

全球化浪潮之下 文化遺產保存的重要性

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21 世紀初，隨著現代社會不斷的演進，全球化的環境賦予我們對文化遺產以及保存方法許多新穎的見解。國際上許多的會議及宣言深受這樣一個願景所啟迪。比方說，聯合國教科文組織於 2005 年 10 月所正式採用的保護與促進文化表現形式多樣性公約；2011 年生效的歐洲理事會文化遺產對社會價值框架公約 (Faro Convention, 2005) ；以及於 2008 年在加拿大魁北克所頒布的論場所精神的保存宣言。

筆者透過自身的法國文化遺產經驗，為您分析這樣新穎的思潮：



坎佩爾城的街道與行人
Quimper quartier piétons

Why cultural heritage preservation is needed at globalization time?

Alain Marinos¹ (Architect and urban planner, General inspector of cultural heritages) with the participation of Jeanne Montagnon

In the beginning of the XXIth century, new international texts encourage to give a new contemporary meaning of cultural heritage and its preservation method in relation to the evolution of modern societies.

This perspective was drawn through important international conventions or declarations, in particular: the UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions², adopted in October 2005, the Council of Europe Framework Convention on the Value of Cultural Heritage for Society (the Faro Convention, 2005) came into effect in 2011, the Quebec Declaration on the Preservation of the Spirit of the Places, issued in Quebec, Canada, in October 2008...

Let me develop this new way of thinking through France cultural heritage experience:

Like many European countries, France has a very rich and varied culture. For many years now we have been concerned with heritage and have made great efforts to protect it and be able to pass it on to the future generations. In France, nowadays, close to 70% of townships have a protected or labeled heritage and this percentage increases every year. The number of historical monuments goes up and the size of protected or labeled areas too. Thus, the question is not whether preserving and restoring historical monuments and objects but the much more complex matter of managing cities and territories's heritage values, including XXIth century's, with tangible and intangible dimensions mixed.

To day, it appears as important as the addition of the values of individual pieces of architectures or traditional arts.

France has signed the World Heritage Convention, in 1972, to protect its natural and cultural heritage. The inscription in the UNESCO World Heritage List had progressively a more and more large success : limited to summit every year only 1 or

法國就如同許多的歐洲國家一般，有著豐富且多樣性的文化寶藏。長久以來，我們所重視的就是這些文化遺產，除了竭力保護外，並希望能夠傳遞給下一代。現今在法國，大約有將近百分之 70 的鄉鎮正努力保護他們的文化遺產或是積極地區分這些文化遺產。而這一數據正逐年攀升中。這些古蹟不斷的增加，受到保護及區分的區域也不斷的擴張。如此一來，我們所關切的問題並非是否要保存及修復這些古蹟，而是涉及到更為複雜的城市及地域性之資產價值的管理問題。這與上一個世紀的價值觀做連結，有形的以及無形的價值兼容並蓄，缺一不可。

法國於 1972 年簽訂了世界遺產公約，其目的就是要保護自然及文化遺產。聯合國教科文組織所立的世界遺產名錄成效彰，目前它每年僅接受締約國一件或是兩件遺產申請。但與此同時法國卻有 34 件等著要申請登錄世界遺產的「預備名單」，以及另有 100 多候選案件正要納入該名單中。自從 2000 開始登記的遺產，有絕大部分橫跨大範圍的居住區，比如說像是“Val de Loire”長 280 公里，還包含 160 個市鎮行政區；比方說像是“Causses et Cévennes”長 100 公里，寬 100 公里；還有另外一個例子是“Bassin Minier du Nord”長 60 公里；以及擁有 12 處場所建築群的 Vauban；這些文化遺產所佔據的景觀地區真的非比尋常的遼闊。

過去幾年當中，正當法國上上下下的文化遺產保護發展順利之時，就有為數眾多的資產等著被列入為文化遺產。法國的旅遊業昌榮繁盛、都會生活品質優良、在地認同感強，這是眾所皆知的。但是，法國這一個國家如此的興旺茁壯，原因到底是為何？這與文化遺產有何關聯？法國的文化遺產保存及修復工程是不下放到地方行政層級。我們不難想像，政府當局所投注的金錢與時間的確是相當龐大的，要是沒有相當規模的革新，這一切都是空談。

就現今全球化的趨勢而論，文化遺產保存要快一點動起來。若我們全球化的速度越快，文化遺產的相關作業就越易成功，對它的關注就越大。文化遺產的保存，不單單只是懷古思情；更有可能的是，造成遠古及現代的觀念衝突，就如同我們上一個世紀所經歷的衝突一樣，不分軒輊。我們可以想像，這不只是過去以及未來的觀念衝突；不同以往，我們所求所想的是四平八穩的永續發展。

