

COMMON DEFINITION OF REFORMATION- BASED CULTURAL HERITAGE

D.T1.1.4

Version 1
03 2017

1. Introduction and methodology

One of the main and first activities of the ECRR Project was to identify a **common definition for reformation-themed cultural heritage, which will be one of the pillars of the Cultural Route of Reformation**. In this context, it is very important to stress that the definition had the main goal to be broad enough to accommodate as many reformation-territories and heritage as possible but, at the same time, to guarantee the quality of the overall Route. However, this definition is to be understood and considered in the context of this project and for its specific purpose: therefore, it has no intention to become or set an expert theological or historical definition of what Reformation and its legacies are. The ECRR Project Partners understand that this definition is a common exercise to find practical solutions and criteria for the establishment of the Cultural Route.

Even though churches and theologians were involved during the process, the definition does not want to put limitations or exclude any specific religious groups within the overall context of Reformation.

That is, the definition of Reformation-based Cultural Heritage is merely **functional for the establishment, implementation and monitoring of the European Cultural Route of Reformation**.

The project partners established a series of steps to follow, in order to have the highest level of transparency and participation during the whole process. The definition process has been structured as follows:

STEP 1: Organisation of a Transnational Workshop in Wroclaw, to discuss about different key aspects of Reformation-based cultural heritage.

The WP leader, in accordance with the Lead Partner, organised the contents of the workshops and three working groups on the following topics: a) historical value of reformation-based cultural heritage; b) theological value and c) touristic value of Reformation-based Cultural Heritage.

By the end of the workshop, the working groups gathered in a plenary session to brainstorm on the main keywords and develop a first basic definition of how Reformation-based Cultural Heritage is understood within the ECRR project and for the establishment of the cultural route.

STEP 2: collection of additional inputs/comments by mail or in face to face discussions. Each Project Partner was requested to ask Associated Partners and regional experts for inputs to further develop the initial drafted definition. This abundant feedback was compiled and compared among each other to find commonalities and divergences.

STEP 3: all suggestions and different version were combined and narrowed down into three finalist definitions.

STEP 4: submitting the versions to online voting. All Project and Associated Partners were requested to participate.

STEP 5: selecting the finalist and submitting it to a native English speaker for proofreading.

2. Transnational workshop to endorse common definition

To be able to develop and agree upon a common definition for Reformation-Based Cultural Heritage, the project partnership, Associated Partners and relevant stakeholders gathered in December in Wroclaw in the framework of a transnational workshop.

On the 7th of December, three work papers were presented by Project Partners about the following topics: strategies to promote/foster transnational cultural heritage with special attention on community involvement, linkages between regional economic development and reformation cultural heritage and preservation of reformation cultural heritage in Central Europe. On the following day, three experts coordinated three parallel working sessions. As previously mentioned, their foci were: a) historical value of Reformation-Based Cultural Heritage; b) theological value and c) touristic value of Reformation-based Cultural Heritage. The participants of the workshop had to choose one of these sessions when they registered for the event, so that the working sessions were as much balanced as possible.

After the separate working groups, the plenum came together and the experts presented the main results and insights from their respective sessions. After the event's official closing to the general public, Project Partners and Associated Partners worked on the basis of the collected inputs to develop the first draft of the common definition.

A document summarising the main results and collected information during the transnational workshop is attached to this document in form of Annex (Annex 1). In addition to the results of the event the program of the workshop has also been included (Annex 2).

3. Selection of finalist versions

After the end of the Wroclaw Workshop, the WP leader sent the first draft to all Project Partners and Associated Partners and asked them to send further contributions by them as well by experts on the topic.

During the month of December and January the contributions were sent and finally combined in three re-formulated finalist versions, which represent the summary of three main approaches to the definition. They mostly differed on their foci: one general version including the detail of types of Cultural Heritage, a second one focusing exclusively on Cultural Heritage and a third one mixing Cultural Heritage definition as well as theological and historical aspects of Reformation.

