
Christiansfeld (Denmark) No 1468

Official name as proposed by the State Party

Christiansfeld a Moravian Settlement

Location

Christiansfeld, Kolding Municipality
Region of Southern Denmark
Denmark

Brief description

The 18th century settlement of Christiansfeld is a planned town in Southern Jutland which reflects the Moravian Church's societal structure designed as an example of an ideal Protestant city. Founded in 1773 as a Moravian Church colony, the town was developed around a central church square and two east-west oriented tangential streets as well as a cemetery outside town. The houses present homogenous and unornamented yellow brick facades and red tile roofs in mainly one- or two-storey structures. The original colony is still inhabited by an influential Moravian Church community.

Category of property

In terms of categories of cultural property set out in Article I of the 1972 World Heritage Convention, this is a *group of buildings*.

In terms of the Operational Guidelines for the Implementation of the World Heritage Convention (July 2013), Annex 3, this is also an inhabited historic town.

1 Basic data

Included in the Tentative List

1 September 1993

International Assistance from the World Heritage Fund for preparing the Nomination

None

Date received by the World Heritage Centre

23 January 2014

Background

This is a new nomination.

Consultations

ICOMOS consulted its International Scientific Committee on Historic Towns and Villages as well as several independent experts.

Technical Evaluation Mission

An ICOMOS technical evaluation mission visited the property from 22 to 24 September 2014.

Additional information received by ICOMOS

ICOMOS sent a letter to the State Party on 9 September 2014 requesting additional information with regard to ownership of the property, the property's protective designation, the management plan, and specifications concerning the management authority. The State Party responded on 27 October 2014, addressing all issues that ICOMOS requested.

ICOMOS addressed a second set of questions to the State Party by letter of 22 December 2014, requesting further information on disaster risk management and monitoring procedures. The State Party responded by letter of 23 February 2015 addressing these issues. All additional information received from the State Party is included in the relevant sections below.

Date of ICOMOS approval of this report

12 March 2015

2 The property

Description

The urban and architectural components included in the property, which is 21.2 hectares in size, were constructed in the period between 1773 and 1830 in a project to create a settlement entirely based on religious and social principles of the Moravian Church. The settlement centres on a church square surrounded by the Hall, the Sisters' House, the firehouse, the vicarage and the former provost's house. Its northern and southern ends tangent two east-west oriented streets, Lindegade and Nørregade, which extend throughout the property. Along these one finds shops, family residences, workshops, a hotel and a school. Towards the eastern side of the property two additional north-south directed streets extend the urban pattern; Kongensgade, which was established as the new main road after the initial construction phase in 1854, and Kirkegårds Allé, leading to God's Acre, the Moravian Church's cemetery. It is divided into eight separate spaces in which all grave plots are identical without horticulture between plots. A gate marks the entrance to God's Acre.

All residential houses, but also the communal buildings, are one- and two-storey street-sided yellow brick constructions. They are symmetrically built and often form groups. The church square and the original three key streets are planted with linden trees and the houses have large gardens behind the street-sided built structures. The town was originally divided into a sisters' and a brothers' side as unmarried women and men lived separately in so-called choir houses. Located to the north of the northern road (Nørregade) were the Sisters' and Widows' House while the industrial buildings, workshops and the Brothers' House can be found south of the southern road (Lindegade). Although the choir houses still exist, they

now have different functions from those of the 19th century.

All houses show similarities in their uniform and simple construction, which led to the creation of a distinctive settlement appearance. The Hall, the church, is the central structure in the urban space and stands out in terms of size and decorative details. Its interior is characterized by a light and calm room with white walls, delicate benches and chandeliers. Its second storey contains a gallery. Likewise the choir houses are light and of simple architecture and minimalist decoration in line with the Moravian Church's reformative philosophy and stylistic conservatism. The upper storey of the Sisters' House contains the original sleeping halls and choir hall. In the past, it also contained workshops, including sewing and spinning rooms as well as a margarine factory, part of which was lost by fire in 2003. The settlement also contains an hotel, which is still used for its original purpose, the Spielweg Retail Building with two retail units on the ground floor, and the Vicarage, which continues to be used in its original function.

A significant part of the property is still linked to or under the responsibility of the Moravian Church, led by a Board of Elders with 6 members. Many tasks related to site management are continuously undertaken as voluntary community services, such as cleaning and maintenance of buildings and public green spaces, administration of inventories and opening of the local museum. In all these tasks, the church community continues its tradition of being economically self-sustained.

History and development

The settlement of Christiansfeld was founded on 1 April 1773 by the Moravian Church. The earlier Moravian settlements of Herrnhaag (1738) and Gnadau (1767) served as models for Christiansfeld's town plan, which was planned, measured and constructed on agricultural land. The oldest plan in the archives dates to 1772 and shows the urban arrangement as well as the five houses which would be constructed first, the provost's house and Vicarage, the buildings at Lindegade 17 and Nørregade 7 as well as the hotel. Only seven years later, these and the large choir houses had already been constructed and the central section of the Hall was completed.

Already by 1779, the rapidly increasing population reached 279 with 17 different crafts in operation and four factories running. According to historic documents, by then Christiansfeld had a bakery, a furrier, dye production, a tannery, glove and pottery production, a lacquer, tobacco and starch factory, saw works, a tailor, a butcher, a joiner, a watch maker and a wool and yarn spinning mill as well as several small shops. In the early 1780s the key complexes of the settlement were completed and the communal structure was fully functioning. Between 1782 and 1812 a number of family houses were added to the eastern and western ends of the town core. At the same time the choir houses and

the Hall were extended with side wings. Separate boys' and girls' schools were constructed.

