

2. Detailed planning

Planners and officers set the concepts of “holistic conservation, rational maintenance, proper regeneration, extending the context, renovating the environment, modifying the function, improving facilities and carding traffic” as guidelines for the planning.

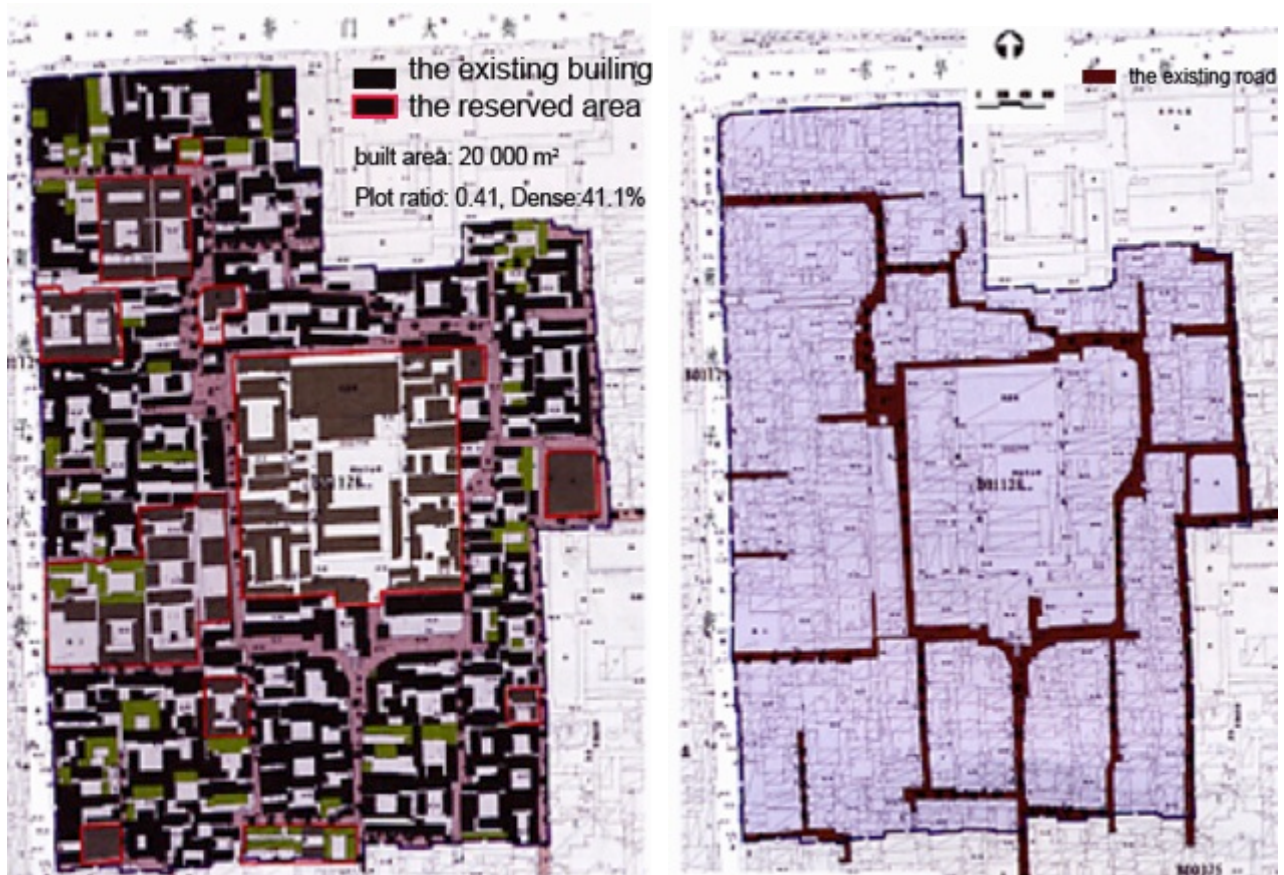


Figure 1-48: The existing fabric and traffic in Nanchizi

Function: the plan aims to restore the temple, allocates commercial shops in the east along the main road and establishes that the remaining spaces are for residence.

Courtyards intervention: between March 2002 and October 2003, municipal government proposed interventions based on each yard, as we can see in the 11th five-year conservation plan. When it came to implementation, the government imposed uniformity among all house and substituted the old with the new. There were three intervention methods: the first one is preservation, by which the good quality architecture would be preserved following “restoring to the original form”; the second method is “repair”, which meant that barely passable houses could be “repaired”, following “Rebuilding in the same form of what was demolished¹²³”; and the last one is renovation, by which the bad architecture can be demolished and rebuilt with different layout and height¹²⁴. All the 103 courtyards experienced various interventions, while 31 were preserved, 49 were rebuilt

¹²³ The exact translation is repair, but here repair means to rebuild!

¹²⁴ It is conflict with the prior plan, that conserves it as it was and does not change the height. This kind of “flexibility” cause great damage to the authenticity.

while the other 23 were “organic conserved” but truly was rebuilt. 49 new courtyards were rebuilt into 6-meter and 2-floor new buildings, abandoning traditional yard style. 5-7 units are organized into a collected yard, and every unit has a 2-floor house in row, see figure 1-49. For some of the 31 “preserved” courtyard houses they used traditional building techniques, such as the brickwork masonry and the wooden tenon-and-mortise work to repair the structure; for others they used a concrete and steel structure. All new buildings were equipped with Aluminium-alloy doors; windows and modern facilities were introduced. Various traditional accessories and components were used to mimic the historic appearance, colors and feature. The other 23 courtyards were completely new buildings with a traditional layout. Only 40% of the houses were conserved, while the others were totally rebuilt on a large scale, thus violating the basic disciplines.



Figure 1-49: The storied-courtyard building plot, facades and sections

Context: Using the subtraction way, houses located in the Pudu Temple yard were demolished. The nine hutong were conserved, but expanded, and 3 new lanes were built for the traffic. The context almost remained as the “original one”. Here we should underline one point: There's a reference point for “originality” but, while it is easy to identify it in architecture, it is hard to do so in the fabric. We do not know which period was set as the reference point in this case, but definitely it dated later than 1949. The courtyards were divided into various residential units: 25% of them were 45 m² one-room units, 50% were 60 m² two-room units and 25 % were 75 m² three-room units. The

average built area per family was about 60m² and each family had one kitchen and one toilet.

Social factors: 70% of the 1076 families were relocated to a different place. Only 290 families choose to moved back, but they had to pay a lot of money. The implementation was managed by a committee belongs to the government. The committee organized all the conservation work: the county government was in charge of the field survey, the planning and design institute and facility design institute complied the space plan and facility plan. The total investment was about ¥300 000 000 (€40 000 000), about two thirds fund came from the sale of the land and houses, and one third came from the public budget. Most of the courtyards were sold to the bigwigs and some retired high leaders. The indicators' change can be seen from the next table¹²⁵:

Indicators	Status quo	Planning	Note	Change
Site area	6.39 ha	6.39 ha		
Built area	30 000 m ²	40 400 m ²		↑
Plot ratio	0.47	0.63		↑
First floor area	27 000 m ²	26 600 m ²		↓
Built density	42.3%	41.6%		↓66.4%
Families	1060	356		↓49.4%
Inhabitants	3038	1536	6 p/unit in yards, 3.5 p/unit in new	↓52%
Inhabitants density	475p/km ²	240p/km ²		↓
Rooms	2180	1908		↓
Yards	192	103		↓
Roads area	0.78 ha	1.08 ha		↑
House height	3m 99.98% 9m 0.01%	3m 30% 6m 70%		
Green ratio	0	25 %		↑

Table 1-14: The indicators change in Nanchizi

3 The property of the courtyard house

Most courtyard houses are nationalized and allocated to several families who has the right of use but not own the property¹²⁶. Due to the deficiency of the accessory space, all the inhabitants built kitchens, storages spontaneously, which made existing historic buildings declined and the calmato yard became as a tousled space. Before the plan implementation, the property was still complex. Nationalized courtyards, public courtyards, collected ownership own most of the courtyard houses, while private ownership accounted only for a small part of them. In the intervention, the government was

¹²⁵ The drawings and some part are based on the Lin Nan, Wang Kui. *The cultural extension and city development – Beijing Nanchizi historic area planning*. Architecture Journal. 2003.11.

¹²⁶ According to Chinese Constitution, all the land belongs to the nation. So the property is the ownership of the real estate or a periodic use of the land. Until 2004, the law for transaction of the courtyard was issued which confirm the property right. It allows the free transaction between the Danwei, private citizens and the people who are in poverty are encouraged to sell and remove, see Kong Fan-zhi. *Reflection on the Current Protection of Beijing Traditional Courtyard House*. (2006-02-14) [2009-0-24,1. http://house.people.com.cn/xinwen/060214/article_2940.html.

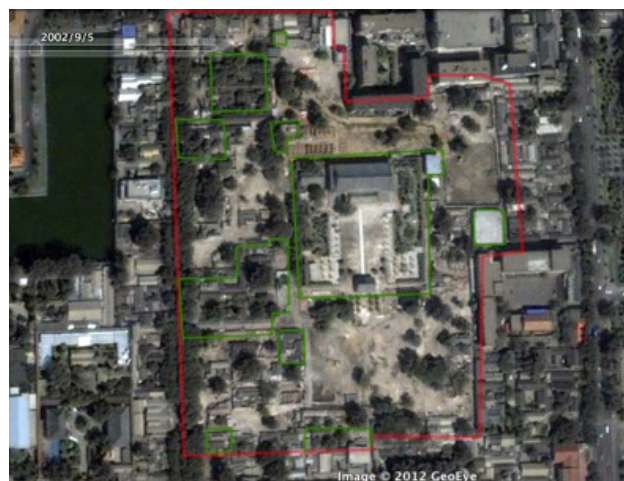
responsible for the exchange of courtyards. The committee provides some compensation for the inhabitants. But the room rent or owned by the families was very small, so the compensation was too little to allow them to afford moving back.

There were four choices for the inhabitants, 290 families chose to move back by paying about ¥200 000 for one unit, 240 families were moved to other places, and 461 chose money compensation. While we have mentioned the courtyards are sold at about million Euros. So it is easy to guess that space regeneration caused serious aristocratic.

4 The result of the intervention

We have studied western conservation theories for decades to find a way to conjugate it with the local practical circumstances. We have a profound theory foundation, but we have to face to the Chinese practical situation. Practice is as important as theory, but we are apt to value the latter and despise the former. Professor Wu Liangyong in the 20th conference of International Union of Architects said the conservation of the historic environment, regular maintenances, adapted reuse of historic buildings, and urban area rehabilitation, renewal, reconstruction and facilities should be treated as a system. As a reference, we can get some conclusion from Nanchizi conservation practice.

Firstly, the boundary of the site has special inclination avoiding some severe difficulties. Thanks to a great transformation, the area has escaped the principal contradictions. Its northern and eastern parts have changed into areas made of modern buildings, but they were not involved into this planning. No method had been proposed to deal with the modern and historic features of these areas.



Left, Figure 1-50: The conservation planning in Nanchizi

Right, Figure 1-51: The kept area and the demolished area in Nanchizi

Secondly, we have to assign different meanings to context authenticity in different historic areas. The whole context is maintained as it used to be, but more than half buildings have been rebuilt anew. The main temple and vital quality courtyards have been preserved by

using new elements to replace the missing and deteriorating parts without any differences. The organically conserved 23 courtyards are in fact the new courtyards obtained through demolition. These last two ways of conservation violated the basic principles of the 1987 ICOMOS Historic Towns Charter, which forbids any random demolition, maintenance and modification. Therefore the 27th World Heritage Committee held in France in 2003, showed particular concern and asked for further interpretation from the Beijing government. The changes made in the historic area had violated the confines of conservation. There were four aspects: more than half of the old buildings had been demolished for new storied houses (47.57%) or new courtyards (22.33%); the new “storied houses” had replaced the 1-floor buildings and the original courtyards; the new materials, techniques and colors had been applied with no evident indications; 1,056 new units had not been erected for the original inhabitants. Only 30% of the original inhabitants had moved back, while the old society relationship had collapsed. There was no reply by the government to the opposition of professional architects and inhabitants.



Figure 1-52: The intervention process and the built-image

Figure 1-53: The original fabric in Qing Dynasty

Thirdly, there was a lack of precise identification of the built elements' values. Historic heritages blended with their surroundings, where secondary buildings and decrepit houses accounted for more than half of the built area, so we should recognize that one of the most important issues is whether the decrepit buildings and the context are historical at the outset. In the Nanchizi case, the lack of identification of these historic values was crucial for further intervention. All the buildings were simply thought to belong to the late Qing Dynasty and the additional buildings were thought to be of no value, because the fire in 1919 had caused great damage to the original buildings; most of the additional construction had made the quality pretty bad. There was no interpretation following the higher legislation and plans. The generous dating of architecture and context led to dilapidated buildings. If we first distinguished the main buildings of each group and courtyard, then we could make further analysis for the quality and feature evaluation. Then there was a defect about the evaluation indicators. The choice of indicators affects the conclusions that will be drawn about intervention. The implementation in Nanchizi only took about one year, which shows that little time was spent on deep consideration and periodic implementation. It proposed the “storied house group yard” as a renovated type

to replace the former one and it maintained the physical fabric and living style, which attracted some inhabitants to move back.

1.7.5 Brief conclusion

1 The conservation has an evident administration character

As a governmental duty, the municipal government regulates at many levels, such as the social and economic development planning, master plan, and five-year historic conservation planning programs. The top-down administration power gives basic outline. And the main participant of the conservation is the government, who manages, surveys, makes list, analyses, compile the plan, carries out and evaluates. This system has both advantages and disadvantages: the land property belongs to the nation, so it can use the power to relocate inhabitants and expropriate the land. Also, the powerful governance is propitious to arrange large-scale resources and public budget. It had invest ¥330,000,000 (€40,000,000) since 2000 to 2003 for dilapidated buildings renovation in Beijing. However, this sometimes prevents the social capital to get involved in conservation. Finally, the legislation is too loose to regulate violation.

2 The conservation has a mounting “historic-center-wide” character

The conservation base is too weak, on one hand we have a deficient awareness of various values of historic elements, and on the other hand we are lack of scientific conservation methods, including mature legislation, analysis techniques, intervention methods. So we just can give a basic outline to the conservation. Following the “desperate disease needs desperate cure”, we eager to protect all from the high level. We want to keep the basic city form and elements generally at the beginning. The “historic-city-wide” conservation can be a basic frame but is too general, sometimes even barren. It lacks methods to deal with the middle level issues, and it has neglected the more important social, economic and cultural elements. Unfortunately, “preserving all but losing all” is still happening.

3 Methods are deficient

The main methods and principal in the conservation is a simple subtraction, demolishing the additional for road and green, removing inhabitants, peeling off the motley functions. The main conservation method is a simple subtraction: demolishing unnecessary parts for road and green, relocating inhabitants, eliminating motley functions. The adaptive use of buildings is for “traditional commercial activities”, such as hotels and small offices, which adds to the traffic burden. In terms of the buildings and fabric, the categories of quality and values are a mere qualitative description rather than a scientific analysis. Analysis is useless for this conservation method. The various levels of planning are irrelevant with each other, while the intervention definition is quite vague.

4 The conservation has a mounting hierarchy feature

The conservation has three levels, includes historic buildings, historic areas and historic city. These hierarchy layers are separated without any connection. Too much attention is paid to the physical elements rather than to social and economic factors. From city-level,

to district-level and heritage per se, the vital historic elements are attached too much attention while the common historic elements are neglected. The official background occludes the civic enthusiasm.

5 The misunderstood and ignored of the basic discipline

Authenticity has introduced to China for almost 30 years, but it is interpreted as “original appearance” and form unitarity. The authenticity is understood as restoring the “normal form” of the being, which fosters the erection of fake buildings and veils the historic hint. The authenticity is a comprehensive concept, referring to all aspects of the conservation, such as the original material, primitive style, adaptive use, aboriginal inhabitants and proper structure process. The authenticity is set as the basic principles for the conservation, which is easily implied in single heritages but difficult in the context application. It confuses the conservation with renewal, restoration with regeneration, preservation with rehabilitation. Therefore interventions such as conservation, preservation and restoration are easily understood as repair, improvement, modification and rebuilding. This leads to aberrant implementation and violation.

6 The physical interventions is without social cooperation

Conservation remains at the primitive level, using financial support to maintain the “traditional townscape feature”. The physical intervention is based on the evaluation of qualification and on the experience of the designers. It usually concerns the outer appearance of buildings, but the inner contents are replaced. The Chinese architecture is made with brick, wood and gray tiles, but with certain shapes, see figure 1-54. So it is easy to recognize the shapes and to restore them. There should be more social and economic actions in the conservation area to support the living styles.

7 The property and cadaster issue exaggerate the complexity

A proverb says, “the man who has immovable property is perseverant”. But it is a big problem in Chinese conservation. As most of the courtyards belong to the national government, the inhabitants only have the use right, they have little enthusiasm in the supervision and financial support.

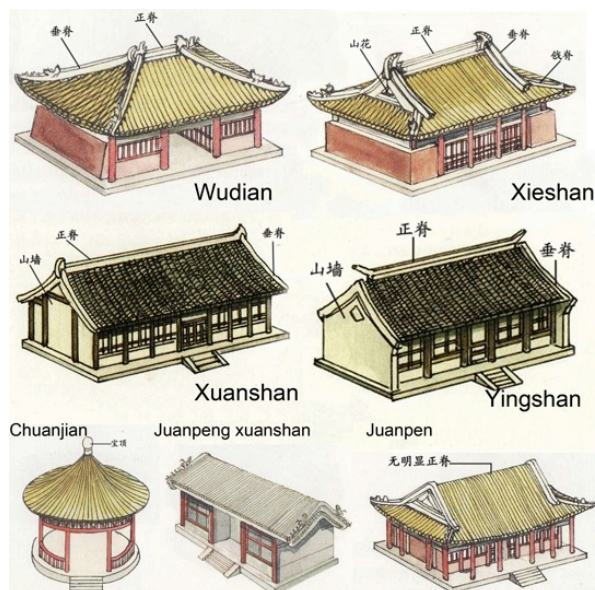


Figure 1-54: The main roof styles of traditional buildings

1.8 The Chinese “Authoritarian View” in Conservation Planning

Facing to the constant adjustment between past and future in the urban physical environment, it has become more and more important for planners and strategy decision-makers to choose what we should do: whether to shed tears over the departing glories of the past, or to helplessly curse modern progress, or to embrace a complete exotic change. In the market-oriented economic, transited from command economy and incorporates of capital forces, the land-economic-based development model makes use of the land value in the ultimate strength and pace during the internally oriented expansion. Having experienced large-scale demolition of historic or old buildings, clearance of dilapidated aggregations, removal and resettlement of the inhabitants and new erection of skyscrapers, in this way the historic center has undergone a drastic morphological change, which has threatened the country's appearance and identity. Enclosed and characterized by the delimitation of the previous tangible layers of walls, experiencing stunning speed and scale expansion, reflecting in unprecedented all-involved scope and no-exception depth, vertically urban morphology change and laterally social and economic spheres, Chinese city urbanization process and evolution, especially urgent conservation should be studied against the global urbanization background and the local political-social-economic premise in the foray into modernity. Western and Eastern professionals have begun the task of noting the problems in Chinese astounded urbanization through various perspectives¹²⁷.

Inasmuch as the view always comes from a high instrument level or predominantly elites' concern, though it has experienced profound institutional and administrative change in the last three decades, against the bureaucratic, political and social segmentation background, Chinese urban conservation adopts city-scale preservation, including not only single buildings and historic districts, but also the entire old city as a monument and envisioning interventions which definitely cause several conflicts and peculiarities. This

¹²⁷ Some Western observers have unveiled the modernity and economic change's challenge to the existing morphology, such as R. Howe and W. Logan pointed the phenomenon in which “international style” as a byproduct of economic globalization has invaded the existing city form. In A. Tung's eye the developing of Beijing has to face to predestined ideological conflict with the past context. M. Leaf and D. McQilan interpret the morphology change through using the housing production evolution as a mean to examine the deconstruction phenomenon. While some other scholars, such as A. Berque tries to interpret the instinct differences between the Eastern philosophy on the “conservation” ontology through interpretation of its concepts, essence, evolution and composition, so as to endeavour to coordinate the emphasis often in China on preserving the original form to in European solicitude of the original material. In terms of some case experience and hence indicating the conservation mechanism operates, D. Abramson brings out the ambitious city-scale conservation policy depending on view-from-high perspective, but lack concrete methodologies or invalid constraints to accommodate the morphology change and compromise to the status quo through the study of Beijing's 15 years' planning practices. In relation to single building influence to the context, R. Koolhaas, who is fascinated by Beijing's mix of ancient hutongs (lanes), Stalinist-era workers' housing and 1960s mega-structures (context collage), used complete monstrous skyscraper and other teaching projects to express “the real desire to improve things in Beijing in its the midst of a major modernization push”. D. Abramson also noted the conservation of the vernacular courtyard is one antidote chose by the government to erect the image of concerning traditional symbolism, nostalgia and concern for social solidarity in the segmentation of the land and housing market elaborating contradictions exacerbated by the particular architectural form and social background prominence in several tentative cases. P. Rowe and S. Kuan, as B. Chan study architecture and urbanism referring historic and cultural to offer more pointed topical analysis in the relationship between preservation and tremendous development. Some Chinese overseas students and professions integrate the western thinking methods and logistics mastered from the case and theory with indigenous observation in a distinctive perspective to show great concerns, in which usually logistic theory analysis based on urbanization phenomenon while the native professions cares more about on concepts construction and design projects elaboration.

part therefore firstly outlines the features of the paternalistic embodiment and segmentation of traditional authority in city construction, which roots in feudal Confucian social ethics. Hence modern professionals turned to the policies adopted into the “city-scale” conservation, which triggered completely “indigenous” interventions, showing us the idiosyncrasy and vicissitudes of all-preserved scope, while the communist party provided strong power support to the city-scale conservation, based on the elaboration and interpretation of the Chinese top-down authoritarian power operation mechanism and its uni-directional-vote embodiment in urban planning. Secondly, we will reveal its autocracy performance in the new kind of governance, rooting in the state-led dual track market system, during the transition of command economic to the market-oriented system. Finally, the up-down power segmentation and division makes numerous contradictions for the city-scale policies. We can get a conclusion about the co-existing of centralized authority and the profit-driven market force without effective and foreseen regulations makes the substantially redevelopment in place of formalistic conservation interventions and implementations. Tracing back the one and half century process of mediating between a pride in architectural tradition and a passion for modern cityscapes based on western standard, this part attempts to outline the basic profile of the conservation planning by reviewing the evolution in China. The goal is to probe how the authoritarian view embodies conservation planning within power barriers between higher and lower levels or between different departments and regions (“Tiaokuafenge”)¹²⁸, the policies and regulations operating not only in the historic area but its related influence in public realm. In this way, we can find some clues to answer the failure of physical conservation not only by the difference of philosophy, misinterpreting of the western theories, but more important, in the Chinese instinctive social ecology.

