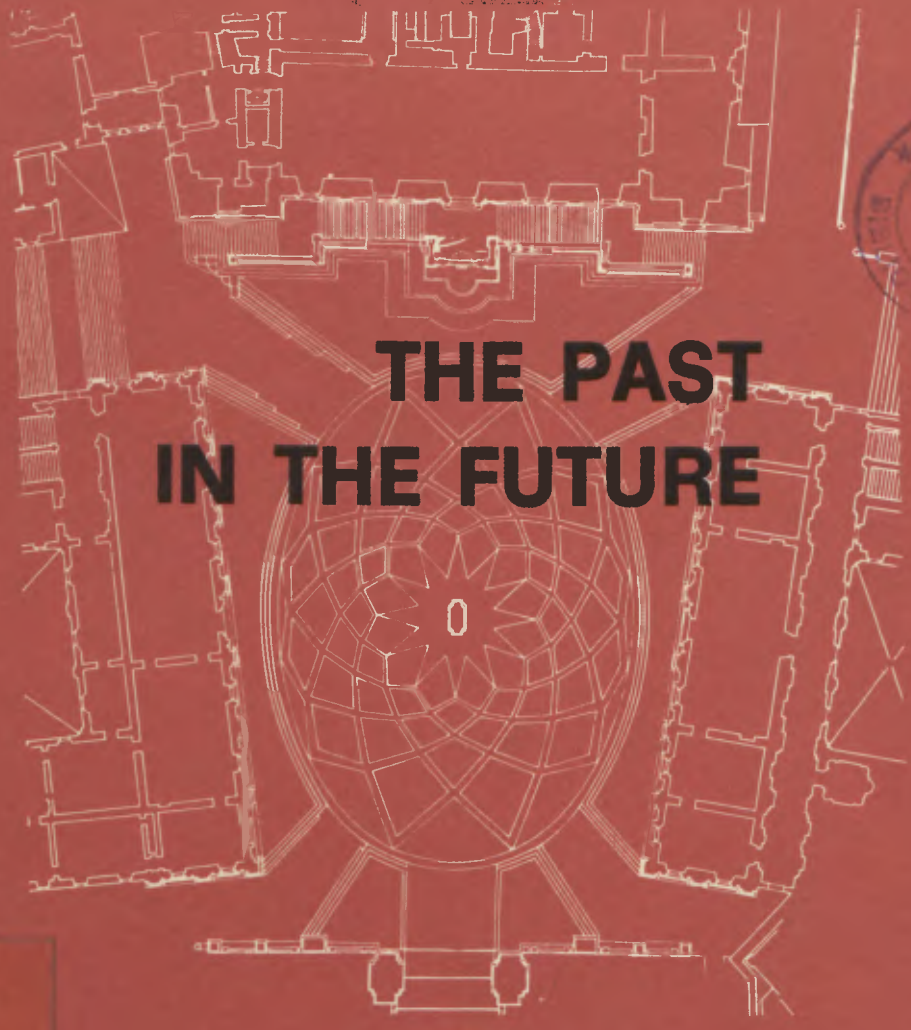
INTERNATIONAL CENTRE
FOR THE STUDY
OF THE PRESERVATION
AND THE RESTORATION
OF CULTURAL PROPERTY

FACULTY OF ARCHITECTURE
UNIVERSITY OF ROME

PIETRO GAZZOLA



THE PAST IN THE FUTURE

INTERNATIONAL CENTRE FOR CONSERVATION

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FOREWORD

The "preserver of the past", the "defender" of historical monuments is not at all a popular figure in these days, when the contestation of things past is a bounden duty.

But the profession of preserver did not enjoy any greater favour in past times. His activity appears to be synonymous with immobility and an involution of thought: he appears an incurable nostalgic outside his own time, a sentimental eccentric, enemy by definition of every kind of modernity, mistrustful of posterity and suspicious of his contemporaries. This is so far true that anyone declaring himself a conservator, or preserver, hastened — and hastens — to extract more attractive definitions from the term, that might modify its accepted usage. This is more than ever a burning problem today, when we are all afraid of seeming backward and urge forward into the vanguard of protest against the past as it appeared in traditions, principles, morals and works.

Developing technology has always modified the pre-existing equilibrium: I say nothing about the effect that invention of firearms had on the stability and form of our forebears' lives, but merely that of the bridle and bit: or the discovery, not of America, but of a small unexplored region: the history of civilization is the history of continually changing principles and traditions.

This peaceful evolution becomes revolution when man subordinates reason and logic to his various idolatries, the fruit of essential ignorance, egoism; modernity degenerates into mere changing fashion, the "rabida savies auri" and the presumptiousness which misleads many people to think themselves makers of history, when they are merely figures in the public eye. The lessons of wisdom, the counsel to prudence, which the past teaches us, have become mere objects of arrogant derision, as if they were no more than pious Sunday School fables, commonplaces and platitudes.

But the determination of the few who defy unhesitatingly the unpopularity of the view that we must be constantly aware of the need to defend the present and future of man through civilized reasoning must become all the more courageous and firm, as the attack grows more penetrating and provocative. I don't think I am the only person in the world today to see the prime cause of our inhuman existence in the habitat to which we have been condemned. Others will be able to judge the buildings, from which every bond with the past has fled, as an expression of the changed human condition: I am one of those who see in the way they are spreading a denouncement of the apathy and anonymity of the individual bound up in the mass, become a cog in a machine which annihilates his personality.

The research which will be explained in the text is inspired by the fervent hope that a habitat will be created in which the individual, the family and the community may find that balance, serenity and harmony which life today ignores and outlaws, and in which the works of the past may once more inspire the man of the present.

This is the purpose of the studies collected here, and which represent a decade of research in different environments, but with the common aim of rediscovering the living and fertile root of our humanity.

THE FUNCTION OF ARCHITECTURAL MONUMENTS OF THE PAST IN THE WORLD TODAY

Evaluation of architectural monuments of the past, whether these are single isolated buildings or historical, artistic and environmental centres of interest, in contemporary life, involves a much wider field of investigation than at first appears.

It involves every aspect of our civilisation and obliges us to serious meditation and examination over a wide field.

When we see the unease which creeps through every activity of our daily lives, making us discontented and anxious, we are obliged to make a critical examination of the whole of our present, meaningful only if its function as a link between past and future is not endangered. It is this very unease which reveals a dangerous severing with the past, the whole past to the most ancient times.

If we wish to establish the historical moment when this phenomenon became apparent, we must refer to that period of the nineteenth century when the Industrial Revolution produced the greatest upheaval in the history of mankind. To find another, much more limited in scope, we must go back to the passage from the Stone Age to the Bronze Age. Just as archaeological evidence of that event shows the extraordinary new possibilities of dominating life and matter which man discovered in the dawn of his history, so the famous Excelsior Ballet, presented in Italy towards the end of last century, shows as the theme beneath the whirling of lights and costumes, modern man's uneasy awareness of undreamed of possibilities. This corresponds to the breaking down of that insuperable barrier of natural limits which has set solid limits to his dreams, dreams which remained such in an environmemnt which allowed the constitution of a harmony between the forces of nature and human possibilities.

Suddenly, with the rise of the machine and the sudden and rapid opening of new human knowledge in every field of science and technology, many of the natural barriers which had give men security fell: the balance has been upset and the title of "ruler of nature" which man has always liked to give himself, has suddenly become a source of anguish for the few people who have a sense of responsibility, and who see the abyss which has opened before our eyes.

Today man has powers which exceed his possibilities of judgment, and he finds himself in possession of material means for whose control and organic harmony he is not spiritually prepared. He sees things which once belonged to the world of dreams physically realized: hence he is disorientated, and there is disharmony and disorder in every field.

Man's ancient dreams, those of conquering the bounds of terrestrial space, of time as an absolute value, of physical death, are being realized, and the consequences are ambivalent, good and evil at the same time.

Nature, an inexorable and far-sighted mother, once imposed the bounds of infantile mortality: now asepsis and antibiotics have removed this cruel human hygiene and the population is increasing at a fantastic rate.

In the technical field, closely linked to the scientific, man's material power is practically unlimited, and all his activities betray this measureless freedom, which was unknown before. The terrible increase of discoveries governed not by a central intellectual body, but by the fractioned contribution of individuals, produces a kind of chain reaction leading to newer and newer possibilities, in a multiplication of discoveries that reminds one of the propagation of a fatal cancer in the body. In this implacable torrent the individual loses his vision of a final aim, and at the end of the cycle, cannot find either himself or his intentions.

In this new and frighteningly fairy-tale world, in which man, in spite of everything, still carried his burden of ancient and basic problems, we find the problem of town-planning. Returning to our researches we shall find that, while until the twentieth century all succeeding architectural forms had obeyed the invincible laws of elementary statics and technical solutions which did not go beyond the architrave, the arch and the vault, the new structures in steel, ferro-concrete, plastics and the rest, threw down traditional limits and ancient units of measure: the architect found himself able to create huge and strange buildings, so that the harmonious development of his creative process was upset.

Many errors arose from this fact — but we should not, because of this, resort to a polemic or reactionary position. Accepting these errors with serenity is the first step towards overcoming the point of inertia. This acceptance means a carefully considered examination of the grave difficulties in which we find ourselves; their solution can only be achieved through genuine and dignified humility. Strength is needed, much more than was required for rebellion and distruction.

It means re-ordering our minds and seeking new parameters which will help us to determine the choices we make and the way we must go. Being aware of the enormous difficulties that face us we must be careful not to be tempted by complicated theorising, nor to become the prophets of those who promise us a miraculous panacea.

Let us try to make clear some fundamental points.

First of all, life's expansion cannot be denied: the progress of science with all that flows from it in technology cannot be refused: the affluence which is steadily spreading to new and vast sections of the population must be sought with every honest means. What is wrong, then? Merely something in us, something that is an integral part of our human personality.

With time man became worthy of the immense moral benefits resulting from the gradual settling of the struggle for survival, now our

reasoning ego must reach real control, over the new means we possess; only thus can we become worthy of the progress which has blossomed in our hands and transform it into an asset in the total sense of the word.

Therefore there is no need to despair, but to face the new situation with firm decision.

If man has been able to realise his inexhaustible dreams, he must be able to control the immense physical means he now possesses and which, fearful as it may be to contemplate, may be far greater in the future. But the slope must be climbed slowly and painfully: we must learn modesty and accept the limits imposed by the balance between spirit and matter to be found in each one of us. This is the hard and difficult price of all simple things; the price of our survival.

Only a few will accept this line at the beginning, because it calls for a mental maturity above the average, but it is here that all who can must commit themselves for the salvation of the collectivity.

We make no secret of the fact that present town-planning is the most tangible proof of general disgregation, and that only reorganization in this field can save us from madness and self-destruction.

When we examine the problem of man's habitat we must recognize what is now accepted by the highly qualified sociologists, doctors and town-planners, that the home and the town must cease to be imposed, as they were during the last century, according to merely economic considerations — the hard legacy of positivism. It is this series of vertical divisions that has led to the artificial creation of the myth of needs, and has aided the dictatorship of the theorists of the consumer civilisation.

The problem of sound town-planning is much more complex than that of the mere economic sector, which is only a part of it.

The aspiration towards a human scale of living, the necessity of living space for privacy, silence and natural green, are now peremptory to a degree unthought of a few years ago.

It is the need to realize the totality of his human values, that rises unaware in the mind of man as soon as he has solved the immediate problems of survival. In the main it is a need to realize the lyrical part of his own personality, a need which becomes identified with discontent at one's own condition and leads to the effort to improve it, and which may lead to the most banal and depressing forms of satisfaction unless the individual has a clear ethical basis to work on. Alcoholism, sexuality, violence, the search for artificial stimuli in arts no longer healthy for one's psychic balance, a spirit of revolt, dislike of one's work and of law and order — these are the fancies which delude and conquer anyone who arrives suddenly at unexpected affluence, opening new horizons and possibilities to the human individual.

The guilt of the ruling classes, and of the intellectual classes, is that of not having been able to prepare for the consequences of affluence those vast sections of the population who have achieved it only recently. Exactly comparable to the guilt of fathers who fail to prepare their children for life.

The many deviations of which we have spoken all spring from a fundamentally lyrical need, and a properly organized society has the duty of creating conditions in which it can flourish, certainly not of stifling it.

This means that there must be guidance and possibilities to choose from.

It is much cheaper and easier to provide outlets for these needs than to provide psychiatric treatment or punishment.

Similar ideas can serve as a guide also for town-planning problems and show us the right way of dealing with problems connected with the preservation of historic centres.

Until now we have merely made learned speechs about the values of art and the past from a strictly historical and cultural point of view, and the results have been extremely disappointing.

Today, if the problem is re-examined on new bases, the language we use may become more comprehensible and acceptable.

The line of argument we can use today is different, and strikes deeper because of the social values that are implied. We must ask frankly "What does the past mean to us? How can the monuments of the past serve the man of today?".

Can the ancient cities still be used, with their narrow winding streets? Do their dwellings still mean something to us, even if they are tumbledown and uncomfortable. These are the questions to be asked.

The problem must be attacked from this standpoint and not, as in the past, from a cultural point of view, accepted by the majority as a dead weight on the economy.

Let us, then, try to see objectively what these old stones can be used for.

We spoke before of new lyrical needs which cannot be obliterated in creating modern man's new habitat, whose necessity will be increasingly felt as human work is increasingly governed by the machine and by automation. This tendency increases leisure time, thereby setting up a problem which society must solve by guiding the individual towards using it in a way which will enable him to realize the best of himself, in short, to improve his physical and moral health.

In order to have a town planned for these needs, certain funds will have to be made available which did not exist before and which have now become an *urgent necessity*.

Here is one of the parameters which must guide the planners for tomorrow. It is not by space for leisure, such as sports grounds and cultural centres, that we shall solve the problem, as was thought overhastily and superficially until recently; it can be done only by making profound researches and surveys, calmly and quietly, and especially by interrogating the man himself to understand what it is he requires, that we shall achieve a solution which does not open the door to the worst aberrations of vice and violence.

For this type of humanity, in search of total self-expression, the home and the town as they have been understood until now are not enough. We must accept that what yesterday was considerd super-

fluous is now necessary, and that this depends on the occupier; in other words every house must allow for the addition of every thing deriving from the choice of the person living in it, quite outside the rigid schemes and abstract compositions of planner and architect.

To the importance of this kind of human intervention must be added the necessity of living in non-class groupings, the well-off side by side with the poor man, the cultured with the ignorant, the dishonest with the honest, as happened until last century.

This is the only way in which society can improve. Man needs a many-facetted reality in his relationships with the environment in which he lives: he needs some projection of his own greatness, an affirmation of power and beauty under his eyes, and above all, an increasing presence of nature, as represented by flowers, trees, fruit and vegetables.

I said increasing — that is, more than he ever had until today. This for the simple reason that in the cities of the past, all comparatively small, he had nature at hand as soon as he was out of the city gates, quite apart from the gardens and kitchen gardens in the city itself. Now, outside the centre, we have squalid shanty towns and ugly suburbs, not to mention the dangers of tainted air and water.

There are two solutions to the problem of creating a habitat for the man of today, or rather of tomorrow. The first is certainly the most expensive, that of creating the district or city ex novo, the ideal city furnished with all those elements which respond to lyrical needs as well as purely economic ones. The second — which we must consider as the first possibility owing to the urgent need to save what is falling to pieces before building ex novo — is that of reconstructing an old district, which might answer the necessities of which we have spoken at a much lower cost: this is a solution, moreover, which offers the variety of chance, difficult to achieve in a project planned in every detail.

Sound urban planning, based on overall planning of the whole territory and on the correct proportions between residential sites and those where building is prohibited, is all the more urgent as industrial and agricultural landscapes have produced an imbalance which is continually creating new problems. One of the most notable results is inurbation and the abandonment of the country, and especially of hill districts.

All these events which are part of daily life are grave, but no cause for despair, provided the salvation of man remains our fixed and realistic aim.

We must give back harmony to a complex of men who have lost it and who are groping blindly in the dark without finding the right way to health — that is, serenity in every day life. We must guide man towards a choice which will save both his present ego and the mysterious bonds linking it to the past from which it descends; which will save his entire personality, the result of old stratifications and new and increasingly urgent requirements.

It is in this sense that monumental buildings and centres of artistic and historical interest can be socially useful to man.

Man's preferring to live in an old building, or old town, rather than a completely new one, is determined by the chance nature of additions made in the course of time to a texture originally created not entirely for economic reasons, but others unconsciously lyrical. In fact, a whole which answers man's varying and imprecise need for space, which Sivadon describes as "critical distance," the distance an animal needs for flight, and which amounts to the space essential for our needs of defence.

If this distance, which is volumetric rather than linear, is lacking, man feels undefended from agression and the irrational.

This space can be compared to the territorial waters of a nation, and forms part of the unconscious needs of man.

Critical distance for the individual is as home territory for the family.

It is no longer the space for battle, but the minimum ideal enclosure for the species and for the possibilities of family life.

GENERAL PRINCIPLES GOVERNING ACTION BY THE COUNCIL OF EUROPE

The whole of Europe is a "historic centre".

This statement may seem somewhat paradoxical. It only expresses — in a very sketchy form — the actual limits and true meaning of historic centres everywhere. It may perhaps indicate, at the start, the true dimensions of the problem, which has been gradually reduced in breadth as the result of the defeats suffered by the bodies responsible for the preservation of monuments and sites and also because of the violence of aggressions.

We all know, too well for it to be necessary to dwell upon them, the consequences of the rapid development of technical progress and industrial standardization on ancient habitat with a character of their own, which successive architectural additions up to our own day had not disfigured because, being always inspired by a true appreciation of man's requirements, they had been assimilated in their measured rhythm as vital parts of a living organism.

We know well and have put to the test by every possible application those instruments that are needed to ensure the preservation and transmission to our descendants of those features of art, natural environment and landscape which seem to embody the distinctive characteristics of our countries. There is no need, then, to enumerate the reasons that lie behind the fears and alarm of the best informed part of the public on being faced with the transformation of assaults, which until late years were only sporadic, into a general attack upon historic properties and sites, any more than it is worth while wasting time on deploring the inadequacy of the resources available to combat this state of affairs.

Let us rather consider the true causes of the ineffectiveness of our action, in the hope that a fresh critical and scientific statement of the problem will make it possible to find new methods of practical intervention.

First of all we shall denounce those views in our protective schemes which are based on a fundamental error in evaluating historic centres, an error which extends to the appreciation of the landscape setting. The suburban areas on the outskirts of our population centres and the characteristic of these suburbs, gloomy and dreary built-up areas, have shown their tendency to extend and to absorb on the one hand the outer quarters of the old town and on the other the external environment to an extent out of all reasonable proportion. Observation of this has led to the notion that the habitat which should be respected

and protected is that which is contained within the traditional historical perimeter corresponding to the zone in which there are historic monuments. The rest, which quantitatively is the essential part of a habitat, is not given any protection, as if it were a kind of no-man's-land.

The self-evident shortsightedness of such discrimination is confirmed by the impossibility of giving any effective protection to the two artificially separated parts for lack of unity of purpose on the part of those responsible. Should we not remind ourselves of the indissoluble unity of any living organism?

Similarly it is unpardonable to underestimate, the influence which any area of land, even undeveloped, can have on the physiognomy of a region and thus on the country as a whole. The denial of protection of those potential values amounts to ostracising them and handing them over to all the whims of an anarchy which has nothing in common with civilised behaviour.

The historical centres which hitherto we wrongly thought could be identified with the most ancient nucleus of a habitat are in fact scattered at irregular intervals. The towns, overflowing their ancient boundaries, incorporated in their tremendous mass monuments, historical buildings and sites which were previously distinct and separate, but are now conditioned by the whole town and subjected to influences and repercussions which did not affect them only a few score years ago.

Historical centres cannot be spared any of the evils which make life difficult in the new built-up areas if we obstinately continue to regard them as metaphysical monads. It is only a question of time. Even if it were possible to cut off communication between the traditional part and the atypical excrescences, we should be forced to observe that the best of intentions are vitiated by inherent errors that were not understood and corrected in time.

The organization of preservation must be quite different from its present conception, as is the enlightened evaluation of the historical sites and monuments of our countries that we can make today.

Observation of the consequences of the development of town planning in all countries in recent years, has everywhere aroused keen anxiety, and in several places, responsible public opinion has finally risen up to demand that we should escape from the stagnation that threatens to destroy our civilization.

In the sector which concerns us, we must recognize that the present chaos can largely be blamed on lack of self-discipline, on lack of respect towards nature, existing environment and the property of others when special interests are at stake and when speculation can have free rein for lack of adequately framed legislation to meet present-day requirements.

In those nations with an ancient historical tradition, where the past had handed down a humanistic legacy to the first years of our century, in tune with the different characteristics of the different peoples, the brusque and haphazard appearance of new and ambitious buildings typical of our time has caused breaks, discordant elements and disorder which

everywhere have aroused doleful lamentations and justifiable rebellion.

It is the concept of town planning as understood hitherto which has proved deficient because it has concerned itself almost exclusively with the road problems created by traffic or at best with the prevision of new rational and healthy districts.

When action has been taken in an ancient town — large or small — it was claimed that it was to "clean up" the old quarters by the "beneficient" action of the destroying pick or to carry out demolitions that were justified by traffic requirements.

Where once there were buildings of modest dimensions and agreeably planned open spaces, a great artery has been opened up, along which there arise new buildings, out of scale and gloomy, which have completely disfigured their surroundings and created fresh encumbrances (caused by the considerable increase in population), thus making even more difficult those traffic conditions that it was hoped to improve.

It must be admitted that in our old Europe few places have been spared by this scourge, the product of an ill-understood modernism.

A certain part of public opinion, however, is demanding a remedy for this encroaching evil. Thus here and there in various countries or regions free associations of citizens have been set up which are calling for specific provisions capable of restraining this destructive folly that is death to all harmony. It is not easy, however, to unravel the tangled skein of this question.

It is, in fact, a very complex problem, which involves our whole civilization and whose limits have not yet been defined. Until recent years, in fact, we could all agree in thinking that the main thing was to save historic centres. An attempt was therefore made, by circumscribing the most ancient quarters of the towns, to trace the main lines of protective action.

In this sector — the preservation of historical centres — international congresses were organized, among them the Triennial at Milan in 1957 on the subject: "Modern town planning in relation to historical monuments and environments", and that at Warsaw in 1959 on the subject: "The development of the modern city and the problem posed by its historical centre".

Similarly, in the various countries initiatives of different types have sprung up with the same end in view. Among the most notable we should mention in Italy that of the Gubbio Association, which however, got no further than drafting a bill which was never adopted. France, on the other hand, took a great stride forward along this road with the Malraux Act of 3rd August 1962.

It must, however, be objectively recognized that all steps taken up to now, however excellent from many points of view, have the disadvantage of being the products of a view of the problem that is still fragmentary.

In fact, notions of preservation and of the relations between ancient and modern have evolved during recent years, both those relating to planning in the modern sense and those relating to the preservation of

ancient sites and monuments. A static conception, inspired by a passive conservatism which had neither good fortune nor success, being overwhelmed by the haphazard achievements of private initiative, has been succeded by a dynamic conception of the aims of preservation, which plans to integrate the heritage of the past with the life of tomorrow, regarding it not only as a cultural force, but as an economic force.

To repeat what has already been said in the town planning congresses referred to, it is now generally accepted, that protection of historical sites and monuments cannot be effective unless it is integrated with physical planning, which itself is indissolubly linked with economic planning. Otherwise we shall always have to prosecute transgressions case by case, with incalculable waste of time and as often as not negative results.

It must be ensured that the guiding plans for development are inspired by the criterion of the evaluation and preservation of sites and monuments after a painstaking inventory of artistic features and recorded data, in the same way in which these are now used to solve the problems of communications and roads in the habitat by applying the conclusions of surveys to economic and social trends.

All this cannot be achieved if we continue to neglect a realistic assessment of economic forces, both public and private.

It is essential then for the preservers to engage in frank discussion with the economic developers so that the latter, being finally persuaded of the value of the heritage of the past and the beauties of the landscape, may concern themselves with their preservation and development with the same solicitude that they devote to obtaining interest on their capital.

The country must finally be regarded as an indivisible unit in which all citizens are equally interested in a balanced and harmonious development of all economic goods so as to achieve the maximum yield — without impairment of individual values — by developing that which, being the most precious, can also become the most profitable.

This is the new view of the problem that we must face. We are no longer to consider only ancient quarters or a specified zone, but the whole territory of the country, which must be developed in relation to the assets it possesses. It follows that where historical sites, groups or single monuments exist, these will be preserved and developed, but no longer in isolated sectors. This means that we shall no longer find, as at present, a protected area running up to a certain boundary line, and beyond it regions where there is total liberty. It this way the harmony of each countryside will be assured and each section of the territory will be used in the way most appropriate to its characteristics.

A start should be made now by establishing unequivocably, in the guiding plans, the protection programme and the characteristics of the territory concerned, so as to give practical effect to this truth — recognized only in theory — that the monument is a permanent productive asset,

both culturally (as a lesson open to all) and economically (because of its intrinsic value as an irreplaceable tourist attraction).

Recognition of the international importance of groups of historic buildings, while it creates in all countries a greater interest than ever in the work of their preservation, indicates the only way towards an effective solution of the problem once it is approached not from a national but from a European point of view.

A truly modern man cannot fail to believe in the integration of peoples, and therefore in the possibility of achieving a harmonious balance between the various economic and cultural forces both within a country — between its various regions — and between countries. This integration and harmony provides the best guarantee for the preservation of the most authentic values of the different nations.

NEW AND ANCIENT

The positions assumed by our contemporaries facing the basic problem of the integration of the old and the new are substantially two. The first — which is a reaction of fear and an awareness of their own limitations — is held by those who consider the abandonment of original expression, the adoption of an insignificant and cursory form, and the impersonalisation of the *modern* to be the greatest possible aim. The ideal of these people is consequently to bear with the *lesser evils:* this modern age is resigned to acting as a mute and colourless figure-head, retiring in the face of past civilisations with which it is imprudent to compete. Such an attitude has been adopted by most people, and its canons have inspired the greater part of the buildings which we find interspersed among the antique in our cities and historical villages. The overwhelming monotony of blank curtain wall construction made from cheap materials and following uniform dimensions and colours, and the outline attained through the successive number of buldings create that form which had been rejected from the plans and probably dismissed by the planners: namely the violent disharmony and aggressiveness of the *neutral* outlines, the deadening effect which they have on an environment previously lively and colourful, and the trasformation of the urban group into a stiff and synthetic mechanical product.

The second position refutes the compromise and even in the early stages of planning it does not come to terms with the pre-existing environment, with the individual characteristics of the sites, or with antiquity. In theory its code in unexceptionable: every epoch has the right to express itself freely and to prove itself. The history of art supports this: in every period of history the architects, the sculptors and the fresco painters have had no scruples about demolishing the works of art, even the most valid ones, of their predecessors and substituting them with their own inventions. The truth of this theory would silence any objection if we still indulged in considering art as a *progressive* expression which conforms to the changing times. Being well aware that this is not so, while admiring the Basilica Vaticana we also wish that the frescos of Giotto, Pisanello and Angelico had been conserved, and that the glory of the sixteenth century structures had not required the sacrifice of more ancient monuments. If then, in the face of these excellent images we do not feel either nostalgia or regret — as in effect happens when we are faced with anti-artistic interpolations which have robbed a place of all its value, leaving it as squalid as it is cluttered — immediately we sense the relativity, also on a theoretical basis, of that which yet seemed an irrefutable truth. The architects who to-day support the suggestive

theory would certainly be ready to affirm an interpolation of Michelangelo or Bramante or Bernini, but what common builder could be found to subscribe to the presumptious works of these *moderns* who, applying the right of every age to leave a tangible testimony of itself, would reform the Duomo-Scala quarter of Milan, the Silicotto at Siena, the Piazza Venezia with all its Renaissance *Borgo* in Rome, or the historical centre of Cremona? The weak and superfluous *Umbertine* architecture and the life-less *neo-Romanesque* of the Fascist period have left too strong an imprint, crushing the antique forms and staging a poor exhibition of pseudomodernism.

One mourns the forgotten of the lost monuments, the misunderstood and destroyed artistic dignity; the nobility substituted by rhetoric and the poetry overthrown by a most ordinary prose. Certainly the *Umbertine* palaces, the bare materialism of the *twentieth century* parallelepiped responded to a current taste and requirements which were considered indispensable. To-day we have the right to judge an age by its taste, by that to which it wished to attribute the value of a style, and therefore on the basis of an aspect which is nothing but negative. Just as the taste seems summary and coarse, so the requirements which it served to satisfy appear limited and ephemeral, inconceivably restricted and irrational. We may well accuse and entire epoch of improvidence and uncivil presumption and of squandering things which may never be recovered.

Now, as then, we witness the total condemnation of our historical and artistic heritage, made worse by the fact that our critical sensitivity, refined by years of constant practice and the acquisition of knowledge, imposes upon us quite a different behaviour. What are the causes of the mortification and suffocation of our historical districts? The greed of rapid gain and the degradation of the house to a *consumer product,* but also the blind presumption and haughty sufficiency in the face of the antique, which form a less decorous and more humiliating disguise for the ignorance which afflicts us. From here stems the need to free ourselves from prejudice and to behave as modern to the utmost, liberated from the past we may pose as forestallers of the future. We pretend to be carried away by the power of things, by the frenzy of the times, by technical progress that will not consent to indulge in poetry and by the will to anticipate the morrow. But this cheap ultramodernism, which is handed out to us daily may induce us to suspect that the real motive is not so much an anxiety to foresee the future, to prolong the validity of the works or to provide for the needs and wishes of the man of the future, as the premeditation of a cunning expedient to evade the precise demands and judgement of the man of to-day, a justification of not knowing how to comply with the expectations of the public. This modernism has the task of disarming the logical reasonings, sensible arguments, criticisms and objections as naive and provincial, and of setting up in the present comprehensive language a slang of convenience, a code as indecipherable as it is insignificant. That is not to say that one manages, perhaps late, to penetrate such conventional language and in time becomes aware of its

positive and negative aspects: it is the work itself which reveals by a premature wear its congenital decrepitude and its vain purpose. The public, in the face of these gratuitous jugglings is disconcerted and deluded.

But all this occurs when there is still a certain amount of tolerance and patience on the part of the juggler, a certain amount of time to prepare and accustom his audience for the demonstration of his plans and his propaganda. More often, the pressure of the powerful economic interests will not even allow such a representation and pushes the speculators towards a precipitous and exhausting marathon.

The ties between the existence and the accomplishments of man and the conditions of his environment are indissoluble and reciprocal, while he is the arbitrator of his natural and artificial environment, he is simultaneously subjected to external conditions. Now there is no-one who cannot see that the planning imposed upon an environment which is indifferent in every way, is an abusive subversion of reality and an enormous error of valuation, confusing whether deliberately or in good faith — the common sentiment of the age with the vague character, the gratuitous imitations and the artificial stabilisation.

It is held that unlike in the past, the man of to-day is conscious of his needs, and that from this knowledge he derives the right of complete satisfaction, without the impediment of a timid subjection to models which are impossible to find or to reproduce. They therefore justify the present accomplishments with the future emancipation of man from the worship of history and with the unavoidability of actual forces. But who does not see that the necessities, the ambitions, the ideals themselves are artificially provoked from the outside with an effective hammering of publicity? That it is not a question of real needs and sincere impulses is demonstrated by their own transience. They are as forced as they are inane and inconsistent, and as exterior as they are superficial; desired by the very things which gave rise to them, they are immediately substituted by others apparently more pressing, but in effect more materialistic and captious, keeping in motion the vicious circle. The satisfaction of these increasingly exacting aspirations is not a sign of progress, just as it is not a sign of a better mode of life. The proof is that it does not resolve, but rather complicates the problem of existence while increasing man's uncertainty and dismay. The actual worsening of discontent, the superficiality of adopted remedies and the ever more anxious search for a truly hospitable ambient (the attainment of which is an ever rare privilege) demonstrates that the image of our time, which the constructors wish to leave at all costs, cannot be valid. It is incontrovertable that environments exist, which because of their inherent values — aesthetical, historical and natural — (independent from each other or in union) do not permit either improvised additions or despotic acts of force since they already have an intangible completeness, not unlike that of documents and works of art, upon which any alteration would be judged as an arbitrary act or an abuse. In Italy there are innumerable environments which in this way would transform any addition into something

grotesque, and disarm those who presume to make these additions. Their quality however does not estrange them, as it would presume to do in certain areas of regulation in an urban or suburban context, since they draw nourishment and vitality from the organism which supports them. To have called them up until now *historical districts* has permitted them to be considered beyond the urban and suburban complex, and has cemented the conviction that if the problem of their conservation is resolved the rest can be manipulated at will.

The recognition of the historical districts has consequently had this immediate and negative result: the degradation of the area surrounding the *historic bandit* to a disinherited periphery.