The war years of 1810-1814 (Napoleonic Wars, 1804-1815) sparked a financial crisis. The Danish currency crashed and impacted on export opportunities. The state bankruptcy of 1813 had a severe affect on Christiansfeld and several of the town's businesses had to close down. Subsequently development stagnated and very few buildings were constructed between 1812 and 1920. In 1854 the small pathway (Kongensgade) was extended to accommodate passage of a main highway connecting Haderslev and Kolding through the town centre. A small number of buildings had to be demolished for this purpose.

The 1864 war between Denmark and Germany resulted in a changed borderline and altered the town's status since it then found itself located in Germany. By the time it returned to Denmark in 1920, the town's business life and organization had largely disappeared. In 1920 new plans for family house constructions commenced and about a decade later construction activities started along the western end of Nørregade. The new constructions observed the old Moravian construction principles in terms of proportions and choice of materials. Following World War II, the Moravian community in Herrnhut, Germany transferred all previously-held communal ownership to the Moravian Church in Christiansfeld, making it largely autonomous. In the period of 1954-1965 a new wave of construction took place, reducing the size of gardens in favour of a new line of residential construction in the south of the property.

Between 1964 and 1983 the size of the town multiplied and it extended considerably towards the east, north and south. Several neighbourhoods of family residences were constructed; however these are predominantly located outside the property boundaries. The town continued to grow toward the close of the 20th century and today hosts the third largest milk production in Denmark, which has left the imprint of several industrial facilities in its east and north. The Moravian community continues to be very active and a new school was built in 2012, which already had 528 students in the summer of 2013.

3 Justification for inscription, integrity and authenticity

Comparative analysis

The comparative analysis is presented in three parts. The first, referred to as external analysis, is an international comparison with inscribed World Heritage properties and properties on national Tentative Lists, which illustrate town planning principles led by religious or philosophical motives. The second part, referred to as internal comparative analysis, compares Christiansfeld with 26 other Moravian settlements, while the third part presents an explanation why the theme of Moravian

settlements was not approached as a transnational serial nomination.

The external comparative analysis is based on a five-step screening process, which was applied to 285 towns inscribed on the World Heritage List or national tentative lists. Fifteen of these reached the fifth level of screening and hence were considered most comparable. These include among others the Old Town of Lunenburg, Canada (1995, (iv) and (v)), the Kolonien van Weldadigheid, Netherlands, Saltaire, United Kingdom (2001, (ii) and (iv)), New Larnark, United Kingdom (2001, (ii), (iv) and (vi)), the White City of Tel-Aviv, Israel (2003, (ii) and (iv)), the settlement of Joden Savanne and Cassipora cemetery, Suriname and the Jesuit Missions of the Chiquitos, Bolivia (1990, (iv) and (v)).

The second, internal analysis compares 26 planned Moravian settlements, which are deemed to best qualify for potential World Heritage Listing. These include in the USA, Bethlehem, Nazareth and Lititz in Pennsylvania, Hope in New Jersey, Bethabara, Bethania and Salem in North Carolina, Ebersdorf, Gnadau, Herrnhaag, Kleinwelka, Königsfeld, Neudietendorf, Neuwied, Niesky and Herrnhut in Germany, Zeist in the Netherlands, Gnadenberg, Gnadenfeld, Gnadenfrei and Neusalz in Poland, Fairfield, Fulneck, Ockbrook in the United Kingdom and Grace Hill in Northern Ireland, as well as Sarepta in the Russian Federation. These Moravian settlements are compared on the basis of their town plans, key principles implemented, state of preservation as well as the architectural details of individual key buildings.

The third section recalls the history of the Moravian Heritage Network, established in 2002 to explore the opportunities of a transnational serial nomination. The State Party concludes that while several other Moravian settlements aim to be included in their national tentative lists, none has as yet achieved an actual inclusion, while Christiansfeld seems ready and prepared for nomination to the World Heritage List. It is further concluded that, following the previous internal analysis, Christiansfeld is the best remaining example of a Moravian Settlement and proves Outstanding Universal Value regardless of the current ambition and status of the other settlements.

ICOMOS considers that, while the comparative analysis is based on thorough research and a vast quantity of materials, it falls short on a number of aspects. The initial external analysis conveys convincingly the lack of comparable Protestant settlements on the World Heritage List. However, before moving to the internal analysis, other Protestant settlements, such as the Shakers, the Amish and the Quakers, whose settlements seem to illustrate similar structural elements, should have been considered. The sober, functional-pietistic architecture of the Shakers, for example, is known to have been highly influential on Modern architecture. However, based on its internal evaluation, ICOMOS considers that Moravian settlements illustrate specific

approaches of planned urban design, which merit recognition on the World Heritage List.

