

ICOMOS

INTERNATIONAL COUNCIL ON MONUMENTS AND SITES
CONSEIL INTERNATIONAL DES MONUMENTS ET DES SITES
CONSEJO INTERNACIONAL DE MONUMENTOS Y SITIOS
МЕЖДУНАРОДНЫЙ СОВЕТ ПО ВОПРОСАМ ПАМЯТНИКОВ И ДОСТОПРИМЕЧАТЕЛЬНЫХ МЕСТ

Our Ref.GB/TA/1714_Add.Inf

Charenton-le-Pont, 4 October 2023

H. E. Mr Jin YANG
Ambassador, Permanent Delegate
Permanent Delegation of the People's
Republic of China to UNESCO
Maison de l'UNESCO
1, rue Miollis
75732 PARIS Cedex 15

World Heritage List 2024 – Additional Information

Beijing Central Axis: A Building Ensemble Exhibiting the Ideal Order of the Chinese Capital (China)

Dear Ambassador,

ICOMOS is currently assessing the nomination of “Beijing Central Axis: A Building Ensemble Exhibiting the Ideal Order of the Chinese Capital” as a World Heritage property and an ICOMOS technical evaluation mission has visited the nominated property to consider matters related to its protection, management and conservation, as well as issues related to its integrity and authenticity.

In order to allow us to further evaluate this property, we would be grateful if the State Party could provide us with additional information on the following points:

Justification for inscription

The nomination dossier focuses the justification for the proposed Outstanding Universal Value of the nominated property on its significance as the most complete example of the Chinese urban planning tradition which expresses the philosophy of “neutrality and harmony” and the ideal capital city planning paradigm in its urban layout as prescribed by the *Kaogongji (Book of Diverse Crafts)* (pp. 93-124). ICOMOS would be grateful if the State Party could provide further information about the *Kaogongji* and its prescriptions and how these differ from other urban planning theories in order to understand better its historical significance in a wider global context.

Comparative analysis

ICOMOS notes that the comparative analysis has a thematic focus based on the concept of axis in urban planning, and presents how the nominated property differs from comparators that have also used the concept of axis in their urban layout at global, regional and national levels. However, it remains unclear how the Chinese urban planning more generally, represented by the nominated property, distinguishes itself in a global context. Could the State Party define a chronological framework in order to clarify how the nominated property stands out in the context of urban planning? Further information on the historical development of the nominated property in a wider historical regional and global context would be helpful to better understand the particularities and contributions of the nominated property at a wider scale.

Conservation

The nomination dossier mentions conservation projects having been conducted in the nominated property, including reconstruction, restorations and rehabilitations (pp. 189-205). Dates and details of conservation measures carried out between 2017 and 2022 have been presented, however, dates and

details of conservation projects prior to these years have not been provided. Could the State Party provide further details regarding important conservation projects undertaken in the nominated property prior to 2017? In particular, ICOMOS would like to understand better the process of reconstruction of Yongdingmen Gate, and the rehabilitation projects in the urban environment of the southern section of the nominated property (pp. 196-197, nomination dossier).

Factors affecting the nominated property

The nomination dossier briefly mentions that climate change is provoking occasional torrential rain in the summer which could potentially affect the historical built fabric of the nominated property (p. 208). In view of increasing impacts of climate change on the city, could the State Party elaborate on whether strategies addressing risks and climate change impacts are envisaged for the nominated property and its buffer zone?

The State Party has presented a list of development projects within the nominated property and in the buffer zone of the nominated property. ICOMOS would be grateful if the State Party could provide further information about Heritage Impact Assessments being undertaken for these projects, in particular for the Drum Tower West plot refurbishment.

Management

The nomination dossier mentions three World Heritage properties which are located within the boundaries of the nominated property: Imperial Palaces of the Ming and Qing Dynasties in Beijing and Shenyang (The Forbidden city), the Temple of Heaven: an Imperial Sacrificial Altar in Beijing, and a component part of the Grand Canal (section of the Tongji River crossing Beijing's old city) (pp. 215-217). ICOMOS notes that the three World Heritage properties are recognised for different reasons than the nominated property and therefore, it would be grateful if the State Party could clarify how different values and related management instruments will be coordinated and integrated to protect and manage the property as a whole.

ICOMOS would be grateful if the State Party could confirm that the management plan of the nominated property is legally binding and that it has already been approved.

As well, it is stated that nineteen institutions are part of the management system of the nominated property, with the Beijing Central Axis Conservation Center as the main manager in charge of implementing the management plan (pp. 649-650). It is announced in the management plan that consultation and coordination mechanisms will be put in place (p. 651). ICOMOS would appreciate if the State Party could explain further the mechanisms envisaged for coordination and consultation among the different managers, rights-holders and stakeholders concerned with the nominated property. For instance, could the State Party explain the role of residents of the nominated property, buffer zone and wider setting in the process of nomination and development of the management plan?

Interpretation and presentation

ICOMOS notes that, with other three World Heritage properties included within the boundaries of the nominated property, interpretation and presentation require a strategy which would allow the understanding of the significance of these three distinct World Heritage properties and the nominated property that contains them. The management plan states that, while the interpretation of the Temple of Heaven will be upgraded to include the relationship between the Temple of Heaven and Beijing Central Axis (p. 657), in the case of the Wanning Bridge, it will continue to highlight it as part of the Grand Canal (p. 656). No specific mention is made in relation to the interpretation and presentation of the Forbidden City. Could the State Party provide further information on how the interpretation and presentation strategy for the nominated property will address the interlinkages and particularities of these four properties?

We would be grateful if you could provide **ICOMOS** and the **UNESCO World Heritage Centre** with the above information by **Friday 10 November 2023 at the latest**.

ICOMOS appreciates that the timeframe for providing this additional information is short. Brief responses are required at this stage, and can be discussed further with the State Party if needed during the ICOMOS World Heritage Panel.

We look forward to your responses to these points, which will be of great help in our evaluation process.

Please note that the State Party shall submit a copy of the additional information to the UNESCO World Heritage Centre and a copy to ICOMOS so that it can be formally registered as part of the nomination dossier.

We thank you in advance for your kind cooperation.

Yours faithfully,



Gwenaëlle Bourdin
Director
ICOMOS Evaluation Unit

Copy to National Culture Heritage Administration of the People's Republic of China
 Beijing Municipal Cultural Heritage Bureau
 General Office, Committee for the Conservation of Beijing Historical and Cultural City
 UNESCO World Heritage Centre

World Heritage Convention
Cultural Heritage Nominated by
the People's Republic of China

BEIJING CENTRAL AXIS

A Building Ensemble
Exhibiting the Ideal Order of the Chinese Capital

SUPPLEMENTARY
INFORMATION

北京中轴线



National Cultural Heritage Administration
of the People's Republic of China

CONTENTS

POINT 1: JUSTIFICATION FOR INSCRIPTION	1
POINT 2: COMPARATIVE ANALYSIS	11
POINT 3: CONSERVATION	25
POINT 4: FACTORS AFFECTING THE NOMINATED PROPERTY	41
POINT 5: MANAGEMENT	53
POINT 6: INTERPRETATION AND PRESENTATION.....	63

Point 1: Justification for Inscription

ICOMOS's request for additional information:

The nomination dossier focuses the justification for the proposed Outstanding Universal Value of the nominated property on its significance as the most complete example of the Chinese urban planning tradition which expresses the philosophy of “neutrality and harmony” and the ideal capital city planning paradigm in its urban layout as prescribed by the Kaogongji (Book of Diverse Crafts) (pp. 93-124). ICOMOS would be grateful if the State Party could provide further information about the Kaogongji and its prescriptions and how these differ from other urban planning theories in order to understand better its historical significance in a wider global context.

State Party's response:

1. Brief introduction to the *Kaogongji*

The *Kaogongji* was written during the period about 770-221 BCE and records the craftsmanship and construction systems from the start of the Zhou Dynasty (including West Zhou 1046 - 771 BCE and East Zhou 770 - 256 BCE) onwards. It describes 30 different crafts, including “architects”. The chapter entitled “*Architects*” comprises three sub-sections, including “*Architects Construct the Capital*”, “*Architects Plan the Capital*”, and “*Architects Build Irrigation Canals and Ditches*”. Among them, the first two sub-sections describe a system for city construction and planning, providing a major theory for guiding city planning in ancient China. These two sub-sections prescribe the siting and planning of the capital city, the planning layout of the central building complex, and their orientations. The content emphasizes that the overriding principles of rites and order should direct all aspects of urban planning and construction, such as siting, planning pattern, functional distribution, and scale of buildings.

The *Kaogongji* was included in the *Zhouli (Rites of Zhou)* between 155 and 130 BCE, as one of that Confucian classic's six volumes. *Rites of Zhou* systematically collates the state regulations and systems of the Zhou Dynasty (1046 – 256 BCE), constructs a picture of China's early ideal state power organization and social structure, and is the core classic of Confucianism, having far-reaching influence on the ritual system of dynastic China. Within the *Zhouli*, the principles of urban planning expounded in the *Kaogongji* have taken on a particular meaning that transcends general planning concepts and construction techniques and has become the ideal paradigm for cities in the Confucian concept.

2. The prescriptions of the sections "Architects Construct the Capital" and "Architects Plan the Capital" in the Kaogongji

In the section "Architects Construct the Capital" in the *Kaogongji*, it says:

"When the architects build the capital city, they measure the level of the ground by referring to the water level and determine the direction by setting up a pillar to observe its shadow."

"A circle is drawn with the wooden pillar as its center, and its shadows on the circle at sunrise and sunset are marked to determine east-west, north-south orientation. They refer to the sun's shadow at noon during the day and the North Star at night to determine the accurate north, south, east, and west directions."

This text emphasizes the importance of orientation in the siting and planning of the city. The first requirement in the planning of a traditional Chinese capital city is the accurate determination of the north-south, east-west orientations and the core building complexes established on this basis are mostly orientated in the north-south direction (in ancient China, people believe that facing to south is facing to the light of sun which can eliminate all dark things).

In the section "Architects Plan the City" in the *Kaogongji*, it says:

"It is the architects who plan the capital city. The capital city should be square in shape, with nine-li (one li equals to about 500 meters) on each side, and three gates in each side of the city wall."

There should be nine north-south roads and nine east-west roads in the capital, each of which can accommodate nine-gui (the width of vehicles) side by side."

(The layout of the city should be as follows:) An ancestral temple should be placed on the left (outside the gates of the palace), and an altar of land and grain should be placed on the right; the court should be placed in front of the emperor's residence and the market should be located behind the palace. Both the court and market should be one-fu (about a square of 100 paces).

..... The north-south roads within the city should be nine-gui wide; the perimeter road of the city walls should be seven-gui wide, and the countryside roads should be five-gui."

The corner towers of the princes' or ministers' cities should be five-zhi(a building standard unit,

one zhi equals to about 3.3m) high using the standard of the palace gatehouse; the corner towers of the vassal lords' cities should be seven-zhi high using the standard of the palace walls. The north-south roads in vassals' cities should be seven-gui wide using the standard of the perimeter road of the capital city. In comparison, the north-south and east-west roads in princes and ministers' cities should be five-gui by the standard of the countryside roads in the capital city."

This text details the ideal paradigm for the main architectural planning of the traditional Chinese capital city. The shape of the city is square, with the palace in the center, the court on the south side (front side), the market and residential areas on the north side (back side), the ancestral temple on the east side, and the altar of land and grain on the west side. In the depiction of this ideal paradigm, the important functional buildings in the city are either arranged in sequence from north to south along the central axis, or symmetrically arranged from east to west based on the central axis, reflecting the traditional Chinese idea of "choosing the center" and the emphasis on rites and order in urban planning.

3. Comparison between the *Kaogongji* and other theories of urban planning

In contrast to what was said about urban form in the *Ten Books on Architecture* by the Roman author Vitruvius in the 1st century BCE, the *Kaogongji* emphasizes the relationship between the scale of the city and the titular hierarchy of the city's rulers, as well as the central location of the secular imperial court, the spatial relationship between the principal religious and ceremonial buildings such as the imperial ancestral temple and the altar of land and grain. The *Ten Books of Architecture*, on the other hand, emphasizes the defensive function of the city and the fact that temples should be located at the center of the city. These two works reflect the core differences between the concepts of urban planning in China, which represent Eastern civilization, and those of Rome, which represent Western civilization.

In ancient China, there were three major schools of city planning thought, which are the planning ideas in the *Kaogongji*, the planning ideas in the *Guanzi*, and the planning ideas featuring "*imitating heaven on earth*". The three planning thoughts focus on different perspectives and secured different positions in city planning and construction practices over different periods of ancient China.

The *Guanzi* (475-221 BCE), which was written at a similar time to the *Kaogongji*, expresses a different concept of urban planning in its section "*Chengma*" (*Economic planning*). It emphasizes that city siting should be based on the natural environment,

urban form does not need to be squared, and roads do not need to be arranged according to a neat chessboard grid. However, in the section entitled "*Dakuang*" (*Great Rectification*), it also gives great weight to the idea that "*the emperor chooses the central place*". The content on urban planning in the *Kaogongji* and the *Guanzi* represent two different principal concepts in early Chinese urban planning.

"*Imitating heaven on earth*" is an ancient traditional Chinese concept. It reflects people's desire to map their understanding of the rules of heaven onto their own lives. This concept also influenced to some extent the way early Chinese cities were planned and built. When Emperor Qin Shi Huang unified China in 221 BCE, his capital city followed the idea of "*imitating heaven on earth*" and laid out its main palaces and government offices to correspond to the positions of the constellations in the sky. This form of capital city also influenced the construction of the capital of the early Han Dynasty (206-220 BCE).

After the 2nd century BCE, Confucianism was established as the philosophy of governance in ancient China. The *Zhouli* was one of classic works of Confucianism. Thus, the principles of urban planning in the *Kaogongji*, which is part of the *Zhouli*, became the dominant urban planning ideology in China.

Since the 3rd century CE, the construction of Chinese capitals has presented a relatively regular city outline with a "*chess-board*" internal road network, echoing the requirements for city location and facing the south direction in the "*Architects Construct the Capital*" section of the *Kaogongji*. They also have an urban layout with the imperial great hall as the northern endpoint and the imperial roadway running south from the front of the imperial great hall to the southern city gate as the central axis. The streets and lanes on the east and west sides are symmetrically arranged to the axis. By the Sui and Tang dynasties (581-907 CE), although the city of Chang'an as the capital did not present the urban layout "*court in the front, market in the back*", it did have the strict spatial layout of "*an ancestral temple on the left and an altar of land and grain on the right*" in front of the palace and the imperial great hall is the northern endpoint of the layout of the axis. The urban form of Chang'an City in the Sui and Tang dynasties influenced the planning of Heijo-kyo and Heian-kyo in Japan and Sabiseong (the capital of Paekche) and Gyeongseong (the capital of Silla) in the Korean Peninsula.

The revival and development of Confucian culture in the Song Dynasty (10th-12th centuries CE) led to the emphasis on the capital city planning paradigm contained in the *Kaogongji* in the capital construction from the 13th century to the 20th century (Yuan to Ming and Qing dynasties), in particular a more representation in the construction of Beijing, and once

again influenced the construction of capitals in neighboring regions such as the Korean Peninsula in East Asia and Vietnam in Southeast Asia during this period. Under the influence of Confucian ideas, these regions and nations adopted to various extents the capital planning concepts of the *Kaogongji* in the construction of their capitals, and developed their distinctive city planning practices by integrating the ideal capital planning paradigm prescribed in the *Kaogongji* with their different topographical environments and social customs.

Beijing Central Axis is the most complete presentation of the ideal capital city planning paradigm described in the *Kaogongji*, among all the historic capital sites extant in China today. It exhibits the pursuit of rites and order during the mature stage of China's traditional capital city planning. It uses the north-south central road as the spine to connect palaces and gardens, altars and temples, and markets and shops, forming a balanced and symmetrical building ensemble on the left and right. Among them, the Tian'anmen Gate, the Upright Gate and the Forbidden City, the Bell and Drum Towers and surrounding commercial streets, together form a spatial pattern of *"court in the front, market in the back"* and the Imperial Ancestral Temple and the Altar of Land and Grain follow the ritual norms of *"an ancestral temple on the left and an altar of land and grain on the right"*. The direction and scale of the roads on Beijing Central Axis, as well as the size, height, color, and decoration of the buildings all reflect the rites and order emphasized in the *Kaogongji*.

4. The global significance of traditional Chinese concepts of capital city planning

The ideal paradigm of the traditional Chinese capital city depicted in the *Kaogongji* demonstrates Chinese civilization's pursuit of rites and order in the pattern of urban planning, in functional organization, and in landscape form. As an important part of Eastern civilization, Chinese civilization, with its Confucian philosophical thinking that pursues rites and order, has become an important aspect of the cultural tradition of Eastern civilization as a whole, and illustrates its representative characteristics. As its physical embodiment, Beijing Central Axis fully demonstrates the concepts of rites and order in the traditional Confucian thought from Eastern civilization. It has unique form and symbolic significance and constitutes an indispensable part of the world history of urban development.

Attachment: The *Kaogongji*

1) Index of the chapters of the *Kaogongji*

Preface

1. Wheelwrights

2. Carriage builders

3. Axle-makers

4. Goldsmiths

5. Metalworkers

6. Swordsmiths

7. Instrument makers

8. Gauge makers

9. Farm-tool makers

10. Armourers

11. Leatherworkers

12. Drum-makers

13. Tanners

14. Furriers

15. Colourists

16. Painters

17. Stamping makers

18. Silk workers

19. Jade workers

20. Comb makers

21. Bone carvers

22. Chime makers

23. Fletchers

24. Potters

25. Clay workers

26. Specialist carpenters

27. Spear makers

28. Architects

29. Cart and Carriage builders

30. Bowyers

2) The main contents of the chapter “*Architects Construct the Capital*” and “*Architects Plan the Capital*” in the *Kaogongji*

Table of contents

1. Architects Construct the Capital: Measuring Techniques
 - 1.1 Measuring Tools
 - 1.2 Ways of measuring Orientation
2. Architects Plan the Capital: Capital Planning
 - 2.1 Layout of the capital city
 - 2.1.1 Scale of the capital city and the number of city gates
 - 2.1.2 Road network of the capital city
 - 2.1.3 Distribution of main functional areas of the capital city
 - 2.2 Major Architectural Plans
 - 2.2.1 Plan of *Xiashi* (the main hall in the city) in Xia Dynasty
 - 2.2.2 Plan of *Chongwu* (the main hall in the city) in Shang Dynasty
 - 2.2.3 Plan of *Mingtang* (a type of the sacrificial building) in Zhou Dynasty
 - 2.3 Hierarchical order in urban planning
 - 2.3.1 Width of various types of gates
 - 2.3.2 Court in front and sleeping quarters at the back
 - 2.3.3 Height of city walls at all levels and width of roads at all levels
 - 2.3.4 Hierarchical order of royal capitals, princely capitals, and vassal capitals

3) The original text of the chapters “*Architects Construct the Capital*” and “*Architects Plan the Capital*”

Architects Construct the Capital

1.1 When the architects build the capital city, they measure the level of the ground by referring to the water level and determine the direction by setting up a pillar to observe its shadow.

1.2 A circle is drawn with the wooden pillar as its center, and its shadows on the circle at sunrise and sunset are marked to determine east-west, north-south orientation. They refer to the sun's shadow at noon during the day and the North Star at night to determine the accurate north, south, east, and west directions.

Architects Plan the Capital

2.1.1 It is the architects who plan the capital city. The capital city should be square in shape, with nine-*li* on each side, and three gates in each side of the city wall.

2.1.2 There should be nine north-south roads and nine east-west roads in the capital, each of which can accommodate nine-*gui* (the width of vehicles) side by side.

2.1.3 (The layout of the city should be as follows:) An ancestral temple should be placed on the left (outside the gates of the palace), and an altar of land and grain should be placed on the right; the court should be placed in front of the emperor's residence and the market should be located behind the palace. (The area of) Both the court and market should be one-*fu* (about a square of 100 paces).

2.2.1 In the Xia Dynasty, the main hall, called *shi*, was eighty-four-*chi* (paces) from north to south while its width was one fourth longer than its depth that was one hundred five-*chi*. Five divisions were in the hall, with one central room and one at each corner. The rooms at four corners were eighteen-*chi* deep and twenty-one-*chi* wide. The central room was twenty-four *chi* in depth and twenty-eight *chi* in width. The hall had nine sets of steps on four sides. In each of the corner rooms there were two windows flanking the doors. All the walls were painted white with clam ash. The size of the front hall should be fifty-six *chi* in depth and seventy *chi* in width, with its façade was divided into three equal parts.

2.2.2 In the Shang Dynasty, the main hall, called *chongwu*, had a main hall of seven *xun* (one *xun* equals eight-*chi*) long from north to south, with a base three-*chi* high. It had a hipped roof with double eaves.

2.2.3 In the Zhou Dynasty, the ancestral temple, called *mingtang*, was measured with nine-*chi*-long *yan* (mats). The east-west width was nine-*yan*; the south-north length was seven-*yan*; and the hall base was one-*yan* high. Each of the five rooms was two-*yan* square. The *ji* (bar tables) is suitable for a room; the *yan*, for a hall; the *xun*, for a palace; the *bu*, for undeveloped land; the *gui*, for all roads.

2.3.1 The main gate of the imperial ancestral temple should be as wide as seven large gate bars; the side gate of the imperial palace should be as wide as three small gate bars; the main gate of the inner dwelling section should be no more than five carriages wide; the gate of the outer court section should be no more than three carriages wide.

2.3.2 Inside the main gate of the inner dwelling section are nine rooms for the king/emperor's nine consorts to live in. Outside the main gate of the inner dwelling section are nine rooms for the nine ministers to conduct government affairs. A country's business can be divided into nine classes, each being governed by one of the nine ministers.

2.3.3 The palace gatehouse should measure five-*zhi* high; the corner towers of the palace walls should measure seven-*zhi* high; and the corner towers of the royal city walls should be nine-*zhi* high. The north-south roads within the city should be nine-*gui* wide; the perimeter road of the city walls should be seven-*gui* wide, and the countryside roads should be five-*gui*.

2.3.4 The corner towers of the princes' or ministers' cities should be five-*zhi* (a building standard unit, one *zhi* equals to about 3.3m) high using the standard of the palace gatehouse; the corner towers of the vassal lords' cities should be seven-*zhi* high using the standard of the palace walls. The north-south roads in vassals' cities should be seven-*gui* wide using the standard of the perimeter road of the capital city. In comparison, the north-south and east-west roads in princes and ministers' cities should be five-*gui* by the standard of the countryside roads in the capital city.

Point 2: Comparative Analysis

ICOMOS's request for additional information:

ICOMOS notes that the comparative analysis has a thematic focus based on the concept of axis in urban planning, and presents how the nominated property differs from comparators that have also used the concept of axis in their urban layout at global, regional and national levels. However, it remains unclear how the Chinese urban planning more generally, represented by the nominated property, distinguishes itself in a global context. Could the State Party define a chronological framework in order to clarify how the nominated property stands out in the context of urban planning? Further information on the historical development of the nominated property in a wider historical regional and global context would be helpful to better understand the particularities and contributions of the nominated property at a wider scale.

State Party's response

1. The uniqueness of Chinese urban planning concepts on a global scale before the Middle Ages (before the 5th century CE)

In the global context, the planning and construction of capital city axes typically reflect urban planning concepts in different regions and cultural backgrounds. Beijing Central Axis demonstrates the basic requirements and characteristics of traditional Chinese capital city planning concepts in terms of siting, layout, functional organization, landscape and form, and other aspects.

The traditional planning concept of Chinese capital cities embodies the powerful concept of "choosing the center". The palace city is placed at the heart of the central architectural complex and the court is located on the south side (front) of the palace city, with the commercial area on the north side (back); the Imperial Ancestral Temple is located on the east side of the palace city (the court), thereby denoting its lofty status, and the Altar of Land and Grain is located on the west side. Together this forms a complete display of the ideal paradigm of the capital city contained in the *Kaogongji*. These planning concepts had already been formed during the Zhou Dynasty (1046 - 256 BCE) and were clearly recorded in the Confucian classics collected during between 155 and 130 BCE, becoming an important component of the Confucian philosophical and ritual system thereafter.

During the same historical period when the *Kaogongji* was written, other ancient civilizations also developed urban planning concepts that had a profound impact on later generations. The most representative ones include:

- The basic principles of urban construction described in the Sanskrit-language document *Arthashastra* composed between the 2nd century BCE to the 2nd century CE, became the theoretical basis for the ideal urban paradigm of ancient India based on the Mandala model.
- The *Ten Books on Architecture*, written in the 1st century BCE, proposed the basic principles of urban form that centered around temples and emphasized defensive functions.

Compared with the above-mentioned ancient urban planning theories, the uniqueness of traditional Chinese capital planning concepts lies in the fact that it is rooted in the Confucian philosophy and cultural tradition that represents the characteristics of Eastern civilization. This Confucian philosophy and cultural tradition demonstrate a strong pursuit of both secular rites and harmonious order that is highlighted in the ideal capital paradigm as described in the *Kaogongji*. That is to say, capital city planning emphasizes the layout of core functions (the court, the market and the sacrificial buildings) and the balance and sense of order of the landscape and form. This uniqueness of the traditional Chinese urban planning theory represented by the *Kaogongji* differentiates it from the religious theocracy at the heart of ancient Indian urban planning concepts and the rational functionalist connotations of Western civilization's urban planning concepts.

2. The significance of Beijing Central Axis in the development of China's traditional capital city planning

The planning concept of the ancient Chinese capital city was formed in the Zhou Dynasty, and the development of the form of the capital city can be divided into four periods: 1) the period before the Eastern Zhou (8th century BCE and before), 2) the period from the Eastern Zhou to the Han Dynasty (8th century BCE to 3rd century CE), 3) the period from the Wei and Jin dynasties to the Sui and Tang dynasties (3rd to 10th century CE), and 4) the period from the Song Dynasty to the Ming and Qing dynasties (10th century to 20th century CE).

Echoing this, the development of axes in ancient Chinese capitals is marked by the emergence of the prototype of a central axis planning pattern in Yebei City of the Cao Wei Period (3rd century CE). After that, Luoyang City of the Northern Wei Dynasty and Chang'an City of the Sui-Tang Period followed and developed the same capital city axis pattern. For example, in Chang'an, the capital of the Sui and Tang dynasties, the imperial

great hall was the northern endpoint, and the central axis pattern of a north-south central avenue running south to the south gate of the outer city was established. The palace and the city were built on the same axis. The form of the capital city axis established during this period had an impact on the layout of capitals in Japan (Heijo-kyo and Heian-kyo) and the Korean Peninsula (Sabiseong, the capital of Paekche, and Gyeongseong, the capital of Silla).

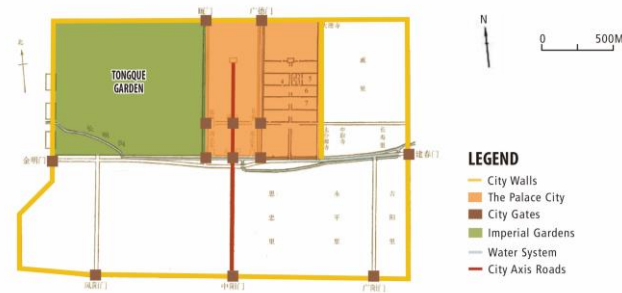


Fig. 2-1. Plan of Yebei City of the Cao-Wei Period



Fig. 2-2. Plan of Chang'an City of the Sui-Tang Period

Dongjing City of the Northern Song Dynasty marked an innovative form of the capital city from that of the Sui and Tang dynasties, with more diverse urban functions and a layout that better met the requirements of Confucian rites. While maintaining the axis of the imperial great hall and the central roadway, the urban form changed from closed *lifang* grid pattern to open street-alleys.

In 1267, the Yuan Dynasty adopted a new planning and construction method for their capital, Dadu. First, the center point of the city was determined, and on this basis, a square city boundary was delineated. A palace city was established at a central location between the center point and the south gate of the city. The hall for the imperial court was built on the south side of the palace city, and a commercial area was established between

the north side of the palace city and the center point. A bell tower and a drum tower were built at the center point, with the Imperial Ancestral Temple and the Altar of Land and Grain to the east and west of the place city respectively. Thus, the overall urban form showcased that of the ideal capital city described in the *Kaogongji*. This transformation reflects the particular historical and cultural background in the period and expresses the orthodox nature of the Yuan Dynasty through the emphasis of ancient systems such as the urban form prescribed in the *Kaogongji*.

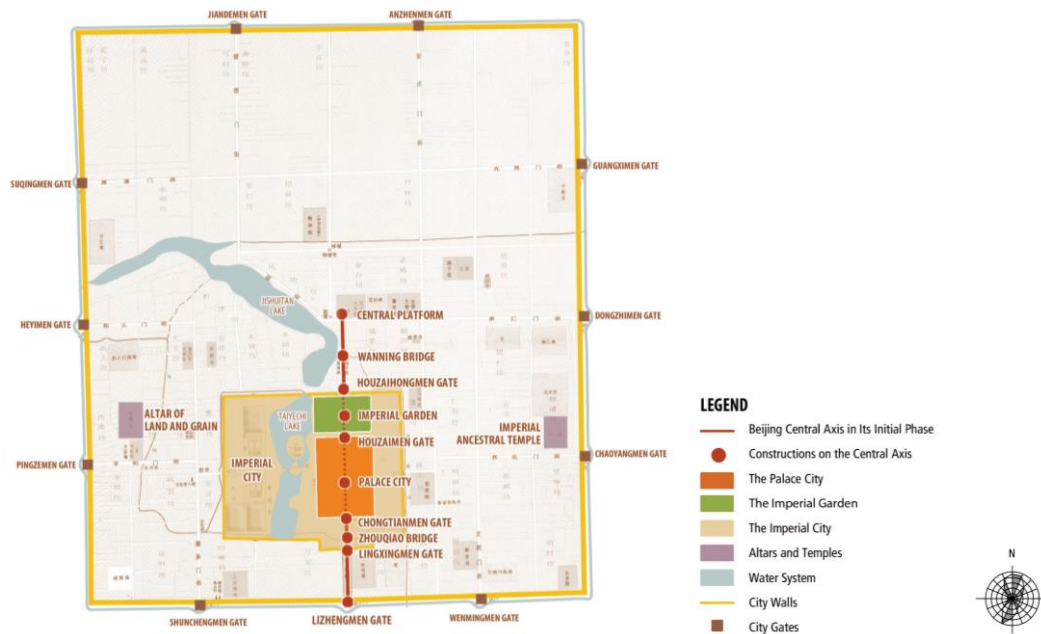


Fig. 2-3. Plan of Beijing Central Axis and Dadu of the Yuan Dynasty

Afterwards, with the developments of the 16th century and the improvements of the 18th century, Beijing Central Axis became the ultimate manifestation of the planning principles of ancient Chinese capital cities amongst all the surviving such historical sites, clearly showcasing features such as *"court in the front and market in the back"* and *"an ancestral temple on the left, an altar of land and grain on the right"*. Because of its grand scale, overall display of the planning pattern of the traditional ideal paradigm of the capital city in the *Kaogongji*, and rigorous landscape and form, Beijing Central Axis is undoubtedly an outstanding example of the development to a mature stage of the central axis planning pattern of traditional Chinese capital cities.

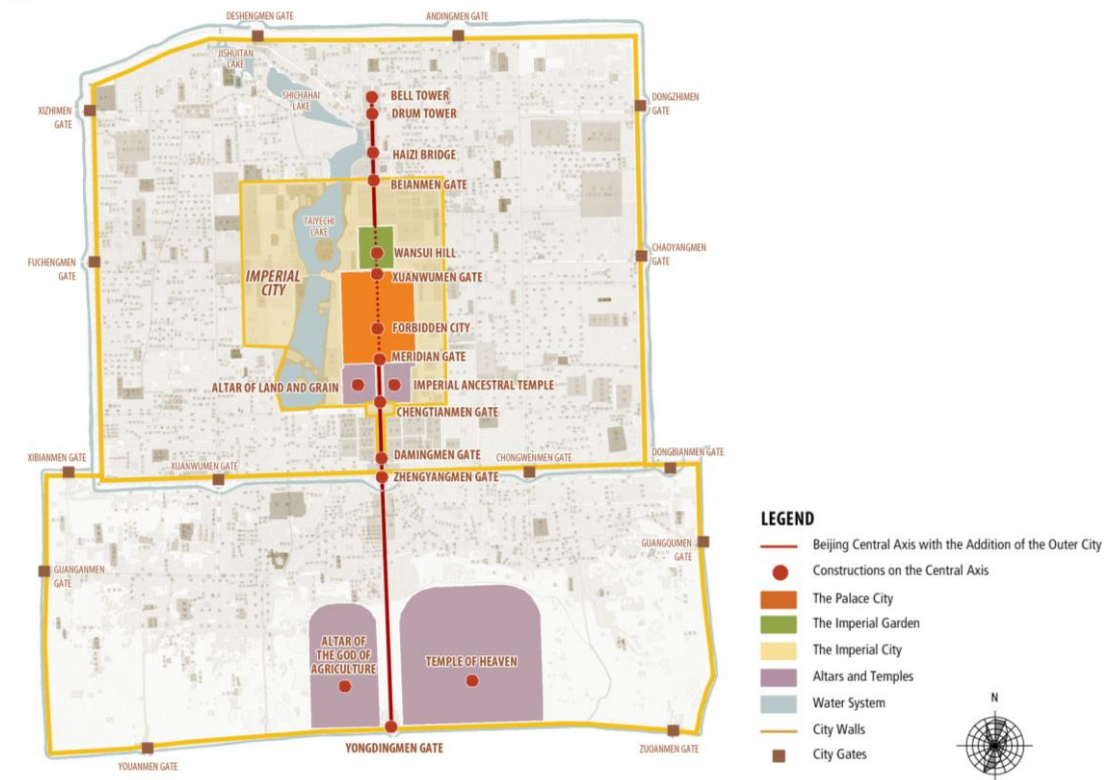


Fig. 2-4. Plan of Beijing Central Axis and Beijing City of the Ming and Qing Dynasties

3. The significance of traditional Chinese concepts of capital city planning represented by Beijing Central Axis from a global perspective and under a chronological framework

The development of Beijing Central Axis stretches from the 13th century to the present. During this period, in the chronological framework of the development of urban planning concepts in various regions around the world, the development process of Beijing Central Axis spans three important stages of the development of human civilization, which are the medieval age (5th -15th centuries), the early modern age (16th -18th centuries) and the modern age (19th century to present)¹.

The Chinese capital city has been the center of national politics throughout its long historical evolution, and under the influence of Confucianism has developed a strict regimen of its well-functioned core architectural complex corresponding to the ceremonial order of Confucianism. This urban form is the expression of the “*diversity in unity*” cultural feature of Chinese civilization in urban planning and urban form, which constitute a

¹ Atlas of World History divides human history into five stages: 1) the ancient world, from the origin of mankind to c. 500 CE; 2) the medieval world, c.500 CE-1500; 3) the early modern world, c. 1500-1750; 4) the age of revolutions, 1750-1914; and 5) the 20th century and beyond, 1914-present.

fundamental conceptual difference from the capitals of other regions that emphasize theocracy as the core. It has also had an impact on the forms of capital cities in neighboring countries that embraced the Confucian tradition.

During the Medieval Age (5th to 15th century CE), European cities often presented radial and irregular forms based on the development needs of the civil economy. The urban planning concepts in the regions of South and Southeast Asia influenced by ancient Indian culture, and in the Latin American region, emphasized strong and symbolic religious significance, and the construction of their urban centers demonstrated the core position of divine power.

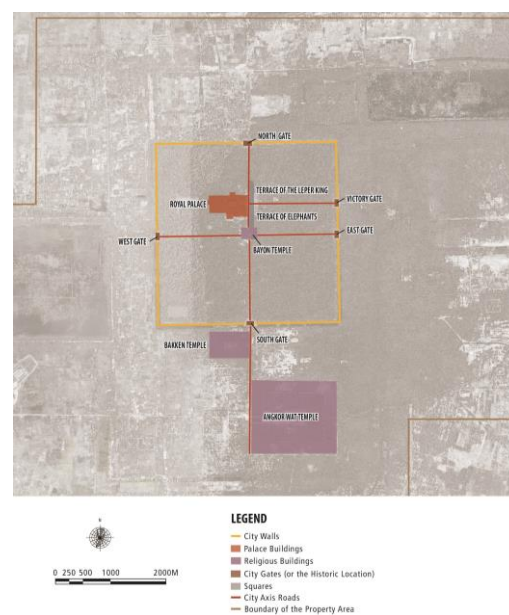


Fig. 2-5. Layout of the axis of Angkor Thom

In contrast, the planning concept of the central axis of the traditional Chinese capital was based on the Confucian philosophical thought, which has a very different cultural character and is manifested in the fact that the site selection, the planning layout, and the architectural design must conform to the ceremonial norms and the official system, giving it a strong symbolic and orderly character. The planning concepts of Chinese capital cities in this period took Chang'an City and Luoyang City in the Sui and Tang dynasties as exemplars, which also influenced neighboring regions such as Japan and the Korean Peninsula.

In the Early Modern Age (16th to 18th century CE), Europe entered the period of Baroque and classical art, and axis and urban landscape design approaches were used in

urban transformation to create a balanced and unified urban landscape. In cities, a radial network of urban axis systems with grand monuments as nodes (such as the urban axes of Rome and Paris) emerged.

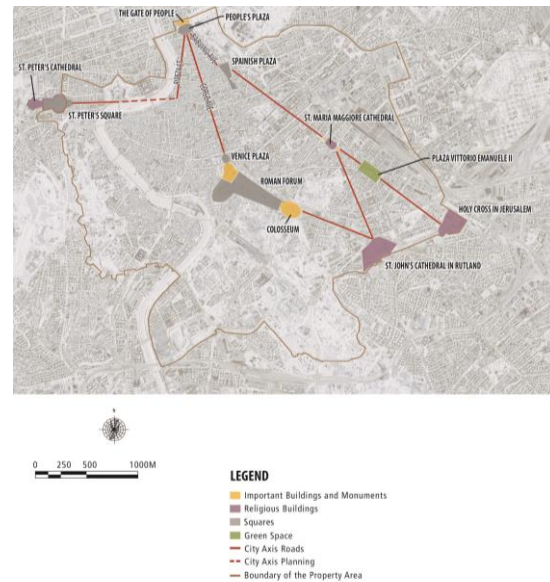


Fig. 2-6. Layout of the axis of Rome

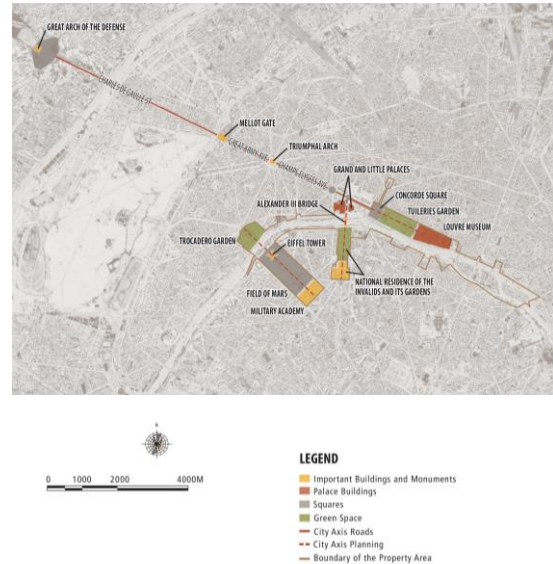


Fig. 2-7. Layout of the axis of Paris

After the 18th century, the planning concepts of Baroque and classical urban axes influenced other regions of Europe (for example St. Petersburg in Russia), as well as urban construction in the New World continents such as the Americas (for example Washington D.C. in USA).