1.8.1 The roots of Authoritarian view and its embodiment

“Building cities has always been a way to represent man’s power in the world and express his domination over time”¹²⁹. The city shape does frequently reflect the form of government in power and yet, at the same time, the physical remains of the past still existing in the city and the social structure of societies, past and present, are undeniably intertwined¹³⁰. The space visually was not just expression of the political culture but also instrumental to it¹³¹. Chinese has a long history of authoritarian view in space shape and city formation, which has always articulated the symbolic and emotional will of the elites. These proposed to build following three basic policies that comply with the “order”

¹²⁸ tiao kuai fen ge: The Chinese political mechanism has an overt centralization characteristics, in which the power implements and operates from higher to lower levels and into different departments and regions according to their grade. Each department is responsible to the higher-level department, and this series of departments called “tiao”, while different departments are different “kuai”. For example, the cultural departments from national level to local level is the cultural “tiao”, relatively the construction “kuai” refers from the Ministry of Housing and Urban-rural Development to the provincial construction office to municipal bureau of construction and urban planning. The power is cut up the links among departments and regions while the same level department has no right to require other departments. The lower level department is restrained by the higher department at the same realm but not by the other “kuai”’s even they are higher level ones. The policy issued by the higher while the lower department has to implement strictly. This authority cut has brought two problems, on one hand, the lower level department has little autonomy, and on the other hand, there is lack of cooperation between various departments but stay mechanically.

¹²⁹ Caudo, G., “*Metropoli incoerente*”. Specchio+ 04. 2008, p.157.

¹³⁰ Capolino P., *Tirana: a capital city transformed by the Italians*. *Planning Perspectives*. 2011, 26:4, p.591-615.

¹³¹ Foster H., Preface, in Hal Foster (ed.) *Vision and Visually*. Seattle: Bay Press, 1988, p. ix–xiv, ix.

according to the Confucianism governance views, including “power centralization¹³²”, “lizhi¹³³” and “lifang¹³⁴”. According to concept of “constructing the inner wall for guarding the Emperor, and building the outer city wall for protecting the citizens”¹³⁵, the governors decided that “... city has a rectangular form covering nine square Li; each wall has three gates, each of which links three 72-Chi width roads. The temple of the ancestor is on the left while the temple of the State is on the right. Then the palace is at the front while the market is located at the back...”¹³⁶. They also established the division by the longitudinal and transverse intersecting roads which identifies the borders of gated residential communities (“lifang”—homogeneous vernacular cluster wards). Chinese cities are assigned their inherent entity, rational space order, building types, street townscape and even colors and materials from their proceeding plans, by the patriarchal system and the Confucian ethics theory, see figure1-55. The skeletal continuity, not an undisciplined “Frankenstein” on the city scale is valid, indicating the paramount aim¹³⁷, expressing utilitarian mastery of the natural and manpower, psychic accommodation to the diving right and ritual system. The architectural and urban semantics applied are an abstract of the cohabitation of its cultural, ethnic philosophy, political organization and techniques on one hand, and the existing context can be reinterpreted and redesigned by the priors on the other hand.

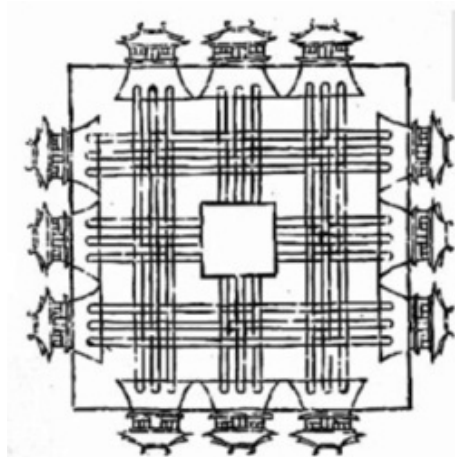


Figure1-55: The traditional ancient city form, Zhao Ye, Wuyue Chunqiu, AD 25-200.

The success of regeneration, conservation and redevelopment of the existing context depends on articulation of the Chinese institutional authorization. We can cut back from the Modernists approach to the historicizing and classicism’s view to prominent differences through comparison. Modernists propose to rebuild the city from the inside out, effectively beginning with minimal regulations of space, light and air for residence and define the increasingly differentiated functions and the layout, considering the various modes and speeds of movement against the existing context background. While the classic view on creating the city from outside in, validly start with strict standards of space,

¹³² Centralization of the power: different grades of city were built according to its grade. Its palace, area, streets width, wall height have strict constraints. The buildings of various classes have strict regulations, such as the colors, materials, roof styles and numbers of rooms.

¹³³ Lizhi, Ritual System: a social institution reflects from the location, scale, material, colour, roof style and etc.

¹³⁴ Lifang, a special urban population management system and gated community area in ancient China.

¹³⁵ Zhao Y. (?-AD 83), *Wu Yue Chun Qiu*. Chinese Philosophy book Electronic Plan.

<http://ctext.org/wu-yue-chun-qiu/zh>.

¹³⁶ Kaogongji, is a book written in Chunqiu Period which is about the handcraft process and criteria. And Li, Bu is the traditional measure standard.

¹³⁷ Crane D., A.. *The city symbolic*. Journal of the American Institute of Planners. 26:4,1960,280-292.

order and location for each building and street. Important official buildings, the imperial palaces and mansions were enclosed by the walled homogenization of residential space, forming or indicating some kind of stressing relation or change in order to solidify modes of power and force fluidity, not the social movement. In other words, the social force took expression in the affiliation between space, such as the annex, roof style and space grade of the historic city. The recent Western professionals offer an interpretation of this, such as the Michel Foucault's re-elucidation of Jeremy Bentham's "Panopticon" as a symbol for the disciplinary society illustrates the power embodiment in space in a sort of social 'quarantine' way¹³⁸, just as there was a guard to probe in every gated residential community "Lifang". The indefinitely generalizable mechanism of 'Panopticism' makes the space location and construction an appliance of authoritarian view normalization and imposition of society governance. It can be argued that dominant ideologies create specific place identities, which reinforce particular state structures and related political ideologies¹³⁹. There are no differences between the public realm and private residential area, so the same elements that indicate the power in the city-scale formation also serve as a kind of instrument. Even the distribution of the lakes, some green areas and markets for civic activities were under the offices' control. Furthermore, according to H. Arendt, accommodating and reflecting the actors' actions, the urban space's appearance is defined by the collected plurality of actors for some common political purpose, in other words the political power governs and regulates the process of space shaping¹⁴⁰. Though she stresses the democratic disclosure of a plurality of intentions and claims that motives are all but strategic and instrumental reasons, but we should acknowledge the instrumental gist, as government commonly takes powerful hold of city construction and evolution in the name of people, especially in totalitarian society. Instrumental governance sees itself as the all-pervasive and omnipotent role, but neglects and enjoys supremacy over any other subject. The state individualizes, checks and ultimately disciplines the subject¹⁴¹. The space construction always consisted a unidirectional governmental vision rather than a space of bidirectional vision between citizens and government.

Steeped in long feudal time and suffered profound servility of Confucianism, and more than a century long isolation from the worldwide Industrial Revolution and beard colonialist war hazards, the elites, the proxy of the new capitalism of this backward place, indiscriminately borrowed as much from the western techniques as they deceptively pretended to insist on the previous traditional concepts and interpretation, claiming "Chinese learning for fundamental principles, and Western learning for practical uses". The outcomes were always tangible policies with hollow meanings or a deficient, defective visions, aesthetical concession with discrepancies to be stressed by succeeding visions and reality. At its outset, the conservation movement suffered this kind of contradiction,

¹³⁸ Foucault M., *Discipline and punish: the birth of the prison*. New York" Pantheon Books,1977.

¹³⁹ Graham B., *Heritage as knowledge: Capital or Culture?* Urban Studies, 39:1003. 2002.

¹⁴⁰ Arendt H., *The Human Condition*. Chicago: University of Chicago Press, 1958.

¹⁴¹ Chinese philosophy system is a very open system which accommodates various schools and have a strong flexible on one hand but profoundly obstinate on the other hand. It accommodates including vernacular Confucius school, Taoism school and others, but also quite exotic Buddhism, Christian and communism virtual and ethic points; it also chase to mix the modern philosophy and lifestyle, mainly Western ones with the traditional native. It tries to absorb and interpret them in the vernacular appearance.

though the whole city context, structure and local neighborhood still kept the original appearance, due to lower productivity. Then the heritage movement broadened its focus and increased its tools to an unprecedented level, adopting the entire city as the object for preservation. This was possible thanks to the coexistence of the triad made of instinct philosophy, paternalistic governance and western modernist theory and relied on the instrumental power to control all construction activities, which could be seen all through the last century. Then it has been experiencing the shift from use of authoritative tools towards those that employ market levers to implement public policies in order to restore conditions of efficient resource allocation slowly.

The study traces back to the barbarism period of conservation planning and have a close review of the performance that was imprinted with the authoritarian view. As the feudal dynasties had set the basic morphology form, physical context and architecture styles and types. When we carried out the preservation, interventions should have considered the regularity and the feature of its shape, while the past social structure had died out. Western philosophy stresses the being and the substance, whereas the Chinese one highlights change and affiliation among the elements¹⁴². Chinese professionals and practitioners always compare Chinese visions to the Western ones and accomplishments of urban conservation and development with explicit reference.

The collision, conflict and argument of the earlier professionals' reaction to these visions and practice set a tone and outline the basic shape that has dominated disciplines on the conservation so far. However, they were later sadly accommodated in the authoritarian system and served as a tool incorporated by a feudal governance, the communist institutional organization and then commercial interests. In a word, the success of planning depends much on the power or energy of the prompters, who usually are officers of the government, on the abilities of the bureaucratic bodies and on the co-operation of local economic actor proxy, which requires a high integration of all the administrative and economic factors. The state-led conservation programs, which are usually based on arbitrary determinations (but once solidified by the political power as a kind of powerful mechanism are sanctified by usage without supervision), have had a tremendous influence on historic heritages.

With the advent of Modernity, China had tried to modify its authoritarian model to the "western" model based on legislation to replace the "rule of man", but failed. Since the beginning of the 20th century to the end of the 1940s, the Qing Dynasty and the ensuing Republic of China had attempted to establish contemporary heritage conservation legislation. Along with the Modernity emerged, the historical self-consciousness in national and cultural terms¹⁴³ triggered an acknowledgement of the value of the historic

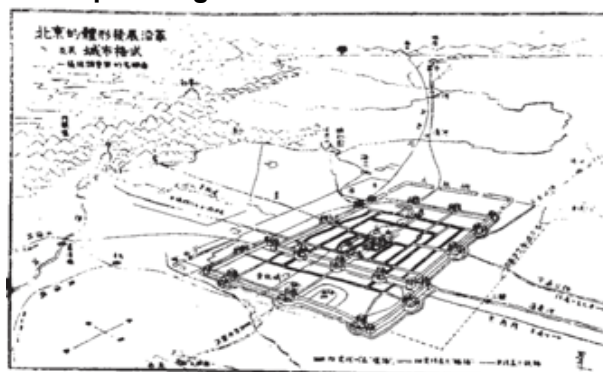
¹⁴² Berque A., *Transmitting the past to the future: an ontological consideration on tradition and modernity – Historical Architecture Heritage*. Preservation and Sustainable Development International Symposium, Tianjin University, 2007.

¹⁴³ He P., *China's search for modernity cultural discourse in the late 20th century*. New York, Palgrave Macmillan in association with St Antony's College Oxford, 2002.

heritage based on a comparative perspective on Chinese identity¹⁴⁴. Though due to the turbulence and in-tranquility, no concrete implementation was carried out and even there was no influence on interventions, so conservation only remained at the perceptual level, though some early conservation activities were performed by a few professional architects¹⁴⁵. But even in the fancy of the early exploration, we can find some hint about the top-down state-led conservation: at the outset most regulations come from the central government, while some come from the Ministry of Civil Affair and the local Education Bureau was in charge of the implementation. However, the civil affair departments and the education bureau were usually vulnerable to regulate social activities. Also the construction practices by western professions offered some unintentional omens for “city-scale” maintenance, for example Henry Killam Murphy’s Capital Planning out of the ancient city of Nanking, which advocated for “Occidentalizing China while preserving native things”¹⁴⁶ by using traditional architecture style as the basis to form a link. The Japanese planners set a new district to avoid to destroy the existing ancient city¹⁴⁷. The western professionals practice cannot change the authoritarian root in the implementation and power embodiment in construction or conservation.

1.8.2 The absolute political power in urban planning

Figure 1-56: Beijing's shape evolution, Sicheng Liang, Liang Sicheng Corpus. Volume 5, p.105



The distance between the theory and practice reveals an enduring and widespread contradiction within the process of acquiring exotic knowledge about public affairs and interpreting it in a new setting¹⁴⁸. The professionals who were trained in west preformed the incipient conservation introduction, practice and attempt. Sicheng Liang¹⁴⁹, as one of

¹⁴⁴ Li X.C., Lamoureaux C., *Structure spatiale et identité culturelle des villes Chinoises traditionnelles* (Spatialstructure and cultural identity in traditional Chinese cities.) Histoire et identités urbaines: Nouvelles tendances de la recherche urbaine, *Table ronde organisée par le s revues Dushu et Annales avec le soutien de l'Ambassade de France et de l'Ecole française d'Extrême-Orient* (History and urban identities: new directions in urban research, Roundtable organized by the Journals Reading and Annals, with the support of the Embassy of France and the French School of the Far East). Beijing, 1995.

¹⁴⁵ Such early exporting and interpretation of the historic ethnic architectures and structures were initially led and preformed by some civilian societies, Like the Society for the Study of Chinese Architecture Society for the Study of Chinese Architecture (1929-1946), including professional architectures trained in Western countries, such as Liang Sicheng, Liu Dunzhen, after the erection of the ethnic traditional architecture styles and techniques, the wake of conservation came to the embryonic status.

¹⁴⁶ New York Times, 13 March 1927, III, p. 13.

¹⁴⁷ Ye, Y J, *Zhongguo Ducheng Lishi Tulu* (Historical Maps of Chinese Imperial Capitals). Lanzhou, Lanzhou University Press, 1987. p. 138.

¹⁴⁸ Ward S. V., *Soviet communism and the British planning movement: rational learning or Utopian imagining?* *Planning Perspectives*, 2012, 27:4, 499-524.

¹⁴⁹ Sicheng Liang (1901-1972) was one of the main founders of the Chinese modern architecture and urban planning, studied in American Beaux Arts intellectual and cultural Institution University of Pennsylvania from 1924 to 1927. He had travelled the South of Europe for half a year, in which the conservation work is

the founders who established modern architecture, interpreted the Chinese ethnic traditional architecture through his neatening, representation and comparative perspective during this period. After toiling at the erection of the traditional architecture form and style through a close-grained analysis of the heritages, grounded in the context of history, techniques, he and another planner Zhanxiang Chen, p suggested to keep the old town and to build a new one to the west of the old city in the “Proposal about the Location of the Central Government Center”¹⁵⁰ with the poetic idea thought that the new communist governors would show respect to the traditional context in the new era of Peoples’ Republic of China in 1950. The form of Chinese cities themselves as an integral whole as the conservation object is an unprompted intention, not as the western historic city spontaneous development, as Liang and Chen¹⁵¹ thought the formation of the city is achievement of the masterpiece foreseen by planning, see figure 1-57¹⁵². Therefore they intended to establish a new town to accommodate the new government’s offices, residents and factories, in order to keep the existing one in its original “planned whole” form and in “a work of art” context, as Liangyong Wu advocates regularity, proportion, perspicuity, symmetry and compatibility: in one word, picturesqueness based on unity¹⁵³. The new town and the intact “freezing” whole old city proposal, was against the party-lead’s will of the location of the central government offices in the old city and former Soviet Union professions’ ‘advices’¹⁵⁴ about a expansion form with large scale of demolition and a periodic series of concentric ring roads, and even stirred up more debate between the other Chinese professions, Lanhong Hua who advocated the intertwining

prevalently impressed deeply and the excellent conservation of the existing context triggered his ambition for such kind of preservation of the ethnic heritage in China. On the other hand, he was influenced profoundly by the traditional cultural, like his father as one of the vital represents who favoured the traditional culture. Liang was the typical represents who accommodate the Western techniques with a very Chinese ethnic view, just like “the Chinese knowledge as the body, the western learning for uses”. Inasmuch as his scientific neatening and representation, the awareness of the ethnic style has been erected. And then he was enthusiastic about the preservation of the existing city and elements. But he was failure as he faced to plurality of interests, especially the conflict between the different views with the new revolutionary leaders. Xiao Hu gives a detailed narrative of the history in the paper: Preserving the Old Beijing: the first conflict between Chinese Architects and the communist government in the 1960s. James A. Rawley *Graduate Conference in the Humanities*. And furthermore, in G. Lai, M. Demas N. Agnew. *Valuing the past in China: The seminal influence of Liang Sicheng on heritage conservation*. Orientations, Volume 35, No. 2, 2004.

¹⁵⁰ Liang Sicheng, Chen Zhanxiang. *The Proposal about the Location of the Central Government Center*. Liang Sicheng Corpus, volume 4, Beijing: Chinese Architecture and Building Press, 2001. It is an unofficial report but a proposal by the Architecture Faculty, Tsinghua University. But according to Xinmin Hua, daughter of Lanlong Hua, the initial idea of a new government core for the new country adjacent to the old Beijing city, is proposed by his grandfather Nanguai Hua, also as a member of the Beijing Municipal city planning committee, as a consensus and deepened by the Tsinghua University, This report is not a part of the succeeding two master plans compiled by Zhanxiang Chen and Lanhong Hua respectively, which is confused by the other professions of today.

¹⁵¹ Liang S.C., *Beijing: an unparalleled masterpiece of urban planning*, in Sicheng Liang, *Liang Sicheng Corpus*, Volume 5. Beijing: Chinese Architecture and Building Press, 2001.

¹⁵² In Chinese planning history, we always think Liang and Chen firstly proposed the new town proposal in Beijing. Though some documents indicate that Japanese professions had proposed the similar new town planning during the Japanese Occupation in the early 1940s. The new city was purposely located more than 5 km to the west of the walled city, completely avoiding old city sites of the Liao, Jin, and Yuan capitals. See in Ye, Y J (1987), *Zhongguo Ducheng Lishi Tulu (Historical Maps of Chinese Imperial Capitals)*. Lanzhou University Press, Lanzhou. p. 138. But there are no any clues that this planning had influenced Liang and Chen. According to Lanhong Hua’s daughter Xinmin Hua, the new town proposal was not an official planning but a collected idea of professions of the Beijing Planning Committee, which was implemented by the students of Tsinghua University, headed by Liang. This is based on the private discussion with Xinmin Hua and the author.

¹⁵³ Wu L.Y., *Rehabilitating the old city of Beijing: A project in the Ju'er hutong neighbourhood*. Vancouver, UBC press, 1999. Danile B. Abramson, cit. (6), p.133.

¹⁵⁴ As Soviet Union was the first successful communist country, and it had become powerful after the World War II, the experience of it was full of persuasion not only due to the ideology, but also the requirement of aids of it.

expansion accommodating the old city with restructuring of the street grid to the Baroque radial street as Haussman embellished in Paris, using landmarks to express the Modernism and new communistic aesthetic temperament which ironically used the capitalistic physical creation methods in 1953. Their imprescriptible proposal had been out of step with the will of the leadership. The failure of this “holistic conservation” method, against the background of the great damage of historic cities and an arising nostalgia, had set the basic embryonic outline of the modern dominated discourse on “Historic Cultural City” conservation planning, which did not contemplate any concrete intervention on the existing context, only a proposal of “freezing”. Though the three main participators were the bellwethers of the Beijing Municipal City Planning Committee, while Liang was the Chief Architect, Hua¹⁵⁵ was the Secondary Architect and Chen was the Chief Planner, they did not have the power of arbitration in the socialistic system. Anyway, they imagined that countries, like the Soviet Union was the heaven of city planning professionals as the nationalized land and unchallengeable state authority, while in fact their professional techniques were restrained in those countries¹⁵⁶. Furthermore, planners usually have little influence upon the implementation of the plans they produced, often ended on the shelf¹⁵⁷. It could be discussed whether the plethora of control instruments could have guaranteed better conservation planning, but especially in China, the fact that only the planning work can prevail on its own merits served as a benign tool in the bureaucratic political system.