It is now more than ever important to reply to the question of what should be the comportment of the modern architect. The problem is not one of difference in *styles* since we can see that in the past the most disparate and contradictory forms co-existed, collaborating in harmony with the environment. That which differentiates substantially the city of to-day from that of yesterday is not so much the *new style,* as the new measure, or rather the lack of human measure. The city has become a garage of mechanical men; it has foolishly discarded the highest humanistic attainments of man as a unit of measure and elected a new one - the machine, whether as a means of transport or a domestic appliance, and on this, every accomplishment of life is redimensioned. This precipitous abdication and resignation of man in favour of machines, devised and made to serve, but by which he has allowed himself to be completely subjected, marks the profound breach between the man of to-day and his counterpart in the past. The dictatorship of mechanized existence is cheap and shameful, and the standard which it imposes humiliates the imagination and sacrifices every expression to an inhuman level. The individual becomes imprisoned and confined to a cohabitation in ant-hill constructions which no longer provide the comfort of the old houses fitted for the real and true needs of their inhabitants. They are repugnant to the insuppressible instincts of the individual to recognize himself as a single person and to distinguish himself from his similars, and only in theory do they satisfy that convenient entity which is the *mass.* This is well demonstrated by the rebellion of those who have attained such a standard; becoming immediately intolerant of the new conditions, they try to escape and recuperate *visibly* their individuality. This parable occurs on any social level, and from the inhabitants of working class houses to those of middle class palaces one witnesses the systematic joining together, almost as if man drew strength and security by submerging himself in his class. But immediately the reverse process occurs, and from the intolerance of this conditioning comes the will to recover the advantages of a less artificial and more personal habitation. From the workman, the employee and the small professionalist all the way up to those at the top of the social scale, all search with equal desire the freedom of a more select environment, from the agglomerations in which human traffic renders it impossible to establish an intimacy. This phenomenon has many corolla-

ries, not the least of which is the tourist who anxiously seeks an oasis of repose, peace and quiet in the refreshment of nature, and the gratification, in the brief period of his vacation, of ambitions otherwise unrealisable. This phenomenon therefore, is a *cultural fact* in the same way that it is a daily reality. Our town planners and our architects must decide, after having examined the situation for years, to take into consideration and to subordinate their work to the *human conditions* of to-day.

Only by fully embracing the real necessities and true desires of modem man rather than creating new ones which are secondary and transitory, will it be possible to express the true values of our age. He who affirms that the future buildings must be *brand new* enjoys a paradox which would only be tenable if said by a naive and visionary child, as every work in every age is indebted to works of the past and present, and avails itself of stimuli and contributions both near and far.

The architect will have to renounce the absurd pretence of being *absolutely new,* nor can he allow his originality to depend on his capacity to annihilate within himself environmental characteristics, pre-existing architecture, or local traditions. He must consider the environment in which he is called to work not as an obstacle to destroy, but as a guide to follow with trust and enthusiasm. He should not be tempted to impose a standard interchangeable outline which could be ready for adaption to any place however opposed or different the characteristics might be, but must exercise his sensibility and culture in such a way as to comply to the utmost with the environmental aspects. He should not exhaust his efforts in the single building commissioned, in order that it emerge as a piece of architecture worthy of that qualification and not an inane construction, but he must also study the environments with their pre-existing structures and with the forms, poetry, and historical and cultural content which are theirs, until, by having assimilated them, the new building may participate in the communual life of the centre on an equal basis with the host, without being disharmonious, or only the casual stopgap of a temporary space.

Thus he is relieved of what might have been his first task and major ambition, to arrive at an urban validity by means of single architecture.

The present should not be used as an element of fracture between the past and the future, but as a logical consequence and premise. In this way only will it redeem monumental patrimony from the consideration in which it is held by most people, that it is valuable as a documentation of sentiments and behaviour which no longer concern us. On the contrary, is should profit from truly inexhaustible resources of careful study, intelligent exploration, and original interpretation.

To-day as in the past, the spring of our architectural accomplishments must be the environment with its cultural, artistic, and even constructive traditions. It is too easy (and exclusively resolved to the ends of mere economic speculation) to pretend that a module, a prototype, or a particular which is reproduced in series, will qualify the composition and resolve the multiform architectural and urbanistic needs of our cities. In

the light of more recent acquisitions in the field of urban philology, I believe that it is possible to affirm that for every environment there exists basic parameters which determine that environment to the extent of conforming to its very essence, and we succeed in identifying them when we penetrate into the particulars of urban composition. These parameters will be the discipline which will establish the limits of integration of the new, and which will furnish the basic language for new composition.

The problem of *limits* is in fact essential and involves that of new forms.

Bramante knew how to demonstrate this when in Milan he reformed his initial Pierfrancescan vision of silent architecture into a pure Lombardian image, contaminating the romantic antique forms with the ornate classicism of his new citizens; then again in Rome when he changed the meter, forgetting without delay the stylised parastades, the opposing curves, the marble surfaces, the dimensions and the previously realised volumes, and adapted himself to the new environment, not overlooking any of the stimulii that were in evidence. But even as Lombardo demonstrated (to cite a case very near to us) when he moved to Venice, he transformed the ornamentation of his architecture into a unique chromatism, so exactly adapted to the environment, the local architecture, and the *atmosphere* of colour and light, that the geometry of the figures of the marble wall-facings of Santa Maria dei Miracoli and the Tusco-Lombardian tarsia gave one of the most genuinely Venetian versions of fairy-like classicism. The limits in which these architects contained their mature style did not invalidate the poetry of the age, neither did they compromise nor minimise originality. They gave, moreover, proof (but we shall have to cite them as not finished) of sensibility and genius, with the capacity to lyrically interpret an artistic civilization without betraying, on the contrary enriching, their own personality.

SOCIAL AND ECONOMIC FACTORS IN ASSESSING THE VALUE OF OUR MONUMENTAL HERITAGE

Discussion about the defence of our heritage of natural and artistic beauties has, until now, centred round a historical and cultural view of the problem. The results are increasingly disappointing and what we are trying to defend is increasingly helpless in the face of the onslaught against it; both the public and governing class remain indifferent to the daily outrages that are committed and the voice of culture raised in protest is so feeble as not to be heard, drowned as it were by the din of the masses.

By now the more higly qualified specialists are convinced that if no new way is found, if we cannot develop new lines of thought, the battle is lost — and disgracefully lost, because there is no excuse for the sensitive and cultured man. If the battle is lost it will be his fault, because he has been incapable of keeping his fellow-men properly informed, and because he has been unable to find a way to remove the evil that threatens, or at least to block its progress.

And our new front must be consolidated on the social and economic plane.

It must, in fact, be admitted that the *Italians* of today, after the Industrial Revolution, have arrived at the point of making free with their cities and landscapes without knowing their value.

With the spendthrift generosity of poverty we squander what is essential to our life, hankering with carefully cultivated blindness after the superfluous, not to say the useless and even dangerous. There is no counting the treasures we reject: certainly we are not aware of spending capital of immense value — even from the strictly economic point of view — which is irreplaceable and will shortly become a total loss. When at last we notice what is happening, it will be too late, and our self-judgement will be all the more bitter.

How should we judge ourselves; how will posterity see us? In asking this question. I reflect with regret that there is no flail such as Piranesi's for the rational barbarisms of our age. Piranesi's series of "ruins" are, in fact, a frightening *miserere* for the civilisation of his age; a hymn of death to accompany the crumbling of superb architecture, and to its notes moves the derelict and nightmarish society of the ragged, who are not merely onlookers, but figures and actors in the "moss-grown atria" and the "crumbling fora": they are characters in this epic of death and decay, which loses its nature of Romantic taste for the past and becomes the fierce denunciation of a state of ruin, for humanity — the name-less plebs — and for the works themselves. It is just this spectral presence of human driftwood, to be distinguished only with difficulty from the

flourishing weeds and bushes that have overgrown the ruins and are strangling them, that gives a sense of resolation to the pictures, denouncing the parallel decay of men and buildings, as if they are linked by common founts of life.

Today we should not find even one of the monuments recorded by Piranesi in the state in which he delineated them. Our age rightly distrusts the funereal sense of the past-typical of Romanticism with its ivy-clad ruins overgrown with moss, stones streaked with lichen and patched with fungus, walls split asunder by the force of the trees and bushes which have rooted in their cracks. All this is unusual today because we detest ruins of indeterminate shape and the indefinable feelings they inspire; we regard them as convenient and self-interested alibis that serve mainly to dodge the verdict for a grave fault-not being able, or at least not bothering, to preserve. The ruins are now kept clean-at least as regards the programme — and their fame is renewed daily by the tourist who can check on the superb relics of mutilated buildings with the help of a practical guide-book, on his swift round trip; they are the imprints of past civilizations which neither centuries nor millennia can erase.

Ruins in the Romantic sense no longer exist and our age differs from those of the past in that it boasts of being eager and respectful in the preservation of ancient memorials - at least on paper - and is at last aware that monuments which yesterday were flourishing fruits, are stout roots today and will continue to be so tomorrow. Unfortunately this represents only a pious aspiration: in fact we reserve our interest to a few notable monuments, discarding a large number of others and neglecting the majority with improvident irresponsibility. Today we should be offended at being compared with the whining ragged beggars of the Piranesi pictures, in which the tatters of buildings seem to take on the shapes of wretched humanity. And indeed, cleaned up and well-dressed as we are, lovers of decorum and even more worshippers of comfort and carefree ease, we shouldn't care at all to see ourselves reflected in those latter-day cave-dwellers, seeking shelter from the miseries of their existence in the kingly ruins.

The real situation has not changed much; if on the one hand, the cruel law of necessity justified what was once an unfortunate minority, no such necessity governs our present conduct, the indifference with which we look at the ruin, the despair and the corruption of our wealth, in which we can find grateful comfort and refuge, and from which we can draw nourishment and well-being.

And yet it is these very values — the structure of towns, the shape of places and the way they are set out, the profiles of streets and neighbourhoods — that make a strong poetic appeal to those who afterwards destroy them.

The reasons for the difficulty — and often the impossibility of defending these values are also well-known; not all of them are estimated at their respective importance and some, especially the economic reasons, are

arbitrarily falsified. Or better, they are considered for what they are physically, and not with regard to the real and virtual revenue of the thing to be saved. Possibly a private person may not be able to make this calculation, but society as a whole has a duty to do so, because it forms part of estimating the total patrimony for public enjoyment. If a monument is destroyed — and by monument we might mean a noble building; a decorative sculpture, a painting, a typical groundplan, a street, a neighbourhood or a landscape — the total wealth of the Nation suffers. The more the Nation obtained concrete, immediate and tangible benefits from it, the more its ruination reduces the total national wealth. Let us take the Riviera as an example; it appeals to foreigners seeking natural relaxation in peace and quiet in an atmosphere of eternal spring; if the traffic of congested roads, the stranglehold of concrete buildings and the assault of the artificial takes the place of parks, gardens and peaceful walks, the Riviera itself is deliberately throwing away those resources which brought it material wealth, the same material wealth that is now urging it to destroy the source. In this way, the primal origin of wealth is forgotten, the capital dwindles and of possibility of further gain is precluded.

In historical centres, every shape is a detail in the many strata of settlements thousands of years old; when an old house is destroyed in one of these centres, it is despoiled, mutilated and impoverished. The atmosphere which distinguished so clearly one city from another, or one town or village from others, becomes sterile, and it is not a few untouchable monuments that will save it. In fact, those monuments which are so famous that their future is assured, isolated as they are from the reality surrounding them, like museum pieces, and cut off from the stream of life, seem alien and exceptional. They no longer possess that remarkable strength which was given them by the evocative nature of their surroundings, and that made them a visual summary of the history and events of the places where they stood; milestones in which past ages become significant and memorable.

Intensity of tourist traffic is more stimulated by the traditions of an historical centre than by the presence of a monument; the feeling aroused by a complete and integrated form is very different from that aroused by a fragment buried in a confused hotch-potch; the appeal is different and, above all, the educational and cultural action is much stronger.

What we might call tourist income, which is immediately appreciable, but not appreciated as it should be, is not the only economic benefit deriving from monumental wealth. What we can quite soberly call medicinal action deriving from traditional environments can also be reckoned in terms of money.

Restoration of an old house, built for man and not his servants the machines, the comfort which a cordial environment offers us, are excellent antidotes for the intoxications of contemporary life, the tyranny of technology, the nerve-racking noise, the rat-race which assail us and force us into an isolation comparable with that of inanimate

objects. It is not by chance that examples of alienation, the commonest psychical ill of our time, should be found in glass and concrete bee-hives, in places which have been de-natured and levelled down to a frightening degree of impersonalism and anonymity. The passing enjoyment of things new is soon erased by the suffocating atmosphere of the inhuman environment, impenetrable by the stimuli of imagination and originality, by boredom, which the very walls shed on those within them, and which the surrounding monotony accumulates unbearably. Moreover, houses planned and built like machines not having had their own future foreseen, prevent us, in our turn, from foreseeing it, and they imprison us in the anxieties and uncertainties of the most brutish of all ages - our own.

Is it necessary to stress the economic consequences of manufacturing machine-houses, which are covering the whole country? The waste that the more perishable modernity imposes? The rapid obsolescence of the practicality of a purely technical solution, tending only to material functionalism? The impossibility of these houses, planned and executed as containers, favouring man's affective life and consequently his condemnation to a standard and sterile way of life? The home is no longer the "dwelling" of man, it no longer offers an interval in his working life, but reproduces external chaos on a domestic scale, it destroys privacy, and inspires in the individual the desolating conviction that he is merely a number, and an anonymous molecule, this kind of house identifies him with the crowd and plans him ruthlessly. We are subjecting ourselves to insufficient quantities of light, air, green, areas, volumes and forms. Without thinking of our general well-being, it is sufficient to consider the economic advantages of living in an old house.

We file ourselves in pigeon-holes by trade and class, failing to consider that the grouping of people in communities of the same social level in every hour of the day hardens the anti-social attitudes of the caste. In this way, we don't take off our uniform even when we leave work, so that the obvious result is arthritis of every human interest, and of all desire to know and to communicate.

One might object that old houses, when they are decaying, as most of them are, do not make comfortable dwellings. Restoring them costs more than building a new apartment; there are few rooms that get enough light; quite often there are large but indivisible rooms which are also too high and cost too much to light and heat. These are reasons to be listened to — they are the ones which have caused the decay and ruin of many gracious buildings. And the same reasons, seeing that one cannot ask too much courageous devotion of the private owner in facing the problem of restoring an old building, demand that the problem be faced on another level and solved in the light of past experience in certain cases. The saving of a decayed building serves the community because it safeguards the integrity and traditional form of an historical neighbourhood, contributing to the intrinsic value of the city and the Nation's patrimony. The delicate and laborious operations which this safeguarding involves should at the very least entitle the proprietor to

the same tax reliefs as those who build *ex novo:* the fact is that in older houses, for equal quantities of volume and area there are fewer rooms to live in, and therefore the income is that much less, while the expenses of restoration are very much higher. Therefore we must convince ourselves that subsidies, mortgages at reasonable rates and tax reliefs are essential — as in the case of the villas of the Veneto, a priceless but unfortunately quite exceptional enterprise. This is a policy costly to the State, but it is a necessary preliminary if we don't want to continue, in our historical centres, with what I call programmed barbarism, effected by means of the systematic replacement of buildings, palaces and neighbourhoods which have grown unproductive and burdensome. The State must manage to demonstrate that restoration is a profitable investment, whatever the monument; and the example must be given by the collectivity, as the first to benefit from the restored monument, now and in the generations to come. Restoring to its original dignity a house mutilated by ugly modernisation, intended merely to allow the owner to exploit ever room to the full, is a financial liability which will tomorrow become an asset both for the State and the individual. In fact, an old building restored will not, in the future, require any more than normal maintenance very different from the wholesale and fundamental repairs required for new buildings, subject as they are to rapid and total wear and tear. Nor will time render it obsolete on aesthetic grounds; here too, they differ from modern buildings which a few years can reduce to an untidy and grimy appearance that no maintenance can completely set to rights: even in this they are like machines which end up on the scrap heap once their essential parts: those too difficult and expensive to replace, wear out. One accepts the transitory nature of the machine, it provokes no trauma; but when the same transitoriness is transferred to the home, we are left disappointed and unstable; it makes us suspect that the most certain and reassuring things in human existence, as we have known it till now, are no more than empty nonsense.

Next, we must bear in mind that certain restorations which would be difficult for the private individual can be carried out by the State and by public bodies with considerable financial gain, using intelligent foresight in destining old buildings to entirely new uses. Most profitable are such examples as the transformation of a district of Svetj Stevan in Montenegro into a furnished motel for tourists, the destination of Uzes in France to a new role, an entire town brought to life again for students in Rumania, or the restoration of a great monumental complex such as the mediaeval town at Spalato, which had occupied the whole area of Diocletian's Palace transforming it into an anthill of wretched dwellings; it is now in the course of restoration according to the different levels of building that succeeded the original Roman foundation, with the conversion of the squalid rooms into libraries, shops, dwellings.

The same procedure was followed at Lubljana when the public administration drafted the official town plan. The restoration of decaying

dwellings was carried out with great care and ancient buildings were adapted to modern necessities with scrupulous respect for the historical period and the cultural imprint of each singles building. They were intelligent enough to bend political ideology to human reality and not vice versa, as has happened elsewhere.

The execution of all the works planned, including the improvement of collectively owned ground, to a total area of 100,000 sq. metres, requires the expenditure of 23,5 milliard dinars, divided as below (in millions of dinars):

Adaptation and reconstruction of buildings (500):

— for trade	3,900
— for the hotel and catering industry	3,890
— for crafts	2,300
— for cultural and administrative activities	5,700
— for restoration of the Castle	2,000
— for improvement in housing	4,400
— for overhaul and installation of municipal services	1,510
— premises for entertainment and recreation	260

The drafting and execution of this comprehensive plan is in the hands of a special body, the Institute for the Restoration of Old Ljubljana; at the time of writing, about 21% of the works envisaged have been carried out.

In Yugoslavia central government aids local authorities and also contributes to the expenditure necessary for preparatory work in replanning towns with a free economy. Restoration and preservation of residential buildings is not normally a responsibility of public authorities until they become uninhabitable. However there are various national schemes for ensuring the protection of buildings that deserve to survive for their aesthetic and historical importance. Among the immediately effective measures we may mention subsidies, mortgages and grants for the restoration and maintenance of buildings falling into a certain "category" of monument, and the basic provisions of rent and tax policy.

In Belgium there are government loans to the two National Building Societies, on condition that part of these loans is devoted to the repair of sub-standard dwellings.

In Ireland there are subsidies and, in addition, local administrations grant seven years exemption from rateable increases resulting from increased rateable value after repair.

In England the Government grants landlords half the expense for the installation of certain basic services.

One of the main purposes of the policy of relaxing rent control in recent years has been that of facilitating the repair and modernization of house property.

In fact, in some countries the abolition of the rent-freeze, or permission to increase rents, has been directly connected with repair and maintenance work.

In Denmark, for instance, 5% out of a total 8% rent increase must be devoted to external and internal maintenance.

In France, since 1st July 1960, the raising or lowering of rent has been made dependent on a maintenance coefficient.

In the USA, to encourage local administrations to undertake such action, the Government grants specific subsidies for repair, maintenance and rebuilding.

To encourage rebuilding and bring it as near as possible to an optimum figure, the central Governments of France and the USA give similar subsidies for works of general reconstruction. To favour commercial and industrial rebuilding, up to 20% of these subsidies may be used for non-residential property.

In France, in order that the work of reconstruction shall achieve its maximum utility, although the contribution of private owners reduces rebuilding costs and financially facilitates the operaton, eventual losses are avoided by granting aid to the body carrying out the reconstruction (paid straight to the builders, in fact), so that the price of the cleared site may be brought down to a profitable level, avoiding the necessity of having recourse to anti-planning expedients, such as building at too high a density.

Another form of aid to local authorities responsible for replanning is a state grant for rehousing families evicted owing to rebuilding.

Many occupants of demolished buildings can't pay the costs of rehousing in the zone - or in any other, and are therefore in need of temporary or permanent aid.

In most countries, the rehousing of persons evicted by demolition is at the charge of local authorities, and this is a factor in reducing the amount of clearance and replanning undertaken by these authorities.

But in many countries, central Government assists the local authority in rehousing evicted families. Here too, as usual, a distinction is made between housing improvement and other forms of replanning: state financial aid is granted only to families evicted from property declared uninhabitable and afterwards demolished.

In some countries, central government assists local authorities by giving grants towards the preparatory work in rebuilding.

The cost of survey and estimate is often considerable, because these operations, if properly done, require a great deal of preparation, work, and the employment of many highly qualified people.

The lessons from abroad are masterly and should be considered by those who exclude, a priori, the economic advantages of restoring old centres. Let administrators examine the case of the restoration of the Grand Beguinage at Louvain in Belgium, a district of six hectares of building over a total area of nine hectares. There are 130 houses, a XIV century church, a hospital dating from the Middle Ages, complete with services, a total of 700 rooms.

This mediaeval borough has been transformed into a village for the students of the University of Louvain. Restoration of the ancient

complex meant a considerable expense, but less than building ex novo would have cost: the figures are reasonable - 120,000 Belgian francs per room, (£ 1000 or about 2,400 dollars).

Furnishing was carefully carried out in every detail; it is efficient and robust and cost 35,000 Belgian fr. (£ 330 or 800 dollars) per room. And so seven hundred students are hospitably accommodated in the restored old quarter. To these expenses for the new accommodation must be added those for the infrastructures such as roads, drains, lighting and the banking of the river which ran through the old district, - a total expense of 25,000,000 Belgian fr. (£ 200,000, or 500,000 dollars).

Apart from all this, restoration of the great church and conversion of the old hospital into a social centre cost about £ 330,000, or 800,000 dollars. The total sum for the work is about £ 1,400,000, or 3,220,000 dollars. When this sum is divided between the seven hundred students we have a cost per student of £ 2000 (4,480 dollars). If we subtract from this figure the cost of the infrastructures and community building at a cost of £ 1000 (2,240 dollars) per student, the actual restoration of the district runs out at £ 700,000 (1,610,000 dollars), bringing the cost per student down to £ 1000 (2,240 dollars), which is reasonable enough and more or less what a new building would have cost.

To have an idea of cost over the area rebuilt, the cost per hectare was £ 240,000 (582,000 dollars). A very encouraging figure.

Nor has the rhythm of life in Louvain been paralysed in the Beguinage: on the contrary the new university city has developed on three hectares of free ground next to the old urban nucleus. Six hundred flats for 1200 people have been built here. The saving of the old city and its rational and planned enlargement are different currents in the same stream of civilization. The fifteen million francs (£ 120,000 or 290,000 dollars) paid for the original site are little enough when one considers what has been obtained - to be capitalised for an income to be calculated according to various items in the balance sheet - the monumental complex assured to posterity, and to the immediate enjoyment of contemporaries; the wealth offered to the population in the form of a study centre, the restored neighbourhood and the fresh value each of its components acquires for the future.

Let us take another look at Pernaz in the Hérault in France, 30 kilometres from Montpellier, to the restoration now going on of the two historical districts of St. George and St. Paul at Lyons for a total of 35 hectares and for which £ 25.3/m2 have been costed. Then there is the bringing back to life of the city of Uzes, south of Avignon; this town rose round its historic castle in the XVI century and covers an area of 10 hectares; there are three thousand inhabitants and a cost of £ 4/m2 (approx. 9,600,000 dollars) is envisaged. These are districts and small towns in which restoration has been tackled by concentrating cases instead of dividing them, and where the executive phase follows logically on preliminary studies and calculations and the regular investigation and understanding of each individual problem.

In England the Civic Trust, a private organization, collaborates with local authorities in the various operations necessary for the preservation and restoration of historic centres. The activity of the Civic Trust is an excellent example of cultured sensitivity, because no provision of law governs such operations.

In Italy the situation is particularly grave because of the number of monuments and their ruinous condition; the financial burden which an efficient safeguarding of our heritage imposes, is complicated by the difficulties which beset such operations in certain cases. Expropriation in Italy, for instance, requires a long and complicated procedure, as against the ease with which it is carried out in other countries. In France, for example, the decree of 31st December 1958 simplified this procedure, made rapid urban replanning possible, and at the same time offered owners fresh possibilities of participating in the works planned: a summary of reasons is sufficient for the prefects to justify a declaration of public utility.

In Belgium there is a law in force which allows the expropriating authority to enter into possession of the property expropriated within a period of about four months from the beginning of proceedings. Even without arriving at the drastic speed with which the Declarations of Taking permit local authorities in the State of New York to start and continue work planned on a site destined to expropriation even if the expropriation procedure has not been completed, we must stress that in England the basic compensation paid for uninhabitable dwellings subject to slum clearance or other improvement schemes is only the price of the land. There is also an additional indemnity payable when the property is in good condition and a supplementary compensation for owner-occupiers.

In Sweden there is an ancient community tradition. Already in 1930 there was an early cultural Association for studying detailed restoration plans and calculating the cost. The result was that it became evident that private initiative alone could not face the problems involved. A finance company was therefore formed which was able to obtain favourable loans from the Municipality; in this way part of the city was restored and improved. After a pause due to the war, this activity of restoration and improvement has continued with the conversion of ancient buildings into government offices and services and offices for private firms.

This is a way of utilising the old city for dwellings and for the more elegant shops, crowded with citizens and tourists. Then there are the lesser houses, but for these a scheme of improvement has already begun according to a plan which will complete the work in its entirety within 16 years, spending about £ 600,000 a year (1,600,000 dollars) to be charged to the Community (State, Municipality and private individuals).

Moreover local authorities are enabled to expropriate vast sites within their jurisdiction, independently of restoration and improvement plans. This far-sighted policy frustrates every attempt at land speculation. The Common Weal is even better served by the fact that the areas

expropriated are usually much greater than required for rebuilding projects. Appreciation of property due to its vicinity to improved districts is therefore for the exclusive benefit of the Common Weal, that is, the citizens.

These are examples of smoothly functioning laws, and of a sense of responsibility, using the community's resources; they can be found in countries no richer than ours, but more devoted guardians of the heritage they possess, although this does not extend much beyond natural beauties to the precious beauties of art; often the heritage is smaller and has suffered more than the immense patrimony of art, history and natural beauty of which Italy boasts.

Let us, then, not wait to figure in the works of a modern Piranesi, depicted as unfeeling robots faced with the ruination which we watch with indifference, and to which we contribute with our deprecable moral blindness.

THE REVIVING OF MONUMENTS. EXAMPLES OF SUCCESSFUL PROJECTS

The Villas of Venezia

The theme chosen by the Council of Europe, in collaboration with our Austrian friends, for discussion here in Vienna is highly appropriate at the present time. I should first like to congratulate the Rapporteur General, Dr. Gertrude Tripp, on organizing our meeting with so much imagination and attention to detail.

I shall try to make a modest contribution to the work by describing to you how my country, Italy, has tackled this subject and sought a solution through a pilot experiment: the Act for the protection and preservation of the "Ville Venete".

It is perhaps worth while to mention that "villa" (which very roughly corresponds to the English "manor" or the French "château") is the name applied to a building or group of buildings situated in the country in its own grounds, and usually with a farm attached.

The economic revolution following the two world wars and the consequent radical change in living conditions and habits have greatly affected this category of week-end residences by removing the reasons for their construction and development. The growth of mechanization, speedier transport, the attraction of mountain and sea, new pleasures demanded of holidays, and particularly the new structure of society, the gradual dividing up of land, the decreasing yield from agricultural property, the general bourgeoisification which determines the advancement of certain social classes and the retrogression of others: these are the immediate causes of the decline of the "villa".

Only a very small proportion of the many buildings which can be described as villas retain their original characteristics and keep their authentic vitality through the owners' sensitive and conscientious maintenance. The majority of these villas have lost their function of occasional residences, are barely furnished and equipped in order to keep maintenance costs as low as possible and are now falling into ruin. Ruin has also unfortunately overtaken many villas which were suddenly abandoned and left to become peasants homes, agricultural stores or warehouses.

But the chief reason for the decay of these noble buildings is not the owners' or new tenants' lack of means to restore them: the real reasons are indifference and the reaction against what were until recently considered the incomparable advantages of "country house life". Philistinism, ignorance and insensitivity are also causes of the neglect

often unintentional and unconscious, which leads to the destruction of many historic monuments.

A group of cultivated people of Venetia had the excellent idea of collecting documentary material - which I can truly describe as shattering - on the terrible dilapidation of the villas of the "Tre Venezie". Pictures showinng the degradation of these noble dwellings in the local papers soon reached the national press and passed from publications for specialists to the popular weeklies. They were finally made the subject of a photographic exhibition which toured the principal towns of Italy and the capitals of Europe. Public opinion was perhaps more impressed by the fame of the architects and artists who had given their names to these splendid houses than by the intrinsic value of the buildings themselves or by their sorry plight. The State promptly took advantage of the popular interest in the problem and decided to propose measures for preserving the "Ville Venete". In passing Act No. 243 of 6th March 1958 and amending it by Act No. 1336 of 5th August 1962, the legislature was launching a pilot experiment and not favouring the treasures of one region at the expense of those in other parts of the country. The highly perishable nature of the "Ville Venete", their expressive coherence, the high aesthetic value of their architecture, the painting and sculpture contained in them and their more serious state of deterioration were among the factors which led to their being given priority in the organization of protective measures; the "Ville Venete" were thus chosen for the implementation of a law which we all hope will in due course be applied to all the villas of Italy.

I should now like to describe briefly the legal provisions and the operation of the "Ente" set up under the Act.

But allow me to explain one point: the problem, which also included the preparation of the necessary protective measures, is not automatically solved by restoring a monument; we must also be capable of giving it new life. If a building has no longer any reason for existing it is domed to decay. A house which is disliked by the people living in it is condemned; in order to enjoy it one must live in it or rather want, be able and know how to live in it: this is more than just using it as a habitation.

The country houses which were conceived for pleasure must retain this character for the individual and the community so that they do not lose the purpose for which they were designed, as described by Andrea Palladio ". . . le case di Villa, dove anche per l'esercito che nella Villa si suol fare a piedi, e a cavallo, il corpo più agevolmente conserverà la sua sanità, e robustezza, e dove finalmente l'animo stanco delle agitazioni della Città, prenderà molto restauro . . .". This is praise for the idea of the English weekend before its institution by autonomasia; it represents the rest which all who work now seek in the most pleasant and secluded spots.

The possibility of translating this attitude into reality is the key to the intentions, the care and the work of the person responsible

for the fascinating but difficult task of restoring confidence, life and prestige to art. Otherwise restoration, however important is useless, action ineffectual, investment unprofitable and - if public is involved - downright waste.

Another point is that the villas were not only built for a functional purpose but also as the adornment of a landscape, whether natural or artificial: they form a harmonious unity of architecture, utility and atmosphere; if this unity is disturbed the harm is often irreparable.

There are obvious cases where a building ought to be saved for purely artistic reasons. But in these isolated cases, even if the artistic value is considerable, we must accept a sacrifice since it has always been true that the more outstanding the architect the more his creations are bound up with the setting which inspires their aesthetic form.

If, then, we see no new possibility for a villa which has irremediably lost its economic function and its particular setting and if it cannot be described as an artistc "masterpiece", we must have the courage - and it does take courage - to abandon it and concentrate our intellectual and material energies on the villas which must be saved at all costs. These villas, which are still fairly numerous, require continued action by the Ente and the former or new proprietor.

On the one hand there is the patient, unrelenting preliminary work by the *Ente per le Ville Venete,* and on the other the understanding, co-operation and care of the owner for whom the *Ente* should be a friend and inspiration, even in the obligations it imposes.

The texts relating to the problem are thus pragmatic. We shall go ahead with protection, but only on the conditions and within the limits specified: in other words, by following up the work of restoration by equally determined efforts to open up concrete and viable prospects which will guarantee the survival of the artistic treasure. This is no easy task.

The Act of 6th March 1958 therefore provides for the creation, for a period of 15 years, of a special organization for the protection of the villas placed in its care by decision of the appropriate Superintendent of Ancient Monuments: about a thousand have been scheduled to date.

The *Ente*, which is responsible to the Ministry of Education, has set up a "Consorzio" for the restoration and preservation of the "Ville Venete". The provincial authorities and provincial tourist offices for the provinces of Belluno, Padua, Rovigo, Treviso, Udine, Verona, Venice and Vicenza automatically belong to this new body.

Municipal authorities and Venetian credit institutes may also belong to the "Consorzio" on payment of an annual contribution.

The *Ente* has set up an Administrative Board composed of the Chairman of the "Consorzio", one representative of the Ministry of Finance, one representative of the Ministry of Public Works, two members representing provincial authorities, two representative of provincial tourist offices, the Superintendents of Ancient Monuments, one representative of municipal authorities and one representative of the credit institutes.