中國建築師王澍，是頗具盛名的普立茲克建築獎及全球永續發展建築獎得主，他曾經建議並說道，“通過自身的文化完成現代化”。並且王建築師也談到，“我們須為老傳統注入一股清新的活力，而不是僅僅保存老玩意。要不然，傳統終將枯萎，消失殆盡。”伊拉克建築師 Salma Samar Damluji 及全球永續發展建築獎得主，也附和中國建築師王澍之觀點，他說，“我們不是要翻修過往，我們在是創新未來。”

除此之外，我更要以接下來的兩個最近的例子，來闡明我的觀點。筆者要探討的第一個例子是 Plaine Commune, Plaine 這個市鎮行政區是 Seine Saint Denis 省的一部分，位於巴黎北部郊區。就在幾個月前，它受到了國家評等，列為“藝術及歷史之地”，國會也因此祝賀這個相

2 properties, yet there are 34 on France's Tentative List for inscription and more than 100 candidacies to be included in it. Many properties inscribed from 2000, cover large inhabited areas: the 280 km long "Val de Loire" involving 160 communes, the 100 km long and 100 km large "Causses et Cévennes", the 60 km long "Bassin Minier du Nord", the Network of 12 Vauban's major sites dominating large landscapes ...

The candidacies have increased significantly in number and scale over the last



聯合國教科文組織「羅瓦爾河谷計畫」文獻
Val de Loire UNESCO Document from Mission Val de Loire

few years, as the success of cultural heritage all over the country. A success in terms of tourism, environment, quality of life for the city residents, local identities ... What made it so successful? what is going on with heritage? In France, heritage preservation and protection are not decentralized. You can imagine the energy and cost for the state, without reforms this cannot continue.

It appears necessary to act quickly to meet that increasing demand evidently linked to the effects of globalization. The faster we go to globalization, the stronger will be the success and specific interest for cultural heritage. It is not, only a question of nostalgia, even more the result of conflicts between the Ancient and the Modern like we had in the last centuries, not a vision of the past against the future. It is a matter of balance, a security balance for a sustainable development.

The Chinese architect Wang Shu, famous international "Pritzker price", "Global award for sustainable architecture" ¹ proposed "... to civilize modernity by the culture". He said "We must give new life to tradition and not merely protect it, otherwise it will inevitably die and disappear". Salma Samar Damluji, Iraqi architect, also "Global award for sustainable architecture" said "We don't renovate for the



法國奧爾良地方節慶
France Val de Loire Orléans fêtes Loire

關的市鎮行政區。它的文化企畫構想是建構於移民的認同及移民的文化。把新移民也納入整體新文化的一環，這是一個非常新穎的構想。而這個郊區新文化終究啟發了文化意涵。隨著時光流轉，Plaine 轉型為文化遺產。Plaine 的例子是否可為未來快速全球化寫下一個鮮明的註解？

第二個例子是 2014 年四月發生在哥倫比亞麥德林，在第七屆世界城市論壇當中，聯合國人類駐區規劃署選定法國文化部為論壇主辦國。法國為何獲選為這次論壇主辦國？原因即為，文化遺產扮演著至關重要的社交及文化角色，並且對於一個城市或一個國家有著無以倫比的社會經濟影響力。這就是法國獲選的主因。國會參議員及法國世界遺產協會會長 Yves Dauge 也參加了世界城市論壇，他說道，“一個城或者是一個市，要是沒有它獨特的歷史重心的話，也難保有它深度意涵。”從國際經驗汲取能量，法國將在文化遺產的創新及保存當中發掘平衡，並在永續發展這方面下苦功，以期待常住居民能保有永續的利益。

下列為法國在推動文化遺產工作上的目標：

1. 特別關注歷史中心。將城市視為有機生命體，而這將會型塑敏銳的文化生態體系，居中一切的保存工作和水準提升目的就是要為全體之人類之未來謀求福祉。
2. 為歷史古城製造平等機會。下列領域，比如像是，規劃、工具之使用、基本服務之提供，必

past but for the future”

To go further, let me speak about two recent examples.

The first concerns the municipality communities of “Plaine Commune” , part of Seine Saint Denis popular department in the northern suburb of Paris. Few months ago this municipality communities won the famous national label “Land of art and history” (“Pays d'art et d'histoire”) with the congratulations of the national council. Their cultural project was built on the basis of the identities and cultures of the recent immigrant populations. It is rather new to consider that recent immigration has introduced a shaping of new cultures and the direction they take in the suburb may suggest to become a cultural heritage. Can we consider that Plaine Commune's culture project is an interesting experimentation for the future into rapid globalization ?

The second example, happened in Medellin (Colombia) in april 2014, during the World Urban Forum 7. The French Ministry of culture was selected by UN Habitat to organize, for this forum, a networking event on the theme of governance in historic districts. We were selected with this idea: “heritage plays a vital social and cultural role, significantly impacting the Socio-economic development of the cities and territories. The Senator Yves Dauge, President of the French Association for World Heritage Properties in France (Association Française des Biens du Patrimoine Mondial), participated to this event: he said “a town which is losing its historic-centre is losing part of its meaning” . Drawing on the breadth and depth of our international experience, we have proposed a balance between innovation and preservation of Heritage in securing sustainable development for the benefit of the inhabitants.