ICOMOS further considers that the internal analysis does not convincingly illustrate that Christiansfeld alone among all preserved Moravian Church settlements merits recognition on the World Heritage List. ICOMOS considers that the state of preservation of Christiansfeld is indeed exceptional and that it should certainly be considered a highlight of Moravian settlements in comparative terms. While Christiansfeld as a Moravian settlement illustrates a number of representative features, a variety of aspects such as the reference to the central mother settlement of Herrnhut, which first illustrated the urban design principles or the character of other colony settlements including those with lower degrees of Moravian Church autonomy, are not yet fully illustrated and could further contribute to a full understanding of Moravian Church colonial expansion. In ICOMOS' view, following Christiansfeld, other Moravian Church settlements could be considered for recognition of Outstanding Universal Value, based on an expanded analysis of all existing colony settlements, including the so-called mission stations in South Africa, Tanzania, Nicaragua, the Danish West Indies, and Labrador, which have significant elements of Moravian urban and architectural planning.

In view of the third section of the comparative analysis as well as the shortcomings outlined above, ICOMOS considers that it would be beneficial to include the nomination of Christiansfeld, a Moravian Church settlement, in a transnational, serial nomination in the future. Difficulties to enter national tentative lists or slower paces in preparation do not seem adequate reasons to abandon a serial, transnational nomination in the long term.

Regarding the different levels of preparedness of partners for such a serial nomination, ICOMOS would like to remind that according to paragraph 139 of the *Operational Guidelines*, serial nominations, whether from one State Party or multiple States, may be submitted for evaluation over several nomination cycles, provided that the first property nominated is of Outstanding Universal Value in its own right. ICOMOS considers that, based on the comparative analysis provided in addition to its internal expert review, Christiansfeld can be said to demonstrate Outstanding Universal Value in its own right and can be inscribed as a single property, which could become integrated in such a series. ICOMOS would like to remind that when serial nominations are planned over several cycles, the State Party or State Parties submitting the initial nomination should inform the Committee about the intention of future serial extensions. ICOMOS in this context understands the third section of the comparative analysis as an indication in this direction.

ICOMOS considers that the comparative analysis indicates that Christiansfeld is an exceptional example of Moravian Church settlements and could be considered for World Heritage Listing.

Justification of Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural property for the following reasons:

- Christiansfeld is the best preserved Moravian town and bears witness to the Moravian Church's ideal of Christian life in society. It therefore offers the most complete expression of Moravian culture containing all functions that are typical for a Moravian Church society;
- The settlement was built as an ideal Protestant city on the basis of a strict town plan and using simplified and homogenous architecture with yellow bricks and red-tiled roofs, providing it with a special atmosphere. Despite its simplicity, the architecture illustrates exquisite detailing and craftsmanship;

ICOMOS considers that the notion of Christiansfeld being the best example of a planned town depicting the ideal way of life and social principles of a Moravian society is problematic as the ethical and social principles of Moravian Church communities do not foresee one single ideal, which could be represented in the ideal city. Urban designs were rather developed to best facilitate a number of ethical and social principles in day-to-day life while providing an integral unity for the community of believers. It should further be noted that the Moravian Church developed different approaches and urban designs to materialize these principles and Christiansfeld provides one exceptional but specific example of several noteworthy examples in this context.

ICOMOS considers that the justification for Outstanding Universal Value for Christiansfeld is justified as an example of a Moravian Church colony settlement based on clear urban planning principles guided by ideals of the Moravian Church. It is the best preserved European colony settlement which illustrates a church square centralized urban plan with a street grid system of two tangential main roads. However, since the integration of social and ethical principles is approached and solved in different ways in different Moravian Church settlements, a future transnational serial nomination to include various approaches seems desirable.

Integrity and authenticity

Integrity

The boundaries of the property include the complete original town plan of Christiansfeld and therefore all elements that were planned as part of the Moravian Church settlement. The only exception to this may be the Tyrstrup farm, which was owned by the Moravian Church community and on the land of which the settlement was developed. However, since the values

proposed are focused on the urban settlement, it seems acceptable that the farm is protected as part of the rural buffer zone.

Approximately 90% of the original buildings have been preserved and the town plan remains widely legible, with the main exception being that about half of the garden areas to the north and south are now parcelled into private plots. The religious rituals and beliefs of the community, which are the reason for the design of physical spaces, are to a large extent continuously practiced. The visual relations between different parts of the town, including the cemetery and the landscape surrounding it, are still extant.

However, in relation to the claim that the town of Christiansfeld contains all of the primary elements associated with a complete ideal Moravian Church colony, ICOMOS notes that additional elements can be found in other Moravian Settlements and that it may be difficult to define the difference between a primary and secondary element in this context. ICOMOS considers that Christiansfeld, due to its excellent state of preservation, illustrates the highest number of elements found in any European colony settlement and therefore demonstrates integrity. However, ICOMOS also considers that the future integration of Christiansfeld in a serial transnational nomination of Moravian Church Settlements may add additional elements which are not yet represented in Christiansfeld.

Authenticity

The structure and characteristics of the original town plan have not been altered except for the gardens and one connecting street near the Widows' House and the widening of the pathway (Kongensgade) towards the main street in 1854. All buildings, especially those of the early Moravian period of 1820, retain their authenticity in material, design, substance, workmanship and some of them as well in function and use. Most of the residential units have been modernized in their interiors to be in line with contemporary living standards whilst aiming to retain their authenticity wherever possible.

The setting of the settlement has changed considerably since the settlement is now surrounded on three sides by urban fabric, mostly private villas to the north and south and light industrial structures to the east. Although it affects the original setting, the structures have a maximum of two storeys and have little impact on the visual integrity as seen from the church square. Several residential structures designed in the immediate vicinity of the Moravian Church settlement are designed with similar architectural features to prevent sudden changes in the perception of the urban fabric. The continuity of the Moravian Church community contributes to safeguarding authenticity in spirit and feeling as well as atmosphere.

