会部门必须要建立合作机制。没有横向合作机制，就会一事无成。必须得到均衡的相互支持。我们希望不同政府部门之间以及政府部门与当地居民之间能够建立起有效的合作机制，一致推动遗产管理。应多咨询当地居民的意见，提高他们的参与度。

我们希望传统农业耕作技术能在世界范围内得以保存和继续使用。农业政策的重心必须从食品的数量转移到食品的质量上来。当地农民应能从农产品的附加值中获得一定的收益。他们是遗产的管理和服务人员，理应获得报酬。为此应充分利用当地资源及企业，鼓励创设制造业和服务业。通讯技术将起到较大的支持作用。应在合理考虑农业地区接收能力的基础上开发乡村旅游，尊重当地特色。当地农村人口在尊重地方建筑传统的同时也应能享受到好的带有现代设施的居住

环境。政府应持续服务于农村，激发农村社区的社会及文化活力。当地农村居民、政府当局、以及非政府组织有责任开展保护行动。地区政府及国家机构应认识到乡村地区的特殊性质及社区发展的需求，并在相关政策和策略中加以体现。

现在我们正在努力缩小自然、文化、社会及经济层面之间的差距，农业将它们联系在一起，为此我们讨论的不仅仅是文化景观，而是生态文化景观。因为“文化”一词涵盖了生物多样性。20 世纪由于现代化农业的发展，世界上很多地方已丧失了其农业生态多样性。过去，公共政策以推广单一耕作、单一功能和单一学科为主。目前约 95% 的人类饮食来自于 30 种粮食作物（联合国粮农组织）。不管是现在还是未来，不同的粮食作物对人类适应大自然、确保粮食安全都将具有重要的作用，而这些作物大部分由原住民和小规模的农民种植。这些地方特产适应于当地特殊的自然和文化环境，相较于现代作物来说有更强的适应能力，而且在与当地农民的共同耕作中随环境变化而不断进化。但是，粮食多样性正逐步变弱，小规模农民的种植创新能力也在减弱，主要原因是自上而下的调查以及农业发展的趋势，这减弱了他们适应自然的能力（发展研究院）。

在这些生态文化景观中，梯田农业景观有重要的作用。农业梯田是世界许多山区的重要组成部分：如南美洲安第斯山脉，这里有世界上 60% 的粮食作物，数百种玉米和土豆品种；喜马拉雅山、亚洲季风区、近东、非洲和地中海等。近期的研究表明这些地区的耕作方法和技术基本一致。梯田景观对这些山区的发展起到特殊的、相当有趣的作用。这些地区的农业梯田可以发挥什么功用呢？在欧洲，自 20 世纪中叶以来农业梯田已弃之不用。一旦农业种植停止，就出现了新的环境问题：一方面是植被的再度繁殖，一方面则是土壤恶化。现在大部分山区受到灌木丛或森林次级演替的影响，导致景观同质性和生物多样性的丧失。梯田通过渗透作用减少水土流失，但是需要人们持续不断地开展保护措施。如果梯田被遗弃，原有的排水系统将丧失原有功能，导致土壤饱和和自然过程，重现山坡原貌。

目前国际层面已开展了一些有趣的关于生物文化的项目，如国际古迹遗址理事会和国际自然保护联盟联合发起的《共同行动：参与世界遗产公约，制定新的措施和策略来保护自然和文化》，由国际古迹遗址理事会的克里斯塔尔·巴克利负责协调。

另一项联合项目由联合国教科文组织和生物多样性公约共同发起，目前在韩国召开了一次非常有趣的庆祝大会。其他的还包括推动有韧性的农业系统研究的国际环境与发展研究所；斯德哥尔摩应变中心，在韩国会议上组织了一次边会，主题是：推动生物文化创新促进弹性农业：实现农业系统中的生物文化多样性。边会讨论了生态文化多样性在推动创新、增强应对气候变化能力上的重要作用，主张将传统知识和科学结合起来形成新的工具，突出了在创建文化价值、精神价值和生物多样性创新之间的联系方面所取得的成果。

另一个有趣的项目是克里斯滕森基金在其有韧性的生物文化景观研究项目中开展的有关文化和生物完整性的相互依赖关系的工作。我引用一下：“景观为生物、文化和生物物理学之间的相互作用创造了条件，它们交互融合，最终表现为繁茂的生命和成长；是一种自我表达和更新。在有韧性的景观中，不同的生命和元素在共同的演化和再生过程中绽放光彩，造就了相互交融、坚固且具备较强适应能

力的景观……生物文化景观是人与其所处位置的终极融合，对文化特征的形成以及生物多样性的维护有重要作用。”

文化景观不应仅视为人与自然相互作用的产物，而是一个不断发展的过程，是一种活的遗产，其中，文化与自然呈现出持续不断的融合特性，文化嵌入自然，自然则成为文化的构成要素。景观处于不断的动态过程中，随着自然和生态过程、以及社会、经济、文化变迁而不断改变和发展。这给我们带来了极大的挑战。如何评估景观价值，或文化景观的真实性和完整性？如何界定文化与自然之间的“交互性”？以及在何种程度上可以被确定为变化？

英国文化遗产保护机构在其《2008年遗产保护原则：有关历史环境可持续管理的政策和指引》中将遗产保护定义为：“遗产保护是采用最能保存和维护遗产价值的方式对特定地点特定环境的变迁加以管理，同时寻找机会表现或强化这些遗产价值，服务于现在及未来一代”（原则4）。文章接着表述，“在理解和定义遗产如何、为何以及在何种程度具有特定文化和自然价值也即遗产的重要性时就意味着可持续管理的开始。历史环境的变迁是不可避免的，因此在制定每项保护决策时必须确认和评估这些决策可能对遗产结构或非物质特性所造成的潜在影响。只有在理解了遗产地的重要性之后才可能评估其敏感特性或‘对改变的接受程度’”。这些认知是制定、实施和传播最能保护遗产地遗产价值的策略的基础。

管理策略的制定应遵循一些基本原则，如世界遗产文件 n.26，文化景观中的表述：

原则 1：与文化景观相关的人员是进行景观管理的主要利益相关方

原则 2：成功的管理策略应具有包容性和透明度，应在主要利益相关方充分沟通和对话的基础上制定管理策略

原则 3：文化景观的价值基于人类及其所处环境之间的交互作用；管理的焦点应是人与环境之间的关系

原则 4：管理应确保遗产地所出现的改变不会对文化景观的价值造成负面影响

原则 5：文化景观的管理应置于更广泛的情景内

原则 6：有效的管理将促进可持续发展

应在这些原则的基础上，针对每一遗产地的特征形成相应的应用指南。因为没有一个是通用的适用于所有文化景观的标准。所需考虑的实际状况包括：当地社区的参与程度、自下而上的包容性方法、经济资源的可利用性、信用及税收奖励、传统农作物的开放市场、对合作组织及小型企业管理的培训、确保农民的生活质量、制定风险管理评估策略并由当地农民实施、对传统农业加以改进并融入全球经济中，促进全球合作，实现人类福利，保护自然和文化遗产。

Protection and Development of Honghe Hani Rice Terraces: A Long Road to Go Following the Successful Inscription

申遗成功 任重道远 红河哈尼梯田的保护与发展

熊正益

云南省文物局局长

2013年6月22日,在柬埔寨金边召开的联合国教科文组织第37届世界遗产大会上,红河哈尼梯田通过21个委员国代表的审议表决,被正式列入世界遗产名录。红河哈尼梯田申报世界文化遗产获得成功,云南已拥有5处世界遗产,其中丽江古城、红河哈尼梯田属世界文化遗产,三江并流、石林和澄江化石遗址为世界自然遗产。红河哈尼梯田展现了云南各族人民的勤劳智慧和创造精神,反映了云南的悠久历史和灿烂文化,体现了彩云之南的壮美景色和美丽家园,突显了云南天人合一、社会和谐的文化理念,宣传了云南的高原情怀和大山精神,极大地提升了云南在中国、在世界的影响力。

一 红河哈尼梯田的突出普遍价值

红河哈尼梯田文化景观是以哈尼族为主的各族人民利用红河南岸哀牢山区特殊的地理气候,开垦创造的农耕梯田文明奇观。红河哈尼梯田体现森林-村寨-梯田-水系“四素同构”的农业生态系统,经历了上千年的耕种历史。依山就势分布的层层梯田,从山脚延伸至海拔2000多米的高山之颠,级数最多可达3700多级,规模宏大,气势磅礴,蔚为壮观。这是人与自然和谐共创的“大地艺术雕刻”。红河哈尼梯田遗产区总面积为461平方千米,其中保护区面积为166平方千米,缓冲区面积为295平方千米;梯田面积大约70平方千米,达10余万亩;梯田分布较为集中的核心景区主要有坝达、多依树、老虎嘴等3个片区;涉及元阳县1镇2乡(新街镇、攀枝花乡、黄茅岭乡)、18个行政村、82个自然村、11876户、56370人。

世界遗产是由联合国教科文组织世界遗产委员会评定,全世界公认的最具突出普遍价值和真实性、完整性的文化古迹和自然景观。世界遗产的突出普遍价值是指其文化价值极为罕见,超越了国家界限,对全人类的现在和未来均具有普遍的重要意义。红河哈尼梯田列入世界文化遗产,符合申报世界文化遗产六条标准中的两条。即标准(iii):能为一种已消失或即将消失的文明或文化传统提供特殊的见证。红河哈尼梯田以其独特的、系统的梯田耕作技术,见证了云贵高原红河流域的高山峡谷地区,特有的稻作文化历史和哈尼族文化传统。标准(v):代表一种人类与环境相互作用的杰出范例。红河哈尼梯田反映了哈尼族人民在土地利用和农耕过程中逐步形成的人与自然的生态系统,是历史和当今最先进的生产、生活循环体系,在呈现人与环境的相互作用、建立和谐

关系方面具有重要意义。

红河哈尼梯田的真实性体现在：遗产地保存了文化景观要素的传统形式，延续了农耕梯田的功能、实践、传统技艺、信仰和风俗，保持了物质与非物质文化遗产的联合互动、可视与不可视的客观存在。其完整性体现在：遗产地面积广大，所有的遗产要素如森林、村寨、梯田和水系都得到了很好的保护和充分的展示，成为世界上独特的农耕文化景观遗产。

二 红河哈尼梯田的保护与发展

红河哈尼梯田申报世界文化遗产获得成功，有利于打造国际文化旅游品牌，吸引全球目光，引来各地游客；有利于提升梯田农副产品的经济附加值，促进乡村旅游服务业发展，为当地群众增收致富创造新途径，进而推动红河两岸区域经济的社会发展。拥有世界文化遗产，不仅是一份崇高荣誉，更是一份神圣责任。保护和管理好世界文化遗产，是我们对国际社会、对全世界人民作出的庄严承诺和神圣义务。红河哈尼梯田文化景观遗产规模宏大，内涵丰富，保护好如此庞大且活态的遗产类型，我们面临着前所未有的机遇和挑战。近期应着力做好以下工作。

（一）正确认识世界文化遗产的价值意义

世界文化遗产是人类历史、科学、文化、艺术宝库中的精华，是全世界人民的共同财富。中国的世界文化遗产，是中华民族悠久历史、灿烂文化和非凡创造力的集中体现。保护世界遗产是全人类的事业，国际上围绕着保护世界遗产而形成的一些理念、观点、技术、做法和规则，是全世界文化遗产工作者的智慧结晶，不仅具有较为完善的体系和较强的科学性，同时也具有广泛的适用性和普遍的指导意义。红河哈尼梯田的保护管理和利用发展工作，要放在国际准则之下考量，必须接受国际社会的检验，必须符合国际保护规则的要求，做到哈尼梯田文化遗产的充分保护和适度利用；要正确处理保护与发展的关系，科学维护哈尼梯田的价值意义及其真实性和完整性，处理好全局与局部、当前与长远的利益关系。

此次国际学术研讨会的召开，给我们提供了一个重要机会，与世界遗产组织和国际专家分享哈尼梯田的保护管理经验，学习借鉴国际文化遗产保护管理的先进理念和科学方法，探讨解决存在的困难和问题，树立正确的保护理念和谋划未来发展，为哈尼梯田文化遗产和自然生态的保护和发展提供理论支撑。

（二）制定实施保护管理专项法规

2013年3月3日，红河哈尼梯田被国务院公布为全国重点文物保护单位，云南省人民政府批准实施《红河哈尼梯田保护管理规划》，云南省文物局制定了《红河哈尼族传统民居保护修缮和环境治理导则》，红河州人大常委会颁布实施《云南省红河哈尼族彝族自治州哈尼梯田保护管理条例》，红河州人民政府作出《关于加强世界遗产红河哈尼梯田保护管理的决定》，元阳县政府出台了《红河哈尼梯田文化景观村庄民居保护管理办法》等法规性文件，为指导哈尼梯田的保护和发展提供了法律保障和科学指导。哈尼梯田的保护管理涉及农业、林业、水利、

建设、交通、环保、文化、旅游等多个相关部门，必须严格依法办事，确保各项法律法规得到全面贯彻落实。

（三）完善保护管理体制机制

红河州、元阳县分别成立了世界遗产哈尼梯田管理局，明确了管理职责，配备了专职人员，并将保护管理经费纳入地方财政预算。元阳县政府与遗产区各乡镇签订了《基本农田保护目标责任书》，乡镇人民政府与管辖村委会、村委会与村民小组、村民小组与农户也逐级签订保护梯田的责任书，在全县形成了政府统一领导、部门各司其职、村民担负责任的梯田保护管理模式，建立了由县、乡镇、村委会、村民四级共同保护梯田的新格局。今后要进一步强化红河州、元阳县两级哈尼梯田管理部门的监督管理职能，严格履行遗产区内各类开发建设项目的报批程序，坚决制止擅自施工、无序开发等活动。加快建设遗产监测中心和档案资料中心，完善设施设备，形成覆盖整个遗产区的有效监测系统。抓紧建立遗产档案，确保相关资料准确、详实和完整。

（四）推行梯田耕种优惠政策

把遗产区的农田划为国家基本农田保护管理范围，严禁征用、占用和转为非农用地，保持哈尼梯田种植水稻的传统功能；政府对梯田种粮农户实行良种补贴、农资综合补贴等政策性补贴，提高农民耕种梯田、保护梯田的积极性；推广种植梯田红米，进行精深加工，促成规模化的市场销量；开发哈尼梯田丰富的肉、禽、鱼、蔬菜等农副产品，打造梯田特色品牌，增加梯田农产品的综合价值；引导群众参与哈尼族传统文化的保护传承，积极探索民族手工艺品的生产性开发；让遗产区民众在保护和发展中得到实实在在的利益，提高生活质量和水平，增强农民种植维护梯田的自觉性和积极性。

（五）全面保护森林水系

在遗产区实施退耕还林、荒山造林、封山育林，对国有公益林、自营生态林实行补贴政策，调动群众造林、护林积极性，提高森林覆盖率。在遗产地大力推广使用沼气、节能改灶、太阳能等新型能源，优化遗产区资源使用效率，替代对生活用薪柴的需求，使哈尼梯田森林和水系得到长久保护。选择适宜本土生长，与原有生态体系和景观风貌相协调的树种，对裸露山体、荒山荒地实施造林绿化工程，并将新增的造林绿化面积纳入公益林生态效益补偿范畴。打造“天然水库”，涵养森林水源，保证哈尼梯田的灌溉用水和生态平衡。

（六）维护遗产区文化景观风貌

通过近两年来哈尼梯田环境综合整治工作，完成了 12 个村落的民居建筑恢复传统和基础设施建设，加固修复了 460 亩滑坡裸露山体，开展了三个观景台（老虎嘴、多依树、坝达）不协调设施的拆除改造和环境美化工程，为维护红河哈尼梯田文化景观奠定了良好基础。但村落民居修复改造工程任务还很艰巨，根据《红河哈尼梯田村寨保护与发展总体规划》的要求，要抓紧编制《红河哈尼梯田遗产区 70 个村庄整治方案》，多方争取安排和筹集资金，分期分批推进遗产区民族村

寨恢复传统风貌和环境卫生整治工作。完善利益补偿机制，引导群众建设具有哈尼民族风格的民居建筑，使村寨风貌与梯田景观相协调。保护非物质文化遗产，弘扬民族传统文化，注重对传统农耕技术、民族服饰、特色饮食和风俗礼仪的宣传推广，充分展示哈尼族传统文化的独特魅力。

（七）制定生态旅游和遗产阐释策略

根据国际古迹遗址理事会关于红河哈尼梯田列为世界遗产项目的建议，我们邀请中国科学院地理科学与资源研究所编制了《红河哈尼梯田世界遗产地生态旅游可持续发展规划（2014—2030）》和《红河哈尼梯田世界遗产地解说与展示系统专项规划（2014—2030）》。在规划中明确遗产地开展生态旅游的指导思想、战略目标、原则方法、实施计划与措施条件等，为促进红河哈尼梯田遗产保护和旅游产业协调发展提供指导。在深入研究哈尼梯田价值意义、社会发展形态和自然生态系统的基础上，建立哈尼梯田农耕文明的阐释展示系统，向社会公众宣传普及哈尼梯田的历史文化，科学技术和传统经验等多方面的知识。

综上所述，通过实施依法保护、完善体制机制、加大管理力度、开展生态旅游、展示遗产价值、促进群众增收致富、提高村民保护主体意识等方式，对哈尼梯田实施动态保护、活态传承和科学监管，进而实现红河哈尼梯田世界文化遗产的永续利用和可持续发展。

主题一

文化景观的
保护与管理

Sustainability of the Cultural Landscape of Honghe Hani Rice
Terraces World Heritage Site

红河哈尼梯田世界遗产的可持续性浅释

侯卫东

中国文化遗产研究院副院长、总工程师，国家文物局专家库成员，中国古迹遗址保护协会副理事长

哈尼梯田于 2013 年被世界遗产组织正式登录为世界文化景观遗产。这一发源于中国西南大山深处的人类文明的痕迹得到世界的公认，这是全球文明的幸运，也是哈尼各族人民的骄傲。

哈尼梯田以熔自然与人类智慧于一炉的特殊文化景观而著名，体现了高山林地蓄养水源，林下建设居住村寨，沿山坡地开垦梯田，水系自上而下滋养生命、浇灌梯田、而后汇入溪流河水，再蒸发后又回馈养育山林。如此循环往复生生不息。使得这里的自然得以维持常态，人类得以繁衍。

要知道这是在崇山峻岭山体平均坡度达到 40—60 度，经济和交通均不够发达的地区。除了这内在的被称作“四素同构”的生态和人文系统，梯田还供给人们一种人与自然的美景。哈尼梯田四季景色各异，在蓄水养田的季节，田野像一叠叠裁制精美的明镜，镶嵌在葱绿的山坡上，映射着天光云影。水稻收获季节，稻子在阳光的装饰下，呈现出五颜六色的斑斓画卷。冬天的雪景，则是一片银装素裹。

林下梯田间的村落散布在各山卯之间，依地势风水而建。原来的村落都是当地的乡土风格，基本是土坯砌墙，木结构屋架，茅草屋顶，屋顶为流水均匀，做成囤顶形状。这些质朴而具有独到风格的民居在近年的村庄改造中已经有相当一部分失去了原有的特色，但仍然有几处村落得以较完好的保存，使我们能够窥一斑而知全豹。如最具代表性的牛倮普村，尚存有十余栋房屋，风格一致，年代较为久远。甚至保留了原住民传统的居住和生活习惯。

除了这些梯田景观，原住民的风俗习惯，他们的节庆婚丧，都带着浓浓的地域特色，都是当地人民留给这个世界的非物质文化遗产。

哈尼梯田文化景观是一处活的文化遗产，是一个自然生态的活的肌体，是当地居民赖以生存的保障。他不同于一般的历史文化遗产，他的保护无法借助于一般的程序和技术，而是要由区域内整个生态系统的良性可持续发展来保证，要依靠哈尼梯田的各族人民以自己的生活和信仰传承和维系这些文化景观的鲜活意义。

森林要养护和培育，不得使其枯萎和衰退，要做到这一点，要保证该区域适当的气候和水分以及必要的林地。不得随意砍伐和损毁自然。这一点目前较为容易做到。

村寨要维持其基本的形态和格局，房屋要保持当地特色，但是居住者提高居住水平的权益应该保障。这和房屋的原样保存有一定的矛盾。但是，我们仍然希望原住民能够尽可能地安居乐业，因此应该帮助他们在不改变原房屋风格的基础上改善生活水平。一些为非原住功能的和仿造的所谓哈尼风格不应该被

肆意扩散。

哈尼梯田文化景观的生命力和美景蕴藏于持续不断的耕种和收割。现在这一人类活动仍在维持，但我们不能不预测到危机。由于整体社会的经济变革，由于周边旅游等环境的干扰，一种安宁的封闭式的田园生活氛围不会一成不变，如何保证耕种者的积极性，使其与社会的进程相适应，是必然要面对的挑战。在这些方面，已经有一些思考和对策，其功效则还要经过实践来检验。

哈尼梯田世界遗产的要素构成

森林 Forests

村寨 Villages

稻田 Rice Terraces

水系 Water System

目前哈尼世界遗产面临的问题 (Challenges)

存在风险——居住条件改善所驱使的改造行为

Risks: Changes caused by the improvement of living conditions

对策——指导下的合理利用 Strategy: Reasonable treatment by proper consultation

《红河哈尼族传统民居保护修缮和环境治理导则》

大旱面前哈尼梯田展现出无与伦比的生态魅力。

The Hani Rice Terraces showed incomparable ecological vitality in the face of severe drought.

它所展现出的顽强生命力更使我们为它赞叹不已，也更加印证了它的突出普遍价值的真实性与完整性。

We admire the tenacious vitality of the terraces, which further demonstrates the authenticity and integrity of the Outstanding Universal Value of the terraces.

梯田稻作是哈尼文化景观的核心，保证其生命力的最直接的动力是人的不间断的耕作。因为有着直接的经济和社会价值，短时间内不会受过大影响，远期需考虑生产方式和产出之间的协调。

水资源体系是维系整个哈尼梯田景观的血脉，从该区域的近况看，尽管经历了不同时期的旱涝灾害，哈尼的水系仍然畅通，说明了大自然本身的自愈能力以及哈尼生态系统的坚强生命力。

Water is the lifeblood of the Hani heritage. Considering the current situation, the water system demonstrates its resiliency and regeneration ability on the back of extreme droughts and flood disasters.

存在风险

1. 水田的灌溉系统年久失修或者本耐久性差；

2. 村落和其他生活用水造成污染；
3. 人口增长、外来旅游等产业的发展造成水资源短缺。

对策

1. 制订切实可行的水田灌溉系统维护方案；
2. 在村庄建设完善的污水处理体系；
3. 控制外来因素造成的水资源负担。

展望可持续发展

1. 维持高山部位林木的面积和生长（To sustain forest coverage and growth on the mountain top）；
2. 维持山腰村落仍以传统的形态生活和发展（To sustain the traditional style of living in villages）；
3. 维持梯田按照四季耕作的规律播种和收割（To sustain planting and harvesting practices by seasons）；
4. 维持从山顶到山脚间流淌的生命之水溪流（To sustain continuous water flows downstream and along the contours of the mountain）。

除了这些实体的文化景观外，哈尼人的生活习惯、衣食住行、婚丧嫁娶、节日庆典、宗教祭祀仪式都是构成哈尼梯田文化遗产的不可或缺的部分。

一是对民间文化的扶持，应当设立多层次的教育机构、培训机构、文化团体，大力挖掘哈尼文化，构建民族特色的文化保护体系；二是开展科普教育、展示传播的工作。

Introducing People-centred Approach to Conservation and Management of Hani Rice Terraces

将以人为本策略引入哈尼梯田的保护和管理

加米尼·韦杰苏瑞亚

ICCROM 项目负责人

一 引言

本次研讨会的主题是红河哈尼梯田文化景观（以下简称哈尼梯田）的可持续发展。可持续发展是一种新型发展模式，我们要致力于推动这种模式并将其融入遗产传承过程。诸如哈尼梯田这类遗产，都是可用于探索可持续发展的突出优秀案例。确实，国际社会参与本次研讨会可能更多是来学习经验，而不是贡献想法的。如果不想打消我开场白中所讲的乐观情绪，那么，很不幸，维护和管理哈尼梯田及类似遗产地所面临的挑战将是严峻而复杂的，而且一直以来我们都没能在这方面取得实质性进展。针对其中一部分难题，各国正在利用自己传统的管理系统寻求解决方案，而另一部分挑战，则需通过新开发的管理系统应对，这些新型管理系统旨在采用更具包容性的方式保护突出普遍价值（OUV）。

哈尼梯田作为一项文化景观，反映了人与自然之间的相互作用，这种互动目前仍在不断演变，因此，哈尼梯田的关键属性之一就是哈尼人。如果没有哈尼人长期来看护着这片土地，如果没有他们把知识、技能和实践融入到梯田管理，那么，就不会存在哈尼梯田的突出普遍价值。作为一项农业景观，哈尼梯田的特性取决于当地人生活方式及生活质量的转变，而这些转变又是由社会快速转型所致。年轻人选择不从事农业相关工作是一个必然现象，如此一来，将对当地的维护和管理产生深远的影响。上述案例说明哈尼人是维护和管理哈尼梯田工作中最值得考虑的关键因素，而这只是许多案例中的一个。

哈尼梯田及哈尼人还面临其他挑战。哈尼梯田的农耕实践不仅是哈尼人的生活基础，还是他们乃至中国社会上上下下所珍视的遗产。由于这种集连续性及变化性为一体的固有特性，因此，维护或管理这些“遗产”价值将是一个不小的挑战。此外，哈尼梯田成功列入《世界遗产名录》这一事件彻底改变了当地社区和这片土地的未来前景，而这又将带来一系列新的挑战。例如，随着需要参与决策的利益相关者数量显著增加，保护哈尼梯田突出普遍价值的责任落到了哈尼人和中国政府的肩上。为了应对这些新出现的挑战，国际社会组建了互助会，旨在保护梯田的景观表象，但是却很少关注这一遗产地更深层的文化意义。它们在很大程度上依赖于遗产话语，而话语在不断演变且有时会缺乏活力，这本身就是一大挑战。

在本文中，我主张一种管理模式，那就是把当地人和他们的生计作为决策的核心。既把哈尼梯田当成一个农业景观，又把它作为一项具有突出普遍价值的遗产来保护，这样是可行的，但要做到这一点，就需要重点考虑如何能提高人民的福祉，

从他们的角度出发诠释遗产价值，并赋予他们参与决策过程的权利。出于这个原因，作为遗产从业者的我们需要重新审视遗产话语的一些基本原则。在某种程度上我们已经这么做了。事实上，我将在本文中简要探讨可以实现这些目标的原则和工具，包括文化景观措施以及可持续发展模式。最后，我将简要介绍由国际文物保护与修复研究中心倡导的以人为本的做法，该做法旨在改良现有工具并设计出更强有力的哈尼梯田管理模式。这种方法是由国际文物保护与修复研究中心的活态遗产计划演变而来，用于应对相关社区在遗产保护和管理方面所萌生的新兴需求。文中我将把哈尼梯田定性为活态遗产，并由此展示其内在的以人为本的特性，此外，我还将就哈尼梯田的可持续发展问题，提出有别于传统做法的新措施。以人为本的做法认可了当地民众（包括他们的知识、技术以及技能）在维护和管理遗产方面所发挥的作用，如此一来，既赋予了他们参与遗产保护和管理决策的权利，又有利于提升他们的生活水平，并为他们带去福祉。

二 挑战：管理遗产

管理哈尼梯田一方面要维系好哈尼人的民生，让他们能够继续从事农耕和其他文化活动，另一方面，要保护好那些体现突出普遍价值的文物属性以及互不冲突的当地价值观。很显然，最终目标应该是制定并执行一套行之有效的综合管理体系，这一观点已经得到不少文献的支持和论证。最近两份出版物尤其强调了上述观点。其中一份是第26号世界遗产论文，题目为《世界遗产文化景观——保护和管理手册》（米歇尔等，2009年），另一份是名为《管理世界文化遗址》的世界遗产资源手册（韦杰苏瑞亚等，2014年）。未来的发展也必须建立在社区优势的基础之上，同时还应基于目前中国政府及地方各级出台的哈尼梯田管理方案，包括申请世界遗产时提交的管理计划。就哈尼梯田的情况而言，我们需要致力于制定并执行一套行之有效的综合管理体系，这套遗产管理体系中涉及九个利益相关方，而当地的哈尼人应该作为关键决策人、遗产文物的首要主人翁（韦杰苏瑞亚等，2013年，第4章）。但是，要实现上述意义重大的目标，我们需要认识到一点，即在引入现代化方案之前，我们需要做更多的工作来了解并记录传统的知识体系，看看它们是如何运作以至于让哈尼梯田这类遗产延续了几十年甚至上千年的（哈尼梯田已有1500年历史）。同时，我们还应注意这些新理念带来的新差距。

在世界遗产方面，我们认为突出普遍价值一般由三大支柱支撑：第一支柱是用于定义遗产属性的标准；第二支柱是遗产的真实性和完整性；第三支柱则是对遗产的管理。虽然遗产管理被视为支柱之一，但它也是保护遗产属性及维护其真实性和完整性的基石，因此，遗产管理在保护遗产的突出普遍价值方面发挥着至关重要的作用。以价值为导向的理念注重对世界遗产的维护，通过识别承载文化价值的属性并判定遗产的真实性和完整性来对文化价值进行描述界定，这一做法对遗产管理有重要的启示意义。就遗产类别而言，哈尼梯田被认定为“文化景观”，而对这一遗产的属性、真实性及完整性的确定在很大程度上依赖于这个相当新的概念定义。诸如此类遗产体现了一大基本原则，即人与自然之间的相互作用，这一点之前已引述。在这个阶段，我们值得回顾一下世界遗产委员会对文化景观的定义。这些定义分为两个子类，其中，第二类与哈尼梯田相关（米歇尔等，2009年：

20 页)：

第二类是有机进化的景观。它产生于最初始的一种社会、经济、行政以及宗教需要，并通过与周围自然环境的相互联系或相互适应而发展到目前的形式。这种景观的形式和结构特征反映了景观的演变过程。

持续性景观在当今与传统生活方式相联系的社会中，仍然保持一种积极的社会作用，而且其自身演变过程仍在进行之中。

一个地方原有功能的持续性包括传统的生活方式，这确实非常贴切地说明了哈尼梯田的特征，许多其他文化景观也是如此（米歇尔等，2009 年：21 页）：

展示了历史长河中其演变发展的有力物证。文化景观一词囊括了人类和自然环境之间丰富多样的相互作用。

上文提到的《世界遗产文化景观——保护和管理手册》（以下简称《手册》）为我们提供了有益的指导，它不仅描述了文化景观的特征，同时也有助于指导管理工作。文章开篇谈到“管理的作用是，保留重要价值的同时引导文化景观的转变”。关键的主题是“引导转变”，这一点与前文引用的资源手册中的看法一致。这些为世界遗产从业人员编制的参考资料与至今仍在不断涌现的许多传统保护文献形成鲜明对比，关于这一点稍后探讨。毫无疑问，价值本身就是在不断演变的，那么如何可能“保留价值”呢？这一关键辩题如今仍在继续。《手册》提出了制定文化景观管理框架所需的六条指导原则（米歇尔等，2009 年：35—36 页）。本文将引述其中几条原则，因为它们与当前的研究问题有明显的相关性。此外，即便脱离哈尼梯田这个案例，这些原则同样能帮助我们厘清遗产管理的概念，重新将人设定在管理体系的中心位置，让这套管理体系越来越能够满足当今遗产工作的新需求并抵抗新压力。

原则 1 与文化景观相关的人是景观管理的首要利益相关者

这一原则实质上强调了在遗产区内居住的族群应该被视为管理者和管家。因此，“应该把住在[景观保护区]里的人们当作景观的管家……[以及]可能应更准确地描述为‘管理人员’……[而]那些被聘请来的专业人士……应该将自己视为‘协调人员’以及‘协商人员’”。我将在下文中强调这一点，并论证当地人确实是此类案例研究中关键的利益相关者，而他们的存在和贡献是管理系统的主要内容。

原则 2 成功的管理具有包容性和透明性，景观治理是通过关键利益相关者之间的对话和协议所达成的

这一原则已加入一些现代的术语，这些术语一方面可能带来语意不清的风险，但另一方面又有利于适应不断变化的社会情况。如上所述，传统的管理体系常常被现代的遗产保护话语所湮没，但是，传统管理体系是不容忽视的，《手册》中提及，“将文化景观列入《世界遗产名录》，从而认可了土地、水源及其他资源利用体系的重要性，它们代表了上百年有时甚至上千年来人类农耕工作的持续性。事实上，《操作指引》（第 97 段）特别强调了这种传统的资源管理系统。此类传统体系需要改造自然环境以适应人类的需求，不过它们可能顺带维护了甚至加强了生物多样性。很多时候，它们还有助于创造出极具审美价值的景观”。

原则 3 文化景观的价值基于人与环境之间的相互作用而产生；而管理的重点就是这种作用关系

对于类似哈尼梯田这样的景观，人与自然之间的互动关系是一种不断演变的持续性现象。在管理这些景观时，必须承认并尊重这一点，才能维系好民生或者保护好突出普遍价值。“对于不断演变的文化景观，这种相互作用存在于由人类改造而成的土地形式之中，景观管理不仅要注重知识和使用方式，也要重点考虑资源保护”。

原则 4 管理重点随指示变化，以便保留文化景观的价值

只要存在延续性，变化就不可避免，因此这是一项重要原则。《手册》重申了一点，即文化景观的管理是“采用自然环境和文化价值，都得以延续的方式管理变化：变化应该限制在一定范围之内，不能破坏文化景观的价值”。然而，限制应由谁来规定、哪些价值最需维护，这些问题至今仍处于争论阶段，因此，适度的灵活性和适应性是必需的。

