

BORDER AREAS – ENCOUNTER AREAS

NEIGHBOURHOOD CONFLICTS AND NEIGHBOURHOOD CO-OPERATIONS IN EUROPE

SCIENTIFIC SYMPOSIUM ON THE OCCASION OF THE ANNUAL MEETING OF THE ICOMOS EUROPE GROUP (BERLIN, 3–6 JUNE 2017)



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ICOMOS GERMAN NATIONAL COMMITTEE
ICOMOS COMITÉ NATIONAL ALLEMAND

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Front Cover: Participants of the symposium at the Berlin Wall Memorial
(photo ICOMOS Germany)

Back Cover: Aerial view of the Hufeisensiedlung, Berlin
(photo Landesdenkmalamt Berlin)

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Content

Preface

Jörg Haspel, President of ICOMOS Germany,
Axel Klausmeier, Director of the Berlin
Wall Foundation 5

**Welcoming Speech by the
Berlin Senator for Culture and Europe,**
Dr. Klaus Lederer 7

**Welcome and Greetings by
ICOMOS Vice President**
Grellan D. Rourke 9

**Sharing Europe’s Cold War Heritage –
the Iron Curtain from the Berlin Wall
to the Green Belt Europe**
Axel Klausmeier
The Berlin Wall and the Iron Curtain –
from a Death Strip to a Memorial Landscape
and to a European Heritage Label Network 12

Barbara Engels
The European Green Belt as UNESCO World
Heritage? Results of a Multilevel Feasibility
Study 17

Hans Peter Jeschke
The “European Green Belt and the Iron Curtain”
– a Linear Cultural Landscape Zone.
Comments on the Structure and Concept
as a Natural and Cultural Heritage of Outstanding
Significance 23

Peter Waldhäusl
The Network of Boundaries and its Monuments
for World Heritage 37

Sergey Gorbatenko
Sharing Heritage in the Baltic Region and in
the Northwest of Russia 44

Michael Cramer
The ‘Iron Curtain Trail’. Sustainable Mobility
as a European “Peace” Project. 47

**Sharing the Heritage of War and Peace in
Neighbouring European Countries**
Boguslaw Szmygin
Border Regions and Cross Border Activities
in / from Poland 55

Waltraud Kofler Engl
Front Lines and Cooperation Lines. The Heritage
of War in the Euroregion Tyrol – Alto Adige –
Trentino 60

Irit Amit Cohen
Conservation of Rural Encounter Space.
The Case of Agricultural Cooperative Settlements
and Open Space in Israel. 65

Dražen Arbutina
The Croatian Heritage of Borders –
Conflicting Narratives but Shared Pain 75

Tatjana Adamič, Marko Stokin
The Walk of Peace from the Alps
to the Adriatic Sea 81

Andras Veöreös
A Heritage Ensemble after the Population Exchange.
Questions to the Historic Town Centre of Sopron . . . 86

Claus-Peter Echter
The *Neustadt* of Strasbourg 89

Irmela Spelsberg
French-German-Polish Shared Heritage. 92

Marius Müller
ESACH Report. 99

Preface

Heritage plays an important role for the cultural and economic development and for the social coherence in Europe. To promote cultural heritage, the European Union declared 2018 as the *European Cultural Heritage Year (ECHY)* and chose the slogan *Sharing Heritage*. In Germany, archaeological and architectural monuments and sites provide the basis for the ECHY activities. Special consideration will be given to projects that show how additional forms of tangible and intangible cultural heritage can be integrated. Five leading themes have been defined to illustrate key aspects of the European Cultural Heritage Year:

- *Theme 1 – Europe: Exchange and movement* asks of the importance and significance of Europe’s common routes, paths and axes.
- Connective aspects serve as the starting point for *Theme 2 – Europe: Border and encounter regions*.
- *Theme 3 – The European city* puts at its heart the city, which is a central element of our common European cultural heritage and presence and manifestation of history.
- *Theme 4 – Europe: Remembrance and new starts* recalls reasons and wounds of the European wars, which are associated with hopes of change..



Excursion Group of the ICOMOS Europe Meeting 2017 in Berlin at the Glienicke Bridge (constructed 1906–07 between Berlin and Potsdam, rebuilt after damages in World War II). During the Cold War the bridge formed the border between East (East Germany) and West (West-Berlin) and became known as Bridge of Spies used to exchange arrested people between East and West. Since the fall of the Iron Curtain and the German reunification (1989–90) the Havel bridge connects the UNESCO World Heritage site Palaces and Parks of Potsdam and Berlin. In 2011, the iron construction was awarded the European Heritage Label (photo ICOMOS Germany).



Poles of corten steel marking the border line of the former Berlin Wall along Bernauer Straße (photo ICOMOS Germany).



Former death strip between the Berlin Wall and the Spree River: the longest remaining section of the Berlin Wall gained fame as the city's longest picture wall and open-air gallery in 1990. It is called East Side Gallery because of more than 100 paintings on the street side (photo ICOMOS Germany)

– Networks for exchanging and sharing cultural heritage are the common ground for *Theme 5* with the title *Europe: Living Heritage*.

The fall of the Berlin Wall and the opening of the Iron Curtain between 1989 and 1991 fundamentally changed the political landscape in Europe. The consequences of the peaceful revolution for the present demarcations and for nation-building in Europe are comparable to the political realignments in Central and Eastern Europe after the Thirty-Years-War (1618–1648), the First World War (1914–1918), including the downfall of the Ottoman, Habsburg and German Empires, and finally after the Second World War (1939–1945). In the newly structured territories, art and culture of the previous societies and states have been preserved. Furthermore, the history of war and tyranny, of flight and expulsion has also become manifest in material evidence as well as in the destruction of monuments.

Four hundred years after the beginning of the Thirty-Years-War in 1618 and one hundred years after the end of the First World War in 1918, which was largely a European war, the European Cultural Heritage Year (ECHY) 2018 will be dedicated to the heritage of war and peace and to the idea of transnational understanding and reconciliation. The annual meeting of ICOMOS Europe in June 2017, which took place in Germany for the first time, was meant to advance multinational discussion and help prepare the European Cultural Heritage Year and its thematic focuses in 2018. In the context of the European unification process and the German reunification after 1989 – symbolically heralded with the remov-

al of the barbed wire between Austria and Hungary and with the opening of the Berlin Wall in 1989 – ICOMOS Germany and the Berlin Wall Foundation organised the scientific colloquium of ICOMOS Europe under the guiding topic *Border Areas – Encounter Areas. Neighbourhood Conflicts and Neighbourhood Cooperations in Europe*.

In accordance with the *Sharing Heritage* slogan of the European Cultural Heritage Year, the scientific symposium of ICOMOS Europe wished to afford all participating ICOMOS national committees the opportunity to reflect processes of adopting, rejecting and adapting the joint cultural heritage in a transnational context and to introduce experiences made with bi- and multinational neighbourhood initiatives and cooperation projects. For this purpose, activities in transnational European regions and explicitly in the so-called “EuroRegions” could provide cultural-geographic and historical-geographic reference points.

The scientific colloquium wished to approach the topic of *Border Areas – Encounter Areas. Neighbourhood Conflicts and Neighbourhood Cooperations in Europe* mainly from two perspectives: In the first section, the border and connecting line of the Iron Curtain, dividing Europe after the war as insurmountable death strip and today an important intertwined European area between East and West, was meant to be a thematic focus and to be discussed as a modern European border landscape with outstanding cultural and natural heritage: *Sharing Europe's Cold War Heritage – the Iron Curtain between the Berlin Wall and Green Belt Europe*. In the second section, bi- and multinational border and encounter areas served

as framework for discussing historic and current neighbourhood conflicts and cooperations on a European scale: *Sharing the Heritage of War and Peace in Neighbouring European Countries*.

Two papers as keynote lectures gave complementary introductions to each of both sections. Afterwards, the ICOMOS national committees attending were invited to make concise statements in the form of *Pecha Kucha* presentations.

On behalf of ICOMOS Germany and the Berlin Wall Foundation we would like to thank all keynote speakers and presenters for providing their contributions just in time and free of charge for the conference and the publication. We are very pleased that Marius Müller of the European

Students' Association for Cultural Heritage (ESACH) was able to take part in the colloquium and write a comprehensive summary (which is also included in this publication). Finally, our gratitude goes to John Ziesemer for his editorial supervision of the digital documentation of the symposium and to Aurelia Ziegenbein (both ICOMOS Germany) for organising the Berlin meeting in collaboration with Kathrin Thielecke (Berlin Wall Foundation).

Prof. Dr. Jörg Haspel

President of ICOMOS Germany

Prof. Dr. Axel Klausmeier

Director of the Berlin Wall Foundation

Welcoming Speech by the Berlin Senator for Culture and Europe

Dr. Klaus Lederer

*Dear members of the European Parliament,
dear Michael Cramer,*

*Dear Mr Grellan Rourke, Vice-President of ICOMOS
and spokesman for the Europe Group of ICOMOS,*

*Dear Prof. Klausmeier, Director of the Berlin Wall
Memorial Foundation and host of today's scientific
colloquium of ICOMOS Europe,*

*Dear Prof. Haspel and members of the Board of
ICOMOS Germany, host of the 2017 Annual Assembly
of ICOMOS Europe, Berlin*

*Dear representatives of the European National
Committees of ICOMOS,*

Ladies and Gentlemen, dear guests,

I would like to welcome you, the presidents and members of the Board of ICOMOS Europe, to Berlin and greet you in the name of the Senate of Berlin as representatives of ICOMOS. We are delighted that the Europe Group of ICOMOS is meeting for the first time in the Federal Republic of Germany and has selected Berlin as the location for the conference. I take it as a good sign that ICOMOS chose the first weekend in June to hold this event. This is because the first Sunday in June has been the German UNESCO World Heritage Day for many years and Berlin is associated with three UNESCO World Heritage sites: firstly, the Palaces and Gardens of Potsdam and Berlin, secondly the Museum Island, and thirdly the Housing Estates of Berlin Modernism – you were already able to visit some of these sites yesterday.

We believe that Berlin has further World Heritage potential and World Heritage ambitions, which we would like to bring to fruition in collaboration with other countries or monuments and sites in neighbouring countries. We would also like to take the opportunity of your visit here to exchange opinions and experiences with ICOMOS, the advisory body of UNESCO on World Heritage issues.

Recently, the European Commission designated 2018 as the European Cultural Heritage Year (ECHY) – this is also a stroke of luck for me as the Senator responsible for



Culture, Monument Protection and Europe in Berlin. In December 2016, the Berlin Senate was restructured, and a strongly integrated Department for Culture and Europe was created, which also includes monument preservation. I therefore take it as a good sign that I will be able to welcome ICOMOS Europe at the start of its cross-border planning for the European Cultural Heritage Year in 2018 in a reunited Berlin.

With the ECHY we want to trace the common cultural roots of Europe in Berlin and in the Federal Republic and develop small and large initiatives, campaigns and projects with commitment for a European future which is just as rich in culture. The slogan “Sharing Heritage” appeals to me very much: let’s set about this by joining in, sharing and becoming involved!

Berlin and the Federal Republic have already committed to the idea of another monument protection year. ICOMOS Europe was already informed in detail in 2014 at the annual assembly in Strasbourg about the initia-

tive for a European cultural heritage campaign or so I have been told. In Berlin, the Federal State Parliament and the Federal State Government have agreed under the current coalition agreement to become involved in the ECHY 2018. The objectives of the ECHY 2018 to a large extent coincide with the principles of my cultural policy.

It's the aim of the European Cultural Heritage Year to share our common cultural heritage and its potential for identification, participation and development with each other. This approach seems more important now than ever.

Broad groups of society, in particular also children and adolescents, people with limited access to cultural heritage and migrants from various cultures are to be given active involvement in our cultural heritage. This is to both promote identification with the heritage and a willingness to preserve it in the same way as awareness as part of culturally diverse countries, nations, ethnicities, social strata and various groups as well as the cross-generational common European heritage.

We are creating European policy at the same time as a policy for monuments and culture! We will support the fundamental principles of the ECHY for a democratic Europe with solidarity and ask ourselves questions about the relationship between old and new, analogue and digital, state authorities and civic commitment. The idea of a unified, free and democratic Europe can only be strengthened by every form of cultural exchange. It now seems more important than ever before to promote this exchange. A policy of the erosion of solidarity with nation states which withdraw into themselves, which seal their borders again, must be countered. An initiative such as the ECHY is a very good step towards this. Examples might be artists, who are not particularly interested in national borders, who are involved in productive exchanges beyond linguistic and national borders, who travel, live and work completely naturally between the various European metropolises.

Border areas and border conflicts – which are the subject of your conference – have features which char-

acterised the history of Europe over many generations and have left us a common European cultural heritage which we must use as elements to bind us to each other in particular today. This is what the ECHY's main topic of "Border Areas and Encounter Areas" wants to achieve. The Iron Curtain which separated Berlin, Germany and Europe for decades, now represents a historic border linking many countries on our continent. The "European Heritage Label", which was awarded to monuments and sites of the Iron Curtain in Germany, shows how historic borders and conflicts in Europe have changed over the last generation and have been able to become a symbol of cross-border collaboration.

The topic of "remembering and break-up" reminds us of the causes and wounds of the wars in Europe and the path to freedom as well as the subsequent peaceful uprisings and hopes, which are now also reflected in cultural heritage. Common European and local perspectives and changes in perspectives on historical memory are the focus of the projects. This is our approach for our efforts with regard to memorials and mediation concepts, e. g. with the Berlin Wall Memorial concept and the "Berlin Wall Memorial", where you are gathered today, or with the monuments from the time of National Socialism and memorials such as the "Topography of Terror".

Against the background of the current challenges facing us in Europe and worldwide, with the European Cultural Heritage Year we can focus on what binds us together with our common cultural roots and also the cultural diversity of the continent. Europe's cultural heritage is an intrinsic part of our common European and local identity. Maintaining and developing it require our long-term commitment. Berlin with its cultural and European policy is already prepared for this. I look forward to your proposals and encourage the European National Committees of ICOMOS to take cross-border community initiatives and actions! I am convinced that your conference will contribute to strengthening European thinking and the protection of cultural heritage in Europe. I wish the 2017 Annual Assembly of ICOMOS Europe in Berlin and your scientific colloquium every success.

Welcome and Greetings by ICOMOS Vice President

Grellan D. Rourke

It is my great pleasure to address you here this morning.

This year we are here in Berlin thanks to the hospitality of ICOMOS Germany under its President Jörg Haspel. It is a great pleasure to be back in Berlin again, a city with which I am very familiar. I first came here on a conservation study tour back in 1968, and I was here on that momentous occasion when the Wall came down in late 1989. In fact, I have a small coloured fragment hanging on the wall in my house back in Dublin. At many levels I have a very close relationship with this place and for me, as a citizen of Europe, this place is part of my history.

The Europe Group is a regional group of ICOMOS; it is dedicated to the cooperation of the European National Committees of ICOMOS and to the cooperation of these committees with ICOMOS International, the International Scientific Committees as well as with the EU. The Group's objectives are to:

- Enhance cooperation among European Committees and heritage stakeholders and to improve their communication;
- Work commonly on issues related to cultural heritage;
- Share resources and create synergies for the implementation of joint projects;
- Vehicle information for members through meetings, research work, information bulletins etc;
- Monitor opportunities for the participation in projects.

The Europe Group comes together once a year to discuss major issues. These meetings should always be held in a different country and are usually accompanied by a scientific symposium. For instance, in 2016 we met in Athens where the topic of the symposium was “Reconstructions: European Perspectives”. This year the Europe Group is meeting in Germany for the first time. It will be looking at our Shared Heritage in Europe as part of the European Year of Cultural Heritage (EYCH 2018), which has been a very important project supported and spearheaded by ICOMOS Germany. We will look at Border Areas, Encounter Areas, Neighbourhood Conflicts and, as we look to the future, Neighbourhood Co-operation within Europe. We have a broad range of speakers here today and I think this symposium, with its two thematic blocks and its site visits, will be very stimulating and so important for us all to experience together, coming from a wider Europe.



We have a broad range of keynote speakers, naturally with a slight Germanic bias! I am glad to see that our Nature colleagues are represented in Barbara Engels from the Bundesamt für Naturschutz, who is familiar to so many of us. We have ten short presentations in the *pecha kucha* style broadening the base to the Baltic, Hungary, the Adriatic, Israel and elsewhere. Finally, we are released into Berlin itself for some well-chosen site visits. By the way: The results of this year's symposium will be published by ICOMOS Germany electronically – similar to the e-publication of the Athens symposium of 2016.

The European Group has been the most successful of the Regional Groups within ICOMOS, attracting representatives from a wide range of countries, all coming together to listen to each other and to discuss our concerns and interests and to work together on the many issues which unite us as a broad cultural heritage community. Our common link here is ICOMOS, which is quite a remarkable international organisation, driven by the remarkable generosity of its members, all volunteers, so fully committed to the protection, preservation, dissemination and sharing of our past histories. ICOMOS brings with it a wide range of expertise and experience, all willingly shared. I would like to take this opportunity to thank all our National Committees within the Europe Group who have supported these meetings over many decades. It is through such organisations as ICOMOS that we pass on the baton to the next generation, ensuring continuity into the future, ensuring the passing on of our diverse past.

Yesterday we spoke of multilingualism and, as has been the trend in recent years, much of what is presented is in



World Heritage site “Berlin Modernism Housing Estates”, central structure of the Hufeisensiedlung («Horseshoe Estate», 1925–33), designed by Bruno Taut, Martin Wagner and garden architect Leberecht Migge (photo ICOMOS Germany).

English. In fact, all the presentations today seem to be in English. We must not forget our other working language, French, and I think we have to be vigilant in this regard. And so, I say to my French-speaking colleagues that this is an issue we have to bear in mind at future meetings of the Europe Group and I thank them for their infinite patience and generosity.

Hier nous avons parlé du multilinguisme et, comme la tendance ces dernières années, une grande partie de ce qui est présenté est en anglais. En fait, toutes les présentations semblent aujourd’hui d’être en anglais. Nous ne devons pas oublier le français, l’autre langue de travail et je pense que nous devons être vigilants à cet égard. Et alors, je dis à mes collègues parlant français, qu’il s’agit d’un problème ; il faut être conscient lors des prochaines réunions du groupe Europe. Je les remercie pour leur patience infinie et leur générosité.

And so, I come to some thanks. These events do not just happen; there are many people in the National Committee here in Germany who have worked hard. I would like to thank Aurelia Ziegenbein, the Office Secretary, and John Ziesemer, the Scientific Secretary, both part-time and so very committed to the organisation. To Sigrid Brandt, Secretary General, who has been so very supportive of this event. Their dedication under their President, Jörg Haspel, has ensured that this meeting will be a very successful one. As Jörg has said to me, it is a low-budget or no-budget operation, so it makes us very humble to see all you have achieved, so seemingly ef-

fortlessly. My congratulations to you all on behalf of all of us participants.

I would also like to thank the Deutsche Stiftung Denkmalschutz (*German Foundation of Monument Protection/La Fondation pour la protection des monuments*), the owners of the fine traditional Nicolaihaus, a historical site of Berlin Enlightenment and Classicism; they generously facilitated our Europe Group meeting there yesterday.

Finally, I would like to thank all of you, the participants, who have come here these days to support and promote the work of the Europe Group. Long may it continue.



World Heritage site “Palaces and Parks of Potsdam and Berlin”, inner courtyard of the neo-classical Glienicke Palace designed by Karl Friedrich Schinkel (1826) with antique fragments (photo ICOMOS Germany)

**Sharing Europe's Cold War Heritage –
the Iron Curtain from the Berlin Wall
to the Green Belt Europe**

The Berlin Wall and the Iron Curtain – from a Death Strip to a Memorial Landscape and to a European Heritage Label Network

Axel Klausmeier

The story of the bloodless revolution that led to the sudden fall of the Wall on November 9, 1989 has often been told, but my topic can neither be explained and contextualised nor understood without a swift look back to early 1990, since it is important to describe the general “Zeitgeist” of the time. Despite warning voices there was a broad consensus in favour of clearing away the hated border surrounding West Berlin as thoroughly as possible.¹ Official demolition, carried out mostly by GDR Border Guards, began on June 13, 1990, here in Bernauer Strasse, and was largely completed by October 3, 1990, the day of the German reunification. Thanks to efforts initiated by the GDR Institute for Heritage Conservation as early as in December 1989 and continued by the Berlin State Conservation Authority, a total of seven sections of the Wall and other border installations were listed and preserved as historic monuments by 1992. By 2011, this number had risen to 27, following intensive field research in and around Berlin. Whilst Berliners and their politicians had, all through the 1990s, mostly tried to forget the time of the division and to ignore the remnants and scars of the Wall in their city, the 2000s saw the rise of a new awareness of the Wall’s significance, culminating in the celebrations of the 25th anniversary of the fall of the Wall.

The general feeling, across party lines, was that the material, or structural sources of the East German communist regime should disappear completely and within the shortest possible period of time.

When one spoke to Berlin residents at the time, they all felt like released prisoners who wanted to discard their prison clothing, and this clothing was “The Berlin Wall”. Exactly 200 years after the storming of the Bastille in

Paris, where the Parisians had done the same, namely destroyed the hated prison that represented the power of the monarchy, Berliners, with the help of the Border Troops, the Bundeswehr and heavy equipment from the British Army, destroyed that deeply despised structure, doing so at the behest of East Germany’s first and only freely elected parliament.

However, shortly after the Peaceful Revolution in 1989, several private individuals, initiative groups and official agencies recognised that the history of German division, the one-in-a-hundred-years event of the falling of the Berlin Wall, and the reunification of Germany should not be reduced to presentations in history books and photograph collections. They understood the importance of securing sites as material evidence. Thanks to their civic ideas, not only in Berlin, but also along the former inner-German border, very different kinds of museums, memorials and monuments addressing these recent events in German history were established. Each of these institutions has its own special focus, showing “German division” through its specific geographic, regional or local situation. Some of these former border sites, for example Mödlareuth (Thuringia / Bavaria) (Fig. 1) – also known as “Little Berlin” – Point Alpha (Hesse/Thuringia) (Fig. 2), and the former motorway- border crossing at Helmstedt / Marienborn (Saxony Anhalt / Lower Saxony) (Fig. 3) were rescued and developed by civic commitment; some of them were honoured in 2011 with the European Cultural Heritage Label. And I will come back to that later on again.

As mentioned above, in Berlin the years 1990 to 2005 represent the period during which forgetting about the

¹ Several passages of this text were already published in: Axel Klausmeier, Gerhard Sälter: *À Berlin, après 1989. Un lieu de mémoire pour les victimes du Mur et des autres frontières du régime est-allemand*. In: Nicole Colin, Corine Defrance, Ulrich Pfeil, and Joachim Umlauf (eds.): *Le Mur de Berlin. Histoire, mémoires, représentations. L’Allemagne dans les relations internationales*, vol. 10, Brussels 2016, pp. 129–144; Axel Klausmeier: *Erinnerung braucht Orte*. In: Axel Klausmeier (ed.): *Die Berliner Mauer. Ausstellungskatalog der Gedenkstätte*

Berliner Mauer, Berlin 2015, pp. 7–12; Axel Klausmeier: *Man braucht etwas zum Begreifen, damit man etwas begreift. Oder: Die Reste der Berliner Mauer als Objekte der Denkmalpflege*. In: *Die Berliner Mauer. Ausstellungskatalog der Gedenkstätte Berliner Mauer*, pp. 304–310; Axel Klausmeier: *Reste / Spuren / Bedeutungen. Kulturlandschaften als Träger historischer Erinnerung*. In: *Forschen Bauen & Erhalten. Jahrbuch 2014/2015*, ed. by Leo Schmidt and Alexandra Skedzuhn-Safir, Berlin 2015, pp. 35–48.



Fig. 1 Marienborn memorial to divided Germany



Fig. 3 German-German museum of Mödlareuth



Fig. 2 The Point Alpha memorial

Wall was carried out to its greatest possible extent. And yet, in 1991, the 30th anniversary of the Berlin Wall led the Berlin Senate to pass a resolution calling for a “memorial site in remembrance of the Berlin Wall” to be erected in Bernauer Strasse, despite the fact that most of the Wall had already been torn down. Bernauer Strasse was chosen because of the street’s unusual situation when Berlin was divided: the south side of the street belonged to the Soviet sector while the north side was situated in the French sector.

This is why the state and federal governments agreed to develop Bernauer Strasse into a central site “to commemorate the Berlin Wall”; but another seven contentious years would pass before the “monument” could be officially opened in 1998 by Angela Merkel – at the time still a young government minister (Figs. 4–5). The rescuing and safeguarding of Wall remnants were also in the hands of civic commitment. In the very centre was Pastor Man-

fred Fischer, the local vicar who had lost his church that he had never entered and that stood in the middle of the death-strip until it was blown up in 1985. It was partly due to this experience that he literally stood right in front of the bulldozers when they started to demolish the Wall in the summer of 1990.

At this point, scholars also began taking an interest in the structural remains of the Wall. In 1998, for the first time since the fall of the Wall, a scholarly examination of how to deal with the remains of the Wall was published by Leo Schmidt and Polly Feversham.² One could summarise that in the 1990s all the official political efforts in Berlin to give the memory of the Wall a home seemed half-hearted. One reason was no doubt that the memories of the divided city were very different on the west and east sides. Another six years passed before a private provocation made the public and Berlin politicians aware of what was missing: Although the Berlin Wall Memorial in Bernauer Strasse is dedicated explicitly to the “victims of communist tyranny“, the claim was made that there was no longer a site in Berlin recalling the city’s painful division.

On a leased property right in the middle of former Checkpoint Charlie, the privately-run museum “House at Checkpoint Charlie” set up its own private monument for the people who died at the Wall and along the inner German border (Fig. 6). The installation consisted of a 144-metre-long replica of the Berlin Wall and 1,065 wooden crosses, each one supposedly representing a person identified by name, who had died either at the inner German border or at the border in Berlin. Although this event was not concerned with historical accuracy, the pro-

² Polly Feversham, Leo Schmidt: Die Berliner Mauer heute – Denkmalwert und Umgang/The Berlin Wall Today – Cultural Significance and Conservation Issues, Berlin 1999.



Fig. 4 Berlin Wall Memorial



Fig. 5 Window of Remembrance



Fig. 6 Checkpoint Charlie (Constanze Kratzsch)

All image rights: Stiftung Berliner Mauer

vocative act was effective and the Berlin parliament was put under immense political pressure. Within a year, in spring 2006, the federal government and the state of Berlin presented a general concept for the commemoration of German division.

This decentralised memorial concept included 15 different Wall sites that were interlinked, but each one representing a different commemorative focus. The choice of

sites was based on a precise inventory of the structural remains of the Wall that had already been compiled for the Berlin Senate in 2001 and 2003. The concept, for which a total of 32 million euros were made available by the state of Berlin, the federal government and the EU, followed the basic idea that through dignified commemoration the victims' dignity would be returned to them and that the Wall should not only serve as a national monument for the German people, but also as an international symbol of the Cold War. The ambivalence between the national and international claim was to be accommodated by the centrepiece of this decentralised concept, namely the memorial in Bernauer Strasse, which was "to equally address the local, national and international dimensions of the Berlin Wall".

The concept also included the establishment of the Berlin Wall Foundation, which began its work in January 2009. The expansion of the memorial was completed in 2014 and at least two guiding design principles should be pointed out here:

1. First of all: Along Bernauer Strasse the space of the former death-strip was to be revisualised, but not reconstructed. The guideline calling for "no reconstructions" assures that visitors will not experience a "breach of trust" and question the authenticity of the site. If any material evidence were found to be fake, it would destroy the credibility of the complex as a whole and place doubt on the truth of the history it tells.
2. The historical complexity and the concentration of events on the one hand, and the spaciousness of the grounds on the other, make it impossible to present a linear or chronological history of the Berlin Wall. For this reason, an exhibition system – we could also call it a design – was developed for the border strip

with an information system guaranteeing a direct connection to the site, retracing the width of the former death strip and using information pillars and multimedia. The exhibition describes the most important events, placing them in historical context and connecting them back to the historical site. The information given is multi-perspective and we deliberately include quotes and original speeches of for example former SED leaders or border-troop officers, since we believe in our visitors' ability to judge.

The authentic structural remains of the border fortifications are the focus of the presentation, since they most vividly convey the violent nature of the communist regime that used the Wall as a security instrument to legitimise its undemocratic rule. The violent nature of the system is also most visible at the sites where people were killed while trying to escape to West Berlin or who died later as a consequence of the violence used against them. One of the central tasks of the memorial is to identify these people by name and to present their faces and biographies – to the extent known – to the public so that they are anchored in public memory. As an authentic site where historic events took place and as a site to commemorate the victims, the memorial is both a place of individual mourning and a place for the collective commemoration of all victims of communist tyranny. People from all over the world visit our memorial to see and enter the site of the man-made miracle: the Peaceful Revolution that took place without a single shot being fired, thus overcoming a dictatorship peacefully.

The European Heritage Label

After this basic information on the site, I would like to say a few words about the European Heritage Label, which the Berlin Wall Memorial received among and together with other German Cold War sites in 2011.

The European Heritage Label is a recognition of cultural monuments, cultural landscapes and memorial sites symbolising European unity and the shared values, history and culture of the EU. We read on the site's homepage that "culture strengthens the shared European identity." The label was established in April 2006 with the aim of acquainting in particular young people with the shared history and cultural heritage of Europe and fostering the development of a European identity.³ It is about strengthening the citizens of the European Union's sense of be-

longing, facilitating access to European heritage and raising awareness of a European identity.

The European Heritage Label sites differ from the UNESCO World Heritage List in that

- a) the focus is on the promotion of the European dimension of the sites and on providing access to them. This is closely connected to the task of education and providing educational activities, especially for young people.
- b) European Heritage sites can be enjoyed singly or as part of a network. Visitors can get a feel for the breadth and scale of what Europe has to offer and what it has achieved.

Unlike the UNESCO World Heritage, which – generally speaking – concentrates on the preserved material substance and its value as testimony, as characterised by the OUV (Outstanding Universal Value), the European Heritage Label takes a broader view, placing less emphasis on preserved substance as the basis for evaluating importance.

The preservation of these sites as authentic and unaltered is not of foremost importance. The interest is instead in making these sites known, improving access to them, and promoting tourism. This also means, the European relevance is addressed in detail and that educational activities, in particular for young people, must be organised. The network of these recognised sites deserves strong support so that the transfer of knowledge can be guaranteed and joint projects developed. The fact is, however, that nowhere it is stated how this should be done or funded, and yet ambitious educational and cultural programmes are eagerly awaiting their implementation. After all, each of these sites has strong potential to draw tourism.

It must be acknowledged, however, that although several years have passed since it was established, this label remains virtually unknown, both in former Eastern and Western Europe. The approaching "European Year of Cultural Heritage 2018" may help to change this. That would be good since one of its five guiding themes is the significance of borders and how overcoming borders is important for the development of Europe. Focusing on shared memories is advisable, especially at a time when Europe and European values find themselves in crisis.

As stated before: The Berlin Wall Memorial is one site of the "Iron Curtain Network" established in 2011 and we consist of 12 distinguished sites altogether.⁴ The selected sites and institutions included in the "Iron Curtain Network" represent different aspects of division and the creation, existence and collapse of the Iron Curtain.

They include:

- sites where political decisions were made, such as Cecilienhof Palace or Leipzig;

³ https://ec.europa.eu/programmes/creative-europe/actions/heritage-label_en

⁴ <http://www.netzwerk-eiserner-vorhang.de/>

- sites of borders or border crossings, such as Marienborn, Mödlareuth, Teistungen, and our own memorial;
- sites of military border security or secret service operations in the Cold War that have a connection to the Iron Curtain, such as the Glienicke Bridge and Point Alpha;
- sites of individual and civil resistance that led to the fall of the Wall and the Iron Curtain, such as the so-called “Runde Ecke” in Leipzig.

These sites and the institutions supporting them are very different in regard to their respective infrastructures, in matters of size, geographical location, financial structure, visitor numbers, and public educational programmes. They are also different in regard to preserved material substance.

These eight institutions that have joined forces to create the “Iron Curtain Network” meet regularly and organise events together, although in doing so we frequently become exasperated with the pitfalls of federalism. There are no public funds, neither from Germany nor from Brussels. The process of applying for the relatively small sums that we need to conduct our joint educational programmes and events is much too complicated and time-consuming, and it discourages anyone from even trying. It remains written in the stars whether the wish and objective articulated many times in our workgroup to have our network operate on a truly European scale, extending beyond the borders of Germany and inviting other European sites of division to join us, will ever be achieved. A model for this could be the “Iron Curtain Trail” that Michael Cramer,

Green Party member of the European Parliament, has advanced so successfully.⁵

Conclusion

The “Iron Curtain” stopped instilling terror long ago and has now become history. There can be no doubt that for younger generations, who did not personally experience the time of division, this historical era lies as far in the past as so many other historical epochs documented in history books. However, there is a difference: We still have contemporary witnesses, people who lived through this time and can provide information. Nonetheless, the British historian David Lowenthal is right when he notes: “The past is a foreign country.”

Before this background, the effort of the EU to establish a new heritage label to commemorate an important chapter in European history characterised by a divided memory of this time was and is honourable indeed. There is, however, still room for improvement in regard to the infrastructure and funding that would be needed to make the label more known. The sites already distinguished by the label will not be able to summon the strength to support this intense process. It remains to be seen whether the label will be embraced by large segments of the population. It also took time before other initiatives like the UNESCO World Heritage, the “Romanesque Road” and the Wall Trail in Berlin became anchored in the public consciousness. New methods of conveying information will need to be developed, since the interest in the history of a divided Europe and the world, but also in people and their personal biographies interrupted, in some cases even destroyed, by division, is continually growing, even at a time when new walls and barbed wire fences have become an everyday part of the news.

⁵ <http://www.michael-cramer.eu/rund-ums-rad/eurovelo-route-13/>

The European Green Belt as UNESCO World Heritage? Results of a Multilevel Feasibility Study

Barbara Engels¹

The European Green Belt

During the Cold War, a border system divided Eastern and Western Europe for about 40 years. Since Churchill's 1946 "Fulton speech"² the notion "Iron Curtain" was used to describe the impenetrable border line which did not only separate countries, but also entire families. The two blocs developed their economic systems and military alliances. The borderline was marked by a series of defences. In this context, it has to be noted that the Cold War world order was conditioned by how World War II had ended and how spatial occupation was negotiated. As a result of land-use restrictions, several border areas supported the conservation and succession of natural habitats.