The three versions were uploaded on an online survey platform (<https://ec.europa.eu/eusurvey/>) open for vote to one representative per Project Partner and Associated Partner.

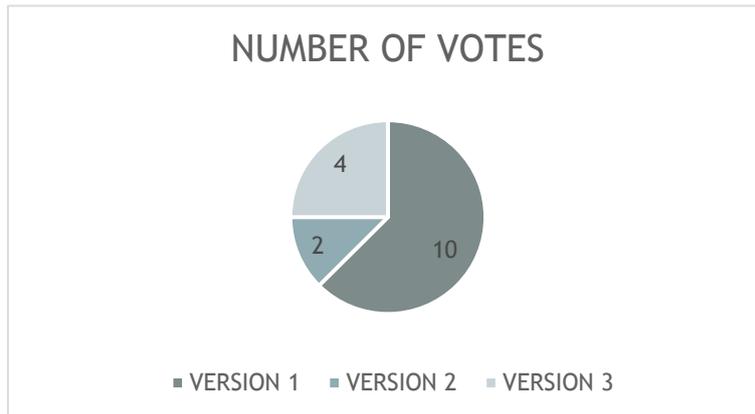
VERSION 1: “a set of tangible and intangible legacies from movements related to Christianity that took place across Europe mainly in the 16th Century but rooted in ideas and processes from the 12th Century onwards, which unfolded with diverse regional and national particularities. These movements resulted in cultural and religious pluralisation, altered daily Christian practices and clerical order and contributed to change social, cultural and political values and ideas.

Their legacies are manifold and range from buildings (churches, monasteries, castles, universities, etc.), written documents (mainly scriptures, manuscripts, books, translations in local languages, etc.), sites of historical events, effects of the counter-reformation, travelling paths, art pieces (paintings, sculptures, etc.), museums and exhibitions, to culinary traditions, music, oral stories, legends and celebrations, as well as contributions to expand education, promote national identities - mostly through translations into local languages - and values like individual responsibility. These movements’ heritage is an integral part of the European cultural environment”.

VERSION 2: “a set of tangible and intangible legacies consisting of written documents, oral traditions, landmarks, customs and other elements from movements linked to Christianity, which took place across Europe from the 12th Century onwards and contributed to social, political and value changes. These legacies are an integral part of the European cultural environment”.



VERSION 3: "a set of tangible and intangible legacies, consisting of written documents, oral traditions, landmarks, customs and other elements from movements linked to Christianity, which took place across Europe from the 12th Century onwards and contributed to social, political and value changes. These movements strengthened individual responsibility, supported local languages, made knowledge available to broader population segments and led to a new clerical and political order. These legacies are an integral part of the European cultural environment".



The first version was the most voted among Project Partners and Associated Partners, with 10 votes, out of 16 overall voters.

4. Final version

After a general proofreading by an English native speaker, the final agreed version of the Reformation-based Cultural Heritage is it follows.

Within the ECRR project, and for the establishment of the European Cultural Route of Reformation, "Reformation-based Cultural Heritage" is understood as:

A set of tangible and intangible legacies from movements related to Christianity that took place across Europe mainly in the 16th Century, but rooted in ideas and processes from the 12th Century onwards, which unfolded with diverse regional and national characteristics. These movements led to cultural and religious pluralisation, a transformation of daily Christian practices and in the clergy and contributed to changes in social, cultural and political values and ideas.

Their legacies are manifold and range from buildings, written documents, sites of historical events, effects of the counter-reformation, travelling paths, works of art, museums and exhibitions, to culinary traditions, music, oral storytelling, legends and



celebrations, as well as contributions such as an expansion in education, a promotion of national identities - mostly through translations into local languages - and values like individual responsibility.

These movements' heritage is an integral part of the European cultural environment.