原则 5 文化景观管理应融入景观全局

这一点对于像哈尼梯田之类的景观尤为重要，因为哈尼梯田的延续有赖于当地的森林和集水区，它们为梯田提供了水源。

原则 6 成功的管理有助于建立一个可持续发展的社会

本文将对上述关键原则展开进一步讨论，实际上，它们还将作为此次会议的核心主题。《手册》中指出（米歇尔等，2009 年，36 页）：

要让文化景观管理具有持续性，它必须与文化和生态相适应，也必须能带来经济效益。它必须公平地满足改善生活质量的需要、促进社会发展的需要以及在某些情况下的扶贫需要。虽然这可能十分具有挑战性，但是，通过创新和实验的方法可以取得渐进性进展，这些方法包括适应性管理技巧。尤其是创新措施，既有助于形成可持续发展的经济模式，还可以支持景观保护，例如，通过生产零售产品和发展旅游产业，为景观及其传统树立品牌打造市场。

成功的文化景观管理能够“展现出地方和区域的可持续发展”，同时，还能“借鉴传统资源的可持续性利用方式，设计出一套可持续发展模式”。通过这种做法，文化景观管理工作得以融入当地人的生活，并与景观周边更广阔的区域加深关联，进而有助于未来的可持续发展。此外，这种做法对保护遗产的突出普遍价值也大有裨益，《手册》将进一步探讨这种互惠关系。

摘自《手册》的几条原则表明，在管理诸如哈尼梯田这类文化景观方面，当前的文献相当重视“人的因素”，同时也关注连续性和变化问题。上文所提到的六条原则涉及可持续的发展模式，这种模式在遗产领域相对较新，但对于诸如哈尼梯田之类的文化景观至关重要，因此，值得进一步探讨。

三 遗产与可持续发展

上文提及的资源手册（韦杰苏瑞亚等，2013 年）强调，目前在遗产领域广受

讨论的可持续发展模式的重要性。这种模式的重要性在于，除一般事项外，它还关注遗产给社会及大众带来的利益。这一点有别于我们的传统思维，因为我们一贯的重点在于，如何对待遗产文物以便将其传承给后人（韦杰苏瑞亚，2010年）。资源手册进一步认可（并促进）社会、经济和环境之间的相互关系，这种关系对于哈尼梯田这类遗产尤为重要。联合国教科文组织借助其世界文化遗产进程，已经在推动管理模式方面取得了长足的进步，如今工作仍在进行中。在资源手册中，可持续发展被认定为“我们这个时代最重要的模式”。它指的是“一种平衡的资源利用模式，既能满足当代人的基本需要，又能通过对有限资源的合理利用，保障后世人生存发展中的资源需求”。借用这个词在环境领域的宽泛概念，资源手册建议，可以从两个方面理解可持续发展问题（韦杰苏瑞亚等，2013年，20页）：

1. 作为对遗产维护的关切，这本身也是一项目标，同时，部分环境及文化资源也应得到保护并传承给后代子孙，从而保证他们的发展。（本质）
2. 作为遗产本身及遗产保护工作对环境、社会和经济层面的可持续发展可能做出的贡献。（辅助）

不过，这两方面互不排斥。为了当代人及后世人的发展我们必须保护遗产，但同时，遗产也应该以多种形式贡献社会。哈尼梯田这类案例研究就生动地表明：仅仅考虑对保护议程的管理而忽略遗产连续性与环境、社会和经济的关系是不可行的。它们之间相互联系且相互依存，我们必须充分利用这一点，才能实现利益共享。事实上，哈尼梯田在文化价值方面的连续性与这一连续性对环境保护、社会资本和经济增长的贡献是密不可分的。环境保护、社会资本和经济增长是可持续发展的三大支柱，它们对维系民生及维护文化景观起到关键作用。利用可持续发展模式管理哈尼梯田景观大有裨益。

《手册》（米歇尔等，2009年，22页）强调：

文化景观通常反映了对土地可持续利用的特殊技术，这需要考虑景观所处自然环境的特征及限制，以及景观与特定精神世界的关系。保护文化景观可以促进现代技术在土地可持续发展中的运用，同时，还能维持或提高景观的自然价值。传统的土地利用形式依然存在，这在一定程度上有助于保持世界许多地区的生物多样性。因此，保护传统文化景观对保持生物多样性是有帮助的。

这将我们引入遗产管理的另一个重要因素——人。哈尼人应该作为管理决策的核心，不应仅将他们视为众多利益相关者之一。让文化景观、当地居民、景区环境及经济互惠互利才是哈尼梯田之类的景观得以维持和发展的长久之计。因此，当地人积极参与遗产管理将是管理实践中必不可少的组成部分，他们的知识和技能以及遗产承载力，将成为管理体系的推动力量。

除了强调需要当地人的积极参与，资源手册还阐述了一个概念框架，以方便理解针对具体遗产及其保护工作而设定的管理体系。遗产管理体系定义如下（韦杰苏瑞亚等，2013年，54—55页）：

遗产管理体系是一个框架，通常是永久性的框架，它包括三大重要板块：法律框架、机构和资源。法律框架定义了管理体系存在的原因，机构决定了

组织需求和决策的形式，资源（包括人力资源、财力资源和智力资源）则保障了管理体系的运作。这三个板块组合起来有助于行动的规划、实施和监督，对于某单一文化遗产或某遗产群或某一地区而言，能够保证借助可持续发展方式维护并管理好遗产景观及其关联价值。遗产管理体系的终极目标是，实现遗产景观及其利益相关者的诉求。有效实现这些目标依赖于遗产工作取得一系列进展，同时也需要不断完善管理体系以弥补不足或应对新的需求。

相比许多其他有关遗产保护和管理的指导性文件，这里探讨的侧重于管理成果、头号目标（成果）以及以特定方式实现这些目标（输出）的特定结果。我们不仅要探讨妨碍突出普遍价值保护工作的行为，比如破坏遗产景观的物理表征，还要关注恰当的遗产管理实践能给当地人带去的福祉，比如通过创造就业机会提升当地社会经济的活力。我们要突出强调这种涉及多方面的互利互惠，我们应该看到，当地社会经济蓬勃发展的同时也逐渐为遗产保护提供了新形式的支持，而巩固了文化价值的同时也推动了对突出普遍价值的保护。

这种更为全面的做法应该运用于越来越多的遗产管理规划过程之中。需要把这种做法作为保护文化遗产的方式，让文化遗产在可持续发展的模式下更具活力，无论这种文化遗产是价值观念、是实体物质还是习俗传统，或是三者的组合。

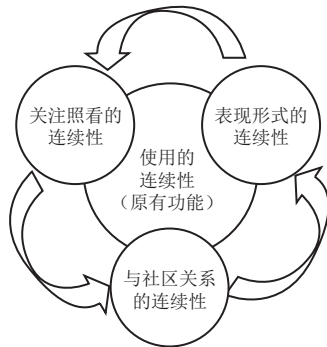
到目前为止，我已经试着强调了多个重点：以人为本，把让当地人获益作为维护哈尼梯田这类文化景观的有效手段；人类与自然之间存在着相互作用，而这种联系往往体现在遗产的突出普遍价值之中；目前该领域已提出多种方法和工具，本文也提到了一些。下一节将讨论如何借助国际文物保护与修复研究中心所提倡的以人为本的做法强化当前的措施和现有的工具。

四 哈尼梯田作为活态遗产

国际文物保护与修复研究中心（网址为 www.iccrom.org）创建于1956年。作为政府间国际组织，它无疑是世界范围内传播遗产保护知识的重要机构。曾有人尝试将全世界正处于发展期的遗产保护趋势整合进该中心的培训活动之中。国际文物保护与修复研究中心已发生了重大转变，尤其是中心的专家团队开始重点关注遗产区本身以及它们的不同需求，而不是像以前一样依赖于人为生成的知识库。目前新研发的项目和培训活动，都考虑了遗产自身的多样性以及多种多样的地区需求。综合性地区和城市保护（ITUC）就是这样一个着重解决包括人与景观在内的地区级问题的项目。通过这一活动，国际文物保护与修复研究中心积累了来自不同地区的丰富经验，2003年，中心推出了后续新项目，将精力集中于湄公河区域。这就是国际文物保护与修复研究中心的活态遗产项目。虽然在此之前已经有许多活动关注过遗产的活态面，但是，很显然还需要开展一个新项目以进一步强化人们对活态遗产的认识，同时促进以社区为本的方法在活态遗产保护和管理中的应用。此外，该项目还“指出了在遗产保护和管理中引入可持续的综合性体系的重要性，这种做法应该与当地社会、文化和经济背景相互协调，因为在许多亚洲国家诸多传统依然在延续”（后来认识到其实这一点适用于世界各地）。自2003年以来，该项目已开展了一系列活动，这些活动逐渐形成了用于描述活态遗产的方式并开发了用于管理遗产景观的工具（韦杰苏瑞亚，2014年）。有趣的是，

“活态遗产”主题近年来已经以意想不到的方式迅速走红于遗产领域，不过本文将不作深入讨论。

此图显示了国际文物保护与修复研究中心，通过其多年工作总结出的“活态”遗产的特征，需要注意的是，说“活态”并不意味着还存在“死态”遗产。正如前面提到的，确定遗产的特征并以此分类，是实现各种管理模式的一个重要先决条件。在此要重点强调的是，上述许多文化景观都纳入了活态遗产地项目。人、活态层面、连续性（和变化）以及传统知识体系，都只是该项目所探索的众多关键主题中的一部分。正如图中所述，我们对活态遗产的表述如下（韦杰苏瑞亚，2014年）：



以原有功能或目的的连续性归类的遗产。此类遗产保持了其与社区联系的连续性，并持续以有形和无形的表现形式发展演变，同时还通过传统或既定的方式照看。这意味着，活态遗产与社区（核心社区）密切相关，而且变化也相伴相随。

这对保护和决策过程的定义产生具有非常深远的影响。这些相互关联的社区，能够以传统或既定的方式承担其保护遗产的责任。此外，这种活态遗产与当代社区生活具有一定相关性，而社区也将尽力从中获取各种利益。当评估遗产价值并确定其表现属性时，这些都是应该给予充分考虑的基本要素。价值评估不应局限于专家框架，即引入诸如历史和科学这些普通类别，而应该采用如文化图示（cultural mapping）这类创新模式让遗产价值从社区中浮现出来。当进行状态评估时，应该分析正负两方面的影响，同时，保护和管理工作的成果或产出应该基于这种评估结果。成果和产出的目标应该是使遗产和社区双方均获益。

下面从这个方面描述哈尼梯田景观。哈尼梯田最初是为种植水稻而被开垦形成，如今这片水稻梯田已被延续使用超过1500年。其中与哈尼梯田景观联系最为紧密的就是哈尼人民，正是哈尼人创造并管理了梯田景观，而水稻梯田反过来又给哈尼人带来了利益（这里所指的利益是广义的）。哈尼社区的核心文化价值体现在多样化的景观属性中，这些属性一直随时间演变。在大多数情况下，变化会遵循既定的或传统的规范，一般不会破坏景观的关键特征，但有些变化也可能造成不利影响。这些变化可能是有形的也可能是无形的，且与田地、农耕及其他文化传统有关。哈尼梯田景观之所以延续了1500年是因为哈尼人利用传统或既定的方式对其进行照看及维护。

在此基础上，我们可以将哈尼梯田描述为活态遗产。这片梯田至今仍用于水稻种植，与其最初的目的相同。与梯田紧密相关的哈尼人民如今仍得益于这片土地，他们与自然互动，改变了梯田的文化表征，同时，这片特殊的遗产景观也得益于哈尼人的悉心照料和维护。哈尼梯田是一处景观，同样也是一个社区。它关乎哈尼人的生计，与哈尼人当代乃至将来的生活紧密相连。就活态遗产而言，与遗产

景观密切相关的人民就是“核心”团体，他们拥有（或者应该拥有）决策的主要话语权。

除对活态遗产进行描述界定外，上述项目还编制了一套活态遗产方法，将其作为遗产管理方法，以及可用于完善目前遗产保护和管理方法的概念性框架。虽然我们并不建议将活态遗产单独提出作为一个新的遗产类别，不过这个框架可以用来指导具有活态性质的遗产的保护和管理工作（韦杰苏瑞亚，2014年）。

上述方法是在比较和对比了目前流行的结构、以人为本法和价值为本法后提出的。尽管人们认识到，任何方法的应用都需要结合具体背景，而且，最终做出保护决定的一般是决策者、相关从业者或者当地社区，不过这套方法主要是为了突出关键因素。这些要素概括如下。活态遗产，

作为一种哲学：它强调连续性，并恒久地带来改变。它是界定、保护和管理文化遗址的最主要动力。

作为一个过程：它促进了社区为导向的（自下而上）互动方式，保护和管理遗产景观时应注意：强调一个核心社区以及它的价值（分清价值和利益相关者的层级）；认识到变化是不可避免的；利用传统或既定的管理体系（就知识、实践和材料而言）对遗产进行长期维护，并创造互惠互利。

作为一个产品：当地社区有权参与遗产保护工作的决策，提供长期而可持续的遗产保护。

这可能是一个为哈尼梯田制定管理框架的有用工具。在这种模式下，必须将哈尼梯田视为连续性景观，且连续性应作为其可持续发展和继续存在的前提。管理决策应该是这样一个过程：生活在遗产区内的居民处于层级分类中的上层，在规划过程中他们拥有话语权，是决策制定的中坚力量。不过，决策还应该是一个互动的过程（需要其他利益相关者也参与其中）。在这个过程中，有关连续性和变化的想法（上文所述文化景观方法有提及）应该得到应有的重视。应该理解、维护、强化或恢复传统的管理体系，并将其纳入遗产管理过程。同样，必须为生活在遗产区内的居民创造利益（如此良性循环将给遗产本身带来积极影响）。从本质上讲，活态遗产方法就是遗产区内拥有话语权的居民对遗产连续性和景观变化进行有效管理。

虽然它与先前所述有有趣的相似之处，但这仅仅是一种方法。事实上，接下来的部分将突出“以人为本法”，它以国际文物保护与修复研究中心的活态遗产项目为基础，利用各种工具，提出了一套更为全面的有利于提升实践的社区参与框架。

五 结论：采取以人为本的方法保护和管理遗产

哈尼梯田很好地说明了以人为本的重要性。我们强调了以人为本的需要已在之前的文化景观管理工具中崭露头角，属于可持续发展模式的范围。这也是过去十年内，国际文物保护与修复研究中心的活态遗产项目，及其系列活动的主要成果。上述工具同样强调了还需要关注其他问题，如连续性和变化性、不断发展的价值观、对传统管理体系的理解和考虑以及利益相关者之间的更多互动。因此，应该

基于这些参数完善现有管理体系或者开发新的管理模式。其中有些可能与传统的遗产保护和管理方法相冲突。然而，诸如哈尼梯田之类的遗产不能简单地视为一道美丽风景，而无视了对景观连续性和改善人民生活的需要。这是因为对于当地人民和国际社会而言，这些遗产的价值依赖于当地人 1500 多年来经久不衰的辛勤耕耘和悉心照料，他们还将在未来继续支持景观的发展。诸如哈尼梯田之类的景观，明显需要采取以人为本的方法来开展保护和管理。我们相信，要做到这点，就必须让当地居民参与保护和管理，赋予他们话语权，让他们成为积极的决策制定者，并做出与他们自身及遗产相关的决策。因此，以人为本的关键在于提升社区参与率，确保当地居民作为遗产管理体系的核心，该体系共有九大利益相关团体（韦杰苏瑞亚等，2013 年，54—55 页）。前联合国教科文组织总干事曾指出“如果缺乏广大公众的理解和支持，如果得不到当地社区的尊重和日常维护，那么，再多的资金或专家队伍都不足以保护好遗产，因为他们才是世界遗产的真正管理者”。（韦杰苏瑞亚等，2013 年，20 页）

目前哈尼人已经参与到梯田管理及相关决策之中。但是，重新审查现有管理体系的所有组成部分并绘制出整个社区的参与情况，将大有裨益。此外，还需要绘制出遗产本身及当地居民之间的互惠互利情况，无论是已经享受到的还是将来可能获得的。同样，还需要寻求有利于实现这些利益的工具和框架，将文化遗产作为当地人利益的核心。哈尼梯田管理模式最终应该演变成一个强大的组织架构，能够整合上述多个关注点和多项原则。如今我们正在探索一套管理系统，作为连接遗产表面形式及当地社区的桥梁，这不仅需要考虑文化价值，还应该关注遗产利用模式、当地人生活条件以及互利互惠等方面的连续性和变化。《世界遗产公约》公布了过去 40 年里开展的开拓性的工作，这些工作的影响范围远远超出了其名单上所列明的遗产项目。如果要保持这个纪录，现在就必须积极应对挑战，提出新型管理方案，该方案应该充分考虑遗产的承载力，而作为实现上述目标的主要渠道——缔约国——在该问题上也需要做出让步（《世界遗产能力建设战略》，2011 年）。文物部门的作用仅仅是从旁协助，他们授权给遗产社区，让当地居民发挥自身的专业技能（在哈尼梯田案例中，这些技能就是 1500 多年来对连续性和变化的管理），而当地居民作为遗产管理体系的核心，需要应对现代社会带来的挑战并抓住相关机遇。这将需要他们挣脱遗产部门的桎梏，运用新的工具和新的技能并探索新的知识领域。只有这样，当地群众才能在可持续发展进程中保持遗产的活力，并在社会、环境和经济等各个领域为他们自己以及遗产景观谋福祉。

六 后记——自述笔记

在结束本文之前，我想与大家分享我之前在大会上提到的一个小故事——我自己的故事。或许我 60 岁时已在哈尼梯田获得重生，那么下面这个故事是关于我前世的早期时光。

我出生在一个传统的农民家庭，家门口就是自家种的稻田。这些稻田可能谈不上什么突出普遍价值，但是它们同样具备了许多特性，而且是我们归结为文化景观和重要遗产价值的特性。稻田是一代又一代传承下来的，与之相随的是与种植的方方面面相关的传统知识。从我 5 岁时起，我就不得不参与农作物种植的各

个环节。这些环节包括：季节性清理稻田、拉着水牛犁地、除草、收割等等。对我来说，这是一份艰苦的工作，虽然很多时候我们乐在其中而且还能获得收益。一方面，家里的人口不断增加，共有 9 个小孩，而我们拥有的土地并不足以维持生计。另一方面，我本身不甘愿做一辈子农民，而且我开始意识到村外的生活更为“舒适”。诚然，教育制度已经开始对农村家庭产生冲击，村里人渐渐放弃务农而选择当白领谋生。确实如此，我拼命学习为的就是考上大学，这样我就能从辛苦的农活中解脱出来！教育机会让我遗弃了水稻梯田，我最终来到了罗马定居。我不想对此做任何评判，但是，如果所有生长在哈尼梯田的孩子都想要走这条路呢？因此，改善当地人的生活水平、提升他们的福利将是保护遗产和文化价值的关键。

这则故事似乎有些消极，因此，我想再讲一个积极的故事，同样是我家的故事。我自己的兄弟，同样在帮助父亲务农时选择了努力读书，不过，后来他找了一份能在家里完成的白领工作。如此一来，他可以留在农村照看农作物，并保证耕种不被间断，同时还能有额外的收入养活家庭。这种折中的解决方案更为积极……

致谢：真诚地感谢我的同事简·汤普森对本文的贡献。她还与我一起合著了《世界遗产资源手册——管理世界文化遗产》。我还要向中国国家文物局（SACH）以及中国古迹遗址保护协会表示衷心的感谢，谢谢你们邀请我参加本次会议。

Sustainability and Significance of Cultural Landscapes

文化景观的可持续性和重要性

劳拉·罗宾逊

国际古迹遗址理事会财务主管

很高兴今天能在中国云南省参加以“红河哈尼梯田的可持续发展”为主题的重要研讨会。我谨代表国际古迹遗址理事会，尤其是今天不能亲自出席的古斯塔博·艾罗兹主席，很遗憾古斯塔博·艾罗兹主席今天不能亲自到场，因此由我代为转达他对此研讨会成功举办的美好祝愿。

今天我所演讲的主题是文化景观的可持续性和重要性。我一直认为这两点是相互依存而非孤立存在的。每一处景点的重要性都作为所有遗址的最初信息，并为处理任何有争议的遗产问题或做出相关决定提供参考。与此相关的当然是遗产的完整性和真实性。这三个因素作为指导原则，并为任何有争议的景点问题提供信息参考和行动指导。

此次报告中我所强调的，都源于过去 15 年来我在世界遗产公约的工作经验。我曾有幸参与罗本岛的申遗文本制作，尽管罗本岛没有成功列入世界遗产，但它却体现了同类景观的许多特点。另外我还参与了南非开普葡萄地的发展项目，它与红河哈尼梯田有不少相同之处。而过去在多个国际古迹遗址理事会世界遗产小组工作的经历，让我对缔约国提名遗址时遭遇的挑战有了进一步的了解。

以“可持续发展的关键”为主题的文化国际大会于 2013 年 5 月在中国举行，当时的主讲人嘉宾弗朗西斯科·巴达兰在发言中也提及了这一点。毫无疑问，大会举办的首个国际研讨会以 2015 年后的发展框架为基础，就文化在可持续发展中的角色进行了讨论。此次大会所提出的《杭州宣言》则强调了文化在可持续发展政策中的核心地位。与红河哈尼梯田尤为相关的是，大会重点肯定了有形和非物质文化遗产，及其在当今社会中愈发重要的地位。有形和非物质文化遗产被视为人类福祉的必要因素，并且为经济发展、环境可持续性和韧性做出重要贡献。

去红河哈尼梯田文化景观做实地考察之前，我已经仔细阅读了联合国教科文组织农业景观世界遗产方面的出版文献，对过去收录在世界遗产名录中的一些同类景观有了更深入的了解。

红河哈尼梯田符合文化景观第二类别

从社会、经济、行政或宗教角度来看，景观的有机演变是必然的，并且发展至今的形式正是其对所在自然环境的呼应。这种景观反映了其形式及组成部分的不断进化过程。在两种亚类中，这种景观被视为可持续景观。它既与传统生活方式有着紧密联系，又在当代社会中扮演着一个积极的社会角色。其演变过程仍在继续，同时随着时间的流逝，也为自身演变进程提供着重要依据（《世界遗产公约操作指南》，2012 年，附录 3）。

这些景观尤为脆弱，因为他们受制于一系列对遗产价值产生影响的因素。潜在的威胁包括：工业化，城镇化的蔓延，食品生产的技术标准化，这些都可能对景观的真实性和重要性产生极大的影响。红河哈尼梯田尤其受到旅游业和游客量剧增的威胁，并导致游客体验质量下降等消极结果，另外也对游览中心和游客设施等基础设施和服务提出了更高要求。

根据列入世界遗产的标准，红河哈尼梯田的基本特性可以归结为以下4大因素：森林，水系，梯田和民居。遗产重要性声明指出，这些因素是弹性土地管理系统的特别反映，以优化社会资源和环境资源，从精神、生态、视觉等各方面体现着人与环境之间的超凡和谐。这是出于对自然的尊重，对个人和群体的尊重，并通过一种相互依赖的关系，即“天人合一的社会系统”才能得以实现。

这种微妙的平衡使得这个独一无二的景观可持续性得以批判性地持续下去。这也得到世界遗产组织、顾问团体，当然还有缔约国和此次研讨会的认可。

由于时间的限制，我并不能对一些相关问题进行深入调查。但我想花几分钟时间与你们分享我起草开普葡萄地文化景观提名文件时的一些经验。我之所以这么做是因为这两处景观有许多相似之处。对比并不总是合适的。相似景观中的共享价值也有不少地方值得学习和探讨。

重要相似点

两者皆为农业文化景观；

两者都位于风景优美的胜地，并依山临水；

针对特定景观形成了独特的农业类型；

所形成的建筑类型与遗址地相呼应，体现了其所在区域的特殊性；

两者的突出普遍价值都与非物质维度相关，例如其特殊的社会和文化实践都是当地居民在多个世纪的历程中所形成和使用的。

重要不同之处

红河哈尼梯田在较长的一段时间里都维持着原有农事活动的方式。目前开普葡萄地处于农业生产实践上的过渡期，例如它正从葡萄园拓展到水果园。在个别领域，隧道式已经取代开放式栽培；

日益加快的城市化进程对开普葡萄地来说是一个严峻的挑战，但对本身位于农村地区的红河哈尼梯田的影响却不明显；

尽管两者本质有轻微的不同，但是服务和基础设施的升级都会对其造成威胁。有必要对红河哈尼梯田的村落房屋进行改造，而对于开普葡萄地来说，真正的威胁在于大范围地区服务的拓建，例如道路交通系统的升级等。

注意事项

我不打算下一些具体的结论，只希望我的观点能够为之后的讨论提供一些有价值的参考。

红河哈尼梯田以及开普葡萄地等农业文化景观尤为脆弱，尤其他们受到一系列会对其遗产价值产生影响的因素。这些包括（但不局限于）：

工业化；

城镇化的侵蚀；

食品生产的技术标准化；

人力资源的流失。为寻找更好的工作机会和提高生活水平，年轻人前往城市发展。因此为了景观长期可持续发展，当地居民的经济状况也应纳入考虑范围内。

建议

在对这些景观进行考察^[1]之后，我看到景观所面临的机会和挑战，因此我想与大家分享我所观察到的一些方面，包括：

起草指南，用以协助历史村寨的房屋改造，以便更好地尊重和保存传统建筑遗产，并改善当地居民的生活条件；

设立游客中心或者旅游中心之外，考虑出台更具体的旅游政策，这非常重要。在考察期间，我从导游身上也获得不少重要信息，我认为是否可以把这些信息也制作成电子或者书面版式的资料发给游客？不同景点的游览中心应该扮演着最实用的角色，并为客户游览体验带去有效参考；

作为游客管理政策的一部分，应该设定最大游客数量（即景点的最大承载量）。由于游客数量即将大幅度增长，这个设定能相应推动游客设施的发展。

最后，我谨向此次研讨会的主办方表示诚挚的感谢，感谢如此出色的筹备，以及感谢导游的解说，让我对景观的重要性有了深入的了解。我非常期待在不久能看到我们的努力所带来的成果！

[1] 需要说明的是这些是我有幸亲身考察过哈尼梯田之后所给出的个人建议。

Policy for Conserving the Value of the Cultural Landscape of Honghe Hani Rice Terraces

哈尼梯田文化景观价值维护的规划策略

王力军

中国建筑研究设计院建筑历史研究所副所长

一 范畴与属性

哈尼梯田是维系区域内稻作农业社会演进发展的生产和生活资料。作为文化遗产，它展现了东亚传统稻作农业在高/中山区塑造的、高度成熟的农业社会形态。在人类谨慎的干预下，“森林、梯田、水系和乡土民居”构成了哈尼梯田文化景观的有机联系和持续演变的物质元素，而政治、经济、文化、信仰等完整的社会因素丰富了这一文化景观的人文价值。

哈尼梯田文化景观的特征属性包括持续性、乡土性、生态和谐性，以及人与自然复合作用形成的景观特征。在 ICOMOS 定义的遗产类型中，属于农业遗产中的农业景观、乡土聚落以及持续演进的文化景观^[1]。

二 规划目标

鉴于哈尼梯田文化景观是在人类与环境互动的基础上，建构了人与自然的和谐平衡，因此保护和维持其平衡的关系成为《红河哈尼梯田保护管理规划》的核心目标。

三 价值延续的主要压力

传统稻作农业可持续性的压力

- 对发展动力的影响：基于哈尼梯田传统稻作农业与现代高效农业的产品相比经济价值较低，将导致梯田经济发展的内在动力不足。

现代农业技术对传统稻作农业乡土性的压力

- 对乡土技艺的影响：外来的新技术和材料对区域内乡土技艺的传承造成影响，尤其是对水系统维护和传统民居乡土化演进的影响。
- 对乡土文化的影响：新的价值观和社会生活模式对乡土文化的影响，特别是对世居各民族传承至今的歌舞、礼节、仪式等非物质文化遗产的影响。

旅游经济对生态和谐的压力

- 对当地居民的影响：虽然游客的进入以及对梯田景观的欣赏，可以增加当地居

[1] 参见 The World Heritage List: Filling the Gaps – an Action Plan for the Future, An Analysis by ICOMOS (2004)。

民对祖先留下的梯田遗产的自豪感，但同时由此带来新的经济利益与梯田维护的动力逻辑不符，直接与居民家庭关联的旅游经济模式将削弱居民与梯田紧密的需求关系。

- 对环境承载力的影响：大量游客分享区域内有限的资源，产生增量的废弃物，将对长期的人与自然互动建立的平衡关系以及该系统的适应度构成挑战。

四 价值维护原则^[2]

1. 真实性：尊重红河哈尼梯田文化景观遗产的演进规律，保护和维护遗产构成要素以及相互关系的真实性。

2. 完整性：保护红河哈尼梯田文化景观遗产价值的载体，包括物质遗产、非物质文化遗产以及相互关系，维护遗产价值的完整性。

3. 促进和谐发展：注重红河哈尼梯田文化景观遗产的发展逻辑，在公众参与和利益相关者协调的机制下延续传统梯田文化，引导和建立遗产地经济社会发展与遗产价值维护的和谐关系。

五 价值维护策略

除了保护规划制定的管理法规等措施外，价值维护的重点是遵循哈尼梯田作为农业遗产和乡土特征发展和演变规律，制定基于符合规律和演变逻辑的维护策略：

提升传统梯田稻作农业的动力

- 引入现代市场机制：建立区域性的传统农业产品产业化模式，全面提高红河哈尼梯田稻米的经济价值，包括：传统梯田农业的维护、传统水稻品种的传承、梯田有机稻米价值的研究和宣传推广、梯田有机稻米市场的营销等。
- 提升综合价值：提高红河哈尼梯田相关产品的综合价值，包括：传统梯田农副产品价值的研究、宣传推广和市场营销。

鼓励乡土技艺和文化的延续

- 乡土建筑的适应性改造：按照当地乡土建筑演变的规律，对传统乡土建筑按照传统形制、传统结构、传统材料、传统工艺 进行现代居住功能的改造，为当地乡土建筑提供现代需求的解决方案，为遗产地居民提供可以自行操作的示范案例。
- 政策鼓励：鼓励遗产地居民按照示范案例 / 或自发改造乡土民居，以旅游收入作为经济补贴，为乡土民居的延续提供动力。
- 确立传统的社会维护机制的地位：在现代社会管理的框架下，保持哈尼梯田传统保护管理机制的合理延续，维护咪谷、摩匹、沟长等传统梯田稻作农业中的社会角色，为与哈尼梯田相关的非物质文化遗产的传承提供基础。

[2] 《实施保护世界文化与自然遗产公约的业务指南》中，完整性和真实性是遗产价值维护的基本指标。对于哈尼梯田类型的遗产，其演进规律和变化逻辑也是判断和维护完整性和真实性的重要指标。

建立低干预度的旅游模式

- 低干预现场展示：以有组织交通、观景点为结构的现场参观形式，限制旅游者在遗产区的活动模式。不鼓励游客进入村寨，干扰遗产地居民的日常生产和生活。
- 旅游设施的建设控制：除必要的参观平台、安全管理和交通设施外，遗产区内除镇区建设用地外，不增设为旅游或外部需求的功能设施。在基本具备公共基础设施的新街镇、胜村和攀枝花^[3]，重点进行集中旅游镇的建设，包括宾馆、餐饮、休闲娱乐和梯田博物馆等旅游服务和价值展示设施，为遗产地创造低干预的旅游建设环境。

附：遗产区和缓冲区管理规定^[4]

第 57 条 遗产区管理规定

（1）红河哈尼梯田遗产区范围内梯田、森林、水系和传统民居应按照遗产演进规律，获得整体保护和维护。

梯田的使用者负责梯田的日常保养和维护。鼓励以传统耕作方式保持梯田水土活力，鼓励种植当地传统水稻品种。禁止将水梯田放荒、弃耕或者种植旱地作物。

严格保护梯田水源林，鼓励采用传统树种改善和建设水源林。遗产区内用材林和经济林的发展应当选择与遗产区传统植被一致的树种，并有利于保持水源涵养能力。

保护和改善梯田灌溉系统，鼓励在传统管理模式下的水系维护。保护梯田水利设施，不得污染水源。

保护遗产区内各民族村寨的传统民居，鼓励居民按照传统的自建模式进行民居维护、更新和建造，并遵循传统形制、传统结构、传统材料和传统工艺的建造方式。

保护梯田生态和生物多样性，严禁对区域内野生生物资源进行过度利用。严格控制农药和化肥的使用，维持大气、水土和生物的自然平衡。

（2）遗产区内不得进行违反遗产演进规律的建设活动，不得进行超出区域内必要的日常生活所需的爆破、钻探、挖掘等作业。

遗产区内不得进行采矿活动，不得进行非区域内生产生活需要的采石、采砂和树木砍伐等活动。

遗产区内不得建设工业设施，特别是会造成大气或水、土壤污染的工业项目。

遗产区内不得建设旅游宾馆；除攀枝花乡政府所在地和胜村村委会所在地外，不得建设为游客服务的餐饮、娱乐设施。

遗产区内的自然村寨，不宜进行家庭旅馆、农家餐饮等非农业生产的商业经营活动。

[3] 新街镇和攀枝花是乡镇政府所在地，胜村原为乡政府所在地。

[4] 《红河哈尼梯田保护管理规划（2011—2030）》中，针对遗产区和缓冲区管理的相关规定。

（3）遗产区内的建设活动，应按照有关法律法规的规定履行备案和审批程序。

遗产区内居民日常生产生活所需的住房建设、小型水利工程和采石、采砂、采伐等活动，须经乡政府批准，批准前应当征得县梯田管理局同意，并报州梯田管理局备案。

遗产区内因特殊情况进行其他建设工程或者爆破、钻探、挖掘等作业的，在完成对遗产影响的评估后，须经云南省文物局报经国家文物局批准。

第 58 条 缓冲区管理规定

缓冲区内的建设活动不应改变现状用地性质，不得建设可能影响遗产及其环境安全的活动，各类设施不得破坏区域内的环境风貌。

缓冲区内进行旅游宾馆等针对外部需求的服务性建设项目，在完成对遗产影响的评估后，经州梯田管理局同意，报城乡建设规划部门批准。

主题二

文化景观的 案例研究

Development and Conservation of Cultural Landscapes in China

中国的文化景观发展与保护

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摘要

本文以案例为依据，从文化景观在中国产生的根源、文化景观在中国的普及和发展情况、文化景观的保护策略三方面对文化景观进行了梳理和研究。以期在生态文明的大背景下，更好地对中国文化景观进行保护和促使其进一步发展。

