# I•N•T•B•A•U Case Studies Report

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# I•N•T•B•A•U Case Studies Report

# Contents

# 1. Introduction

This report is a study of the establishment, program and activities of organisations set up in the last 10 years for the study and promotion of New Urbanism, traditional architecture and building arts. Eight major organisations have been selected for detailed study from a number identified early in the research program. The selection represents in part those who have been keen to co-operate, as well as those organisations which are either a model for the INTBAU network or those which are operating in similar fields. Organisations studied in detail are:

• Congress for the New Urbanism;
• Institute of Classical Architecture, (formerly Institute for the Study of Classical Architecture;
• International Association for the Study of Traditional Environments;
• Institute for Traditional Architecture of the University of Miami;
• Seaside Institute;
• Vernacular Architecture Forum;
• Prince of Wales's Urban Task Force;
• IZBAL.

Organisations represented on the Steering Committee have not been researched in detail:

• A Vision of Europe;
• Stiftelsen Byens Fornyelse;
• Popular Housing Group;
• University of Notre Dame School of Architecture.

Other organisations mentioned in this report are:

• African Heritage Architecture;
• Building Conservation Centre Trust;
• PatternLanguage.com;
• Post-war Reconstruction and Development Unit (PRDU) of the University of York;
• Slow Cities;
• Urban Design Alliance;
• Urban Design Group;
• Urban Villages Forum.

Reference is also made to a number of international governmental and other organisations:

• International Conference On Monuments and Sites;
• International Centre for the Preservation and Restoration of Cultural Property;
• Organisation for Economic Cooperation and Development, Territorial Development Service (formerly OECD Urban Affairs Division).

Reference is made to organisations which have similar aims but in unrelated fields, such as:

• Centre for World Indigenous Studies;
• Indigenous Peoples Survival Foundation;
• Slow Food Society.

A comparative **table** of organisations, recording much of the information gathered, is included in Appendix 1.

This **report** records in brief the information obtained in the course of the research period[1]. More attention has been given to defining the issues which are most important in considering the form of the future INTBAU network.

It may seem that there is an over-emphasis on organisations based in the US.  This follows from that country's pioneering use of Internet technology for the formation of interest groups and campaigns, and the fact that groups there tend to be well-funded and to have well-developed outreach programs.  These are all things which the planning of the INTBAU network should take into consideration.

A brief essay covering the historical background to the traditional urbanism movement is included in order to explain better the present state of the movement and its future directions.

Much of the research material was gathered in the process of an extensive Internet search. Almost all of the organisations studied had very good web sites explaining in most cases their history, background, membership, aims and activities.  Reference was also made to publications both by and about the various bodies.

Contact was made by email and letter with some of the organisations.  Some contacted the Prince's Foundation, others were approached as part of the research.  While there is overall a great deal of interest in the INTBAU Research Project, a number of organisations, principally those in the academic area, did not respond at all.  This is probably due to reservations about INTBAU's intentions in using the word tradition (see section 2).

A large number of potential future contacts has been identified but is not included in the report for reasons of time and space.  These individuals and organisations will be contacted in the next phase of study.  A proposal for the next eight months is included as Appendix 5.

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[1] The actual time available for the study in the period 3 October 2000 to 31 January 2001, was around 29 days full-time equivalent.

- 5 -



# 2. Issues arising from the research

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**Need for an international organisation for traditional design**

The first finding of the research is that there currently exists no international organisation for the promotion of tradition architecture and the building arts. There are a number of national organisations – for example the Congress for the New Urbanism in the US, A Vision of Europe in the EU, Byens Fornyelse in Norway – but none operating at an international level. The recent emergence of a fledgling CNU in Australia and New Zealand, for example, while sharing the name with the US, is in reality an entirely separate organisation, though one sharing similar aims. The CNU, though influential, appears to have no overt extra territorial aims.

A number of organisations do operate at international level in related areas of interest. The closest to the interests of INTBAU is the US-based International Association for the Study of Traditional Environments, though as the name suggests, this organisation is devoted to the passive study of traditional building, urbanism and design, and does not appear to take a position on the role of tradition in informing modern design practice (see section following). The US national organisation Vernacular Architecture Forum operates in a similar academic manner and similarly does not appear to take a position on the nature modern design.

A number of large, well funded and well established international non-governmental and inter-governmental organisations exist to administer international conservation treaties. Of these, the International Conference On Monuments and Sites administers the Venice Charter, with national chapters in many countries, and International Centre for the Preservation and Restoration of Cultural Property (which has broader aims for conservation including peace and cooperation) with 98 states and 99 conservation bodies as members. However, like IASTE, these organisations, based as they are on principles of conservation which arose as part of the Modernist project, are also at best neutral on the issue of traditional design in modern practice.

Similarly, the Organisation for Economic Cooperation and Development's Territorial Development Service (formerly OECD Urban Affairs Division), though commissioning research into all aspects of urban development practice in the 26 member states on a regular basis, does not appear to be interested in traditional design. The TDS does however have a wealth of contacts at senior level and presents perhaps a useful ally for INTBAU.

Of existing international organisations, the closest to INTBAU's principles in appears to be Slow Cities, a recent offshoot from the established and successful international Slow Food Society, an organisation promoting traditional food production in the widest sense, with 400 regional 'convivia' or chapters around the world and a total of 60,000 members worldwide. The manifesto of Slow Cities mentions a number of principles of new Urbanism, but while mentioning the need for cities to preserve difference in an age of globalisation by concentration on 'develop[ment of] the characteristics of their surrounding area and urban fabric, placing the onus [*sic*] on recovery and reuse techniques",[2] does not mention the

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[2] Charter of Association of Slow Cities, at http://www.slowfood.com/principles/slowcity.html

character of new building.  It is difficult to assess the importance of Slow Cities at such an early stage in its development,[3] but it appears likely to be an important contact or potential partner for INTBAU.

Similarly, the Post-war Reconstruction and Development unit of the University of York, with its interest in the practical process of reconstructing war-damaged cities, appears a likely partner organisation.  The PRDU is a small academic unit, but has a wide interest in traditional urban design and attracts students from around the world.  The stress, however, is on research into "issues of management and planning of reconstruction after war, humanitarian intervention in complex political emergencies, and post-war recovery",[4] and within issues which design perhaps takes a low profile.  Nevertheless, cultural appropriateness of new construction after war is a crucial point, and one in which UNESCO has been very active, as for example the recent reconstruction of Dubrovnik.

The possibility exists for INTBAU to make useful partnerships with nationally based educational institutions around the world.  A number of such institutions were identified, including the Institute of Classical Architecture in New York, the Institute of Traditional Architecture in Miami, eventually to be located in Charleston,[5]  The Seaside Institute in Florida, the University of Ferrara and University of Bologna in Italy (Gabriele Tagliaventi), the Prince's Foundation in London and the University of Notre Dame in Indiana.

In addition, a number of other US academic institutions would probably be interested in being involved in the INTBAU network.  Andrews University (Philip Bess), Yale University (Andres Duany, Leon Krier and Demetri Porphyrios teaching there in 2001), possibly Georgia Tech (Ellen Dunham-Jones) and the Virginia Museum of Fine Arts (Calder Loth) are identified as offering traditional design teaching.  The Universities of Maryland, Tennessee and the University of Washington have all been identified as running architectural courses which include a component of traditional urban design, and could be useful partners.[6]

The activities of a number of associations in urban design within the UK have been examined for examples of organisational activity.  The Popular Housing Group, Urban Design Group, Urban Design Alliance and Urban Villages Forum all run seminars, conferences and other activities, but most avoid mention of design or style, concentrating instead on issues of urban design and regeneration.  This is seen as a deliberate position and the organisations are not likely to form useful partners for INTBAU.


**Other issues**

Otherwise, by far the most important issue uncovered during the research revolves around the use of the word tradition.  The issue is covered in more detail below, but it informs other matters such as the debate about the relative importance of urbanism and architecture and the attitude of academic research organisations to tradition.  The issue also in part underlies the professionalisation of the debate about heritage.

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[3] The organisation was only discovered in the closing days of this research period.

[4] From description of the activities of the PRDU, at http://www.york.ac.uk/depts/poli/prdu/

[5] Andres Duany, posting on TradArch email listserver, 3 January 2001.

[6] Mark Schimmenti, Victor Deupi, postings to Pro-Urb email listserver, 23-24 October 2000.

The second most important issue uncovered arises from academic attitudes to the study of traditional architecture.  Academic work in the last 20 years has created huge potential resources for traditional design, yet attitudes in the academic sector towards tradition are complex and mostly negative.

The issue of membership is discussed with reference to the debate surrounding the IZBAL online community, currently under development in the US.  The success of the CNU in that country has been so great that the original membership feels under threat from the large number of less knowledgeable practitioners who have joined in recent years.  If INTBAU has a membership, should it be by invitation or open to all comers?

Further issues explored in this research include a discussion about the use of modern means of communication such as email list servers and the Internet; the nature of existing associations of urban design professionals.  The section closes with a discussion about the means of advancing debate: an organisation with an agenda, or a facilitating body without an explicit agenda?

## ISTU and the 'tradition' debate

The debate about tradition was a surprisingly live issue at what should have been a sympathetic environment, the International Symposium on Tradition Urbanism, held at Poundbury and Highgrove in October 2000.  Those who attended will remember Leon Krier's comment that:

> "This meeting is about traditional urbanism, so I don't understand why we have to listen to a lecture which does not at all talk about these projects in Europe which are going in that direction and are of great quality.  They are certainly a very serious attempt at doing traditional urbanism which is very close to Poundbury.  I don't know why we have to look at these pictures of completely ghastly decomposed architecture, being told that this is vital.  This is one form of vitality – you may like it but this is not the meeting where we talk about these things."[7]

The issue was also hotly debated at the individual break-out sessions held immediately following presentations by David Lock and Andres Duany.  Perhaps the most pertinent comment was made by Richard Barras, reporting on discussion from his group:

> "Is tradition the right word?  We were slightly hung up in semantics for a while."[8]

Since the Symposium the issue has been widely canvassed, and the Prince's Foundation has agreed to host a seminar on the subject.[9]  It is agreed that a future INTBAU manifesto should emphasise the belief that tradition is an essential reference for new design, and provides an

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[7] Léon Krier, speaking at ISTU, Highgrove, 3 October 2000.
[8] Richard Barras, speaking at ISTU, Highgrove, 3 October 2000.
[9] It is strongly recommended that promotional material for the debate should mention of INTBAU.  See Conclusion.

example of a mechanism better at incorporating technological change than Modernism.[10] Further, is the belief that additions to traditional buildings and settlements should be made in traditional style, a point at odds with the professionalised heritage sector and academic researchers (see sections following).