However, most of the causalities for the development of nature can be traced back to planned resettlements and marginalisation, restrictions over land use(s) as well as de-regulation and partially non-used border water bodies. The borderline's character led to unintended and mostly outstanding consequences for nature: habitats for endangered species and undisturbed nature developed; a phenomenon quite special in otherwise intensively developed Central Europe. Observations of the effect on nature date back to the 1970s along the Finnish-Russian border, and to the 1980s along the West and East German borderline. The metaphor "green belt", referring to the consequences of the Iron Curtain and its effect on nature, can be traced back to the Hof Resolution of 1989. Since then the "European Green Belt" (EGB) has been referred to as "a project, an initiative, a zone".

Today, internationally outstanding habitats are articulated into what has been described as the European backbone for nature conservation or as a living monument

of European history. The EGB stretches over more than 12,500 kilometres, from the Barents Sea to the Black Sea, and includes 20 countries. This strip of nature forms the backbone of the Pan-European ecological network and is a significant contribution to European Green Infrastructure. At the same time, military-motivated structures as well as past and overlapping borders constitute a shared heritage of global and historic importance.

Why a feasibility study on World Heritage?

Both, cultural and natural heritage of the (European) Green Belt, have been considered repeatedly as having Outstanding Universal Value (OUV) as defined by the World Heritage Convention (1972). Some authors have addressed the issue of nominating the EGB as a World Heritage site under the justification of criterion (vi) or regionally bound (Russia/Finland).³

In Germany, several nature conservation stakeholders had raised the potential suitability for the EGB as UNESCO World Heritage. However, given the complexity of a nomination procedure, the coalition agreement of the German government of 2009–2013 called for a feasibility study to properly assess this potential. Such a feasibility study⁴ was commissioned by the German Federal Agency for Nature Conservation (BfN) in 2012 to assess the feasibility of a potential nomination of the European Green Belt:

- Under a (tentative) serial nomination (a nomination including several non-contiguous elements, so-called component parts);
- On the basis of a series of different scenarios, including both cultural and natural criteria;

¹ Federal Agency for Nature Conservation (BfN)

² Churchill, W. S. (1946, November 2001): "The Sinews of Peace", North Atlantic Treaty Organization (NATO), speeches retrieved May 5, 2013.

³ See Butorin, A. (2004): The Green Belt of Fennoscandia, Russia. Preparation of the nomination to the World Heritage List; Jeschke, H. P. (2014): Das Grüne Band und der Eiserne Vorhang – Das europäische Grenzsystem des

Kalten Krieges zwischen Natur- und Kulturerbe der Europäischen Union und der UNESCO, Klagenfurter Schriften, Heft 28, pp. 462–486.

⁴ Gaudry, K. H., Diehl, K., Oelke, M., Finke, G. and Konold, W. (2014): "Feasibility Study World Heritage Green Belt", Final Report. https://www.bfn.de/fileadmin/BfN/internationalernaturschutz/Dokumente/Feasibility_Study_WH_EGB.pdf



Fig. 1 Map of the European Green Belt (Source: www.europeangreenbelt.org)

- Based on the provisions of the UNESCO World Heritage Convention; and
- Including the possible opportunities for conservation and management.

The study was carried out between 2012 and 2014 by the Chair of Landscape Management at the University of Freiburg, Germany. The following text is a summary of the mentioned study.

Research questions

According to the Operational Guidelines for the Implementation of the World Heritage Convention, a property is deemed to be of Outstanding Universal Value (OUV) if it has “cultural and/or natural significance which is exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity”.⁵ It needs to a) fulfil at least one

of the ten clearly defined criteria, b) meet the conditions of integrity and authenticity (only applicable for cultural properties), and c) have adequate protection and management to safeguard the values for the future.

The feasibility study was therefore designed to answer the following questions:

- Under which criteria and argumentation could the EGB be successfully nominated?
- What features of the EGB comply with the authenticity and integrity as set by the Convention?
- Which scenarios are feasible?
- Could the scenarios satisfy a global comparative analysis?
- What costs would be associated with the scenarios?
- Which sites/locations could be potentially eligible?
- What chances and risks can be expected from an EGB nomination?

Given the transnational nature of the Green Belt, the study also needed to explore the options for a serial transnational nomination. The Operational Guidelines provide that “Nominated properties may occur on the territory of a single State Party, or have adjacent borders (transboundary property)” and that “A serial nomination includes properties that have two or more component parts that are related by clearly defined links.”⁶

In a first step, the study explored the features of the EGB, which could present elements describing values and attributes that could potentially support OUV under one of the ten criteria. Table 1 shows the results.

The scenario approach

Subsequently, the study used a scenario approach⁸ characterised by the following steps:

1. Identification of subject;
2. Description of relevant factors;
3. Prioritisation and selection of relevant factors;
4. Creation of scenarios.

⁵ UNESCO-WHC (2017): “The Operational Guidelines for the Implementation of the World Heritage Convention”, <http://whc.unesco.org/en/guidelines>.

⁶ *ibid.*

⁷ From: Gaudry, K. H., Diehl, K., Oelke, M., Finke, G. and Konold, W. (2014): Feasibility Study “World Heritage Green Belt”, Final Report, https://www.bfn.de/fileadmin/BfN/internationalernaturschutz/Dokumente/Feasibility_Study_WH_EGB.pdf.

⁸ Van Notten, P. (2006): Scenario Development: a Typology of Approaches, Schooling for Tomorrow Knowledge Base. Paris, OECD.

Table 1: Characteristics of the European Green Belt⁷

General characteristics of the EGB	Defining characteristics	UNESCO OUV criteria
Frontline	A cordon or frontline or border fortification related to the Cold War.	(ii), (iv), (vi)
Other military landscapes behind the frontline	A transect of landscapes formed by military land uses in other areas but the borderline. This includes military facilities or land uses in built or natural environments, e.g. cities, mountains, rivers and coastlines, that are a testimony of social, economic and cultural system diversity. In many areas, restricted zones for military uses (esp. on the eastern side of the border) or remoteness resulted in reduced economic and infrastructural development.	(ii), (iii), (iv), (v)
Historical crossing-point of civilisations	A historical crossing-point of civilisations. A borderline that is representative and symbolic of cultural diversity in Europe. This manifests itself e.g. through religious institutions and their spatial representation (churches, mosques, etc.), in linguistic (schools) and artistic diversity (spaces of human creativity expression), and in the form of territorial statehood claims, as for example crossing points with borders of the Ottoman Empire as well as with those of the Austro-Hungarian Empire.	(iii)

Transect of European cultural landscapes	A transect of European cultural landscapes that run through Europe's biomes and ecosystems (including fresh water, coastal and marine ecosystems).	(iii), (iv), (vii)
A network of habitats	A network of different types of habitats, which serves as habitat and refuge for (partly endemic) species.	(ix), (x)

In the course of the project the following factors were prioritised:

- Ecological factor: Scenarios should be able to justify reasons for the conservation of nature and be a “symbol” of sustainable development.
- Transboundary identity factor: Scenarios should focus on addressing transboundary regional identity and be able to foster cross-border cooperation.
- Network initiative factor: Scenarios should backstop the EGB initiative as well as serve the strengthening of the network of the EGB initiative.

It has to be stressed here that this prioritisation has to be seen in the context of the study itself: commissioned by the Federal Agency for Nature Conservation and rooted in the interest of long-term preservation of the EGB. Nature conservation interests were a core interest, while cultural heritage interests were not in the focus. However, the project advisory group included several cultural heritage stakeholders guaranteeing the relevance of the project for cultural heritage.

The study included a global comparative analysis containing a selection of inscribed and Tentative List sites worldwide, such as the Frontiers of the Roman Empire, the Great Wall of China, the Lapponian Area in Sweden or sites not listed, such as the Bamboo Curtain or the Cactus Curtain.

As a result of the scenario approach, the study identified two potential nomination scenarios. Scenario A builds on a potential nomination under both natural and cultural criteria (criteria ii and ix), thus constituting a so-called mixed site. The justification has been formulated as follows: “The former Iron Curtain is the most complex and developed of all relict Cold War frontline landscapes which has evolved into an essential network of habitats for the long-term conservation of the ecosystems and biological diversity of Europe, which in turn ensure the representation of the universal site's significance.”

Scenario A represents a “relict landscape” with each of the landscape's components exhibiting an important in-

terchange of human values representative of the Cold War with regard to developments in architecture, town-planning or landscape design (ii). These components must still be visible in material form (relicts) and be part of the evolving character of the former border structure; they must be outstanding examples of significant ongoing ecological and biological processes in the evolution and development of ecosystems and communities of plants and animals (ix).

In contrast, Scenario B constitutes a potential nomination as cultural landscape only (thus under cultural criteria ii and vi) which the justification for inscription formulated as follows: “The ‘European Green Belt’ is the associative manifestation of the former Iron Curtain and the Cold War's overcoming. Its associative manifestation becomes tangible through the Cold War's frontline while the divide's overcoming is symbolized by cross-border cooperation for nature conservation.”

Scenario B is an “organically evolved landscape” with each of the landscape's components exhibiting an important interchange of human values representative of the Cold War with regard to developments in architecture, town-planning or landscape design (ii). At the same time, the elements are associated with the overcoming of the Cold War (vi). Scenario B encompasses the value of the EGB in criterion vi.

Both scenarios share the approach that the potential justification for inscription rests on the entire EGB as unit and its elements all contribute to the OUV. The potential nomination under either of the scenarios would be serial and transnational. The study came to the clear conclusion that a nomination by a single country would not be advisable.

For scenario B, the main difference to scenario A under criterion ii is the associative character. Each of its components will exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture town-planning or landscape design not necessarily visible in material form, and be directly or tangibly associated with the Cold War period. To account for the associative character: component parts have to be a tangible or intangible associative manifestation of the Cold War until 1989 and be clearly related to the settings and developments of the Cold War era. Components need to be representative, regarded as unique – either in size, form or category – and provide a distinct contribution to OUV.

The study looked in a detailed SWOT-analysis into the potential costs of nomination endeavours under both scenarios. Scenario A will presumably have higher costs than scenario B due to the fact that potentially larger parts of the EGB could be included in the application and therefore the cross-country coordination effort would be likely to be extensive. It is assumed that more components may be chosen under scenario A than under scenario B. Proof

of an ongoing ecological and biological process that may fulfil the requirements of criterion ix may also lead to higher costs under scenario A due to the greater necessary investment.

Higher costs under scenario A may be accompanied by considerable benefits for nature conservation and therefore by higher added value in comparison to scenario B. Such added value would probably not be applicable under scenario B, as it would contain fewer components and have a limited focus on cultural heritage component parts.

Scenario validation

Scenario validation was done in coordination with the project advisory group and was extended through a widely distributed questionnaire. The validation revealed a number of benefits of Scenario A. Although exclusively depending on governance of the cultural assets, this scenario contributes to the conservation of the ecological network as a backbone of European valuable landscapes and to being a symbol of sustainable development. Its OUV would allow justifying the conservation of natural habitats, genetic resources, species as well as ecosystem services.

Scenario A could contribute to regional identification building on EGB grounds and its transboundary character. This again is conditioned to institutional schemes that would bring cultural criteria to the forefront and later those related to natural values. It could back up the EGB initiative as well as strengthen the network of actors involved in the EGB initiative. However, although the effects of “overcoming” rest on the transboundary cooperation in nature conservation, management plans would require an institutional coordination related to cultural values. This aspect could strengthen the vision of the EGB but would, due to its complexity, be subject to limited efficiency.

Scenario A would allow for a higher contribution to regional identification building on EGB grounds and its transboundary character. The Scenario could also back up the EGB initiative as well as strengthen the network of actors involved in the EGB initiative. Finally, Scenario A (similarly to Scenario B) would allow for the inclusion of Berlin.

The study recommended under Scenario A allowing (but not limiting) the inclusion of existing relicts and favouring a nomination that rests on natural criteria, as this would probably enable steering nature conservation goals to other economic sectors and professional organisations. However, scenario A is the more complex one. A nomination process would need to: 1) limit its boundaries to the spatial boundary of the Cold War border system; 2) identify the Cold War relicts; 3) identify the sites with

significant ongoing ecological and biological processes; 4) identify the components which are representative of overcoming the Cold War era.

Conclusions

The study can be summarised in nine conclusions:

1. A potential nomination of the European Green Belt as a UNESCO World Heritage site is generally feasible.
2. The EGB justifies considering a World Heritage nomination based on the global comparative analysis.
3. A potential nomination should cover the whole EGB and not one EGB region or a single State Party.
4. Two different nomination scenarios are feasible: as a mixed nomination or as a cultural nomination only.
5. Both scenarios face different challenges. Scenario A conveys the general idea and meaning of the EGB better.
6. Scenario A stands for natural and cultural heritage conservation synergies.
7. Scenario B favours cultural heritage conservation on the basis of “overcoming” the Cold War.
8. A potential World Heritage nomination needs a strategic approach.
9. An EGB World Heritage nomination needs a strong sense of ownership.

In both scenarios a series of needs has to be addressed prior to nomination. In both scenarios, further steps towards national and international coordination and harmonisation are required.

It should also be added, that the requirements of protection and management under the World Heritage Convention will present a challenge for any potential nomination: all components will need to have a protection and management system in place before inscription and the nomination as a whole will need an integrated joint management system. The current rather loose cooperation under the European Green Belt association might not suffice for these requirements to date. In addition, it must be questioned whether all elements needed for justification of OUV today have an adequate protection status and management in place.

Outlook

In order to bring a potential nomination forward, a strong political will is needed by at least a group of highly motivated States Parties of the Convention. It might be advisable to concentrate the nomination procedure on a selected number of countries and continue towards the inclusion of all possible States Parties along the EGB (phased ap-

proach⁹). The group of leading countries should be representative of the EGB regions and above all be representative of the former Cold War blocs. Emphasis needs to be put on the pre-nomination process to address the selection of component parts, integrity and authenticity aspects as well as management and protection. This will require not only strong long-term political commitment, but also financial and human resources for the nomination process

and the long-term integrated management of a potential future multinational serial property.

⁹ UNESCO-WHC. (2017). “The Operational Guidelines for the Implementation of the World Heritage Convention” <http://whc.unesco.org/en/guidelines>

The “European Green Belt and the Iron Curtain” – a Linear Cultural Landscape Zone. Comments on the Structure and Concept as a Natural and Cultural Heritage of Outstanding Significance

Hans Peter Jeschke

The European Green Belt constitutes a magnificent nature conservation project, one of the most significant in Europe. This system of interconnected biotopes has a total length of over 12,500 km and extends from the Arctic Ocean north of Norway to the Black Sea at the Turkish border – traversing 23 European states. Although the areas of the former Cold-War border systems (“Death Strips”) have been transformed into natural and cultural heritage sites in the broadest sense of the term, at times the focus on nature shifts the historical and cultural landscape perspective into the background. However, this transformed Cold-War border system represents an outstanding cultural and natural heritage, the two components of which are differently developed in terms of content and structure. To this is added the differences of the bodies responsible for administration and evaluation. However, the “ecological backbone” of the continent and the “mute witnesses of the Cold War” in their spatial manifestations belong together. On the one hand, in the sense of sustainability, biodiversity and biotope conservation, the European system of interconnected biotopes should be protected, maintained and developed; on the other hand, cultural heritage should be saved as a place/landscape of remembrance or commemoration and as “evidence of the truth” – and its story should be told.

Within the framework of this contribution it has been attempted to examine the available evaluations, strategies and methods for a “European Green Belt and Iron Curtain” linear cultural landscape zone. The aim is to illuminate the spatial and functional total extent of the “Iron Curtain” border system and to test the chances for realising the suggested linear cultural landscape “European Green Belt and Iron Curtain” with an additional and connective concept. The recommendation should thus contribute to reintegrating the area of the former Iron Curtain into a spatial and historical cultural landscape zone, particularly as individual elements and networks have already been acknowledged as European Cultural Heritage (e. g. Germany and Hungary) or as UNESCO-“Memory of the World” (MoW) (Germany). The chapters following with selected illustrations are intended to underscore the concept introduced in chapter 10 (together with a topographic chart, Fig. 10.2).

1. The “nucleus” of the ideas of the German “Grünes Band” and the European Green Belt

As a 14-year-old schoolboy, Kai Frobel, initiator of the German Green Belt, experienced the border zone to East Germany from his home in Hassenberg/ Mittwitz (Bavaria), witnessed the dramatic fates of the so-called “Republic escapees” and the medical first aid to the wounded provided by his father. Frobel’s particular interest in the “Death Strip’s” flora and fauna, especially bird-life, inspired very intensive border zone field observations in the 1970s, leading to a First Prize in 1977 awarded by the BUND Naturschutz/Bayern in the category “Youth Discovers Nature”. His scientific observations of the endangered bird species “whinchat” charts their occurrence and habitat on the one hand, and indirectly at the same time the course of the border zone – in today’s perception a linking of both “living environments” in a type of nucleus of ideas, which also reveals the causal prerequisite for the Green Belt, the enforced lack of use and isolation. The Green Belt was developed from this topographical founding heartland in Northern Bavaria/ Southern Thuringia and Saxony into a unique nature-conservation project with a broad network extending throughout Europe (Fig. 1).

2. The linear cultural landscape zone “European Green Belt and the Iron Curtain” – methods, didactic perspectives and international guidelines as basis for creating a model

A didactic-pedagogic perspective for landscape – the “spatial turn”

The student/visitor should:

- know that historical processes are taking place in these spaces,
- experience that each space has become historical,
- realise that spaces have been evaluated differently at different periods of time,
- assess under which conditions and at what time a space may have been valorised or re-evaluated, and



Fig. 1 Kai Frobels grid chart for the endangered bird species whinchat as a nucleus of the ideas of the German Green Belt. The chart's grid (1) for the endangered bird species whinchat (2) charts its occurrence and habitat in the black squares, and indirectly at the same time the course of the border zone. Kai Frobels, founder of the German Green Belt (3, 4 and 6) during his first press excursion on March 27, 1990 (3) and in December 1989 at the inaugural assembly for the German Green Belt in Hof (Bavaria) after the Fall of the Berlin Wall (5). (Picture credit: Bund Naturschutz Bayern)

– accept that the space does not determine the formation process, but rather that intellectual forces, social movements and technical/economic parameters may shape the same spaces quite differently (W. Sperling).

The concept of a “Historical Cultural Landscape” as a basis for protection, care and development of the “European Green Belt and Iron Curtain” linear cultural landscape zone

For the concrete concept, the term “historical cultural landscape,” which was defined by the German Conference of Ministers of Culture (2003), will be used for reference. It is based in part on the document “Denkmalpflege und Historische Kulturlandschaft” of the Association of State Monument Protection Agencies in the Federal Republic of Germany (Landesdenkmalpfleger, 2001). The following aspects are allocated to the term historical cultural landscape: “A cultural landscape is the result of the interactions between natural spatial circumstances and human influence in the course of history. Dynamic change is therefore a characteristic of cultural landscape. The term is used both for the type as also for a regionally definable section of a landscape. A historic cultural landscape is a section of a real cultural landscape which is formed by historic, archaeological, art historical or cultural-historic elements and structures. Historical cultural landscapes can contain elements, structures and areas from the most widely differing time periods side by side and interacting with each other. Elements

and structures of a cultural landscape can be considered historic when today they cannot evolve, be created or continued in their existing state because of economic, social, political or aesthetic reasons, i. e. when they date back to an earlier historical period. A historical cultural landscape contains material historical evidence and can, in certain cases, have monument value itself. Essential are recognisable and substantially tangible elements and structures in the landscape to which one can ascribe historical significance, but which do not necessarily have to have monument value themselves. At the same time a historic cultural landscape is the environment of individual historic elements or monuments. The preservation of a historic cultural landscape or parts thereof is in both cases in the public interest” (German Conference of Ministers of Education 2003, 1).

The “Declaration of Newcastle” of the Forum UNESCO University and Heritage

Within the framework of the 10th Seminar on “Cultural Landscapes in the 21st Century: Laws, Management and Public. Participation: Heritage as a Challenge of Citizenship”, held at the University of Newcastle upon Tyne's International Centre for Cultural and Heritage Studies (April 1–16, 2005), the Forum UNESCO University and Heritage adopted the “Declaration of Newcastle”, where based on the idea that “Cultural landscapes are not only enjoyable and convivial places but they can also be places of pain, suffering, death and memory” the following

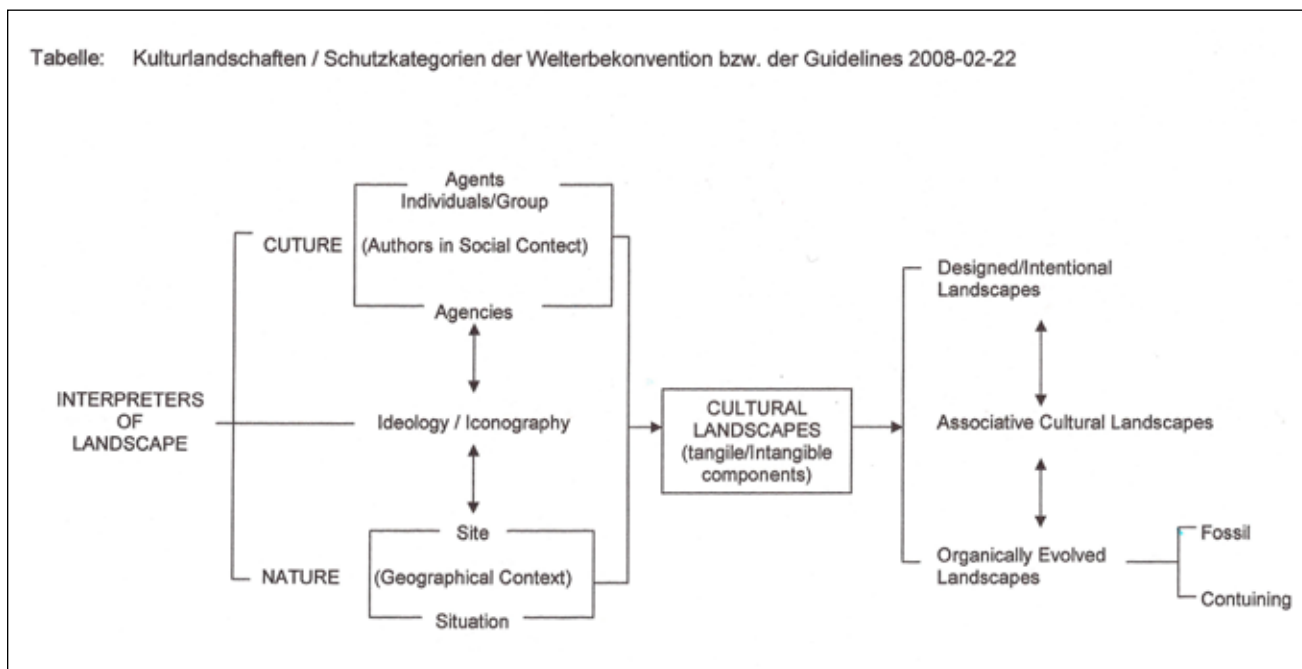


Fig. 2 The cultural landscape categories of UNESCO – the conceptual framework (Aitchison, 1993. p.274)

recommendation was expressed: “Cultural Landscapes representing human pain, suffering, death and war should be better taken into consideration, not only for what concerns their inscription on the World Heritage List but also for their conservation, research and education.”

The main categories of urban and cultural landscapes within UNESCO World Heritage

Further development of models can also be supported by UNESCO’s cultural landscape categories.¹ In detailing the term “site” or its concept for cultural landscapes in 1992, UNESCO formulated three main categories for the manifestation of (historical) cultural landscapes as protective goods – a paradigm shift of global significance:

- landscapes shaped by human hand such as gardens and parks;
- landscapes which developed organically (engendering an interaction between man and the natural environment). These have two sub-categories: “fossil” landscapes (relict landscapes) and evolving landscapes (evolutionary processes between culture and landscape are still taking place); and

– associative landscapes (those with religious, artistic, historic or cultural connotations).

In regard to the linear cultural landscape “European Green Belt und Iron Curtain” the terminology can be significant for the entire former Cold War border zone area (“Death Strips”): as “historic landscape” in its transformation with the characteristics of a continuing landscape and in part as a landscape of relicts. The same goes for the associative significance. The entire historic cultural landscape of the Berlin Wall (Berlin Wall Monument Landscape), for which a comprehensive inventory has been compiled, can be classified as a “continuing landscape,” while the part of the Bernauer Straße Memorial is a “relict landscape” with outstanding associative significance.

The “Iron Curtain Network” in Germany as an open platform for the supplementation by appropriate institutions, agencies and museums in other European countries

In its preparations for applying for the “European Heritage Label for the Iron Curtain”, thanks to the years of intense research and practical work on the theme, the Iron Curtain Network could develop an “Iron Curtain” concept for which the indicators were not only available in Germany but could be complemented with material from institutes, institutions and museums in other European countries. The concept states that suggested institutions/places/sites should treat the following themes, even though obviously not all places could fulfil all criteria.

¹ This UNESCO concept was substantially expanded in 2011 through the recommendation “Historische Stadtlandschaft“ (UNESCO-Recommendation on the Historic Urban Landscape (Resolution adopted on the report of the CLT Commission at the 17th plenary meeting, on 10 November 2011)) (UNESCO 2005 und 2011).

Thus the following should be named:

- places of political decision-making,
- places along the border and at border crossings,
- sites established for the military security along the border and used for secret police operations in the Cold War,
- places of individual and collective resistance by the civilian population to overcome the border and the Iron Curtain.

Here the trio of origin, existence and overcoming the Iron Curtain were focal features to be kept in mind. “The facilities under consideration should offer an anchoring emphasis for smaller sites in their area and context and refer to these additional localities” (Axel Klausmeier, „Netzwerk Eiserner Vorhang“, 2010).

Transdisciplinary interrelationships of the tools for landscape management, nature conservation and care of cultural landscapes

The tools for landscape management and nature conservation (landscape planning) serve to protect, care for and develop natural heritage. The tools and scientific models of European Historical Spatial Sciences (care of cultural landscapes) help to identify the historic sites and landscapes with their authentic elements as well as to formulate further concepts.

The loss and alteration of authentic places and landscape structures of the Iron Curtain – the de-historicisation of landscape?

The occasional reduction of the historical dimension of a former “Death Strip” with its period relicts (individual objects, landscape context and structures) to a quotation in the history of the border supports a “de-historicisation” of the landscape (Maren Ullrich, 2006). Thus the visibili-

ty of the border system is maintained, but without having to tell its stories. “The view of the terrain no longer raises the question of what the border was, but only where it was.” This development is also dealt with by Ekko Busch in a 1994 caricature depicting a couple at the “Death Strip:” “Hilde, this is where Communism was rampant until ’89!” (see Fig. 4.2). The alterations in the authentic spatial structure and objects of the entire border system require intensified initiatives (inventorisation, basic research) to integrate this outstanding symbol of the Cold War into cultural landscape policies.

3. European Green Belt

The European Green Belt is the continuation of the German Green Belt at the European level. The Green Belt connects almost all biogeographic regions² of Europe and links 23 countries between the Barents Sea and the Black Sea. The landscape area of 12,500 km in length contains 393 valuable areas with 1,400 smaller areas. Furthermore, a large number of valuable and diverse types of landscapes are found in the Green Belt. The terrain structure contains the “Line”- zone of the former “Death Strip”, which is of outstanding ecological significance, as the European Biotope Network supervises these as existing protected areas which act as a buffer zone (in fact, a buffer corridor) and current scientific exploration site as well as part of a projected ecological network corridor 25 km or 50 km wide. The European Green Belt is divided into four main regions: Fennoscandian Green Belt, Baltic Green Belt, Central European Green Belt und Balkan Green Belt. In 2004, seven goals³ were formulated for the “Program of Work” [PoW] for further expansion: “To create the backbone of an ecological network, running from the Barents to the Sea that is a global symbol for transboundary cooperation in nature conservation and sustainable development.”

² The variety of landscapes is reflected in the labelling of the biogeographical regions of Europe: 01 Subpolar Tundra, 02 Finnish-Karelian Forest and Lake District, 03 Baltic Coast, 04 North German Lowlands, 05 Central European Low Mountain Range, 06 Central and South European Lowlands, 07 South-Eastern Alps, 08 South-Eastern High Alpine Region, 09 Great Balkan Lakes, 10 Mediterranean Coastal Lowlands, and 11 South-East European Tablelands and the Black Sea Coast (Oö. Landesmuseum et al. 2009).

³ 1. The establishment of the European Green Belt as a functional ecological network. 2. The Green Belt becomes an established and respected mechanism for the sharing of knowledge, experience and best practice on transboundary cooperation for nature conservation and sustainable

development. 3. The Green Belt becomes a viable tool to assist the sustainable development of communities at the local level within its range. 4. The Green Belt becomes an ecological laboratory to study landscape and continental scale ecological processes and the response of habitats and species to major ecological changes. 5. The Green Belt operates with a transparent and efficient structure that ensures the largest participation possible of all interested stakeholders. 6. The Green Belt becomes a widely acknowledged initiative within participating countries and among international organisations. 7. The Green Belt is recognised as a “brand” for products and activities that enhance local and regional sustainable development and nature conservation.



Fig. 3 European Green Belt. As the “ecological backbone” of the continent, the European Green Belt encompasses 23 countries between the Barent Sea and the Black Sea. The landscape area of 12,500 km in length contains 393 valuable areas with 1,400 smaller areas, as well as many valuable and diverse types of landscapes (1, 2, 3, 4). Thomas Wrбка, curator of the 2009 Linz exhibition “The European Green Belt” led viewers through the landscapes of the pan-European project – a unique ecosystem between wilderness and cultural landscape (5). Johannes Gepp of the Österreichischer Naturschutzbund presents the numerous Austrian Green Belt “pearls” (6). (Picture credits: European Green Belt (3), Bund Naturschutz (1) and Jeschke (2))

The GIS Mapping Project “A Database for the pan-European Green Belt” as a “European Green Belt” landscape information system at the European level

As early as 2001/2002 the mapping and documentation of biotopes was undertaken by the German Green Belt. Comparable biotope types with a minimum length of 100 m in the area between Kolonnenweg and the former state border between East and West Germany as well as types of land bordering directly on the East/West border were charted (Schlumprecht et al. 2002, S. 407). All geographic information on areas worth or already under nature protection was compiled into a database for the pan-European Green Belt to unify information in a GIS Mapping Project (Schlumprecht et al. 2007).

4. The European border system during the Cold War in rural areas

The Berlin Wall was not the only expression of the Iron Curtain; high-visibility installations included the internal border dividing the two Germanies and the border control systems established by Czechoslovakia, including the infamous frontier fortification systems using barbed wire, patrol dogs, watch-towers with powerful searchlights, automatic firing devices, not only all the way to the Baltic. According to the concept presented below, the representation of the Iron Curtain (red line), and the historic cultural landscape of the Berlin Wall (“Denkmallandschaft Berliner Mauer”, the memorial “relict landscape” with the Iron Curtain (red line)) with the memorial site Bernauer Straße, including the natural landscape along the entire frontier from the Arctic down to the Mediterranean or the Black Sea. The dotted line takes the various historic facts

into account (the Warsaw Pact, Non-Aligned States, etc.) and the natural spatial situation. Fig. 4 presents sketchy representations of the Death Strip system, using Mödlareuth in Bavaria on the inner-German border as an example. With its 50 inhabitants, the village, like its “Big Brother” Berlin, became a symbol of German division. It was named “Little Berlin” by the Americans. After the end of the Second World War, the Tannbach River became the demarcation line between the Soviet-controlled Mödlareuth-Ost and Mödlareuth-West in the American Zone. Upon the establishment of both German states in 1949, the Thuringian part of the village fell to East Germany, the Bavarian half to the Federal Republic of Germany. A high wooden fence enforced the blockade; centuries-old economic, social and family ties across the Tannbach were suddenly truncated. During the following years the barriers were continually augmented and “improved”, until finally a 700-m-long, 3.30-m-high concrete barrier wall was erected.

5. The “Berlin Wall Memorial Landscape” – the Iron Curtain in urban areas (13 August 1961 – 9 November 1989)

Any mention of the Cold War frontier system accords the inner-German border a special position. This border was 1,393 km long, cutting right across the middle of Germany. A section, the Wall in Berlin, gained notoriety early on as an internationally recognised symbol of the Cold War. The deeply-entrenched border installations and the local military command with the armed patrols left their stamp on the city for decades. The inner-city frontier extended for 43.1 km from north to south through the middle of the city; the western demarcation measured



Fig. 4 The Iron Curtain (red line) includes the Berlin Wall (Denkmallandschaft Berliner Mauer) (1). In rural areas, the zones which used to be part of the former Cold War frontier system are no longer visible in large parts. This development is taken up by Ekko Busch in a 1994 caricature depicting a couple at the “Death Strip:” “Hilde, this is where Communism was rampant until ’89!” (2). References to the historic characteristic of the former border system are found in the following images: the structure of the “Death Strip” in Hungary (3), remains of the border fence at Čížov/ Czech Republic, the “Death Strip“ structure in East Germany (5) and its transformation into a Green Belt after 1989 (6), Mödlareuth, situation with the frontier brook before the erection of the wall, historic cultural landscape zone around the memorial site/museum and pertinent restricted areas. The publication of the Bundesbeauftragter für die Stasi-Unterlagen (BStU) contains an atlas of all restricted zones in East Germany (10). The final image refers to an associative site: an ecological memorial in Germany (11). (Picture credits: Jeschke (1), Archiv Jeschke/Ekko Busch (2), Wikipedia Common (3, 4, 5), BUND-Projektbüro Grünes Band/Klaus Leidorf (6), Gedenkstätte/Museum Mödlareuth (7, 8, 9), BStU (10), and Jeschke (11))

111.9 km and was originally barbed wire with hollow cinderblocks, but evolved into an almost insurmountable border, its monstrosity unique in the world. After the end of the Communist regime (the “Wende”), very little remains of the dreaded wall. A good overview can be obtained by studying the detail of the historic map (of the security areas along the border).⁴ The maps include special charts in two different scale levels for the GDR border troops (part of the Nationale Volksarmee, not police but an armed force of c. 40,000 with clear orders to fight “in cases of defense”). Especially noteworthy is Hohenschönhausen, the former prison complex in Berlin which was first used as the central investigation detention centre for East Germany and finally a jail for the East German Ministry for State Security (MfS/DDR-Mi-

nisterium für Staatssicherheit), which included a labour camp and other facilities. The complex was set inside an extensive restricted military zone; from the outside only the closed metal doors, watchtowers, surveillance cameras and armed security personnel could be seen. The terrain was not even marked on city maps of East Berlin. Until the end of the Communist dictatorship in 1989, over 40,000 persons had been incarcerated in Berlin-Hohenschönhausen. It was above all a site for imprisoning those who had attempted to flee or leave the country, or who were persecuted because of their political leanings. Many suffered physical and/or psychological torture.⁵

The digital image of the “Berlin Wall” and the “Berlin Wall Memorial Landscape” – exemplary inventurisation, visualisation and an extensive geoinformation system

Within the framework of the DEG-Project “The Berlin Wall as a Symbol of the Cold War” a geoinformation system was established with which the project module “The Border as a Structure” collected data which could be summarised, analysed and published online. In order to present the places in the context of dynamic maps and satellite images provided by the geoinformation system, data from a wide variety of sources was collected, structured and linked. Gathering geodata, i. e. spatially relevant da-

⁴ Fasching und Pfahlbusch (2006): Die topographisch-geodätische Sicherstellung der Land- und Luftstreitkräfte der NVA sowie der Grenztruppe der DDR. In: Fasching (Red. 2006), p. 74.

