

Cultural Heritage Values

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Conserving Cultural Heritage 文物保育:
Who should decide? 由誰來決定？

Who values what – the top-down approach

In the past, conservation decisions were made by small groups of appointed professionals who would evaluate a heritage place from a narrow perspective.

Engineer 工程師: structural integrity

Structurally unsound; should be classified as a Dangerous Building!

Architect 建築師: building code compliance

Fails to satisfy the fire code and provide barrier-free access!

Surveyor 測量師: construction cost estimate

Too costly to restore the building to its original appearance!

Developer 地產商: feasible use and revenue return

Too little rentable area; no feasible commercial use; forget it!



Image: Stephen A Edwards

Conserving Cultural Heritage 文物保育：
Who should decide 由誰來決定？

Conserving Cultural Heritage 文物保育：
How should we decide 如何决定？

The Conservation Process – Australian Model

*James Semple Kerr, *Conservation Plan*, 5th Ed. (NSW: National Trust, 2000), 3.

Formulating a **Conservation Plan** 文物保育規劃書 for a Heritage Place

STAGE I Understanding the Heritage Place

Step 1 Gathering *evidence* (documentary & physical)



Step 2 Coordinating and analyzing evidence



Step 3 Assessing and stating the **Significance** 文物價值 of the place (a **Statement of Significance** 文物價值評估報告)



STAGE II Conservation Policy and Its Implementation

Step 4 Gathering information for the development of conservation policy

Physical condition External requirements (statutory) Requirement for retention of significance Feasible use