The street surface has been changed at least twice and at present a new stone surface – similar to the last known stone surface before the streets were asphalted – is laid out. All trees have been replaced which seems a rather drastic intervention, justified by rot that had affected the

old trees. The new trees were planted at double the distance apart compared to the previous ones, which also limits authenticity despite assurances that the appearance has not changed considerably.

In some cases architectural renovations could have been implemented with more respect for authenticity. At times architects have aimed for modern interiors of high aesthetic standard and refinery which have unfortunately reduced traces of historic construction materials and techniques. ICOMOS recommends that future modernizations, including of interiors, should pay special attention to the preservation of historic surfaces.

In conclusion, ICOMOS considers that the condition of integrity has been met and that authenticity is still sufficient but has been affected by the replacement of street surfaces, the replanting of all trees with different spacing and several interior modernizations. ICOMOS considers that authenticity needs to be more carefully retained in architectural surfaces.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (iii) and (iv).

Criterion (iii): *bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;*

This criterion is justified by the State Party on the grounds that the town of Christiansfeld bears an exceptional testimony to the culture of the Moravian Church and its idea of how an ideal society and life should be designed. The Brethren's principles are expressed in the town's layout, architecture and craftsmanship as well as the fact that numerous buildings are still used for their original functions and the Moravian Church activities and traditions are continued.

ICOMOS considers that the idea of an ideal Moravian Church society and life in one specific settlement does not appropriately reflect the Moravian Church approach to the establishment of colonies and the continuing link between different settlements. Christiansfeld was one of many colonies, in fact the 25th established after the foundation of the mother settlement at Herrnhut, and the different settlements developed different solutions. ICOMOS considers that while Christiansfeld may not be considered the ideal Moravian Church settlement, the exceptional state of preservation of Christiansfeld allows it to be recognized as the best preserved and most complete example of European Moravian Church colony settlement based on sophisticated urban planning principles aimed at reflecting the social and ethical values of the Moravian Church community.

ICOMOS considers that this criterion has been justified.

Criterion (iv): *be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;*

This criterion is justified by the State Party on the grounds that Christiansfeld is an outstanding example of a planned ideal Protestant colony, as is illustrated in its town plan, architectural unity and functional distribution, in which the Moravian Church's vision of an ideal urban society could be realized. Planned and constructed on agricultural land, the town has an open plan without delimitation, possesses all necessary town functions and illustrates its unity through homogenous groups of buildings with shared styles, materials, proportions and a high quality of craftsmanship.

ICOMOS considers that Christiansfeld reflects new ideas introduced in the Age of Enlightenment through the strict application of an ideal city plan and its good state of preservation. The Moravian Church anticipated ideas of equality and social community that became a reality for many Europeans only with the French Revolution. The democratic organisation of the Moravian Church is expressed in its humanistic town planning, of which Christiansfeld is an example, illustrated by its open plan, established on agricultural land and representing all important buildings for the common welfare.

ICOMOS considers that this criterion has been justified.

The conditions of authenticity and integrity have been demonstrated and ICOMOS considers that Outstanding Universal Value is justified on the basis of criteria (iii) and (iv).

4 Factors affecting the property

Development pressures are well-controlled by spatial planning codes which prevent any new developments in the property and its rural buffer zone. However, development pressures apply unfortunately to the building plans and interiors. The Moravian Church community no longer has use for all buildings and alternative forms of use have had to be found. New tenants often require modification to the historic interiors which could, if not prevented, reduce the authenticity of the property.

The main challenge of tourism is the traffic which brings visitors, in particular cars and buses. Christiansfeld has responded to this challenge by providing adequate parking areas outside the nominated property and traffic restrictions inside. If visitor numbers increase drastically in the future, some of the atmospheric values of Christiansfeld, such as its quietness, might be affected.

Denmark has extremely low seismic risks but fire could pose a threat to key structures of the property. ICOMOS notes that no adequate fire response or disaster plan is in place and that the responsible fire-fighters are not

aware of the specific requirements and priorities of the site. ICOMOS recommends that a risk preparedness and disaster response plan is developed, to which the State Party has committed in the additional information submitted on 23 February 2015.

ICOMOS considers that the main threats to the property are change of use and related modernizations, massive visitor increases, and fire.

5 Protection, conservation and management

Boundaries of the nominated property and buffer zone

The boundaries of the property are appropriate and cover the complete original town within an area of 21.2 hectares. The surrounding buffer zone of 384.6 hectares is well delineated and divided into an urban and a rural zone. In the latter, developments are categorically prohibited while in the former they remain under strict control. The buffer zone is fully adequate for the extended protection of the property.

In conclusion, ICOMOS considers that the boundaries of the nominated property and of its buffer zone are adequate.

Ownership

The nomination highlighted that the Moravian Church remains the largest property owner in the property. At the request of ICOMOS the State Party provided further details, which indicated that the Moravian Church owns approximately 35% of the nominated area, the Kolding Municipality approximately 26% out of which 16% are public streets, and the remaining properties are in private or commercial ownership.