关键词

文化景观 保护策略

1992年，第16届世界遗产大会正式提出“文化景观”(Cultural Landscape)的概念，弥补了世界遗产操作指南中文化与自然之间的裂痕，也为中国文化遗产事业的发展带来了新的视野。“文化景观”所强调的人与自然的相互作用，与注重“天人合一”和谐思想的中国传统文化不谋而合。在文化景观的体系中，中国众多的人文景观类型遗产找到了自己的位置。在中国47处世界遗产中，有4处文化景观，分别为江西庐山（1996年）、山西五台山（2009年）、杭州西湖（2011年）、云南哈尼梯田（2013年）。

一 中国文化景观植根于中华文化的沃土， 是美丽中国的人文景观杰作

中国幅员辽阔，气候环境多样，地质条件复杂，具有海洋、高原、平原、盆地、丘陵等多样的地貌形态，形成了丰富的生态环境。

在创造生活的过程中，丰富、峻美的山水地貌，激发了中国先民对自然的深刻思考，形成了“天人合一”的最高哲学命题。影响中国文化最深的儒释道三家哲学思想，就是在解读天与人的关系中，形成了自己的山水文化观念。儒家“仁者乐山，智者乐水”的比兴观念，道家“天地有大美而不言”的美学认识，佛家山水间的禅修境界，深深地影响着中华民族的文化行为与生产创造。

中华文化与自然山水的有机结合，经数千年的文化积淀，造化了中华大地数量众多、类型丰富的人文景观。

五台山是地球上最早露出水面的陆地之一，经“五台隆起”运动，发育出“五峦巍然、气候清凉”的典型冰缘地貌环境，正好与佛经中的“清凉山”等文殊菩

萨传法的道场相吻合，从而孕育了丰厚的佛教文化，成为世界佛教的文殊信仰中心。

庐山地理条件更是得天独厚，集中了众多典型的自然景观，形成了“奇、秀、险、雄”的美学特征，因此在文化景观的进化中，成为中华民族美学理想的载体。

在人居环境选择和规划的操作层面上，中国风水理论以“天、地、人合”为最高原则，为中国文化景观的创造提供了理想的审美模式。杭州西湖“三面云山一面城”、“山环水抱”的城湖空间特征，是中国风水观念的集中体现，正是历代对西湖的改造和人文美化，才塑造了今日阴阳相济的西湖之美。

哈尼梯田是农业生产和人居风水环境相结合的范例，当地民众以自然生态为依托，创造出的江河、梯田、村寨、森林四度同构、阴阳和美的居住生活模式，是中国风水审美模式在高山环境下的完美演绎。哈尼梯田文化景观经历千年而不毁，正是哈尼文化与自然环境和谐发展的结果。

二 中国文化景观的申遗工作，见证了中国文化景观保护共识的形成过程

文化景观的提出，为我们借助这个概念的视野、方法和工具，重新确立新时期的景观价值和秩序创造了条件。中国 4 处文化景观的申遗历程见证了这一共识的形成。

1996 年庐山申遗成功后，“文化景观”一词首次进入中国公众的视野，也开启了文化景观的中国实践之路。在国家文物部门的主导下，遗产地的环境保护与非物质文化的保护受到重视，大遗址公园、工业遗产景观公园等新的保护开放形式相继出现。但在世界遗产申报方面，国内遗产地对文化景观的价值认识仍有差异，喜欢申报文化遗产、自然遗产，特别看重自然和文化混合遗产的申报。

2009 年，五台山也和庐山一样，是以自然和文化混合遗产申报的，其结果却也是以文化景观遗产列入名录。经过深刻的反思和 10 多年来的实践总结，中国各界终于对文化景观取得了共识，认为文化景观概念其实更符合源远流长的“天人合一”思想，中国在推进文化景观保护中能够大有作为。杭州西湖申报文化景观遗产的过程见证了这一思想的转变。

2013 年，哈尼梯田申遗成功，向世界彰显了中国传承“天人合一”思想、建设生态文明的信心和决心，也唤起了人们对文化景观中活态文化保护的高度关注。

三 文化景观的保护策略

2012 年，中国提出了建设生态文明的国家战略，文化景观作为传承生态文明的一种重要载体，受到了前所未有的关注。今天在建设美丽中国的旗帜下，从城市到乡村，文化景观的保护和建设已经成为各地一项自觉的行动。其有益的实践丰富了中国文化景观的保护策略。

（一）对现存文化景观采取细致的分类保护策略

中国文化景观数量巨大、类型丰富，因此需要对文化景观资源进行系统的研

究和梳理，制定有针对性的保护对策。

文物部门在文物普查的基础上，正在进一步细化文物分类，并有针对性地指导各类、各级文物保护规划的制定，并积极构建各级文物监测预警平台。

对全国 225 个国家级风景名胜区，正在展开关于风景名胜区文化景观的分类及价值研究，并探讨风景名胜区建立国家公园体制的可行性。

对乡村景观，正在加快对“中国重要农业文化遗产”的体系建设，在 2013 年 5 月中国公布了 19 个传统农业系统为第一批中国重要农业文化遗产，其中已有 6 项进入联合国粮农组织的全球重要农业文化遗产系统。

（二）系统性和整体性的文化景观保护策略

随着对文化景观有机整体性认识的加强，文化景观本体及外部环境和内部非物质因素的保护越来越受到重视。

西湖景观是在历代对水体资源开拓基础上进化而成的，白居易、苏东坡、杨孟瑛历史上三任杭州“老市长”，都曾疏浚西湖，如今的白堤、苏堤、杨公堤，就是用他们的姓氏命名的。

2002 年，杭州开展了历时 6 年的西湖西进工程，再次完美演绎了这一生态文化传统。工程以文化景观整体性保护为理念，恢复了 300 年前的水体格局，重现了“一湖二塔三岛三堤”的西湖全景，修补了湖光与山色之间的景观过渡空间。在保持整个生态系统良性循环、维护了生物多样性和景观多样性的同时，实现地区社会环境和地域资源的全面治理和整合，促进了西湖风景名胜区及整个杭州市的可持续发展。

以这次整治出的 100 多处自然和文化景观为重点，杭州组织了“新西湖十景”命名活动，传承了中国提名景观的传统，丰富了文化内涵。西湖综合保护工程获得了“2008 年迪拜国际改善人居环境最佳范例奖”。

（三）文化景观动态保护策略

文化景观遗产是人与自然相互作用的产物，如果这种“作用”持续存在，那么这种文化景观就是“活的”“进化着”的文化景观。体现江南水乡风貌的周庄、乌镇，黔东南体现岩石民居聚落发展的下司古镇，之所以在古镇复兴中实现文化景观的动态保护，就在于他们不是被动地适应环境变化，而是积极主动地调节自身，实施了融合生态、形态、文态和业态“四态合一”的古镇复兴的策略和方法。

（四）可持续发展的文化景观旅游发展策略

文化景观是中国旅游市场的热点，而过度的开发往往造成景观的破坏。庐山、五台山分别采取了打造文化品牌、拓展新景区和控制保护策略，成效显著。

北京赏红叶传统的调整则提供了另一转型模式。香山红叶是北京著名的文化景观，每年秋季到香山赏红叶成为一种文化传统。但游客过分集中往往使北京西山地区交通瘫痪，景观环境遭到破坏。2000 年北京启动了为期 10 年的山区彩叶林工程，目前已形成了绵延 130 多千米的前山脸彩叶景观带。从今年起，北京

开始整体包装、宣传以“香山为代表的京华红叶景观”，既尊重和弘扬了市民赏红叶的传统，又有效地缓解了香山地区的压力。同时市公园管理中心下大力气，不断提升香山作为皇家园林静宜园的景观魅力，正在陆续修缮乾隆命名的“香山二十八景”。随着这些景区的开放，游客的旅游热点将转为对文化景观的关注，增加了平时的游客量，实现了香山旅游的可持续发展。

四 结 语

文化景观是文化与景观的融合，是中国数千年文化的传承载体，也是中国当今生态文明建设的重要演绎。在实现美丽中国的进程中，体现人与自然密切关系的文化景观必将进一步发展和壮大。

Protection and Management of Cultural Landscapes in Germany 德国文化景观的保护和管理

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一 德国文化景观的概念及历史

文化景观是自然和人类历史活动影响之间相互作用的结果。因此，动态变化是文化景观的一个基本特征^[1]。

大概 50 年前（在欧洲是 1975 年之后），世界遗产的利益相关者们就逐渐认识到一个问题：要想充分且可持续地保护或保存古迹或遗址，就必须要将历史遗迹的周边环境纳入保护范围，即考虑其空间内涵。没有合法的规划过程（区域规划，景观规划，交通规划，结构规划），就根本不可能做到对遗产进行充分且可持续的保护。凡是涉及建筑和遗址，保护工作就不是一个单一问题，其周围的自然环境同样也需要加以考虑。

自 20 世纪 80 年代以来，对文化景观的保护工作就具有更为广泛的公众和政治意义。文化景观的重要性被认定为公共利益，并作为政府在规划居民身份和地区形象方面的参考要素。历史地理学家认识到了文化景观大规模变革和转型所造成的破坏性影响，为此，他们特地提出了盘存法、绘图法和估值法。文化遗产一般具有历史文化景观元素、结构或涉及相关领域，因此，文化遗产成为实现政治和规划目的及制定相关决策的重要公共研究对象。即使是在欧洲和世界范围，历史文化景观都被视为人类的公共利益。

自 20 世纪 90 年代以来，在欧洲及世界范围内，人们对历史文化景观的重视日益增强。1992 年，联合国教科文组织世界遗产委员会决定，把精选出的宝贵而独特的文化景观纳入《世界遗产名录》。文化景观具有文化遗产的属性，体现了《世界遗产公约》第一条中所列明的“自然与人类的联合作品”。依据《实施世界遗产公约操作指南》^[2]，文化景观分为三大类：“（1）由人类有意设计并建造的景观。这一类包含了，出于美学考虑而建造的园林和绿地景观，这往往……与宗教或其他纪念性建筑物及建筑群有联系；（2）‘有机进化的景观’，这可能是一种‘残遗物（化石）景观’，也可能是一种‘持续性景观’；（3）‘关联性文化景观’，这类景观为人类所珍视，因为其体现了自然因素与宗教、艺术及文化的联系。”

历史文化景观是现存文化景观的摘录，由历史元素结构塑造成型。不同历史时期，众多历史元素彼此相邻相互作用。如果在现有的情况下，由于经济、社会、

[1] 见托马斯·均策尔曼《历史传统概述：以城市建设中的文物古迹保护为题》，载：伏克马·艾德洛特、格哈德·安格耶特、海因里希·瓦尔根编，《城市建设与文物古迹保护手册——德国文物保护研究与事件报告 17》，彼得斯贝格，2013 年，第 61 页。

[2] 见附录三《特定类型遗产列入〈世界遗产名录〉指南》，世界遗产中心 2013 年 7 月，第 10 页。

政治或美学原因^[3]，没有人能够创造出之前的文化景观，那么其结构和要素就是“历史性的”。遗产景观是一种文化景观，它通过特定的方式塑造而成，古迹建筑及结构赋予了它如今的特征。

二 文化景观元素^[4]

文化景观是由不同时代的、无数种独立的材料元素和结构组成的，这些元素和结构也就是文化景观的要素。如果它们延续最初的用途被保存下来，那么它们就成了现存的古迹；如果它们之前的用途被废弃，那么它们就成了化石文化景观的元素。德国的历史文化景观特性可以从点（如井，窖，磨，桥）、线（如运河，堤坝，胡同，古车道）及面（如历史悠久的葡萄园，梯田，小灌木林）三个层次归类，也可依据它们的功能，即各自关联的领域归类（如用于居住、农耕、贸易、交通和休憩，以及与宗教、国家、军事相关的社区生活）。

将文化景观作为一个整体，不是简单地把各个部分相加，而是整合各种独立元素和结构形成多样化的整体。这种做法与保护一整套体系的做法大同小异。同样，并非所有的次级景观元素都受到法律保护。有了文化景观这一概念，文物保护工作就可以应对大规模的整体规划，如联邦政府、国家或区域层面的规划。目前，可界定的以及可描述的文化景观具有一定的知名度，主要以城市遗产保护为主题，一方面是受能源革命发展现状的影响，如乡村飞速转变（由于景观蕴含了文化和历史意义，因此相关各方开始着手保护敏感区域）；另一方面，联合国教科文组织将文化景观纳入《世界遗产名录》这一做法也让更多人认识到它们。

三 德国境内的世界遗产文化景观

目前仍作为或者曾经列入德国或德波共有的世界遗产文化景观的重要项目包括：波茨坦和柏林的宫殿与公园（1990年），德绍·沃利茨园林王国（2000年），莱茵河中上游河谷（2002年），德累斯顿易北河谷埃尔布塔尔（2004年列入，2009年移出名录），斯科夫公园（德语名）/马扎科夫斯基公园（波兰语名）（2004年）和布鲁帕克威海姆苏赫山地公园（2013年）。从这些列入《世界遗产名录》的文化景观来看，对历史文化景观的理解仍然在很大程度上由人为的艺术文化景观所决定。^[5] 这些文化景观大多是公园和花园，唯一例外的是莱茵河中上游河谷，它既是“有机进化的景观”也是“关联性文化景观”。

波茨坦和柏林的宫殿与公园

“拥有占地 500 公顷的公园和 150 座自 1730 年至 1916 年期间修建的建筑物，波茨坦宫殿和庭园共同构成了一个艺术整体，其多样性强化了其独特性。该遗址一直延伸到柏林·采伦多夫区，其间的宫殿和庭园把哈弗尔河和格列尼克湖连接起来。”^[6]

[3] 见伏克马·艾德洛特、格哈德·安格耶特、海因里希·瓦尔根编，《城市建设与文物古迹保护手册——德国文物保护研究与事件报告 17》，彼得斯贝格，2013 年，第 314 页。

[4] 同上书，第 316—317 页。

[5] 均策尔曼（同脚注 1），第 62 页。

[6] 联合国教科文组织 世界遗产名录 网页 2014 年 12 月 16 日 <http://whc.unesco.org/en/list/532/>。

德绍·沃利茨园林王国

“德绍·沃利茨宫殿式园林是 18 世纪启蒙运动中庭院设计和规划的杰出代表作。英式风格的庭院景观以及精心设计的农田风光，这些设计将美学、教育和经济目的典范性地融合在了一起。”^[7]

莱茵河中上游河谷

“绵延 65 千米的莱茵河中上游河谷，与河畔的古堡、历史小城、葡萄园一起生动地描述了一段人类与多样巨变的自然环境相互影响的漫长历史。几个世纪以来，这里发生的众多历史事件、演绎的许多传奇，对作家、艺术家和作曲家产生了很大影响。”^[8]

德累斯顿易北河谷

“18 世纪和 19 世纪的德累斯顿易北河谷景观，起始于西北部的宇毕高宫和奥斯特拉葛黑葛平原，东南一直延伸到皮尔尼茨宫和易北岛，沿着河谷纵深有 18 千米长。这里主要有低洼草地、皮尔尼茨宫遗迹、德累斯顿中心，还有 16—20 世纪的无数古迹和公园，同时这里还拥有 19—20 世纪的郊区别墅、花园以及极具价值的自然风光。今天，一些沿河梯田仍然种植着葡萄，一些古老的村庄仍然保留着工业革命时期的历史建筑和设施……。”^[9]

由于德累斯顿城和萨克森政府拒绝了有关兼容性解决方案的提议，德累斯顿易北河谷的文化景观于 2009 年被移出《世界遗产名录》。德累斯顿是第二个被移出《世界遗产名录》的遗产。阿曼的阿拉伯羚羊保护区是第一个，移出时间为 2007 年。

马斯科夫公园 / 马扎科夫斯基公园

“占地 559.9 公顷的马斯科夫公园 / 马扎科夫斯基公园位于尼斯河边，跨越波兰和德国的边境，这座公园由赫尔曼·普克勒·马斯科夫王子在 1815 年至 1844 年间建造。这种将周围环境和景观天衣无缝地交织在一起的设计，开拓了一条新的景观设计之路，其建筑风格对欧洲甚至美洲的景观建筑发展有着很大的影响。马斯科夫公园以‘用植物作画’作为设计理念，它并不追求古典主义、伊甸乐园或是尽善尽美，相反，它选用一些当地的植物来提升整体公园的质感。这种综合性景观延伸到马斯科夫镇，这是一条绿色通道，形成了城市公园发展的框架。该镇也因此成了一个乌托邦式景观设计的组成部分。这项世界文化遗产还包含了一座重建的城堡，多座桥梁和一个植物园。”^[10]

布鲁帕克威海姆苏赫山地公园

“威海姆苏赫水景景观始建于 1689 年，从大力神巨型雕像所在的长坡而下，沿着东西轴线建造，对景观的扩建持续到 19 世纪。大力神雕像后的水库和水槽为一个复杂的液压气动装置系统供水，系统用于支持该遗产巨大的巴洛克式水景剧场、人工洞穴、喷泉和长达 350 米的大瀑布。……该公园巨大的规模及其沿着高

[7] 联合国教科文组织 世界遗产名录 网页 2014 年 12 月 16 日 <<http://whc.unesco.org/en/list/534/>>。

[8] 联合国教科文组织 世界遗产名录 网页 2014 年 12 月 16 日 <<http://whc.unesco.org/en/list/1066/>>

[9] 联合国教科文组织 世界遗产名录 网页 2014 年 12 月 16 日 <<http://whc.unesco.org/en/list/1156/>>

[10] 联合国教科文组织 世界遗产名录 网页 2014 年 12 月 16 日 <<http://whc.unesco.org/en/list/1127/>>

耸的大力神雕像修建的喷水装置是对君主专政主义者理想的绝佳表达，而总体上则是巴洛克和浪漫主义时期美学的非凡见证。”^[11]

四 文化景观的保护和保存^[12]

（一）文化景观的清查方法

在针对文化景观的保护管理工作，及未来可持续发展方面做出评估前，必须先对文化景观包含的各个区域、部分、结构和元素进行清查、测绘、描述、评估和关联。据此，文化景观的所有部分，包括地方以及区域的特色和特征都应考虑在内。相关研究分析也是必要且有益的，比如研究文化景观的历史、研究景观和土地利用的自然状态、景观蕴藏的历史要素、分析文化景观的物质结构以及现存文化景观的演变。由于评估方法和工具可以划分成很多种，档案馆、图书馆、政府记录、实地调研、访谈测绘、视听媒体、书面报告等研究结论均可收集并记录在一个数字化信息系统中。

（二）地理信息系统数据库中的文化景观数字信息系统

文化景观领域的研究成果衍生出了大量新信息、数据、文件等，并发现了许多不同来源的（如土地调查、铭文题字、法律契约、档案记录、登记遗址、建筑规划、古现代地图）现存古迹。众多文化机构、规划当局和环境部门，都已经且正在对文化景观展开调查并记录在案，这些调查工作既从地理历史条件、景观保护保存及当地历史背景方面出发，又考虑了建筑构造、考古工作和自然古迹保护等方面。然而，这些数据对于文化景观的管理并不适用，而且数据本身存在一个缺陷，即它们只以模拟形式存在，无法同其他数据关联使用。如今，大量法律规定对文化景观采取系统性记录的需求不断增长，这种需求将被纳入欧盟、德国联邦政府和各州政府的未来活动之中并得到加强。如此一来，人们将在地理信息系统的基础上建立一个文化景观数字信息系统（GIS）。

（三）历史文化景观和空间规划

针对文化景观的法律规定见诸《联邦保护法案》及《联邦区域规划法案》，德国各联邦州的古迹保护法中也间接提及文化景观问题。因此，历史文化景观的保护与发展既是政府保护政策的目标，也是空间规划协调和调节机构的任务，只是侧重点不同。保护的目的是保存好历史文化景观，将其作为历史见证材料，作为景观档案。

五 对德国黑森州莱茵高—陶努斯地区的历史文化景观可持续发展的管理计划^[13]

管理文化景观必须考虑

● 对古迹及文物建筑的管理

[11] 联合国教科文组织 世界遗产名录 网页 2014 年 12 月 16 日 <<http://whc.unesco.org/en/list/1413/>>

[12] 见希格弗莱德·恩德斯，《文化遗产与文化景观——保卫、保存、保护历史文化景观的工具》（未出版）。

[13] 布特纳·托马斯等：《地区性文化景观保护——莱茵高—陶努斯地区文化景观可持续发展的管理规划》，载《黑森州文物管理局工作手册》第二十二卷，威斯巴登，2011 年。

- 对自然保护区的管理
- 对自然公园的管理
- 对使用频率高的景观的管理
- 利用景观价值作为一种经济手段，如休闲、旅游

研究和清查^[14]

莱茵高-陶努斯地区位于莱茵河畔，北面为林堡大河谷，东面是陶努斯高地。莱茵河是这个地区的生命线。山坡上遍地是葡萄园。东北部是人口密度相对较低的高地，为森林和田野混合地形。高地是河谷结构，由流向莱茵河的溪流组成。在较大的山谷，可以发现人们在肥沃的黄土上开展农耕^[15]。

莱茵高-陶努斯地区的文化成就十分显著，包括涉及诸多历史元素和结构的著名文化景观。葡萄园对莱茵高的文化景观形成具有重要的意义^[16]。它们是对历史遗迹的见证，应当妥善保存，这样既能体现葡萄栽培的生态价值，又能发挥其巨大的旅游潜力。从小河流入莱茵河的入口绵延至周围群山，都是历史定居点，形成了相当密集的网络。

在城市和乡村的核心地带都可见丰富多样的文物建筑，有寺庙和教堂，有当地贵族的宅院和小型宫殿，有防御工事遗迹和城堡，还有田地和道路两旁的小型纪念碑如路边十字架和边界石碑。这片地区的一部分——包括洛奇和吕德斯海姆两座小城——被列入联合国教科文组织世界遗产“莱茵河中上游河谷”。莱茵河谷的文化景观已被两条非常繁忙的交通线路：铁路和国道切断了^[17]。

从这个地区的考古遗迹和考古发现，对文化景观而言都具有重要的意义。其中，最为重要的是罗马帝国边境线的遗迹，这条边境线贯穿这一地区，是联合国教科文组织世界遗址“界限”的一部分。^[18]

文化景观的分析方法^[19]

- 历史地图分析
- 档案和文献研究
- 实地调研
- 文化景观的变化绘制
- 土地使用的变化绘制
- 文化景观的历史元素和结构绘制

这些分析结果将在规划过程中予以实施。

[14] 达格玛·索德尔，《莱茵高-陶努斯地区 I.1 和 I.2 莱茵高老区》，载《德意志联邦共和国古迹地志——黑森州的文化古迹》，威斯巴登，2014 年。

[15] 参见布特纳（同脚注 13）第 18—24 页。

[16] 这与其他列入世界遗产的文化景观相似，例如奥地利的瓦豪河谷景观、法国的圣埃美隆辖区、葡萄牙的皮埃蒙特葡萄园：朗格-罗埃洛和蒙菲拉多，以及托考伊酒产地历史文化景观。

[17] 索德尔（脚注 14）。

[18] 布特纳（脚注 13）第 35 页。

[19] 参见布特纳及恩德斯（脚注 12）。

分析文化景观有三个步骤

（1）历史景观现状

这里所称的分析是泛指文化景观的现状。应该按照景观的山水风光、结构特点以及实质内容将其分门别类，包括已无作用的景观遗迹、仍然保留原功能或正发挥新作用的景观元素，以及当地特有的景观模式。由此而论，必须对文化景观元素的决定性结构和元素进行分析，包括文物古迹和遗址、土地使用情况和族群定居地，以及对当地形象造成的空间影响。

（2）重塑文化景观的原貌

工具：对土地使用信息以及文化景观的历史发展进行绘制，即通过绘制图呈现文化景观的变化。这一做法也可以用于对文化景观的特定部分进行分析，如吕德斯海姆城。研究文化景观的历史情况有助于分析其现状。该做法需要考虑上述历史元素的持久性以及景观特色相关的土地利用方式，包括定居点、城市、村庄、城堡、宅院和宫殿、教堂和修道院、葡萄庄园和农场、历史悠久的道路网络、农业和林业、区域划分结构、矿业和工业历史遗迹、历史性宗教建筑和边界石碑、具有空间重要性的考古遗迹如古罗马边境界限。

这些元素的信息都记录在文化景观的数字信息系统中（KuLaDig）。

（3）评估历史文化景观的现有结构

历史文化景观“持续性发展”的风险和挑战，管理规划建议。

工具：绘制文化景观结构和元素的评估图，评价保存状态、改造情况、结构形状、物质数量和质量、稀有程度以及区域重要性，构建文化景观结构关系，并将其落实到区域规划和土地利用规划之中。

历史文化景观管理的概念和建议：“文化景观保护性发展”。

风险和挑战：怎样才能阻止由发展导致的现有结构和元素的消失，怎样才能不破坏或严重影响历史文化景观元素的原始空间布局。

莱茵河畔的空地逐年下沉，莱茵河沿岸的铁路和国道所发出的噪声越来越多，新商业和工业区域如雨后春笋冒出，且缺乏区域协调机制，田地结构日益变迁以及道路网络密集化发展。

文化景观作为规划理念的实施：将历史文化景观纳入区域和城市规划的考虑范围，让当地群众以及往来游客认识并重视文化景观的文化重要性。

现行宗旨声明和概念表述：《莱茵河谷宪章》（阐明了区域和城市规划步骤）和约翰尼斯堡宣言（涉及广告、旅游、经济发展等）。

Phu Phrabat Historical Park: Management Aspect of a Cultural Landscape Nomination in Thailand

朴菩拉巴特史迹公园： 泰国提名文化景观管理事项

瓦苏·珀沙亚南达纳

建筑学博士 国际古迹遗址理事会泰国委员会秘书长

朴菩拉巴特史迹公园坐落在泰国东北部的乌隆府。该公园是泰国文化遗址之一，属于文化景观类遗产，已于 2004 年列入《世界遗产预备名录》。目前，有关朴菩拉巴特史迹公园的提名卷宗正处于编制阶段，并计划于近期提交世界遗产委员会审议。

当泰国有关方向世界遗产委员会申请将朴菩拉巴特史迹公园纳入《世界遗产预备名录》时，很多人都还没有听说过文化景观这一概念，而且这一概念本身在当时也没有清晰的定义。因此，景观价值认知以及景观管理规划等工作均需做出适当调整，以匹配当前文化景观的概念。之前，朴菩拉巴特史迹公园仅被视为一处考古遗址，因受到特定时期兴起的信仰及宗教的影响而具有某些突出的地理特征或用途，因此，这处遗址的范围一直以来都仅限于这座历史遗迹公园，并由泰国文化部艺术司管理，而这片考古遗址周边的自然区域则被指定为缓冲区。然而，如今把朴菩拉巴特史迹公园视为文化景观的想法，将让一切截然不同。具体说来就是，若是作为文化景观，该公园所在的整座山都将被视为一块圣地，而遗址的范围，就应该包括利用当地资源生产生活的各个社区。生活在这片圣山的人们自古以来就传承了信仰，而他们这种信仰也一直是评估这片区域时需参考的因素。这一点和遗址评定密切相关，因此，缓冲区包括了天然森林、平原、农业生产所需的水源、城市社区以及规划用于考古发掘的古代群居区。该遗址还包括两座延续至今的寺庙，均坐落于重要的地理位置，且每座寺庙都供奉着备受尊崇的物件，其中最重要的是佛祖的足印，故得名朴菩拉巴特（意为佛祖足印山）。综上所述，该景观物理特征纷繁复杂，历经了多个文化时期，有着多种用途，且涉及多个利益团体，因此，对该遗址的管理将颇具挑战，必须以保护遗产的突出普遍价值为目标，尽可能采用最佳方式开展管理工作。

一 地理位置

朴菩拉巴特史迹公园坐落在泰国东北部乌隆府（乌隆省）的班培区（班培行政区）。

该提名遗址符合的标准：标准 (iii)，(iv)，(v)，(vi)。

二 简要综述

朴菩拉巴特是一座山，位于泰国东北部砂岩山脉即普潘山脉（或普潘康）的西部区域，海拔为 320—350 米。朴菩拉巴特山的重要性在于它作为一种文化景观的价值，山体的自然特征启发了当地人们把它当作圣山，整个地区都能发现人类活动的印迹，这些活动主要与万物神灵以及宗教信仰相关联。

这座山名的字面意思是“神圣足印之山”，其文化内涵主要与对佛陀足印的崇拜传统有关，该传统起源于斯里兰卡，并盛传于一些东南亚国家，如泰国、老挝和缅甸。然而，朴菩拉巴特山的文化重要性可以追溯到遥远的过去，甚至远早于佛教传入，这一点可以从散布在山里的众多史前物件得到证实，其中最突出的就是公元前 2000 多年的壁画。

从该地区的考古、史迹及建筑证据可以得出：朴菩拉巴特山上的文化活动自史前时代就已开始，早于该地区作为佛教圣山的历史，因为佛教传入始于陀罗钵地时期，大约在公元 7 世纪至公元 12 世纪之间。而到了兰沧后期，对佛陀足印的崇拜传统才传入泰国，并一直延续至今。如今，供奉在朴菩拉巴特山庙宇内的佛陀足印仍被视为神圣而极富重要意义的佛家物件，泰国人以及有着共同信念和信仰的邻国人（特别是老挝人）都会定期到庙宇朝拜。

除此之外，朴菩拉巴特山上到处都分布着奇特形状的岩层，整个地形既突显雄伟壮观之风，又蕴含风景如画之美。这座山一直都被当地人视为圣地，如当地人将天然岩石平台改造成可用于参拜的工具。他们用塞玛石在平台上围成圈，划出一圈神圣区域，中间放置一块与众不同的岩层，这块岩石被视为一个标志，很可能就当作他们崇拜的对象。用塞玛石圈定边界的传统无疑是源于佛教的信仰，但是，这座圣山里人们的信仰，以及使用岩石作为崇拜对象的传统很可能已经由来已久，甚至自史前时期就开始了。

朴菩拉巴特山上奇特的岩石构造深深启发了当地民众，他们把这座山与当地著名的传奇故事联系起来，比如尤萨 - 巴罗特（Usa - Barot）以及普拉库德 - 普拉帕潘（Phra Kued - Phra Phan），学者们认为这些传说源自摩诃婆罗多的印度史诗。传奇故事让这片地区增添了浪漫而感人的无形价值，将令所有游客难以忘怀。由于上述多样化特点和重要意义，朴菩拉巴特山已成为泰国东北部一个独特的文化和自然旅游景点。

三 区域面积

遗址包括两部分区域，都是重要的文化遗产地。这两片区域的地理位置不相连，但它们在文化层面却彼此联系。区域重要特征总结如下：

遗址一区，朴菩拉巴特史迹公园：由考古遗址和古迹组成，比如佛寺、佛塔等。该区域地形主要是岩石平台和零散的落叶林。

遗址二区，普拉朴塔巴特布阿班佛寺（Wat Phra Phutthabat Bua Ban）：包括普拉朴塔巴特布阿班遗址（Phra Phutthabat Bua Ban）以及布阿特普拉蒲塞玛石头遗址（Buat Phra Pu Sema Stones Site），一堆离佛陀足印神祇以北约 100

米的塞玛石。



遗址一区



遗址二区

出于保护和管理的目的，将遗址及其周围区域划分成两块，也即遗址区和缓冲区，具体如下：

遗址区域：548.80 公顷

缓冲区域：19164.80 公顷，细分为两块区域：

- 缓冲一区：8605.12 公顷
- 缓冲二区：10559.68 公顷

总面积 19713.60 公顷

缓冲一区或自然保护区：这一区域覆盖了部分国家森林公园保护区以及朴菩拉巴特山和普潘山脉（Lup Phan）之间的裸露森林。该地区作为遗址区的一个缓冲区，包括在史迹公园范围内作为管理和保护计划的一部分，这里涉及文化遗产和自然遗产两方面。

缓冲二区或文化景观增强区：这一地区覆盖了朴菩拉巴特史迹公园的周边区域，即科朗亚伊镇（Tambon Klang Yai）、穆尔昂潘镇（Tambon Mueang Phan）、查帕芒镇（Tambon Champamong）以及部分班培镇（Tambon Ban Phue）。这些地区包括几个当地社区，其中许多社区仍保留了文化景观的价值，例如乡土建筑、农业生活方式以及当地传统。该区域还包括一些考古遗址，而这些遗址早已被泰国文化部艺术司地区办事处重点调研并记录过，其中有些还被深入研究过。

四 历史意义

朴菩拉巴特山是一处文化景观遗址，其中汇集了人类活动的证据。从这些证据可以看出，生活在这座山上的人，从史前时期至今，仍在利用这片地域从事各种活动，主要是与宗教有关的活动。该遗址的历史和发展可以概括如下：

（一）史前时期

证据表明早在 2000 多年前就有人类在该地区活动，我们现在还可看到他们在岩石表面凿刻的画。根据这些岩画的特性，可将其分为四大类：几何图案、动物、

人类和手。该地区的史前岩画遗址数量为 64。

然而，这些证据是在山脚下的村庄内发现的，目前在朴菩拉巴特山上还没有发现人类定居的证据。



(二) 历史时期

1. 陀罗钵地时期（大约公元 7 世纪至公元 12 世纪）

陀罗钵地时期是佛教传入东南亚并得以实践的最早时期。在朴菩拉巴特山，当地人对自然元素即独特岩层进行改造的做法可视为佛教在这一时期传入的证据，当地人利用大块塞玛石围成圈划出宗教圣区，从而开始神灵崇拜活动。人们在朴菩拉巴特地区，利用天然岩石完成宗教活动的做法是独一无二的，在世界其他遗址区还没有发现类似做法。此外，还能找到陀罗钵地时期的其他证据，如当地人利用金属工具，把天然岩层及洞穴改造成居住地或宗教庙宇。不过，由于山上并没有发现人类定居的证据，这些岩棚最有可能是被僧人们用作修行（如冥想）之所，因为整片山地上都可以找到大量与泛灵论及佛教相关的证据，如岩画和佛像。