Having an inherent ritual in which the existing material environment was seen as icon of a previous decayed society, and the old houses were physical indicators of ruling classes’ ideological demands and will, so it is customary that succeeding ruling governments have the profound will, as well as the previous ones, to implement any up-to-date imprints on the existing physical context in order to highlight their governance. The change consists in the transformation of pre-existing monuments into new urban contexts, and in the rearrangement of squares and buildings to reflect a different vision of society and political power. In this way this exertion has become a part of the authoritarian tool, publicizing as the victory of the emerging preeminent cultural phenomenon, hence the characteristics of the governance and the political mechanism have played a crucial role in the redevelopment and historic relics conservation planning. The “Ten Tribute Project” for the Decennial Anniversary of the establishing of the P.R.C. was an example of this process. Initially a trial was held, in which the party passed symbolic reformations, including demolishing the Millennium Gallery in front of the Forbidden City to a Moscow Red Square style congregation plaza, around which laid several Stalinist museum and Great Hall were placed. Then the party embarked on an internal debate on the basis of three different

¹⁵⁵ Lanhong Hua (1912-2012) resolutely abandoned his abundant life and successful architect studio in France and went back to the new-born P.R.C. He was recommended as the secondary architect of the Beijing Municipal City Planning Committee by the chief architect Liang since 1951. He and Chen, the chief planner compiled the master planning respectively while each was not adopted by the municipal. He used the enamoured modernism and advocated ‘Metabolism’, following Haussmannian Paris renovations to modify the existing city to accommodate new functions and set the new symbolic reformation and new iconic image in 1953.

¹⁵⁶ Hua abandoned his career in France and went back to P.R.C., while Chen and Liang did not withdrew with the former Public of China to Taiwan but chose to work for the new Communist party. Due to they did have a romantic imagination about the nationalized land and unchallengeable state authority mechanism is the heaven for the professions to display their talent and to express their patriotism.

¹⁵⁷ Forester J., *Planning in the face of power*. Journal of the American Planning Association, 1982, 48:1, p.57-80.

comprehensive planning proposals, including Hua's "collage" vision with partially scrapping, Liang and Chen's holistic new town¹⁵⁸ conservation proposal and former Soviet Union's ring structure expansion from within scrapping between 1950 and 1953¹⁵⁹. The new communist party followed the former Soviet Union governance mechanism which was seen as a form of power much more appealing to the public¹⁶⁰, so the mayor and the communist party top leaders made the final decision to adopt the Soviet proposal: they located the administrative function into the old city and constructed concentric ring loops above the demolished wall.

Compared with the new foundation of the regime and the completely alien political system, town planning is secondary to economic planning and political administration, which is another incentive to make physical planning as a tool in the authoritarian system besides Chinese-style socialism political mechanism aforementioned. Subsequently, the state-led planning, which was criticized as apparently arbitrary, upset the Western educated architects, because bargaining and criticism was allowed only within this internal political structure, the problem and object are monolithic. Especially there was inconsiderable consensus that the state owned the whole country and all the means of production, while personal property was not permitted in the ideal society and the residential life should be communal at high degree. But on the other hand, the party did furnish little guidance on how to organize the thoroughgoing communal living but given increased authority to the dignitaries in the name of the planning ontology rather than to the professions and critical arguments. The communist planning aims to achieve a least-cost of aggregate capital and operating outlays, in order to get success of the monopoly of powers, and to propaganda in the public conformity in most spheres of life. It makes the institutional atmosphere a threat rather than an opportunity for rational planning. During that period Liang, Chen, Hua and their counterparts, as the Structuralists who advocates pure in intention, yet frustrating in practice (yet frustrating in practice, as they were constrained by the status-quo), had to face the tragedy that planning was not monolithic, nor without contradictions¹⁶¹, hiding themselves behind a mask of non-intrusion. The misinformation rooted in the political-economic structure which had initiatively made the profession who invokes authority but cannot gain under the uni-directional-vote bureaucratic governance. The political circumstance advocated replication, a spirit of positive but un-selective learning. Professional judgment and rationality were suspended. The Utopia should not be viewed in conditional terms, as something that might be a source of inspiration, it had to be applied with discretion and adapting was neglected¹⁶².

Having the monopoly of political power in production, distribution, exchange, and

¹⁵⁸ Chen was responsible for compiling a new master planning based on the "the Proposal about the Location of the Central Government Center" and on the other hand, Hua made another one. The new planning was not the former proposal which many professions confuse with the former.

¹⁵⁹ On the basis of the discussion with Xinmin Hua, the daughter of Lanhong Hua, who is now a pioneer in protecting the historic Hutong and Siheyuan through fighting for the property right in Beijing.

¹⁶⁰ Osborn R. J., Reiner T. A., *Soviet city planning: current issues and future perspectives*. Journal of the American Institute of Planners, 28:4, 239-250. 1962.

¹⁶¹ Forester J., *Planning in the face of power*. Journal of the American Planning Association, 1982, 48:1, p.57-80.

¹⁶² Ward S. V., *Soviet communism and the British planning movement: rational learning or Utopian imagining?* Planning Perspectives, 2012, 27:4, 499-524

consumption, the bureaucratic governance is not mere rigmarole rather than it can exert great influence on the planning ontology. Planning becomes an ideological tool. Mao's postwar policies meant urban centers needed to become places of production as well as residence. Finally, the unanimous lack of principle made Liang and Chen completely failed in persuading the government and the leadership adopting the "holistic city preservation", while Hua succeeded partially in demolition the city wall and integration modification on the base of the existing context while the Soviet Union's 'Moscow city' expansion model and concentric loop style has exerted profound influence on the morphology to date. Liang and Chen fell into isolation since they were failure in fight for preventing the demolition of the city wall in 1958. As planning was provided with power, or authority, and was forged ahead, we can see that the planning power was applied when it kept up with the will of high-level officers, but in the name of a collective decision. The planning as Western predominant view, seeks to redress inequalities of participation and distribution by bringing excluded groups into existing political processes with an equal chance¹⁶³. But truly, it fell into as a tool of the bureaucratic mechanism misinforming and unorganized the affected publics underrepresented, and even it can be abandoned arbitrarily, such as in 1960 one of the vice prime minister orally ordered, "suspension urban planning for three years"¹⁶⁴. Then tragically the situation tragically worsened, as class confliction was seen as the prime contradiction in the society. The culture self-emasculating last for almost 20 yeas from around 1956 to 1976, and reached a pinnacle during the Great Leap to Great Proletarian Cultural Revolution (1966.5-1976.10) which propagated "Crashing the Four Old" – old thought, old culture, old custom and old habit¹⁶⁵, which has brought fatal damage to the traditional culture, both physical and immaterial. Old, here means bad! There were 6843 heritages listed by the Beijing Municipal government in 1958, but 4922 heritages were under calamity in mere 1966 and the whole Empire City wall and the Outer City wall were demolished to build for the Second Loop. Seen as the symbol of feudal governance and petty-bourgeois taste, most of the historic heritages disappeared under political wills and still the conservation of the city just was an empty talk.

After the exhaustive "destruction of the old", including the physical demolition and the ethic ethos cassation, a vacuum was left in the mind of planners when they endeavored to "create the new". Besides the intended destroy, there was another example testifying the power of the authority: 156 large-scale projects of the Soviet Union aid program were located in city centers, creating huge "work units" that accommodated not only factories and faculties, but also dormitories, schools, hospitals, canteens, etc.—a factory town. Most of them were built inside the old city for convenient communication, but at the cost of demolition, in order to meet the top leaders' appetite "to see the city full of factories chimneys on the Tiananmen". It indicates that urban planning constrained into the

¹⁶³ Davidoff P., *Advocacy and pluralism in planning*. Journal of the American Institute of Planners 31, 1965. 596-615.

¹⁶⁴ On the Ninth National Planning Meeting held by the National Planning Commission, the vice prime minister who was in charge of two "tiaokuai"s, including city construction and industrial construction, orally ordered the urban planning to stop for three years, because the leaders blamed the large-scale construction, high standard, large land-use, high speed "great leap forward" on urban planning.

¹⁶⁵ Chen B.D., *Sweeping off all the evils*. Peoples' Daily Newspaper. Beijing, 1966.06.01.

construction, exercises its right depends on the officers' decision to allocate the resources. The organization of production and consumption in the centrally planned socialist system made capital and surplus value be controlled and allocated in a vertical administrative hierarchy, exerting profound imprint on the social organization. Resources were distributed through respective ministries to the work units (danwei), as workplace were the principal social institution. The work unit, as the proxy of the nation, owned and allocated the historic buildings for their staffs. They modified the structure of the existing buildings to accommodate families as many as possible, with usually about 20 square meters per family, and added some other buildings for kitchens and laundries. At the same time some other buildings were modified for public functions, such as offices, schools, shops, exacerbating the deterioration to lead to dilapidated buildings and degenerate context. Material planning was parasitic to the institutional power without any independence, gaining absolute and indubitable authorization.

Accompany with the Chinese economic reform and Open-up in the late 1970s, the process of modernization swept away more old and historic heritages and relics because of the prejudice that urban conservation was an obstacle to modernity. The land-market-oriented economy maximizes economic potential of scarce city land by demolishing the old buildings and replacing the indigenous inhabitants, by which just enlarges the number of GDP aggravating the deconstruction to historic fabric. It is also seen as a kind of process of city modernity process in which cosmopolitan use skyscrapers, boulevards, and squares to substitute the quadrangles, lanes, mansions and other historic buildings, just as Le Corbusier's "Contemporary City" thought are being carried out all over the country. Planning, as an arm of the party-state, though is allowed to become a tool for abuse¹⁶⁶. In the market-oriented mechanism, after the decentralization of its formal decision-making power, as a local corporatist state, the planning process can be both encouraged and obstructed. But the direct normative approach of command and control regulation –or government through the determination of standards and norms – externalities can be regulated through the approach of market-based devices. This avoids resorting to normative tools generally held to determine less effective and efficient results¹⁶⁷, so that the weak efficiency of conservation planning can be attributed – at least in part –the authoritarian nature of the tools for implementing and managing plans¹⁶⁸. The party has divided the power in different department and hence formed the structural, organizational and political barriers, embodying in the social organization system "tiaokuai", in which the power implemented hierarchy rather than laterally. Resources are distributed through respective ministries to work units, as workplace is the principal social institution. The officer, being appointed from above, are stimulated to worry about their superiors' assignments rather than their civic service¹⁶⁹. The construction system can merely allocate the power and the resources

¹⁶⁶ Bramson D. B., *Urban planning in China: Continuity and change: what the future holds may surprise you.* Journal of the American Planning Association, 2006, 72:2, 1897-215.

¹⁶⁷ Turner, R.k., Pearch, D. and Bateman, I., *Economia Ambientale. Bologna: Il Mulino.*1996.

¹⁶⁸ Micelli E., *Development Rights Markets to Manage Urban Plans in Italy.* Urban Studies, Vol. 39. No. 1, 141-154, 2002.

¹⁶⁹ Miao P., "Brave new city" three problems in Chinese urban public space since the 1980s. Journal of Urban Design, 2011, 16:02, 197-207.

following the orders of higher-level offices and the legislation, but cannot command the other departments' resource, for example the cultural system, land and resource bureau and etc. The relic department has the power to title the historic city/town/area/street, but it has no power in planning compiling. So it has no influence in the evaluation and assessment de facto. If there were some need, the construction system would ask for "assistance" from the other system. We will make it more clearly by the cases study after some historicity introduction.

1.8.3 The tight connection between institutional and economic power

Fixed asset investment is seen as the one of the three main ways to fuel economic growth. The institutional power integrated with capital puts economic growth in the first at any cost. After sitting dormant from the 1950s to the Reform, old, decaying cities supplied the perfect construction sites and have been largely rebuilt in last three decades. The market economy incorporates land-oriented economic while capital creates physical forms against most residents' interests to satisfy a minority's irrational demands, in order to maximize its short-term profits at the expense of the larger environment, historic property and social relationships. In their review of the basic principles of city planning in socialist China, Xie and Costa described both the intended role of planning in the creation of socialist society and the emphasis on the uniformity of urban development as the spatial expression of egalitarianism. Planning seeks to redress inequalities of participation and distribution by bringing excluded groups into existing political processes with an equal chance, equal information and equal technical skills, let makes a reiteration, but we find in Chinese authorization system coerced by capital power, it has become a institutional tool to aggravate the inequalities and the root triggers to exclude the vulnerable. In terms of conservation planning, the domestication of the concept was a continual process of translating, taking, selecting, combining and reinventing instead of direct borrowing of Occidental ideas against the shift social exigencies in China, or in Walter Benjamins travelling theory, the process connotations of the idea shift is "an eddy in the stream of becoming"¹⁷⁰. The conservation idea diffusion always is not a linear path but a leapfrog appropriations, (mis-)interpretations, reinventions and resistances, usually fluctuating from one extreme to the other. Along with the erection of the conservation mechanism, conservation has had to make compromises with the coexisting market power and political structure.

After the politic chaotic in the Cultural Revolution between 1966 and 1976, the governors still believe buildings symbolize the state or the nation and therefore must appear authoritative. Many administrators have confused modernization with architects learned from western precedents' graphic composition and artistic manifestos, just as the previous scholars had tried to do 100 years ago, but without critical perspective and foresight. The exotic communist philosophy sweeps away the traditional indigenous ones on one hand in the name of "revolution", while the western modern architecture fill the vacuum caused by the demolition and dilapidated physical space and context as appearance and space form have been always the subject of governance.

¹⁷⁰ Said E. W., *The World, the Text, and the Critic*. Cambridge: Harvard University Press. 1983.

Because of the different attitudes towards existing context and buildings, the Chinese chose a fiercer way than the Occidental does. In Western architecture semantics, there is an "aesthetic continuity" narrated by the architecture of classical Greece, imperial Rome, Romanesque, the Renaissance, Baroque, Rococo, and all forms of classical revival that followed, except the modernity. Cities tend to be harmonious, as each new generation of buildings blends with older ones, so they instinctively exclude exotic forms from the existing context. Westerners focus on "being"¹⁷¹ and they attach more attention to synchronicity rather than diachronicity¹⁷², while Chinese philosophy concentrates on "change" and neglects the authenticity transmission. Chinese precedent architecture linguistics shows synchronicity rather than a single building does. The double eaves hip roof, hip roof, gable and hip roof structure can be rebuilt which leads to neglect or belittle the existing buildings. So western cities expand while maintain the existing structure, but in China, the urbanization both regenerates and expands in large scale at the same time. Against this background, the conservation mechanism initially was a kind of institutional measures exerting passive constraints in reconstruction¹⁷³. With the rise of Modern Architecture in the 1930s, western historic conservation awakened¹⁷⁴. Furthermore, unlike the western conservation stemmed from the single and micro single building protection to meso-site or group protection and then to the macro entire historic center reservation, Chinese chose the opposite course, initially promulgated ambitious macro city-scale preservation policies and then adopt detailed historic district and single historic building conservation policies and intervention methods. Single heritage conservation work initially appeared in Chinese instrumental context, through reenactment of legislation and adjustment of administrative systems began in late 1982 and the enactment of P.R.C. Cultural Relics Preservation Act (later modified in 2002 and 2007) was the milestone of a kind of fully established ancient-monument-oriented heritage conservation system, which regulates the local cultural relics office is in charge of the conservation work (Article 8). Cities with affluent relics with vital historic value or revolution meaning can be titled as "Historic Cultural City (HCC)"¹⁷⁵ (Article 14) and 24 cities were included in the first bulk of historic cultural cities in 1982. Then the term of "historic area (district) conservation firstly was mentioned when the State Council recognized a second group of 38 Famous historic cultural cities in 1986. The Announcement on Strengthening HCC Planning promulgated by the Ministry of Urban and Rural Construction and Environment Protection (later Minister of Construction, and then the Ministry of Housing and Urban-Rural development) in 1983 distinguished the authorization power between the cultural relics office and the

¹⁷¹ Berque A., *Transmitting the past to the future: an ontological consideration on tradition and modernity – Historical Architecture Heritage*. Preservation and Sustainable Development International Symposium, Tianjin University, 2007.

¹⁷² Heidegger M., *Sin und Zeit*. Gesamtausgabe, Volume 2, 1927. Being and Time, translated by John Macquarrie, and Edward Robinson. London: SCM Press, 1962.

¹⁷³ Zhang S., *An introduction to integrated conservation. A way for protection of cultural heritage and historic environment*. Shanghai, Tongji University Press. 2008. P.6.

¹⁷⁴ Giedion S., *Space, Time and Architecture; the Growth of a New Tradition*. Cambridge; London: The Harvard University Press; H. Milford; Oxford University Press, 1941; Boyer, M. C., *The City of Collective Memory: Its Historical Imagery and Architectural Entertainments*. Cambridge, Mass.: MIT Press, 1994, pp. 40–5.

¹⁷⁵ Literately, the title should be translated into "Historic Cultural Famous City", but it encourages the "famous", and according to the "Standard for Basic Terminology of Urban Planning" (GB/T 50280—98), it is translated into "historic city" which does not cover the connotation of its concept. Historic Cultural City is much more academic and objective, HCC in short.

construction office. Historic city conservation has been an issue of urban planning, supervised by construction office while the relics protection is performed by the culture relics office. But at the same time, the initial impulse to develop economics integrated with modernity motive embodies in large-scale sweeping off with little consideration of the historic value. During the market-oriented economy, it tries to prop up capitalism. The construction office plays a vital role in the real estate industry, which allocates and attracts a great deal of the budget and investment and becomes a strong “tiaokuai” while the cultural department is relative profound weak. The cultural office, together with the construction office, has the authorization to evaluate to give the title to cities, districts and buildings but it has almost no power in planning, evaluation, intervention and implementation. It makes the conservation delimited in the “tiaokuai” of construction boundary without any outside scrutiny, limitation de facto. Using a metaphor, the construction office is not only a sportsman, but also a referee in development of the material scope, given by the capital power in the form of politics. Though there are 122 cities has gained the title of HCC and the conservation mechanism has erected gradually almost 30 years, including several related bylaws and regulations, from the national top to municipal-level down. However, the National HCC Foundation has been set in 1997 and several consultation tanks such as the National Research Center for HCC was established in 1998, the deterioration of the historic context has aggravated and most of the historic identity has lost. Taking Beijing as an example, it has lost almost 70% existing historic fabric, because of real estate and commercial development pressure.

The idea “to build the city within the city¹⁷⁶”, intends to persuade the reconstruction based on the existing fabric and respect to the vernacular tradition, but was misinterpreted and had brought more serious damage to the historic center than the western hollowization. The government empowers the planning with large-scale development as its first aim is development rather conservation or maintenance, as a result of a continuation of spiritual “revolution” against history and tradition. Secondly the property right underlines the governance influence on planning of inner-city areas. The whole land of the work unit would be developed or be sold to the developers, which usually is the proxy for the cooperation of government, banks, developers and the work unit against the real estate boom ongoing since the early 1990s, while the government binds itself to have the area cleared at a fixed date with due speed. The collected-owned or state-owned cadaster provides a fast and powerful unit with a base for running for short-term benefit maximization on one hand, and satisfying the government to improve the backward urban appearance, lagging infrastructure, excessive inhabitants on the other hand. In one word, modernity as the officer advocates, is rough even face to the historic context. Large-scale development could date back to 1991, the “Old and Dilapidated Housing Renewal” project was pushed on by the prior Mayor Chen Xitong, integrated with the conservation planning and then usually substitutes historic conservation in the authorization implementation. When they realize the great deal of interests in the real-estate-led development, the government or officers spread it all over the county and become an overwhelming model.

¹⁷⁶ Zhang Z.Y., *To build the city within the city—P. Grandmont’s discussion on Chinese urban planning and construction*. Urban Planning, 1988.2.

The conservation was involved, influenced by some applied theories, such as tourism-led conservation, real-estate conservation and reminiscent conservation, as focus on built scope, which we would like to name them fixed-assets-led conservation and the historic is just one of the selling point in the eye of officers. The power institution becomes amulet for the capital. Government attracts investment home or abroad and uses strong power to guarantee its implementation. Private-owned property was usually demolished or toiled breakdown with tacit permission of the government with the suddenness of thunderbolt, in which provides little time for evaluation, public participation and conservation. There is little penalty for damage to the historic materials and listed historic buildings; even there are some grievances, they were usually dealt with through economic compensation, but without consideration for conservation. It leads to sweeping away of the existing physical form, erect skyscrapers in exotic language or completely forge traditional style agglomeration. Taking Nanjing for an example, there are about 1000 skyscrapers within the city wall but it still has the HCC title. The mayor of Datong, a HCC, was promoted due to his great achievements in his official career including aforementioned large-scale redevelopment including demolition and reconstruction of the historic context which violates the cultural relic law. The strong power in the form of planning provides a mechanism facilitating the capital.