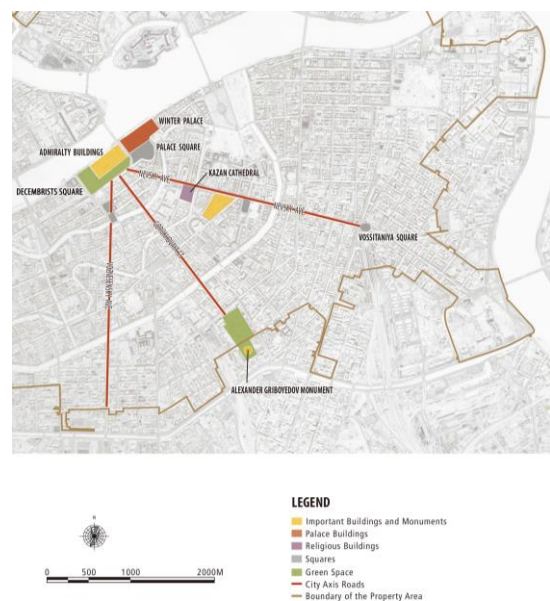


Fig. 2-8. Layout of the axis of Saint Petersburg

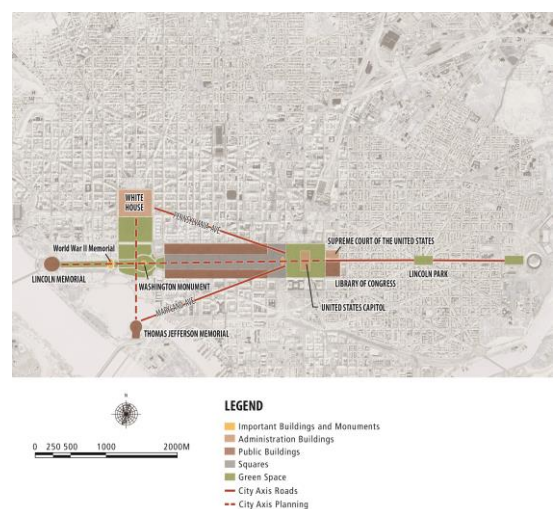


Fig. 2-9. Layout of the axis of Washington, D.C.

Beijing Central Axis formed its basic layout in the 13th century and gave rise to a highly ceremonial functional composition and strict and symmetrical landscape order in the 14th century. And with the expansion of the Confucian philosophy in East Asia during the Ming Dynasty (1368-1644 CE), the planning form of Beijing City in the Ming Dynasty had a direct influence on the urban form of neighboring countries that embraced Confucianism, especially on the spatial layout of the city's central axis and the buildings on it (such as Hanyang City, now Seoul, on the Korean Peninsula and Hue in Vietnam, but there are obvious differences in both city scale and overall shape.

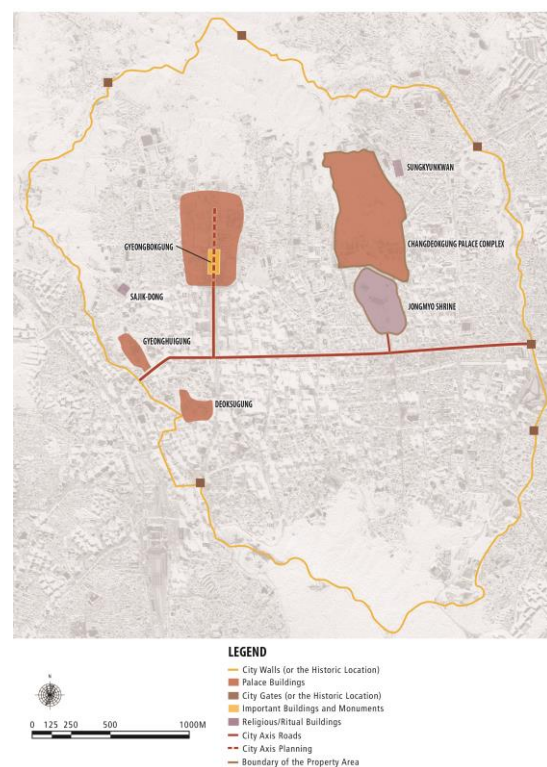


Fig. 2-10. Plan of Hanyang City



Fig. 2-11. Plan of Hué City

In contrast with the planning concepts of urban axes in the Baroque and Classical traditions, the core of the traditional Chinese planning concept as presented by Beijing Central Axis lies in the Confucian expression of rites and order as social norms, featuring a prominent pursuit of the harmonious urban landscape characterized by centrality, balance, and symmetry.

From the 19th to the 20th century, with the rise of planning concepts such as garden cities, satellite cities, and the Athens Charter, modernist urban practices gradually developed and influenced the world. The urban axis of the national capital under this influence has become the core of the country's political and public life. Iconic public buildings are generally shaped with a highly expressionistic architectural style, and the

axis guides the layout of different functional zones in the city. At the theoretical and representational levels, modernist urban planning concepts clearly differ from traditional Chinese ones. The development of Beijing Central Axis during this period was based on inheriting the balanced and symmetrical planning pattern of the traditional Chinese capital city's central axis, and promoting the process of urban publicization and modernization through the construction of local modern public buildings, forming a well-ordered urban landscape that integrates tradition and modernity.

In summary, the uniqueness of the traditional Chinese capital planning concept represented by Beijing Central Axis stems from its particular Confucian philosophical and cultural background, which represents important aspects of the characteristics of Eastern civilization. As a model of the urban core architectural complex formed under the influence of this planning concept, Beijing Central Axis comprehensively showcases the prominent characteristics of Chinese civilization embodied in the planning concept of ancient Chinese capital cities with its grand scale, strict planning pattern, and the balanced and symmetrical landscape form of its architectural complex. It is an outstanding example of the development of traditional Chinese capital city planning concepts to a mature stage and has had a wide impact on capital planning and construction in surrounding areas in Asia.

The development and evolution of Beijing Central Axis over more than seven centuries and its consistent dominance of the urban layout illustrates the vitality and resilience of traditional Chinese urban planning concepts. The inscription of Beijing Central Axis on the World Heritage List will help the world to gain a more comprehensive and in-depth understanding of traditional capital planning concepts influenced by Eastern Confucianism and will help fill the lack of representative examples of traditional urban planning concepts in East Asia on the existing World Heritage List.

Fig. 2-12. Schematic diagram of the chronological framework for the comparative analysis of Beijing Central Axis (see the attached A0 drawing)

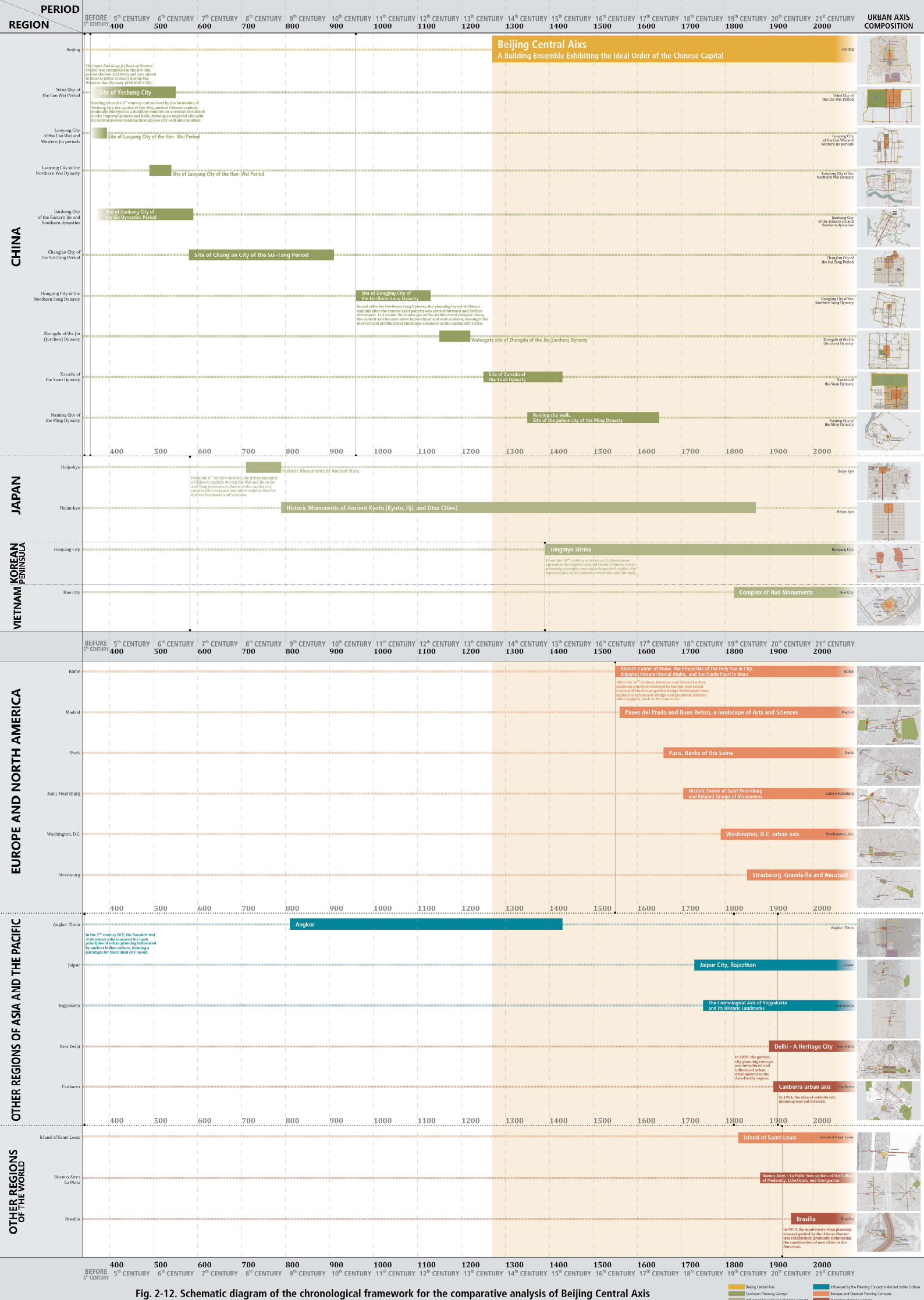


Table 2-1. Comparison of the characteristics of Beijing Central Axis with those of representative urban axis building groups or historic sites of political centers worldwide from the 5th century to the present day

	Representative examples	Examples of capital city axes in China from the Wei-Jin Period to the Sui-Tang Period (3 rd -10 th centuries)	Examples of capital city Axes in China from the Song to the Ming Dynasty (10 th -15 th centuries)	Examples of capital city axes in Japan (8 th -19 th centuries)	Examples of capital city axes on the Korean peninsula 14 th —20 th centuries)	Examples of capital city axes in late period Vietnam (19 th century to present day)	Baroque and Classical urban axes (16 th century to present day)	Urban axes under the influence of ancient Indian cosmology (9 th century CE to present day)	20 th century modernist urban axes (19 th century CE to present day)
Comparison of features	Beijing Central Axis (13 th century CE to present day)	<ul style="list-style-type: none"> ● Yebei City of the Cao Wei Period (site of Yecheng City) ■ Luoyang City of the Cao Wei and Western Jin periods (site of Luoyang City of Han-Wei Period) ■ Luoyang City of the Northern Wei Dynasty (site of Luoyang City of Han-Wei Period) ● Jiankang City of the Eastern Jin and Southern dynasties (site of Jiankang City of the Six Dynasties Period) ■ Chang'an City of the Sui-Tang Period (site of Chang'an City of the Sui-Tang Period) 	<ul style="list-style-type: none"> ● Dongjing City of the Northern Song Dynasty (site of Dongjing City of the Northern Song Dynasty) ● Zhongdu of the Jin(Jurchen) Dynasty (watergate site of Zhongdu of the Jin Dynasty) ■ Xanadu of the Yuan Dynasty (site of Xanadu of the Yuan Dynasty) ● Nanjing City of the Ming Dynasty (Nanjing city walls and site of the palace city of the Ming Dynasty) 	<ul style="list-style-type: none"> ■ Heijo-kyo (Historic Monuments of Ancient Nara) ■ Heian-kyo (Historic Monuments of Ancient Kyoto) 	<ul style="list-style-type: none"> ■ Hanyang City (Jongmyo Shrine) 	<ul style="list-style-type: none"> ■ Hué City (Complex of Hué Monuments) 	<ul style="list-style-type: none"> ■ Rome (Historic Centre of Rome, the Properties of the Holy See in that city enjoying extraterritorial rights and San Paolo Fuori le Mura) ■ Madrid (Paseo del Prado and El Retiro Park, a landscape of Arts and Science) ■ Paris (Banks of the Seine) ■ St Petersburg (The Historic Centre of Saint Petersburg and related groups of monuments) ■ Strasbourg, Grande-Île and Neustadt) ■ Island of St Louis ● Washington D.C. 	<ul style="list-style-type: none"> ■ Angkor Thom (Angkor Wat) ■ Jaipur (Jaipur, Rajasthan) ■ Yogyakarta (Cosmic Axis of Yogyakarta and its historical landmarks) 	<ul style="list-style-type: none"> □ New Delhi (Delhi: A Heritage City) ■ Brasilia □ Buenos Aires – La Plata: Two capitals of the Culture of Modernity, Eclecticism and Immigration ● Canberra
Planning concept	--A material epitome of the traditional Chinese worldview, embodying the Confucian philosophy of "Zhong (centrality)" and "He (harmony)". --Symbolizing the construction of the national center and order	--Similar to Beijing Central Axis	--Similar to Beijing Central Axis	--Combines a balanced and symmetrical axial pattern with the expression of indigenous religious beliefs	--Combines a balanced and symmetrical axial pattern with the topography of the site	--Combines a balanced and symmetrical axial pattern with the climatic conditions in which it is situated	--Has religious power and imperial power at its core --Reflects Baroque landscape design ideas	--Material embodiment of the Mandala model in ancient Indian culture --Early examples were strongly religious, while later examples were influenced by Western planning concepts while inheriting ancient Indian traditional planning concepts, highlighting the influence and importance of royal power.	--Symbolizing modern political systems and modern public lifestyles
Relationship between the axis and the urban structure	--The city outline is regular --The axis runs through the whole city and determines the layout of the city	--Similar to Beijing Central Axis	--Similar to Beijing Central Axis	--Similar to Beijing Central Axis	--The city outline is irregular --Two axes running north-south and east-west, with the east-west axis running through the	--The city outline is regular --The axis only runs through the Imperial City area	--The axis network is part of the urban road structure --Only affects some areas of the city	--Has an impact on the city's layout, city outline, city gate location, and street structure --The layout of important buildings is not strictly symmetrical along the axis	--Has become a core element of polycentric urban development systems

	Representative examples	Examples of capital city axes in China from the Wei-Jin Period to the Sui-Tang Period (3 rd -10 th centuries)	Examples of capital city Axes in China from the Song to the Ming Dynasty (10 th -15 th centuries)	Examples of capital city axes in Japan (8 th -19 th centuries)	Examples of capital city axes on the Korean peninsula 14 th —20 th centuries)	Examples of capital city axes in late period Vietnam (19 th century to present day)	Baroque and Classical urban axes (16 th century to present day)	Urban axes under the influence of ancient Indian cosmology (9 th century CE to present day)	20 th century modernist urban axes (19 th century CE to present day)
					whole city -- Poor Control over layout of major city buildings				
Layout and components	--Has a single orientation of north to south --Has Ming and Qing palaces and modern public buildings as the core --Completely reflects the ideal capital planning paradigm contained in the <i>Kaogongji</i> --Connects the imperial palaces and gardens, sacrificial buildings, city management facilities, national ceremonial and public buildings with the central axis road remains --Demonstrates the expression of the state ritual traditions	--Has a single orientation of north to south --With the Royal Palace as its core --Set up a royal palace on the central ceremonial road --A symmetrical pattern on both sides of the central road has not yet been formed	--Has a single orientation of north to south --Has the royal palace as the core --Establishes a royal palace on the central ceremonial road --In a few cases, they follow the principle of "an imperial ancestral temple on the left, an altar of land and grain on the right" on either side of the central road, but they do not form the pattern of "court in the front and market in the back". --Demonstrate the expression of the state ritual traditions	--Has a single orientation of north to south --With the palace city as the northern end, temples are distributed on both sides of the axis, but they are not strictly symmetrical --Mainly composed of palaces and temples	--Has two axes running north-south and east-west --The north-south axis has the royal palace as its northern end --The east-west axis connects the palace and the ancestral temple, with a pattern similar to "an imperial ancestral temple on the left, an altar of land and grain on the right" --Consists of palaces, sacrificial buildings, and city gates	--The axis is not oriented north-south --The palace city, the Thai To Mieu Temple and the To Mieu Temple are symmetrical about the central axis --Consists of palaces, sacrificial buildings, and city gates	--The boulevard acts as the axis road and connects the palaces, churches, squares, monumental buildings, and other components	--Early examples are centered around temples, with roads connecting palaces, city gates, and religious buildings. --In later examples, elements such as commercial markets and squares were added.	--Public buildings and spaces with political or monumental buildings are at the center and multiple functions such as politics, culture, and public squares are connected by boulevards or public green spaces
Landscape and form	--Forms a centrally symmetrical, hierarchical and orderly urban landscape --The architectural form combines traditional Chinese wooden structure architectural styles with 20 th century nationalist style	--An urban landscape rich in hierarchy and order has not yet been formed. --It has become an archaeological site and no above-ground buildings exist.	--An urban landscape rich in hierarchy and order has not been formed. --It has become an archaeological site, and the above-ground buildings no longer exist or are incompletely preserved.	--The layers of urban landscape are relatively simple --Only the palace city ruins and partial axis road ruins remain, and many other related buildings no longer exist.	--No strict axial architectural landscape order has been formed --Only the Jongmyo Shrine remains	--The urban landscape layers are relatively simple --Combines French architectural style with traditional oriental wooden architecture	--The boulevard is an iconic landscape --Features Baroque and classical architectural forms	--Early exemplar buildings demonstrate local traditional architectural forms influenced by ancient Indian culture --Later examples demonstrate architectural forms that blend local architecture with Western culture	--Use public green spaces as iconic landscapes --Display modernist architectural styles

Notes:

- Properties on the World Heritage List
- Properties on the Tentative Lists
- Properties not on the World Heritage List or the Tentative Lists

Table 2-2 Comparison of value attributes of Beijing Central Axis with those of representative urban axis building groups or historic sites of political centers worldwide from the 5th century to the present day

Area	Name of the city where the historical axis site is located	Planning concept	Relationship between axis and urban structure	Planning layout	Components	Landscape form
	Beijing Central Axis	◆	◆	◆	◆	◆
	Value attributes	Reflecting traditional Chinese worldview and cultural tradition and symbolizing the construction of national order	Controlling the overall layout of the whole city over a long period of time	Demonstrating the capital city layout prescribed in the <i>Kaogongji</i>	Connecting many functions, including national ceremonial buildings and urban life facilities	Using building groups to build up urban landscapes with ritual connotations and rich in orderliness
China	Yebei City of the Cao Wei Period (site of Yecheng City)	◇	◆	--	◇	◇
	Luoyang City of the Cao Wei and Western Jin periods (site of Luoyang City of the Han-Wei Period)	◇	◇	--	◇	◇
	Luoyang City of the Northern Wei Dynasty (site of Luoyang City of the Han-Wei Period)	◆	◆	◇	◇	◇
	Jiankang City of the Eastern Jin and Southern dynasties (site of Jiankang City of the Six Dynasties Period)	◇	◇	◇	◇	◇
	Chang'an City of the Sui-Tang Period (site of Chang'an City of the Sui-Tang Period)	◇	◆	◇	◇	◇
	Dongjing City of the Northern Song Dynasty (site of Dongjing City of Northern Song Dynasty)	◆	◇	--	◇	◇
	Zhongdu of the Jin (Jurchen) Dynasty (watergate site of Zhongdu of the Jin Dynasty)	◆	◆	◆	◆	◇
	Xanadu of the Yuan Dynasty (site of Xanadu of the Yuan Dynasty)	◆	◇	◇	◇	◇
	Nanjing City of the Ming Dynasty (Nanjing City Wall and site of the palace city of the Ming Dynasty)	◆	◇	◇	◇	◇
Japan, Korean peninsula, and Vietnam	Heijo-kyo (Historic Monuments of Ancient Nara)	◇	◆	--	◇	--
	Heian-kyo (Historic Monuments of Ancient Kyoto)	◇	◆	--	◇	--
	Hanyang City (Jongmyo Shrine)	◆	◇	◇	◇	--
	Hué City (Complex of Hué Monuments)	◆	◆	◇	◇	◇

Area	Name of the city where the historical axis site is located	Planning concept	Relationship between axis and urban structure	Planning layout	Components	Landscape form
	Beijing Central Axis	◆	◆	◆	◆	◆
	Value attributes	Reflecting traditional Chinese worldview and cultural tradition and symbolizing the construction of national order	Controlling the overall layout of the whole city over a long period of time	Demonstrating the capital city layout prescribed in the <i>Kaogongji</i>	Connecting many functions, including national ceremonial buildings and urban life facilities	Using building groups to build up urban landscapes with ritual connotations and rich in orderliness
Europe and North America	Rome (Historic Centre of Rome, the Properties of the Holy See in that city enjoying extraterritorial rights and San Paolo Fuori le Mura)	◇	◇	◇	◆	◆
	Madrid (Paseo del Prado and El Retiro Park, a landscape of Arts and Science)	◇	◇	◇	◆	◆
	Paris (Banks of the Seine)	◇	◇	◇	◆	◆
	St Petersburg (The Historic Centre of Saint Petersburg and related groups of monuments)	◇	◇	◇	◆	◇
	Washington D.C.	◇	◇	◇	◆	◆
	Strasbourg (Grande-Île and Neustadt)	◇	◇	◇	◆	◇
Other regions of Asia and the Pacific	Thong Wang City (Angkor Wat)	◇	◆	◇	◇	◆
	Jaipur (Jaipur, Rajasthan)	◇	◆	◇	◆	◆
	Yogyakarta (Yogyakarta Cosmic Axis and its historical landmarks)	◇	◆	◇	◆	◆
	New Delhi (Delhi: A Heritage City)	◇	◇	◇	◆	◇
	Canberra	◇	◇	◇	◆	◇
Other regions of the world	Island of St Louis	◇	◇	◇	◆	◇
	Buenos Aires – La Plata: Two capitals of the Culture of Modernity, Eclecticism and Immigration	◇	◇	◇	◆	◇
	Brasília (Brasília)	◇	◆	◇	◆	◆

Notes:

◆ Matches

◇ Does not match or partially matches

-- No grounds to determine

Point 3: Conservation

ICOMOS's request for additional information:

The nomination dossier mentions conservation projects having been conducted in the nominated property, including reconstruction, restorations and rehabilitations (pp. 189-205). Dates and details of conservation measures carried out between 2017 and 2022 have been presented, however, dates and details of conservation projects prior to these years have not been provided. Could the State Party provide further details regarding important conservation projects undertaken in the nominated property prior to 2017? In particular, ICOMOS would like to understand better the process of reconstruction of Yongdingmen Gate, and the rehabilitation projects in the urban environment of the southern section of the nominated property (pp. 196-197, nomination dossier)

State Party's response:

We fully understand the ICOMOS experts' concern about the overall conservation state of Beijing Central Axis and pursuant to the ICOMOS request, we prepare the following additional information in three aspects: the key conservation projects implemented for Beijing Central Axis heritage components in 2000-2017¹, the reconstruction process of the Yongdingmen Gate, and the environmental rehabilitation projects in the southern section of Beijing Central Axis carried out since 2000.

1. Key conservation projects implemented for components of Beijing Central Axis since 2000-2017

Beijing Municipality has always attached vital importance to the conservation of Beijing Central Axis. Strict systems of daily maintenance and monitoring have been put in place in all the component sites of the nominated property. Interventions may be implemented only after strict technical assessment by experts in order to protect authenticity of the nominated property to the greatest possible extent. The following table provides information on conservation measures taken for the 35 conservation projects. All these conservation projects are implemented in strict accordance with relevant international

¹ PP. 200-205 in the Nomination Dossier describe the key conservation works and environmental rehabilitation projects carried out for Beijing Central Axis in 2017-2022. PP. 307-366 in Annex B to the Nomination Dossier provide information on the key repair and restoration projects before 2000. This additional information supplements key conservation projects carried out for the components of Beijing Central Axis in 2000-2017 in order to give a more consistent and clearer picture of conservation projects conducted for the nominated property.

documents such as the *Operational Guidelines for the Implementation of the World Heritage Convention*, the *Venice Charter*, the *Nara Document on Authenticity*, and the *Beijing Document on the Conservation and Restoration of Built Heritage in East Asia*, as well as Chinese laws, regulations and technical guidance documents such as the *Law of the People's Republic of China on Protection of Cultural Relics* and the *Principles for the Conservation of Heritage Sites in China*, which has ensured the effective conservation of authenticity and integrity of the site. Since the beginning of the 21st century, the conservation of heritage sites and historical and cultural cities in China has received attention and emphasis from both the public and the government. The location, layout, architectural features, and historic environment of the Beijing Central Axis architectural ensemble have been well preserved. In particular, in recent years, more attention has been paid to localized practices advocated by the *UNESCO Recommendation on the Historic Urban Landscape*, and by using the HUL approach, the hierarchical and well-ordered urban landscape formed by Beijing Central Axis has been protected in an authentic and integrated way and such conservation practice has been closely linked with contemporary life.

Table 3-1: Key conservation projects implemented for the components of Beijing Central Axis (2000-2017)

Heritage components	Implementation period	Project name	Project type	Main contents and measures of the project
Drum and Bell Towers	2013-2014	Beijing Bell and Drum Tower Repair Project	Conservation	Repair rampways and parapets of the Bell and Drum Towers; Repair corner pillar stones, waist line stones and staircase stone slabs; Repair archways of the Bell and Drum Towers Repair windows on the second floor of the Drum Tower Repair the bell frame of the Bell Tower
	2007-2009	Bell and Drum Tower Ground and Staircase Repair and Monitoring	Conservation	Repair and rehabilitate discordant buildings with the courtyards; Clean, repair and reinforce floors and staircases; Monitoring the safety of the overall structures of the Bell and Drum Towers
	2001	Reinforcement of the Drum Tower and Conservation of Color Paintings	Conservation	Repair and reinforce building components; Restore the original appearance of colored paintings; Repair and clean colored paintings
Jingshan Hill	2013	Hall of Imperial Longevity Complex Repair Project	Conservation	Repair and reinforce historic buildings including the Hall of Imperial Longevity, its east and west sections, east and west stele pavilions, east and west side halls, Gate of Imperial Longevity, Divine Storage, Well Pavilion, Sacrifice Butchering Pavilion, east and west rooms, Glazed South Gate, and courtyard wall gates; Improve the infrastructure; Rehabilitate the courtyard environment
	2009-2010	Jixiang Belvedere Repair Project	Conservation	Repair and reinforce the main wooden beam structure, replace decayed wooden parts, re-make the pavilion top, repair colored paintings, repair and plaster walls, pave grey bricks on the floor, and install lightning protection facilities
	2007-2008	Archways of the Hall of Imperial Longevity Repair Project	Conservation	Repair the ceremonial archway and replace decayed wooden parts, replace glaze tiles on the roofing, and repair colored paintings
Forbidden City	2014-2016	Hall of Embodied Treasures and Palace of Nurturing Joy Repair Project	Conservation	Repair the main structure, roofing, walls and floors of the Hall of Embodied Treasures; Repair the enclosure walls, courtyard walls, floors and paths of the Palace of Nurturing Joy Complex and improve the drainage system
	2011-2014	Hall of Exuberance Flower Area and Palace of Compassion and Tranquility Garden Heritage Building Conservation and Maintenance	Conservation	Repair the roofing, the main wooden structure, walls, platform base, wooden structure and the base, oil painting and colored paintings of the main building of the Hall of Exuberance Flower; Repair and reinforce buildings in the garden of the Palace of Compassion and Tranquility
	2011-2013	East Prosperity Gate Preservation and Maintenance	Conservation	Reinforce the gate tower, gate platform, sumeru base and archway of the East Prosperity Gate; Remove dust on colored paintings and repair broken parts
	2011-2012	Palace of Established Happiness Heritage Building Conservation and Repair Project	Conservation	Repair and reinforce building components of the Palace of Established Happiness; Restore decorative materials of the palace buildings
	2005-2010	Three Main Hall Area Maintenance and Conservation	Conservation	Protective repair of the main structures, roofs, walls, floors and decorations of the Three Main Halls
	2006-2009	Palace of Longevity and Health Repair Project	Conservation	Protective repair of the main structures, roofs, walls, floors and decorations
Imperial Ancestral Temple	2012-2014	Imperial Ancestral Temple Inner Section Walls and Perimeter Walls Repair Project	Conservation	Repair of the Distant Kin Temple and the east and west side halls and maintenance of enclosure walls; Repair inner section walls of each courtyard; Trowel and grout tile surface, and paint wooden doors
	2006-2009	Imperial Ancestral Temple Perimeter Walls and Main Gate Repair Project	Conservation	Remove weeds from roofs, replace decayed wooden parts, supplement glazed parts; Reinforce main wooden parts, repair pillar bottoms, and replace windows and doors; Repair and paint walls; Repair the platform base by noting taking apart its main structure; Re-drawing colored paintings in line with surviving patterns and traditional techniques; Supplement tiles in the enclosure walls, paint the walls, and remove decayed parts
Altar of Land and Grain	2010	Zhongshan Park Glazed Altar Wall and Altar Gates Repair Project	Conservation	Clean, bond, and supplement of the glazed tiles; Reinforce walls and altar gate frames; Restore repaint the wooden parts of the altar gates
Tian'anmen Gate	2014-2015	Emergency Repairs to Walls of the Gate Tower Platform	Conservation	Reinforce and plaster hollow, cracked and peel-off parts of the gate platform surface; Add frames and couplet boards at the entrance gates on the east and west sides of the rampway, and paint them in order to keep them consistent and harmonious with the gate
	2011	Gate Tower Ground Repair Project	Conservation	Clean, repair and reinforce floor stone of the gate tower; Renovate the ground drainage system

Heritage components	Implementation period	Project name	Project type	Main contents and measures of the project
	2009	Disassembled Reinforcement and Painting Repair of the Gate Tower	Conservation	Repair, reinforce and repaint disassembled building parts
Outer Jinshui Bridges	2008—2009	Jinshui Bridges Conservation and Repair Project	Conservation	Joint bridge surface stone and fill the gap between arches; Backfill hollow parts on stone surface; Restore the historic pavement of the West Gongsheng Bridge
Tian'anmen Square and complex	2006—2007	Monument to the People's Heroes Repair Project	Conservation	Repair cracked and displaced stone parts at the base, the platform and banisters; Waterproofing treatment to the platform floor; Safety testing of the monument structure; Clean the façade of the monument
Zhengyangmen Gate	2005—2007	Zhengyangmen Gate Repair Project	Conservation	Repair and reinforce building components of the gate tower and the archery tower; Restore glaze tiles and wooden carvings on the roof; Rehabilitate the overall environment of the Zhengyangmen Gate
	2004-2006	Gate Tower and Archery Tower Fire Prevention and Water Supply Project	Fire Prevention	Renovate the fire control and water supply systems; Update the fire control facilities
Temple of Heaven	2009-2012	Inner Altar Walls and Altar Gates Repair Project	Conservation	Restore glazed tiles and wooden carvings on the inner section walls; Repair and reinforce bricks and stone materials on the inner section walls; Restore wooden parts of the altar gates of the inner section; Renovate the drainage system of the inner section
	2004-2007	Palace of Abstinence Repair (Phases 1&2) Project	Conservation	Repair the buildings and colored paintings on outer eaves
	2007	Long Corridor Platform and Ground Floor Repair Project	Conservation	Clean, repair and reinforce the platform and floor of the long corridor
	2004-2006	Hall of Prayer for Good Harvest Complex Repair Project	Conservation	Repair and clean roofs of historic buildings according to their original forms; Repair cracks of wooden parts; Restore and repair the colored paintings and remove dust; Restore brick pavements of the courtyard, restore the grey brick pavements of the platform base of the hall, and restore floors of archways of the east, west and south gates, and restore fine grey brick floors of the east and west side halls
	2002-2006	Circular Mound and Imperial Vault of Heaven Complex Repair Project	Conservation	Repair roofs of historic buildings according to their original forms; Repair cracks of wooden parts; Repair and restore colored paintings and paint decorations on the supporting base, and remove dust; Repair the tiled roof of outer walls of the Circular Mound; Repair the brick pavements in the inner section of the Circular Mound; Clean the top of the Imperial Vault of Heaven; Reinforce and protect brick pavements of the courtyard of the Imperial Vault of Heaven; Repair platforms of the halls and grey bricks of walls; Fill cracks of stone components, banister panels, and stone banisters; Install lightning prevention facilities for all the buildings
Altar of the God of Agriculture	2013-2016	Altar Wall and Gate Repair Project	Conservation	Repair altar walls and the southern altar gate; Restore altar walls and the original terrace of the southern altar gate; Remove temporary buildings
	2014	Dressing Hall and Divine Kitchen Complex Repair Project	Conservation	Repair and reinforce building components; Restore decorative materials
	2013-2014	Electrical, Fire Prevention and Fire Alarm Systems Renovation	Safety Precautions	Renovate the power supply, fire control and fire alarm systems
	2009-2012	Ancient Building Complex Repair Project	Conservation	Comprehensive repair of historic buildings and rehabilitation of their surrounding environment
	2007	Qingcheng Palace Emergency Repair	Conservation	Emergency repair of the roof of the Qingcheng Palace; Reinforce wooden parts
Yongdingmen Gate	2010	Gate Tower Waist Eaves Maintenance Project	Conservation	Repair and reinforce wooden parts of waist eaves at the gate tower; Replace glazed tiles of waist eaves at the gate tower
	2004	Gate Tower Reconstruction and Southern Central Axis Imperial Road Site Archaeological Excavation and Presentation	Reconstruction	Reconstruct the Yongdingmen Gate Tower in accordance with Document <i>Jing Wenwu</i> (2003) No.311, using traditional materials and techniques and keeping consistent with original structure, appearance and form; Protect and display the excavated stone slab road remains in their original state and install glass protective covers outside

2. The reconstruction process of the Yongdingmen Gate

The Yongdingmen Gate was reconstructed based on the survey drawings from 1924, 1944 and 1954 and the archaeological exploration data from 2003, in line with the traditional paradigms set out in the Qing Dynasty's code *Engineering Practices of the Ministry of Works*, undergoing repeated analysis and discussion for 8 years. The reconstructed Yongdingmen Gate Tower highlights the decisive role of the gate tower in marking the southern endpoint of Beijing Central Axis and enabling the complete form of the central axis. It bears great importance for restoring the harmony of the historic landscape and features in the southern section of Beijing's old city and enhancing the integrity of the historic layout of the old city.

1) Historical background

The Yongdingmen Gate is the southern endpoint of Beijing Central Axis. It is the south gate of the outer city built in 1553 when the outer city of Beijing was added. A gate tower was initially built, and then a barbican was added to the south of the gate tower in 1564, and an archery tower at the barbican was added in 1750. Thus, the overall layout of the Yongdingmen Gate complex was basically formed.

In the 1950s, due to urban development needs and traffic pressures, the Yongdingmen Gate Tower was demolished. In the 1980s, Beijing was announced by the State Council among the first list of National Historical and Cultural Cities, inspiring the citizens' strong call for the conservation of Beijing's old city. In 1999, members of the Beijing Municipal Committee of the Chinese People's Political Consultative Conference (CPPCC, which is Beijing Municipal Congress) presented a proposal to rebuild the Yongdingmen Gate Tower and improve the central axis built heritage of Beijing. In 2000, renowned experts Wang Shiren, Wu Liangyong, Xu Pingfang, Fu Xinian, Zhang Jinqiu and Zheng Xiaoxie jointly presented a proposal to rebuild the Yongdingmen Gate, suggesting the construction of the Yongdingmen Gate Tower as the city's iconic monument to mark the southern endpoint of Beijing Central Axis. This proposal received widespread support from citizens. The municipal department of cultural heritage studied the proposal and reported it to the Municipal Government which adopted the proposal and eventually approved the proposal for the reconstruction of the Yongdingmen Gate in 2001.

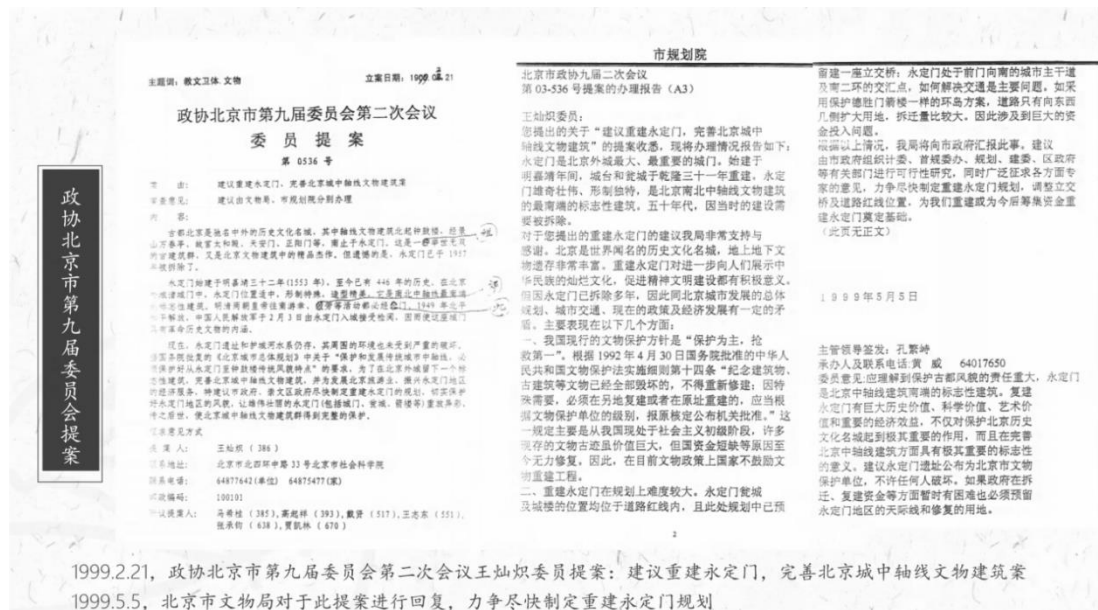


Fig. 3-1. Proposal presented to the second session of the 9th Beijing Municipal Committee of the Chinese People's Political Consultative Conference in 1999

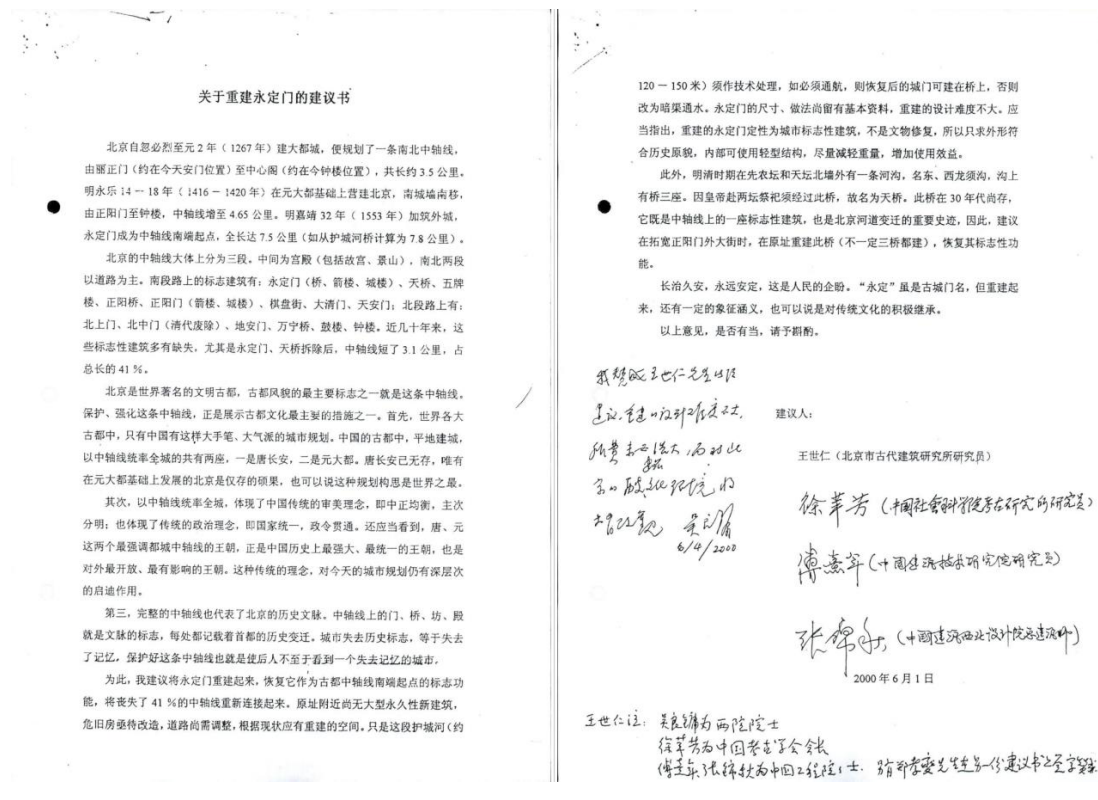


Fig. 3-2. "Recommendations for Rebuilding the Yongdingmen Gate Tower" proposed by Wang Shiren, Wu Liangyong, Xu Pingfang, Fu Xinian, Zhang Jinxiu, and Zheng Xiaoxie in 2000

2) Reconstruction basis

After many discussions with experts and final approval by the Beijing Municipal Cultural Heritage Bureau, the Yongdingmen Gate Tower Reconstruction Plan describes the following process: 1) carry out archaeological excavation of the Yongdingmen Gate site to determine its historic location, scope, materials and construction methods of the complex in order to provide a basis for the reconstruction work; 2) research and determine the reconstruction strategy, determine the use of traditional techniques to rebuild the Yongdingmen Gate Tower and illustrate the Barbican and the Archery Tower by use of ground plan outlines; 3) scientifically prepare a reconstruction plan for the Yongdingmen Gate Tower based on the results of archaeological work and historical survey drawings and photographs. After repeated discussions and continuous modifications by experts in relevant fields, the Beijing Municipal Cultural Heritage Bureau approved the reconstruction plan for the Yongdingmen Gate Tower in 2003.