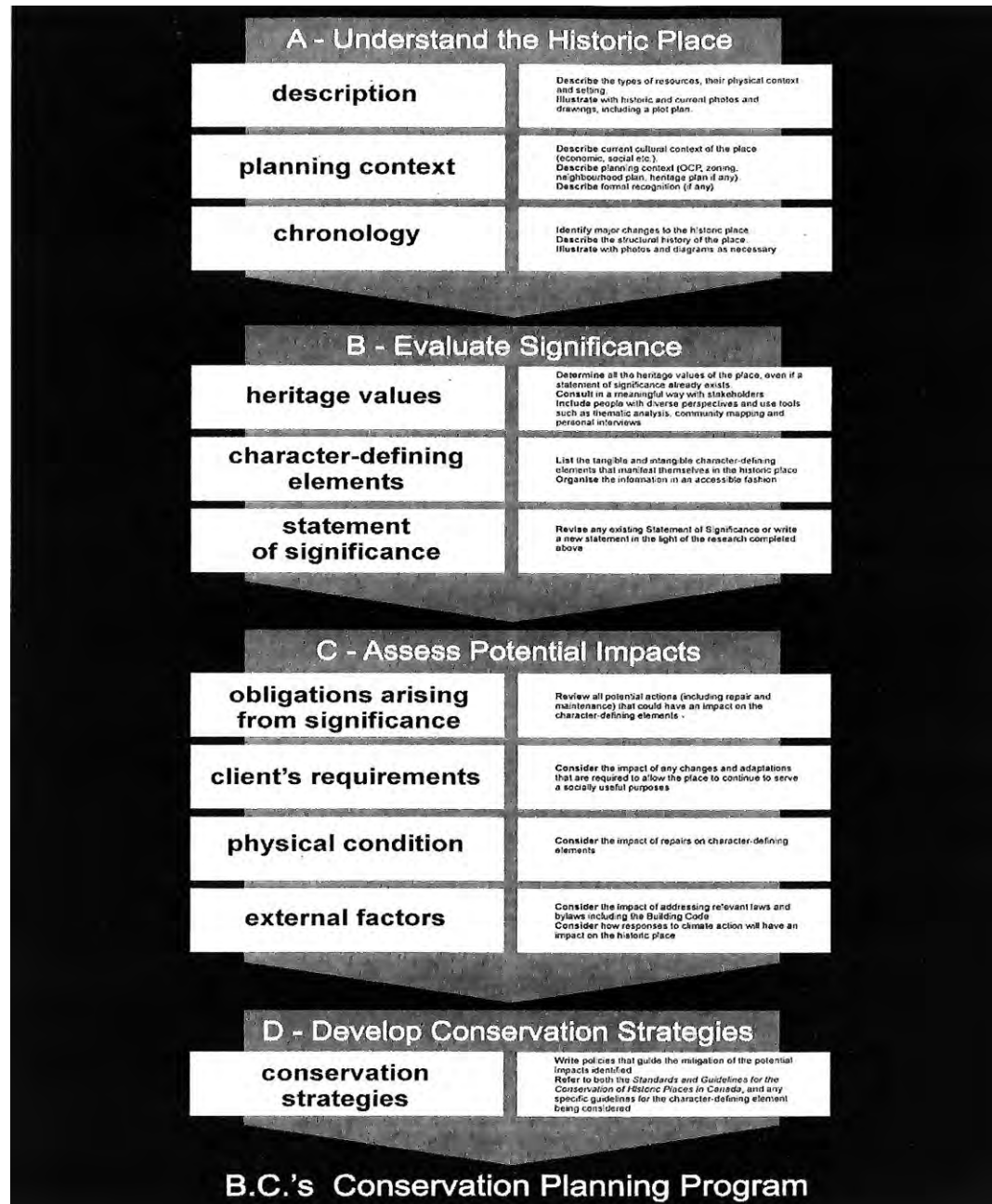


Step 5 Developing conservation policy (or conservation strategies)



Step 6 Stating conservation policy and evolving strategies and options for its implementation (an implementation plan)

The Conservation Process – Canadian Model



Kate Clark's four questions on the conservation process:

What is it?

Why is it important?

What is happening to it?

What are we going to do about it?

What is the **Statement of Significance**? 文化價值評估報告

The **Statement of Significance** of a cultural heritage place refers to the **special qualities** (or characteristics) that make the place important for conservation.

Based on the model from Canada's *Historic Places Initiative* (www.historicplaces.ca), the Statement of Significance of a heritage place consists of three parts:

1. **Description** of the place
2. **Cultural heritage values** 文物價值 of the place
3. **Character-defining elements** 具備文物價值的元件 of the place (that relate to its values)

Conserving Cultural Heritage 文物保育:
Cultural Heritage Values 文物價值

What are Cultural Heritage Values 文物價值？

To understand what is significant for the conservation of a heritage place, you first need to understand its cultural heritage values.

Different documents employ different types of cultural heritage values:

Canada's *The Evaluation of Historic Buildings* (1980)
History, Architecture, Environment, Usability, Integrity

Australia's *Burra Charter* (1984 / 1999):
Historic, Aesthetic, Scientific, Social, Spiritual

Australia's *NSW Heritage Assessment Criteria* (1996):
Historical, Aesthetic, Technical / Research, Social

Canada's *Historic Places Initiative* (2001):
Historic, Aesthetic, Scientific, Social, Spiritual, Cultural

China's *Principles for the Conservation of Heritage Sites in China* (2002):
Historical, Artistic, Scientific

UK English Heritage's *Conservation Principles, Policies and Guidance for the Sustainable Management of the Historic Environment* (2008):
Historical, Aesthetic, Evidential, Communal

Traditional Values 傳統價值
and
Contemporary Values 當代價值

Traditional Values and **Contemporary Values**

The Past and the Physical (tangible) vs. the Present and the People (intangible)

Traditional Values 傳統價值

Values relating to history and architecture / aesthetics

Contemporary Values 當代價值

Values relating to the present and people

IMPORTANT!