The prospering trade and industry in their eagerness to display their power in buildings, just like every new authority threaten even the most valuable previous gems in the nation's architectural heritages. Facing to awakening of scarcity of the historic physical materials, nostalgia of the tradition culture, fixed in form and in identity, plus influenced by the international conservation movement, the practice in historic conservation intervention and legislation arise. The Regulations on Plan Making for HCC facilitates the integration of historic conservation into urban planning in 1994. Ten years later, the Urban Purple Line Management Measures was issued by Ministry of Housing and Urban-rural Development, setting the conservation boundary includes historic relics, development control area and coordination area three parts. In 2005, the Code of Conservation Planning for Historic Cultural Cities, influenced by the Washington Charter 1987, confirms the urban conservation including Historic Cultural City—Historic conservation Area/Districts—Official Protected Monuments and Sites three layers, regulates some items such as the height, color, size and form criteria in developments of historic areas. Then the State Council granted the Historic Culture City, Historic Cultural Town and Historic Cultural Village Conservation Bylaw in 2008 which lists some concrete conservation contents including maintaining the traditional layout and features, keeping the authenticity of the heritage and integrity and setting criteria for interventions. The Drawing Rule of Historic Cultural City, Historic Cultural Town and Historic Village Conservation Planning gives technical guides in planning compiling in 2010. Besides the national level laws, every province and city has promulgated several bylaws and rules, such as Beijing Municipality Conservation Regulation of Historic Cultural City in 2005. All laws and regulations grant the conservation an overt official background with a general outline but lack of tangible acts, analysis methods and intervention guides, staying at policy and discipline level. The unclear and equivocal rules usually are qualitative norms

and care only the physical materials, provide great space for the upper leaders to interfere roughly, to interpret arbitrarily in the name of development. Shortly, the system still has not give an answer to mediate the problem between conservation and development, but make the former one compromise to the later. In this way, the authorization cannot prevent the damage but as a driving force running after interests, aggravates the situation in the redevelopment-dominant urbanization. Under the discipline of “prohibiting large-scale demolition, preventing new construction damage the feature and not changing the feature”, offices incline to substitute authentic ones with fake archaistic buildings. Furthermore, the official listed buildings will be conserved in the planning while other valuable historic buildings and groups without the title can be demolished easily. As in the process of the past reinvented to reflect new presents, the criteria, the concepts, planning, intervention and evaluation are performed just to cater to the modernity development, neglecting the needs of the heritage per se needs. In this way, the past reinvented to reflect new presents, but it is a fake one.

1.8.4 The conservation practices of authoritarian performance in Beijing

The conservation system involves, on one hand more national-cultural, political and ideological symbolism to the heritage ontology, and on the other hand, usually neglects the socioeconomic aspect of the preservation per se. Besides anxiety for quick success and utilitarian embodying in overemphasizing lands’ economic interest physically, the conservation excludes existing social-ecology, evicting local inhabitants, mis-locates suitable modern uses because the historic heritages and context are thought as a liability rather than an asset¹⁷⁷. Whilst the skyscraper displaces the “dilapidated” houses, archaized new buildings replace the authentic ones, the authorization substitutes the low interests traditional, civic and small services with the high-revenue commodities or residents. The gentrification does not trigger enough awareness as it was seen as the image of urbanization and modernity in the eyes of leaders. An economy of scale interests along with authoritarianism has made conservation interventions an “organic, progressive, multi-direction” failure¹⁷⁸.



Figure 1-57: the morphology change of Liulichang district, left, 1950s, middle 1980s, right, 1990s after the invention

Served as the subject for the power, Beijing urban space morphology and its appearance have been experiencing an astounding change. Though we always published we are “protecting” the relics, actually is that almost two thirds of the fabric has fell into oblivion in the recent 30 years. Compared with the western morphology change, Beijing’s deteriorate

¹⁷⁷ Zhou Q., *Historic district conservation assessment and prospects*. TDSR, Volume XIX, No. 1, 2007.

¹⁷⁸ Shao L., *Studies on institutional structure and change of conservation and renewal in Beijing old city*. Tsinghua University Ph.D thesis.2003.

existing fabric and buildings are being replaced by towers, roads, avenues and boulevards in an unscrupulous way.

We should see through the appearance to the power inner essence. How could we bear to see the existing fabric destroyed, though we have advocated conservation for 30 years? In 1981, the rehabilitation of Liulichang Street, as a center market of traditional relics and artefacts in Beijing, was the earliest attempt at critical conservation¹⁷⁹. The public budget was invested, planned, implemented and organized by the local government to build a commercial center. There was little pressure and consideration of real estate and the conservation was just to repair the deteriorate parts, maintain traditional townscape, make good use of existing buildings, and organize the traffic of vicinity, see 1-58. Then in 1987, the famous architect and planner Liangyong Wu initially tentatively proposed “organic renewal” applied in Ju’er Hutong, under the organization, relocation by the local government, staying at physical layer but touched only very slightly on the social, economic and cultural facets. The intervention was a new way to keep the fabric in a new building form in historic area, though not authenticity, only the appearance and environment were maintained, as he proposes “a metabolic process of part and tissue of the organism city”.

The organic renewal is not adopted wildly as it cannot bring great economic revenues and exert great burden to the government budget. It was not a technical conservation but a redevelopment way in a nostalgic style. Though Wu has cleared that it is a renewal or rehabilitation method but not a conservation intervention, officers unintentionally or intentionally confuse the redevelopment with conservation and professions cater to political leasers or look forward to more commercial earning from large-scale projects without any fight. In 1990, Beijing Municipality designated 25 historic cultural areas covering 19% of the Empire City and Outer City, and then it took 9 years to delimit the boundary though one of it had disappeared while the other had experienced great damage. In 2000, the government carried out the planning compilation and finished in one year later. In fact, the pace of the procedure depends on leaders’ attitude, which is the most significant players because they can allocate the fiscal budget. It was delayed by 9 years, during which the fixed-asset development, involved in “Old and Dilapidated Housing Renewal” large-scale program, had brought great deconstruction to the fabric, as the leader did not see the conservation is an urgent issue. Strong redevelopment interests exist in inner-city areas because of lower relocation expenditures, greater increase in built areas, and highest prices for its convenient location. It attracts the real estate promoters and integrated with the municipal leaders’ will of rapid and dramatic changes and higher GDP number brought by the fix-asset investment as the symbol of their political achievement. Tragically, the other areas without the title, though located within the area of HCC, are encouraged by the institutional power to be demolished randomly. In the eyes of the leader, the reconstruction can bring out more interests than conserving the dilapidated

¹⁷⁹ Zhang F.H., *The Reconstruction design for the Beijing Liulichang Cultural Commercial Street and historic District Conservation*. In Fuhe Zhang ed. *Chinese Modern Architecture Study and conservation 2*, the Symposium of the Chinese Modern Architecture History. Beijing, Tsinghua University Press, 2000.

house and has immediate result.

The Nanchizi Historic Culture District Project, one of the initial six pilot projects can reveal the authoritarian embodiment in the conservation more exactly. There were 103 courtyards, 3000 decrepit houses, of which 92% were seen as dilapidated ones accommodated 1076 families, 3038 persons while the average built area was about 8 m²/inhabitant. The municipal government invested for the facilities and infrastructures, while local district leaders were in charge of the Project Construction Headquarters, and Institutional Real Estate Operation Center was responsible for implementation. The professionals and officers set “holistic conservation, rational maintenance, proper regeneration, lasting context, renovating environment, modifying functions, improving facilities and carding communication” as the principle for the rehabilitation. In fact, the principle as the negative example ironically, 31 were reversed but parts use exotic materials, 49 were rebuilt to abandon traditional yard style and adopted “storied-house-yard” like Ju’er Hutong experiment, the other 23 were “organic conserved” but truly were rebuilt. The morphology experienced profound change. The project only took one year, while only 30 percent inhabitants moved back and the construction headquarters relocated 70% in other resident areas. The authoritarian penetrates in various aspects of all procedures. Firstly, they used power and resources to relocate indigenous inhabitants. The institutional strength allocated the compensation and sold 70% of the real estate to the market. Then the power guaranteed the implementation fast and carried out without any scrutiny for the conservation. The behaviors of the power wears a double face; to the indigenous inhabitants and physical materials was the command way, while to the outer it became a businessman of the market. In this authoritarian performance, land expropriation policy, evolved from the state-owned cadaster mechanism, is the footing stone for large-scale development or historic street/area reconstruction and demolition project, in the name of conservation. Public funding or budget is the basement for the authoritarian interventions.

1.8.5 Conclusions

Chinese historic city conservation mechanism has been erected for 30 years, designated 122 main cities but which has been experiencing serious lost of existing fabric while the other cities which have not the title have surrendered to modernity completely yet. A specific situation has been analyzed, in order to understand why things that in principle ought to go in a certain direction go in actual fact the opposition way. Policies, as represented mainly by government institutions, are influenced and shaped by the competition among these groups for political power¹⁸⁰. The complex institutional situation in developing and transformation country such as China may provide a good opportunity to study the role and influence of institutional factors in urban conservation strategies, implementations and etc. The shift from use of authoritative tools towards those that employ market levers to implement public policies to restore conditions for efficient resource allocation is a major step and a symbol of the mature modern governance. The

¹⁸⁰ Sloan A. K., *Citizen participation in transportation planning: the Boston experience*. In D. Appleyard ed. *Urban conservation in Europe and America*. Italy, Tipografia Olimpica, 1975.

authoritarian of planning is due to state function and the public realm are vague, while the former dominate the later. The focus on physical planning and restoration can blind one to social issues. It is evident how harmful to the social and economic texture any simplistic policy of the rehabilitation and renewal of central historic districts can be against given structural conditions. Without specific and careful socio-economic policies, programs for the survival of Historic centers will only contribute to speed up its death as a balanced social organism. Though we give some specific analysis of the physical situation, we still demolish most of them but substitute them with forge ones. The planners and officers should prevent it to become a careless exploitation, class struggle, and hypocritical culture covers, though the process is violent and uncontrolled.

The limited achievements, if we dare to say facing to the other 2/3 lost, of urban conservation in Beijing can only be satisfactorily explained by an analysis that encompasses both the actions of decision-makers and the structural economic and political forces, which shape the constraints, and opportunities within which they act, while the reverse is also true. The profound institutional and administrative change always incorporate the western public tools into the power implementation boundary. Exemplar countries and their admired or sometimes disliked aspects are, in effect, being imaginatively constructed to highlight characteristics those encountering them already wish to see strengthened or avoided in their own countries¹⁸¹. Though far from being truly accurate or complete representations of exotic experience, the knowledge received into the new setting is selective, partial, and even false. HCC conservation has been an issue of urban planning, supervised by the same department of development makes it lack of scrutiny. Furthermore, Chinese urban planning is rooted in the strong ideological commitment of the state toward breaking down social and spatial barriers which delineate class in the non-socialist countries by the imposition of extraordinary social and political controls under the national promulgated policies.

Peter Rowe points certain monumentality and boldness of scale need not carry any of the expected authoritarian or official symbolic references and have a distinct absence of Miranda and credenda¹⁸². Or in the other words, buildings should not make private citizens realize how unimportant they are! From the review of Chinese conservation evolution historicity, we can make a brief diagram to show the power embodiment in the conservation planning. In the first stage, the powerful, state-determined conservation practices have often been based on arbitrary determinations of what is (and what is not) worthy of preservation, and have tended to sacrifice the interests of more socially and economically marginal groups¹⁸³. However, we have to acknowledge that there was no real conservation planning since 1950s to 1970s. The second stage is characterized by the modernity need in the form of large-scale redevelopment penetrating into the power. In the third stage, against the climate of conflict between conservation vis-à-vis redevelopment, the plurality of interests, incorporated in the governance of the power

¹⁸¹ Cohen J. I., *Scenes of the world to come: European architecture and the American challenge 1893-1960*. Paris/Montreal: Flammarion/Canadian Center for Architecture, 1995.

¹⁸² Rowe P., *Civic Realism*. Cambridge, MA: MIT Press. 1997.

¹⁸³ Broudehoux A.M., *The Making and Selling of Post-Mao Beijing*. New York and London, Routledge, 2004.

complicates the conservation. The reconstruction replace “scientific conservation”, though there are some real theories embodying some models, triggered by the short-term fixed-asset investment, large-scale redevelopment in the inner city destroys the scarce existing relics. The institutional power intentionally mixes the conservation and reconstruction, for short-term interests and promotion. Sadly, it was happening in most of the other historic cites. We should consider the municipality is too closely tied to market, as a result of which there is supposed to be insufficient possibility for adaption to changing social requirements.

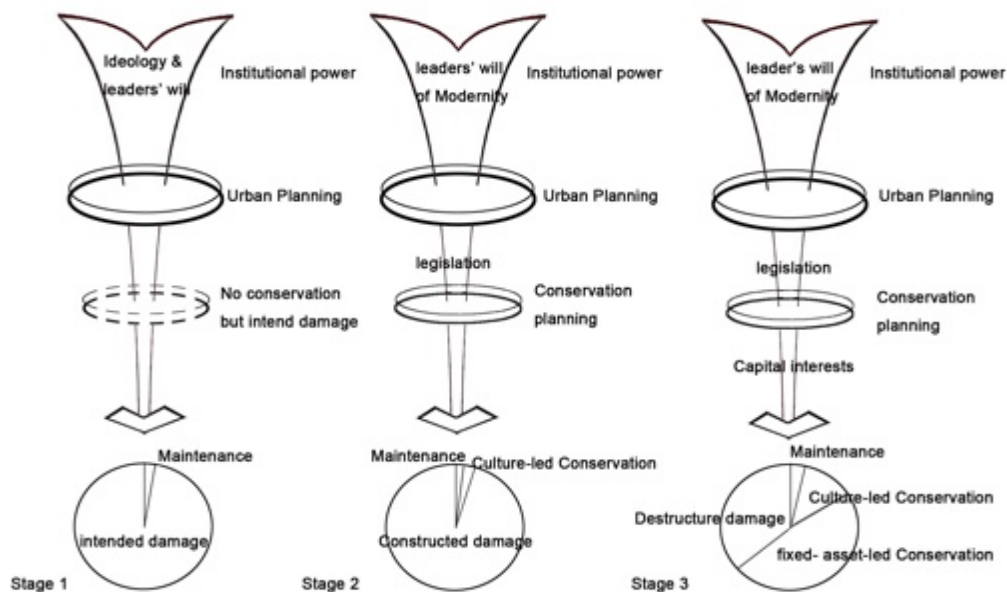


Figure 1-58: The diagram of the three stages of institutional power embodiment in conservation planning and the result.

Physical conservation can only be achieved through a continuity of urban life¹⁸⁴. A rehabilitated empty building does not particularly add to an economic revitalization strategy in historic areas, in the way that a building filled with tenants does. People and economic activity ultimately add economic value¹⁸⁵. But most officers see the problem in a completely opposite way. The historic areas, seen as self-conscious “collage” of distinct public spaces or places that celebrates its own historical assembly and incremental evolution and that rejects any totalizing normative formula¹⁸⁶. In the authoritarian political system, the normative formula believe they can dominate the process like their previous generations, makes the normative formula simplify itself to abandon the existing to create new. The state-driven intervention degenerate and become formalization redevelopment. In a period of preparing to sacrifice everything or the demands of “economic growth”, it should be realized that in a period of demolition and reconstruction is difficult for a lot of people to recognize at the present time, the “excellent” results which are definitely expected to materialized, just as the officers and professions’ promise, or brings out just

¹⁸⁴ Orbasli A., *Tourists in Historic Towns: Urban Conservation and Heritage Management*. London: E&FN Spon, 2000.

¹⁸⁵ Rypkema D. D., *Rethinking Economic Values*, in A.J. Lee, ed., *Past Meets Future: Saving America's Historic Environments*. Washington, D.C., National Trust for Historic Preservation. The Preservation Press, 1992.

¹⁸⁶ Rowe C, Koetter F., *Collage City*. Cambridge, Mass.” MIT Press, 1978.

lamentable loss of all our identity leaving just nostalgic feeling. It is going to be high time that independent specialists of the various sciences raise these questions. We will, from our side, limit ourselves here to the planning power embodiment aspect.

We have already acknowledged that the heritage is seen as a much more diverse value, but also the contents and meanings of which change by reference to time and society. The interpretations and representations of the resource are selected according to the demands of the present. It is a way the past is reinvented to reflect new presents¹⁸⁷. The economic, social and political interests of political elites reflect and embody into the heritage conservation under their interpretation. In other words, the conservation is used to reflect the dominant class's values and designed to serve the interests of the cultural, economic and political elites. We should persuade these elites through the interpretation that the achievement of general agreement that preservation of the historical cores and structures does not contravene the further development of urban life but indicates a deep transformation in the apprehension of the "development" itself, of its content and its sense. Institutional machinery should adopt three principles for the future conservation. Firstly the process of reform must always expect and even encourage conflict. Whenever people are confronted with change, they need the opportunity to react, to articulate their ambivalent feelings and work out their own sense of it. Secondly, the process must respect the autonomy of different kinds of experience, so that groups of people can organize without the intrusion of alien conceptions. Thirdly, Time and patience are needed, because the conflicts involve not only the accommodation of diverse interests, but also the realization of an essential continuity in the structure of meaning¹⁸⁸. The validity of conservation does not depend on any particular ruling handed down, but on the reasoning that arises as an expression of consciousness¹⁸⁹. The phenomenon that the neglect of the heritage of some areas, has fortunately brought out good results that the area has retained its original characters, which makes the institutional power to recollect the traditional features.

¹⁸⁷ Graham B., *Heritage as knowledge: Capital or Culture?* Urban Studies, 39:1003. 2002.

¹⁸⁸ Marris, P., *Loss and Change. Institute of Community Studies*. Routledge and Kegan Paul. London, 1974.

¹⁸⁹ Brandi C., translated by Rockwell C., *Theory of Restoration*. Istituto Centrale per il Restauro. Nardini Editore. 2005. Original title: *Teoria del Restauro*, Istituto Centrale per il Restauro. Nardini Editore. 1977.

Chapter 2

The Italian conservation system: history, issues and experiences

The important thing in science is not so much to obtain new facts as to discover new ways of thinking about them.

Sir Lawrence Bragg¹⁹⁰

2 The Italian conservation system, history, issues and experiences

Known as “Country of hundred cities”, Italy play a key role in forming and performing scientific conservation theories and implementation. Having incommensurable wealth of historic centers, each of which has a singular history and a peculiar tradition of constructive trait¹⁹¹. Facing the risk to be rubbed by time and disasters, such as earthquake, flood, mudslide and human destruction, the Italian have created a scientific and efficient conservation system. Over centuries, there is an impressive continuity in prescriptions for protection of buildings, sites and works of arts. Extensive surviving of ancient, medieval and Renaissance antiquities and more recent heritage in the city space, as well as their identification, shows that the conservation has been prevalent and had a priority for hundred years. Italy has emerged as one of leaders in the global built environment conservation, as experts not only in techniques and practice, but also in the high education and theory. Professionals and scholars for centuries have contributed to the shaping conservation methods, like Camillo Boito in the nineteenth century, Ceare Brandi in the mid-twentieth century and Paolo Marconi in recent decades.

Gaining an enviably high degree of completeness in historic towns conservation, Italian conservation professionals never be stingy to share their knowledge and expertise through projects, presswork and NGOs around the world. Historic Conservation, as an Italy’s architectural patrimony¹⁹², enlightening and extending our culture, should be acquired deliberately from the outer context.

As a reference of Chinese conservation, many issues of Italian conservation, such as disciplinary, methodological, instrumental should be probed to have a thoroughgoing exploit. The narrow viewpoint of conservation in China has reduced historic conservation to an “isolated fossilized activity”¹⁹³ of specialized operations, which is removing it from its basic purpose of preserving cultural past¹⁹⁴.

2.1 Genesis and Evolution

Italy took a relatively long time since dense interest in conservation of historic buildings emerged. Various attitudes were introduced more or less at the same time, causing a consecutive deliberation on these questions. It is out of this speculation that an Italian

¹⁹⁰ Speech made at the inaugural Nobel Guest Lecture in 1965, 50 years after receiving his Nobel Price.

¹⁹¹ Barrile V., Cuzzocarea D., Bilotta G. *A MIS-GIS application for the historic centres. CIPA Heritage Documentation*. <http://cipa.icomos.org/fileadmin/template/doc/PRAGUE/016.pdf>.

¹⁹² Stubbs J. H., Makaš E. G., *Architectural Conservation in Europe and the Americas*. John Wiley & Sons, 2011.

¹⁹³ The Architectural Review, *Why is fahan?* Architectural Press Limited, Vol.159, Jan- June 1976, p. 255.

¹⁹⁴ Bourke M., *A Cultural Task - the role of voluntary agencies and public participation in the protection of historic environment*, College of Europe and Centre for the Conservation of Historic Towns and Buildings, Belgium,1981, p.27.

approaches formed, on accordance of initial principles of protection, German romanticism and historicism, French restoration principles, and British historic conservation approach¹⁹⁵. Due to this relative dilatoriness, Italians were able to draw on preceded experience of others to form more practical and thorough conservation theories and experiences.

2.1.1 The matter of Conservation before 19th century

In this early period, conservation stems from the emphasis on historic value of single ancient building. Physical form is the only conservation subject. Physical material is the most important subject of protection inasmuch as there was a lack of conscious recognition of culture value. Incipient conservation theories and practice spontaneously emerged in archeology and in the making of important historic monuments. In ancient time it was in cases as the Colosseum and the Arch of Titus in Rome that the thought of protection began to gestate and form. Against historic property were casted concerns in the early of the 19th century background¹⁹⁶; historic conservation theory embryonic form emerged.