The Board draws up the budget and lays down the order in which buildings are to be restored. It also fixes the interest on loans and decides on proposals for expropriation, conveyance, and acceptance of legacies, gifts, etc. It also approves the balance sheet for each financial year.

The income of the "Consorzio" consists of a State contribution (2,000 million lire in 10 years), a contribution from the provincial authorities (300 million in 10 years), a contribution from the provincial tourist offices (180 million in 10 years) and the other forms of income already mentioned.

The Act provides for the following measures for the restoration and improvement of the "Ville Venete":

(a) loans;
(b) contributions;
(c) expropriation and acquisition of villas whose preservation is not otherwise possible; payment of the cost of consolidating and restoring these villas.

The owners are responsible for the consolidation, maintenance and restoration on which preservation of the villas depends. If the owners do not take action themselves, under the supervision of the Superitendents, and in the manner prescribed by the *Ente*, it may replace the owner for the purpose of carrying out the work. In such cases the *Ente* must satisfy itself that the funds provided by the "Consorzio" are guaranteed.

The *Ente* may grant mortgage loans on special terms to owners wishing to restore their villas and parks.

Section 5 of the 1962 Amendment Act provides that some other form of guarantee or security advanced by the credit institutions may replace a mortgage in the case of loans of over 5 million.

While it is accepted that interest may be remitted, in whole or in part, according to the owner's financial position and the income from the villa, it is also possible, in certain special cases and in the form of a contribution, to grant the owner a reduction in his debt of up to 30% of the capital (1962 Amendment to the 1958 Act, which provided for a reduction of up to 20%).

When the Bill was drafted it was thought, in this way, to meet the requirements of the persons concerned; but it was later noted that the difficult cases which had so impressed public opinion could not be solved by granting loans which were neither requested nor desired by owners of villas in poor condition.

In any event the owners often have very limited financial resources and cannot pay the cost of restoration or guarantee to repay sums advanced or borrowed for work which they do not consider necessary. Other means must be found to protect such villas, for example acquisition, if this is possible, or expropriation (as we shall explain later).

In the initial stages the results of this first campaign were not

very encouraging, perhaps on account of some mistrust or failure to realise the advantages provided by the Act.

Nevertheless the passage of time has brought growing understanding, partly as a result of the generous attitude adopted in considering and accepting the first applications for loans submitted by private owners, and in taking direct action. The concessions granted have done more than any other type of propaganda to make known the fuctions and activity of the *Ente*.

Owners of villas which are particularly interesting from the historical or artistic point of view, but are in a bad state, have been obliged to carry out essential repairs and restoration so that the buildings can be preserved and suitable uses found for them (there have been 24 such cases so far). Such energetic, albeit justified, intervention has not always been appreciated by the owners: several of them have made vague promises which they have not kept.

Nevertheless some result have been achieved even by this process - which cannot always be applied particularly in the case of buildings occupied by peasants and in a state of disrepair, because under the Act the *Ente* must be certain that, if it takes over from the owner and carries out the necessary work, the funds resulting from the organisation's replacement of the owner are adequately secured. This condition is seldom fulfilled for villas in poor repair, inhabited by several peasant families. In these cases (which are numerous and involve buildings whose restoration is particularly important) the only action open to the *Ente* is acquisition or expropriation.

Section 23 of the Act provides that if the value of the restored building would not be enough to secure the "Consorzio" credit, or if the monuments in question are of exceptional importance, the Board may decide or propose expropriation, which would include the surroundings necessary to preserve the atmosphere and guarantee the suitability of the site for its new function. In such cases acquisition is deemed to be in the public interest.

Section 28 states that buildings covered by the Act are exempted from land and property tax provided the Superintendent of Ancient Monuments certifies annually that the villa is used for purposes approved by his office.

Fixed mortgage and registration fees are payable on the conveyance and inheritance of such buildings. There is also a fixed stamp duty on all documents required for the execution of work of consolidation or restoration, on deeds relating to loans, auctions or registration of mortgages in favour of the "Consorzio", with the corresponding entries and cancellations, and on any other legal instrument in connection with the granting of facilities under the Act.

When the costs are chargeable to the "Consorzio" or incurred in connection with an application for facilities under the Act, notarial fees are reduced by half.

Under Section 26, the Superintendent of Ancient Monuments is responsible for drawing up a plan of work and supervising its execution; expropriation and all methods not provided for in the Act are subject to Law No. 1089 of 1st June 1939.

One of the *Ente's* most important activities is direct intervention, particularly to protect frescoes threatened with destruction.

In spite of the limits laid down in the Act, considerable achievements have been possible in this field and the activities of the *Ente* Board are meeting with increasingly general approval.

Enquiries are received from all sides on how to obtain "Ville Venete" either in a good state of repair or for restoration. The *Ente,* while it does not act as an intermediary, seeks to encourage this interest, and we have already noted with satisfaction that several villas have recently been acquired by private individuals who intend to live in them after restoration.

The amendments made by the 1962 Act to the Act of 1958 were designed to help owners, thus showing that Parliament had understood the spirit of the earlier statute by extending the criteria of assessment first recognized therein; this was done by authorizing twenty year loans to reduce the burden on owners and grants of up to 30% of the cost to owners in financial difficulties who restore their property without receiving a loan.

The most important fact, however, is that Section 6 of the 1962 Act made it possible for fixed duties and registration fees to be imposed, not only on conveyances but also on successions.

If we really wish to preserve structures of artistic importance, which generally involve individual owners in very heavy maintenance costs, for little or no financial return, these owners must be placed at least on an equal footing with owners of modern buildings (which, on the contrary yield considerable income). We must recompense the owners in some way for the financial sacrifice they have made solely from a sense of civic responsibility to save an artistic asset recognized as part of a common heritage and which, although private propertly, in the first place adds lustre to the nation.

The measures adopted and implemented by the *Ente* have not only restored owners' confidence, but have also acted like a blood transfusion on anaemic organisms. These measures are providing greater encouragement to return to the country, and this means a rediscovery of nature: restful silence, opportunities for fruitful meditation, pure air, physical and intellectual exercise: all these are in the humanist tradition.

The Ente plays an essential role in this re-awakening to forgotten and abandoned values: its work is a contribution to civilization and, by its scale and influence, transcends the limited merits of regional action. The results achieved make us impatient above all for the day when the "Ville Venete" Act will become the Act applicable to all the old country houses of Italy.

THE NEED, IN PREPARING AND FINALIZING TOWN AND COUNTRY PLANNING PROJECTS, TO TAKE INTO ACCOUNT THE PROBLEMS OF PRESERVING AND DEVELOPING HISTORIC MONUMENTS AND GROUPS OF BUILDINGS

The attitude of the civilized world towards its historic assets has varied over the centuries according to the aesthetic notions of the times. In the belief, which was held for hundreds of years, that art was "progressing", an incalculable number of works of the past have been adapted to current taste either through destruction or substantial alterations. It may be said that up to now the ideas upon which the attribution of the term "monument" to a building were based have been extremely narrow and sectarian; as a result, few works escaped the implacable condemnation of successive generations in the light of aesthetic principles opposed to those which had inspired the architects. Even in an architectural complex forming an indivisible whole, the parts considered to be of secondary artistic interest were doomed to disappear and only those classed as "monumental" according to a strict scale of values preserved. Subjective, not to say arbitrary, aesthetic conceptions, obeying the law by which every era reacts violently and automatically against the previous one, meant that the very conception of a "monument" was subject to constant revisions. This was not always a bad thing, for the generations preceding us progressively moderated their approach. If we look back over the thousand-year history of our civilization, we find that alterations to buildings become fewer as time goes on and are founded increasingly on a sense of respect for any deep-lived and coherently expressed ideal - an invaluable quality.

I would go so far as to say that, in the olden days, the impulses of imagination and the forces of matter were subordinate to spiritual values and that these were nourished by a deep sense of surrounding reality and of the past, so that sometimes improvements were indeed achieved, supporting the theory of "progress in art", inacceptable in itself, for it stemmed from a biased and interested viewpoint.

However, in the second half of the 19th century, with the coming of the industrial age, the balance was suddenly disturbed. New developments came at an increasingly frenzied rate until it seemed that the machine had subjugated man, taken his place and become the protagonist and *homo novus* of our area. The all-powerful influence of this redoutable demiurge on man's way of life rapidly made itself felt in all facets of life and radically changed the ideas and behaviour of human beings. If we illustrate the development of our age by a graph, we see that it contains peaks of ecstatic euphoria, coinciding with periods of irrational anti-humanism, and periods of standstill characterized by a return of awareness. In certain cases, it has been determined only

by the instinct of conservation, in other cases, it has been the fruit of meditation on the consequences that would involve the danger to which we are exposed if we cease to assume our part, which consists in serving as a unit of measure of the reality which surrounds us.

After 1945, that is to say, after the end of the last conflict which engulfed Europe, violence, seemingly spurred on by the war, assumed the guise of an impatient response to social demands and, posturing beneath the banner of progress, adopted a new strategy, as peaceful in name as it was devastating in pratice, taking as the target of its massive and unwithstandable aggression, the countryside and centres of inhabitation.

There was no lack of opposition to this increasingly disastrous speculation which was doing away with historic buildings that had managed to resist the ravages of time and of recent bombardments and the systematic destruction of great cities.

Showing courage and combativeness, the supporters of the past upheld the values which till then had been the very foundation of the civilized heritage handed down from our ancestors. They proclaimed the importance of historic relics as irreplacable means of education, as historic landmarks in progress and as evidence of human genius. Refusing to submit passively to the tyrannical mechanization of human life and to see country formerly renowned for its natural beauties and for the masterpieces which enhanced this beauty fall back into barbarous ways, they asserted the pre-eminence of the spiritual values expressed in the historic monuments of towns and villages, and appealed for the need to preserve and transmit to posterity this heritage which plays such an important part in the degree of culture and wisdom of a people.

However, while it was still believed that cities owed their uniqueness to the sole presence of such historic relics which had proudly withstood the erosion of time, and to particular features of works of an exclusively artistic nature, it was found that, even if such relics were left intact, towns and villages were still losing their characteristic appearance and historic value at an alarming rate. With this discovery, it was realised that buildings answering to the traditional definition of an "historical monument" were only part of the "monumental" features of an area of historical interest and that other factors, which had been overlooked as of minor or secondary concern, played a part no less important than that of the great works of art.

It came to be understood that the architecture of a cathedral, a square, a castle or a country manor was intimately linked with its surroundings and that if the surroundings were disturbed, the building itself was immediately affected thereby, whereas in art books we had always been used to seeing buildings isolated from their setting.

Since historic "Monuments" (with a capital letter) were sacrosanct, the building speculation which broke out after the wartime destruction was directed against anonymous, seemingly inconspicuous buildings that passed virtually unnoticed; but when they had been demolished and

replaced by utilitarion constructions, it was realised what vitality the more unassuming and commonplace architectural complexes possess. The old conception of monuments thus proved too limited and had to be extended to include their surroundings as well, which are in a way, the matrix and *sine qua non* of any great historic monument. When this fuction of minor buildings and the countryside was recognized, the same protective measures were demanded for them as for important buildings.

The advocates of a wider definition of the term "monument", to cover all the buildings shown to merit this distinction, fought with passion and conviction, but before their beliefs could be shared by others, there was time for a new wave of demolition and radical conversions to succeed the first, and already alarming inroads. Far from being confined to a single area, to a town centre or a particular region, this sudden transformation of familiar landscapes was now extending to the whole country. Reaction was not slow, not only from experts in the preservation of historic buildings and the more far-sighted representatives of the cultural world, but also from circles which had had a share in the responsibility for speculation. Tourist officials, economists, sociologists, public service authorities - all realized alike that if haphazard building were allowed to continue, unhindered by any regulations, with temporary, improvised buildings going up to satisfy passing, artificial needs, if this was the expression of our modern way of life, this new distressing pattern being substituted for the civilized structure of our towns and landscapes, the country would be irrevocably deprived of a heritage which played an important part in the national economy. They paid no heed to the arguments which had failed to rouse public opinion; instead they commissioned expert inquiries, compiled and published figures in order to convert the value of historic buildings already in danger of demolition or ruin into monetary terms and to demonstrate that, because of its tourist appeal, this heritage constituted the most important item of national revenue.

As long as the public was being urged that monuments and sites of historical and artistic interest were a heritage entrusted to the sense of responsibility of the individual, to be handed on in its entirety to succeeding generations, most people dismissed the idea as hot air. The aggressors lost none of their arrogance and remained unconcerned, believing that they were dealing with abstract values (the products of culture, history and civilization being nothing in their eyes), and that as such they must in all circumstrances give way to concrete reasons and the requirements of the present. All those who put up any opposition were regarded as reactionaries - modern Don Quixotes tilting at windmills, with minds warped by over - exposure to the relics of the past and completely out-of-date ideas. Aided by the general indifference, the speculators benefited from the absolute neutrality of public opinion and were able to sharpen their weapons against their adversaries.

But the day the economic value of our historical heritage and its effects, both direct and indirect, on the material well-being to the entire country were discovered, then, public opinion began to stir. Every citizen felt compelled to contribute to the safeguard of a capital which he had hitherto regarded as an abstract entity and which now, suddenly was assuming a concrete form and content. It was also recognized that the distinction of a "monument" could legitimately be ascribed not only to certain edifices of particular note from the historical or artistic point of view, but to all the other features - minor buildings, the road pattern, the landscape - which contribute to the traditional appearance of historic sites.

The results of this wide-scale awakening are still not fully satisfactory, for in practice, the authorities responsible for the preservation of monuments can do no more than put up a passive defence with the inadequate funds at their disposal. The only measures to which they have recourse to prevent the disfigurement of a building, site or landscape are of a repressive kind, devoid of educational virtue or force of conviction. At best, these suceed in maintaining the *status quo,* in other words, they do not serve to infuse new life into the past, linking it with the present or making it active and fruitful.

Although speculators are now in the minority, their attitude has not improved; moreover, old buildings which do not aspire to architectural glory themselves but form a vital complement to it, are not yet under the aegis of any special authority, although their essential function is officially recognized. Unless we look ahead and take steps to prevent it, we shall condemn them to a slower death than that from the bulldozers - death from decay, suffocation and dilapidation.

I have tried to sum up the various stages through which we have come, in the last twenty years, to recognize the many different values which go to make up our architectural heritage. These were vital stages for they made it possible to study all the problems of the preservation of monuments; however, they are far from being exhaustive, as the practical results of all the various activities show.

Complete recognition of the need to protect all types of monuments, regardless of distinction, has not yet been achieved, but this is the goal. However, to my mind, a step has been taken in this direction by defining the various grades and categories in which monuments may be classed; indeed, analysis is the preliminary requisite of a knowledge of any subject. As regards the preservation of our heritage from the past, the facts showed that either the theories underlying the term "monument" had to be revised or a fresh assessment made of certain buildings whose historic or artistic value was proved by direct and concrete experience.

The time has now come to put an end to the artificial distinction between cultural and economic values, to put aside differentiations of detail and to re-create the authentic, indivisible unity of the monument. In order to study both its role in art and civilization in general and its effect on the economic life of the country, the cultural heritage was

subjected to vivisection; but although this method revealed a portion of the truth, it lost sight of the overall interest. It is not unlike the approach of the ancients who, in seeking to discover the nature of life, divided up the different faculties of man into the animal life, the emotional life and the intellectual life respectively. However, just as in man, faculties are not distinct but symbiotic and mutually interdependent, so in our architectural heritage, one value presupposes another and conditions it. Just as economic value is short-lived unless it is linked to a superior quality which justifies it and frees it from the fluctuations of the market, in the same way cultural value is non-existent if it is separated from objective reality. Although the process of analysis was essential - for all knowledge implies investigation of the subject one wishes to learn about - it is still not enough, and if we were to linger at this stage, even with fuller and more detailed studies, it would be pointless work which would turn the vivisection into an autopsy and sacrifice the indefinable and imponderable elements of life and the capacity for life which defy all material exploration.

It is therefore a matter of urgent necessity, if the question of knowledge is not to lapse into irrelevance, to move on to the really constructive stage of synthesis and conclusions which will restore the unity of values on which the living harmony of a monument depends.

As soon as our monumental heritage regains this unity it will in any case be a productive asset, not in anticipation of an appreciation of its future value, but because of the potential uses this heritage offers to the present, thanks to the capacity for life which stems from its harmony.

Courageous protests and denunciations went unheeded in a period of civil retrogression - for this is the only way to describe the inertia of town planning and the extraordinary and unacceptable notion that building work can be left to the judgment, will and fancy of the individual contractor without any form of control, and hence, that laws and regulations are just so many obstacles to be eluded by any possible means. That the cries of warning and alarm fell on completely deaf ears was mainly due to the fact that the full case was not put across and not wholly understood and that the extent of the artistic heritage was still confused and uncertain in the minds and, consequently, in the programmes of its custodians.

The transition from the monument itself to its surroundings, from the historic centre, which corresponds closely to the traditional hub of the city, to the regional and then, finally, the national dimension has been a laborious process. This wider approach meant a change in age-old ideas and prejudices and in a way of thinking which, even among historians, followed a deep-rooted and apparently unshakable pattern.

The final obstacles preventing the transition from the preparatory to the operational stage will only have been surmounted when the conception of the indissoluble unity of monuments is understood and when all the active forces in the country are unanimously pledged to their protection in the conviction that the same rights and obligations are due

to monuments as to other resources whose development has long been the subject of careful programming.

What exactly is our monumental heritage?

I use this term intentionally and not the officially accepted one of the "cultural" heritage. Without embarking on any lengthy discussion of the point, I shall try to justify the distinction. The idea of the cultural heritage is open to such wide interpretation that it is too indefinite and in danger of causing the kind of standardized and, in terms of practical results, reactionary approach which is one of the greatest obstacles to protective measures. We neither assert, nor indeed wish, that the defence of our cultural heritage should take the form of the abandonment or gratuitous sacrifice of elements which, without being of any innate cultural value, are nevertheless indispensable to the harmonious progress of civilized life and encourage the cultural development of the nation. Far from wishing therefore to impose any strict rule - which might be harmful and go against our real objectives - what we propose, on the contrary, is a reasoned choice taking into account all the factors necessary to the development of society, a development which should be homogeneous in all sectors of activity. We therefore claim that monuments should no longer be regarded as a superfluous embellishment, the preserve of a privileged class of humanity, but recognized as an active force. In other words, anything which leads to culture and anything which results from it possesses monumental value. If we attribute this role to the monument, we do not impose a limitation upon it which condemns it to the *status quo* and deprives it of its rightful freedom. On the contrary, we prevent this freedom from being disturbed or transformed into lack of control and anarchic disorder, since what we propose is discipline and the mutual respect of different demands of both a spiritual and a material order.

The monumental heritage, whose protection we are continually advocating, is an unknown force; if this capital has been badly managed, it is largely because we were unaware of its real extent. The fault lies mainly with the scholars who up to now have never done what was necessary to acquire and transmit objectively a real knowledge of it. This serious failure inevitably meant that a narrow sense was ascribed to the term "monumental heritage" and that it was thought that reverence was only due to masterpieces endowed with historic significance or special artistic merit or a fame which practically made them the distinguishing mark of a given place.

Even in the case of monuments of particular historic or artistic value, their discovery and scientific development do not automatically imply their inclusion in the inventory of historic monuments. What is a monument and a fundamental reference source to the specialist may very well not be officially recognized as such, so that its protection is uncertain and precarious. To remedy this state of affairs and as a permanent means of control over our monumental heritage, every cultural unit should have a registered index card. A register of this kind should not be confused with an inventory: the latter presupposes an evaluation and

serves as a basis for a comparative classification of values. A register, on the other hand, is the first requisite of a knowledge of the essential facts of the situation and the preparation of measures which make possible the transition from the initial stage of collecting data to the active study which follows the registration. Indeed, from a detailed and comprehensive knowledge of the heritage and hence of the present appearance of the country, it will be possible to move on to the classification of values and the establishment of priority needs.

Hitherto, the inverse process has been applied, so that we have been at a loss in the face of the unknown extent of our total heritage and baffled by the fluidity of its appearance.

If registration were to be regarded as of secondary importance and not as a vital preliminary to the compiling of an inventory or, if the inventory were considered to be a minor point in the working programme for the protection of monuments and not an essential prerequisite and basis of planning, we should be guilty of more than reactionary cultural retrogression and complete insensibility to the rhythm of our times.

The ultimate aim is, of course, to compile a scientific inventory of historic monuments and sites in every country, in order to obtain as detailed and objective a picture of our civilization as possible. This will be the final stage in the systematic reconnaissance work which the different countries will carry out in co-ordination with one another throughout their national territories and will consist of identifying all types and categories of buildings with a view either to their scientific development or their preservation. In some countries, the operation will be more laborious and complicated than in others owing to the number of monuments or their poor state of preservation. In such cases registration will not necessarily require the services of experts who are alone capable of drawing up a scientific inventory. Those responsible for preparing the "identity cards" of monuments will have to limit themselves to filling out a standard index card bearing the essential details of the monuments and a photograph, the sole purpose of this card being to furnish the necessary information for the identification of the monument.

The first stage of the work will be entrusted to young graduates or university students under the supervision of a team leader who will see that the data are complete and based on uniform criteria and that when the team leaves the area it has explored, it is absolutely certain that no detail has been neglected.

The second part of the operation will consist in assessing the factors which go to make up the particular characteristics of a monument both from artistic and historic points of view and those of folklore, landscape etc.

The material collected in the course of registration will be examined and sifted by experts under the aegis of the official departments responsible for the protection of the historic and artistic heritage of the country.

Thanks to the record card, the owner of a given monument will have a knowledge not only of its intrinsic character but of the position it occupies and of its role in relation to other recorded monuments; he will thus feel bound, both in his capacity as a citizen and in his own interest, to bow to the discipline of a sense of responsibility which is infinitely more effective than legal provisions and penalties.

With the inventory, which will largely serve an administrative purpose (like the population register), as a working basis, the next step will be to make a further, specifically scientific study, with all the necessary scrupulousness and discernment, to identify monuments of special interest with a view to further studies and the necessary measures for their protection and preservation.

I have tried to summarize not the programmes but the general lines to be followed in the "plan" of the inventory, its various stages and modes of co-ordination, the reasons which warrant it and the aims it should achieve. This plan will be part of the general programming of the productive forces and potential productivity of the country in sectors directly related to social development and the improvement of standards of living. Planning should represent the essential synthesis of the different value of monuments (cultural, aesthetic, historic, economic, social, didactic etc.) and is the vital preliminary to the next stage which is to infuse new life into the monument.

Up to now the preservation of monuments has been centred on their restoration and this has served to restrict the conception of "monumental value" still further. In Italy, the cost of restoration work, the shortage of highly qualified experts and additional skilled labour and the pressing need for the purely material preservation of certain monuments mean that rigorous selection has to be applied to buildings that are to be saved and even then, only to their most threatened details. In most cases help only come *in extremis* to prevent the irrevocable loss of the monument. Although these limitations may appear to be one of the reasons for the inadequacy of present protective policies, they are in fact the result of a short-sighted and arbitrary assessment of cultural assets. If the general public were convinced of the irreplaceable value of monuments as the products of civilization, because of their effect on the country's economy, their intrinsic beauty and the revenue they ensure as a productive investment *par excellence*, if this were the case, the scant attention we devote to them at present would be transformed into a provident and scrupulous salvage operation in the only acceptable sense of their revitalisation. Restoration as it is generally practised today is confined to stabilizing monuments in a state of permanent precariousness, for we are not yet ready to resurrect the monument but only to exhume it.

By halting the degeneration of a building we cannot bring it back to life. In order for it to regain its real status we shall have to alter our whole approach to restoration and make it a veritable transfusion of lifegiving sap. Not only must buildings defaced by time and still more

by alterations over the years be restored to their former salubrity but the process of recovery must be extended from the buildings themselves to the open space and the entire area.

How many modest buildings which originally reflected a deeply human conception of natural well-being, have, as a result of rapid and horrifying decay, become slums defying the most elementary standards of hygiene and civilized living. In order to extract the last inch of internal space, the courtyards which brought the inhabitants the solace of light and quiet denied them by the narrow streets, were done away with. Suffocation thus gradually deprived undervalued property of its life capacity, hastening its end. In cases like this, restoration should not be the forerunner but the outcome of a planned study, furnished first by the register and then by the scientific inventory. The sacrifice of some buildings is unavoidable, but in many cases restoration will be not only necessary but possible.

When we have restored buildings to meet present-day living requirements, we shall have overcome the crux of the problem, which is to reconcile tradition with the present.

By once more punctuating the walls of an area with suitable open spaces, we shall be applying a method similar to artificial respiration which restarts the spontaneous mechanism of the living organism. Here, again, it is not so much a matter of legislation as of a profound change in custom and a desire for reform which will only come about when the general public becomes aware of the real needs of modern man. It may thus be seen that the problem of restoring a minor work of architecture choked by later parasitic structures or an obscure corner of the old city scarcely differs from that of preventing the spoiling of the countryside and the expansion of predatory tourism. On the technical side, a thorough revision is essential of the machinery which has proved incapable of restraining the senseless assault on nature and permitted the construction of squalid and inhuman town complexes. The stranglehold on all centres of inhabitation, from the hubs of national activity down to the smallest villages, must be broken. It is not so much a question of revitalizing a fragment or episode of our culture as of incorporating culture itself into the course of active life (something which has only happened at sublime periods of civilization). To bring this about, a preservation policy is needed which is quite different from the bureaucratic methods now in use. The outlining of such a policy means confronting the complex problem of the relation between the demands of development appropriate to our own towns and the enhancement of our heritage from the past and extending the protection accorded to a few representative works to all the features of our cultural heritage.

The outlining of this preservation policy will be done during the operational phase of programming. The overall picture of the monumental assets of the country which the register will have provided will, as stated earlier, make it possible to classify monuments on the basis of their intrinsic value, to establish comparative criteria in keeping with the

scale of values applied to other productive resources of the country and to fix standards governing the protection of monuments and the application of the preservation policy.

Sometimes a building of traditional style but devoid of any particular artistic or architectural interest nevertheless gives a distinctive stamp to its surroundings; such a case calls for stricter protection than for one of architectural merit. This may also apply to the surroundings and the landscape for the various component features which appert to be separate entities are in fact closely interdependent. Any definition or assessment of a landscape or setting means ascertaining in scientific terms the natural features and the alterations due to man's intervention and establishing their relative qualitative and quantitative incidence. It also means determining the relationships and scale of precedence among the various characteristic components - in short, identifying the structure and morphology of the anthropo-geographical landscape. This is a complex task, however simple it may appear, and will not be achieved without a radical revision of the present principles of geographical representation: in fact a new type of cartography is needed which will present a systematic reading of the territory showing the various landscape values. Even then, however, it will not be possible to protect a monument or site unless it has been previously registered and assessed, so that the preliminary stages of the register and the comparative inventory have a decisive part to play in protection policy, to whichever sector it is applied.

In determining a scale of intervention, it must be borne in mind that in the case of assets concerned with the landscape, unlike that of other cultural assets but similar to the sector of exclusively socio-economic resources, several different scales exist. There are "large-scale" landscapes of territorial structure and conformation, "medium-scale" landscapes with homogeneous characteristics forming a distinctive entity and "small-scale" landscapes with a minute and fragile pattern and morphology which may be immediately identified with urban surroundings or the particular contours of an area commonly described as "monuments of nature".

This range of "landscape-settings", while blending together harmoniously in nature, differ from each other both in size and the quality and composition of their contents, often presenting very varied attributed and potentials.

Here again, protective measures cannot be confined to key-points alone, for if there is interference in what seems to be secondary areas, the important sites will also lose their special value. As in the case of first-class monuments and subsidiary buildings, this also seems to me to show the close mutual interaction between each individual feature and its surroundings, so much so that one suddenly discovers that artistic value, which seems absolutely independent and resistant to any outside influence, is in fact the most elusive and vulnerable element. It is as

if we were to change the word order and punctuation of a poem without altering the words themselves; the sense would not be altered, but the poetic harmony would be lost and the overall artistic merit destroyed.

The process of planning if rightly conceived, does not attempt to be anything more than a positive intervention in the general progress of human affairs; such a definition therefore leaves room for concrete collaboration, on an equal footing, between the economic or town planning experts, on the one hand, and those responsible for the preservation of cultural and monumental assets, on the other, in the sense attributed to this term earlier in relation to the other parameters of the general process of programming.

Active planning based on the register and general inventory of monuments, will be our only recourse in cases (and these are the majority) where, for lack of town (or country) planning, we are faced with a situation of either passive stagnation or anarchic disorder and, in either case, with difficulties which may easily be imagined.

It may appear that by assimilating sites and landscapes with historic, archaeological, artistic assets and monuments in general, we are making the application of protective measures to the countryside more difficult. In fact the same methods of cataloguing and assessment can be applied to sites as well as to monuments which very often vary in quality or owe their classification as a "monument" to a fortunate concurence of features which are not in themselves specifically noteworthy. As in the case of architectural complexes, the "identity card" recording the individual features of the landscape and site amounts to more than just passive registration: the landscape and site themselves must be objectively assessed so that if one of these sites had to be sacrificed for superior reasons, it would be decided, not on the score of personal interests or in complete ignorance of what was being done, but on the basis of a competent assessment and a conviction that it was in the best interests of the community and its genuine progress and wellbeing.

The question of the methodology of the revitalising process should be no further problem, in my opinion. This is a cultural and technical operation which implies the preservation of the essence and the authentic structural contours of monuments and sites.

A detailed and objective knowledge is needed of the entity to which preservation measures are applied in order to make the best possible use of its existing features with a view to giving it a modern and living purpose. Acute sensitivity is also needed to trace, in the more modest and unassuming buildings, the pulse, the clue and the idea which will point to the most intelligent use to be made of them in keeping with their character and the real needs of our time.

Demolition must be kept within strict limits, controlled by a committee consisting of at least one art historian, one archaeologist and one architect. Its prime purpose will be to restore light, air and salubrity to

the interiors of buildings, especially in historic areas overgrown with parasitic constructions.

When absolutely necessary, demolition may also affect some street-fronts but always be negligible in relation to the whole. Any new buildings put up in their place, although this is to be avoided where possible, must not disturb the harmony of the old setting and plans must always be submitted for approval to a committee composed of historians, sociologists and architects.

Since the reviving of historic areas of buildings is largely a social and cultural operation, it calls for a conscious sense of responsibility from people at every level and therefore from municipal authorities and, by extension, the State, which should feel committed to such action.

We cannot look upon this problem as if it were speculation, a marginal activity or an isolated cultural enterprise; it should be seen in the wider context of the development of society through the wise use of all resources, including those of a cultural nature, which enables the civilized world to develop harmoniously.

As I said at the beginning of this report, man is no longer ready to submit passively to mechanized living and its standards; however, it would be a dangerous mistake to think that, in order to break away from the fetishes worshipped by the contemporary world and to free ourselves from the sense of dissatisfaction, frustration and fear engendered by this idolatry which is our *mal du siècle*, it is enough to reject the present era and deny it any merits. Certainly some aspects of contemporary behaviour, which we regard as the expression of vandalism and illiteracy are, in fact, highly traditional and conformist. Our forbears, whom we revere as generous benefactors because of the rich artistic heritage they have passed on to us, were far from scrupulous in their guardianship.

It is in the measure that we differ from previous generations that we shall show real originality, for we shall prove by our actions that if we are unable to replace what has been so wantonly destroyed, we can at least save what is left by resuscitating buildings threatened with imminent ruin and preserving what bountiful nature and men of genius have bequeathed to us. If we now recognize that crimes committed against monuments and sites have had a harmful effect on the overall national economy and diminished a spiritual heritage which belongs not only to us but to all the civilized nations of the present and future, it is because we have drawn a lesson from our bitter experience which our ancestors failed to do in similar circumstances.

We are well aware that the modern world is desperately short of room - room to live, to work, to refresh body and mind, and to travel. Twentieth-century society needs space on a scale hitherto unknown. The limitations of available space demand that land should be replanned and at the same time protected against large and small-scale alterations which may diminish its value.

The ever increasing, and indeed, legitimate demands of constantly rising levels of economic prosperity which the whole of humanity is

beginning to enjoy, means that increasingly extensive and large-scale construction has to be done. The necessities connected with the present gigantic and often inhuman cycle of production, distribution and consumption, the compulsive progress of "consumer living" which drives us along at an increasingly vertiginous pace with all the attendant excesses, imbalances and contradictions: all these only too often misguided manifestations of the present pattern of human life are the cause of a heedless exploitation of ever vaster areas of national territory.

Modern means of transport, which are increasing in number and in speed, have "shortened" distances and "shrunk" the world's surface.

The situation, which has taken us by surprise because it has come about within the space of only a few years in phases of uncontrolled expansion, has now reached a point where all land is being swamped with increasingly dense building, whereas before it was confined to fairly limited and well-defined areas within the general definition of "town-planning". Unless we apply some rational control, it will have consequences which we already fear, but which are so far-reaching that they are in danger of completely paralysing our will and reason, so that we shall end up by totally and finally destroying all the remaining evidence of the cultural and spiritual values of the past, values which represent the continuity of human thought and action over the centuries.