2. 华富里后期 - 后华富里时期（大约公元 13 世纪至公元 15 世纪）

在华富里时期、后华富里时期，当地人将天然岩棚改造成寺庙。对于这段文化时期最好的验证就是，在各个遗址区都能发现的佛像风格及建筑技术，这些元素均能体现高棉族的影响力，或者泰国所称的华富里风格。然而，高棉影响力也仅见于艺术风格，丝毫没有影响原有的信仰和前期历史传统。



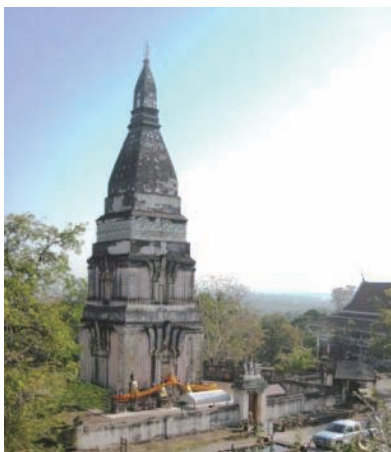
3. 兰沧时期（大约公元 16 世纪至公元 18 世纪）

老挝兰沧王朝（南掌）最为强盛的时期是自公元 16 世纪至公元 18 世纪。当时，该国领土覆盖了湄公河两岸，沿河占据了如今泰国的东北部。因此，班培县和朴菩拉巴特山一片都能找到兰沧文化，其中最为突出的是佛教建筑，如几个证词乌普芒佛塔（Upmong stupa）、普拉朴塔巴特布阿博克佛塔（Phra Phutthabat Bua Bok）以及普拉朴塔巴特布阿班佛寺（Phra Phutthabat Bua Ban）等。这些佛教建筑也展现了由斯里兰卡传入的对佛陀足印的崇拜。除此之外，佛像以及建筑和艺术风格也清楚地表明朴菩拉巴特山在兰沧时期作为宗教圣地的突出作用。



4. 吞武里时期和拉达那哥欣时期（大约公元 19 世纪至今）

兰沧王朝国力日渐衰弱，最终于公元 1768 年被达信大帝统治的吞武里帝国击败，从此兰沧归为暹罗，也就是现今的泰国。后来在拉达那哥欣时期，普拉朴塔巴特布阿博克佛塔（Phra Phutthabat Bua Bok）经历了一次重大翻修，这次翻修改变了佛塔的设计，使它与普拉达特帕依舍利塔（Phra That Phanom）的原始设计相近，这是对老挝学派方形佛塔建筑风格的重要改革。



因此，可将这片遗址视为湄公河流域文化最杰出的代表之一，该遗址覆盖了河流两岸的广阔区域，并自公元 16 世纪持续至今。

如今，朴菩拉巴特山也已成为最著名的旅游景点之一，这主要得益于其雄伟壮观的山地景观、风景如画的岩层景观以及多个考古遗址，而这些元素被认为与传奇故事尤萨-巴罗特（Usa - Barot）以及普拉库德-普拉帕潘（Phra Kued - Phra Phan）相关联，这些浪漫传说源自阿尼律陀和尤沙的故事，是摩诃婆罗多所著克里希那故事的一部分。

五 保护和管理要求

（一）整体框架

目前，朴菩拉巴特山是一项已登记在案的、由泰国文化部艺术司负责管理的国家级遗址。该遗址的组织管理形式是一座历史遗迹公园，名为“朴菩拉巴特史迹公园”，该公园受到 1992 年颁布的《古迹、古物、艺术品和国家博物馆法案》的保护，公园所在的森林区由泰国自然资源和环境部皇家森林司负责管理，并受到 1964 年颁布的《国家森林保护区法案》的保护。

（二）具体的长期预期

有必要为朴菩拉巴特文化景观制定一份覆盖面更广的管理规划，而非局限于朴菩拉巴特史迹公园。新的管理规划必须包括所有涉及的各方团体，从国家政府到地方当局再到当地民众。该管理规划将分为两个主要部分，也就是保护方案和维护方案。具体总结如下：

1. 保护方案

保护方案要针对整块地区内的每个特定区域，包括遗址区域和缓冲区域。保护措施主要依据相关法律法规，特别是 1992 年颁布的《古迹、古物、艺术品和国家博物馆法案》以及 1964 年颁布的《国家森林保护区法案》。

至于缓冲区内的农业区，地方当局将负责控制土地使用，防止密集农耕以及森林砍伐对该遗址的文化景观特色造成不利影响。

在当地社区发现的有关古代群居地的考古证据，今后将被登记为国家级遗址。

部级条例和地方法规将被用于管理缓冲区内新建建筑物，将有效控制该地区建筑环境的高度、密度、设计风格以及景观质量。



2. 维护方案

维护方案旨在维护景观属性价值，这些属性蕴含了遗址的突出普遍价值。此外，维护方案还以管理遗址为目标，从而能有效且持续地满足当前的要求。该方案将服务于整个遗址范围内的所有特定区域，而每个区域都具有不同的特性和价值。因此，需要不断调整维护程度以适应这些特性和价值。该方案将包括以下几个方面：

(1) 研究每个区域的文化资源，包括考古、历史、艺术、建筑、景观、文化以及遗址现状。

- (2) 制订文化遗址维护计划。
- (3) 为每个区域制订土地利用计划，将目前的土地利用方式作为参考。
- (4) 为每个区域制订监测计划。
- (5) 根据目前的法律法规为每个区域制定建筑规章。
- (6) 如果需要的话，为该遗址和其他特定区域制定旅游管理规划。



Sustainability of the Ifugao Rice Terraces in the Philippine Cordilleras 菲律宾科迪勒拉山系伊富高水稻梯田的可持续性

罗科斯·L·卡罗

菲律宾共和国伊富高省政府伊富高文化遗产办公室项目开发协调员，菲律宾拉加韦市副市长

菲律宾科迪勒拉山系的伊富高水稻梯田有 2000 年的历史，在海拔 700—1500 米的区域描绘了一幅现存的文化景观。广阔的伊富高水稻梯田位于吕宋岛北部，主要位于科迪勒拉行政区(CAR)。该区域梯田广阔，联合国教科文组织(UNESCO)将分布在伊富高省 4 个直辖市的 5 个水稻梯田群列入《世界遗产名录》，它们分别为：(1) 基安干市的 Nagacadan 梯田群；(2) 洪都安市的洪都安梯田群；(3) 梅奥瑶市的梅奥瑶中央梯田群；(4) 巴纳韦市的巴纳韦梯田群；(5) 巴达特市的巴塔德梯田群。

水稻梯田总体规划是对保护管理和社会经济问题的综合方针。以此为基础，伊富高省政府与其他政府机构和非政府机构合作，共同致力于管理名录中的遗产。为顺应时代要求，需对该总体规划进行定期更新和修订。

本论文讨论与伊富高省梯田可持续性相关的两个主要问题。第一个问题是缔约国对 36 COM 7A.29 的应答。这方面由行动计划支援，例如(1) 通过实际安排确保有必要的资源来实施《保护管理规划》；(2) 继续开发和实施社区土地利用及分区计划，响应传统价值体系；(3) 开发一项整体旅游改进计划；(4) 通过立法程序要求对开发项目的环境影响进行评估；(5) 通过国家立法明确世界遗产是一个关键的环保领域。第二个问题主要是改进所需的保护状态，它基于三个主要内容：(1) 伊富高水稻梯田的可持续生物物理学恢复；(2) 通过保护、促进和传输本土知识、法律和实践，促进文化认同与文化遗产保护；(3) 支援系统相关条款。

一 简介

对于伊富高省政府、伊富高居民和利益相关者而言，保护伊富高水稻梯田是一项艰巨的任务。伊富高省政府正在采用所有可能的措施，来应对伊富高水稻梯田的修复、保存，以及伊富高丰富而独特的文化保护。通过省政府与政府机构、社会组织、当地政府部门、国际社区和其他利益相关者之间的协作，开展共同努力、共同行动。这主要体现在修复资金条款、地方和国家赞助法案，以及其他依据水稻梯田和伊富高文化必要组成部分的退化防治而制订和进行的相关计划和项目。

伊富高水稻梯田保护计划不应仅局限于水稻梯田本身，更要从整体着眼，充分考虑物质文化遗产和非物质文化遗产。此外，还应认识到伊富高居民的现状、伊富高主流文化和普遍存在的现代化影响。不管怎样，保护水稻梯田和文化是“一场硬仗”。事实上，通过各种利益相关者们的共同努力，为了共同愿望而斗争，

将会是伊富高水稻梯田和伊富高的文化保护计划，从而实现现存文化景观的可持续性。

二 缔约国对 36 COM 7A. 29 的应答

（一）通过实际安排确保有必要的资源来实施《保护管理规划》

1. 与全球重要农业文化遗产合作的伊富高省政府正在与水稻梯田农民、水稻梯田业主、国际政府机构、当地政府官员和雇员、民间组织和巴郎圭公社协同合作，更新伊富高水稻总体规划（IRTMP）。

在基安干市、巴纳韦市、梅奥瑶市和洪都安市的世界遗产地召开了社区咨询会和相关会议。目前，正在使用 WriteShop 对一系列咨询会及相关会议中收集的数据进行合并与分析。

2. 颁布省第 2013-22 号条例《伊富高文化法典条例》。

《伊富高文化法典》强调了保护、防护和保卫伊富高物质文化遗产和非物质文化遗产的原则和指导方针，根据以往的重要事件，努力创造一个平衡的文化氛围，实现与当前社会及文化相一致的环境。

3. 关于在省级政府组织结构中成立单独的文化和旅游部门的建议。

伊富高省政府正在为现有部门和办公室制订一项重组计划，因此提出了关于成立单独部门以解决文化和旅游事宜的建议，以促进世界遗产地的可持续性计划的实施。同时，将形成更强大的游说结构，以获得保护水稻梯田和促进该省旅游产业发展所必需的资源。

（二）继续开发和实施以社区为基础的土地利用及分区计划，响应传统价值体系

建议制定省级条例，以处理“菲律宾科迪勒拉山系水稻梯田核心区与缓冲区的指导方针”相关事宜。该建议条例应在国家测绘和信息管理局（NAMRIA）和联合国教科文组织菲律宾国家委员会的协助下，采用划分后的水稻梯田利益相关者核心区与缓冲区。所确认的核心区与缓冲区应作为《全省开发管理规划》、全面公共建设指导方针和社区土地使用方案的基本依据和规划工具。

（三）与当地社区密切合作制定《综合旅游管理开发规划》和《公共建设开发相关旅游控制机制》

颁布省第 2013-21 号条例，“制定并确立伊富高省旅游法典，形成伊富高省旅游促进与开发旅游产业管理规定，设立省级旅游文化办公室，高效执行旅游政策和计划拨款基金”。

该省级条例也被称为《伊富高旅游法典》，目的是建立指导方针、管理全省旅游产业。

（四）通过立法程序要求对开发项目的环境影响进行评估

1. 颁布省第 2010-23 号条例，即《伊富高省环境法典》

根据本《法典》第七条规定,《法典》就开发项目对环境的影响进行评价。根据本条规定,第35节中采用的评价机制与总统令(即“环境影响评价体系”)第1586条的规定相同,对当地政府单位的运作原则进行了界定,以确保工农业和生态旅游项目处于健康的环境中,保持该省的经济增长与社区发展之间合理有序的平衡。

2. 所提议的第3485号众议院法案,被称为“一项关于保障、保护、利用、开发与可持续管理森林资源及其他目的的法案”。本众议院法案呼吁对分水岭进行环境影响评价。

3. 所提议的第990号众议院法案,被称为“一项采用伊富高水稻梯田恢复及保护规划、设立相应的执行和秘书处行政机构,并为此提供资金或实现其他目的的法案”。

本提议众议院法案也被称为“伊富高水稻梯田恢复及保护法案”,将为制定综合框架、实施计划、方案和项目提供指导,以维持、保护与保障包含国家资源在内的伊富高水稻梯田的可持续发展。

(五) 通过国家立法明确世界遗产是一个关键的环保领域

菲律宾政府继续探索相关途径,通过国家立法来明确菲律宾科迪勒拉山系水稻梯田是一个关键的环保领域。

三 更新所需的保护状态

(一) 伊富高水稻梯田的可持续生物物理保护

1. 恢复损坏的水稻梯田墙

在过去的两年里,伊富高省政府与农业部、自然资源与环境部和联合国教科文组织菲律宾国家委员会合作筹集了近1.08千万比索。在工程复原期间,利用以上资金,水稻梯田墙修复总容量达约1万立方米,622名农民受益,修复稻田数量达1585块。水稻梯田工程的所有修复工作均在5个世界遗产地进行。

2. 建设水稻梯田保护墙

为了保护水稻梯田免受水土侵蚀,需要建设水稻梯田保护墙。建设保护墙可控制并减轻水稻梯田上方和下方的水土流失,所以这种保护墙既不能建在水稻梯田群高地的水稻梯田边缘上方,也不能建在水稻梯田低地的可接触河流或溪流的水稻梯田底部。

3. 恢复和修复现存公共灌溉系统(CIS)

在过去的两年里,伊富高省政府、水稻梯田保护基金会(RTCF)与农业部合作,筹集了约591.33万比索,用于修复公共灌溉系统。本工程5处世界遗产点已修复了44个灌溉系统。

4. 执行国家绿化项目,作为Muyung系统的维持机制

“Muyung”是伊富高森林术语,“Muyung”系统是伊富高的本土森林管理

系统，用以维持水稻梯田的需水量。

国家绿化项目是环境和自然资源部主导的项目，旨在通过重新造林和农林间作来保护、维持和修复伊富高的“Muyung”系统。在伊富高省洪都安市、基安干市和梅奥瑶市，该重新造林计划基于这两种开发模式而制订，共划覆盖 153 公顷土地，而农林间作项目覆盖了 388 公顷土地。

5. 根据科迪勒拉山系高地农业资源管理项目二（CHARMP2）进行社区水源保护和森林管理

本计划隶属于农业部。在进行社区分水岭保护和森林管理时，世界遗产地巴郎圭公社被确认为建设区域。所选的巴郎圭公社能够为幼苗栽培建立温床，共恢复了 478 公顷土地。

（二）通过保护、促进和传输本土知识、法律和实践，保护文化认同与文化遗产

1. 现存传统教育培训（SLT）

这些本土知识技能和实践（IKSP）培训项目由省政府主导，旨在向政府雇员和年轻人传授本土知识，如伊富高原住民舞蹈、伊富高铜锣节奏、伊富高“呼德呼德”叙事诗的朗诵等。除此之外，IKSP 培训也与教育部合作，提供给中小學生。

本土居民教育（IPED）也随之取得了突破性的进展，现在，IKSP 中的一个教育部项目已与学校主流课程合并。这种教育革新是将维护伊富高水稻梯田中有价值的伊富高文化传承下去的微弱希望。

2. 文化传递者的文件

在意识到伊富高文化载体数量正在减少后，特设定些项目，旨在为伊富高现存文化载体制作一份详细目录。文化载体数量的减少将会直接影响伊富高水稻梯田的存留，因此该项目将会与现存传统教育项目合作。

3. 记录伊富高本土歌曲

随着现代化带来的冲击，人们的生活方式不再是某个地方单一特定的生活特性，这一现象也反映在音乐领域中。如今，现代音乐类型几乎填满了国家的整个音乐产业，本土音乐离人们越来越远。为了保留本土音乐，在这些歌曲消失之前，需要将它们强制归档并记录下来。

4. Chawwa 耕作制度下的巴纳韦水稻梯田的保护与保留行动

“Chawwa”耕作制度是伊富高的本土耕作方式。这种耕作方式采取农产品分成制，旨在维持水稻梯田的生产力。富有进取心的农民们通过向废弃稻田的业主提供服务，将稻田修复至曾经的生产状态。依据废弃稻田的损坏程度和时间对稻田农产品进行分成。双方以协议确定是现金分成，还是以货代款。

本土农耕方式的复兴将会大力鼓舞水稻梯田的保存工作。

（三）支援系统条例

1. 支持以社区为基础的农业产业发展计划

两个国家政府机构（农业部通过科迪勒拉山系高地农业资源管理项目二（CHARMP2）的计划，环境和自然资源部通过国家绿化项目）与省政府携手合作，将这些以社区为基础的农业产业项目提升至地方层面。通过这些计划、重新造林和农林间作项目扩大了分水岭区域，而且可将这些措施直接用来应对气候变迁的趋势。

2. 启动水稻梯田项目

本项目是一项直接挑战，需要公司和私人共同承继稻田。在该项目机制下，鼓励公司或私人提供赞助，帮助废弃稻田的复兴或某些损坏稻田的修复。稻田业主与赞助者之间须签订一份合同，规定双方的责任。

本项目是鼓励利益相关者实际参与水稻梯田的保护的方法之一。

四 结 论

联合国教科文组织对菲律宾科迪勒拉山系水稻梯田的评价是这是活生生的人类文化景观，保护和维持水稻梯田不仅仅是伊富高人民的责任，遗产保护也不仅仅是菲律宾政府的职责。作为活生生的人类文化景观，它要求我们共同承担这一责任，即每一个人都要分享保护和维持水稻梯田。我们这一代本可以不这样做，因为它是祖先传下来的，但我们不能否认下一代也应承担相应的责任，梳理这一活生生的文化历史遗迹的原理、逻辑，展示其美好与壮丽。它会自豪地证明人与自然的和谐关系。让我们努力奋斗，肩负起管理伊富高水稻梯田的责任。让我们携手，在其作为人类现存文化景观的时间里，共同维持和保护伊富高水稻梯田。

附：伊富高水稻梯田物理视图和伊富高文化一览



巴纳韦市巴塔德水稻梯田群
供图 / 菲律宾旅游局和伊富高省政府



巴纳韦市水稻梯田群
供图 / 国际水稻研究所和 Photomood



洪都安市 Hapao 和 Baang 梯田群
供图 / 伊富高省政府



梅奥瑶水稻梯田群
供图 / 国际水稻研究所



梅奥瑶市 Chumang 水稻梯田群
供图 / 伊富高省政府



基安干市 Nagacadan 水稻梯田群
供图 / 伊富高省政府



基安干市 Nagacadan 水稻梯田群
供图 / 联合国教科文组织 - 菲律宾



Mun-hiit 榨取米酒
照片来自 Split2ndEvolution



少数民族体育游戏 Akkad
供图 / Raffel Hidalgo



伊富高水稻神 Bulul
供图 / Abong



伊富高祭祀仪式“Baki”
供图 / 伊富高省政府





人类口头和非物质文化遗产的代表作 呼德呼德
供图 / Split2ndEvolution



Bineng-o 选种
供图 / 国际水稻研究所



伊富高本土舞蹈 Dinuyya
供图 / Split2ndEvolution



本土舞蹈 Kalanguya
供图 / Split2ndEvolution

主题三

文化多样性的
保护与传承

Important Role of Local Community for the Conservation of
Sustainable Cultural Landscape in Honghe Hani Rice Terrace当地社区在红河哈尼梯田可持续性文化景观
保护工作中的重要作用

李惠恩

韩国 ICOMOS 主席

一 引言

“红河哈尼梯田文化景观”于 2013 年被列入《世界遗产名录》，归为文化遗产类别。红河哈尼梯田起于高耸的哀牢山坡上，绵延至红河堤岸，是哈尼族人在过去 1300 多年中所创造的奇观。

文化景观一向是由生活在特定自然环境中的族群所创造出来的，他们有着特定的文化，可谓是景观的“代理人”。这就解释了为何同样的环境可能会因生活于其中的族群不同而演变成不同的文化景观，或为何不同的环境可能会因生活于其中的族群相似而演变成相似的文化景观。因此，仅有自然环境而缺乏具有特定文化背景的族群是不可能形成文化景观。

由此看来，任何一处遗址的文化景观的产生都离不开当地的居民，因为居民作为该地区的“代理人”在将当地自然景观改造成文化景观的过程中发挥了重要作用。换句话说，当地社区是当地由自然景观演变成文化景观的最重要因素。倘若没有当地社区，某些区域可能就不会出现可持续性文化景观。

就世界遗产地而言，中央政府、地方政府以及各方面专家和当地社区一样，都是这些遗产地的重要代理人，他们在保护和维护世界遗产的工作中都扮演了重要的角色。没有他们，就难以维持景观的现状，也很难促进当地旅游业的发展，以及号召生活在世界遗产景区内及周边的居民参与经济活动。

从上述角度出发，本篇探讨了红河哈尼梯田文化景观的产生以及哈尼人对保护和维护这一文化景观所发挥的作用。同时，本篇还就如何保护和管理好红河地区进而维护文化景观的可持续发展提出了建议。

二 亚洲水稻梯田的文化景观

亚洲境内有三处世界遗产地与水稻梯田这一文化景观相关，它们是 1995 年列入《世界遗产名录》的“菲律宾科迪勒拉山水稻梯田”，2012 年成功申遗的印度尼西亚“巴厘文化景观：展现‘幸福三要素’哲学思想的苏巴克灌溉系统”，以及 2013 年新增的中国“红河哈尼梯田文化景观”。它们都是现存的活态文化遗产和农业景观。

1995 年成功申遗的“菲律宾科迪勒拉山水稻梯田”是首次因符合标准（三）、（四）、（五）条而被归为文化景观的世界遗产。这片梯田是 2000 多年来由伊富高族人开垦而成并管理至今的。由于它是一份“活态遗产”，因此，与当地社区携手维护和管理就显得至关重要。许多《世界遗产公约》缔约国都意识到，社区

居民的传统生活方式与当地生态系统密切相关，而这一世界遗产景观又对当地生态系统的维护至关重要，于是，“菲律宾科迪勒拉山水稻梯田”就成为了第一个受《世界遗产公约》保护的文化景观。

然而，该遗址已于 2001 年被列入《濒危世界遗产名录》，主要问题如下：

大约 25% 至 30% 的梯田现已被废弃，从而导致遗址部分墙壁受损。出现这一现象的原因是大部分灌溉系统无人问津，而更深层次的原因是当地人口外流，这一情况也因蠕虫和蜗牛等害虫影响逐渐恶化；尽管不乏完备的规划方案，但是由于发展不均衡，导致文物景观逐步遭受威胁；目前尚未动员国际救助力量来帮助该地区开展保护工作；解决旅游业需求的工作也进展甚微。例如，进入马尼拉及遗址地区的通道依旧不便利，条件依旧艰苦。

世界遗产委员会还建议：

建立一个长期有效的机构来统筹管理，并致力于恢复和保护伊富高水稻梯田；审核为今后发展完善而制订的现有管理计划；利用国内及国际资源和旅游业收入制定短期和长期战略，资助水稻梯田的保护工作；制定一个长期的可持续保护政策来纠正这个问题，并提升管理能力；开发一个可持续发展的旅游业，扶持水稻梯田未来的保护工作，优先改善遗址景区及周边的通道设施；与同样面临威胁的其他世界遗产地开展交流项目。

缔约国、当地居民以及各行专家共同为保护并维护水稻梯田投入了大量的时间和精力，终于在 2012 年，世界遗产委员会决定将“菲律宾科迪勒拉山水稻梯田”移出《濒危世界遗产名录》。虽然缔约国仍然需要为水稻梯田提供持续性财力支持，且这一任务可能是一项长期的工作，但是该世界文化遗产已展现出了光明的未来。世界遗产委员会要求缔约国：（1）在开展相关工作时必须确保为《遗产维护和管理计划》的实施提供必要的资源支持；（2）继续制订并实施以社区为基础的土地利用措施和区域划分方案，且这些措施及方案应与传统的价值体系相呼应；（3）同当地社区密切合作，制订一份《综合性旅游业管理计划》以及系列机制来管控与旅游业相关的基础设施建设；（4）争取通过针对各类发展项目所设立的《环境影响评价》立法体系，并梳理出《文物影响评估》程序；（5）争取通过国家立法将世界遗产遗址纳入环保关键区域。



图 1. 亚洲境内作为世界遗产地的农业文化景观

图片来源：世界遗产委员会网页 <http://whc.unesco.org>

这是一个对“活态遗产”进行保护和管理的成功案例。事实上，若是没有创造这一文化景观的伊富高族人继续管理这片土地，“菲律宾科迪勒拉山水稻梯田”也许早已不复存在。

“巴厘文化景观：展现‘幸福三要素’哲学思想的苏巴克灌溉系统”于2012年被列为世界遗产，符合评定标准第(ii)(iii)(v)(vi)条。该遗产也是同当地社区息息相关的“活态遗产”。事实上，所有世界遗产，无论“活态”与否，都与当地社区密切相关。当地社区直接和（或）间接地同世界遗产地产生联系。

印度尼西亚巴厘岛的梯田文化景观一直以来都由水神庙体系管控，这一体系基于苏巴克系统，即当地的灌溉系统建立。该梯田文化景观展现了以灌溉系统为基石的精神王国、人类世界和自然领域三者之间的和谐关系。在苏巴克灌溉系统中有一座水神庙，它是整个系统的中枢，而坐落在这座庙宇中心的水库则是这一灌溉系统（如图2）最重要的水源。

“巴厘文化景观：展现‘幸福三要素’哲学思想的苏巴克灌溉系统”已有2000多年的历史，水资源是水稻种植（如图3）最重要的资源。如今种植、生产甚至销售大米的方法仍沿用传统模式。这就是为何当地居民负责人需要经常聚会，讨论并商定每个季节的水源分配方案。分配水资源在这一地区是非常重要的。此类活动是维持当地灌溉系统正常运作的关键步骤，是维护好巴厘岛水稻梯田文化景观的重要措施。

上述两个世界遗产地的案例都说明，文化景观的诞生少不了某些特定族群的参与，而且文化景观是一种长期累积而成的风景。因此，有多少人生活在这一自然环境中并对该环境产生作用，将决定能否维持传统的水稻梯田文化景观，而政府和（或）管理机构应该想办法留住当地居民让他们不舍离开。



图2. 苏巴克灌溉系统的中心 巴图卡鲁寺（印尼·巴厘）



图 3. 苏巴克灌溉系统的梯田文化景观（印尼·巴厘）

三 红河哈尼梯田文化景观

“红河哈尼梯田文化景观”于 2013 年被列入《世界遗产名录》，符合评定标准第 (iii)(v) 条（图 4）。“红河哈尼梯田文化景观”是由哈尼族人在过去 1300 年间创造并管理维护的。高山峡谷是当地最主要的地形，加之亚热带河谷气候，降雨量充沛，使这里不适合种植水稻。

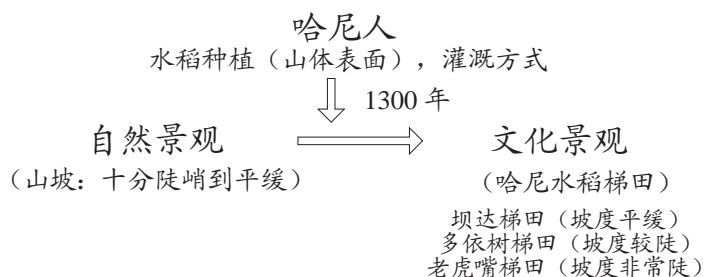


图 4. 哈尼水稻梯田文化景观的构造

哈尼人所创造的水稻梯田包含了 3000 多项离奇复杂的灌溉系统，梯田覆盖了多座山体表面。红河州的哈尼人散居在 82 个村庄，他们将或平缓或陡峭的山坡以及坡度很陡的峡谷开垦成水稻梯田，利用当地的地形（图 5、6、7），创造出梯田文化景观。除此之外，这些村庄里至今仍可见诸如日常生活所需的食物、服装、舞蹈、歌谣以及房屋建筑风格等非物质文化遗产（图 8、9）。



图 5. 缓坡梯田（坝达）



图 6. 坡度稍大的梯田（多依树区）



图 7. 坡度很大的梯田（老虎嘴区）



图 8. 传承并享受非物质文化遗产（坝达）



图 9. 传承并享受非物质文化遗产（多依树区）

此类传统应该继续发扬,以便该传统景观长久延续。要做到这一点,当地哈尼族社区是至关重要的条件。如果哈尼人都离开了,当地的文化景观将无法维持。那么关键问题是“该怎么做?”怎样才能留住他们,并维持每个村的居民人数?

对世界遗产地的保护和管理,包括旅游产业、建设发展和经济活动,都离不开当地社区的参与,本案例中为哈尼族社区。因此,维持甚至增加哈尼人的数量,在这一地区种植水稻,传承非物质文化遗产活动,以及开展任何与哈尼人有关的工作,都将对可持续性文化景观的保护工作产生重要影响。

就如何更好地管理遗产景区而言,当地政府扮演的角色不容忽视,然而,在维持文化景观的同质性和连续性方面,当地居民所发挥的作用最为重要。当然,当红河哈尼梯田列入《世界遗产名录》后,当地人的生活将会发生变化。随着游客数量增多,当地哈尼人的态度和反应也可能会改变。

在菲律宾,世界遗产“菲律宾科迪勒拉山水稻梯田”曾被列入《濒危世界遗产名录》,原因是当地水稻梯田被伊富高人遗弃。当地政府、专家和居民花费了多年时间,做了大量工作才让梯田景观恢复原貌,并最终将该项世界遗产移出濒危名单。

在韩国,“韩国古村落:河回和阳东”于2010年被列为世界文化遗产。这两个村落作为一个整体(包括村内许多建筑)被认定为重要民俗文化遗产和被依照《韩国文化遗产保护法》管理和维护。

每个村落都设有居民保护委员会,成员为本村村民。委员会决定与村落相关的所有事务。两个古村落成功申遗后,庆尚北道省的世界遗产委员会就负责监管每个村庄的日常维护和管理,以使村落各方面条件符合世界遗产保护标准。无论是保护和管理村落,还是传承每个村庄日常生活的传统习俗,当地村民保护委员会都发挥着重要作用。

在被列为世界文化遗产前,河回村就已经是游客和学者所熟知的景区,而阳东村在这之前还不是旅游胜地。两座古村落成功申遗后,河回村的管理要优于阳东村。事实上,阳东村尚未做好接待大量游客的准备。这就说明了为何阳东村的村民起初一段时间都难以应对突如其来的大量游客。

一位教授投入了多年时间协助村民和当地政府适应世界文化遗产这一新身份。

他尽心尽力同村民及当地社区交流互动,终于使他们认识到自己是世界文化遗产的一份子,并开始享受由此带来的新生活。这位教授和他的学生发表了一份有关村落现状及当地村民的时事通讯,让各村村民更好地认识及了解彼此,也展现了对村落的保护和管理工作(图10)。功夫不负有心人,当地村民最终试着调整自己的心态,适应身处世界文化遗产地的新常态,例如,他们开始出售当地特色传统小吃,到游客中心工作,为游客提供有文化内涵的解说服务,等等。两个古村落体现了韩国的悠久历史,而生活于



图 10. 阳东村的宣传册

其中的村民也逐步享受着自己的新生活。

在印度尼西亚，为了安置帮扶世界遗产地的居民建造了社区文物展馆。世界遗产婆罗浮屠寺庙群周边的村庄为社区文物展馆提供了建筑用地，而当地村民如今也都在展馆内经营买卖。展馆内售有游客预订的自助午餐，游客还可在馆内学着制作蜡染和陶器（图 11）。这个展馆为当地村民提供了很多就业机会，事实上它也提供了一个赚钱的机会——从经济层面帮助了村庄本身及当地村民。



图 11. 游客在社区美术馆体验非物质文化遗产（印尼）

当地社区包括区内居民不仅需要获得精神层面的、无形的自豪感，也需要获得直接的经济收益。这些因素是防止社区人员外流及维护由当地居民所创造的文化景观所需的重要条件。这就说明了为何我们总是说当地社区是保护好和管理好世界遗产地的重要因素。

四 结论和建议

对于世界遗产而言，无论其为“活态”与否，当地社区在维护景观可持续性 & 保护和管理遗产地方面都发挥着至关重要的作用。如果没有当地社区（世界遗产地境内或周边地区生活的居民），将难以管理世界遗产。特别是在农业景观区域，如果缺少已经同文化景观互动了很长一段时间的当地居民的参与，那么这项文化景观就不可能维持原样，也就不是它入选世界文化遗产时的状态。

基于以上讨论，以下是对于鼓励当地社区参与维护文化景观可持续性的建议：

1. 鼓励村民对他们祖先所做的努力以及他们正在付出的努力树立自豪感。

为他们所做的和正在做的感到“自豪”是延续传统的最好方式。这一点对有形遗产和无形文化遗产都极为关键。

2. 尝试更多方式为当地居民提供更多增收和就业机会，例如，当地居民可以为游客充当文化内涵的解说员，生产并销售大米和（或）工艺品，到游客中心服务，等等。

到各个村庄的游客中心工作或充当文化解说员都可以体会到自豪感，这将有助于当地人接受并享受这种新生活。在红河地区，包装和销售大米是非常重要的

活动，这类行业能给当地村民带来经济收入，对支持当地经济发展至关重要。然而，如果金钱或（和）利益更多被企业收入囊中而不是惠及社区或居民，那么很可能会出现大问题（图 12）。包装公司应该聘请当地居民，通过互联网渠道直接销售袋装大米作为第二套方案。



图 12. 来自红河哈尼梯田的红米，问题是谁卖这些产品挣钱？

3. 为了维护红河地区文化景观的可持续发展，地区内所有活动，小到零部件修复，大到特殊情况下房屋重建，都应该受到法律保护。不仅要制约，中央政府或（和）地方政府也可以为这类活动提供财政支持。如此一来，当地的人们可能就会愿意维持他们目前的生活环境——蘑菇房子，也乐于传承他们的传统。

4. 保护非物质文化遗产，例如，用传统配饰手工制作衣物、祭祀仪式、日常生活方式，等等。政府可以指定让某些重要无形文化遗产的传承人将手工制衣、装饰或设施修复技术等传统发扬光大，这也可能是保护当地传统的重要手段。

5. 培训当地居民为观光游客讲解也是维护当地文化景观可持续发展的重要措施。这样做可以使游客更多地了解景区的境况，在参观时能够注意自己的行为举止并尊重当地居民。如果当地居民遭受到游客的羞辱或伤害，他们很可能会离开家乡，那么红河哈尼梯田就可能不复存在。