Our objectives were:

1. To give Special attention to the historic centre, as a city is a living organism which forms sensitive cultural ecosystems to preserve and enhance, in order to build a better future for all.
2. To foster Equity in historic cities: in planning, in operational tools and in the provision of essential services, must be the core aim of all urban projects through appropriate development of economic activities and responsive local services.
3. To strengthen good governance to revitalize historic cities, requiring a social and human approach based on close relations with the inhabitants, with urban and housing legislation serving to promote a process of dialogue based on a common language understood by all.

Through those evolutions, cultural heritage can be everywhere, it is not only what we get, what we own but it is also who we are and the place we belong to. In this

須列為城市規畫的核心目標。為達成這些標的，必須藉由合宜的經濟發展以及熱切的在地服務。

3. 紮實的治理以及活化古城市。這需要與當地居民保持良好及緊密的關係，也需要良好的城市住宅法規，這一切都是為了溝通，而此一溝通是為了相互了解，打破隔閡。

只要順著這些目標發展，舉目皆是文化遺產。而這些遺產不只是我們所實質擁有的，更是对自我的認知，和歸屬感。如此一來，文化遺產保存之觀點就不受限於任何一項有形法規及無形的意識形態。目前的遺產保存觀點早在 19 世紀時就建立了，我們須不斷的演進及調適。一言以蔽之，我們需為文化遺產開創新局面。

法國總統 François Hollande 於 2012 年 二月 在雜誌《今日建築》中談到，“文化遺產的轉型、再利用及修改也許與重新再蓋一棟建築物同等的重要。把現有的資產與腦袋裡的想法重新整合就是我的基本原則。”

把我們的眼界放開，不要侷限於法國，放眼到全世界，我們更需要將文化資產納入到環境及規劃管理的相關法規中。如果這樣做的話，文化遺產就不僅僅只被視為地點、古蹟的積聚，或者是為保存而保存。取而代之的是，文化遺產的保存是全球化的策略，以人性及社會互動的觀點駕馭全球化之浪潮，更進一步實現永續經營的理念。因此，為了活絡文化遺產，必須將之視為文化生態體系。這也意味著，我們還須特別注意全球化的衝擊，在保存及發展文化遺產的同時，還要考量文化及遺產與經濟、社會和環境的交相互動，任何一方面皆不可偏頗。

以上所提及的會議及宣言對於新體制的建立提供了良好的基礎。改變現況及回應社會需求需要的是堅強的政治意志，為了達到這樣的目標，我們須在文化人與都市發展規畫者之間，建立起良好的合作夥伴關係。2002 的約翰尼斯堡峰會，當時的法國總統 Jacques Chirac 發表宣言，他說，“文化將會成為永續發展的第四根中流砥柱。”時光輾轉，十二年過去了，現在我們可以開始動工了嗎？

注釋

(註 1) 請參照 <http://www.alainmarinos.net>

(註 2) 全球永續發展建築獎每年頒發一次給致力於永續發展的建築師及參與者。這個獎項的策畫單位為 Locus 基金會，協辦單位為城市建築與遺產。

way, where would be the limits of the current concept of heritage and what about the current systems of protection? Our conception of the protection established during the 19th century, need to evolve and to be adapted gradually, I mean to move to a new system for the preservation of the cultural heritage.

“Transforming, reusing or modifying may well be as useful as constructing new buildings. To take into account what exists as well as the intent seems to me the fundamental principle”. Said François Hollande in February 2012, President of French Republic for “Architecture d’Aujourd’hui” (AA).

From a larger point of view, not only in France but all over the world, is it not that we need to include culture and heritage into the rules to manage environment and planning? Thus, heritage should not be seen only as a collection of sites, monuments or usages to protect against the development, but as a strategic function to provide a social and human dimension into globalization, for a sustainable development.

Therefore, heritage sites should be taken as cultural ecosystems to keep them alive. It means to preserve and develop it with a special attention paid to the impact of globalization, considering culture and heritage at the same level as the economy, social and environment.

The conventions and declarations cited above, help us to build the foundation of this new system. Strong political will is required to change habits and respond to social and societal demands by developing partnerships between those in charge of culture and heritage and those in charge of development and planning. In 2002, at the Johannesburg Summit, French President Jacques Chirac made a declaration into which he said «Culture will gradually take its place as the fourth pillar for sustainable development». Twelve years after, isn't time to get it going?

1 See: <http://www.alainmarinos.net>

2 The Global Award for Sustainable Architecture is awarded every year to architects who are committed to the notion of sustainable development and to a participative approach to the needs of society. The award is organized by “Locus Foundation”, with the support of the french “Cité de l’architecture et du Patrimoine”.



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