Values change over time! 所有文物價值是會隨着時間而改變

Traditional Values and Contemporary Values

The Past and the physical (tangible) vs. the Present and the people (intangible)

Traditional Values 傳統價值

Values relating to history and architecture / aesthetics

- Historic / Historical Value 歷史價值
- Architectural / Design / Aesthetic / Artistic Value 建築 / 設計 / 美學 / 美術 價值
- Scientific / Technical / Research / Educational Value 科學 / 技術 / 研究 / 教育 價值

Contemporary Values 當代價值

Values relating to the present and people

- Social / Communal Value 社會價值
- Spiritual Value (宗教)心靈價值
- Identity Value 身份價值
- (Local) Economic Value (本土)經濟價值
- Commemorative / Symbolic Value 記念 / 象徵 價值

IMPORTANT!

Values change over time! 所有文物價值是會隨着時間而改變

Traditional Values and Contemporary Values

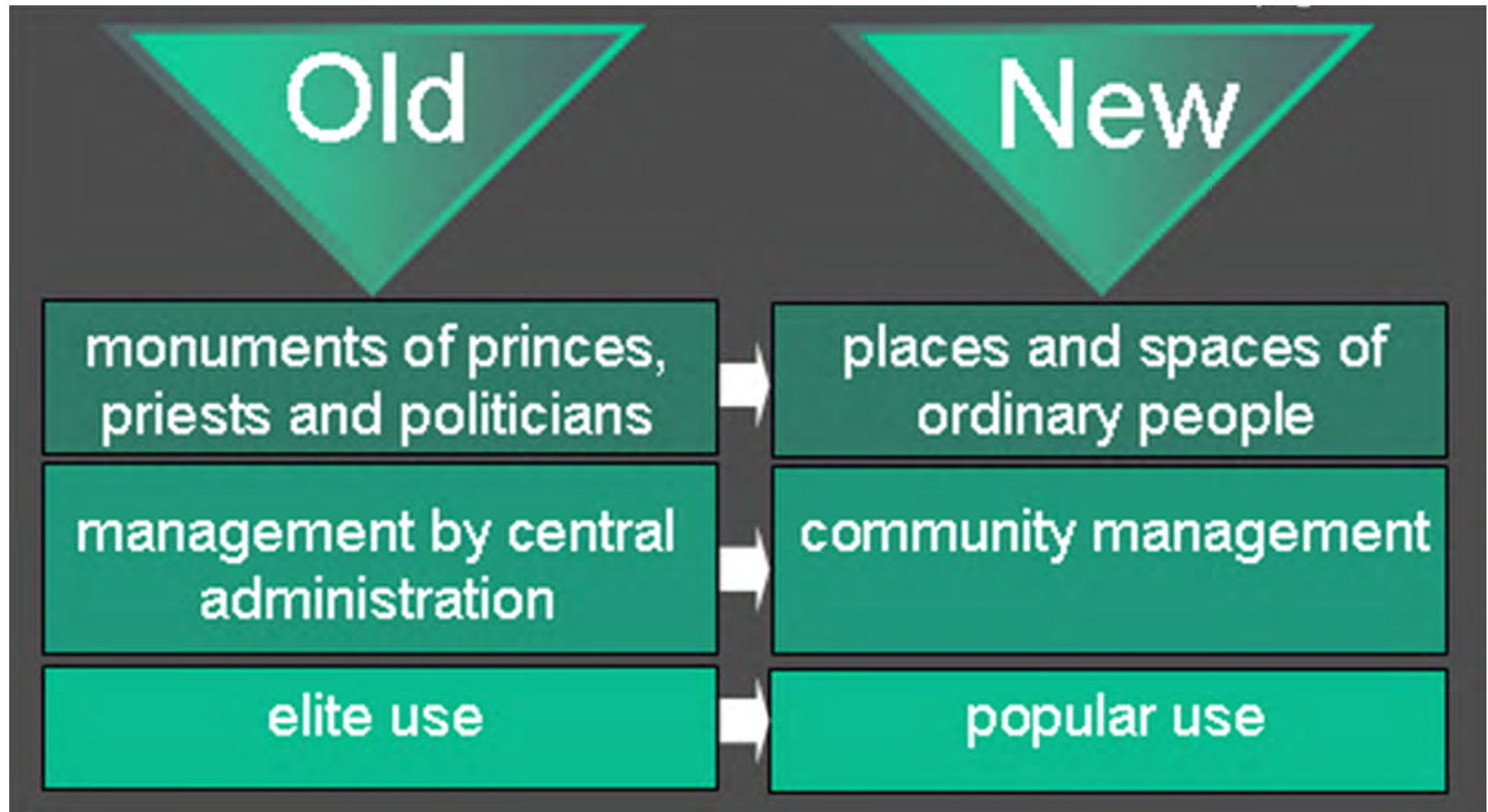
Paradigm Shift from Emphasis on Traditional to Contemporary Values in Conservation