⁵ A permanent exhibition at the current memorial site Berlin-Hohenschönhausen recounts its history for the first time: Knabe, H. und Engwert, A. (eds., n. d.): Inhaftiert in Hohenschönhausen: Zeugnisse politischer Verfolgung 1945–1989. Katalog zur Dauerausstellung. Gedenkstätte Berlin-Hohenschönhausen. Berlin.



Fig. 5 The “Iron Curtain” in an urban space. European overview map of the Iron Curtain (red line) (1). The following images (2, 3 and 4) are meant to lead to the finding of relicts and to an understanding of the “Wall” (postcard of the Berlin Wall Foundation). Fig. 5.5 shows (previously top secret) materials, the map of the East German border security on a scale of 1: 10,000, depicting its path and the infrastructure of the so-called Antifascist Protective Wall from the Spreebogen across the Potsdamer Platz over to Jerusalem Straße (5). After the completion of a comprehensive inventory with the help of the geo information system of the DEG-project, “the Berlin Wall as a symbol of the Cold War”, the “Heritage Landscape Berlin Wall” will become a visible linear zone for the whole city (6), together with all archaeological relicts (detail 7). Within the framework of the project, the visualisation (8) and contextualising of the historic border system in its spatial and functional overall scope was made available on the internet for anyone interested. The unbuilt sections of the “Heritage Landscape Berlin Wall” form the “Berlin Green Belt” as an urban green corridor. (9, 10). (Picture credits: Jeschke (1), Mues (2, 6, 7, 8), Stiftung Berliner Mauer (4), Fasching (5), Grünraumplanung Stadt Berlin (9, 10))

ta, was undertaken on site. Within the framework of this project, any kind of traces of the Berlin Wall were sought along a 155 km stretch of border. Every find, i.e. anything found along the border was photographed, logged into a GPS device and recorded in an inspection register. The aim was to assemble a complete overview of all the remains and traces of the Berlin Wall and its monumental landscape (Klausmeier, A. and Schmidt, L. (2001–2003)). Part of the project was to supply pertinent background information in order to place the remains of the wall which today survive in isolation into the context of their original functions within the frontier system (see Fig. 10). A digital image of the Berlin Wall and its monumental landscape evolved, a view of the surviving border site which was captured with a GS device (c. 2000 measurement points in the 155-km-long stretch) within the frame of a digital navigation model (DNM) which had been made available via a Web Map Service (WMS) from the Brandenburg Land Survey Agency (Mues, 2009, S. 114).

6. The Iron Curtain, the Death Strip in rural and urban areas, the (analogue) information system of the Stasi surveillance (“Memory of State Secret Security”) – clues to history

In its spatial manifestation as the Cold War’s European frontier system, the Iron Curtain was the seam and divid-

ing line right through Europe. It formed a border between two diverse political, military, economic and social systems in the whole of Europe. For 45 years it divided 23 countries with their landscapes, cities and villages, split transit routes, tore apart families, relatives and friends and left its stamp on the lives of millions of people. It is, however, especially the spatial and ideological manifestation of a formation of blocs of East and West which occurred throughout the world, extending far beyond Central Europe. The “Wende”, the fall of Communism, subsequently engendered extensive research projects focusing on recent history, the results of which were made available in conferences, studies, inventories, publication series and exhibitions. Fig. 6 emphasizes some publications featuring the Iron Curtain between Austria, Czechoslovakia and Hungary.

7. Death Strips in rural and urban areas – the associative significance (I)

The historic frontier system is a symbol of tyranny and a place of recollection of outstanding associative (memorial) significance. The zone of the former “Death Strips” and its material remains and structures (linear historic cultural landscape zone with its structural, archaeological, etc. relicts) is therefore a memorial to the border’s fatalities. Ultimately it recalls the victims of those dictatorships who were responsible for this system.



Fig. 6 The Iron Curtain, the “Death Strips” in rural and urban areas, and Stasi surveillance (“Memory of State Security”) – clues to history. The efforts surrounding the story of the Berlin Wall and getting it placed on the World Heritage List are documented in numerous publications (e.g. see Deutsches Nationalkomitee für Denkmalschutz; 1). Considerable files and exhibitions based on research results on this theme have been presented by the Burgenland Provincial Archives (2, 3, 4). The same is true for the extensive “Bundesbeauftragter für die Stasi-Unterlagen” (BStU) publication series (5, 6, 7). In 2013 Stefan Karner showed that the Iron Curtain between Austria and Czechoslovakia was among the most severe restricted zones in the Cold War—claiming almost as many refugee victims as the Berlin Wall (6). (Picture credits: Deutsches Nationalkomitee für Denkmalschutz (1), Burgenländisches Landesarchiv (2, 3, 4), BStU (5, 6, 7) and Verlag ECO (8))

8. The “Iron Curtain” – the associative significance (II)

The second half of the 20th century was shaped by the Cold War between two political, economic, cultural and military social systems. The contrast between democracy and the tyranny of Communism was made visible in the form of the “Iron Curtain” which divided Europe. The Cold War threatened to escalate on numerous occasions: wars in Korea, Viet-Nam, the Cuba crisis, the first and second Berlin crises, the Checkpoint Charlie confrontation between Soviet and American tanks in Berlin in October 1961 were all international crisis situations.

Against the backdrop of the “Cold War” between two political, economic, cultural and military social systems, the following associative meanings could be singled out, within the definitive framework of the cultural landscape

model (see Fig. 2) described above. Transformed as a linear cultural landscape zone in the “European Green Belt and Iron Curtain” the “Iron Curtain” is a symbol of

- the territorial reapportionment of Europe and the world after the Second World War into spheres of influence dominating “West” and “East”;
- the difference between dictatorships and democratically ruled social systems;
- the social, cultural, economic and technological divide which existed for 45 years between the former “West” and “East”;
- the mutation of the border system into a “Death Strip” in Europe and other continents during the Cold War;
- the struggle for the implementation of human rights in Europe and overcoming the division of Europe, and the
- expansion of the term “Green Belt” as a life belt for Europe.



Fig. 7 The historic border systems are special places to remember the fate of the victims of the “Death Strips”. The overview map of the Iron Curtain (red line) shows the power blocs in Eastern Europe and the frontier (1), which many refugees wanted to overcome. In the transformation of the Green Belt, these tragic events are no longer visible (2). A caricature by Ekko Busch shows a couple on the Death Strip looking in vain for traces of the past: “Hilde, this is where Communism was rampant until ’89!” (3). Nonetheless, these traces can be found in many places: after the Hungarian revolution was crushed on Nov. 4, 1956, ca. 70,000 Hungarians were able to flee to Austria across the Andau Bridge (4). On June 27, 1989 the former Austrian Foreign Minister Alois Mock and his Hungarian counterpart Gyula Horner made a joint symbolic act by opening the border (5). Shortly before the opening of a Pan-European Picnic, 900 East German citizens were able to escape without being stopped (7). On Aug. 21, a Hungarian border patrol shot Kurt Werner Schulz, a young architect from Weimar (6) as he attempted to flee: he was the last victim of the Cold War in a restricted zone. Image 8 shows the Berlin Wall dead being remembered at the Bernauer Straße memorial site. These memorials are documented in the UNESCO-MoW (12, 13, 14), and are based on research made available in archives and monographs (10, 11). (Picture credits: Jeschke (1, 2, 11), Archiv Jeschke/ Ekko Busch (3), Burgenländisches Landesmuseum (4, 5, 6), Genk (8), BStU (9, 10) and MoW (12, 13, 14))



Fig. 8 The “Iron Curtain” – the associative meaning (II) The overview map of the Iron Curtain (red line) with the depiction of the power blocs in Europe (1) indicates the great tasks and the necessity for fundamental research on recent history. Examples are the Stasi archive (2, 3) as an (analogue) “information system”, the complex study on the history of the Iron Curtain and on strategies to preserve this legacy of modern history (4), and Roman Sandgruber’s pertinent publication in Austria (5). (Picture credits: Jeschke (1, 4, 5), BStU (2, 3))

The Iron Curtain and its material leftovers and structures are furthermore a memorial and marker for those who were killed at the border and the other deaths resulting from the inhuman jurisdiction of the dictatorships in the East, and of those who attempted to cross the borders as political refugees, etc. And lastly, it is a grim commemorative for all the victims of the dictatorships that were responsible for the deadly system.

The multifaceted aspects of the associative significance address the massive task and necessity of comprehensive

basic research in recent history which should extend far beyond the complexes of the former border fortifications and “death strips”. Numerous exemplary and intensive studies on the history of the Iron Curtain, the despotic regimes and their victims have been undertaken in all former “Iron Curtain” countries, together with strategies for the preservation of the testimonials of modern history. The illustrations in Fig. 8 outline some of the materials.

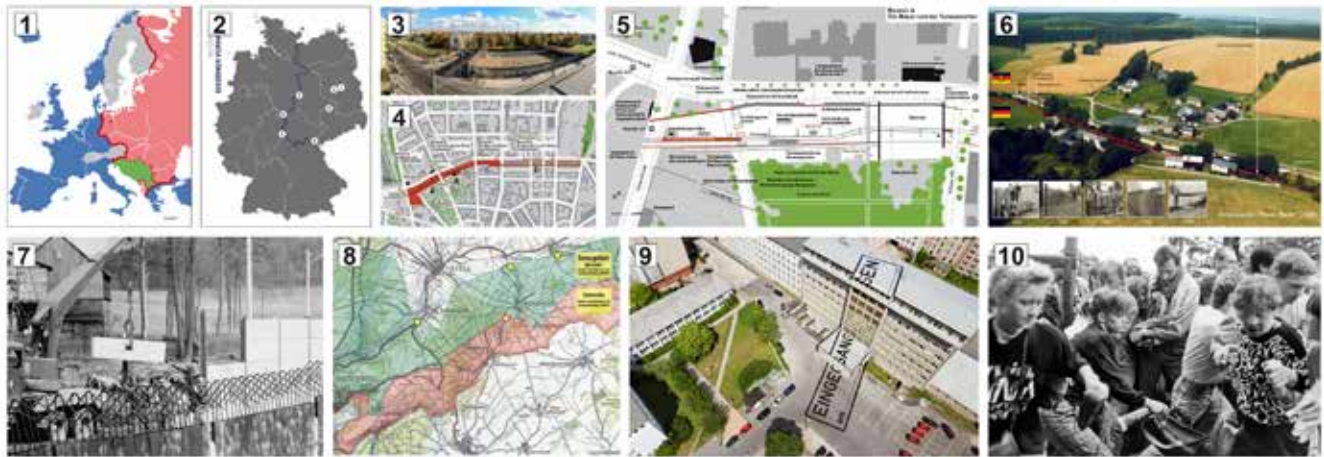


Fig. 9 The overview map of the Iron Curtain (red line) with the depiction of the power blocs in Europe (1). The network of “Iron Curtain Sites” in Germany, with its museums, memorial sites, etc., was given the European Heritage Label; it comprises twelve individual sites (2). Examples are the Berlin Wall memorial site (3, 4, 5), the German-German Museum in Mödlareuth (6, 7, 8) together with their Memorial Landscape Zones (the “Death Strips”), and in Hungary the grounds of the Pan-European Picnic (10) – also a European Heritage Label site. Upon the author’s suggestion the Stasi Archive as analogue “information system” of the secret police surveillance (“Gedächtnis der Staatssicherheit”) has been recommended for listing (9). (Picture credits: Jeschke (1), Netzwerk „Stätten des Eisernen Vorhangs“ (2), Gedenkstätte Bernauer Straße (3, 4, 5), Gedenkstätte Mödlareuth (6, 7, 8), BStU (9) and Burgenländisches Landesarchiv (10))

9. The network of museums and memorial sites

Following the “Wende”, landscapes underwent an increasing process of “de-historicising”, thereby casting almost all material remains into oblivion: the spatial dimensions of the border were thus lost. On the one hand, this disappearance of the material remains also engendered the foundation of numerous relevant initiatives. For instance, over 28 museums and memorial sites in Germany are dedicated to documenting and studying the former inner frontier and the division of the country. They joined together in 1996 to create the “Arbeitsgemeinschaft GrenzMuseen

[Consortium of Border Museums]”. Together, the 12 German individual sites forming the network “Iron Curtain Sites” were awarded the European Heritage Label.

10. A transdisciplinary concept:⁶ the European Green Belt and Iron Curtain linear cultural landscape – natural and cultural heritage of outstanding significance

The Iron Curtain cut right through the middle of Europe. It formed both a seam and the dividing line between both German states, as well as between two different political,

⁶ This contribution is based on a feasibility study on this theme by the author (Jeschke, H. P. (2008): *Das Grüne Band als Weltkultur- und Naturerbe*. ICOMOS-AUSTRIA AG: Kulturlandschaft, Raumordnung und Städtebau, Linz), who was among the project partners at the LINZ 09` Exhibition „Das Grüne Band Europas“ with the presentation of a pertinent concept in Linz (see „Das Grüne Band als Natur- und Kulturerbe/Arbeitsschritte für die Nominierung als Welterbe der UNESCO“. In: *Katalog zur LINZ 09`-Ausstellung*). The author was also the Austrian delegate of the Austrian League for Nature Conservation (Österreichischer Naturschutzbund) in the national working group “Green Belt World Heritage” in the Federal Office for Nature Conservation of the Federal Republic of Germany in Bonn (Bundesamt für Naturschutz, Bonn). See also

the publication of the University of Klagenfurt (Jeschke, Hans Peter & Peter Mandl, Hrsg. (2013): *Eine Zukunft für die Landschaften Europas und die Europäische Landschaftskonvention*, online: igr.aau.at/de/forschung/kgs28) with the essay „Das Grüne Band und der Eiserne Vorhang – Das europäische Grenzsystem des Kalten Krieges zwischen Natur- und Kulturerbe der Europäischen Union und der UNESCO“. Together with Johannes Gepp (Institut für Naturschutz (Graz)) the study for the Austrian League for Nature Conservation „Das Grüne Band und der Eiserne Vorhang – Welterbe (Abschnitt Österreich/Austria)“ was undertaken. The author is head of the ICOMOS-AUSTRIA working group “Cultural Landscape, Regional Planning, Urban and Spatial Planning”. Blütenstraße 13/1/40, A 4040 Linz (hans.peter.jeschke@lwest.at).

military, economic and social systems in Europe. For 45 years it divided landscapes, towns and villages, cut off transit routes, severed families, relatives and friends from each other and shaped the lives of millions. Thus, for instance, the Iron Curtain between Austria and Czechoslovakia was among the most severe restricted zones in the Cold War – claiming almost as many refugee victims as the Berlin Wall (Karner 2013).

Many relevant relicts of modern history have since disappeared from the Green Belt landscape through a number of causes, but the horror and fear could not be erased. Over the course of years, of decades, what has survived has not lost any of its power to warn, but indeed the opposite: it has gained in significance. These remains are better teachers than any treatise or memorandum on the barbarity of the frontiers and the rending of Europe and the World into East and West, as are the locations and structures. They are also cultural assets that in European perception comprise architectural and art historical cultural heritage, archaeological heritage, and (especially important in this case) cultural landscape heritage, along with associative heritage (Arbeitsgemeinschaft 2003).

10.1 The European Green Belt and Iron Curtain linear cultural landscape – a serial natural and cultural heritage

A transdisciplinary concept thus perceives the European Green Belt and the Iron Curtain in its over 12,500-km-long transformation as serial, i. e. transnational cultural and natural heritage of outstanding significance, which meanders across 23 nations right through all affected regions of Europe, encompassing variously shaped former frontier systems and restricted zones. Its importance as ecological backbone of the continent and the associative connotations extend far beyond the European continent.

Natural heritage

Natural heritage encompasses: the protected areas in the European biotope network as well as the “Line” zone – areas of the former “Death Strips” which are of outstanding ecological importance, and the buffer zone (in reality a buffer zone corridor) as well as the surrounding matrix of the normal landscape.

A specialised inventory for nature protection at the European level has been established, an exemplary landscape information system within the framework of the

GIS-Mapping-Project (GIS-Mapping-Project – “A Database for the pan-European Green Belt” (Schlumprecht, 2012)). It contains a presentation of the entire European Green Belt system together with all geographic information regarding the areas of nature protection, etc.

Cultural heritage

Cultural heritage in the linear cultural landscape zone of the European Green Belt and Iron Curtain encompasses the

- “Line” zone of the former “Death Strips/Border Strips” in the form of a linear historical cultural landscape zone as such with their architectural, archaeological etc. relicts and their associative (memorial) connotations.⁷
- The outstanding associative (memorial) connotation is provided by two dimensions:
 1. The historical (linear) Iron Curtain cultural landscape zone in rural and urban areas serves to remind and bears testimony to the suffering and deaths of refugees caught in the former “Death Strips” – and including the Berlin Wall as an urban monument/memorial landscape.
 2. The significance as an outstanding symbol of the Cold War and the division of not only Germany and Europe, but the whole world into two social systems (e. g. Asia’s “Bamboo Curtain” for Vietnam, Korea, etc.). The pertinent memorial sites, museums, archives (e. g. especially Communist East Germany’s Stasi Archive at the BStU (“Bundesbeauftragter für die Stasi-Unterlagen”)) are included.

10.2 The European Green Belt and Iron Curtain linear cultural landscape – international, continental und national evaluations of networks, memorial sites and documents to date

The documents regarding the construction and fall of the Berlin Wall and the Treaty on the Final Settlement with Respect to Germany [Zwei-plus-Vier-Vertrag] of 1990 are part of UNESCO’s Documentation Heritage and are of fundamental significance as a unique part of the legacy of Germany’s and Europe’s recent history and collective memory, as well as that of the whole world for the post World War II era. The fall of the Wall in the night of Nov. 9, 1989 was one of the great moments of the European Revolution for Freedom and Democracy in that year. It not only symbolised the end of the political division of Germany and the European continent, but also the end of the Cold War and the system of East and West Blocs.

With its museums, memorial sites and memorial landscapes (“Death Strip”) zones, the network “Iron Curtain Sites” (Germany) has the European Heritage Label.⁸

⁷ Die “Linie“, the zone of the former “Death Strips“ (the frontier strip), is therefore no longer just an anthropogenic element in a European biotope association, which indicates the former border demarcation.

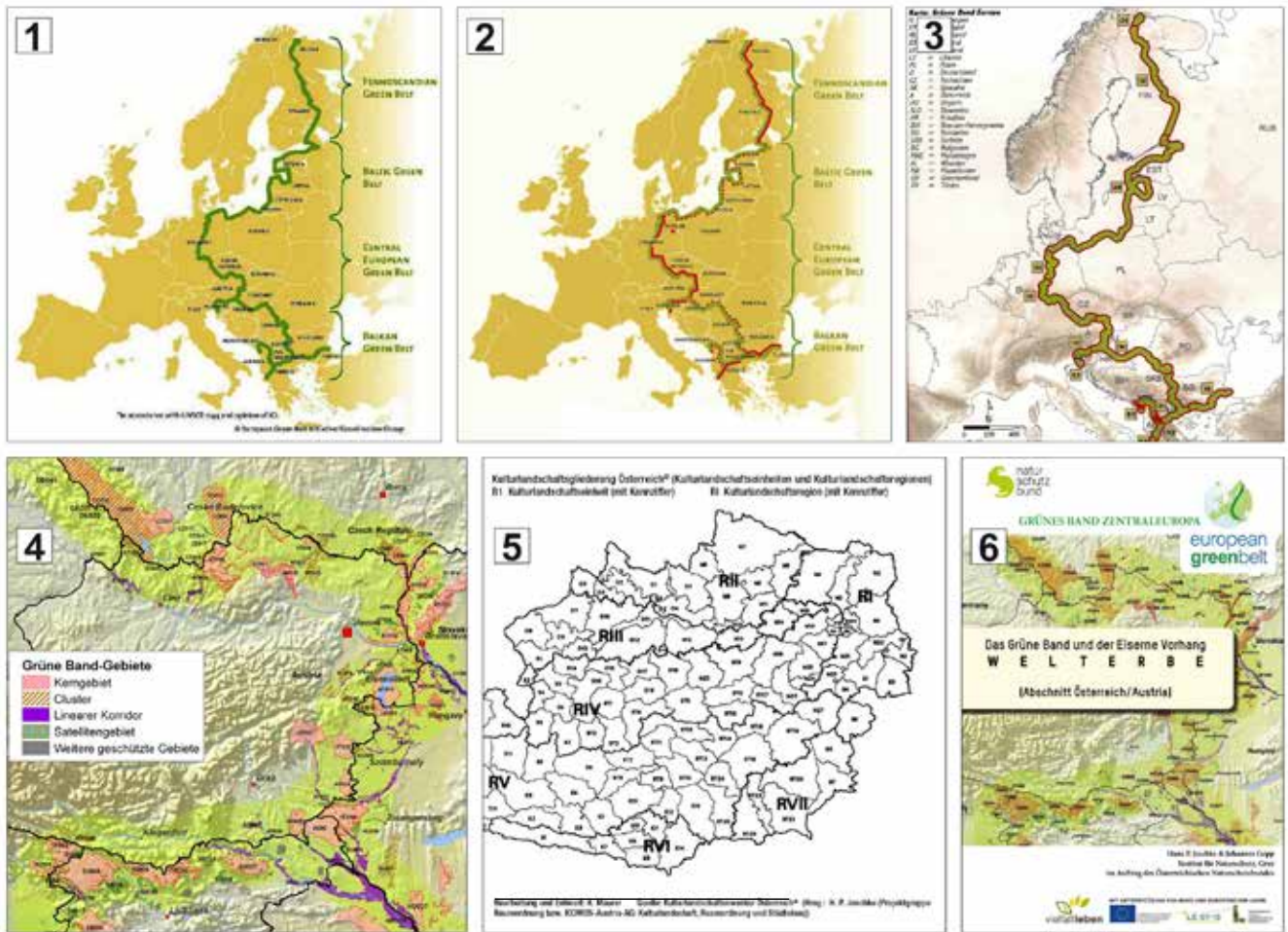


Fig. 10 The concept: The European Green Belt and Iron Curtain linear cultural landscape – natural and cultural heritage of outstanding significance. The first image shows the course of the European Green Belt. The second illustration unifies both layers of the European Green Belt und Iron Curtain cultural landscape zone into a natural and cultural heritage of outstanding significance, which meanders right through all biogeographical regions of Europe – from the Arctic Sea to the Black Sea – at a length of over 12,500 km (3) in 23 nations (Exhibition Linz 09/T. Wrbka). The “Iron Curtain” is emphasised with a red line. This second component of the “European Green Belt and Iron Curtain (red line)” linear cultural landscape zone includes – as can be seen in the illustration – the historic cultural landscape of the “Berlin Wall” with the memorial site Bernauer Straße as memorial “relict landscape.” Details (4) depict corresponding to the biogeographical regions of Europe the European Green Belt in Austria and its neighbouring countries (Schlumprecht, GIS-Mapping 2012) in the framework of the affected Austrian culture-geographic cultural landscape (5). The title page of the study “Das Grüne Band und der Eisenerne Vorhang – Welterbe (Abschnitt Österreich/Austria) (6) refers to the continuing commitment in Austria. (Picture credits: Green Belt Europe (1), Jeschke (2, 5), Wrbka (3), Green Belt Europe (4), and Jeschke/Gepp (6).

The grounds of the “Pan-European Picnic” (under the patronage of Minister of State Imre Poszgay and Otto von Habsburg) with their appendant infrastructure in Hungary are also European Cultural Heritage.⁹

⁸ The association of the network “Iron Curtain Memorial Sites“ was honoured and is comprised of twelve individual sites: Bavaria/Thuringia: the Deutsch-Deutsches Museum Mödlareuth; Berlin: Berlin Wall Memorial Site and the Marienfelde Emergency Shelter; Brandenburg: Cecilienhof Palace, Glienicker Bridge and the Schönigen Villa; Hessen/Thuringia: Point Alpha Memorial Site;

Saxony: Nikolaikirche Leipzig, Innenstadtring Leipzig and the Museum in the „Runden Ecke“; Sachsen-Anhalt: Deutsche Teilung Marienborn Memorial Site; Thuringia: Grenzlandmuseum Eichsfeld.

⁹ Shortly before the opening date on August 19, 1989 an old frontier gate was shoved open by young East German citizens. Circa 900 people took the opportunity to flee, the largest mass-escape of East German citizens since the erection of the Wall in Berlin. On August 21 a Hungarian border patrol soldier shot and killed the young Weimar architect Kurt Werner Schulz, who was attempting to flee; he was the last Cold War escapee to be killed in a restricted zone during an attempt to cross the border.

The associative (memorial) ecological national significance for [West] Germany of the Green Belt and its former frontier has been addressed as a place of ecological memory ("Environment and Memory").

The intercontinental collaboration of the German Federal Office for Nature Conservation and the Province of Gyeonggi of the Republic of Korea hints at the former East/West partition of the world (the Iron Curtain in the West, the Bamboo Curtain in Asia). On Feb. 23, 2012 a "Joint Declaration of Intent" was agreed for the "Green Belt and the De-Militarised Zone" between North and South Korea (BfN - German Federal Office for Nature Conservation).

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The Network of Boundaries and its Monuments for World Heritage

Peter Waldhäusl¹

The birth of the idea

In 2004, Michael Petzet and co-authors recommended to UNESCO to go beyond the very narrow definitions of the Convention and to fill the unveiled gaps in the World Heritage List. UNESCO recommended it to the States Parties of the Convention and asked them to look for good examples of human interactions and coexistence. Architecture is not the only kind of technology producing properties with Outstanding Universal Value (OUV). Until quite recently, geodesy and land surveying, a scientifically complex technology needed and used worldwide, had been completely missing. However, in 2005 the Struve Arc became World Heritage (No. 1187) as the first monument from the field of geodesy. The German astronomer Friedrich Georg Wilhelm von Struve and the Russian General Carl Friedrich de Tenner et al. measured the Arc, a 2820 km-long piece of a meridian, by surveying a chain of triangles stretching from Hammerfest in Norway to the Black Sea (1816–1855) (Fig. 1).

It was the most accurate result possible under the conditions of that time and an important step in the development of earth sciences by measuring precisely form and size of the planet. Besides, it was an extraordinary example of collaboration among scientists and monarchs from different countries for a scientific cause. The listed site includes 34 of the originally 265 station points, with different markings, e. g. drilled holes in rock iron crosses, cairns, or built obelisks.

When I reported about the World Heritage site Struve Arc during the International Geodetic Week in Obergurgl in 2007, I proposed as a future new site the Network of Boundaries and Boundary Stones. Now it is the Austrian Society of Surveying and Geoinformation (ASG) as well as its sister organisations from six neighbouring countries which officially propose the countrywide *Network of Boundaries and its Monuments* for future nomination as UNESCO World Heritage.



Fig. 1 North end of the Struve Arc near Hammerfest, Norway (photo Francesco Bandarin)

The property and its parts

The owners of land defined the Network of Boundaries. Engineers measured the boundaries within a framework of precision triangulation, documented and kept it up to date. Lawyers and judges at court settled disputes and managed the rights and obligations connected with land. They needed suitable buildings. The site therefore consists of three groups of monuments, which represent the whole system of land administration (Fig. 2):

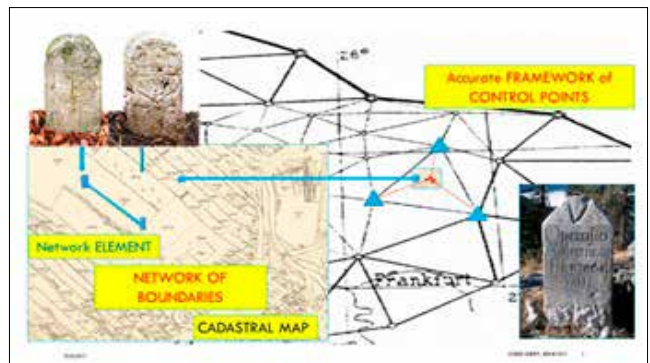


Fig. 2 Network of Boundaries with its boundary stones measured within the framework of triangulation

¹ Working Group “Grenzen und Grenzsteine” of the Austrian Society of Surveying and Geoinformation.

1. The *Network of Boundaries* of land properties (around all parcels as documented in the cadastre), of communities (all public administration zoning), and of overlaying rights (fishing, hunting, mining, etc) and their monuments (markers, stones, signs and natural definitions);
2. The *Framework of Triangulation* (today connected to a global georeference) and its control points, base lines and references;
3. *Buildings for Technology and Law* (for working, archiving, management and administration).

Definition and comparison with the Struve Arc

A *meridian* is a virtual line from pole to pole, approximately 20,000 km long on the surface of the earth (or on the best fitting ellipsoid), whose pole-to-pole diameter is 43 km shorter than the equator diameter. The *Network of Boundaries* covers the whole area of Austria, has 35 million boundary points and 10 million parcels in an area of 84,000 km². One third of the nine million inhabitants own land rights. The network of boundaries is the sum of millions of real boundary network elements; each of them reaches from boundary point to boundary point on the ground. The connection between two neighbouring boundary points is in reality not only the line on the ground, it is a two-dimensional surface defined by the two plumb-lines in the boundary points and follows the boundary line (defined in writing) forming a vertical plane or surface, theoretically from heaven to hell, but practically limited on both ends by state regulations. This is necessary to enable airplanes to cross and miners to dig. These millions of boundary elements of the country-wide network correspond to the millions of bricks of a beautiful castle. Boundary elements form the boundaries around parcels, communities, districts and states. Why so complicated? A boundary belongs to nobody, but the two neighbours are responsible for it. The boundary marks belong to both or all the neighbours. The land of the parcels belongs to the owners as defined by contract and as registered in the land book or registry. The geometrical documentation of boundaries is a matter of the cadastre. Registry and cadastre are the two main tools of the Land Administration System (LAS) of states for the administration of boundaries, parcels and the connected rights and obligations, which provide security and fairness for the owners and for society, private and public, for the taxpayer and the tax collector.

Historical justification

Johann Jacob Marinoni, the court mathematician of the Austrian emperor Charles VI, measured the very first

state-complete and uniform cadastre of the world from 1721 to 1723 (objections settled 1729, put into effect 1760, area 28.000 km²), i. e. the tax cadastre of the Duchy of Milan, in Italy known as the Cadastre of Maria Theresia. On 23 December 1817, Emperor Franz I of the Austrian Habsburg monarchy signed the land tax act (Grundsteuerpatent). It resulted in a complete land tax cadastre of the Austrian-Hungarian monarchy covering 670,000 km². It is still in use, though of course modernized. The Franciscan Cadastre (Fig. 3) was the world's first covering such a large empire. These two historical facts entitle the ASG to take the lead in this project among the seven cooperating countries.

The boundary monuments

Each country will select for World Heritage nomination three to ten representative 'living' boundary monuments, which have been in place for many generations and in safe positions (Fig. 4). Austria has thousands of beautiful and historically or technically interesting and valuable monuments from the 16th to the 18th centuries. The law and the constitutions protect the boundary marks (see the collection for the selection: wp.catastrum.eu).

A necessary glossary

"Boundary" is used for private, communal or district land, nationally internal. The owners of both sides have to agree upon and sign for each element of a boundary.

"Border" means an agreed line between neighbouring lands or states.

"Frontier" is a line not agreed upon between neighbouring authorities, a front line of the victor.

"Limit" is rather mathematical and describes extrema, maximum or minimum amounts.

"Grenze" is the only German word for the above four different meanings. That makes proper understanding difficult in German.

Boundary monuments

Each boundary stone/monument:

- is a monument of a pacifying agreement after a settled dispute;
- shall remind the visitor that it is part of a technologically artful network across the country;
- is a witness of an old cultural tradition;
- demands respecting the place, where rights and duties change, and respecting the rights of (other) owner(s).

Each boundary is not only a separating line, but also a bridge between neighbours.



Fig. 3 Cadastral map of the Franciscan Cadastre (Susanne Fuhrmann, BEV)



Fig. 4 Boundary stones represent the *Network of Boundaries*

Each boundary stone/monument:

- shall remind that land is valuable, limited and cannot be multiplied;
- is a symbol of Human Right 17, the right of ownership;
- is under the protection of public law which requires respect;
- reminds us that we live in an organised society where land trade is easily possible;



Fig. 6 The Liesganig monument in Wiener Neustadt (photo P. Waldhäusl)

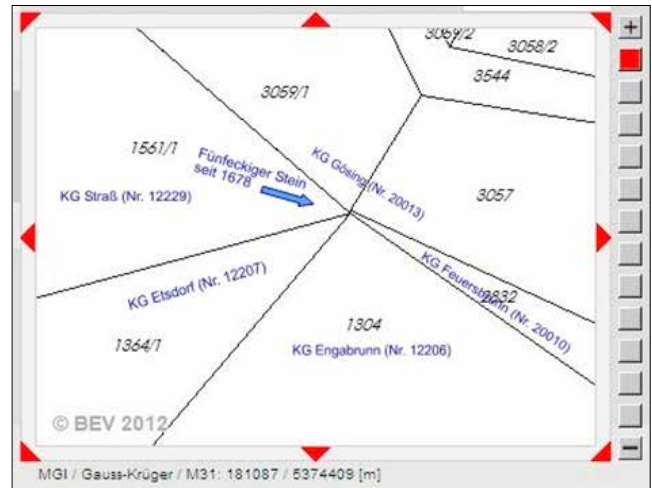


Fig. 5 a and b At this point six parcels of five cadastral communities of three political communities in two districts have come together since 1678 (photo Heinz König)

- tells that raising mortgages eases economic development and eventually secures the future of work, business, or family;
- is documented in such a way in the cadastre that a surveyor can prove or reconstruct its correct original position (Fig. 5).

The monuments of the framework triangulation

The Liesganig monument in Wiener Neustadt (Fig. 6), built at the behest of Emperor Franz and Empress Maria Theresia, represents the northern end of the first Austrian baseline for the scaling of the coordinate system, and of the central European meridian triangulation, measured by Pater Joseph Liesganig S. J. in 1762 and remeasured in 1857 (Fig. 7).

The large area triangulation is of similar difficulty and has similar work characteristics as the long-stretched for the Struve Arc, but nearly all old control points within the area of today's Austria still belong to the national triangulation system of today.

The monuments of administration

The former Military Geographical Institute in Vienna (Fig. 8) represents the framework triangulation and the complete cadastral and land survey. Façade and tower are nationally listed monuments right on the edge of the World Heritage buffer zone. Until 1983 it was the seat of the Federal Office for Standards and Surveying. Now it is used by the refugee administration of Vienna.