Debate on the Pro-Urb email listserver was prompted by a report of the proceedings of the ISTU conference. Debate continued for about a week in late October 2000, with overwhelming support for the view that tradition was a useful idea especially when dealing with the public. A limited number of contributors argued that the word was likely to mislead, and pointed out that the term 'New' Urbanism was useful in giving their urban design practice a fresh, modern image. Within the academic sector, the nature of tradition in the modern world remains a sensitive issue (see section following).

Ultimately, both comments on the Pro-Urb list and research by the UK organisation Popular Housing Group suggest that the term tradition is very much supported by the general public. As evidence, it is only necessary to consider:

> • While 'modern' styling was once a major selling point for new motor cars, today many are designed with elements of traditional style as points of differentiation. The VW Beetle, Alfa 147, Chrysler PT Cruiser and other recent designs have shown that it is possible to be modern and traditional at the same time. In the case of cars, it is likely that the 'retro' image is an attempt to draw attention away from the chronically congested roads which characterise modern driving conditions. It is notable, too, that such designs have not attracted critical comment from the academic sector.

> • The almost total lack of popular support for modern mass-produced genetically engineered foods when presented against the alternative of traditional techniques such as organic farming, small scale production. Evidently the vast majority of consumers see tradition as of the utmost importance in thinking of food. The success of the Slow Food movement is another example of this attitude (See Appendix 2).

Use of the word 'tradition' will alienate some potential support particularly in the academic and governmental sectors, but this should be minimised by emphasis on an agreed definition of tradition which should be prominent on INTBAU materials (letterhead, web site, &c.). INTBAU cannot be all things to all people, and will have to take a definite stance on the issue.

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[10] Adam, R., *Tin Gods, Technology and Contemporary Architecture, a radical reassessment of the role of technological innovation in architecture*, paper given at the RIBA, 9 February 1988, pp 24-5.

**Urbanism only, or does Architecture matter?**

This debate underlay some of the comments made at the ISTU conference at Highgrove, and also occupied a week or two on the Pro-Urb email listserver in November 2000. The issue is one which revolves around the matter of style. Some argue that the principles of New Urbanism - walkable neighbourhoods, active ground floors, development to the frontage of sites and so on - are sufficiently strong in themselves as to render secondary the matter of building style.

Proponents of this theoretical position are inclined to the long view of urban development, arguing that the street pattern and lot boundaries are the most durable part of any settlement plan, often remaining intact over many hundreds of years. Against this background, architecture may be assumed to be transient, and a better architecture may come in time. These arguments tend to revolve around the need to achieve the widest possible acceptability of New Urbanist ideas. The view underlies the following comment made by Lesley Chalmers, Associate Director of the Prince's Foundation, presenting the results of her group discussion:

> "This isn't about style… it is about quality, it's about the competence of places, the performance of places. However one ranks or rates that, relevance of places and sustainability, it isn't just about buildings – it is about places and multi-dimensional issues come in here..."[11]

The view that time is important - and thus indirectly that architecture matters less than urbanism - was supported by Andres Duany in a posting on the Pro-Urb email listserver on 9 November:

> "time is an important ingredient in urbanism. How few professional urbanists know that it is time more than scale or complexity that differentiates urbanism from architecture. Time is the tangible factor that permits the planner to see beyond the limitations of the present: the limited program, the opposition, and the mediocrity that the market seems to demand. An architect has a 2-3 year cycle for conception. Urbanism, if fully, ambitiously conceived has the centuries on its side."[12]

The contrary view is that typified in Léon Krier's term, "the best possible design in the circumstances". In this view, to assume that the architecture of the buildings doesn't matter is to take a defeatist view of the art of the possible. Examples exist worldwide of new development and regeneration in which the architectural standard is high, though the effort necessary to ensure compliance with design codes is sometimes difficult to maintain over a number of years.[13]

Of course, over time many things will change, architecture and buildings among them. Evidence of the recent past suggests that fashion in Modernist architectural style lasts about as long as a generation: after 20-25 years most buildings have become terribly unfashionable. After 40-50 years they begin to be acclaimed and placed on heritage lists. It will be

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[11] Lesley Chalmers, speaking at ISTU, Highgrove, 3 October 2000.

[12] Duany, Andres, posting on Pro-Urb email listserver, Thursday 9 November 2000, 11:18:29 -0500.

[13] The difference between these two views is perhaps just one of emphasis: is the metaphorical glass half-full or half-empty?

interesting to see whether traditional style buildings suffer the same fate. The recent replacement of the revolving entrance doors of the National Portrait Gallery in London (built in Edwardian style around the mid 1980s) by plate glass sliding doors, suggests that new traditional style buildings are indeed in danger from a modernist backlash.

Modernist style buildings are now allowed by developers of the New Urbanist development of Prospect, Colorado, where building codes were drafted by Duany Plater-Zyberk & Co. The developer explains that stylistic rules have been relaxed, providing that the urban design principles are maintained, arguing that Modernist buildings are cheaper and that their inclusion broadens the appeal of New Urbanism. [14] Generally, however, enthusiasm for traditional architecture in New Urbanist developments remains high. Seaside in Florida is currently under expansion by the addition of the large adjoining development of WaterColour,[15] and there are many new projects in which building codes require traditional designs.

## ICOMOS: heritage preservation in the Modernist world

Heritage conservation has become a hermetic and professionalised activity within the Modernist paradigm. Listing is now undertaken on the basis of professional research, rather than as an issues based and popular activity. The advantage of the professional system is that large numbers of old buildings have now been at least partly documented and many have been offered some form of legal protection. However, the disadvantage is that this has sometimes been at the cost of the loss of the popular support base which lead to calls for their protection in the first place. Popular campaigns for the retention of historic buildings were extremely effective in galvanising public opinion towards issues of design and in mobilising supporters and protesters when necessary. The effect of professionalising the listing process has been to make it an 'expert' activity, undertaken at some remove from the daily experience of building users.[16] The result has also been the listing of buildings for which the public has no affection.[17]

To some extent the professionalisation of the heritage sector was a necessary response to the scale and pace of inner-city redevelopment in the years since the 1980s. During that decade, so many sites were proposed for development as to exhaust the capacity of the community to respond effectively. The professionalised listing process offers a means of dealing with such applications at an early stage.

Governments and planning authorities have however repeatedly shown that they are willing to override such democratically determined matters when they judge that economic benefit may derive from the development. The recent example of the Baltic Exchange site in London, where a listed building, damaged in the 1993 IRA bombing of the City of London, has been permitted to be replaced by a new office tower (the so-called 'erotic gherkin' by Foster Associates). Similar experiences have been found in other cities.

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[14] Anon, *Going Modern in Colorado*, <u>New Urban News</u> Vol 6 No 1, Jan/Feb 2001, p 1, pp 4-6.

[15] *Op cit*, p 15.

[16] Lanchet, W., in <u>Traditional Dwellings and Settlements Review</u>, Fall 2000, pp 97-8.

[17] As for example the Brunswick Centre, London, a monolithic concrete housing estate built c.1965-73 in Georgian Bloomsbury, architect Patrick Hodgkinson.

A large sector of the architectural profession is devoted to heritage practice. The approach of these firms typically follows conservation guidelines, with 'interventions' undertaken in a deliberately contrasting style so as to make clear the recent work. A typical comment is the following, from Richard Griffiths Architects, contacted during the study:

> "We approach new design from the perspective of conservation architects specialising in works to historic buildings, and in historic areas. The historic context is always a richly stimulating source of new design ideas, even when expressed in contemporary materials and techniques. Our work is not, therefore, always traditional in design or expression."[18]

This sector of the architectural profession, with unequalled understanding of historic buildings built up from daily contact, and with access often to exceptionally skilled bricklayers, plasterers, carpenters and others, is a potentially valuable source of INTBAU membership. However, the ubiquity of the Modernist approach – that modern intervention should be 'Modernist' in style – means that many will be resistant to traditional design

There is evidently a great need to promote traditional design among this sector of the architectural profession, but this is likely to be a difficult process. The view represented in the quotation above is a deep-seated one in conservation practice.


**IASTE and VAF: Academic study of traditional architecture**

A similar attitude to that of conservation professionals has been found in a number of organisations existing to study traditional architecture. Examination of the conference programs of the International Association for the Study of Traditional Environments (IASTE) provides a case in point.

At the first IASTE biennial conference held in 1988, papers presented were essentially devoted to the study of traditional environments and issues closely related to the methodology of study. Thus for example, there were papers on subjects such as 'Procession and Urban form in a Sri Lankan Village', 'Shari'ah law and the Architecture of the Muslim House', 'The Vernacular Architecture of the North of the Isle of Man', 'The Courtyard Housing Form as Traditional Dwelling' and so on. Similarly straightforward were papers analysing methodological matters such as 'Analyzing Aerial photographs of Maroon Settlements', 'A Research Method for Systematic Study of the Evolution and Diffusion of Human Dwellings', and others.[19] At later conferences papers examined subjects such as 'Traditional Turkish House Interiors' (1990), 'The Ostrobosnian Log-Built Farmhouse: Its Pattern Language, and Some Issues in its Conservation' (1992), and the promising 'Traditional House: A Model for Contemporary Design' (1994).

In that year, however, the conference began to be marked by the inclusion of papers discussing issues around the understanding of the term tradition itself. Papers such as

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[18] Griffiths, R., pers. comm., 2 January 2001.

[19] IASTE 1988 Working Paper Series, index, located at
http://arch.ced.berkeley.edu/research/iaste/1988%20wps.htm

'(Re)Presenting the Vernacular: (Re)Inventing Authenticity: Resort Architecture in SE Asia' (1994) suggest hostility to the whole idea of tradition as an influence in modern design. More was to come.