Traditional Values of Heritage Places

傳統價值

Contemporary Values of Heritage Places

當代價值



Source: Richard Engelhardt and Montira Horayangura, UNESCO-Bangkok

Traditional Values

Values related to *the past* and *the physical fabric*

Historic / Historical Value 歷史價值

Association with a notable family, person, event, or movement gives **historical value** a particular resonance. Being at the place where **something momentous happened** can increase and intensify understanding through linking historical accounts of events with the place where they happened – provided, of course, that **the place still retains some semblance of its appearance at the time**.

From English Heritage's *Conservation Principles, Policies and Guidelines* (2008)



Image: www.paulnoll.com

共產黨遺址爭取保留

多倫多特稿

香港可能將有首個標榜共產黨歷史的法定古蹟。位於屯門青山的何福堂書院，是國共內戰時期共產黨在增城福祿祠的遠東學堂遺址，著名文人茅盾、夏衍、曹禺、郭沫若，甚至不少中共開國元老，都留在此地留下足跡。

然而隨著學校明年動工重建，這批亦將面臨拆卸，政府內部已同意保留該遺址，並已與學校所屬教會提出換地方案。 明報記者 黎佩芬

教會方面的反應則未見積極。不過，有關年會在「遠德」念書的屯門區議員已先行提出，應出錢再買六十五年歷史的建築做遺址，並聯同華會蒐集史料文物。

戰時學府 眾多名師留足跡

保存「遠德」最先由屯門區議會大力倡議，屯門區議會主席劉卓榮發稱，「遠德」係如馮國璋、孫中山等革命先烈的屯門紅樓後身，「但紅樓是國民黨的歷史，香港沒有保存共產黨的歷史，忘記了中華人民共和國由共產黨所建，這就係我們屯門區議員的責任！」



觀世書院 這座位於何福堂書院旁的「遠德學堂」遺址，本來是抗日名將馮國璋的別墅，有六十五年歷史，有望成為全港首座共產黨歷史的古蹟。(劉卓榮攝)

Traditional Values

Values related to *the past* and *the physical fabric*

Architectural / Design / Aesthetic / Artistic Value 建築價值

Design value relates primarily to the **aesthetic qualities** generated by the conscious design of a building, structure or landscape as a whole. . . . It may be **attributed to a known patron, architect, designer, gardener or craftsman . . .**, or be a **mature product of a vernacular tradition of building or land management**. Strong indicators of importance are **quality of design and execution, and innovation**, particularly if **influential**.

From English Heritage's *Conservation Principles, Policies and Guidelines* (2008)



Images: Ian Duncross, Foster & Partners, my100rad.com

Contemporary Values

Values related to *the present* and *people*

Social Value, Spiritual Value, Identity Value and Economic Value

社會、心靈、身份、經濟價值

- Social value: Acknowledged as meaningful to a community in terms of **collective attachment**
- Commemorative / Symbolic value: Acknowledged as meaningful to a community in terms of **collective memory**
- Spiritual value: Acknowledged as spiritually important
- Identity value: Acknowledged as a marker of identity
- Economic value: Acknowledged as integral to local economic vitality



Images: HKTB; Lee Ho Yin; www.inmediahk.net

Social Value 社會價值

A value related to *the present* and *the community*

Social Value

Social value is about collective attachment to places that embody meanings important to a community. These places are usually community owned or publicly accessible or in some other ways “appropriated” into people’s daily lives.