Fig. 7 At the top of the Hochsalm (1405 m) near Grünau in Upper Austria stands a witness of the First Military Triangulation (1806–1839), restored 2017 (photo Peter Waldhäusl, 2017)



Fig. 8 Military Geographic Institute Vienna, built by Franz Ferdinand von Mayern 1841–1843 (source BEV)

The Landhaus in Graz (Fig. 9) situated in the city's World Heritage core zone represents the Landtafel (Tabula terrae), the registry of the landlords and the early archives of documents, the beginning of land registries.

The building of the Supreme Court (Fig. 10) established in 1848 is part of the World Heritage core zone of Vienna. It burned down in 1929 so that Vienna had to learn to do without a registry. Due to this experience, people felt the necessity and importance of the registry bitterly.

The Outstanding Universal Value (OUV)

The OUV is based on criteria (ii), (iv) and (vi):

- (ii) Building this giant network was an important step in the progress of geosciences and the social interchange of human values, a fundamental beginning with great social, financial, economic success for generations. The agreed network is an important fundament for social and international peace, for order



Fig. 9 Renaissance courtyard of the Landhaus in Graz, Styria, built 1558–1565 by Domenico dell’Allio (Wikimedia)



Fig. 10 The Palace of Justice in Vienna, built 1875–1883 by Alexander Wielemans von Monteforte (Wikimedia)

and the prosperous development of society, for town planning, regional planning, and landscape design. Its outstanding importance is reflected in the high number of laws.

- (iv) The network is an outstanding example of a type of technological ensemble, because it covers extremely large areas, in a homogeneous, complete, accurate, and reliable way. It is a giant first-order technological ensemble, georeferenced long before IT.
- (vi) Historical rites and customs are traditions until today, e. g. festivals like the periodical public border inspections. Many tales and legends reflect the value. There exist locally different customs how to bury “witnesses” under the boundary stones, others, how to impress the future heirs on the location of the boundary points. And the Bible says “Cursed be he who does not respect the boundary”.

Further arguments

- Old boundary monuments are witnesses of continuity over generations.
- The overall network is a fundament for peace, order, development, and democracy.
- The system is a model for other countries.
- The manner of administration is a model for international borders.
- Universal, because neither national administrations nor governments like chaotic situations in their neighbourhood.

Accordance with international top-level Declarations:

- *The UN Declaration on Human Rights 1948 says in Article 17 that everyone has the right to own property alone as well as in association with others. – It is evident that land property needs exact spatial definition and recognizable boundary demarcation in the field.*

A high quality network of boundaries is fundamental for the protection of land property. Without it we had chaos.

- *The UN Addis Ababa declaration 2016 on Geospatial Information Management “Towards Good Land Governance” recommends supporting the development of fit-for-purpose land administration tools. – It is one of the aims of this World Heritage initiative to raise awareness of mutually recognized and secured property boundaries and of the sound historic fundament of the modern land administration systems.*
- *The ICOMOS-UNESCO Florence Declaration 2014: The values of cultural heritage are contributing to building a peaceful and democratic society. – Our proposal, the cultural heritage „Network of Boundaries and its Monuments“, defines and peacefully defends the extent of property on land, offers security and enables development, thus contributing onto building a peaceful and democratic society.*

Authenticity, integrity, management

The definition of boundary elements is documented and public. The cadastral-active, “living” boundary stone is what it is: a real boundary stone. (If it is not any more active, we call it “museal” or dead). Any replacement is documented in an orderly way. Its integrity is under the permanent control of the neighbours, surveyors and judges. Natural or enforced losses are inherent to the system. Essential is the possibility of accurate replacement. Natural shifts, changes, renewals, subdivisions of parcels (new boundary points) are inherent to the system and are considered by law and society. The *Network of Boundaries* is continually developing. Many laws guarantee the preservation of the system. Boundaries are under the control of the owners, surveying administration and manage-



Fig. 11 The so-called Urbani-Stöckl in Steindorf/Ossiacher See, Carinthia, is a two-metre-high boundary column at the boundary of two districts, two political and three cadastral communities, and three parcels. It is about 600 years old (photo Huber).

ment are institutionalised by law, they are experienced and work well.

All monuments of this application are nationally listed or already in World Heritage areas, thus under special legal protection.

Objectives of the surveyor societies

- To promote respect and peace between neighbours.
- To protect landownership against land grabbers.
- To preserve valuable historic monuments at risk.
- To increase respect for agreements and limits.
- To secure inheritance of land for generations.
- To increase interest in local history.

The many thousands of surveyors and judges in the applying countries have also an egoistic interest: a stronger awareness of and better care for boundaries. It is a matter of responsibility for the future generations to keep family heritage in order.

Benefits for states and governments

The ideas behind the *Network of Boundaries and its Monuments* enable neighbourly and social peace between land owners, support sustainability of land tenure/ownership, and foster awareness for and transparency of rights, duties, and responsibilities.

The *Network of Boundaries* with its Land Administration System provides reliable information for planning and management and recommends raising awareness for the cadastre.

The *Network of Boundaries* and its administration system help to develop the economy by easily obtainable mortgages. The system backs regulated land trade.

Arguments for UNESCO

This *Network of Boundaries and its Monuments* supports UNESCO's Global Strategy by providing a completely new idea and new type of property. That helps to increase diversity on the World Heritage List. It is a showcase for cooperation within society, nationally and internationally. The idea is particularly suited for states with no or minor representation on the List. The well preserved *Austrian Network of Boundaries and its Monuments* points to the possibility of using the Austrian land administration system as a model for other countries. Finally: The collection and study of boundary marks and the discussion about boundaries, borders, frontiers, and limits are very suitable for being used in education, e. g. at UNESCO schools (Fig. 11).

The status of application by December 2017

Austria will forward this nomination proposal to Paris and put it on the Austrian Tentative List. Italy, Slovenia, Hungary, Romania, Poland, and the Czech Republic will do the same. Afterwards, it is planned to jointly apply for a serial transnational nomination for the World Heritage List.

Sharing Heritage in the Baltic Region and in the Northwest of Russia

Sergey Gorbatenko

Shared cultural heritage is formed peacefully, on the basis of international cultural relations and as a result of changing borders, in accordance with the outcome of military conflicts. The topic of this presentation is the shared heritage of the countries of the Baltic region, the focus being the northwestern region of Russia, i.e. Saint Petersburg and the surrounding area.

The oldest example of former military confrontation and reconciliation of the 17th century, an example of Russian-Swedish shared heritage in St. Petersburg, is the excavated remains of the Nyenschantz Fortress. In 2000, a monument was erected here with the participation of Swedish citizens and companies. However, the issue of a full-scale protection of this historic site and the creation of an archaeological museum here has not yet been resolved despite the efforts of specialists. Gazprom, which has already damaged the appearance of St. Petersburg, disturbing its skyline with Europe's highest skyscraper, does not want to give up the idea of a commercial development of this territory.

In the era of Tsar Peter the Great and with the founding of St. Petersburg, St. Petersburg and Russia were strongly influenced by European architecture. Equally intense was the impact of European architecture on Russia in the following centuries. Dozens, if not hundreds of architects from different European countries worked in St. Petersburg. All styles, from baroque to modern, were implemented here.

From St. Petersburg Peter the Great did not only spread the new architectural ideas to the east, but also to the west. If St. Petersburg is a shared heritage of Russia and Europe, the Kadriorg ensemble in Tallinn and the Peterholm (Viestura) garden in Riga are a shared heritage of Russia and the Baltic countries.

Russian architecture for a long time manifested itself in the west in the construction of Orthodox churches. This was before 1917, when the social revolution of 1917 gave rise to a revolution in architecture. St. Petersburg became a generator of avant-garde architectural ideas that had a significant impact on European countries. In turn, European architects worked in the USSR. One of the most outstanding examples is the "Red Banner" factory in St. Petersburg by Erich Mendelsohn. Recently, despite a joint letter from Russian and German ICOMOS experts, a multistorey apartment building was erected in the inner area of this ensemble. In connection with this, ICOMOS Russia and ICOMOS Germany have therefore jointly prepared a Heritage Alert (Fig. 1).

A particularly acute issue of shared heritage can be found in the territories that became part of the USSR as a result of wars. In 1940, part of Finland was annexed, including the city of Vyborg (Fig. 2). So far, the Russian authorities have not developed a satisfactory system for managing and preserving the heritage of Vyborg. Many monuments in the city are in a depressing state, which resulted in a Heritage Alert in 2016, prepared jointly by



Fig. 1 New apartment building in the inner area of the "Red Banner" factory, November 2017



Fig. 2 Lenin Avenue, the main street of Vyborg, July 2017



Fig. 3 Dilapidated city block in the historic centre of Vyborg, July 2017

Russian and Finnish experts (Fig. 3). In Vyborg, for the time being, the only satisfactory example of restoration, executed jointly by Russian and Finnish experts, is the Alvar Aalto Library.

This year there was an event giving rise to the hope that the situation in Vyborg will improve. Blogger Ilya Varlamov wrote about depressed Vyborg, after which this city was visited by the governor of the Leningrad region who promised to pay special attention to it. Indeed, for a number of objects funds were found immediately, for some monuments in a critical condition the necessary projects are being developed. In October 2017, Vyborg was visited by a group of specialists from ICOMOS Finland. The promised improvements made a favorable impression



Fig. 5 The ruins of Brandenburg Castle (Ushakovo, Kaliningrad region), June 2017



Fig. 4 Remains of Königsberg Castle and the unfinished administrative building of the 1970s, June 2017

on them. However, so far there have been no real proposals to jointly participate in the restoration of Vyborg.

Of great interest are the Finnish and Soviet defensive lines, monuments of fortification of the 1930s. In 2013, Finnish military graves were given special protection.

Ancient Königsberg, former capital of East Prussia and part of the USSR since 1945, has retained many historic monuments. Post-war town planning ideas for rebuilding the city in the style of Stalin's architecture were not realized, but the list of architectural losses is long enough. At the same time, residents have a certain respect for the historic past – this is evidenced by the results of the competition of 2014–2015 for the development concept of the city centre.

The key object is the Castle, the most important dominant determining the image of the city (Fig. 4). Its foundations and cellars were recently excavated. However, the winning design which includes modern elements (similar to the Berlin Palace) and was initially supported by the city's authorities, has now been questioned by the new governor. The reasons for this are probably political: previous proposals, including the concept for an associative reconstruction of the city's historical centre, have been criticised by conservative Russian circles.

Far from perfect is the state of monuments in the former German small towns of the Kaliningrad region, for example the famous "bunte Reihe" by architect Hans Scharoun in Chernyakhovsk, former Insterburg. Many palaces, castles, noble estates have been in ruins since the end of World War II and continue to deteriorate (Fig. 5).

Perhaps, an effective way of preserving shared cultural heritage would be to give these territories a special cultural and economic status based on the preservation, management and restoration of monuments and historic sites, allowing them to jointly work with specialists

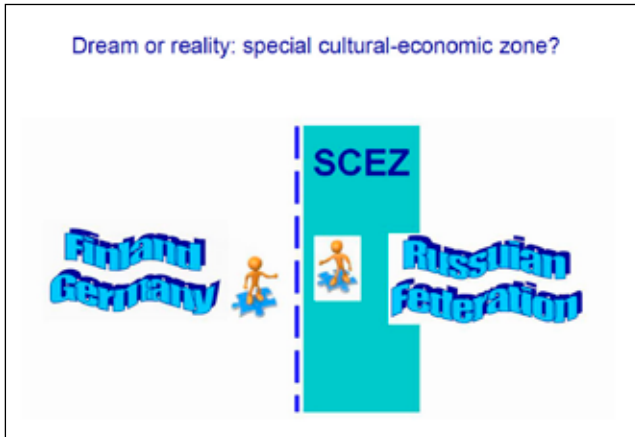


Fig. 6 Dream or reality: a special cultural-economic zone?

from the countries to which the territories once belonged. This would contribute to strengthening mutual trust and attracting investors from such countries (such a special administration for joint economic activities in the Kurile Islands is currently being discussed with Japan). In this case, the joint efforts of neighbouring states could bring good results (Fig. 6).

The current political realities do not contribute to the development of cross-border cooperation. But at the same time, despite the change of orientation, I want to believe that Russia will remain committed to European culture, including the sphere of heritage protection. This was the way pointed to our country by Peter the Great.

(All photos by Sergey Gorbatenko.)

The ‘Iron Curtain Trail’. Sustainable Mobility as a European “Peace” Project

Michael Cramer

For almost half a century, Europe was divided into East and West by the “Iron Curtain”, a border stretching from the Barents Sea to the Black Sea. The Iron Curtain Trail invites people to retrace and experience the former division of the continent on a 6,800 km cycle track along the length of the former border, combining European culture, history and sustainable tourism.

The Iron Curtain Trail thereby contributes in a lively and very practical way to the creation of a genuine European identity. In 2005, following the initiative of Green member Michael Cramer, the European Parliament recognised the “Iron Curtain Trail” as a model project for sustainable tourism and called upon the Member States for support.



Berlin, the Wall at Schwedter Straße, 1989

Michael Cramer MEP

The 'Iron Curtain Trail'

«Sustainable mobility as a European "peace" project»



13
IRON CURTAIN TRAIL

Presentation by Michael Cramer
Berlin, 04 June 2017



The model: the „Berlin Wall Trail“



← Berliner Mauerweg

160 km around former West-Berlin






A ride through European History





- from the Barents Sea to the Black Sea
- along the Western border of the former Warsaw Pact states
- 10,000 kilometers
- through 20 countries, 15 are now Member States of the EU






← Berliner Mauerweg


The Brandenburg Gate 1961 / 1989








The route

- as close as possible to the former border
- as comfortable as possible
- avoiding highly frequented roads
- frequently crossing the former border
- integrating numerous historic monuments









← Berliner Mauerweg


Memorials for the victims of the Wall



Chris Gueffroy




Peter Fechter



A European project

"The Iron Curtain Trail should be supported as an example of Soft Mobility and as a symbol of the reunification of Europe."

European Parliament resolution from 8th of September 2005 on new prospects and new challenges for sustainable European tourism





← Berliner Mauerweg

"The Berlin Wall tours" - discovering the former border strip






← Berliner Mauerweg

The Berlin Wall Trail in German...

...and in English.

Cycling Skating Hiking

Berlin Wall Trail
Germany

Nordic South
and more
1 100 000

The Northern Part

Finland: border near Ala Vuokki

Finland: Jyränkösken memorial

The Northern Part

- Russian-Norwegian border
- Russian-Finnish border

and the Baltic Coast in:

- Russia
- Estonia
- Latvia
- Lithuania
- Kaliningrad exclave
- Poland
- the former GDR

The Northern Part

Finland: Finnish watch tower near Värtsilä

Russia: Russian watch tower near Salo-Issakka

The Northern Part

Norway: Kirkenes

Norway: near Kirkenes

The Northern Part

Russia: Vyborg with castle and Fyodor Apraksin Monument

Russia: Winter Palace (Ermitage) in St. Petersburg

The Northern Part

Finland: Fellow road users in Lapland

The Northern Part

Estonia: The Narva river marks the EU border with Russia

Estonia: Tallinn

The Northern Part



Baltics: Citizen chain from Tallinn via Riga to Vilnius on 23.08. 1989



The Northern Part



Lithuania: Klaipeda (Memel) Simon-Dach-fountain with Annchen von Tharau



Lithuania: Thomas Mann's summer cottage on the Courland Split in Nida

The Northern Part



Latvia: Freedom Monument in Riga



Latvia: Museum of Occupation in Riga

The Northern Part



Lithuania: Baltic coast



Kaliningrad: Russian watch tower on the Courland Split

The Northern Part



Latvia: Holocaust-memorial as "seven-lamp (Menorah)" nearby Liepaja



The Northern Part



Latvia: Excellent bicycle route on the beach close to Jurmala



Lithuania: Paved cycle route on the Courland Split

The Northern Part



Kaliningrad: Kant Memorial



Kaliningrad: the Cathedral

The Northern Part



Poland: City center of Gdansk



Poland: Solidarność memorial in Gdansk

The Northern Part



Poland: Train station in Swinoujscie



Poland/Germany: Swina river



Through Central Europe



Before 1989: a border patrol boat near Bleckede



After 1989: a ferry-service near Bleckede



Through Central Europe



- The former German-German border and the borders between
- Czech Republic - Germany
- Slovakia - Austria



Through Central Europe



Before 1989: Lindewerra with watch tower and broken bridge



After 1989: Lindewerra with the bridge instead of a watch tower



Through Central Europe



Kühlungsborn: Watch tower



Groß Schwansee: Stele Cap Arcona



Through Central Europe



Point Alpha: Former death strip with US and Soviet watchtower



Point Alpha: Remnants of the border fence in the open-air museum



Through Central Europe



Before 1989: The Baltic Sea near Priwall at Lübeck-Travemünde



After 1989: The open border near Priwall at Lübeck-Travemünde



Through Central Europe



Before 1989: Görsdorf with the death strip



After 1989: Nature is back again in Görsdorf



Through Central Europe



Before 1989: Modlareuth then called „Little Berlin“ with the wall



After 1989: Modlareuth today without the wall



The Southern Part



Austria: Iron Curtain Memorial near Guglwald



Slovakia: remnants of the barbed wire



The Southern Part



Along the border between...

- Hungary - Austria
- Slovenia - Croatia
- Serbia
- Romania - Serbia
- Bulgaria - Serbia
- Macedonia
- Greece
- Turkey



The Southern Part



Hungary: Open door memorial in Sopron



Hungary: Alois Mock and Gyula Horn cutting the fence on 27 June 1989



The Southern Part



Czech Republic: Memorial near Svätý Križ



Czech Republic: The Iron Curtain near Cheb (around 1980)



The Southern Part



Slovenia: Watch tower near Hodos



Slovenia: Cultural center in Lendava



The Southern Part



Czech Republic: Sculpture close to the border near Dolní Hradičná



The Southern Part



Croatia: Watch tower on the Croatian-Hungarian border



Croatia: Memorial near Batina



The Southern Part



Croatia: Cycle path on the dam of the river Drava



Croatia: Watch tower near Kapinci



The Southern Part



Macedonia: The border near Novo Selo without barbed wire



Macedonia: Border post close to Novo Selo



The Southern Part



Serbia: Tabula Traiana



Romania: Decibal sculpture



The Southern Part



Macedonia: The former Yugoslavian watch tower nearby Novo Selo



Bulgaria: Watch tower on the bulgarian side nearby Novo Selo



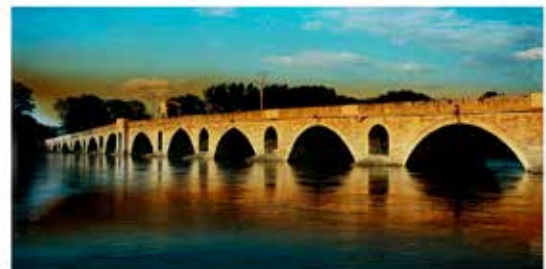
The Southern Part



Romania & Serbia: Trajan's Bridge on 19 arches and 20 pillars (105 A.D.)



The Southern Part



Turkey: Bridge across Evros river, constructed between 1554-1560



The Southern Part



Serbia: War Monument near Halovo



Bulgaria: Watch tower near Halovo



The Southern Part



Turkey: Selimiye Mosque (1575) in Edirne with highest minarets of Turkey (71m)



The Southern Part



Bulgaria: Watch tower at the border between Turkey and Bulgaria



Patrons of the Iron Curtain Trail



Central Part:
Marianne Birthler

Northern Part:
Lech Wałęsa

Southern Part:
Václav Havel



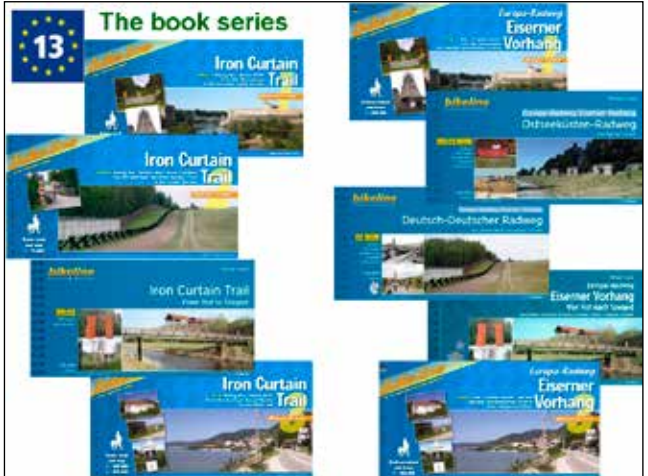
The Southern Part



Turkey: Watch tower at the border between Turkey and Bulgaria



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Sharing the Heritage of War and Peace in Neighbouring European Countries

Border Regions and Cross-Border Activities in/from Poland

Bogusław Szmygin¹

I was invited to this seminar to present the international cooperation in heritage protection, as seen from our experience in Poland. It is obvious that this problem is to be discussed in the context of making arrangements for the European Year of Cultural Heritage (EYCH) 2018. This means that I should discuss the main assumptions on which the event has been based. For this reason, two matters will be discussed in my presentation: specific assumptions of the European Year of Cultural Heritage 2018 as well as factors affecting the determination of heritage affiliation and the consequent need for international cooperation, as can be observed in Poland.

1. Heritage and heritage protection in the assumptions of the European Year of Cultural Heritage 2018

The Council of Europe decided to organise a European Year of Cultural Heritage in 2018. It is, however, generally accepted that the contemporary states and European societies are responsible for heritage protection. One should therefore ask which ideas, circumstances and aims inspired the organisation of the EYCH. In order to make proper arrangements for the event, this is worth being defined clearly and in detail.

For defining the fundamental concepts behind the planned European Year of Cultural Heritage, one should refer to its model, i. e. the European Architectural Heritage Year of 1975. Once these two events have been compared, it will be possible to outline EYCH 2018 far better. The comparison may cover the following categories:

European Architectural Heritage Year 1975 vs. European Year of Cultural Heritage 2018:

	Distinctive elements	EAHY 1975	EYCH 2018
1	The subject matter as defined in the title	architectural heritage	cultural heritage / tangible, intangible, digital
2	The idea behind the motto	<i>“A Future for our Past”</i>	<i>“Sharing Heritage”</i>
3	Actions pertaining to heritage	integrated conservation	“participatory governance of cultural heritage”
4	Scope as defined in documents	architectural heritage	“society in transition”, “discussion should concentrate on people”
5	External factors determining actions to be taken	modernism and anti-modernism	sustainability
6	Heritage and the reason behind its existence	protection	„utilisation of cultural heritage”

The analysis of the main ideas behind the European Year of Cultural Heritage and the European Architectural Heritage Year proves how different both events are. The main difference lies in the fact that whereas in 1975 the aim was to popularise and strengthen heritage protection, in 2018 the aim is to put heritage to broadly understood use. In the past, attention focused on heritage. At present, the focus has shifted to heritage users. Heritage understood in this way is regarded as a tool or as raw material. In either case, heritage has no value as such. When heritage is regarded as raw material, it undergoes transformations, in accordance with the needs of a product that is to be created. However, when heritage is regarded as a tool, its

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purpose is to be used for achieving a certain aim. In both instances, action does not focus on heritage itself and it is allowed to transform, use or even degrade it.

This approach to heritage is compliant with the present practice, which is increasingly frequently accepted also by historic preservation specialists and conservators. It results from the transformation, the so-called 'paradigm shift' which involves replacing the concept of 'historic monument/site' with the concept of 'heritage'. This replacement, already proven in the theory of historic preservation, brings about significant effects.

The concept of heritage does not function unless a subject that can be ascribed to this heritage is defined. In practice, the state government is the most important entity as it has resources that can be used for protecting heritage, which means organising a heritage protection system. Therefore, if the state government is responsible for implementing certain national policies, the monument protection system is a tool for adopting them (nowadays such trends can be observed in Europe). Given the above, defining the national affiliation of heritage becomes a factor which may affect not only heritage protection itself, but also its form. This means that the more the subjective nature of heritage is emphasised, the more possible it is to treat heritage like an object, not like objective evidence of historic significance.

As the concept of heritage leaves room for manipulation, it becomes crucial for the historic preservation milieu to adopt the right approach to the subject matter. First of all, it is necessary to show that in a considerable number of cases the implementation of contemporary national categories into heritage is imprecise and false. This leads to the conclusion that: It is necessary to regard heritage as a group of common achievements of cultures, regions, and international societies - regardless of the contemporary state borders. This, in turn, leads to the conclusion that: It is necessary to organise international cooperation for heritage protection.

Following this line of reasoning, from the perspective of historic preservation, there is logical explanation for the ideas behind the European Year of Cultural Heritage. As the second and third statements depend on the first one, it is, however, significant to prove its accuracy. Therefore, in the second part of my presentation, I would like to discuss how complex it is to define the national character of heritage. I will be using examples from Poland.

2. National aspects in defining heritage in Poland

Poland is abundant in properties in which historic preservation specialists are interested. This is not unusual in Europe, where intense civilisational processes have been

taking place for thousands of years. Consequently, tangible remnants of historic significance are omnipresent. According to the contemporary historic preservation doctrine, any properties from the past can be considered heritage, which consequently consists of a great number of assets.

In Poland the set of protected assets is as follows:

- over 60,000 registered monuments,
- over 900 protected historic towns,
- 400,000 archaeological sites,
- one fourth of the country's territory is under some form of protection.

Obviously, given the size of this group of properties, it is impossible to develop any common description or common protection manual. For this reason, I would like to analyse the problems which are of great importance for the subject matter from the perspective of a smaller group of historic monuments and sites which can be considered a representative group of all cultural properties. Properties located in Poland and inscribed on the World Heritage List can be regarded as this representative group.

There are 14 such assets inscribed on the UNESCO List – in total, these include 29 monuments and sites. An analysis of this tiny group not only proves how difficult, or even impossible it is to ascribe such assets to one state or country. Instead, it also shows that international cooperation is needed for their protection.

First and foremost, political borders:

The borders of Poland were changed drastically several times. Whereas in the 16th century, Poland was one of the largest European countries, it did not function as an independent state at all in the entire 19th century. In the 20th century, the borders of our country changed profoundly – after the end of World War Two, one third of our territory was taken away in the East, yet one third was added in the West. As the borders of Poland as we know them nowadays were established only 70 years ago, this period is just a phase in the history of our country. For this reason, there is a great number of properties of historic significance which used to be on Polish territory and those which used not to but are now.

Secondly, creators and performers:

Zamość (Fig. 1) is a city in Eastern Poland which was inscribed on the UNESCO List as an example of the 'ideal Renaissance city'. The question is, however, why there is a city in Poland built in accordance with the dictates of Italian urban planning. Simply speaking, in the 16th century, the Polish magnate Jan Zamoyski invited the Italian architect Bernardo Morando to Poland and asked him to design an ideal private city, which was in conse-



Fig. 1 Zamość

quence built in 1582. Zamość is therefore an attempt to deploy Italian ideals of urban planning and it is ahead of Palmanova, the Italian town so far only nominated for inscription on the World Heritage List.

Thirdly, historic preservation and conservation works:

The Castle of the Teutonic Order in Malbork (Fig. 2) located in the Polish town of Malbork (former territory of East Prussia) is the largest brick-built stronghold erected in the Middle Ages by the Order. Obviously, the castle is no longer used for military purposes and fell into disrepair. Renovated by German conservators during World War Two, it was devastated by the Soviet army. Although the castle symbolises German militarism, Polish historic preservation specialists and conservators decided to completely reconstruct it. The fact that the stronghold is inscribed on the World Heritage List as “excellent evidence of the evolution of modern philosophy and practice in the fields of restoration and conservation. It is a historic monument to conservation itself” proves the significance of the works carried out.

Fourthly, religion:

In 2013, 16 wooden *tserkvas* of the Carpathian Region in Poland and Ukraine were inscribed on the UNESCO World Heritage List (Fig. 3). These orthodox churches were built by representatives of ethnic minorities belonging to the same religion. Their architectural design differs from Catholic churches that represent the official religion

of Poland. Following the displacements after World War Two, the majority of *tserkvas* are no longer used for religious purposes. Nevertheless, these constructions are protected under the state monument protection system, and Poland initiated the preparation of the nomination documents.

Fifthly, the meaning:

The former concentration and extermination camp in Auschwitz (Fig. 4) is located in Poland. It was built and operated by the Third Reich in Polish areas annexed by Nazi Germany during World War Two. Auschwitz was the largest extermination camp dedicated to the extermination of Jews, which therefore became the largest symbolic Jewish cemetery. The murdered victims were of several different nationalities. For this reason, the Polish managers of this site have been cooperating with a great number of international specialists. In matters of great importance, international experts decide on the forms of protection to be applied to specific elements of a certain camp.

Sixthly, administrative matters requiring international cooperation:

Muskau Park is an 18th-century landscape park stretching along both sides of the German–Polish border on the Oder-Neisse (Fig. 5). The Oder-Neisse line is the state border between Poland and Germany. Obviously, the park is of great value as a whole provided that all its elements are taken into account. Due to this, it was inscribed on the UNESCO List as ‘transborder nomination’. Of course, as the park management should be consistent and common, the Polish and German administration bodies closely cooperate with each other.

Seventhly, ‘pre-ethnic’ matters:

The oldest properties and sites inscribed on the UNESCO World Heritage List were built or created long before the concepts of ‘nations’ or ‘states’ were developed. This pertains to, for instance, Krzemionki archaeological reserve (Fig. 6), prehistoric flint mines created in the Neolithic Age, i.e. two to three thousand years B.C. Historians distinguish different cultures functioning in this period, which, however, must not be associated with our nations or states.

Eighthly, natural and geographical areas must be treated as integral entities:

Białowieża Forest (Fig. 7) is the last natural forest in Europe. As this ecosystem is considered unique, Poland nominated it for inscription in the early days when the UNESCO List was established. Despite stretching along both sides of the Belarussian–Polish border, Białowieża Forest is a uniform and integral entity located in a certain area. Despite the state borders having changed several times, the biological cohesion of the area in question,



Fig. 2 Panorama of Malbork Castle



Fig. 3 Turzansk Greek Catholic church



Fig. 4 Entrance to Auschwitz Concentration Camp



Fig. 5 The Neues Schloss at Muskau Park



Fig. 6 Krzemionki



Fig. 7 Białowieża Forest

which must be considered as a whole, has never been affected. For this reason, it was nominated for inscription as a trans-boundary site.

Because of the abovementioned reasons, I always encounter a problem selecting the best term when writing about World Heritage in Poland. Obviously, it would be misleading to write 'Polish properties/sites on the WH List'. The correct expression is 'World Heritage assets located in Poland'. The aforementioned aspects result in the fact that in matters and actions pertaining to World Heritage, Poland cooperates with all neighbouring countries, and with Germany, Ukraine and Belarus in particular. If it was not for this collaboration, it would not be possible to exercise heritage protection.

Poland probably has a more complicated history than other European countries. Therefore, national affiliation of heritage in these countries is less complex. This does not, however, question the most important conclusion

regarding defining the contemporary ownership of heritage.

Important ethnic, religious, and state categories, which are currently used for defining European societies and building their identity, are changeable in time and space. In most cases, their contemporary forms differ from those that used to function in the past. Consequently, when being used for describing cultural heritage, they fail to reflect its true complexity and have a simplifying character. If we assume that cultural heritage is valuable as evidence of historic significance, it should by definition be treated and protected as a palimpsest. Each layer has some value – not only in the national but also in the religious and state dimension – and hence should be protected.

As the most competent and professional organiser and participant of the European Year of Cultural Heritage, ICOMOS should apply the mentioned assumptions in the 2018 event.

Front Lines and Cooperation Lines – the Heritage of War in the Euroregion Tyrol–Alto Adige–Trentino

Waltraud Kofler Engl¹

In the course of its history, the region of Tyrol, a Habsburg land since the year 1363, was always a land of transfer, lying upon one of Central Europe's most important north-south routes, with intensive cultural and economic contacts. Although located on the Italian language border, up until the outbreak of the First World War it was not in fact a borderland. With the Peace Treaty of St. Germain in 1919, the part of Tyrol south of the main Alpine ridge-line was awarded to Italy, thus becoming its northernmost province and a territory in its own right, separated from North Tyrol, with the character of a borderland at the time of Italian Fascism. Between 1936 and 1942, as part of its Alpine Wall to defend against invasion, the Fascist regime built military roads, bunkers, barracks and gun emplacements at the border crossings of the Brenner and Reschen Passes, as well as along the main Alpine ridge. The population of the land was marked by long-standing linguistic, cultural and political-ethnic divides. Starting with the adoption of the Autonomy Statute in 1972, some of this rigidity was relaxed and certain linguistic and cultural barriers were removed – but by no means all. Following the Schengen Agreement, the military installations along the frontier were dismantled.

In the Euroregion of Tyrol, Alto Adige (South Tyrol) and Trentino large numbers of used and unused military constructions and relics of fighting can be found:

- ranging from fortified medieval castles and Habsburg forts and military roads from the 19th century, to positions, trenches and weapons of the mountain front of the First World War and the structures of Mussolini's "Vallo Alpino", which were refurbished during the Cold War;
- cemeteries whose occupation changed over time, re-burials, glorifications;
- legacies such as the Fascist victory monument of 1928 in Bolzano (Fig. 1) as a consequence of the war in the mountains, exalted as an Italian victory and a symbol of the legitimate occupation and conquest of Alto Adige; the monumental relief of 1942 on the Finance



Fig. 1 Fascist victory monument, Bozen/Bolzano, 1928 (historic photo, Amt für Bau- und Kunstdenkmäler Bozen)

Ministry building in Bolzano, featuring Mussolini as the triumphant Duce and a glorification of the Fascist wars of conquest (Fig. 2); the transit camp in Bolzano from the time of the Nazi occupation of South Tyrol in 1943–45; not to mention the construction of the New City of Bolzano with imperialistic and high-quality buildings reflecting Italian rationalism and the new bilingual realities, as well as the Brenner frontier, are all conscious monuments or consequences of war and the border situation.



Fig. 2 Bozen/Bolzano, Finance Ministry building (formerly Casa del Fascio) with monumental Mussolini relief (photo Leo Angerer, Brixen)

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South Tyrol during the First World War

The protection, preservation, research and communication of the heritage of the First World War are both stipulated and expressly required by the Italian law on the protection of monuments and its supplementary regulations. The Second World War is not mentioned. During the First World War, South Tyrol, despite its proximity to the Habsburg land of “Welschtirol” (today’s Trentino), was affected by the mountain front between Austria and Italy. The Italian front ran for 500 kilometres from the Stelvio Pass on the Swiss border and via the Ortler region to Lake Garda, from Cortina d’Ampezzo via Sesto/Sexten to the Carnic Alps, thence to the Isonzo and the Adriatic coast (Fig. 3). The fighting in the high mountains from 1915 to 1918, an active front ranging up to 3,900 metres above sea level, was a novelty in both military and historical terms. Soldiers from South Tyrol fought alongside the Austrians on the Dolomites and Ortler fronts. Many of those from Trentino went over to the Italian side and suddenly became the enemies of their former neighbours or business partners.