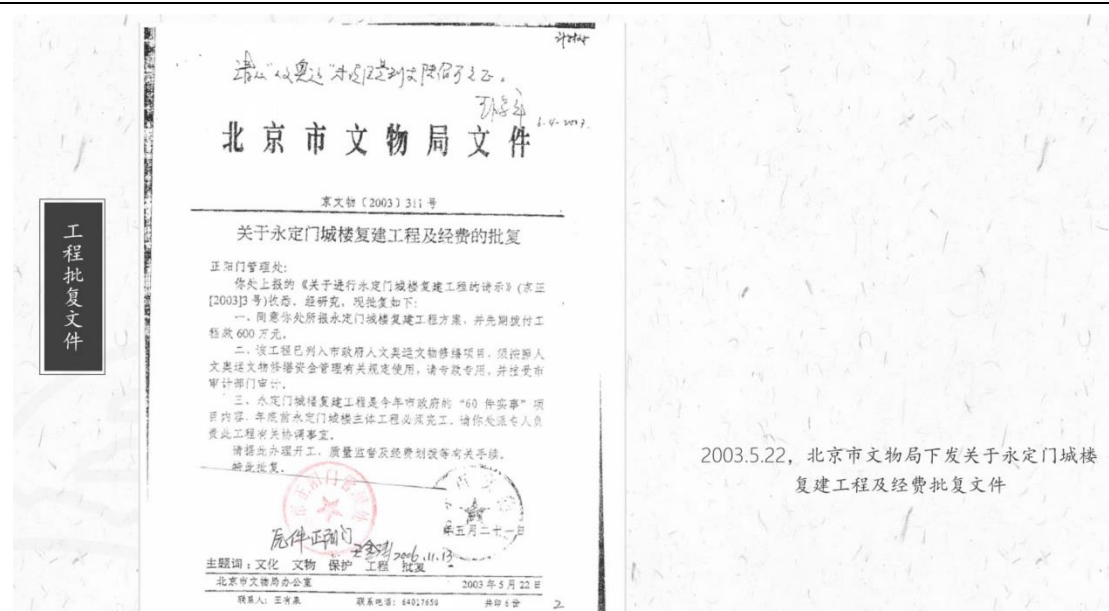


Fig. 3-3. Approval of the Yongdingmen Gate Tower Reconstruction Project by Beijing Municipal Cultural Heritage Bureau in 2003

First, concerning the location of the reconstructed gate tower. After the archaeological excavation of the Yongdingmen Gate site in 2003, the boundary positions on the east, north, and west sides of the lower platform of the Yongdingmen Gate Tower were determined. Based on archaeological results and the survey drawings by Beijing Housing Authority's mapping team in 1954, it was determined that the final position of the reconstructed platform was consistent with the position of the Yongdingmen Gate platform before demolition.



Fig. 3-4. Photographs of the archaeological excavations at the site of the Yongdingmen Gate

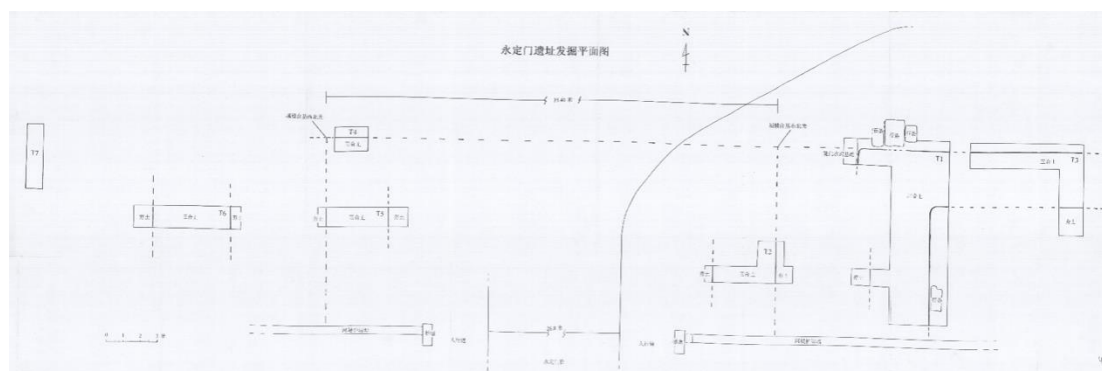


Fig. 3-5. Plan of the excavations at the Yongdingmen Gate site



Fig. 3-6. Topographic map showing the overlapping positions of the Yongdingmen Gate Tower in 1954 (black lines) and 2018 (brown lines)

Second, concerning the form of the reconstructed gate tower. Before the demolition of the Yongdingmen Gate Tower, two modern surveys of the gate were conducted respectively by Swedish scholar Osvald Sirén in 1924 and by the Society for the Study of Chinese Architecture in 1944. Record files have been also retained when the gate tower was

demolished. Based on the above-mentioned work, in line with the traditional paradigms set out in the Qing Dynasty's code *Engineering Practices of the Ministry of Works*, and by reference to the architectural forms of surviving gate towers, the architectural design for the reconstructed gate tower was completed to ensure that the scale of the gate platform and the height, width and depth of the wooden gate tower structure are consistent with those of the gate tower before demolition.

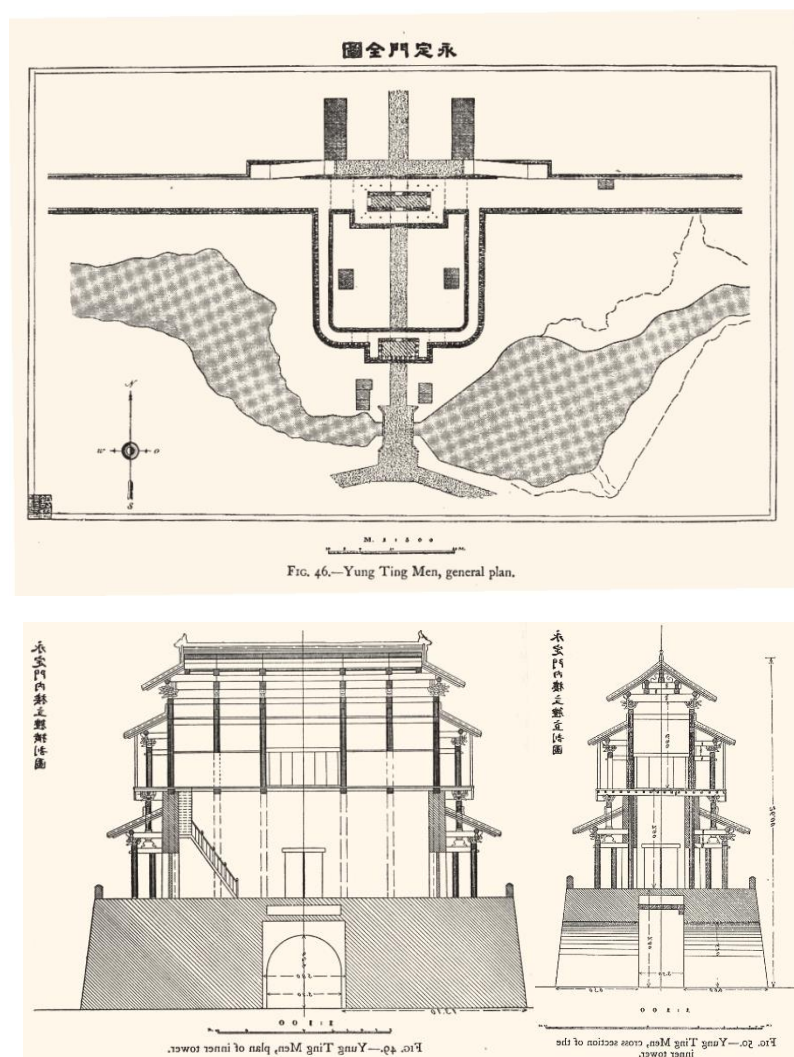


Fig. 3-7. Drawing of the Yongdingmen Gate in *City Walls and Gates of Beijing* written by Osvald Sirén, 1924

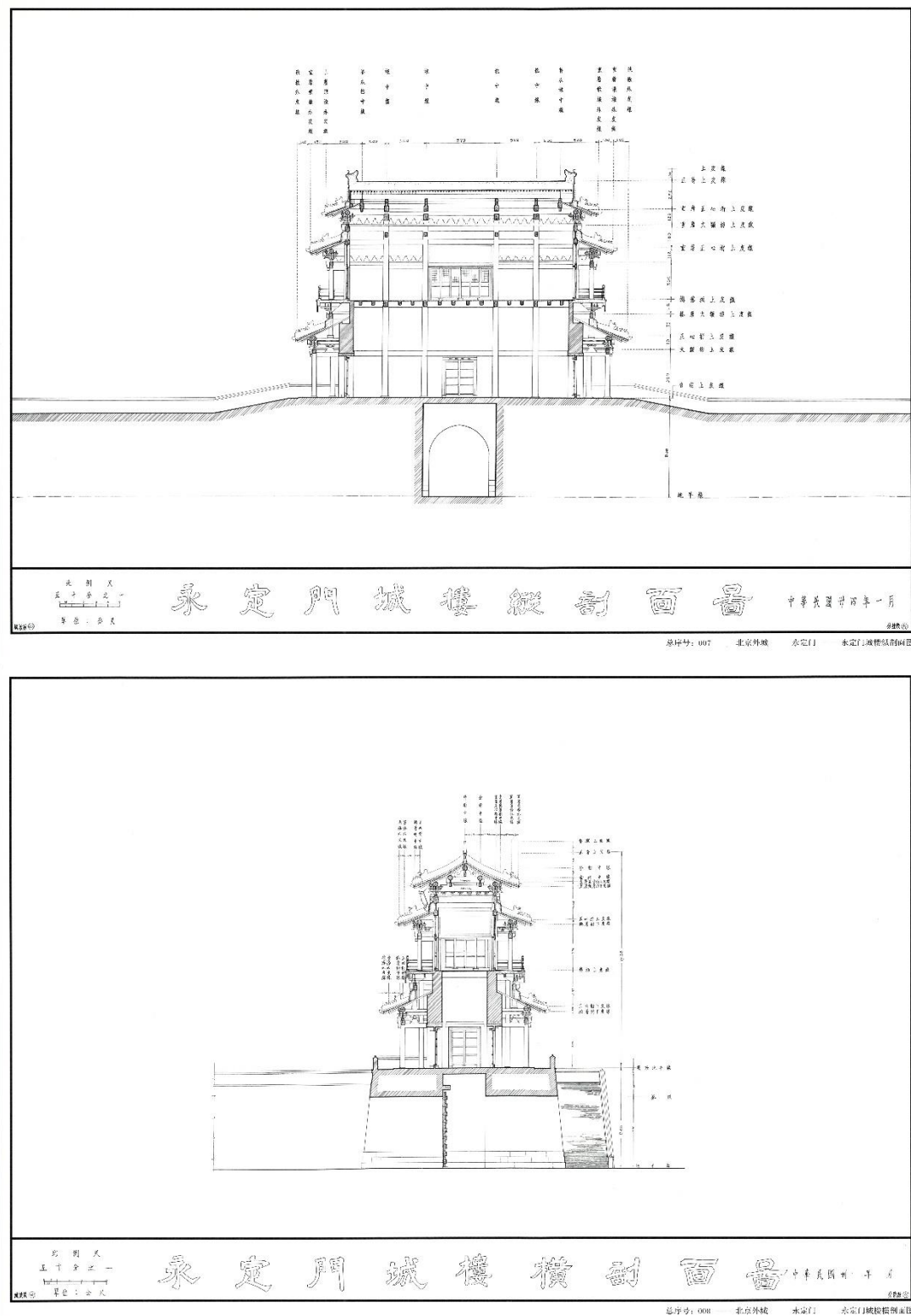


Fig. 3-8. Survey drawings of the Yongdingmen Gate in 1944

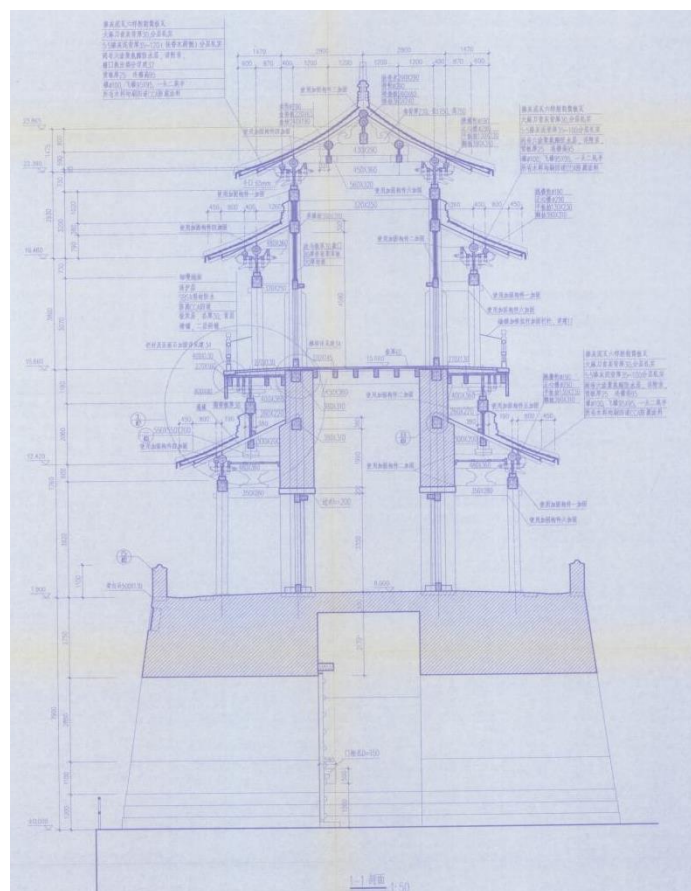
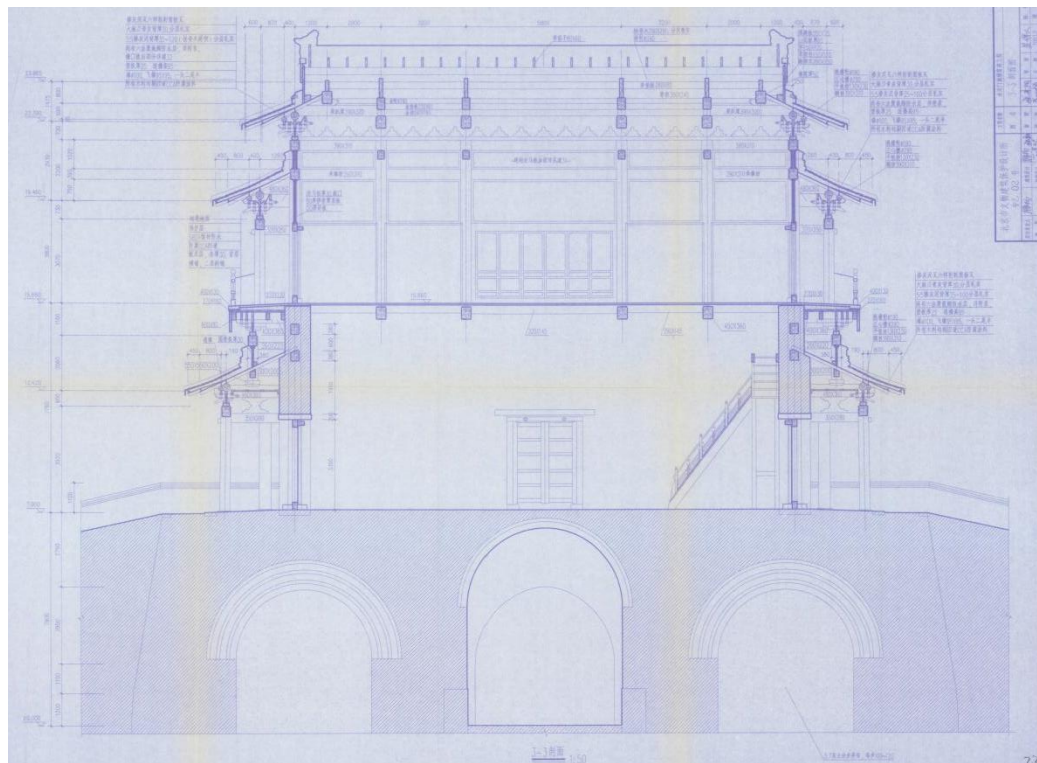


Fig. 3-9. Design drawings for the Yongdingmen Gate Tower Reconstruction Project in 2003

Third, concerning the method of reconstruction. The reconstruction of the Yongdingmen Gate Tower strictly follows the principles of traditional craftsmanship, traditional techniques and traditional materials. During the reconstruction process, more than 4,000 bricks that were retained when the Yongdingmen Gate was demolished in 1957, were used on the north facade of the reconstructed gate tower. The brick structure of the gate platform was all made using traditional mortar which was concocted in strict accordance with the proportion of traditional materials. The gate tower features a traditional wooden structure which was processed and installed by using traditional techniques. White stones were used on the north, south, east and west facades of the gate platform to mark the original connections with the ascending rampway to the walls and the barbican. The ground plans of the Yongdingmen Barbican and Archery Tower are laid out to the south of the gate tower, using city wall bricks and presenting the form and shape of the original gate tower to the greatest possible extent.



Fig. 3-10. Drawing flower-patterned colored paintings



Fig. 3-11. Applying colored paintings to rafter ends

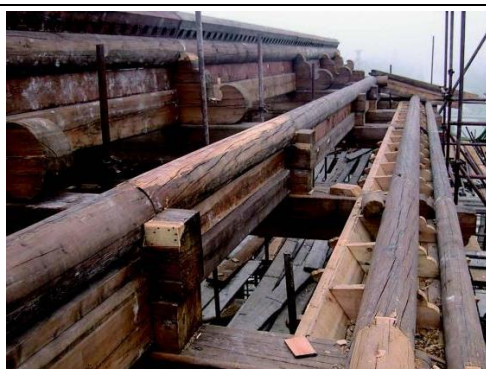


Fig. 3-12. Making beam frames



Fig. 3-13. Making dougong brackets

3) Reconstruction process

The reconstruction project took more than eight years from the proposal in 1999 to the completion and approval in 2007. It went through the following five major stages:

(1) Preparation for project initiation. This stage took over four years from the proposal to rebuild the Yongdingmen Gate Tower to the approval of the project and funding in 2003. The main purpose was to determine the necessity, feasibility, and rationale of rebuilding the Yongdingmen Gate Tower, as well as to raise relevant funding and resources.

(2) Design and planning. The design specifications and drawings for the Yongdingmen Gate Tower Reconstruction Project were formulated based on historical data and on-site survey. The requirements for the structure, shape, materials, and technology of the gate tower were determined in the same way.

(3) Obtaining the project permission. In April 2003, a cultural relic building repair permit was obtained and relevant procedures such as engineering quality supervision registration, built heritage repair project permit, and the excavation report on the Yongdingmen Gate site were completed.

(4) Construction phase. Construction officially began in 2004, using traditional techniques such as rammed earth, masonry, wooden battens, and pottery tiles. By following the traditional methods of construction, the original appearance of the Yongdingmen Gate Tower was restored. During the construction process, several experts were invited to give onsite guidance and supervision.

(5) Completion approval. On June 15, 2007, the filing for completion approval was initiated, various quality inspections and reports were passed, and the completion handover certificate was obtained.

The reconstruction of the Yongdingmen Gate Tower is an important project implemented in strict accordance with relevant rules and approval procedures. It marks an early exploration in the conservation of the Historical and Cultural City of Beijing. It reflects the people's understanding of the conservation of historical cities from the end of the 20th century to the beginning of the 21st century, and their aspiration and pursuit in the conservation of historical cities. It thus bears a distinctive nature of the times.

3. Environment rehabilitation in the southern section of Beijing Central Axis since 2000

The southern section of Beijing Central Axis refers to the section from the Zhengyangmen Gate to the Yongdingmen Gate. The rehabilitation work on the urban environment within the boundary of the nominated property has mainly focused on the central axis roads (including Qianmen Street, Tianqiao South Street and Yongdingmen Inner Street) and the buildings and landscapes on both sides of these roads. The following are the seven environment rehabilitation projects carried out in the southern section of Beijing Central Axis since 2000 (see Table 3-2). These projects have improved the quality of the overall urban environment in the southern section of Beijing Central Axis, enhanced living conditions of local residents, and enabled better experience of visitors travelling along Beijing Central Axis, and won the enthusiastic support of the citizens.

Here is the description of three typical projects:

- 1) The Qianmen Street Renovation Project has transformed the northern section of Qianmen Street into a pedestrian street, renewing the buildings along the street based on the original traditional features of streets and alleys, upgrading the architectural quality and infrastructure, and preserving original street scales and architectural features in this area.
- 2) Yongdingmen Park, located at the southern end of Beijing Central Axis, is a public green space and activity area formed by making use of the original central axis road and the open space on both sides, combined with the preservation of the archeological remains of the road that have been discovered and the reconstruction of the Yongdingmen Gate Tower. The space and green area design echo the landscape environment symmetric east-west on the central axis. The park is open to the public free of charge and has become an important fitness and leisure facility for the neighboring residents.
- 3) The construction of the Zhushikou to Tianqiao section of the Central Axis Road Pedestrian Path is an important part of the pedestrian system of Beijing Central Axis, and is an extension of Yongdingmen Park to the north, aiming to establish a pedestrian link between Qianmen Street and Yongdingmen Park, and to form a walkway that can connect to the southern section of the Central Axis.



Fig. 3-14. Making dougong brackets: Qianmen Street



Fig. 3-15. Making dougong brackets Yongdingmen Park

Table 2: Urban environment rehabilitation works in the southern section of Beijing Central Axis (2000-2022)

S/N	Implementation period	Project name	Main contents and measures of the project
1	2022-2023	Tianqiao Department Store Façade Renovation Project	Renovation of discordant billboards and façade materials
2	2022-2023	Zhengyangmen Archery Tower South View Corridor Environment Improvement Project	Renovation of related non-compliant constructions and discordant ancillary equipment and facilities on the fifth facade of buildings and facades of the street-front buildings in the northern section of the Dashilar and Xianyukou Historical and Cultural Areas
3	2022-2023	South Central Axis Road Project (Zhushikou Street-Yong'an Road)	Building the road into a two-way secondary trunk road with four lanes, together with drainage, lighting and traffic facilities and greenery work on the Central Road and on both sides
4	2020-2021	Feature and landscape improvement of key <i>hutong</i> alleys in the north of Tianqiao and key spatial nodes in the west of the southern central axis road	Repairing buildings of traditional features and enhancing public landscape space on both sides
5	2014-2015	Construction of Yongdingmen Park	Paving the Imperial Road in the park, installing cover plates in the south square crossing over the southern moat and the south second ring road; Paving stone slabs and city wall bricks at the square and adding greening spaces and cultural facilities
6	2007-2008	Qianmen Street Environment Rehabilitation Project	Renovation of the buildings on both sides of Qianmen Street, based on the study of traditional features, preservation of time-honored brands and intangible cultural heritage; Transforming the street from vehicular road to pedestrian street; Restoration of the tourist tram service

S/N	Implementation period	Project name	Main contents and measures of the project
7	2005	Renovation of the toilets in the northeast outer section of the Temple of Heaven Park	Improving the tourist service facilities such as toilets

Point 4: Factors affecting the nominated property

ICOMOS's request for additional information:

The nomination dossier briefly mentions that climate change is provoking occasional torrential rain in the summer which could potentially affect the historical built fabric of the nominated property (p. 208). In view of increasing impacts of climate change on the city, could the State Party elaborate on whether strategies addressing risks and climate change impacts are envisaged for the nominated property and its buffer zone?

The State Party has presented a list of development projects within the nominated property and in the buffer zone of the nominated property. ICOMOS would be grateful if the State Party could provide further information about Heritage Impact Assessments being undertaken for these projects, in particular for the Drum Tower West plot refurbishment.

State Party's response:

1. Strategies to address risks and impacts of climate change

Beijing Central Axis is located in the center of the city and protecting it against the risks and impacts of climate change is an important part of the whole city's response to extreme weather, disaster preparedness and mitigation, and emergency management in the context of global climate change. Beijing, as China's capital city, has a sound emergency response mechanism and rich practical experience, and is fully capable of safeguarding the cultural heritage in terms of institutional setup, technical measures, facilities, and equipment.

Beijing Meteorological Service has set up an early warning system for all kinds of natural disasters and releases early warning information in real time. Beijing Emergency Management Bureau has worked out meteorological emergency response plans which allow for a quick response in case of natural disasters and may effectively protect the personal safety of citizens, buildings and facilities in Beijing. Beijing Municipal Flood Control Office, Beijing Municipal Firefighting and Rescue Brigade, Beijing Municipal Commission of Planning and Natural Resources, Beijing Water Authority, Beijing Municipal Commission of Transport and relevant district-level governments all have put relevant regulations in place to ensure proper emergency responses. In addition, to ensure heritage safety and security in case of various disasters, more than 20 instruments of regulations, sectoral standards and norms at the national or municipal level have been

put in place to establish a comprehensive and effective natural disaster response and management mechanism.

Table 4-1 List of Instruments Relevant to Climate Change Response and Disaster Preparedness and Mitigation for Heritage Buildings and Historic Buildings

No.	Category	Title	Issued by	Date of Issuance
1	Regulations and rules	Rules for Fire Protection Management of Historic Buildings	Ministry of Culture, Ministry of Public Security	Feb 28, 1984
2	Document	Notice on Strengthening Fire Protection of Historic Buildings	National Cultural Heritage Administration, Ministry of Public Security, National Religious Affairs Administration	Dec 5, 1998
3	Document	Notice on Strengthening the Security Engineering Design and Construction Management	National Cultural Heritage Administration	Sep 11, 2000
4	Sectoral standards/norms	Administration Measures for Qualification in Construction of Lightning Protection Engineering of Heritage Buildings (for trial)	National Cultural Heritage Administration	Jan 20, 2010
5	Sectoral standards/norms	Technical Code for Survey, Design and Construction of Lightning Protection Engineering for Heritage Buildings (for trial)	National Cultural Heritage Administration	Jan 20, 2010
6	Sectoral standards/norms	Administration Measures for Qualification in Survey and Design of Lightning Protection Engineering of Heritage Buildings (for trial)	National Cultural Heritage Administration	Jan 20, 2010
7	Sectoral standards/norms	Interim Provisions on Fire Protection Management of Heritage Buildings in Beijing	Beijing Municipal Cultural Heritage Bureau	Sep7, 2009
8	Sectoral standards/norms	Rules on Supervising the Handling of Cases Concerning Heritage Security (for trial)	National Cultural Heritage Administration	Sep 22, 2011
9	Sectoral standards/norms	Risk Management of World Cultural Heritage Sites -Vocabulary (WW/T 0090-2018)	National Cultural Heritage Administration	Jan 31, 2019
10	Sectoral standards/norms	Code for Monitoring of Heritage Building Safety (DB11/T 1473-2017)	Beijing Municipal Administration of Market Regulation	Nov 24, 2017
11	Document	Guidelines for Fire Prevention Design of Heritage Buildings	National Cultural Heritage Administration	Feb 25, 2015
12	Sectoral standards/norms	Code for Fire Prevention Design of Heritage Buildings (DB11/T 1706-2019)	Beijing Municipal Commission of Planning and Natural Resources, Beijing Municipal Administration of Market Regulation	Dec 29, 2019
13	Sectoral standards/norms	Technical Specification for Seismic Appraisal of Heritage Buildings (DB11/T 1689-2019)	Beijing Municipal Administration of Market Regulation	Dec 25, 2019

No.	Category	Title	Issued by	Date of Issuance
14	Sectoral standards/norms	Technical Specification for Lightning Prevention of Heritage Buildings (DB11/T 741-2021)	Beijing Municipal Administration of Market Regulation	Dec 28, 2021
15	Sectoral standards/norms	Specifications for Inspection of Lightning Prevention Systems of Heritage Buildings (DB11/T 2016-2022)	Beijing Municipal Administration of Market Regulation	Sep 29, 2022
16	Sectoral standards/norms	Code for Fire Prevention Facilities Equipment of Heritage Buildings (DB11/T 791-2011)	Beijing Municipal Administration of Market Regulation	Dec 31, 2021
17	Document	Guidelines on Promoting the Application of the Results of the First National Survey of Comprehensive Natural Disaster Risks in Beijing	Leading Office of the First National Survey of Comprehensive Natural Disaster Risks in Beijing	Jun 23, 2022
18	Sectoral standards/norms	Technical Guidelines on Protection of Key Urban Infrastructure and Buildings Against Waterlogging in Beijing	Beijing Municipal Commission of Planning and Natural Resources	Oct 8, 2023
19	Document	Measures on Capacity-building in Comprehensive Responses to Floods and Post-Disaster Reconstruction	Beijing Municipal Flood and Drought Response Office	Sep 28, 2023
20	Document	National Cultural Heritage Administration's Notice on Further Strengthening the Safety and Security of Cultural Heritage	National Cultural Heritage Administration	Apr 28, 2023
21	Document	Beijing Municipal Cultural Heritage Bureau's Notice on Museum Capacity-building in Handling Natural Disasters	Beijing Municipal Cultural Heritage Bureau	Jun 6, 2023
22	Document	Beijing Municipal Cultural Heritage Bureau's Notice on Examining and Fixing Fire and Flood Risks of Immovable Cultural Heritage in Beijing	Beijing Municipal Cultural Heritage Bureau	Jun 15, 2023
23	Document	National Cultural Heritage Administration's Notice on Strengthening Disaster Preparedness and Mitigation During the Flood Attack	National Cultural Heritage Administration	Jul 5, 2023

As a result of global warming, the frequency of warnings on rainstorms and high temperatures announced by Beijing Meteorological Service has risen significantly in recent years, especially this summer. The heavy rainstorms from July 29 to August 2 this summer caused huge losses in Beijing, but the threat of the rainstorms was mainly posed to the mountainous areas in northwestern Beijing. The area where Beijing Central Axis is located was not affected, which to a certain extent reflects the wisdom of the ancient people in choosing its location. However, this area is significantly affected by the heat island effect. In response to frequent high temperatures and huge tourist flows in the

summer, the Beijing Central Axis Conservation Center and other heritage management bodies has taken a series of measures to ensure the safety and security of Beijing Central Axis cultural heritage and the tourists. These measures mainly include the formulation of special plans, strengthening the monitoring of the state of cultural heritage, and effectively managing the number of tourists, visiting hours and areas.

In Article 56 of the *Regulatory Plan for the Core Area of the Capital (Block Level) (2018-2035)* (hereinafter “Core Area Regulatory Plan”), which was approved by the Central Committee of the Communist Party of China (CPC) and the State Council in August 2020 and has been implemented, *“Strengthening urban capabilities in disaster preparedness and mitigation and improving the city’s resilience”*, it is proposed to improve the city’s ability to cope with risks through the urban space management and functional zoning, and thematic planning study is ongoing to build Beijing into a resilient city. This provides strong and important support for ensuring the safety and security of Beijing Central Axis.

The *Core Area Regulatory Plan* proposes that *“(to) deepen disaster risk assessment and zoning, strengthen risk root cause management, and rationalize the distribution and configuration of facilities. Efforts will be made to strengthen security of government services and reduce the security risks of historic and cultural heritage. In conjunction with the construction of urban open space, disaster prevention zones and post-disaster living support circles will be delineated by railroads, expressways, rivers, parks, green areas and squares, so as to avoid the spread of disasters, reserve disaster shelter space as well as medium- and long-term resettlement space, and form a spatial layout for disaster prevention and relief purposes that is systematically sound and timely in response”*.

Article 57 of the *Core Area Regulatory Plan*, *“Enhancing the systematic flood prevention capacity and reducing the risk of waterlogging”*, proposes that *“(to) strengthen the vertical control of the old city, maintaining the natural drainage channels for rainwater flowing from the courtyards to the hutongs, road networks and then to the rivers (lakes). Along with the construction of a sponge city, the renovation of drainage systems, the restoration of historical water systems and the construction of green spaces, lakes and other flood-absorbing spaces, the design standards and construction quality of flood-prevention and drainage facilities should be improved”*.

In addition, for heritage components of Beijing Central Axis, there has been a rich experience in dealing with natural disasters.

Monitoring and early warning: through cooperation with the city's meteorological service, the Heritage Monitoring Center under the Beijing Central Axis Conservation Center may promptly predict and provide early warning on the meteorological conditions and guide the agencies of heritage components to take precautionary measures to ensure the safety of the heritage.

Emergency response: under the close monitoring of the Heritage Center, if natural disasters bring about fire, earthquake or waterlogging which may affect the heritage site, it will be detected and immediately and timely measures will be taken to remove risks.

Coordinated action: the Beijing Central Axis Heritage Conservation Center will, based on the feedback from the relevant agencies of heritage components, mobilize all kinds of resources and professional and technical forces according to the specific needs, so as to ensure that all kinds of problems that may be encountered in the conservation of Beijing Central Axis will be solved in a timely manner.

What's more, it is worth mentioning that the wisdom of the ancient people in terms of drainage solutions to buildings and courtyards has also been passed on to this day. For example, the Forbidden City was designed to manage drainage through tiny slopes and two sets of open-cut and closed ditches, which refrain the historical buildings from waterlogging in its history of hundreds of years. Jingshan Hill, as another example, in order to prevent soil erosion, were grown native plants to maintain and consolidate the soil in the hill.

2. Heritage Impact Assessment (HIA)

Heritage Impact Assessment (HIA) has been implemented as a mandatory part for the conservation of World Heritage sites and other cultural heritage properties in China. Construction projects located within the property area and buffer zone of Beijing Central Axis are required to have HIAs conducted by third-party organizations, and the HIA reports serve as a fundamental basis for project reviews. Depending on the locations of the construction projects, the focus of their HIA reports and the approval processes may be different:

- (1) If a development project is located within the conservation area or construction control zone of a National Priority Protected Site, pursuant to the *Law of the People's Republic of China on the Protection of Cultural Relics*, it shall be reported to the National Cultural Heritage Administration for review in accordance with the regulatory documents of *Approval of Construction Works or Blasting, Drilling, Excavation and*

Other Operations within Conservation Areas of Provincial or National Priority Protected Sites and Approval of Design Plans of Construction Works within Construction Control Zones of National Priority Protected Sites, and the HIA report is one of the mandatory documents to be submitted for reviewing the project.



材料名称	材料填写样本	来源渠道	纸质材料	材料必要性
申请书	内容包括：1、建设单位名称及法人登记证明。2、文物名称。3、工程名称、地点、规模。	申请人自备	0份	必要
建设工程的规划、设计方案	内容包括：1/500或者1/2000现状地形图（标出涉及的文物保护单位保护范围和建设控制地带），建设工程设计方案还需上报相关建筑的总平面图、平面、立面、剖面图	申请人自备	0份	必要
工程对文物可能产生破坏或影响的评估报告及为保护文物安全及历史、自然环境所采用的相关措施	-	申请人自备	0份	必要
省级文物行政部门制定的该文物保护单位的具体保护措施；涉及世界文化遗产的，需提供申报文本或有关说明材料	-	申请人自备	0份	必要
涉及地下埋藏文物的，须提供考古勘探发掘资料	-	申请人自备	0份	必要
省级文物行政部门的意见	-	申请人自备	0份	必要

Fig. 4-1. Requirements for Approval of Design Plans of Construction Works within the Construction Control Zone of National Priority Protected Sites, NCHA
(http://ql.ncha.gov.cn/#/admin-license/exit-permits?id=56012&type=%E5%85%A8%E5%9B%BD%E9%87%8D%E7%82%B9%E6%96%87%E7%89%A9%E4%BF%9D%E6%8A%A4%E5%8D%95%E4%BD%8D%E5%BB%BA%E8%AE%BE%E6%8E%A7%E5%88%B6%E5%9C%B0%E5%B8%A6%E5%86%85%E5%BB%BA%E8%AE%BE%E5%B7%A5%E7%A8%8B%E8%AE%BE%E8%AE%A1%E6%96%B9%E6%A1%88%E5%AE%A1%E6%89%B9&hasZxbl=1))

Preparations of HIA reports should be based on the *Guidance on Heritage Impact Assessments for Cultural World Heritage Properties* and the *Guidance and Toolkit for Impact Assessments in a World Heritage Context* and the practical conditions of Beijing and shall involve the whole cycle of planning, design, implementation and operation of the development project. HIA report mainly covers the following aspects: impact analysis (categories and pathways of main threats to and impacts on property fabrics and their surroundings and landscapes), compliance assessment (necessity, feasibility, regulatory requirements and planning), adaptability assessment (impacts of design, implementation and operation, and social impacts), mitigation measures (in the phases of pre-construction, implementation and operation), and conclusions.

(2) If the construction project is located in an area other than those mentioned above, the project design plan submitted to Beijing Municipal Commission of Planning and Natural

Resources should include an HIA section containing assessment comments from a third-party agency (which is usually the professional organization that prepares the regulatory plan for the area where the project is located). In addition to the *Core Area Regulatory Plan* and the conservation plans for historic and cultural areas and other relevant statutory plans, *Urban Design Guidelines for the Management of Features of Beijing Central Axis* should also be followed to conduct HIA analysis, so as to ensure that the project will have no negative impacts on the view corridors of Beijing Central Axis and the symmetrical and coordinated urban layout of the city.



Fig. 4-2. Flowchart for Approval of Engineering and Construction Projects in Beijing, published by Beijing Municipal Commission of Planning and Natural Resources (https://ghzrzyw.beijing.gov.cn/zhengwuxinxi/zcfg/qtwtj/202308/t20230829_3235019.html)

Take the regeneration project to the west of the Drum Tower ("Guxi Project") as an example. The Project concerns a construction at the southwest corner of the Drum Tower, and is also located within the construction control zone of the Drum Tower as a National Priority Protected Site. In 2022, the project owner commissioned a third-party agency to prepare an HIA report, which was submitted to the National Cultural Heritage Administration (NCHA) for review along with the project's design plan. Due to its important location, the project passed the review only after several rounds of cautious deliberations and entered the approval process of Beijing Municipal Commission of Planning and Natural Resources and has now obtained the planning license and is about to start the construction.

The project site covers an area of approximately 3,980 square meters. The majority of the project site is located in the buffer zone of the nominated property, with only 314 square meters of green space at the eastern end lying within the property area. Meanwhile, all of the project site is located within the Shichahai Historical and Cultural Area.