By 2000, the majority of papers presented were dominated by post-modern academic discourse about the meaning and implication of tradition. As the conference title *The End of Tradition?* implied, tradition was seen to be in decline across the world. Some argued that the attempt to recover tradition as a design process was an unconscionable act. In the paper 'Traditional Settlements: So Far, No Further?', the author Raid Hanna attacks the presupposition that traditional desert dwellings were environmentally effective. In 'Past/Present: New Urbanism and the Salvage Paradigm', Amy Murphy argues that New Urbanism's use of historical reference is 'by no means a neutral act', and that:

> 'the inclusion of historical quotation by New Urbanists – however "authentic" – cannot be regarded as a benign effect… the acquisition of historic imagery promotes… the vision that all history is linear and culminates in Euro-Western development'.[20]

While admitting that 'the salvaging of an "authentic"… past might, in fact, offer a means of cultural resistance to technological hegemony and globalization',[21] Murphy's inference is clear: that the adoption of traditional detail is in some way insidious. Paper after paper follows a similar theme, examining current use and implied meanings of the word tradition, as titles such as 'The Insidious Revival of Tradition: Invisible Fences', 'Cultural Complexes: Recuperating Tradition for the Global Marketplace' and 'The Unstated Aggressions of Tradition: Preservation at What Cost?' imply. This deluge of interrogation of the word tradition serves to reinforce, in my opinion, the importance of the INTBAU initiative. If tradition is indeed close to the end as the conference title suggests, then the need for a new network to advance it is apparent.

However, some participants in the IASTE conference appear likely to prove sympathetic contacts for INTBAU, and I have written to some of them to introduce the project (without response so far). A list of likely contacts has been identified for future contact, but is not included in this report.

Vernacular studies is a genre of academic research which began to become prominent in the mid 1970s, with the publication of work by James Deetz in the US and R. W. Brunskill in the UK. The former's work analysed archæological fragments to create compelling personal histories of human habitation, while the latter's straightforward taxonometric approach attracted many to the field. The emergence of the field reflected the growth of interest in what has been termed 'microhistory' and in popular as against high culture. By contrast with those studying tradition, analysis of the implication of the term vernacular appears almost entirely absent, and the term remains to this day a vague, convenient, hold-all for buildings for which the designer is not known.

The potential value of the resources amassed in a quarter century of concerted effort is very significant. The Vernacular Architecture Forum includes on its website access to a bibliography of published works from the period 1978-1994 which includes many thousands

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[20] Amy Murphy, *op cit*, in <u>TDSR</u>, Fall 2000, pp 16-17.

[21] *ibid*, p 17.

of detailed studies, from individual houses up to regions and countries. Many of the entries contain plans and details of popular building types from around the world. The size of this archive of research material is no doubt one of the influences behind Paul Oliver's colossal *Encyclopedia of Vernacular Architecture of the World*.[22]

Despite repeated attempts, the VAF did not respond to letters or emails. However, following my attempted contact, the VAF website was modified making more of their national 'network'.


## IZBAL, a virtual NU community: the difficulty of certification

The proposal by Andres Duany and others in the CNU for a virtual community based on an online graphical interface, in the form of the rather Charleston-like city of IZBAL[23] (**Fig. 2**), underscores the importance of development of a presence on the World Wide Web (see Section 5). The IZBAL proposal is the result of the success of the CNU in attracting a huge membership and broad coverage, by not asking "anything whatsoever" of its members. This he sees as undermining the old CNU, which was "a place [for] discussion at a high level among peers". [24] In a private consultation paper of July 2000, Duany calls for an organisation which has membership criteria and a selection process (e.g. three sponsor members).

> "The problem with the CNU as a mature organization is that it is protecting its own growth curve and its smooth functioning rather than maintaining standards. The level of discussion is continually lowered by invited outsiders some of whom, it is obvious, have not even read the Charter. Too many of the invited speakers at the Congress are invited just to establish alliances and, uninformed about us, undertake discussion at a vacuous, polite, level. The edge is eliminated. Smart, outspoken critics are given no forum. The continual flow of new members who are thrown directly into the congresses are on a learning curve. Their discussion are not only elemental, but very repetitive. The CNU wants to be accepted and thus panders to the academy… [and] compromises with the ULI [*Urban Land Institute - Ed.*]… The CNU, despite its protestation, is frightened of factionalism. For example, it avoids of [*sic*] the controversy that would be created by establishing standards."

Duany argues that the CNU has been so successful as to have attracted a large number of members who have only limited knowledge or interest in the CNU Charter or in the principles of New Urbanism. Rather than set about a Stalinist purge of the existing organisation, Duany proposes that the new web-based organisation be based on a selected and approved membership, selected according to "standards". Selection is to be by one of three methods: sponsorship by three members; invitation to join by production of a "masterpiece"; or by passing an examination. Duany proposes that the examination be based upon knowledge of the 'Transect', a graphical representation of urban design quality apparently based on the idea of appropriateness to location (**Fig 1**).

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[22] Cambridge, 1998.

[23] The preliminary image was to be at http://www.dpz.com/izbal.htm but had not appeared at 6 February 2001.

[24] These and all subsequent quotations in this section are from Andres Duany, posting to Transect Submarine email listserver, 19 July 2000.
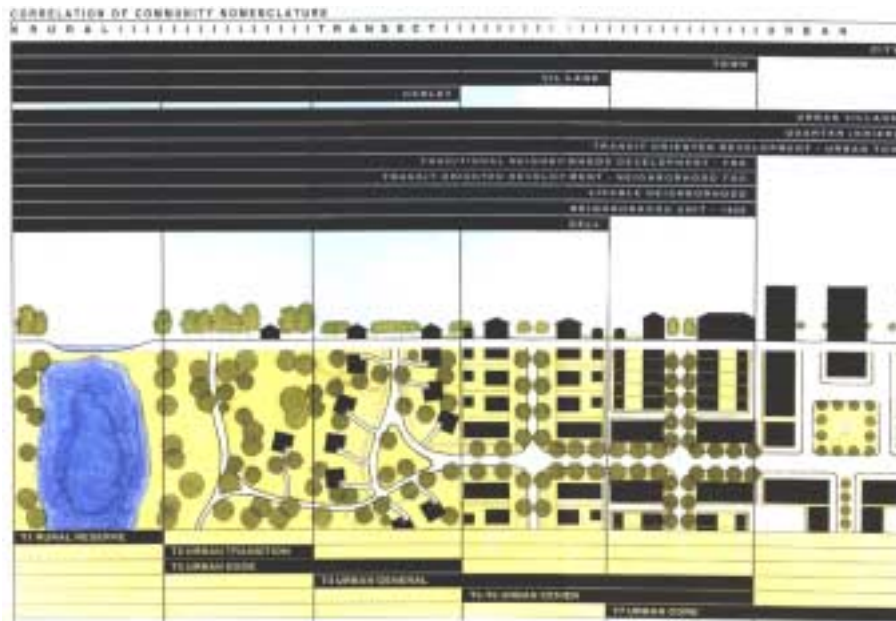
**Figure 1 - The Transect (from copy presented at ISTU, Highgrove)**

The name 'IZBAL' is not an acronym, but rather taken from the Mayan word for "the place from which one can see". Duany argues that the virtual city will offer an opportunity to display to the world "the extent, energy and quality of New Urbanism". Like a real city, the virtual city is envisaged as a "matrix for the coordination for multiple organisations, while retaining their complexity, enhancing their vitality, and achieving concerted activity".

In practice, IZBAL would consist of 'plots' which represent the web sites of the various institutions and individuals buying space. These plots would be organised in to 'wards' of related activity (engineers, planners, architects), and each ward would contain a 'square' which functions as an email chat room. The premise seems counter to the generalism which is so much a feature of traditional urbanist practice, and Duany proposes that generalists would have to have sites in multiple wards. In addition, there are institutional 'buildings' functioning as the CNU headquarters (i.e. website) and a 'campus' for universities and other organisations, a 'Charter' and 'Transect' building. Some districts, such as those for students, are to be cheaper than others, but all plots are intended to be sold as a commercial proposition, with typical plots selling for USD 1,000 with an annual 'tax' of USD 200. The whole appears to be intended to work as a graphical interface to a virtual Internet community

The subscription rates for IZBAL should be compared with those for a completely independent web site. the yearly fee for an Internet domain name of around USD 35 and annual hosting costs of around USD 100-120. The idea is similar to Apple's 'eWorld' Internet community proposal of 1997, and similar perhaps to the IconTown site at http//:www.icontown.de. Apple's program in failed in part due to the difficulty of providing enough content to stop web surfers from simply heading off to other areas of the Internet.[25] Other Internet communities, such as the successful Geocities, use completely virtual links

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[25] A problem which nearly brought down the America Online (AOL) network its Microsoft equivalent at that time. AOL has since been made much more open. Apple eWorld no longer exists, and Microsoft's network has been made completely open to the Internet.