Although the fronts were far from the inhabited areas, the civilian population was nevertheless affected by the difficulty in obtaining supplies, the losses of local men and the knowledge of the harsh conditions prevailing in the mountains. Even today, the ongoing discovery of positions, caused for example by the retreat of the glaciers on the Ortler massif (intently followed by those with an interest in military history and looters alike), evoke personal and emotional memories of the fate of the mountain troops. Between 150,000 and 180,000 soldiers died in the three years of positional warfare, with two thirds falling victim to avalanches, hunger, disease or cold, and one third killed in the fighting.

Memories of the “war in the rock and ice” had already achieved mythical significance in the inter-war period owing to the unusual topography and the arch-enemy

Italy; this in some cases persists in today’s popular scientific media. The elevation to heroic status of Luis Trenker in film, ignoring the background of German nationalistic tendencies and in opposition to Italian Fascism that hailed its victory, substantially contributed to this. An investigation of the war experiences of the common soldier and the civilian population has only come about in the last decades and is now becoming more broadly shared.

Accessible landscapes and projects that are particularly suitable for introducing people to the cultural legacies of the war and at the same time for raising the topic of the European Cultural Heritage Year 2018 / Sharing Heritage/Border Areas – Encounter Areas, exactly 100 years after the end of the First World War and the subsequent annexing of South Tyrol by Italy:

- Long before the Great War, in 1753, the course of the border between Austria and the Republic of Venice was determined over a length of 350 kilometres from the Carnic ridgeline via the Kreuzberg Passo, Lake Garda through measuring and marking with boundary stones (Fig. 4). Today it still forms the border between the provinces of South Tyrol, Belluno and Trentino. In the First World War the front ran along this boundary line, while in the interwar years Mussolini had bunkers built for his Alpine Wall (Vallo Alpino). An older, peaceful border settlement became a front in wartime, which was strengthened under Fascism and was still in use during the Cold War. Its course is currently being recorded, documented and investigated on both sides of the border. The Office for Antiquities and Monuments of South Tyrol, Trentino, Veneto and the municipalities concerned are partners in this initiative. The aim is to create a mountain trail along the boundary line from the Austrian border, over the Dolomites, into Trentino and



Fig. 3 The Dolomites Front, Sexten/Sesto, Drei Zinnen/Tre Cime di Lavaredo (photo Arc-Team Archaeology CC BY-SA 40)



Fig. 4 Boundary stone, 1753 (photo Arc-Team Archaeology CC BY-SA 40)



Fig. 5 Carnic ridge (photo Arc-Team Archaeology CC BY-SA 40)



Fig. 6 Barrack of the First World War on the Ortler (photo Ortler Association of Collectors for the First World War)

on to Lake Garda, with an accompanying walking map to provide the necessary orientation and historical explanation. Its interdisciplinary and transnational nature makes this a very important project for us and suitable for involving schools and people from the three lands. For summer 2018, a border walk lasting several days is planned.

- One of the front lines between Austria and Italy during the First World War ran along the Carnic high-altitude trail. After the collapse of the Triple Alliance between Italy, Austria and the German Reich, from 1915 both sides began building supply lines, gun emplacements, casemates, trenches, underground passages, accommodation, military hospitals and, ultimately, cemeteries. Innumerable traces remain: today the Carnic ridge forms the border between Austria and Italy, and between South and East Tyrol and the province of Belluno (Fig. 5).

The Austrian Office for Antiquities and Monuments in Tyrol has now surveyed the relics of the former front on its side (the front continues into the Province of Belluno) and is preparing a list of protected sites. Gun emplacements from the First World War, as well as Mussolini's bunkers and barracks can also be found on the South Tyrolean side of today's border. We are thus involved in the project and assist with the documentation. A publication and the joint printing of a hiking map with historical information, references to significant points and traces of the front line are planned for 2018. The economically underdeveloped municipalities of East Tyrol strongly identify with the project and expect the publicity to help boost their tourism development.

- The South Tyrolean municipality of Sesto/Sexten is indeed part of the project, but is more interested in promoting the spectacular landscapes of the Dolomites Front around the world-famous "Tre Cime/Drei Zinnen" [Three Peaks] and in the Sexten Dolomites.

This offers a rich field of research and documentation with countless traces in the mountain scenery, including command posts, trenches, billets, caverns, cable-car stations, historical photos and reports.

Today's hiking trails began as military routes before and during the First World War. Individual mountain massifs such as the Paternkofel are shot through with caverns and housing, with sleeping quarters, mess kit, clothing, candles, blankets and personal items of every type to be found in the accommodation. Some positions are gradually disappearing into the landscape. The recording and documentation of the remaining traces are therefore the primary task, with protection possible only in individual cases. Some positions are only accessible via climbing routes, and should remain so. Finds such as the drill in an incomplete rock tunnel on the Croda Rossa/Rotwand have a sensational value and will be protected.

The *Bellum Aquilarum* Association in Sexten actively documents the protection, preservation and communication of the tangible and intangible traces of the First World War. Sexten was a location and, owing to its bombardment by the Italians in 1915, a victim of the First World War. The association's activity has been co-financed by the Offices for Archaeological Monuments, Art and Architectural Heritage and receives technical assistance from a conflict archaeologist. The association also offers guided walks, performs excavation and maintenance work and holds exhibitions (for information on its activity see www.bellumaquilarum.it).

The Habsburg fortress of Mitterberg in Sexten obtained protected status a few years ago and will in 2018/19 accommodate an exhibition on the Dolomites Front in the Sexten Dolomites and the area around the Three Peaks. The collaboration with the Austrian Society for Fortification Research (<http://www.kuk-fortification.net/>) has been fundamental here. Due to the size of the area and the number of new finds much remains to be done on the

Dolomites Front and neither the tasks of recording nor of communication will be completed by 2018.

– Following the abandonment of the Dolomites Front in 1917, the Mountain Front on the Ortler Massif and on the Stilfserjoch/Stelvio Pass was expanded with positions reaching up as far as the glaciers. Within the provinces of South Tyrol, Trentino and Lombardy barracks, trenches, ice and rock tunnels from the positional warfare waged by both the Austrians and the Italians can still be found (Fig. 6). The “Ortler Association of Collectors for the First World War” investigates, collects and documents material legacies, organises guided walks and lectures and is preparing a documentation exhibition and a network with similar associations in Italy and abroad (for information see www.ortlerfront.org).

As the retreat of the glaciers is constantly bringing new billets and relics to light, while at the same time threatening to sweep them away, the Heritage Department is required to document these and ensure their correct communication. This would not be possible without the help of members with high-altitude and mountain rescue experience or without the use of helicopters. The heated Austrian barracks rising out of the glacier on the 3,851 metre-high Königspitze are not just a sensation, but also an ongoing challenge in terms of excavation and documentation (see RAI Südtirol Bergweltfilm: <https://www.youtube.com/watch?v=VF-2OSCoCHs>). Documentation of the more easily accessible positions is underway, together with the recovery of everyday objects left behind by the Italian and Austrian soldiers. What can we or our children learn from the bloodstained coat of an Italian soldier, recovered by us in August 2016 and now restored? For 2018 we are planning to work together with the association on questions of individual fates.

The fact that prisoners of war brought three guns, each weighing several tons, up to an altitude of 3,000 metres at the foot of Monte Cevedale, and which were then left there at the war’s end, is reason enough to establish and open a modest memorial here in summer.

– The Reschen Pass had been, like the Brenner, an important crossing point since prehistoric times and was thus of military and strategic importance. After the First World War it became the political border and was thus transformed into a defensive landscape in the interwar period as part of Mussolini’s “Vallo Alpino” to defend against a possible invasion from Hitler’s Germany. South Tyrol alone has 350 bunkers. Even the source of Italy’s second largest river, the Adige/Etsch, was covered by one of the bunkers and named after the city founders of Rome, Remus and Romulus. In the region bordered by Austria, Italy and Switzerland, the



Fig. 7 Plamort, Reschen (photo Waltraud Kofler Engl)

late medieval castle and customs post are preserved by the Altfinsternmünz Association, which together with the museum association of the village of Graun on the South Tyrolean side aims to introduce a cross-border programme for informing the public in both countries, in particular schools (<http://www.altfinsternmuenz.com/de/projekte/historische-grenzbefestigungen/>).

On Plamort (Pian dei Morti), today a highland moor and nature reserve, there is a system of command posts and defensive positions concealed alongside the antitank barrier (Fig. 7). Hiking and cycle trails, guided walks and visits will all promote awareness, links and contacts regarding the multifaceted transit, frontier and defensive landscape of the Middle Ages, as well as the history of



Fig. 8 Brenner railway station (photo Kuratorium für Technische Kulturgüter, Bozen)

the Habsburg fortress of Nauders (1834–1840) up until the recent past.

As a strategic object for the European Year of Cultural Heritage 2018, the Franzensfeste Fortress with its attached exhibition bunkers and nearby NATO base provides a souvenir of the Cold War era.

What are the messages we wish to convey with these projects?

- No glorification of the war in the mountains but rather, together with the neighbouring countries and former adversaries, ensuring a joint transnational effort and exchange to permit and promote cultural commonalities and create meeting spaces. Local associations with their regional networks will be supported, with the initiatives coordinated and orchestrated.
- The synopsis of traces in the landscape, relics, finds of everyday life during wartime, sources handed down, and text documents of soldiers are intended to illustrate the human aspects of positional warfare, the pointlessness of gigantic buildings and Fascist warmongering

and to promote the idea of “not forgetting”. We wish to convey the memories of the heterogeneous human experiences of the war.

- The mountain landscapes along the front lines should not simply be seen as a paradise for hikers, but the very act of hiking in these multi-layered landscapes with their varying realities and historical strata should make it possible to read and experience the wide dimension of the cultural heritage.
- Walks along the border combined with visits to buildings and fragments, as well as the recounting of diverging (hi)stories are intended to help school students understand better the often abstract political context of the war found in schoolbooks. This can be done in a visual, emotional and sensory manner.
- Finally, it is planned to give information not simply about the various theatres of war, but also about other objects and projects connected to the main theme of border and encounter areas, for example Bolzano/Bozen as a former border town that is today a meeting place (whether we will find a successful format here depends on different factors) or the Brenner Pass, which has once again become a border for migrants and refugees.

Conservation of Rural Encounter Space. The Case of Agricultural Cooperative Settlements and Open Space in Israel

*Irit Amit Cohen*¹

Abstract

Progressing development trends threaten the continued existence of open space, natural resources and cultural heritage sites in rural areas. These trends are evident in many countries worldwide; yet they are especially conspicuous and threatening in Israel, a small and densely populated country with limited land resources. Moreover, the present urban-biased development trends pose a threat to the continued existence of Israeli rural cooperative settlements (*Kibbutz* and *Moshav*), which comprise universally unique settlement models and are therefore very highly valued cultural heritage assets. The purpose of this paper is to offer the “missing link” in creating an integrated planning approach to the conservation of rural areas, their settlements and agricultural lands, together with open landscapes that have been declared for preservation. Such a framework will utilise the prevailing act of the planning authorities which, at present, rarely develop (or at least stabilise) agricultural heritage assets, most of them vernacular, embedded in open space or natural reserves, or part of a rural landscape holding historic and cultural values.

1. Introduction

In recent years, rural areas, namely agricultural settlements and cultivated land have been perceived as part of the overall spatial open space system (Draft National Landscapes Typology [1], Eetvelde & Antrop [2], Fleischman & Feitelson [3], Maruani & Amit-Cohen [4], Melnik [5], Stern [6]). This conception evolved in response to increasing development pressures since the last decades of the 20th century that consumed large tracts of open space and natural landscape resources, while also creating irreversible changes in the rural countryside. The impending loss of open space was further strength-

ened by low density urban sprawl at the rural fringe. In other words, the progressing development trends threaten heritage values embedded in the agricultural zone as well as natural attributes and resources existing in non-agricultural open landscapes with their ecological, environmental and social amenities (Alanen & Melnick [7], Kaplan et al [8]).

While the trends described above characterise, in varying rates, developed and developing countries worldwide, in Israel they are particularly conspicuous for two main reasons. First, Israel experienced an intense demographic change in the 1990s due to mass immigration from the former Soviet Union. This, coupled with an exceptionally high natural growth rate, led to increased demand for development, primarily for housing and employment purposes, thus aggravating the pressure on open space and agricultural land. Moreover, given the limited land resources in a small country like Israel, the conflict and competition for land between various land uses are further intensified.

Second, Israel has a unique structure of rural settlements, especially cooperative settlement types like *kibbutzim* and *moshavim* (singular: *kibbutz* and *moshav*), which together make up just above 80% of the total rural settlements. The *kibbutz* is based originally on communal property, in which members have no private property but share the work and the profits of some collective enterprise, agricultural as well as industrial. Although this system has undergone some changes towards privatisation, the ownership of the properties remains communal and profits are shared equally, or by seniority, i. e. the years of being a member of the *kibbutz*. The *moshav* is based on family households operating their farms individually and on personal property. It is characterised by an equal allocation of land and means of production. Size and structure of farms are determined by natural conditions and income potential. Holdings include a built-up plot and agricultural plots that are legally inseparable. The multi-purpose cooperative organisation was originally meant to handle joint purchasing and marketing, to underwrite individual loans, to provide assistance in times of crisis, and to run municipal affairs. This is not the case today.

These types of settlement are distinguished by their ideological, social and structural characteristics; they are

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tangibly expressed in their spatial organisation and built assets (Amit-Cohen [9], [10], Feinmesser [11], Kahana [12], Kliot [13]). Their significance for cultural heritage both in discrete tangible assets such as public facilities, agricultural structures, tree avenues, groves, and also in their overall spatial organisation reflects a unique combination of principles, values and lifestyle characteristics (Applebaum and Sofer [14]). Such unique cultural heritage entities based on historical association of settling the land deserve special attention and ought to be considered for conservation in the face of progressing development.

Planners and preservationists may successfully work together in urban areas, mainly in the conservation of historic neighbourhoods, as long as the two groups encourage solutions that present a balance between old and new. Thus, a neighbourhood's historic values must be weighed against: (a) economic development needs and associated land-use changes, and (b) the preference of both the current population and intended residents (McCabe and Gould Ellen [15]). Such cooperation does not always exist in the case of cultural heritage properties embedded in open areas which were designated for preservation mainly because of their natural characteristics. In these cases, while conservation of nature and natural landscapes have already become customary over the last decades through various approaches and methods (Maruani and Amit-Cohen [4]), approaches to the conservation of cultural heritage as part of the open space are still evolving.

The conservation of cultural heritage in the rural zone is intertwined with the issues that relate to conservation of open landscapes and natural resources in general. This linkage may lead to the identification of an integrated fabric distinguished by visual, social, cultural and economic properties that are to be preserved as heritage landscape entities. The link between cultural heritage assets and open landscapes has already been recognised in past documents and studies. For example, in 1999 a classification of rural landscapes that was developed in the UK, based on the European Landscape Convention in Florence of 20 October 2000, assigned considerable weight to cultural heritage assets (e.g. settlement patterns, farm types, field patterns, agricultural facilities, rural built heritage). These ideas were in contrast to former approaches that had stressed primarily the physical-ecological attributes of the landscape [1]. This classification method was also driven by the desire of England's Countryside Agency to preserve the character of England as a land of rural landscapes. The U.S. National Parks Authority also classified the landscapes where the natural encountered the created cultural landscape, emphasising both the historical dimension and the landscape characteristics (Birnbaum & Asla [16]). This classification was based on the 1992 decision of the UNESCO World Heritage Committee, which added

a new definition, "Cultural Landscape", to its document of 1972 (Charter of the World Cultural and Natural Heritage [17]). According to this, cultural landscape relates to cultural sites representing the integration of natural landscapes and human cultural creation. It also expresses the concept that natural landscape serves as background and inspiration for cultural creation. Cultural landscapes reflect the evolvement of human society and settlement over time and the manner in which these are affected by the physical environment (Birnbaum [18]).

The term "cultural landscape" is not new to research. In 1925, the geographer Carl Sauer explained that spatial observation is based on recognising the integration of the physical and cultural foundations of the landscape. Thus, nature does not create culture, but instead, culture working with and on nature [19]. However, the 1992 decision to include cultural assets of outstanding universal value in the World Heritage List endowed them with a new status end encouraged to protect them.

The conservation of natural and cultural heritage landscapes contributes to the quality of life and is currently perceived as an indispensable part of sustainable development (Stephenson [20]). However, while conservation of nature and natural landscapes have already become customary over the last decades – through various approaches and methods [4] – approaches to the conservation of cultural heritage are still evolving. Moreover, natural and cultural heritage are rarely considered together, even when both are closely linked within certain landscapes and could be conceptualised as inseparable. They are also managed separately, often based upon separate legislations and institutional structures (Speed et al. [21]). In addition, even in cases where planning addresses both natural and cultural heritage in a given area, heritage assets are treated as individual items within the open landscape (Agnoletti [22]), thus disregarding the potential synergistically increased value of the heritage landscape fabric. Moreover, natural and cultural landscapes involve such common values as continuity, stability or aesthetics, and are perceived as important factors contributing to both the quality of life and the creation of an environmental experience. Similar functions, representative rather than economic, have contributed to the rising demand for natural and cultural landscapes. Open space containing cultural heritage assets or adjoining a heritage complex such as rural texture, fields and orchards, an industrial site alongside a mine, and an agricultural school further reinforce this argument. All of these serve as "romantic" objects for urban society – a mass society in which the individual has lost his identity, and pines for "other landscapes". The contribution of this continuum is not merely social, but also synergetic, an expansion that stresses the public importance of the landscapes and facilitates their planning, management and protection (Antrop [23], [24]).

2. Research objectives and methodology

The purpose of this paper is to present the “missing link” in creating an integrated planning approach to conservation of rural areas, their settlements and agricultural lands together with open landscapes, which were declared for preservation because of their ecological and social values (natural reserves and open space for recreation, tourism and public uses). This approach is a challenge to planning systems that need a guiding framework for integrated conservation. Such framework will utilise the work of the planning authorities, which until now have been divided into two separate systems: the natural planning authorities and the cultural heritage authorities. To present this approach and to prove the missing planning framework for integrated plans regarding the fabric of the heritage landscape in the rural zone, this research included three stages:

1. A review of national and district statutory outline plans in Israel in order to identify and document the manner in which they treat and relate to open space resources and cultural heritage properties.
2. A field survey in order to document the tangible cultural heritage (existing built assets, agricultural fields, groves, settlement layout, etc) of each kibbutz and moshav, describe their physical condition and location, note their former and present function and identify their linkage to events representing national and local memory. This stage included classification of the assets and identification of their spatial distribution in relation to designated open space resources as marked in national and district statutory outline plans.
3. Compiling and mapping the information of the first two stages, using a GIS system. The understandings and insights gained by this methodology served to draw the target product of the research, which was used to present a guiding framework for integrated conservation of heritage landscape fabrics.



Fig. 1 The Central Coastal Plain of Israel and the two regional councils

To describe the need for a special planning system for an integrated landscape in a rural area, a region was selected in the rural area of the Central Coastal Plain of Israel. This area is located within the jurisdiction of two Regional Councils, the Lev HaSharon and the Emek Hefer regional councils (Fig. 1). This area is essentially rural, with many kibbutzim and moshavim that are representative of the cooperative settlement models unique to Israel, and are therefore of a special value for conservation. This rural zone is naturally characterised by an abundance of open-space landscapes – agricultural cultivated land, rural land (not cultivated), and natural landscape. Moreover, these two regional councils are located at the northern section of the rural-urban fringe of the Tel Aviv metropolitan area.

3. Cooperative rural settlement in Israel

While this article was written, the Kibbutz Movement already celebrated the 100th anniversary of the founding of the first kibbutz (Degania 1909), while the moshavim are preparing their festivities to celebrate the founding of the first moshav, Nahalal (1921). Both types represent a unique form of settlement, combining social values of equality, cooperation and mutual aid with economic accomplishments in agriculture and industry. They are organised as a legal cooperative society and incorporate several unique structural principles – both ideological and practical. Notable among these is the principle of state-owned land, which stipulates that the land will not be sold but leased for renewable periods of 49 years to the members of the cooperative. These sought to create scale economies for the member farmers (in the case of the moshav) and the community (in the case of the kibbutz) by handling joint purchasing and marketing, underwriting individual loans (in the case of the moshav), providing mutual aid, and running the municipal affairs of the community.

The uniqueness of these two settlement forms, the moshav and the kibbutz, is tangibly expressed in their physical layout (Kliot [13]). The ideological distinction between them, as expressed primarily in respect to cooperation, is stressed even further in the physical layout of each. Thus, for example, the demarcation and separation between the family farming sections in the moshav are the result of the location of farm fields adjoining the family homes. Usually, the layout of the houses within the space, commonly referred to as the “towel” moshavim which are stretched along axes, or the centralised “fist” moshavim, are characterised by separation between the residential unit and the farming plot, with central public areas, thus differing from the kibbutz layout. The latter is characterised by zoning, i. e. division of its area into ‘spaces’: residential space, economic space, public space, education space, agricultural and green space (Feinmesser [11]). Due to its unique characteristics – its historical and cultural values, a cooperative settlement is entitled to have cultural heritage status: a space whose built textures, layout and fields constitute a single landscape unit worth conserving for the generations to come, and therefore the development within it or in its proximity must take this distinction into account.

The last three decades have witnessed extensive changes in the cooperative settlements in Israel, in the ideological concepts, their physical, organisational and economic structure and in their social composition. For example, they have witnessed occupational changes (Palgi and Reinharz [25]) and a continuous decline in the number of families whose principal income is from agriculture [14]. The variety of occupations among residents within the rural space has expanded while economic cooperation between residents of the rural settlements and entrepreneurs residing elsewhere is on the rise.

There have also been demographic changes. Rural settlements in their various forms have opened up to new residents as part of community expansions; thus they have begun to undergo organisational, economic and physical changes. This development has recently been accelerated in the kibbutzim (Charney and Palgi [26]), *Yearly Book of Kibbutz Movement* [27]).

In recent years, changes in the rural settlement from the occupational-economic, physical and social standpoints have been extensively examined. In addition to these studies, there is an intensified interest in the implications these changes bring to bear on the status of cultural heritage assets among the residents [9]. These studies, however, just as the planning, lack an integrative examination of the frequent confrontation between open space, which was legally designated by the planning authorities, and rural space in the limited sense of built texture and adjacent agricultural areas. The distinction justifies their definition as cooperative settlement heritage landscapes.

4. Planning in Israel: attitude to possible link between cultural heritage and open space

The planning authorities in Israel function on three levels: national, regional and local. National planning is based on Israel Master Plans (also called Israel National Outline Plans – INOP), which serve as an outline for long-range planning and policy. These plans are guiding proposals, and once they are statutory, the government’s budget must follow their outlines. Regional and local planning is based on planning regulation. Israel is divided into six districts and the District Outline Plans (DOP) represent decisions accepted at the district level. Local planning represents planning decisions taken by local governments: city councils, local councils (small municipalities) and regional councils (a group of communities often of a rural nature).

Over the years, several national and district outline plans presented in Israel were not restricted to merely proclaiming a cultural heritage item or an open space or nature reserve. Instead, they were related in some manner to the entire heritage complex and possible encounters between cultural heritage and quality open spaces. The following is a review of these plans, citations and attitude to the encounters between heritage complexes and open space, since these are the object of this article.

The first attempt to create a unique national plan for the preservation of cultural heritage assets in Israel was the 1969 National Outline Plan for Preservation of Cultural Heritage (NOP 9 [28]). This plan showed a preference for settlement sites of historic importance and did not relate to open space or to heritage complexes. The plan mentioned the layout of the first *Moshav* in Israel (Nahalal) and the first *Kibbutz* (Degania), together with their agricultural fields, but there was no mention whatsoever of open space or nature reserves adjacent to them.

The National Outline Plan for National Parks, NOP 8, 1981 [29] was intended to consolidate areas designated as national parks, or landscape preserves. Since the plan was not intended to deal with cultural heritage, it merely notes the possibility of an encounter between cultural heritage properties and open space in the definition of national parks.

The National Outline Plan for Tourism and Leisure, NOP 12 (1983/1989) [30], defines tourism regions as “including areas of tourism quality due to their nature, landscape and historical assets, among others”. This plan includes in the rural sites fields and orchards, as well as nature reserves adjoining built textures. In other words, the attitude of the plan represents an approach that suggests the existence of heritage complexes and a possible linkage between these and open space.

NOP 31 – Combined National Outline Plan for Construction, Development and Immigrant Absorption, 1998,

was created in response to the need to cope with the large immigration waves of the early 1990s and the consequent development momentum [31]. The plan called to protect open spaces and was the first outline plan that also designated these as “open rural landscape”. Eventually, this designation contributed to an inclusive approach presented in the National Outline Plan for Construction, Development and Preservation, NOP 35, 2005 [32], which is Israel’s main NOP at present.

NOP 35 stresses the social, cultural and environmental importance of open spaces, while presenting at the same time the necessary balance between areas slated for development and areas slated for preservation. In seeking to present the “image of the land (of Israel)” the plan considers the open spaces, not only in terms of nature and ecology, but also their contribution in reflecting culture and historical social processes. The plan divides the Israeli space into five textures, one of them rural texture which includes “areas of occupation, agricultural areas and tourism areas”. The plan mentions the importance of continuum of open and agricultural spaces and titles this space as “combined landscape”, uniting the values of nature and agriculture landscape. It also states that the aim is to preserve the ecological and cultural values of these continuous areas, but doesn’t include an exact definition or any management plans.

The approach bringing together open spaces and cultural properties has also been presented in recent years in the district and specific outline plans, such as the Central District Outline Plans which in relating to rivers detailed the historical assets scattered along their banks (CDOP, 21/3 2003 [50] and Outline Plan for Alexander Stream, 27/3 2005 [51]).

Altogether, the plans mentioned above lack a mode of examination and characterisation of the continuum between the rural heritage landscape, built textures and agricultural lands and the open spaces in this region.

5. Planning, cultural properties and open space in the study area

5.1 Planning

Analysing NOPs and DOP showed that, notwithstanding the growing discussion of the landscape-cultural uniqueness of Israeli space as well as attempts to define these landscapes, there is a lack of a plan focusing on the cultural heritage of the rural space. So far, not much attention has been given to the importance of cultural heritage assets located in the cooperative settlements, and to the synergetic contribution observed when a continuum exists between the heritage complexes, built texture, tilled fields and the open space, whose importance has been stressed in the various outline plans.

In the study area, the Lev HaSharon and Emek Hefer regional councils encompass open space of considerable preservation value from the standpoint of national as well as regional planning (NOP 31). These areas are perceived to be a link in the national “spinal column” of open space in Israel. This link is also important for maintaining open space between the metropolitan areas in the Central Coastal Plain of Israel.

According to several National Outline Plans (NOPs 8, 31 and 35) eight protected open spaces were declared in the study area, most of them as national parks. Only five areas were designated as nature reserves. The explanation for this small number is due to the extensive agricultural activity in the area, primarily citrus orchards used since the 1920s. Due to the largest concentration of citrus plantations the planners of NOP 35 concluded that the Sharon citrus orchards and the rural settlements were among the most important historical elements of Israel in the past 100 years. Their concern about their disappearance led to a decision to “mark” and place them under the definition of “a rural landscape complex” worth preserving.

District and Local Outline Plans of the two regional councils in general are not aimed at identifying and protecting the “Image of the Land”, as stressed in the National Outline Plan (NOP 35). The district plans are partial and their treatment of unique landscapes, textures or assets of prominent design or historical value is very general, lacking direction, and the details and the means for their protection. The emphasis in these plans is mostly on streams and their rehabilitation (the Central District Outline Plan, CDOP 21/3 2003 [33], the Outline Plan for the Alexander Stream [34] and the Outline Plan for the Poleg Park and Stream, 2009 [35]). The two streams and their drainage basin dominating the landscape of the region and the plans stated the importance of a survey of the natural landscape and the area of the streams and their tributaries as a contiguous open space system.

Altogether, the plans mentioned above lack a mode of examination and characterisation of the continuum between the rural heritage landscape, built textures and agricultural lands and the open spaces in this region.

5.2 Rural heritage complexes of cooperative settlements in the study area

Altogether, among the 51 settlements in the two regional councils more than 78% have more than 11 cultural heritage sites within their territory. About 22% are located within the open areas: the farmland (fields and plantations), along the banks of the streams and the agricultural roads. The total number of cultural heritage sites in both regional councils is 1,172. Within the kibbutzim borders, the built-up area and the fields, there are 537 assets, averaging 59 assets per kibbutz. Among these properties, those related to agricultural structures and public servic-

es are the most prominent. Within the moshavim borders there are 635 properties, averaging 15 properties per moshav. Among the number of properties related to agricultural structures and residential property, those representing a unique style are the highest in numbers.

The vernacular assets are scattered throughout the settlement texture – built areas and fields – in three forms: cluster, axis and solitary items. In the moshavim, it is possible to identify a heritage cluster encompassing public buildings and agricultural services in the centre of the moshav (water tower, silo, agricultural sheds, cold storage warehouse, synagogue, grocery, community centre). Memorial sites, a memorial park or monuments, located usually at the centre of the moshav or at the edge of the built area, can also be found.

Identifiable in the kibbutzim are groups of heritage assets in two areas. First, the production area, otherwise known as the yard, is usually located close to the kibbutz entrance. It contains agricultural structures, many of which have lost their original designation, such as a water tower, silo, barn, poultry houses, bakery, garage, carpentry shop, shoemaking shop and the secretariat, the latter located at the edges of the yard, adjoining the public space. Second, there is the public space, the heart of the kibbutz, which includes the dining room, central lawn, kindergartens and children's houses (where in the past, children lived separately from their parents), cultural centre, memorial centre and memorial park, and the residential area. School classrooms are usually located at the edge of the public area, adjoining the residential area, or as a separate education area located between the residential and the production areas. At times, sports facilities are also located in this area.

Identifiable alongside the heritage asset clusters are the “tangible heritage avenues”. These are the tree alleys at the entrances to the moshavim and kibbutzim, the sidewalks in the kibbutz and historical roads, security roads and trenches for defence purposes. Included are items of some physical prominence (architectural, construction material, construction technology), a tree or bush related to some event or person who is part of the local history (local memory) of the kibbutz or moshav or is connected to national events (national memory) (Amit-Cohen [10]). In the kibbutz, such properties are located within the various spaces, while in the moshav they are within the built area or in the agricultural space. These can be a guard post, hidden armament store, a solitary tree, bridge, etc.

Within the agricultural areas, in the two regional councils there are “spots” of citrus orchards that once covered the entire red hills (red sandy clay loam), an area typical of the central coastal region of Israel. A few of these spots represent a relic of an old Arab orchard house, a well, the family house and the packing house from the mid-19th century until the 1920s, while others are typical of the Zionist settlement process in the Sharon area. The latter in-

clude remnants of private agricultural activity in the Sharon region in the 1920s and 1930s. The combination of shortage of water, residential pressure on the land and reduced profitability of citriculture led to the uprooting of a considerable portion of the orchards. Yet, it is still possible to identify components related to this vanished landscape: avenues of trees, primarily cypress, that separated the groves and served as windbreakers, packing houses, pools, and water well structures. These components remained in the landscape as clusters, avenues or solitary items.

The above vernacular cultural heritage properties were classified into seven groups (an example of a specific group of widespread assets, related to supply of water to agriculture and residential purposes is shown in Fig. 2):

1. Water structures (water tower, water reservoir and well)
2. Agricultural structures (silo, cooling structures, chicken coops, dairy barn, etc.)
3. Residential properties (the ‘first’ building, wooden sheds, the children’s houses)
4. Public services (library, schools, kindergarten, dining hall, cultural hall)
5. Green space, gardens (the central lawn, memorial garden, the historical grove)
6. Defense infrastructures (secret hiding place for weapons, watchtower)
7. Memorial sites (cemeteries, memorial hall)

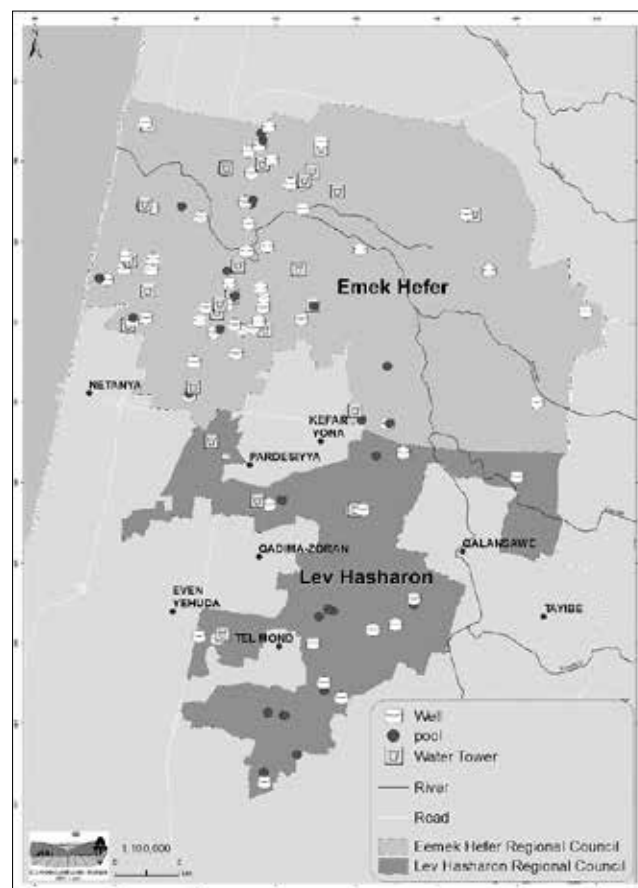


Fig. 2 Water structures

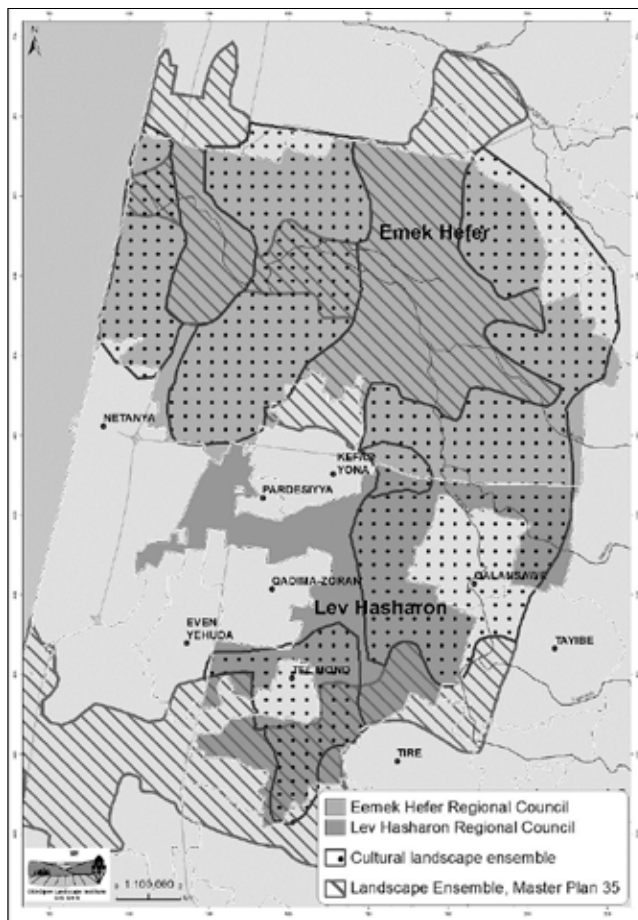


Fig. 3 Heritage complexes within these two regional councils

Within these two regional councils, five heritage complexes were observed (Fig. 3). All the complexes include cooperative settlements, built and vegetative cultural heritage assets within the settlement textures and in the agricultural fields. Four complexes were characterised by a high concentration of assets linked to the history of the kibbutzim and the moshavim. The fifth complex also includes, in addition to the settlements' assets, various remains within the landscape: antiquities and structures dating from ancient times. All complexes contain many vernacular assets and their distribution within each settlement shows a high degree of similarity. Notwithstanding the landscape 'uniformity', the unique characteristics of each complex can be identified.