Such meanings . . . may not be obvious in the fabric of the place, and may not be apparent to the disinterested observer.”

Quoted from: *What is Social Value?* (Canberra: Australian Heritage Commission, 1992), 10



Images: www.inmediahk.net; www.viewimages.com

Social Value 社會價值

A value related to *the present* and *the community*

Social Value

Social value is associated with places that people perceive as a source of identity, distinctiveness, social interaction and coherence. . . . They may have **fulfilled a community function that has generated a deeper attachment**, or shaped some aspect of community behaviour or attitudes.

The social values of places are not always clearly recognized by those who share them, and **may only be articulated when the future of a place is threatened**. . . . The social value of a place may indeed have **no direct relationship to any formal historical or aesthetic values that may have been ascribed to it**.

Quoted from: English Heritage's *Conservation Principles, Policies and Guidance* (2008)



Images: www.inmediahk.net; www.viewimages.com

Commemorative / Symbolic Value 紀念性／象徵性價值

A value related to *the present* and *the community*

From “collective attachment” 集體感情 to “collective memory” 集體回憶

Collective memory, a term coined by the French sociologist, Maurice Halbwachs (1877-1945), refers to **societal-level remembrance of significant past events**. It is a memory that is shared by a group of people and which is passed on from generation to generation because of its significance.

MAURICE HALBWACHS ON COLLECTIVE MEMORY



Edited, Translated, and with an Introduction by
LEWIS A. COSER

THE HERITAGE OF SOCIOLOGY



Images: www.betterworld.com; G. Neathway & J. Leys

Commemorative / Symbolic Value 紀念性／象徵性價值

A value related to *the present* and *the community*

Use of “Collective Memory” as a Cultural Heritage Value

From English Heritage’s *Conservation Principles, Policies and Guidance* (2008)

Commemorative and symbolic values reflect the meanings of a place for those who draw part of their identity from it, or have emotional links to it. The most obvious examples are **war and other memorials** raised by community effort, which consciously evoke past lives and events

. . . Some places may be important for reminding us of uncomfortable events, attitudes or periods in . . . history. They are important aspects of collective memory and identity, **places of remembrance whose meaning should not be forgotten.**



Contemporary Values

Values more related to *the present* and *the community*

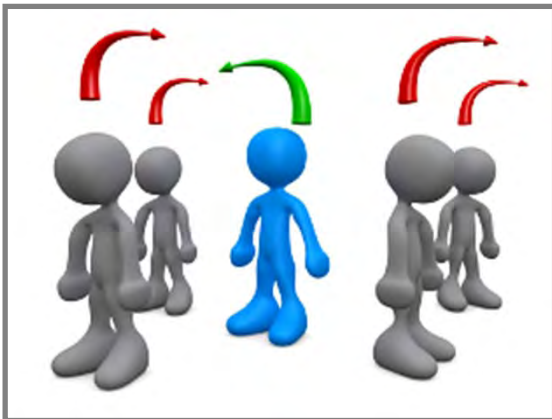
Social Value vs. Commemorative / Symbolic Value

Do not confuse

“collective attachment” 集體感情 (懷念) with “collective memory” 集體回憶 (悼念) !

A collection of personal memories \neq collective memory

個人回憶大集成



集體回憶



Traditional Values vs. Contemporary Values



A self-prophecy case

Why is this architecturally unremarkable house with no formal historic association in Hong Kong considered by many throughout the world to be a significant heritage place?

Because... it was the last residence in Hong Kong for the kung fu legend **Bruce Lee**!



