

刊首语

文化线路：文化交流的空间廊道



文化线路，作为文化遗产领域的概念，始于1987年的“欧盟遗产计划”。国际政治风云变幻的20世纪80—90年代，发生了一系列重要事件，包括拥有共同文化基因的欧洲一体化进程加快、苏联解体带来全球化新契机、亚非拉地区发展诉求高涨等，这些共同构成了国际政治、经济、文化领域思潮变革的时代背景。

反映在国际文化遗产保护方面，传统的历史性、建筑性保护视野被不断反思和突破。1994年，针对世界遗产名单的不平衡性问题，在巴黎联合国教科文组织总部召开的“世界遗产代表名单‘全球战略’和专题研究专家会议”上明确指出，“必须将文化遗产保护从一个纪念碑式和静态的视角，转向对人类文化财产（wealth of human cultures）更全面和多样化的认知视野上来”。这表明文化遗产保护的目标开始拓展，进入全球文化多样性的表达、交流、合作发展的新阶段。同年，在马德里召开的名为“将线路作为文化遗产的一部分”的专家会议上正式提出“文化线路”概念，其核心在于强调文化线路“见证国家间或地区间的交流与对话”。至此，以“人类迁徙和文明对话”为核心内涵的文化线路概念迅速走出欧盟，成为国际文化遗产领域共同关注的焦点。

以2008年国际古迹遗址理事会（ICOMOS）通过的《文化线路宪章》为标志，国际文化遗产保护领域基本厘清了文化线路作为文化遗产特定类型的主题研究框架：文化线路需要依托实际存在（或历史上实际存在过）的有较长历史跨度和空间跨度的交通线路；文化线路产生和发展需要有宗教、商业、政治或者其他特定目的作为动力；从结果上，文化线路促进了“不同民族、国家、区域或大陆之间，在相当长的时期内的贸易、思想、知识和价值观念上的多维度、持续和相互的交流”。也即，文化线路以文化区、文明区之间多元交流需求为动力，伴随人员、物资、信息的传输，最终架构其文化交流的空间廊道。

当今，文化线路已经突破单纯的遗产保护范畴。国际上渐有通过挖掘与纪念古代区域间文化联系与交流的史实、复兴当代社会文明认同、促进经济交流合作的趋势。这本身符合世界遗产保护的基本宗旨，也得到了国际社会的广泛认同。以丝绸之路和海上丝绸之路为代表，历史上的文化线路项目已经通过“一带一路”当代国际合作廊道概念，提升至国家战略高度。2014年6月，在卡塔尔多哈召开的第38届遗产大会上，中国、哈萨克斯坦、吉尔吉斯斯坦三国联合申报的“丝绸之路：长安—天山廊道路网”，南美6国共同申报的“夸帕克南：安

第斯道路系统”两项跨境文化线路项目成功登录成为世界文化遗产。2个申遗项目均经历了联合申报十余年的遗产调查、主题研究、保护管理合作；借申遗推动的合作已经为沿线国家搭建起社会、政治、经济和文化交流合作的新廊道。

文化线路在学术与实践上的快速发展提醒我们，应当继续检视和拓展其学术研究的视野。回到文化线路承载的文化交流上，针对文化的结构及其特性，根据“文化适应性和传播性”理论，人类早期文明多为人类适应特定自然地理环境、后期社会环境而形成的内生型文明或文化。具有一定空间距离的不同区域内生型文化要素在积累到特定阶段，将形成复杂性高级文化层，并出现溢出效应和磁石效应，也即出现向周边传播和吸收外来文化要素的过程。这一效应成为文化、文明区之间构建文化交流空间廊道的内在核心驱动力，是为历史必然。朝圣之路、香料之路、丝绸之路、茶马古道、万里茶道、奴隶之路、可可贸易之路等线路虽有不同的突出主题，但这些仅是文化线路承载文化传播功能的外在表象，而文化交流的内涵则通过空间廊道沿线区域文化构成的“技术系统、制度系统、精神系统”3个子系统得以全面体现。因此，在文化线路主题研究的视野下，文化三大子系统作为宏观历时性文化交流成果，见证了文化线路连接文化区的多元共性文化特征应，当作为核心研究对象。

具体到建筑、城乡规划和风景园林学科，文化线路空间廊道覆盖范围内的建筑形制，城镇、乡村及周边环境构成的景观形态通常能作为研究对象，挖掘体现文化交流传播影响下的共性文化特征。此研究视野不仅可以指导文化遗产保护分析，同时可供文化线路串联区域的共性历史资源发掘、景观特征分析、展示利用规划借鉴。本期文化线路专题中，既有将“南粤古驿道”“米仓道（巴中段）”等文化线路本体的保护与规划展示利用作为研究对象的文章，也有将依托文化线路形成的“江门华侨华人文化线路资源”“古代城湖分布”“海上丝路东海航线之濠户内海区域景观”等文化交流成果的共性特征作为研究对象的文章。作为围绕文化线路开展多学科交叉研究的最新成果，可供专攻此领域的学者讨论共鉴，期待能够引起更多学术争鸣。

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PREFACE

Cultural Routes: Space Corridor for Cultural Exchange

Cultural route, as a concept in the field of cultural heritage, began with the Declaration of Santiago de Compostela by Council of Europe in 1987. In the 1980s and 1990s, when international politics greatly changed, a series of important events occurred, including the acceleration of the process of European integration with common cultural genes, the new opportunity of globalization brought by the disintegration of the Soviet Union, and the high demand for development in Asia, Africa and Latin America constitutes the era background of ideological change in the field of international politics, economy and culture.