Protection

A large part of the buildings in Christiansfeld are protected according to the Buildings and Urban Environment Act (Act No. 685 of 9 June 2011). The entire property is protected by Local Planning Act 1311-41 which includes the entire nominated area and lays down the rules for the area's use, land development, roads, trails and parking, wiring systems, the development's size and location, the development's outward appearance, etc. Based on ICOMOS' request to further specify whether any protective heritage designation is attributed to the entire property, the State Party indicated in the additional information received that in Denmark World Heritage Sites are by definition sites of national interest and any developments approved by the municipality need to be reviewed and can then be vetoed by the Minister of the Environment.

ICOMOS considers that, at present, the property is in parts protected through planning regulations at the municipal level but is not subject to formal heritage designation. Although the protection by planning act seems sufficient and effective at present, planning acts

are agreed upon for limited timeframes and may change in the future. Even if a notion of national interest would be added after World Heritage designation, ICOMOS considers that ideally the entire property should be designated at the highest possible level in the national designation system. The Moravian Church has for the past 200 years provided traditional protection to its buildings through their requirements for use.

ICOMOS considers that the legal protection seems effective at present but should ideally cover the entire property as a designated heritage site at the national level.

Conservation

Exteriors and interiors of all listed buildings as well as other Moravian Church properties have been surveyed and inventoried during the past 10 years. The Moravian Church in Christiansfeld holds its own archives which also contain all relevant historic documents.

All historic buildings are today in good condition with the exception of a few pavilions and outhouses. The church square, cemetery and streets have recently been restored with a municipal budget while most of the restoration for residential houses was financed by the private fund, Realdania. At present conservation measures are ongoing at about five buildings and a future conservation programme is established. Whenever the National Agency for Culture is involved, the conservation techniques respect the authenticity of the structure. Maintenance plans have been established for every structure for which conservation has been completed.

The Moravian Church retains a workshop for traditional building materials in which, amongst others, exact copies of the original roofing tiles are produced for conservation projects. Street cobble stones and trees, where recently replaced, might be considered too extensive. However, the intention was to replace the previous asphalt with a more aesthetic street surface, similar to what the original must have been and to replace rotten trees. ICOMOS considers that the replacement of only every second tree to allow for better parking in-between is regrettable. ICOMOS further considers that, apart from these, conservation approaches are adequate where authenticity of historic surfaces is respected.

In conclusion, ICOMOS considers that conservation is adequate but recommends involving the National Agency for Culture on a regular basis to ensure full respect for the authenticity of historic surfaces.

Management

Management structures and processes, including traditional management processes

The management and administration of the property falls under the responsibility of several partners who are

brought together in a so-called UNESCO Management Group and a Group of Interested Parties, both coordinated by a secretariat based in the Culture Department of Kolding Municipality. This UNESCO Management Group is composed of representatives of the Kolding Municipality, the Agency for Culture, the Koldinghus Museum, the Moravian Church, landowners and Christiansfeld Centre. The group of interested parties brings together cultural and commercial institutions in and around Christiansfeld to act as ambassadors for the property. If Christiansfeld is accepted onto the UNESCO World Heritage List, the staffing of Christiansfeld Centre will consist of a manager, an architect, and one tourism employee in addition to temporary staff. However, at present this administrative support structure does not yet exist.

The municipality has allocated funds earmarked for the preservation of Christiansfeld which have been adequate for basic needs. The Moravian Church has recently established a Board of Elders for conservation, renovation and maintenance decisions with a senior craftsman in charge of follow-up and implementation. In response to ICOMOS' request, the State Party provided further details regarding the administrative arrangements for risk preparedness, in particular fire and fire-fighting responses, and has indicated that a risk preparedness and disaster response plan be developed for the nominated property.

Policy framework: management plans and arrangements, including visitor management and presentation

The nomination referred to a management plan and outlined its objectives, which predominantly aim at the preservation and protection of Christiansfeld with regard to its town plan, historic architecture and landscape setting. The plan combines a list of specific measures divided into three areas; urban, architectural and cultural, to be undertaken in the forthcoming four years. At the request of ICOMOS, the State Party submitted in its additional information the current compiled version of these management approaches which represent a management plan in process of compilation. The current priorities and actions are intended to be implemented up until 2017, when a comprehensive evaluation and revision of the management plan is foreseen. Actions include conservation measures, the establishment of a management secretariat, as well as development of tourism and communication plans.

The management plan is not yet officially adopted or formally approved but the different actions contained in it have been endorsed by either the Kolding Municipality or the Management Group. ICOMOS recommends that the fields of activities introduced in the management plan are further elaborated in terms of general principles for implementation and quality assessment indicators.

Christiansfeld Centre and the museum are two access places for interpretation and presentation. A local tourism office is integrated in the Centre and cooperates closely

with the Management Group secretariat. Christiansfeld also utilizes to the fullest extent possible modern electronic means of communication and interpretation, most noteworthy the Christiansfelder app, which provides information on all historic structures and guides visitors through the settlement. Since no information panels exist in the property, a map highlighting the historic buildings and their functions would be a helpful tool for visitors.

Involvement of the local communities

The local stakeholders, in particular local property owners and businesses, have been systematically involved in the preparation of the nomination as well as conservation decisions. A large number of inhabitants have participated actively in the compilation of the information. The Moravian Church community remains very active in upholding its religious and social services. These also form opportunities for involvement in the social and ethical principles that underline the significance of the settlement.