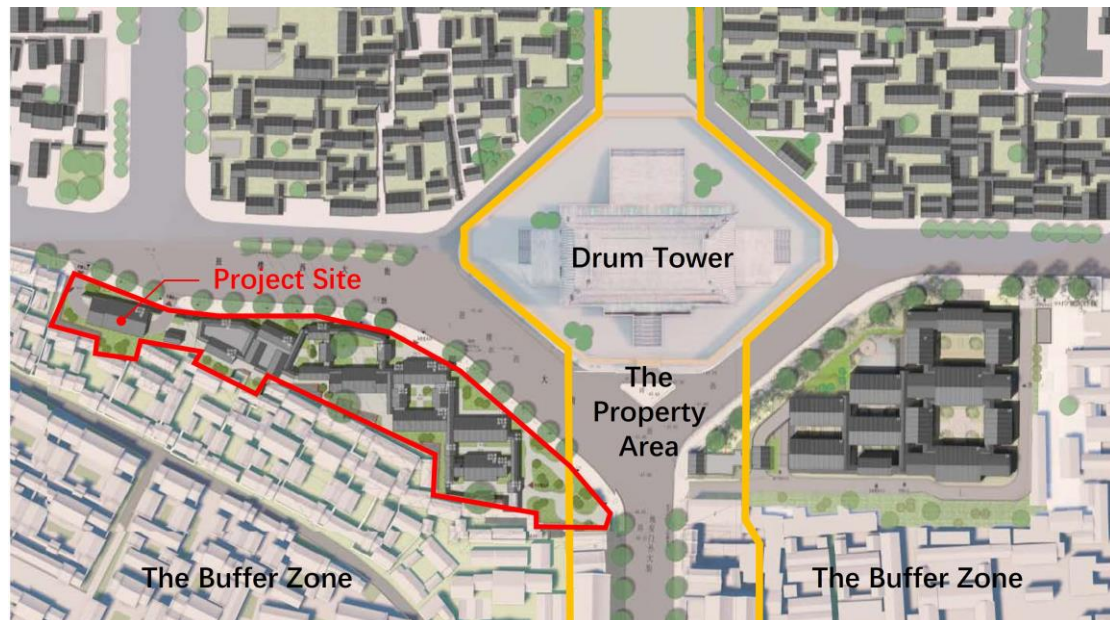


Fig. 4-3. Sketch map showing Guxi Project's general plan and its relationship with the property area and buffer zone of Beijing Central Axis

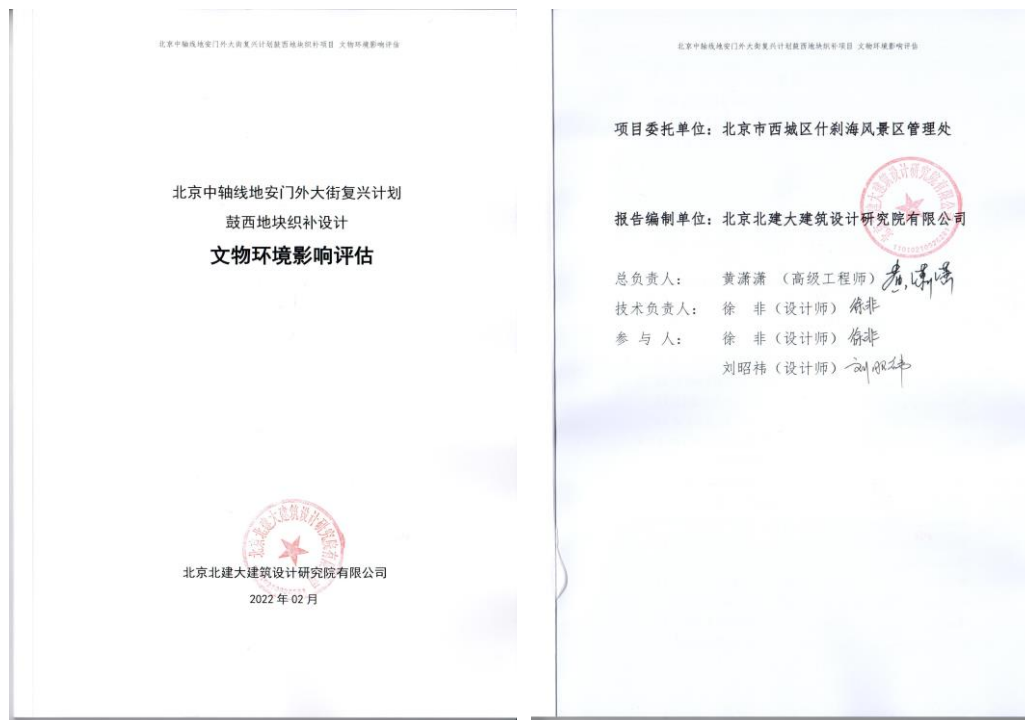


Fig. 4-4. Sketch map showing the spatial relationship between the Guxi Project and Shichahai Historical and Cultural Area

Table 4-2. Basic information of the Guxi Project's proposal

Site area	3,980 m ²	Maximum ridge height	7.5 m
Ground floor area	1,865 m ²	Number of storey	1
Building eave height	3.95 m	Planned function	Community cultural activity venue

The HIA report for the Guxi Project takes into full consideration of the spatial relationship between the project and Beijing Central Axis as well as Shichahai Historical and Cultural Area and assesses the impacts of the project in all phases of planning, design, implementation, and operation. The assessment includes analysis of the superior control requirements, project compliance, major changes to be brought by the project, impact on heritage property, impact on landscape, and impact on texture of the historical area.

**Fig. 4-5. Cover and title page of the Guxi Project's HIA Report**

北京中轴线地区(门内大街及内城)传统格局保护项目 文物环境影响评估		北京中轴线地区(门内大街及内城)传统格局保护项目 文物环境影响评估	
目录			
第一章 评估背景与综述	3	6.7 待建街区肌理影响分析	39
1.1 项目背景	3	6.8 利益相关者评审	40
1.2 适用范围	3	6.9 相关管理部门对建设项目的意见	40
1.3 评估目标	3	第七章 总结与减损建议	43
1.4 评估内容	4	7.1 评估总结	43
第二章 评估原则、方法与程序	5	7.2 工程减损措施建议	44
2.1 评估原则	5	附件1 《北京市人民政府会议纪要(2005年第80期)》	45
2.2 评估依据	6		
2.3 评估方法和程序	6		
第三章 文物保护单位概况与价值陈述	7		
3.1 文物概述	7		
3.2 价值阐释	8		
第四章 项目地块保护项目概况	13		
4.1 项目地块保护项目概况及区域现状	13		
4.2 项目必要性及可行性	15		
4.3 项目经济技术指标	16		
4.4 相关政策法规及图则	17		
第五章 项目影响区域及重要文物点分析	22		
5.1 项目与相关文物位置关系	22		
5.2 项目用地变化概况	22		
5.3 项目涉及相关文物概况	23		
第六章 项目文物影响评估	25		
6.1 文物保护管理要求	25		
6.2 历史文化街区管控要求	27		
6.3 项目合规性分析	28		
6.4 项目带来的主要变化	29		
6.5 文物本体影响分析	31		
6.6 景观风貌影响分析	35		

Fig. 4-6. Contents of the Guxi Project's HIA Report

The main points of the HIA conclusions are as follows:

- (1) The project is constructed for community cultural activities, which is beneficial for people's well-being and necessarily needs. At the same time, due to the important location of the project, facilitating community cultural activities can enhance the functions of the city's vital nodes in serving the public and promoting culture, which has positive significance.
- (2) The project complies with all relevant statutory planning schemes for the area in which it is located, i.e. the building functions, sizes, forms and heights of the project meet the planning requirements established in the *Conservation Plan of 25 Historical and Cultural Areas in the Old City of Beijing* (Shichahai Historical and Cultural Area in this case) and the *Core Area Regulatory Plan*.
- (3) The project design maintains the important features of symmetry and balance on both sides of Beijing Central Axis. The architectural style and building height are basically consistent with the existing buildings symmetrically located on the other side of Beijing Central Axis, which is conducive to the balanced and symmetrical spatial layout along the axis; the roof form, courtyard layout, building size and building color are in line with the traditional architectural style while fully taking into account the continuation of the historical textures.

Meanwhile, in the future, during the implementation process and after the official operation of the Guxi Project, the Beijing Central Axis Monitoring Platform will continue to monitor the impact of the project on the heritage environment and conduct real-time dynamic assessment of the whole process.

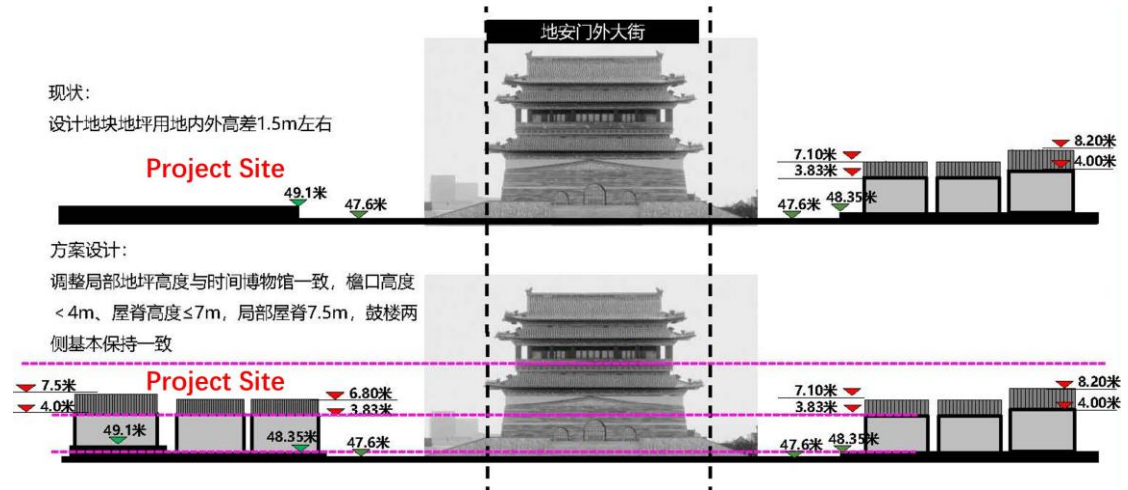


Fig. 4-7. Analysis of height balance between the Guxi Project and the existing buildings on the opposite side



Fig. 4-8. The rendering of the Guxi Project from the Drum Tower

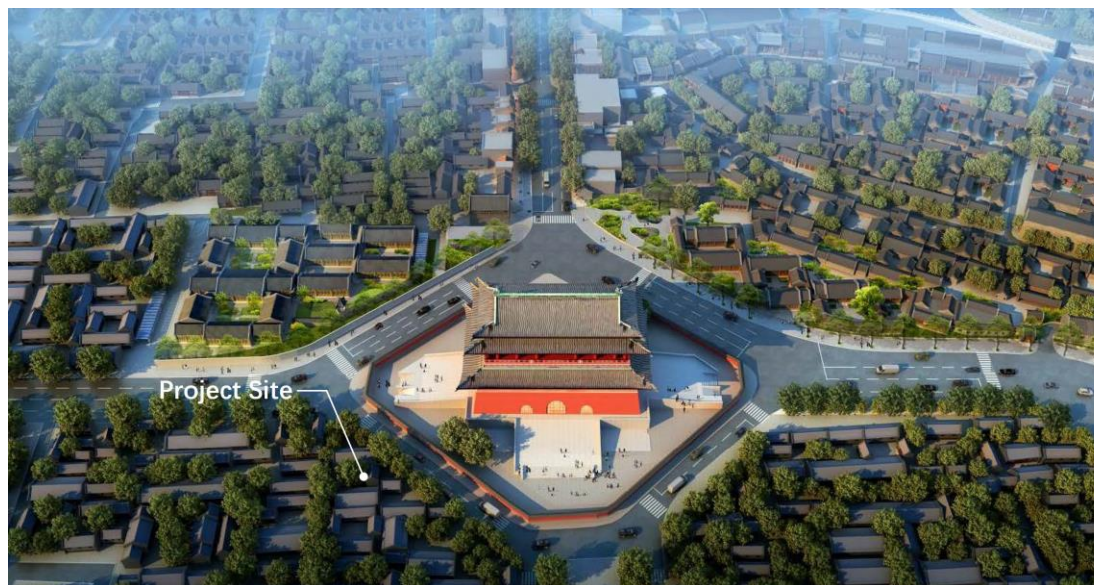


Fig. 4-9. The rendering of the Guxi Project and its surroundings



Fig. 4-10. The rendering of the overall view of Guxi Project and its surroundings

Point 5: Management

ICOMOS's request for additional information:

The nomination dossier mentions three World Heritage properties which are located within the boundaries of the nominated property: Imperial Palaces of the Ming and Qing Dynasties in Beijing and Shenyang (The Forbidden city), the Temple of Heaven: an Imperial Sacrificial Altar in Beijing, and a component part of the Grand Canal (section of the Tongji River crossing Beijing's old city) (pp. 215-217). ICOMOS notes that the three World Heritage properties are recognized for different reasons than the nominated property and therefore, it would be grateful if the State Party could clarify how different values and related management instruments will be coordinated and integrated to protect and manage the property as a whole.

ICOMOS would be grateful if the State Party could confirm that the management plan of the nominated property is legally binding and that it has already been approved.

As well, it is stated that nineteen institutions are part of the management system of the nominated property, with the Beijing Central Axis Conservation Center as the main manager in charge of implementing the management plan (pp. 649-650). It is announced in the management plan that consultation and coordination mechanisms will be put in place (p. 651). ICOMOS would appreciate if the State Party could explain further the mechanisms envisaged for coordination and consultation among the different managers, rights-holders and stakeholders concerned with the nominated property. For instance, could the State Party explain the role of residents of the nominated property, buffer zone and wider setting in the process of nomination and development of the management plan?

State Party's response:

Beijing Central Axis is an integrated heritage property comprising 15 components and involving 19 management bodies. At the core of its conservation and management are synchronizing its conservation and management requirements, coordinating its conservation and management scope, establishing its heritage monitoring system, collecting its conservation and management files, and soliciting opinions and suggestions from diverse parties. To this end, Beijing has established a unified conservation and management system and a coordination mechanism for its management.

1. Coordinated management of the three World Heritage sites and Beijing Central Axis that contain them

To coordinate the conservation and management of the three existing World Heritage sites and Beijing Central Axis, we have effectively coordinated the conservation and management scope, conservation and management requirements, and conservation and management mechanisms to ensure that the different value attributes of these heritage sites can be adequately protected.

First, the property areas and buffer zones of the existing World Heritage properties are incorporated into Beijing Central Axis's property area and buffer zone. Beijing Central Axis fully encompasses the property areas of the Forbidden City and the Temple of Heaven and the property area of the Grand Canal at the Wanning Bridge. The buffer zone of Beijing Central Axis fully contains the buffer zones of the Forbidden City and the Temple of Heaven as well as the buffer zone of the Grand Canal at the Wanning Bridge.

Second, the new value contents derived from the overall value of Beijing Central Axis are included as additional responsibilities to be undertaken by the three existing World Heritage sites. That means in the practical management work, both the Beijing Central Axis Conservation Center and the management bodies of the three existing World Heritage sites shall not only protect their respective outstanding universal values but also assume the responsibility of safeguarding the outstanding universal value of Beijing Central Axis formed collectively by other components.

Third, Beijing Municipal Cultural Heritage Bureau, Beijing Central Axis Conservation Center, and management bodies of the three existing World Heritage sites, pursuant to the *Regulations on the Conservation of Beijing Central Axis Cultural Heritage* and the *Conservation and Management Plan for the Beijing Central Axis*, are collectively responsible for the management and monitoring of the property areas and buffer zones that overlap with Beijing Central Axis. This oversight ensures the conservation and management of Beijing Central Axis as an integrated property.

2. The legal binding force of the Beijing Central Axis Conservation and Management Plan

The *Regulations on the Conservation of Beijing Central Axis Cultural Heritage* and the *Conservation and Management Plan for the Beijing Central Axis (2022-2035)* are two local regulations for the conservation of the Beijing Central Axis respectively effective from October 2022 and January 2023.

Adopted by the Standing Committee of the Beijing Municipal People's Congress, the local regulation titled *Regulations on the Conservation of Beijing Central Axis Cultural Heritage*, effective from October 2022, stipulates in Article 11, "The municipal cultural heritage department shall organize the formulation of the Conservation and Management Plan for the Beijing Central Axis, which shall be published and implemented after approval by the Municipal People's Government. The Conservation and Management Plan for the Beijing Central Axis, approved per the law, is the basis for the protection and management of the Central Axis and may not be modified without undergoing the statutory procedures. It shall be submitted for approval through the original approval process if modification is necessary."

Accordingly, the Beijing Municipal Cultural Heritage Bureau organized the formulation of the *Conservation and Management Plan for the Beijing Central Axis (2022-2035)*, which was reviewed and adopted during the executive meeting of the Beijing Municipal People's Government on December 27, 2022. It was officially published and implemented from January 28, 2023. At the same time, the conservation goals and tasks specified in the Plan have been systematically broken down, and rigorous implementation has been ensured through the implementation plans to guarantee the continuous conservation and transmission of the outstanding universal values of Beijing Central Axis.

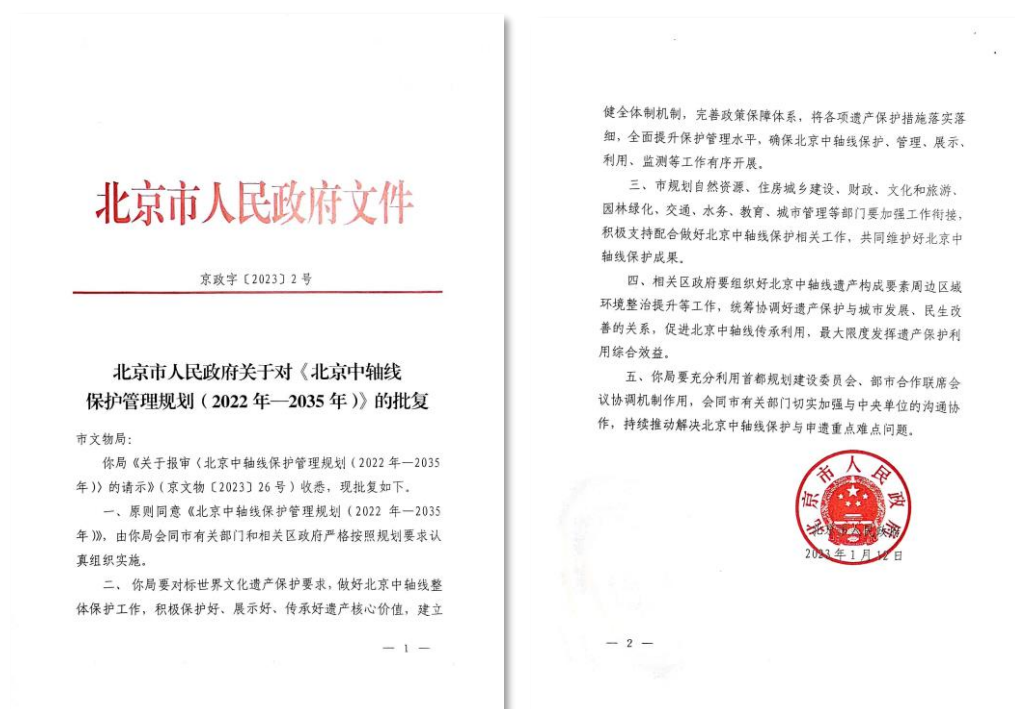


Fig. 5-1. Beijing Municipal People's Government's approval for the *Conservation and Management Plan for the Beijing Central Axis (2022-2035)*



Fig. 5-2. The *Conservation and Management Plan for the Beijing Central Axis (2022-2035)* published on the Beijing Municipal People's Government website at <https://wwj.beijing.gov.cn/bjww/362690/362731/gfxwj/436248476/index.html>

3. The coordination mechanism for the management of Beijing Central Axis

On July 11, 2023, Beijing Municipality officially established the **Coordination Mechanism for the Conservation and Management of the Beijing Central Axis Cultural Heritage**. The coordination mechanism is led by Beijing Municipal People's Government's deputy mayor on a daily basis (he is also a member of the Capital Planning and Construction Committee which is the decision-making body for the capital's planning and construction). Member units of this mechanism include all the management bodies of the heritage components and the local district governments. Under the coordination mechanism, a plenary meeting is held twice a year to jointly study and formulate work plans and implementation plans binding on each member unit. Thematic meetings are held as needed to promote the implementation of work plans. Currently, the mechanism is functioning well, with one plenary session and one thematic session already held, adopting the *Rules of Procedure for the Beijing Central Axis Cultural Heritage Conservation and Management Coordination Mechanism*, and reaching consensus and making arrangements on specific matters.

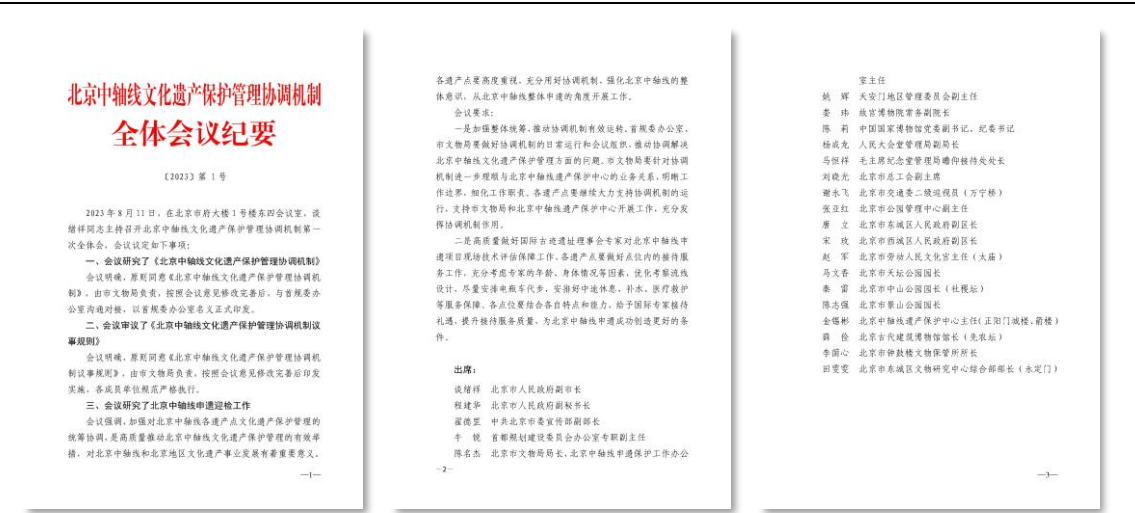


Fig. 5-3. Minutes of the plenary session for the Beijing Central Axis Cultural Heritage Conservation and Management Coordination Mechanism held on August 11, 2023



Fig. 5-4. The thematic session on the Beijing Central Axis Cultural Heritage Conservation and Management Coordination Mechanism held on July 11, 2023

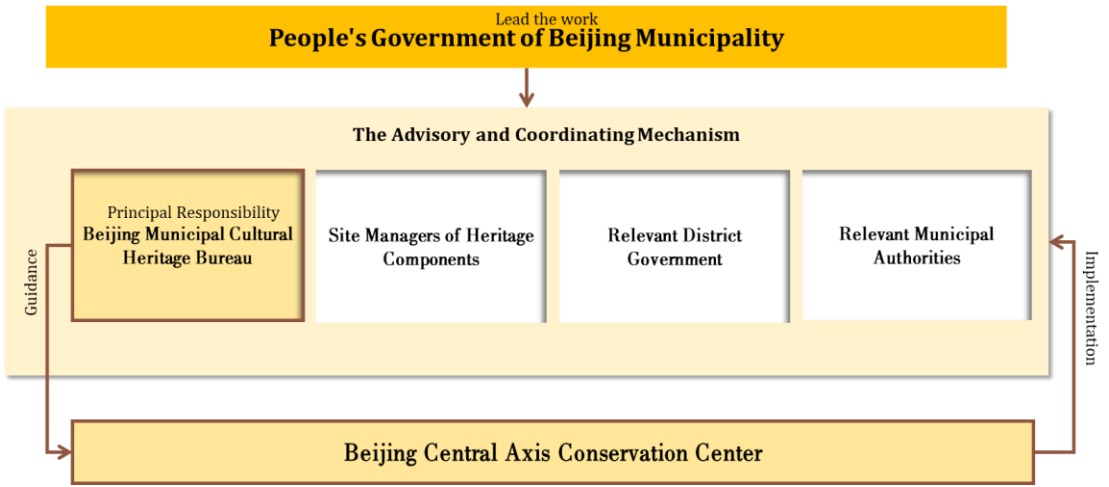


Fig. 5-5. Diagram illustrating the operation of the Beijing Central Axis Cultural Heritage Conservation and Management Coordination Mechanism

The Beijing Central Axis Conservation and Management System comprises the National Cultural Heritage Administration, the Beijing Municipal Cultural Heritage Bureau and its subsidiary body Beijing Central Axis Conservation Center, the relevant district governments, municipal-level departments, and the management bodies of various heritage components.

The Beijing Municipal Cultural Heritage Bureau oversees the overall conservation work of Beijing Central Axis under the professional guidance of the National Cultural Heritage Administration and guides the Beijing Central Axis Conservation Center for executing specific tasks. The Beijing Central Axis Conservation Center is responsible for collecting matters to be coordinated from each member unit, monitoring the conservation and management of each component site, participating in the formulation of conservation and management plans and exhibition and presentation plans of each component and supervising their implementation, enhancing capacity building, collecting and responding to public opinions, among other tasks. It serves as the central institution for conservation and management work.

Relevant municipal-level departments, including those responsible for natural resources and planning, housing and urban-rural construction, finance, and culture and tourism, each handle their respective duties. The management institutions of various components are responsible for protecting and managing their heritage properties. The relevant district governments are in charge of managing the surrounding environment of the nominated property, including the buffer zone and the wider setting, and coordinate the residents, businesses, and institutions within the property area and the buffer zone.

4. Rights of relevant parties and their participation

We are fully aware of the important role of “Community” as one of the “Five Cs” Strategies for World Heritage conservation. The *Regulations on the Conservation of Beijing Central Axis Cultural Heritage* includes a dedicated chapter on “*Transmission, Utilization, and Public Participation*”, providing legal safeguards for public engagement in heritage conservation. Article 26 of the chapter states, “*Residents within the Beijing Central Axis conservation area shall have the right to know, engage in, and supervise the heritage conservation and utilization work. Sub-district offices and community neighborhood committees within the Beijing Central Axis conservation area shall encourage residents to participate in protecting and utilizing the property through various means.*”

In practical work, when making decisions about the conservation of Beijing Central Axis and such aspects as formulating regulations, drafting plans, and implementing projects,

the Beijing Municipality solicits residents' opinions openly as an essential and integral part of the decision-making process. For example, when formulating the *Conservation and Management Plan for the Beijing Central Axis (2022-2035)*, the Beijing Municipal Cultural Heritage Bureau solicited opinions from the public from November 25 to December 24, 2022 via its official website. In the end, 31 pieces of feedback and suggestions were received from the public, consisting of 27 individual submissions and four organizational submissions. After studying and discussing each suggestion or feedback, 12 were adopted, either in whole or in part. Based on these submissions, subsequent feedback and communication were provided to the relevant organizations or individuals. On December 27, 2022, when the municipal government deliberated the draft Plan, notes on the adoption of public comments and suggestions were also submitted as a necessary annex to the draft plan for approval.

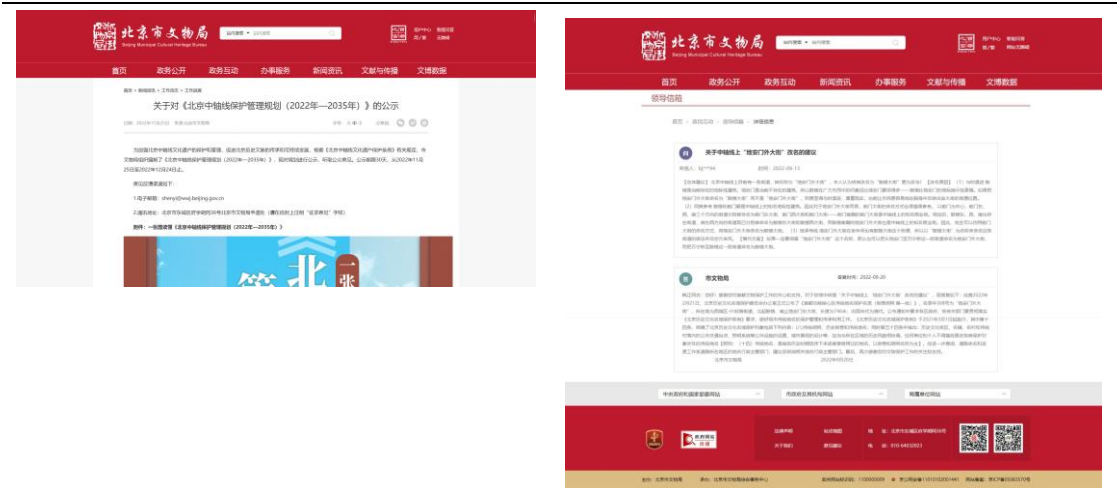
Furthermore, the Beijing Municipal Government widely solicited comments from citizens in a transparent way and received their enthusiastic participation and support in the nomination process of Beijing Central Axis. For example, 12-year-old student Yang Ziruo from Beijing No. 35 Middle School has founded a volunteer team for primary and middle school students, organizing activities for her schoolmates to learn about the history of the central axis and provide voluntary tour guide services. A community resident named Fan Laiyou, from the Andingmen Gate Subdistrict, has set up a group to patrol the streets and alleys around the Bell and Drum Towers at night with great earnestness. Zhao Yan and her parents, residents of the Shichahai Subdistrict, have joined a volunteer team to assist in the community improvement in the Drum Tower neighborhood. Additionally, subdistrict and subdivision office staffers are channeling the suggestions and feedback they have received from the residents while on routine duties to relevant management administrations through the residents and various other means, such as the media and online platforms.

Fig. 5-6. Photos of soliciting public opinions and the public's participation



The Beijing Municipal Cultural Heritage Bureau invited community residents to a seminar on drafting the *Regulations on the Conservation of Beijing Central Axis Cultural Heritage* in October 2021.

The Municipal People's Congress sought public opinion while inspecting the implementation status of the *Regulations on the Conservation of Beijing Central Axis Cultural Heritage* in April 2023.



In November 2022, the Beijing Municipal Cultural Heritage Bureau disclosed the *Beijing Central Axis Conservation and Management Plan for the Beijing Central Axis* and solicited public opinions through its official website.

In September 2022, a citizen gave feedback on Beijing Central Axis through the official website of the Beijing Municipal Cultural Heritage Bureau. (<https://wwj.beijing.gov.cn/hudong/xinxiang/wwj/sindex/bjah-index-dept!detail.action?originalId=AH22091301515>)



In March 2022, community members of the Xijiaominxiang Alley within the buffer zone participated in a discussion on the conservation of Beijing Central Axis.



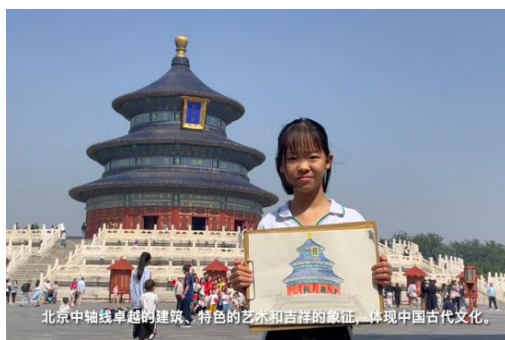
In November 2022, residents of Caochang Community in Qianmen within the buffer zone participated in a discussion on the conservation of Beijing Central Axis.



In June 2023, Drum Tower Bay community volunteers helped with the World Heritage nomination of Beijing Central Axis.



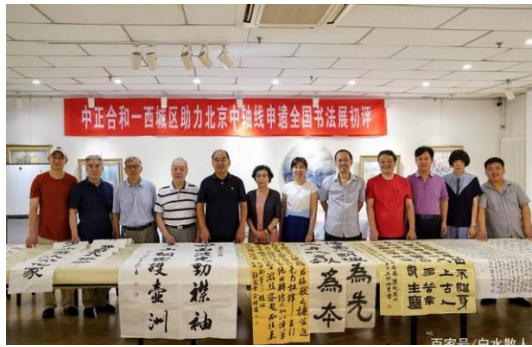
In January 2023, volunteers from the Old Drum Tower community in Xicheng District cleaned the area around the Drum Tower neighborhood.



An elementary student participated in the Little Ambassador of Cultural Communication Program to promote Beijing Central Axis in August 2023.



No.96 High School students participated in the Agricultural Experience Activity at the Altar of the God of Agriculture in May 2023.



The residents from Xicheng District promoted the World Heritage nomination of Beijing Central Axis with their calligraphic works in August 2020.



In April 2023, middle school students participated in the Central Axis Parent-Child Cycling Activity.

Point 6: Interpretation and Presentation

ICOMOS's request for additional information:

ICOMOS notes that with the other three World Heritage properties included within the boundaries of the nominated property, interpretation and presentation require a strategy that would allow the understanding of the significance of these three distinct World Heritage properties and the nominated property that contains them. The management plan states that while the interpretation of the Temple of Heaven will be upgraded to include the relationship between the Temple of Heaven and Beijing Central Axis (p. 657), in the case of the Wanning Bridge, it will continue to highlight it as part of the Grand Canal (p. 656). No specific mention is made in relation to the interpretation and presentation of the Forbidden City. Could the State Party provide further information on how the interpretation and presentation strategy for the nominated property will address the interlinkages and particularities of these four properties?

State Party's response:

The three existing World Heritage properties related to Beijing Central Axis have respectively formed a relatively complete value interpretation system through long-term protection and management efforts. However, the emergence of the value recognition of Beijing Central Axis presents new requirements and tasks for interpreting and presenting its heritage value from a more holistic and macro perspective.

1. Incorporating the existing World Heritage sites into the overall heritage value interpretation and presentation system of Beijing Central Axis

The *Conservation and Management Plan for Beijing Central Axis (2022-2035)*, which has been officially announced and implemented in January 2023, includes a special plan (Chapter 8) for interpreting and presenting heritage value. It has determined the overall strategy, presentation system, presentation themes, presentation approaches, and implementation bodies for interpreting and presenting the Beijing Central Axis heritage.

The plan clarifies the basic strategy for heritage interpretation and presentation: *"While focusing closely on the heritage value, it will comprehensively consider the heritage characteristics, types, tourist carrying capacity, and other factors of various components. On the premise of fully ensuring the safety of the heritage components and the heritage*

environment, it will accurately and completely interpret and present the heritage's value and bring its social benefits and public education role into full play.” (Article 47.1)

On this basis, the plan takes Beijing Central Axis as a whole entity and points out, *“It is necessary to construct a multidimensional, multi-level, and three-dimensional interpretation and presentation system of the cultural heritage value of the Central Axis through various presentation approaches, such as basic displays (presentation in the original condition), thematic exhibitions, temporary exhibitions, and digital exhibitions, supplemented by signage, environmental display, cultural and creative products, and cultural activities. ” (Article 47.2)*

Regarding the heritage components, the plan points out, *“The presentation content of each heritage component should fully reflect its unique value characteristics while taking into account the overall presentation of the heritage value of Beijing Central Axis and highlighting its special value connotation as the value carrier of the Central Axis.” (Article 47.3)*

The *Conservation and Management Plan for Beijing Central Axis (2022-2035)* serves as the fundamental guideline for the interpretation and presentation of the overall property and the various components of Beijing Central Axis. The interpretation and presentation strategies for the three existing World Heritage sites, namely the Temple of Heaven, the Forbidden City, and Wanning Bridge (a component of the Grand Canal), are also based on the plan's requirements. While maintaining the presentation of their respective outstanding universal values, additional signage, and display content as per the Central Axis value's characteristics and their contributions shall be added accordingly.

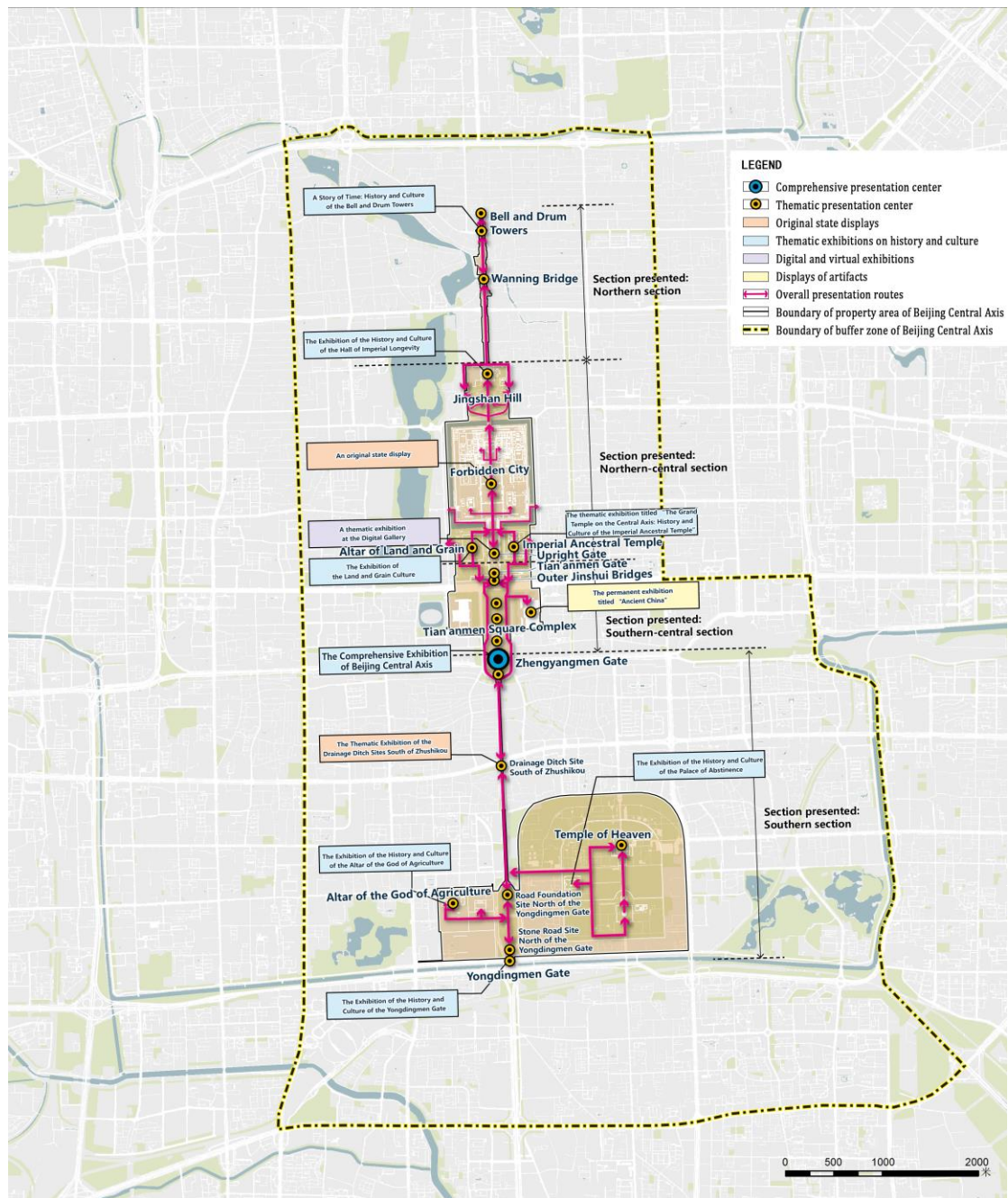


Fig 6-1. Sketch map showing the planning for the nominated property's presentation and function

2. Strengthening the practice of interpreting and presenting Beijing Central Axis' overall heritage value in accordance with the Conservation and Management Plan

The comprehensive presentation system for Beijing Central Axis aims to interpret and present the outstanding universal value of the property through various approaches, including original state display, thematic exhibitions, cultural experiences and activities, distant scenic viewpoints, and historical exploration routes accurately and comprehensively. Such an effort is intended to form a presentation system consisting of “1 (a thematic exhibition) + 4 (various heritage components and landscapes in four sections) + N (revitalization and utilization of historic spaces plus tourism services).”

In the recent past, various exhibitions and signage system installations have been completed for the comprehensive value interpretation and presentation of the property, including:

- 1) In addition to the “*Splendid Central Axis*” exhibition at the Capital Museum, the thematic exhibition on Beijing Central Axis at the Zhengyangmen Archery Tower was completed in 2023. This exhibition comprehensively introduces Beijing Central Axis, its World Heritage nomination, and its conservation and management work from the perspectives of heritage description, history and development, value interpretation, and conservation and management.