5.3 Open space and nature reserves in the study area

Most of the area encompassed by the two regional councils and examined in this study consists of open space. It contains a few natural reserves recognised in NOP 35 as being worthy of preservation due to their quality and ecological sensitivity. These natural reserves are few and of limited extent. On the other hand, the rural fabric, the built-up area and the agricultural lands, mark this open

space with moshavim and kibbutzim being most predominant. While the open space and agricultural lands were recognised as a continuing landscape and defined as rural open space, the rural built complex was not included. The land cover of the study area can best be described as a patchwork with open spaces in many of the moshavim and kibbutzim, various forms of land use, heritage assets and small protected areas. While on the face of it, moshavim, kibbutzim and heritage assets are scattered within them, they actually interrupt the open space continuum.

6. Conclusion

Israel, like other countries, promotes the local or universal recognition of cultural heritage assets, cultural landscapes and landscape complexes worthy of preservation, including rural complexes (NOP 35). However, unlike other countries, the rural complexes in Israel present a unique manifestation not observed in other countries, the cooperative settlement complex, the kibbutzim and moshavim. This complex not only expresses a functional interdependence between its land designations, but also a settlement ideology displayed in two dimensions: the textual dimension – the settlement outline and its internal division for land use, as well as a point-by-point dimension – heritage assets ensconced within the settlement texture, in the built areas as well as in the fields.

Heritage assets of cooperative settlement in Israel are a common manifestation reflecting folk architecture and common crafts. Yet it is precisely this common incidence that expresses its uniqueness. At present, the survival of these cultural complexes is threatened by economic, social and ideological developments, affecting the planning structure of the moshavim and kibbutzim and the cultural heritage assets within them. Recognition of the importance of these complexes would bestow upon them the status of cultural heritage and thus include them in the list of assets worth preserving. Due to development needs, the planning authorities are not favourably predisposed when it comes to acknowledging the heritage value of a cooperative settlement complex that covers a substantial land area. However, an additional examination of the relationship between these complexes and open space could change this situation. The national and district outline plans published in Israel in the past two decades refer extensively to open space as well as to agricultural land. And yet, although these plans linked the agricultural areas to open space, they did not express the uniqueness of cooperative settlements nor recognise them as part of a unique continuous complex within the mosaic of Israeli rural landscape. As such, this continuum should be recognised as rural conservation space.

As shown in Fig. 3, the recognition of agricultural areas as part of the open space and part of the kibbutz or

moshav heritage complex actually creates continuous unique landscape units due to the encounter within them between open space and the cooperative settlement complexes, between cultural built heritage and agricultural lands. This continuum covers more than 80% of the area of the two regional councils, in the form of a crescent with its two ends in the coastal plain and surrounding the built texture of the city of Netanya and its suburbs. Within this continuum are heritage complexes of the cooperative settlements, including the built texture, the agricultural areas and the heritage assets; they represent local and national memory. Since these complexes overlap the defined municipal borders of each moshav or kibbutz, they could also be referred to as heritage villages or focal points of rural heritage while also distinguishing between the moshav tangible heritage and the kibbutz tangible heritage.

This situation, however, is threatened by real estate development pressure from the urban textures, as well as by the opening of the kibbutzim and moshavim to new populations moving into newly created adjoining “expansion” and “community” quarters.

Since the planning bodies and the new populations seeking to develop extensive areas within the space of the regional councils are often unaware of the importance of the values that are part of both local and national values, their attitude to the heritage assets expressing these values depends on their landscape and design prominence. Since most of these properties are vernacular, their value is not sufficiently recognised and their importance even less so. Compared with the low awareness of the historical or design value, there is considerable awareness of the importance of open space, due to its perception as “alternate landscapes” compared with urban landscapes and the growing demand for quality of life. This situation encourages emphasis on continuums containing open space and settlement space entitled to conservation – and in the case of the present study, the conservation of rural space, cooperative settlements and open spaces. Defining these continuums endows this entire manifestation with synergetic qualities leading to several recommendations:

1. The various planning procedures should properly address the linkage between quality open space declared in the national and district plans as entitled to a high degree of preservation and cooperative settlement heritage complexes – the built environment, the landscape agriculture within the surrounding agricultural layout and assets that due to their unique value are worth preserving. Such linkage could encourage the preparation of local plans integrating the preservation and development programmes promoted by some of the settlements into the local plans promoted by the regional councils themselves.
2. Comprehensive planning relating to a continuous preservation space can minimise development in open spaces, such as economic development in a built heritage



Fig. 4 Silo

- asset, packing house or a remnant of an Arab house in the midst of an open space. Preservation of such assets and the experience of developing these to realise their economic development potential can cause harm to open space of high ecological sensitivity. Such assets deserve to be stabilised, preserved and are under continuous supervision and examination of their physical condition, but without any attempt to imbue them with any economic content whatsoever. The presence of these assets contributes to the landscape and cultural character of open spaces and is entitled of being viewed as a “memory reserve” within the open space. The development may be directed to heritage assets within the built texture of the heritage complex of a moshav or kibbutz. Thus, for example, assets such as a silo (Fig. 4), a water tower (Fig. 5), farm buildings and public buildings located within the built texture of the moshav and kibbutz, which are owned by the cooperative society can be rehabilitated by using their value potential (ability to express their historical values and settlement ideology) as well as their inherent economic potential (size and location). The fact that they are owned by the cooperative society simplifies the decision-making process and increases the likelihood of broad consent regarding their preservation and development.
3. The likelihood of overall planning devoted to “preservation space” is high, precisely because of the multitude of public bodies involved therein: national and



Fig. 5 Water tower in a kibbutz

district planning authorities, regional councils and local committees. In the case of heritage complexes within a kibbutz or moshav, since these also constitute heritage assets representing the local memory of each and every such settlement, it is also highly possible that the population of these settlements will also become involved in this process. The fact that so many are involved in the process removes economic and/or social concerns and facilitates the decision to join in its realisation.

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The Croatian Heritage of Borders – Conflicting Narratives but Shared Pain

Dražen Arbutina¹

During the last three millennia, the Croatian borders were often the borders of some of the largest imperia, and of different religions, denominations or nations: from the time of the ancient Roman *limes* that started in today's Rijeka (Tarsatica) and divided the Apennine peninsula from the rest of the empire, from the borders of the Frankish, Turkish, Venetian or Habsburg empires and of the Catholic and Orthodox Christian churches.

It is at those borders, or within the area, that often history influenced the fortunes of the entire country, the specific structure of society and therefore its heritage. In that structure of narratives, within the country two main elements are present. The first forms the notion of danger and the second is pain as a result. It is the same for the autochthone and domicile societies within the country as well as for those living around and in today's world; it is present even far beyond the immediate borders, since it is felt in countries and societies not adjacent to the area. In that respect, it can be traced through history that there is an area of danger not just for the people inside, but also for the outsiders on its perimeters and far beyond it.

Outer narratives and the heritage within the borders

When we consider the narratives within the limits of a society, then many of them must relate with those narratives formed around their territory. This defines the relation between a society and its surroundings. In the case of Croatia, outer narratives are much more indicative in their absence or deficiency of message than in the meanings known to the rest of the world. In Croatia the narrative was and still is connected with the place that was and still is settled with people who are expected to be prepared for the hardships and to withstand the ever-present danger and possible loss of life.

That restraint is recognised as an absence of a loud and clear voice when it comes to identifying dangers and

problems; it is recognisable in the narrative that fails to acknowledge the ever-present danger and continuous fray. Croatia has been the place where absence of information and caution have created a specific picture and where one has operated accordingly from antiquity to the present.

To think about the land in terms defined as uninteresting, threatening or even dangerous, for outsiders, the question can arise whether some narratives are missing.

Inner narratives and the heritage within the borders

Within the Croatian lands, the culture and myth of the border were set and reset on many occasions. They were set in the historical narratives from ancient times. As an established embryo of the border culture they embraced the notions of risk, danger, conflict and death and accepted fight, combat, battle, and war with deaths on the massive scale as expected results.

The prime motive for social organization and personal definition within the border area was the narrative of endangerment. The ever-present cognition was that threat would come as painful and often deadly strike first to those on the border. It was forged during the centuries and even millennia through dealings with tribal rulers, kingdoms and empires; states or persons that had been affecting the area and the whole of Europe. It was the sequel after many migrations and the result of minor and major changes within an area that sometimes included even more than the European continent.

Ancient Greeks and present-day Croatian lands as borders of worlds

For the ancient Greeks, the territory of present-day Croatia was part of an obscure territory with only minor outposts and small settlements. It was the sea and the coast that was dangerous for the Greeks; it was the land of the Illyrians at the gates to the north of Europe. Seemingly, it was the land with people without influence in today's renowned narratives worldwide. Nevertheless, it is the land from where the artefacts originated that rest beneath

¹ ICOMOS Croatia / Zagreb University of Applied Sciences.

the foundations of the Heraion temple in Olympia.² It was the land and people where many ancient notables like Alexander the Great had to look the other way, since apparently it was much harder to conquer this area than Egypt or India. Even the narrative of questions is conflicting, if one asks oneself: Was this just an uninteresting place with a few inhabitants or was it dangerous and threatening to the ancient heroes?

From Roman times to the Middle Ages

For the ancient Romans, this was the area where the wars with the forces that threatened their vital interests in the Adriatic had been waging from the 3rd century BC to the year 9 AD. It was the land where the threat to Rome was imminent and real and where the last rebellion needed the deployment of more than ten legions and more than three years to be crushed. However, it seems that it is the land sentenced to Roman *damnatio memoriae*, since little can be found about it in the sources.

In that respect, in this frontier zone a border mentality was developed based on a special set of rules and regulations introduced by the Roman Empire and supported by the fortified structures that had been erected in the landscape. Still visible remains of the *praetentura Italiae et Alpium*,³ *Clausurae Alpium Iuliarum*,⁴ that started in Rijeka or ancient Tharsatica (Fiume), are evidence of the intention to provide the last firm stand for the defense of the Apennine peninsula against the invaders emerging on the Pannonian Plains. On the other hand, almost nothing has survived of the Danube *Limes* set further to

the east, except a border mentality. It was then that *limitanei*, the soldiers in the frontier districts, at first professional troops, became unpaid militia in the course of the centuries, who in defending the border defended their families. It was then and there that in staffing the military outposts along the borders,⁵ it became a struggle to maintain some sort of civil life. The war-waging effort was always connected with fear for the families living there with the troops; it was connected with the pain of possible and often even real loss of affiliated civilian lives. The situation was thus for them, as it was in the same way for the people on the other side of the border, who were in a similar unhappy position. It was the area where not just the outside aggression of confronting nations and states reflected on the lives of people, but it was also the inner struggle between the power-thirsty Roman dignitaries that made their lives troubled. With the division of the Roman Empire into an eastern and western part (*pars occidentalis* and *pars orientis*), the border area where the legions had been positioned became a place of struggle even among the different aspirants to the imperial throne. It was at the site of modern Osijek (former Roman *Mursa*) that one of the bloodiest civil war battles among the Romans⁶ between the armies of *Constantius II* and *Magnentius*⁷ occurred in 351 AD, with severe casualties.⁸

With the decline of the Roman Empire, a new European order emerged. The Middle Ages and the formation of two new major European powers meant for the Croatian land that here the Byzantine and Frankish (Carolingian) Empires clashed,⁹ not just from the political, but also from the religious perspective. The area had become the

² Close to the temple of Hera, the Heraion, built in the mid-6th century BC, within the Altis, or the inner most sacred area of Olympia, there are archeological findings of several prehistoric buildings. The structure situated south-east of the Heraion, below the archaic and classical levels of the temple with the pottery finds, dates the building to the end of the Early Helladic III period (2150-2000 BC). According to the interpretation of Greek archeologists those findings indicate contacts with the Cetina culture on the Dalmatian coast. Source: http://odysseus.culture.gr/h/2/eh251.jsp?obj_id=5985

³ Praetentura Italiae et Alpium was an area within the Roman Empire established by Marcus Aurelius at the time of the Marcomannic Wars (between 168 and 175 AD) to protect the passes towards the eastern areas of Roman Italy, between Upper Pannonia and parts of the empire in Italy, on the Apennine peninsula.

⁴ Clausurae Alpium Iuliarum was a defense system in Praetentura Italiae et Alpium that was the most convenient crossing to the Apennine peninsula, or between Italia and

Pannonia, so that it was intended to protect Italy from possible invasions from the East. It represented an inner border defense of the empire.

⁵ It was in the late Roman and early Byzantine periods that *limitanei*, or frontier troops, gradually lost their professional status and became unpaid militia. They lived there with their wives and children on the frontier that was defended against an advance of the Ostrogoths or the Huns.

⁶ Howard, M. C. (2012). *Transnationalism in ancient and medieval societies: The role of cross-border trade and travel*. Jefferson, N. C.

⁷ There are estimates that the figure was more than 50,000 casualties in just one battle.

⁸ Zosimus (1814). *The history of Count Zosimus, sometime advocate and chancellor of the Roman Empire: Complete in one volume*. London.

⁹ Duančić, Vedran (2008). *Hrvatska između Bizanta i Franačke*. ISHA Zagreb. (Duančić, Vedran. 2008. *Hrvatska između Bizanta i Franačke*. ISHA Zagreb. <http://hrcak.srce.hr/54314>.)

fluid border between two Christian denominations, the consequences of which can be felt even today. It was a time of interchanges between rulers and realms, where the local landlords or warlords perpetuated many struggles and where the people were often stuck in their tiny border areas in the midst of bloody and painful clashes. The material witnesses of this time are still evident in many ruins of former fortifications all around the country.

Ottoman Empire, Venetian Republic and the Republic of Ragusa¹⁰ – battles on the frontier

With the emergence and formation of the aggressive and propulsive Ottoman state¹¹ at the end of the 13th century, the narrative of danger and threat emerged in Europe, but in the 15th century it stopped in the Croatian lands. It was after the fall of Constantinople in 1453 and the Ottoman conquest of Bosnia that life on the border of religions became the real danger, the suffering of the people under the constant war atrocities and raids almost becoming the rule and not the exception.

In historiography and mythology (mythology being of much more importance for the formation of the society than the historical facts), the battle between the Croatian and Ottoman armies that happened on September 9, 1493, on the Krbava Field¹² near the town of Udbina, dominated the narrative of suffering for more than 500 years. The battle where the Croatian army suffered a crushing defeat by the Ottoman cavalry, with more than 8,000 casualties, did not only kill so many people; it also provided a notion of helplessness that lasted far longer than the grief for the lives lost. It was the deed that has made the narrative painful until today.

It was in that period that La Serenissima or the Venetian Republic strengthened its position as an independent participant in the Mediterranean and Adriatic region, forcing Croatian coastal towns to become Venetian outposts and border strongholds for trade and maritime af-



Fig. 1 Šibenik, St. Nicholas' Fortress, Giangirolamo Sanmicheli, 1540–53 (photo Dražen Arbutina, 2017)

fairs. The Venetians cultivated an ambivalent narrative of the inner and outer danger. Their border was endangered from inside by Croatian towns and their citizens' aspiration for liberty and independence. They had been a source of threat for the invading and occupying Venetian forces. The outside elements of danger at first were the Croatian rulers, but afterwards it was the Ottoman Empire. For the last time, the Venetian state and the Croatian population shared the same threat. Such ambivalent narrative produced the imposing fortifications that can be seen in Šibenik (Fig. 1) and Zadar (Fig. 2),¹³ but also in Trogir (Fig. 3), Korčula and many other towns.

With the Ottoman threat on the one side and the Venetian on the other, the struggle for independence and its position as trading outpost made Dubrovnik a place of constant danger and threat. The real threat of Ottoman and Venetian invaders and the menace of the surrounding local populations resulted in building some of the finest

¹⁰ Dubrovačka Republika – The Republic of Ragusa – Respublica Ragusina.

¹¹ Kitsikis, D. (1998). *Osmanlijsko carstvo*. Beograd.

¹² Kužić, Krešimir (2014). *Bitka Hrvata – bitka na Krbavskom polju 1493. godine*, HISTORIJSKI ZBORNIK, Croatian Historical Society, Zagreb (2014), 1: 11–63. At the battle on the Krbava Field the army led by Imre Derencsény, Dalmatian-Croat-Slavonian Viceroy, was wiped out by the Ottoman cavalry led by the Sandžakbeg of Bosnia, Jakub-pasha Hadum, with more than 8000 casualties on the Croatian side just in that one battle. It was the prel-

ude to the conquests that Ottoman rulers and their armies made in the following century. In Europe, the Ottoman Empire was reached its maximum extent and occupied its largest area in 1566, upon the death of Suleiman the Magnificent in Hungary.

¹³ The fortifications in Zadar are crowned with one of the architectural masterpieces built by Michele Sanmicheli in 1543 as *Porta Terraferma*, while in Šibenik Giangirolamo Sanmicheli (nephew of Michele) built between 1540 and 1544 the impressive coastal fortress of St. Nicolas.



Fig. 2 Zadar, Porta Terraferma, Michele Sanmicheli, 1543 (photo Dražen Arbutina, 2008)



Fig. 3 Trogir, Kamerlengo Castle, Lorenzo Picino and Marin Radoj, 14th–15th c. (photo Dražen Arbutina, 2013)



Fig. 4 Dubrovnik medieval fortifications, 12th to 17th c. (left); Tower Minčeta, Dubrovnik, Nićifor Ranjina, Michelozzo di Bartolomeo, Juraj Dalmatinac, 1319–1464 (centre); Sisak Fortress, Pietro de Mediolanus, 1544–50 (right) (drawings by Dražen Arbutina)

medieval fortifications on the Adriatic coast (Fig. 4).¹⁴ It is within those structures that the narrative of endangerment and pain can be felt among the people of Dubrovnik even today, because of the squeezed-in nature of the town and the over-imposing nature of the fortifications around. The threat could be felt by the intruders from outside as well as by the population living in the town. It was a narrative of constant vigil and a struggle to maintain some sort of normal life in an area where clashes, raids and death were an almost constant way of living.

The Ottoman conquest was stopped for the first time at the battlements of Vienna in 1529. Three quarters of a century later another battle put an end to the Ottoman tide

in the remnants of medieval Croatia. It was the battle¹⁵ in front of Sisak fortress in 1593, where the Ottoman army lost more than 8000 men in one day. It was a painful and deadly stroke to the neighbouring Bosnian Muslims who lost in one day a huge percentage of their male population in the same manner that the Croats had 100 years before.

Fortifying the border and preparing a narrative of war – continuity and not the exception

In spite of a decreasing threat, the narrative of danger and war preparation meant that new fortifications were built

¹⁴ As material symbols of the attitude within the town and around it, the fortifications still existing are those of the Minčeta tower that was started to be built at first in 1319 by Nićifor Ranjina, then continued in 1461 by Michelozzo di Bartolomeo and finished in 1463–64 by Juraj Dalmatinac. Minčeta is the strongpoint of the Dubrovnik fortifications that even today towers above the town as a symbol of pain for those that had to build it as much as for those that were terrified by it.

¹⁵ It was in front of Sisak fortress on June 22, 1593 that the Ottoman regional forces of Telli Hasan Pasha were defeated by the combined Christian army of the Habsburg lands, mainly from the Kingdom of Croatia and from inner Austria. It was the battle where the Ottoman losses were around 8,000, while the Christian army losses were light, a report by Andreas von Auersperg submitted to Archduke Ernest on June 24, 1593 mentioning only 40–50 casualties among his troops.

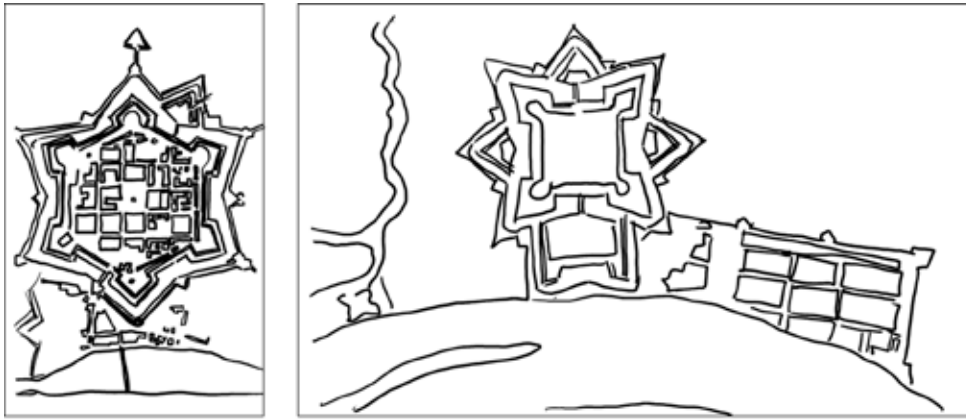


Fig. 5 Karlovac/Karlstadt Fortress and town, Matija Gambon and George Khevenhüller, 1579 (left); Slavonski Brod Fortress and town, Willera, Perette, Nicolaus Doxat de Demoret, 1715–1780 (right) (drawings by Dražen Arbutina)

and new towns and fortifications around those already existing were erected in a similar manner. It was from the end of the 15th century and all through the next few hundred years that the threat of the Ottoman state and the neighbouring Bosnian Muslims made it necessary to improve the border defensive infrastructure, people at the same time developing a frontier mentality. It was not just the time of improving the fortifications, as those in Sisak, Karlovac,¹⁶ Osijek,¹⁷ Slavonski Brod (Fig. 5) and others, but also setting up the frontier with an ever-increasing number of troops in that area and the population preparing for constant conflicts of war. Even formally, the border to the Ottoman Empire became a military district with soldiers living there with their families. There the narrative of danger, present since ancient Roman times, survived and was just “modernised” up to the mid-19th century. The border with the Ottoman Empire and its Bosnian lands was fortified not only with structures but also in the mentality of the people between the fortresses and the garrisons placed all around. It was the same on the other, the Ottoman side; in Bosnia the notion of threat just had a different perspective.

It was the 17th and 18th centuries that witnessed the formation of a modern border narrative not just in the military area, but in a completely militarised society. That fact was well exploited during the 18th century, up to the Napoleonic wars and even beyond. In numerous conflicts troops from the Croatian border areas or from the military frontier served on all sides in Europe, as members

of the Austrian, Venetian or even French military and of Napoleon’s *Grande Armée* on the frozen steppes of Russia, many of them perishing. This was also the case in the mid-19th century when the uprising and revolts in Hungary and Vienna were crushed, or when Bosnia was occupied. It was furthermore the case during the First and Second World Wars, when neighbours and even families fought against each other; and unfortunately, it was even so in the not-very-distant past.

During the Cold War, the continuity of war preparation and the military build-up were just perpetuated. Croatia was the place for unreal constructions and plans, for an everlasting mentality of danger and threat needing firm and impenetrable structures to prevent the development of a perception of security and safety. At the subterranean structures of Željava air base, including the “Klek” underground airplane bunkers, now situated at the Croatian-Bosnian border, the artifacts of Cold War hysteria were supplemented with numerous submarine and gunship pens that are visible when sailing around the Croatian islands (Fig. 6).

Today Croatia is a place where borders are placed not just inside, but also outside, to prevent others from entering the safe zone of Europe. It is on Croatian territory that part of the European narrative dealing with border control and fear of the unknown outsiders takes place. It is now connected with the stories about the refugees and today’s migration of nations. It is rarely felt within, but it is visible and present outside its borders, and almost

¹⁶ On July 13, 1579 the construction of the fortress of Karlstadt or Croatian Karlovac began. For the time it was a modern construction, a Renaissance ideal town announcing the notion of modern times to come through the narrative of war and pain. The idea of prosperity in the area meant new ways of dealing with war and therefore with death, while the narrative of progress at first was confined to the war-waging technology.

¹⁷ Fortifying towns that were recaptured from the Ottoman rule was one way of improving the frontier structure of the

border, as happened in Osijek during the late 17th century. When the town of Osijek was captured by Ottoman troops on August 8, 1526, it was destroyed and afterwards rebuilt by the Ottoman rulers, just to be recaptured by the Christian forces on September 29, 1687. It was then that the new Osijek fortress was built between 1712 and 1715 by the Habsburg authorities with a huge garrison inside. After Osijek new constructions were erected in Slavonski Brod where in 1715 the construction of the new fort started on the Sava river.

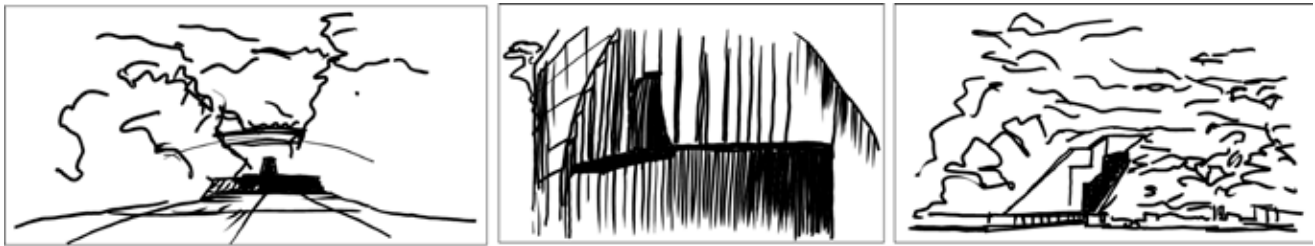


Fig. 6 Željava air force base, entrance to the underground facilities, Area 505, facility “Klek”, around 1970 (left and centre); submarine and gunship pen on the island of Dugi otok, c. 1970 (right) (drawings by Dražen Arbutina)

all around the Croatian borders, where the material evidence of barbwire and fences is building up. This action is intended to further consolidate the narrative of threat, dangerous borders and problematic mentality of those living in the area, now apparently not originating from the outside and clearly relating towards those inside.

However, it does nothing to possibly explain or understand people who are forced to live with the narrative of endangerment and for whom the notion of threat leads to conflicts. Due to the formative state of the area conflicting narratives are present within and around it, but the pain is something that is shared afterwards by all who make the area of borders once more dangerous and threatening to the modern heroes and to those possibly sentenced to European *damnatio memoriae* in the future.

Conclusion

Throughout history, along those borders the narrative of peace was uncritically, excessively and exceedingly celebrated through the heritage of war. Even today, military architecture determines demarcation lines and the people living on and close around them and on not so rare occasions even far behind those borders.

In conflicting narratives, we find structures of great exceptionality; today, within their elements some basic formative ideas (like state or nation, liberty or independence) have materialised. Those structures have influenced landscapes, societies and individuals with characteristics that could be defined:

- through magnificent and imposing positions or appearance;
- sometimes with ingenuity of technical ideas;
- sometimes with sheer aesthetic excellence.

Today, everything is considered and treated as treasured heritage. However, in all those instances the narrative hid-

den behind the more-or-less firm structures was complex and often conflicting. In some cases, it is conflicting for the people along and near the border, and in other cases even for entire nations it is considered to be affirmative, while for others tragic.

The problem is that when we look at the excellence of construction or the beauty of the form embedded in those border fortifications, we often forget that:

- they always divide people into those in and those out;
- they separate people who are welcomed and protected from those that are feared and restricted in movement;
- they always include a narrative of suffering while built or during their use and occupation.

To some people such border-defining architecture is connected:

- with past and no longer present glory;
- with reflections of peace and its protection;
- with foreign occupational forces or ideas;
- alternatively, just with the narrative of war uniting conflict, combat, battle, suffering and death.

In all instances, its narrative defines “us” in opposition to “them”; the idea of equality often being found on one side of the borderlines, while being silenced for those on the other side. The idea of human integration is therefore even today connected with the societies’ clear borders (unfortunately not limited only to some isolated and marginal society or area, but to wide political, social and spatial structures). Today, on a small or large-scale (personal and/or societal), interconnection and transmigration are politically labelled (and covertly treated) as transgression. While the artefacts may be mutually shared, or even admired, their specific symbolic narratives are in conflict in societies, nations or religions where the only common narrative, present all through history, is a deeply enrooted feeling of fear and with it of inflicted pain.

The Walk of Peace from the Alps to the Adriatic Sea

Tatjana Adamič, Marko Stokin

The Walk of Peace in the Soča Valley is dedicated to the memory of numerous victims of the First World War. The Walk of Peace Foundation was established in 2000 in order to manage, preserve and restore the remains of the infamous WWI Isonzo Front; later the Foundation was also asked to set up and manage the Walk of Peace trail. The Foundation collaborated with a number of municipalities, cultural institutions and tourist associations, both from Slovenia and Italy, in order to expand, renovate and connect the sites.¹

While the upper part of the path was opened in 2007, its whole course was connected and roughly finalised in 2015. Currently the 90-kilometre trail follows the Isonzo Front lines and connects the many heritage and memorial sites – including 15 outdoor museums – along the former front.

The walk along the Soča River and its heritage is dedicated to the memory of all those who suffered during World War One and serves as a reminder. Most importantly, it promotes the values of peace, mutual respect and cross-border cooperation. Many restored wartime sites can be found along the Walk of Peace.

The First World War has left a permanent imprint on that territory. Until today, abundant material heritage has been preserved along the former front line: fortresses, trenches, observation posts, transportation ways, cabins, natural and man-made caves, military cemeteries, charnel houses, chapels, monuments and memorials.

Today's Soča Valley in Slovenia, with its aquamarine river rapids, waterfalls gently tumbling down steep cliffs and dense, overgrown emerald forests, is a sharp contrast to the barren and grey Soča Valley in Ernest Hemingway's novel *A Farewell to Arms* (Hemingway was a reporter and rescue vehicle driver during the First World War on the Italian side): "There was fighting for that mountain too, but it was not successful, and in the fall when the rains came the leaves all fell from the chestnut trees and the branches were bare and the trunks black with rain. The vineyards were thin and bare-branched too and all the country wet and brown and dead with autumn." It's hard to imagine that Slovenia's Soča Valley, a land of

aquamarine river rapids and dense emerald forests, was once the site of WWI's Isonzo Front.²

A hundred years ago, Italy entered the First World War on the Allied side and instigated one of the most brutal and probably least known campaigns of trench warfare in Slovenia and Italy. Italy declared war on the Austro-Hungarian Empire and on Germany on 23 May 1915. Hundreds of thousands died in defensive positions desperately hewn into the mountain terrain of the Julian Alps. Large sections were dug into the mountains at a height of more than 1,000 metres, with forward positions sometimes less than ten metres apart. The soldiers often used clubs, knuckledusters and daggers, as rifles and bayonets were unwieldy in such close, rugged conditions. The death toll was terrible.

There followed 29 months of brutal trench warfare with 12 major battles and more than 500,000 casualties. Half of the entire Italian losses in the First World War were along this 90-km stretch – some 300,000 out of a total of 600,000 fatalities. It is estimated that a further 200,000 Austro-Hungarian troops lost their lives. Thousands of Slovenian civilians from the Gorizia and Gradisca Region died from malnutrition in Italian refugee camps during the campaign.

For thousands of years, the mountainous region extending from the south-eastern edge of the Julian Alps down to the Gulf of Trieste had been a contact zone between East and West. In order to protect the Roman Empire, a defence system, *Claustra Alpium Iuliarum*, was established. There the Langobards and the realm of Charlemagne spread their political and cultural power. Later the Soča River and its surrounding territory became the border area between the Republic of Venice and the Austro-Hungarian Empire. It represented the western border of the Illyrian Provinces during the Napoleonic era, with the capital city of Ljubljana.

The Soča Section was the crucial part of the 600-km-long front which ran from the Swiss-Italian-Austrian border across the Tyrol, the Dolomites, the Julian Alps and the Upper Soča Valley down to the Adriatic Sea near Trieste. It stretched 90 km along the Soča River which

¹ https://www.culture.si/en/Walk_of_Peace_in_the_So%C4%8Da_Region_Foundation, 28.11.2017.

² <http://www.bbc.com/travel/story/20150112-one-of-wwis-bloodiest-frontlines>, 28.11.2017.



Fig. 1 The Isonzo Front (© The Tolmin Museum)

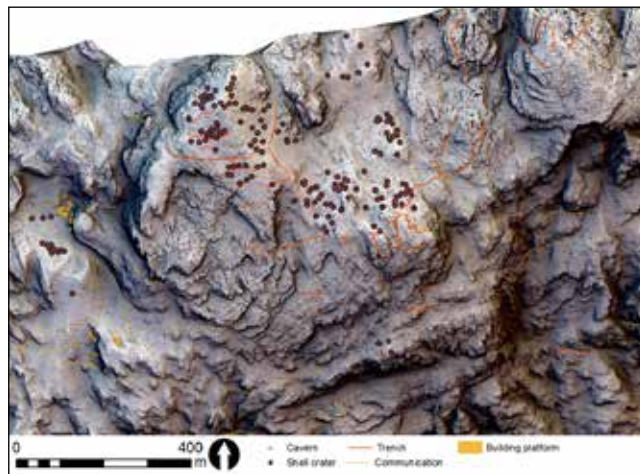


Fig. 2 Source: Kolovrat, ARSO, Interpretation of Lidar research, D.Mlekuž, CPA IPCHS

ran on the Austrian-Hungarian side, parallel to the border with Italy from the Vršič Pass high in the Alps down to the Adriatic Sea. There it widened dramatically just a few kilometres north of Gorizia, thus opening a narrow corridor between Northern Italy and Central Europe; it leads through the Vipava Valley and the relatively low north-eastern edge of the Kras plateau to Ljubljana. The corridor is also known as the ‘Ljubljana Gate’. It has long been a major geopolitical crossroads, as it is the only access to Italy from the east and one of only two major routes through the Alps dating back to Roman times. The Austro-Hungarian troops consisted of soldiers of various nationalities (Austrians, Hungarians, Czechs, Moravians, Slovaks, Poles, Ukrainians, Russians, Slovenians, Croats, Bosnians, Serbs, Romanians, Germans, Turks, and others), and of different religions (Roman Catholic, Greek Catholic, Protestant, Orthodox, Muslim, Jewish and others). From June 1915 to October 1917 the Isonzo Front was the stage of 12 offensives (Fig. 1).³

The First World War has left a permanent imprint on that territory. Until today, abundant material heritage has been preserved along the former front line: fortresses, trenches, observation posts, transportation ways, cabins, natural and man-made caves, military cemeteries, charnel houses, chapels, monuments and memorials (Fig. 2).