ICOMOS considers that the management system for the property will likely be adequate once it is fully established. ICOMOS recommends that the proposed risk preparedness and disaster response plan is finalized and implemented as part of the management system and the management plan be augmented to include indicators for quality assessment.

6 Monitoring

The nomination provides a number of monitoring indicators divided into the thematic areas of conservation, use and function, external pressures and protection. The indicators are presented with the periodicity of their exercising, in most cases annually or every four years, the body responsible, and the information which the monitoring provides.

In the additional information provided at the request of ICOMOS, the State Party assured of its intention to further detail the monitoring procedures to ensure standardized methods of evaluation and interpretation of data over different monitoring cycles, as well as provide a manual and database of these.

ICOMOS considers that the monitoring indicators are adequate once completed.

7 Conclusions

ICOMOS considers that Christiansfeld represents an example of the social and organisational principles of the Moravian Church, characterized by the homogeneity of its architectural styles, its open but centralized urban plan established on agricultural land, as well as its representation of all important buildings for the common welfare of the community.

ICOMOS considers that the comparative analysis does provide support for the exceptionality of Christiansfeld as the best-preserved European colony settlement of the Moravian Church. However, ICOMOS also considers that other Moravian Church settlements might have the potential to make additional contributions to this Outstanding Universal Value and encourages the State Party and other States Parties concerned to further pursue the initially-envisaged transnational, serial nomination. This nomination should be conceptualized as a serial nomination of different Moravian Settlements and could integrate Christiansfeld in its first nomination phase. ICOMOS would like to remind in this context that serial nominations, whether from one State Party or multiple States, may be submitted for evaluation over several nomination cycles, provided that the first property nominated is of Outstanding Universal Value in its own right. ICOMOS in this context has opted to consider Christiansfeld of Outstanding Universal Value in its own right, and it could therefore be integrated in a future series.

ICOMOS considers that the conditions of integrity and authenticity are met. Authenticity at times seems vulnerable, where changes of use require modernizations at the expense of historic surfaces or where excessive conservation works are carried out. ICOMOS notes that involvement of the National Agency for Culture has often led to better results in conservation measures. ICOMOS recommends that future modernizations, including of interiors, should pay special attention to the preservation of historic surfaces.

The protection of the property does provide effective protection at present but should be augmented in the medium term to designate the complete property and not only individual historic buildings as a protected monument area. ICOMOS considers that stronger legal protection from the national cultural authorities, including its consideration as a historic urban centre and heritage site at national level, is desirable.

The management system envisaged will likely be sufficient, once it is fully established. ICOMOS notes the existence of a management plan guiding management activities up until 2017 and recommends that with the first evaluation and revision, further details are introduced concerning the proposed actions, in particular quality assurance indicators which provide references for the evaluation of its implementation. ICOMOS recommends that the disaster response plan envisaged is finalized and integrated into the management plan. The strategies for development of monitoring indicators and assessment procedures presented seem relevant and should be completed.

8 Recommendations

Recommendations with respect to inscription

ICOMOS recommends that Christiansfeld, a Moravian Settlement, Denmark be inscribed on the World Heritage List on the basis of **criteria (iii) and (iv)**.

Recommended Statement of Outstanding Universal Value

Brief synthesis

The 18th century settlement of Christiansfeld is an exceptional example of a Moravian Church planned colony settlement in Southern Jutland, which reflects the Moravian Church's societal and ethical ideals. Founded in 1773, it was built as a colony of the Moravian Church, a Lutheran free congregation centred in Herrnhut, Saxony. Christiansfeld is one of many exceptional settlements, which presents the best-preserved example of a northern European colony settlement constructed around a central Church Square. The town presents an intact and well-preserved collection of buildings, oriented along two tangential east-west streets surrounding a central square and integrates a cemetery placed outside of the town.

The town reflects the Moravian Church's societal structure, characterised by large communal houses for the congregation's widows and unmarried men and women. The architecture is homogenous and unornamented, with one- and two-storey buildings in yellow brick and with red tile roofs. The proportions, materials, and craftsmanship contribute to the town's special atmosphere of peace and harmony.

Criterion (iii): The Moravian Church settlement of Christiansfeld bears an exceptional testimony to the Brethren's principles, which are expressed in the town's layout, architecture and craftsmanship as well as the fact that numerous buildings are still used for their original functions and the Moravian Church activities and traditions are continued. Its exceptional state of preservation allows Christiansfeld to be recognized as the best preserved and most complete example of a European Moravian Church colony illustrating urban planning principles aimed at reflecting the social and ethical values of this community.

Criterion (iv): Christiansfeld is an outstanding example of a planned idealized Protestant colony, as is illustrated in its town plan, unity and functional distribution, in which the Moravian Church's vision of an urban society could be realized. Like other Moravian settlements, it reflects new ideas introduced in the Age of Enlightenment which anticipated ideas of equality and social community that became a reality for many Europeans only much later. The democratic organisation of the Moravian Church is expressed in its humanistic town planning, illustrated by its open plan, established on agricultural land and representing all important buildings for the common welfare. Christiansfeld possesses all necessary town functions and illustrates its unity through homogenous

groups of buildings with shared styles, materials, proportions and a high quality of craftsmanship.

Integrity

The boundaries of the property include the complete original town plan of Christiansfeld and with it all elements that were planned as part of the Moravian Church settlement. A large percentage of the original buildings have been preserved and the town plan remains widely legible. The religious rituals and beliefs of the community, which are the reason for the design of physical spaces, are to a large extent continuously practiced. The visual relations between different parts of the town, including the cemetery and the landscape surrounding it, are still extant.