因此，维护红河哈尼梯田文化景观的重要方法就是双向沟通。正如韩国古村落阳东村，相关方如村民、地方政府和各行专家之间的讨论和决议是至关重要的。任何把当地居民排除在外的政策和决定都不利于维持当地居民的数量。

Klongdaen Market Community between Songkhla and Nakornsri-
hammarat, Thailand

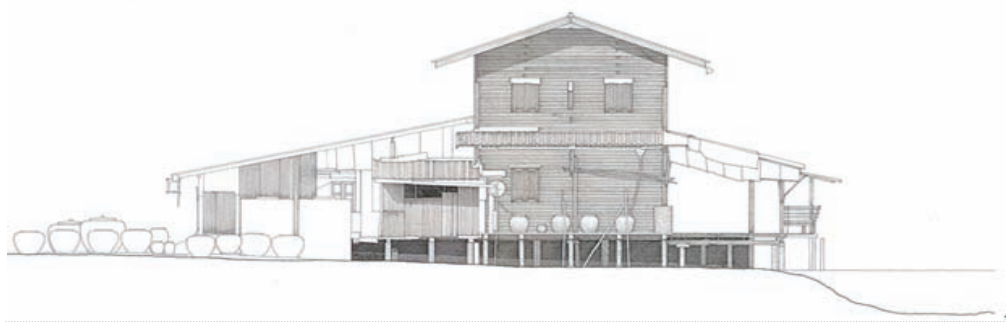
位于泰国宋卡府和那空是贪玛叻府（即洛坤府） 之间的科龙达恩市场社区

索姆奇亚特·阿朗多恩

泰国兰实大学建筑系

苏吉特·S. 萨南瓦伊

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摘要

科龙达恩市场社区位于宋卡府和那空是贪玛叻府之间，沿着河口附近的运河展开，曾经是一个繁荣的社区。这里曾作为通往泰国湾和宋卡湖的水路交通枢纽，也是向周边村庄发送货物的陆路中心。这个优势吸引了众多定居者来到这个活跃的江边市场，并使得科运动恩市场社区成为了重要的枢纽，主要交通方式逐渐由水路船只演变成陆路车辆，这一转变对社区产生了巨大影响，例如，许多沿河房屋都被遗弃或拆除。由于社区日渐落寞，许多年轻一代都选择去其他地方寻找就业机会。从局外人的角度看，这个村庄的地理位置以及留存下来的历史建筑仍然具有保护和发展的潜力，这将有助于恢复村庄的活力。然而，要想让此类行动真正获得成功，就必须首先让当地人认识到他们所拥有的文物的价值。能够满足上述条件的可行方案就是创建乡土建筑文档，这是一个有助于建筑师利用基础技术收集准确数据的方法。这些技术可以获得高质量成果，而且社区居民很容易就能理解。通过研究文献及开展访谈等方式研究社区历史，同时采用创建乡土建筑文档的方法调查社区的建筑遗产（与当地居民、街道政府组织、本地和非本地学者合作），将有助于确定周边建筑遗产的价值。对社区进行至少为期一周的调查和测量，另外还需要至少一周向当地居民展示调查成果。此类展示旨在提高认识，激励当地居民参与相关活动。然后，需要与当地居民共同制订一份保护和发展社区的计划。乡土建筑建档方法取得成效后，可以将其进一步完善并采取不同的形式，以期鼓励当地居民和外来游客认识到这一社区的价值。

关键词

口译 保护 乡土建筑建档

图示

科龙达恩市场社区，索姆奇亚特·阿朗多恩，乡土建筑建档技术，2009 年

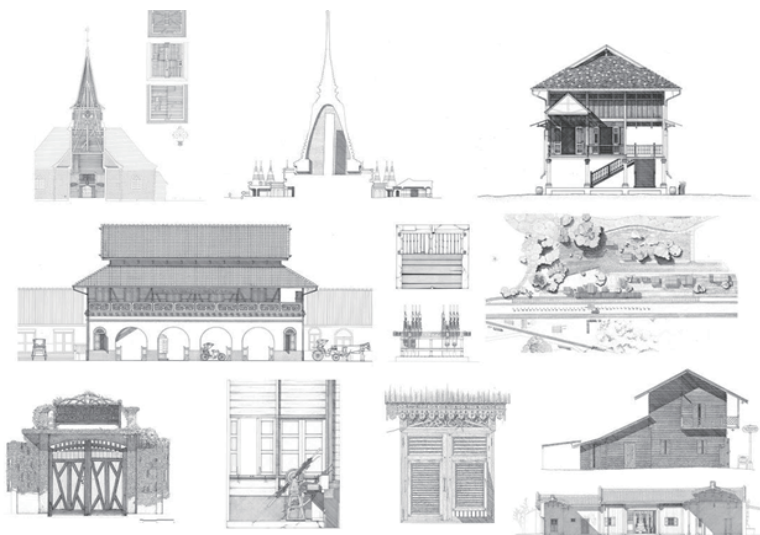
注意

VERNADOC 是由 VERNACULAR 和 DOCUMENTATION 合成而来，意为乡土建筑建档，该词由芬兰建筑师马尔库·马蒂拉所创，特指一种乡土建筑研究手段，强调利用基础技术收集数据并取得高质量成果。人们认为这些工作的成果将激发这些建筑的主人，或者当地居民认识到这些遗产的价值，从而与已经了解遗产价值的局外人一起努力保护这些建筑。上文提到的基础技术是指仅用双手、直尺、画图纸和绘图笔等材料，以便于理解的方式绘制出每个特定建筑物的价值。因此，这种方法是可行的，且不论工作条件多么艰难。马尔库·马蒂拉于 2005 年创建了第一个国际乡土建筑建档阵营（VERNADOC），紧接着，泰国建筑师苏吉特·S. 萨南瓦伊于 2007 年把这个理念推广到泰国各地。



— 何为 VERNADOC

VERNADOC（乡土建筑建档）一词是指一种乡土建筑研究方法，这种方法强调采用基础技术收集遗址数据及信息并绘制出高质量的结构图。人们认为这些工作的成果将激发这些建筑的主人或者当地居民认识到这些遗产的价值，从而与已经了解遗产价值的局外人一起努力，保护这些建筑。





二 VERNADOC 的诞生

2004 年，国际乡土建筑委员会在日本爱媛大学召开。会议的最后一晚，我们正讨论到为乡土建筑创建档案一事。当时有人问起是否对来年在芬兰开展一个相关国际项目感兴趣，泰方代表苏吉特·S. 萨南瓦伊立即答道：好！

（马尔库·马蒂拉，芬兰，2011 年）

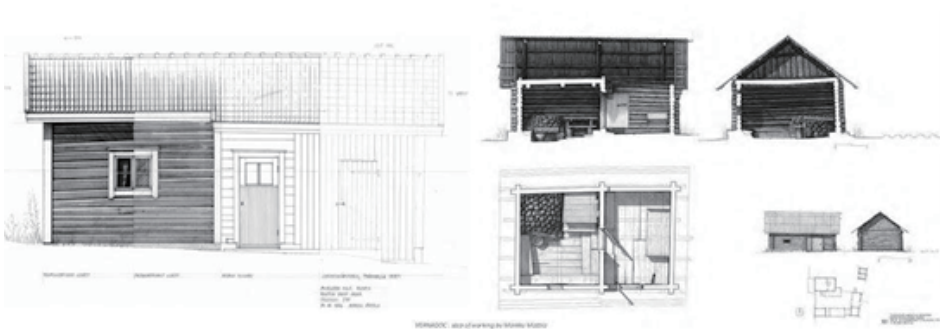




三 VERNADOC 的方法

这种方法的工作原理非常简单。所有测量数据都绘制到硬纸板上，期间不需要任何笔记记录。所使用的工具也非常廉价，只需要画图纸、铅笔、直尺、卷尺以及水平仪即可。所有图画都要涂墨，有些图绘制得相当生动，哪怕是当地的外行人，都能辨认出熟悉的建筑物，而且很有可能就此了解到这些建筑物的遗产价值。

营地安排原则是指参与人员前往遗址地扎营，扎营期间的花费由主办方承担。这个工作自然是在志愿者地下室进行。该过程持续两周，包括对社区进行调查和评估，以及向当地居民实地展示调查结果。



四 VERNADOC 的目标

这些项目的目标包括：指出当地传统建筑的价值，建立一个普遍使用的国际网络，收集国际上有关建筑档案的比较材料。

国际乡土建筑委员会的目标是：开展与委员会相关的实践活动，为地区遗产工作提供国际支持，为委员会工作招募年轻有为的专业人士。

Cultural Landscapes of the Rajput Princely Kingdoms: The Case of Hill Forts of Rajasthan

拉杰普特王国文化景观：拉贾斯坦邦山地堡垒群案例

施卡·嘉殷 博士

自然、艺术及遗产发展研究组织（DRONAH）负责人

瑞玛·胡佳 博士

考古学家、作家，斋浦尔拉贾斯坦邦研究所高级研究员

摘要

拉杰普特王国的拉贾斯坦邦山地堡垒群是中世纪军事设防的典范，体现了皇家拉杰普特氏族与当地多样化地域之间的相互作用，这种互动已经持续了几个世纪，而且即使在今天也没有停止，如今这些堡垒仍然有很强的宗教联系，作为当地社区和皇室成员举行宗教仪式的圣地。

2013年，拉贾斯坦邦的六座山地城堡被列为世界遗产，这一近期的系列提名又为印度文化景观研究提供了一个有趣的案例，因为它们体现了“官方及文化两个层面对遗产理解的冲突”。这六座城堡分别是：琥珀堡（Amber）、加戈隆堡（Gagron）、伦塔波尔堡（Ranthambore）、贡珀尔格尔堡（Kumbhalgarh）、吉多尔格尔堡（Chittorgarh）以及杰伊瑟尔梅尔堡（Jaisalmer）。它们坐落于印度拉贾斯坦邦西北部最古老的山脉——阿拉瓦利山及温德亚斯山，富有战略意义，且每座城堡都是中世纪时期拉杰普特武士家族的防御要塞。这些城堡是拉杰普特人抵御伊斯兰入侵以及抵抗在防御工事、庙宇和宫殿建筑方面被外国势力同化的缩影。最重要的一点是，它们体现了印度人驻扎要塞的一般原则。这六座山地城堡记录了当时的修建者对周围神圣地理环境的理解，也记录了当时的政治局势，即来自苏丹国和莫卧儿帝国的交替冲突和战乱以及拉杰普特王国各部族之间的摩擦。

拉贾斯坦邦的六座山地堡垒分布在拉贾斯坦邦的不同区域，有着不同的地域及文化特征。每座山地堡垒都展现出其与自然景观之间的独特互动，比如采用先进的施工技术作用于天然的山地轮廓从而筑起防御工事；又比如将拉杰普特的宫廷生活和当地的部落生活结合在一起形成独特的社会风貌；再比如利用奇特地理环境中的丰富自然资源创造出最为复杂的印度拉杰普特世俗建筑以及逐步演化的技术变革。

本文从印度文化景观角度对上述案例研究展开两方面分析。

本文将首先分析这六座山地城堡作为世界遗产的属性、符合标准及其突出的

普遍性价值，以及皇家建筑师和当地居民对这些堡垒的感知和理解，正是这些人与遗产之间的不断互动才令已有几百年历史的遗产得以保存至今。在该过程中，文本试图记录这些城堡的演变过程，并通过印度人的世界观探索这些遗产留存的原因。这些城堡的性质与印度哲学中的反复思维相对应。有关空地的空间、形式和技术词汇反映了以某个点为中心的演变，这一点与印度传统的周期性世界观相符。这片遗产讲述了印度历史上历经几百年与统治阶级拉杰普特相关的政治、文化（包括宗教）、社会和建筑方面的演变。

其次，本文还比较了当地人对城堡景观的理解以及由行政和官方决定征集的管理计划，从而说明前者如何更有益于城堡景观的长期管理和维护。为此，本文将试着提出能够总结城堡景观特色并能够指导景观管理的建议和程序，以期维护景观的固有特性。

一 简介

拉贾斯坦邦在印度西北部（其面积大致与法国面积相当），拥有数百座规模不一的堡垒，是中世纪时期由武士统治的拉杰普特的历史要塞。这些堡垒目前散布在拉贾斯坦邦广阔的地理和文化区域，形式多种多样。由于拉贾斯坦邦境内有上百座堡垒、要塞和城堡以及规模不一、比例及重要性不等的哨岗，因此，非常有必要在提名世界遗产过程中突出说明构成拉杰普特堡垒必不可少的军事建筑的关键特征：

- 拉杰普特军事建筑将位于山丘的堡垒（山地堡垒）作为最佳防御工事。拉杰普特军事建筑的重要概念明显地体现在拉贾斯坦邦最大堡垒的地理位置上，即丘陵、起伏山坡、突起的或者堆高的土岗。拉贾斯坦邦的景观看上去几乎每座山丘上都点缀着防御工事，关于这一点多位作者均有引述（如米斯拉、萨卡）。就连拉贾斯坦邦境内干旱的平原上也可见防御工事，虽然这些特定的地理区域地势都很平坦，但是他们仍然能在平地上堆起土堆，并在上面修建堡垒，比如纳高尔、君纳格尔、法塔赫布尔和拉什满格尔。
- 拉杰普特统治者有时也会为了控制被征服的其他王国而修建堡垒，为此，其需要在山顶建造防御工事并进行监控。这些防御工事通常相互关联，一旦有需要还可作为收容和保护周围居民的城堡。尽管是重要的军事战略中心，这些堡垒还可作为统治者居住的城堡以及容纳集市和平民住宅的城镇。因此，一座典型的拉杰普特堡垒主要包括四个部分：
 - ◆ 皇室宫殿（专供统治者及其妻妾居住）
 - ◆ 圣殿或庙宇
 - ◆ 士兵营房、平民住宅、集贸市场、寺庙和公共场所等，主要是服务王室成员和维持堡垒运作的相关人员生活其中
 - ◆ 防御机制包括城墙炮台、堡垒、关卡、军械库、供水系统和粮仓，这些储备可以在遭受围攻或干旱 / 洪水等紧急情况时维持较长时间
 - ◆ 平坦的空地，可以在遭受围攻或干旱 / 洪水等紧急情况时为周围居民提供避难所

二 基于地貌地形建造拉杰普特堡垒抵御外敌

考底利耶所著的《政事论》是最早的印度教论文（于公元前4世纪至公元2世纪之间著成），该书描述了古印度四种主要的堡垒类型，即山地堡垒、河中堡垒、森林堡垒和沙漠堡垒。印度历史上后期的文字论述将这四种基本类型进一步延伸成六种堡垒类型，主要是考虑到土堆路堤而增加了土地堡垒（即地面或平地上的堡垒）以及人类的干预而增加了人筑堡垒（即由军队筑成的堡垒）。在古印度的文字论述中，山地堡垒一直被视为堡垒中重要的防御类型，如考底利耶所著的《政事论》以及摩奴所著的《摩奴法典》，可追溯至公元前350年。15世纪拉吉·瓦拉布赫的文章重新诠释了这些古老的论文。这篇盛传于拉贾斯坦邦的文章同样也描述了四种基本的堡垒类型，其中，山地堡垒被归类为最佳堡垒类型。这四种基本堡垒类型也等同于基于自然地理地形和人为干预而划分的堡垒类型。例如，上述著作中划分出的河中堡垒是指，将四面环海或环河的岛屿作为防御堡垒，然而，河中堡垒也可以通过环绕人为修筑的护城河建造而成。同样，山地堡垒的形式也多种多样（文字论述和实践中均可体现），这可以依据其具体位置定夺，比如可以在山峰上，也可以在半山坡甚至是山谷之中，总之要与山地地形相适应（诺索夫，第8—9页；萨卡，第146页）。

虽然之前的论著在堡垒类型划分方面有一定的参考价值，但是，拉杰普特堡垒作为山地防御工事还需要考虑其与自然地理地形的适应程度。拉贾斯坦邦区域被阿拉瓦利山脉粗略地分为两个部分：东部是土地肥沃、半湿润的丘陵地带，西部是干旱和半干旱的沙漠地带。拉杰普特堡垒按其与自然地理地形的适应程度可分为七种类型：

- 山顶堡垒
- 山坡堡垒
- 山谷堡垒
- 山地—森林堡垒
- 山地—水域堡垒
- 山地—沙漠堡垒
- 地面堡垒（堆高）

拉杰普特堡垒一共有上述七种主要类型，分别可见于拉贾斯坦邦的七种自然地理区域。而拉杰普特山地堡垒的与众不同之处可归结为四大略有重叠的属性，这也反映了不同的地理区域。

- 自然地理地形：堡垒基于各种山势地形而建，并最大化利用各种地形的优势，包括山峰和半干旱山坡、树木丛生的山丘、沙漠山地以及环水丘陵。对堡垒建筑进行调整和优化时需要考虑多个方面，包括军事问题、战略规划以及对水资源的收集、储存和分配。
- 权力中心：堡垒具有较强的关联价值，它们可以作为拉杰普特的权力和控制中心，作为拉杰普特宫廷文化和财资中心，作为曾经的教育、艺术和音乐中心。这些堡垒连同它们所包含的宫殿及建筑群，无不体现着拉杰普特建筑中所蕴含

的权力和宫廷文化。该地有关建筑形式和装饰物品的词汇与其他地区（如苏丹国和莫卧儿建筑）有很多相似之处，因此，用“独特”一词来描述拉杰普特风格可能有些夸张的成分。不过，拉杰普特建筑这种兼收并蓄的方式（通过借鉴先辈和邻邦的经验产生建筑灵感），以及它对后世区域建筑风格的影响（如马拉地建筑）确实令它与众不同。

- 宗教圣地：据观察，即便不是所有但仍有许多堡垒都建有寺庙或其他神圣的建筑，这些建筑并不仅仅是宫殿和其他群居地的附属结构，相反，它们的建造时间往往更早而且延续的时间更长。事实上，拉杰普特山地堡垒这种作为宗教圣地的功能也被视为另一大特色。
- 城市群居地：大多数堡垒不仅是用于保卫宫廷和军队，同样也用于保护民众。许多堡垒规模巨大（围墙可延伸 20 多千米）。许多堡垒在围墙内都有一大片群居地，其中有些至今仍在沿用。这些民宅和宗教建筑超出了堡垒原本的军事职能。在某些情况下，堡垒还可能具有一定的商业功能，比如堡垒作为生产分销和贸易交换的中心，也即成了财富累积的基础。

上述四方面特征的组合被视为拉杰普特山地堡垒潜在突出普遍价值的基础。下文将一一分析拉贾斯坦邦六座山地堡垒与众不同的特征，并说明它们分别满足上述哪一种或哪几种属性。

- 吉多尔格尔堡：该堡垒很大程度上满足第二条属性，这使得它有别于其他堡垒。吉多尔格尔堡曾是西索迪亚氏族的首都，并三次作为著名历史事件中的围攻目标，它与拉杰普特历史和民间传说密切相关，处处充满了关联价值。此外，吉多尔格尔堡内散布着数量庞大和形式多样的早期建筑遗迹（从 8 世纪到 16 世纪），这标志着它的特殊重要性，而这种重要性只有少数的印度堡垒可与之相提并论。
- 贡珀尔格尔堡：该堡垒与众不同之处在于它的建造过程是一气呵成的（除了法帖·辛格的宫殿是后来添加的），而且它至今保留了内部建筑的一致性。它的设计要归功于一位著名的建筑师——曼丹，他同时还是一位来自契托儿堡（另一座堡垒）并且效力于拉纳·库姆巴帝王的作家和理论家。这些因素的组合使得贡珀尔格尔堡十分特殊。
- 伦塔波尔堡：该堡垒的独特之处在于它是列入提名遗产名单中唯一的森林堡垒。此外，堡垒中残存的哈密尔宫殿遗迹，如果其真实性得以确定，就将是现存最古老的古印度宫廷建筑物之一。
- 加戈隆堡：该堡垒的独特之处在于它是列入提名遗产名单中唯一被河流包围保护的堡垒。此外，加戈隆堡是位于山峦中的关隘，这一战略位置强化了它贸易路线上的控制地位。
- 琥珀—杰伊格尔堡：为了更好地说明该堡垒的属性，现假定杰伊格尔堡也属于这一复合型遗产的一部分，因为这部分主要起到军事和保护作用。该堡垒与众不同之处在于它代表了一个关键发展阶段，即拉杰普特与莫卧儿宫廷风格相融合的阶段（17 世纪），这种特色体现在由米尔扎拉贾·杰伊辛格一世下令修建的位于琥珀堡的建筑和花园之中。
- 杰伊瑟尔梅尔堡：将被列入遗产提名。该堡垒是列入提名遗产名单中唯一位于

沙漠地带的山地堡垒。从兴建之日起至今，一直都有人居住于该堡垒内面积辽阔的城镇。此外，杰伊瑟尔梅尔堡内还可见耆那教寺庙群，这种融合宗家圣殿和民众生活区（市区）的特色使它成为一个重要的（在某些方面甚至是独特的）堡垒。

综上所述，于 2013 年列为世界遗产的这六座堡垒即可视为能够展现出拉杰普特山地堡垒突出普遍价值的一个完整而连贯的组合，这一系列遗产能够以一种特殊的方式代表拉杰普特山地堡垒的全套基本特征。

三 针对该系列提名遗产的管理框架

上述六座山地堡垒的综合管理由国家级咨询委员会牵头，该委员会设立于 2011 年 5 月 11 日，是由 A&C/2011/3949 号令批准成立。拉贾斯坦邦的政务司司长担任委员会主席，委员会成员包括相关部委，即环境与林业部门、城市发展与住房部门、旅游业部门、艺术部门、文学与文化部门、能源部门以及包括印度考古调查机构（ASI）在内的各种文物部门代表。咨询委员会每季度召开一次会议，旨在为山地堡垒遗产构建一个整体管理框架，指导对六座山地堡垒的区域管理，协调跨领域举措，分享研究成果和资料，交流保护和管理实践经验以及解决对阐释性资源的共同需求。

琥珀堡发展管理局（现为拉贾斯坦邦遗产发展管理局）充当管理实施的监督机构。拉贾斯坦邦政府政务司司长于 2011 年 10 月 14 日颁布通知，宣布上述事宜具有法律效力。

目前已制订出针对其中五座山地堡垒的管理方案，期限是 2011 年至 2015 年。相关杰伊瑟尔梅尔堡的管理方案以及后续附属计划将于 2014 年年底制订完成，这些计划包括游客管理、风险防范以及改善当地居民生活条件。目前拉贾斯坦邦政府正在修订该项管理方案并做进一步细化处理。至关重要的一点是：管理计划需要为拉贾斯坦邦六座山地堡垒解决可持续发展等方面的问题，而且必须将堡垒周围的自然环境和民众生活区纳入考虑范围，因为这些是让这六座山地堡垒区别于单纯的防御体系而成为文化景观的重要因素。

主题四

文化景观可持
续生态旅游
发展策略

Threats and Ideas on Sustainable Management of the Honghe Hani Rice Terraces, Yunnan, China

中国云南红河哈尼梯田的可持续管理所面临的威胁以及相关措施

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祝贺中国的红河哈尼水稻梯田成功列入《世界遗产名录》。据我所知，这项遗产是中国第 45 项世界遗产，到目前为止，中国列入名录的世界遗产共有 47 项，位居世界第二。

2013 年红河哈尼梯田成功列入世界遗产，当时，世界遗产委员会要求有关方面为梯田的可持续发展制定出一套生态旅游策略和遗产阐释策略，这些策略也将惠及其他面临类似挑战的遗产地。如今我们聚在这里，就是为了响应联合国教科文组织第 37 届世界遗产委员会会议有关决议（Decision:37COM88.24）中所载的要求与建议。

1300 多年前，哈尼人从西北地区迁居至此，他们沿着哀牢山陡峭的山坡森林开垦出了壮观的水稻梯田。他们从密布着森林和岩石的地形中开垦出了约 1000 平方千米的高度复杂的梯田灌溉系统，这一工程令人叹为观止。红河哈尼水稻梯田杰出地展现了文化与自然在精神、生态和视觉方面的和谐相融；这项遗产反映了人类非凡的成就，是真正具有世界意义的遗产。

当红河哈尼梯田被列入《世界遗产名录》时，缔约国（即中国）欢欣鼓舞，因为成为联合国教科文组织世界遗产意味着民族自豪感，说明这个国家有幸拥有了浩瀚地球的一小片历史；说明这个国家在人类历史中发挥了一定的作用；也说明这个国家保留了有关人类成就和文化的重要证据。当然，缔约国也有责任保护世界遗产的突出普遍价值，维护遗产的真实性和完整性，因为这些方面是遗产得以列入名录的原因。

我们参观了利益相关方承诺致力保护的哈尼梯田，这项宏伟的人类成就给我们留下了不可磨灭的印记。对这项遗产的管理不是一件容易的事，因为遗产地覆盖面积广，且面临着其他文化景观所面临的共同问题。我们与遗产直接相关方展开了讨论，从他们的报告和讨论内容可以看出，他们已经进行了详细的定期监测，并从地质、农业、旅游等多个相关领域采集数据，而且在产品推广方面他们还尝试打破思维的局限努力创新。最重要的是，他们自己已经意识到了所面临的问题，并激情满怀地致力于为子孙后代保护该项遗产。这些都是遗产管理所必须的条件。

众所周知，世界遗产在增加居民收入和财政收入方面具有很大的潜力，而这一潜力通常是借助旅游业发挥出来。因此，一开始我们就必须仔细考虑两个主要因素：（1）为子孙后代保护遗产，（2）追求最大收益。

既要在保证不破坏遗产突出普遍价值的前提下保持这两个因素之间的平衡，又要宣传和发展遗产，这不是一项容易的事情。

旅游业可能带来的冲击几乎是所有遗产地所面临的一个普遍问题，尤其是对文化景观遗产而言。为了解决这个问题，我研究了亚太地区的水稻梯田，因为它们所处的环境相似且面临着类似的经济、文化问题。同时，我也研究了世界其他地区的文化景观遗址，它们如今都面临着发展威胁。这种发展问题是新现象吗？是 21 世纪的现象吗？是的，我想是这样。

自史前时代，科技和文化的发展就上演了。不过那个时候它还算不上是一个严重的威胁，它是人类发展的一部分。文化的进化和演变是自史前时代就已发生的自然现象，只是在史前时代变化发生得非常非常缓慢，到历史时期，这种变化才逐渐开始累积。从狩猎采集生活演变至农耕、聚居、乡村、城镇，这一变化过程是很平顺的。然而，当变化的速度变得非常快时，问题也就随之出现了，特别是在过去的几十年里，数字技术的诞生和运用令世界突变。有研究表明，人口增长和文化互动刺激了技术发展。尽管哈尼梯田处在偏远地区，也未能幸免这种影响。我们可以看到早期农耕技术与当代数字技术并存，即水牛与手机和电脑。这些现代产品是如何“扰乱”遗产有形和无形的突出普遍价值的呢？它们又是如何给长期以来作为哈尼人及其农耕生活的身份象征（即人类与自然环境以及精神世界的联动）带来冲击的呢？

我们看到这项遗产正在经历文化演变，因为哈尼族民居的建筑设计 and 材料选择均与往日不同。随着旅游业的发展，我们将看见更多改变。此外，变化可能是快速而随机的。但是，必须记住，旅游业并不是影响文化变革的唯一因素。如今，社交媒体也是引发文化变革的重要影响因素。

由于不可能“冰封”遗产或者让它静止不动，我们必须以保护遗产突出普遍价值为前提，明确世界遗产物理变化的上限。然而，即使这种表面的物理变化可以限制规定，但作为一项活态文化景观，哈尼梯田无形的文化价值与景观价值息息相关，而对文化价值的保护工作可能相对困难。因此，旅游业和社交媒体将影响遗产的变化并可能给遗产本身带来威胁。

一 红河哈尼梯田面临的威胁

（一）农业生产可能难以满足当地日益增长的需求，因而期望获得更高的收入

如今，农民的孩子也都接受过教育，他们很可能到村外寻找工作，以赚取更高的收入。因此，教育本身可能会促使当地人向外迁居，从而导致农耕的中断。老龄化的农耕社区必须由年轻一代替代补充，但年轻人可能更倾向于放弃务农而投身诸如旅游业之类的行业。因此，需要采用激励机制鼓励年轻人长期致力于农业生产。将红米打造成一种高度市场化的有机产品，可能会激发年轻一代的兴趣，尤其当农业变成赚钱的行业时，年轻人可能就会选择留在乡下继续务农。包装精美的红米等产品已成功启动，我们在研讨会期间的展览上也已看到过。

绝大多数遗产区都有对更高收入的渴望，例如在巴厘岛的苏巴克，现代生活支出——电力、摩托车、汽油、用于维护公共建筑的日益增加的仪式花费和财政成本——已经让水稻种植成了当地人的兼职，而原本为副业的工作如建筑业却已成为了他们的主要职业。几乎没有年轻人愿意当农民，因为这个职业收入和地位都很低。因此，之前的全职种植如今已经成了兼职；而诸如建筑工作等副业反而成了全职工作。

以菲律宾水稻梯田为例，老一辈人为了赚钱修复水稻梯田不得不到城镇打工。活态文物古迹需要持续的资金支持。正因为如此，各缔约国必须介入并设法解决这一问题。

（二）遗产管理需要参考固有的社会经济和宗教结构以及传统的耕作制度

这一点涉及对复杂系统的理解，包括从山体引入水源的沟渠以及集农耕和养殖为一体的综合体系，它包括与水稻生产有关的水牛、黄牛、鸭、鱼。将当地的知识和专业技能传承给年轻一代是工作重点。为了让农业更具吸引力，或许可能采取一些现代化手段，比如，可用机械替代水牛耕种。

（三）扶持非物质文化遗产，如信仰，它们在精神、生态和视觉方面体现了人类对自然的尊重

这一点对维持人与环境之间的和谐至关重要。大自然的神圣性和当地人的责任感创造出这延续了 1300 多年、拥有强适应力的土地管理制度。这种制度可能持续到未来吗？这种对太阳、月亮、山川、河流、森林、火种等自然现象的崇拜还能传承给年轻一代吗？正是这种信仰才使这项遗产和森林得以保存至今。研究表明，随着时间的推移，技术和文化变革的发生速度越来越快。过去十年间发生的变化比以往任何时候都要快。有可能采取奖励措施或方法来保护非物质文化遗产吗？以尼日利亚的苏库尔文化景观为例，当地政府鼓励已迁居到城镇的年轻人在传统节日回乡村过节，那些看着年轻一辈成长的村寨如今已迅速老龄化，政府希望通过此举间接地延续当地的传统。

（四）旅游设施、基础设施建设以及遗产地承载能力

有必要在适当发展旅游业的同时维护遗产地的承载能力。旅游项目应既有利于当地环境的可持续发展，同时又能给当地社区带来经济利益。除了游客中心、郊野小路以及非物质文化项目，还可以对当地建筑和零售商店做详细规划，包括它们的类型、布局和地理位置，从而保持文化景观的完整性。遗址保护必须作为首要关注的问题，旅游业的发展次要考虑，而且旅游项目不能过于集中，要控制在遗产地的承载能力范围之内。必须牢记不能杀鸡取卵。

（五）现代元素在建筑材料、色彩和结构方面的渗透影响了建筑物的真实性

由于传统材料更难获取，加之遗产社区周围的建筑风格迥异，当地人就选择利用其他非原始景观元素的材料和设计。可以制定一系列指导方针规范替代性材

料的使用，从而保证了对真实性的掌控。

二 可持续管理

可持续且协调管理的关键是，在努力保护遗产突出普遍价值的前提下，识别可以改变的内容和不能改变的内容。

按照《世界遗产文化景观手册》的定义，可持续发展“决策必须要确定哪些文化景观元素是（1）需要不惜一切代价保护的，（2）基于维护资源整体属性和重要性考虑可以在限定范围内改变的，（3）为换取其他利益而可被适当改变的”。这是为了保护遗产的突出普遍价值。管理框架必须将这些决策纳入其中，并鼓励所有合作伙伴和利益相关方充分参与其实施过程。

世界遗产不是静态的，想让它静止不变也不可行。某些领域需设置变化弹性区间，从而引导变化，让它们不影响遗产的突出普遍价值。换句话说，可接受的变化程度必须控制在遗产真实性和完整性可承受范围之内，这样将有利于保护文化景观的组成部分。在实施可持续发展工作中，必须识别可接受变化的元素。

下面，我们来看看在应对类似红河哈尼梯田所面临的问题时，其他遗产地是如何处理的，以及其他遗产地是如何定义可持续发展进程中可接受的变化的。

1. 意大利的五渔村

意大利的五渔村正面临着人口递减及老龄化问题，这些问题使得沿着陡峭梯田种植的葡萄园缺乏维护。来自这五个村镇的年轻人成立了合作社，他们在保护遗产原始价值的同时通过重组、区划和提升景观让这项遗产恢复生机。这些年轻一代利用现代化方式开展产品营销，当地收入增加了，他们自己也得益于这种现代营销手段。

2. 法国的卢瓦尔河谷

法国的卢瓦尔河谷是一项杰出的文化景观，它位于卢瓦河沿岸，体现了人类与环境之间的相互作用以及长久以来的和谐发展。有关这项遗产一直存在有趣的争论，即是否应该接受现代元素作为遗产历史连续性的一部分，因为这毕竟反映了人类与环境之间的关系从传统到现代的渐进式演变。

3. 菲律宾科迪勒拉山

菲律宾科迪勒拉山水稻梯田的管理工作曾几近崩溃，这是由于当地管理方案最初没有完全弄清楚文化、自然、农业和环境之间错综复杂的关系，也没有认识到这一关系的重要性。因此，承载了地方文化和知识的当地社区，必须有制订管理方案的话语权，并且应全程参与管理方案的实施。如今，当地社区成了梯田管理工作的监控方，他们基于本土文化开展工作，使得科迪勒拉山水稻梯田又重回正轨，并已成功移出《濒危世界遗产名录》。这一教训强调了地方知识和社区参与对遗产地管理工作的重要作用。