In preserving our cultural heritage we are simply realising the interest on capital donated by nature and history. The change in the attitude of public opinion towards the past and the future is reflected in the present positive reaction against the consequences of past inertia. Although only the experts are qualified to determine the causes of the present situation, there is no one who does not feel, if only unconsciously, an uneasiness, anxiety and incurable dissatisfaction which are a condemnation of modern life and society.

However, we should guard ourselves against an error just as grave as apathy, which is to apply the criteria of the past to the present and reject what scientific progress teaches and prescribes. We cannot rely on craftsman's methods or, worse still, on empiricism in an undertaking like the scientific preservation of a cultural heritage which is up against the hostile forces of industrialization and mechanization. It would be like trying to defend ourselves in a nuclear war with prehistoric hatchets and cave-man strategy. Faced with the rational methods of industrial organization, we have no time to lose and must draw up our defence tactics in modern rational terms. What we need to guard against is indecision in our peaceful revolution, a fear of its novelty and the temptation to take refuge in the deceptive modernism of those who assert the superior rights of the present over the past as a naïve alibi to cloak the conformity in which they really vegetate.

The fact that a large section of the public is being gradually won over to the belief that it is vital for countries to include planning for the preservation of monuments in the general programming of their productive forces enables us to regard the future with some optimism.

It is also encouraging to see the sense of cultural responsibility displayed by the new generations of architects who apply themselves with humanistic zeal to the detailed study of any historic setting they are to touch, and try to discover, and not betray, the forces inherent in the landscape, the forms of the past and the tradition of sites. Such is the approach of young experts today. Meanwhile, the historians are putting into practice the maxim *historia magistra vitae* and refuse to regard monuments as archaeological relics and the preserve of an elite. This convergence of views and reconciliation of cultural and practical interests in representatives of such different specialized fields augurs well for the future of our towns and cities, whether it is a question of the preservation of monuments or of new advances, for the innovator must at the same time be a dedicated custodian. In the same way, the guardian of the cultural and artistic heritage must be open-minded towards progress and not expect cultural values to overrule other values of equal importance or propose that monuments be preserved at all costs and to the detriment of other national resources which an impartial and far-seeing assessment shows clearly to be of greater benefit to the real well-being and progress of society.

PROTECTION AND REVIVAL OF HISTORIC AREAS OF BUILDINGS IN WESTERN EUROPE — METHODS AND MEANS (1969).

To examine and control the practical achievements in the sector of preservation and rehabilitation of historical ensembles, it has seemed necessary to make an evaluation, above all, of the accomplishments in this field, with the methodologies suggested by the Council of Europe (1), and any other methodology used to reach the same scopes.

Since the problem is so vast, complex and new, it hardly comes as a surprise that it should be so difficult to find an immediately satisfying solution or an ideal remedy.

We still have a long way to go before we shall be on the right road, for human considerations have all too often been left aside, the necessary circumspection for any real achievement has been wanting, pride in our pitiful Tower of Babel has led us astray and we have remained deaf to the appeals of true wisdom.

By dint of patient and steady application however, and particularly by taking stock of ourselves we might in the end manage to glimpse the dawning of a new day.

We must build new foundations and set our civilization on a new course in order to conceive the foundations for a new society; and it is for the new society of tomorrow, which we can only dimly perceive that we must endeavour to comprehend those things considered intangible in the works of the past, those things that one may, or better, must modify and adapt, so that everything that can be preserved may be exploited as fully as possible. Our fundamental cultural heritage will thus flourish and be able to pass on its message to future generations who will be anxiously searching to quench their thirst for harmony.

And it is precisely our generation's task to find this new road, as the only witnesses of the immense tragedy summed up by two world wars and to some extent revolving around them, and perhaps as the ones to blame. It is the generation that watched this general upheaval of human values which is at present making itself heard with such dramatic appeals.

Before proceeding to discuss practical cases it may be advisable to recall yet again some basic principles.

The first has to do with the concept of revival, for we must stress the absolute need for not diminishing in any way the cultural message of the works of the past.

We have stressed the need for revival. And this is a fundamental

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(1) Report to the E symposium of the Council of Europe, Avignon, September 1968.

element in the programme we are aiming at. But we must never forget that such revival must always be founded on the release and cultural enhancement of whatever may be the object of our action, or we shall necessarily fail. The Charter of Venice is very clear on this matter.

The second principle concerns the links that time and men have established between the monument and its setting. The links in question are of a very delicate nature and their actual value only appears once they have been disturbed, injured or destroyed.

The third principle is of a social order. Revival means restoring to monuments and groups of buildings a function which implants itself in the framework of present-day life and its requirements, whether from the individual or the social point of view. Any proper solution to this problem requires both an acute sense of our own needs and an accurate and sensitive assessment of the possibilities of the monuments or group to answer these needs, without loss of its cultural content, represented by its historical, aesthetic, urbanistic or picturesque value.

Another point on which agreement has to be reached concerns the question: is such action worthwhile? This does not have to do solely with economic matters. Thus revival of a monument or site does not mean forcing it to fulfil a practical function to which it cannot be adapted; on the contrary true revival means giving to a monument or site its full cultural significance and enabling it to pass on more meaningfully its frequently grandiose, historical and aesthetic message, even when the building or site may no longer fulfil any material function.

Selection of the most adequate architectural solution and of the most suitable technical methods is not in itself sufficient to ensure the preservation or enhancement of the architectural meaning and potential message of the monument.

Any action on the part of man in respect of a monument or group, with the aim of preserving and reviving it, bringing in the most varied techniques and frequently making use of entirely new material and scientific methods, implies a choice and may bring fundamental architectural alterations, which sometimes mean a general improvement in the building, but sometimes, too, deterioration and damage to the monument's message.

That is why one must recognize that any restoration, however modest and respectful it may be, implies an appreciation of value, a choice, an artistic contribution which is capable, given correct assessment of all the factors in the problem, of lending harmony to the final results.

Finally, we have to remember the unseen spirit of the monument which depends on factors, in themselves negative ones, such as the inroads of time and nature, the special lustre these give, and so on. The preservation of such features represents one of the greatest difficulties in any work of revival.

Having said this, and having accepted the incontestable principle of the pre-eminence of cultural values in any restoration and revival of historical centres, we must now tackle the problem itself.

We do not want to hide the difficulty of the task, attempting to make an assessment of the situation, examining the experiments already carried out so as to establish, if possible, a sort of methodology and in some way to draw from the whole a doctrine of preservation and development for historic and artistic sites and ensembles.

It is, we must confess, an extremely difficult task since we are not yet at the final stage in gathering widespread solid experience in the various sectors of the whole field of action. We are nevertheless in a position at least to discuss concrete achievement and to arrive at a certain line of action for the future.

The concrete achievements which we observe in various European countries are already such as to make us feel that the worst is now over; indifference is a thing of the past and large scale, thoughtless destruction (although it still goes on very savagely even today) no longer takes place with the approval of everyone and the voices raised in protest from among all social categories, when harmony is destroyed, are now very numerous: public opinion is with few exceptions alert and reasonably vigilant, and this represents a positive aspect of the present situation. Furthermore, the authorities responsible for preservation and planning at various levels in the various countries are doing their utmost to draft laws or regulations to be brought before their respective parliaments.

The laws which have been approved since 1960 in the various countries and those which are at present being discussed in almost all our countries, show that the die has been cast; they recognize the existence of a specific problem and all endeavour to give to the public authorities the necessary legislative equipment for carrying out the important task which has only recently appeared before us in all its dramatic urgency.

It is quite clear that the legal instruments on which action for preservation and rehabilitation is based are not the same in all countries. In fact, although the aims are similar, any legal provisions must of necessity take the existing legal situation into account as well as the customs and character of the population. Obviously, laws have to adapt to the latter.

In states where Roman law is most firmly implanted, we thus see that it is more difficult to gain acceptance for very broad principles that benefit the collective group and operate restrictively in respect of private property.

It is obviously not possible to go even briefly into the experience acquired in this field by the various states belonging to the Council of Europe, but it is none the less useful to focus our attention on those programmes or achievements or even those legislative provisions which appear to be of greatest interest.

The purpose of this is not to work out a doctrine — the time is still not ripe for this — but rather to find out what might be the best path to take in order to arrive at convincing results, which in all events might be capable of reducing the damage that continues to be done.

The last remarks are particularly appropriate in the case of Italy where any new legislation comes up against stubborn conservatism on behalf of the law concerning private property ("uti et abuti"). In fact, in countries where the law has evolved further, the principle that land ownership does not necessarily imply the right to build is accepted. The latter law should extend over wide areas in order to help neutralize harmful action on the part of the private property owners.

To put the brake on land and building speculation a law on land ownership was recently approved and brought into force.

It calls for the setting up of two boundary limitations in each municipality having an historical center: one limiting the inhabited area and the other, more confined, defining the actual historical center. Only works of structural reinforcement and restoration are to be carried out inside the latter. All green or free zones are to be preserved as they are up until the time a specific plan for rearrangement is approved. On the other hand, in the zone defined as an "inhabited centre", the ration of floor to ground must not exceed one and a half.

We very much hope that it will have beneficial results for the collective group for we had arrived at an extremely serious situation. Recently planners at last became aware of the hopeless situation that was building up and now they are endeavouring to co-operate with the departments responsible for conservation.

All overlapping in this respect can now be considered as finally solved. The resolutions of Confrontation D, that of the Hague, on the prior agreement between planners and conservationists must therefore be applied to all levels.

Special laws are in effect in certain cities such as Assisi, Siena and Urbino. For their preservation, rehabilitation and reclamation the government each year gives considerable sums, which are destined in part to private property owners who restore their historical homes.

A special case — as everyone knows — is that of Venice.

Here there are problems of such magnitude as to truly merit the interest of every country.

Apart from the trial project of the rehabilitation of the "Houses in Calle Lanza", there now exists a large national committee whose task is to study all the different ramifications of this huge problem. Furthermore, an international committee has been created by Unesco to coordinate the aid coming from various governments.

With regard to the protection of natural sites and landscapes, although the existing law in Italy is rather weak in this respect, some progress has been made by means of adjustments in the development plans

for areas of buildings ("piani paesistici"). The best known of these are the plans for the Portofino peninsula and for the Appia Antica.

Here we have the machinery which should in fact be sufficient to control development of the real functions of the areas concerned without diminishing their character and natural beauty.

In the sphere of the preservation of sites, certain areas have been the object of a special law setting up vast "non-building" zones: these include the Abbey at Pomposa, S. Apollinare in Classe, Agrigento and Paestum.

The principles for the protective inventory (as adopted at Palma) have been accepted by the Department of Monuments and Fine Arts, which has made trials in comprehensive cataloguing in pilot areas. Eventually the system will be extended to the whole of the national territory, which, in itself, will represent a considerable achievement.

With regard to the implementation of the programme for the revival of urban districts we are as yet still at the survey stage. Up till now we have not been able to obtain the financial aid necessary for launching an enterprise of this nature. Public opinion is still suspicious for it is under the influence of speculators who have an interest in conducting an alarmist campaign against any revival programme concerning historical urban districts under the artful pretext that costs would be excessive. And as long as we have no administrative body enterprising enough to embark upon a pilot programme we shall continue to have fruitless talk which may even be actually harmful.

There are nevertheless certain happy incidences of the restoration of urban sites. Fundamentally they are due solely to initiative on the part of private owners of buildings. I shall simply mention two fairly typical cases - Sperlonga and Bergamo Alta.

Sperlonga near Terracina in Campania is what is known in France as a "village-piton", perched on the top of a hill overlooking the sea. On the initiative of the owners, private persons, the ancient cottages, very primitive in themselves, were given a new lease on life for tourists and the entire site has been restored and enhanced.

The same can be said of Bergamo Alta. This is an interesting example of revival although here we have a group of monuments very close to one another, rather than a composite urban area, consisting of houses that are in themselves modest and characterless. However as far as the character of the streets and restoration of buildings are concerned, Sperlonga and Bergamo Alta constitute remarkable achievements well worth noting.

The small historical town of Spoleto revived as the result of a brilliant cultural enterprise, the "Festival dei Due Mondi", thanks to the imagination of certain of its administrators and the ideas of a few architects, has obtained from among its citizens a solution to a great number of its problems.

The streets that were restored and certain initiatives from the public sector constituted a basis for action by individuals, craftsmen and tradesmen, who have achieved a true revival in the form of modest but lively undertakings, still far from any concept of scenography, highlighting the original beauty of the whole of the old part of the town round the cathedral.

With regard to traffic in ancient towns I believe that Italy, in the Via Nuova at Verona, has the first example in history of a street for the use of pedestrians only. Since the beginning of the last century the Via Nuova which connects the Roman centre, the *forum*, to the Arena Square, barred to all traffic, constitutes a first class shopping centre, which is appreciated by all types of traders, and stands as a refutation of the commonly held opinion that shopkeepers are opposed to the exclusion of trafic in historical centres.

Such schemes moreover have recently been put into practice in several similar cases, of which the most noteworthy are perhaps the plans adopted for certain squares and streets in Rome. Piazza Navona is the most spectacular case.

Among the most solid and concrete achievements from every point of view and one which merits our particular attention, is the scheme which the Catholic University of Louvain in Belgium is at present carrying out on the initiative and under the direction of Mr Raymond Lemaire, Professor of Restoration of Monuments at the University and Secretary General of the International Council of Monuments and Sites. The whole of the old quarter known as the "Grand Beguinage" which had almost been reduced to a collection of unhealthy hovels and was about to collapse in ruins has been made the object of a vast comprehensive modernization and revival plan for the purpose of turning it into a university campus. It concerns a part of the town of Louvain more than six "hectares" in area. In this area there are 100 16th and 17th century houses, a 14th century church, and a hospital dating from the middle ages attached to a 16th century convent.

This large area is being transformed into a campus for the students of the famous university. The restoration and improvement of this ancient site has required an expenditure in the region of 17.000 French Francs per room.

Furnishings and fittings which have received careful attention in every detail and which are functional and robust, have cost 3.000 FF per room. When the restoration is completed in 1970, 700 students will be able to enjoy pleasant living conditions in this old centre. To the specific costs of the room installations must be added Public Works expenses — streets, sewers, lighting, control of the river which passes through the area etc., 2.5 million FF in all.

Apart from this, the restoration of the large church and the transformation of the old hospital into a social centre cost 5 million FF. Thus the total sum for this revival scheme is estimated at about 17,000,000 FF.

An important part of the work has already been completed. More than 70,000 cubic meters have been restored and put in order. The present sum of this work is 180 FF per cubic meter, 40 FF less per cubic meter than the new student lodgings in other parts of the town which have been built by the university. The cost per room in these new community buildings is nevertheless the same as that of the student rooms in the "Grand Beguinage", even though the latter are considerably larger and more comfortable.

The rhythm of life in the "Grand Beguinage" is not broken for the houses are occupied as soon as they are completed, besides which, a new university campus will be developed on the land available nearby: 500 lodgings for young couples will be built to accommodate 1,000 people. The decision to rehabilitate this historic centre and its rational, planned development are separate but parallel manifestations of one and the same approach to environment.

If we consider the practical results, the 2 million FF payed for acquisition of the site seem a relatively modest sum. In any case this figure must be assessed in accordance with the various factors involved: provision of amenities for the population, solution to the problem of creating a study centre, the improvement of the environment and the new value of each of the component parts for the future as well as the present.

Of course, all the action undertaken was preceded by a detailed study of every existing element in the whole area, from the broad urban point of view and in relation to every detail of the old quarter itself in every respect — history, technical requirements, health, etc. without ever losing sight of the main aim — revival.

This means that before they were put down in so many words, the suggestions that resulted from the Council of Europe confrontations had been fully and unreservedly applied. These achievements are exceedingly encouraging for all who work in this field and are extremely persuasive arguments for all who have doubts about the practical application of our activities.

In the Grand Beguinage of Louvain we have a spectacular example of an achievement which is positive from every point of view — doctrine, economics, sociology, urbanism and university didactic functionalism (in the widest sense of the term).

It would be perhaps useful to recall that since 1955 an attempt has been made in Brussels to conserve the ancient quarter of the town by the creation of that which we have called "Ilôt Sacré" around the Grand' Place. It concerns the re-creation of an old style arrangement of streets, the conservation of some authentic buildings and the reconstruction of others in the style of the 17th or 18th century.

Further schemes for the improvement of old quarters with the aim of preserving their historical character are at present being studied in Belgium, in particular the Arts Quarter of Sablon in Brussels and two

historic streets in the town of Louvain. This work is being financed by the Ministry of Culture with the collaboration of the university of Louvain. A review of the achievements at Louvain has been completed and is in publication while similar reviews for the other two schemes are at present being executed.

In Luxembourg the provisions of the laws of 1927 and 1968 for the protection and conservation of sites and national monuments permits isolated buildings to be classified separately, a rather long and complicated procedure. Therefore these provisions should be integrated with municipal regulations based on the law of 1937 concerning the planning of cities and other localities in order to promulgate proper measures for the preservation of the historical, artistic or picturesque character of localities, parts of localities or of sites.

It can thus be noted that in the city of Luxembourg a number of isolated monuments are classified, while the historical quarter located within the first perimeter of city walls is listed in the supplementary inventory.

The new city plan gives equal protection to the upper town and the suburbs. For most of the buildings protection extends only to the façades and bases so that modernization of the interiors is not impinged upon and the residential character of the district is not modified.

At Vianden and Echternach numerous buildings and ground plots have been classified. Municipal regulations being put into effect include specifications as to the height of constructions, the shape and material of bases, the problem of traffic, green areas, etc.

City plans now being worked on will allow for the preservation and enhancement of the character of towns dominated by fortresses such as Esch-sur-Lure, Clervaux, Larochette, Bonsglinster and Branderbourg. These plans, together with the provisions of the law of 1965 concerning the protection of the natural environment, will also prevent the deterioration of the landscape, the most interesting of which are threatened by isolated constructions and the excesses of advertising.

From the point of view of the economic interest of the operation, the elements of judgement which are offered to us for example by the Beguinage at Louvain are confirmed by our colleagues in Austria who have acquainted us with the economic interest of the reanimation in comparison with the new in two examples which seemed very favourable to us.

The first is the work of reanimation accomplished in Vienna in the historical district near the cathedral of St. Etienne, and the second is the success of the revitalization of the ancient town of Krems.

New legislation for the town of Salzburg (Salzburger Altstaterhaltungsgesetz) was voted in 1967, while an analogous law is being prepared by the municipality of Vienna for the Austrian capital.

In the act of 1968 in favour of the construction of new habitations a special fund was provided for the cleaning and reanimation of ancient buildings possessing historical character.

At the moment we are witnessing the perfecting of an Austrian arrangement of territory. Within the complex whole of the cities, towns and villages we stress the importance of the historical architecture and artistic buildings, but also the sites which are of a cultural or picturesque value. This statement is important in that it concerns the fast-traffic highways which, in Vienna for example and other large cities are within the urban sectors. The basis of these studies is provided by the archaeological plans which, for the principal parts of the towns in question - about 200 - have been established in the course of the last twenty years.

The determination of the urban sites has been taken into consideration, to some extent on the aspect of the localities as seen from the outside, which must be protected whether of historic interest or not, particularly in view of tourism which, as we all know, plays an important part in the economy of the country.

To the urban sites are added the natural sites on which important monuments or characteristic buildings confer a particular emphasis. This is particularly the case with the river Danube which has to be exploited more and more as a producer of energy by means of dams, but also in the Alps where more than one village has seen its appearance spoilt by high tension cables or the construction of dams.

It is otherwise necessary to consider apart those regions whose preservation is desirable from an archaeological or scientific point of view.

The current complex studies will be finally conveyed — within the bounds of our particular domain — in a certain number of charts and lists accompanied by a short text of explanation. The conclusions which must be submitted to Parliament will be formulated with all possible brevity.

It is a question of planning within as wide a range as possible, and if the plan of fundamental arrangement is to retain its validity for two or three decades, the requirements expressed, as well as the measures necessary for the conservation and revaluation of monuments and ensembles, must be clearly fixed.

We are however aware of the great danger of any form of fixation in our domain, on the contrary, flexibility is indispensable. It seems in fact absolutely impossible to recognize today all the factors which may be apparent in the future. And yet, despite everything it is necessary to complete this work, for it will reveal the possibilities, and what is more the limits of all enterprise which may be of true value.

The publication of an atlas of protected zones, intended as a provisionary basis for steps to be taken of a legislative, financial and technical character, is currently in preparation under the care of the Federal Service of Historical Monuments.

There have been similar achievements in Copenhagen in Denmark, with the restoration of the Sailor's Quarter (Nyboder), founded in the 17th century, by means of a scheme which met with complete success and which has given complete satisfaction in every respect. This quarter, which is very well situated in relation to the port, was in a very bad condition, almost derelict, through lack of upkeep and because of the

damage it had suffered. By dint of very painstaking restoration work, the Director of Ancient Sites, Mr Langberg, made a very remarkable achievement, with the Ministries of Defence and the Navy footing the bill.

In Denmark, moreover, interest in the preservation of sites is growing, and it was recently decided to undertake preservation of a large part of Copenhagen's old quarter. Some excellent projects have been devised for this purpose though execution is not without its difficulties; but a new act on urban planning has been passed and will enable the scheme to be carried out. Action, however, largely depends on private enterprise assisted by public authorities. The traffic problem is being dealt with by the freeing from motor vehicle traffic of increasingly wide areas (Fiolstraede and Grabredretors).

For a long time planning has been regarded as important in Sweden. Responsibility rests to a great extent with the local (communal) authorities, which traditionally enjoy a rather high degree of independence. Regional planning is, however, advancing, and national planning is being studied.

Individual buildings of high historical value can be declared as monuments under an act of 1960. This law cannot be applied to whole areas, which is a drawback. The conditions of the law which the buildings should fulfil are also rather severe. A little more than 100 buildings have been protected in this way to date. State-owned buildings of historical or artistic value can be protected under a somewhat more liberal decree dating from 1920. About 300 objects are in this list at present. Finally, all church buildings of the national Church of Sweden are automatically protected (about 2500 buildings).

The State has appointed committees to work on the revision of the building and planning laws as well as the laws for protection of valuable buildings. This work is going on at present.

Perhaps the most characteristic problem in protecting historic areas in Sweden is that a great percentage of the old country buildings is timber-built. This is the case not only with country buildings but also with the small towns over nearly the whole country. In these towns, repeated fires have made buildings of older date rare. With the accelerated rate of change, timber buildings are now disappearing rapidly. In some cases, however, medieval town plans and general building layouts remain; but in a great number of cases these town plans have been replaced from the 17th or 18th century on with gridiron plans, laid out across all irregularities of terrain in a simple and unsophisticated way that may be regarded as typical of the Swedish cultural heritage.

The general building and planning laws contain some provisions for the care of old buildings and their environment. These are, however, mainly of the character of recommendations and do not imply any powers, e.g. for preventing demolition. By an addition to the law in 1963, the municipalities are empowered to expropriate areas of historically valuable old buildings if these are badly maintained or otherwise in such conditions that a suitable town plan cannot be realized. This is the so-called

"Lex Gamla Stan", named after the Old Town of Stockholm which is one of the most important objects of rehabilitation and restoration in Sweden.

As the case of Stockholm and the study programme for this city is of such importance for us all, it seems to me to be necessary to give it particular attention.

An enquiry has been carried out in examining the different districts of this great historical city with the principal aim of verifying the validity of the use of the different buildings and prompting the necessary changes. Cleaning, restoration, change in utilization, even reconstruction are envisaged, according to the circumstances and the situation.

The examination was made in districts first of all, in order to control the validity of the utilizations (commercial, residential etc).

The work of rearrangement and vitalization has been limited to the characteristic districts, in order to examine the concrete possibilities of the materialization of the enterprise.

As for the legislative problem concerning building in relation to town planning, the establishment of a unified plan for the works of restoration is proposed. The next stage would normally be to establish a plan of general town planning and to have it ratified. Such a ratification entails however, permission to construct new buildings according to the plan. The town planning projects of the Old Town must for this reason be preceded by a programme of restoration conforming to the fixed rules in the annex of the law mentioned below. Negotiations must take place with the private property - owners concerned, in connexion with this restoration programme, to establish the form and conditions of cooperation for the accomplishment of this restoration. The permission to proceed to expropriation must be obtainable in the manner that an agreement can be reached within the framework of the legislation in preparation. In fact the legislation at present in force for the protection of monuments and historical locations is insufficient to guarantee the future safeguard and survival of the buildings in the Old Town. The aims of restoration cannot be achieved at long term if the ownership of the buildings, or at least the ground, is not transferred to the municipality. The legal possibilities of the municipality attaining such an ownership are at present very limited, unless it can reach a voluntarily accepted agreement with the current owners.

A special Committee, called The Committee of Real Estate Values, has taken into consideration, for other reasons, the eventual amendment of the law on expropriation of 1957. Its object is to give the municipalities the right to acquire land, also in built-up areas, to enable them to give it on lease. To this end, in a report of 25th October 1957 the Committee proposed a change in the statutes, permitting the municipalities to acquire land to be given on lease "whenever it is considered to be in the interests of the public". The clause at present limiting the expropriation to land which is not built-up or densely populated would then be annulled. This recommendation has not yet been put into practice, but

the subject is under discussion in conjunction with the current inquiries on the problems of expropriation.

The Committee of the Old Town has reached the conclusion that the system of lease is an indispensable condition for the conservation of the historical and financial values which represent the Old Town. The system of lease has proved to be a practical instrument adaptable to various conditions. Taking these matters into account, it is foreseen that the question of the extension of the law of expropriation dealing with land to be given on lease, shall be taken into consideration on the initiative of the city of Stockholm in order to arrive at a decision. Having tried to calculate the approximate costs of the restoration of the buildings within the zone of habitat, which constitutes the first part of the programme, we have proved that the expenditure will be raised because of the bad state of the buildings which have been rebuilt several times without any consideration of the static conditions. It is, above all, difficult to estimate the costs of the reinforcement of the foundations and the improvement of the timberwork. The first 178 buildings to be restored would cost, following an initial general estimation, about 155,000,000 FF, comprising the reinforcements of the foundations but without considering the evacuation of the tenants and the cost of capital for the duration of the work.

It seems difficult to estimate the present value of property in the Old Town. The possibility of these properties yielding long term economic revenues depends on the amount that will be invested, among other things, for the reinforcement of the necessary foundations. In that which concerns the new buildings it seems impossible to establish an exact basis of calculation. Taking into consideration the selling prices of property in the Old Town since the beginning of the '50s, and comparing these prices with the current estimated values, we can arrive at an average of 200 FF per square meter of flooring. This value, stated as basic, has been added to the final costs of rebuilding and restoring, and the interest calculation has been based on that evaluation.

The Committee has established a time period for the completion of the restorations, extending over a period of 16 years and based on an annual investment of 10,000,000 FF. This represents of course a rough estimate, and the Committee ad hoc must stress the fact that administrative and technical delays will arise that will certainly retard the completion beyond the allotted time. Financial difficulties may also arise, capable of causing a change in the programme.

Calculations have been made to give a fairly correct idea of the economic effects of the restoration, which show that the level of rents in the restored apartments will rise to about 145 to 167 FF per square meter of flooring per year, following the interest tax paid on the capital.

Such high rents cannot but enter into the question, and it will therefore be necessary to invest capital without interest if we wish to accomplish the restoration in the manner outlined below.

We work on the hypothesis that the public authorities must be ready for these financial contributions, and therefore to provide a detail-

ed account of the conditions of public aid to private property owners for the completion of the restoration. This was also a condition previous to the adoption of the law *Lex Gamla Stan*. The possibility of obtaining guarantees for the financial investments made by the municipality, and guarantees for the reimbursement of a part or the whole of these investments, is also envisaged. The lease system offers the best possibilities for protecting the public financial interests during the period of restoration and that which follows, at the same time permitting the protection of the historical monuments in the Old Town. The system of lease involves the municipal ownership of land and the financial aid may thus take the form of a reduction of annual ground rent tax. The system of lease insures that the city obtains guarantees for a financial contribution which corresponds to the value of the land. In the cases where the need of subsidy exceeds this value, there seems to be no other way than the obtainment of a loan guaranteed by a mortgage exceeding the value of the property. These loans must be partially or entirely without interest, according to the yield of the property. It must also be possible to revoke them.

The lease system is also recommended because its application frees real estate values which are at present tied. If the city buys land, the capital at present immobilised in the land can be used for the repair and maintenance of the buildings.

If it proves possible later on to collect higher rents, the municipal contributions must, of course, be reduced in proportion. At the time of an establishment of subsidy grant rules, it will be necessary to try to insure that when a general increase in Stockholm rent levels occurs, which will bring about an increase in the Old Town rents also, the rent of the land in question will be previously deducted on the amounts granted, in the form of subsidy.

The practical possibilities of superintending the financial interests of the city can become so complex in the future that the possession of real estate in addition to that of land, may become desirable or even necessary.

The network of streets in the Old Town is unsatisfactory and out-of-date from the point of view of modern transport and normal city traffic. There is no way to solve the traffic problem by following present-day standards. There are also the parking facilities to consider. The through traffic creates particular problems in this part of the city. It must be isolated and placed in periphery, as is already, to a great extent, the case. Two streets on the western border have provided the through-traffic highways, Munkbron and Soderleden. This has, however, changed the character of the Old Town, and has separated it from Lake Malare. The planned redevelopment of Skeppsbron on the Baltic side of the Old Town, which would increase the traffic capacity, is another step in the separation of the Old Town from the water. If this redevelopment is going to handicap the maritime activity with which the Old Town has been so closely tied for centuries, it is going to thwart all efforts to preserve the cultural and historical atmosphere of the Old Town.

Local traffic in the Old Town is now being organized so as to promote pedestrian traffic and discourage vehicles, except those which are necessary for the transport of merchandise, provisions and the inhabitants. The Committee has shown that this goal may be attained by the creation of streets reserved for pedestrians and one-way streets, in order to eliminate through traffic from the network of narrow streets inside the Old Town.

It is forbidden to build parking garages in the Old Town. Subterranean garages can be hollowed out in the bed of sand in the central part of the island. For the rest, the parking facilities must be reserved to inhabitants of the Old Town in the immediate neighbourhood, whilst the garages are built in adjacent parts of the city, in the Norrmalm and Sodermalm districts.

With regard to the provision of heating by the hot-water system; the large investments which are necessary, the risk of damage to the buildings during the installation of the pipes, and the incertitude regarding the voluntary consent of the private owners to a collective heating system appear as great disadvantages which give this solution little to recommend it. The existence of an extensive network of gas pipes, which is easily extendable and could easily increase its capacity in order to increase the gas pressure, speaks in favour of gas heating for individual buildings or groups of buildings. What is more, this solution renders possible the gradual connexion of the different parts of the Old Town. Gas heating seems to be a little cheaper than fuel oil owing to the high cost of piping. Also to be taken into consideration is the factor of incertitude regarding the wish to connect buildings which are already equipped with central heating to the gas-heating system, and accordingly there remains also the problem of the quantity of fuel oil which would have to be transported into the Old Town. The aim being to reduce these transports as far as possible.

If the municipal administration, in its present form, should take in charge the tasks attached to the restoration work of the Old Town, the work would be divided amongst several offices of administration. For various reasons it is important to have only one organization, perhaps in the form of a society created for these tasks.

In Norway monumental buildings dating from the Middle Ages are few and mainly include churches, monasteries, castles and residences for royalty or high clerics. These buildings are usually satisfactorily protected and taken care of.

There are groups of buildings dating from the middle of the 17th century, but most are houses from the 18th and 19th centuries. In many cases, nevertheless, the houses of 100, 200, or 300 years of age are located on medieval ground plots and the streets follow the old tracks.

Up to 1965 there was no legislation aiming at the preservation of such areas and groups of buildings. If the authorities wanted to protect not only an isolated building but a whole group, they had to lay out the area as greens or parks or recreation areas.

The Building Act of 1965 states that areas of historical, antiquarian or other cultural interest should be taken into consideration in connection with town and country planning. This statement does not, however, change the fact that very little can be done if money is scarce and the local authorities or the private owners of the ground and houses are against the project.

Therefore, one can say that as a rule most of the groups and areas of buildings which are now protected in one way or another are so in collaboration with the local authorities and private people.

The first efforts in the field of milieu preservation were made in the mining town of Roros up in the eastern central mountains and in the fortified "old town" of Fredrikstad on the south eastern coast. In Roros the work has been based mainly on very close cooperation with the local authorities and the result achieved is encouraging in spite of the constant pressure of "development". This is not an important problem in Fredrikstad where the old town has clearly defined borders with the modern part of the town. Therefore the most important part of the preservation work in this town was to establish special rules for the erection of new buildings and for the details of the layout of the streets. This was done in 1956.