Fig 6-2. The Entrance Light Show on Beijing Central Axis at the Zhengyangmen Archery Tower Gateway

Fig 6-3. Inside the Exhibition Hall at the Archery Tower

- 2) Unified signage has been installed along the entire Beijing Central Axis, identifying the heritage components and systematically explaining the value of the Central Axis and the contributions of each component to the overall value. In addition, 157 boundary markers have been placed along the boundaries of Beijing Central Axis and its buffer zone, accurately defining their boundaries and serving as markers and warnings.



Fig 6-4. Signage of Beijing Central Axis designed for the Forbidden City and the Temple of Heaven



Fig 6-5. Signage placed at Zhengyangmen Archery Tower's platform

3) The activity “Appreciating Magnificent Beijing Central Axis: Routes to Explore the Central Axis Culture” has been launched to promote 18 thematic tour routes centered around the property area of Beijing Central Axis and its surrounding historic environment. These routes have been complemented by a wide range of cultural activities, such as the cycling event on the “Extended Road from the Forbidden City”, the youth educational program “Exploring the Northern Central Axis by Painting Beijing”, and the fitness event of “Let’s Jog East of the Forbidden City and Live Healthily” organized for Beijing citizens. These initiatives aim to enhance the general public’s understanding and experience of Beijing Central Axis, thereby raising people’s awareness of its conservation.



Fig 6-6. The map of the “Appreciating Magnificent Beijing Central Axis: Routes to Explore the Central Axis Culture”



Fig 6-7. The cycling event “Extended Road from the Forbidden City”



Fig 6-8. The activity “Appreciating Magnificent Beijing Central Axis: Routes to Explore the Central Axis Culture”

3. Enhancing and improving the value interpretation and presentation of the three existing World Heritage sites

Forbidden City

From the perspective of elucidating the overall heritage value of Beijing Central Axis, the contribution of the Forbidden City lies in its location, planning pattern, and function of the ceremonial space of the court, which demonstrates the concept of traditional Chinese capital planning. The *Conservation and Management Plan for Beijing Central Axis (2022-2035)* requires that “(Its interpretation and presentation system should) Focus on the

Forbidden City's spatial layout, architectural sequence, and thematic exhibitions, elucidate the Chinese ideal urban model prescribed in the Kaogongji, interpret the spatial expression of traditional ceremonial order in the Chinese ancient capital, and showcase its transformation process toward public accessibility in the modern era."

The Forbidden City has recently opened the three main gate building complexes to the public as exhibition spaces: Upright Gate, Meridian Gate, and Gate of Divine Prowess, located right on Beijing Central Axis. The initiative aims to emphasize the importance of Beijing Central Axis in its planning pattern by redesigning the public tour routes. The exhibition hall at the Upright Gate has also been reopened to the public. The display focuses on the symbolic significance of the palace city's location and its connection with the capital's planning pattern. Furthermore, the Forbidden City has set up a central axis-themed bookstore and used it as a venue for related activities. It regularly releases research books on the subject (*Establishing Order and Ensuring the Happiness of the People: Research on the Conservation and Cultural Value of the Historical and Cultural City of Beijing* has been released), new media works (such as the documentary *Central Axis Architectural Culture*), and routinely organize relevant cultural activities to promote and disseminate the heritage value of Beijing Central Axis.



Fig 6-9. Beijing No. 65 Middle School, in collaboration with the Palace Museum and the Dongcheng Educational Research Institute, launched an event at the digital exhibition hall at the Upright Gate to initiate the Cultural Heritage Conservation and Promotion Week, focusing on explaining the cultural heritage of the Forbidden City and Beijing Central Axis



Fig 6-10. Poster for a community open lecture series on "Understanding the Architectural Art of the Forbidden City on the Central Axis"



Fig 6-11. Poster for the exhibition “Everlasting Splendor: Six Centuries at the Forbidden City” in 2022

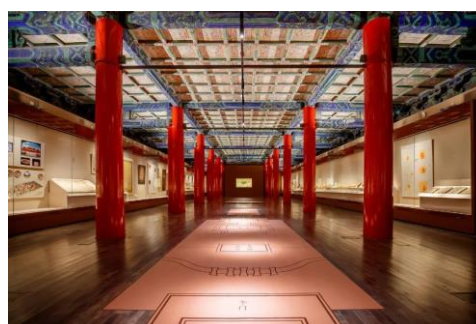


Fig 6-12. The interior of the exhibition hall hosting the “Everlasting Splendor” exhibition



Fig 6-13. Interior of the Beijing Central Axis Bookstore at the Forbidden City



Fig 6-14. Activity space within the Beijing Central Axis Bookstore at the Forbidden City

Temple of Heaven

The sacrificial rituals embodied by the Temple of Heaven, located along Beijing Central Axis, constitute an essential aspect of China’s national ceremonial and ritual tradition. Its symmetrical layout in relation to the Altar of the God of Agriculture expresses the reverence and emphasis on rituals in the city’s planning. *The Conservation and Management Plan for Beijing Central Axis (2022-2035)* requires “supplementing the interpretation of the relationship between the Temple of Heaven and Beijing Central Axis in terms of location and value, optimizing and upgrading the existing exhibitions in the Palace of Abstinence, updating the content related to the overall value of Beijing Central Axis and as the heritage component, and strengthening the perception of the spatial relationship between the Temple of Heaven and Beijing Central Axis.”

The Temple of Heaven has systematically updated the exhibition on its history and the architectural art in the side halls of the Hall of Prayer for Good Harvests, and the exhibition on fasting tradition in the Beamless Hall in the Palace of Abstinence complex. The updated display contents explain the relationship between the Temple of Heaven and Beijing Central Axis in terms of location and value. They also supplement contents to present the symmetrical layout planning between the Temple of Heaven and the Altar of the God of Agriculture and the symmetry in their architectural designs. In the future, guide signage on the Beijing Central Axis tour route will be added along the section between the

Gate of the Altar of Prayer for Grains to the West Heavenly Gate to reinforce their spatial relationship, which will also be used as an exploration route to encourage the public to visit and experience these two sets of ancient ceremonial and sacrificial buildings from a new value perspective on Beijing Central Axis.



Fig 6-15. The improved display board in the Palace of Abstinence in the Temple of Heaven



Fig 6-16. Inside the exhibition hall of the Palace of Abstinence exhibition in the Temple of Heaven

Wanning Bridge

The Wanning Bridge is a significant material relic from the Yuan Dynasty along Beijing Central Axis, serving as an indispensable element of the central road system. Its location provides the physical evidence that the central axis of Beijing City in the Ming and Qing Dynasties followed and inherited the central axis of the Yuan Dynasty. The continued functionality of the road displays the enduring vitality of traditional planning concepts. The *Conservation and Management Plan for Beijing Central Axis (2022-2035)* requires, “*The Wanning Bridge should... integrate the existing signage, enhance the interpretation of its historical function through augmented reality technology, and consider using surrounding buildings for comprehensive interpretation when conditions permit.*”

In conjunction with the protection of the Wanning Bridge's structure and the improvement of its surrounding environment, signages explaining the history and usage of the bridge, Chengqing Upper Watergate, and the Water-harnessing Beasts has been installed on the *yanchi* slabs and the riverbanks. The Augmented Reality (AR) software “*Everything About the Central Axis*” has been developed to recreate the historical scene and to elaborate on the close relationship between the Grand Canal (Beijing section) and Beijing Central Axis. Thus, the updated presentation system not only retain the value interpretation of the Grand Canal but also explain the role of Wanning Bridge as a testimony to witness the consistent location of Beijing Central Axis.



Fig 6-17. Signage explaining Water-harnessing Beasts at the Wanning Bridge

In conclusion, the specific plan and the phased work strategy for interpreting and presenting the value of the nominated property have been formulated and implemented concerning the entirety of Beijing Central Axis and the three existing World Heritage sites. The formulation is based on the *Operational Guidelines for the Implementation of the World Heritage Convention's* 11.F section on protection and management, which emphasizes the importance of effective management, including short-, medium-, and long-term measures for the protection, conservation, and presentation of nominated properties. A number of tasks to interpret and present the heritage value have been carried out per the requirements made in specific plan of the *Conservation and Management Plan for Beijing Central Axis (2022-2035)*. Data indicates that recent years have seen positive outcomes in interpreting and presenting Beijing Central Axis. The volume of information related to Beijing Central Axis on online platforms has steadily increased, with 63,498 entries in 2020, 385,697 entries in 2021, 811,969 entries in 2022, and 679,278 entries from January to September 2023. The increase demonstrates that heritage presentation efforts have significantly raised the public's awareness, enhanced their understanding of its value, and increased their awareness of its conservation.

World Heritage Convention
Cultural Heritage Nominated by
the People's Republic of China

BEIJING CENTRAL AXIS

A Building Ensemble
Exhibiting the Ideal Order of the Chinese Capital

SUPPLEMENTARY INFORMATION
SECOND SUBMISSION

北京中轴线



National Cultural Heritage Administration
of the People's Republic of China

**BEIJING CENTRAL AXIS:
A BUILDING ENSEMBLE EXHIBITING THE
IDEAL ORDER OF THE CHINESE CAPITAL**

**SUPPLEMENTARY INFORMATION
SECOND SUBMISSION**

February 2024

CONTENTS

POINT 1: HISTORICAL AND CONCEPTURAL BACKGROUND.....	1
POINT 2: ROLE OF COMMUNITIES IN RECONSTRUCTION AND REHABILITATION PROJECTS	6
POINT 3: INVOLVEMENT OF RESIDENTS IN THE MANAGEMENT OF THE NOMINATED PROPERTY.....	8
POINT 4: TOURISM IMPACTS	11
POINT 5: INTERPRETATION	13
ANNEXES.....	17

POINT 1: HISTORICAL AND CONCEPTUAL BACKGROUND

Beijing Central Axis is the centralized embodiment of the concepts of 中 (Zhong, neutrality) and 和 (He, harmony) in the Chinese cultural tradition at the practical level of capital city planning and construction.

In the Chinese cultural tradition, 中 (**Zhong, neutrality**) has two meanings. One refers to the centre of physical space, which is in a dominant position in relationship to its surroundings. It also refers to the ideological concepts of fairness and impartiality. Zhu Xi (1130-1200), a famous philosopher and statesman of China, explained 中 in his work *Zhongyong-Jizhu* (Collected Commentaries on the Doctrine of the Mean): “*中 is impartial; it means neither excess nor deficiency.*”

和 (**He, harmony**) originally referred to the harmony of musical sounds, and was extended to mean the ideal state of order, evenness and coordination between related things. In the Confucian classic, *Lunyu-Xue'er* (The Section of Learning and Practicing from the Analects of Confucius, recording the words and deeds of the famous thinker Confucius and his disciples, written in 540 BCE-400 BCE), Confucius states that: “*和 means making things run smoothly through rules and systems, which is also the function of etiquette.*”

The work *Liji-Zhongyong* (The Doctrine of the Mean from the Book of Rites, written in 202 BCE-220 CE), provides a more comprehensive explanation of the meaning of 中 and 和. It states that: “*中 (neutrality) is the great root of all-under-heaven. 和 (harmony) is the penetration of the Way through all-under-heaven. To achieve neutrality and harmony, the heavenly position will be created, and all things will be nurtured.*” This text stresses that 中 and 和 are the foundation of all things.

As the core group of buildings that determined the urban form of the old city of Beijing for more than seven centuries, Beijing Central Axis fully expresses the concepts of 中 and 和 in its functional layout, planning pattern, and architectural form, which form an overall urban landscape that is strictly ordered, centered (中) and symmetrical (和).

In terms of functional layout and planning pattern, the national monuments, palace buildings and urban management facilities located on Beijing Central Axis together constitute an architectural space with strong ceremonial functions and commemorative significance. Among them, the central building complexes are more important than the buildings on the two sides and constitute the core of the functional layout of Beijing Central Axis. As a whole, Beijing Central Axis occupies a leading position in the functional layout of the entire old city of Beijing. The urban form it delineates focuses on the special significance of 中 for Chinese people and reflects its important position as a symbol of China's national image.

In Beijing Central Axis, 和 is reflected in the orderliness of its functional layout. At its core are the halls and public buildings that symbolize the state and society, expressing China's long-standing respect for humans and their society. On the left side (east side) are the spiritual sites for worship of the ancestors and of Heaven and on the right side (west side) are the places that embody the material attributes of the country and earth, or mountains and rivers. This functional layout reflects the relationship between "Heaven", "Earth" and "Human" in the traditional Chinese worldview and builds a unique system of ideas centered on the reality of human being's society, which follows the concepts such as "respect for Heaven", "following the example of the ancestors", "agriculture as the foundation", and "the unity of family and state".

In specific terms, from the Yuan, Ming and Qing dynasties to modern times, Beijing Central Axis has been the central vehicle for China's national ceremonial activities. The location, orientation and layout of Beijing Central Axis and its important architectural complexes are a reflection of national consciousness and of the need for national ceremonial activities. Beijing Central Axis as a whole contains **sites where imperial dynastic affairs were conducted and national celebrations continue to be held**, including the Forbidden City, the Upright Gate, the Tian'anmen Gate, the Outer Jinshui Bridges, the Great Hall of the People and Tian'anmen Square. There are also **sites embodying the sovereignty of the state, respect for ancestors, and the veneration of Heaven and Earth**, such as the Imperial Ancestral Temple, the Altar of Land

and Grain, the National Museum of China, the Monument to the People's Heroes, the Chairman Mao Memorial Hall, the Temple of Heaven, and the Temple of the God of Agriculture. Finally, there are **sites associated with imperial travels**, such as the Zhengyangmen Gate, the Southern Section Road Archeological Sites, and the Yongdingmen Gate.

During the dynastic era, as the representative of the national will and the follower of cultural traditions, the emperors always wielded influence over the site location and layout of Beijing Central Axis and its important architectural complexes. In modern China, the national ceremonial tradition has been inherited, continued and developed and the concepts of 中 and 和 further highlighted at the material level, which constitute one of the most prominent features of Beijing Central Axis. The Tian'anmen Square Complex on the Axis principally performs the functions of contemporary national ceremonial activities. It has monumental buildings at its centre, while, in terms of function, the public buildings on its east and west sides reflect the traditional layout of "ancestral temple on the left, altar of land and grain on the right." The National Museum of China on the east side, with its core function of presenting the history of Chinese civilization, corresponds to the Imperial Ancestral Temple to its north, where the ancients commemorated the achievements of their ancestors; while the Great Hall of the People on the west side serves as a place for the people to manage the country, corresponding to the Altar of Land and Grain where the ancients worshipped their territory. In contemporary times, the Tian'anmen Square Complex has become the centre of national celebrations and ceremonial activities.

In terms of architectural form and urban landscape, the central building complexes exceed the height or volume of the buildings on both sides and are particularly magnificent in architectural form. This emphasizes the exalted and revered status and significance of these buildings and is a concentrated expression of the concept of 中 in architectural design. The buildings on the east and west sides display a symmetrical planning pattern, slightly less prominent in terms of height, size, and regulations (such as form, colors and decorations) in order to highlight the buildings in the centre, which accentuates

and presents an orderly, coordinated and unified expression of 和. The same idea and tradition are reflected in the design of the Tian'anmen Square Complex. The locations of the Monument to the People's Heroes and the Chairman Mao Memorial Hall follow the direction of Beijing Central Axis, and the National Museum of China and the Great Hall of the People are symmetrically arranged to formally accentuate the buildings in the centre.

The continuity of the concepts of 中 and 和 in the planning and design of Beijing Central Axis from the Yuan, Ming and Qing dynasties to the modern era reflects the extraordinary continuity of Chinese civilization. It underpins the statement under criterion (iii) that Beijing Central Axis is a unique testimony to Chinese civilization. At the same time, Beijing Central Axis, which is founded on the concepts of 中 and 和, embodies the Chinese people's consistent pursuit of form and order in the central building complex of the capital city from ancient times to the present day. Beijing Central Axis, an architectural and urban space created with continuous construction over more than seven centuries, presents to the world an urban form of outstanding unity, completeness, and continuity supporting the statement under criterion (iv) that Beijing Central Axis is an outstanding example of a central building complex that defines the form of a Chinese capital city.

The history and development of Beijing Central Axis from the Yuan dynasty to the present day is characterized by an exceptional continuity, and the components of the nominated property are inextricably linked with each other as vehicles to bear the Outstanding Universal Value of Beijing Central Axis.

Beijing Central Axis is an organic and integrated whole that has evolved through more than seven centuries of development through the Yuan, Ming and Qing dynasties into modern times, and is the result of the accumulation of historic remains from different periods. Thus, its historical and cultural values, authenticity and integrity must be understood from a holistic perspective. In order to facilitate the understanding of locations of the nominated components, Beijing Central Axis is divided into four sections in the nomination dossier;

however, the historical evolution of the four comprising sections is closely related as to be inseparable.

The urban context and historical functions of **the northern section** were first formed in the 13th century during the Yuan dynasty and continue to this day. The historic urban context with the Wanning Bridge, a physical remain from the 13th century, provides the historical testimony to the continuity of the location and direction of Beijing Central Axis during the Yuan, Ming and Qing dynasties. The main historic buildings in **the northern section and the northern-central section** are the result of the construction of the Ming dynasty when it moved its capital to Beijing in the 15th century. The planning pattern and main architectural complexes of **the southern section** were formed during the construction of the outer city of Beijing in the middle of the 16th century. The planning pattern of **the northern section, the northern-central section, and the southern section** was partially adjusted in the mid-18th century, while the main structures of the core buildings, except the Yongdingmen Gate, date back to the Ming and Qing dynasties, with a few relics from the Yuan dynasty. The Tian'anmen Square Complex in **the southern-central section** includes the Tian'anmen Gate and the Outer Jinshui Bridges originally built in the 15th century, and other buildings that are the results of the construction programmes from the 1950s to the 1970s. Throughout, the planning pattern of Beijing Central Axis continues the symmetrical layout.

In general, the four sections of Beijing Central Axis have distinctive characteristics of different historical times, but the planning idea behind them, that is the combined concepts of 中 and 和, is clearly presented in each section as well as its entirety. The intertwined development of different historical stages plays a collective role, making Beijing Central Axis a harmonious and indivisible unique architectural and urban space.

POINT 2: ROLE OF COMMUNITIES IN RECONSTRUCTION AND REHABILITATION PROJECTS

Citizens and communities are active advocates, important participants, and direct beneficiaries of the reconstruction of the Yongdingmen Gate.

The Yongdingmen Gate marks the southern end of Beijing Central Axis. The motion for its reconstruction was based on a strong public demand, proposed by members of the Beijing Municipal Committee of Chinese People's Political Consultative Conference (CPPCC)¹, and the project was implemented with the approval of the government. This reflects the general process of public participation in decision-making for cultural heritage conservation in the context of Chinese society. The land used for the project is mainly road land, and it does not involve the renovation of the surrounding residential housing.

The Yongdingmen Gate was demolished in the 1950s due to the development of urban transportation. In the 1980s and 1990s, as the citizens of Beijing became more aware of the conservation of the old city, and while protecting historic buildings and areas, people expressed through various media a strong desire to restore the important historic buildings that were demolished during urban development. The Yongdingmen Gate, due to its importance as the main southern gate of Beijing's outer city and as the southern endpoint of Beijing Central Axis, has become a focal point for citizens' hopes for reconstruction.

In 1999, after listening to the opinions of residents near Yongdingmen, Wang Canchi, a member from the social sciences sector of the CPPCC Beijing Municipal Committee, submitted Proposal No. 0536 (*Proposal for the Reconstruction of the Yongdingmen Gate to Recover the Integrity of Beijing Central Axis*), which was also signed by six other members. This proposal received a positive response from experts in the relevant fields and was

¹ The CPPCC Beijing Municipal Committee functions as a body to provide political consultation and democratic supervision, organizing members from various political parties, groups, and individuals from all ethnic groups and sectors to participate in political discussions and decision-making. Political consultation involves discussions on major policies of the state and Beijing city, as well as on important issues in politics, economy, culture, and social life before decision-making, and consulting on important issues during the implementation of decisions.

ultimately approved for implementation by the government departments. It was believed that without the historic landmark of the Yongdingmen Gate, there would be a lack of city memory. The reconstruction project complies with the *Law of the People's Republic of China on the Protection of Cultural Relics* and other legal regulations, as well as the concepts and requirements for heritage conservation set out in the *Principles for the Conservation of Heritage Sites in China*.

During the implementation of the reconstruction project, many residents and entities living in the vicinity enthusiastically donated bricks they had collected from the demolished city gate to express their support. The Beijing Municipal Cultural Heritage Bureau even opened a special "Brick Donation Hotline" to receive their donations. In the end, more than 4,000 donated old bricks were built into the north terrace of the reconstructed Yongdingmen gate tower, not only demonstrating Beijing citizens' sentiment and importance attached to the Central Axis, but also to some extent continuing its historic authenticity at the physical level (see the photos and archives documenting residents' donation of old bricks in Annex 2).

After the reconstruction of the Yongdingmen Gate, the modification of the surrounding environment has brought tangible benefits to the residents. Yongdingmen Square has become a popular place for surrounding residents to do exercise and spend their leisure time. Residents fully recognize and appreciate the modification of the environment.

In recent years, to encourage community participation in the decision-making process of heritage conservation and environmental regeneration projects of Beijing Central Axis, local governments, and heritage site management organizations have set up various channels and working mechanisms. Further explanations will be provided in the response to Point 3.

POINT 3: INVOLVEMENT OF RESIDENTS IN THE MANAGEMENT OF THE NOMINATED PROPERTY

Beijing is a National Protected Historical and Cultural City announced by the State Council of China in 1982. In its conservation efforts over more than forty years, the transfer of property rights within the historic areas has been strictly managed and a housing rental system that favors the residents has been established, effectively preventing “gentrification” within these areas and allowing the continuation of the original community structure. Therefore, there is no risk of gentrification within the property area or buffer zone of Beijing Central Axis.

In order to properly handle the relationship between conservation and development, between heritage and people’s livelihood, one of the top priorities of the municipal government for the conservation of the Historical and Cultural City of Beijing has been protecting the rights and interests of residents and communities. To this end, **Beijing provides three conventional ways to collect comments and suggestions from residents and communities, and five additional ways to encourage residents and communities to participate in the decision-making process of the conservation and management of Beijing Central Axis.** Then professional organizations will translate public opinions into proposals or reports, which will be incorporated into government decisions and put into implementation after expert discussions, departmental consultations, and consultations with the public. After several years of practice, residents and communities living in the property area and buffer zone of Beijing Central Axis have become an important force in the decision-making process for the heritage conservation and management.

Three conventional ways for residents and communities to participate in heritage conservation and urban governance:

1. Through the citizen hotline 010-12345 (Beijing Municipal Citizen Hotline), residents can directly express their demands to the municipal government,

which then entrusts the competent departments to respond to the citizens' opinions;

2. Residents can also express their demands to the grassroots government departments such as the sub-district offices and community committees within their community. These departments will then reply to the citizens based on the response from the competent departments;
3. Issues can be addressed through representative groups, such as the deputies to the People's Congress or members of the CPPCC within their jurisdiction. These representatives can then resolve the concerns of the citizens by submitting suggestions or proposals to the government.

Five specific ways for residents and communities to participate in the conservation of Beijing Central Axis:

In addition to the three conventional ways mentioned above, to ensure that communities and citizens can more fully participate in the decision-making process of heritage conservation and management, heritage management organizations have specifically adopted the following measures:

1. The Beijing Municipal Cultural Heritage Bureau publishes draft documents of conservation and management plans, regulations, and other related protection mechanisms of Beijing Central Axis on its official website, openly soliciting comments and suggestions from the public before their official announcement;
2. Through the "Public Messages" section on the official website of Beijing Central Axis, the public can submit suggestions and comments on conservation and management issues. The platform will forward related information to the Beijing Central Axis Conservation Center for processing;
3. The competent government departments have collaborated with IT companies to develop the "Central Axis on the Cloud" app. Through the

“Digital Watchman” channel in the app, citizens can make suggestions and demands on the conservation of Beijing Central Axis, and participate in the monitoring work by uploading pictures they have taken. This digital platform is connected to the monitoring platform of the Beijing Central Axis Conservation Center, allowing the managers to directly receive suggestions from citizens;

4. Establishment of the heritage volunteer supervisor system, by appointing residents who actively participate in the heritage conservation and value dissemination of Beijing Central Axis as volunteer supervisors to directly engage in the decision-making stages. There are already 30 citizens employed as heritage volunteer supervisors;
5. In the environmental regeneration work related to the property area and buffer zone, the government has dispatched “Responsible Planners” (professional planners designated for specific blocks) to the relevant sub-districts and communities. They are responsible for communicating directly with residents on the conservation and regeneration work, soliciting residents' opinions, and reflecting these opinions in the protection and regeneration projects. If it involves residents' property or housing, agreements should be signed with residents before the project implementation to ensure the protection of their rights and interests.

All these public participation channels are guaranteed by relevant laws, regulations, and administrative measures (see details in the Annexes). It is precisely through the enthusiastic suggestions and contributions of residents and communities that specific protection and regeneration actions such as the traffic restrictions and the greenery restoration at the Wanning Bridge have been implemented (see details in the Annexes), promoting the better protection and transmission of Beijing Central Axis and the historical and cultural city of Beijing by the whole society.

POINT 4: TOURISM IMPACTS

Based on the premise of interpreting heritage values and protecting heritage components, Beijing municipal government and Beijing Central Axis heritage management organizations have implemented a series of improvement measures to enhance the quality of visit experience and mitigate the negative impacts of tourism.

One of the purposes of nominating Beijing Central Axis for inscription on the World Heritage List is to more systematically explore, interpret, and effectively protect and disseminate the overall values of Beijing's numerous historical and cultural heritages. This also helps to guide tourist activities on a larger scale and develop more sustainable tourist management measures.

Currently, the distribution of tourists among the heritage components of Beijing Central Axis is uneven. Tian'anmen Square, the National Museum of China, the Forbidden City, and the Temple of Heaven have long been the most important tourist destinations with high popularity and concentrated tourists from all over China; while the Imperial Ancestral Temple, the Altar of Land and Grain, the Altar of the God of Agriculture, and the Yongdingmen Gate etc. have less visitors. Existing studies have shown that high-profile nominated heritage sites do not experience a sharp increase in tourism after being inscribed on the World Heritage List. Therefore, the nomination of Beijing Central Axis for World Heritage status will provide the possibility to integrate fragmented and dispersed tourist activities on a larger scale, allowing originally concentrated tourist activities to be adjusted within the more than five square kilometers of the property area, effectively reducing the tourist peaks of some nominated components and improving the visit experience.

The management organizations for each component of Beijing Central Axis have, according to the requirements of the *Conservation and Management Plan for Beijing Central Axis (2022-2035)*, optimized the tourist visitation routes, identified the carrying capacities of visitors, established the warning mechanism based on the visitor number, formulated management measures to divert

visitors. They also established a dynamic cooperation network for tourism management among different components of Beijing Central Axis within the property area.

To mitigate the impact of tourist activities on the residents in the surrounding areas, Beijing Municipality has improved the public transportation in the property area by adding No. 5 Bus Line, Sightseeing Line 1 and Line 2, thus provides more public transportation options for tourists and residents, encouraging green travel, and reducing the impact of tourist vehicle parking. Beijing has also recently comprehensively upgraded the level of infrastructure and service facilities such as toilets, stores, food markets, and traditional restaurants within the property area and buffer zone to meet the daily needs of residents, improving the living standards of local people. According to the results of Beijing Central Axis tourism activities during the peak period of 2023, these measures have played a positive role in alleviating the concentration of tourists and reducing the impact of tourists on residents (see the Annexes for detailed measures and their implementation results).

In fact, due to the development of tourism, tourists have become a part of the daily life of residents around Beijing Central Axis, providing them with employment opportunities and the possibilities to improve living conditions, which overall has resulted in a harmonious coexistence between residents and tourists. Data analysis based on the information from the Beijing Central Axis heritage monitoring system and other relevant government platforms shows that there are few conflicts between residents and tourist activities. This indicates that residents can communicate with government agencies and heritage management organizations about the impact of tourists through conventional mechanisms, jointly seek solutions, and promptly resolve issues.

The exploration, interpretation, and dissemination of the heritage values of Beijing Central Axis have also enhanced the pride of communities. Many residents actively participate in disseminating the values of Beijing Central Axis to tourists, which also promotes harmonious relationships between tourists and residents and enriches the tourists' visit experience.

POINT 5: INTERPRETATION

Beijing Central Axis, with value interpretation as the core purpose, has established a presentation system covering all heritage components, which has been clearly written into the *Conservation and Management Plan for Beijing Central Axis (2022-2035)* in a dedicated chapter. In 2023, the Beijing Municipal Cultural Heritage Bureau and the Beijing Central Axis Conservation Center, together with the management organizations of the Forbidden City, the Temple of Heaven, and the Beijing section of the Grand Canal, all of which are already World Heritage sites, have completed several adaptations and improvements to their presentation system and have received a positive response from the public. Furthermore, the Beijing Municipal Cultural Heritage Bureau and the Beijing Central Axis Conservation Center, by formulating an annual interpretation and presentation programme under the above-mentioned system for Beijing Central Axis, continue to strengthen the comprehensive expression of the heritage values of Beijing Central Axis to the public. The programme for the year 2024 was officially announced in February this year and is currently being implemented.

Interpretation and presentation work completed in 2023 includes:

Signage replacement for Beijing Central Axis: Signage has been installed at the main entrances of the Forbidden City and the Temple of Heaven, as well as the surrounding area of the Wanning Bridge as part of the Grand Canal. These not only introduce the three existing World Heritage sites but also provide an overall introduction to Beijing Central Axis, indicating the location of the three sites on Beijing Central Axis and explaining their contribution to the values of Beijing Central Axis, thereby enriching the public's understanding of the Forbidden City, the Temple of Heaven, and the Grand Canal from the perspective of the Central Axis.

Improvement of existing exhibitions and addition of new exhibitions about Beijing Central Axis: The Upright Gate and Meridian Gate on the central axis of the Forbidden City were employed to house a digital exhibition

on Beijing Central Axis and a thematic exhibition on traditional culture. The exhibition on the history and culture of the Hall of Abstinence in the Temple of Heaven has been improved, adding related displays of Beijing Central Axis.

Production of multi-media works for Beijing Central Axis: Publication of the exhibition guide booklet named “City Walks: Beijing Central Axis Exhibition Guide 2023 (Chinese-English)”, and the launch of the “Central Axis on the Cloud” WeChat mini-program to display the history and panorama of Beijing Central Axis, guiding the public to form a more complete understanding of Beijing Central Axis with multiple technical tools.

Organization of Beijing Central Axis themed cultural activities: The Forbidden City used its Beijing Central Axis themed bookstore to organize multiple lectures about the Central Axis, such as “Understanding the Forbidden City through the Central Axis”; the Temple of Heaven carried out activities such as “Exploring the Path of Sacrifice to Heaven — The Central Axis and the Temple of Heaven” and “Harmony in Music and Rituals — Online Intangible Cultural Heritage Exhibition”.

The interpretation and presentation programme just launched in 2024:

The Beijing Municipal Cultural Heritage Bureau and the Beijing Central Axis Conservation Center formulated and started to implement the *Interpretation and Presentation Programme for the Existing World Heritage Sites on Beijing Central Axis (2024)*, which was composed of 12 tasks in 7 categories including thematic exhibitions, research and training, signage replacement, relevant facilities, cultural activities, digital displays, and characteristic derivatives. These tasks are being advanced by the Palace Museum, the Management Office of the Temple of Heaven, the Beijing Municipal Cultural Heritage Bureau, the Beijing Central Axis Conservation Center, and others.

It is planned to organize a Confucianism exhibition at the Hall for Ancestral Worship in the Forbidden City to explain the Chinese cultural philosophy of 中 (zhong, neutrality); further supplement content related to Beijing Central Axis in

the Forbidden City guide commentaries and the courseware for public and children's education; and gradually integrate Beijing Central Axis into the Forbidden City's cultural communication matrix, forming a presentation and interpretation system that combines the overall values of the property with characteristics of individual components (see other programmes in the Annexes).

With the completion of the interpretation and presentation works of Beijing Central Axis in 2023, residents and tourists have generally recognized the historical and cultural values of Beijing Central Axis. It can be confirmed that with the implementation of the interpretation and presentation programme 2024, people will have a deeper understanding of the values of Beijing Central Axis, actively participate in the conservation and management work, and promote the sustainable development of the old city of Beijing.

ANNEXES

CONTENTS

Annex 1-1: The concepts of 中 (Zhong, neutrality) and 和 (He, harmony) have a deep historical background, a variety of underlying meanings, and a well-established tradition that has been carried forward systematically	21
Annex 1-2: The concepts of 中 and 和 are elaborately represented in the material aspects of Beijing Central Axis	23
Annex 1-3: The use of Beijing Central Axis by ancient states, especially the Yuan, Ming, and Qing emperors	27
Annex 1-4: The influence of the emperor on the site selection and planning layout of Beijing Central Axis in the dynastic era	33
Annex 1-5: The history and development of four closely-connected sections of Beijing Central Axis	36
Annex 2-1: Citizens' participation in the reconstruction of the Yongdingmen Gate	44
Annex 2-2: Photos and archival records documenting citizens donating old bricks	46
Annex 3-1: Laws that effectively guarantee community and resident participation in heritage conservation and urban management	48
Annex 3-2: Tree replanting on the east side of the Houmen Bridge (case taken up by "Beijing Municipal Citizen Hotline 010-12345")	49
Annex 3-3: The implementation process of the Wanning Bridge traffic restriction plan (case handled by sub-district offices or community committees)	50
Annex 3-4: Public messages on the Beijing Central Axis official website	52
Annex 3-5: "Central Axis on the Cloud" WeChat Mini Program	53
Annex 3-6: Implementation of the <i>Administrative Measures for Volunteer Supervisors for Beijing Central Axis Cultural Heritage Conservation</i>	54
Annex 3-7: The full text of the <i>Administrative Measures for Volunteer Supervisors for Beijing Central Axis Cultural Heritage Conservation</i>	55
Annex 3-8: List of volunteer supervisors for the conservation of Beijing Central Axis cultural heritage (first batch totaling 30 people)	61
Annex 3-9: Public space renovation project at No. 35 Huanghuamen Street Courtyard (Case 1 of the responsible planner system in the property area and buffer zone environmental regeneration work)	63
Annex 3-10: Comprehensive environmental regeneration project for the neighborhood around the Bell and Drum Towers (Case 2 of the responsible planner system in the property area and buffer zone environmental regeneration work)	65

Annex 3-11: Introduction of the <i>Support and Guidance Mechanism for Public Participation in the Conservation and Transmission of Beijing Central Axis Cultural Heritage</i>	68
Annex 3-12: The full text of the <i>Support and Guidance Mechanism for Public Participation in the Conservation and Transmission of Beijing Central Axis Cultural Heritage</i>	69
Annex 4-1: Sustainable tourism management measures implemented for the nominated property.....	76
Annex 4-2: Sustainable tourism management measures implemented for the surrounding area of the nominated property	79
Annex 5-1: Progress of interpretation and presentation work for the Forbidden City	83
Annex 5-2: Progress of interpretation and presentation work for the Temple of Heaven	87
Annex 5-3: Progress of interpretation and presentation work for the Wanning Bridge ..	91
Annex 5-4: Progress of overall interpretation and presentation work for Beijing Central Axis	92
Annex 5-5: Interpretation and Presentation Programme for the Existing World Heritage Sites on Beijing Central Axis 2024.....	93

Annex 1-1: The concepts of 中 (Zhong, neutrality) and 和 (He, harmony) have a deep historical background, a variety of underlying meanings, and a well-established tradition that has been carried forward systematically

Through observing the heavens, the ancient Chinese recognized at an early stage that the North Star, which resides at the centre of the firmament, has a constant position around which other celestial bodies revolve. Therefore, they accorded the North Star the highest status as “Ziwei Emperor of the North Pole”¹, and its position at the centre of the dome of the sky was also considered to have very sacred significance. According to the Chinese tradition, Heaven and Man were one, so the ancient Chinese replicated the order of the stars in secular society and planned their capitals and palaces as the centre of the country to correspond to the arrangement of the stars.

In the book *Lü’s Spring and Autumn* (the Spring and Autumn Annals of Master Lü”) written during the pre-Qin period (i.e. before 221 BCE), there is a relevant passage which reads: *“In ancient times, kings chose the center of the world to establish the capital and the center of the capital to establish a palace.”* The “center” (中) here refers to the center of the surface of earth, opposite the North Star. As the “Son of Heaven”, who was given the power to rule by Heaven, ancient Chinese kings and emperors had to live at the centre of secular society in order to govern the country according to the “Way of Heaven”. Thus, 中 acquired symbolic meaning in terms of building an order. In 221 BCE, during the planning and construction of Xianyang, the capital of Qin, the positions of important buildings such as the palace were arranged according to the positions

¹ In the *Lunyu* (The Analects of Confucius), it says: *“To govern a country through virtue is to be like the North Star which has a fixed position, around which all the other stars revolve.”* In the *Shiji-Tianguanshu* (Records of the Grand Historian – Book of Astronomy) it says: *“Among them, one of the brightest stars, the Celestial Pole Star (North Star) of the Central Palace (Ziwei Celestial Palace), is the constant position of the Heavenly God Taiyi; the three smaller stars next to it symbolise the Three Ministers, and some say they should be classed as the sons of Taiyi. Behind the Celestial Pole Star are four hook-shaped stars, with the last big star being the imperial consort and the remaining three being imperial concubines and lesser concubines. The twelve surrounding stars that support and guard the Heavenly God of the Central Palace, are all considered to belong to the feudal lords of the civil and the military. The above are all referred to as the Ziwei Celestial Palace.”*

of the constellations¹. In 202 BCE, Chang'an, the Han dynasty capital, also imitated the shape of the Ziwei (North Star) Celestial Palace to lay out the city wall.²

The embodiment of the original concepts of 中 and 和 in urban planning and architectural spatial layout has strong moral significance in traditional Chinese thinking. In the 10th century CE, Emperor Zhao Kuangyin, founder of the Song dynasty, sighed to his ministers when he saw the strict and symmetrical spatial order of his completed palace: *"My heart is as straight as this axis. If I deviate in any way, you will inevitably see it."*³ He also used the centrally symmetrical layout of the capital city to demonstrate his open-mindedness and sense of fairness to his subjects.

¹ *San Fu Huang Tu* (The yellow map of three auxiliary prefectures around the capital): "Emperor Qin Shi Huang was extremely extravagant, and when he built the Xianyang Palace, he built his halls on the southern slope, with the gates leading to the four directions to imitate the Ziwei Celestial Palace. The Wei River flowed through the capital city to symbolise the Milky Way. A bridge was erected to the south bank of the Wei River to represent the Ox Star (Altair)." The *San Fu Huang Tu* is a book documenting the geography of the area around Chang'an, the capital city, during the Qin and Han dynasties, written at an unknown date, but no later than the 6th century CE. Related research can also be found in a contemporary work by Xu Weimin, *Studies on the Capital Cities of the Qin and Han Dynasties* (Great Chang'an Book Series), Sanqin Publishing House, January 2012.

² In *Xidu Fu* (The ode to the western capital), Ban Gu of the Western Han dynasty wrote: "The palace halls in Xidu (known as Chang'an) have a system based on Heaven and Earth, and a structure based on yin and yang. In its correct position in the region, it is modelled after the Ziwei constellation to form a circle and the Taiwei constellation to form a square." Xin Shi of the Eastern Han wrote in his *San Qinji* (Annals of the three Qin) : "Weiyang is also referred to as Ziwei Palace." The Weiyang Palace was the main palace of Han dynasty Chang'an, the political centre of the Western Han dynasty. In *San Fu Huang Tu*, it also says: "The south of the city is in the shape of the Southern Dipper, and the north is in the shape of the Northern Dipper; to this day, people call the Han capital a 'dipper city'."

³ From *Shi Lin Yan Yu* by Ye Mengde of the Song dynasty. It is a historical notebook describing the dynasty's rules and regulations, and telling stories of the court and the countryside.

Annex 1-2: The concepts of 中 and 和 are elaborately represented in the material aspects of Beijing Central Axis

The concepts of 中 and 和 are expressed in the aspects of the planning pattern, architectural form and urban landscape of Beijing Central Axis.