Special emphasis was given to protect antiquities and works of art especially by the Vatican. Some different fields professionals' worked together to provide a theoretical and legal basis for buildings protection, such as C. Consalvi (1757-1824), a patron of arts and science; C. Pamphili, head of the Camerlengato, C. Fea (1753-1836), a lawyer. There were specialized institutions with special responsibilities regarding cultural property conservation in Papal government, like the Camerlengato, and the Treasury. The Accademia di San Luca, founded in 1593 involving from Rubens and Bernini to Winkelmann, executed implementation of historic works of arts' protection. The first typical conservation project of this period is the sensitive buttressing of the Coliseum¹⁹⁷.

The 'Papal Chirography', signed by C. Pamphili in Oct. 1802, was the underlying law for the cultural property protection. This edict was concluded in view of earlier primitive legislations, like "Cum Almam Nostram Urbem" by Pio II in 1462 against destruction of ancient monuments, "Quam" approved by Sixtur IV in 1474, prohibiting removal of antique or otherwise valuable elements from churches¹⁹⁸. 'Papal Chirography 1802' primarily advanced: since then ancient monument and art have been entrusted as public property; all ancient elements were required to be listed and categorized; the monument should be conserved in original places. Furthermore conservation work should be reported regularly. Systematic heritage restoration and protection commenced in Rome during the first decades of 19th century. Guy de Gisors (1762-1835) suggested cautiously dismantling original elements and assembling them in the original position, then rebuilding missing parts to fulfill the "original whole".

¹⁹⁵ Jokilehto J., *A history of architectural conservation*. Bath, the Bath Press, 1999. p.198.

¹⁹⁶ Jokilehto J., *The contribution of English, French, German and Italian thought towards and international approach to the conservation of cultural property*. England. The university of York, D.Phil thesis, 1986.

¹⁹⁷ Stubbs J. H., Makaš E. G., *Architectural Conservation in Europe and the Americas*. John Wiley & Sons, 2011.

¹⁹⁸ Edict, 1 Oct. 1802, signed by 'Giuseppe del Titolo di S. Cecilia Prete Cardinal Doria Pamphilj della S.R.C. Pro-Camerlengo, in *Emiliani, Leggi, Bandi e Provvedimenti*.

2.1.2 Infancy Stage

From Antiquity, Middle Ages, Renaissance, to Enlightenment, the inherent desire to minimize deterioration of historic goods is universal. The codification and instructions to maintenance indicate a spontaneous charity for the contemporary historic goods. Though we can know these initiatives is not unintended action, as the many elements of heritage are rich of tangible (physical) and intangible (meanings) values. Such as the triumphal arches, honors monuments and etc., they are both works of art and also witness of important events. In Italy, there was some unconscious preservation in the Enlightenment period¹⁹⁹. The conscious erection of a careful approach to historic goods transforms the accidental protection to a voluntary work.

In Enlightenment period, the historic architectures were seen as the symbol of diversity of civilization, so as a great reference for architecture making. All historical styles were seen as natural and desirable antidotes to Rococo artificiality and the industrial revolution. In the second half of 18th century, a reaction against modern universalism occurred, raising the valuable respective peculiarity of historic remains. Several pioneers' work gave impetus to voluntary recognition of historic buildings values, like German philosopher Johann G. Herder (1744-1803)'s "Auch eine Philosophie der Geschichte zur Bildung der Menschheit (Another philosophy of the historical formation of Humankind, 1774)" and "Ideen zur Geschichte der Menschheit (Ideas for a history of Humankind, 1784)". Hence, historic buildings have been entrusted culture significance besides time value. The recognition of unique values and differences of historic buildings from the others are the inception of historic conservation.



Figure 2-1: historic center of Rome (top), Milan (down-left), Turin(down-right)

Transformation in cities was the result of both external and internal forces. The former factors include such as social, economic, technological forces, among them a particular local forces is the physical urban fabric. Until 19th century, historic centers morphology

¹⁹⁹ Bergdoll B., *European Architecture 1750-1890*. Oxford University Press. 2000.

had been formed, see figure 2-1, Rome²⁰⁰, Milano²⁰¹, Torino²⁰², but they had to face the great challenge of modernity and urbanization.

Along with the Industrial Revolution, a huge migration of people poured into cities. So the urban modernization started as a process of dramatic competence between modern needs and ancient physical environment. The population growth impelled housing construction and sanitation improvement. New factories prompted new railways and roads in accordance with the needs of transportation and commuting. At the same time, great many new functions emerged, such as hospitals, museums, universities etc., with a huge impact to the extant historic areas. On one hand, cities expanded at a fabulous speed, and on the other, some historic urban fabric was demolished as an obstacle to development. Walls of several cities were demolished and the feature of the city changed tremendously. Furthermore, modern architecture forms had thrown the prior design methodologies and disregarded the existing classical buildings. For example, Cesare Brandi (1906-1988) sustained that the modern and historical architecture was incompatible²⁰³. Antiquities were being knocked down to make way for new ones to manifest the success of bourgeoisie. The heritage and the historic physical fabrics were sacrificed in the modernization.

The external forces brought modernization to historic built fabric. The attitudes of professionals influenced the destiny of the physical environment. For example, between 1885 and 1895, to fit old e new avenues in Florence, 26 streets, 20 squares and 21 parks were destroyed, along with 341 dwellings, 451 shops and 173 store shops. The citizens organized the earliest conservation campaign to prevent the modernization²⁰⁴ and save their “collective identity”. Against the prevalence of modernity, great destruction cause alert to its negative influence. Modernization of cities in the late 19th century gave birth to the conservation practice in Italy. Then, the Italian conservationists joined their French and English counterparts in contributing to shape a conservation theory. Preservation was gradually transformed from a merely standpoint to a concrete action, from spontaneous recognition to tangible implementation.

In each small State and Duchy before the political unification of Italy the conservation theories and methodologies were constantly and publicly debated, giving birth to a vast literature, laws and regulations. This initial and intense involvement made Italian conservation movement in the center of the European debate. A thorough literature review discloses the development track of Italian conservation theory based on a chronology and main figures.

200 Merian M., *1641 bird's eye view of Rome. Topographia Germaniae, 1642*. In Fauser, A., *Repertorium alterer Topographie, (2 vols), 11928*. Benevolo, L., *The Architecture of the Renaissance*, vol. 2, p. 1066.

201 Braun G., Hogenberg F., *Civitates Orbis Terrarum, 1572* in Herzogin-Anna-Amalia-Bibliothek, Weimar. Map of historic center of Milan.

202 Torino, pianta. Incisione (mm 515x756), anonima su disegno del 1674 di Giovanni Tommaso Borgogno (Dal Theatrum Sabaudiae).

203 Brandi C., translated by Rockwell C., *Theory of Restoration. Istituto Centrale per il Restauro*. Nardini Editore. 2005. Original title: *Teoria del Restauro, Istituto Centrale per il Restauro*. Nardini Editore. 1977.

204 Kaise W., “*Saving the Magic City*,” *The New York Review of Books*, Dec. 3, 2009, p.59-60.

Intervention theories formed in the dialectic debate between choosing retention of status quo or "restoration" that creates something that never actually existed. French Eugène Viollet-le-Duc and British John Ruskin largely polarized architectural conservation in nineteenth century, having a great influence on Italian conservation theory and practice. Their theory gave a well description of the tension inherent in conservation between the emotional and humanistic aspect on one hand, and the rational and scientific on the other. Eugène Viollet-le-Duc proposed conservation based on stylistic completeness to create the "original image" of the work of art. Ruskin cherished the time evolution marks in historic good, opposed to "fake" original, preferring a conservation based on historic differences. Known for his restoration of the mediaeval forms of the city of Carcassonne, Viollet-le-Duc was in charge for a great many medieval buildings' restoration, combining historical fact with creative modification. For example, under his supervision, Notre Dame was not only embellished but also "updated," gaining its distinctive third tower with other smaller changes. He thought restoration is a "means to reestablish a building to a finished state, which may in fact never have actually existed at any given time²⁰⁵". He stressed sufficient skills to restore, emphasized current status quo and called for comprehensive approach based on trans-disciplinary way. Later, practices which was conducted from 1850s to 1910s advanced new exploration and discovery. John Ruskin (1819-1900) and William Morris (1834-1896), inspired by the Arts and Crafts Exhibition Society in 1888, abandoned the domination of "stylistic restoration". They argued that restoration aiming at completeness is destruction. Ancient buildings should be preserved without erasing accumulated hint encoded in their decay²⁰⁶, hence they claimed "less intervention is more".

Toward the end of the 19th century, historic conservation of ideas had grown up into an important current in city planning, as in the case of Austrian Camillo Sitte (1843-1903). He stressed the role of historic buildings in modernity in his great work "Der Städtebau nach seinen künstlerischen Grundsätzen (Artistic principles of town planning, 1889)".

Italian conservation pioneers casted great enthusiasm on these focus and kept close contact with them, Ruskin gave his guideless by public or private letters with professionals of Saint Mark's conservation work in Venice. Camillo Boito played a fundamental role in theory formation of conservation in Italy. He reconciled the two prior "stylistic restoration" and "historic restoration" antithetical views. The theory improved into systematic views incorporated into the "Prima Carta del Restauro" and the "Charter of Restoration in the III Conference of Architects and Civil Engineers of Rome" in 1883. The main points of Boito's conservation viewpoints are to illustrate evident difference the new insertion in old parts, to suppress unreal moldings and new decorative elements, to the authenticity, to make clear restoration work records, to encourage publication, and to exhibit the avoid-less removed historic elements²⁰⁷. Boito's main principle, i.e. to maintain original materials with evident identification of the supplemental additions and modifications was extensively

²⁰⁵ Viollet-le-Duc E., Whitehead K. D., (tran). *The foundations of architecture*. New York: George Braziller. 1989. p.195.

²⁰⁶ Ruskin J., *The seven lamps of Architecture*. Wiley, 1849. p.19.

²⁰⁷ http://en.wikipedia.org/wiki/Camillo_Boito.

accepted and inspired modern legislation on restoration of historical monuments in several countries. Boito's opinion serves as a link between past and future that contributes the maturation of the conservation theory. Owing to such works, the general frame of the built heritage preservation theory was set by 1900.

Then Cesare Brandi enhanced the conservation theory in Italian context and brought out enlightenment of international conservation movement. After 25 years' teaching, he started the foundation of "Istituto Centrale del Restauro (Central Institute for Restoration)" in 1938 (now the "Istituto Superiore per la Conservazione ed il Restauro", Higher Institute for Preservation and Restoration). Brandi's key contributions to conservation was directed to give full consideration to critical issue of loss (lacuna), compensation and authenticity²⁰⁸ of the physical work of art.. The reestablishment of the potential unity of the work is critical to conservation's mission, and intervention should do not influence its culture values. According to Brandi, historic sites are recognized as artistic work (opera d'arte) which is created in a given space and time (istanza storica). Historic site is attached to a certain time value, space value and artistic values. "The intervention of the restoration depends on the site's uniqueness. Traces of its historic evolution should never to be deleted, like the patina acquired over years is conservation subjects too". He also pointed that new intervention should be kept clearly distinct from original fabric and compatible for a future intervention.

Conservation's interest cares from single visual completeness to both aesthetic appearance and historical meaning. As a product and an act of critical interpretation of heritage values, it cares not only the physical per se, but also traditions, historic habits as well as contemporary concerns. Brandi established the concept that intervention as a balancing act meant to re-establish the potential unity of the relics, which is the material-image relationship, without compromising its historical context²⁰⁹. It is a comprehensive concept which recognizes, qualifies and accommodates aesthetic, historical, and functional values together.

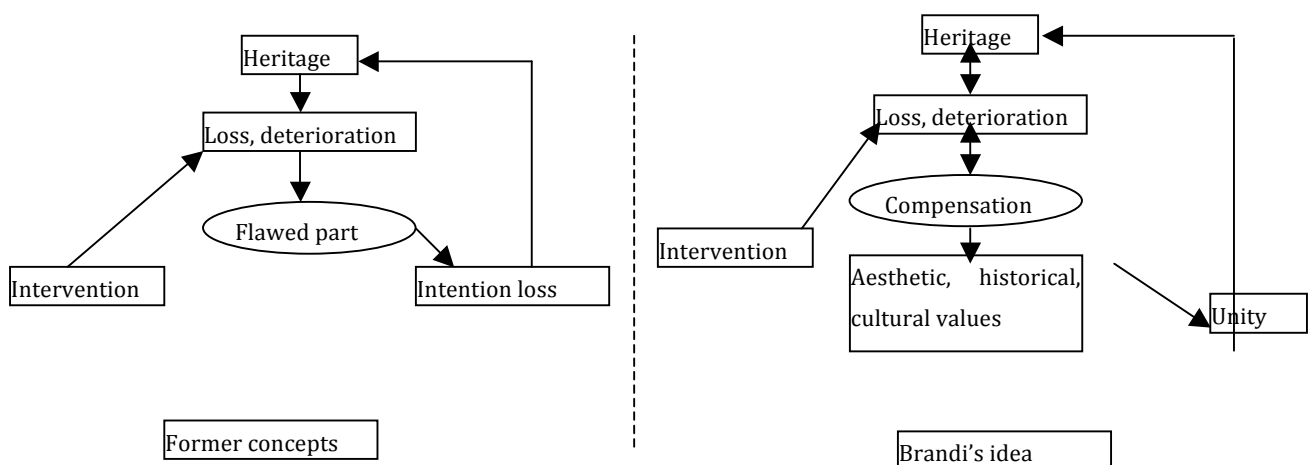


Figure 2-2: historic intervention transition by Brandi

²⁰⁸ Matero F. G., *Loss, compensation, and authenticity: the contribution of Cesare Brandi to Architectural conservation in America*. Future Anterior Volume IV, number 1, summer 2007.

²⁰⁹ Ibid.

The “original appearance is transient and obsolescent, in a transient condition, as few materials are truly inert or stable for long, but change over time is a part of their natural life. Change is inevitable; decay should be seen as an organic part of the original intent not an exclusive part, differing from that it assumes an importance of its own as a negative element²¹⁰. Owing to loss seen as a negative factor to the wholeness, compensation to the loss is natural process. The compensation should be carried out in a rational way at the outset. The potential wholeness of physical form can be accessible even after alteration from damage and partial loss regardless of the scale. Besides the visual unity of goods, compensation is a physical process occurring in response to fragmentation. It results from the incompleteness of form to reconciling the original, or subsequent aesthetic values, with acquired historical values²¹¹, reconciling these antagonistic “stylistic restoration” and “historic restoration” conflict.

Brandi was thinking that the intervention is “an activity dealing with extending the life of the relics and restoring its appearance...any operation that aims to put back into effective order a product of human activity²¹².” The two intertwined conflicts, loss and compensation, or damage and intervention are inextricably contradictions in maintaining the fabric. Brandi recognized that it was necessary to have relative approaches to balance historical and aesthetic values in any intervention strategy. Conservation, as an activity of mediation between the past and present, reconciliation between deterioration and rebalance, is responsible for what the present viewer sees and experiences²¹³. Functional requirement is secondary and concomitant with aesthetic and historical values. As Paul Philippot points out “what is to be considered as the whole of the object, to which all operations must be referred? What is the context of the object? What has been the history of the object?²¹⁴” Experiencing such debate and practice, experts realize that original intent and function is neither available nor desirable, so the conservation focuses shift from artist embellishment to values respondent²¹⁵.

Now, let us have an eye on the interpretation of authenticity²¹⁶ of Brandi. Ruskin’s indictment of restoration as “a lie from beginning to end” indicates he favors visible and honest interventions. Compared to Ruskin, Viollet-le-Duc defined authenticity not by age, but by completeness of the mage (style) and form (structure). Brandi preferred material authenticity as the forefront of conservation’s priorities²¹⁷.

²¹⁰ Brandi C., *Encyclopedia of world art*. Mc Graw-Hill Book Company Inc., 1964. p.182.

²¹¹ Philippot P., *Restoration from the perspective of the humanities*. In N. Stanley Priced. al. 1996. p.217.

²¹² Brandi C., *Encyclopedia of world art*. Mc Graw-Hill Book Company Inc., 1964. p.180.

²¹³ Matero F. G., *Loss, compensation, and authenticity: the contribution of Cesare Brandi to Architectural conservation in America*. Future Anterior Volume IV, number 1, summer 2007.

²¹⁴ Philippot P., *Historic preservation: Philosophy, Criteria, Guidelines*, In N. Stanley Priced. al. 1996, p.271.

²¹⁵ Dykstra S., *The Artist’s intentions’ and international fallacy in fine arts conservation*. Journal of the American Institute for Conservation, 35, No. 3, Fall/ Winter 1996, p.197-218.

²¹⁶ Authenticity comes from Greek word “authentēs”, having author, earliest uses, original, genuine, first-hand meanings. It is opposed to copied, counterfeit, and imaginary.

²¹⁷ Matero F. G., *Loss, compensation, and authenticity: the contribution of Cesare Brandi to Architectural conservation in America*. Future Anterior Volume IV, number 1, summer 2007.

Original material of the physical good is the first aim of conservation. The second aim is to re-establish its intended image and potential unity avoiding to commit a fake and to hide significant traces of its history. Authenticity is gained through isolate the new and the old by the identification of historic and aesthetic value of each part but in a whole. Just as Philippot states "any authentic relationship with the past must not only recognize the unbridgeable gap that has formed, after historicism, between us and the past; it must also integrate this distance into the actualization of the work produced by the intervention." From Brandi's considerable progress, the loss and compensation are identified as part of the good. At the same time, historic goods differentiate themselves to us with unique various values as the time change. The intervention respects authenticity through identification of historical and aesthetic differences.

Conservation theories on protection gave birth to civic legislation in first decade of 20th century. Italy first issued the "Monument Act of 1902" law on architectural conservation: Viennese historian Alois Riegl, in "Der moderne Denkmalkultus²¹⁸" categorized values of work of art into artistic-value, historical –value, age-value, use-value and newness-value in 1903, developing a general reflection about the nature of monuments and their role in modern society.

The devastations of World War I, centered in Europe, caused tremendous damage to European great cities. After the war, in Italy there were different attitudes to the way of reconstruction. Concerning the historic built fabric, Cesare Brandi advanced that the modern and historical architecture was incompatible while Roberto Pane (1897-1987), one of the authors of the Venice Charter opposed to it, admitting that the new could be adopted in the old within constrained limits.

In 1920s, as a solution, demolition was seen as a necessary tool for functional and hygienic refitting of existing built areas. Sacrifice of minor or crumbling architecture was a necessary loss proposed by Gustavo Giovannoni, who significantly affected the direction of conservation both in Italy and world widely. Its theory of 'thinning' is to prompt free spaces where already there was a less compact urban fabric to improve living environment perceptibly. Boito's "restauro scientifico (**Scientific Restoration**)" approach was expanded by G. Giovannoni's application in all historic buildings, not just classical monuments. He encouraged using traditional techniques and "primitive materials" that were close to the original. He paid particularly emphasis on "minor architecture" of historic urban centers which were seen with discounted value. In this way, conservation extends from single buildings to a wider field, which makes an important contribution to integrated historic environment conservation²¹⁹. He laid a firm foundation of the Italian historic conservation and historic regeneration. He expanded the scope of conservation from a mechanism building preservation to an integrated conservation, and brought about reconciliation between the development and conservation. Architects, engineers

²¹⁸ Riegl A., *Der modern Denkmalkultus, sein Wesen, seine Entstehung*, 1903. The modern cult of monuments: its character and its origin. MIT Press, 1982.

²¹⁹ Stubbs J. H., Makaš E. G., *Architectural Conservation in Europe and the Americas*. John Wiley & Sons, 2011.

and planners who have been influenced by his thoughts inclined to carry out their work avoiding destroy historic fabrics. He also promoted the legislation of conservation on above level and put up feasible technical methods in conservation.

We can probe deeply to get a more comprehensive understanding of Giovanni's thought. In 1930s, historic center was seen as a central theme, where the confliction between the new and the old became serious. In its main work "Vecchie città ed edilizia nuova (Old town with new buildings)" Giovanni sustains that old city is a irreplaceable collection of arts that should be seen, studied and preserved as an entity. Cities inherit the civilization while always adapt themselves to new needs. In other words, they are the result of continuous evolution of collective styles. We should integrate every epoch rather than prefer some of them. Secondly, "l'integrale città nuova"(the new comprehensive city) needs organic functional integration to elevate space quality and identity value. New modern buildings should be contained in the old cities, which should be respected rather substituted. Thirdly, Giovanni also proposed that the "città progressiva" (progressive city) should be based on existing physical structure, incorporating new functions. Giovanni gave a scientific method to overcome the conflict between innovations and conservation, which is to protect the civilization and tradition in historic heritage and fabrics. These thought was promoted by the Fascist political power, which used ethic heritage to show the nation's cultural superiority. Then, he tried to establish a feasible system to cope with the relationship between the preservation and development (sviluppo urbano e tutela). Urban plan was seen as a means to regulate the demolition and extension, while public involvement was entrusted to pay attention to preservation. Furthermore, both the nature and man-made landscape which has aesthetic, historic and cultural values, should be protected together (Law 1497/1939). The relationship between settlements and urban landscape should be preserved rather than altered through mimetic interventions.

The Italian norms for the restoration of monuments in 1932, written by Giovanni, explained correct conservation and rehabilitation practices for monuments, and highlighted the need of non-isolation of single monuments within their surroundings. Since 1930s, planning has improved profoundly as a coalition of planning and architecture design to an architectural design-planning way (architetto-urbanista).