Reflected in the protection of international cultural heritage, the traditional historical and architectural protection vision has been constantly reflected and broken through. In 1994, in response to the imbalance of the world heritage list, it was clearly pointed out, at Expert Meeting on the “Global strategy” and thematic studies for a representative World Heritage List (UNESCO Headquarters, 20-22 June 1994), that “moving from a ‘monumental’ and static view to a more comprehensive and diversified perception of the wealth of human cultures.” This shows that the goal of cultural heritage protection has begun to expand, and it has entered a new stage of development in the expression, exchange and cooperation of global cultural diversity. In the same year, the concept of “Cultural Route” was formally put forward at the expert meeting entitled “Taking the Route as a Part of Cultural Heritage” held in Madrid. The core of the concept is to emphasize that cultural routes “witnesses the exchanges and dialogues between countries or regions”. So far, the concept of cultural routes with the core connotation of “Human Migration and Civilization Dialogue” has rapidly stepped out of the European Union and become a heritage type of common concern in the field of international cultural heritage.

Taking the *The ICOMOS Charter on Cultural Routes* adopted in 2008 as a mark, the field of international cultural heritage protection clarifies the research framework of cultural routes as a specific type of cultural heritage basically: Cultural routes need to rely on actual existing (or historically existed) transportation routes with long historical and spatial span. The generation and development of cultural routes need to be motivated by religious, commercial, political or other specific purposes. As a result, cultural routes should promote “the material, cultural or spiritual exchanges generated by the movement of mankind over long and continuous periods of time ,..., a cultural inter-fertilization among countries or regions”. That is to say, the cultural routes are driven by the diversified communication needs between cultural areas and civilized areas, with the transmission of personnel, materials and information, to construct its space corridor for cultural exchange finally.

Nowadays, cultural routes have broken through the simple category of heritage protection. In the world, there is a trend of reviving the identification of contemporary social civilization and promoting economic exchange and cooperation by excavating and commemorating the historical facts of ancient regional cultural contacts and exchanges. This is in line with the basic purpose of world heritage protection and has been widely recognized internationally. Represented by the Silk Road and the Maritime Silk Road, the cultural routes project in history has been promoted to the national strategic level through the concept of “The Belt and Road”, the contemporary international cooperation corridor. In June 2014, at the 38th Heritage Conference held in Doha, Qatar, the two cross-border cultural routes of “Silk Road: Chang'an — Tianshan Corridor Road Network” jointly applied by China, Kazakhstan and Kyrgyzstan as well as the “Kwapaksnam: the Andean Road System” jointly applied by the six countries of South America were successfully registered as world cultural heritages. The two applying inherit projects have experienced more than ten

years of heritage investigation, theme research, and protection management cooperation in the joint applicant countries. The cooperation promoted by world heritage application has built a new corridor for social, political, economic and cultural exchanges and cooperation for the countries along the route.

The rapid development of cultural routes in academic and practical reminds us that we should continue to examine and expand the vision of its academic research. Back to the cultural exchange carried by cultural routes, according to the structure and characteristics of culture, as well as the theory of “cultural adaptability and communication”, most of the early human civilization is the endogenous civilization or culture formed by human adapting to the specific natural geographical environment and the later social environment. When the endogenous cultural elements of different regions with certain space distance accumulate to a specific degree, they will form a complex high-level cultural layer, and there will be spillover effect and magnet effect occurring, that is, the process of spreading around or absorbing foreign cultural elements to the surrounding areas. This effect has become the internal core driving force for constructing the cultural exchange space corridor between cultural and civilized areas, which is inevitable for history. Although the Pilgrimage Route, the Spice Trade Route, the Silk Road, the Tea Road, the Tea Horse Road, the Slave Route, the Cocoa Trade Route and other routes have different prominent themes, these are only the external appearances of cultural routes in carrying cultural communication functions. The connotation of cultural exchange is fully reflected in the three subsystems of “technical system, institutional system and spiritual system” composed of regional culture along the space corridor. Therefore, in the perspective of the thematic research on cultural route, among the three subsystems of culture, it should be regarded as the core research object which can be acted as the result of macro diachronic cultural exchange and witness the multiple common cultural characteristics of cultural routes connecting cultural areas.

Specifically in our disciplines of architecture, urban and rural planning and landscape architecture, the architectural form covered in the cultural routes space corridor as well as the morphology of landscape composed by urban, rural and surrounding environment can be taken as the research object to explore the common cultural characteristics under the influence of cultural exchange and communication. This research field can not only guide the analysis of cultural heritage protection, but also provide reference for the exploration of common historical resources, the analysis of landscape characteristics, the display and utilization planning of cultural routes and its connected series of regions. In this monograph of cultural routes, there are articles that take the protection and planning of the cultural route itself as research objects, like the “Southern China Historical Trail”, and “Micang Ancient Road (Bazhong Section)”, and there are also articles that take the common characteristics of cultural exchange results as research objects, like “Jiangmen Overseas Chinese Cultural Routes Resources”, “The Distribution of Ancient Cities and Lakes”, and “Seto Inland Sea Regional Landscape of Haisi East China Sea Route” and other cultural exchanges which rely on the cultural routes as research objects. As the latest achievement of interdisciplinary research around cultural routes, it can be discussed and learned mutually by scholars in this field with this issue, and we also expect that it can cause more academic contending.

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