In the 13th century, during the initial planning and construction of Beijing Central Axis, the “central platform” was first constructed to symbolize the relationship between Heaven and Man, highlighting the importance of the location of the center of the capital city. After the 15th century, the urban planning of Ming dynasty Beijing took the Forbidden City as the core of the capital, and set the emperor’s throne, which symbolized the highest level of secular rule, at the central position of the hall on its central axis. This established the symbolic importance as the counterpart of the North Star in the dome of the sky. In the Qing dynasty, hanging high in the Hall of Supreme Harmony and the Hall of Central Harmony located at the core of the Forbidden City are two inscribed wooden plaques reading “建极绥猷” (Jianji Suiyou), meaning “establishing rules for governing the country in compliance with the Way of Heaven” and “允执厥中” (Yunzhi Juezhong), meaning “one’s words and deeds should be impartial and consistent with the Way of Justice”. These plaques were not only a definition of the emperor’s dual mission of carrying out Heaven’s Way and serving the people, but also an acknowledgement of the sacred significance of the central location of the capital.

In terms of planning pattern, the Beijing Central Axis complex has a strong directionality from north to south, reflecting the traditional Chinese concept of “ruling facing the light”. It is also a reflection of the concept of 中. In the spatial layout of the Beijing Central Axis complex, buildings in different positions have different meanings and importance, with the buildings in the middle having the highest importance, followed by the one on the left (east side) and then the one on the right (west side). This planning pattern is in line with the core concept of *Zhuangzi-Waipian -Tiandi* (the “Heaven and Earth” section in the Outer Chapters of Zhuangzi) which states: “*The harmony between Heaven, Earth and*

Man is not in just correct behavior, it is also in the method of nation governance and is a reflection of the nature of the beauty.”

In terms of architectural form, the buildings in the middle fully express the honor of their supreme status. They have a unified orientation, display the highest level of architectural style, and in scale, volume, height and form, surpass the buildings on either side. In their own layout, they are arranged symmetrically on either side of their central axis, which further serves to emphasize the importance of the location at the center. The buildings on either side of the Axis are an expression of 和, not only in terms of overall layout and function, but also in their east-west symmetry. They form a complete and harmonious architectural group with the main buildings located in the core central position. This further highlights the importance of the main buildings and emphasizes the central buildings' primary role in terms of overall urban layout.

The concepts of 中 and 和 are also clearly represented in terms of the internal layout and architectural details of each nominated component. This can clearly be seen in the layout of the Imperial Ancestral Temple, for example. The Halberd Gate, the Worship Hall, the Resting Hall, and the Distant Kin Temple, which were all actively involved in the imperial ritual sacrificial activities, are located on the central axis. The ancillary shrines, offering halls and tablet halls are all symmetrically arranged on the lefthand and righthand sides (see Figure 1-1). The main building complexes at the Temple of Heaven (see Figure 1-2), the Hall of the God of the Year and Qingcheng Palace complexes at the Altar of the God of Agriculture, and the Five Pavilions and the Hall of Imperial Longevity architectural complex at the Jingshan Hill, all display the same planning concept as Beijing Central Axis in its entirety.



Figure 1-1: The symmetry reflected in the architectural layout and form of the Imperial Ancestral Temple is a physical manifestation of the philosophical concepts of 中 and 和.

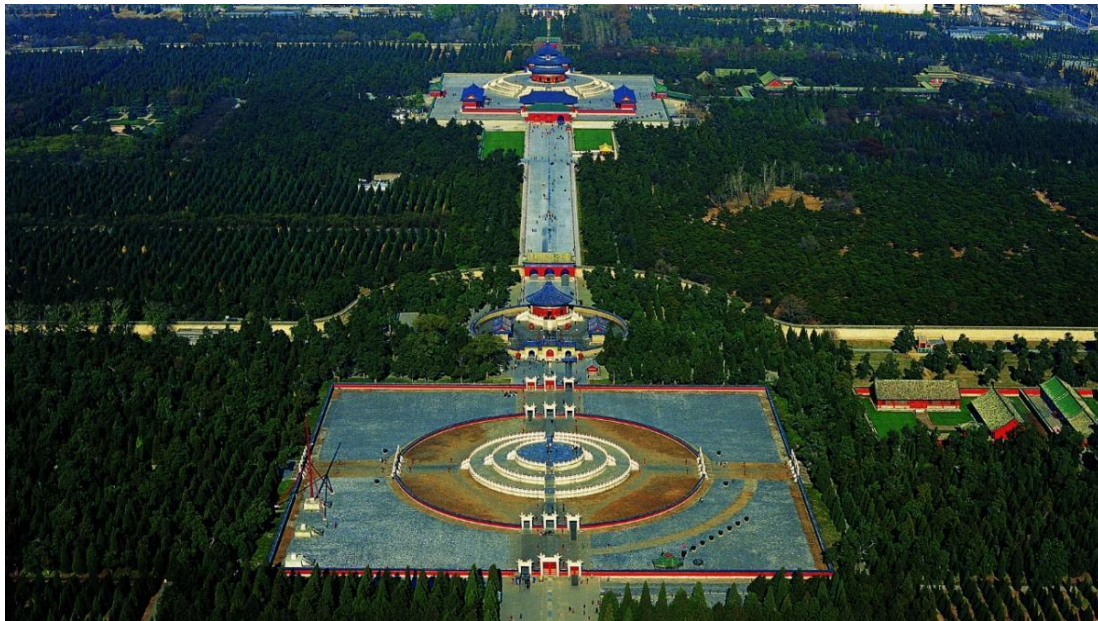


Figure 1-2: The sense of order reflected in the symmetry of the planning pattern of the Temple of Heaven is a manifestation of 和.

In fact, the buildings on either side demonstrate a symmetry not just in their architectural function but also in their names. Thus, there are Heaven and Earth represented by the Temple of Heaven and the Altar of the God of Agriculture; Family and State represented by the Imperial Ancestral Temple and the Altar of Land and Grain; and Literature and Martial Arts in the Wenhua Hall (hall of literary brilliance) and Wuying Hall (hall of martial valor) in the Forbidden City. These complement the ceremonial spaces and buildings on the central axis.

Even the *Siheyuan* courtyard houses, which are the traditional form of residence in the old city of Beijing, also illustrate the concepts of 中 and 和.

The renovation of Tian'anmen Square in the 20th century, along with the planning and construction of its architectural complex, fully represent the concepts of 中 and 和. With the end of the dynastic era in the early 20th century, the former palace square in front of the Tian'anmen Gate was opened as an urban park, whilst still retaining its symmetrical layout with Beijing Central Axis as its central line. In 1949, the most important memorial building in China at that time, the Monument to the People's Heroes, was selected at the centre of Tian'anmen Square. It was completed in 1958. In 1959, when planning and constructing the most important public buildings in Beijing at that time, the National Museum of China and the Great Hall of the People, they were arranged symmetrically in terms of height, architectural form, decorative style, and color, to the east and west of the Monument to the People's Heroes, respectively. In this way, they highlighted its core position as a national monument. The key function of the National Museum of China is to showcase the history of Chinese civilization, corresponding to the Imperial Ancestral Temple to its north, which commemorates the ideas and achievements of the imperial ancestors during the dynastic era. The Great Hall of the People, as a place for the people to participate in national governance, corresponds to the Altar of Land and Grain to its north, where sacrifices were held during the dynastic era. Together, the functions of the two new buildings are a modern representation of the ancient planning principle of "an ancestral temple on the left, an altar of land and grain on the right". The Chairman Mao Memorial Hall, completed in 1977, faces the Monument to the People's Heroes and matches the other public buildings in terms of building height, architectural form and style. Together, they form a complex of buildings that embodies the concepts of 中 and 和.

Annex 1-3: The use of Beijing Central Axis by ancient states, especially the Yuan, Ming, and Qing emperors

Beijing Central Axis, as the core area of China's capital, has been a vital venue for national ceremonial activities from the Yuan, Ming, and Qing dynasties to the modern era. During the Yuan, Ming, and Qing dynasties, the building complex of Beijing Central Axis included venues for the emperor to host celebrations and manage state affairs, such as the Forbidden City, the Upright Gate, the Tian'anmen Gate, and the Outer Jinshui Bridges; conduct national sacrificial ceremonies, such as the Imperial Ancestral Temple, the Altar of Land and Grain, the Temple of Heaven, and the Altar of the God of Agriculture; and facilitate other ceremonial processions, including the Zhengyangmen Gate, the remains of the Southern Section Road Archeological Sites, and the Yongdingmen Gate, as well as facilities showcasing the traditional city management methods, such as the Bell and Drum Towers. The tradition of national ceremonies has continued into modern China, with national ceremonial activities held at the Tian'anmen Square Complex on Beijing Central Axis, embodying the continuation of this function.

Ceremonial activities and imperial government affairs

The area from the Forbidden City's Gate of Heavenly Purity to the Outer Jinshui Bridges on Beijing Central Axis was where Ming and Qing emperors handled daily state affairs and held major national ceremonies. The Hall of Supreme Harmony, at the heart of the Forbidden City, hosted the emperor's most significant events. The emperor also used the Gate of Supreme Harmony and the Gate of Heavenly Purity, which were on the central north-south axis of the Forbidden City, for daily administration. When the emperor issued important decrees, they would first be announced at the Meridian Gate, the main southern gate of the Forbidden City, and then carried to the Tian'anmen Gate for the "Golden Phoenix Edict Issuance" ceremony¹. Moreover, the emperor would

¹ The "Golden Phoenix Edict Issuance" ceremony was one of the most grandiose ceremonial rituals held at Tian'anmen Square during the Ming and Qing dynasties. The edicts issued during this ceremony encompassed national celebrations, the accession of a new emperor, the emperor's marriage, and the appointment of a queen, among other events. For the occasion, the Ministry of Works would set up the Golden Phoenix Platform right in the middle of the crenel of the Tian'anmen Gate Tower, and the Edict Announcement Platform would be placed in the first room to the east of the

release the calendar for the next year at the Meridian Gate every year-end, showing his supreme power to rule the country by the heavenly mandate known as the “*Way of Heaven*.”

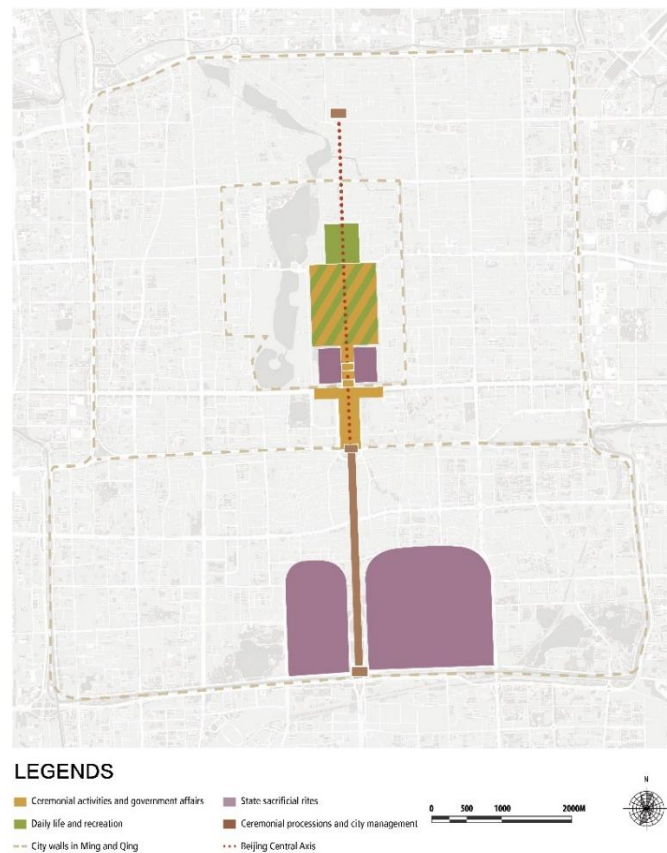


Figure 1-3: Primary ways the emperors of the Ming and Qing dynasties used Beijing Central Axis

National sacrificial ceremonies

Beijing Central Axis hosts the most essential national sacrificial sites from the Ming and Qing dynasties. Every year, on major lunar festivals, the emperor or

tower, where a golden-yellow lacquered wooden phoenix sculpture (Golden Phoenix) and a cloud-shaped wooden tray (Cloud) were prepared. The Minister of Rites, from inside the Hall of Supreme Harmony, would respectfully present on the Cloud Tray the imperial edict the emperor had stamped with his imperial jade seal. He would then carry it out of the Gate of Supreme Harmony and the Meridian Gate, placed it inside a carried sedan chair referred to as the “Dragon Pavilion.” The edict would be brought to the Tian’anmen Gate Tower through the Upright Gate. The official responsible for presenting the edict would escort the edict to the Edict Announcement Platform. After the edict-announcing official read the edict, the presenting official would move to the Golden Phoenix Platform, placing the edict in the “Golden Phoenix’s” beak, and lower it down from the central crenel of the Tian’anmen Gate, using a yellow velvet rope. An official from the Ministry of Rites would kneel to catch it with the Cloud Tray, carry the edict in the Dragon Pavilion back to the Ministry of Rites, where it would be copied onto yellow paper and distributed throughout the country, announcing to all under heaven.

his representatives would perform sacrificial rites at different altars and temples. Critical ceremonies would start from the Meridian Gate, the southern gate of the Forbidden City, and move southward along the central roads of Beijing Central Axis. Therefore, the city gates and the central roads from the Forbidden City to the Yongdingmen Gate had a significant ceremonial role. At the same time, the various altars and temples were used for specific rituals.

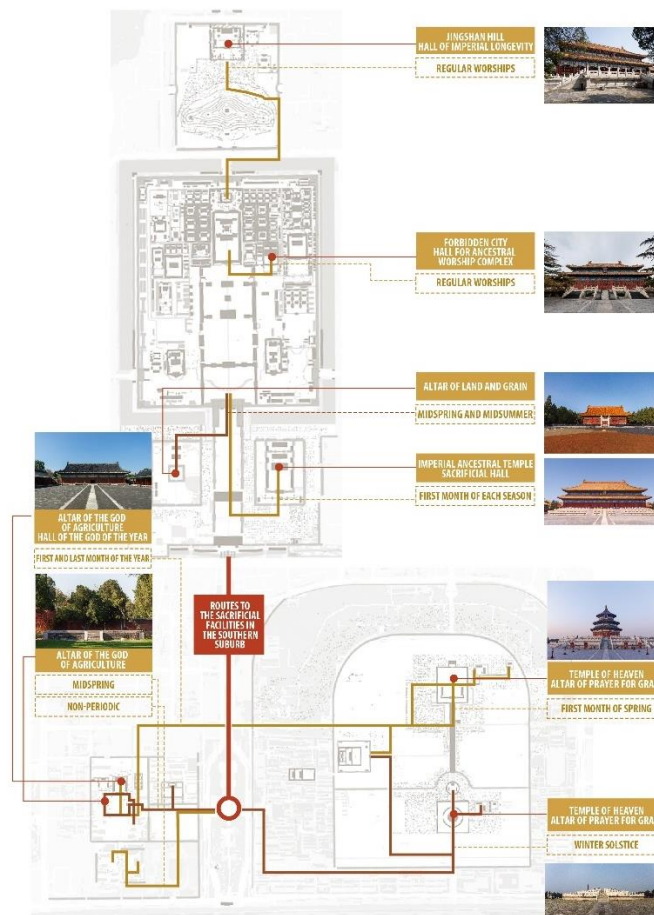


Figure 1-4: The route of imperial worship ceremonies in the early Qing dynasty

The Imperial Ancestral Temple reflects the traditional Chinese concept of “following the example of ancestors” (continuing and adhering to the systems and regulations set by ancestors). At each year-end, the emperor personally offered sacrifices to the ancestral spirits of the imperial family in the most solemn worship ceremonies to welcome the New Year. During each important seasonal festival, such as the Qingming Festival in the 4th lunar month, the Dragon Boat Festival in the 5th lunar month, the Ghost Festival in the 7th lunar month, and the Winter Solstice in the 11th lunar month, seasonal offerings were

made to the ancestors in the sacrifice ceremonies. Significant events also required informing and sacrificing to the ancestors.

The Altar of Land and Grain represented the nation's territory, and its sacrificial activities showed the legitimacy of imperial power. Sacrificial ceremonies at the Altar of Land and Grain were held in the 2nd and 8th months of the lunar calendar every year, praying for the nation's stability and prosperity. Sacrifices were also made in the case of vital events such as military expeditions, triumphant returns, presenting prisoners, and disasters like droughts and floods. According to historical records, from 1421 to 1633, fifteen generations of Ming emperors made a total of 617 sacrifices at the Altar of Land and Grain (with no records of sacrificial activities after 1634). During the Qing dynasty, from 1644 to 1911, ten generations of emperors made a total of 755 sacrifices.

The Temple of Heaven was the place where emperors worshipped the God of Hao Tian (Supreme Deity of the Heavens, a personification of the abstract "Way of Heaven"). The emperor held sacrifices at the Temple of Heaven twice a year: one during the winter solstice at the Altar of Circular Mound in the southern part of the Temple, where he, as the "Son of Heaven", reported to Hao Tian on his governance of the state over the year and reflected on his actions; another was held in the first lunar month at the Altar of Prayers for Grain in the northern part of the Temple, praying for a bountiful harvest and favorable weather. The emperor also made unscheduled sacrifices to heaven in response to significant events. Records indicate that during the Ming dynasty, a total of 164 sacrificial ceremonies, including joint ancestral worship sacrifices to heaven and earth, sacrifices to heaven, prayers for grain, and prayers for rain, were held at the Temple of Heaven; during the Qing dynasty, there were 532 sacrificial ceremonies.

The Altar of the God of Agriculture was the place where emperors of the Ming and Qing dynasties worshipped the God of Agriculture, Shen Nong; the God of Year, Tai Sui; other agriculture-related gods like those of wind, clouds, thunder, and rain; and gods representing famous mountains and rivers symbolizing the nation's territory. At the same time, to highlight the emperor's emphasis on

agricultural activities, the altar also hosted the annual imperial plowing ceremony in the second lunar month. During the Ming dynasty, emperors conducted the imperial plowing and sacrificial ceremonies personally nine times and sent officials to perform the sacrificial ceremonies 134 times; in the Qing dynasty, emperors personally conducted plowing and sacrificial ceremonies 100 times and sent officials for the sacrificial ceremonies 148 times.

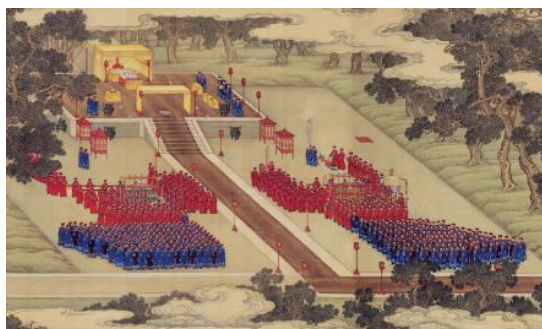


Figure 1-5: Emperor Yongzheng worshipping the God of Agriculture as illustrated in the painting scroll *Yongzheng Emperor Offering Sacrifice at the Altar of the God of Agriculture* (Qing dynasty)



Figure 1-6: Emperor Yongzheng plowing the fields personally as illustrated in the painting scroll *Yongzheng Emperor Offering Sacrifice at the Altar of the God of Agriculture* (Qing dynasty)

City management in ancient times

In ancient city management, the Bell and Drum Towers at the northern end of Beijing Central Axis served not only to manage urban life, by using the sounds of drums and bells to synchronize time throughout the city, controlling the opening and closing of city gates and markets¹; but also functioned as an integral part of ceremonial rituals. The bell and drum sound from the Towers not only structured the order of life but also carried a sacred significance in promoting civilization.

In 1747, Emperor Qianlong of the Qing dynasty described the sound of the bells and drums in the *Stele Made by Emperor Qianlong's Edict to Commemorate the Reconstruction of the Bell Tower* as “...the sound, like government decrees,

¹ Every day, at the time of the closing watch (7:00 PM, when city gates were closed and pedestrian movement within the city was prohibited) and the opening watch (5:00 AM, when city gates were opened and city life resumed), the Drum Tower would beat the drum first, followed by the Bell Tower ringing the bell. This bell sound would spread to all four corners of the city, synchronizing the time throughout.

is loud and grand, filled with righteousness, unifying the people's hearts, ensuring unobstructed communication, and facilitating the understanding of worldly affairs. Such sounds perpetually spread and promote the civilized virtues of benevolence and righteousness."

Imperial travel protocol

The Zhengyangmen Gate and the Yongdingmen Gate, located on Beijing Central Axis, not only served city management and transportation functions but also played a role in arranging imperial processions and conducting ceremonies. They held ceremonial significance. Whenever the emperor traveled, drums would be beaten at the Meridian Gate of the Forbidden City, and bells would be rung at the Upright Gate, with the simultaneous sounds highlighting the emperor's majesty. From there, the procession would travel southward along the Central Axis, passing through the Tian'anmen Gate and the Zhengyangmen Gate and exiting through the Yongdingmen Gate. The illustration below depicts the grand royal procession scene during Emperor Kangxi's southern tour (from the late 17th century to the early 18th century) as it moved southward along Beijing Central Axis.

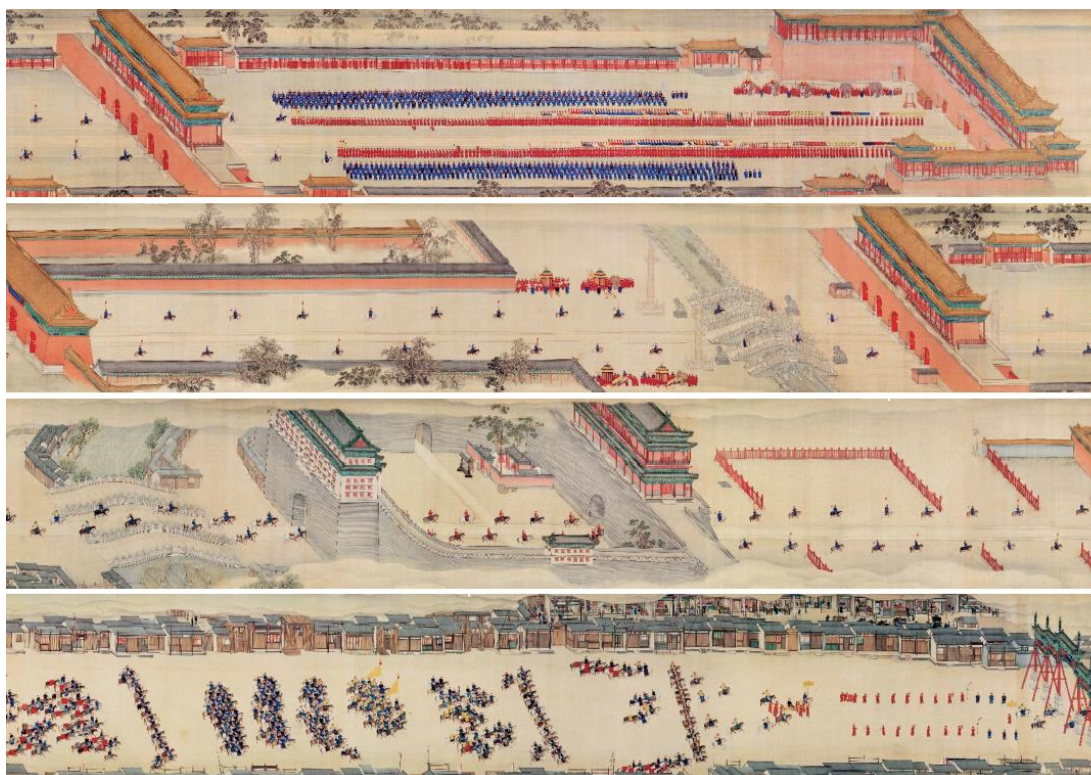


Figure 1-7, *The Kangxi Emperor's Southern Inspection Tour (Partial)* (Qing dynasty), depicting the imperial procession along Beijing Central Axis

Annex 1-4: The influence of the emperor on the site selection and planning layout of Beijing Central Axis in the dynastic era

Beijing Central Axis, as the central building complex and the carrier of the essential national ceremonial activities of the capital, fully displays the ideal paradigm recorded in the *Kaogongji* (Book of Diverse Crafts) chapter of *Zhouli* (Rites of Zhou), inheriting the convention formed by over two thousand years of the construction history of Chinese traditional capitals. In the dynastic era, the emperor, as the representative of the national will and the follower of cultural traditions, had a decisive influence on the site selection and the directional orientation of Beijing Central Axis and the planning layout of important architectural complexes such as the Forbidden City and Jingshan Hill. These influences are mainly reflected in several crucial moments in the construction of Beijing Central Axis:

In the 13th century, Kublai Khan, as the emperor during the initial construction phase of Yuan Dadu, played a vital role in the selection of the city's site and the initial planning and construction of Beijing Central Axis. Records in the *Yuanshi* (History of Yuan) mention the discussions between Kublai Khan and his ministers about the selection of the capital's location. He stated that *"the Son of Heaven must reside in the center to receive homage from all directions."* The book *Xijin Zhi* (Peking Gazetteer) also contains the records of the discussion between Kublai Khan and the minister Liu Bingzhong, who was responsible for the construction of Dadu, about deciding the direction of the Central Axis.¹

In the early 15th century, Emperor Yongle of the Ming dynasty decided to move the capital to Beijing. During the construction of Beijing, he proposed *"following ancient systems and listening to public opinions, which were the foundation of the Ming dynasty at its establishment and the core system to be passed down*

¹ According to *Xijin Zhi*, in the time when the emperor (Kublai Khan) established the capital, he inquired of Liu Bingzhong, one of the three highest ministers, about the precise orientation of the Palace. Bingzhong, considering the tree south of the third bridge outside the Lizhengmen Gate (roughly located at the current Zhengyangmen Gate) as the reference point, found it suitable for the reference of the orientation. Consequently, he was honored with the title "General of Originality" and bestowed a gold Imperial Pardon Tablet.

to future generations.”¹ He viewed the city’s form as a part of the national system that could be carried forward forever.

In the mid-16th century, Emperor Jiajing of the Ming dynasty believed that adding an outer city to Beijing was necessary to reflect the grandeur of the capital, thus extending the length of Beijing Central Axis to 7.8 kilometers. Emperor Jiajing also initiated discussions on the national “ceremonial system”, which had a significant impact on the planning and layout of today’s Imperial Ancestral Temple, Temple of Heaven, and Altar of the God of Agriculture.

After the Qing dynasty established its capital in Beijing, it entirely inherited and utilized the architectural complex of Beijing Central Axis of the Ming dynasty. In the 18th century, during the reign of Emperor Qianlong of the Qing dynasty, when adjusting the building complex of the Hall of Imperial Longevity on the Jingshan Hill, the precise alignment of buildings along Beijing Central Axis was also regarded as a mandatory institutional requirement. In the inscription recording the adjustment of the Hall of Imperial Longevity, he wrote: *“The original Hall of Imperial Longevity was not properly aligned and did not conform to established standards. I adjusted the position of the hall to align precisely with the central axis of the imperial palace’s main buildings. I reconstructed walls, the halberd gate, and nine-bay palatial hall, following the specifications of the Imperial Ancestral Temple. The result is a dignified and imposing structure, providing venues within the imperial palaces and gardens to commemorate ancestors, express emotions, and reflect on virtues.”*

Furthermore, according to the systems of the Ming and Qing dynasties, all primary design outcomes involving the construction of significant royal buildings needed the emperor’s approval. Qing dynasty archives record Emperor Qianlong’s numerous comments on several essential buildings along Beijing

¹ Zhu Di, also known as Emperor Chengzu of Ming, issued the *Decree on the Completion of the Imperial Palace in Beijing*. It stated, “Beijing is a proper choice, as it holds a location that can resist Mongols outside and take control of the Central Plains inside. Therefore, it aligns with the will of Heaven and the result of divination. Following ancient systems and listening to public opinions, we’ve established the dual capitals with an altar of land and grain and an imperial ancestral temple in the suburbs and built halls and places. Its construction is to inherit and continue the aspirations of our imperial ancestor, Ming Emperor Taizu and to pass down enduring principles to future generations.”

Central Axis, including the buildings in the Forbidden City, the Bell and Drum Towers, the Hall of Imperial Longevity, and the central roads in the southern section of the Central Axis. It shows that the siting, planning layout, and even the architectural forms of Beijing Central Axis were always perfectly connected with the construction of the national order and the concept of social morality. Due to the importance of Beijing Central Axis, since the 20th century, the siting, planning, and construction of the building complexes in Tian'anmen Square on Beijing Central Axis have also been a manifestation of the national will, decisively influenced by the country's highest administrative organ (the State Council). Such practice ensures that the intellectual roots and significance behind the planning and construction of Beijing Central Axis continue.

Annex 1-5: The history and development of four closely-connected sections of Beijing Central Axis

The overall development process of Beijing Central Axis can be divided into five stages (see 2.b of the nomination dossier):

1. Initial construction (1267-1405): the Yuan Dadu Central Axis preliminarily established the location and direction of current Beijing Central Axis.
2. Formation (1406-1564): the overall layout of the 7.8-kilometer-long architectural complex of Beijing Central Axis was initially formed.
3. Further development (1565-1911): the overall landscape sequence of Beijing Central Axis was further enhanced.
4. Modern transformation (1912-1977): the functional use of the ancient royal buildings of Beijing Central Axis transformed toward public use, while the completion of the Tian'anmen Square Complex continued and strengthened its central and symmetrical planning pattern.
5. Conservation and transmission (1978-present): the cultural connotation and heritage values of Beijing Central Axis have received attention, and a series of cultural heritage conservation and historic environment recovery works, including the reconstruction of the Yongdingmen Gate, have been carried out continuously.

According to the division of sections, the history and development of Beijing Central Axis can be summarized as follows:

Northern Section

The northern section extends from the Bell and Drum Towers to the south end of Di'anmen Outer Street, including the Bell and Drum Towers, the Wanning Bridge, and the commercial shops along both sides of Di'anmen Outer Street. The urban texture of this area has been formed and continued since Yuan Dadu

period in the 13th century, containing the oldest historic areas in the old city of Beijing, which was also where Beijing Central Axis was initially established and formed.

The existing structure of the Bell and Drum Towers, located at the northern end, was originally built in the early Ming dynasty (1420) and was an essential urban management facility completed before Emperor Yongle moved the capital. The Bell Tower was rebuilt into a brick and stone structure after being damaged by lightning during the Qianlong period of the Qing dynasty (1745). Situated at the northern end of Beijing Central Axis, with the towers placed side by side from north to south, the tradition of using these towers for timekeeping can be traced back to the Yuan Dadu period. *The Travels of Marco Polo* described a scene of timekeeping by the Bell Tower at the center of Yuan Dadu (i.e., the northern end of the Yuan Dadu's Central Axis), "*In the midst of the city is a great palace, in which is suspended a large bell; whenever it strikes three times at night, it is forbidden for anyone to walk.*" The timekeeping function of the Bell and Drum Towers continued until the end of the Qing dynasty (1912), after which they were transformed into a public education museum and a cinema serving the citizens. Since the 1980s, they have been opened to the public as a museum.

The centrally located Di'anmen Outer Street and the shops on both sides have continued from the Yuan dynasty to the present, maintaining their traditional commercial and trade functions. The Wanning Bridge, located in the middle of the street, was first built during the Yuan dynasty, as recorded in the literature of the Yuan dynasty. Its bridge foundation and the water- harnessing beast on the northeast side are Yuan dynasty relics. Thus, the bridge serves as the physical evidence to testify to the continuity of Beijing Central Axis through the Yuan, Ming, and Qing dynasties.

Northern-Central Section

The northern-central section of Beijing Central Axis, from north to south, includes the centrally located Jingshan Hill, Forbidden City, and Upright Gate, flanked by the Imperial Ancestral Temple and the Altar of Land and Grain on the east and west sides, respectively. This section always functioned as a

venue for royal palaces, gardens, and sacrificial ceremonies during the Yuan, Ming, and Qing dynasties. After 1912, this area gradually began the process of public transformation, turning into museums and parks open to the public. The Jingshan Hill was opened as a park in 1928. The Forbidden City was established as a museum in 1925. The Palace Museum now manages the Upright Gate as a space for exhibition and youth education. The Imperial Ancestral Temple was opened as a park in 1924 and has served as the Workers' Cultural Palace since 1950, providing training and arts education for union members while also being open to the public; the Altar of Land and Grain was opened as a park in 1914, becoming the first public park within Beijing's old city.

Due to the demolition of the Yuan dynasty palaces and the construction of new imperial palaces in the early 14th century, the building groups of the Jingshan Hill, the Forbidden City, the Upright Gate, the Imperial Ancestral Temple, and the Altar of Land and Grain were all first built during the reign of Emperor Yongle of the Ming dynasty in 1420. As imperial buildings at the core of Ming Beijing's inner city, their locations and planning patterns have continued to this day, and their architectural forms have been completely preserved.

The internal planning pattern of the Jingshan Hill underwent significant adjustments around 1750. Emperor Qianlong of the Qing dynasty symmetrically added five pavilions along the east-west ridge of the Jingshan Hill, with the Wanchun Pavilion in the central position, right on Beijing Central Axis. At the same time, he relocated the Hall of Imperial Longevity complex, initially in the northeast of the Jingshan Hill, to a central position north of the mountain body and built the Qiwang Belvedere on the axis to the south of the mountain. This modification made the overall planning pattern and architectural form of the Jingshan Hill more symmetrical and complete, greatly enriching the overall landscape sequence of Beijing Central Axis. During the Ming and Qing dynasties, the Jingshan Hill was also an important site that reflected the diversity of traditional beliefs: The Qiwang Belvedere was used to place Confucius' tablet for worship by students of government-run schools. The five pavilions were each used to enshrine the statues of the Bodhisattvas that represent the five directions of Tibetan Buddhism to bless the nation with peace

and the people with safety. The building complex of the Hall of Imperial Longevity was used to glorify the portraits of deceased emperors and empresses of the Qing dynasty so that the royal family could venerate and worship their ancestors regularly.

Despite frequent construction activities during Emperor Jiajing's reign in the Ming dynasty (mid-16th century) and Emperor Shunzhi to Kangxi's reigns in the Qing Dynasty (mid-17th century), the Forbidden City maintained its balanced and symmetrical layout. The planning layout of the inner enclosure of the Imperial Ancestral Temple experienced a brief change during Emperor Jiajing's reign in the Ming Dynasty due to modifications in the national sacrificial system. However, after the inner enclosure buildings were destroyed by lightning and fire and subsequently rebuilt in 1545, their planning layout underwent no significant changes. The basic layout of the Altar of Land and Grain was established during the early Ming dynasty (1450) and has continued to the present day. During the Qing Dynasty, only the main buildings were repaired. Entering the 20th century, as the altar was used as a park, a small number of traditional-style garden landscapes were set up in the vacant area of the outer enclosure.

Moreover, the Hall of Central Harmony, the Hall of Preserving Harmony, and the Hall of Imperial Peace on the axis of the Forbidden City, the Sacrificial Hall of the Imperial Ancestral Temple, and the Worship Hall (Zhongshan Hall) in the Altar of Land and Grain are all well-preserved Ming dynasty buildings constructed with fine materials and craftsmanship. Most of the other buildings were renovated or rebuilt in the Qing Dynasty. Since the Qing royal family moved out of the Forbidden City in 1924, the historic buildings in this section have been strictly maintained and protected. Today, the building complexes in the northern-central section of Beijing Central Axis still maintain the strict and orderly planning layout inherited from the Ming and Qing dynasties. The red walls, the brilliantly colored decorative paintings, and the yellow glazed tile roofs that shimmer under the sunlight, together form a grand and magnificent historic urban landscape.

Southern-Central Section

The southern-central section of Beijing Central Axis runs from the Tian'anmen Gate to the Zhengyangmen Gate, consisting of the Tian'anmen Gate, the Outer Jinshui Bridges, and the Tian'anmen Square Complex. Also first built in the early Ming Dynasty (1417), this section was a T-shaped closed palace square in the Ming and Qing dynasties. In 1915, it was transformed into a city park where the public could freely traverse. Then, after the development of Tian'anmen Square from 1958 to 1977, it became a vast and open city square with public buildings used for national celebration activities and large-scale civic activities.

The main structures of the Tian'anmen Gate and the Outer Jinshui Bridges were both initially built in 1417. This place served as a place for issuing imperial edicts. It was also part of the ceremonial space of the Ming and Qing dynasties' courts, as well as the venue for major national events today. The Monument to the People's Heroes, situated at the center of the Tian'anmen Square Complex, was completed in 1958. Its design, with traditional Chinese architectural form, respects the height of the Tian'anmen Gate Tower. The National Museum of China and the Great Hall of the People, located on the east and west sides of the square, respectively, were completed in 1959. They are symmetrically situated along Beijing Central Axis and feature colonnades, forming a corresponding facade design. Yellow and green glazed tiles are the elements used in the architectural decorations of the facades to coordinate with the traditional wooden structure buildings such as the Tian'anmen Gate. The symmetrical planning layout of these two buildings correspond to the conventional intent of placing "an imperial ancestral temple on the left and an altar of land and grain on the right" in terms of function. The National Museum of China, which displays the history of China, is placed on the east side of the square, corresponding north-south to the Imperial Ancestral Temple. At the same time, the Great Hall of the People, where national political activities are held, is set on the west side of the square, corresponding north-south to the Altar of the Land and Grain. The Chairman Mao Memorial Hall, located on the south side of Tian'anmen Square, was completed in 1977. As the most crucial memorial building of its time, it was sited on Beijing Central Axis, continuing the

tradition of placing the most significant buildings on it. The architectural design, the scale and decorative details of the Memorial Hall also continued the overall style of the Tian'anmen Square Complex. With the completion of the Memorial Hall, Tian'anmen Square complex has continued and emphasized the symmetric spatial pattern of Beijing Central Axis that developed since the Ming Dynasty. Furthermore, the use of architectural designs, materials, and decorative patterns rich in traditional characters demonstrate the harmonious unity between modern architecture and traditional urban landscapes.

Southern Section

The southern section of Beijing Central Axis extends from the Zhengyangmen Gate to the Yongdingmen Gate, encompassing the Zhengyangmen Gate, the Temple of Heaven, the Altar of the God of Agriculture, the Southern Section Road Archaeological Sites, and the Yongdingmen Gate. The Zhengyangmen Gate, the Temple of Heaven, and the Altar of the God of Agriculture in this section were initially constructed in 1420 as part of the royal sacrificial area in the southern suburbs outside the inner city of Ming Beijing. The Yongdingmen Gate was first built in 1553, and in 1564, a barbican was added to it. By then, the basic planning layout of this area had been established, forming the 7.8-kilometer-long Central Axis of Beijing. The southern section of the Central Axis served as the core area of the outer city of Ming Beijing, and the two sides of the central roads, such as Qianmen Street and Tianqiao South Street, are the essential birthplaces of Beijing's traditional folk culture.

When first constructed in 1419, the Zhengyangmen Gate had only the gate tower. By 1439, however, its planning layout had evolved to include a gate tower, a barbican, an archery tower, and the east and west bastion towers. During the Ming and Qing dynasties, the Zhengyangmen Gate underwent several repairs and reconstructions, with the current archery tower and gate tower being rebuilt in 1903 after extensive war damage. In the early 20th century, due to the construction of railway stations, the Zhengyangmen area became a hub for urban transportation. Zhengyangmen Gate underwent a series of transformations between 1914 and 1915. German architect Curt Rothkegel

(1876–1946) was hired to remodel its archery tower, resulting in the unique architectural style with a blend of Chinese and Western elements seen today.

The basic layout of the Temple of Heaven and the Altar of the God of Agriculture took shape in the mid-16th century. Although the Qing dynasty rebuilt some parts of the building complexes, such as the Imperial Vault of Heaven and the Hall of Prayer for Good Harvests at the Temple of Heaven (1743-1754), and the Platform for Viewing Plowing, the Qingcheng Palace, and the Divine Granary in the Altar of the God of Agriculture (1753-1755), the overall scope and planning layout were not significantly affected. The sacrificial functions of the Temple of Heaven and the Altar of the God of Agriculture continued until the end of the Qing Dynasty in 1912, after which they became public urban parks. In the process of transformation for public use in the 20th century, the historic buildings within the inner areas of the two altars have been under strict protection. The outer section of the altars, due to the existence of a large amount of vacant land, have been subjected to varying degrees of construction encroachment. The existing historic buildings, sites, and their environment have recently received focused attention in heritage conservation, exhibition, and historic environment improvement efforts, ensuring the maximum protection and display. Today, the Temple of Heaven has become an essential urban park within the old city of Beijing, while the Altar of the God of Agriculture is now used as a museum.