4. 墨西哥的龙舌兰景观

可持续管理往往意味着有限的供给和复杂的方法，降低了利润却没能降低生

产成本。不过，有方法可以通过产品的市场营销为遗产增添附加值从而增加收入。墨西哥的龙舌兰景观和古代龙舌兰酿酒基地就成功地引入了附加值，他们将遗产景观与龙舌兰的质量、当地历史以及其他相关产品相关联，并将其推向世界。这些附加值有助于遗产地经济的可持续发展。因此，开发哈尼梯田红米产品的附加值也将有助于该遗产地经济的可持续发展，同时，还能激励年轻一辈在充满活力的经济环境下继续从事农业生产。

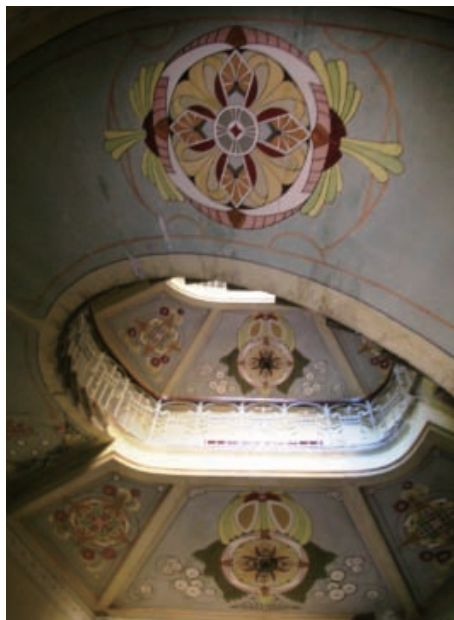
综观遗产所面临的威胁以及对文化景观遗址采取的可持续管理措施，很明显可以得出一个结论，即变化是可以接受的，只要这种变化不影响遗产被列入名录时符合的价值条件。因此，重要的是确定哪些元素是为了维护遗产真实性和完整性而不能改变的，哪些方面是可以改变的，以及变化的框架。附加价值可以提升经济效益，这对于抵消可持续管理所造成的负面影响（即利润减少）发挥着重要作用。让年轻一代参与到“现代”且熟悉的领域非常关键，因为这将降低人员流失并提高当地人的收入。

遗产管理案例显示，任何有关引导变化的讨论（仍以保护遗产突出普遍价值为基础）都必须有当地社区参与，因为本土知识是可持续管理的关键。尽管这种“自下而上”的方法是取得成功的必要条件，但必须牢记“自上而下”的方法也非常必要，因为景观的可持续发展同样还需要依赖缔约国制定的相关政策。如此一来，将在国家、地区和地方各级实践系统化的管理方案。这是为了确保遗产真实性和完整性不受侵害，推动责任制旅游，并为子孙后代保护遗产。

A Nordic-Baltic Contribution Towards UNESCO's World Heritage and Sustainable Tourism Programme

北欧－波罗的海对联合国教科文组织世界遗产及可持续旅游项目的贡献

北欧世界遗产基金会



拉脱维亚里加历史中心 © 联合国教科文组织

1996 年，北欧世界遗产基金会（NWHF）成立。2003 年，在联合国教科文组织的赞助下，NWHF 成为第一个致力于《世界遗产公约》（1972 年）实施的二级中心。NWHF 意识到文化是发展的重要因素，并在所开展的活动中尤其致力于通过旅游促进可持续发展。

本执行报告依据试点项目的综合项目报告。NWHF 将试点项目命名为“世界遗产及可持续旅游北欧－波罗的海试点区域”，作为北欧－波罗的海对联合国教科文组织世界遗产及可持续旅游项目的贡献。



前言

2012 年，联合国教科文组织世界遗产及可持续旅游（WH+ST）项目开始实施，是《世界遗产公约》（1972 年）的里程碑事件。如今，世界大多数标志性遗址和目的地的利益相关者们，可以在世界遗产的大环境下，为可持续旅游项目开展系

统性的工作，因此将遗产旅游与可持续发展紧密结合起来。

“世界遗产及可持续旅游北欧－波罗的海试点区域”的试点项目是执行联合国教科文组织世界遗产及可持续旅游（WH+ST）项目的首次努力。

在该试点区域开发世界遗产可持续旅游策略，尤其需要协调能力（2010年维斯比市北欧－波罗的海会议）。

会议产生了一项提议——世界遗产可持续旅游清单的分析框架，这使得世界遗产地管理人员能够制定相关标准，来评价其世界遗产可持续旅游管理的状况。此外，现在人们可在网上获取利益相关者参与的合作开发可持续旅游策略的资源，作为向联合国教科文组织的《“如何”指南》（“How To” Guides）项目的贡献。

2014年9月，罗斯基勒北欧－波罗的海世界遗产大会设立了一个目标，即到2016年成为第一个拥有或正在开展世界遗产可持续旅游开发策略的区域。这些网上资源为实现这一目标起到了重要作用。

2014年年底，随着NWHF关闭，该试点项目实现了基金会长期致力于履行世界遗产公约的承诺。然而，我们希望已开发的工具可以鼓舞和促使世界遗产利益相关者——在该区域及其他区域——尽最大努力利用这些战略决策来实施世界遗产可持续旅游。

我们特别需要感谢并称赞所有的同事、利益相关者和赞助者，感谢他们赞助这个试点项目。通过他们的努力和贡献，证明了北欧－波罗的海区域不仅仅是一个试点区域，更是世界遗产可持续旅游的国际模范。

Cecilie Smith-Christensen

北欧世界遗产基金会副主任

声 明

2012年，世界遗产委员会通过了联合国教科文组织世界遗产及可持续旅游项目（WH+ST），旨在促进世界遗产的可持续旅游，反映出这些全球超凡地点的突出普遍价值。

从那以后，我们便开始积极地实施该项目的行动计划，重点关注遗址管理和本地社区的能力建设，为可持续旅游管理提供奖励措施的发展机制。

缔约国挪威作为主办方所主持的北欧世界遗产基金会是最早的先锋队，获得了陆地生态系统集团（TEG）部长北欧理事会和瑞士联邦环境办公室（FOEN）的协助。北欧－波罗的海缔约成员国为“世界遗产及可持续旅游北欧－波罗的海试点区域”项目做出了巨大贡献。这种里程碑般的努力是第一个实施WH+ST的区域努力。

该项目起初起源于2010年在维斯比市的一个想法，后来逐步发展为北欧－波罗的海沿岸国家的义务，即到2016年成为可持续旅游开发的模范区域。我们非常感谢试点区域网络、遗产管理人员和缔约国的大力支持及所取得的重要成果。从

联合国教科文组织的《“如何”指南》到开发框架分析，本报告所陈述的所有行动和结果都将继续影响参与进来的遗产，也将从整体上影响世界遗产体系。

杰出的文化人类学家玛格丽特·米德（Margaret Meade）曾说过：“永远不要怀疑一小群用心执着的人可以改变这个世界；事实上，他们的确可以做到。”北欧－波罗的海项目就是一个很好的例子，也证明了他们的努力程度。我们期待着下一个阶段。

Peter DeBrine

联合国教科文组织世界遗产委员会项目专家

自 1996 年作为试点项目的北欧世界遗产办公室成立以来，北欧世界遗产基金会一直致力于促进世界遗产的可持续旅游发展。2009 年，北欧世界遗产基金会董事会通过了 2010—2014 年策略，通过将旅游作为优先考虑的目标，实现可持续发展。

董事会由来自所有北欧国家的代表们组成，并密切指导和跟踪该项目。该项目已对此地区产生重大影响，我对所取得的成就感到十分自豪。

如今，北欧－波罗的海区域是第一个在世界遗产可持续旅游方面有着明确共同目标的区域。2014 年 12 月，董事会结束了这一阶段的工作，我非常希望基金会的计划和方案可以继续鼓励并促使“亲自参加的人们”在该区域和其他区域内实施可持续旅游。



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丹麦罗斯基勒大教堂
©联合国教科文组织

Kristen Grieg Bjerke

北欧世界遗产基金会（NWHF）主席

致谢

“世界遗产及可持续旅游北欧－波罗的海试点区域的试点项目”所取得的成就是区域性努力的结果，得到了丹麦、爱沙尼亚、芬兰、冰岛、拉脱维亚、立陶宛、挪威和瑞典以及大批利益相关者和组织机构的支持。

因此，北欧世界遗产基金会特别感谢咨询小组所做的项目引导工作。该咨询小组的代表们分别来自 15 个世界遗产试点遗址、联合国教科文组织世界遗产中心、所有世界遗产重点区域、咨询机构（国际文物保护与修复研究中心 (ICCROM)、国际古迹遗址理事会 (ICOMOS) 和世界自然保护联盟 (IUCN)）、非洲世界遗产基金会 (AWHF)、亚太地区世界遗产培训与科研机构 (WHITR-AP)、挪威创新署、世界遗产城市组织 (OWHC) 以及爱沙尼亚艺术学院和芬兰埃博学术大学的学术专家们。北欧－波罗的海世界遗产网也是对该项目做出了巨大贡献。

此外，北欧世界遗产基金会还要感谢主持咨询会议的芬兰堡管理机构（芬兰）、瑞典国家文物局、卡尔斯克鲁纳市政府和布莱金厄省地方管理委员会（瑞典）、文化遗产理事会（挪威），丹麦文化局、罗斯基勒大教堂堂区管理委员会和罗斯基勒大教堂遗产基金会（丹麦）。

还要感谢试点遗址和缔约国的实物投资，以及陆地生态系统集团（TEG）北欧部长会议和瑞士联邦环境办公室（FOEN）对项目的慷慨资助。

特别要感谢的还有 Peter DeBrine、Kris Endresen、Carol Westrik 博士和 Ole Søren Eriksen，感谢他们对试点项目做出的巨大贡献。



丹麦耶灵墓地 © 联合国教科文组织

执行纲要

世界遗产及可持续旅游北欧－波罗的海试点区域项目（2012—2014），是实施世界遗产委员会 2012 年通过的联合国教科文组织世界遗产及可持续旅游项目和行动计划（2013—2015）的第一次努力。

试点项目的目标是：通过向联合国教科文组织世界遗产可持续旅游工具组和人民保护地区活动（UNESCO's World Heritage Sustainable Tourism Toolkit and the People Protecting Places Campaign）贡献框架和工具，鼓励世界遗产可持续旅游管理。通过利益相关方的参与与合作，该项目用实际方法为世界遗产的可持续发展做出了贡献。



挪威勒罗斯矿业小镇 © 提名文件

试点项目的具体成就是形成了提议世界遗产可持续旅游清单的分析框架，涵盖如组织和管理、监测、本地社区、环境问题和游客管理等相关内容。

清单促使利益相关者制定出相应基准，以使人们知晓利益相关者为实施世界遗产可持续旅游所做的努力及其所制定的战略决定。该项目进一步向联合国教科文组织《“如何”指南》贡献了资源，通过联合国教科文组织人民保护地区网络平台，将“最优方法”的区域案例研究成果用于开发可持续旅游策略。

尽管项目重点关注北欧－波罗的海区域，但其过程和成果具有一定的国际意义，并且适用于所有区域和世界遗产。需重点强调的是：这些项目仍在进行中，取得的成果将促使联合国教科文组织开展更广泛的世界遗产及可持续旅游项目。

试点项目中包含 15 个北欧及波罗的海世界遗产区。广泛的咨询、范围更广的北欧－波罗的海世界遗产网与咨询小组的合作与投入保证了工具与框架的质量。

2012 年 11 月，北欧世界遗产基金会（NWHF）创办了该项目，并于 2013 年 3 月至 2014 年 11 月间在与联合国教科文组织世界遗产中心的紧密合作下正式实施。除了得到试点遗址和咨询小组成员提供的实物贡献外，项目还获得了北欧遗产基金会、陆地生态系统集团（TEG）北欧部长会议和瑞士联邦环境办公室（FOEN）的后续基金。该试点项目促使人们在北欧波罗的海区域实施可持续旅游时承担更多的责任并付出更积极的努力。随着试点遗址和更广泛的区域世界遗产网的加入，2014 年 9 月 17—19 日在罗勒斯基召开的年度北欧－波罗的海世界遗产网络会议确认并通过了以下目标：

到 2016 年，北欧－波罗的海区域将成为世界遗产及可持续旅游的国际模范地区。该区域内所有世界遗产已经实施或正在实施可持续发展旅游策略，作为其整体管理制度的一部分。



瑞典高山海岸，芬兰瓦尔肯群岛 ©Hans Hästbacka

一 项目

（一）背景和环境

“世界遗产及可持续旅游北欧－波罗的海试点项目”是一项区域性工作，旨在实施 2012 年世界遗产委员会通过的联合国教科文组织世界遗产及可持续旅游（WH+ST）项目和行动计划（2013—2015）。2012 年 11 月，北欧世界遗产基金会创办该项目，项目执行时间为 2013 年 3 月至 2014 年 11 月。

该项目的目标是：鼓励世界遗产可持续旅游管理，并提供一定的工具和框架来帮助实施世界遗产可持续旅游策略。取得的成果包括世界遗产可持续旅游清单分析框架——它为联合国教科文组织的《“如何”指南》以及人民保护地区活动做出了贡献。

该项目符合支援缔约国的国家政策、策略和相关工作。进一步跟进之前的方案，包括 2010 年 10 月在瑞典维斯比市召开的“北欧－波罗的海世界遗产、旅游与发展——利益相关方的参与和合作”研讨会的成就和建议。此次会议包含召集北欧和波罗的海国家的所有缔约国和世界遗产遗址管理人员，共同开发可持续旅游策略，成为世界遗产管理总体制度的一个完整部分。

该试点项目旨在为联合国教科文组织世界遗产及可持续旅游行动计划（2013—2015 年）做出贡献，尤其要关注目标 A、C、D。

- 目标 A：使可持续旅游原则成为世界遗产公约机制的一部分；
- 目标 C：促使广泛的利益相关者加入到计划、开发和管理可持续旅游当中来，实现遗产保护目标，使当地社区有更多的权利；

- 目标 D：使世界遗产利益相关者有能力、有工具，并根据本地环境及需要高效、负责、持续地进行旅游管理。

（二）试点遗址

15 个北欧和波罗的海世界遗产区被确认为试点遗址。这些试点是在缔约国的协助下选出的，涵盖了所有的世界遗产类别。

- 丹麦：罗斯基勒大教堂，耶灵墓地，北欧文字石碑和教堂，克隆堡
- 丹麦 / 格陵兰岛：伊卢利萨特冰湾
- 爱沙尼亚：塔林历史中心（旧城区）
- 芬兰：芬兰堡
- 芬兰 / 瑞典：高山海岸 / 瓦尔肯群岛
- 冰岛：辛格韦德利森林公园
- 拉脱维亚：里加历史中心
- 立陶宛：维尔纽斯历史中心
- 挪威：勒罗斯矿业小镇及周边，西挪威峡湾 盖伦格峡湾和纳柔依峡湾，维加 维加群岛
- 瑞典：维斯比汉萨同盟城市，比尔卡和霍高尔登

（三）工作方法

试点项目采用双重实施方法：第一阶段，开发分析框架，包括世界遗产可持续旅游清单；第二阶段，向联合国教科文组织的世界遗产可持续旅游工具（尤其是《“如何”指南》手册）做贡献。



这一过程由咨询小组引导完成，小组成员包括联合国教科文组织、试点遗址、重点地区、咨询机构、联合国教科文组织二级中心和学术界的代表们（附件 1）。

成果是通过大量咨询小组会议和网上交流，在与区域利益相关者进行磋商的基础上形成的。试点遗址区的代表至关重要，他们通过测试相关的工具与框架，为项目的成功做出了大量努力。

二 建立旅游管理基准

项目的第一份成果与联合国教科文组织 WH+ST 项目行动计划（2013—2015）目标 A 相关：将可持续旅游原则并入世界遗产公约机制，以及如何使这项工作与实施可持续旅游相联系。

咨询小组同意把更多的精力放在进一步开发定期报告（PR）问卷上，为遗址可持续旅游的开发和管理提供更实用的信息，加强全球目的地可持续旅游标准^[1]（GSTC-D）与世界遗产间的联系。

（一）定期报告

定期报告^[2]是《世界遗产公约》所规定的义务和机制。随着未来优先行动计划的发展，要求缔约国每6年做一次报告，报告内容与世界遗产相关事务有关。

对于长期保护而言，定期报告是一个重要的监测工具。它提供了世界遗产的相关信息，尤其是遗产是否保持了突出普遍性价值（OUV）^[3]、是否维持了其列入世界遗产名录的理由。此外，它也是缔约国之间区域合作和信息交流的一种机制。

第二轮欧洲和北美定期报告（2008—2015）是一个新的起点——它将定期报告看作是评价世界遗产旅游所带来的影响及其管理的相关方法。就问卷而论，在全国遗址区范围内进行的问卷调查为咨询小组找出了定期报告工具的主要弱点。当前的问卷调查附带的都是很普遍的问题，所以答案涵盖的新信息量并不大，因此对遗址之间的信息交流无法起到促进作用。

综合结论是：如今，定期报告不足以解决世界遗产地访问和旅游的问题。为了加强问卷与监测可持续访问和旅游之间的联系，并对世界遗产的可持续旅游做出积极的改变，需要对问卷内容进行大幅修改。

相关建议如下：

- 当前的问卷内容应与可持续旅游直接相关
- 有必要设计更多可持续旅游管理方面的问题
- 为了获取内容和统计资料，需要设置更多的开放式问题

（二）接近可持续性的最少步骤

为了确保世界遗产地旅游管理的责任性和可持续性，需要对世界遗产区内的可持续旅游做出明确定义。联合国世界旅游组织（UNWTO）将可持续旅游定义为：需要人们充分考虑旅游对当前及未来经济、社会和环境产生的影响，并满足游客、产业、环境和旅游地社区^[4]的需求。

[1] <http://www.gstcouncil.org/sustainable-tourism-gstc-criteria/criteria-for-destinations.html>

[2] 《操作指南》，第199—202自然段。

[3] 突出普遍价值（OUV）是指可超越国界、有益于全人类的子孙后代的文化意义和/或自然意义。就这一段而论，永久保护遗产对国际共同体这个整体而言是至关重要的。委员会定义了《世界遗产名录》财产题词的标准（《操作指南》，第49自然段）。

[4] sdt.unwto.org/content/about-us-5

除政策导向对世界遗产与旅游的关系做出了定义^[5]外，目前并没有广泛认可的世界遗产可持续旅游的定义。然而，基于联合国教科文组织给出的定义，同时考虑遗产的突出普遍价值，人们提出了另一个潜在的定义：（需要人们充分考虑旅游对当前及未来的经济、社会和环境产生的影响，满足游客、产业、环境和主办社区的需求，同时维持并贡献出遗址的突出普遍价值。）

全球可持续旅游委员会（GSTC）的《全球目的地可持续旅游标准（GSTCD）》，描述了一套适用于全球范围的接近可持续性发展所需的最少步骤和基准，以便使旅游目的地开发分析框架并制定世界遗产可持续旅游清单，旅游目的地可按实际需求进行增加或调整。

（三）世界遗产可持续旅游清单（1.0 版本）

提议的分析框架是一项帮助世界遗产遗址管理者建立其旅游管理基准的工具，是使人们知晓实施世界遗产可持续旅游与制定战略决定所必需的工具。下述指标可作为世界遗产及其周边的旅游管理和可持续开发的清单使用，可帮助确认应该解决的问题和需要补充的缺口。



格陵兰岛伊卢利萨特冰峡湾 ©M & G Therin-Weise

1	组织与管理
1.1	组织：通过负责与外部利益相关者（旅游企业和地方政府）展开可持续旅游方面合作的部门、小组或委员会，有效地组织世界遗产整体管理系统。
1.2	旅游战略：多年可持续旅游战略，有一定的规模，有一定的公共参与基础，具有可实施性和公开性。
1.3	保护突出普遍价值：在整体管理体系中保存、保护遗产突出普遍价值的方法。
1.4	利益相关者的参与：世界遗产已形成一个系统，它可促使目的地利益相关者在现有的基础上参加与旅游相关的计划和决策制订。
1.5	遗址阐释：在关键地点提供遗产阐释和信息材料，将世界遗产及其突出普遍价值传递给游客，同时也通过不同的媒介和语言进行传达。
1.6	推广：准确地推广世界遗产的突出普遍价值及其产品、服务和可持续性。将遗产地的推广活动并入地方、国家和国际的相关活动中。
1.7	遗产保护：不得非法出售、交易或展出受保护的人工制品和野生动植物（产品）。
1.8	防止开发：为了防止商业开发或其他形式的开发活动对世界遗产造成干扰，遗产地需与目的地市场组织（DMO）以及其他利益相关者密切合作。

[5] 建议来自《2009年9月关于在中国敦煌莫高窟自然和文化遗产景点推荐可持续旅游的专题研讨会》（UNESCO-WHC/34.COM/5F.2）。

1.9	危机应急反应机制：世界遗产区有一个恰当的危机应急处理机制，它也是遗产区整体管理系统的一部分。关键因素是加强与居民、游客和游客相关企业的沟通。该计划有相应的流程，并提供资源和培训。
1.10	安全保障：世界遗产区的管理系统可防止与旅游业相关的犯罪活动，保障游客安全，防止健康危害。该系统已纳入更广范围内旅游目的地和本地社区当中。
1.11	计划管理：世界遗产的计划方针及其相关规定与政策涵盖了土地使用、设计、建设和拆迁等内容，并已纳入到更广范围内的目的地当中。这些规定已向民众广而告之，并将不断得到强化，它们有力地保护了当地的自然文化遗产。
1.12	遗产收购：当前的法律法规认可遗产收购（法律已得到施行），并保障社区及原住民的权益，同时规定在未得到提前许可和（或）全额赔偿的情况下，不允许进行重新安置。此项规定旨在保护遗产的突出普遍性价值。

2	监测
2.1	监测：世界遗产地监测有其关键性指标。它可用于评估遗产地的保护状况，找出相关影响因素，执行定期检查，并确认相关责任人。
2.2	名胜古迹普查：已形成最新的、公开的世界遗产重点旅游区及名胜古迹的普查清单，包括自然、历史、考古、宗教、精神和文化遗产地。
2.3	敏感环境的保护：世界遗产监测旅游对敏感环境的影响，包括文化和自然环境，并保护需要保护的生物栖息地和物种。
2.4	经济效益：定期监测世界遗产所带来的直接和间接的经济贡献，并将来源于遗产的旅游效益投资到遗产保护之中。这些结果应对外公开。
2.5	当地社区民情：定期检测、记录并公开当地居民对旅游业的态度，例如民众的期望是什么，担忧是什么，以及是否满意当前的状况。应保证利益方的声音也能被听到，并在必要时执行相应行动。
2.6	游客满意度：有一个可以监测并公开游客满意度的系统，该系统还可以在必要的时候采取行动，改善游客的满意度。



立陶宛维尔纽斯历史中心 © 联合国教科文组织

3	本地社区
3.1	本地参访：不应排斥本地居民参访世界遗产区。
3.2	支持当地社区：世界遗产区应让相关的旅游企业参与支持社区活动，并加强对世界遗产的保护。
3.3	对本地民营企业家和公平交易的支持：世界遗产区应支持本地民营企业家，促进公平交易的发展。
3.4	本地就业机会：世界遗产区应尽可能为本地居民提供平等的就业和培训机会。
3.5	认知世界遗产：世界遗产区为本地居民提供定期活动，使其了解遗产地之所以列入《世界遗产名录》的原因。
3.6	旅游意识：世界遗产区为本地居民提供定期项目，加强他们对旅游机遇、旅游挑战和可持续发展重要性的理解。
3.7	知识产权：世界遗产区应利用一定的系统框架确保人们对遗址所具有的有形或无形知识产权的尊重，不管它来自于个人还是社区。
4	环境问题
4.1	环境风险：世界遗产区已确认主要的环境风险，并形成了一定的处理机制。
4.2	减少固体废弃物：世界遗产区拥有可以保证减少、再利用和再循环固体废弃物的系统。世界遗产区相关旅游企业也加入到减少废弃物行动中。
4.3	减低交通带来的干扰：世界遗产区鼓励在区内使用对环境干扰小的交通工具，例如搭乘公共交通工具。
4.4	光污染和噪音污染：世界遗产区对减少噪音污染、光污染和视觉污染有相关的指导方针和规定。世界遗产区鼓励相关旅游企业遵循这些指导方针和规定。
4.5	水资源管理：世界遗产区拥有监测、管理水资源的系统，意在鼓励节约用水。
5	游客管理
5.1	游客管理：世界遗产区拥有一个游客管理系统，包括保护自然和文化遗产的措施，并将该遗产区的游客管理系统并入到更广范围内的目的地游客管理系统之中。
5.2	全面访问：所有旅游遗址和设施，包括自然、文化和历史重点遗产和设施，均应向所有人开放，包括残疾人以及有特殊访问需求的人们。对于不直接开放的遗产和设施，应按照设计和实施方案提供访问许可，充分考虑遗产的完整性和可靠性，以及有特殊访问需求的人们。
5.3	游客行为：世界遗产区在游客行为方面拥有公开适用的指导方针，以使负面影响最小化，鼓励积极行为，惩罚消极行为。



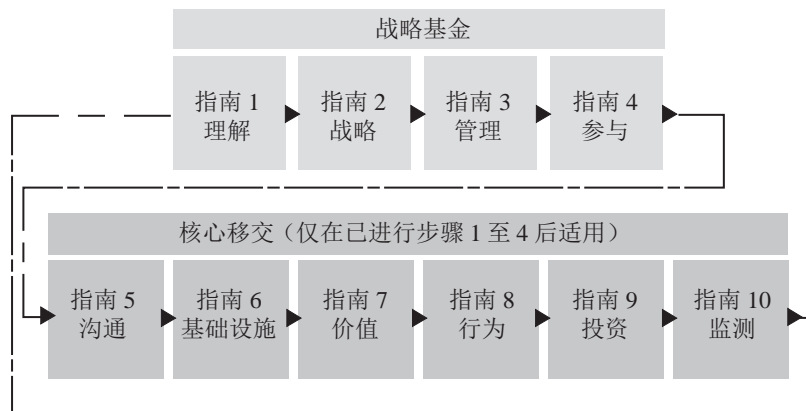
爱沙尼亚共和国塔林历史中心 ©Fiona

三 “如何” 可持续地管理世界遗产旅游

分析框架（Analytical Framework）的运用使旅游管理基准（baseline）得以产生。它要求所有的管理问题都能很好地得到解决，并引起大家的关注。联合国教科文组织的《“如何”指南》是为世界遗产的管理者专门编写的，它关乎管理流程的所有阶段，包括可持续旅游发展策略及其实施。它适用于不同条件下的文化遗产，并能应对独特的挑战，其对于全世界的文化遗产旅游目的地都有借鉴意义。

本试点项目的一个重要部分，是向联合国教科文组织世界遗产可持续旅游工具的开发做出贡献，尤其是向《“如何”指南》做出贡献。以下四项指南是每个人都必须遵循的步骤。它们是可持续旅游管理的战略基石，是其余管理系统需要依据的首要构件。

下图阐释了该过程中的不同步骤：



可持续世界旅游遗产管理的不同步骤
来源：联合国教科文组织

指南1 理解你方目的地的旅游
<ul style="list-style-type: none"> • 开始准备 • 从基础知识和术语定义开始 • 对于目的地，你了解多少？ • 你需要权衡和理解的四件重要事情 • 汇总关键数据，证据和评估。 • 谁可以帮助你填补数据缺口 扩展不同的利益相关者 • 从简单的步骤开始 • 考虑其他可持续问题
指南2 如何为先进的变革开发战略
<ul style="list-style-type: none"> • 确认关键利益相关者/群体 • 倾听不同问题、挑战和渴望 • 确认战略问题，与利益相关者测试战略问题 • 委托和支援关键伙伴开发战略 • 开发可持续的多年旅游战略 • 与本地社区公布并拥护战略 • 对即将负责的机构/多个机构进行确认 • 如有必要，鼓励关于战略和再评价的辩论和反馈 • 定期再次评价战略
指南3 如何开发有效的管理结构
<ul style="list-style-type: none"> • 使用现存的DMO（目的地管理组织）或创建一个 • 目的地管理与世界遗产地管理不同 • 良好的管制
指南4 如何从事本地社区和业务
<ul style="list-style-type: none"> • 倾听主办社区和公司的声音，并与他们进行讨论 • 确认并交流可持续经济机会 • 通过在遗产地讲述主办社区的故事，对主办社区进行赋权
指南5 如何与游客沟通
<ul style="list-style-type: none"> • 拥有一个清晰描述目的地的读物，确认某些关键信息 • 确保旅游市场利用世界遗产形象的潜在附加值 • 使遗产地易于理解 • 使用各种媒介交流游客经验 • 在最合适的区域对遗产地和其突出普遍价值进行解释 • 将关键信息外包给旅游企业和主办社区 • 通过交流与游客建立持久关系
指南6 如何管理开发旅游基础设施
<ul style="list-style-type: none"> • 开启总体规划过程 • 为目的地开发一个立体的总体规划 • 为实现战略目标 即你所需的基础设施，做好提前计划 • 确保所有的经济增长方面和保护遗产地及遗产地周边的突出普遍价值 • 保护并鼓励投资，以实现你的计划
指南7 如何开发可增加价值的产品、经验和服务
<ul style="list-style-type: none"> • 要想为可持续的、真实的产品、服务和经验增加价值，需要探寻四个原因 • 确认需要开发或可以开发的产品、服务和经验 • 做你应该做的事情，增加产品价值，帮助他们达到市场需求 • 支持企业家和社区开发可持续产品、服务和经验 • 创新产品、服务和经验 • 你的知识产权可能是你最伟大的财产

指南8 如何管理游客活动和行为
<ul style="list-style-type: none"> • 必须先权衡关键变量，然后才可以管理 • 收集信息的一些方法 • 谨慎思考目的地的承载能力或承载范围 • 开发承载能力计划和方法 • 管理游客时需要思考的一些方法 • 在人们需要做出正确选择时，为他们提供信息 • 在本地业务可以保护游客利益时，增加停留时间
指南9 如何利用资金和投资进行进步性变革
<ul style="list-style-type: none"> • 世界遗产有四种融资方式 • 弄清楚维持遗产地和做出必须的变革所需的资金/投资 • 弄清楚你需要的资金/投资的用途 • 确认可能对类似成果感兴趣的赞助者和投资者 • 进行制图以配合可能对特别成果或活动感兴趣的赞助者/投资者 • 针对最可能的投资源决定一个简单的筹款/投资战略 • 明确你对赞助者/投资者的定位 • 了解与赞助者/投资者的沟通价值 • 将所有成果集中起来，以吸引赞助者/投资者参与新的活动 • 建立旅游部门的筹款机制，尤其是游客筹款机制 • 为不断提高的专业态度建立能力与募捐制度 • 不仅仅事关金钱 • 游客真的会捐款吗？ • 目的地不限制网上筹款 • 在战略方法中加入筹款内容
指南10 如何监测和按照基准测试的你努力的成功度
<ul style="list-style-type: none"> • 确认一些明显的基准和里程碑 • 测试基准应该是智能的 • 向关键利益相关者公布测试基准和测试结果 • 每年都要重新讨论关联性 • 谁负责监测工作？ • 按有规律地间隔进行评价工作，并做出相应调整

四 北欧－波罗的海地区的“人民保护地方” (People Protecting Places) 项目

《“如何”指南》在“人民保护地方”项目的网页上可以找到，它已发展为联合国教科文组织 WH+ST 项目的公共界面。通过展示一系列国际案例研究，举例说明各种指南中所列管理问题的解决方法，Pinterest 钉板^[6]强化了对工具的使用。

确认该区域的几个案例研究之后，下文将给出一个试点遗产地案例，说明对《“如何”指南》的价值方面的案例研究。

[6] Pinterest 是一家网络移动应用公司，可提供图片发现、收集、分享和储存工具。用户可以创造和分享视觉书签集（钉板），还可以通过选择项目、页码、网站等来创造钉板，将图片钉在已有的或新建的钉板上。(en.wikipedia.org/wiki/Pinterest 18/11/14)



（一）努力成为国际模范区域

在更广范围内与北欧－波罗的海世界遗产网络加以合作已经成为试点项目的关键因素。年度网络会议 / 研讨会被用作测试和讨论的平台。

2014 年 9 月 17—19 日，北欧－波罗的海世界遗产研讨会在丹麦罗斯基勒召开^[7]。研讨会的主旨是动员和推动北欧－波罗的海世界遗产 / 利益相关者参与到可持续旅游战略的开发和实施中来。

根据我们实施可持续旅游业的经验，以及从联合国教科文组织 WH+ST 项目所得到的新的、有用资源，大会参会人员认定了一个新的地区性里程碑。

截止到 2016 年，北欧－波罗的海区域将成为世界遗产及可持续旅游的国际模范地区。该区域内所有世界遗产已经制定或正在制定的可持续旅游策略将成为其整体管理体系的一部分。

第二轮欧洲定期报告（2012 年 9 月至 2013 年 7 月）将旅游定义为可以向世界遗产做出积极或消极贡献的因素。对北欧－波罗的海区域的能力建设的初步探究（2014 年世界遗产基金会）强调：需要继续在世界遗产目的地加强实施可持续旅游的能力建设。因此，旅游被确认为欧洲从 2015 年起其需要实施的未来行动计划中的优先事项^[8]。

在 2015 年德国波恩即将召开的世界遗产委员会第 39 届会议将陈述第二轮欧洲定期报告及后续行动计划。

[7] 此次会议由北欧－波罗的海世界遗产网工作组、丹麦文化局、罗斯基勒大教堂堂区管理委员会和罗斯基勒大教堂遗产基金会共同组织举办。

[8] 2014 年 12 月 1—2 日，在赫尔辛基召开世界遗产重要关注点最后一次定期报告会议。



挪威维加群岛 © 提名文件

(二) 试点项目以外

世界遗产及可持续旅游北欧－波罗的海试点区域的试点项目，是一项针对联合国教科文组织 WH+ST 项目和行动计划的区域性贡献。为保证试点项目的继续实施，对项目参与者以及更为宽泛的北欧－波罗的海世界遗产网络和利益相关者提出了几点要求。