In the same year the city council of Stavanger, on the south western coast, adopted a plan for a smaller area of the old part of the town and in 1957 a society named "Old Stavanger" was founded. The original plan included 33 houses, but the municipality and also some private firms have bought neighbouring houses and little by little widened the area until at present it includes 77 houses. Most of them will be used as dwellings for retired people. The buildings are from the 18th and the 19th centuries, but the streets maintain their mediaeval layout. A lot has been done to restore the exteriors and to make the necessary improvements. The last aspect is a very important one. Such works must be carried out simultaneously or even before the restoration of the exterior if projects of this kind shall have any chance of being fulfilled.

At about the same time the people living in a neighbourhood called "Rosesmuggrenden" in the outskirts of Bergen, on the western coast, decided to adopt common regulations for the area and for their houses. This was done under the guidance of the local antiquarian authorities and is carried out in close connection with them.

Something quite unique in Norway is "Bryggen" in Bergen, also called "Hansabryggen", dating from the late Middle Ages, when merchants from northern Germany dominated all the trade on the western coast of Norway. Excavations made during the last ten years have, however, proved that the main structure of this part of the town has its origin beyond the "Hansa" period. This group of buildings consists of rows of houses stretching from the sea back. The rows stand close together with narrow, partly covered alleys between them. The houses left today are not more than 100-200 years old, but look exactly like the former ones and they are standing exactly on the same spot. Unfortunately some fires in our century have destroyed many of these houses, but those which are left are safe-

guarded as well as possible and the new buildings which will be erected in the surroundings will pay due attention to the old ones.

Practically all the projects concerning preservation of groups of houses deal with buildings from the Middle Ages or the 17th century.

In the last years the local antiquarian and townplanning authorities of Oslo have been working on a preservation plan for "Homans-byen", a garden town from the middle of the last century, situated just behind the royal palace.

In addition to these projects, which are in course of realization, there are others under consideration.

The situation takes on quite a different aspect in the United Kingdom. There action on behalf of preservation and restoration is carried out by private individuals who form local, regional or national organizations for the purpose of preserving the message and aesthetic value of landscapes and historical and artistic groups and areas of buildings.

Among these private associations are the Society for the Protection of Ancient Buildings, the Ancient Monuments Society, the Council for the Care of Churches Society, the Council for the Preservation of Rural England, the Georgian Group, the Victorian Society and many others, among which the most outstanding in importance and reputation is the National Trust and, as far as action at local level is concerned, the 500 or more Civic Trusts, which cover the whole area of the British Isles.

In this country, which should serve as an example to others, people feel that their own well-being and their environment is their own business, and that one should not wait for problems to be solved by the authorities. The population itself, which is extremely attached to nature and traditions, makes its own judgments and decisions and takes action itself.

Faced with the positive action conceived and carried out by individuals in the public interest, public authorities give assistance *a posteriori*. In this way some spectacular schemes have been completed which are in harmony with the country's general planning framework and economic development. In this respect we simply refer to the four pilot towns of York, Chester, Bath and Winchester; and it is above all the town of Bath, with its programme of urban conservation ("Town Scheme") and its spectacular achievements in this field that must be considered here to demonstrate how effective and fruitful co-operation between private bodies and public authorities can be, at every level. The restored Circus of 33 houses, built in 1767 by John Wood the Younger, will be well remembered by all those who have seen it, and many of us had this pleasure on the occasion of the third of our consultations, together with the other examples of revival that at present characterize the town of Bath, which is outstanding and almost unique for the unity of its architecture.

Research conducted on behalf of the overall conservation of the town, in all its aspects, went into such detail that it even included a thorough study of traffic problems. A masterful report on this subject was made by Professor Colin Buchanan who, as on the basis of detailed studies in this field, devised an overall plan for the town of Bath with a road network and

underground car parks, planned in such a way as to free the ancient town almost entirely from traffic. Town schemes constitute a model of incontestable value, a path to be followed, and may well lead to greater and greater achievements as witness to the growing understanding of the principles and techniques for the conservation and the restoration of groups and areas of buildings of historical or artistic interest.

In the Netherlands we have one of the most advanced countries in the field of planning. For more than 40 years there have been laws governing regional planning and land ownership (and they are very strictly observed). Land usage is a matter for the authorities and is distinct from the right of ownership. This makes it possible to plan correctly without any danger. The conservation of natural beauty spots and sites is thus fully assured.

In drawing up regional plans, lists of monuments and sites, drawn up in accordance with the law on monuments, are consulted; these lists show in detail every item that must, as far as possible, be preserved. Of course restrictions of this kind are absolutely essential, for the final aim of the regional plan is to attempt to carry out the best possible planning system after all aspects of the problem have been taken into account. A large number, if not the majority of monuments, have now been given other uses than the ones for which they were originally intended. It is generally considered acceptable to consider changing the function of a building and extending the original building, but the character on the whole must be preserved.

In the regional plan for Utrechtes Meuvelrug (the ridge of hills near Utrecht) the many small chateaux and country houses are referred to by the one name of "buitenplaatsen" (country properties). Strict measures have been laid down for their conservation and only work which is compatible with their preservation may be undertaken; any building done in the area would have to observe the same principle and be carried out in such a way as to harmonise architectually with the main building.

The terms "compatible with the aim of preservation" are interpreted as broadly as possible, and thus cover any works affecting the countryside. Any works which do not contribute to conservation of the property considered in its traditional form ("buitenplaatsen") is judged to be contrary to the aims of the project.

Several chateaux and country properties dating from different periods between the 13th and 19th centuries appear in the regional plan for the valley of the small river Vecht, and its surrounding lakes. Most of these are situated in gardens or fine parks. Such regions are declared "cultural leisure zones".

At present all the neighbouring regions consist of agricultural land, and the erection of new agricultural buildings will be restricted to a certain degree so as to preserve the beauty of the countryside. In view of the importance of ancient monuments for the tourist trade, certain amenities have also been provided for visitors.

Quite apart from action taken in the context of regional plans, ancient monuments are of course also protected by the provisions of the law on monuments. In addition municipal plans incorporate the provisions of the regional plans. Municipal plans provide for the preservation of all gardens, parks and forests that form part of ancient monuments. The authorities exercise control over the felling of trees, the filling in of canals and ponds and any similar activities.

With the aim of preserving groups and areas of buildings of historical and artistic interest, the National Monuments Committees of the various "Lander" (provinces) of the Federal Republic of Germany are at present engaged in a huge operation. The Minister of Housing and Urban Planning has, in a document with the title "Alstadtsanierung", stressed the importance of the preservation of ancient towns under two aspects — conservation of the cultural heritage, and the social and economic importance of the latter, remembering the need to ensure better living and working conditions for the population not only in modern towns but also in restored ancient towns with a historical character. Large sums of money are granted where these two considerations play a part.

The Minister of Housing and Urban Planning at Bonn has drawn up a preservation programme for ancient towns. Regensburg is the most spectacular example. Other similar examples are Passau, Ratsburg and Schleswig.

It is also important to mention that the 1960 Law on Urban Planning deals not only with monuments but also with groups and areas of buildings and makes it compulsory to take the appearance of towns and countryside into account.

However, planners are only bound to respect quarters in towns which have been classified "under the protection of the Department of Historicals Monuments". The legal provision in question means that those "Lander" of the Federal Republic which possess a complete inventory of their own cultural assets are in a very good position, and this brings us back to the Palma recommendation which emphasizes the importance of inventories for the legal protection of groups and areas of buildings.

A special problem has arisen in the Federal Republic of Germany during recent years concerning the surroundings of old churches in ancient towns. The problem here is to establish the role played by churches in their environment. The tendency to free monuments from their surroundings when the latter date from a later period is characteristic of the approach of past ages and lingers stubbornly on.

The Department of Historic Monuments campaigns on behalf of the preservation of the traditional setting of groups and areas of buildings. The problem arose and was especially acute when it was decided to rebuild the old quarters that been destroyed around the ancient cathedrals of Mainz (Rhineland), Kassel (Hessen), Cologne (Rhineland) etc. In the latter case, the cathedral quarter, which had to be entirely rebuilt after destruction in the war, was given new houses designed in

the same style as the original ones; it was really thought that this would preserve the correct atmosphere.

Another concern on the part of the authorities is to preserve or restore the original colour of monuments.

In Switzerland where the Commission on Historical Monuments last year celebrated its 50th anniversary, federal laws concerning the preservation of groups and areas of buildings are very inadequate, leaving the entire responsability for guiding action to the cantonal authorities. However, a special article of the Federal Constitution was adopted in 1962 and while it allows for cantonal autonomy, gives to the confederation the power to legislate in this field and to take certain decisions.

Apart from the scientific catalogue of the cultural heritage consisting of a large series of volumes which do credit to Switzerland, it is only recently that a start was made on compiling an inventory of historical urban sites by analogy with the list of the main natural sites — 150 sites will thus be classified. Furthermore the places classified are subject to a special provision whereby cantons and the federation are given the opportunity to control any new buildings which might spoil the beauty of sites.

The restoration experiment carried out on the tiny town of Wendenberg in the Canton of St. Gall is deserving of special attention. This site is an incomparable one, consisting of a small lake and a village situated around a little square. The town, which for a longtime has been rather off the beaten track and without any industry or trade, became simply a small village. This meant the almost complete restoration of the town, whose buildings are mediaeval, mainly of wood. Before any individual restoration work was undertaken on the various buildings, the town was given sewerage and a modern ater supply. Then purely technical questions were dealt with alongside archaeological works. Modernization of the interior of the buildings also had to include protective measures against fire, which were carried out by means of non-inflammable walls and the replacement of open hearths by electricity.

The conflict between ancient and modern, between the needs of industrialization and conservation, often leads to rather dangerous compromises. In Spain this is the case with the removal of the important Roman ruins of Telaverilla, the famous Roman Augustobriga, where even the ground was specially shaped in order to place the remains of the forum, temples and the important edifice of the Curia alongside the reservoir of Valdeconas.

Another example is that of the Alconetar complex which is to be moved owing to the construction of another dam. However, and here we cite a favourable case, construction of the Cabriele y Galan dam will bring about the excavation and development in situ of the ancient town of Caparra, built where the Roman roads from Lusitania and Salamanca cross. This includes a very unusual cruciform arch, a beautiful bridge, an arena and a water reservoir which will all be restored and enhanced.

In the field of modernization of ancient towns Spain has been one of the first countries to start a protective inventory in accordance with the system established at Palma. The historical centres of certain towns such as Trujillo, Plasencia and Caceres, where the first ICOMOS colloquium on the restoration of historical centres took place, have been the subject of some remarkable revival schemes, although the latter were not by any means on the lines proposed at Council of Europe consultations, and rather represent success due to the enthusiasm of local authorities than the result of any specific programme; Caceres, in particular, is noteworthy, with its fine walls, where the first example of covered galleries appeared communicating between the Alcazar and the Albarran towers.

Within the town ancient walks have been discovered and revived to highlight the beauty of the churches of St. Mary and St. Matthew, the Parliament Palace, the Golfines Palace and other important historical buildings. Revival work on the town was carried out with remarkable attention to detail; every overhead electricity or telephone cable was done away with and lighting was planned with the specific aim of enhancing the scenographic effects of the groups of buildings. Efforts were made to find modern uses for old buildings, e.g. museums, administrative offices, cultural centres, boarding schools, tourist offices and reception centres.

In drawing up plans for work even the profiles of streets were studied, facade by facade, so as to do away with harmful elements added in later periods and give back to facades their original outline. The authorities even went so far as to study small dimension road signs which would not conflict with the total effect of the ensemble. At Caceres, Plasencia and Trujillo studies were undertaken in particular of itineraries suitable for tourists.

Particular attention was given by the General Commission on the Artistic Heritage to the conservation and enhancement of the general outlines of towns. Thus the town of Avila offers an unforgettable spectacle to any visitor with its fine ramparts, freed and restored and dramatically floodlit in the evening. In villages, too, restoration work has been carried out on buildings and sites. In this respect the historic village of Cuacos en Extremadura, famous for its connections with Charles V, who at the close of his life stayed nearby at the convent of Yuste, is quite remarkable.

We must recognize the enormous effort being made by Spain to preserve its architectural heritage when its task is especially difficult owing to the enormous amount of cultural assets in need of protection, and because Spain is, at the same time, in the midst of a movement of economic and industrial development which will soon put it amongst the great industrialized nations.

The need to preserve historical towns is something that is not yet clearly comprehended in Turkey. Neither public opinion nor the autho-

rities have yet come to accept the idea that it is not simply isolated monuments which have to be protected but whole areas. At present, only historical towns which have remained unaffected by the influx of rural populations can be the object of conservation schemes.

Rural migration to urban centres and industrialization are only just getting underway; traffic congestion is a quite recent phenomenon; but the really dangerous factor seems to be demographic growth.

Another feature which renders the preservation of towns and historical quarters especially difficult is the high proportion of wooden buildings.

At the 1967 Congress for the development of Istanbul and the surrounding region, the Turkish National Committee of ICOMOS proposed, among other things:

a) - to consider certain historical zones as units of particular cultural value;

b) - to give municipalities the mandate to make an inventory of the historical monuments included in the urban development plan;

c) - that the state should grant aid to owners of properties or buildings classified as historical monuments, so that the latter should not deteriorate or suffer change;

d) - to found an organization capable of watching over and controlling everything concerning the artistic heritage.

Finally it is encouraging to note that the schools of architecture of Istanbul and Ankara are providing, for students in their final year, courses on problems concerning the restoration of historical centres and the drawing up of inventories of every individual edifice.

Portugal is a country which was only recently discovered by the tourist trade. For several years standard monuments had been entirely abandoned. Now the Monuments Protection Department, under the auspices of the Ministry of National Education and Public Works and through the agency of a Directorate of Ancient Monuments, is concerning itself with the problem of the protection of groups and areas of buildings according to various scales in relation to importance. Care is taken to guarantee not only the preservation of a classified building but also the upkeep of its surroundings and approaches by establishing a protection zone of a minimum radius of 50 metres. Even sites and quarters are classified and eventual plans for their rational development taken into account.

In Portugal as elsewhere, chaotic development detracts greatly from the value of rural and urban area by damaging the original features and beauty.

The authorities have the right to intervene in the case of groups containing classified buildings, as long as the area of protection has been clearly laid down. In sites with full protection (there are 12 of these up to the present) rehabilitation work has been undertaken in co-operation with the local authorities and the General Directorate of Urban Planning; attention is given to integrated preservation of architectural features and

outstanding landscapes, at the same time as public health provisions are taken into account.

These represent very positive steps, provided some form of control of the population is ensured (perhaps in liaison with local trades-people, with a view to meeting the needs of tourists). Good results have been achieved in this respect at Valenca do Minho, Obidos and Marvao Land and similar action is planned for other sites. Plans for preservation of this kind include restoration of fortifications around towns and planning of the buldings within the walls. Outside the walls, the systems of access and defence gates, cannon emplacements, trench networks and earthworks have all been restored.

For such classified sites, a protective inventory, similar to the one recommended at Palma, includes every building and a description of any necessary exterior restoration work. It also lists the buildings to be demolished in order to open up spoiled areas and appropriate future development is taken into account. Considerable financial assistance has been given to private owners who have only limited resources.

Road surfaces have been restored or repaired with the original materials. Overhead electricity and telephone cables have been carefully hidden, while all the buildings in question were provided with the necessary modern amenities of water, sewerage, electricity, etc. Wherever possible, accommodation has been provided for tourists.

The situation in Greece is a difficult one.

Apart from the danger, common to all modern countries, of rapid industrialization leading to uncontrolled urban development, the chaotic growth of towns and the destruction of old buildings, replaced by huge, featureless structures, there is the tremendous impact of the problem of tourism.

The tourist trade has increased beyond measure and there is the risk of it doing lasting harm to the preservation of cultural assets which are often exploited without mercy.

There are on the other hand cases where the conservation of sites has been admirably planned and carried out. This is the case with Olympia, where natural features and incomparable archaeological relics have been preserved and enhanced intelligently and effectively. Another very positive aspect of the problem is the tradition whereby rural inhabitants in small villages give scrupulous care to the conservation of popular architecture — very often the houses are whitewashed and decorated with flowers The tiny streets retain all their centuries-old charm and constitute a real tourist attraction for the people of today, and especially those of tomorrow, while new, modern, comfortable hotels, which are sited some distance away and hidden among the olive trees, accommodate the pilgrims of the modern age who can come on foot to quench their thirst at the original sources of our civilization.

It must be said that monuments which have been given new functions are not very numerous in Greece. Thus it would seem to be preferable to keep things as they are, with some modest conservation work.

and to put up new hotels of modest proportions some way away from historical centres and out of sight of historical settings and approaches.

The new state of Malta has all the natural advantages necessary for becoming one of the most attractive tourist centres in Europe All that is needed is timely and harmonious planning of the economic and social development which is at present in full swing. To this end, preliminary surveys, which have been started under the auspices of the Council of Europe in the form of a pilot scheme for the drawing up of a protection inventory of all the cultural assets on the islands, constitute an indispensable basis for action and represent an activity worthy of our civilization.

The Maltese Government, having recognized the vital interests of tourism, has decided to do everything in its power to take stock of its natural and cultural heritage so as to determine the most suitable function for every item (this is looked upon as the prime requisite) and to make its development as good an economic proposition as possible, in accordance with the particular features of each place.

The work carried out in the town of Medina constitutes a very positive experiment which enables us to look to the future with considerable confidence.

After this necessarily brief survey of schemes which are already under way, or being planned, in view of the rather vague, uncertain and diffuse elements in the picture obtained, it is necessary to establish a methodology capable of better orientating our endeavours so as to arrive at results which are logical and truly effective from every point of view.

A preliminary working method has already been established in its broad outlines at previous Council of Europe consultations; it is worth mentioning it briefly once more:

At the first consultation, at Barcelona, it was recommended:

a) that the basic and urgent need for a protection inventory (criteria, model index cards, terminology) should be considered;

b) that adequate protection measures should be introduced at once;

c) that emergency arrangements should be made, pending the new laws required.

At the second, at Vienna:

to extend the inventory of monuments to be protected to the exterior and interior context of the latter and to adopt the following types of appropriate legislation where necessary:

a) fiscal;

b) financial;

c) administrative (thus encouraging the development of tourist amenities);

d) legislation for the purpose of facilitating the acquisition and planning of monuments by public or private bodies;

e) legislation for the purpose of granting assistance to owners;

f) legislation giving public authorities the power to requisition, where necessary;

g) legislation granting protection services the necessary funds and staff;

h) legislation to educate public opinion and make more widely known the many and varied ways of utilizing monuments.

The third confrontation, at Bath, established principles and methods for protective action and stressed the need:

a) to adopt, as a matter of urgency, special arrangements with ad hoc financing;

b) to ensure real co-operation between the authorities concerned, local authorities and private bodies, in order to convince public opinion that revival action represents a positive investment, both from the human and from the financial point of view.

The fourth confrontation at the Hague recommended active preservation of the cultural heritage, within the context of regional planning. To this end, it was thought desirable:

a) that at the outset in planning, concerted surveys on the part of all departments concerned and in all fields should be undertaken for the purpose of integrating protection into planning at every level (national, regional, local);

b) to organize regular consultations at all levels between the departments concerned;

c) to draw up plans for the repair of groups and areas of buildings of historical or artistic interest;

d) to give groups and areas of buildings of historical or artistic interest the function assigned to them in the cultural and social fields;

e) to take the necessary steps to see that large-scale public or private works could only be undertaken where due regard was given to historical groups and area of buildings, after co-operation with the departments responsible for protection had been set up;

f) to promote the economic and social conditions suitable for encouraging private enterprise to contribute to the restoration and revival of historical or artistic areas;

g) to improve the training of administrators, experts and technicians;

h) to promote research into the various aspects of the revival of groups and areas of buildings and the planning methods suitable for facilitating their integration into the life of the people;

i) to persuade public opinion of the need for co-operation between the public authorities and private enterprise, and of the real value of protective action.

But apart from all this, there still remains a certain form of research and analysis which will have to be undertaken before decisions to undertake protection and rehabilitation will be truly based upon knowledge of all the elements in the mosaic that constitutes the overall problem.

We must indeed recognize the fact that it is no simple matter to harmonize protective action and regional planning because the basic principles of each are quite different, as are the aims and methods of implementation and the concepts on which their entire policies are founded. The same is true in respect of the difficulty of assessing the findings of the economic and social research which constitutes the basis of any political choice.

In fact, any conservation policy is based on the aesthetic and moral values of the cultural heritage, while any regional planning policy is based on economic and social values. We must add that the social classes which, up till now, have been concerned in these matters do not correspond and this is the fault of those who are responsible for culture, for they have failed to prepare the new generations adequately, hence the difficulty of harmonizing the two philosophies in question.

In some countries where the economy is based on extremely liberal principles broadly respecting private property, the state authorities have far less freedom of action in the field of conservation than they have in the field of regional planning.

Finally, in the field of conservation we are dealing with assets that already exist, whereas regional planning deals above all with assets which, largely speaking, have yet to be created.

Conservation implies rescue of the environment in order to protect monuments, whereas in regional planning the environment being planned must be protected against any buildings that are not functional (which is often the case, with historical buildings).

What we have to do is to conceive the integrated planning of historical centres to enable us to obtain human solutions which will enhance man's living environment. In fact, if those who are responsible for planning fail to be particularly sensitive to the human factor, results will only be harmful.

In the economic assessment of revival schemes, we must not forget the moral values represented by the natural role fulfilled by ancient groups of buildings in satisfying the higher, often hidden, needs of man — needs which up till now new towns have failed to satisfy.

From all that we have said and observed, and in view of all that is taking place in this field, we can see that the problem has reached a sufficiently advanced stage to dispel any doubts we may have as to whether the road we have taken is the right one or not.

We must beware of hasty solutions and false prophets who, with facile optimism, assert that everything is clear and that the problems are being solved.

Interests which are nothing more than speculative are often hidden under a facade of interest in culture. The need to create new tourist markets can, in fact, owing to the urgency inherent in speculation, make it impossible to ascertain calmly and soberly the best solution to the problems on hand. Large-scale speculation is often hidden beneath the mask of concern for restoration and revival.

Before any action can be undertaken, large-scale surveys will have to be made, employing a methodology that is correct in all its details, bringing human geography, geomorphy and socio-economic analysis to bear on the powers of attraction of ancient town centres, natural sites and artistic and historical features and building. We must, in fact, be increasingly aware of the fact that ancient town centres, although they are very inconvenient for traffic, constitute an undoubted attraction to the inhabitants of the surrounding region by fulfilling a function as a forum and a social and recreational meeting-place.

Now is the time for philosophers and sociologists to give their guidance to this work and to plan a whole new series of basic research projects for the purpose of conducting a preliminary analysis of the various elements in the problem, so that the question we have broached on the basis of intuition may be followed up by work of a scientific nature which will help us to attain to the comprehensive view which we have long desired and bring about the harmonization of human development and the fulfilment of the true dignity of our civilization.

THE TEACHING OF THE HISTORICAL DISCIPLINES IN THE TRAINING OF ARCHITECTS (1969) *

1 - Introduction.

The confusion and uncertainty at present reigning in university education all over the world make it particularly difficult to carry out an exhaustive survey of the situation and trends in regard to the teaching of the historical disciplines in faculties of architecture.

But for our deep-rooted belief in the value of culture and the importance of the inheritance of the past to human life, present and future, if only as a link in the chain of the development of human civilization, we would be tempted to question the validity of the efforts being made, and of the importance attached to imbuing the persons dealing with the artistical and historical treasures of the past with an ever greater sense of critical responsibility.

We should not anticipate conclusions, however, and start with preconceived ideas. The validity of this Unesco survey lies in the objective serenity with which it is undertaken and this constitutes the sole guarantee of the validity of any conclusions we may come to.

We must admit that greater and more clamorous importance is given to gangs of youths, the "contestatori" whether by conviction or for reasons of convenience, whereas there are more numerous and responsible groups of youths who not merely recognize and affirm the value of the culture and monuments of the past, but even go so far as to accuse past generations - in particular ours during the past thirty years - of that deliberate indifference to cultural values which is characteristic of these years of the Twentieth century, and of the shameful destruction of cultural treasures.

It is essential, for an impartial understanding of the present situation, to look for a moment at the past, and consider what part the study of history has played in the training of architects, applying the term "architect" to all those who are engaged in the planning and construction of buildings, and who thus contribute to the transformation of town and landscape concomitant with the spread of man's influence on our planet.

2 - The training of architects in the period before the establishment of the "schools".

The training of architects, in the long period preceding the establishment of schools in the true sense of the word, mainly consisted in learning how to make architectural drawings. It was not until later, in

* Partially revised in 1973.

the "schools", that the study of the history of architecture was added to the syllabus.

It was at the beginning of the Renaissance that the history of the architecture of the past began to be considered as a subject for study; in addition to studying architectural drawing, architects by the Vitruvian Academy as an essential part of the training, architects from all over Italy, and above all Florence, began to make a detailed examination of the classical edifices revealed by the excavations carried out in Rome. Another, quite different source of information was provided by the series of notebooks, dating back to the Middle Ages, containing details of the dimensions of classical buildings and characterized by the empirical approach of mediaeval society, in marked contrast to the methodical, scientific research of the early Renaissance surveys.

The "scientia" of the mediaeval artisan had very little in common with science in the modern sense of the word, even though the architect, alone among artists, was admitted to the study of the Arts of the Quadrivium, which included arithmetic and geometry, whereas the skills of painters and sculptors were classified as "artes mechanicae" not belonging to the superior Liberal Arts. It was only with the coming of the Renaissance that this empirical "scientia" began to be transformed into science in the modern sense of the term; and from then onwards the survey of ancient monuments constituted one of the most important features in the training of architects. There exists a large volume of documentation on this subject, including both individual monographs and architectural treatises, covering the period from the Fifteenth to the Nineteenth century. Outstanding examples (apart from Alberti's treatise, the drawings of which have been lost) are the works of Francesco di Giorgio, Sangallo, Serlio, Palladio, Scamozzi and Vignola, whose work concentrates on factual detail and memorized notes rather than visual representation such as is to be found, on the other hand, in the treatise of Du Cerceau and Delorme, which bear witness to the influence of the Renaissance on French architecture in the late Sixteenth century.

From the Seventeenth century onwards, with the invention of printing and the development of the art of engraving, architectural surveys, or the graphic representation of monuments, become more realistic and more conventional: instead of being merely factual notes they become elaborate drawings, like those made in Rome by Etienne Duperac at the end of the Sixteenth century.

Nevertheless, the prime importance of architectural surveying for purposes of training was recognized in the first training centre, established with the founding of the French Academy of Architecture in Paris in 1671; the Director, Francois Blondel, was the author of the "Cours d'architecture" (1675-83), which was produced for the Academy, and constituted a veritable textbook on the subject.

The Age of Reason brought further encouragement to the advocates of architectural surveys, though they assumed a less technical character with the development of the taste for townscape painting (Cana-

letto and Guardi); whereas the work of that consummate master of architectural drawing, Gian Battista Piranesi, reveals the beginnings of a new type of interest in the past, which was to develop into the Neoclassical school. In this context, an important part was played by Gaspard Monge whose "Leçons de géometrie descriptive", codifying the rules of geometrical representation, led to the adoption of universal criteria for the drawing of plans and surveys and, subsequently, the standardization of terminology. In this period too, an important contribution was made by the French Academy, with Jean-Paul Le Taroully's two sovereign works "Les Edifices de la Rome Moderne" and "Le Vatican et Saint-Pierre de Rome" whose influence on the development of artistic taste cannot be overestimated.

As regards technical architectural training, the *Corps des Ponts et Chaussées* established in 1716, with Jacques Gabriel, the President of the Academy of Architecture, as Inspector General was transformed, in 1747, into the *Ecole des Ponts et Chaussées,* the oldest school of engineering in Europe and the archetype of the Eighteenth century Polytechnic schools. The establishment of this school, together with that of the *Ecole Polytechnique* in 1794-95, consolidated the rift between the engineer and the architect, which was to become the predominating feature, and often a cause of dispute, of the organization of teaching in the Nineteenth century, particularly in the Anglo-Saxon countries.

The craze for the excavation of ancient monuments during the first half of the Eighteenth century, and the subsequent analysis of classical monuments gave rise to two different schools of thought: the romantic-naturalist school, which found its champion in Goethe and later developed into analytical positivism, and the classical, historical school represented by the works of Winckelmann and Milizia. Those of the first school, interested in nature mainly as the environment of man, concentrated on the pre-historical and mediaeval epochs, and regarded monuments as a part of the environment, important for their emotional and picturesque element rather than their artistic value. The classical school, on the contrary, was concerned mainly with the acquisition of knowledge and with the study of Greek and Roman architecture; the most mature and striking examples of this school are to be found in the monumental works of Canina.

3 - Birth and development of the school of architecture.

The character of the study of architecture, concentrating originally on the acquisition of factual knowledge of the monuments of the past, either through surveys or through historical research, began to change between the end of the Eighteenth century and the beginning of the Nineteenth, with the emergence of the first schools of architecture in the modern sense of the term, accompanied by the creation of the new Polytechnic schools of an entirely different character: the French *Ecole Polytechnique,* already mentioned, the higher Polytechnic Schools in Prague (1806), Vienna (1816) and Karlsruhe (1826); and much

later, in the second half of the Nineteenth century, the Italian polytechnic schools. The teaching in the schools of architecture was reorganized, with the development of architectural surveying, now regarded as an essential feature of the syllabus, and the introduction of systematic courses on the history of architecture. The emphasis on the study of history — as with the study of mathematics — still persist to this day, as evidenced by the fact that students of architecture are still required to take a course in history at the beginning of their training. In the first schools of architecture, set up as a result of the reorganization of the Fine Arts Academies, students received a neo-classical training, teaching them to draw their inspiration, as to both form and style, from ancient monuments.

With the development of engineering and the growth of the influence of historiographical studies, the contrast between the classical and romantic schools of thought became less acute, so that, towards the middle of the Nineteenth century, the clash between romanticism and classicism, intuition and logic produced the eclectic style of architecture characteristic of the second half of the Nineteenth century. As regards architectural training, the character of the Nineteenth century architecture — first the neo-classical phase, then the phase of historical eclecticism — made it more essential than ever to concentrate on architectural surveying combined with archaeology. Meantime, architectural drawing evolved, with the introduction of the science of draughtsmanship, axonometry, perspective and the theory of shadows, attaining the virtuosity to be found in the work of Percier, Fontaine and Choisy.

In the Nineteenth century the French School in Rome, engaged in a vast undertaking, was in a flourishing condition, while on the other hand the restoration work, much of it arbitrary, done by Canina, Viollet-le-Duc and others, gave an impulse to the production of architectural documentation. The architectural surveys of the end of the century are based on punctiliously accurate research - take, for example, those made by Collignon of the Parthenon, and by Filippo Basile on the curvature of the Greek temples in Sicily.

At the same time, the "individualist" approach to monuments, the tendency to abstract them from their surroundings and concentrate on theoretical research and restoration, culminating in the work of Viollet-le-Duc, affected the field of architectural research during the first decades of the Twentieth century although the French experts gradually relinquished their lead to the Germans, due to the influence of German philology. Take, for example, the survey made by Stegmann in collaboration with Geimuller, the documentation amassed by Durm and the surveys of Albrecht Haupt which, though less dramatic and vivid, are more accurate than the French surveys of the preceding century.

As regards the development of architectural training schools, the realization that architecture is both a science and an art (thought the emphasis was originally on the element of antithesis between the two rather than on the need for combining them) was reflected, in the Nine-

teenth century, in the emergence of various different national traditions and systems in the teaching of architecture. In countries with an ancient academic tradition, like France, where a distinction between architecture and engineering had been made at a very early stage, the school of architecture constituted a special section of the *Ecole Nationale des Beaux Arts,* whereas in the Germanic countries, where higher schools of engineering had been established at a very early date, architecture was taught in a special section of the Polytechnic schools.

In Italy, there developed a mixed system, reflecting both the continuing prestige of the Academy and also the nascent polytechnic tradition, originating with the so-called "scuole d'applicazione" (advanced technical schools for officers or graduates in engineering) and the Higher Technical Institutes. The earliest of these were the *Scuola d'Applicazione degli Ingegneri* in Turin, established in 1860, and the *Istituto d'Istruzione Tecnica Superiore* in Milan; subsequently, five other similar schools were set up in other parts of Italy. These awarded diplomas of two types: in engineering (civil or industrial), and civil architecture. The course in architecture lasted three years, and was open to students who had completed two years' university studies, and held a grammar school certificate or technical institute diploma. This system, predominantly theoretical and scientific, tends to produce architectural students lacking artistic training, though the Milan School has always been an exception to this general rule.