Due to long-lasting operations, difficult Alpine terrain and mountain climate, the Isonzo Front was one of the most ferocious battlefields of the First World War. It drastically changed the natural environment, devastated the urban landscape together with the local economy and brought about important demographic changes, so that

the impact it made on the territory was dramatic and long-lasting and echoed throughout Europe. The Walk of Peace is a particular route of peace and commemoration and a genuine memorial landscape in unique dialogue with the protected natural environment, of which it has become an integral part. It represents an outstanding cultural and social environment and narrates the histories of the past one hundred years, respecting individual, intimate as well as collective experience.

The government of the Republic of Slovenia approved to place “The Walk of Peace from the Alps to the Adriatic – Heritage of the First World War”⁴ on the UNESCO Tentative List and is now preparing the nomination dossier for inclusion of the sites on the UNESCO World Heritage List. The Walk of Peace covers 15 sections from the north part of the Soča Valley in Slovenia to the south part in Italy. The Walk of Peace interconnects the areas and people as well as the rich cultural and natural heritage along the former Isonzo Front. It starts at the village of Log at the foot of the Mangart mountain and leaves the Slovenian territory at Gorjansko. Numerous remains have been preserved behind the front; they are now perfectly restored and maintained through the efforts of various institutions and societies. Military cemeteries, caves, trenches, charnel houses, chapels, monuments, historical sites and other memorials are part of this significant material and intangible heritage of European history. Their testimony, atmosphere and stories form the spine of today’s Walk of Peace from the Julian Alps to the Adriatic. This Walk is a memorial to all those who suffered during the First World War and a warning against wars which should

³ Dediščina Slovenije in UNESCO – Slovenian UNESCO Heritage, Ljubljana: Zavod za varstvo kulturne dediščine Slovenije: ICOMOS Slovenija, 2016. More information:

http://www.100letprve.si/mejniki/soska_fronta/12_soska_bitka/, 30.11.2017.

⁴ More information: <http://whc.unesco.org/en/tentativelists/6077/>



Fig. 3 Memorial Church of the Holy Spirit in Javorca (© The Tolmin Museum)



Fig. 4 Italian Charnel House above Kobarid and Soča River (© Walk of Peace Foundation; photo Željko Cimprič)

never happen again. Above all it promotes the value of peace and the opportunities for common development. The Walk is uniformly marked and suitable for different groups of visitors.⁵

The World Heritage nomination includes 15 sites, such as the Memorial Church of the Holy Spirit in Javorca, the Italian Charnel House above Kobarid, the Russian Orthodox Chapel on the way to the mountain pass of Vršič, the German Charnel House near Tolmin, the military cemeteries in Log pod Mangartom, Gorjansko, Črniče and Štanjel, the military chapel in Ladra, the historical Alpine area of the Krn Range in Zaprikraj and areas in Mengore, Sabotin and Solkan, as well as the Bohinj Railway.

Memorial Church of the Holy Spirit in Javorca

The Memorial Church of the Holy Spirit (Fig. 3) is situated in the exceptional natural setting of the Julian Alps, high above the stream of the Tolminka. The church in Javorca is dedicated to the fallen Austro-Hungarian defenders of the Tolmin battlefield on the Isonzo Front (1915–1917). As the finest monument to the First World War on Slovenian territory, the church was declared a historical monument of European Cultural Heritage in 2007. It is also one of the stations along the historical Path of Peace trail, which links monuments and remains of the First World War in the upper Soča Region. Above the entrance door the inscription reads: “This monument was built

during the war by members of the 3rd Mountain Brigade, a battle unit of the 15th Corps”, in honour and memory of their comrades who fell here. The church was built from 1 March to 1 November 1916. The building was designed by the Viennese painter and stage-set designer Remigius Geyling (1878–1974), then a first lieutenant, while the organisation and management of the construction was headed by the Hungarian-born lieutenant Géza Jablonszky. It was built by Austro-Hungarian soldiers who were skilled in various trades; the walls and lower section are of stone, while the upper part of the construction is of larch. The viewing terrace by the church reveals a vista of the magnificent Rdeči Rob (Red Margin), the enchanting chain of the Tolmin-Bohinj Mountains, and also takes in the rolling gentleness of the surrounding hills. Above the entrance rises the bell tower with a sundial, the imperial crest and the inscription PAX. The exterior is also adorned with the crests of the 20 provinces that made up the Austro-Hungarian Empire. In the interior, scorched into oak panels symbolising the pages of a memorial book and in the system of the military hierarchy are the 2564 names of the Austro-Hungarian soldiers who fell on surrounding battlefields and are buried at Loče near Tolmin. Today, the church does not only represent a unique artistic monument but also a symbol of the value of concord and peace.

Italian Charnel House above Kobarid

The Charnel House (Fig. 4) was dedicated to those who had fallen in the First World War. The chapel was built in 1920 by the 4th Regiment of Alpini, which was part of the Italian mountain troops, on the former Italian military cemetery. Buried in the cemetery were Italian soldiers who

⁵ More information: <http://www.potmiru.si/eng/pot-miru-alpe-jadran>



Fig. 5 Russian Chapel on the Vršič Pass
(© Walk of Peace Foundation; photo Tomaž Ovčak)

were killed between May 1915 and March 1916 in the battles on mountain Mrzli vrh and mountain Vodel. Between the World Wars, their mortal remains were transferred to the charnel house at Oslavia, north of Gorizia. The colonnaded entry to the chapel is decorated at the top with the inscription “Torneranno”. In the church, there are eight marble slabs on which the names of 219 fallen soldiers are inscribed. In the centre of the chapel is a big cross, a work of the sculptor Giuseppe Rifesser, and a copy of the wooden statue of an Alpine soldier praying on the grave of an unknown comrade. After the Second World War the chapel was used for economical purposes and forgotten until the end of the 1990s, when it was restored. Below the road remains of a fortified dwelling can be seen which was named Ridottino by the Italian soldiers.

Russian Chapel on the Vršič Pass

The wooden Russian Orthodox Chapel (Fig. 5) stands in the military cemetery on a slope above the road to the Vršič Pass. The construction of the road from Kranjska Gora across the mountain pass of Vršič (1,611 m) to Trenta was started at the beginning of May 1915, when it was already clear that Italy would declare war on the Austro-Hungarian Empire. 12,000 Russian prisoners of war captured on the Eastern Front were transported to the site in order to build the road, which required superhuman efforts. They were lodged in simple cabins, ill fed and poorly clad, and many of them died of exhaustion and diseases. This road then served to supply the Aus-



Fig. 6 German Charnel House near Tolmin
(© The Tolmin Museum, photo Marko Grego)

tro-Hungarian troops on the Isonzo Front and to transport the wounded away from the front. It could already be used for transport at the end of 1915. Because snow was very abundant in March 1916, a major avalanche was triggered from the slopes of mountain Mojstrovka, engulfing several hundreds of builders. To commemorate the suffering and death of so many comrades, Russian prisoners built a wooden chapel with a saddle roof and a minor altar inside. This little Orthodox Church has now been restored and is known as the Russian Chapel. Next to it is a tomb topped with a pyramid bearing an inscription in Russian: “To the Sons of Russia”. However, it fails to mention the staggering 8,000 other fatalities among the Russian prisoners of war who died in freezing conditions as they laboured without warm clothing and with very little food to construct the road crucial for supplying the front.⁶

German Charnel House near Tolmin

The German Charnel House near Tolmin (Fig. 6) is situated on the left bank of the Soča River. It is in the immediate neighbourhood of the town of Tolmin, about one kilometre beyond the school and across the parking lot of the former casino. The German Charnel House was built by a company from Munich in 1938. There 965 German soldiers were buried. At the entrance to the foyer are forged doors, which are made from gun barrels. The interior of the chapel is divided into two parts. In the first section the names of the fallen are inscribed on oak panels. In the second section, separated by a wrought-iron screen, the names of the fallen are inscribed using mosaics in three lunettes. At the centre of this space is the grave of the Unknown Soldier where the sun strikes during the summer solstice.

⁶ [https://www.slavorum.org/russian-chapel-in in-slovenia/](https://www.slavorum.org/russian-chapel-in-in-slovenia/), 28. 11. 2017.

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A Heritage Ensemble after the Population Exchange Questions to the Historic Town Centre of Sopron

Andras Veöreös¹

Experts in the protection of historic buildings like to believe that historic towns are automatically attractive for tourists and also for the inhabitants.

I would like to present the problem of Sopron's historic town centre. Sopron is a small town in Hungary near the Austrian border, at the foot of the Alps, 70 km from Vienna and 220 km from Budapest. The town has a rich history; it also has the largest number of monuments in Hungary with around five hundred protected buildings.

The most important monuments from the Roman period are the buildings surrounding the Forum, the remains of Roman public baths and the defensive wall around the town. The square-shaped streets are surrounded by an oval ring of the town wall. The most significant historic relic is the medieval town wall built on Roman foundations, determining the townscape to the present day. The structure of the streets and the parcels that we can see today were formed along the city walls in the 11th century. We find several medieval churches, but there are also Gothic details in townhouses such as sedilia, vaults, remains of window tracery or roof structures from the 15th century, which were discovered by experts in many houses during their research in the 1960s.

The townscape changed significantly in the 17th century. In 1676, the town burnt down and the houses were rebuilt in the late Renaissance or early baroque style. In the 17th and 18th centuries, the facades of the houses were refashioned in the baroque style, and richly decorated baroque interiors were installed in some of the medieval churches as well as new baroque churches built. However, even if we can find many examples from earlier periods the townscape of Sopron is characterised by the architecture of the 19th century (Fig. 1).

After the historical changes of the 20th century, several problems emerged in the medieval town centre. After the First World War, the larger part of the territory of the Hungarian Kingdom was lost. The territories near the western border called Burgenland were annexed by Austria. Due to a local rebellion and a referendum Sopron remained a Hungarian town, but with the formation of the



Fig. 1 The townscape of Sopron



Fig. 2 The monument commemorating the Jewish and German deportation between 1944 and 1946

new border the town lost the major part of its agglomeration as well as its farmland and markets.

During the Second World War, a large part of the Jewish population was deported and never returned. These people had played a significant role in the economy of the town. They were important tradesmen or factory owners, and not least they were the owners of the houses in the inner city. After the war in 1946, the German minority was also deported. Their houses in the historic town centre remained empty without owners (Fig. 2).

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Fig. 3 Plan of a historic building in the town centre after the nationalisation of the private property, showing the division of the apartments into social flats

In the socialist era these houses were owned by the state. The originally big flats in the old town houses were divided into small flats and poor people were resettled to these historic buildings. They could not appreciate the historic value of these buildings and had no money to look after them. In these small flats the historic interior structure was damaged. A chain of interconnected generous spaces called enfilade and vaulted rooms were divided; stuccos were damaged. These small flats were – and are occasionally until today – without heating and bathroom (Fig. 3).

In the second half of the 20th century, the houses that today are preserved buildings were renovated. During the renovation, for the sake of having more flats, lots of stores on the ground floor were converted into small apartments. Therefore, the inner town lost its commercial function. Shop doors were changed into windows, and today it is difficult to reuse these premises on the ground floor for commercial purposes (Fig. 4).

After 1990 the state or the local government wanted to sell these small, divided flats, because they tried to get rid of the technical problems of these buildings. Thus, the division of the historic structures has become a permanent feature. Those poor people living in the town centre

to this day cannot become the real keepers of these flats; they wait for help from the state or from the local government. They cannot maintain and appreciate the historic value of the preserved buildings.

These houses have lots of technical problems as the owners don't really feel responsible for their maintenance. Nobody puts a tile back if it has fallen down; nobody mends the spout. In many cases, even the most essential maintenance work is missing so that special interventions and restoration, which would be required, are out of the question. Due to this situation, many roofs are leaky, and the render is falling off. Several defects may lead to structural failures (Fig. 5).

Many of the flats were originally cellars without windows. There are no bathrooms, the toilets are outside, and the walls are wet and musty. If the families decide to buy these flats from the local government, they will not have the chance to move elsewhere. The inhabitants often ruin the protected buildings, because they make alterations without the permission of the monument preservation authority. They change windows and flooring and in the course of these works destroy the buildings's historic values. When they insulate and paint the facade without the technical proposal of the monument conservationist, they ruin not only the structure of the facade but also the townscape (Fig. 6).

The 21st century adds new problems to the difficulties of preserving the monuments in the inner town. The population of the town has been growing at a rate of around 15–20 percent in the last decade due to the direct contribution of immigrants arriving from the eastern part of Hungary and from Transylvania in the hope of finding better jobs. Due to the fact that many of the new inhabitants are single, there is a great demand for small flats. For this reason, the flats in the town centre are newly divided and new flats are made available in the basements or in the attics.

The monument preservation authority also has to deal with the construction of new houses with many flats which are planned to be built at the sites of old houses not



Fig. 4 The official monument preservation authority closed the shops on the ground floor and converted them into flats in the 1970s (archive picture from the collection of the Monument Preservation Office of Sopron)



Fig. 5 Present run-down condition of the courtyard of an old town house



Fig. 6 Problems caused by lack of maintenance

protected from the historical point of view, but playing an important role in the historic townscape. A solution for the present situation could be a complex strategy for the protection of the historical values of the town centre that is consistently observed by everyone. Different social strata in the inner town would be essential; wealthier inhabitants who would appreciate the value of the monuments more could help. They would have the possibility to pay the costs for regular maintenance and repair; and the status of the inner town would be considerably enhanced. It would also be worthwhile to open the flats on the ground floor for commercial use or for restaurants and bars. Furthermore, the city centre would be more attractive if cultural programmes and concerts took place regularly in the squares.

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The *Neustadt* of Strasbourg

Claus-Peter Echter

The Grande île of Strasbourg and the *Neustadt* (Fig. 1) are an ideal example of Rhineland Europe. The period of constructing the *Neustadt* starting in 1871 saw a vast change in the city's structure. It gave rise to a modern, functional city reflecting the technical process of the late 19th and early 20th centuries. The construction of the *Neustadt* and the modernisation of the Grande île created the basis for Strasbourg becoming a European capital.

The Grande île and the *Neustadt* (Fig. 2) were fashioned in the city's French and German influences. Their architecture and urban planning are a unique expression of the two cultures. The completion of the *Neustadt* can be regarded as an exceptional urban landscape. The Gothic cathedral in the centre of the Grande île, influenced by the Romanesque art of the East and the Gothic art of the kingdom of France,

was also inspired by Bohemia and Prague, particularly for the design of the spire. The Gothic cathedral is a masterpiece in every stage of its construction. The urban extension linked the old and new parts of the city through major architectural elements.

In 1871, the Prussian authorities made Strasbourg the capital of the *Reichsland Elsass-Lothringen*, and this led to its transformation into an imperial capital. A major extension of the city, the *Neustadt* (new town), was also planned and built. The construction project was intended to showcase German know-how and excellence in the capital of the *Reichsland Elsass-Lothringen*. It also led to the development of the concept of the *Großstadt* (large city), in which engineering, architecture and urbanism are combined to create the urban landscape.

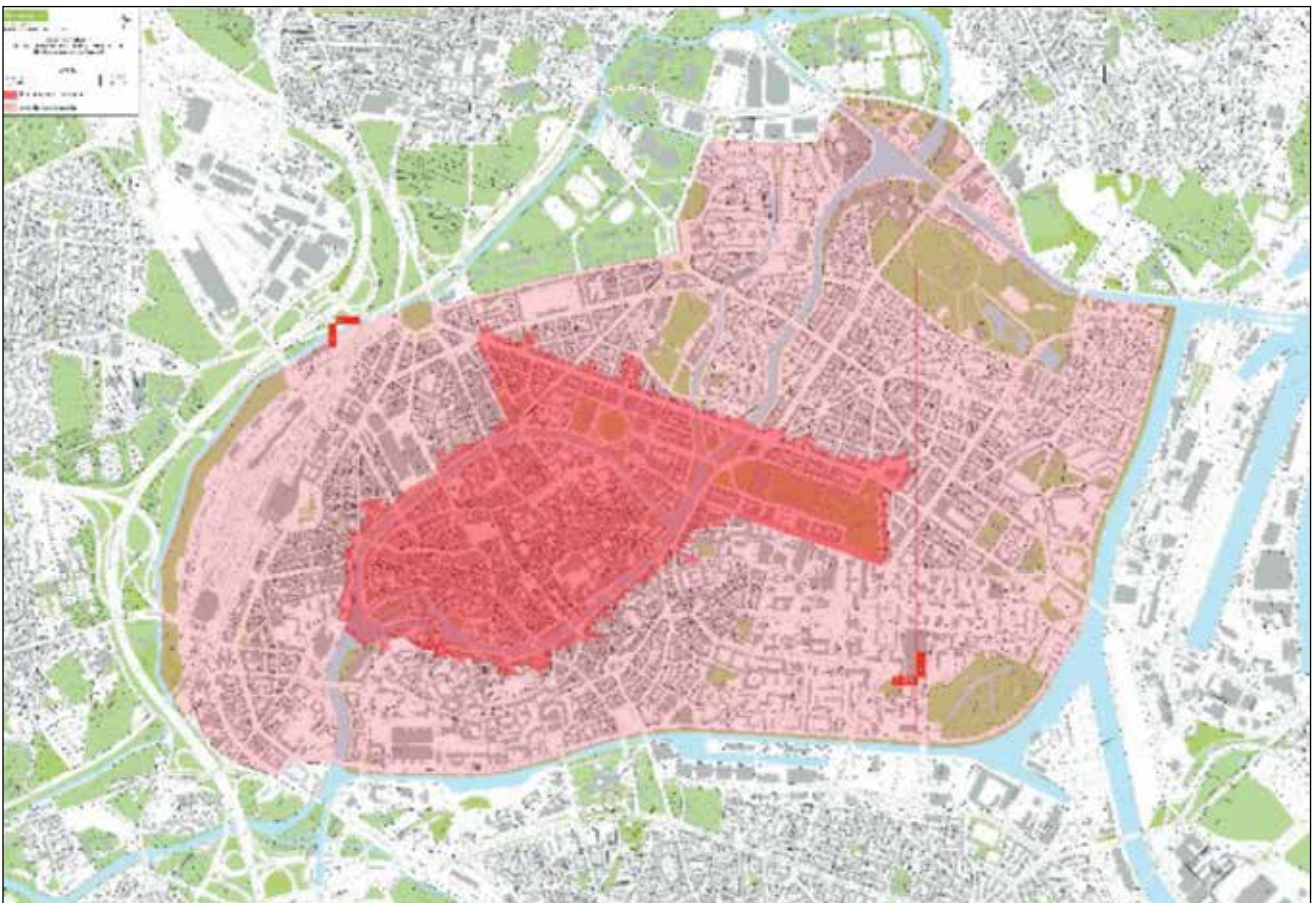


Fig. 1 Map showing the revised boundaries of the property and the extension of the World Heritage site Strasbourg, Grande île and Neustadt



Fig. 2 Overall view of the Neustadt with the Grande île in the background

The construction of the *Neustadt* tripled the area of the city and doubled its housing capacity. The administrative centre (Fig. 3), consisting of a group of buildings centering on the Kaiserplatz (today Place de la République) – the Imperial Palace, the ministries, the imperial library and the regional parliament – was linked along the imperial axis to the University Palace.

The *Neustadt* is a modern district showing the influences of the prefect of Paris, Baron Georges-Eugène Haussmann. It is based on the model of German and Austrian

town-planning by Reinhard Baumeister and Josef Stübgen, but also reflects the thinking of Camillo Sitte. The urban extension, the plans being drawn up in 1880, linked the old and new parts of the city through an ingenious perspective of major architectural features. Remarkable is also the “Grande percée” (great breakthrough) (Fig. 4), an urban development that was carried out between 1910 and 1960.

The *Neustadt* is harmoniously linked to the old town by axes of communication and fine perspectives. It has



Fig. 3 The Kaiserplatz (nowadays Place de la République)



Fig. 4 Entrance of the Grande percée



Fig. 5 St Etienne bridge and the lycée des Pontonniers

enabled the creation of a specific urban landscape in Strasbourg, in that German and French influences have created an urban space, combining constructions representing significant periods in European history, i. e. the stylistic principles of the Renaissance and of German historicism.

The area's public and private buildings have undergone continuous renovation and testify how architecture has developed since the 15th century. The Grande île has been relatively unchanged over the centuries. The great breakthrough (Grande percée) has had a material impact on the urban environment. The *Neustadt's* layout, urban fabric, architecture and public areas make it a top example of urban integrity.

By and large, the urban landscape of the Grande île and the *Neustadt* is in its original state. The buildings that are constituents of the site are of outstanding value and are still used for religious, administrative, business and accommodation purposes. The city's careful urban planning, along with regular urban renewal work and renovation on major administrative buildings, as well as the enhancement of the waterfront areas (Fig. 5) have enabled Strasbourg to maintain its architectural heritage, while adapting to the requirements that one of the three European capitals is facing.

The Grande île and the *Neustadt* are regarded as an outstanding urban ensemble of Rhineland Europe, with the cathedral as centrepiece of the old town and a coherent

pattern of streets and buildings reflecting the major periods of European history. However, in the late 19th and 20th centuries a modern city emerged, a capital and symbol of the new German state with administrative and residential buildings, streets, public spaces, leisure facilities like an indoor swimming pool designed by Fritz Beblo, forming an outstanding ensemble. More than remarkable is the main-axes-system of the big avenues providing perspectives of the cathedral as the centre of the old city and the waterways running around the Grande île. The *Neustadt* is the scene of past confrontation and today a symbol of Franco-German reconciliation.

I wish to conclude with a text from the ICOMOS evaluation paper for the extension of the World Heritage site "The Old City of Strasbourg": "The property initially inscribed in the World Heritage List as 'Strasbourg – Grande île' was limited to the old centre of the city, known as the 'Grande île'. The extension comprises the most significant elements of the new town (*Neustadt*) that are related to the old town visually and in landscape terms. In the *Neustadt*, the administrative centre, built around the Kaiserplatz (today the Place de la République), is linked to the University Palace via the imperial axis. The creation of the *Neustadt*, designed and built under the German administration (1870–1918) while respecting the urban heritage, reinforced the bi-cultural character of the city, and culminated in a picturesque urban landscape characterised by the strong presence of water."

French-German-Polish Shared Heritage

Irmela Spelsberg

Please allow me a few preliminary words before I start my rush through the pictures.

You may ask yourselves why I have been assigned to talk about the heritage alliance of three countries bound together by the most tragic and bloody conflicts that Europe ever saw. But it was actually me who pointed out to Jörg Haspel already some years ago how fruitful a comparison of the Imperial Wilhelmian quarters in Strasbourg and Poznan would be. And this for the following reason: The Second German Empire - the era of the Wilhelms 1871–1918 – was similarly busy at its western and eastern borders, the so-called Westmarken and Ostmarken, setting its architectural and urban claims there, often charging the same experts with the job. Strasbourg and Poznan I know quite well: For many years I sat as an ICOMOS observer in the Council of Europe's Steering Committee for Heritage Preservation. And Poznan I have visited several times – the Working Group of Polish and German Art Historians, of which I am a founding member, held one of its recent conferences in the former palace of William II.

So finally, here I am left with the task to fill with content what I so unsuspectingly hinted at in the past. I will, however, not compare in detail Strasbourg's New Town to its Poznan counterpart because you already listened to Claus-Peter Echter's presentation. I will rather start with

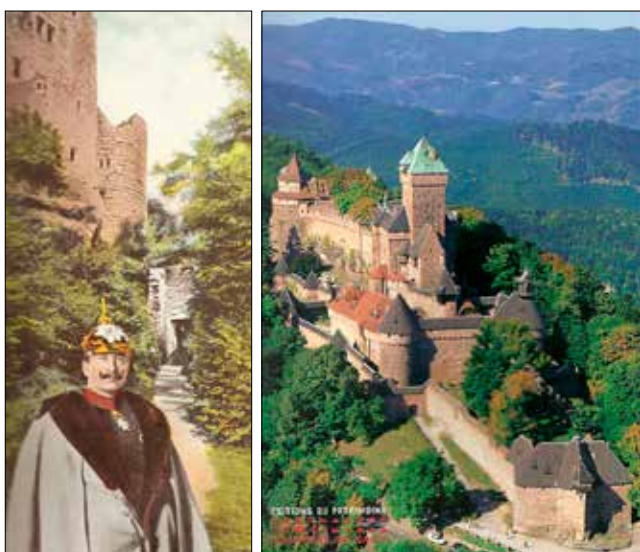


Fig. 1 a+b Wilhelm II in front of the ruinous Hohkönigsburg and the restored castle

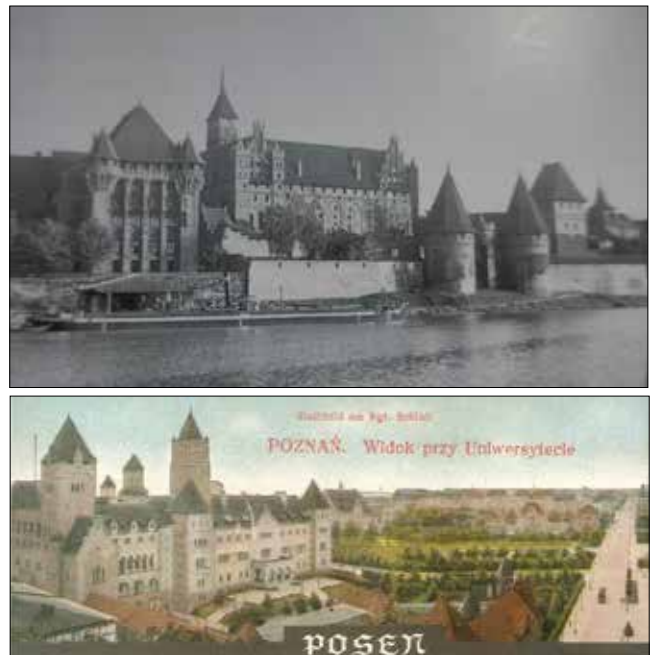


Fig. 2 a+b The Marienburg (photo 1940) and the Posen Imperial Palace (postcard c.1910–14)

Lorraine's capital Metz and with the Alsatian stronghold Hohkönigsburg and show how they relate to Wilhelm II's residential quarter in Posen/Poznan, in particular to his castle there.

In 1899, Emperor Wilhelm II received as a gift from the Alsatian town of Schlettstadt/Sélestat the ruin of Hohkönigsburg which once had belonged to the Swabian Staufer dynasty (Fig. 1 a+b). The emperor chose the young architect Bodo Ebhardt who reassembled and completed the remains in the neo-Romanesque style and thus created a museum-castle of the Middle Ages celebrating the house of Hohenzollern. In the end, this meant giving credit to Wilhelm I and II as restorers of Barbarossa's empire. Hohkönigsburg should serve – so the emperor's words at the inauguration in 1908 – as a “landmark of German culture and power” in the West, the same as the Marienburg in the East, the castle of the Teutonic Order (Fig. 2 a+b). Its central part had also been restored and solemnly reopened in 1902 in the Emperor's presence. The fact that the Imperial Palace in Posen/Poznan, completed in 1910, takes its inspiration

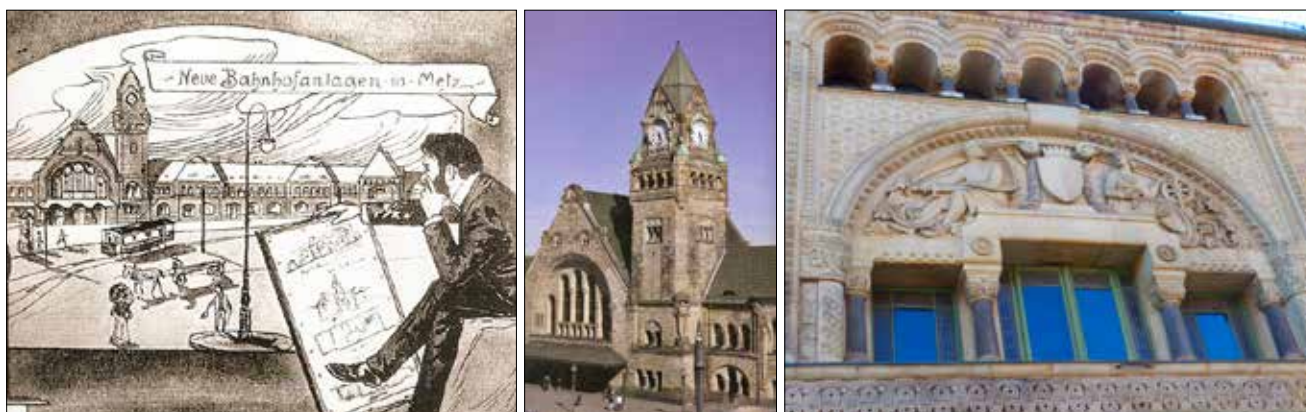


Fig. 3 a–c Architect Jürgen Kröger with the plan and execution of his Kaiserbahnhof (Imperial Station) in Metz; recent view of the station's entrance pavilion and detail of the Kaiserpavillon's side facade

from both outposts in the West and the East can clearly be seen here.

It should be mentioned that Poznan together with its surrounding province had been incorporated into Prussia in 1793 after the third partition of Poland. Like Metz it received an urban extension 20 years after Strasbourg and, as had happened to Strasbourg earlier, the two garrisons of Metz and Poznan, which until then had been provincial, became imperial showcases and models of the most advanced achievements in town planning, mainly thanks to architects and planners from the capital Berlin.

Wilhelm the Second's preferred style was the Romanesque, standing for the brightest period of the Holy Roman Empire of the German Nation, which he was convinced to continue.

The sumptuous railway station in Metz (Fig. 3 a–c) is also in the neo-Romanesque style – an earlier Art Nouveau project of the architect Jürgen Kröger was rejected by the emperor. The richly decorated facade of the emperor's pavilion, the "Kaiserpavillon", celebrates not without reason (among other themes) the victories of the Germanic tribes over the Romans.

In the course of changing regimes heads may tumble. The statue of Roland adorning the station's clocktower (Fig. 4 a+b) received at first a head modeled after the German marshal Haeseler, but lost it after 1918 and had to give way to a Gaulish warrior. With the Nazi occupation, Haeseler's head returned but was removed definitely after 1945 and since then the Gaul successfully defends his place.

The pavilion's hall received a precious decoration recalling Byzantine splendour (Fig. 5 a+b). The glass window shows Charlemagne on his throne – the artist gave him the face and especially the eyes of Wilhelm II.

Similar to Berlin where the neo-Romanesque *Gedächtniskirche* received the so-called "Romanesque House/das Romanische Haus" as a neighbour, in Metz the city's main post office, inaugurated in 1911, was erected next to the station and in the same style (Fig. 6 a–c). Covering a whole block, it looks like a huge fortress in red sandstone and gives a foretaste of the Poznan Imperial Palace and its vis-à-vis, also the city's main post office.

We finally arrive in Poznan and look at the Imperial Palace that the Berlin-based architect Franz H. Schwech-

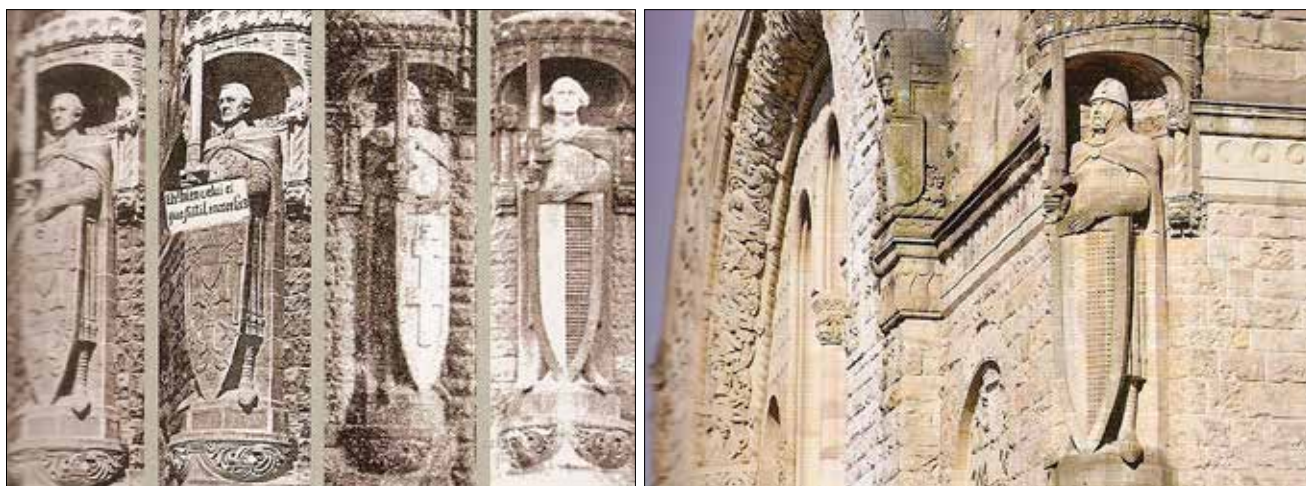


Fig. 4 a+b Metz railway station, various versions of the Roland and the present one

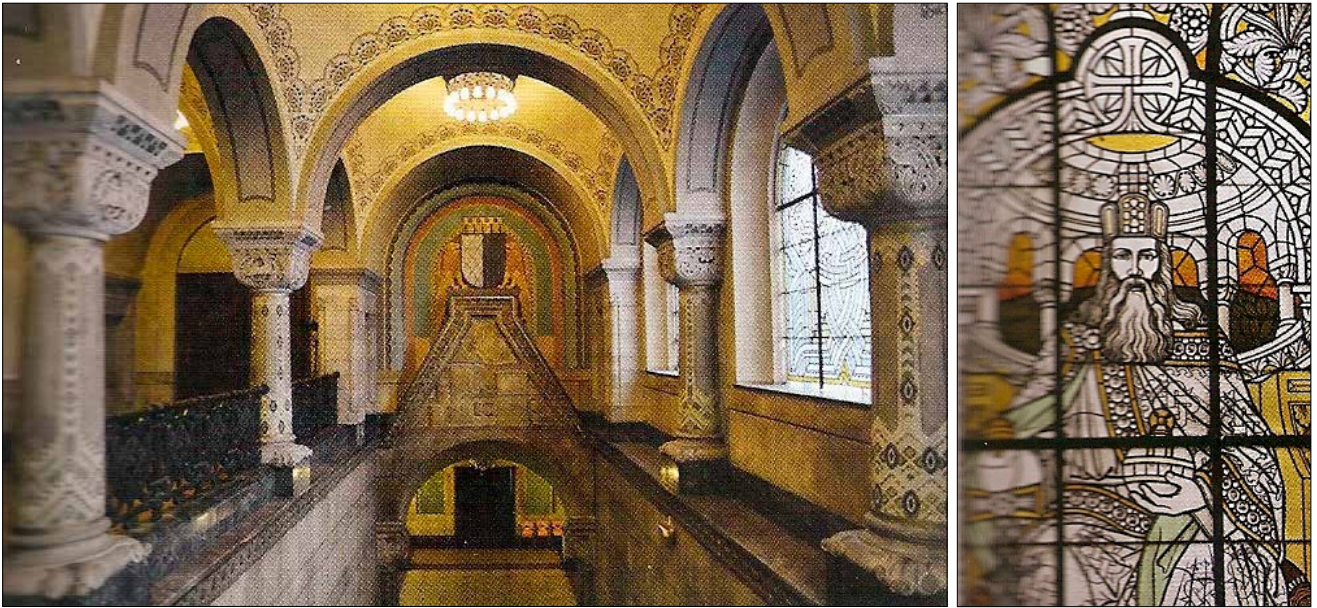


Fig. 5 a+b Metz railway station, the vestibule and the large glass window in the Kaiserpavillon

ten projected from 1904 according to the emperor's ideas (Fig. 7 a–c). Wilhelm II had never been happy with his grandfather's palace in Strasbourg and its symmetrical axiality but wanted to have a residence of his own. The ideological mission behind it was to strengthen the German

element, “das Deutschtum”, in the East by implanting a new imposing monument into a soil that was lacking any tangible traces of the medieval emperors. Under Prussian rule, at the castle's building lot and in the adjoining area remains of earlier fortifications were removed in order to allow Poznan's urban extension towards the West. The renowned city planner Joseph Stübben worked out the plan around 1900. The cornerstone of the new quarter was to be the Imperial Castle.