(like the rest of the Internet), and while using the metaphor of an urban space, provide no images to suggest how they sites are related. The writer has reservations about the potential success of the IZBAL model, [26] if only for the problem of the time it would take to load such a complicated image as the town presents, even at the best connection speeds available.
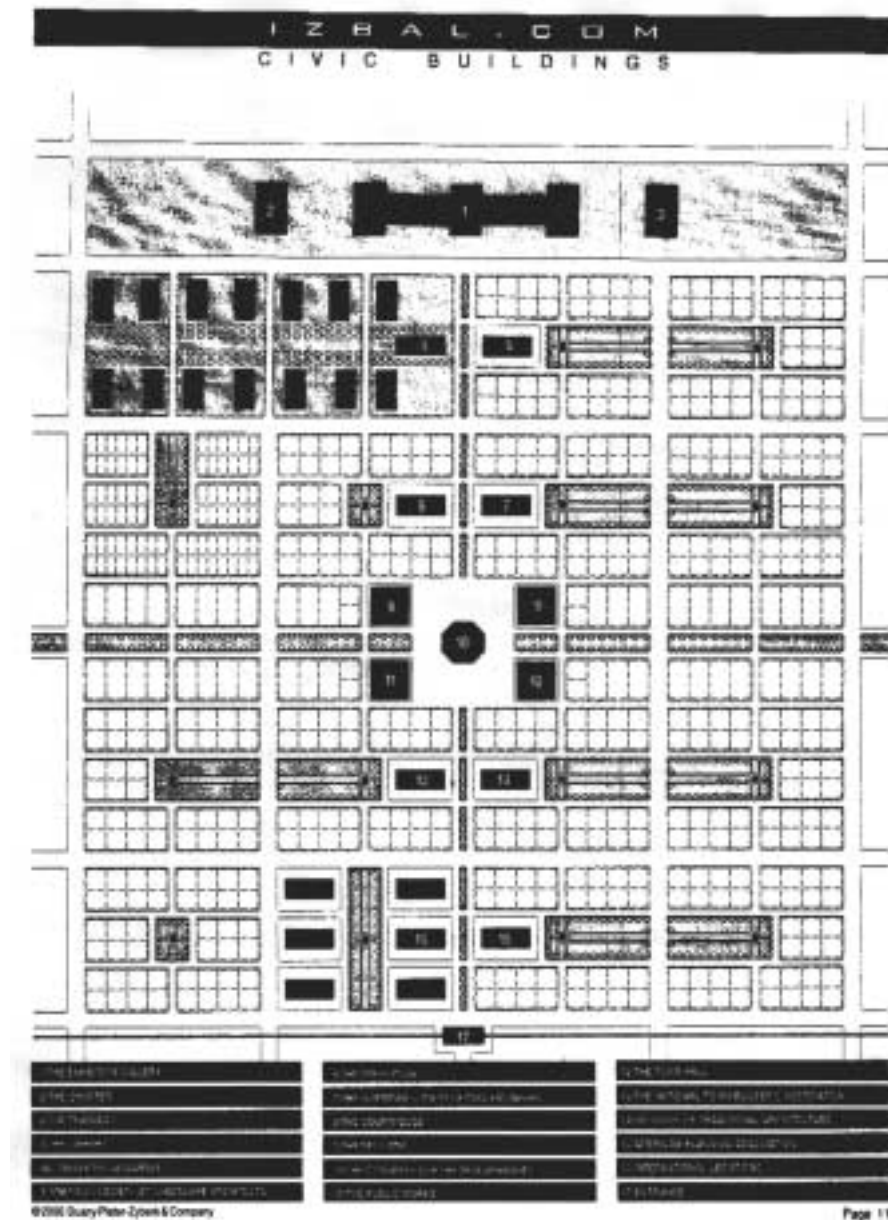
**Figure 2 - IZBAL, the virtual New Urbanist community (from faxed image)**

The IZBAL concept is intended as commercial proposition is revealed by Duany's comment that:

"IZBAL will have many hits a week in due time. This has certain commercial implications… we must confront the fact that offers may come that it should be prepared to accept… Commerce Rules."

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[26] These reservations were communicated to Andres Duany by the writer at the ISTU conference at Highgrove, 3 October 2000.

Despite these expectations, the IZBAL proposal appears to have gone quiet in parallel with the bursting of the e-commerce bubble over New Year 2000-1. There has not been a posting to the Transect submarine email listserver since 6 December 2000. The proposal for certification contained within the IZBAL proposal attracted extensive comment and debate on the Pro-Urb email listserver during November 2000. There are many important issues at stake. An edited selection of postings on the subject is reproduced in Appendix 4.


**Email list servers as a means of communicating information**

Email listservers have been mentioned in a number of places in this report. These have been a mainstay of academic virtual communities which developed using the Internet from its earliest emergence. Members must email the moderator for approval before joining a particular discussion group. Once approved, they are sent a confirming mail and list of group rules, etiquette, and commands for automatically unsubscribing or changing subscription basis &c. From that time they receive either a digest (a daily collation of email postings) or they receive a forwarded copy each mail as it is posted. Topics may be initiated by any subscriber, or subscribers may reply to an individual 'thread' or series of postings on a particular topic. The technology is simple and widely used. It differs from 'bulletin board' technology, where users must visit the Internet site of the bulletin board to add comments. Bulletin boards are still in use, as for example on the British Library Net site. Like email listservers, they are typically private.

The 'Pro-Urb' list server, which serves as the de facto day-to-day vehicle for discussion in the CNU, is actually run by the University of Georgia Science and Research Library. The list is lively, with three or four 'threads' current at any one time. It is difficult to estimate the number of subscribers to the list, but it is apparent that a very few of them are the most prolific in posting messages. Indeed, sometimes the list can seem a rather closed environment, with posts from unknowns not answered. Regular users of the list use first names to respond, but this may reflect real life familiarity rather than the existence of a list 'in group'.

Many of the postings on the list are requests for information about specific examples of new urbanist practice, and many are requests for examples of designs which have been accepted by traffic engineering or building authorities in particular states, that they may serve as precedents for innovative solutions elsewhere. This is extremely useful, for it is sometimes only necessary to show that something has been done successfully once elsewhere in order to convince authorities that they are not going out on a limb in approving a variation to habitual, and often bad, engineering practice.

Other postings concern discussion of wider design and societal issues. Discussion is often very detailed, and mostly perfectly civil. Some members post articles from online newspapers, usually news items concerning New Urbanist development, but often reviews from Modernist commentators, which are analysed in subsequent postings.

However, at times the volume of email generated is overwhelming, and the writer soon changed the subscription from general (in which postings are received as they are made, often 10 or 20 in a day) to a digest (in which all the day's postings are delivered in a single large

email).  This latter was somewhat more manageable although it eliminated the opportunity to contribute in real time.

The TradArch listserver acts as a de facto 'membership' for the Institute of Traditional Architecture.[27]  Here debate is much more focussed on issues of traditional building design. Typical postings in the study period concerned the need to find a stained glass artist, and a posting seeking recommendations for a hotel in Rome.  The tone of the postings was much more personal, and many of the postings were small JPEG images of buildings and details of buildings which list members had encountered on their travels.


## UDAL: Alliance without enemies

The Urban Design Alliance was formed in 1999 as an association of seven practitioner associations.  Members are the Civic Trust; the Institution of Civil Engineers; the Landscape Institute; the Royal Institute of British Architects; the Royal Institution of Chartered Surveyors; the Royal Town Planning Institute and the Urban Design Group.  The origin of the joint approach seems to lie in the idea that all design professions should aim to be more generalist in their approach, and also in an attempt to better lobby the incoming Labour government of May 1997.  The organisation's intention seems to lie solely in influencing government in order to advance the interests of its member associations, and indirectly, their members.  UDAL was not investigated in detail.


## The Seaside Institute and ITA: education and reciprocal programs

The Executive Director of the Seaside Institute, Phyllis Bleiweis, responded very positively to contact during the research period, and wrote noting that she was "most interested in [the INTBAU] project".  In a letter of 3 November, she proposes that the Prince's Foundation and Seaside Institute develop a reciprocal relationship for the promotion of New Urbanism.

Two means by which this might be achieved are proposed:

> "• Exchange visits of Foundation staff, public officials and residents to see what can be learned from each other.  For example, we have a lot to learn form Poundbury about the integration of social housing and, because we now have 60 stores (including 10 eating establishments) in our town center, might be of some help with Poundbury's development of its retail sector.  I realize there are many differences between the two towns, not the least of which is the fact Seaside is primarily a resort and Poundbury is not, however, similarities exist which should be useful.  To a small extent, we have already begun this process: we are expecting [residents of Poundbury in late February and April].
>
> • Collaborative New Urbanism education opportunities.  I'm enclosing material about The Seaside Institute, our calendar of seminars for the next two years and samples of our seminar agendas.  We have had a number of registrants from the UK, the Continent and Australia, but would enjoy seeing these or similar seminars taught abroad and

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[27] Dr Richard John, Director of ITA, pers. comm., 21 December 2000.

> would like to include more faculty from abroad on our Seaside programs.  Of course, new seminars can be created, as well, depending on need and interest.
>
> The CNU board recently asked The Institute to join with them in providing educational opportunities in three locations in the US outside of Seaside.  As we plan this program, we can keep in mind opportunities for collaboration with the Foundation…".[28]

As the Prince's Foundation has decided that the INTBAU Research Project will essentially manage the issues arising from ISTU, the letter was passed on for response.  This is an important partnership opportunity for INTBAU.

Robert Adam will be attending the Seaside conference 'Classical Visions: Continuity and Renewal in Contemporary Art and Architecture", to be held on 23-25 February 2001, and will take up some of these issues with The Seaside Institute there.

The Institute of Traditional Architecture is in its infancy, but appears to have now secured funding in kind from the University of Miami and the town of Windsor, and voluntary contributions of time from members of DPZ and from Dr Richard John himself.  It appears that from February 2001 the ITA will have an office in Charleston where CNU John Massengale will begin fundraising and plan the future of the organisation.  The Charleston office will be funded to begin with by the Mayor's office and a local conservation organization, while Dr John works from the University of Miami.  Dr John notes that

> "The ITA as envisaged by Andres is primarily geared to American practitioners, but I can only see advantage in association with an international organization."[29]

The ITA, like The Seaside Institute, appears to be a useful partner for the future development of the INTBAU Network.

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[28] Phyllis Bleiweis, Director The Seaside Institute, letter to D. Lunts, 3 November 2000.
[29] Dr Richard John, Director ITA, pers. comm. 21 December 2000.

**The Popular Housing Group: no agenda or hidden agenda?**

The Popular Housing Group[30] is a not-for-profit organisation established in the UK in 1996 to bring together all those concerned with the housing industry to seek to improve the design quality of new housing. The Constitution of the Group does not permit the Group to hold or advance any particular position. The Group's existence arises from the fragmentation of the house building industry. The industry, although almost as large as for example the car industry, is uniquely divided into sectoral interests. The PHG aims to provide a common forum for research and debate, believing that the current problems cannot be solved without dialogue.