The *Istituto d'Istruzione Tecnica Superiore* (Higher Technical Training Institute) in Milan, established under a special law of 1859, laid down in a document in 1860 — which to some extent foreshadowed the establishment of the future Polytechnic school — that architects are required to undergo a dual training, in both engineering and art, provided in collaboration with the Brera Academy. The preparatory course (corresponding to the two-year university course taken by students applying for admission to the *Scuole d'Applicazione),* a part of which includes architectural and decortive drawing, is followed by a three-year advanced technical course organized jointly by the Institute and the Brera Academy, with equal emphasis on artistic and scientific disciplines.

In addition to the above there are still, however, four-year courses in architecture held by the Academies, open to students who have completed four years' elementary and four years' secondary schooling (in the Milan Academy, courses are combined with those of the *Scuola dei Capomastri* (College of Masterbuilders) of the Cattaneo Technical Institute. But they award not professional diplomas in civil architecture, but diplomas for teachers of architectural drawing. This situation produces two different types of architect: those who have studied at the academy are better versed in drawing and the artistic aspects of architecture than the technical side, and are in any case not authorized to undertake any building except under the supervision of a professional, legally qualified architect; and civil architects, technically qualified and skilled, but somewhat lacking in artistic training, especially in the case of those graduat-

ing not from the Milan Institute — which works in close collaboration with the Academy — but from the other Italian *scuole d'applicazione.*

This situation has been realized for some time and has formed the subject of various discussions, proposals, and draft laws (such as that of 1889-90 proposing the establishment of two independent schools of architecture attached to the Institutes of Fine Art in Florence and Venice, neither of which city has a *scuola d'applicazione*) for the creation of special schools of architecture. It was intended that these schools should be completely independent from the start, both as regards the *scuole d'applicazione* and the academies, the purpose being to remedy the lack of artistic training in the first category, and the lack of scientific training in the second.

In the case of Milan, it was arranged by Camillo Boito, in 1908, that the architecture students of the Institute of Higher Technical Training should be exempted from the course in engineering until the beginning of the university course proper, attending special lectures instead. In 1920, on the initiative of Gustavo Giovannoni, the Higher School of Architecture, providing a five-year course of study, was established in Rome; a little later, with the reform of 1923, the Brera art school was set up; 1926 saw the abolition of the schools of architecture attached to the academies together with the abolition of the title of Professor of Architectural Drawing; and it was in 1926, also, that the Faculty of Architecture was created in the Milan Polytechnical School; and similar faculties were instituted in Florence, Turin, Venice and Naples.

These developments marked the final acceptance of the acceptance of modern schools of architecture as part of the university system, not only in Italy but also in the other parts of the world, (albeit with variations due to national traditions), between the end of the Nineteenth and the early part of the Twentieth century. In France, the students of the architecture section of the *Ecole des Beaux Arts* supplement their studies by working in the office of a "master architect"; in Russia, students attend courses in the Fine Arts Academy and are then sent abroad to complete their studies; in Belgium, architecture is taught at the State university and a number of independent universities, as well as in the architecture department of the Academy; and students are required, in addition, to spend periods doing practical work in an architect's office. The same kind of apprenticeship system exists in Austria, where academic courses in architecture are given in a special department of the Polytechnic School in Vienna, the departments of the Academies and the vocational schools attached thereto. Hungary has a faculty of architecture attached to the university; and Argentina also has a faculty of architecture, in the university of Buenos Aires.

In Germany, the various Polytechnic schools have provided five-year courses in architecture since the end of the Nineteenth century; and addition students are required, in some cities, to do practical work in an architect's office. Switzerland, too, follows the German tradition, and architecture is taught in the polytechnic schools. Sweden has

two Polytechnic schools where students can qualify as teachers of architecture after a four-year course; those who wish to work as professional architects then go on to complete their studies in the department of architecture attached to the Fine Arts Academy. Spain has Higher Schools of Architecture which award state diplomas.

In the United Kingdom and the United States, the system for the teaching of architecture is completely different. In England, the schools of architecture, like all other sections of education, are private. Students combine theoretical study with practical work in an architect's office. Subsequently they may be admitted, after obtaining their certificate, to sit the examination for membership of the Royal Institute of Architects. In the United States this system is modified and improved by the existence of large numbers of specialized vocational schools.

As regards the syllabus of architectural studies, the position is as follows: ever since the schools of architecture were first established, the programme of studies has been unsatisfactory owing to the fact that it represents a compromise between two approaches — that of the teachers trained in the Fine Arts Academies and that of those graduating from the Polytechnic schools. Neither faction has, however, ever disputed the importance of the study of ancient edifices through the survey of monuments and research on the history or architecture, since a knowledge of the past is considered essential as a basis on which to build the future.

From 1920 onwards, nevertheless, following the discussions on the elimination of eclecticism, the first doubts on the validity of architectural survey began to be expressed. By 1938 already, students were finding this subject irksome, questioning its formative value, and regarding it solely as an instrument for the restoration of monuments, and nothing more. The results of this attitude were most obvious in the architectural faculty in Rome where, in 1935, architectural surveying was dropped from the syllabus, and was only reinstated in 1949. At the same time, a move was made to include surveying in the course on architectural restoration — an implicit recognition of its importance for restoration work.

The cause of these various attempts to change the character of schools of architecture is to be sought in the evolution of the creative activity of the architect, which first began outside Italy some time between the end of the Nineteenth century and the beginning of the Twentieth. It was at this time that independently-minded architects began to assert their right to originality, challenging the validity of historical research which, they contended, stifled creative activity. This marked the beginning of the reaction against the imitation of historical styles: the methods of eclecticism were discredited, and the need to keep architectural designing and historical research apart was proclaimed. The schools were, however, slow to follow this lead, even in cases where the *avant-garde* elements were most vociferous; and it was not until the first decades of the Twentieth century that the teaching of architectural plann-

ing in the schools of architecture ceased to be based on slavish imitation of historical styles. Even so, it was a long time before the traditional distinction between "engineers" and "architects" disappeared.

The hidden danger of the ecletic tradition lies in its perpetuation of the distinction drawn between the hedonistic conception of "works of art" and the various important practical elements which combine together in creativeness. This leads to further ambiguities. The traditional classification of works of art by type and style is replaced by a new, but equally arbitrary, method of assessment. The notion of the monument as part of the "personality" of the artist, in the romantic sense, and thus divorced from its surroundings, persists, even though the idea of the monument as a single unit, detached from its surroundings, has now been discarded.

Lastly, the two elements, artistic and technical, continue to be artificially kept apart and regarded as separate factors, regardless of the fact that the two combine to form an architectural unit.

This attempt to build a new culture whilst rejecting the culture of the past, though frequently successful as regards the creative activity of the individual, took absolutely no account of the need for an understanding of historical perspective, which shows that every new development is a link in the chain extending unbroken from the past to the future. But since the importance of history cannot be dismissed completely, there has developed a school of historiography, concentrating solely on the phenomena of the past fifty years; and this, constituting the only source of inspiration, has produced a new type of eclecticism, based on imitation rather than original inspiration and no less stultifying, artistically, than the eclecticism of the Nineteenth century.

This rejection of the past, combined with the mushroom building following the relaxation of standards due to the new wave of eclecticism, has produced disastrous results we all lament in regard to the conservation of monuments and sites, more especially in towns, where buildings have been demolished and replaced by a substitutive architecture.

4 - Birth of the idea of the conservation of monuments and problems of restoration work.

It was in the Nineteenth century that consideration was first given to the conservation of monuments. There were two main schools of thought on the subject. The first of these developed in England, as an offshoot of the romantic-naturalistic movement, combined with sociological and moralistic conceptions, and produced the artistic school impersonated by Ruskin which turned from industrial civilization to take refuge in archaelogy in the narrowest sense. This was the seed from which the great school of English and German archaelogists sprang.

France and Italy, on the contrary, on the basis of the research carried out by Viollet-le-Duc, which extended the study of the classical

and mediaeval world, treated ancient monuments as something divorced from their environment, worthy of conservation on account of their own intrinsic artistic value. It is this "individualist" attitude to monuments that produced the academic monumentalism of a period guilty both of functional technicity and also of urban reconstruction of a kind which has done so much damage to the structure of our ancient cities, such as — to quote the supreme example — Haussmann's reconstruction of Paris.

These two schools of thought are at the root of the new attitude towards monuments, and the new theories on the subject of their restoration which developed at the end of the Nineteenth century on the strength of a general determination to reconstruct ancient cities to meet the new requirements made of them. And they led to the emergence of two different theories of architectural restoration: thè archaelogical theory, based on anolysis and philological research, and the interpretative theory, based on a subjective artistic approach and frequently involving the construction of additional parts.

Viollet-le-Duc, as the champion of the interpretative school, maintained that those setting out to restore a monument must put themselves in the place of the original architect, and try to imagine how he would have solved the problem with which they were faced. The aim: to reconstitute the monument in its original stylistic unity.

As to the urbanistic side of the question, Camillo Sitte explained that the purpose is to re-create the original setting, so as to "restore to the modern city at least some of the values admired in ancient cities".

The chief exponent of the other theory of restoration, the so-called "scientific" (analytical-philological) one, was Gustavo Giovannoni. Restoration, he contended, must be based on known facts, not hypotheses, and include the addition only of such neutral elements as are necessary to complete the general character of the original and conserve everything of artistic and historical value. Architects took no part in this cultural dispute; they were convinced that our civilization had no interest in the matter, and that restoration was being taken over increasingly by specialists. They therefore left it to the art historians, the critics, the archaelogists and the architect-restorers to decide whether monuments should be restored and how this should be done, treating the site of ancient monuments as a kind of no-man's-land in which to make formalistic experiments.

Only the architects of the United Kingdom did not take this philistine attitude, but based their work on archaelogical research: whilst in Italy, Camillo Boito took the same line, but his was an isolated case.

Boito, in his writings, spoke constantly of the importance of the relation between existing and future buildings; and it was he who, in 1883, requested the Congress of Architects and Engineers in Rome to include the rural Roman sites among the monuments to be protected by the legislation then being drafted.

Shortly afterwards, in 1889-90, the same draft law (which remained at the draft stage) for the establishment of special schools of architecture also proposed the establishment of a chair for the study, conservation and restoration of monuments, to supplement the courses held by the *Istituto d'Istruzione Tecnica Superiore* in Milan.

Practically speaking however, architects, faced with the need for meeting the demands of a rapidly evolving world, paid less and less attention to the problems of conservation. Jugend Stil, Art Nouveau, Modern Style — all were romantic, naturalist movements, arising from recognition of the need to find new form of expression in contradistinction to the official academics (neo-classicism and eclecticism).

Then also, there was a tendency, headed by Antonio Sant'Elia and Otto Wagner, to rebel against the standards of the past; though this made very little headway in Italy which, on the contrary, owing to a curious deviation of the archaeological tradition, witnessed the Roman neo-monumentalism of the fascist period. The passion for discovering monuments for study at one's convenience led to the ill-omened destruction of connecting links and an architechtonic creation which took its inspiration from the ancient monuments solely for their superficially formal value and effects of style merely as a cover for soulless, academic building. This pretext was used to justify the demolition of important historical monuments, and pseudo-Roman models were used in architecture in place of rational forms.

It was not until 1930 that the importance of architectural planning as a whole was recognized. The interest of students shifted from great to what is known as "minor" architecture, i.e. town planning, though limited always to the single constitutive element and concentrated on the picturesque aspect rather than on the nature of a construction as part of a vast whole. Important in this connexion is the series of studies on the dwelling house in Switzerland, published in thirty volumes by the Swiss Association of Engineers and Architects.

This new emphasis on architecture as a whole and on the relation between monuments and domestic building led the specialists to take a wider view of the problem of conservation, which now became a part of town planning, under the general programme designed to enhance the effective value of all "property". This inevitably entailed a return to the recognition of the importance of historical research.

5 - Return to History and Organization of Architectural Teaching.

In recent years, architects, deploring the break with historical tradition due to the pursuit of technical functionalism, have reverted to the study of the past. This has had immediate repercussions on creative architecture, but only at the superficial level, leaving the structural values unchanged. The perfunctory study of a limited period of the past, that is to say, of examples of recent building, led to a revival of the ornamental details of the Liberty style, used purely formally in a mistaken

attempt at modernization — a result of the essential superficiality of the two conflicting trends — negation and revival of historical values alike, without a deeply genuine interest. This return to tradition, being due merely to one of the crises endemic to artistic progress, produced no more than a few sporadic, individual results, not sufficiently important to lead to the founding of a new school.

The question of the need for a return to history is infinitely more far-reaching. The return to history is necessary when it corresponds to a deeply-felt creative need to apply the values of the past in building for the future, but not when it is made for purposes of form and convenience, as in the case of the "new modern" school.

Be this as it may, the return to history, superficial though it was, requires mention here because of its repercussions on the schools of architecture where, for several decades, courses on the history of architecture had been purely factual in character, no attempt being made to give them any formative value.

This underestimation of the importance of history is probably due to the bogey of eclecticism, the jumble of styles against which the leaders of architecture at the beginning of the Twentieth century protested. Also, the historical attitude to events has blunted our critical spirit, inclining us to passive acceptance, and hampering our capacity to choose freely the lines on which to build our future. Hence the differences of opinion not only on the methods of teaching history in faculties of architecture, but even on the advisability of teaching this subject at all. There are some who advocate simply combining a certain amount of history with the study of every discipline.

This would, obviously, be acceptable only as an addition to the teaching of history as a separate subject, but not as a replacement for it.

The idea that the study of history has a direct formative value is now coming into its own again. History studies the trends which produce a certain type of architecture, thus giving an indication of the principles to be adopted for building in the modern world.

This brings us back, roughly, to our original definition of the value of history: it has a direct bearing on the architectural building of today, in the same way as the history of ancient styles had a bearing on the development of eclectic architecture, thus possessing formative values. It follows that the history of architecture should be treated not as an aspect of the history of art but, rather, as a study of the organization of the world as a whole in relation to the needs of man. This is an all-embracing conception of architectural activity, on the lines of the definition given by Morris in 1881, who described it as the sum total of the changes and modifications made to the surface of the Earth in accordance with human needs.

This implies rewriting the whole history of architecture so as to trace, civilization by civilization, century by century, all the human activities which went into the making of each particular townscape and suburban scene, constituting the essence of architecture.

An analysis of this kind is in line with the new attitude to architectural construction, concerned with towns as a whole rather than individual monuments. What interests us is the work not of the individual architect but architectural ensembles, the character of the towns in which man can live, rediscover his real roots and assert his own individuality.

The word "rediscover" is not inapt, since it is a question of rediscovering something which has disappeared and which we must find again if man is to recover the equilibrium which, for some decades past, he has lost and to which he aspires with an anxiety he cannot overcome.

Let us turn now to the subject of the old cities which man in the past decades has contrived to disfigure by introducing, in monuments or groups of monuments, modifications which appeared revolutionary but which, in fact, were nothing but uncertain gropings, stemming from indecision combined with a morbid need for self-assertion and using abundant resources without moral justification.

What is needed, therefore, is a new attitude towards the history of architecture, backed by new documentation and fresh historical research, designed to reconstitute the "moment" and the circumstances of the construction of an architectural edifice, and to "place" it in its historical context.

In this connexion, it should be noted that the rationalist mentality of French critics, the positivism of German scholars and the empiricism of the English and Americans are all equally vitiated by preconceived historical notions.

It is impossible, without an intimate knowledge of current artistic developments, to acquire a true understanding of the art of the past. Similarly, the only way to grasp the essence of modern art is to turn back again to a study of the art of the past.

The appearance, in any civilization, of a rift between the artist and the critic, the culture of the past and of the present, is invariably symptomatic of a certain lack of unity and sanity, inimical to both creative activity and to a critical understanding of the past. Such, unfortunately, has been the position for the past fifty years, despite all the praiseworthy efforts made by certain outstanding personalities to heal the rift.

It is clear, from a glance at the history of the recent past, that one of the chief dangers is nationalism in art.

To split history up into geographical divisions is not acceptable because it fails to take account of the links which have always existed between the different civilizations and creates the false impression of a series of isolated, mysteriously labyrinthine worlds — an impression which does not stand up to critical analysis.

The history of architecture cannot be divorced from art criticism, any more than authentic culture can be divorced from life; in fact, no phenomena can be concidered in isolation.

Similarly, the new study of the history of architecture must cover the monuments of the past as well as those of today.

We need to evolve a new method of interdisciplinary research, giving due prominence to certain features of special importance for town planning, indicating how the methods used in ancient times for the distribution of limited architectural spaces can be applied for planning urban agglomerations in modern Italy. We need, furthermore, to revive our awareness of the aesthetic values of fabrics, of the architectural arrangement of space, of materials and colours. And this entails taking fresh stock of the whole subject.

To sum up: the study of history is an essential part of the training of modern architects, serving three different purposes:
1) - to enable students to discover their own creative inclination through making a detailed and comprehensive study of past civilizations and of the lessons to be learned therefrom;
2) - to give students a study in depth of that period of the past which is to be their field of work, with a view to bringing ancient cities to life again as part of overall architectural planning;
3) - to qualify students to restore ancient monuments, however noble or modest they may be, without detracting from their artistic value, to fit them into the framework of the life of today and tomorrow.

To serve this purpose, the history taught in faculties of architecture should be as follows:

1 - Study of art criticism and general art history, taken in the context of the development of the other arts (including the so-called "non-figurative" arts - poetry and music), and concentrating on the artist as a product of a specific period and civilization; this study should be combined with a study *of the history of architecture*, the two being designed to comply with the principle of conveying knowledge and developing taste simultaneously.

The study of architecture in the context of the other arts, and more particularly the visual arts, taken with special reference to the aesthetic aspect and to the visual importance of monuments and architectural settings, would give future architects a keener appreciation of the beauty of the forms, shapes, dimensions and colours of the ancient monuments with which they will later be dealing.

2 - Historical study of the whole development of architecture in the past, with close reference to political history and the evolution of town planning, including both a general, overall survey of the question and a special detailed chronological study of specific periods.

This constitutes an entirely new branch of study, affording infinite possibilities for critical research in co-operation with other disciplines and other faculties.

This co-operation with other disciplines must inevitably change the form of history-teaching which, instead of concentrating, in the traditional way, on facts, names of kings and details of wars, will be concerned with the really important elements of various periods, the structure of society and the evolution of thought, social conditions, produc-

tion, human relations, the law and the ideals of the time. Students must learn to view history not merely as a closed spectacle, of which they can only have a passive knowledge, but as a drama full of problems which still have significance for the man of today and tomorrow who must constantly reinterpret them afresh, as guidance for his own activities.

It is essential, in schools of architecture, to link the past with the future, by combining the study of history and the teaching of architectural designing, with the aim of producing architects capable of disregarding both fashions and conventions. Indeed, the study of architecture should concentrate not merely on the formal aspects of edifices but also on the world they represent, taking them as historical evidence of a specific civilization at a specific stage in its development.

The purpose of architecture is to impose order on man's surroundings, and provide him with a suitable setting. This involves adopting certain cultural, technological and spiritual options, and making certain modifications to the landscape.

3 - Study of the history of architectural methodology including the "rudiments of architecture" and the "surveying of monuments", so as to cover both the artistic and the technical aspects of architectural creation, relating not merely to the individual monument, but to its whole setting. With this end in view, the study will include the social and economic aspects of architecture, and notions of town planning.

Architectural surveying will be studied in conjunction with drawing, to which it is related, the teaching of both disciplines being designed firstly, to impart a necessary practical skill and secondly — more important — as a means to acquiring a knowledge of history and architectural composition and developing the mentality of the professional architect.

Architectural surveying assumes a different character when considered in relation to town planning, for a precise knowledge of the general layout of ancient cities, based on an imaginative reconstruction of individual monuments, is an essential prerequisite to any operations for the restoration of historical sites.

The teaching of architecture must be reorganized along these lines. It is the only way really to meet the new demands now made on "schools of architecture" and improve the quality of teaching whilst solving the problem of quantity — due to the growing demand for architects to work on town planning, and urban and rural building projects.

The steady increase in the number of young people, all over the world, selecting architecture as a career responds to a real need of society; but it is important to limit the number of people entering the profession, since the growing needs of our society would be ill-served by the production of large numbers of mediocre architects, unable to solve the problems of today, let alone those of the world of tomorrow.

The general cultural education of students of architecture must not be confined to facts, but aim to produce individuals with wide general

culture. In addition to the necessary technical professional instruction, it is essential, too, that they should be acquainted with all the multifarious aspects of human life, and the eternal sources of human hopes and sufferings.

It is incumbent on the architect to add to man's great artistic heritage the concrete reflection of the sum of human knowledge and understanding. Mastery of the profession is not a matter of techniques and skill only, but a means for the expression of a broader vision, for which professional training alone cannot suffice.

We should take as a warning the words of one of the great masters of modern architecture, Louis Sullivan:
"...If, as I believe, true culture is of the utmost utility, in that it implies the possession and application of the finest powers of thought, imagination and sympathy, then the works of a cultured man should reflect his culture in a way that proves that he has used it for his people, and not for his own ends alone: for the welfare and enlightenment of the peoples as a whole, and not for the enrichment of a single class.

"The work of a man of culture should, in short, prove (and it is incumbent on him to produce the proof) that he is a citizen, not a slave; a true exponent of democracy... There can, in a democracy, be only one question to which the citizen is required to reply: how do you use the capacities you possess, for the people or against them?".

It is to this "true culture" that we should aspire. And, for this, we must not be afraid to turn to history: far from being an obstacle or an impediment, it can render an immense service to those who are capable of using it as a means of widening their horizons and increasing their understanding; those who are able to discern, in day-to-day happenings, the eternal linking present and past; those who have learnt from history not to be afraid of looking far ahead, and understood that history is the only means to commanding a broader vision, a wider view, thinking with dignity and acting with courage: the only path, in fact, that leads to hope.

The world of tomorrow must be based on the functions of the past.

Schools of architecture must impart to their students such elements of the sum of human knowledge as are considered necessary for their training: the study and analysis of the history of the past are essential both for understanding the present and as a basis for planning for the future.

Schools are designed to dispense culture, and not technical training only. They should provide the means of raising students' cultural level and comprehensive education in all the requisite disciplines. Technical instruction should be combined with a grounding in the *humanities*; and it is important, above all, to pay attention to developing all the faculties of man, and to plan programmes in such a way as to further the essential purpose of architecture - the creation of an environment such that the man of tomorrow may realize his potentialities to the full.

6 - Post-graduate training of architect/restorers.

The position in regard to special post-graduate training for architects intending to specialize in restoration work was, until a few years ago, highly unsatisfactory in all countries of the world.

There were no special schools for this purpose, with the result that graduates in architecture had to qualify themselves by studying the few works available on the subject, and young architects entrusted with the important responsability of restoration work were obliged to acquire their specialized training entirely on their own.

The position in countries with the oldest tradition in the conservation of cultural property is as follows: in France, the young architect, after graduating, enters an atelier or the "agence" of a chief architect of historical monuments as an apprentice and, meantime, studies for the competitive examination to qualify as an architect of historical monuments (*Architecte des monuments historiques*).

In the United Kingdom, there are short courses for newly-fledged architects on the various special categories of monuments (churches, buildings, castles, etc.).

In Italy, students have to make individual arrangements for preparing for the competitive examination, on the basis of which official government architects are appointed. There were a few cases, in the past, of young architects being appointed as apprentices in government architectural offices, where their service counted as the equivalent of preparation for the competitive examination; but such cases were few and far between. Another possibility open to young graduates was to work as voluntary assistants in the restoration section of a faculty of architecture: in every case it was only thanks to their ambition and determination that young graduates were able to obtain any systematic training in this special field.

In view of these shortcomings, common to all countries, the Faculty of Architecture of the University of Rome decided, in 1960 (the initiative came mainly from Professor De Angelis d'Ossat, now titular professor of Architectural Restoration and at that time Director-General of Antiquities and Fine Arts) to organize specialized post-graduate courses on the restoration of monuments. These courses were improved and expanded year by year until finally, in 1966, with the collaboration of the *International Centre for the Study of the Preservation and the Restoration of Cultural Property,* established in Rome, they developed into a specialized International Course for the training of architect/restorers.

Admission to this course — limited, for purposes of efficiency to a maximum of 35 students — was open to graduates in architecture, each candidate requiring the sponsorship of a qualified person in his own country, to vouch for his qualifications and general suitability.

The applications received are sifted out, and the 35 successful candidates are asked to be in Rome at the beginning of November, where they spend the first two months of the course (November and Decem-

ber) studying the Italian language and familiarizing themselves with the local museums and monuments. Assistance is given, at this preliminary stage, by the *International Centre for Conservation* which, in collaboration with the Italian Ministry of Foreign Affairs, organizes special courses in the Italian language. In addition, the Italian Ministry of Foreign Affairs, Unesco and certain foreign countries (Belgium, Austria) assist by making available, every year, a certain number of study fellowships, which are awarded on the basis of a competitive examination.

The course proper runs from the beginning of January to the end of June.

Students with a regular attendance record are eligible to sit the examinations, held every year at the beginning of June. Successful candidates may then, in consultation with the Director of the School, select a subject for a diploma thesis, to be confirmed by the professor in the candidate's country of origin who has assisted the candidate in the preparation of his work, and who is summoned to the Board of Directors in charge of the School, in Rome, to pronounce on the diploma project.

No candidate is eligible to submit a subject for a diploma thesis unless he has passed the relevant examination and had his diploma project approved by the Superintendent of Studies.

In practice, therefore, the Course lasts two years: the student is required to spend the first year in Rome attending courses, and to pass the final examinations; he then spends the second year in his own country, engaged in study and research for his diploma thesis, with the assistance of a Professor of his own nationality, on a subject approved by the Board of Directors of the School in Rome.

The diploma awarded by the Rome School is recognized by all countries, and ranks as a very important qualification for candidates applying for posts as restorers in government departments responsible for the care of artistic and historical monuments in all countries.

The teaching staff of the Rome School includes distinguished foreign specialists in various branches of restoration work, as well as qualified Italian teachers. There are both individual lectures on one particular subject and series of lectures.

Students find this system very satisfactory since it gives them, in a reasonably short time, a complete and comprehensive picture of the position in regard to restoration work throughout the world, the latest experiments in various spheres, the special problems of the moment and the increasingly specific and exacting demands made, with every year that passes, on the authorities responsible, in every country, for the national cultural heritage.

In addition to this advanced training, provision must be made for medium-level training on a regional basis, corresponding to the main geographical regions of the world.

Latin America (Venezuela) already possesses a specialized post-graduate School on the Restoration of Monuments, organized by an archi-

tect, Graziano Gasparini. The course lasts six months, and in 1967, 3 diplomas were awarded.

In Turkey, there is the Middle East University in Ankara, with a specialized post-graduate course, under the direction of Professor Guran. The course lasts one year and, in 1967, 4 diplomas were awarded.

In Iran, a post-graduate course on the restoration of monuments under the direction of Professor Sanpaolesi, has been in existence since 1965. The course lasts one year and, in 1967, 2 diplomas were awarded.

In Belgium, there is a specialized post-graduate course at St. Luc University, in Liège, under the direction of Professor H.F. Joway. It lasts two years and, in 1967, one diploma was awarded.

Though it is desirable that regional schools of this kind should be consolidated, and expand and extend their programmes so as to provide adequate training for young graduates, steps should be taken to prevent an undue increase in their number, to the detriment of the development of a small group of really first-class schools, geographically so placed as to cater to the world's needs.

It would be advisable, therefore, to distribute these medium-level schools rationally so as to have one for the Far East, one for the Middle East, one for the Near East, one for Latin America and one for North America.

The Rome School should be developed to the maximum, to provide the best possible training for qualified students from regional Schools. It should, in short, turn out "master restorers". To enable it to fulfil this rôle, it must be provided with the resources necessary to institute a Campus, where students and professors can be lodged together and so have better opportunities for discussions and the exchange of views. If better facilities and, above all, more study grants were available, students would be able both to take full advantage of their stay in Rome and also to enlarge their experience by making study trips to the main centres of restoration work in Europe and the Mediterranean basin.

In this, Unesco, at the instigation of the National Commissions of countries interested in the conservation of their own cultural heritage, could help by adopting a resolution on the subject, at its next General Conference, and deciding to provide the bulk of the resources required.

The Rome School.

The post-graduate School for training in the restoration of monuments is attached to the Faculty of Architecture of the University of Rome.

The students at this School have always included a number of foreigners, since many of the students of all nationalities who elect to pursue their studies in Rome are interested in the historical disciplines and the restoration of monuments.

However, the School did not begin to specialize in training for restoration work until 1965, when it came under the patronage of the Inter-

national Centre for the Study of the Preservation and the Restoration of Cultural Property, and so assumed an international character.

In this form, it meets a real demand, which was expressly formulated by a resolution voted in Venice by the 2nd International Congress of Architects and Technicians of Historical Monuments, a demand of which the International Council on Monuments and Sites is likewise keenly aware.

Courses are held in Italian, French and English.

The syllabus is divided as follows (1):

I. Conservation as a cultural problem

General introduction	History of the concepts of restoration.
Regional aspects	Aspects of the architectural history of Rome, Problems and concepts of conservation in different cultures, Contribution of participants of the course.
Note: *History of architecture*	A wide knowledge of the history of architecture and a sense of historical problems constitute a fundamental introduction to specialization in the humanistic discipline of restoration for all candidates. If these matters have not been included explicitly in the programme, it is because, unlike the other subjects, they are already in the normal programme of universities. However, lecturers may check the degree of the students' preparation in these subjects during the seminars, practical work and examinations.

II. Urban conservation

Principles	Principles and concepts for the maintenance and the building up of the human environment.
Analysis	Methods of analysis for the evaluation and development of historic sites: Typological and historical aspects, Social, economical and traffic problems, Visual and formal aspects.
Planning	Policy for environmental revival, Studies for the conservation and the restoration of historic structures, New buildings in historic surroundings, Development of the functions: social, economical, financial aspects; traffic.

(1) 1973 new programme.

Special aspects	Country architecture, Landscape.

III. Architectural conservation

Principles	Principles and concepts of conservation and restoration.
Analysis	Methods of analysis for evaluation of historic buildings and architectural remains: Archaeological and historical aspects, Functional and technical obsolescence, Formal and visual aspects.
Study for conservation	Projects for conservation and restoration, Adaptation, Presentation of sites.
Special aspects	Sculptures and architectural details, Mural paintings, Interiors, illumination.

IV. Techniques

Recording	Documentation, Measured drawings, Photogrammetry, Aerial photography.
Statics	Foundations, walls, other structures: Structural analysis, measurement, Consolidation, stabilization, Supports, shoring.
Materials	Stone, brick, wood, metal, plaster and colours: Nature and character of materials, Processes of alteration, Maintenance, conservation.
Special aspects	Humidity: analysis, measurements, control. Climatology, lights. Protection: fire, vandalism, transport.

V. Policy

Agencies and legislation	International organizations and establishment of a policy of conservation, Recommendations, Comparative aspects of legislation.

Executive action — Collaboration of experts and administration, Procedure and organization of restoration works.

VI. Research and practical

Research and practical work are conducted in conjunction with the courses on theory, with the purpose of giving the participants direct contact with the concrete problems of the various areas under study.

1. Conservation of historic centres — The methodology for the analysis of historic centres and urban conservation will receive practical application during which the participants, under the direct supervision of a professor or assistant, will study, from different angles, the urban fabric of a city or an historic district.

2. Restoration works — The participants will have the opportunity to take part in restoration of historic buildings: research on documents, surveys of the monuments, and study of materials and causes of alteration. They may also follow up with proposals of restoration projects.

3. Excavation works — Students may take part in excavation works under the guidance of specialists.

4. Guided visits — A series of guided visits to monuments and historic sites already restored, or in the course of restoration, are organized for participants.

5. Conferences and discussions — The courses on theory are completed by conferences and discussions by the participants on their problems and experiences.

The course includes an annual series of lectures, practical work, seminars and guided visits, the programme being recognized both by the Centre and the "Scuola di perfezionamento per lo studio ed il restauro dei monumenti". It extends over a period of six months, from the second week in January to the middle of June.

There can be no doubt that the establishment of the International School for Architectural Conservation responds to a real need, deeply felt by all countries, for qualified experts to deal with all the problems arising in connexion with the care of monuments. All countries possessing monuments which they desire to conserve and hand down to posterity

are interested in ensuring the functioning and improvement of this important School.

Action taken to promote the establishment of regional schools and develop the International School in Rome would, therefore, be consonant with UNESCO's universal mandate in regard to the protection of cultural property and would at the same time, represent a fulfilment of the responsibility which our civilization owes to the future.

THE WORK OF INTERNATIONAL ORGANIZATIONS IN THE SPHERE OF PROTECTION OF THE HUMAN ENVIRONMENT (1973).

The problem upon which the present Study is based constitutes one of the most serious and troublesome preoccupations of our century.

Society has finally realised, even if with condemnable delay, the gravity of this danger which weighs upon humanity and threatens its very survival.