The Southern Section Road Archaeological Sites are an essential achievement of the recent archaeological excavation and research on Beijing Central Axis. Archaeological research reveals that the southern section was formed at the same time as the temples on both sides, and it should have been an earthen passageway before the mid-Qing dynasty. Around 1729, it was converted into a stone-paved road (according to archaeological findings and textual evidence). It became an essential ceremonial route for sacrificial rituals in the southern suburbs during the Qing Dynasty and has been maintained and repaired multiple times up to the present day.

The Yongdingmen Gate is located at the southern end of Beijing Central Axis, and its existing structure was completed in 2005 as part of a reconstruction project. This reconstruction project, based on the study of historical documents and drawings and traditional craftsmanship and materials, thoroughly ensured that the original planning pattern was displayed through ground paving markers, and guaranteed that the form, size, and craftsmanship of the reconstructed building remained consistent with its historical conditions. The reconstructed Yongdingmen Gate plays a vital role as a geographical landmark, restoring the integrity of the overall pattern and landscape order of Beijing Central Axis, and is now open to the public as a museum.

Annex 2-1: Citizens' participation in the reconstruction of the Yongdingmen Gate

In 1999, Wang Canchi, a member of the Beijing Municipal Committee of the Chinese People's Political Consultative Conference (CPPCC) from the social sciences sector, submitted Proposal No. 0536 to the CPPCC Beijing Municipal Committee after visiting and hearing opinions from residents near Yongdingmen. The proposal, titled *Reconstruction of Yongdingmen to Recover the Integrity of Beijing Central Axis*, received supportive endorsements from six other members.

In 2000, six renowned experts from the fields of architecture, urban planning, and archaeology, including Wang Shiren (cultural heritage conservation expert), Wu Liangyong (urban planning expert), Xu Pingfang (archaeologist), Fu Xinian (architectural historian), Zhang Jinqiu (architect), and Zheng Xiaoxie (urban planning expert), jointly submitted a proposal on the reconstruction of the Yongdingmen Gate. They pointed out, "*The central axis embodies the traditional aesthetic concepts of China and represents the historical context of Beijing, witnessing the capital's historical changes. Losing historical landmarks is akin to losing memory. Protecting this central axis is thus to prevent future generations from seeing a city that has lost its memory. For this reason, we suggest rebuilding the Yongdingmen Gate to restore its symbolic function as the starting point of the ancient capital's central axis.*" (Scanned copies of these two documents were submitted as the supplementary information with illustrations in November 2023.)

In 2003, the Beijing Municipal Government approved the Yongdingmen reconstruction project.



Figure 2-1: The experts who jointly presented the *Proposal on the Reconstruction of the Yongdingmen Gate* taking a group photo at the foundation laying ceremony of the reconstruction project



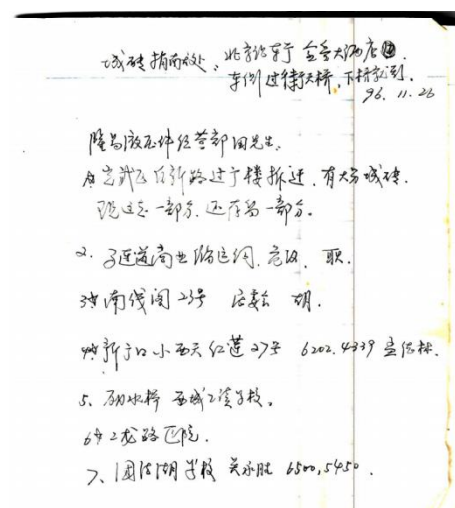
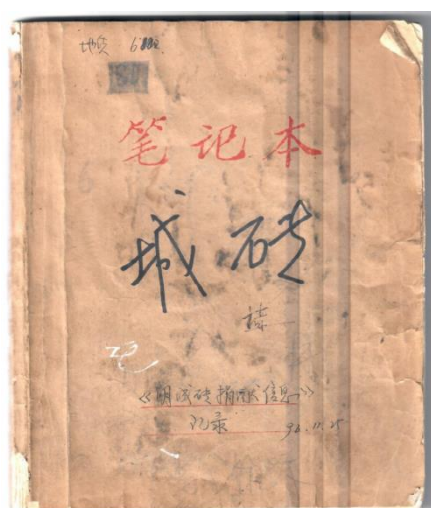
Figure 2-2: Experts Hou Renzhi and Wang Shiren taking a group photo with the major members of the project team at the reconstruction completion ceremony

During the reconstruction of the Yongdingmen Gate, many residents and organizations living in the vicinity supported the reconstruction through the donation of old bricks they had collected. In total, more than 4,000 old bricks were used in the reconstruction of the Yongdingmen Gate. There are photos and text records of the residents and organizations that donated bricks at that time.

Annex 2-2: Photos and archival records documenting citizens donating old bricks



Figure 2-3: Citizens donating old bricks



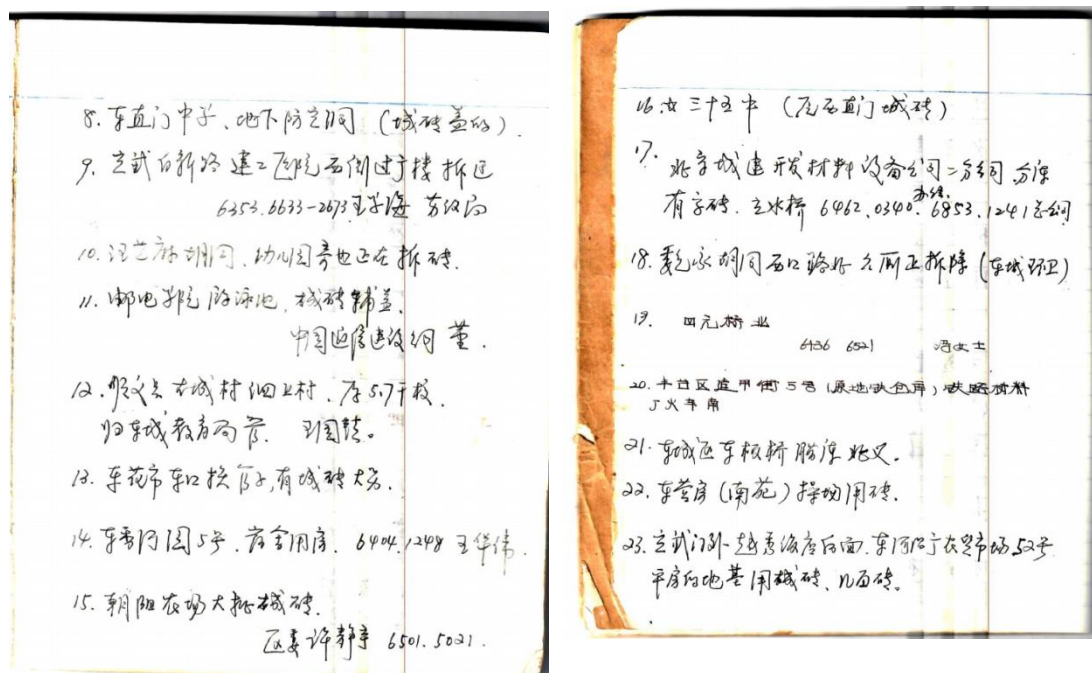


Figure2-4: Scans of the notebook cover and inside pages recording the collection of old bricks

The inside pages of the notebook contain detailed records of the donors, including their organizations, names, and the locations where the old bricks were found.

Annex 3-1: Laws that effectively guarantee community and resident participation in heritage conservation and urban management

The Regulations on the Conservation of Beijing Central Axis Cultural Heritage, promulgated in 2022, clearly confers and guarantees the public's right to participate in the protection and utilization of the Central Axis heritage. Article 9 states, "Every entity or individual has the responsibility and obligation to protect Beijing Central Axis and has the right to stop and report acts that damage Beijing Central Axis." Article 26 states, "Residents living within the Beijing Central Axis conservation area have the right to be informed, participate in, and supervise the property's conservation and utilization. The sub-district offices and community committees within the Beijing Central Axis conservation area should organize residents to participate in the property's protection and utilization in various ways."

The Beijing Urban and Rural Planning Regulations, revised in 2019, confer and guarantee the public's right to participate in urban and rural planning. Article 12 states, "The city should improve the public participation mechanism in planning, and open up channels for diverse entities to participate in planning. The formulation, implementation, revision, and supervision of urban and rural planning should be made public, and public opinions should be fully heard. The municipality should improve the mechanism for feedback on the adoption of public opinions, attentively consider related comments and suggestions, and promptly feedback the study and handling results to the public." Therefore, planning and development projects within the property area and buffer zone of Beijing Central Axis must seek public opinion and provide feedback during the planning management process.

Annex 3-2: Tree replanting on the east side of the Houmen Bridge (case taken up by “Beijing Municipal Citizen Hotline 010-12345”)

In 1987, Beijing established the “Mayor’s Hotline” to answer public inquiries, collect and handle public opinions, and take up citizens’ demands, problems, and suggestions. By 2019, it was upgraded to the “Beijing Municipal Citizen Hotline 010-12345”, a telephone and internet platform. The responsible units were required to handle issues within 7 days and call back the individuals who reported the problems to inform them of the results.

In 2022, the Beijing Municipal Cultural Heritage Bureau received 89 items handled through 12345, 16 of which involved Beijing Central Axis. In 2023, 333 items were handled, 22 of which involved Beijing Central Axis. These included suggestions to improve the quality of public service by the management units of the heritage components of Beijing Central Axis, suggestions for rectification of the enclosures at the archaeological excavation site of the southern section of Beijing Central Axis, suggestions for cleaning and repairing the walls of the Bell and Drum Towers, and concerns about whether the repair project of the Zhengyangmen Gate Tower affects the habitat of swifts.

For example, on July 13, 2021, a citizen left a message online: *“Hello, Mr. Mayor, I recently found that there are missing trees along the roadsides in the city, such as on both sides of Ping’an Avenue and the east side of the Houmen Bridge, where there are spots without trees. This makes the pedestrian walkways very hot under the sunshine and not aesthetically pleasing. I hope the relevant departments can check and replant some trees. Thank you!”* After verification by the Beijing Jicheng Landscape Investment Management Group Co., Ltd. (the company responsible for urban greening maintenance in Xicheng District), they cautiously chose an appropriate location to replant Chinese scholar trees in front of the Jubaoyuan Restaurant, northeast of the Wanning Bridge (the Houmen Bridge as referred to by the resident), and the resident was replied to through the internet.

Annex 3-3: The implementation process of the Wanning Bridge traffic restriction plan (case handled by sub-district offices or community committees)

As a stone arch bridge on Di'anmen Outer Street, the Wanning Bridge has always been open to traffic. In recent years, with the increase in traffic flow, although the stone arch bridge is highly pressure-resistant and regular safety inspections show that the bridge condition is Grade A, meaning structurally safe, the community residents in the vicinity are still highly concerned about the safety of the ancient bridge. In 2022, several elderly residents who had lived in the area for decades went to the sub-district office to express their concerns, suggesting that *"large buses should be prohibited from passing through Di'anmen Outer Street and Wanning Bridge, and thorough protection should be enforced for the heritage properties on the Central Axis."* They considered that *"this bridge plays an important role in the nomination of Beijing Central Axis for World Heritage status, and if not properly protected, it may become a bridge in danger that would be a disservice to our ancestors and future generations."*

Therefore, the sub-district office collated the opinions and reported them level by level to the district and municipal governments, to discuss traffic restriction measures for the Wanning Bridge. As a result, the Beijing Municipal Commission of Transport, the property owner of the Wanning Bridge, commissioned the Beijing Transport Institute to conduct comprehensive research and proposed four traffic restriction proposals. These included allowing only buses, only buses and private vehicles with seven seats or less, and prohibiting parking on the bridge. These proposals were presented to the surrounding residents in the form of questionnaires distributed by the sub-district office and community committees, with 75 valid questionnaires recovered.

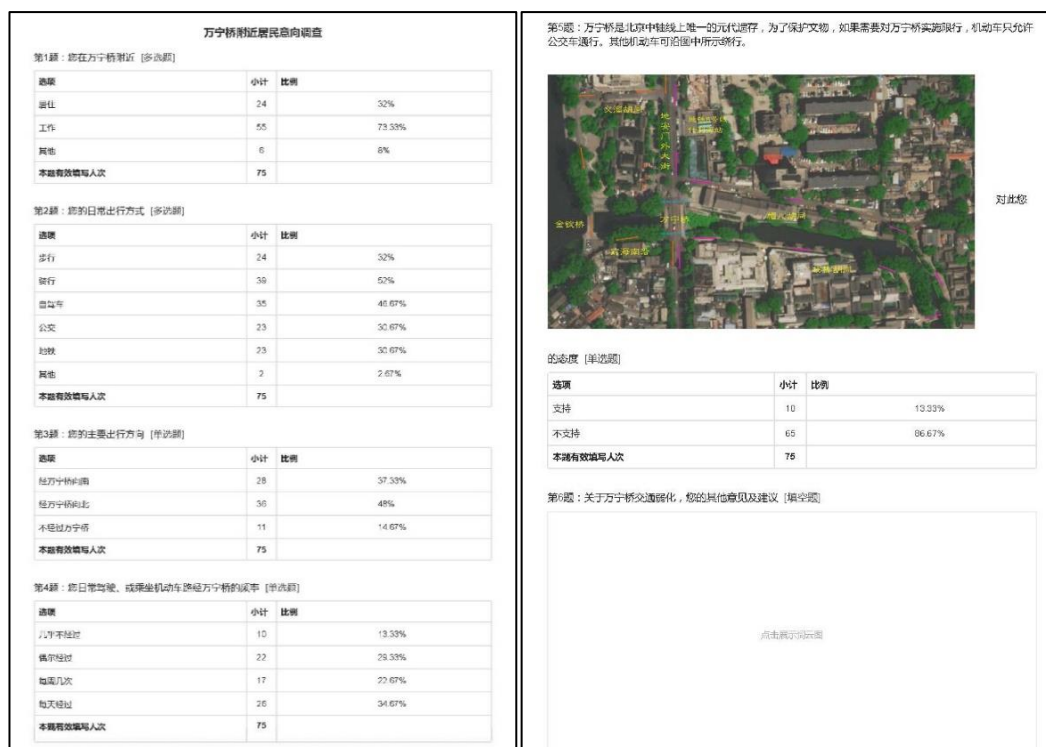


Figure 3-1: Statistical results of the questionnaire survey on the traffic restriction proposals conducted among residents near the Wanning Bridge

The results of the questionnaire showed that residents generally support traffic restrictions on the Wanning Bridge but do not support banning all vehicles (except buses and emergency rescue vehicles) from passing. Therefore, after weighing various factors, the Beijing Municipal Government ultimately chose the traffic restriction option of “*prohibiting the passage of all motor vehicles except for passenger cars with seven seats (inclusive) or less and buses.*” Subsequently, the Beijing Municipal Cultural Heritage Bureau sought comments from the public on the *Notice on Traffic Management Measures for the Protection of Heritage Property of the Wanning Bridge (Draft for Comments)* through the website of the Beijing Municipal Government and its own website for a period of one month. There were no objections, and preparations are now being made for the specific details of the traffic restrictions.

Annex 3-4: Public messages on the Beijing Central Axis official website

The official website of Beijing Central Axis features a public messaging function, which is designed to receive suggestions and comments from the public on the protection and management of Beijing Central Axis. Additionally, the telephone numbers for the Beijing Central Axis Conservation Centre (010-65118110) and the Beijing Municipal Cultural Heritage Bureau (010-64032023) are publicly listed, so the public can directly call to report issues. The comments and suggestions that are collected are then promptly submitted to the Beijing Central Axis Conservation Centre for processing.

Figure 3-2: The “Public Messages” interface at the Beijing Central Axis official website <https://www.bjaxiscloud.com.cn/web/info/index.html>

内容	联系方式
我是一名孩子的家长，孩子在去过中轴线上的天坛、故宫、天安门、颐和园、先农坛、孩子很喜欢！今后还会带孩子去更多中轴线上的景点，让北京中轴线成为孩子了解北京之基！	135****1901
请问天坛门牌什么时候...	130****1634
敬爱的工作人员，我...	159****3846
您好，时空轴到中轴...	150****9261
尊敬的北京中轴线遗产保护...	154****0456
1. 中轴遗产：主要构...	153****2809
午门和正阳门，也修了...	185****9430
网站的设计风格非常雅...	135****5645
官网做的不错，很有特...	172****8753

Figure 3-3: The list of “Public Messages” received by the backend of the Beijing Central Axis official website

Annex 3-5: “Central Axis on the Cloud” WeChat Mini Program

The Beijing Municipal Cultural Heritage Bureau, in collaboration with the renowned IT company Tencent, has developed the “Central Axis on the Cloud” mini-program on the WeChat mobile application, which boasts over 1.3 billion active users. Within this mini-program, there is a feature called “Digital Watchman” (watchman is a practice in ancient China for night-time timekeeping, similar to modern night patrol work). The public can upload photos reflecting issues with the protection and management of Beijing Central Axis through this feature. The issues and suggestions raised can be directly received by the Beijing Central Axis Conservation Centre, enabling public oversight of the protection and management of Beijing Central Axis. In the first week of its official launch on August 4, 2023, this feature received 893 records and 1,474 on-site photos.

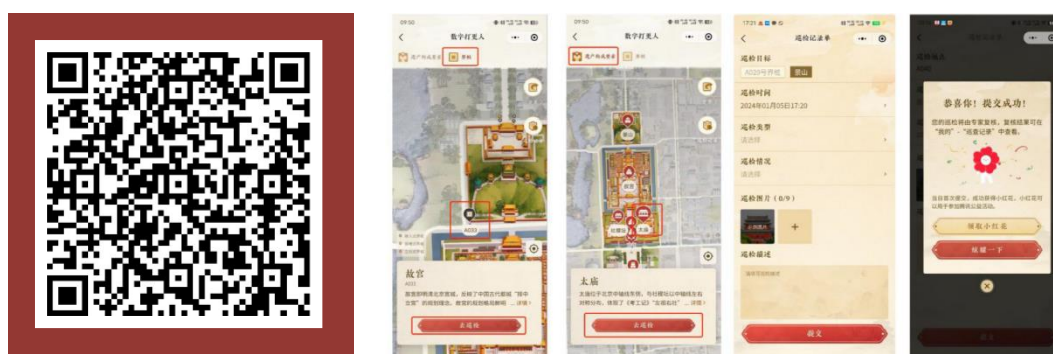


Figure 3-4: The QR code for the “Central Axis on the Cloud” mini-program (left) and the entry method for the “Digital Watchman” section (right)

Annex 3-6: Implementation of the *Administrative Measures for Volunteer Supervisors for Beijing Central Axis Cultural Heritage Conservation*

In January 2024, the Beijing Municipal Cultural Heritage Bureau announced the *Administrative Measures for Volunteer Supervisors for Beijing Central Axis Cultural Heritage Conservation* (see Annex 3-7) and selected the first batch of 30 volunteer supervisors to issue letters of appointment (see Annex 3-8). Among them are not only residents and owners of time-honored brands from the communities along Beijing Central Axis, but also staff from museums and memorial halls around the area, covering multiple industries and fields such as cultural tourism, cultural communication, literature and arts, digital technology, and school education. The volunteer supervisors, with their credentials, can enter the component sites of Beijing Central Axis and supervise the protection and management of the property in real-time. The volunteer supervisors are required to regularly present supervision reports, describe issues in heritage protection and management, propose suggestions for improvement, which serve as important supplement to the protection and management work for Beijing Central Axis.



Figure 3-5: The first batch of volunteer supervisors appointed on January 7, 2024

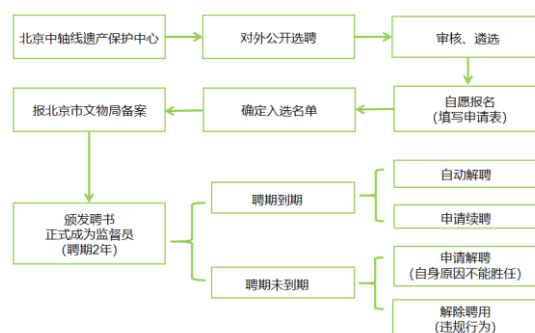


Figure 3-6: The flow chart showing the organization and management of volunteer supervisors for Beijing Central Axis cultural heritage conservation

Annex 3-7: The full text of the *Administrative Measures for Volunteer Supervisors for Beijing Central Axis Cultural Heritage Conservation*

Administrative Measures for Volunteer Supervisors for Beijing Central Axis Cultural Heritage Conservation (for Trial Implementation)

Chapter I General Provisions

Article 1 In order to promote the development and management of the volunteer supervisor team for Beijing Central Axis cultural heritage conservation, in accordance with the *Law of the People's Republic of China on Protection of Cultural Relics*, the *Law of the People's Republic of China on Intangible Cultural Heritage*, the *Conservation and Management Plan for Beijing Central Axis (2022-2035)*, the *Regulations on the Conservation of the Historical and Cultural City of Beijing*, the *Regulations on the Conservation of Beijing Central Axis Cultural Heritage*, and other relevant laws and regulations, taking into consideration the practical conditions for the conservation of Beijing Central Axis cultural heritage that involves multiple administrative departments and a wide scope and faces difficulties in conservation supervision, and in order to give full play to the role of public participation in the support and guidance mechanism for the conservation and transmission of the cultural heritage of Beijing Central Axis, these Administrative Measures (hereinafter referred to as the “Administrative Measures”) are formulated.

Article 2 Under the guidance of the Beijing Municipal Bureau of Cultural Heritage, the Beijing Central Axis Conservation Center (hereinafter referred to as the “Conservation Center”) shall manage the team of volunteer supervisors for the conservation of Beijing Central Axis cultural heritage (hereinafter referred to as the “volunteer supervisors”).

Article 3 The term “volunteer supervisor” as mentioned in these Measures refers to a natural person with a certain professional background and practical experience in cultural heritage conservation, who voluntarily participates in supervision activities for the conservation of Beijing Central Axis cultural

heritage in the public interest.

Article 4 Focusing on the public, professional and service-oriented nature, based on the system of volunteer supervisors being responsible for different sections of Beijing Central Axis which is divided into the northern, central, and southern sections, volunteer supervisors shall, within the scope of relevant laws and regulations, carry out publicity and supervision over activities related to the protection and management of Beijing Central Axis cultural heritage in their respective areas of responsibility.

Chapter II Recruitment Qualifications

Article 5 Volunteer supervisors shall be selected and recruited based on the principles of voluntariness, public interest and merit.

Article 6 The applicants shall meet the following conditions:

- (1) Demonstrate passion for the conservation of Beijing Central Axis cultural heritage, abide by law and regulations, have good conduct, and have a strong sense of responsibility;
- (2) Local responsible planners or experts and scholars who have expertise in the conservation of the Historical and Cultural City of Beijing and its cultural heritage; local residents and staff of resident enterprises and institutions who are familiar with the history and culture of Beijing Central Axis and its historic monuments and sites;
- (3) Have certain skills and practical experience in cultural heritage conservation, and voluntarily participate in cultural heritage conservation services for the public good;
- (4) Should have full legal capacity, good health, and no criminal record. Minors under the age of 18 may first apply to become volunteers of Beijing Central Axis, do volunteer work, and be trained as a reserve team of volunteer supervisors.

Article 7 The recruitment of volunteer supervisors gives priority to residents around Beijing Central Axis heritage and those who have made outstanding achievements in the protection, transmission, and innovation of Beijing Central Axis cultural heritage.

Chapter III: Scope of Duties

Article 8 Under the guidance of the Beijing Municipal Bureau of Cultural Heritage and organized by the Conservation Center, the volunteer supervisors shall supervise the conservation of Beijing Central Axis cultural heritage in accordance with the law, and their duties include:

- (1) To supervise and provide feedback on the protection, public access, and management of the cultural heritage of Beijing Central Axis;
- (2) To participate in thematic research and training on the conservation of Beijing Central Axis cultural heritage organized by the Conservation Center;
- (3) To put forward comments and recommendations on illegal or improper acts found during the supervision of the conservation of Beijing Central Axis cultural heritage;
- (4) Other matters concerning the supervision of cultural heritage conservation.

Chapter IV Rights and Obligations

Article 9 The rights of volunteer supervisors include:

- (1) The right to be informed of the supervision activities and the supervision system related to the conservation of Beijing Central Axis cultural heritage;
- (2) Priority access to publicity materials on the conservation of Beijing Central Axis cultural heritage, and participation in relevant research and training activities organized by the Conservation Center from time to time;
- (3) A volunteer supervisor may, for the sake of supervision, enter component sites of Beijing Central Axis with the Letter of Appointment for Volunteer Supervisors of Beijing Central Axis Cultural Heritage Conservation (hereinafter referred to as the “Letter of Appointment for Volunteer Supervisors”) and valid identification documents, without prior appointment or additional fees;
- (4) To collect comments of the public and the protected heritage sites on the conservation of Beijing Central Axis cultural heritage, and provide supervisory comments and recommendations to the department for the conservation of Beijing Central Axis;
- (5) When participating in the supervisory activities organized by the cultural heritage conservation departments, they can learn about the conservation of Beijing Central Axis cultural heritage from the staff of the protected heritage

sites;

(6) To provide professional supervisory comments independently and objectively, without interference from any organizations or individuals;

(7) Other supervision rights related to the conservation of Beijing Central Axis cultural heritage.

Article 10 Volunteer supervisors shall perform the following obligations:

(1) To study, master, publicize and implement the laws, regulations, rules, and policies on the conservation of Beijing Central Axis cultural heritage;

(2) To uphold fairness and justice, fulfill their duties diligently, perform their responsibilities in accordance with the authority and procedures provided, objectively, impartially, timely and accurately record and report any problems or situations found in the conservation of Beijing Central Axis cultural heritage;

(3) To participate in the research activities organized by the Conservation Center from time to time on Beijing Central Axis cultural heritage, investigate the basic situation of cultural heritage conservation in their respective areas of responsibility, clearly understand the basic requirements for cultural heritage conservation, and be familiar with the conservation area and construction control zone of each component site of Beijing Central Axis;

(4) To keep close contact with the Conservation Center, regularly report the dynamic monitoring information of cultural heritage in their responsible areas, submit interim summary reports and year-end summary reports to the Conservation Center each year, and report on the results of the supervision of the cultural heritage protection of Beijing's Central Axis;

(5) To report in a timely manner any illegal acts such as theft, illegal excavation, illegal operation, smuggling, or destruction of the cultural heritage of Beijing Central Axis, or any fire safety problems, public security order problems threatening the safety of cultural heritage, or problems of negligent maintenance, and actively assist relevant departments of cultural heritage, public security, industry and commerce, and customs in their investigations;

(6) To strictly keep confidential the state secrets on cultural heritage. Without approval according to legitimate procedures, they shall not provide important cultural heritage information and data to others, nor seek personal gain from it;

(7) To strengthen their study in the field of cultural heritage conservation, and

strive to improve their professional level.

Chapter V Organization and Management

Article 11 The Conservation Center shall establish a management service mechanism and coordinate the management of the volunteer supervisors.

Article 12 The Conservation Center is responsible for the selection and recruitment of volunteer supervisors, daily supervision, safety reporting, and other work under the guidance of the Beijing Municipal Bureau of Cultural Heritage.

Article 13 The Conservation Center shall establish and improve the volunteer supervisor selection and withdrawal mechanism.

(1) The volunteer supervisors are selected in batches, with eligible personnel volunteering to apply or being selected through open recruitment by the Conservation Center;

(2) The Conservation Center shall release the announcement of the selection of volunteer supervisors through official publicity channels such as the official website of the Beijing Central Axis Conservation Center;

(3) The Conservation Center will select the applicants according to the principles and requirements for the selection of volunteer supervisors, finalize the recruitment list and submit it to the Beijing Municipal Bureau of Cultural Heritage for the record. The Conservation Center shall issue the Letter of Appointment for Volunteer Supervisors;

(4) The term of appointment for each volunteer supervisor is 2 years, and volunteer supervisors may apply for renewal of appointment to the Conservation Center according to work needs;

(5) During the term of appointment, if the volunteer supervisor is unable or unwilling to perform his/her duties due to personal reasons, he/she may apply to the Conservation Center for early termination. If the volunteer supervisor violated any law or regulation, the Conservation Center has the right to terminate the appointment relationship;

(6) The Conservation Center should focus on the professional knowledge background and cultural level of volunteer supervisors, strengthen the training

of reserve forces, and timely adjust those who are no longer suitable for serving as volunteer supervisors due to job changes or health, ability, and other reasons.

Article 14 The reward and punishment of volunteer supervisors shall be implemented in accordance with the *Regulations for the Conservation of Beijing Central Axis Cultural Heritage*.

Article 15 Volunteer supervisors shall present their Letter of Appointment for Volunteer Supervisors when carrying out the work specified in these Measures, and shall be subject to supervision by the Beijing Municipal Bureau of Cultural Heritage and the Conservation Center in accordance with the law.

Article 16 The Conservation Center shall include the development of the volunteer supervisor team in the annual assessment plan, and convene a meeting of volunteer supervisors at least once a year.

Chapter VI Supplementary Provisions

Article 17 These Administrative Measures shall be interpreted and explained by the Conservation Center and shall come into effect on the date of adoption.

Annex 3-8: List of volunteer supervisors for the conservation of Beijing Central Axis cultural heritage (first batch totaling 30 people)

[North Section: 5 people] From the Bell and Drum Towers to the Wanning Bridge (Bell and Drum Towers, Wanning Bridge)

Xia Rongrong, Official of the Shichahai Sub-District Office, Xicheng District, Beijing

Chen Yuehong, Director of Baimi Community Work Station of the Shichahai Sub-District, Xicheng District, Beijing

Fan Laiyou, Resident Representative of Andingmen Sub-District, Dongcheng District, Beijing

Zhao Yan, Resident Representative of Shichahai Sub-District, Xicheng District, Beijing

Zhang Wei, Resident Representative of the surrounding communities of Wanning Bridge

[Central Section: 15 people] From the Forbidden City to the Zhengyangmen Gate (Jingshan Hill, Forbidden City, Upright Gate, Altar of Land and Grain, Imperial Ancestral Temple, Tian'anmen Gate, Outer Jinshui Bridges, Tian'anmen Square Complex)

Zhang Jing, Director of the Resources Development Division of the Beijing Municipal Bureau of Culture and Tourism

Qi Jixiang, Lifelong Research Fellow at the National Museum of China

Gui Bin, Chief of the Engineering Management Section of the Beijing Urban River and Lake Management Division

Zhang Peng, Executive Director of Beijing Guo Shoujing Memorial Hall

Li Xin, Former Producer of Beijing Radio and Television Station's "This is Beijing" Program

Zhang Yunping, Resident Representative of Jingshan Sub-District, Dongcheng District, Beijing

Tom Marnix Wolters (Dutch), Resident Representative of Jingshan Sub-District, Dongcheng District, Beijing

Liu Yiyu, Renowned Painter and Artist

BEIJING CENTRAL AXIS

Lu Jianzhong, Owner of Guiren Private Clothing Shop

Wan Hongjie, Manager of Niujie Jubaoyuan Restaurant (Houhai)

Liu Qi, Manager of Beijing Qianxiangyi Silk Shop

Chu Han, Assistant General Manager of the Beijing Quanjude Restaurant (Qianmen)

Di Yajing, Director and Research Fellow of the World Heritage Monitoring Department at the Palace Museum

Jian Yaoxian, Deputy Director-General of Beijing Working People's Cultural Palace

Gai Jianzhong, Research Director of the Zhongshan Park Management Office

[South Section: 10 people] From the Zhengyangmen Gate to the Yongdingmen Gate (Zhengyangmen Gate, Southern Central Road Remains, Altar of the God of Agriculture, Temple of Heaven, Yongdingmen Gate)

Duan Wenzhi, Chief of Planning Section of the Beijing Urban Road Maintenance Center

Qu Hong, Level-II Researcher at the Division of Voluntary Tree Planting of the Beijing Municipal Bureau of Afforestation

Che Jianyong, Deputy Chief of the Infrastructure Section at the Beijing Temple of Heaven Park Management Office

Li Xin, Staff Member of Beijing Central Axis Conservation Foundation

Zhu Xubing, Vice Principal of Beijing Yucai School

Guan Xun, Staff Member of the Beijing Xiannongtan Sports School

Shu Zhan, Head of the Digital Culture Laboratory of Tencent Sustainable Social Value (SSV)

Lu Jianwei, Manager of Beijing Kaorouji Restaurant of Jude Huatian Holdings Co., Ltd.

Wang Yuhua, Resident Representative of surrounding communities near the Altar of the God of Agriculture

Xue Jian, Director of the Beijing Ancient Architecture Museum

Annex 3-9: Public space renovation project at No. 35 Huanghuamen Street Courtyard (Case 1 of the responsible planner system in the property area and buffer zone environmental regeneration work)

No. 35 Huanghuamen Street Courtyard is an ordinary quadrangle courtyard located in the buffer zone of Beijing Central Axis, belonging to Jingshan Subdistrict. In 2019, Jingshan Subdistrict commissioned the Beijing Tsinghua Tongheng Urban Planning & Design Institute as the responsible planning team.

Covering more than 3,200 square meters and comprising 13 small courtyards, No. 35 Huanghuamen Street Courtyard has long faced numerous issues, such as uneven courtyard ground causing falls among the elderly, outdated drainage systems, and public spaces being occupied. In 2020, funded by the district government and organized by the sub-district office, residents and responsible planners participated in the renovation of the courtyard's public space. The planning team and residents held multiple discussions to talk about what to renovate, which facilities to remove, and which new facilities to add, reaching a consensus on adding accessibility features, resting seats, clotheslines, waste sorting stations, renovating electrical lines, and adding private bathrooms. With the full cooperation of the responsible planners and residents, the renovated environment was highly recognized by the residents, and the overall traditional features of the courtyard was enhanced.

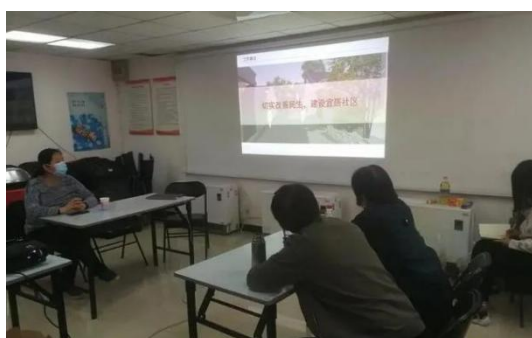


Figure 3-7: Residents discussing with the responsible planner



Figure 3-8: Seeking residents' comments on the design proposal

BEIJING CENTRAL AXIS



Figure 3-9: The public space of No. 35 Huanghuamen Street Courtyard before and after renovation

Annex 3-10: Comprehensive environmental regeneration project for the neighborhood around the Bell and Drum Towers (Case 2 of the responsible planner system in the property area and buffer zone environmental regeneration work)

In the comprehensive environmental regeneration project for the neighborhood around the Bell and Drum Towers, which took place from 2021 to 2022 within the buffer zone, traditional courtyard houses with resident inhabitants were involved. The project aimed to enhance the quality of living in the neighborhood through the renovation of the street and courtyard environments. It sought to protect and continue the integrity of the landscape viewed from the Bell and Drum Towers by regulating the location of temporary structures or facilities such as air conditioners and water heaters on the roofs and in the courtyards that affect the harmony of the landscape.

The district government established a special working group (the Shichahai Fijing Street Construction Command) to oversee coordination among various government departments, construction companies, responsible planners, community workers, and residents. Throughout various stages of the project—briefing, introducing work objectives, current situation research, needs assessment, plan development, construction preparation, on-site implementation, and final inspection—the working group engaged the community through meetings, household interviews, and negotiation consultations to thoroughly solicit residents' opinions and expectations. During the design phase, to better meet the needs of residents, designers adopted a collaborative approach, “*designing with the residents*”, through multiple rounds of discussions to finalize a targeted regeneration plan for each household. The construction company would then adjust the work content accordingly. After the project planning was approved, before the implementation of the work at each household, the working group obtained residents' permission by displaying the final plan for each household in a “contract signing + wall posting” manner.

However, during the implementation of the project, how to manage the pigeon lofts built on the rooftops became a challenging task. The sound of pigeon

whistles carries the characteristics of traditional culture and the charm of life in the old city of Beijing, and the pigeons circling the Bell Tower constitute a unique urban landscape of the Bell and Drum Towers area, which could not be simply removed like other arbitrarily built rooftop facilities. Therefore, designers and construction companies specially invited pigeon keepers and neighbors to participate in the design process of the pigeon lofts, creating customized lofts for the Bell and Drum Towers area that adequately satisfy the convenience of residents in caring for the pigeons. The appearance of the lofts featured sloping roofs and was coordinated in material and color with the surrounding courtyard houses.



Figure 3-10: A seminar joined by multiple parties at the project design phase



Figure 3-11: Designers and residents discussing plans for each household during the project development process



Figure 3-12: The construction company, planners, and sub-district staff learning actual conditions of each household



Figure 3-13: Learning residents' will during the project process



Figure 3-14: The designer and the pigeon keeper discussing the design proposal



Figure 3-15: Revisiting the pigeon loft after it was renovated

<p style="text-align: center;">空调移机协议</p> <p>甲方：旧鼓塔大街174号张振山（以下简称甲方）</p> <p>乙方：北京首华建设经营有限公司（以下简称乙方）</p> <p>一、工程量</p> <p>将2台空调由现状位置移至他处。</p> <p>二、工程日期</p> <p>2021年9月28日至2021年10月15日</p> <p>三、工程要求</p> <ol style="list-style-type: none"> 乙方必须严格按照空调移机技术标准和甲方的要求提供移机服务。 空调安装前乙方须对所有空调的室内外机进行必要的检查和维护处理。 移机安装后的空调应外观清洁无污渍，过滤网无灰尘等。 空调室内外机位置应按甲方要求统一定位，确保整齐美观。 安装附件(支架、螺钉)应符合甲方要求，不得使用劣质产品。 <p>四、双方权利义务</p> <ol style="list-style-type: none"> 甲方为乙方空调移机施工提供必要的方便。 乙方在移机工程施工中所需工作人员和工具、设备完全由乙方负责解决。 乙方在空调的拆卸、运输、安装、调试过程中必须文明施工，确保空调不受损坏，如有损坏，按价赔偿。 乙方在移机工程施工中必须严格遵守安全规程，文明施工，施工 	<p>中发生的安全事故，责任完全由乙方负责。</p> <ol style="list-style-type: none"> 乙方在移机工程施工中如造成第三方损害，责任由乙方负责。 乙方在移机工程施工中不得损坏甲方的财产，如有损坏，乙方必须无条件修复或赔偿。 乙方在移机工程施工中须接受甲方监督，确保服务到位。 <p>五、工程验收与质保条款</p> <ol style="list-style-type: none"> 移机工程完工后，乙方须及时通知甲方验收，待甲方验收合格后，完成此次移机工作。 工程质保期为一年，质保期内由乙方施工质量和原材料质量等造成的各种问题，由乙方及时无偿修复和更换。 <p>六、本协议一式两份，效力同等，双方签字盖章生效。</p> <p>甲方（签字盖章）：张振山 乙方（签字盖章）：北京首华建设经营有限公司</p> <p>电话：13521782600 电话：010-56250102</p> <p>日期：2021.9.28 日期：2021.9.28</p>
---	--

Key clauses in the agreement are as follows:

Party A: Zhang Zhenshan, resident of No. 174 Old Drum Tower Street

Party B: Beijing Shouhua Construction and Operation Co., Ltd.

1. Description of the project

Move the two air conditioners from the current location to another location.

2. Period of the project

September 28, 2021 to October 15, 2021

.....

4. Rights and obligations of both parties

1) Party A shall provide necessary conveniences for Party B's relocation work;

2) Party B shall provide all the workers, tools and equipment necessary for the relocation work;

3) Party B shall work professionally during the dismantling, transportation, installation, and operation process to ensure the air conditioners are not damaged. In case of damage during its work, Party B shall compensate for the damage at the actual price.

.....

5. Project acceptance and quality guarantee

1) Party B shall immediately inform Party A to accept the relocation project after it is completed. The relocation work shall be deemed as completed upon Party A's acceptance;

2) The quality guarantee period shall be one year, within which Party B shall immediately make repair or replacement in case of any problems arising due to the implementation conducted and material used by Party B.