2014 年 12 月，北欧世界遗产基金会不再运行，基金会提出了一项综合项目报告，其中附有在北欧－波罗的海区域实施和建设能力战略 / 阶段（2015—2017）的建议和提议行动，并将其提交给联合国教科文组织。

联合国教科文组织已证实将继续开发分析框架，并将其并入联合国教科文组织网上能力建设工具。联合国教科文组织将进一步探索可能的方法，以支持这个已经建设起来的网络，直至发现更持久的解决方法和资源为止。



芬兰堡 © Suomen Ilmankuva Oy

附件 1 咨询小组和工作小组

咨询小组			
利益相关方代表	姓名		组织/国籍
世界遗产重点研究	Bolette	Lehn Petersen	丹麦文化局
	Liina	Jänes	爱沙尼亚
	Margaretha	Ehrström	芬兰
	Stefan	Wessman	
	Susanna	Lindeman	
	Ragnheidur	Thorarinsdottir	冰岛
	Sigurdur	Thrainsson	
	Dagnija	Baltina	拉脱维亚
	Ieva	Svarca	
	Algimantas	Degutis	立陶宛
	Ruta	Baskyte	
	Petter	Koren	挪威文化遗产理事会
	Lisen	Roll	
	Gaute	Sønstebø	挪威自然管理理事会
	Maria	Wikman	瑞典国家文物局
	Anna	VonSydow	瑞典环保局
	Daniel	Nilsson	瑞典国家文物局
	Jan	Turtinen	
试点遗产地/参考遗址	Hans Ole	Matthiesen	耶灵墓地、北欧文字石碑和教堂（丹麦）
	Klaus	Holst	克隆堡（丹麦）
	David	Høyer	罗斯基勒大教堂（丹麦）
	Elle	Lepik	塔林历史中心（老城区）（爱沙尼亚）
	Petteri	Takkula	芬兰堡（芬兰）
	Milly	Lundstedt	高山海岸/瓦尔肯群岛（芬兰/瑞典）
	Susanna	Lindeman	
	Ólafur Örn	Haraldsson	信德威格里森林公园（冰岛）
	Einar	Sæmundsen	
	Aigars	Kuskis	里加历史中心（拉脱维亚）
	Rugile	Balkaite	维尔纽斯历史中心（立陶宛）
	Gediminas	Rutkauskas	
	Erlend	Gjelsvik	罗勒斯矿业小镇及周边（挪威）
	Rita	Johansen	维加 维加群岛（挪威）
	Katrin	Blomvik	西挪威峡湾（挪威）
	Erling	Oppheim	
	Lena	Johansson	比尔卡和霍高尔登（瑞典）
	Maria	James	维斯比汉萨同盟城市（瑞典）

续 表

主题四：文化景观可持续生态旅游发展策略

咨询小组			
利益相关方代表	姓名		组织/国籍
联合国教科文组织	Peter	DeBrine	世界遗产中心（WHC）
咨询机构	Gamini	Wijesuriya	国际文物保护与修复中心（ICCROM）
	Giulia	Carbone	国际自然保护联盟（IUCN）
	Sue	Millar	国际古迹遗址理事会（ICOMOS）
联合国教科文组织二类中心	Ping	Kong	亚洲及环太平洋地区世界遗产培训与科研机构（WHITR-AP）
	Webber	Ndoro	非洲世界遗产基金会(AWHF)
学术界	Kristina	Svels	芬兰埃博学术大学
	Mart	Kalm	爱沙尼亚，爱沙尼亚艺术学院
其他相关组织	Ingunn	Sørnes	挪威创新署
	Lee	Minaidis	世界遗产城市联盟(OWHC)

工作小组	
姓名	组织
Peter DeBrine	联合国教科文组织/世界遗产委员会
Cecilie Smith-Christensen	北欧世界遗产基金会
Carol Westrik	
Ole Sjøe Eriksen	

Think and Explore Conservation and Development of Traditional Villages at Hani Rice Terraces

对哈尼梯田传统村落保护发展的思考与探索

朱良文

昆明理工大学建筑与城市规划学院教授，昆明本土建筑设计研究所所长

摘要

论文阐述了笔者近两年在红河哈尼梯田遗产区从事传统村落保护发展工作的研究思考与实践探索。在思考部分，着重论述了三个基本观点：人是哈尼梯田文化遗产保护的基础与出发点；村寨是哈尼梯田文化遗产保护工作的重点与难点；面向实际是红河哈尼梯田遗产保护工作的唯一方法。在探索部分，论文概述了实践中的三个问题：把传统村落的保护要求落到实处；认真对待传统村落的发展；促进“美丽家园”建设与遗产保护工作的有机结合。

关键词

哈尼梯田 传统村落 保护发展 人 美丽家园 遗产保护

早在红河哈尼梯田被批准列入世界文化遗产之前的2013年4月，我们接受元阳县哈尼梯田管理局的委托即开始了《元阳县民族村寨建筑与环境风貌的保护、整治与发展研究》项目的研究工作，至今工作尚在继续。我们前后五次对遗产区的85个村寨分别进行了较大规模的调查，前后参与的教师13人，研究生25人，本科生18人，计140人次，约600人日。现就一年多来的工作，谈谈我们的研究思考与实践探索。

一 对“红河哈尼梯田文化景观”遗产保护的研究思考

“红河哈尼梯田文化景观”世界遗产的基本状况为：面积——遗产区16603.22公顷，缓冲区29501公顷，计46104.22公顷；村寨——遗产区82个，缓冲区154个，计236个；人口——遗产区54086人，缓冲区59354人，计113440人。其资料来源于中国建筑设计研究院建筑历史研究所2011年完成的《红河哈尼梯田保护管理规划（2011—2030）》（以下简称《保护管理规划》），只不过我们2013年实际调查遗产区内村寨为85个，因有的分为上、下寨，人口因时间也有所增长。

面对这一地域面积大、村寨数量多、涉及人口广、经济发展滞后、保护任务艰巨的遗产，在研究中我们有三种思考，它也是我们研究的基本观点。

（一）人是哈尼梯田文化遗产保护的基础与出发点

《保护管理规划》分析了哈尼梯田物质遗产构成的四个要素：森林、村寨、梯田、水系，概括为“四素同构”，分析是科学的。然而，作为“文化景观”遗产区还应有一个基本的要素——人。人是其最根本的因素，森林由人保护，村寨由人定居，梯田由人开凿，水系由人营造（图1）；作为“文化景观”遗产重要组成部分的非物质文化遗产（民族语言、民间传统音乐、传统口述文字、民间传统舞蹈、传统习俗、祭祀活动、传统制度、传统手工艺等）更是由人来传承。



图1. 哈尼梯田的 四素同构 与人

再就梯田的过去与现在来看：过去，开凿梯田是靠迁居此地的人（哈尼族先民），其目的是为了艰难的生存；现在，维护梯田是靠生活在此的人（哈尼族、彝族百姓），其目的是为了自己基本的生活。那么，未来保护利用梯田遗产靠谁？为了什么？有三种可能：一是依靠政府，他们为了保护遗产，发展地方经济，也为了政绩；二是依靠企业，他们为了保护遗产，发展社会事业，也为了赚钱；三是依靠当地的人（村民百姓），他们的目的很直接，为了自己更美好幸福的生活，达不到此目的他们不必固守此地耕种梯田，可以外出打工，现在外面的世界对他们已经产生并将继续产生更大的吸引力。在这三种可能中，唯有当地的人才是最根本且不可或缺的依靠，也只有让当地村民过上更好的日子，



图2. 哈尼梯田遗产构成要素之一的传统哈尼村寨



图3. 哈尼梯田遗产区内已失去传统风貌的哈尼村寨

有更多的收益，他们才愿意并自觉地保护与利用梯田遗产。不保住当地的人，哈尼梯田文化景观遗产将不复存在。

（二）村寨是哈尼梯田文化遗产保护工作的重点与难点

在红河哈尼梯田遗产中，作为要素之一的村寨是人的生活场所与主要活动空间，对梯田景观的营造来说它是大本营，对于一种“活态遗产”来说它更是文化传承的活体。因此，村寨是哈尼梯田文化遗产保护工作中的重点之一（图2）。

然而，正因为它是人们聚集的生活场所，随着生活的不断发展，村寨的变数也最大，因此它是四个要素中最不稳定的因子，也是最难保护的因子。现实的情况也是村寨的破坏性最大（图3），所以说村寨是哈尼梯田文化遗产保护工作的难点。

面对村寨这一难点，对村寨的保护工作必需适量、适度、适时。

适量控制——对传统村寨及其传统民居的保护数量要适当。量太小不足以形成遗产的规模及总体风貌，量太大则难于实现。

适度把握——对传统村寨及其传统民居的风貌保护到什么程度要适当。不严格把握则易失去遗产的完整性与真实性，太严格则可能限制老百姓的生活发展需求，也难于做到。

适时管理——传统村寨及其传统民居的保护在不同时候有不同的问题，要有不同的要求及其管理办法。不超前考虑与约束，将难于控制破坏行为的发生；太超前要求，在财力、物力及认识上又难以达到。

（三）面向实际是红河哈尼梯田遗产保护工作的唯一方法

基于上述两点，要搞好红河哈尼梯田遗产的保护，唯一的方法就是面向实际、深入实际。

一是面向人的实际需求——这里的村民目前一般生活水平较低，有些尚在贫困线以下，他们迫切希望增加经济收益、改善自己的生活状况，希望改善风貌虽“传统”、但内部很差的居住条件。面对这种实际，只有尊重他们的发展需求，尊重他们利用自己的梯田与家园获得合法利益的权利。只有确保他们从遗产保护中获益，他们才有保护的积极性与自觉性。

二是面向村寨的实际状况——目前村寨的实际状况是令人担忧的，遗产区内85个村寨能够保持传统村落完整性与真实性的只有少量的3—5个，绝大多数已有不同程度的自然或人为的破坏。至于传统民居，我们对遗产区核心部位的56个一、二级村寨做了详细调查，真正保留传统风貌的A类民居（称得上是“传统民居”）仅1190幢（图4），占其总数8951幢的13.29%，而其中又有84%（1001幢）已有不同程度的破损。我们只有根据这种实际状况来确定需要保护的数量与要求，确定保护政策，拟定保护措施，制定管理办法。



图4.哈尼梯田遗产区内的传统民居
哈尼族蘑菇房

二 在哈尼梯田传统村落保护发展中的实践探索

《保护管理规划》对遗产的保护与管理做了全面规划，也拟定了利用与展示规划，但未涉及发展规划。传统村落的保护与发展是不可分割的，在实施保护工作中，时时处处碰到的是与发展的矛盾，问题不少。一年多来，我们针对哈尼梯田中传统村落的保护发展进行了一系列实践探索，现概述下面三个主要问题。

（一）把传统村落的保护要求落到实处

《保护管理规划》对遗产保护提出了很高的要求，但对如何落实缺乏指导。为了将其保护要求落到实处，我们重点进行了以下工作。

1. 细化保护范围，明确村寨保护等级

近期把保护工作重心放在遗产区（即 16603.22 公顷的范围），缓冲区按相关要求兼顾。

在保持遗产区范围不变的前提下，为了便于实施管理，首先将这么大的范围再细分为两个区域（图 5）：

重点核心区域——旅游环线及其附近容易到达，坝达、老虎嘴、多依树三个梯田景观区内可见范围，这是当前必须严格落实保护的区域，面积约为遗产区的 3/5（10000 公顷左右）。

非核心区域——远离旅游环线、不易到达，梯田景观区以外的范围，面积约为遗产区的 2/5（6600 公顷左右）。

其次，明确村寨保护等级，将遗产区内的 85 个村寨分为 3 个保护等级：

一级保护村寨——《申遗文本》中申报的上主鲁老寨、全福庄中寨、牛保普、阿者科、垭口等 5 个典型传统村寨及菁口、大渔塘、普高老寨 3 个民俗文化村，计 8 个。

二级保护村寨——重点核心区内除上述 8 个以外的 52 个村寨。

三级保护村寨——非核心区域内的 25 个村寨。

对各级保护村寨的保护管理措施将在下一步工作中予以明确。

2. 落实传统民居保护对象

我们在遗产区 85 个村寨全面调查的基础上针对此地具体法规制定了“传统民

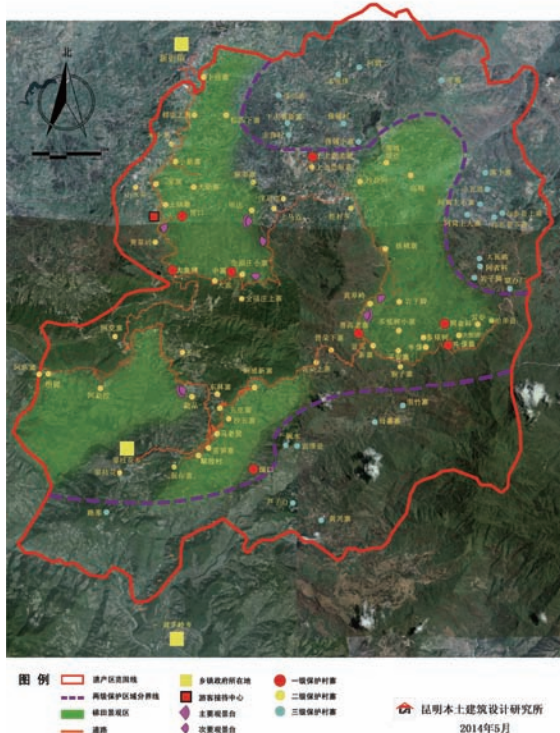


图 5. 红河哈尼梯田遗产区 85 个村寨分布及分级

居分类及保护措施建议表”(图6)。根据此表,我们将A₁类确定为“重点保护民居”挂牌保护,A₂类为“保护民居”挂牌保护,A₃类为争取挂牌的保护民居。所有A类民居是当前急需保护的重点,目前在遗产区85个村寨内总数约1800幢。

类别	细分	参考实例	标准特征	保护措施	备注
A	A ₁		1、在历史、文化、科学、艺术、社会、经济某一方面有重要价值; 2、传统风貌保存完整与真实。	1、挂牌《重点保护民居》; 2、严格保护,不得拆除; 3、外部风貌若有破损按原貌修复; 4、内部环境可以改造提升; 5、周边环境精心整理提升。	
	A ₂		1、有一定价值,虽有少量破损但很容易修复; 2、传统风貌保存比较完整。	1、挂牌《保护民居》; 2、严格保护,不得拆除; 3、对已有的破损按原样进行修复; 4、内部环境可以改造提升; 5、周边环境可以整理提升。	
	A ₃		1、有一定价值,虽局部有所破坏或损毁但仍可以修复; 2、虽有少量改动,但一眼看上去仍属原有传统民居。	1、严加保护,不得拆除; 2、认真修缮,恢复传统风貌; 3、内部环境可以改造提升; 4、修缮后传统风貌突出,认真保护有成效的可以申请、争取挂牌《保护民居》。	
B	B ₁		建筑主体部分保存着传统风貌,没有破坏,但非主体部分的局部已改造、异化,与传统风貌有冲突。	1、不得拆除,只能对已改造、异化的局部进行修整,恢复传统风貌; 2、对建筑主体部分同时进行修缮; 3、内部环境可以改造提升; 4、修整修缮后加以保护。	
	B ₂		处于传统村落核心部位的原有传统民居,现破损严重无法修复。	1、可以拆除,按传统风貌重建; 2、重建时内部空间可以按新生活要求设计; 3、重建后加以保护。	
	B ₃		1、处于传统村落非核心部位的原有传统民居,现破损严重无法修复; 2、建筑主体部分虽为传统风貌但已严重破损,而局部又经改造、异化,与传统风貌有冲突; 3、新建的与传统风貌基本的协调的新民居。	1、可以全部拆除按传承传统民居的新民居方案新建; 2、也可以拆除破损部分,新建与改造结合; 3、新建的基本协调的新民居可以保留,对其局部不协调之处进行整治、修缮。	
C	C ₁		建筑主体部分已异化改造与重建,局部尚保留传统风貌。	进行外部风貌整治、修缮,使其与传统风貌协调。	
	C ₂		已全部新建的风貌异化民居,但其体量尚靠近传统民居,有改造余地。	进行外部风貌整治、改造,使其与传统风貌协调。	
D	D ₁		已建成的大体量的风貌异化建筑,但其所处地段对传统村落影响不大,或有影响但尚能通过改造与传统风貌取得协调效果。	1、对影响不大的,可通过绿化屏蔽及适当的立面改造进行处理; 2、对有影响的,可通过降层、削减长度、分解体量、改造立面等方法进行改造,使其与传统风貌协调。	
	D ₂		在传统村落重要地段、影响较大,对传统风貌破坏较大的新建大体量异化建筑。	1、在可能条件下尽快拆除; 2、暂时无法拆除的,可先宣布为“冲突性建筑”,限期在2、5、8年内拆除(视难度而定),近期先作适当改造。	

昆明本土建筑设计研究所 2014年5月

图6. 哈尼梯田遗产及缓冲区传统民居分类及保持措施建议表(修订)

在遗产区的传统民居保护中,一个最集中突出的问题是:哈尼族“蘑菇房”的茅草顶(图7)如何保护与修复。据统计分析,遗产区内现存留有茅草顶的哈尼族蘑菇房

菇房（包括已破损的）大约 1700 幢（部分传统民居为彝族土掌房，无茅草顶）；《保护管理规划》提出保留与恢复茅草顶 10800 户（见规划文本第 72 条）是不切实际的。据我们 2013 年调查，元阳全县每年可收集的茅草可盖蘑菇房 300 幢，按 5 年维修更换一次，可供 1500 户使用；而 2014 年实际了解茅草仅收集到可供 100 多幢的量，且现在的施工工艺较差，时有漏雨，3—4 年即需更换，这样茅草更缺乏。然而从遗产真实性的需要，保留与恢复一定数量的茅草顶蘑菇房是必需的，我们从现有实际情况及资源的可能性出发，提出保存与不断维护、修复的哈尼族蘑菇顶最低数字为 1200 幢，基本集中在 A 类民居上。至于我们也曾试验过的三种仿茅草顶做法（混凝土拉毛、树脂仿真茅草、金属材料仿真茅草），在传统民居中皆不可取，因为它失去了遗产“真实性”的要求，只能用于少量旅游景点建筑或村寨非传统类民居的维修中。

3. 开展具体的保护技术工作

建立了遗产区的核心区域 56 个一二级村寨的详细档案；进行了环境风貌整治试点（图 8）并进行推广；对 54 个村寨做了初步的保护发展方案；对阿者科、牛堡普两个重点村寨正在进行规划工作（并已纳入省住建厅 2014 年试点规划计划中）；正在编制元阳哈尼梯田传统村落与传统民居的两本《保护管理手册》。



图 7. 哈尼族蘑菇房的茅草顶



图 8. 试点整治的彝族土掌房

（二）认真对待传统村落的发展

传统村落的发展包括经济发展与村民居住生活发展两个方面。

1. 村落经济的发展

红河哈尼梯田遗产区经济发展的产业选择不外乎提升农业产值、发展旅游业、开拓文化创意产品及副业三个方面，其中发展旅游是遗产区的现实需求与经济选择的必然选择。



图 9. 旅游餐饮业发达的大鱼塘民俗村

在旅游发展中,企业与村民的利益矛盾已经或将继续存在,主要表现在旅游收益的分配及一般村寨旅游的限制两个方面。

梯田景观资源是当地村民营造、耕作与守护者,现在的旅游门票由企业收取,虽有部分分配给村民但比例偏低,且缺乏逐年提高的利益保障,当地村民心理不平衡,影响了他们保护的积极性。这需要政府强有力地领导及不断地平衡矛盾,应确保村民的利益并不断提高,这是事关梯田文化景观遗产未来存亡的重大问题。

目前遗产区有大鱼塘、箐口、普高老寨三个“民俗村”靠旅游致富有明显的效果(图9),而《保护管理规划》关于“遗产区的自然村寨不宜进行家庭旅馆、农家餐饮等非农业生产的商业经营活动”之规定(规划文本第61条)不利于各村寨间获益机会的均等,也不符合旅游发展的客观需要、旅游产品多样化及旅游质量的提高,因此上述规定宜取消,应鼓励遗产区内的村寨及居民根据自身条件及市场需要自主开展旅游服务。当然,村寨旅游应避免趋同性、同质化,这一靠市场调节,二靠政府引导。村寨旅游除民宿、家庭餐饮外,应引导向展现民族文化与深度体验民俗文化方向发展,如小型主题博物馆、家庭手工艺作坊展销、村寨历史人文参观介绍、家庭茶饮访谈、节庆活动接待等等,让村民从这些服务中取得正当的合理的收益。政府的作用是规划引导、制度管理、指导监督、检查评比。

2. 村民居住生活的发展

传统村落的道路修缮、水沟疏浚、公厕新建、垃圾收集等公共设施的改善有较大推进,但距要求还很远。部分村寨的环境风貌整治有一定效果(图10),但环境品质普遍不高,尚有许多村寨待启动。

改善居住条件是村寨村民普遍而迫切的要求。目前新民居建设普遍缺乏发展用地,难于规划;新民居多为自拆自建,缺乏引导,效果不佳(图11)。传统民居内部改造是量大面广的工作,目前方案正在探索,具体工作正待开展。

(三) 促进“美丽家园”建设与遗产保护工作的有机结合

“美丽家园”是在政府推动与指导下的一项农村建设运



图 10. 环境整治后的普高老寨



图 11. 失去了传统风貌的部分新民居建设

动，它对消灭农村危房、改善村寨环境风貌、提升村民的生活质量起到一定的作用。

然而，“美丽家园”建设与遗产保护在现实中也存在着一些矛盾：

1. 对“美”的认识与追求不一致。主要反映在三方面：翻新后产生的耀眼、靓丽，与遗产地原有的历史感及沉着的美感相反；仿城市追求现代、绚丽，与农村原有的自然、朴拙的特色迥异；仿外地古镇的清新、秀丽，与此地元阳大气、壮美的气质相悖。

2. 工作重点不一致。“美丽家园”大力推进传统房屋的改造或“危房”推倒重建；而遗产保护力求保护传统民居的原有风貌。

3. 政策不协调。“美丽家园”政策鼓励新建，凡新建有补助；遗产保护目前尚缺乏针对保护的奖励政策。

针对上述问题，需要协调统一。包括：管理机制的协调，应设立“美丽家园”建设与遗产保护统一的领导管理机构；认识的协调，应针对遗产区内的特定环境，形成符合其保护要求与审美需求的“美”的统一认识；政策的协调，制定统一的有利于在遗产保护前提下的“美丽家园”建设的补助标准；计划工作的协调，在遗产区内鼓励保护传统民居，力求多维护修缮及内部改造，少拆除重建。通过多方面的协调，促进“美丽家园”建设与遗产保护工作的有机结合。

哈尼梯田遗产区中传统村落的保护发展是一项艰巨的任务，矛盾很多，问题复杂，难度很大，我们仍在积极地研究思考与实践探索中。

Rural Heritage and Rural Tourism

乡村遗产与乡村旅游

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一 乡村遗产与乡村发展

乡村遗产是乡村发展的资源。乡村遗产作为一种文化景观，具有独特的经济 and 美学价值。乡村遗产由于其与乡村社区有着不可分割的关系，因此，不能简单地冠以“保护”的意义。乡村遗产的保护必须与乡村社区的发展一起考虑，应该纳入乡村发展的整体资源体系中，从而实现可持续的保护和社区发展的双重目标。

乡村发展最基本的含义可以从三个方面去理解。首先是村民收入的提高，这对每个村民而言是切切实实的利益，也是衡量乡村发展最基本的指标；其次是村民就业能力与适应能力的提高，即乡村社区能力的提高。村民和村集体通过自身知识、技能的拓展和提升，能够更多、更好地适应市场的变化和季节的变化，具备把握各种机会的可能性；最后是村落自身价值的提高，是指在发展中不损害自身具有的各种价值，包括文化、遗产、传统、社区、自然以及产业，并通过发展使自身的价值持续得到提高。

发展旅游是具备遗产价值的村落发展的有效途径之一，但我们现在往往将乡村的遗产旅游异化成旅游景区的建设活动。我们需要认识到，旅游村落（景区）是一种功能定义，因此极易演变为物质性和功能性的建设活动和政策导向，为此我们应该反思如何将乡村遗产旅游从大规模的功能性建设转变为关注村民和乡村社区本身，关注创造文化景观遗产的人及其社会结构。

二 社区旅游与参与式发展

20 世纪 80 年代，世界范围内的旅游业迅猛发展，过度开发所引发的一系列资源破坏和环境污染问题愈发严重，旅游规划学者 Murphy 面对旅游开发和社区发展脱节、社区村民对旅游开发不满等问题，于 1980 年提出“社区旅游”这一概念。在研究中，他强调社区旅游是作为一种规划理念和方法，通过社区村民的参与影响旅游规划的决策，以减少社区村民对旅游的反感情绪和冲突。^[1]

唐顺铁在 1998 年提出了我国最早关于社区旅游的定义：从社区的角度考虑旅游目的地建设，以社区的互动理论指导旅游区的总体规划和布局，通过优化旅游社区的结构提高旅游流的效率，谋求旅游业及旅游目的地经济效益、环境效益和社会效益的协调统一和最优化。社区旅游为寻求实现旅游业可持续发展提供了一

[1] Murphy P E. Tourism: A Community Approach [M]. New York: Methuen, 1985.

一个新途径，并将其与传统旅游进行了比较（表 1^[2]）。

表1 传统旅游与社区旅游的比较

	传统旅游	社区旅游
对象	景观	景观、环境、社区
目标	最大经济效益	经济效益、环境效益和社会效益的协调统一和优化
开发原则	发掘景观吸引力	从社区互动、社区进化和社区结构优化的角度指导旅游开发
当地村民与旅游开发的关系	无关或被动参与	当地村民是旅游开发的重要力量

参与式发展理论是 20 世纪 70 年代出现的概念，时至 20 世纪 90 年代初期，世界银行等一些主要的援助机构开始将其重心转向促进社区的参与式发展，也正因此，参与式发展开始了世界范围的传播。^[3]

参与式发展是让社区自主参与旅游项目的决策、实施、经营、利益分配及监督和评估。^[4]其实质是在以社区村民为主体的多方参与下，发现、确认社区发展的机遇，并通过合理有效的发展机制的建立，来实现资源的公平和合理的配置与管理，以实现社区的可持续发展，^[5]其重点是以社区中人的发展带动社区的发展。“参与式发展”主要依靠社区的内在力量来推动其自身发展，同时也借助政府和第三方的结构的外力，以自身为主体把优势资源进行最优化整合。

与传统的旅游只注重发掘旅游目的地的景观吸引力的开发原则相比，社区旅游更注重从社区互动（社区和各利益相关者的相互作用）、社区进化（社区能力提升）和社区结构优化（空间、经济、社会结构）的角度指导旅游开发，突出了社区的主体地位。

三 路径选择

为实现作为传统村落中社区村民对于旅游的参与式发展的目标，政府、社区和企业这三种旅游发展中的主要利益主体需要重新选择各自的路径，即“社区自觉能力建设”、“政府有限干预”和“企业合同制约与法制规范”，同时为弥补我国相对弱势的社区在强势政府和企业面前的力量不足，建议第三方力量介入社区旅游发展过程，完善社区参与旅游发展的体系。

（一）社区自觉性的能力建设

1. 传统文化价值教育

许多旅游者在乡村所追求的价值往往被当地村民所忽视，村民司空见惯的生产、生活方式正是广大旅游人群所追求的自然属性的怀旧之精髓所在。只有让当地村民明白了自身资源的旅游价值和文化价值，才能激发他们对自身文化的筛选、

[2] 唐顺铁. 旅游目的地的社区化及社区旅游研究 [J]. 地理研究, 1998(2).

[3] 周大鸣, 刘志扬, 秦红增. 寻求内源发展: 中国西部的民族与文化 [M]. 中山大学出版社, 2006.

[4] 刘金龙. 参与式发展在中国实践的回顾和展望 [C]. 见: 李小云, 编. 谁是农村发展的主体. 中国农业出版社, 1999.

[5] 林志斌. 参与式社区发展 [C]. 见: 李小云, 编. 谁是农村发展的主体. 中国农业出版社, 1999.

保护和再诠释，从而给社区发展的可持续性提供根本保障。

2. 旅游影响教育

社区村民对于旅游发展的热情高涨很大程度上是因为他们对于旅游开发只有正面效应的认识，对于旅游的负面效应如社会文化变迁、自然环境破坏、社会秩序失衡、文化传统失落和道德伦理沦落等无所预知。如果村民能够认识到旅游的各方面影响，就能对其参与行为进行理性调整，从而使其易波动的“原始淳朴”转变为相对稳定的“理性淳朴”。

通过对村民的此类“预警”式教育，也能一定程度上抑制社区对于旅游的过度参与。如果能够让社区村民意识到发展旅游可能带来的正面和负面效应，有的时候“不参与就是最大的参与”，对于传统文化和传统生产、生活方式的保育就能从内源上找到实现的可能。

3. 旅游从业人员培训

传统的旅游培训主要针对社区村民旅游技能的提高，忽视对于观念的培养，而后者往往比前者更重要。许多旅游从业者在经营过程中商品意识开始觉醒，却容易对自身资源的认识产生偏差。比如若对社区旅游从业者家庭旅馆的改建观念进行教育，就能很大程度上避免传统建筑风貌的破坏。

（二）政府有限性的干预

地方政府在参与村落旅游发展中的角色定位应当是：做好社区参与旅游的规范制定者，脱去经营者的角色，充当与旅游相关的各方利益群体的协调者。

对于社区参与旅游，政府可以采用一系列积极的政策工具，比如鼓励企业在旅游开发过程中承担一定的社会责任、鼓励可持续的旅游行为、鼓励企业合理分享一部分通过社区资源获得的收益以及宣传并敦促旅游行为规范等。

在乡村旅游开发中村落社区的制衡力量相对微弱，因而政府合理的公共政策的制定显得尤为重要。政府作为旅游开发的管理者和开发主体之一，应该保证政策制定和实行的法制化和规范化，为社区旅游的发展提供良好的政策、制度基础和优质的投资环境。

（三）旅游企业合同制约与法制规范

旅游公司在村落社区参与旅游发展的过程中是主要的直接管理者、资金的投入方和旅游收益分配的决策者。随着法治观念的觉醒和进步，村民也渐渐从原有的乡规民约中走出来，渐渐接受并合理利用这一事实谋取利益或限制自身的行为。因而公平合理的合同制定就成了旅游企业在乡村旅游发展中保障村落社区参与旅游发展和收益分配的核心。合同更是可以作为社区村民这一相对弱势群体保障自身利益的有效手段。

村民是社区旅游的参与主体和重要资源，如果不取得他们的配合，一切旅游发展都是纸上谈兵，关键是合同的公平性和公开性需要得到保障。如果由于合同的缺乏公平性、透明性，导致很多村民失去了表达的机会，产生了反感情绪，矛

盾和冲突也随之而来。因此应该在法制上、内容上保证公平，以消除潜在的冲突和矛盾。因此，旅游企业不能忽视村民在合同中的合理权益，只有互相尊重、平等以待，才能保证乡村的可持续发展。

四 对世界文化遗产地红河哈尼梯田保护的思考

乡村社区是构成乡村文化景观的重要组成部分。根据联合国教科文组织关于“文化景观”的分类和定义，乡村遗产被归为“有机进化景观”（Evolving landscape）中的“持续性景观”（Continuing Landscape），它是指“在当地与传统生活方式相联系的社会中，保持着一种积极的社会作用，而且其自身演变过程仍在进行之中，同时又展示了历史上其演变发展的物证。”从乡村文化景观的定义可以看到，乡村遗产依托于乡村社会，乡村社会的发展演变必然使乡村遗产的表象和内涵带来变化。另一个方面是，如果乡村遗产离开了乡村社会，乡村遗产也就不可能对当地产生积极的社会作用，其自身的演变要么被停止，要么被异化。

乡村遗产旅游必须与乡村发展的目标相结合，而社区参与是达成目标的重要途径。发展乡村遗产旅游是为了保护乡村遗产，而保护乡村遗产的目的归根到底是乡村的发展。因此，世界文化遗产地红河哈尼梯田的保护需要与从事遗产地梯田耕作的村民及其社区的发展一起考虑。

哈尼梯田遗产价值的根本在“民”，如果现在耕作梯田的这些村民不再耕作了，那梯田就可能荒废或者转为它用，梯田的文化景观价值也将不复存在。梯田旅游的发展会不会带来这种负面影响？虽然现在下这个结论还为时尚早，但这种潜在的风险是存在的。辛苦、劳累、产量不高，都可能成为旅游发展起来之后村民放弃（或部分放弃）继续从事梯田耕作的理由。

哈尼梯田保护的关键因素包括气候、水系和民众，其中最复杂、最困难的因素还是村民。乡村社会的发展是必然的，由此带来的社会关系、生产关系的变化也必然引起表象景观的变化。要保护梯田景观，需要考虑其背后营造景观的村民及其社区的发展诉求，因此，应该让遗产地的社区积极地参与到遗产保护和旅游发展中，让社区对自己的发展方向表达充分的想法。“参与式发展”强调参与范围的不断扩大、参与事项的具体化和个体化，内容则相比传统的“社区参与”拓展为9个方面：（1）决策及选择过程的介入；（2）发展过程中全部项目循环中的介入；（3）对社区乡土知识的信任；（4）资源的利用及控制；（5）发展对象的能力建设；（6）发展成果的利益分享；（7）社区自我组织及自立；（8）权力和民主的再分配；（9）促进机制的建立。

哈尼梯田遗产地的旅游业尚处于发展的前期，以下的一些问题需要我们去研究和思考。首先，遗产地的梯田在未来究竟需要多少从事耕作的人口？这一耕作人口的底线需要政策在一定时期内予以一定程度的扶植。其次，社区参与旅游发展的机制设计需要结合当地社会的特征，尊重当地的社会价值观和社会结构，以保障社区和村民的利益与发展权利。最后，社区参与旅游发展的机制设计应该将社区能力建设放在突出的位置，使遗产地的保护机制成为遗产地可持续发展机制的重要组成部分。

Interpretation and Presentation of the Cultural Landscape of Honghe Hani Rice Terraces