This definition will constitute the main foundation for the conception and implementation of the Cultural Route of Reformation, setting also the main selection criteria for future partners who do not necessarily belong to the Central Europe project, but who want to join the process in a second phase, by joining the developed Route.

In fact, its main goal is to be an “umbrella” definition that covers all different manifestations and characteristics of the Reformation in different European countries, in order to allow sites, churches and other cultural heritage linked to Reformation to apply for the official membership of the Route.



Annex 1: Results from the Transnational Workshop to endorse a common definition

FIRST DRAFT

TO BE INTEGRATED WITH PARTNERS AND EXPERTS

INTRODUCTION

In the framework of the ECRR project and first transnational workshop that took place in Wroclaw on 7th and 8th December 2016, the Project Partners tried to set up a common basis and framework to define Reformation-themed Cultural Heritage.

The participants worked in three different groups, each of which addressed a different “side”, component, of Reformation’s Cultural Heritage, namely Cultural Heritage, Touristic Value and Theological-Historical Value. After the group discussions, a plenary session to share the main insights and “conclusions” from the three groups took place. Based on the results of the three workshops, a first draft definition of Reformation-themed Cultural Heritage was developed in the frame of a discussion among PPs and APs.

The overall definition from the UNESCO is taken as a reference for ECRR’s understanding of Reformation-themed cultural heritage¹.

It is important to stress that this definition needs to be as much general and inclusive as possible of all geographical contexts and differences within the context of Reformation.

The definition needs to include not only the current Project Partners, but also possible future countries and stakeholders that would like to join the Reformation Route in the future. Therefore, **we highly recommend to keep it broad, highlighting only the key aspects and words related to the main common Reformation features.**

This step is very important because, by defining Reformation-based Cultural Heritage, we are also implicitly defining the first criteria for the selection of attractions, regions and stakeholders. Therefore, based on the principles of EU integration and cooperation, it is highly recommended to keep an inclusive and open definition.

¹ UNESCO DEFINITION OF CULTURAL HERITAGE: The legacy of physical artefacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations.

UNESCO DEFINITION OF INTANGIBLE CULTURAL HERITAGE: traditions or living expressions inherited from our ancestors and passed on to our descendants, such as oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts.



WHAT IS REFORMATION-BASED CULTURAL HERITAGE?

As reformation-themed cultural heritage in the context of a European Cultural Route of Reformation we understand:

a) *(RESULT FROM THE DISCUSSION ROUND)*

“A set of tangible and intangible legacy from renewing movements that took place across Europe rooted from the 12th Century onwards, aiming at going back to the essence of Christianity and resulting in social and value changes. (...)”

b) (...) Their legacy includes:

a) Tangible artifacts like:

- Buildings (churches and monasteries, castles, schools, universities, prisons, etc.)
- Written documents (scriptures, manuscripts, books) and archives
- Sites of historical events and episodes (e.g. battlefields)
- Routes (e.g. routes of expulsion and escape, travels of reformators)
- Paintings and sculptures
- Ceremony/ ritual objects/ tools
- Local languages
- Museums and exhibitions

b) Intangible values, traditions and expressions like:

- Education
- (unwritten) prayers and sermons
- Individual responsibility and freedom
- Purity - simplicity
- Openness to whole population
- Empowerment of women changing their role in society and empowerment of working class
- Support to democracy
- Culinary traditions
- Customs and celebrations
- Music
- Oral stories and legends
- Promotion of national identification (through contribution to local languages)



- Tolerance
- Social equality
- Communal, community, organization

Keywords and formulations considered during the discussion:

- “...movements going back to the origins and essence of Christianity”
- (some participants underlined the importance of international character of Reformation, but no agreement was reached on that) e.g. “...movements with international focus...”
- (some participants emphasized the importance of regional specificities, but no agreement was reached on that due to the need of providing a broad base for all movements and regions to join the Route in the future) e.g. “... movements with specific regional characteristics, identities and traditions but based on common values ...”