Official housing policy has been dominated in the UK, as in many other places, by a small professional elite who are either ill-informed as to popular tastes or simply believe that they are debased and must be 'corrected' or 'improved'. If only the public was to be offered housing designed by the professional elite, so the argument goes, then they would realise that they want it. Meanwhile, with the design professions thus separated by choice from the mass of popular desires, the house building industry is left to work largely with designers who are not part of the elite, typically those without professional training or qualifications. In this way much of the new housing produced every year is bland, bulky and suburban in character.

The Group's choice of research material suggests that it may have more of an agenda than it would be prepared to admit. The first research report, *Kerb Appeal: The External Appearance and Site Layout of New Housing*, *Kerb Appeal: The External Appearance and Site Layout of New Houses*, is now the standard reference on the subject, cited in the Urban Task Force reports *Towards an Urban Renaissance* and *But Would You Live There: Shaping Attitudes to Urban Living*. It is also referred to in the recently released *Kent Design*. The research, the first of its kind in the UK, researched popular attitudes to the appearance of new houses, by presenting a series of photographs of new houses and asking people to comment on them. The research revealed unarguably that the vast majority of people surveyed preferred traditional style houses. Indeed, the modern houses shown (a category cheekily titled 'space age' style) received the lowest rating of all the types shown.

I am sure that most on the Steering Committee believe that traditional design is generally more popular than modernism's experiments. The Popular Housing Group's agenda is apparently predicated on the principle that if properly conducted research is undertaken, then the public view will be broadly in support of traditional design. This may well be a direction for the INTBAU Network to consider, although I recognise the Steering Committee's current position, that INTBAU should seek actively to promote tradition. It does, as has been noted before, provide an essential point of difference for any existing international organisation.

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[30] The writer is secretary of the PHG.

# 3. Historical Background

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**The Conservation Movement**

The conservation movement, from which it will be argued that New Urbanism and associated movements derive, has its origins in the Early Modern period.  Sixteenth century observers seem to be the first regretting that old buildings were demolished.  Inigo Jones, for example, in Rome on 5 January 1614 (NS), complains in a note in his copy of Palladio, that columns of the temple of Nerva Trajanus were being pulled down 'sett a figur on before St Maria Maiore'.[31]  By early in the 18th century Enlightenment relativism was leading to a widespread reassessment of the value of ancient monuments.  Later in the century, repairs and maintenance of Gothic cathedrals by Wyatt was undertaken in what was considered at the time to be a sympathetic rather than modern style.  The gathering pace of construction and redevelopment in the buoyant years after 1840 triggered others to consider the nature of interventions in historic buildings.  William Morris argued that:

> "It has been most truly said… that these old buildings do not belong to us only; that they have belonged to our forefathers and they will belong to our descendants unless we play them false.  They are not in any sense our property, to do as we like with.  We are only trustees for those who come after us."[32]

From 1882 legal status was given to designated Ancient Monuments in the UK, a procedure gradually emulated in other countries around the globe.  Following concern at the diminished appearance of isolated preserved monuments, the system of individual listings was replaced in some areas a broader method which emphasised streetscape.  This was a significant break with Modern conceptions of the building as individual statement.  Now urban fabric was seen as more than a collection of individual buildings, and rather as a tissue composed of many contributing parts.  However, at this early stage, so-called 'infill' buildings, while maintaining alignments and scale, were to be deliberately bland so as to emphasise the 'genuine' historic buildings.

Early guidelines for the design of infill buildings directed architects to adopt alignments, heights, fenestration patterns, colours, materials and roof shapes of adjoining buildings, but still required that there be a distinct junction between new and existing elements, and that new designs did not 'copy' existing buildings but rather in some ill-defined way made reference to them.  This was tantamount to telling someone to make a cake by defining ingredients but not allowing them to use the original recipe.

Working as a Government heritage advisor in the early 1990s, the writer was required to administer guidelines of this sort.  Many applicants, having read the guidelines, would enthusiastically present a design which was a reasonable paraphrase of a traditional building, only to be told that they were not permitted to match details of windows, mouldings and so on, unless in 'simplified' manner.  Unsurprisingly this often met a bemused response from applicants.  They found it difficult to understand why if the existing designs were so good as

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[31] Jones, Inigo, notes in Palladio's *QL*; facs. ed., Murray & Allsop, (eds), Oriel, Newcastle upon Tyne, 1970.

[32] Morris, William, speech at SPAB Annual Meeting 1889; from Fawcett, J. (ed.), T&H, London, 1976, p 16.

to have been 'listed', why more of the same wouldn't also be good.  Official guidance on philosophy was not forthcoming.

Personal experience suggests that design codes are popular amongst residents of an area, as they can act as a check on neighbouring development.  They are however often very unpopular amongst business interests who see them as needless interference in private property rights.


## Modernism and Post-modernism

The Modernist movement in architecture grew up in parallel with the conservation movement, and is in part a product of the same beliefs.  Historians of Modernist architecture, from early in the 20th century, propagated the belief that modern building was innately different from the work of past eras.  While the two might exist side by side, modern buildings should be self-consciously 'Modernist' in appearance, and modern interventions in old buildings should be immediately recognisable as new.  The view fits the idea of the 'end of history' and presupposes that historians of the future would be unable to determine when modifications were made.  Design thus became explicitly historicised, and a self-conscious awareness of what might be called 'contemporaneity' informs Modernist interventions in historic construction, at all scales from new doorways to new suburbs.

The historical sense eventually became a burden to Modernist architecture, as increasingly the options for novelty - as the essence of contemporaneity came to be characterised - were exhausted in the heavy handed mannerist work of the 1970s.  From around this time come the first architectural elements deliberately borrowed from the classical and other traditions.  Initially elements were used with a intentionally mannerist attitude to rules of composition, such as in the work of Venturi and Rauch, Aldo Rossi, Stanley Tigerman, James Stirling and Terry Farrell.  Later, with the evident enthusiasm for the rediscovered language came more serious minded, even academic, works.

To a greater or lesser degree current interest in the reconstruction of the European city stems from work by the Krier brothers and others undertaken during the later 1970s.  Beginning with a series of theoretical projects published in the late 1970s, and gathering followers in the emotionally charged development world of the 1980s, dissatisfaction with the outcome of increasingly cliché-ridden Modernist interventions in historic cities began to crystalise in the movement to reconstruct the European city.  Principles of building form, block structure, neighborhood formation and city form began to be valued more than individualised project-specific concerns.

The movement received enormous impetus from the impact of HRH The Prince of Wales's speech to the RIBA in 1983, which was widely reported around the globe.  The speech came in the context of a much wider environmental debate, and it seems no coincidence that it was also the year in which the Florida town of Seaside was founded.[33]

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[33] The writer was involved in a campaign to save the Aurora Hotel in Adelaide in November 1983.  The picket failed to save the hotel but spawned a moderately successful urban conservation group, Aurora Heritage Action.

# Appendix 2:
# Vision statements of organisations

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## *Organisations not represented on Steering Committee*

**The Institute of Classical Architecture**

Formerly the Institute for the Study of Classical Architecture

"It may surprise you to learn that a majority of architects and designers today receive almost no training in the design and construction of classical and traditional architecture as a component of their basic design education. While musicians learn to play Bach and Mozart and study harmony and counterpoint in music schools across the country, most design professionals begin their careers totally unequipped to draw moldings or the classical orders, to design using the principles of proportion, or to detail traditional structures for construction. The legacies of Greece and Rome as a resource for education have all but vanished from architecture schools today.

The loss of this fundamental curriculum grew out of the abandonment, after the second World War, of the Beaux-Arts approach to design education, which emphasized imitation, method, and tradition, in favor of a Bauhaus-inspired curricula which focused on originality and invention and dispensed with all traditional approaches to design. As a result, among the generations of architects and designers practicing today, most no longer know the language that would allow them to design in a classical or traditional manner, or the basis it offers for any good design.

The Institute of Classical Architecture was founded in 1991 to address this shortcoming by offering a variety of programs that teach the fundamentals of architecture through the exploration and study of the classical tradition. Our approach equips students with the knowledge and skills to design and build in this manner, believing that knowledge of the classical tradition is valuable to the practitioner regardless of the idiom in which he or she practices. Because of the range of the Institute's programs, it is now the leading educational resource for the classical tradition in architecture for both students and professionals. That it's programs are led entirely by practicing professionals who are uniquely qualified to demonstrate the applicability of the classical language only enriches their quality.

The educational foundation offered by the Institute is appropriate to a variety of creative disciplines, and can be appreciated by anyone who seeks to study it. And, for the first time in it's nine-year history, the Institute of Classical Architecture now offers a membership program in order to expand its outreach and provide greater access to its programs for an even wider audience.

From its center in New York, the Institute serves the needs of students, professionals, and the general public."

http://www.classicist.org/

## Congress for the New Urbanism

"THE CONGRESS FOR THE NEW URBANISM views disinvestment in central cities, the spread of placeless sprawl, increasing separation by race and income, environmental deterioration, loss of agricultural lands and wilderness, and the erosion of society's built heritage as one interrelated community-building challenge.

WE STAND for the restoration of existing urban centers and towns within coherent metropolitan regions, the reconfiguration of sprawling suburbs into communities of real neighborhoods and diverse districts, the conservation of natural environments, and the preservation of our built legacy."

http://www.cnu.org

## International Association for the Study of Traditional Environments

"I A S T E   M I S S I O N
The International Association for the Study of Traditional Environments (IASTE) was established at the First International Symposium on Traditional Dwellings and Settlements held in Berkeley in 1988.  IASTE is an interdisciplinary forum where scholars from various disciplines and countries can exchange ideas, discuss methods and approaches, and share findings.

IASTE is a nonprofit organization concerned with the comparative and cross-cultural understanding of traditional habitat as an expression of informal cultural conventions. IASTE's purpose is to serve as an umbrella association for all scholars studying vernacular, indigenous, popular and traditional environments."

http://www.arch.berkeley.edu/iaste/

## The Institute for Traditional Architecture

"A new, not-for-profit educational institution has been set up under the guidance of Andrès Duany, Ray Gindroz, Richard John and Léon Krier with a mission to promote traditional architectural design through innovative courses, seminars, lectures and publications.  Dr John is the executive director of the Institute which is based at the School of Architecture of the University of Miami.