The danger signals which until a few years ago were heeded by only a limited number of men of science, have now spread to wide sections of public opinion. If man has a future, and whatever this future may be, becomes an agonising question which presents itself on all sides as well as at all cultural levels. It is the reawakening of the instinct of self-preservation which provokes an insuppressible reaction, which in its turn, starting from the man in the street, shakes the resistance of a senseless optimism and presents governments with responsibilities that cannot be shifted aside.

The speed of this "sickness process" which undermines human existence, "sicknesses" for which the underestimation of the ills themselves is directly to blame, now calls for a drastic decision. Man in order to defend himself, must at the same time defend the environment in which he lives, otherwise he is destined to be overwhelmed. In many countries, special centres have been created with the specific task of looking after the environment from the point of view of protection and development. In some cases they have even set up ministries for environment, the most recent case of this being in France.

The results of these initiatives, at the moment at the proposal stage, are impatiently awaited.

So far nothing concrete can be seen except in certain individual spheres. I think this is above all because politicians, (obviously with some exceptions) interested in their own incidental difficulties, initiate the study of future problems with a certain reluctance.

It is substantially the more urgent and less compelling problems of to-day that preoccupy them, and the pressing urgency of tomorrow is not felt.

For this attitude we cannot blame only the politicians, who are in practice the expression of the culture and feeling of the collectivity they represent.

Our consumer civilization has got us into the habit of worrying only about to-day and forgetting about our duty towards tomorrow. We are thus accustomed (and we are daily requested) to spend what we do not

possess, to thoughtlessly mortgage the future and to adopt the rule of the "carpe diem" in the most banal and discouraging fashion.

As a result, there is a reluctance to face up to problems which call for a serious attitude, a sense of conscious responsibility, courageous renunciation of irrelevancies in favour of the choice of precise obligations for the future.

In the upheaval of values for which our society has been responsible, not only do we see the deformation of ideals and fundamental certainties on which until yesterday spiritual and moral life rested, but the possibility of the physical survival of man is also in doubt. We cannot help but support therefore the initiative which the Giorgio Cini Foundation has taken with this Study based on the protection of man through the care of his environment.

This in fact is the fundamental problem — man and his environment. On condition that it is made clear (the programme outlines of the course are explicit in this respect) that by environment we do not mean simply the material habitat in which man lives but the whole complex of physical and moral structure which conditions human life. Presented in this way, the problem is much wider than one imagines, and presupposes a calm acceptance of changes that will anyhow come about within the course and structure of society. The likelihood of these changes coming about in a bloodless way and being advantageous depends upon ourselves, on our thinking and reacting, on overcoming egoism and personal interests.

An authentic revolution is required to enable man to reestablish his proper position, society's most important preoccupation, and finally cease to be considered an instrument of production and a parasite of consumer goods (until he is urged to have certain needs in reply to which production becomes orientated). In order to return to the autonomy of reason, all the directions and assumptions on which we base our daily life, the school, the professions, in fact the whole order of our society, should be revised.

Together with the progress of science, or rather as a consequence of such progress, an increase in population has taken place which was unthinkable some decades ago. The demographic growth together with the industrialization and the encouragement of economic well-being, constitute the basic elements for our research and for the formulation of the future of humanity.

Faced with situations that we cannot fail to recognize as abnormal compared with history's evolution up until the end of the nineteenth century, human society has found itself forced to improvise its own future, since the methodology which influences such an elaboration is formulated on the basis of criteria which under every aspect are surpassed by reality.

Therefore it is in a certain sense understandable, though not absolutely justifiable, if the defence is conducted in a rudimental and ridiculously inadequate way.

The indications for the choices that have been made were obviously fictitious, unsuitable, and almost always questionable; weakened above all by the fact that the rapidity of the evolution of human phenomena has been so great as to find everyone unprepared in the necessary search for better ways. Therefore all the proposals of the moment were accepted without there being the desire to think them over, to insert them in a wider panorama and to co-ordinate them.

The industrial installations which were increasing at a rapid pace, were localized and extended according to the economic needs of the moment without taking other parameters into any account, above all those human, psychological and social ones, directly involved with the phenomenon.

Perhaps the same could be said for the urban installations which increased above all around working areas (because of the lack of co-ordination in the preparation of road networks and means of communication in general), and thus overcrowded the building areas.

For about one hundred and fifty years, above all the populations, of Northern Europe and America, only more recently those of other countries and finally those of the third world, have suffered the trauma of an impressive economic and consequently social revolution initiated by the sudden transition from an agricultural to an industrial economy.

To have an idea of the importance and vastness of the phenomenal increase in urban installations, we need only consider that in the last ten years, in a nation of about 50 million inhabitants, the newly built houses and the infrastructure, if concentrated in one place would cover a surface of about 250 km per year.

A collateral phenomenon has been the rise in living standards which has brought about an increase in the living requirements of individual family units.

Also in this sector public authorities have been lax in organizing development in the direction of genuine progress. A result of this lack of foresight can be seen in the chaotic disorder of city suburbs, the disorderly occupation of the country, with the illogical and inadmissable destruction of an agricultural heritage obtained through centuries of hard labour and handed on to us well organized and efficient. Divided demagogically, this heritage loses its competitive production, is impaired in its organization and finds itself behindhand compared to the progress of the industries with which it has been put in unequal competition. This is quite apart from the ulterior consequences of well-being, the second house which is inordinately pervading the countryside, and the indiscriminate growth of tourist areas which are undergoing gigantic expansion, causing the paralysis of every dynamic function.

The irrational increase of plans for new roads, highways and motorways has also contributed to a great extent to the destruction of natural reserves and ecological heritage. It is necessary above all to mention lowland areas where on the whole the newly created routes are de-

termined by reasons of debatable "favouritism". The cost of the growth of communication routes and the infrastructure in hill areas is not often circumspect. The initiatives in this sense fail to hide demagogic ambitions behind the screen of a misunderstood proposal to reply to requirements at a recessive stage, caused by the depopulation of less competitive agricultural areas. This depopulation must be accepted by virtue of a general and not particular conception, of the production and economy as a whole and above all under an authentically European profile of the agricultural economy.

Local administrations who were indifferent to the general problem saw in these moves the possibility of replying in an over-simplified manner (with plans that were soon to become out-of-date) and they have not realised either the uselessness of such operations or the negative consequences such as building and area speculation, in view of the creation of new installations, especially those of a touristic nature.

Faced with this state of affairs, the more responsible elements both from a cultural point of view and on a political and economic level, felt compelled to join forces, co-ordinate their energies to halt the process of decay and transform the amorphous development into true and coherent progress. Let it be remembered, it is a question of avoiding the autodestruction of man and the destruction of his living environment.

The reason for the total and disheartening failure of all the efforts made by our society to defend against the phenomenon is to be found in the adoption of parameters of yesterday's opinions, of the methodologies of industrial prehistory.

It was simply ridiculous attempting to stop history, facing up to a fundamentally new situation by using methods of passive intervention, a programme which was based substantially on the maintenance of a status quo which by now was internally shaken and out of touch with reality.

The legislative dispositions and the binding practice adopted for the protection of cultural heritage have in fact proved to be completely useless. In the best cases, they were effective only in discouraging the most timid proposals, in discouraging the law-abiding citizen, and instead giving freedom to the large scale speculator and the opportunist.

On the whole it may be said that the measures taken up till now on the basis of existing laws both past and recent have been inspired only by the principles of passive safeguard, and in practice have only been of any use in deferring threatened calamities; the cases which have been avoided are very rare.

This substantially is the tragic reality of to-day which must be judged as the inevitable consequence of the lack of a courageous vision of human problems, both social and economic. Everyone is to blame of course, but primarily the political class is at fault. By means of a legislative appartus expressed for the most part by laws which are often contradictory, it has aimed at stopping up the most obvious leaks, at making occasional repairs, without even having the courage to face

the heart of the question and consider the problem in all its vast complexity.

Likewise, there is no validity in the proposition — true in itself but abstract — that in the past until the coming of the industrial era, individual initiatives could flourish freely and without co-ordination (at least in appearance) so as to pass on to us that heritage, its nature elaborated by man and artistic creation, of which we are so proud.

The parameters on which society was founded were of a different order, the times in which individual initiatives were elaborated were different, the wealth which a virtually oligarchic power had at its disposal was different, as were the technological means on which men could rely. What counted was the personal affirmation of the individual, clan, class and society, who for personal pleasure, ambition, affirmation of dominion and even its own artistic sense could rely through patronage upon the aid and genius of the greatest minds of the time.

The problem of the sacrifice which such assertions brought to the rest of the population did not even arise. Until the ninteenth century when class warfare came into being, the subjection and suffering of the masses who did not possess anything and whose voice was not heard, were not taken into consideration. As a result of this, to-day in a period when society is based on completely different principles, whatever problem has to be faced and estimated, we cannot forget that at the height of our aspirations, at the summit of our actions, we must place man considered in all his implications, above all spiritual. It is only on this basis that we can hope to succeed in responding in a not too unworthy fashion to the extremely irksome tasks belonging to our century: to aim to elevate man's conception of himself and the mission he is called upon to fulfil during his existence.

In truth, while in a large part of the world this problem is above all, but not entirely, an economic one, for us Europeans it is above all a moral problem. To face up to this problem, we must have the strength to shake off the heavy and suffocating mantle formed by the predomination of materialism as opposed to spirituality, and man's subjection to animal well-being. Also as a consequence of the most recent destructive manifestations, we must succeed in freeing ourselves from a demagogic heritage and irresponsible submission to that violence which is characteristic of our period of history.

In order to achieve concrete results, we must have the courage to brave unpopularity, openly facing up to reality and assuming the responsibility of an opinion and a line of conduct which serve to rid us of our habitual duplicity, programmatic optimism and deceit, phenomena which for us Italians constitute a sad heritage from centuries of subjection to foreign rule.

The purpose of my presence here is to refer to just how much of the subject has substantially been studied by international organizations, to prepare and educate public opinion, qualify and bring it up to date, as well as to trace the guiding lines of new directions which will have to

be taken when faced with reality and events which are continually maturing.

I shall limit my examination to the sector, which in itself is extremely vast, of cultural property and environment, this last including both natural and constructed environments. In fact, there are inseparable connections between man and his habitat, and with these our sector of observation is concerned.

In order to find the real roots of this process, we should have to go into great detail, and the discussion would become too lengthy for the time we have at our disposal.

The new appreciation of cultural property which has recently emerged has a long history, but it is essentially in the period following World War II that real headway has been made in the search for a new image of cultural heritage. It has been promoted from an abstract entity, irrelevant to productive society, a privilege of an elite minority, to a positive asset which produces spiritual and economic wealth and is necessary to the life of mankind.

In this new light a whole series of congresses and conferences have taken place since 1950, aiming to focus the different aspects of the problem and to register and compare the standards of judgement which were forming in the process. It is rather important to observe how the phase of lazy accommodation has been left behind and how we have finally bowed to the inevitable necessity of a substantial renewal of the passive position which guided us till now and which, unfortunately, is still at the basis of Italian legislation and all our activities in planning and protection.

In this sphere the international organizations have played an important part, undertaking different tasks depending on their nature, purpose and sector of activity.

Thus, in general, we can note that:

1) The large governmental organizations such as UNESCO, the Council of Europe, the Organization of American States, have above all carried out the extremely delicate and far-from-easy task of examining and co-ordinating experiences and positive results to serve as the basis for documents, for the use of their own member states. They have given help to those member states which have requested it, placing the most qualified experts at their disposal. They have worked out Recommendations and Conventions with the intention of introducing into the internal legislation of member states, in the most effective way, some fundamental principles and operational practices which have stood the test of time and the evolution of ideas.

2) Non-governmental organizations — more regional by their very nature — have the merit of having made a dent on the kind of extreme conservatism which goes too far in freezing out any sort of modernism. By organizing specialists' meetings, they stimulated that spirit of renewal which is in the nature of things. Such organizations

bring together on an international level specialists of various disciplines in the sector of individual competence, are concerned with federating the specific interests of their own work, and are the real representatives of ideas in their own field. We must recognize the considerable importance of the non-governmental organizations in the overall picture of the evolution of protection criteria and ideas which have been accepted in official circles and which, with time, will constitute through the work and patronage of governmental organizations, the basis of the directions which shape the co-ordinated propulsive action of individual states.

Obviously, I do not intend to mention all the meetings which have been held on the subject under discussion. I shall limit myself to pointing out those which I consider to be among the most interesting and in which, more or less directly, I have participated.

The necessity for culture and its contribution to the maintenance of peace is confirmed by the fact that whenever a new state policy arises, immediately parallel to this runs an organization for cultural problems. This is the case of the "Institut de coopération intellectuelle", which operated in the sphere of the League of Nations in the pursuit of the same ideals for which to-day UNESCO acts in the field of the United Nations Organization (UNO).

Obviously, in view of its importance, I will begin with referring to the work of UNESCO. This organization through its technical assistance programme, launched in 1949, in association with the special United Nations Fund and recently the World Bank, has proved its increasing understanding of the problem. Since its foundation, UNESCO has managed to make its own line of action and intentions go hand in hand with development of thought. With the abolition of colonialism, new tasks presented themselves to the Organization, especially in connection with the need for harmonious collaboration in the cultural field, also to ensure peace through social and economic progress. To-day, on the UNESCO Agenda, priority is given to education and science with all its technological applications. It is to this end that two fifths of the financial resources of the Organization are destined. It is in this way that the immense needs of under-developed countries have been met. This is, under every aspect, a worthy undertaking, which must not however make us lose sight of the original calling of UNESCO which is not utilitarian but spiritual: in a programme which sees education, science and culture not as ends in themselves, but as means towards spiritual progress and moral strengthening. In conformity with these general directives, the work carried out by UNESCO in the field of cultural property has also developed, passing from interest in and work on individual monuments, to work on historical sites and centres.

Recognition of the necessity for supranational intervention in exceptionally serious cases has brought about the setting up of a special fund for the initial work and for the foundation of the International Centre for the Study of the Preservation and Restoration of Cultural Property, which

has been successfully archieved in Rome. This same Centre, its foundation in 1959, has given a precious and active contribution to the ever-increasing number of nations who have consulted it for advice and help.

If the international fund has not yet yielded complete satisfaction, the project is not however abandoned.

I maintain that to talk about all the work carried out by UNESCO in the field of "Protection of Cultural Property" would be out of place, also because the subject would call for separate treatment. I shall confine myself to quoting some essential examples of the work of UNESCO in favour of the human environment — the 1954 Hague Convention on the protection of cultural property in the event of armed conflict, the Recommendation for archaeological excavations (New Delhi 1956), the Recommendation concerning the protection of natural beauty (Paris 1962), the Document concerning the full evaluation of cultural heritage through economic development (Tunis 1968), the Document regarding the scientific, technical and legal principles and criteria applicable in the field of the protection of cultural property and sites, (Paris 1968), and finally the Proposal concerning the protection of cultural property endangered by public or private building (Paris 1968).

Even though these documents are of indirect interest to the theme proposed in this centre, they are nevertheless basic and indispensable.

It is our duty to recognize along with the validity of its work, above all the commitment of UNESCO to the constant bringing up to date of critical thought, which implies major difficulties, given the specific diversifications of culture, of individual historical areas of our planet.

The bonds which link the activity and work programmes of UNESCO to those of the UNO are as close and fruitful as ever. This enables the Organization above all to avoid finding itself at a given moment cut off from the reality of spiritual and active life.

In the European sector, the Committee for Cultural Cooperation of the Council of Europe (created in 1949), faced one of its first programmes with the theme "Man's adjustment to the new needs of industrial society". I should, above all, like to point out the great progress which has been made since then. Nowadays in fact, it seems impossible to us that one could have thought along those lines about a problem which should instead be formulated in a diametrically opposed way: the adjustment of industrial society to the needs of man.

The Council of Europe's aim was to publicize the perennial forces of both present and past civilizations and to find a way of connecting them with a single thread, capable of outlining the development in time from ancient Greece up to to-day. This was intended to demonstrate the continuity of European genius in its diverse manifestations, as well as pointing out that all European, pagan, Christian and rationalist traditions have always considered man as the pivot and object of every interest.

From this concept, one passed on to an examination of the problem of leisure time and so-called tourism. A new directive on behalf of the

various member states should have followed from this, in fact tourism, viewed above all from an economic standpoint, should have studied and developed its own possibilities of growth and cultural orientation.

Unfortunately this programme is not only far from being exhausted but also from being formulated. Using preoccupations of a cultural nature as an alibi, tourism really makes use of culture as consumer goods. Culture is not of interest for its own sake, but as an instrument of tourist consumption. Tourism, up till now, has not contributed at all to conservation and even less to the protection of cultural property, although it draws the greatest benefits from the same.

The programme for the safeguard and full appreciation of the past cultural heritage has really been the sector in which the work of the Council of Europe has most distinguished itself. It would seem that, at last, governments have become aware of the fact that the accelerated development of industrial civilization, with the economic and technical implications which the phenomenon inevitably brings about, is transforming the countryside and environment in which man lives to the extent of deforming nature, often irremediably, and destroying the monumental, artistic and historical patrimony which is part of the inheritance of every civilization.

It is unnecessary for me to dwell on the point of degradation which we have reached. Our own daily experience is tragic. On the other hand the path of passive protection followed up till now, after vain attempts to plug the gaps which open everywhere like bottomless chasms, had revealed the necessity to follow new lines of action.

In 1963, the Cultural Commission of the Consultative Assembly of the Council of Europe accepted the report on the protection and evaluation of historical sites and centres presented by Ludwig Weiss.

It is the first document which bears witness to the Council of Europe's awareness of the very serious problem and which tries to tackle the theme in directing public opinion towards a systematic safeguard action.

From this came my own proposal, which has been accepted, to carry out research following a rigorously precise method, i.e. to divide up the study according to the various sectors, and in turn call upon the most qualified specialists of the various sectors to collaborate.

Thus, five "confrontations" followed from this:

1) at Palma (May 1965) on the theme "Criteria and methods for an inventory for protection of centres and sites of historic or artistic interest and for their conservation and evaluation".

2) at Vienna (October 1965) on the theme "Problems arising from the reanimation of monuments of cultural interest in their aesthetic or natural environment which no longer have the function for which they were conceived".

3) at Bath (1966) on the theme "Principles and methods of conservation and reanimation of centres and sites of historical or artistic interest".

4) at the Hague (May 1967) on the theme "The necessity for integra-

tion of the problems of conservation and evaluation of monuments and sites in the framework of the preparation of territorial and urban planning. Active Conservation".

5) at Avignon (October 1968) on the theme "Fulfilment of the policy of protection and evaluation of centres and sites of historical or artistic interest".

At the end of these "confrontations", a special reunion of the ministers responsible for the safeguard and reanimation of the buldings and sites of the European cultural patrimony met in Brussels in November 1969 under the chairmanship of the Prince of Liège. At the end of the conference, the major outlines to be taken on a national level and a programme of European co-operation were defined.

The conference invited the Council of Europe to study the possibility of declaring in the near future (in agreement with the work that had already been carried out for the conservation of nature), a year dedicated to the protection and evaluation of cultural heritage and to the conservation of the human environment.

The work carried on by the Council of Europe from 1964-1969 is assembled in a publication of a scientific nature which is soon to appear. With regard to the above mentioned work, the "Conférence européenne des pouvoirs locaux" has taken the problem into consideration and has defined the role of local and regional authorities in a policy of protection and evaluation of historical sites and centres, working on two levels: a) in the field of planning b) in the field of education and information.

A meeting is planned for next October at Split.

Recently, UNO, preoccupied about the dangerous degeneration of the human environment, decided to call a world conference on the theme of environment for 1972 in Stockholm. The working programme has been in preparation for some years. At Prague in May 1971, a preparatory conference reserved for the European Economic Commission was held (EEC). At the Prague conference, a subject was allocated to each of the main states taking part. I had the honour of preparing the theme on the safeguard of historical centres which was given to Italy, and which has been thoroughly approved and therefore passed on to Stockholm. The work carried out at the Prague conference has shown that even though political differences are a ready cause of dissent where basically there is harmony, the general feeling of preoccupation and dedication is an undeniably positive result. The premises are favourable, but the road will be long and difficult, because the regressive forces — especially economic ones — are extremely powerful.

The socio-economic reasons for the present degeneracy (together with the impeding threats to human survival) have persuaded us to formulate the problem of the safeguard of natural and cultural environment on new bases. It is from this new standpoint — if acceptable to all — that we may move forward to render the problem of active protection acceptable as a vitally essential one; an active protection which has its origins in our awareness that the cultural heritage also has an economic value, and

of its capacity to fulfil the genuine, irreplaceable demands of the spirit, valid throughout the centuries.

Another international institution of a regional character, concerned with the problem, is the Organization of American States. In 1965 at St. Augustine, in Florida, in collaboration with the National Trust for Historic Preservation, a Panamerican symposium was held on the conservation and restoration of monuments. It must be mentioned that on this occasion, the Charter of Restoration formulated in Venice in 1964 was used for North and South America.

At this symposium, a Memorandum was introduced which, after an introduction on the rise and development of interest in witnesses to the past, pointed out UNESCO's recommendation of 1962 for the safeguard of the beauty and character of natural and urban environment. The work of the Council of Europe was then described, emphasizing the necessity for the conclusions reached in Europe to be also adopted in America.

At the end of the symposium, one of the recommendations that was accepted had to do with the desire to create an inter-American Centre for the recruitment and training of staff whose work would be the care of cultural and historical buildings including historical centres.

Similar meetings were held in Equador (Quito) and Peru (Lima).

I now wish to recall those non-governmental organizations which, in their programmes and work, are closest to our subject:

a) *Fédération internationale pour l'habitat, l'urbanisme et l'aménagement du territoire* (FIHUAT);

b) *Fondation européenne de la culture;*

c) *Europa Nostra;*

d) *Fédération internationale des architectes* (UIA);

f) *International Council for Monuments and Sites* (ICOMOS).

In September 1961, the *Fédération internationale pour l'habitat, l'urbanisme et l'aménagement du territoire* created within its own federation a Study Commission on urban historical centres which held its first meeting in Santiago di Campostella. The meeting, whose theme was the improvement of monuments and urban historical centres, passed a series of motions, at its last session, which recognized that the protection of historic centres must be based on a detailed study of the history of town planning and each building under discussion. It is equally important to follow closely the results of the development of the concepts of restoration and evaluation both in the fields of monuments and historical centres. The meeting finally affirmed the utility of the continuation of international meetings and exchanges in this sector.

A group meeting was held in Paris in 1962 on the occasion of the FIHUAT Conference. In Rome in 1963, another group meeting was held in conjunction with the members of the "Urban Renewal" Commission.

This group then met a second time in Venice in May 1964. The commission's aims, working methods, structural problems were defined at this meeting. In the publication of the Minutes, the study was divided in two parts respectively dedicated to a) research in the field of the history of town planning b) the safeguard of historic centres.

In June 1971, on the occasion of the FIHUAT Congress held in Belgrade, with the theme "Progress and tradition in the town", the above-mentioned Commission for historical centres, with the participation of ICOMOS took the following decisions:

1) It is not only the natural environment that requires protection but also that created by man.

2) The best way to ensure the protection of buildings and historical centres is to put them to official, public and cultural use.

3) Where historic centres are concerned, it is becoming more and more necessary to reduce the traffic by building underground carriageways for the traffic, and larger pedestrian areas.

4) Ancient buildings and historic neighbourhoods must be conserved in as much as they are capable of assuring economic interest and therefore prosperity.

5) Public authorities must contribute much more generously than they have done up till now to the necessary means for a planned conservation of historic buildings.

6) Citizens must be aware of their own town and informed of problems concerning the conservation of historic buildings and quarters. It is only through the public's active interest, that a point may be reached where the old and new tradition and progress live side by side in a harmonious synthesis.

The *Fondation européenne de la culture* held an important congress in Rotterdam in May 1970 under the title of: "Man and the City in the year 2000". The participation of highly qualified specialists could have been of exceptional importance to the meeting but insufficient time, organized opposition and a certain lack of communal spirit were a negative influence on results. The gravity of the threats which will weigh heavily upon the European environment in the year 2000 was recognized as was an ever-present serious lack of desire for action. The most harmful factors can be divided under two headings:

1) The decline of the European environment in its quality of mainspring of resources. A decline which is seen in a) ground erosion, b) diminution of water reserves, c) degeneration of vegetable and especially forest life, d) increasing scarcity of the fauna with the total extinction of certain species.

2) The change in the European environment as a place to live and work in, which can be divided into two categories: a) incorrect waste disposal, b) the foreseen or unforeseen numerous additional effects resulting from the new activities of modern man: the pollution of fresh

water, seas, atmosphere, increase in radio-activity, solid waste, the increase of antiparasitical chemical products, destruction of equilibrium due to the elimination of certain animals (above all, those of prey), or to the untimely introduction of exotic species and, finally, all the contemporary assaults on the psychic development of man. (Diminution of vital space, noise, stress, crowds, disfigurement of environment).

These are enormous problems which call for interventions which are often unpopular and expensive, but extremely urgent. The most threatening factors seem to be vast areas of pollution, radio-activity, insecticides, chemical products in general, and noise.

Apart from these two fundamental chapters, two very serious problems come to mind which threaten the future of Europe, but which are hushed up on account of their gravity.

The first is the genetic pool of industrialized societies in which medical discoveries and social progress increasingly limit the play of natural selection. There is the risk of the multiplication of the physically and mentally disabled, kept alive by an increasingly felt social commitment on the part of the active population.

The second problem is the worrying ecological problem of underdeveloped countries, which makes us foresee times of scarcity which will not fail to have repercussions on European political unity.

In truth, the "green revolutions", heralded as palliative tranquillizers for a happy future, will by no means be sufficient.

On the other hand, the disastrous and vast destruction of natural equilibrium between forest and soil preparation which the farmers of underdeveloped countries have awkwardly and often carelessly carried out over the last 50 years does not augur anything good.

A point to think about is the fact that the population of this territory has increased from one billion to two billion and in the year 2000 it will be 5 billion.

There is an urgent necessity for serious detailed ecological research, a permanent and strong intervention to make the public more aware, at adult level but above all at school level. Each one of us must be willing to accept individual sacrifices and to yield to collective discipline.

From the individual governments' point of view, correct legislation and vigorous control are necessary so that steps may be effectively taken in spite of the unpleasant limitations of laws and the great expense which their application implies.

Finally, the necessity for action in the European field is urgent so that, at least on a regional international level, the aggression of pollution does not cross political frontiers.

In conclusion, the sciences concerned with environment and the conservation of man's habitat should be given major attention in the educational programme of the XXI Century.

"Europa Nostra" is an international federation founded in 1963 on the initiative of the Council of Europe, and assembles those national and

regional associations connected with the conservation of the natural and cultural heritage of Europe. From a scientific point of view, it is closely linked to the *International Council of Monuments and Sites* (ICOMOS). During the annual conferences which have regularly been held from 1967 onwards, the following themes have been treated: at Strasbourg (1967), the protection of coastal areas; at Bamberg (1968), urban renewal and historical heritage; at Amsterdam (1969), rehabilitation of ancient buildings; at Malta (1970), tourism and conservation.

The aims of the organization, which are substantially to form and inform public opinion, do not include direct research, but have distinguished themselves above all in informing federation members of the results of research carried out by UNESCO, the Council of Europe and ICOMOS. The denunciation of the most serious crimes against the conservation of the cultural heritage is also an important factor.

In the field of ecology and in connection with the commitment which must inspire our policy bent on the safeguard of tomorrow, a Swiss initiative deserves to be mentioned, which with the title "Pro Aqua - Pro Vita", organized an exhibition for the protection of vital environment at Basel in June 1971. This initiative, which was first taken in 1958 and was a pioneer in its field, has this year been able to provide a favourable solution to the needs of our time, thanks to its wise approach, putting forward solutions to problems of protection of environment and especially the protection of nourishment in water by the purifying of used water, air purification, diminution of refuse, the battle against noise etc. A group of exponents originating from 15 different countries offered extremely interesting solutions in every section. Simultaneously, the days given to work on noise and pollution of air and water introduced interesting prospects for discussion and comparison of results already obtained. Also, the economic concerns that were reached show the great interest and utility of the exhibtion. The next exhibition was planned for spring 1974.

The *Fédération internationale des ingénieurs municipaux,* at the conference which it held in Amsterdam in May 1963, discussed, among other things, the theme "The problem of adapting the principles and techniques of urban renewal to historical centres". The meeting is above all worthy of mention, because it was prepared by using the results of a questionnaire which showed the existence of extremely diverse situations and a great variety of attitudes. Also from a legislative point of view, there were difficulties in formulating the questionnaire which was divided into 3 parts: a) conservation b) reformation and rehabilitation c) total renewal. The replies showed that this division was not clear: the 3 chapters superimposed one another and often coincided. However, from the replies received, a number of points are worth considering. The limited time at my disposal does not allow me to dwell on the subject, but I shall mention the result of the questionnaire to those interested in the subject, not so much for the issues which the congress has drawn from the replies, but rather for the deductions which anybody with up to date ideas on the problem may draw from the replies.

The IX World Congress of the *Union Internationale des Architectes,* which was held in Prague in July 1967, had as its theme "Architecture and the human environment". This theme was divided into 5 sections: the first dedicated to the structure of human installations, the second to historical heritage and the modern world, the third to residential areas, the fourth to industry and work environment, and the fifth to man and his environment.

The meeting was important for the section which concerns the training of the architect in connection with the new tasks which present themselves in the particular cultural and social situation of to-day.

And lastly, we must deal with the activity of the *International Council of Monuments and Sites* (ICOMOS). Lastly, certainly not because it is less important, but because I have personally contributed to this organization. The foundation of an organization of this kind had been desired for a long time, but it was only in May 1957, on the occasion of the International Congress of Architects and Technicians of Monuments that an official vote was taken to this end. This congress, in the course of our meeting, passed an important motion in which, while looking forward to the classification of buildings and the elimination of traffic from historical centres, underlined the necessity for those responsible for the conservation of monuments in collaboration with town planners, to contribute to town planning.

In May 1964, the Second Architects Conference was held in Venice; among the final recommendations, it approved a draft copy of the statutes for the constitution of ICOMOS, and in the restoration document of Venice Document, codified the switch of interest from the single object to the complex, and affirmed, for the first time in an official document, concern for historic centres. Moreover, the eighth motion was dedicated specifically to the protection and reanimation of historic centres, reminding national and international institutions to encourage such reanimation, to adequately diffuse results and to develop recommendations appropriate to the subject.

The official constitution of ICOMOS, however, took place in Warsaw in 1965. Together with the activity programme, the publication of an international revue "Monumentum" was also planned. Obviously, I will limit myself to mentioning those activities of ICOMOS which most directly concern us.

On the initiative of the Protection Office of Czechoslovakia and in collaboration with ICOMOS, a symposium on the problem of historical centres was held in Levoca in 1966, whose results were published in the third issue of the periodical "Monumentarum tutela" published at Bratislava.

In March 1967 at Cáceres (Spain), the first talks on the protection and revival of historic centres were held. This conference laid the bases for a systematic study of the problem, and dealt above all with the implications concerning a) methods of protection and intervention, b) methods of revival connected with territorial and urban planning, c) inte-

gration of modern architecture with ancient structures, d) the study of practical provisions to guarantee conservation in terms of scale and character together with the value of urban and natural environment, e) the circulation of motor vehicles and town design, f) study of the comparative examination of costs of revival and construction *ex novo*, g) training of specialists. The minutes of the meeting were published in 1968.

To face the problem in the particular situation which the town in the Islamic world presents, in June 1968 at Tunis, ICOMOS organized a second conference especially to consider the destruction which has taken and is still taking place in typical historic centres of the Near and Far East, exceptionally rich in historic centres. In order to stem the tide of this state of affairs, a series of recommendations was presented and is contained in the minutes of the meeting published by ICOMOS in 1969.

In July 1969 at Oxford, on the occasion of the second General Assembly of ICOMOS, talks were held on the conservation and evaluation of monuments and sites in the field of development of cultural tourism. The final recommendations, which would be too long to list here, are published in part 5 of "Monumentum".

In September 1969 at Leningrad, on the initiative of the Soviet and Yugoslavian ICOMOS committees, a symposium was held on the subject of "Monuments and Society". The conclusions reached are being printed. This is also the case with the first talks organized on traffic circulation in historic centres at Graz in October 1969.

An international symposium on the problem of popular architecture was held at Strbske Pleso (Czechoslovakia) at the beginning of September 1973. The following final resolutions were reached: a) a thorough classification of the various types of popular architectural structures, b) the setting up of an international committee to study and explain the various problems related to the project and in particular 1) conservation "in situ", 2) structural modifications to small towns and suburbs distinguished for their local architecture, 3) the town-planning aspects of the safeguard of such structures, 4) technology for their conservation.