Inputs from brainstorming: coming out during the plenary session:

- Coming back to the roots of belief
- To find the origins of Christianity
- International as translation of the book
- Self-identification
- Movement for self-improvement
- Social equality
- Community Building
- RENOVATION
- Bringing knowledge to common people
- CHANGE
- Personal/ individual freedom
- Responsibility of the individual
- “... movements that changed the mind of people towards individual responsibility”
 - Emancipation from/against authorities
 - Use of own language

MAIN INSIGHTS AND BRAINSTORMING FROM WORKING GROUPS

WORKING GROUP - HISTORICAL THEOLOGICAL VALUE

- The Bible as baseline/ background
- Reformation as plurality of movements, all impacting the identity of those participating
- Importance is PLURALITY within Reformation → different theological and historical movements, with various forms
- Reformation as the search of the right way with Christian background (the Bible gives the point of view, perspective)
- Reformation offers/ gives the chance to more, is an “offer” for everyone
- A Movement, an ongoing protest and process, including more than just theological aspects
- Identity
- Responsibility of the individual
- Self organisation of community for church education and prayers

- A movement with international character since the beginning. They were in contact by book printing, travelling
- Far from institutions
- Priesthood of all
- It has current relevance (important in handling current matters: ecumenism and tolerance, intercultural dialogue, respect, etc.)

WORKING GROUP - CULTURAL HERITAGE VALUE

Material value

Church /Tower in the center of the city. Visual sign of the protestant. Symbol of only heritage object.

Churches of Peace (e.g. Slesia)

National Memory

- Building: (such as churches, castles, schools, prisons, battlefields, ...)
- written documents (such as scriptures, manuscripts, ...)



- routes (such as routes of expulsion, ...)
- Iconography
- Funeral objects
- Look at the modern way of thinking: eternal life
- Other places such as University and other buildings connected to reformations such as schools, castles, towns, places of religious battles.
- National Language
- Work of the Pastors and creation of sermon tools
- Modern Media: Gutenberg. Graphic, letter, bible, books and all modern media
- Codes: books, bibles, family books with description of books (baptism, funeral, wedding books). Available in archive, websites.

Intangible value

- Education
- Empowering of women. Changing the role of women in society
- Culinary traditions
- Charity. Modern institution created by the Reformation; modern model of charity. Orphans, special funds, house of work or ill people. It was the symbol of modern charity.
- Customs: which customs and traditions?
- Music
- Empowering for working class
- Stories
- Supporting for democracy
- Theology
- Purity

- Language: step for national identification
- Personal freedom
- Visible habits, customs, part of today's culture (intangible heritage) (such as language and architecture of protestant in exile, ...) that are linked to one or more of the following aspects:
 - activities and life of the reformators (starting with e.g. the early Waldenser movement)
 - impact of reformation to the cultural and/or political history of the respective



site, village, city or region

- struggles of the protestants in the time of counter-reformation
- establishment of a regular protestant life with equal rights

WORKING GROUP - TOURISTIC VALUE

1. What are the most important heritage (tangible and intangible) attributes of the Reformation Route?

Change to freedom and responsibility against authorities;

Civic movement and personal responsibility

Translation

Encourage people and responsibility

The important to find something in common.

Support a narrative, which is common and says different stories about values and local traditions.

*It is fundamental for the final route to have an overall, common narrative (concrete wording needed)

The narrative is based on

- time of change towards own personal responsibility and freedom
- using the own language
- emancipation against authorities
- ...

that still has linkages and is relevant for today's life / regional identity.

Additionally, individual sites, regional or national network of sites or routes can have their own underlying narrative, that gives an authentic insight into the respective heritage.

- Individually and together they form visible, visitable and/or experientable items that can be used to form touristic products and offers - such as visits, excursions, events, hiking- or cycling routes - with an information and educational aspect.