The first course to be offered by the Institute will be a Certificate in Traditional Architectural Design. A nationwide network of tutors has been established to provide year-round office-based training in traditional architectural design; this tuition will be complemented by short, intense residential courses at the University of Miami and other venues. This unique, part-time program is geared to answering the needs of practicing architects, students of architecture and related disciplines, and other professionals working within the built environment by offering a thorough, hands-on education in regional vernaculars and the classical tradition."

http://intranet.arc.miami.edu/rjohn/ITA.html

**Seaside Institute**

"Statement of Purpose

The Seaside Institute, a not-for-profit educational and cultural organization, supports the restoration of civic life to the community. It helps people find solutions that work to improve their own communities by facilitating an exchange of knowledge about the built environment and, in particular, traditional neighborhood development.

This exchange occurs through Institute-sponsored conferences, workshops, forums and symposia. The Institute's wide variety of programs inform specialists, decision makers and students, as well as a broader public. Because The Institute believes that communities are enhanced by a rich cultural life, it also sponsors residency programs for artists and scholars and presents concerts, exhibits and literary events."

"Goals

Using Seaside as a model, The Institute helps develop solutions that will apply to communities of every type, size and location. The Institute exists to:

• Serve as a forum for the exchange of innovative ideas, where solutions may be developed for problems facing communities everywhere.
• Affect the design and redesign of communities in ways that shape and improve the human condition.
• Alter land development patterns to achieve sustainable development...that is, compatibility between urbanization and the preservation of nature.
• Explore the realization that through the integration of educational and cultural programs, more complete communities may be developed.
• Create links throughout the world with other people and organizations sharing similar goals."

http://www.theseasideinstitute.org

**The Vernacular Architecture Forum**

During the past twenty-five years, interest in the ordinary architecture of North America has grown rapidly and in diverse directions. Scholars and field professionals now apply the term "vernacular architecture" to traditional domestic and agricultural buildings, industrial and commercial structures, twentieth-century suburban houses, settlement patterns and cultural landscapes. The Vernacular Architecture Forum was formed in 1980 to encourage the study and preservation of these informative and valuable material resources.

In both membership and methods, VAF embraces the value of multidisciplinary interaction. Historians, designers, archeologists, folklorists, architectural historians, geographers, museum curators and historic preservationists contribute substantially to the organization. Just as wide ranging are the interests and research subjects of our members. Some emphasize construction

methods and materials.  Others use building types or regional surveys as data for social and cultural interpretations.  Many members do both.  Topics of study include the community planning from eighteenth-century cities to Civil War encampments to Nevada ranching towns; documenting the regional and cultural differences of traditional houses, particularly as it relates to ethnicity and race; religious architecture of various times, places and denominations; farm buildings from pattern-book to sod houses as well as barns and other components of agricultural production; and, increasingly, the complex and contradictory phenomenon of popular culture and architecture in the twentieth century.

If you are interested in learning more about vernacular architecture in North America (including the United States, Canada, Mexico and the West Indies) and building associations with hundreds of kindred souls from all parts of the continent and the world, then you should join the Vernacular Architecture Forum today.

http://www.vernaculararchitecture.org/

**Prince of Wales's Urban Task Force**

Did not appear to have a formal Vision Statement.

http://www.avoe.org/taskforce.html

**IZBAL**

Vision Statement

**The Barn Journal**

"Dedicated to the appreciation and preservation of traditional farm architecture.

The Barn Journal is the first and only web site with general information about barns and traditional farm architecture. It is a reader-supported site: We depend on the submissions of enthusiasts to add more and better content. Take a look around the site and you will find instructions on how you can contribute your knowledge and experience. Thank you!"

http://museum.cl.msu.edu/barn/index.html

## *Organisations represented on Steering Committee*

**A Vision Of Europe**

"CHARTER OF THE CITY OF THE NEW RENAISSANCE

Coming from many countries of Europe, America, and Asia, the participants to the International Conference "The City of the New Renaissance", held in Bologna Italy on March 28-29-30, 1996, at the initiative of A Vision of Europe and with the collaboration of:

The Prince of Wales' School of Architecture, London
The Archives d'Architecture Moderne, Brussels
The Escuala Técnica Superior Architectura San Sebastian
The Foundation pour l'architecture, Brussels
The Institute for the Study of Classical Architecture
at New York Academy of Art, New York
The University of Miami School of Architecture, Coral Gables
The University of Notre Dame School of Architecture, South Bend
The Journal ARCHI & COLONNE INTERNATIONAL, Bologna

have adopted the following resolution:

The participants express their appreciation of the critical works that have been developed in the last years through writings, projects, built works, and didactic initiatives at universities and educational institutions by courageous colleagues in every part of the world, in favor of the recognition, preservation, and continuous use of the authentic values which for more than two millennia, have characterized, at all the scales, the primary forms of residence and organized community.

Consequently they want to emphasize that:

1. The present-day chaotic and uniform appearance of our urban and suburban environment is not the consequence of uncontrolled processes, but clearly the result of the ideologies that have promoted the pursuit of a "mass society," now obsolete.

2. The recent activity of many architects around the world has established a new architectonic and urbanistic culture, which rejects the anonymous peripheries and the "melancholic" suburbs of the last fifty years. In contrast, it privileges, firstly, the creation of villages, neighborhoods, cities and even metropolises, marked by new structural and formal qualities that will make them comparable to their historic counterparts, secondly, it advocates a process of "urbanization" of the suburbs which aims among others, at redimensioning streets, arteries, and squares according to traditional measurements and characteristics, while enriching them with new functions and with the structures that they are generally lacking.

3. The emerging element of this new urban renaissance is the reorganization of the urban conurbations into mixed-use neighborhoods and districts to be constituted of buildings that have no more than four floors above the street ground level.

4. Through the process of land subdivision into parcels of a great diversity of dimensions and functions, both at the level of the district and the block, it will be possible to develop an urban economy which shall no longer be based exclusively on industrial activities, but shall equally rely on a network of productive and merchant activities at all scales of entrepreneurship, thus including the small and medium-sized enterprises.

5. As a result, the new urban and rural architecture will no longer be defined by self-referential "innovative design", but by the imitation of the constructive, organizational, and esthetic archetypes that are deeply rooted in every local culture."

http://www.avoe.org


**Byens Fornyelse**

"The object of The Foundation for Urban Renewal is to promote traditional architecture and the development of urban areas.  This shall be done both in Norway and abroad through investigation, projects and the dissemination of information, through cooperation with other organizations with similar objects, through exerting influence on public authorities and developers, and through other activities which are in accordance with the object of the Foundation."

http://www.byen.org


**Popular Housing Group**

"To seek to bring together all those concerned with the housing industry to improve the design quality of new housing."

http://www.popularhousing.org.uk


**Prince's Foundation**

"Working to connect the art of building and the making of community"

http://www.princes-foundation.org


**University of Notre Dame School of Architecture**

"*The University of Notre Dame is a Catholic academic community of higher learning, animated from its origins by the Congregation of Holy Cross.  As a Catholic university one of its distinctive goals is to provide a forum where through free inquiry and open discussion the various lines of Catholic thought may intersect with all the forms of knowledge found in the arts, sciences, professions, and every other area of human scholarship and creativity.*

*Notre Dame also has a responsibility to advance knowledge in a search for truth through original inquiry and publication.  This responsibility engages the faculty and students in all areas of the University, but particularly in graduate and professional education and research. The University is committed to constructive and critical engagement with the whole of human culture.*"

"Mission Statement of the University of Notre Dame

The mission of the School of Architecture at the University of Notre Dame is to make available the best possible professional degree training at the undergraduate and graduate levels and post-professional degree studies while contributing to the work of the major Catholic research and teaching university of which it is a part. Grounded in the Catholic sacramental vision, the School embraces both the created world and the world of human interaction in the arena of Revelation and Communion. We seek to form ourselves, faculty and students alike, into men and women who can bring to the built world effective insights into the deepest meanings and aspirations of that world.

We believe that in doing his or her work, the architect draws on God's gifts of reason and memory and the gifts and skills constituting the individual's unique endowments.

The ability to articulate the rational basis for a design locates architecture in the realm of truth. A rational discourse can connect architecture with other disciplines both in the University and in the civil and sacred life of the polis and its citizens, disciplines which provide other, complementary understandings of that which is true, for example, in justice pursued through civil discourse and law, in the exploration of the natural world through the physical sciences, in the human search for meaning and community through the arts, through letters, and in religion. And reason lifts architecture from the level of a merely personal act to that of a civic, cultural, ethical act and mediates between the legacy of tradition and the promise of innovation.

Memory is embodied in tradition. Tradition brings into play the experience of the past in integrating the three realms constituting architecture, namely, the technical, the formal, and the civil. The traditions of the art of building or of technology inform us about how we might build, what materials we might use, and how we might use these in different circumstances and in different times. Tradition guides the making of buildings and settings toward the ends of civil life. And tradition brings a legacy of architectural form from which we draw and to which we add.

Our personal gifts are our individual endowments, given by God and cultivated by study, practice, and learned guidance. In that study we not only develop the gifts but we also learn to guide their use by reason and memory and to integrate intellectual and manual work.

We believe that this emphasis on the integration of reason, memory, and the individual's unique gifts and the important role of tradition in guiding the architect confronting present contingencies sets Notre Dame's program apart from most others. Here, individuals are encouraged to respond to the imperative to embody a civil purpose in their work and to manifest moral responsibility in their conduct.

The principle animating the School's programs is the proposition that the faculty have something valuable to teach, that they teach it as a team, and that the student is here to learn as he or she grows and eventually assumes equal status with those who served as instructors. Thus, although respect for what the faculty have to teach is assumed and expected, there is no place for dogmatism here.  The faculty teach what they know, but they must be able to articulate why and how what they have learned and are now teaching is valuable for the student's intellectual and professional growth.  While there is no dogmatism, there is unity. The faculty are unified in their agreement that the past has something rich to teach and that

there can be no valid actions in the present unless they are informed by the legacy of those in the past who have grappled with similar problems.  There is unity, but there is also diversity. What each person makes of the legacy will be as different as one person is from another. Tradition is a personal possession, but what each person possesses is rooted in the same legacy and the same world.