Christiansfeld, due to its excellent state of preservation, illustrates the highest number of characteristic elements found in any European Moravian Church colony settlement and therefore demonstrates integrity. In terms of the overall network of Moravian settlements, further elements could contribute to Christiansfeld's integrity by means of a future serial transnational nomination of Moravian Church Settlements into which Christiansfeld could be integrated.

Authenticity

The structure and characteristics of the original town plan remain largely unaltered. All buildings, especially those of the early Moravian period of 1820, retain their authenticity in material, design, substance, workmanship, and some of them as well in function and use. The continuity of the Moravian Church community contributes to safeguarding authenticity in spirit and feeling as well as atmosphere of the property.

Most of the residential units have been modernized in their interiors to be in line with contemporary living standards whilst aiming to retain their authenticity wherever possible. In some cases architectural renovations could have been implemented with more respect for authenticity. At times architects have aimed for modern interiors of a high aesthetic standard and refinery which have unfortunately reduced traces of historic construction materials and techniques. It is recommended that future modernizations, including of interiors, should pay special attention to the preservation of historic surfaces.

Management and protection requirements

The key historic buildings in Christiansfeld are protected according to the Buildings and Urban Environment Act (Act No. 685 of 9 June 2011). The entire property is protected by Local Planning Act 1311-41 which lays down the rules for the area's use, land development, roads, trails and parking, wiring systems, the development's size and location, the development's outward appearance, etc. World Heritage Sites, according to Danish legislation, are by definition sites of national interest and any approvals granted by the municipality need to be reviewed by the Minister of the Environment. While the protection by planning act seems sufficient and effective at present,

planning acts are agreed upon for limited timeframes and may change in the future. Since a national interest has been added with the World Heritage designation, ideally the entire property should be designated as a historic monument at the highest possible level in the national designation system. The Moravian Church has for the past 200 years provided traditional protection to its buildings through their requirements for use.

The management and administration is shared by several partners in a so-called UNESCO Management Group and a Group of Interested Parties. The municipality has allocated funds earmarked for the preservation of Christiansfeld and the Moravian Church has recently established a Board of Elders for conservation, renovation and maintenance decisions, with a senior craftsman in charge of follow-up and implementation. The State Party has indicated that a risk preparedness and disaster response plan will be developed for the property by 2016.

The management plan predominantly aims at the preservation and protection of Christiansfeld with regards to its town plan, historic architecture and landscape setting. The plan combines a list of specific measures divided into three areas; urban, architectural and cultural, to be undertaken in the forthcoming four years.. The current priorities and actions are intended to be implemented up until 2017, when a comprehensive evaluation and revision of the management plan is envisaged. Quality assessment indicators for the evaluation of its implementation are yet to be finalized. The management plan is yet to be officially adopted but the different actions contained in it have been endorsed by either the Kolding Municipality or the Management Group. The Moravian Church community remains very active in upholding its religious and social services. These also form opportunities for involvement in the social and ethical principles that underline the significance of the settlement.