Instead of pure concepts, there were many cases. Specific "**critical restoration**" approach was formed in these practices. Giovanni was a pioneer that put the necessity of tailoring an approach close to the needs of the monuments. The conservation practice and theories which stem form restoration of individual monument was extended to a complex approach caring the role of the neighbor in historic features maintenance. According to the critical restoration method the value of the monument should not be distorted and historic buildings should not be separated by the surrounding environment. Usual demolition of historic centers should be avoided and new construction should be gathered in a new developed area. To settle the physical degradation of decayed settlements, the "thinning" (diradamento edilizio) is the right intervention to transform the

extant parts eliminating the less important buildings.

Benito Mussolini and his Fascist party regime (1922-1943) brought great destroy to historic heritage and urban morphology. Mussolini took 20 years to built a national modern network of infrastructures: new railway station, post office, court, university, factories, hospitals etc. Also, "Mussolini spades and shovel" swept away great historic parts, leading to Rome and many other historic centers demolitions and a crushing defeat. He built huge squares; broad roads broke up many ancient buildings, especially like to make magnificent ancient Roman architecture, "cleaning" the surrounding urban fabric. Moreover, Mussolini ordered to open in the middle of the ancient Forum a new road, the Imperial Forum Avenue, linking up the ancient and modern city, so producing an irredeemable historic disaster.

At the same time, also in the ultra modern Athens Charter, following the Resolutions of IV International Congress on Modern Architecture (CIAM, 1933), approached the conservation matter. Though it represented the thought of modernity and laid the basis of Functionalist planning, it also recommended to cares for preserving distinctive monuments and historic areas. Urbanization should respect unique monuments for communication of historic centers.

2.1.3 Growth stage

Whereas Mussolini attempted to redefine Italian psyche into Imperial Roman by demolishing successive antiquities, Italian professionals works began to blow at gale force in the international conservation movement. Giovannoni's refinements of Boito's principles gave birth to the Athens Charter, published in 1931 for the First International Congress of Architects and Technicians of Historic Monuments on the restoration of historic buildings, and organized by the International Museums Office. The Athens Charter is a seven points manifesto, including the establishing of organizations for restoration and consultation, ensuring projects that are implemented with criticism, establishing national legislation to preserve historic sites, reburying excavations which are not to be restored, allowing to use modern techniques and materials in restoration work, placing historical sites under custodial protection, protecting the surrounding areas of historic sites. The Charter tentatively raised historic areas problems, recommending that the characteristics of cities should be respected, caring also about blocks adjacent to monuments and the picturesque perspectives²²⁰ in new development. Athens Charter of 1931 had a profound influence on the formation of Venice Charter, and the establishment of international institutions, like ICOMOS and UNESCO.

The Italian Charter of Restoration (Carta Italiana del Restauro) was issued in 1932 by the Superior Council for Antiquities and Fine Arts (Consiglio Superiore Per Le Antichità e Belle Arti), as a symbol that conservation had reached a cultural and political consensus

²²⁰ Mahajan S., *Learning to Live with Cultural Heritage in Urban Indian Contexts, Conservation Challenges and Preservation Dynamics*. Masters thesis in Economics and Techniques of Conservation of Architectural and Environmental Heritage, 2008.

as a necessary tool to preserve the national outstanding values. As a conclusion of decades of study, Italian “Charter of Restoration” includes 11 items: among others, restoration is the primary task without any assumption or preference, the replacement is limited without absolutely certainness, and scientific experiment is encouraged²²¹.

Athens Charter triggered national recognition of historic values, hence brought up the first civic legislation on preservation - the Law 1089/1939 “Protection of things of artistic and historic interest (Tutela delle cose di interesse storico e artistico). As a consequence the transformation of historic goods is very limited, and historic heritage was thought as one good of public interests. Historic conservation has gained national consensus and became a social obligation.

The destruction occurred during the World War II have exerted a strong negative influence. Most of vital European cities, especially historic centers with affluent historic beings, was roughly destroyed, see figure 2-2. Cultural identities were impoverished because of great heritage loss. After the war, towns and cities undertook extensive reconstructions. For example millions of Polish citizens went back to their capital. Warsaw was completely robbed off her historic fabric and carried out a massive and comprehensive effort to meticulously re-create the entire historic city. Historic buildings and squares were established with their incomparable cultural identities and collective memory. Moreover, not only single monuments but also historic centers were recognized as containers of culture. Urban conservation recommendations and legal measures were thus called upon, to help the safeguard of the existing historic areas. Both monumental and non-monumental architecture was considered with a strong sense of identity²²². The conservative attitudes to historic goods and respect to extant morphology, plus the consideration of context, contributed to a more balanced way to develop European cities.

In 1950s’, under the pressure of reconstruction and new housing requirement, reconstruction and expansion gained most attention while the historic centers were set aside. New urban quarters developed rapidly while historic centers were shelved. In the expansion model, which was thought, as the adaptive neighbor proposed by Giovannoni, was impossible to reconcile existing fabric with the new. It was obvious that historic centers cannot be assimilated into the modernity process. The environment of these centers degraded greatly. Experiencing poor governance, looting and impoverishment, historic centers became a white area (Zona Bianca) not planned in the municipal plans . This neglect brought a positive side-effect: the freezing way kept center’s morphology stable without large-scale destruction inside.

²²¹ Consiglio Superiore Per Le Antichità e Belle Arti. *The Italian Charter of Restoration*. Ministry of Education, 1972.

²²² Mahajan S., *Learning to Live with Cultural Heritage in Urban Indian Contexts, Conservation Challenges and Preservation Dynamics*. Masters thesis in Economics and Techniques of Conservation of Architectural and Environmental Heritage, 2008.

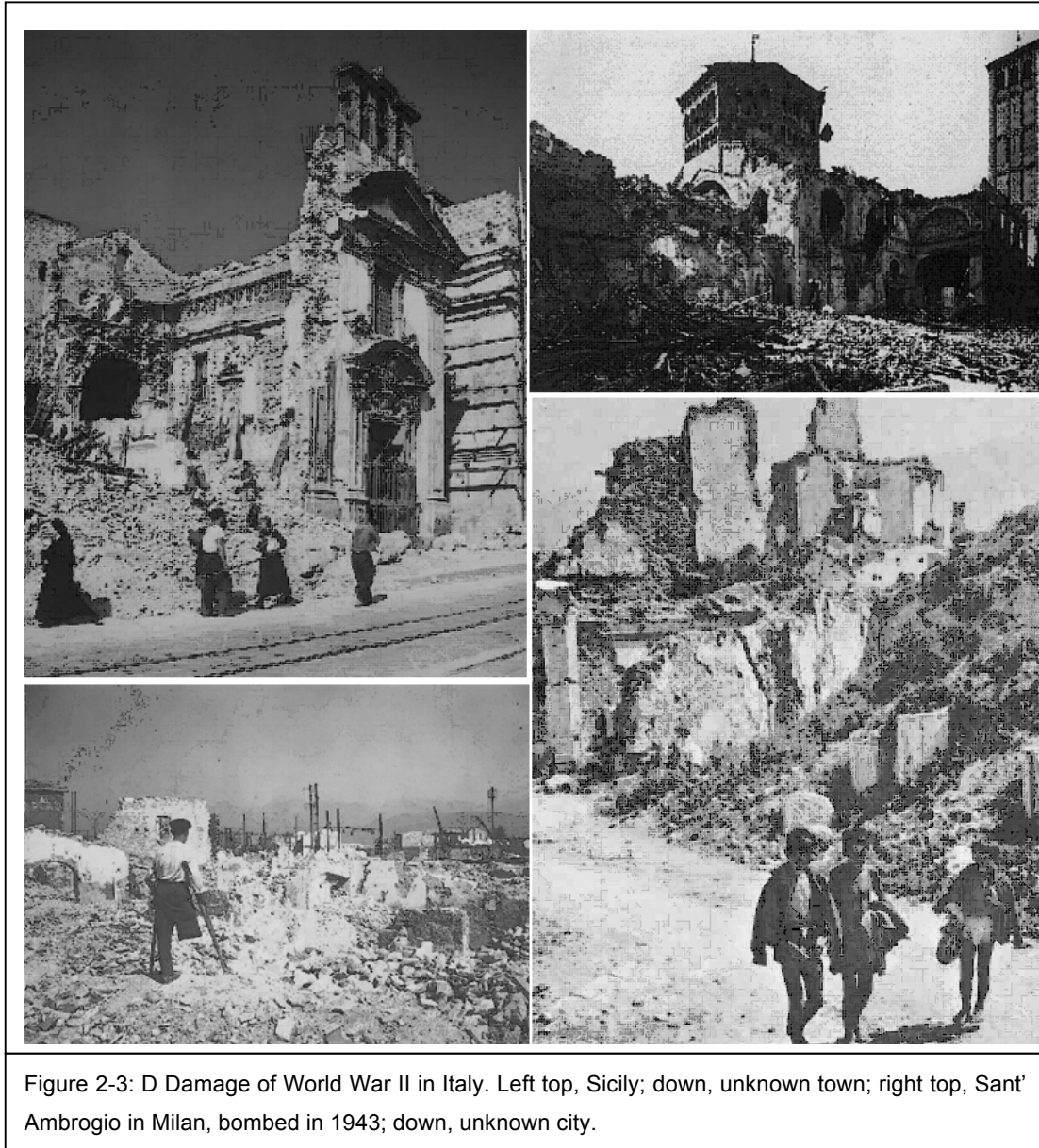


Figure 2-3: D Damage of World War II in Italy. Left top, Sicily; down, unknown town; right top, Sant' Ambrogio in Milan, bombed in 1943; down, unknown city.

After the war, Italian society had been experiencing serious social changes since its “economic miracle”. Volcanic urbanization brought with environmental degradation, like pollution, traffic burden etc. Until 1960s, the protection law in force (Law 1089/1939) cannot guarantee preservation facing the conflict with the whole city change. Public interventions were too rough to safeguard the existing centers. Since then, ANCSA²²³ was playing an essential role in the conservation issue. As a technician committee, ANCSA was set up in 1961. After World War II it tries to define conservation scope, aims, and problems of historic centers. It carries out interdisciplinary research in conservation and rehabilitation, provides assistance for conservation, implements interventions, and issues regulatory principles to guide the conservation movement in Italy. Among the economy’s booming, it aims to protect the individual monuments and their environment as an entity, because surroundings are seen as the first essential factor of historic centers. It proposed that conservation should depend on proper and effective planning tools.

²²³ ANCSA: Associazione Nazionale Centri Storico-artistici, National Association of Historic-Artistic Center.

Historic center becomes synonymous of poor quality and it requires appropriate tools to be managed so conservation should enter in the ordinary planning. In 1961, in the 1st National Conference ANCSA proposed to reinforce expropriation and public intervention to preserve transformation of historic centers. It called for define better the intervention standards, procedures and financing. The creation of open spaces is advocated; from social point of view, local population is seen as a factor of rehabilitation and their right of reoccupying houses and shops after the conservation works is supported. Public intervention and expropriation are meant to facilitate public housing, through integration of public interest and residential planning and to moderate real estate market. Hence, conservation was entrusted with public policy property.

In 1964, in the 2nd National Conference, ANCSA advocated the abandoning of passive policies and adopting effective ways to get economic and functional recovery in historic center. A parliamentary committee, the Franceschini Commission, was set up to be responsible for supervising the conservation. Franceschini Commission created the definition of "Cultural Property" as "property that constitutes material evidence having the force of civilization, and firstly introduced the notion of environment with reference to urban centers, housing estates and areas of communal territory. From Giovannoni's to Astengo's conceptual processing, built environment was gave a much more tangible value which enlarged the subject of preservation and expanded the scope to handle the relationship between new and old.

The idea that historic center is a "Cultural Phenomenon" was recruited firstly in the 3rd national conference of ANCSA in Perugia in 1966. Then conservation began to carry out from a cultural meaning viewpoint. Actually, Italian is skillful at transferring the theory into laws and using legislation to guarantee conservation. To frame the area and the principle of conservation of historic center is compulsory in PRG (Municipal master plan), as set in Law 765/1967. Every building should be referred in planning especially in detailed planning following special guidelines. The 4th national conference pointed that conservation object is to enhance cultural, economic and social values of historic centers' collective resources.

When it came to the beginning of 1970s', owing to the economic miracle and fast urbanization, there emerged a set of serious social problems, such as huge gap between the rich and the poor, poor social welfare system, disgusted environment and etc. Against the background of public interests and legislative justice, public housing and social services have become government strategies to solve urban problems. Blighted buildings could be expropriated for redevelopment and public housing could be applied in central areas according to L. 865/1971. Though it is not directly related to the conservation of historic center, it began to range over the untouched historic center, which was always left as 'white area' in prior various plans. Italian professionals began to reflect upon the previous policies and mistakes thoroughly. Seen as a part of the whole fabric, abandoning the static and passive attitude as mere static monuments collection, historic center should be involved into the whole urban development system. The role of the

historic center, wholly was put up into the entire city's development. The remaining houses could be involved into dealing with development imbalance, resources abuse in the uncontrolled expansion actively. In 1975, Bologna was firstly implement policies including some historic buildings were preserved for public houses.

According to Gubbio Seminar held by ANCSA in 1970, historic buildings can be involved in the market. So the conservation began to incorporate capital flow and accommodate active private actor. Historic center is a dualism of cultural and economic phenomenon, by which the market can make good use of its economic value.

Reusing the historic buildings is a feasible alternative to constrain uncontrolled expansion, coinciding with territorial rebalancing policies at master plan level. CER²²⁴ was erected in charge of public housing and public funds for restoration in historic centers by L22.10/1971. In this way, reusing and redistribution of existing built resources were controlled by public institutions. 6th national conference of ANCSA required identifying social and economic characteristics of history buildings. Based on the analysis of categories and the development trend in historic center, appropriate strategies should be outlined. In 1972, ANSCA conference held in Genova, gave birth to an office for historic centers conservation and called for promoting appropriate legislation. Particularly, in this conference, A. Predieri provides an interpretation of the law 865/1971 that blighted buildings in historic centers can be expropriated for public use. The Culture and Environment Ministry proposed to extend this policy to the entire city. It triggered a great public and private investment to conservation from 1961 to 1967, by which 3.8 million houses were equipped with toilets and 6.2 million with heating system. It almost tripled to \$3000 million per year in 1960s'. In 1978, \$40 billion was invested on the rehabilitation, and it would reach \$50 billion in 1980s to allocate essential service and to improve overall quality. In 1978, No. 457 "Renewal plans" introduced renewal tools for historical centers regarding both the ordinary repair and urban renovation intervention.

Conservation became a social strategy to deal with urban development since 1970s. Reconsideration of historic heritage were prevalent among the discussion within ANCSA in 1980s'. In 1980, it went further to probe defects of reusing policy, such as failures of public intervention, difficulties of involvements, and flaws of the protection, just like the theme of Gubbio Seminar "the reuse of historical centers: beyond recovery of the existing building (Bilancio e prospettive per il riuso dei Centri storici: oltre il recupero del patrimonio edilizio esistente)." ANCSA proposed historic recovery contains "surgery recovery" and "overall enhancement". After pointing out the problems, such as inadequate tools in public housing, poor local analysis, and lack of observation and evaluation of process and results, comprehensive integrated PRG and PEEP in recovery plan were implemented, calling for quality enhancement, in Lucca seminary, in 1982. Innovative tools and complex programs are needed in the comprehensive strategy (9th national conference, 1983, Lucca-Pietrasanta). Because of cultural economic and tourist booming, historic and cultural identity reuse has brought great commercial return. The interventions of the

²²⁴ CER: comitato per l'Edilizia Residenziale, committee for residential building.

historic-cultural system qualifies urban space structure, aiming for optimizing economic, social and physical structure. In 1986, 10th National ANSCA Congress in Bergamo advanced the existing city experiencing a dialectic process between conservation and transformation, and pointed out aims of conservation is to recovery material space quality. Historic center and the physical fabrics should be cherished as fundamental sources for environmental quality, and targets of conservation is to redevelop the existing city (“Un progetto per il recupero della qualità”).

From the brief study of Italian conservation evolution, it has a technocracy characteristic. A few professionals and technical institutions push forward deepening recognition, mechanism erection and legislation. With a view to historic beings’ cultural value, economic value, artistic value and public interest, government absorbed technocracy-oriented suggestions to promote conservation as social activities, public policy and legislation.

2.1.4 Redevelopment period

Till 1990s’, great advancement of technologies especially the information techniques has brought great change to human built environment, which also has influence on traditional conservation style. Previous publications have focused on conservation and sustainability as separated issues. Perceptions, however, are changing; new linkages are being forged²²⁵. Resources shortage put up sustainability and environment issues to urban development²²⁶. It asked to modify the rude development into an intensive growth; hence making good use of existing resources is accepted. Historic goods are seen, as a kind of resources, becomes a medium of sustainable strategies. Historic heritages conservation cares about existing living asset so indicates a sustainable way. National uniqueness is richness, so historic heritage should be conserved also to support tourism. As one rare resource, historic goods reuse is involved into a sustainable development, which is the maturity milestone to conservation. The conservation of historic center, and cultural landscapes is interactive with three factors: environment, economy and society, see figure 2-4. Its conservation has more meaning in physical way, environment way and social way. European prudent management of natural and cultural heritage tries to exploit cultural landscapes through bind conservation with cultural industry, tourism and ethic identity. Then, identified as a kind of cultural property, like Law 352/1997, historic center’s conservation attracts more attention.

Accompany with the Italian second-generation planning system, historic conservation has triggered great interests organically with private investment. Historic conservation put into effect more integrated strategies. From enhancement of existing city to sustainable development of the territory conservation expands to a more interdisciplinary approach.

²²⁵ Dennis R., *Conservation and Sustainability in Historic Cities*. Chichester, GBR: Wiley, 2008. p. vii.

²²⁶ Brundtland Commission. *Bruntland Report*, 1987, Rio Conference, 1992.

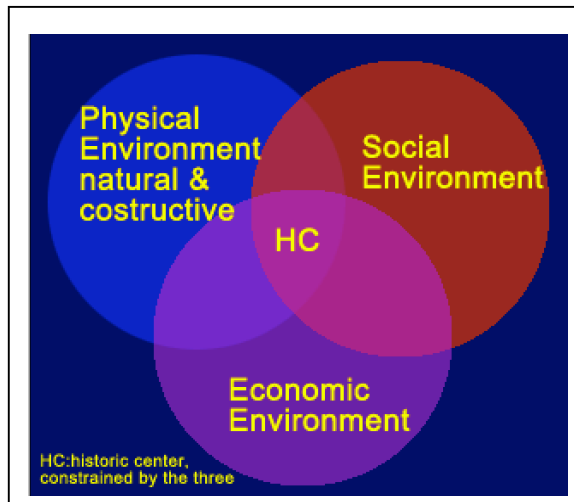


Figure 2-4: Relationship between HC and the other three factors.

2.1.5 Brief Conclusion

The historic conservation evolution in Italy has experienced infancy, growth, confusion, reflection, and maturity stages. It starts from the single physical protection, and then it has improved to the management of buildings or wide urban fabric, from the spontaneous protection to a mature theory, from unselected application to reflection, from “scientific restoration” to “integrated conservation”. Besides the irreplaceable recognition of various values of historic heritages, conservation subjects expands its scope, hence it bears more responsibility.