Thus, the program in architecture at the University of Notre Dame poses three challenges:

The student is challenged to draw out the best from the past, from the faculty, from colleagues, and from the other resources of the University in order to make the best possible contributions to architecture and the best possible service to the community and the profession.

The faculty and others involved in the School's work are challenged to hone to the sharpest edge possible each student's unique endowment.

And everyone involved in this enterprise, whether student, faculty, or staff, is challenged to draw out the best from themselves as they perfect the unique gifts God has given them."

http://www.nd.edu/~arch/


## *Other Organisations*

**African Heritage Architecture, Inc.**

"Mission:
The mission of African Heritage Architecture, Inc. (AHA) is to re-establish the architectural traditions of West Africa as a central component of our everyday lives.

Strategy:
The strategy for accomplishing this mission includes three main activities:

Research
AHA gathers information and documents the existence of traditional West African architecture.

Education
AHA Shares the results of its research to interested individuals and organizations.

Creation
AHA participates in the creation of buildings and spaces that reflect the architectural traditions of West Africa."

http://www.africanarchitecture.com

**Building Conservation Centre Trust**

The Building Conservation Centre Trust "aims to provide a conservation advisory service for the people who own the 10 million homes in Britain of more than 60 years old, half the housing stock, which have a heritage value.  The concept is very simple, to establish a database of up to 7,000 builders and craftsmen, architects and surveyors who have expertise in maintaining and repairing older properties and use appropriate materials and skills, which can be accessed by anyone who needed its services."

## PatternLanguage.com

"A website devoted to rebuilding the Earth"

"Members can design their own houses, offices, gardens, rooms!

In groups, members can repair their neighborhoods, plan offices, public buildings, factories, streets, build public parks, community centers and shopping streets together!

Communities with special membership can help to control the urban and rural environment, can guide developers, and can provide individuals and local neighborhoods with tools to help them build a more user friendly environment!

This web site provides everything you need to do it, and to get it built."

http://www.patternlanguage.com


## Post-war Reconstruction and Development Unit

"The Post-War Reconstruction and Development Unit (PRDU) specialises in the research, consultancy and training of professionals in issues of management and planning of reconstruction after war, humanitarian intervention in complex political emergencies, and post-war recovery.

The one-year MA in Post-war Recovery Studies provides accessible, professionally relevant, multi-disciplinary training specifically developed to cover these areas of concern.

The PRDU is part of the Department of Politics on the main University campus."

"Our newsletter *revival*, published twice yearly since July 1994, has established itself worldwide among professionals and organisations dealing with issues of reconstruction after war. It is used as a tool to disseminate proceedings, findings and recommendations from workshops and research projects. As it is mailed to contacts in over 80 countries revival has also been instrumental in increasing the profile, and widening the network, of the PRDU."


## Slow Cities

"Slow Cities: cities where the living is easy"

"Charter of Association

The development of local communities is based, among other things, on their ability to share and acknowledge specific qualities, to create an identity of their own that is visible outside and profoundly felt inside.

The phenomenon of globalisation offers, among other things, a great opportunity for exchange and diffusion, but it does tend to level out differences and conceal the peculiar characteristics of single realities.  In short, it proposes median models which belong to no one and inevitably generate mediocrity.  Nonetheless, a burgeoning new demand exists for alternative solutions which tend to pursue and diffuse excellence, seen not necessarily as an elite phenomenon, but rather as a cultural, hence universal fact of life.

Hence the success of those who have pursued specificness and told the world all about it.

A network of Slow Cities

Slow Food, which has set out from taste to build its success and international growth on the quality of life, and the Cities which have distinguished themselves in this activity have decided to establish an international network of Slow Cities.  From now on, such cities will conduct common experiences based on a shared code of tangible, verifiable conduct, embracing everything from good eating to the quality of hospitality, services, facilities and the urban fabric itself.  In the field of food and wine in particular, they will make use of the specific competences of Slow Food.

Slow Cities will undersign a series of pledges and their compliance therewith will be verified periodically and homogeneously in all cities which adhere to the initiative, in countries in all continents.

Slow Cities are cities which:

• implement an environmental policy designed to maintain and develop the characteristics of their surrounding area and urban fabric, placing the onus on recovery and reuse techniques
• implement an infrastructural policy which is functional for the improvement, not the occupation, of the land
• promote the use of technologies to improve the quality of the environment and the urban fabric
• encourage the production and use of foodstuffs produced using natural, eco-compatible techniques, excluding transgenic products and setting up, where necessary, presidia to safeguard and develop typical products currently in difficulty, in close collaboration with the Ark project and wine and food presidia
• safeguard autochthonous production rooted in culture and tradition, which contributes to the typification of an area, maintaining its modes and mores and promoting preferential occasions and spaces for direct contacts between consumers and quality producers
• promote the quality of hospitality as a real bond with the local community and its specific features, removing the physical and cultural obstacles which may jeopardise the complete, widespread use of a city's resources
• promote awareness among all citizens, and not only among inside operators, that they live in a Slow City, with special attention to the world of young people and schools through the systematic introduction of taste education.

The Cities which adhere to the movement undertake:

• to promulgate Slow City initiatives and make known the initiatives adopted to achieve the movement's goals
• to apply, in compliance with specific local characters, the joint decisions of Slow Cities and to allow the movement's delegates to verify their application according to assessment parameters to be agreed upon
• to contribute, where possible, to initiatives of general interest to be agreed upon and to the co-ordination of the movement.

Slow Cities will be entitled:

• to use the movement's logo and the title of Slow City
• to grant the use of the logo to all initiatives and activities, public and private, which contribute to the attainment of the movement's goals
• to participate in the initiatives undertaken inside the movement, using its models and structures according to procedures to be agreed upon."

"The movement's activities will be steered by annual meetings which will decide:

• objectives for the year in question, as well as guidelines, assessment parameters and the structures required to measure them
• initiatives of general interest and the budget needed to sustain activities, co-ordination activities included
• the formation of a Co-ordinating Committee, comprising the representatives of Slow Food and promoter Cities and a number of representatives of other Cities, assuring the representation of every country and the appointment of the Chairman of the Co-ordinating Committee and the Acting Co-ordinator.

Annual meetings will be held in a different City every year and will provide an occasion for a general, technical and scientific debate on the problems of the quality of life in cities and for the drawing up of a report on Slow Cities."

***Slow Cities Manifesto***

"In the beginning, man found food.

Then he sought shelter and protection: dwellings, villages and towns sprang up.

Finally, came the time of machines, and rhythms of life became increasingly feverish and frantic.

Today man dreams of liberation from the many anxieties that his own project has created.

He is looking for more serene, tranquil, reflective ways of life.

At the end of the contradictory, restless twentieth century, the wise man proposes salvation and the model of cities where the living is easy

Charter of Association

The new international 'Slow City' movement implements a programme of civilised harmony and active peace founded on the serenity of everyday life to bring together towns and cities, large and small, which share common features and move in this direction.

Towns and cities brought to life by people 'keen on time refound'.  Towns and cities packed with squares, theatres, workshops, cafés, restaurants, places of worship, uncontaminated landscapes and the pliers of fascinating crafts.  Towns and cities in which man still recognises the slow, beneficial succession of the seasons, the wholesomeness of tasty healthy produce, the spontaneity of natural rites, the cult of living tradition and the joy of slow, quiet, reflective living.

The national and international association promoted by the municipal administrations
that have joined the Slow Food movement will be a continuous workshop for what, hopefully, will become the neo-humanism of the early third millennium."

http://www.slowfood.com/principles/slowcity.html


**The Urban Design Alliance**

*Manifesto*
The Urban Design Alliance (UDAL) has been formed by a group of leading professions and other bodies committed to improving the quality of urban life through urban design.  UDAL's goals are to foster greater awareness of urban design and to promote higher standards of urban design.  UDAL aims to work with all parties concerned with the built environment - central and local government, local communities, the business community, property developers and investors and the professions.

Urban design provides a means of improving the quality of people's lives through the creation and subsequent maintenance of liveable and sustainable environments.  Its principles can be applied in the countryside as well as in towns and cities and are relevant both to existing and new development.

*What is Urban Design?*
Urban Design is defined in Planning Policy Guidance Note No 1 (PPG 1) as the relationship between different buildings; the relationship between buildings and the streets, squares, parks, waterways and other spaces which make up the public domain; the nature and quality of the public domain itself; the relationship of one part of a village, town or city with other parts; and the patterns of movement and activity which are thereby established; in short, the complex relationships between all the elements of built and unbuilt space. As the appearance and treatment of the spaces between and around buildings is often of comparable importance to the design of the buildings themselves, the Guidance also states that landscape design should be considered as an integral part of urban design. Urban design is not simply concerned with new development but also with the maintenance and enhancement of existing development.

Many benefits can flow from urban design. Good design can help promote sustainable development; improve the quality of the existing environment; attract business and investment; reinforce civic pride and a sense of place; underpin the role of towns and cities as centres of culture and social activity; and relieve pressure for developments in out of town locations and on greenfield sites. Through its emphasis on quality in development it can also help to secure continued public acceptance of necessary new development.

All of the bodies participating in the Alliance share a belief in the crucial importance that urban design can play in the wider urban agenda of making our cities, towns and villages more liveable and enjoyable places. They recognise, too, that urban design is a matter which crosses many professional boundaries and must, therefore, be a shared responsibility.

*UDAL's Objectives*
* to give practical effect to the principles of Planning Policy Guidance Note 1;
* to promote the importance of urban design as a means of improving the (built) environment;
* to show how paying attention to urban design can deliver better value and quality;
* to engage communities in the understanding and application of good urban design;
* to enhance the public's understanding and perception of urban design issues;
* to seek higher standards in the practice of urban design;
* to achieve a higher degree of understanding and co-operation between the professions engaged in various aspects of urban design.