2. Which of them present interesting and competent tourism potential?

All of them

3. Which tourism experience can be added?

Sport

Food

New architecture

Valorise volunteering activities along the route (“value camps”)

- ECRR should be a “satellite”, network-formed, route incl. existing and new routes, paths, and also highlights, sites and objects. NO linear path, but a general frame incl. diverse, physically disconnected, points.
- Common denominator → outcomes of Reformation as change process, turning point.
- Crucial to have a coherent, maintained image, for all of us as common identity → visibility and promotion central (also for tourists)
- Importance of visitor profile assessment, what they require should be considered when developing products and region, as well as what population considers valuable, heritage. What should be the target?
- Preserve regional singularity and specificities but all under a shared umbrella. These differences should be used to represent whole spectrum of Reservation, preserve local identity but visible under one
- Criteria have to be very clear to enter the route

ECRR EUROPEAN CULTURAL ROUTE OF REFORMATION

FIRST TRANSNATIONAL WORKSHOP

WROCLAW, POLAND
7th and 8th DECEMBER 2016

THE TUMSKI HOTEL

CONFERENCE VENUE

THE TUMSKI HOTEL
ul. Wyspa Słodowa 10,
50-266 Wrocław
www.hotel-tumski.com.pl

Please register for the event
using the following link:

<https://ec.europa.eu/eusurvey/runner/ECRRworkshop>

PROGRAM

7th DECEMBER, 2016



- 13:30 - 13:45 Participants Registration
- 13:45 - 14:15 Welcome speech of authorities:
Michał Bobowiec, Chairman of the Commission on Development of Tourism, Recreation and Sport of the Regional Council of Lower Silesia.
Waldemar Pytel, Bishop of the Diocese of Wrocław Lutheran Church.
Rajmund Papiernik, Director of the Lower Silesian Tourist Organisation.
- 14:15 - 14:45 Presentation of Work Paper: “**Community Engagement in Cultural Routes**”
SiTI, Higher Institute on Territorial Systems for Innovation. Torino, Italy.
- 14:45 - 15:15 Presentation of Work Paper: “**Cultural Heritage and Economic Development**”
RRAPK, Regional Development Agency of the Pilsen Region. Plzeň, Czech Republic.
- 15:15 - 15:30 Coffee break and networking
- 15:30 - 16:00 Presentation of Work Paper: “**Touristic Use of Reformation Sites: contribution to their preservation**” | PCA, Protestant Church of Augsburg Confession in Austria.
Wien, Austria.
- 16:00 - 17:00 **Key Experts introductions and closing of first day:**
Dr. Piotr Birecki, Department of Medieval and Modern History of Art Nicolaus Copernicus University in Toruń, Poland.
Mr. Daniel Leis, Head of the Department "Museums, Collections and Exhibitions" at the Luther Memorials Foundation of Saxony-Anhalt.

8th DECEMBER, 2016

- 09:00 - 09:30 Registration and Welcoming
- 09:30 - 12:00 Presentation of key expert and workshop moderator: **Mr. Luca Bruschi**, European Association of Vie Francigene, Italy.
Three parallel Working groups:

TOURISTIC VALUE
Working Group 1
Mr. Luca Bruschi

CULTURAL HERITAGE
VALUE
Working Group 2
Dr. Piotr Birecki

HISTORICAL/THEOLOGICAL
VALUE
Working Group 3
Mr. Daniel Leis

- 12:00 - 13:00 Lunch Break
- 13:00 - 15:00 Presentation of working groups results and closing words of open workshop.
- 15:00 - 15:30 Coffee break and networking
- 15:30 - 17:00 Wrapping up, closing words. ECRR internal discussion and agreement on drafted Reformation-Themed Cultural Heritage definition (*ECRR partners only*).

CONFERENCE VENUE

THE TUMSKI HOTEL
ul. Wyspa Słodowa 10,
50-266 Wrocław
www.hotel-tumski.com.pl

Please register for the event
using the following link:

<https://ec.europa.eu/eusurvey/runner/ECRRworkshop>