Italian conservation system developed with governance and private participation, as the result of interaction between internal technocracy and external public power. Conservation expands its scope to public policies, by means of active legislations, social capital, academic institutions and research. Pointedly, there are keen consideration and response for every value’s need. To meet the various needs, the technical public body plays an essential role in its development. Thanks to a even more mature recognition of the work field, it has improved the conservation as a comprehensive policy and a strategy for the city development, see figure 2-4. The main points are listed in the table 2-1 below:

Stage	Figures/events	Thoughts	Italy
19th century	Florence conservation		
	Camillo Boito	Maintaining authenticity; Scientific restoration	
1865	Act 2359	From the point of acquisition of land through compulsory purchase for public	
1902	Monument Act	first special law on architectural conservation	
	Benedetto Croce	It distinguished expression from representation	
	Roberto Pane	The new could be adopted in the old with limit.	
1920s'	Gustavo Giovannoni	Crumbling architecture was a necessary loss; Theory of ‘thinning’; extended subjects from single buildings to all historic buildings;	
1931	Athens Charter	Manifesto on seven points	no

1932	Charter of Restoration (Carta Italiana del Restauro)	A national consensus as a necessary tool to maintain the historic value	
1932	Italian norms for the restoration of monuments		
1933	Athens Charter of Town Planning,	Elaborated by CIAM, it recommends that not only distinctive monuments should be preserved but also the overall area	no
1939	L.1089/1939	First law of historical goods preservation,	
1939	L.1497/1939	Historic goods are one of the goods of public interests.	
1960	Gubbio Charter	HC is premise of the development of modern city	
1960	1 st National Conference, ANCSA		
1964	2 nd Conference, ANCSA	Abandoning passive policies and adopting effective ways to get economic and functional recovery in historic center	
1966	3 rd national conference, ANCSA	Historic center is a cultural phenomenon	
1970	Gubbio Seminar	Conservation began involved into economic system	
1971	L. 865/1971	The blighted buildings could be expropriated and public housing could be provided	
1971	6 th national conference, ANCSA	Historic centers as a dualism of cultural and economic phenomenon	
1971	Law10/1971	CER was established in charge of public housing and public funds for restoration	
1972	Region conference	An office for conservation of historic centers and promoting appropriate legislation; An interpretation of the law 865/1971 that blighted buildings in historic centers can be expropriated for public housing.	
1978	Law 457/1978	Introduction of a "Conservation plan" (piano di recupero) as a tools for historical centers preservation	
1980	Gubbio Seminar	Review and prospects for the reuse of historical centers	
1982	Lucca seminary	A comprehensive strategy integrating PRG with PEEP in recovery planning was called for quality enhancement	
1983	9 th national conference, ANCSA	Comprehensive strategy	
1986	10 th National Congress, ANCSA	A dialectic process between conservation and transformation, and the aims to recover the quality of total existing value are stressed	
Table 2-1: Chronological evolution of historic conservation in Italy			

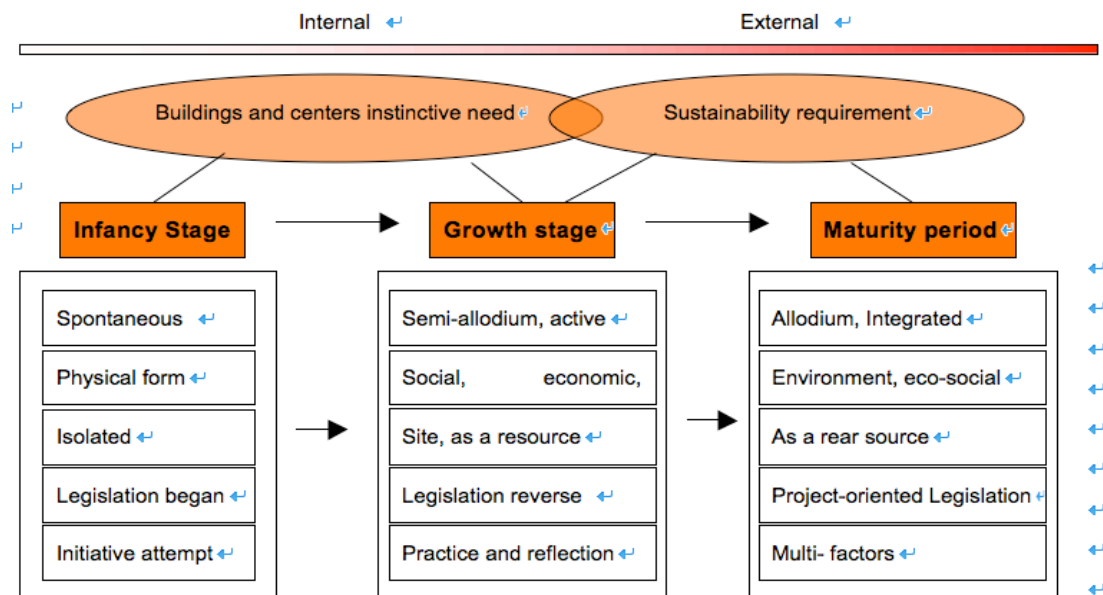


Figure 2-5 the evolution of conservation in Italy

2.2 Characters of Italian Historic Centres

As most works were created by humankind, city has inherited great social-cultural values over times. City is composed of various historical layers whose physical evolution have been shaped, interwoven and entangled by diversified social, economic and environmental forces. Historic center contains commercial, cultural, social activities and is usually the historical, political and geographic heart of a city. Italy is proud of its extraordinary historic centers, several of which have been listed as World Heritage.

Often originated from Roman military camp, most Italian historic centers expanded spontaneously and in a centripetal way. Following the Lynch analysis, the characteristics of historic centers can be read on the base of five elements²²⁷: 1) Edge: historic center is an area often limited by a physical boundary. Therefore, even if the walls are demolished, the border can be easily found out; 2) Districts: historic center is a homogenous entity, and is distinguished as one part of the city. It gains its homogeneity from a consolidated plot partition and a continuous though variously styled fabric; 3) Paths: they are organically distributed and lively in congenial dimension; there is usually one main street as the backbone of the morphology, linked with the most important historic goods; 4) Nodes: they are streets cross making focal points, intersections and loci, religious complex. 5) Landmarks: they are some important palaces, basilicas, castles and churches, serving as external reference points. They usually form the most important part of the skyline.

Also, we have to attach much attention to the space texture and orders. Taking the Nolli Rome Map²²⁸ for an example, Nolli represents enclosed spaces such as the colonnades in St. Peter's Square and the Pantheon as open civic spaces. Historic buildings were organized organically, and the streets were a true livable public space. The whole historic

²²⁷ Lynch K., *The Image of the City*, MIT Press, Cambridge MA, 1960.

²²⁸ Giambattista Nolli, ca. 1692-1756: <http://cluster3.lib.berkeley.edu/EART/maps/nolli.html>.

center grew naturally and spontaneously developing as an organic context.

Furthermore, Italian historic centers, as “open air museums” incorporated into the whole city growth, have played a vital role, closely interrelated to the daily life of Italian social, economic and political life. They are viewed not only as an object of art, but also as a living organism with a self-managed system and a source of social networks composing a pleasant environment with diverse creativity. Of course they have gradually lost quality and vitality in the new planning and construction:

“Like the body, this organism consists of healthy and decaying portions, and as such it is continually engaged in a process of self-transformation throughout its lifetime”-- Scattoni Falco, 2011

Historic center has been planned involved both in relation with the urban whole development and with specially place-based planning tools.

Concerning the matter of heritage at risk, with the “Italian heritage risk’s map”, Italian professionals have a thoroughgoing study to address their work. In this way, from building restoration tools to seismic prevention methods, numerous professions, workshops, institutions strive to give feasible ways, comprehensive ideas and integrated methods to protect the historic center.

At the legislation level, which will be studied more detailed in the next section, from the national level to regional and commune level, there are general and sectorial laws. The law regulates conservation subjects, procedures, and public interests, providing an equal background for professionals, operators and inhabitants. The law encourages the social participation about preserving the living environment, promote public initiative and provide a positive supplement for public governance.

2.3 The Italian planning system for the historical centres

2.3.1 A Western philosophical point of view on conservation

The Italian Constitution proposes the protection of historical assets as one of its fundamental nation duties. As a social obligation, conservation of the historic goods is an embodiment of western philosophy. Western conservation theories have gained prevalence internationally, holding the ‘conceptual reference’ in this conservation field.

In European vision of reality material and form are the two aspects of being. They both are the container of the being substance. Original material and form as a premise cannot be replaced for existing of the being. In Aristotelian logic, which founded rational inference in Europe and is seen as orientation of modern science, A is not non-A from his organon, a way of reduction to absurdity. As Berque wrote²²⁹:

There is no possible intermediate being between what the thing is (A) and what it is

²²⁹ Berque A., *Transmitting the past to the future: an ontological consideration on tradition and modernity – Historical Architecture Heritage*. Preservation and Sustainable Development International Symposium, Tianjin University, 2007.

not (non-A). There is only the identity (A) of a substantial being (ousia), or the negation of this identity (non-A) by the otherness of another substantial being. This conception of identity is in tune with Aristotle's conception of place (topos) as to tou periechontos peras akinêton prôton, "the immediate immobile enveloping limit" of a being.

The identity of a thing is limited to what is called its external shape, or the Vessel. It interdicts the relation between A and non-A. In this way, A loses its all-environmental connections. Once A is created, A has fixed components and form. The addition to being A of non-A is alienation to the ontology per se. This is the orientation of western philosophical views of respect to original material and form (authenticity).

The idea of "historical monument (*Denkmal* in Riegl's sense)" appeared in Rome as early as in 1420. Differences between old and new were not identified before Renaissance. Sense of time differences first was proposed by Petrarca in 1338. Until Renaissance, ancient physical materials were seen as the same as the contemporary ones. The stones of antique buildings, such as the Colosseum were utilized for other necessities. It also happened in the other pre-modern societies. "Mise en histoire (setting history)" was labelled to Renaissance. The emergence of a sense of distance in time makes the history divisible into layers. Both in time and in space, an essential difference was progressively introduced between what was to become later, in ontological terms, the subject and the object, and which until then had been felt as one same reality²³⁰. Then as for history, this sense of difference was first expressed in Francesco Petrarca (1304-1374)'s "Africa (1338)", in which Antiquity appears as something saint and sacred in itself, and by this very fact, in an essential otherness²³¹. This was initially limited to the study of ancient literature, but later, Filippo Brunelleschi (1377-1446) introduced the same state of mind "historical distance" in the discovery of the proper identity of ancient architectural forms²³². The distance in time endows architecture the property of "diachronicity": at the same place, various beings have different time values.

The subjects of "conservation" should be acknowledged as a kind of "monument" property. The Latin word "monumentum" derives from verb "monere", which originates from the Indo-European root "men-", means the movement of the mind (as a matter of fact, the English words "meaning" and "mind" both derive from that same root). Initial meaning of "monere" is "to remind"; and accordingly, "monumentum" means anything reminding of something. It is for example in this sense that it is used in Horatius' (Quintus Horatius Flaccus, 65-8 BC) famous expression "Exegi monumentum aere perennius" ("monument is more durable than bronze"). In the 18th century the word "monument" acquired its essential meaning as nowadays': that of a material building of remarkable size and/or age. In the 20th century it expands to the whole sets of material buildings, like urban environments. It is entrusted the status of historical monuments, as such to be preserved in their initial forms. Historical movement led progressively to the attitude to respect the

²³⁰ Ibid.

²³¹ Choay. *L'Allégorie du patrimoine*. Paris : Seuil, 1992. p. 38.

²³² Ibid.

very historicity of ancient forms.

Heidegger (1889-1976)'s proposed a question of being by "asking about the being for whom being is a question" in "Sein und Zeit". This exploitation leads to a transition from "Geschichtlichkeit" to "Historischkeit"²³³ (from lived history to objectified history) separating the "being" from the not "being". This transition has enhanced the respect to the historic value of the ancient heritage as historical monuments. Antiquity, as a unique time value appears as something saint and sacred. In other words diachronicity is the orientation of the preservation movement. It allows us to have the capacity to recognize the intrinsic value of certain heritages which are distinct from the contemporary subjects.

The western academic study advocates rationalism like Descartes and Newton, who presupposes the unity of space and time, in which neither subject and object, matter and form, nor space and time can be dissociated. The object and subject are accommodated into the form, while the form is constituted by the original constitution. The original material is the first factor, while original form is the second factor of the Being. Initial material is the most important factor in the preservation even at the expense of the initial form. In the contemporary context, the authenticity is the form of the ancient which should be preserved to attain the aim of the object, of which protect the historic values. Before Renaissance, ancient forms are here indefinitely enacted as if they were present forms. This action is an absolute negation of dualism because the form which is at stake here is, in-dissociable. In this negation of subject and object, the form of the building is the destination of the awareness; there was no spill-over information and values in the varieties of the civilization of physical subjects. While now the physical as a container of human feelings, having social meanings and more importantly, that is a form of a time. The western modern thought is that some form of a thing's objective, material and measurable appearance implies human existence.

In 18th century, G. Herder opposed the simplicity and exclusiveness of the Modernity, the historic being is seen the carrier of the diversity. The recognition of values and differences of historic buildings from the others is the inception of historic conservation. In 19th century, Eugène Viollet-le-Duc (stylistic restoration) and John Ruskin (historic restoration) carried out the early conservation and regeneration attempt and theory construction, in quite different ways. In the end of the 19th century, historic conservation became a vital current in city planning, especially after C. Sitte highlighted historic buildings role in modern society. Along with the transition from lived history to objectified history, the synchronicity property of being has been identified by Heidegger. Synchronicity: there exist various beings' forms at the same time point.

The properties of being are diachronicity and synchronicity. The original material is the carrier of diachronicity is more about the material, while synchronicity is more about the form. The built environment is endowed with property of "monument", and subjects of

²³³ Heidegger M., *Sein und Zeit*. Gesamtausgabe, Volume 2, 1927. Being and Time, translated by John Macquarrie, and Edward Robinson. London: SCM Press, 1962.

conservation expand to all the ancient forms. Around 1900, the western historic conservation theory had been erected, embodying into some international charters, such as the Venice Charter, the Washington Charter and other international institutions.

Modernization leads to mass change in architecture, including infrastructures, functions, and organization ways. It is a dual process of recollect and counter-effect of old ones. Preserving the urban environment had very strong opponents in the very nature of modernity. Le Corbusier (1887-1965)'s attitude was antithetic to that of Camillo Sitte. In Corbusier Plan "pour une ville contemporaine de 3 millions d'habitants " (Plan for a contemporary city of 3 million inhabitants, 1922), later evolved into his "Plan Voisin de Paris (Voisin plan for Paris, 1925)", he proposed scrapping the existing forms of Paris and replacing them with skyscrapers along orthogonal avenues. Only a few monuments like Notre-Dame cathedral was to be preserved in their original form. The Plan Voisin appeared at the time as a provocation and unveiled the essence of modernity in urban matter. That is, to scrap on the one hand, and to freeze on the other hand²³⁴. Because the respect to being prefers to keep being's status without any addition, it opposes the basic disciplines of modernity. This juxtaposition of scrapping and freezing has been performed in various and variable balances all over the world in the 20th century, and it is still going on. This juxtaposition of scrapping and freezing has been performed all over the world in the 20th century. The respect to being makes the freezing prevalent in Western world.

2.3.2 Italian conservation planning system

Italian historic conservation planning has a profound influence to the world heritage sites' conservation and enhancement. In its long run, from the first planning law of 1865, in Italy developed a solid technical and juridical base for conservation. Considered as an essential tool to address urban expansion²³⁵, planning plays a fundamental role in historic conservation.

Italian planning commenced since the unification of Italy in 1861, and planning and building regulations emerged in the Law 2359/1865. The "Piano di Ampliamento (Expansion Planning)", "Piano Regolatore Edilizio (Regulatory Planning)" and "Regolamento Edilizio (Building regulation)" are the different planning layers. The PRE, is a obligatory plan for all Municipalities and serves for programming and locating new development, infrastructural networks, facilities and services.

In 1929, a "Conference of International Federation of Housing and Town Planning" took place in Rome. Two main objects are discussed: re-planning historic towns to meet modernity's need, and to probe planning methods for town expansion with special reference to historic towns development. These two subjects were strictly related with PRE and Piano di Ampliamento. One year later, the results of this conference was the

²³⁴ Berque A., *Transmitting the past to the future: an ontological consideration on tradition and modernity – Historical Architecture Heritage*. Preservation and Sustainable Development International Symposium, Tianjin University, 2007.

²³⁵ Scattoni P., Falco E., *Why Italian planning is worth studying*. Italian Journal of Planning Practice. Vol. I, issue 1-2011.

foundation of the “National Institut of Planning (Istituto Nazionale di Urbanistica, INU)”. The Town Planning Act, No.1150, promulgated in 1942, as national and comprehensive law reflects the result of the prior legislation and practice. Some advantages in previous legislation of 1865 was highlighted, such as from an whole level to balance the development between regional and inter-municipal; Piano Regolatore Edilizio needs to cast special attention on conservation and protection of historical values; furthermore, speculation should be limited its negative influence, which is essential for avoiding large-scale deconstruction.

This Law erected a hierarchical planning system at three levels. The first is a macro, regional level: the Territorial Coordination Plan (Piano Territoriale di Coordinamento, PTC). It provides a framework for new industry allocation, housing projects and infrastructures distribution. As a strategic plan of the central government, it not only refers to physical planning, but also to social and economic expectation. The second level is at the municipal scale; he General Regulatory Plan (Piano Regolatore Generale, PRG). Main road network and land zoning are its main contents. It includes detailed regulations for implementation, called “Norme di Attuazione”. The third level is the Detailed Plan (Piano Particolareggiato). The Municipality has right to expropriate the private land if ‘reasons of public need’ are occurring²³⁶. In practice, some communes prepared a PRG to imply Regolamento Edilizio. Some smaller communes use “Programma di Fabbricazione” (PdF) instead of Piano Regolatore to set the direction of expansion of urban centers. Finally, Town Planning Act of 1942 established a planning framework for addressing and controlling urbanization at that time. It empowers Italian planning system with a hierarchy of administration both centralized and open to participation of local bodies.

Once the plan is compiled by planners it passes under examination and approval procedure. There are six steps of conservation plan approval. First, it will be sent to the Municipal council to be evaluated. If plan is approved, it will be published calling for public view. Any organizations and individuals can make their “representations” or comments (osservazioni) and propose their opinions based on public interest or defending a private interest. Subsequently responding to all the representations, either accepting or rejecting proposed modifications, the council makes its “controdeduzioni” (counter-deductions). When it comes to the sixth step, the plan with the representations will be submitted to the Administration in charge to be evaluated. If the evaluation is positive, a dedicated Decree will be issued. Then it will be implemented as an official regulation.

When Italy comes to Post-war, communes are entrusted substantial powers for preparing comprehensive physical plans by legislation, but these plan are submitted to the approval by the central level. In the 1960s, INU used its prestige and influence in order to obtain a planning reform. The centralization began to devolve planning power from central government to Regions. Existing planning laws were modified. Apart from radical reform, “Public Housing Act of 1962” introduced specific regulations for developing public housing and low cost housing schemes. It imprint great influence on the city space transformation

²³⁶ Ibid.

as building sector was seen as the main economic regulator.

In 1976, the Planning Act No.765 was promulgated. Known as “Bridge Planning Act” worked as a medium between existing Act (Planning Act of 1942) and expected new one. A minimum standards of open space, schools, parking and public facilities were introduced as compulsory. Later, the Act 457/1978 strongly encourages conservation and regeneration of the existing housing stock, limiting the expansion on greenfield sites. It prevents the decay of historic center, organically incorporating the extant center into whole urban development. At the same time, according to Act no. 32/1975 and a Presidential Decree No. 616/1977, the process of decentralization achieved a first goal: a great number of planning competences were transferred to Regions, Province and Communes, included the planning for historic centres, landscape and environment.

After regional devolution, the new regional planning laws were named as the **second-generation laws**. In 1995, is the first regional planning law promulgated in Tuscany. At the scale of Municipality, the regional Act no. 5 introduced two different planning documents: the “Piano Strutturale (Structure Plan)” aiming at setting out the general strategy of conservation and transformation of the city, and the “Regolamento Urbanistico (Development Plan)” identifying more in detail the development allocation and functions division. This model is adopted about by half of the Italian Regions. In this period private sector investors and stakeholders play an active role in the planning process, decision-making process and implementation phase. Planning incorporates market actors to fulfill the lack of public financial resource, but still trying to defense public interests.

2.3.3 Laws

Having a long-stand legislation tradition to regulate the process of conservation, Italy has issued a great deal of principals and provisions about conservation. Sentiment for cherishing historic properties permeates through Italian treaties from Antiquity, the middle Ages and the Renaissance. Unambiguous conservation legislation emerged in the pre-Unification states. In the Grand Duchy of Tuscany, as early as 1571, components and inscriptions in historic heritages were forbidden to move out. In 1602, any drawings were prohibited to export without license from Academy of Design. Any art was prevented to export out in a “Motu Proprio (a Papal rescripts)” in 1754. Aim to against pillaging and plunder, the law Prammatica LVII was issued in 1755 to protect new excavations sites. These initial laws mainly cares about the movable art of works, aids the groundwork for the rules that would subsequently shape the activity of protecting the cultural heritage²³⁷. The edict of Carinal Pacca, issued by the papacy of Pius VII, dated 7 April, 1820, requires to protect historic heritages. It firstly proposed to implement restoration of historic heritages and listing. In 1832, council of antiquities and fine arts is erected for charging for conservation of historic objects in the Kingdom of Sardinia and Piedmont.

After Unification, several bills were presented to establish conservation system. In Law no.

²³⁷ Government authority attention to the Cultural Heritage: a brief historical-institutional outline from the Renaissance to the present day. <http://www.giappichelli.it/stralcio/3482754.pdf>.

2359, dated 25 June 1865, government was entrusted expropriation right of historic heritages if they become dilapidated owe to neglect by the owners. Law no. 286, dated 28 June 1871, prevented indivisibility of art of work among Heirs to against the negative influence of Art. 29 of the Albertine Statute. In 1872, the Ministry of Education established the General Directorate (General Directorates), like Direzione generale degli scavi e musei (General Directorate of excavations and museums), and direzione generale delle antichità e belle arti (General Directorate of Antiquities and Fine Arts) in 1881. In 1889, different regions of the country established 12 General Directorates of Fine Arts branches. The Uffici regionale per la conservazione dei monumenti (Regional office for monuments conservation) was set up in 1891, and then the office divided into separate Soprintendenza (superintendence office). The superintendence offices are responsible for historic buildings conservation evaluation, supervision and implementation. Law no. 1461, dated 8 July 1883, regulated conservation of galleries, libraries and other collections of art. Italy first special law on architectural conservation “Monument Act of 1902” was issued. Law no. 364, dated 20 June 1909 expanded conservation subjects to movable heritages including both public and private. It declared a prohibition against demolition, removal, modification or restoration unless authorized by Ministers²³⁸. Notification of any transferring of historic heritages was compulsory while the right of pre-emption by the state is erected. Law no. 1163, dated 2 October 1911 fixes conservation for state archives. Law no. 363, dated 30 January 1913 intensified implementation of law no. 364 of 20 June 1909. Law no. 1089, 1 June 1922 mentioned “measures for the protection of natural beauties and buildings of particular historical interest”. Law no. 1089, dated 1 June 1939 concerns “the protection of things of artistic and historical interest, preferring mere preservation. Historic beings’ historical-artistic value is evaluated as a public interest domain. This law represents a major reference in historic conservation right up to current Urbani Code.