*Fulfilling the Objectives*

with Government to:
* work at European, national and local level to promote policies and practices that take account of urban design issues;
* campaign for a White Paper dealing with the broad urban agenda of regeneration and renewal which recognises the positive role that urban design can play;
* seek understanding and endorsement from leading political figures of the role that urban design can play in improving the urban environment;
* campaign through the local government associations and the groups of professional officers in local government to seek a commitment to the principles of good urban design;
* promote conferences and workshops for elected members in local government and other decision makers.

with Communities and Individuals to:
* promote the involvement of local communities, local businesses and individual members of the public in the urban design process;
* promote understanding of the way in which good urban design can enhance people's quality of life using both the media and information technology.

with Landowners, Developers and Investors to:
* increase awareness of the benefits that urban design can bring;
* promote further research to demonstrate how paying attention to urban design can enhance the viability of developments;
* sponsor conferences and workshops to spread this message;
* encourage the consideration of urban design issues in development appraisals.

with the Professions to:
* organise jointly sponsored conferences and seminars to raise awareness of the importance of urban design among practitioners;
* develop the potential for common core elements in first/second degree level training leading to professional qualification;
* develop the potential for joint post-qualification training in urban design for architects, engineers, planners, surveyors and landscape architects;
* support competitions both for students and others to promote quality in urban design;
* develop a framework of good practice, focusing both on urban design principles and methods of co-operative working;
* provide access to advice for those needing guidance on urban design.

*How is UDAL organised?*
UDAL will draw on the resources of its member bodies in fostering co-operation and co-ordinating activities. However, some central administration will be required and responsibility for this will revolve around members of the Alliance. It will be undertaken initially by the Royal Institute of British Architects."

http://www.udal.org.uk

**Urban Design Group**

"Creating civilised places"

"Revitalising towns and cities"

"Exploring the cutting edge of practice"

"The Urban Design Group was formed in 1978 to bring together people involved in the decision making, creation and use of the urban environment.

The [UDG] provides a forum for independent debate on urban design issues and is a founding member of the Urban Design Alliance.

The [UDG] arranges events both in London and regional centres.  It organises public lectures - exploring the cutting edge of practice, workshops, seminars, conferences and study tours and is involved in encouraging public participation in the urban design process.

The Urban Design Quarterly is the leading professional publication on urban design practice.

The Urban Design Source Book provides details of urban design practices, courses and reference material.

The Urban Design Group website is a major new service providing members with information on the Group's activities.  Full website access includes a forum for discussion and exchange of ideas."

http://www.udg.org.uk


**Urban Villages Forum**

Does not appear to have a manifesto or Vision Statement.  The following is the introductory page from the web site:

"For nearly ten years the Urban Villages Forum has been a focus for debate, dialogue and practical action for those with an interest in our built environment.  Our work to promote a more humane, mixed and inclusive approach to urban planning and development is now reflected in national policy as well as a growing number of case study projects.  This web site offers fresh opportunities to communicate with a wider audience, and also brings a new resource for Forum members.  News can be available far more quickly and networking will become easier and more extensive.

We want as many members as possible to contribute ideas for the development of the new web site, to raise issues and participate in discussions.  Please use the facilities that this site offers and do let us know how you think we can develop and improve it.

With regards

Mike Cohen
Chairman"


**UVF Projects Division**

"Making mixed use happen"

http://www.princes-foundation.org/foundation/uvf.html


## *International Governmental and other Organisations*

**International Congress on Monuments and Sites**

"ICOMOS is an international non-governmental organization of professionals, dedicated to the conservation of the world's historic monuments and sites.

ICOMOS provides a forum for professional dialogue and a vehicle for the collection, evaluation, and dissemination of information on conservation principles, techniques, and policies."

"ICOMOS is UNESCO's principal advisor in matters concerning the conservation and protection of monuments and sites. With IUCN-The World Conservation Union, ICOMOS has an international role under the World Heritage Convention to advise the World Heritage Committee and UNESCO on the nomination of new sites to the World Heritage List.

Through its 21 International Scientific Committees of experts from around the world, and through its triennial General Assembly, ICOMOS seeks to establish international standards for the preservation, restoration, and management of the cultural environment. Many of these standards have been promulgated as Charters by the organization as a result of adoption by the ICOMOS General Assembly.

ICOMOS activities are governed by a set of Statutes which were adopted by the Fifth General Assembly in Moscow on May 22nd, 1978."

http://www.icomos.org


### International Centre for the Preservation and Restoration of Cultural Property

"In 1959, the 9th UNESCO General Conference in New Delhi decided to establish the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM), at a time of increasing and widespread interest in the protection and preservation of monuments and sites of historical, artistic and archaeological interest.

ICCROM an inter-governmental organisation with its headquarters in Rome. It is the only institution of its kind with a world-wide mandate dealing with the conservation of all types of cultural heritage. Apart from 98 Member States, ICCROM counts 99 of the world's leading conservation institutions as Associate Members.

ICCROM does not only aim at increasing the quality of conservation from Albania to Zimbabwe. It seeks to increase the awareness and support of conservation of everyone from school children to decision-makers in every continent. It aspires, through conservation, to make cultural heritage meaningful and useful to the benefit of people in every part of the globe. ICCROM's strategic programmes are ever more a part of sustainable economic, social and cultural development schemes and linked with policies to promote social stability, economic development, mutual understanding and peace."

http://www.iccrom.org


### Organisation for Economic Cooperation and Development
### Territorial Development Service

"The strategic objectives of the OECD highlight economic development, social cohesion, and effective governance.

The capacity of cities to grow and change, and the problems that arise as cities evolve, are directly relevant to these objectives. The theme of sustainable development, which ties these objectives together, is more visible than ever before. A major question to be answered in the future concerns the degree to which cities will have to change if progress toward sustainable development is to be made.

Comprehensive urban policies must be articulated clearly if the public is to understand how urban change can make cities better places in which to live and work. Public support is

essential to both institutional reforms and investment. The technical nature of many urban problems, and equally, of many urban solutions, makes it difficult to communicate a vision of cities that people can understand and that they will find attractive. Information and analysis remain the basis for urban policy, but they must also enter into the public realm of urban culture."

"The Territorial Development Service, which was established in 1994, is designed to build the analytical and theoretical foundation for this new policy orientation and work towards these wider goals [*Editor's note: 'this new policy direction' and 'these wider goals' is not defined*]. The Service brought together four distinct areas of policy research that had a common interest in the territorial concept and that can suggest, jointly and separately, innovative policy responses; the Group of the Council on Rural Development, the Group on Urban Affairs, the Local Economic and Employment Development (LEED) Programme, and the Working Party on Regional Development.  The Territorial Development Service offers a way for the common experiences and outlooks of these four groups to be brought together in a collaborative effort to articulate the new territorial concept through individual and joint projects and activities.

The Territorial Development Service is concerned with giving practical assistance to governments so that they are able to focus sectoral policies in relation to territorial context, encouraging the creation and development of locally driven initiatives for economic development, and integrating the two approaches into a coherent strategic approach.  The Service seeks to combine the best elements from a variety of complementary territorial development strategies.  The top-down and exogenous development strategy often emphasised by government-led regional development policies is important as a tool for reducing territorial disparities.

However, the bottom-up, indigenous development model is equally critical for economic development.  The territorial development approach builds on human and organisational factors such as the capacity for innovation, entrepreneurship and partnership that is found in the territory itself.  It values human resources, community empowerment, and small firm development as the building blocks of economic and employment development.  Even if this approach is tied to private sector initiatives, it must be strongly supported by public policy and by public investment in human and institutional capacity development.

The Service assesses how, in the medium term, public policies for territorial development can correct market failures and avoid ineffective public policies, while not presenting obstacles to dynamic locally driven economic development.  This broad philosophy underpins the notion of the Territorial Development Service as a unified and coherent response to changing patterns of economic growth."

*Organisations operating in related fields*

**Centre for World Indigenous Studies**

"The Underlying Principle Guiding CWIS is:

Access to knowledge and peoples' ideas reduces the possibility of conflict and increases the possibility of cooperation between peoples on the basis of mutual consent.  By democratizing relations between peoples, between nations and states, the diversity of nations and their cultures will continue to enrich the world."

"The Center for World Indigenous Studies (CWIS) is an independent, non-profit [U.S. 501(c)(3)] research and education organization dedicated to wider understanding and appreciation of the ideas and knowledge of indigenous peoples and the social, economic and political realities of indigenous nations. The Center fosters better understanding between peoples through the publication and distribution of literature written and voiced by leading contributors from Fourth World Nations.  An important goal of CWIS is to establish cooperation between nations and to democratize international relations between nations and between nations and states.

Dr. Rudolph C. Ryser, Ph.D. (a member of the Cowlitz Tribe) and Chief George Manuel (1929-1989) of the Shuswap Nation founded CWIS as an independent organization in the Spring of 1984 in response to calls by the Conference of Tribal Governments in the United States and the World Council of Indigenous Peoples for a documents center.  Concerned with the advancement of ideas for solving social, economic and political problems in the Fourth World, the Center For World Indigenous Studies links voluntary contributors world-wide and conducts original research, education, conflict resolution symposia and conferences benefiting constructive relations between nations, and nations and states.

The Center serves as a clearinghouse of ideas between nations and between nations and states governments.  CWIS receives documents, publications and undocumented information from throughout the world.  These materials are carefully archived.  Organizations, governments, and individuals frequently ask CWIS to provide information from Fourth World Nations or about nations.

We gather and store information and make it available.  We also promote direct exchanges of information through people exchanges, encouraging direct visits between people in their territories, through workshops, symposia, conferences and an internationally accessible computerized Fourth World Documentation Project (the Chief George Manuel Library and Archive) on the World Wide Web accessed through the Internet."

http://www.cwis.org


**Indigenous Peoples Survival Foundation**

"The Indigenous Peoples Survival Foundation (IPSF) is a non-profit organization which helps indigenous peoples around the world, regardless of origin, race, religion, nationality, or gender.  The indigenous peoples are those who hold onto their ancient traditions and live among nature in peace and harmony.

They consider Mother Earth and all that she holds in her bosom to be sacred.  The water, air, animals, vegetation, land and mountains are all honorable and have been entrusted to mankind for use during the journey of life.  This gives us a chance to share and care for those who are unfortunate."

http://www.indigenouspeople.org

## Slow Food Society

"for the Defence of and the Right to Pleasure"

"There are more tastes in heaven and earth than are dreamt of in your gastronomy..."

http://www.slowfood.com