Medieval imperial palaces like the Kaiserpfalz in Goslar as well as *Ordensburgen* like the Marienburg served as models for Wilhelm's residence (Fig. 8) whose outer appearance had something of a stronghold turned against the East presumed to be hostile. Thus, it is not surprising that the Poznan *Remter* recalls the one at the Marienburg.



Fig. 6 a–c The main post office in Metz seen from two sides (2016) and a photo of 1914

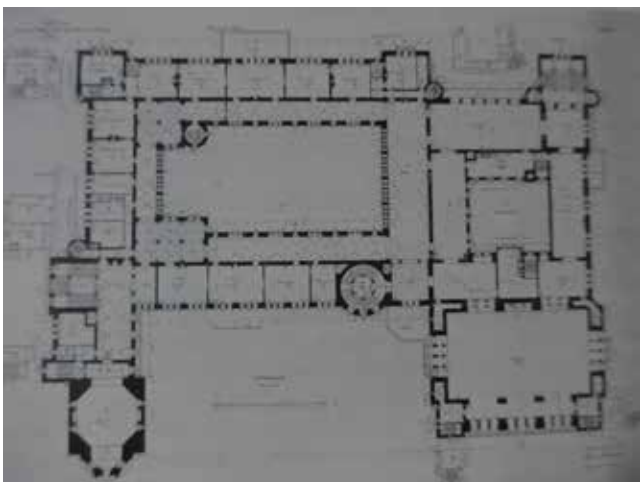


Fig. 7 a–c The emperor's residence in Poznan (watercolour by Franz H. Schwechten being the architect's first sketch of the building, January 31, 1904), Schwechten's first floor ground plan of 1907, and the view from southwest (photo of 1910)

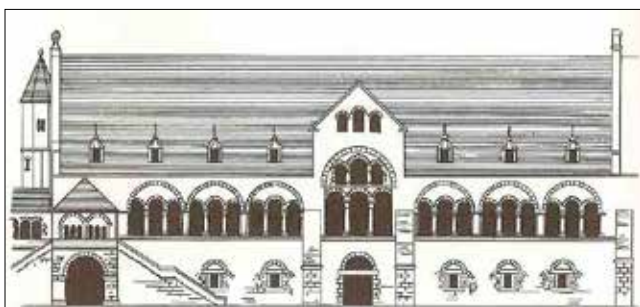


Fig. 8 View of the Remter (entrance hall) in the Imperial Castle of Poznan

Wilhelm II also borrowed from the South: Frederick the Second's Capella Palatina in Palermo served as a model for his private chapel in the castle tower that he financed out of his own pocket.

Schwechten designed the emperor's studio (Fig. 9 a+b) in keeping with the castle's neo-Romanesque facade. Remarkable is that we know about the building's original interior thanks to photos taken in the 1920s when Poland had regained its sovereignty. Of course, in those days portraits of the German emperors were painted over, eagles,

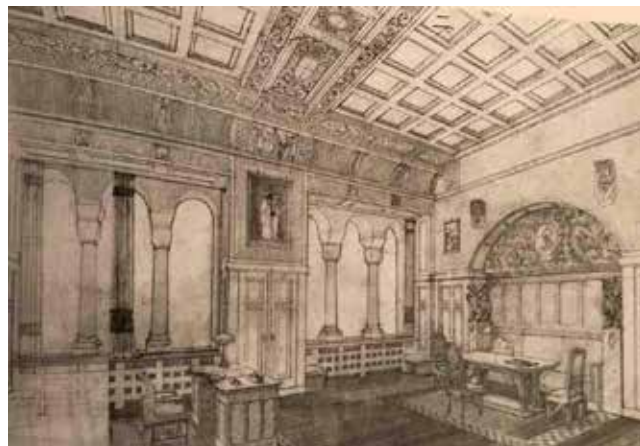


Fig. 9 a+b Schwechten's pencil drawing of the emperor's studio and a photo of the room as it looked in 1929

other German emblems and inscriptions were removed, and paintings and furniture from Polish palaces were brought in before parts of the castle were converted into luxury apartments for high officials of the Polish state or were used as glamorous locations for receptions and balls – even Poznan University was given some premises there. On the whole, however, under the new Polish government the imperial castle's character remained as it was; fundamental changes only happened when the Nazi authorities took possession of the castle.

One of the emperor's favourite rooms, the Nordic Room (Fig. 10) – left unchanged in the years between



Fig. 10 The emperor's Nordic Room (photo taken in 1929)

World Wars I and II –, was clad with wooden wall-panels bearing Viking ornaments carved out of pine wood, similar to those in a Norwegian church at the Sogne Fjord. Reindeer leather covered the furniture.

Unfortunately, none of the Imperial Castle's early interiors have survived. When German troops invaded Poland in 1939, Hitler decided to make Wilhelm II's castle his own residence. Under Albert Speer's supervision the interior was remodelled, equipment removed, and the chapel dismantled in favour of a marble-clad study for the *Führer* that he never really used. The marble interior exists



until today, as does the “Führer balcony” signalling its location to the outside.

The attractive layout of Poznań's Imperial Quarter is the result of grouping together a whole range of institutions meant to heighten the “level of civilisation” in this part of the Reich, as one can read in German texts of the time. Each of the buildings still standing today shows a different style, suggesting that an organic growth occurred through the centuries: from the (neo-)Romanesque castle to the (neo-)Gothic Paulikirche (1866–69, August Stüler) still missing in the model, to the Royal Academy in the style of the German Renaissance (1905–10, Eduard Fürstenu), and the Baroque of the Settlement Agency (1908), and ending with the neoclassical theatre (1910, Max Littmann). All these buildings are embedded in gardens and parks lined to the west by a row of elegant villas for German civil servants and officers. For their daily needs, there were also new banks, a library and a museum in adjacent parts of the city, along with an institute for hygiene.

But what about the Polish population? Unlike in the first half of the 19th century, under the Prussian kings the situation for the Polish people now became more difficult: Poles had to undergo a harsh Germanisation programme, sell part of their land to settlers attracted from the German mainland, and endure various humiliating practices in their daily life.

Historical postcards give an idea of the Kaiserquartier with Academy and Theatre (Fig. 11 a–c). Today the area looks more or less the same, it is now Poznań's cherished Westend. The park is well kept, the citizens love to stroll there on weekends. Poznań University moved into some of the old buildings.

In 1929, the German emperor's throne hall (Fig. 12 a+b), although having been cleared of some of its insignia, still kept its architectural features. Later, according to the Nazi plans, it was supposed to become Hitler's hall for festivities, which never happened because of the war. In 1945 Poland took over, but only in 1965

Fig. 11 a–c Views of the Kaiserquartier (Imperial Quarter) in Poznań on old postcards





Fig. 12 a+b The imperial throne hall (photo of 1929), nowadays used as a cinema and location for cultural events and performances

the former *Thronsaal* was turned into the great hall of the Poznan Cultural Palace and used for cinema and other performances. This decision was preceded by a long period of discussion about the final use of the Imperial Castle and how to change its appearance. For practical reasons, in 1947 the city administration had moved into the complex, but this did not stop the generally felt uneasiness about this unwanted heritage. Most provocative was the high clock-tower – there were ideas to remove half of it and add a North Italian arcaded gable or give it a headgear recalling the Cracow town hall tower, but also a neo-classical version like in the 1930s was considered. Even a juxtaposed modern high-rise building was suggested to neutralise the difficult inheritance. Finally, the clock-tower was shortened by 20 metres, also as a remedy for a damage caused by Russian artillery (Fig. 13). Years went by and in the course of a general rediscovery and re-appreciation of historicist architecture the acceptance of Poznan's Imperial Castle as one of its noteworthy examples grew. In 1962 the city administration moved out and the Cultural Centre “Zamek” was founded. With it a colourful, decidedly contemporary architecture was introduced into the eastern part of the former castle, whereas the western wing became a museum – a solution that has proved to be the best because it is fully accepted by the



Fig. 13 Recent view of the former Imperial Castle

local public. Leaving aside some smaller alterations during Communist times one can state that the Polish conservators keep the castle's NS interior, long cleared of the respective insignia, as it was and are proud of showing to an interested public the last surviving structure echoing the Berlin *Reichskanzlei*.

Looking back at the various attempts of coming to grips with a former enemy's inheritance one can draw a positive conclusion: Even if being confronted with a difficult, a “diverse heritage” as Boguslaw Szmygin calls it, our Polish colleagues have learned to value, conserve and live with it. The same holds true for our neighbours in the West.

Thanks to a joint research project over several years dealing with the urbanisation of Strasbourg and bringing together French and German scholars, the foundations were laid for France's successful nomination of the Wilhelmian Quarter as northern extension of the Strasbourg city centre for the UNESCO World Heritage List. Metz with its German Quarter has a similar heritage, for a long time well integrated into the urban organism. Christiane Pignon-Feller, who in the summer of 2016 took our Scientific ICOMOS Committee on Shared Built Heritage on a fascinating tour of the capital of Lorraine calls la Nouvelle Ville “an imperial showcase and model for town planning” in her guidebook *Metz 1900–1939* based on her doctoral thesis.

Even more: Professors of Strasbourg University and the Technical University of Poznan have discovered the potential of a comparative study of their respective Wilhelmian New Towns and are preparing an exhibition about it.

Notes and References

I would like to express my thanks to Dr. Christiane Pignon-Feller for sharing with us her wealth of knowledge during our Metz walking tour – information that she also laid down in her guidebook *Metz 1900–1939. Eine*

imperiale Architektur für eine neue Stadt, Paris 2014. This book on which I relied very much, particularly on its pictures, was generously offered to us by the Service Patrimoine Culturel de la Ville de Metz. Indispensable for my study was also the exhibition catalogue *Kaiserschloß Posen. Zamek cesarski w Poznaniu. Von der „Zwingburg im Osten“ zum Kulturzentrum „Zamek“. Od pruskiej „warowni na wschodzie“ do Centrum Kultury „Zamek“*. Potsdam/Poznan 2003, from which I chose the Poznan pictures for my presentation. Valuable information about the Poznan Imperial Quarter together with historical plans and photos I found in Hanna Grzeszczuk-Brendel's essay "Repräsentation und Privatsphäre. Zur Ikonographie des Schloßquartiers in Posen (Poznan)". In: Beate Störkuhl (ed.): *Hansestadt. Residenz. Industriestandort. Beiträge der 7. Tagung des Arbeitskreises deutscher und polnischer Kunsthistoriker*; München 2002.

Picture credits:

- Fig 1 a+b: Guidebook *Hohkönigsburg*, Editions du Patrimoine, Paris 2001: cover photo Serge Lohner; id., p. 23: Inventaire Alsace/reprod. Jean Erfurt.
- Fig. 2 a+b: Taken from the catalogue *Kaiserschloß Posen*, p. 28 and *Hansestadt. Residenz*, p. 242.
- Fig. 3 a–c: Irmela Spelsberg/Christian Legay, *Metz 1900–1939*, p. 22/Collection André Schontz.
- Fig. 4 a+b: Christian Legay, *Metz 1900–1939*, p. 21.
- Fig. 5 a+b: Christian Legay, *Metz 1900–1939*, p. 19.
- Fig. 6 a–c: Irmela Spelsberg/Collection C. Pignon-Feller, *Metz 1900–1939*, p. 25.
- Fig. 7 a–c: Geheimes Staatsarchiv Berlin/cat. *Kaiserschloß Posen*, pp. 65, 72, 80.
- Fig. 8: Poznan Miejski Konserwator Zabytkow/cat. *Kaiserschloß Posen*, p. 103.
- Fig. 9 a+b: Poznan Miejski Konserwator Zabytkow/cat. *Kaiserschloß Posen*, p. 106.
- Fig. 10: Poznan Miejski Konserwator Zabytkow/cat. *Kaiserschloß Posen*.
- Fig. 11 a–c: historic postcards
- Fig. 12 a+b: Jan Lipnicki, *Przewodnik po zamku w Poznaniu*, B. m. 1939 (cat. *Kaiserschloß Posen*)/Prazuzinska-Bakowska, Agnieszka: *Architektura wnetrz i wystawiennictwo, w: Sztuki plastyczne w Poznaniu 1945–1980*, Poznan 1987 (cat. *Kaiserschloß Posen*).
- Fig. 13: Dorota Matyaszczyk, *Poznan. The Royal-Imperial Route*, Poznan 2008.

ESACHEUROPEAN STUDENTS'
ASSOCIATION FOR
CULTURAL HERITAGE

EIN BEITRAG ZUM

EUROPÄISCHEN
KULTURERBEJAHR 2018**SHARING
HERITAGE****ESACH
REPORT****ICOMOS Europe Group Meeting
June 3-5, 2017/Berlin**Scientific Symposium:
Preparing the European Cultural
Heritage Year (ECHY) 2018*Sharing Heritage: Border Areas – Encounter
Areas/Neighbourhood Conflicts and Neighbourhood
Cooperation in Europe*

June 5, 2017 – Berlin Wall Memorial Visitor Centre

ESACH Report

Marius Müller

Through the past years, the European Union has become aware of the unifying potential our common inheritance has had with regard to the development of a common European identity. Cultural heritage plays a considerable role for the European Union and has to be preserved for future generations.¹ To further promote cultural heritage the European Union has declared 2018 as the “European Year of Cultural Heritage (ECHY)”.² In preparation of the upcoming ECHY the scientific symposium organised by ICOMOS Germany in the context of the ICOMOS Europe Group Annual Meeting 2017 aimed at raising awareness of those regions which are pivotal to a vivid exchange within Europe: Border and encounter regions.

Dated as far back as 1900, Riegl realized that monument protection is rather the result of a commonly shared human appreciation than a nationalist duty.³ Françoise Choay later confirmed the idea that the value of monuments goes beyond changing evaluations of history and art.⁴ In relation to the idea of heritage as an allegory of memory, monuments are the adequate starting point for “select[ing] the element[s] of cultural heritage”.⁵ Laying a focus on the European border areas as “paths, axes and swathes” is therefore a most constructive way to approach the upcoming ECHY 2018.

The International Council on Monuments and Sites (ICOMOS) was founded in Warsaw in 1965. One year earlier, in 1964, the Venice Charter was accorded, constituting the international core document on architectural conservation. As international NGO with its headquarters in Paris, ICOMOS is scientific consultant to UNESCO when it comes to questions of World Heritage.

Welcoming the ICOMOS Europe Group, Berlin’s Mayor and Senator for Culture and Europe *Klaus Lederer* recalled that the German capital is a city enriched by three World Heritage sites. He called for a broad participation of civil society and stressed his personal commitment and belief in the motto of the upcoming year “Sharing Heritage”. The Berlin coalition is strongly committed in contributing to the ECHY. The aim is to build a peaceful and solidary Europe. Border areas are of decisive significance for Berlin as the German capital. The senator ended his welcoming message by stating that this becomes particularly apparent when regarding the Berlin Wall Memorial concept “topography of terror” (Lederer’s welcome read by *John Zieseimer*).

Directing the warmest welcome to the gathered group of ICOMOS members and guests, *Grellan Rourke* as speaker of the ICOMOS Europe Group remembered his personal experiences and impression during the time of the fall of the Berlin Wall. Remains of the painted Berlin Wall that separated not only Germany have been collected all over the world and make visible what it means to be a European citizen. The objectives and topics of the ECHY 2018 underlie the potential in a reunited Germany in a united European Union, the speaker expressed. Directing his gratitude to the keynote speakers of this day, the ICOMOS Europe Group speaker invited to regard the contributions to the scientific symposium as a preparation for the day’s excursions to the sites of a shared European unification history. ICOMOS as a cross-border association is united by its mission and the strong expertise of its volunteer members. The speaker concluded with directing his gratitude towards the ICOMOS national committees for their participation. Their commitment guarantees the future of our past for coming generations. In the name of all participants, the ICOMOS Europe Group speaker thanked the team and the directive board of ICOMOS Germany for the hospitality and organisation of the 2017 annual meeting.

¹ Council conclusions of 21 May 2014 on cultural heritage as a strategic resource for a sustainable Europe (2014/C 183/08) [http://eurlex.europa.eu/legalcontent/EN/TXT/PDF/?uri=CELEX:52014XG0614\(08\)&from=EN](http://eurlex.europa.eu/legalcontent/EN/TXT/PDF/?uri=CELEX:52014XG0614(08)&from=EN) [accessed 11 June 2017].

² Commission welcomes European Parliament’s backing for European Year of Cultural Heritage [Press release 27 April 2017], http://europa.eu/rapid/press-release_IP-17-1111_en.htm [accessed 30 May 2017].

³ Riegl, Alois: *Der moderne Denkmalkultus, sein Wesen und seine Entstehung*, Wien 1903, p. 12–13, 32.

⁴ Choay, Françoise: *The invention of the historic monument*, Cambridge 2001, p. 77–84.

⁵ European Cultural Heritage Year 2018, *Sharing Heritage*, concept paper, http://sharingheritage.de/wpcontent/uploads/ECHY_DraftPaper_EN.pdf, [accessed 28 December 2016], p. 7.

Opening the first thematic block “Sharing Europe’s Cold War Heritage – the Iron Curtain from the Berlin Wall to the Green Belt Europe” *Axel Klausmeier*, president of the Berlin Wall Foundation, welcomed the participants in the foundation’s premises. This institution, he expressed, was a paradigmatic example of how civic commitment in the field of heritage management issues could contribute to a peaceful future. In addition, the speaker underlined the foundation’s potential as a think-tank for the ECHY 2018. Few decades ago the GDR regime suppressed all kinds of creativity in the name of antifascist defence that did not value human life at all. The Berlin Wall Memorial is also a site of commemoration for the innocent victims of the GDR regime. Today, one million visitors deliver the message of the Berlin Wall to all parts of the world. As heritage site posted most frequently on social media, the Berlin Wall Memorial might have the potential to become a first World Heritage site of the Cold War. The 1990s were marked by a zeitgeist that favoured the demolition of all the relicts of the GDR terror. Late in the 2000s, a new consciousness evolved toward the material evidences of this part of German history in Europe. The speaker reminded the audience that such paradigm shift is not a new phenomenon. Furthermore, it already became visible in the context of the Storming of the Bastille on July 14, 1789. Since the value of the relicts of the Berlin Wall is generally recognised as material evidence or rather historic source, conservation movements spread along the former inner-German border to preserve them. Here civic commitment was the rescue as a political engagement seemed to be impossible in the political context. The *Bernauerstraße* is an extraordinary spot for a Berlin Wall Memorial – this street marked the border between the French and the Soviet sector. Developed in 2006, the Memorial is characterized by a decentralized system. When in 2009 the foundation was finally established, no reconstruction of the GDR border system had taken place. Instead of creating fake material evidence the relicts were integrated in the existing exhibition concept. In 2011 the Berlin site was awarded the European Heritage label. Since 2006 this label illustrates European monuments and sites, which paradigmatically represent the shared heritage of Europe. From such, the evolvement of a European identity, according to the speaker, is evolving. The Berlin Wall is an important historic evidence to the terror spread when Germany was still divided. Contrary to other epochs of history, a lot of contemporary witnesses are still alive. This heritage site shapes what can be considered a European identity, concluded the host.

As second speaker, *Babara Engels* from the German Federal Agency of Nature Conservation depicted the potential of the so called “European Green Belt” to be listed as World Heritage. In the context of an assessment conducted by this federal authority it became evident that the

former Iron Curtain has become a lifeline passing numerous European countries. The speaker pointed out that this belt is not only an important element of Europe’s green infrastructure but also a monument of shared European history. The speaker particularly emphasised the value of intangible cultural heritage: passing by national boundary, the Green Belt reflects the consequences of the ended Cold War.

As following speaker *Hans-Peter Jeschke* illustrated this potential, referring to the Neusiedler Lake as cultural landscape. Considering this landscape as a site of associative value for contemporary history the speaker outlined how these mute witnesses of the Cold War can be reactivated.

Right in the beginning of his short presentation *Michael Falser* pointed out that borders are a constituting element of daily life on both sides of such. The speaker illustrated how people individually cope with such separating elements presenting graffiti which can be found on the border between the United States of America and Mexico. Departing from this example the speaker unveiled the paradox of Europe: open borders from the inside and closing borders from the outside. Therefore, the speaker asked to consider the “ECHY 2018 Net” as a question regarding the direction in which heritage will be shared. Is it only from the borders towards the inside or from the inside towards the outside?

Peter Waldhäusl reminded the audience that borders are data, collected through measurements and agreed upon by several parties. Looking at the Franciscan Cadastre of Charles VI of December 12, 1817 the importance of boundaries and their monuments becomes most evident. Boundary stones are a special heritage of peaceful agreements between neighbours. Furthermore, the speaker pointed out that these historic sources and their potential are often forgotten and at risk.

Sergey Gorbatenko illustrated the potential of sharing heritage in the Baltic region. As a first example the speaker named the Fortress of Nyenschantz. Thanks to a civic upheaval a construction project could be stopped, which would have destroyed much of this regional monument. Another example of the shared heritage in the Baltic region is the city of Sankt Petersburg, the “European Oasis in the North-West of Russia”. Its avant-garde architecture as the Red Banner Factory of Erich Mendelsohn is evidence for this evaluation. Further north the speaker presented with Vyborg a shared heritage city at the Russian-Finnish border. There are cross-border commitment works on the conservation of the city’s architectural heritage.

With his closing remarks, *Michael Cramer* delivered a pedagogical example for the necessity of history awareness for the building of a European future. With the Berlin Wall Trail as a role model, the concept of the Iron Curtain Trail was developed in 2005. Connecting emblematic

sites for common European history the Solidarność Memorial in Gdańsk is the symbol for the origin of German reunification. As tourist heritage tour the Iron Curtain Trail, according to the speaker, is an experience which makes the benefits visible. The first thematic block ended with the acknowledgments by *Jörg Haspel*, president of ICOMOS Germany and host of the 2017 annual meeting to all the speakers.

The second thematic block “Sharing the Heritage of War and Peace in Neighbouring European Countries” was introduced by *Bogusław Szmygin*. Considering heritage and heritage protection, the speaker referred to the 1975 European Year of Architectural Heritage as a role model for the upcoming ECHY 2018. Contraposing architectural heritage and cultural heritage, different approaches are possible, so the speaker. Heritage can among others serve as material or a tool. Without any doubt, the speaker pointed out that heritage is independent from national states and a source for cooperation. As the history of Poland is a history of changing borders he made clear that the heritage sites within Poland have a special potential. An outstanding heritage site for shared heritage is the city of Zamość. It was built as an ideal Renaissance city at the trading routes to the Black Sea. Malbork Castle with its brick-built structure renovated by Germans in the 19th century was once a symbol of German militarism. Today it is conserved by Poland. As heritage categories must change in time and space, the ECHY 2018 is of special importance. The speaker pointed out that 2018 could be an opportunity to reconsider the relation between historic material as European heritage and European identity. Three conclusions for this reassessment were made:

1. Diverse heritage is the evidence of a European identity
2. Accepting heritage is an evidence of a European identity and
3. Protection is an evidence of a European identity.

How border conflicts are most visible until today in the Euroregion Tyrol, *Waltraud Kofler-Engl* explained. Until WW I this region was a region marked by cooperation and trade. What was determined as the border between the Republic of Venice and Habsburg in 1753 would later become the so called “Wallo Alpino” of the Fascist regime. Re-armed during the Cold War this polylingual European border region today rediscovers the heritage of this moved history. Reused as hiking trails, former military routes render the relativity of European interior borders feasible. Soldiers’ everyday objects now exposed by the melting glaciers are the relicts from which the absurdity of this “glacier front” is paradigmatic for the potential of “Sharing Heritage”.

Irit Amit Cohen illustrated the shift of paradigms in heritage conservation as reality in Israel. Today, social

and less material values are focused on. With an enlarged heritage definition, cultural heritage is part of the movement aiming at a sustainable development in rural spaces.

Slovenia and Croatia as former states of Yugoslavia also deal with the heritage of war. Croatia looks back on a history of a former Habsburg border territory. Fortified historic towns and their military architecture manifest the struggles for the maintenance of peace by force, *Dražen Arbutina* pointed out. How for seventeen years now the Walk of Peace along the former WW I Isonzo front communicates the shared heritage in Slovenia, *Tatjana Adamič* and *Marko Stokin* explained. Thereby, this trail links the different heritage sites along a 320-kilometre-long path.

For *Andras Veöreös* Sopron is an extraordinary example of architectural heritage present in Hungary. Socialist confiscation of the historic buildings led to radical interference in the historic substance. Large apartments were cut into social flats. After the towns’ small businesses left the historic city centre in the 1970s the substance faced great danger due to negligence and uncontrolled modifications.

Strasbourg is well-known for its cathedral with pan-European influences from Speyer and Prague. *Claus-Peter Echter* illustrated that the Neustadt district in Strasbourg was a model for German urban planning. Initiated due to the idea of the city’s transformation into an imperial capital after the German-French war, this unique example of European urban planning is a kaleidoscope of European architecture.

Looking at the French-German-Polish shared heritage *Irmela Spelsberg* compared three special heritage sites in two EU member states. The Château du Haut-Koenigsbourg in the French Bas-Rhin, Metz-Ville Train Station with the so called “Kaiserpavillion” and the Malbork Castle in Poland are marked by the imperial aspiration of the German emperor William II. Nevertheless, these sites paradigmatically illustrate what shared heritage means. The Roland statues at the Metz-Ville Train Station changed their heads according to the alterations in European history. The Pomeranian castle – once a symbol of the “Germanity” – was once turned into the mayors’ offices. The legitimating effect of such a taking into possession or a transfer of heritage within Europe becomes visible.

This report on the European scientific symposium makes clear that neighbourhood and European perspectives enable the necessary amplified discussion regarding the development of the European cultural heritage. European borders were marked by deathly conflicts throughout history, separating neighbours. Today these regions’ heritage and monuments document the common European ties beyond changing borders. The contributions make clear that “Sharing Heritage” means to

understand that cultural heritage is on the one hand a historic source and on the other hand source for new perspectives, especially for the young generation. Cultural Heritage therefore has a decisive influence on the reality surrounding us. Finally, the ICOMOS Europe Group's scientific symposium illustrates that the commitment for the conservation of the cultural heritage crosses borders even beyond Europe.

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Europe Group Meeting, Berlin, June 3–5, 2017

Programme

Saturday, June 3 – arrival of participants

Afternoon 16:00–18:00 optional visit:

Exhibition on the Architecture of Asmara, the capital of Eritrea

Asmara. Afrikas heimliche Hauptstadt der Moderne / Asmara. Africa's Secret Modernist City

Meeting Point:

15:00 at Motel One Spittelmarkt, in the hotel foyer, alternatively:

16:00 at Charitéplatz 1, 10117 Berlin-Mitte

Sunday, June 4 – German UNESCO World Heritage Day

Morning (9:00–13:00):

ICOMOS Europe Group working session

Venue: Nicolaihaus, Brüderstraße 13, 10178 Berlin

13:00–14:00 Lunch Break

Afternoon (14:00–20:30):

Bus Excursion and Evening Reception

World Heritage Sites in Berlin, departure 14:00:

*Berlin Modernism Housing Estates / Hufeisensiedlung
Berlin-Britz and Prussian Palaces and Parks of
Potsdam and Berlin / Glienicke*

14:30 arrival in Britz, Fritz Reuter Allee, walking tour through the residential area of the Hufeisensiedlung Britz (Horseshoe Estate): outside staircase – central green space with pond – terraced houses complex Hüsung – Paster Behrens Straße

15:15 Visit of the rentable historic model house “Tautes Heim” (Taut’s Home – <http://www.tautes-heim.de/en/>) / Gielower Straße – guided by the owners Katrin Lesser and Ben Buschfeld

16:00 continuation of the walking tour through the Hufeisensiedlung – Fritz Reuter Allee / Parchimer Allee

16:15 Visit of the Info-Station with a café and an exhibition unit in the multi-storey Horseshoe building (Fritz Reuter Allee), run by the “Association of the Friends and Supporters of the Horseshoe Estate” <http://www.hufeisensiedlung.info/>

17:00 departure by coach from the Hufeisensiedlung

18:00 arrival at Glienicke Bridge / Bridge of Spies, brief walking tour of the Prussian palaces and gardens in Glienicke (including the hunting lodge and park of Glienicke)

19:00 Evening Reception by the German National Committee of Monument Protection (DNK)

Welcome by Dr. Uwe Koch, Head of the DNK

20:30 return by coach to the city centre of Berlin

Monday, June 5

Morning (9:00–13:00):

Scientific Symposium: Preparing the European Cultural Heritage Year (ECHY) 2018

Venue: Berlin Wall Memorial – Visitor Centre, Bernauer Str. 119

<http://www.stiftung-berliner-mauer.de/en/>

“Sharing Heritage: Border Areas – Encounter Areas / Neighbourhood Conflicts and Neighbourhood Co-operations in Europe”

9:00 Welcome and Greetings

Welcome addresses to the participants and speakers

– Dr. Klaus Lederer,
Mayor and Senator for Culture and Europe

– Grellan Rourke,
Vice President of ICOMOS and speaker of the ICOMOS Europe Group

– Prof. Dr. Axel Klausmeier,
Director of the Berlin Wall Foundation and host

9:30 Thematic Block 1:***Sharing Europe's Cold War Heritage – the Iron Curtain from the Berlin Wall to the Green Belt Europe***

- Axel Klausmeier,
Berlin Wall Memorial (keynote speaker):
The Berlin Wall and the Iron Curtain – from
a Death Strip to a Memorial Landscape and to
a European Heritage Label Network
- Barbara Engels,
German Federal Agency for Nature
Conservation/ Bundesamt für Naturschutz
(keynote speaker):
The Iron Curtain and Green Belt Europe –
a Multinational World Heritage Study

Short Presentations:

- Hans Peter Jeschke (Austria):
From the Fertö/ Neusiedlersee Cultural Land-
scape to the European Cultural Landscape of
the Iron Curtain
- Michael Falser (Austria):
Conceptualizing Trans-Border Landscapes in
a Global Perspective
- Peter Waldhäusl (Austria):
The Network of Boundaries and its Monuments
(Boundary Marks – Boundary Stones)
- Sergey Gorbatenko (Russia):
Sharing Heritage in the Baltic Region and
Northwest of Russia

Closing Remarks:

- Michael Cramer, MEP:
Along the Iron Curtain Trail – My Idea for
a European Heritage and Tourism Project

11:00–11:30 Coffee Break**11:30 Thematic Block 2:*****Sharing the Heritage of War and Peace in Neighbouring European Countries***

- Boguslaw Szmygin,
ICOMOS Poland (keynote speaker):
Border Regions and Cross Border Activities
in/from Poland
- Waltraud Kofler Engl,
Department of Heritage Preservation South

Tyrol (keynote speaker):
Front Lines and Cooperation Lines:
the Heritage of War in the Euroregion Tyrol –
Alto Adige – Trentino

Short Presentations:

- Irit Amit Cohen (Israel):
Conservation of Encounter Rural Space – the
Case of Agricultural Cooperative Settlements
and Open Space in Israel
- Dražen Arbutina (Croatia):
Croatian Heritage of Borders – Conflicting
Narratives but Shared Pain
- T. Adamic and M. Stokin (Slovenia):
The Walk of Peace from the Alps to the Adriatic
Sea
- Andras Veöreös (Hungary):
The Historical City Center of Sopron after the
Population Exchange
- Claus-Peter Echter (Germany, Europa Nostra,
ISC SBH):
The Strasbourg Neustadt
- Irmela Spelsberg (Germany, ISC SBH):
French-German-Polish Shared Heritage

13:00–14:00 Lunch Break**Afternoon (14:00–19:00): Visit and Excursion**

14:00 Visit of the Berlin Wall Memorial,
incl. the Wall Monument with the Window
of Remembrance, the Documentation Centre,
the open-air exhibition with the memorial
ground, the Chapel of Reconciliation and
archaeological windows showing former
layers of the border fortifications and historical
traces of the city that were destroyed by the Wall

15:30 Departure Guided Coach Tour
*Monuments and sites of the Berlin Wall / Berlin
Green Belt and of the Iron Curtain*

16:00 Topography of Nazi-Terror / Berlin Wall
Monument (front wall) Niederkirchner Straße:
walk through the dark heritage site

16:30 departure by coach

17:00 Berlin Wall section and mural paintings
“East Side Gallery”: walking tour

17:30 return to hotel