Historic conservation reaches to the highest level, the Italian Constitution, adopted in 1948, proposes the protection of historical assets as one of its 12 national fundamental principles²³⁹. It shows that historic conservation is one of national responsibilities. Law no. 319, dated 26 April 1964, requires establishing the investigation committee for investigation of things of historical, artistic and landscape values. It gives a unitary concept of cultural heritage into Italian legal system. Law no. 44, dated 1 March 1965 expanded the responsibility boundary of the Superintendents. Law no. 1061, dated 20 November 1971, regulates counterfeiting of artificial art a criminal. Decree no. 1444 of 2 April 1968, regulates mandatory limits for building density, height, distance between “*structures and maximums ratios between areas designated for residential and industrial uses and public space or spaces reserved for collective activist, public green areas or for parking, to be observed for the purposes of the formation of new urban planning instruments or the revision of the already in existence.*” Legislative decree no. 490 of 29 October 1999 contains “consolidation text of the legislative provisions pertaining to matters of cultural and environmental property, under provisions of article 1 of law no. 352

²³⁸ Ibid.

²³⁹ [www.vesec/constitution/ Italy-constitution-eng.html](http://www.vesec/constitution/Italy-constitution-eng.html), Article 9 (2) of the Constitution of the Republic of Italy.

of 8 October, 1997". Legislative decree no 281 of 30 July 1999, supplies provisions pertaining to the treatment of personal data for historical, statistical and scientific research purpose. Legislative decree no. 294 of August 2000 contain regulation concerning the identification of qualifications of professionals carrying out restoration and maintenances work on the decorated surfaces of architectonic properties.

The other ordinary laws delimit concepts, procedures, tasks and aims and stare decisis about conservation. The article 18 of the Code of the Cultural and Landscape Heritage of 2004 (Codice dei beni culturali e del paesaggio, no. 42/2004) asks municipalities to delimit built-up centers with a resolution adopted in the City Council, which will be feasible for the conservation and for carrying out the expropriation procedure.

Code of the Cultural and Landscape Heritage of 2004 composes 184 articles and annex A, includes and consolidates earlier laws in 1922 and 1939. It sets out the purpose of conservation is to preserve the memory of the national community, its territory and to promote culture development. It sets the scope of "**cultural heritage**". The cultural heritage widely covers items of special artistic, historic, and archaeological and ethnographic interest. In Article 2, cultural heritage covers immovable and movable heritages, cultural property and landscape assets, like villas, parks, gardens, public squares, streets, roads, and outdoor urban spaces possessing artistic or historical interest. Secondly it covers the historic morphological values land. Historic center is involved into conservation subjects comprehensively. Cultural heritage is kind of public enjoyment ensued by the law. Article 10 designates all types of historic assets. More detailed related with historic center, it covers the **Zone A** and **Zone B** of the planning areas. It also defines the roles and arrangement of the national government agency, such as the Ministry of Cultural Heritage and Activities, the Soprintendenza (Supeintendence) and sanctions for breach of the law. Article 20 forbids any destroy, damage or adapted use not compatible with historic characteristics. The provision must indicate designated uses that are compatible with the historical and artistic nature (Article 55, paragraph 2, letter b). The government bodies have the priority of the pre-emption of the cultural properties at the price established in the deed of transferring. The related buildings and properties can be expropriated by the Ministry for public use, especially for improvement of the protection conditions for public enjoyment, such as for insulating or restoring monuments, for ensuring natural light or perspective, for protecting or improving their decorous aspect. Article 101 defines monumental complex refers a number of structures which may have been built in various periods, and as a whole, acquired autonomous artistic, historical or ethno-anthropological importance. Conservation objects are also set out in article 143, including the maintenance of the characteristics, constituting elements and morphologies, also taking into account architectonic typologies, as well as construction materials and techniques. Conservation measures and planning should be co-ordinate with national and regional economic development. Pursuant to the article 148, the Regional should establish the Commission for the landscape within the official government to delegate the authorization power. The unlawful use of the designated cultural properties, which is harmful to their conservation or integrity shall be punishable with imprisonment for a

period ranging from six months to one year, or a fine ranging from €775.00 to € 38734.50. According to the law, academic diploma and courses about conservation should be held in universities. The annex gives more tangible regulation and explanation to the articles. We should point out that the legislation power belongs to the Region, Municipalities and Provinces, so that the conservation is mainly in charged by local government.

2.3.4 Technical tools

The scheme with greater functional clarity and clearer expression in physical sphere is used as one of the most important conservation tools for saving the authenticity. In Verona, the best-known and most influential civic building is the museum of Castelvecchio. Origination, as a Scaligeri military building, the castle had been restored in a pastiche manner in the 1920s. Carlo Scarpa was commissioned to reverse the 1920s changes between 1956 and 1964. Scarpa's design is marked by clear spatial transitions elaboration, by using complementary but contrasting new materials and architectural linguistics. It produces a result with greater functional clarity and clearer expression. The intervention fulfilled castle's completeness with respect to every part's trace and authenticity with clear differences. Then it serves for the adaptive reuses for its new life. After its approval, the official bodies at different levels and managing bodies shall conform and adjust provisions based on the specific characteristics during its profitable adaption.

The **descriptive information sheets** are compulsory to be compiled, including descriptive information required by the Ministry for Cultural Heritage and Activities. The sheets are on the basis of the investigation, and then it will be introduced into a computer archive database. The archive is available for monitoring real estate assets and planning measures. Taking the descriptive information sheets of Chieri for example, see figure 2-6²⁴⁰, they give much more detailed information of the mail features of the historic building. It also includes some tentative proposal and gives an analysis of possible defects in the further intervention.

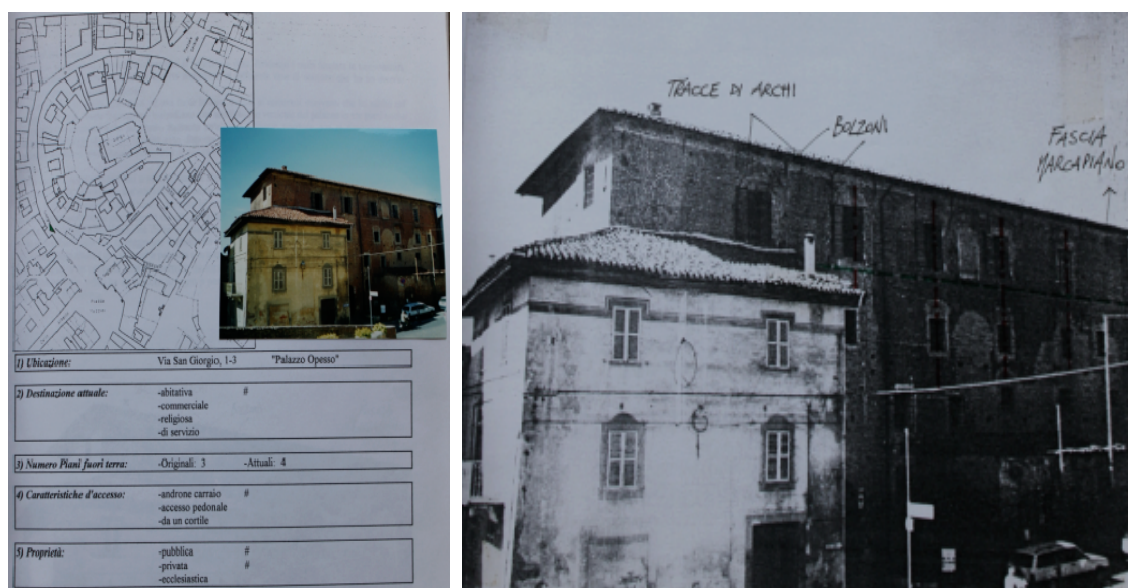


Figure 2-6: A description information sheet and the image of the building.

²⁴⁰ Bortolami M., *Chieri, il tessile e il caso particolare del cotonificio tabasso*. 1998/1999.

Conservation is carried out by means of provisions aimed at conforming or regulating inherent rights and behavior in historic center. It consists in the exercise of the functions and in the regulation of activities, on the basis of adequate investigative procedures, aims at ensuring the interventions for purposes of public enjoyment. Enhancement consists in the exercise of the functions and in the regulation of the activities aims at promoting knowledge of the cultural heritage and at ensuring the best conditions for the utilization. Instruments, such as Plans of Color, Handbook of recovery and Codes of practical give concrete regulations, especially **PPCS** (Piano particolareggiato centro storico, Detailed plan of Historic center) guides on the transformations of the historic center in physical sphere. PPCS also carries out higher and related planning regulations in other plans, such as the PRG and road planning.

Professionals and institutions have established several historic conservation technical models and methods. Besides typology and morphology analysis, automatically quantitative and qualitative data can be available through investigation and computerized database. The SIT software, as an informative system insert inside GIS, can render the cognitive data management, communicating various levels of information from territorial scales to architectonic solid space. It supports the processes of recovery of historic centers and renders material necessity to interventions. There is another application of the MIS/GIS (Management Information System and Geographic Information System), represents a complex system to manage material need and optimal management in recovery of Calabiran historic center. MIS/GIS is able to support the analytical phase for a particular intervention and sustaining the investment decision²⁴¹. Depending on obtaining database (a related documental archives, including various documentation, photos, cadastral map), it can manage a series of specific characteristics like, geological nature of the places, dimensional, qualitative and quantitative of extracted and extractable construction materials, methods of ambient restoration, legislative regulations and constrictions, state of ownership etc. Then the data retrieval will be used specialized protocols with correlated intrinsic for each datum to ensure physical and structural integrity and congruity.

Interventions are diverse according to the status quo of the physical. The various levels interventions contain preservation, conservation, protection, restoration, demolition without reconstruction, maintenance, conservative rehabilitation, restructuring with partial bond, renovation/extension with partial bond and restructuring until the demolition with reconstruction and etc. Basically, it aims to “preserve housing units fully or modified only with the methods of scientific restoration, while overall style and architectural features which are simultaneously present in the specific character is organically incorporated in the urban context”. In this way, the interior and outer architectural elements should be restored with original accessories. Different interventions are ordered from 1 to 10 according to the criterion of progressively decreasing control over built environment on one side and to increase size of achievable transformations on the other, see figure 2-7.

²⁴¹ Mollica E., Massimo D., GIS e valutazione dei costi negli interventi di riqualificazione urbana, Urbanistica dossier, 2003, p.58.

Taking PPCS in Roncitelli's interventions for an example, "Technical Standards" ²⁴² gives tangible regulation on various issues include distance between buildings, buried lines, external materials, lights and signs should be kept in original typology, plaster use, color of the bricks considering original paint, roofs, skylights, fence are constrained by the slope, styles, forbidden of the new construction ways.

There are adequate analyses covering main aspects of the space elements in Area A, see figure 1-7, such as house quality, history, use, main space nodes, hygienic-sanitary conditions, traffic condition, facilities lines, analysis of crowding, underground conditions, and ownership etc., see figure 2-9, 2-10. A specific survey of the graphics of architectural element to know the processes of transformation: photographic documentation of the status of the static elements of the particular qualifying space, stairs, corridors, halls of the exterior, the interior and the whole; the types, relationships and degrees of the intervention, intended uses of the various floors of the building, elevations and sections of the external walls, plaster, frames, covers and etc. (1/50); construction details no less than the 1:20 scale. The interpretation of the regulation and schematic representation includes: building floors, roof style and underground allocation (1/50); internal and fronts of facades (1/50); street sections with indicated volumes of contiguous buildings (1/50); longitudinal and transverse building sections (1/50); any external element qualifying open space (walls, exedra, fountains, paving, etc.) (1/50); main construction details indicating of flooring, coatings, windows, railings, materials used for steps, thresholds, window sills, etc.(1/20); and documentation of the historical artifact consisting of plans, plants, ancient reliefs, prints, literary documents, vintage photographs, etc.

In different historic center, standard, criteria and implementation are various according to the interpretation in the manual book. In the PPCS in Senigallia, it sets main five levels of intervention, restoration, restoration and retrieval, retrieval, restructuration and regeneration, see the figure 2-11, 2-12²⁴³.

Besides material intervention in variety types, there are other layers policies. In Senigallia, it cares about maintaining the population by altering space location in the residence for the youth couple family, keeping the activity of market to avoid the decline and violence, and finding a good way to abate the influence of the car by fixing parking access mainly outer surrounding space, especially cares about the relationship between the parking with the wall. The goal is to reconstitute the physical scenario of the walled city, to conserve some dangerous heritages, and to accommodate modern life style to keep local inhabitants.

²⁴² http://www.comune.senigallia.an.it/senigallia/senigallia/cose_in_comune/servizio_urbanistica/normativa_e_regolamenti/22427.html.

²⁴³ http://www.comune.senigallia.an.it/senigallia/Senigallia/cose_in_comune/servizio_urbanistica/piani_publici/22428.html.

Figure 2-7: different levels of interventions

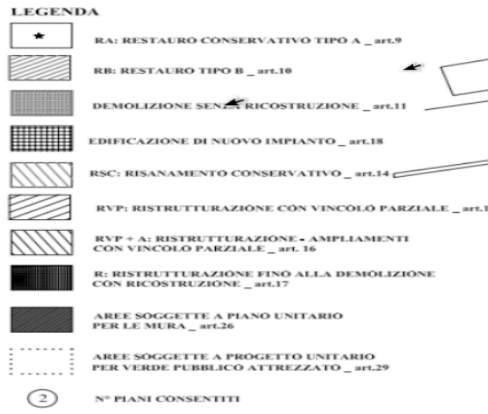


Figure 2-8: the boundary of area A



Figure 2-9: the condition of the buildings analysis

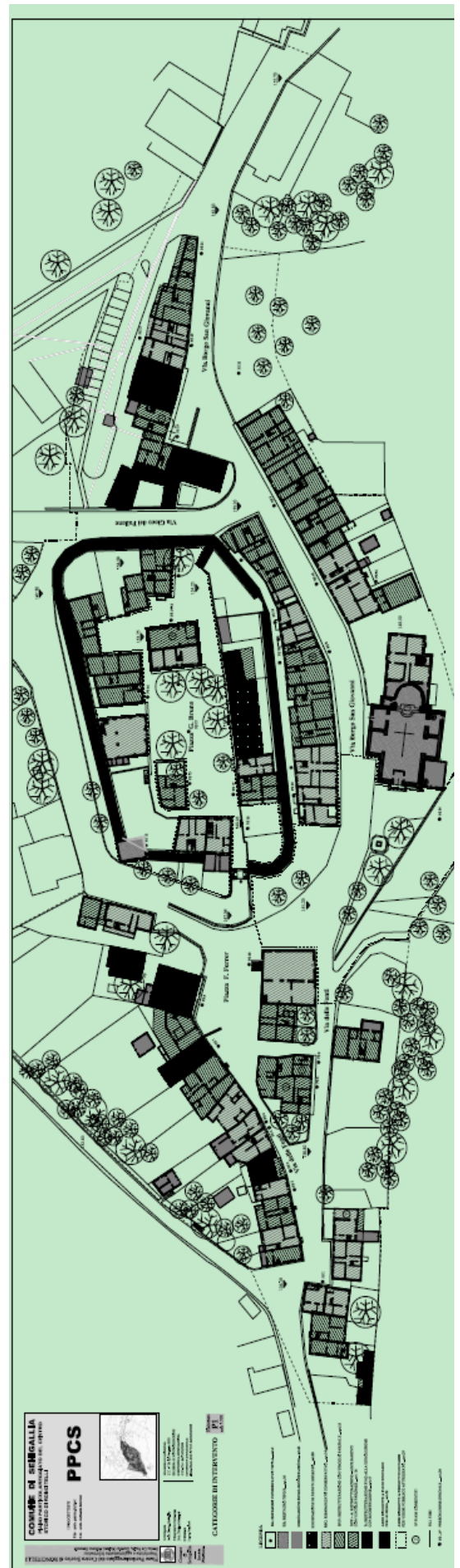


Figure 2-10: the condition of current buildings



Figure 2-11: interventions types in the context

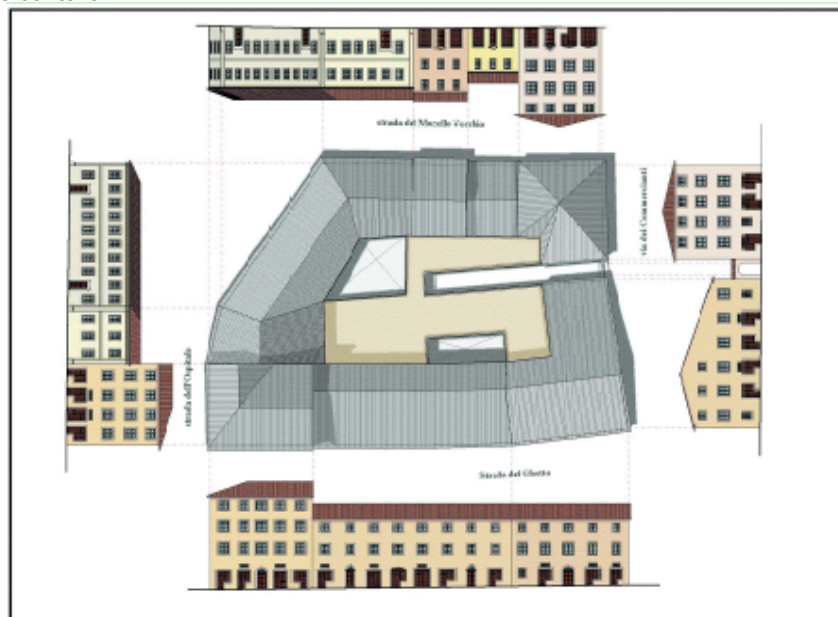


Figure 2-12: intervention of buildings

2.4 Concepts, values, problems

2.4.1 Historic Centers concept

Historic centers are recognized as human artifacts where the culture is conserved and manifests itself, and where it is adapted for inhabitants' purpose and needs for everyday life. It is difficult to get a fixed domain of historic center, as it is an open system. Historic center concept has evolved progressively, following a trend of an ongoing widening of the field of interest. They are marked by a fluctuating process of recognition. The difficulty of a recognition and identification makes also harder to reach criteria and guidelines for policies to enhance historic centers. From academic literature, documents and publications, we can elaborate these following related concepts.

In the first step, we should know what the essential scope of planning historic centre is. As the term of "historic centre" is situated, by its nature, between towns planning and heritage protection, its scope and domain are delimited by these two. The Charter of Gubbio in 1960, which gave birth to ANCSA firstly bring historic centre to attention of the urban studies but not directly pointing out identification and definition of historic centers²⁴⁴. Then in 1964, the 2nd "Congress of Architects and Monuments Technicians" was held in Venice, giving birth to Charter of Venice and ICOMOS (International Council of Monuments and Sites) and addressing the protection of historic settings in its regulations.

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.

Article 6: The conservation of a monument implies preserving a setting, which is not out of scale.

We have discussed that Franceschini Commission had created the definition of **cultural property** and the sense of environmental firstly.

Cultural property: property that constitutes material testimony having the force of civilization. All types of property having reference to the history of civilisation belong to cultural property.

Environmental sense: it refers to urban centres, housing estates and areas of communal territory.

Cultural and environmental heritage: urban and non-urban structures that present a particular asset for their civilization values, which must be conserved for the enjoyment of the community.

Owing to these definitions, the entire built settlement has the possibility to be involved into the category of monuments, and have the same status's right to be protected. And furthermore, the regulation vests the community with the right of the enjoy of the common heritage. The public features of the historic monuments, buildings, residents, and urban areas with fixing boundaries can be seen as a whole conservation subject.

²⁴⁴ Dainotto R., *The Gubbio Papers: historic centers in the age of the economic miracle*. Journal of Modern Italian Studies, 8(1), 2003. p.67-83.

Until the Italian law in 1939, historic center is confirmed as a unique territorial status. In this way, historic center had been seen as one space type which was entrusted historic properties. Historic center was defined as:

Urban structure that constitute a cultural unit or original and authentic parts of settlements, and attest the character of a living urban culture.

Categorized as one special zone of the city, the Law 1444/1968 named the historical center as "Zone A", defined as:

Parts of the territory including urban areas having a historical, artistic or environmental value, including the surrounding areas having the same characteristic.

The scope of historic centre planning was further confirmed by the Ministry of public works n.3210/1967. In practice, the Zone A boundary is coincident with the walls, including:

- a). *Urban structures in which the majority of blocks contain buildings built before 1860, even in absence of monuments or buildings having particular artistic value;*
- b). *Urban structure enclosed by ancient walls, entirely or particularly maintained;*
- c). *Built after 1860, that constitute examples of special building practice²⁴⁵.*

Italian Restoration Charter, 1972, tried to expand the Zone A beyond the walls of old urban "centers", to all human settlements which have historic structures, fragmentary or partially transformed over time.

In 1975, Declaration of Amsterdam together with the Charter of European Architectural Heritage, made by Congress of the European Architectural Heritage, pointed:

Architectural heritage: an irreplaceable expression of the wealth and diversity of European culture includes the groups of lesser buildings in old towns and characteristic villages in their natural or manmade settings.

After this Declaration the heritage protection depends largely upon its integration into the context of people's lives, including correct choice of appropriate functions and the application of sensitive restoration techniques.

In 1985, the Convention for the Protection of the Architectural Heritage of Europe gave another definition of heritage:

Urban and rural buildings conspicuous for their historical, archaeological, artistic, scientific, social or technical interest sufficiently coherent to form topographically units.

In 1987, the Italian Charter of Conservation and Restoration of Artistic and Cultural Objects, regulated:

Historical centres as a residential settlement whose meaning is irreplaceable in history of a cultural area of humanity.

²⁴⁵ Lazzarotti R., *Historical centers: Changing definitions*. Italian Journal of Planning Practice. Vol. I issue 1-2011.