Image: www.schemamag.ca; www.black-eagle.org

The Prophecy Comes True!

From the South China Morning Post, 14 July 2008

Fans mourn crumbling legacy of Bruce Lee

South China Morning Post, 29 June 2008

A wrecking ball looms over city's last link with kung fu star, writes **Vivienne Chow**

Whatever else happens on July 20, the 35th anniversary of Bruce Lee's death, it is a sure bet that the bronze statue of Hong Kong's most famous movie star on Tsim Sha Tsui's Avenue of Stars will be the focus of attention – because we have nothing else commemorating the late martial arts legend.

The closing on Thursday of tenders for Lee's former residence, a 5,699 sq ft two-storey house in Cumberland Road, Kowloon Tong, has once again sparked calls for a Bruce Lee museum.

"It's a shame that the government has done so little for someone who was known as Hong Kong's No 1 son," says Anders Nelson, a veteran Hong Kong actor who played a thug in a gang pursuing Lee in *Way of the Dragon* and has remained in contact with Lee's fans across the globe

because it is the only place connected to the kung fu star that has not been demolished. Other locations, such as the Golden Harvest studio, are long gone.

Fans fear that if the house where Lee spent his last years is sold to a private developer, it will be demolished and replaced by another cookie-cutter high-rise.

The desire is for the residence to be preserved and turned into a museum commemorating the star, even though the property was, rather embarrassingly, turned into a love hotel a few years ago.

Fans and cultural advocates have long pushed for Lee to be better commemorated in Hong Kong.

Even the HK\$800,000 statue on the Tsim Sha Tsui waterfront was a joint effort by Lee's fans around the world, according to Bruce Lee Club chairman Wong Yiu-keung.



overseas until Bruce Lee came along," said Mr Tien, a self-proclaimed Lee fan. "His



Bruce Lee and his wife Linda outside their home in Cumberland Road, Kowloon Tong, which may be sold to help Sichuan quake victims. Photos: SMP Pictures, AP

government doesn't act," Nelson says. Indeed, officials in Shunde (順德區) in

Mr Wong says the idea of having a memorial gallery or museum for Lee was

host a museum in memory of Bruce Lee," Mr Wong says.

"It's humiliating. The government has been promoting Hong Kong using Bruce Lee's image but have they ever done anything for him?"

"Maybe our government prefers western stuff. They like to copy foreign models by building a Disneyland and Avenue of Stars [based on the Hollywood Walk of Fame]. Maybe our government will only do something after the mainland government has built something."

Nelson has little time for critics of Lee's personal life, calling them "absolutely hypocritical".

"There are heroes like that around the world and their personal life is not our business. He impressed movie audiences and we should recognise that," he says.

"[Museum opponents] say that Chinese people have different morals to westerners ... but I'm calling it hypocrisy. They are just as naughty as Bruce Lee."

The fate of Lee's former residence has yet to be decided and it is not known if the government will offer a hand in turning it

Fans kick into action to plan museum at Bruce Lee's home

Vivienne Chow

Bruce Lee devotees are working on a proposal for the restoration of the late star's home and the establishment of a museum commemorating Lee after owner Yu Panglin said he would consider donating it to the community.

Bruce Lee Club chairman W. Wong Yiu-keung said the club had been approaching professionals to seek their support and help in drafting a proposal to Mr Yu.

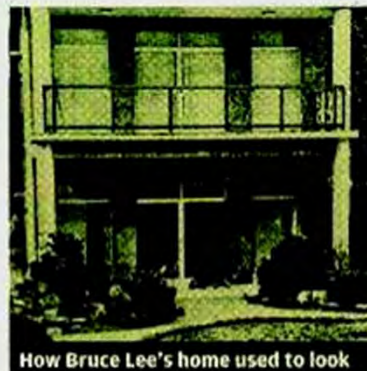
"We have already been talking to professionals such as engineers, architects and financial experts hoping they could give us advice on the restoration of the house to its glory days

well-respected figures but he declined to reveal names at this stage.