红河哈尼梯田文化景观遗产的解说与展示

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摘要

解说和展示是世界遗产保护与管理过程中的重要组成部分。根据国家公约宪章、国内法律法规并结合红河哈尼梯田文化景观保护规划等实际情况,提出红河哈尼梯田文化景观遗产的解说目标、解说原则。围绕世界遗产价值的展示和阐释进行解说内容设计,首先,为说明哈尼梯田在世界和中国同类景观中的独特价值,国内外梯田景观进行比较性展示;其次,根据哈尼梯田列入世界遗产的标准、完整性和真实性进行遗产价值解说;再次,为了实现遗产的可持续发展,需要对遗产区的产品进行科学的宣传以便提高哈尼梯田文化景观遗产的经济价值,这就需要遗产区的产品进行展示和解说;最后,为了服务于游客和公众,需要对旅游设施进行解说。根据解说内容,提出相应的解说方式。

关键词

世界遗产 哈尼梯田 文化景观 解说

一 引言

作为2013年6月22日列入世界文化景观遗产名录的红河哈尼梯田,向世界展示了她独特的价值:她完美地反映出一个精密复杂的农业、林业和水分配体系,该体系通过长期以来形成的独特社会经济宗教体系而得以加强,彰显出一种已经存在了至少1000年的人类同环境互动的重要方式。《世界遗产公约》的宗旨是动员国际社会、特别是当地政府和公众把具有全球突出普遍价值的世界遗产永久地保存下去。遗产保护活动本质上是一种文化交流活动。解说是指为了提高公众的文化遗产地意识和理解的所有活动,展示指通过文化遗产地解说信息和设施的安排布局及规划实现的交流活动。因此,解说与展示是遗产保护活动的重要组成部分。

通过合理有效的手段将遗产的价值与重要性解说展示出来,是开展遗产保护

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传承、宣传教育等工作并提高遗产地社会、经济和生态等综合效益的最有效途径；可持续生态旅游是实现遗产地旅游持续发展并有效保护遗产的重要方式之一，而解说与展示是遗产地生态旅游发展不可或缺的内容。因此，在世界遗产中心专家第37届委员会在将红河哈尼梯田列入世界文化景观遗产的决议中，建议制定实施红河哈尼梯田文化景观遗产的解说展示策略，使包括当地社区、各级政府部门人员以及旅游者等公众群体能够更全面地了解这个复杂的耕作和水管理体系以及哈尼族独特的社会经济宗教体系，认识并尊重其遗产价值，以增进公众对遗产地的理解，提高公众的游赏体验，培养公众的遗产意识，最终实现红河哈尼梯田文化景观遗产地的可持续活态保护。本文正是在以上背景下开展的。

二 红河哈尼梯田文化景观遗产的解说展示的目标与原则

（一）解说展示的依据和目标

遗产解说展示的依据首先是国际公约宪章，包括联合国教科文组织的《世界遗产公约》、国际古迹遗址理事会的《国际文化旅游宪章》和《文化遗产地解说与展示宪章》；其次是国内和地方性法律法规，如《中华人民共和国宪法（修正）》（2004年）、《红河哈尼族彝族自治州红河哈尼梯田管理暂行办法》（2001年）；第三是遗产地相关规划，如《红河哈尼梯田保护管理规划（2011—2030年）》；第四是包括旅游、交通等在内的行业标准。

红河哈尼梯田文化景观遗产的解说与展示的目标就是通过形式多样的解说与展示，构建一套具有遗产保护、旅游服务、环境教育、游客管理以及游憩体验等多重功能的遗产解说与展示系统，提升游客的愉悦体验，提高利益相关者之间的沟通与理解，增强他们对文化景观遗产价值的认知水平和保护意识，促进他们遵守国际公约和我国相关法律法规，规范遗产地管理，最终目标是实现红河哈尼梯田的可持续发展。

（二）解说原则

（1）原真完整原则。文化景观遗产的解说与展示必须遵守《奈良真实性文件》（1994年）中关于原真性和完整性的基本精神。原真性和完整性是文化景观遗产解说与展示的基本原则，也是其价值评价的重要依据，包括了物质形态与非物质形态要素的各方面，例如形式与设计、材料与物质、使用与功能、传统与技术、位置与环境、精神与感受、语言以及其他内外因素，等等。文化景观遗产解说与展示必须忠实地呈现和诠释以上各方面中与文化、社会和自然生态价值有关的部分，并且不得因展示活动而损害到遗产的真实性和完整性。

（2）环境和谐原则。解说与展示系统是连接文化景观遗产地内人与物、物与物、人与人之间的纽带，其构建应遵循以人为本同时与周围环境相和谐的原则。旅游解说与展示系统的构建中要尊重当地民族传统文化，要关注解说设施、设备、材质以及外观、字体、色彩等，必须与周围的景观相融合，景观的表述和刻画必须具有鲜明的景区特色，关注解说与展示系统与周围环境的整体融合，展现遗产地的生态旅游形象，凸显遗产地的魅力。

(3) 理解可达原则。解说与展示要尽可能适合所有人群,要以通俗易懂、清楚明白、灵活多样的方式,使公众读懂遗产的表象和内涵,以便提高公众对文化景观遗产的尊重和理解,激发公众对文化景观遗产的传承和保护意识和责任感。首先,遗产解说与展示要是遗产的“通俗解释”,并可以通过多种方法达到通俗解释的目的;其次,遗产解说与展示需要通过多种、有效的及对观众“可及的”的方式对遗产进行阐释;再次,遗产解说与展示的形式和内容应该尽可能高质量、清晰明白、真实完整地反映文化遗产的内涵和价值;最后,可参与性是遗产解说与展示可达性中非常重要的部分。任何解说与展示活动都应该方便公众实地可达。

(4) 可持续性原则。可持续性遗产保护的最高原则,涵盖遗产保护的方方面面,当然也包括解说展示的可持续性。文化景观遗产具有可持续性的价值,则需要对遗产的可持续性保护,从而延续遗产的历史真实性和完整性。因此,解说展示作为文化景观遗产保护的重要组成部分,需要遵循可持续性原则。可持续性原则还要求所用的解说材料尽可能低碳化,减少对资源环境的消耗性利用。

(5) 科学趣味原则。解说与展示系统必须建立在科学研究的基础上,必须对文化景观遗产地的历史、资源条件、生态环境有深入研究,内容应该具有科学性,尊重客观事实;但解说与展示的形式或语言表达应该尽可能通俗化,用人们容易理解的、贴近生活的方式和语言表述习惯来解说,并突出解说与展示的趣味性,以激起人们的好奇心和求知欲望。

(6) 规范高效原则。解说与展示工作从内容设计、形式安排、展示环境和人员服务等各个环节均应该有统一的规范。任何一项解说与展示工作均应该经过科学的系统规划与设计,从形式到内容均遵循解说的规范与标准,同时做到实用、美观、大方。还应坚持高效性原则,提高解说与展示的效率,使人们能够在最短时间内获取足够的信息。

(7) 多方参与原则。文化遗产地解说与展示规划应充分吸收利益相关者的意见,包括专家学者、村民、游客、政府当局、遗产地管理者及解说员、旅游策划者和其他专业人士,并重视公众的意见。特别应强调并尊重遗产所有者和使用者、所在村寨及相关村寨的传统权利、责任和利益。

(8) 培训评估原则。遗产地解说与展示基础设施的建立和参观游览活动的开始完成并不意味着解说与展示工作的完结,应该对遗产地进行后续的回访、监测与评估,了解解说与展示活动对遗产地及其自然、人文环境造成的影响,从而能够为今后修正和拓展解说与展示的方式和手段提供依据。同时,按照具有一定经验积累的培训和考核模式,培训合格的解说人员,并做好定期的考核工作。

三 解说内容

解说内容的设计围绕世界遗产价值的展示和阐释展开,并以指导和引领公众欣赏遗产价值并培养其自觉保护遗产的意识为核心。

(一) 世界和中国的著名梯田景观与红河哈尼梯田文化景观遗产的特征

世界梯田类型可以按照不同方式进行划分。哈尼梯田属于窄带的土坎坡式梯

田；全球大部分山区丘陵地带都有不同类型的梯田农耕方式，反映了该区的文化背景、地域环境和民族智慧。世界梯田在亚洲主要为分布在中国、越南、尼泊尔、日本、菲律宾和印度尼西亚等国的水稻梯田，在欧洲的意大利、瑞士、葡萄牙和奥地利等则以种葡萄为主，此外还有南美洲秘鲁的古印加梯田，主要栽种玉米和土豆。可见亚洲梯田以水稻种植为主，其他大洲梯田则以旱地作物为主。在亚洲水稻梯田中，哈尼梯田以海拔高、高差明显、以梯田稻作为社会经济支撑、地处亚热带季风气候区、人口密度大、挖筑而成的土埂梯田和具有独特的“森林－村寨－梯田－水系”等要素规律性布局等特点。

中国的梯田分布很广而相对集中，主要有历史上形成的南方稻作梯田和近现代形成的北方旱作梯田。其中以红河哈尼梯田、广西龙脊梯田、湖南紫鹊界梯田、福建尤溪联合梯田等较为著名。与其他梯田相比，哈尼梯田具有分布范围广、坡度大、景观独特多样和民族文化突出等特点。

（二）红河哈尼梯田文化景观的遗产价值

从遗产价值看，红河哈尼梯田文化景观符合世界遗产的第 iii 和第 v 两条标准，这两条标准都说明哈尼梯田文化景观是由梯田－森林－水系以及村寨所承载的社会经济宗教体系组成的复合系统。因此，遗产价值的解说分别从梯田农业、林业和水资源分配系统和社会经济宗教体系来分析。

梯田是红河哈尼梯田文化景观遗产的核心要素，其耕种历史据史书记载已经超过 1300 年。遗产地内梯田规模广、海拔落差和坡度跨度大。在长期的梯田耕种过程中，遗产地居民创造了一整套梯田开挖、维护和管理知识和技术体系，从而形成了哈尼梯田这一可持续的低碳稻作农业景观。关于梯田的主要解说内容包括：遗产地梯田主要特征、三大梯田片区的分布、规模及特点、三大梯田片区的景观特点、哈尼梯田多种功能、哈尼梯田生态系统丰富的生物多样性、稻作耕作过程解说、稻作文化与习俗、游客的梯田体验方式（例如赶鸭子）等。

当地居民在长期的森林资源利用过程中形成了独特的森林分类利用和管护体系。分布在山顶的原生中山湿性常绿阔叶林通常被称为提供水源的“水源林”，由专人负责守护以保证不被砍伐和破坏；位于村寨上方的一片长势良好的近自然林通常在建寨初期就会被选为“寨神林”，严格的乡规民约和祭寨神活动使这类“神林”客观上起到了培养当地居民森林保护意识的作用。关于森林的主要解说内容包括：元阳县主要植被类型、中山湿性常绿阔叶林特征、珍稀物种与优势种、森林分类管理和保护方式、寨神林、森林生态系统的传统利用方式以及游客的森林体验方式举例等。

水是哈尼梯田文化景观的命脉，区内水系具有自然河流与人工沟渠相互交错而形成的网状结构特征，并创立了独特的“沟长”管理和“木刻分水”制度，以保证区内水资源的空间均衡和重复利用效率，为梯田景观的持续存在提供重要保障。关于水的主要解说内容包括：元阳县主要河流水系、遗产地内的主要河流和渠系、遗产区内典型村寨的森林－梯田－河渠系统、遗产区内典型分水木刻系统、遗产区内沟渠系统修建与维护过程、水力资源利用方式等。

村寨是哈尼梯田文化景观中的人文要素，是遗产地居民的居住地和生活场所。

哈尼村寨具有独特的文化景观元素：寨门、寨神林、磨秋场、水井与水碾房、蘑菇房和肥塘等，还具有很多重要的非物质文化遗产。关于村寨及其承载的非物质文化遗产的主要解说内容包括：遗产地内村寨的空间分布及其基本特征、村寨分寨管理与新寨选址、典型传统村落文化景观元素、村寨概况介绍、社会经济宗教体系、非物质文化遗产等。其中非物质文化解说与展示内容包括：哈尼族村寨传统重要权力角色“咪谷”和“摩匹”、哈尼族宗教信仰、哈尼族重要节日文化、哈尼族父子连名制与村寨地名连名制文化、哈尼乐舞、哈尼哈巴文化、哈尼族的迁徙源流与各支系分布、各民族服饰及婚丧嫁娶文化习俗等。

（三）红河哈尼梯田文化景观遗产的完整性和真实性

完整性：遗产地面积广大，分布区内可欣赏到森林、水系、村寨和梯田等整个景观，且四要素在垂直空间上形成了森林在上、村寨居中、梯田在下而水系贯穿其中的格局分布特征（图1），而持续的稻作生产活动使要素间形成相互依存的“四素同构”整体。主要的特征没受到破坏威胁，传统耕作体系至今还很活跃，得到了很好的保护。关于完整性的展示内容主要是游客在遗产区和缓冲区内观察到的遗产要素及其完好的保存状态。

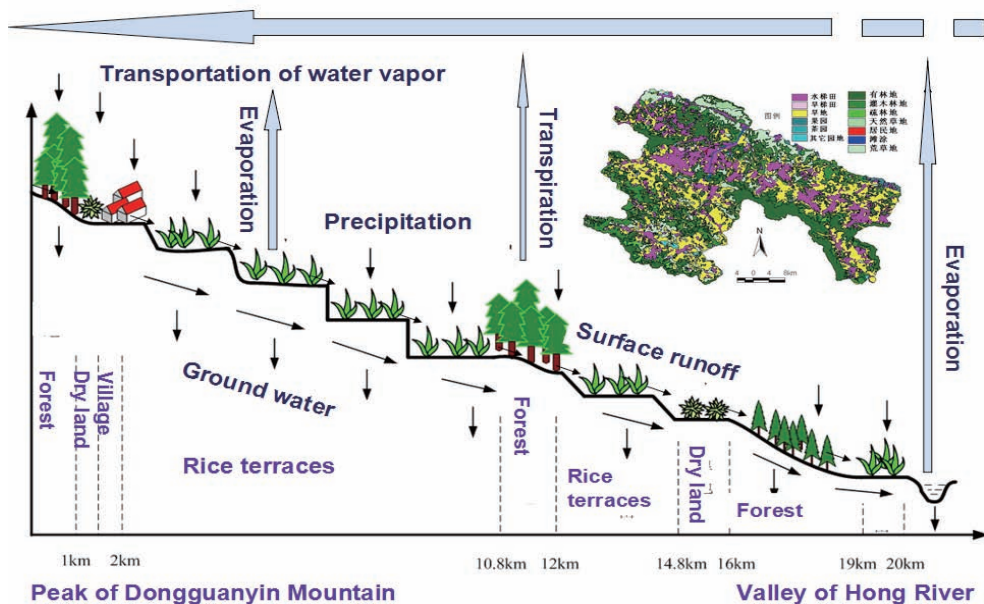


图1. 红河哈尼梯田文化景观遗产的组成要素的垂直空间分布格局及其完整性

真实性：梯田遗产保存了遗产元素的传统形式，延续了遗产地的功能、实践和传统知识，沿用了仪式，信仰和风俗。关于真实性的展示内容主要是通过哈尼哈巴、哈尼乐舞和稻作等说明遗产组成元素的传统形式保留得很好；另外，历史书籍的记载也证明了它的真实存在。

（四）红河哈尼梯田的农产品与旅游设施解说

红河哈尼梯田文化景观是以稻作生产为核心的农业景观，农产品的产出是整个景观的核心功能，是遗产地赖以生存的基础。为促进哈尼梯田产品的价值提升，对遗产区的特色农产品包括梯田（红）米、梯田鸭（蛋）、梯田鱼（水产）、草果、

茶叶等进行解说和展示。展示内容是在每种产品的包装上都印制相应的产品质量说明,通过网络、电子媒体等多种方式进行解说。

旅游设施解说贯穿于整个旅游活动过程中,涉及旅游者从产生旅游动机—旅行的发生—旅游目的地的游览、休闲、购物和娱乐等活动—完成愉快的旅行并返回出发地的全过程。解说展示内容主要包括:交通及基础设施解说、配套设施解说。

四 解说与展示的方式

从解说系统为旅游者提供信息服务的方式来分析,可以将其分为向导式解说系统和自导式解说系统两类。向导式解说是由经过一定训练、培训的专业解说人员将遗产地的各种信息传递给游客的一种解说方式。自导式解说是由遗产地提供的各种印刷品、视听多媒体、解说牌等向游客传递信息的一种解说方式。为了能在遗产地达到最优的解说与展示的效果,我们构建了一套由向导式解说系统(导游、解说、咨询服务等能动性的解说)和自导式解说系统(导游图、宣传册、牌示、展示栏、陈列室、语音解说等多种手段)构成的解说系统。

以红河哈尼梯田文化景观整体及其组成要素的解说展示方式为例进行说明。红河哈尼梯田景观宏观上看是一个环环相扣的整体,森林、村寨、梯田、水系各要素之间相互作用,相互影响,又各自成体系,是景观整体不可缺少的部分。因此在解说与展示的过程中既要让游客认识到整个景观系统的循环机制,又要让游客感受各个景观部分的壮观、美丽以及各要素在景观整体中的地位与作用。

(1) 景观整体的解说展示方式

景观整体的主要解说方式为向导式解说,同时辅以自导式解说。在坝达、多依树和老虎嘴梯田片区进行科学、专业的人员讲解,同时要设立一定数量的牌示。让游客在实地实物中认识哈尼梯田景观。在游客中心、旅游服务区、宾馆等地进行视听多媒体、景区印刷品的解说,扩大遗产地的影响力。

(2) 景观要素的解说展示方式

森林的解说主要采用牌示解说方式在游客中心、旅游服务区采用人员讲解。遗产地内森林面积大、分布广、种类多。大范围内进行人员解说成本较高,解说效果不理想,在游客相对较集中的游客中心、旅游服务区内进行人员解说可以让游客对遗产地森林的整体分布和种类以及在梯田景观整体中的地位、作用有一个全面的认识,同时辅以牌示、视听媒体解说。

村寨的解说主要采用人员解说方式,同时辅以牌示、视听多媒体、宣传册。遗产地核心区的村寨分布较为集中,在具有代表性的特色村寨进行人员的实地解说,同时在典型传统村落进行文化景观元素的牌示、视听媒体解说,进行单向与双向交互解说。

梯田的解说主要采用牌示、视听媒体、宣传小册子,梯田观景台、游客中心、旅游服务区采用人员解说方式。遗产区内梯田分布广、面积大、景点分布散,不宜人员解说。在观景台等游客集中的地方进行人员解说帮助游客进行专业的美学、历史文化的指导,以便让游客更好地欣赏梯田的壮丽,更多地理解梯田的历史、

功能和价值。

水系的解说主要采用牌示、视听媒体解说，在游客集中区进行人员解说。遗产地的水系众多且河流较长，景点不集中，人员解说困难。在游客集中的河渠、分水木刻典型区设立牌示、视听媒体并配以专业人员的解说，让游客认识其作用、价值、历史。在游客中心可以设立遗产区水系分布牌示及视听媒体，让游客对遗产地的整个水系的分布、流向有所了解。

此外，红河哈尼梯田列入世界遗产的（iii）和（v）两条标准及完整性和真实性等遗产价值展示方式主要采取牌示、视听多媒体、宣传册等自导式解说方式，在遗产地各游客中心、游客服务区内设立牌示、视听多媒体进行解说。红河哈尼梯田文化景观非物质文化的解说主要采取人员解说的方式，同时辅以牌示、视听多媒体、宣传册子等解说方式。遗产区内与区外的文化差异较大，对于缺少文化背景的游客来说他们需要专业、双向互动的解说来认识哈尼节日、宗教信仰、歌舞等有着复杂文化背景的非物质文化。同时辅以牌示、视听媒体、宣传册等解说方式加深游客的认识与理解。哈尼梯田的特色农产品主要采用实物展出等方式，在游客集中的游客接待中心、游客服务中心以及梯田观景台、农耕体验区设立相关特色农产品的解说牌、产品展示台、视听媒体介绍处等设施进行科普性的解说。旅游设施的解说主要采用解说牌、视听媒体等解说方式。遗产区内的旅游设施涉及面广、影响大，因此要在各景点、游客集散地设立完善的指引性、警示性、宣传性的解说牌，同时发放介绍遗产地旅游设施的小册子，以及在网络和视听媒体上投放介绍遗产地旅游设施的相关资源。在人员解说的过程中，可适当加入相关旅游设施的解说，保障游客对旅游设施的使用。

闭幕总结

Concluding Remarks at the International Workshop on the Sustainable Development of the Cultural Landscape of Honghe Hani Rice Terraces

在红河哈尼梯田文化景观可持续发展国际研讨会上的总结发言

童明康

国家文物局副局长

各位专家、学者，女士们，先生们：

大家好！

到目前为止，“红河哈尼梯田文化景观可持续发展国际学术研讨会”已经圆满完成各项议程。各位参会代表不顾旅途疲劳，对哈尼梯田世界遗产做了现场考察，并进行了为期一天半的专题研讨，对“红河倡议”提出了很多非常好的修改。在此，请允许我代表国家文物局向各位同仁的精彩发言和不辞辛劳的付出表示由衷的敬意和感谢。

本次研讨会上，各位参会代表围绕“文化景观的保护与管理”、“文化景观的案例研究”、“文化多样性的保护与传承”和“文化景观可持续生态旅游发展策略”等4个议题进行了充分讨论，共做会议发言23个。

其中，云南省文物局局长熊正益先生介绍了中国政府在哈尼梯田保护中的尝试和做法，ICOMOS文化景观科学委员会主席莫妮卡女士（Monica Luengo）介绍了文化景观遗产理念的发展历程。

在“文化景观的保护与管理”环节，加米尼先生（Gamini Wijesuriya）、劳拉女士（Laura Robinson）分别从以人为本和持续性等角度介绍了文化景观保护和管理的核心理念；莉玛女士（Rima Hooja）、侯卫东先生、王力军先生分别介绍了拉贾斯坦邦传统聚落文化景观和哈尼梯田文化景观遗产保护和管理工作情况。

在“文化景观的案例研究”环节，高大伟先生、克劳斯·皮特先生（Claus-Peter Echter）、瓦苏先生（Vasu Poshyanandana）、杨俊义先生、卡劳先生（Kalaw Roscoe）和闵庆文先生，分别介绍了中国、德国、泰国、越南和菲律宾等国家在文化景观遗产保护方面的具体实践经验。

在“文化多样性的保护与传承”环节，张红榛女士、李惠恩女士分别介绍了哈尼梯田文化传承保护和遗产社区在文化景观遗产保护中的作用；苏吉特女士（Sudjit Sananwai）、席卡女士（Shikha Jain）和稻叶信子女士（Nobuko Inaba）则分享了泰国、印度和日本在遗产传承方面的做法。

在“文化景观可持续生态旅游发展策略”环节，陈耀华先生介绍了景迈茶园文化景观旅游发展策略，吉瑞那女士（Zuraina Majid）、洪天华先生分析了哈尼梯田管理面临的威胁并提出了建议，塞斯丽女士（Cecilie Smith Christensen）介绍了世界遗产旅游战略的实践框架，周俭先生作了关于乡村遗产与乡村旅游的报告，角媛梅女士则介绍了哈尼梯田遗产阐释与展示的做法。

在此，也要特别感谢八位主持人的辛勤工作，保证了会议按照议程顺利进行。

本次研讨会虽然时间短暂，但各位专家、学者就梯田文化景观遗产保护管理的方方面面进行了深入探讨，形成了丰硕成果，特别是达成了《梯田文化景观保护与可持续发展的红河倡议》。《红河倡议》在分析梯田文化景观特点和当前梯田文化景观保护管理面临的共性问题的基础上，回顾和总结了近年来中国各级政府开展哈尼梯田保护的经验和做法，吸纳了各国各地区进行梯田文化景观保护的宝贵经验和成功做法，形成了一些具有建设性和指导性的工作共识，对今后我们继续开展并进一步提升世界各国梯田文化景观的保护管理水平具有重要意义。

根据各位参会代表提出的宝贵意见和建议，我想借此机会再次表明中国政府将继续努力保护管理哈尼梯田的决心，重点开展以下工作：

一是继续加大哈尼梯田保护管理力度。我们将严格遵照世界遗产保护管理要求和《红河哈尼梯田保护管理规划》，继续深化遗产监测预警工作，及时发现遗产保护面临的威胁，并按照有关应急预案，尽快采取妥善措施消除安全隐患，确保世界遗产各类构成要素的安全和稳定。同时，继续采取推行现有鼓励传统农业发展的有关政策，进一步加强技术指导和宣传推广，推动传统有机绿色农业持续发展，激发和增强梯田可持续保护动力。

二是进一步加强哈尼梯田相关规划管理。针对哈尼梯田旅游开发和村镇发展的压力，我们将继续按照有关规划要求，严格控制遗产区、缓冲区内的新建、改建项目，进一步整治村寨建筑风貌，妥善保护遗产周边自然、生态、古朴的村落景观特色，并抓紧完善旅游展示规划和公布实施，进一步完善遗产展示与诠释系统，使旅游开发、村寨发展与世界遗产保护达到和谐统一。

三是开展世界遗产保护宣传和教育工作。我们将继续鼓励和引导遗产地民众积极参与世界遗产保护工作，并通过深化各类非物质文化遗产调查、研究和记录工作，开设专门培训课程等方式，进一步挖掘哈尼梯田遗产内涵，推动梯田维修技术、传统民居建筑技术和地方民俗与信仰的保护和传承，使承载着遗产地精神的活的传统、技术和记忆，能够在世界遗产的物质肌理上得到繁衍生息，使这一处珍贵的活态文化景观遗产得到永续传承。

四是认真汲取本次会议成果。我们将吸收各国同行对哈尼梯田保护管理提出的建议，严格按照世界遗产委员会的有关决议要求，编制世界遗产“红河哈尼梯田文化景观”保护状况报告，阐述相关工作的进展情况，并在2015年2月1日前

按时报送联合国教科文组织世界遗产中心。

最后，我想借此机会，代表国家文物局，再次向所有关心和支持中国文化保护事业，特别是能够在百忙之中出席本次研讨会的各位国际、国内专家、学者，表示由衷的感谢，并邀请大家今后多到中国来考察、指导，为中国文化遗产保护事业的发展献计献策。祝大家在中国期间顺利、愉快！

与此同时，我还要向对本次会议给予大力支持的云南省人民政府，以及承担会议具体组织、协调工作的云南省文物局、红河哈尼族彝族自治州人民政府、元阳县人民政府和中国古迹遗址保护协会及各位工作人员表示感谢。

会议闭幕。

谢谢大家。

APPENDIX

附件

Honghe Recommendations on the Sustainable Development of Terraced Cultural Landscapes

We, the representatives from UNESCO, ICOMOS, ICCROM, local communities, and experts from other international organizations concerned, as well as from related countries of Asia:

Recalling the Decision by the UNESCO World Heritage Committee at its 37th session (Decision 37 COM 8B.24) that “consideration is given to arranging an international workshop on the management of extensive terraced landscapes so that the work done on putting in place sustainable management of the Hani Honghe terraces might be shared with other properties in Asia that face similar challenges”;

Expressing our appreciation to the State Administration of Cultural Heritage of the People’s Republic of China and the People’s Government of Yunnan Province for hosting this workshop, and to ICOMOS China, Yunnan Provincial Bureau of Cultural Heritage, Honghe Hani and Yi People’s Autonomous Prefecture and Yuanyang County Government, for all their contributions to the success of this event, and to the Hani people for their warm hospitality and for their custodianship of the unique cultural landscape that is their home;

Based on the site visit and workshop discussion:

Considering

That the terraced cultural landscape is a special type of agricultural ecosystem that maintains the delicate balance between man and nature;

That the terraced cultural landscape is the result of particular local farming methods and associated practices derived through centuries of selection and refinement based on people’s relationship with the unique natural environment;

That these farming and associated practices, including the protection of crop species, cultivation methods and the natural environment, have been cast into knowledge systems, folk beliefs and customs and passed down from one generation to another as cultural traditions;

Recognizing that the terraced cultural landscape embodies the human response in adapting to, utilizing and maintaining a harmonious co-existence with nature; and that it reflects the creativity, endurance and willpower of human-kind, which sets a profound exemplar for today’s protection of both the cultural and natural diversities and sustainable development;

Affirming that protecting the terraced cultural landscape means not only retaining its physical form, but also safeguarding the traditional knowledge systems that underpin its structure;

Acknowledging that the protection of terraced cultural landscapes is faced with environmental threats, and in the context of globalization, socio-cultural and economic challenges such as:

The introduction of modern tools and technology for agricultural production and the use of high- yield crop varieties can substantially reduce labour intensity but may at the same time threaten a sustainable way of land use and the maintenance of the ecosystem;

Changes in lifestyle may lead to the exodus of young people to the urban areas with the subsequent loss of labour to the farmland, which may subsequently impact on cultural identity with a change to knowledge systems, folk beliefs and customs;

Uncontrolled tourism and unregulated infrastructural development may put pressure onto local ecosystems and adversely affect traditional culture.

For the sustainable development of terraced cultural landscapes and continuation of the unique local cultural traditions;

We recommend that:

1. People-oriented inclusive sustainable development should be pursued by respecting the right of local people for development and the leading of a dignified life, with their living conditions effectively improved through the upgrading of infrastructure and the level of education and health care; by respecting the local communities' right of involvement in decision-making processes, and by supporting their leading role in the sustainable development of terraced cultural landscapes;

2. The traditional agricultural economy with its local characteristics should be protected and developed to improve the life of the local population. The income of local farmers should be increased by encouraging the establishment of commercial systems in the interest of local populations, by facilitating the sales and by enhancing the added value of their agricultural products, as well as attracting young people to return to their farm land;

3. Knowledge systems, folk beliefs and customs should be respected. Mechanisms for passing on intangible heritage should be established to enhance and guide local communities' cultural activities, safeguard local traditions, value community identity and sustain cultural ecology;

4. Natural and cultural environments should be protected by sustainable eco-tourism management, based on, amongst others, a carrying capacity study, the criteria for the introduction of tourist facilities, and the feeding back of revenue generated from tourism both into the conservation of the landscape and to the local population;

5. Capacity building at all levels should be strengthened through academic exchange, as well as the training of staff, on conservation, monitoring, management, research, presentation publicity and education;

6. Exchanges and cooperation amongst Asian countries should be encouraged in order to share expertise, to address challenges with concerted efforts, and to achieve sustainable conservation, management and development of terraced cultural landscapes.

Issued by all the participants of the International Workshop on the Sustainable Development of the Honghe Hani Rice Terraces, in Honghe, Yuannan, China, on October 31, 2014

关于梯田文化景观可持续发展的红河倡议

我们，来自联合国教科文组织、国际古迹遗址理事会、国际文物保护与修复研究中心和遗产地社区的代表，以及来自相关国际专业机构和亚洲各有关国家的专家，回顾联合国教科文组织第37届世界遗产委员会会议有关决议（Decision: 37 COM 8B.24）：“考虑组织一次梯田景观管理国际研讨会，以便将红河哈尼梯田可持续管理方面所做的工作，分享给亚洲其他面临类似挑战的遗产地。”

感谢中国国家文物局和云南省人民政府主办本次国际研讨会，感谢中国古迹遗址保护协会、云南省文化厅、红河哈尼族彝族自治州人民政府和元阳县人民政府为会议圆满举办付出的努力，以及哈尼族人民的热情款待和他们对这一处独特文化景观和世代家园的守护。

经过现场考察和学术研讨，我们认为：

梯田文化景观是一类特殊的农业生态系统，实现了人类与自然之间的微妙平衡。

梯田文化景观是在认识人类与特定环境之间相互关系的基础上，通过千百年来对农耕实践的不断摸索和完善所创造出来的产物。

这种农耕实践，包括对物种、耕作方式和自然环境的保护，并通过知识体系、民间信仰和风俗习惯得以固定，成为世代相传的文化传统。

梯田文化景观反映出人类顺应自然、利用自然、与自然和谐相处的智慧，体现了人类的创造力、耐受力 and 意志力，对当今保护文化和自然的多样性以及人类的可持续发展有着重要的示范作用。

梯田文化景观的保护，不仅要保护其物质形态，更要保护支撑其物质形态的传统知识体系。

我们认识到，梯田文化景观保护面临着环境威胁，以及在全球一体化背景下的社会文化和经济挑战，包括：

现代农业生产工具和技术以及高产作物的引入，可降低劳动强度，但同时可能对土地的可持续利用与生态系统的维系构成威胁；

生活方式的改变，可能使年轻人逐渐流向城市，由此造成农业劳动力资源匮乏，并导致知识体系、民间信仰和风俗习惯改变，对文化认同带来冲击；

失控的旅游业和无序的基础设施建设，可能对当地生态系统带来压力，并对传统文化造成负面影响。

为保证梯田文化景观的可持续发展和当地独特文化传统的延续和传承，我们倡议：

1. 坚持“以人为本”的全面、可持续发展观。尊重当地居民渴望发展、享受幸福生活的权利，完善基础设施，提高教育和医疗水平，改善生活条件；尊重并保障当地居民参与决策的权利，支持他们在梯田文化景观可持续发展中发挥主要作用。
2. 保护并发展传统特色农业经济，提高当地居民的生活水平。鼓励居民创建符合自身利益的经济模式，推动农产品销售，增加农产品附加值，提高当地居民收益，吸引年轻劳动力回流从事农业生产。
3. 尊重知识体系、民间信仰和风俗习惯。建立非物质遗产传承机制，加强和引导社区文化活动，维护当地传统，珍视社区认同，延续文化生态。
4. 保护自然和人文环境。加强可持续生态旅游管理，科学评估游客承载力，制定旅游设施标准，促进旅游收益回馈梯田文化景观保护并惠及当地民众。
5. 加强能力建设。开展遗产保护、监测、管理、研究、展示、宣传、教育等方面的学术交流和人员培训。
6. 鼓励亚洲国家之间的交流与合作。共享遗产保护和管理经验，共同应对挑战，实现梯田文化景观的可持续保护、管理与发展。

红河哈尼梯田可持续发展国际学术研讨会全体代表

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