Figure 3-16: The air conditioning relocation agreement signed between the residents of No. 174 Old Drum Tower Street (Party A) and the implementing entity (Party B) in the comprehensive environmental regeneration project for the neighborhood around the Bell and Drum Towers

Annex 3-11: Introduction of the *Support and Guidance Mechanism for Public Participation in the Conservation and Transmission of Beijing Central Axis Cultural Heritage*

A specific mechanism for public participation has been established for Beijing Central Axis. At the end of 2023, the Beijing Municipal Cultural Heritage Bureau put into effect the *Support and Guidance Mechanism for Public Participation in the Conservation and Transmission of Beijing Central Axis Cultural Heritage* (see Annex 3-12), which further detailed the contents and methods of public participation in the supervision, management, administrative decision-making, resource donation, value interpretation, and adaptive use of the heritage properties of Beijing Central Axis. For instance, to ensure residents' right to be informed of and participate in administrative decision-making, Article 9 stipulates, "*Where the decisions involve major public policies and measures, important plans, major projects, as well as issues involving the vital interests of the public or organizations, having a significant impact on society, being of general concern to the public or being highly professional or technical, except for decisions that are not open to the public according to law, the comments and recommendations of relevant stakeholders shall be requested before formal decisions are made*".

Annex 3-12: The full text of the *Support and Guidance Mechanism for Public Participation in the Conservation and Transmission of Beijing Central Axis Cultural Heritage*

Support and Guidance Mechanism for Public Participation in the Conservation and Transmission of Beijing Central Axis Cultural Heritage (for Trial Implementation)

Chapter I General Provisions

Article 1 In order to strengthen the conservation of Beijing Central Axis cultural heritage, enhance public awareness of participation, promote social participation and shared responsibility, better integrate Beijing Central Axis cultural heritage into the city life, promote fair, inclusive and effective public participation in heritage conservation, and realize the transmission and sustainable protection, preservation, management and presentation of Beijing's historical and cultural heritage, in accordance with the relevant provisions of the *Law of the People's Republic of China on Protection of Cultural Relics*, the *Law of the People's Republic of China on Intangible Cultural Heritage*, the *Conservation and Management Plan of Beijing Central Axis (2022-2035)*, the *Regulations for the Conservation of the Historical and Cultural City of Beijing*, the *Regulations for the Conservation of Beijing Central Axis Cultural Heritage*, taking the practical conditions into consideration, this Mechanism is formulated.

Article 2 This Mechanism applies to public participation in the conservation of Beijing Central Axis cultural heritage and its environment, as well as related activities.

Article 3 The term “the public” as mentioned in this Mechanism includes citizens, legal persons, and other organizations, especially the relevant stakeholders such as residents of communities, enterprises, and social organizations around Beijing Central Axis cultural heritage, local responsible planners, as well as experts and scholars in related fields.

The term “public participation in the conservation of Beijing Central Axis cultural

heritage” as mentioned in this Mechanism refers to the public’s participation, on their own initiative or by invitation, in the supervision and management, administrative decision-making, resources donation, value interpretation, revitalization and utilization involving the conservation of Beijing’s cultural heritage, or put forward opinions and suggestions on the conservation of Beijing Central Axis cultural heritage, which the relevant decision-making departments decide whether to adopt them or give feedback.

Article 4 The public shall be encouraged and supported to participate in the conservation of Beijing Central Axis. The content of participation includes:

- (1) Participating in the protection, supervision and management of Beijing Central Axis cultural heritage;
- (2) Participating in the formulation and implementation supervision of policies, plans, and standards related to the conservation of Beijing Central Axis cultural heritage;
- (3) Organizing and participating in education and teaching activities, folk culture experience activities related to the conservation of Beijing Central Axis cultural heritage;
- (4) Participating in the supervision, management, and maintenance of public service facilities around Beijing Central Axis;
- (5) Participating in the construction of the information platform for Beijing Central Axis cultural heritage;
- (6) Participating in the development and promotion of Beijing Central Axis cultural heritage and tourism resources, cultural and tourism products;
- (7) Organizing and participating in the exploration, interpretation and promotion of the values of Beijing Central Axis cultural heritage;
- (8) Providing financial support for the protection, repair, presentation, research, exchange, and transmission of Beijing Central Axis cultural heritage.

Article 5 Public participation in the conservation of Beijing Central Axis cultural heritage shall adhere to the principles of protection first, free will, equality, openness, transparency, and sustainability.

Chapter II Public Participation in Supervision and Management

Article 6 All members of the public have the responsibility and obligation to protect Beijing Central Axis and have the right to stop and report any acts that damage Beijing Central Axis.

A system of public participation in the supervision of Beijing Central Axis cultural heritage shall be established, encouraging the public to supervise and give feedback on the protection, access and management of Beijing Central Axis cultural heritage.

A system of volunteers for the conservation of Beijing Central Axis cultural heritage shall be established. Volunteers shall be encouraged to utilize their cultural knowledge and professional skills to participate in the conservation of Beijing Central Axis cultural heritage. The municipal cultural heritage department shall be responsible for the organization, guidance and training of volunteers.

Article 7 Residents in the conservation area of Beijing Central Axis have the right to be informed of, participate in and supervise the work of heritage protection and utilization.

A daily communication mechanism shall be established between the Beijing Central Axis conservation agency and residents within the conservation area of Beijing Central Axis to solicit opinions and suggestions on heritage protection and management.

The Beijing Central Axis conservation agency, together with sub-district offices and neighborhood committees in the conservation area of Beijing Central Axis, shall, through various forms, organize residents to participate in heritage conservation, utilization, as well as the exploration, presentation and promotion of heritage values, deepening residents' recognition of heritage values and enhancing their sense of fulfillment and happiness.

Article 8 Under the premise of protection first, public service facilities shall be improved to create a good environment and conditions for the public to experience and feel the charm of Beijing Central Axis.

The Beijing Central Axis conservation agency, together with the Beijing Municipal Bureau of Cultural Heritage, shall carry out risk assessment on the public access to and utilization of Beijing Central Axis cultural heritage, and take corresponding measures to ensure the safety of the heritage.

The government shall reinforce the guidance of business forms in the conservation area of Beijing Central Axis, optimize the distribution of business forms, foster and support the development of business forms that are in line with the transmission of the heritage values of Beijing Central Axis.

The government shall coordinate the conservation of Beijing Central Axis cultural heritage with the conservation of other historical and cultural resources, natural ecological protection, urban development, and the improvement of people's livelihood, improve infrastructure, public service facilities and the living environment in accordance with the requirements of the relevant plans, and promote participation and shared benefits of heritage conservation.

Chapter III Public Participation in Administrative Decision-Making

Article 9 A system of public participation in the decision-making involving Beijing Central Axis cultural heritage shall be established. Where the decisions involve major public policies and measures, important plans, major projects, as well as issues involving the vital interests of the public or organizations, having a significant impact on society, being of general concern to the public or being highly professional or technical, except for decisions that are not open to the public according to law, the comments and recommendations of relevant stakeholders shall be requested before formal decisions are made.

Where the vital interests of residents, organizations, enterprises, and social groups around Beijing Central Axis are directly involved, or where there is significant disagreement, public hearings shall be organized. Where laws, regulations and rules provide otherwise for the convening of hearings, such provisions shall prevail.

Article 10 The municipal cultural heritage department shall play a leading and coordinating role in the overall conservation of Beijing Central Axis, and relevant departments such as natural resource planning, housing and urban and rural construction, finance, culture and tourism, afforestation, transportation, water resources, education, and urban administration, shall make joint efforts to protect Beijing Central Axis.

The Beijing Central Axis conservation agency shall be specifically responsible for the protection, monitoring, research, and presentation of Beijing Central Axis.

Chapter IV Public Participation in Value Interpretation

Article 11 Institutions of higher education, scientific research institutions, experts and scholars and the public concerned shall be encouraged and supported to study, explore, interpret and disseminate the heritage values of Beijing Central Axis.

Article 12 An expert consultation system for the conservation of Beijing Central Axis cultural heritage shall be established. Expert's comments shall be requested when making decisions concerning the conservation of Beijing Central Axis, and scientific expert comments and recommendations shall be provided for major projects, key planning, policy formulation and major decision-making related to the conservation of Beijing Central Axis cultural heritage.

Chapter V Public Participation in Revitalization and Utilization

Article 13 The public is encouraged and supported to set up museums and other public cultural facilities, develop and organize various cultural experience activities, and participate in the protection and utilization of Beijing Central Axis by conducting research, publicizing policies, donating funds, and providing venues and services.

Article 14 The public is encouraged and supported to organize and participate in activities related to the conservation of Beijing Central Axis cultural heritage.

These include, but are not limited to, volunteer training, exhibition displays, cultural exploration, intangible cultural heritage displays, artistic creations, knowledge education, folk cultural activities, and related educational and teaching activities carried out by various schools at all levels.

Article 15 The municipal cultural heritage department shall organize the establishment of the Beijing Central Axis cultural heritage information platform to provide convenience for organizations and individuals to access information, share research results, and carry out protection and utilization.

The public shall be encouraged to use traditional and modern means to display the historical and cultural information of Beijing Central Axis in various ways.

Article 16 The Beijing Central Axis conservation agency and the public are encouraged to jointly build themed cultural heritage tour routes, and establish a value interpretation and presentation system of Beijing Central Axis.

The Beijing Central Axis conservation agency, together with the municipal and district departments of culture and tourism, transportation, and other relevant departments to coordinate the development of heritage tourism resources, control the scale of tourist reception, reasonably adjust and improve traffic organization, optimize the tourism environment, improve tourism quality, enrich tourism products, and promote the integrated development of Beijing Central Axis conservation and tourism.

Article 17 The government shall take a coordinated approach to the open access to state-owned immovable cultural heritage and listed buildings to the public in different forms, and gradually create conditions for public access where conditions are not yet available. Non-state-owned immovable cultural heritage and listed buildings shall be encouraged to open to the public.

Chapter VI Public Participation in Resources Donation

Article 18 The public may provide financial support for the protection, restoration, interpretation, research, exchanges, and transmission of Beijing

Central Axis through donations to the Beijing Central Axis Conservation Foundation. Donors and beneficiaries shall enjoy preferential policies in accordance with relevant laws and regulations.

Article 19 The public shall be encouraged to donate or entrust the display of objects, materials, and funds related to Beijing Central Axis to public cultural institutions such as museums, libraries, cultural centers, and archives in Beijing, as well as charitable organizations such as the Beijing Central Axis Conservation Foundation.

The recipient entity shall establish a donation project publicity mechanism, and the public shall be encouraged to supervise donation projects related to the conservation of Beijing Central Axis cultural heritage.

Chapter VII Supplementary Provisions

Article 20 Rewards and punishments for public participation shall be implemented in accordance with the *Regulations for the Conservation of Beijing Central Axis Cultural Heritage*.

This Mechanism shall be interpreted and implemented by the Beijing Municipal Bureau of Cultural Heritage and come into effect on the date of adoption.

Annex 4-1: Sustainable tourism management measures implemented for the nominated property

All management organizations of the heritage components of Beijing Central Axis have defined the optimal capacity for visitors according to their actual conditions and have developed differentiated visitor management mechanisms. Visitor experience has been enhanced by improving the visit reservation and flow limitation management measures; optimizing the organization of tour routes; strengthening the regular monitoring of visitor flow at the heritage site and implementing diversion management; optimizing and adjusting tourist service facilities. As for the entire area where the nominated property is located, the linkage between the various component sites is strengthened by adopting zonal and sectional management measures to achieve overall coordination.

The specific management measures are as follows:

1. Improve the reservation system and exercise visitation restriction and visitor flow diversion

In accordance with Article 45 of the *Tourism Law of the People's Republic of China* regarding the regulation of the carrying capacity of scenic areas, and legal documents such as the *Regulations of Beijing Municipality on Parks*, *Regulations of Beijing Municipality on Tourism*, *Beijing Scenic Area Reservation Optimization Plan*, and the *Conservation and Management Plan for Beijing Central Axis (2022-2035)*, component sites of Beijing Central Axis and major visitor attractions in its surrounding area all have adopted a reservation system. This system, including telephone reservations, offline ticket purchase channels, and free tickets for special groups, ensures reasonable carrying capacity of the daily visitors. The Forbidden City, Temple of Heaven, Tian'anmen Square, Jingshan Hill and other component sites of Beijing Central Axis also continue to alleviate the concentration of tourists by expanding the touring area and enhancing audio guide services. Most sites have ticket prices that differ between peak and off-peak seasons, using price differences to regulate visitor flow.

Table 4-1: Carrying Capacity of Visitors at Major Nominated Components

S/N	Heritage Components	Carrying Capacity and Management Measures
1	Bell and Drum Towers	Instantaneous flow restrictions exercised by zone: Bell Tower: maximally 150 persons on the first floor and 130 persons on the second floor Drum Tower: 80 persons on the second floor
2	Jingshan Hill	Restrictions exercised based on an average spatial carrying capacity of 3m ² per person
3	Forbidden City	The daily visitations are limited to 40,000 persons, simultaneously with area-specific flow restrictions: 2 m ² per person for the standstill viewing area; 3.5 m ² per person for the walking viewing area; 5.3 m ² per person for the quick pass-through area.
4	Imperial Ancestral Temple	The daily visitations are limited to 5,000 persons.
5	Altar of Land and Grain (Zhongshan Park)	Restrictions exercised based on an average spatial carrying capacity of 2 m ² per person
6	Tian'anmen Square	Restrictions exercised based on an average spatial carrying capacity of 3 m ² per person
7	National Museum of China	Restrictions exercised based on an average spatial carrying capacity of 3.5 m ² per person
8	Temple of Heaven	Restrictions exercised based on an average spatial carrying capacity of 10.5 m ² per person
9	Altar of the God of Agriculture	Restrictions exercised based on an average spatial carrying capacity of 3 m ² per person

2. Exercise tourism monitoring and differentiated management mechanisms

A monitoring and early warning platform has been established for Beijing Central Axis to monitor tourist conditions and tourism pressure. Basic data is collected monthly from management bodies for each component site. The monitoring indicators include: tourist carrying capacity, real-time tourist numbers, tourist behaviour, ticket revenue, tourist service facilities, and development status of tourism-related industries, in order to develop differentiated management mechanisms tailored to the actual conditions of each site.

For example, a daily reservation alert value is set for Tian'anmen Square. Once the number of real-time visitors approaches the alert value, a linked dispatch is implemented to guide visitors to disperse outward, simultaneously driving the growth of tourists in non-hotspot heritage sites (such as the Imperial Ancestral Temple, the Altar of Land and Grain, etc.). The management office of Jingshan

Hill conducts large crowd emergency drills in advance of major holidays. When the instantaneous number of visitors reaches 8,400 persons, flow restriction measures are initiated, allowing no further entrance to the park, and guiding existing visits in a clockwise direction.

3. Optimize visit routes

In recent years, the exhibition and display system along the entire Beijing Central Axis has been gradually improved. With the nominated property as the core, exploration routes around the surrounding historic areas have been developed, providing the public with more options for visit and effectively alleviating the excessive concentration of tourists. Since 2022, Beijing's culture and tourism departments have successively introduced 26 citywalk routes such as "Elegance of Imperial City", "Aquatic Charm of Zhengyangmen," and "Northward View from the Jingshan Hill," which start from important historic nodes within the nominated property to different areas of the old city of Beijing. For tourist destinations with higher concentrations of visitors, the tourism routes is optimized to implement one-way sightseeing tours, which facilitates a "quick in, quick out" approach for tourists.

4. Enrich visitor experience with new digital tools

The official website of Beijing Central Axis (www.bjaxiscloud.com.cn) is now officially launched. The cloud-based touring method provides the public with an alternative visiting experience, accurately conveying the heritage values of Beijing Central Axis and visitor information.

Annex 4-2: Sustainable tourism management measures implemented for the surrounding area of the nominated property

Improve infrastructure and tourism service facilities within the property area and buffer zone to enhance the living condition

The local urban management departments strictly enforce the *Regulations of Beijing Municipality on Urban Appearance and Environmental Sanitation*, *Administrative measures of Beijing Municipality on Public Toilets*, *Standards for Setting and Managing Community Food Markets*, and *Administrative measures of Beijing Municipality on Motor Vehicle Parking*. Within the property area and buffer zone of Beijing Central Axis, they focus on setting up waste treatment facilities, toilets, food markets, parking spaces, restaurants, stores, and other infrastructure and service facilities, and further increase community medical facilities and cultural centres.

Encourage green travel in the nominated property to reduce environmental pollution

Beijing's tourism and transportation departments improve the traffic plans around the sites of key heritage components, such as the Forbidden City, regulate the tourist bus parking, relocate existing tourist bus stations, and encourage and guide visitors to take public transportation to the Forbidden City and the Tian'anmen area during off-peak time.



Figure 4-4: Sightseeing Bus of Line 1 and its transportation route

In recent years, public transport departments have established multiple bus routes in the surrounding area of Beijing Central Axis, including Sightseeing

Line 1 (Figure 4-4), Sightseeing Line 2, Tourist Bus Line 1, and Tourist Bus Line 2. Additionally, ten bus routes within the area have been optimized and adjusted, and dozens of green waves to allow continuous traffic flow have been coordinated and optimized.

Add several service stations within the property area and the buffer zone to facilitate residents' daily needs

Relying on grassroots units such as subdistrict offices and community committees within the property area and buffer zone of Beijing Central Axis, multiple service stations have been established. These stations serve as bases to promote communication between communities, shop owners, and tourists. Once a dispute occurs, the stations can assist the communities and the grassroots units in addressing issues promptly, protecting the rights and interests of all stakeholders. For example, in Qianmen Street (in the southern section of Beijing Central Axis), Qianmen Commercial District Service Station was established with nearly ten staffs, each serving an average of fifteen shops. According to statistics, from January to June 2023, the number of tourists to the commercial district reached nearly ten million, while the number of related requests about tourism on the 12345 Citizen Hotline in the first half of the year was only 58, less than one in two hundred thousand of the tourist flow.

Guide tourist behaviour and advocate mutual respect between tourists and residents

The municipal department of tourism has issued the *Interim Measures of Beijing Municipality for the Management of Records of Uncivilized Tourist Behaviours* and *Regulations of Beijing Municipality on the Promotion of Civilized Behaviour*. Activities like heritage promotion, setting up signage, and training tour guides have been carried out to regulate tourist visitation behaviour and guide tourists to improve their awareness of heritage protection and respect for residents, advocating for better travel behaviour.

Table 4-2: Policy documents related to the tourism management of Beijing Central Axis

Type	Name	Issuing /Implementing Entity	Date
Improve the quality of tourist service	Administrative Measures of Beijing Municipality for “Risk + Credit” Graded and Classified Supervision of Cultural and Tourism Sectors (for Trial Implementation)	Beijing Municipal Culture and Tourism Bureau	2023
	Emergency Response Plan for Sudden Tourism Incidents of Beijing Municipality (Revised in 2023)	Beijing Municipal Culture and Tourism Bureau	2023
	Reservation Optimization Plan for Beijing Tourist and Scenic Areas in Beijing	Beijing Municipal Holiday Tourism Work Leading Group Office	2023
	Opinions of Beijing Municipality on Fully Optimizing the Business Environment and Develop “Beijing Service”	Beijing Municipal People’s Government	2023
	The Conservation and Management Plan for Beijing Central Axis (2022-2035)	Beijing Municipal People’s Government	2022
	Administrative measures of Beijing Municipality for Credit Grading and Classified Supervision of Cultural and Tourism Sectors (for Trial Implementation)	Beijing Municipal Culture and Tourism Bureau	2021
	Administrative measures of the Palace Museum for Volunteers	Palace Museum	2021
	Beijing Municipal Parks Intensifying Spring Outing Flow Restrictions and Controls in Response to Instantaneous Peak Visitor Flows	Beijing Municipal Administration Centre of Parks	2021
	Regulations on Beijing Municipality on Tourism	Beijing Municipal People’s Congress	2017
Guarantee rights and interests of stakeholders	Support and Guidance Mechanism for Public Participation in the Conservation and Transmission of Beijing Central Axis Cultural Heritage (for Trial Implementation)	Beijing Municipal Cultural Heritage Bureau	2023
	Administrative Measures for Volunteer Supervisors for Beijing	Beijing Central Axis Conservation	2023

BEIJING CENTRAL AXIS

Type	Name	Issuing /Implementing Entity	Date
	Central Axis Cultural Heritage Conservation (for Trial Implementation)	Centre	
	Regulations on the Conservation of Beijing Central Axis Cultural Heritage	Beijing Municipal's People's Congress	2022
	Opinions on Encouraging and Supporting Private Sectors to Participate in the Protection and Utilization of Historic Buildings	National Cultural Heritage Administration	2022
	The Conservation and Management Plan for Beijing Central Axis (2022-2035)	Beijing Municipal People's Government	2022
	Standards of Beijing Municipality for the Implementation of Basic Public Services (2021 Edition)	General Office of Beijing Municipal Commission of Development and Reform	2021
	Regulations on the Conservation of the Historical and Cultural City of Beijing	Beijing Municipal People's Congress	2021

Annex 5-1: Progress of interpretation and presentation work for the Forbidden City

From 2023 to present, the following work has been carried out for the Forbidden City:

1. Further highlight the importance of the Central Axis and emphasize the role of exhibition halls located on the Central Axis, in particular the Meridian Gate and the Upright Gate

The Meridian Gate gallery of the Forbidden City is the largest exhibition space on Beijing Central Axis. In 2023, the Palace Museum held various exhibitions at the Meridian Gate, with a total number of visitors reaching 14.56 million. The Upright Gate gallery is a “digital museum” that the Palace Museum has been developing in recent years. In 2023, the permanent exhibition at the Upright Gate was upgraded to display the hierarchical regulations of the Forbidden City’s architectural complex, the landscape corridors within the Forbidden City, and the relationship between the Forbidden City and sacrificial rituals through video works and ground projections, showing the close relationship between the Forbidden City and the Central Axis, as well as the Forbidden City’s contribution to the potential outstanding universal value of Beijing Central Axis.

As these ancient royal buildings on the Central Axis become public exhibition spaces, the public’s understanding of the Central Axis is continuously strengthened.



Figure 5-1: Videos and ground projections displayed at the gallery of the Upright Gate



Figure 5-2: In June 2023, Beijing No.65 Middle School, in collaboration with the Palace Museum and the Dongcheng District Education Institute, launch a promotion week on the interpretation and conservation of Beijing Central Axis and the Forbidden City at the Upright Gate digital gallery

2. Organize cultural activities themed on Beijing Central Axis

Central Axis-themed public lectures at the Digital Research Institute of the Palace Museum and the Beijing Central Axis-themed bookstore in the Forbidden City have been organized, introducing the values of Beijing Central Axis and its transformation toward public access, focusing on such topics as *“The Historical and Cultural Values of the Yuan Dynasty’s Qizheng Tower, Wanning Bridge and the Central Axis”*, *“From the Forbidden City to the Palace Museum”*, *“The Central Axis: The Time and Space Context of Chinese Culture”*, and *“Astronomical Studies on the Construction of Beijing as the Capital of the Yuan, Ming, and Qing Dynasties”*.



Figure 5-3: The “Reading the Forbidden City on the Central Axis” activity in January 2023



Figure 5-4: The “Reading the Forbidden City on the Central Axis” online activity in September 2023



Figure 5-5: The Beijing Central Axis-themed bookstore at the Forbidden City



Figure 5-6: An activity hosted at the Beijing Central Axis-themed bookstore within the Forbidden City

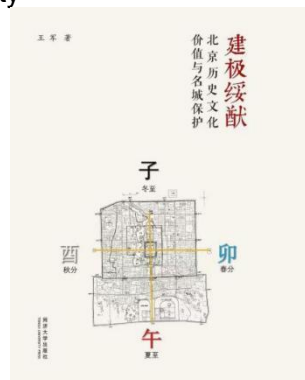
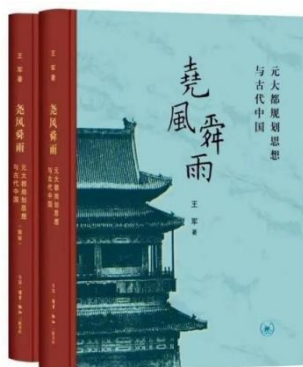


Figure 5-7: Research publications on the interpretation and presentation of Beijing Central Axis published by the Palace Museum

3. Organize public education activities on techniques for historic building repairs

The Palace Museum has organized public education activities to teach and demonstrate traditional construction techniques used in the official-style buildings from the Ming and Qing dynasties, and offered hands-on experience that engage students and educate them about this aspect of Chinese cultural heritage at various expositions and exhibitions.



Figure 5-8: Students learning how to draw decorative ceiling paintings

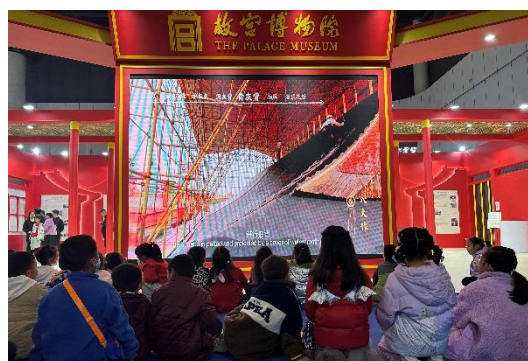


Figure 5-9: Students watching "Eight Great Crafts", a video on the construction of official-style buildings

2023 World Expo on Cultural Heritage Conservation and Rehabilitation, held in Chengdu from 23 to 25 November 2023

4. Set up information signboards for the Central Axis

At the main entrances of the Forbidden City, Beijing Central Axis signboards are set up to systematically display all the heritage components of Beijing Central Axis, as well as the location of the Forbidden City on Beijing Central Axis, explaining its contribution to the overall value of Beijing Central Axis, thus enhancing the public's understanding of the Forbidden City from the perspective of the Central Axis.



Figure 5-10: The Beijing Central Axis signboard installed at the Forbidden City



Figure 5-11: The Beijing Central Axis signboard installed at the Upright Gate

Annex 5-2: Progress of interpretation and presentation work for the Temple of Heaven

From 2023 to present, the following work has been carried out for the Temple of Heaven:

1. Improve the “History and Culture of the Palace of Abstinence” exhibition

The “History and Culture of the Palace of Abstinence” exhibition has been improved to add to Gallery One the content related to the Temple of Heaven and its connection with Beijing Central Axis, including the positional relationship between the Temple of Heaven and the Central Axis, the history and development of the Central Axis, and the national ceremonial and worship system formed by the four altars and temples on the Central Axis. By doing so, the exhibition aims to interpret the contribution of the Temple of Heaven to the outstanding universal value of Beijing Central Axis.



Figure 5-12: Display panels of the “History and Culture of the Palace of Abstinence” exhibition at the Temple of Heaven



Figure 5-13: The gallery displaying the “History and Culture of the Palace of Abstinence” exhibition at the Temple of Heaven

2. Organize Beijing Central Axis-themed cultural activities

Activities were organized to promote Beijing Central Axis on the occasion of China’s Cultural and Natural Heritage Day on June 10, 2023, distributing to visitors over 600 leaflets to promote heritage conservation and knowledge about Beijing Central Axis. Other on-site and online interactive lectures have also been organized such as “*Explore the Road to the Heaven Worship: The Central Axis and the Temple of Heaven*” and “*Technology and Culture in Heritage*”, as well as the online intangible heritage exhibition “*Harmony between Rites, Music and Man*”.



Figure 5-14: “Conservation and Utilization of Cultural Heritage and Self Confidence and Improvement in Culture: Protecting Heritage and Transmitting Culture to Light Up the Temple of Heaven and Shine the Central Axis”, a promotional event held on China’s Cultural and Natural Heritage Day on June 10, 2023



Figure 5-15: “Explore the Road to the Heaven Worship: The Central Axis and the Temple of Heaven”, a promotion and presentation activity held on China’s Cultural and Natural Heritage Day on June 10, 2023

The Beijing Municipal Cultural Heritage Bureau has fully mobilized the initiative of public education institutions and tourism organizations, launching many creative research and cultural experience projects. As one of the host sites for the “*Museums on the Central Axis*” study tour series, the Temple of Heaven, along with the Forbidden City (the Palace Museum), the National Museum of China, and the Altar of the God of Agriculture (Beijing Ancient Architecture Museum) and other heritage sites with museum functions, systematically display the philosophical concepts and cultural stories behind the relics, giving children the opportunity to view heritage from a broader perspective.



Figure 5-16: “*Museums on the Central Axis*”, a study tour organized at the Temple of Heaven

3. Update the guide signs within the Temple of Heaven

At the main entrances of the Temple of Heaven, Beijing Central Axis signboards are set up to systematically display all the heritage components of Beijing

Central Axis, showcasing the Temple of Heaven's position on Beijing Central Axis and explaining its contribution to the overall value of Beijing Central Axis, thus enhancing the public's understanding of the Temple of Heaven from the perspective of the Central Axis. After a comprehensive assessment of the various signboards within the Temple of Heaven, some of them are upgraded and improved, with 10 sets of signboards updated, totaling 116 panels.



Figure 5-17: The Beijing Central Axis signboard at the Temple of Heaven



Figure 5-18: The signboard at the Temple of Heaven after it was updated

Annex 5-3: Progress of interpretation and presentation work for the Wanning Bridge

From 2023 to present, the following work has been carried out for the Wanning Bridge:

1. Improve the explanatory signboards

In conjunction with the repair of the bridge structure and the environmental renovation of the surrounding, explanatory signboards have been placed at the yanchi slabs of the Wanning Bridge and the river banks, describing the history and functions of the bridge, the water-harnessing beasts, and its contributions to the outstanding universal values of Beijing Central Axis.



Figure 5-19: A signboard describing the water-harnessing beasts at the Wanning Bridge

2. Develop a mini-program to display historical scenes

In 2023, an AR historical scene reproduction software named “Panorama of the Central Axis” was developed for the Wanning Bridge. It allows users to view animations on their mobile phones to understand the historical functions of the Wanning Bridge and the Chengqing Upper Watergate.



Figure 5-20: Poster for downloading the “Panorama of the Central Axis” mini-program



Figure 5-21: A citizen scanning the QR code near the Wanning Bridge

Annex 5-4: Progress of overall interpretation and presentation work for Beijing Central Axis

The *City Walks: Beijing Central Axis Exhibition Guide 2023 (Chinese-English)* was published, the WeChat mini-program “Central Axis on the Cloud” launched to showcase the history and panorama of Beijing Central Axis, guiding the public to form a more complete, coherent understanding of Beijing Central Axis in various ways.



Figure 5-22: *City Walks: Beijing Central Axis Exhibition Guide 2023 (Chinese-English)*

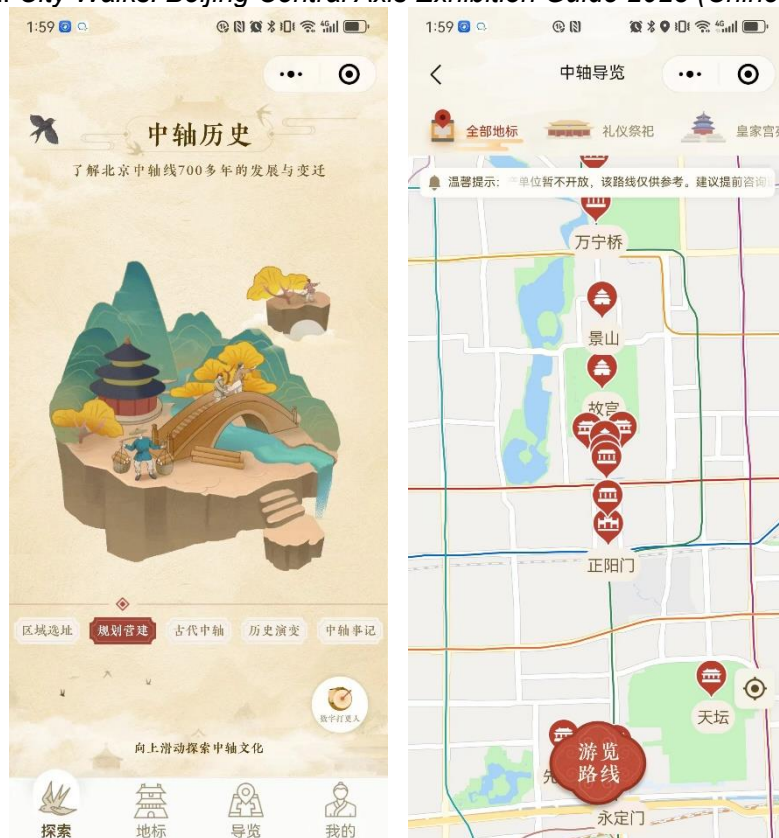


Figure 5-23: WeChat mini-program “Central Axis on the Cloud”

Annex 5-5: Interpretation and Presentation Programme for the Existing World Heritage Sites on Beijing Central Axis 2024

The above-mentioned work to optimize and adapt interpretation and presentation has enabled visitors to the Forbidden City, the Temple of Heaven and the Grand Canal to deepen their understanding of the relationship between the three existing World Heritage sites and Beijing Central Axis and establish a more integrated and coherent impression. In order to continuously enhance the guiding effect on tourists and a broader audience, the Beijing Municipal Cultural Heritage Bureau and the Beijing Central Axis Conservation Center have formulated the *Interpretation and Presentation Programme for the Existing World Heritage Sites on Beijing Central Axis 2024*. It includes 12 tasks across 7 categories: thematic exhibitions, research and training, signage information, specialized institutions, cultural activities, digital displays, and featured derivatives, involving 4 leading units: the Beijing Municipal Cultural Heritage Bureau, the Beijing Central Axis Conservation Center, the Palace Museum, and the Temple of Heaven Park.

1. Thematic exhibitions

1) Curating and presenting interior exhibitions at the Forbidden City

A Confucian exhibition will be curated to interpret the philosophical concept of 中 (zhong, neutrality) in China's cultural tradition. After the restoration of the interior furnishings of the Hall for Ancestral Worship (the ancestral temple of the Ming and Qing royal families within the Forbidden City) is completed in the coming years, it will be opened to the public. The exhibition in the restored hall will specifically interpret the ritual norms reflected behind the urban layout of "ancestral temple on the left and altar of land and grain on the right" as set out on Beijing Central Axis and display the ideal capital city planning paradigm as stipulated in the *Kaogongji* (Book of Diverse Crafts), a section of the *Zhou Li* (The Rites of Zhou).

Lead institution: Beijing Central Axis Conservation Center, Palace Museum

2) Curating and presenting interior exhibitions at the Temple of Heaven

Over the next few years, efforts will be made continuously to improve the ancient royal music exhibition housed at the Divine Music Administration of the Temple of Heaven. The project aims to refine and perfect the exhibition plan by incorporating feedback from visitors. Curatorial efforts will focus on the functional use of *Zhonghe Shaoyue* (a type of ancient royal music), the ritual music of the Temple of Heaven ceremonies, the architecture and function of the Divine Music Administration, interpretations of *Zhonghe Shaoyue*, and the protection and inheritance of intangible cultural heritage. The exhibition will also highlight use of technology. In addition, more efforts will be made to comprehensively present the intangible cultural heritage of *Zhonghe Shaoyue* at the Temple of Heaven and the philosophy of 中 (zhong, neutrality) and 和 (he, harmony) as represented by Beijing Central Axis. The connection with other heritage components along the Central Axis and other World Heritage sites in Beijing will be enhanced, utilizing temporary exhibition halls and collaborating with the Municipal Cultural Heritage Bureau and other units responsible for components of the Central Axis heritage to host temporary exhibitions themed around the Central Axis.

Lead institution: Beijing Central Axis Conservation Center, Temple of Heaven Park

2. Research and training

3) Training in the intangible cultural heritage on the Central Axis: construction techniques for official-style buildings from the Ming and Qing dynasties

Continuous training programs will be carried out for the intangible cultural heritage on the Central Axis: construction techniques for official-style buildings from the Ming and Qing dynasties. Exchanges among craftsmen who repair Ming and Qing official-style buildings in the Forbidden City and on the Central Axis will be organized to share architectural repair skills. Technique showcases and hands-on experiences will be also organized at various expos and exhibitions to promote training and exchanges on traditional crafts and skills.

Lead institution: Beijing Central Axis Conservation Center, Palace Museum

4) Planning and organizing Beijing Central Axis-themed lectures and educational activities

Beijing Central Axis-themed public lectures at the Digital Research Institute of the Palace Museum and the Beijing Central Axis-themed bookstore in the Forbidden City will be organized to introduce the values of Beijing Central Axis and its transformation toward public access.

Lead institution: Beijing Central Axis Conservation Center, Palace Museum

5) Publishing research results in the presentation and interpretation of the Central Axis

Books and works on the study of heritage values, historical development, and conservation concepts of Beijing Central Axis will be published.

Lead institutions: Beijing Municipal Cultural Heritage Bureau, Beijing Central Axis Conservation Center, Palace Museum, Temple of Heaven Park

6) Further supplementing Beijing Central Axis-related content in guide commentaries and courseware for public and children's education

Gradually integrate Beijing Central Axis into the cultural dissemination matrix of the Forbidden City and the Temple of Heaven to develop an interpretation and presentation system with both overall value and individual characteristics.

Lead institutions: Beijing Central Axis Conservation Center, Palace Museum, Temple of Heaven Park

3. Signage information

7) Updating the signage system and guide commentaries

After the successful inscription of Beijing Central Axis on the World Heritage List, there will be concerted efforts to redesign and produce new signage and adjust the layout of official websites to enhance the display of information related to the Central Axis. For instance, comprehensive guide maps are

updated to include information on the Central Axis, indicating the visitor's location and displaying information about other heritage components within the Central Axis, historical and cultural areas, and traditional place names based on their location. Additionally, the information related to Beijing Central Axis will be incorporated into guide commentaries, and guides will undergo training courses to deepen their understanding and accurately interpret to tourists the connection of the Forbidden City and the Temple of Heaven with Beijing Central Axis in terms of heritage values.

Lead institutions: Beijing Central Axis Conservation Center, Palace Museum, Temple of Heaven Park

4. Specialized institutions

8) Launching Central Axis bookstores

Increase the publication of books related to Beijing Central Axis and develop related premises to periodically release research publications on Beijing Central Axis.

Lead institutions: Beijing Municipal Cultural Heritage Bureau, Beijing Central Axis Conservation Center, Palace Museum

5. Cultural activities

9) Organizing publicity activities on the occasion of the International Museum Day and the Cultural and Natural Heritage Day

Interpret and present the history and culture as well as heritage values of Beijing Central Axis through intangible cultural heritage showcases, education and publicity activities, and exhibitions and displays.

Lead institutions: Beijing Municipal Cultural Heritage Bureau, Beijing Central Axis Conservation Center, Palace Museum, Temple of Heaven Park

6. Digital displays

10) Organizing online activities

Continue to launch winter and summer vacation classes at the Forbidden City

and online video classes, focusing on architectural details of the heritage buildings on Beijing Central Axis and historical stories behind the life of court. The Temple of Heaven will continue to conduct online activities to disseminate the concepts of 中 (zhong, neutrality) and 和 (he, harmony) to the public. Online live broadcasts and other display methods will be used to showcase intangible cultural heritage such as *Zhonghe Shaoyue* music practiced at the Divine Music Administration.

Lead institutions: Beijing Central Axis Conservation Center, Palace Museum, Temple of Heaven Park

11) Developing digital display projects

Continue to develop digital display projects such as “Digital Central Axis” and the digital exhibition at the Upright Gate. In the short video series for the promotion and education on the dragon culture at the Palace Museum in 2024, the images of the dragon in Central Axis buildings and their techniques and values will be introduced.

Lead institutions: Beijing Municipal Cultural Heritage Bureau, Beijing Central Axis Conservation Center, Palace Museum, Temple of Heaven Park

7. Featured derivatives

12) Develop cultural and creative products

Develop cultural and creative products related to Beijing Central Axis within the cultural and creative development systems of the three existing World Heritage sites. Additionally, cultural and creative products related to Beijing Central Axis will be developed through cultural institutions and activities such as the Competition for the Transmission and Development of Beijing Central Axis Cultural Heritage, characteristic games, and the Central Axis Post Office.

Lead institutions: Beijing Municipal Cultural Heritage Bureau, Beijing Central Axis Conservation Center, Palace Museum, Temple of Heaven Park