The club said it would step up its efforts after the *South China Morning Post* reported that Mr Yu would consider donating the property where Lee spent his last years before his death 35 years ago on July 20, 1973.

On Wednesday, a week after the closing of tenders for the two-storey, 5,699 sq ft house in Cumberland Road, Kowloon Tong, Mr Yu announced he had decided to withdraw the property from sale.

The billionaire philanthropist had intended to sell the house, affectionately known as the Crane's Nest by Lee, and four other properties to raise

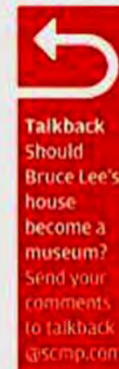


How Bruce Lee's home used to look

more than the estimated price – but he decided to put the sale on hold



on such a donation, Mr Wong said the situation was encouraging.



served and could be turned into a museum, it should be operated by a non-profit organisation managed by a board of directors including Lee's immediate family, he said.

The government could not escape some responsibility for facilitating the establishment of the museum, Mr Wong said. "We don't intend to make this a burden for our government but they should provide financial help in the initial stage," he said. "We believe

Traditional Values vs. Contemporary Values

Conservation by Social Value

South China Morning Post, 9 July 2008, news article by Olga Wong

“But a heritage conservation expert at the University of Hong Kong, Lee Ho-yin, said the house, built in 1965, was of little architectural or historical value and under the grading system for historic buildings it risked being torn down at any time. That was because the system was not fully applicable to intangible heritage such as kung fu star Lee's life and work, he said. **The only reason to preserve it was for its social value and community attachment to the place**, factors the system did not consider.”

South China Morning Post, 25 July 2008, news article by Joyce Ng and Vivienne Chow

“**There is no architectural value on Bruce Lee's home** and the government will not swap land with the owner Mr. Yu Panglin to save it. ‘The building is a residence of a simple style without unique architectural elements. Houses like this are very common in the neighbourhood,’ the Antiquities and Monuments Office said in an assessment submitted to the council. ‘Overall, **Bruce Lee's former home is of no value architecturally**,’ it concluded.”

Traditional Values vs. Contemporary Values

Old vs. New AMO Grading System for Historic Buildings

2002 Criteria

- Historical Significance (traditional)
- Architectural Merit (traditional)
- Rarity (traditional)
- Contribution to the Environment [similar to Group Value] (traditional)

2008 Criteria

- Historical Interest (traditional)
- Architectural Merit (traditional)
- Group Value (traditional)
- Social Value and Local Interest (contemporary)
- Authenticity (traditional)
- Rarity (traditional)

Conserving Cultural Heritage 文物保育：
Who should decide the values 由誰來決定？

Exercise



Conserving Cultural Heritage 文物保育:

Different people and different groups attach different values to a heritage place 不同人對一個文化遺產地方有不同的文物價值觀

Different values at different social levels

According to Susan M. Pearce's article "The Making of Cultural Heritage" (2000), the values of a heritage place will be different when evaluated at different social levels



Individual level 個人層面

Family level 家庭層面

Local community level 本地社區層面

Ethnic group level 民族層面

Nation / sovereign state level 國家層面

World level 世界層面

Who values what – need to find out!

According to English Heritage's *Conservation Principles, Policies and Guidance for the Sustainable Management of the Historic Environment* (2008):

(Page 36, clause 67)

Identify who values the place, and why they do so

Different people and communities may attach different weight to the same heritage values of a place at the same time. Experience shows that judgements about heritage values, especially those relating to the recent past, tend to grow in strength and complexity over time, as people's perceptions of a place evolve. It is therefore necessary to consider whether a place might be so valued in the future that it should be protected now.

This is why public engagement is important in conservation, in order that the conservation decisions made are defensible.

Conserving Cultural Heritage 文物保育:
Cultural Heritage Values 文物價值