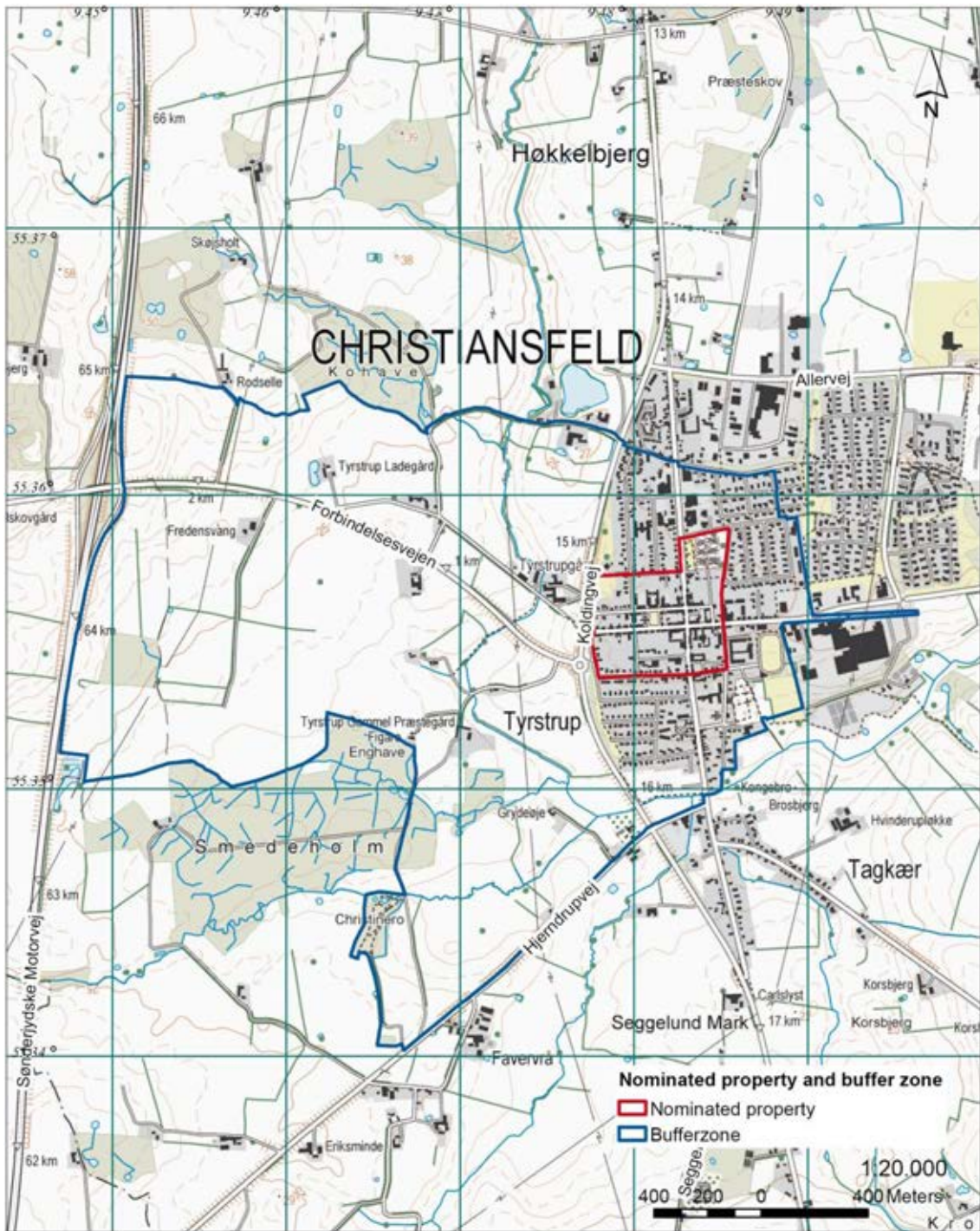
Additional recommendations

ICOMOS further recommends that the State Party give consideration to the following:

- Preserving historic surfaces in restoration and modernization measures and involving the National Agency for Culture in all cases where difficulties arise;
- Strengthening the level of legal protection of the complete property as an historic urban district or cultural heritage site;
- Augmenting the management plan to provide further details on the planned activities, in particular indicators which will facilitate quality assessment;
- Finalizing the proposed risk preparedness and disaster response plan;
- Completing the monitoring including specified indicator schemes, a manual and database by November 2016, as indicated by the State Party.

ICOMOS also recommends that the name of the property be changed to “Christiansfeld, a Moravian Church Settlement”.

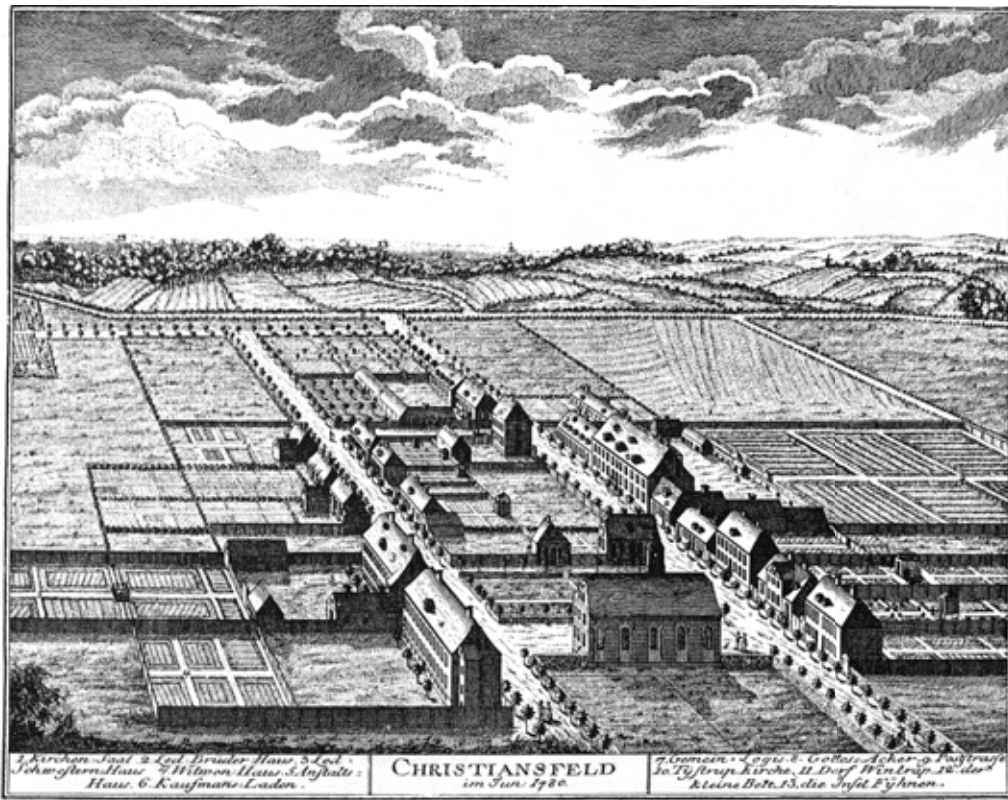
ICOMOS further recommends that the State Party, in cooperation with other States Parties which envisage participation in a larger serial nomination, develops a concept for a transnational serial nomination and prepares – with the assistance of ICOMOS in the context of upstream work if requested – an overall composition of the serial property and its nomination phases. Christiansfeld should be integrated into such a transnational serial property during its initial nomination phase.



Map showing the boundaries of the nominated property



Aerial view of Christiansfeld



Copper engraving, dated June 1780



Church Square



The facade of the Hall.