I feel it is my duty to dwell upon the dedication shown by ICOMOS from its foundation, to the serious formulation of themes that it has gradually dealt with, making its own conferences into a meeting place for the most remarkable, qualified personalities in the various sectors chosen from amongst the widest international field, with precise and extremely clear study programmes, as a preamble to concrete structural preparation. It is in this manner, that with relatively modest expense, results of a high standard have been obtained, with interests ranging from those quoted above concerning historical centres to the study of a) analysis and techniques relative to the conservation of materials (stone, wood, terra-cotta) in connection with the consequences of industrialization and, above all, air and water pollution, b) problems of a legal nature and of doctrinal evolution. With these methods ICOMOS has aimed at being prepared to suggest to international and governmental organizations the

orientation necessary to meet the expectations growing out of the evolution of thought.

Though seemingly of secondary importance, and not the initiative of an international organization, the VIIIth high-level cultural course organized by the Giorgio Cini Foundation in 1966 on the theme, "The 'City', Phenomenon in the Life and Culture of Today", is worth mentioning here. The meeting began by comparing cities as they were in our childhood to what they are today. From this comparison, there originated on one hand a rejection of the present situation and the trust that the harm done in our time can be rectified in the future; on the other hand, a trend to forsee a truly new type of city corresponding to a new way of life. Yet, even with this approach, it is hard to say to what extent our ideas will be able to shake off the transitory. Beside the survival of the past in historical centres all over the world (of which Venice is the salient example) we can see the prime material, the germ of a future which is more sensitive to man's needs thanks to a Utopian guiding spirit which does not reject the lessons of the past. The historical centres of our ancient cities which coincide with the hub of their daily life keep a possibility of recovery when the abnormal and discordant influences to which they have been subjected in the last century have been corrected. The concept of the sacred origin of the city and the individual character of its religious life has been studied, to banish the uniformity which impairs the rhythm of civic life. The city can be defined as the plastic expression of society and urbanism, in its most advanced form, constitutes a special aspect of modern society.

There is a widespread conviction that modern civilization is more highly developed in towns, and even that from the urban phenomenon a new sensitivity is being or has been born. But it may also be true that the cities, in being transformed by centripetal force from metropolis to megalopolis are liable to cause the loss of individuality and therefore soul in all those who, drawn by that force, have chosen to live there and be gripped in the vice of a levelling gigantism. Not to mention the altered equilibrium between town and country due to the concentration of too much energy in the former and the choice of emigration and depopulation of the latter.

Given the importance assumed by the phenomenon of cultural tourism and the evaluation of monuments in the framework of international enterprises bent on stimulating economic development, I feel it is appropriate to pause and clarify today's situation.

By the word "valorization" (euphemism in extremely bad taste) we commonly mean man's efforts to show the worth of the inner essence or form of something good so that a great number of people can share in the benefits of its message. Unfortunately, however, speculators and tour operators have appropriated this expression and, maliciously interpreting it for their own ends, have managed to disguise only too obligingly a mass of enterprizes which are the cause of the enormous amount of damage and destruction being perpetrated in the world today.

For nations as for individuals, wealth is the most serious danger, just as unguided independence is to freedom.

The mischief done, the destruction and ruin of cultural property that can be seen all around us here in the Old World, are nothing to what is happening in continents whose people have only recently been given a taste of liberty.

The slogan of cultural tourism has been launched far and wide, giving ignorant peoples a glimpse of the income that can be derived from so-called valorization of cultural property through tourism. Naturally only the superficial and showy aspects of the phenomenon were appreciated, leading to the conclusion that with a small outlay and, above all, in a short time a large profit could be made. Speculation never had it so good; it threw itself on its prey and with false sincerity went around proclaiming the new creed: trust us, we will build new airports, roads, hotels, and in a few year's time you will have millions of tourists.

Now let us examine the matter objectively: what needy state, young or old, would have had the courage to resist when faced with such rosy propects? Nor could it realize the real price of this fantastic, amazing economic operation which, in addition, was adorned with the semblance of culture.

In reality, the cultural phenomenon was involved, but at the price of its own destruction. It is in this way that landscapes of rare beauty, if wisely planned, would have been able to render revenues infinitely superior to those for which they have been destroyed by enormous complexes built in the most vulnerable and unsuitable places. In this way, highways have been planned in panoramic areas which owed their immeasurably valuable, delicate beauty above all to incomparable surroundings. In this way, panoramic spots which, with footpaths, would have been able to keep their incredible majesty and the proper relationship to man, have been savagely damaged by clearings suitably "geared" for tourism with parking areas, petrol stations, snack bars, and violated day and night by the inconsiderate din of the juke box. In this way, historic towns of enormous value in North Africa have suffered the assault of a true barbarity disguised as western civilization: the winding, harmonious outlines of Islamic cities have been "improved" by rectilinear streets which have mercilessly slashed like swords through a living fabric. In this way, archaeological monuments, the unique witnesses of past civilizations (I shall not cite them simply because there are too many and it would in any case be unfair to those cited in relation to the innumerable, and perhaps more serious, ones I could not mention), are being destroyed day by day as a result of badly conceived restoration work: restoration without preparation, without the necessary scientific staff, without a cultural programme, guided simply by the impulse of cultural tourism. Those who have some experience of travel in these countries know how every day one is lovingly taken under the wing of those responsible for tourism and culture to visit the stunning results

achieved and the deceptive projects in preparation. It is painful to see how our perplexity in the first instant, and our clear and negative judgement in a second instant, are taken amiss as the only exceptions to the admiring praises of so many foreign visitors.

In trying to draw an overall picture of the work carried out by international organizations — both governmental and non-governmental — in the field of the problem which has gathered us here, we must recognize the positive validity above all of the new formulation of the problem. It must be noted that the most difficult work was not the study of improvements to the existent situation, but rather that of freeing the field from out of date conceptions and methodologies from which nothing else positive could be expected, even when inspired by the best will or by partially modified proposals. It was therefore necessary to concentrate on public opinion and on the preparation of new studies which would serve to formulate the problem on new bases, so as to put at the disposal of the governments and organizations concerned in the various countries, those guiding ideas, those indicative plans, and those legislative drafts capable of offering suitable choices to the evolution of critical thought — to make them understand the necessity to alter course.

This is the path that has been authoritatively followed by UNESCO and the Council of Europe, thanks to the precious and unquestionably valuable work of non-governmental organizations.

In reality, to go from passive to active protection of cultural property is not a simple short-term matter. It is a case of uprooting a certain mentality which is now rooted in all classes of the population, and which considers the protection of cultural property as the interest of a few.

More or less everywhere, this protection of monuments is assigned to a badly conceived administrative organization which is asked without any real interest to impose vetos, however "platonically" it may perform this task, to nearly all the initiatives which tend to modify the status quo, to bring about a rapid, badly co-ordinated and misunderstood "modernization" of towns and landscapes.

Politicians (obviously with rare exceptions) see the problem only as a terrible bore and leave it to the press (that very small part which applies itself with a certain amount of seriousness) to proclaim and denounce, confident after a while of finding a way to make everyone keep quiet, at best with promises they are certain not to keep.

In fact, in this period of increase in general welfare, everyone is stimulated by the desire to create their own place in the sun, having as their unique short-dated objective the realization in the shortest possible time of their own programme, without worrying at all about the damage that individual initiative can cause to others and without concern for collective rights.

However, as soon as one's object has been attained, as soon as the dream of one's place in the sun has been realized, then and only

then does nostalgia for scenery arise in the hope that thinly disguised private interest (such as trying to prevent building on the lot next door) might come off as concern for the damaged landscape.

In reality, the sad conclusion is that the problem of protection as it is conceived under today's legislation and carried out by the services placed at its disposal, does not concern or satisfy anyone, and with speculation growing more aggressive, cannot succeed in checking such enterprises and reducing damage.

The discretionary examining powers of protective organizations are negative from every point of view. In this regard, it must be noted that while the private citizen or craftsman can become entangled in the nets of the laws of safeguard and be prevented from carrying out his plans, it is almost inevitable that big-time speculators and building societies get away with what they want.

We do not intend to put anybody on trial, but simply to reveal the indispensable and urgent necessity for a change of system. The new line of active protection which at present is our only salvation, entrusts the protective organizations with the complete analysis of territories, with the carrying out of inventories of monuments, historical centres and sites (of historical, archaeological or ecological interest). Briefly, protective bodies should become study organizations for knowledge and the drafting of a critical inventory. On the basis of this inventory and of the eventual research supplements which might be needed, the planning organization should make the choices for the use of each area of territory.

The main task which should be given to the organizations now known as protective organizations, will be the restoration of monuments and historical centres, always in collaboration with the architect in charge of the project and those responsible for planning.

This new guide-line is by now accepted by all the most qualified international institutions. Some of the States belonging to both UNESCO and the Council of Europe have accepted its principles. I would not like to think that this acceptance was because the revolutionary range of the new direction was not understood.

Certainly, no-one to date has had the courage fully to face up to a revolution which is especially unwelcome because it reaches the point of being able to upset powerful positions and deter huge economic concerns. But today, the pulpit from which we preach opens new horizons, touching new chords. The destruction of ecological balance threatens man's survival. Perhaps the man in the street still doesn't fully realize the gravity of the phenomenon. The agitation in public opinion is in fact somewhat skin-deep. This fact is still talked about as though it concerned others and not ourselves.

Unfortunately, some great painful event is necessary for us to become aware of the state of things. And it will be only then, on a par with the

biological equilibrium, that we can also talk about man's environment in a spiritual sense.

It is sad to have to note how the path of humanity, even if leading in a positive direction, always begins in suffering. At one time, it was war and pestilence. To-day it is the distortion of nature which threatens our survival.

I think, and it is sad to have to admit this, that it is only at this price that we can succeed in giving cultural property its due position as property that is really necessary to man; in order that our lives may continue in that harmonious habitat which past generations have passed on to us — the fruit of patient and wise symbiosis of the work of nature and of man.

ENVIRONMENTAL CONDITIONS AND PROBLEMS IN ZONES OF HISTORIC VALUE AND INTEREST (1971)

1. If we consider what has occurred in the last few decades, alike in ancient cities and in historic villages throughout the world, we find a sadly uniform picture. The only difference is the intensity of the development, which varies according to the rate at which industrial civilization has imposed itself.

2. The intimate values of ancient agglomerations, often the outcome of harmonious stratifications over several centuries, have suffered the inhuman violence of unexpected economic development, which has taken them by surprise, quite unprepared for such an innovation.

3. The broadening of knowledge seems to have brought into question almost every ideological position hitherto accepted as axiomatic: hence the wave of protest and demonstration. There ensues a crisis in our social and cultural structure abnormally magnified by the immense progress in communications, which produces an extremely rapid dissemination of diverse and often conflicting processes of philosophical, political and ideological thought.

4. It is clear that, while those most affected are peoples without a long history, certain peoples with a deeper-rooted tradition are likewise affected, if by their nature they are open to innovation, considered as a vital renewal of values.

5. In this general decay, those best able to defend themselves were those who experienced a slower process of industrialization, and those who were better prepared from both the cultural and the humanistic standpoint. Unfortunately these were merely sporadic instances.

6. Everyone is aware of the stages of deformation that our cities have suffered throught the advent of "industrial civilization", culminating in the present dictatorship of the machine-city. We may trace the causes of this metamorphosis to the importance that man has ascribed to "machinery", intoxicated by the illusion that he has discovered in machinery a means of capturing welfare, viewed as happiness. The machine, while sparing man from fatigue, has gained the upper hand, just as a character in a Pirandello play tragically undermines, and finally manipulates, its author.

7. The breakdown in the former social and economic balance dates from the latter half of the nineteenth century. In the class which for centuries held power and to which our cities owe their salient charac-

teristics, the crisis coincides with the crisis in the institutions and in the works which were the prerogative of that class.

8. The virtue of concord among the different parties (fundamental for the harmony of our cities) did not disappear when social changes compelled the hierarchy, the extreme product of feudal custom, to yield power.

9. In the nineteenth century, "class collectivity" took the place of the individual: with the advent of the middle classes to the government of society, some degree of levelling occurred in the cities enlarged by new development. But if it is no longer possible to distinguish the individual, it is possible to recognize the class: a uniformity of sensibility, of requirements, of culture, of aesthetic interests still characterizes events at this stage: the breakdown (already perceived in the far-sighted intuition of artists) of the balance between mankind and existence, which had laboriously been won by "reason" in centuries of exhaustive thinking, does not yet involve the environment. But the whole background to the upheaval can be glimpsed in the concept of the new agglomeration - almost satellites which, through an error of calculation, were launched with a propulsive force inadequate to make them autonomous, so that they gravitate in the wake of the ancient city. It does not take long before these obstruct the avenues linking the city with its fertilizing outer environment.

10. But another cause of disharmony, which we know today in its most unwelcome manifestations, dates from the latter half of the last century: the abandonment of the ancient city and its decay.

11. The assumption of the unqualified superiority of the conquests of technology had the immediate consequence of a loss of interest in the testimony of the past. The monument escaped destruction, being preserved by centuries of fame, but the environmental setting suffered, with minor building reduced to mese stop-gap measures, ready to be cast aside at the first opportunity, since its quiet poetry did not have the strength to impose itself.

12. In this way houses and roads, which had formed a salient feature in the city's physiognomy, were abandoned to the poor by the original inhabitants, and gradually bore the stamp of the provisional and the drab.

Intolerant of the inconveniences associated with the old houses involved, reluctant to restore them in time, and impatient to live in new buildings better suited to requirements of the machine age, the citizens virtually placed the old, historic city out of bounds and hastened its decline, using it as an antiquated object to be exploited as long as it could serve a purpose. Thus, the drawbacks of the old houses were aggravated by filling the courtyards which had provided light, freshness and cool air, neglecting hygienic improvements and corrupting the former beauty into a grotesque glitter of modernity.

13. In the new districts, the artificial structures are a humiliating expression of our ignorance of man's real needs. The hostile forms surrounding us act, in short, on our being, overawing and conditioning it; they prevent us from recognizing the needs of the spirit, of the body, of social living. Just as they are the palpable image of our restless superficiality, of our permanent dissatisfaction, of the isolation of the individual in an absorptive mass, so they become the determining cause of the non-human feeling of modern man. The environment with which we surround ourserves is also a machine, impersonal, dehumanized and denatured. Substituting precarious mechanical efficiency for the values which man once transmitted to his dwelling is a mistake for which we are paying dearly.

14. Even yesterday, the city seemed to avoid the natural law of the mortality of things human. The change of forms did not halt the discourse between the past and the present that marked the language of town planning and architecture through the centuries. At the same time, heed was paid to the message which natural surroundings, the structural form of the city, its dominant colouring transmitted to the traditional character.

15. In past times, our inhabited centres possessed a very useful articulation: the city had a compact nucleus, securely lodged behind defence walls; thence, minor nuclei or suburbs stretched out almost like talons, constituting one of the basic components of the city's physiognomy, just as areas of free vegetation and the crops around the city, forming a belt between the more thickly populated parts and the offshoots beyond the walls, were well-established features.

16. In this way, the countryside penetrated the city, and the whole formed the individuality of the surrounding environment. More recently, sprawling buildings eliminated the green link, replacing it by a banal throng of buildings, each alien to the other.

17. The architectural monument everywhere requires that it be placed in the context of adequate surroundings supporting its figurative values. Such a context may be a tangle of streets, or a gap in a group of trees, or the complex of buildings which, associated with the monument itself, have arisen in its orbit: in every case environment in a historic zone is a complicated, delicate organism and cannot be conceived as a mere addition of extraneous objects.

18. In the city, the past and the present blend in the dialectical process of history. It is our task to reconcile today's needs with those of yesterday; to do so, we need a new language, involving the social component and regard for the testimony of the past in the context of the life of today. We need objectively to assess what present value can be derived from an ancient city with narrow, tortuous streets and premises that are often dark and dank. To solve the problem, the approach must then be a truly utilitarian one rather than a romantically

cultural approach. But the lyrical component typical of any living urban conglomerate must not be overlooked. It is a concept that has not yet been universally accepted, but which is making progressively stronger headway.

19. Another consequence of industrial development is the increase in leisure. Every individual should indeed so be oriented as to use this leisure time in order to increase his physical and moral well-being.

20. Provision for satisfying these needs, which were hitherto not sufficiently considered in financing urban development, has now become indispensable for the structure of a city.

21. We are therefore facing the need for new parameters which planning authorities must take into account. Problems cannot be solved merely by creating spaces devoted to pastimes (sports grounds and cultural centres); surveys and studies must be undertaken impartially and comprehensively and, above all, people must be canvassed in order to find out what they really need for their full satisfaction. To forget the existence of these new parameters is to leave the door open to vice and violence.

22. In reality, freedom from need is not man's ultimate goal. Indeed, according to specialists of psychopathology, such total freedom goes against nature, and is therefore capable of causing degradation of the spirit and physical instability.

23. Hence, for people striving for full satisfaction, the city and the house as they have been conceived over the last few decades are no longer adequate. Something more is needed, "something" which until today was regarded as superfluous, but from which the human need for individual choice may benefit. Something new corresponding to the personal preferences of the inhabitants and going beyond the rigid pattern of constructions and the abstract composition envisaged by the planner and the architect.

24. The need for an original human contribution to the creation of environment has, as its natural consequence, the need to live in a society with no class divisions: the rich in contact with the poor, the learned with the ignorant, the honest with the dishonest - as was the case until the last century.

25. Only in this way can civilization improve. Man needs, both in his human relations and in the environment in which he lives, to have before his very eyes the complex reality, the image of his own value and nature. The latter becomes ever more important for the simple reason that, while, in the past, the city, being relatively small, had nature within easy reach, today gardens and public parks have been replaced by ugly suburbs, by slums, with pollution increasingly spread over the urban areas.

26. A healthy city plan is called for, based on the real potential of the whole territory and on a clear siting of residential areas and protected areas; and the more so where the transition from an agricultural to an industrial economy creates imbalance and other difficulties. The exodus from the countryside to the big cities, and, above all, the abandonment of cultivated lands, provide one of the most spectacular consequences of such a transition.

27. All these phenomena, which bear witness to the changes in society, cannot, though serious in themselves, frustrate the hope that positive use can be made of them for improving man's destiny.

28. It is necessary to restore harmony and provide people with some guidance and serenity for everyday life. Man must be guided towards a choice designed to preserve the integrity of his ego and, at the same time, the mysterious roots of his past. It is necessary to salve man's personality, which is the result of old stratifications and of new and ever more pressing needs.

29. From this standpoint, monuments and historical centres can be particularly useful to man. The individual should be offered the chance to recognize why it may be preferable to live in an old house and in an old centre than in a completely new environment. He should understand the environmental harmony resulting from successive additions to a framework originally created not for exclusively economic reasons but often in unconscious response to an emotional need.

30. But the problem does not end here. It is our task to create new bases from which to give a fresh direction to our civilization, to set the infrastructure for the society of tomorrow. And it is precisely for this reason that we must seek out whatever must be modified and adapted so that every object meriting preservation may be enhanced. Our valuable cultural heritage can, where it survives and flourishes again, pass its message on to future generations, which will anxiously look for something that can assuage their thirst for harmony.

31. Our present generation has a particular responsibility in this respect as the sole witness of, and participant in, the immense tragedy that was concentrated around the two wars, and for which it was in part responsible. It is the generation that witnessed the progressive undermining of values which today assails our conscience with dramatic force.

32. For many years the International Council of Monuments and Sites (ICOMOS), in a series of international scientific meetings, has been studying this area, aided by planners and conservationists. Special attention has been paid to the ancient cities and their environment, considered as exceptionally valuable for meeting the needs of man - yesterday, today and tomorrow.

33. Efforts are being made to make an exhaustive analysis of all the implications inherent in the determination to restore the quality of our

ancient cities, to make them suitable for modern life by developing adequate facilities, and to cater above all for the young whose most intimate needs can be satisfied fully by the historical and lyrical atmosphere of ancient urban settlements.

34. The experience acquired in recent years by a number of meritorious pioneers, in spite of incomprehension and the derisive obstruction of speculators, has shown that the reanimation of historic urban areas is feasible. Moreover, it can produce excellent results at a reasonable cost.

35. It is mainly on the score of cost that most of the serious criticism has been levelled against the initiative aimed at preserving historic centres. In fact, however, such criticism should be considered merely as a subversive, albeit well-coordinated, manoeuvre. It is sweepingly claimed that the cost of a new construction is less than that of renewing an old building. As a matter of fact, however, the cost of rehabilitation is lower when compared not only with the cost of the new buldings, but that of creating a surrounding environment worth living in. And in the building itself, the costs to be compared cannot be reduced merely to the superficial area of old and new floor-space; account must also be taken of some less quantifiable components of quality, which are none the less indispensable if men are to live without degradation and be enabled to develop spiritual values.

36. In the light of these considerations and of the experience acquired in the building of completely new towns, we can confidently claim that even today, the renewed ancient city is the settlement nucleus which is most closely and economically in keeping with man's true needs.

37. As regards the methodology of protective measures, a paramount condition must be set: not to impoverish in any way the cultural message which the mute stones of the past convey. Judiciously conceived planning would imply the collaboration, on equal terms, of economists and planning specialists, on the one hand, and of those responsible for preserving the cultural and artistic heritage, on the other.

38. Such active planning can be achieved only through an inventory of the areas and their component structures, (for example, the methodology advocated by the Council of Europe). Such an inventory, apart from being an essential basis for any planning, is the sole means of acquiring objective knowledge of the complex that is the object of conservation; it is also indispensable for drawing the fullest benefit from the component elements and for ensuring a modern, vital utilization of the complex as a whole.

39. A highly developed sensitivity is also called for, since this alone makes it possible to discover — even in the most modest and unpromising buildings — dynamic elements, possibilities and ideas, and to find the most intelligent form of recovery or use of a building

compatible with both the original character of the building and the area, and the authentic needs of our age.

40. Demolition should be held to a minimum and authorized only after thorough examination by a commission composed of at least three persons who are expert in architecture, art history and archaeology. Such demolition should help especially to provide air and light for the building and restore its original salubrity, where the building has been smothered by parasitic construction. In any event, new buildings to replace those demolished must never compromise the harmony of the former environment.

41. We should not forget that the development of an old district being essentially a cultural and social operation, municipal administrators, State organs as well as the various categories of citizens should all feel a sense of responsibility.

42. It follows that the problem cannot be considered from the point of view of private interest, marginal activity, or isolated cultural initiative; rather, it must be set in a broader context, and specifically viewed against the background of the development of society.

43. Care should, however, be taken not to apply to the present situation the sole criteria of the past, thereby denying all that scientific progress has meanwhile contributed. We cannot fall back on the efforts of artisans or on empirical processes in undertaking the large-scale conservation of the cultural heritage of a city or of a great complex; indeed, any such undertaking should not ignore the reality of industrialization. As in a nuclear war, nobody would think of defending himself with prehistoric clubs or with cave-man tactics, and would rather use modern devices, so our defence of historical environment must be conceived in active, modern, scientific terms, using the rational methods offered us by industrial organization.

44. The danger we face, in our peaceful revolution, is that of lacking decision and energy, of retreating before the disquieting aspect of things new, of being tempted to take refuge in the "modernism" of those who claim the pre-eminent right of the present over the past.

45. We insist on the need for reanimation. But, however fundamental this factor is, we must not forget that, if not based on finding, conserving if possible, and enhancing the cultural content of the subject of conservation, any reanimation would be condemned to failure. The Charter of Venice is very clear on this point.

46. Reverting to the social component of the problem, we have to recognize that animating means giving back to the monuments and sites a function which will conform to both the individual and the social needs of life today. If it is to be solved in a fitting manner, the problem calls not only for a keen mind to evaluate our needs, but also for a precise, balanced judgment of the real potential of the monument and of the ensemble in order to meet these needs without losing their

cultural content — a content made up of historical, aesthetic, town-planning or picturesque values.

47. Another point on which agreement is necessary is that of the possibility of return or yield — a point that should not be construed in an exclusively economic sense. Hence, reanimating cannot mean forcing a monument or an ensemble to perform a purely practical function for which it may not be suited; on the contrary, the reanimation process should be capable of restoring the full cultural significance and the potential message which the monument is designed to transmit.

49. Any action aimed at conserving or rehabilitating a monument or a monumental complex will call upon the most varied techniques and often upon the most modern materials or scientific processes. Thus, it implies a choice which carries the risk of profound architectural and cultural deterioration while improving the general conditions of the edifice. This is why we must recognize that every restoration, however modest and respectful, implies an appreciation of values, a choice and a lyrical contribution harmonizing the final result.

50. There is, finally, a secret, intimate value attached to the monument: it is made up of the consequences — intrinsically negative — of the wear and tear of time and the ravages of nature, affecting the patina or otherwise causing change. The preservation of such values is one of the greatest difficulties in any work of rehabilitation.

51. The concrete achievements that confront us in the various countries of Europe are already such as to suggest that the worst is over. Indifference has disappeared, and massive, reprehensible destruction — although still ruthlessly at work — no longer takes place as a commonly approved action. The voices of protest raised by various social groups, whenever an established harmony is destroyed, are now numerous. Public opinion, with rare exceptions, is on the alert and fairly watchful, and the present situation already reflects its positive effects. Furthermore, the administrative and technical organs of conservation and planning, at varying levels in the different countries, are striving to obtain the drawing up of draft bills and regulations for submission to their respective parliaments. Laws passed since 1960 in the various countries, and those at present under study, have taken note of the situation and of the existence of the specific problem; they have striven to give the public authorities the necessary means for tackling effectively the important special task which has been presented to us with such dramatic urgency.

52. It is quite clear that the legal instruments forming the basis for the action of preservation and development cannot be identical in all countries. While the aims are analogous, every legal measure has to take account of the existing legal situation and of the customs and character of the population. Laws must clearly be so adapted.

53. To obtain concrete results in preservation and development of the historic environment, inventories, surveys and analyses are necessary although it may be difficult in practice to harmonize conservation and planning whose basic principles are as different as are the methods of implementation and the conceptions on which their respective overall policy has so far been based. This is also true of the economic and social investigations underlying every policy choice.

54. Indeed, every conservation policy is based on aesthetic and moral values of the cultural heritage, while every planning policy is based primarily on economic and social values. It should be added that the categories of people so far dealing with the respective problems are different and possess a different cultural preparation: hence the difficulty of harmonizing the two philosophies.

55. In some countries where the economy is based on liberal principles rigidly respecting private ownership, the services competent to solve the problems of conservation are granted a very restricted freedom of action — les freedom in fact than that granted to city planners for planning problems. This may be because, in the context of conservation, we are dealing with structures that exist, whereas planning is mainly concerned with those still to be created.

56. Conservation implies protecting the environment in order to safeguard monuments, while planning sometimes means clearing an area of structures which no longer seem to meet the new needs (and this in often the case with monumental buildings). Now, this concept of planning is clearly obsolete. In reality, everything constituting the environment for life has to be taken into account if solutions capable of raising the standard of the environment are to be found. In this sense, historic centres form an important — perhaps the most precious — element.

57. Clearly, if those responsible for planning lack sufficient appreciation of human factors, the result cannot be but dire.

58. While much has been written and discussed about the causes of confusion and uncertainty regarding the conservation of areas of historic interest, there is reason to believe tha the humanistic culture on which our civilization is founded can become a substantial element of progress in this respect.

59. At the same time, in speaking of humanism, one is not referring to a phenomenon reserved to a single class of individuals, to the exclusion of the masses. Instead, the reference is to a mental outlook offering a general raising of the standard of life as well as providing people with the capability of an understanding and enjoyment of nature, art and culture. Above all, humanism should mean a sensibility which can be appreciated only through a refinement of man's intuitive and intellectual powers.

60. Perhaps courage is needed to surmount the most transient philosophical positions of the recent past if man is again to master the means available to him and give up his materialistic preference for their more superficial and pernicious aspects. Above all, the error must be avoided of considering the destruction of the past as a prerequisite for the creation of the future.

61. Ours is the time for putting order into the immense progress achieved in science and technology — a progress which, casting off the present disorder, must lead us to a new reality, in a humanistically harmonized world in which, in a spirit of mutual love and mutual understanding, we recognize our mutual duties.

INTERNATIONAL CHARTER FOR THE CONSERVATION AND RESTORATION OF MONUMENTS AND SITES

Imbued with a message from the past, the historic monuments of generations of people remain to the present day as living witnesses of their age-old traditions. People are becoming more and more conscious of the unity of human values and regard ancient monuments as a common heritage. The common responsibility to safeguard them for future generations is recognized. It is our duty to hand them on in the full richness of their authenticity.

It is essential that the principles guiding the preservation of ancient buildings should be agreed and be laid down on an international basis, with each country being responsible for applying the plan within the framework of its own culture and traditions.

By defining these basic principles for the first time, the Athens Charter of 1931 contributed towards the development of an extensive international movement which has assumed concrete form in national documents, in the work of ICOM and UNESCO and in the establishment by the latter of the International Centre for the Study of the Preservation and the Restoration of Cultural Property. Increasing awareness and critical study have been brought to bear on problems which have continually become more complex and varied; now the time has come to examine the Charter afresh in order to make a through study of the principles involved and to enlarge its scope in a new document.

Accordingly, the IInd International Congress of Architects and Technicians of Historic Monuments, which met in Venice from May 25th to 31st 1964, approved the following text:

Definitions

Article 1 - The concept of a historic monument embraces not only the single architectural work but also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or an historic event. This applies not only to great works of art but also to more modest works of the past which have acquired cultural significance with the passing of time.

Article 2 - The conservation and restoration of monuments must make use of all the sciences and techniques which can contribute to the study and safeguarding of the architectural heritage.

Article 3 - The intention in conserving and restoring monuments is to safeguard them no less as works of art than as historical evidence.

Conservation

Article 4 - It is essential to the conservation of monuments that they be preserved on a permanent basis.

Article 5 - The conservation of monuments is always facilitated by making use of them for some socially useful purpose. Such use is therefore desirable but it must not change the lay-out or decoration of the building. It is within these limits only that modification demanded by a change of function should be envisaged and may be permitted.

Article 6 - The conservation of a monument implies preserving a setting which is not out of scale. Wherever the traditional setting exists, it must be kept. No new construction, demolition or modification which would alter the relations of mass and colour must be allowed.

Article 7 - A monument is inseparable from the history to which it bears witness and from the setting in which it occurs. The moving of all or part of a monument cannot be allowed except where the safeguarding of that monument demands it or where it is justified by national or international interests of paramount importance.

Article 8 - Items of sculpture, painting or decoration which form an integral part of a monument may only be removed from it if this is the sole means of ensuring its preservation.

Restoration

Article 9 - The process of restoration is a highly specialized operation. Its aim is to preserve and display the aesthetic and historic value of the monuments and is based on respect for original material and authentic documents. It must stop at the point where conjecture begins, and in this case, moreover, any extra work which is indispensable must be distinct from the architectural composition and must bear a contemporary stamp. The restoration in any case must be preceded and followed by an archaeological and historical study of the monument.

Article 10 - Where traditional techniques prove inadequate, the consolidation of a monument can be achieved by the use of any modern technique for conservation and construction, the efficacy of which has been shown by scientific data and proved by experience.

Article 11 - The valid contributions of all periods to the building of a monument must be respected since unity of style is not the aim of a restoration. When a building includes the superimposed work of different periods, the revealing of the underlying state can only be

justified in exceptional circumstances and when what is removed is of little interest and the material which is brought to light is of great historical, archaeological or aesthetic value, and its state of preservation good enough to justify the action. Evaluation of the importance of the elements involved and the decision as to what may be destroyed cannot rest solely on the individual in charge of the work.

Article 12 - Replacements of missing parts must integrate harmoniously with the whole, but at the same time must be distinguishable from the original so that restoration does not falsify the artistic or historic evidence.

Article 13 - Additions cannot be allowed except in so far as they do not detract from the interesting parts of the building, its traditional setting, the balance of its composition and its relation with its surroundings.

Historic sites

Article 14 - The sites of monuments must be the object of special care in order to safeguard their integrity and ensure that they are cleared and presented in a seemly manner. The work of conservation and restoration carried out in such places should be inspired by the principles set forth in the foregoing articles.

Excavations

Article 15 - Excavations should be carried out in accordance with scientific standards and the recommendation defining international principles to be applied in the case of archaeological excavation adopted by UNESCO in 1956.

Ruins must be maintained and measures necessary for the permanent conservation and protection of architectural features and of objects discovered must be taken. Furthermore, every means must be taken to facilitate the understanding of the monument and to reveal it without ever distorting its meaning.

All reconstruction work should however be ruled out a priori. Only *anastylosis,* that is to say, the reassembling of existing but dismembered parts can be permitted. The material used for integration should always be recognizable and its use should be the least that will ensure the conservation of a monument and the reinstatement of its form.

Publication

Article 16 - In all works of preservation, restoration or excavation, there should always be precise documentation in the form of analytical and critical reports, illustrated with drawings and photographs.

Every stage of the work of clearing, consolidation, rearrangement and integration, as well as technical and formal features identified during the course of the work, should be included. This record should be placed in the archives of a public institution and made available to research works. It is recommended that the report should be published.

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