

## Daring More Democracy?

Practices in Urban Heritage Conservation and their Underlying Notions of Democracy in West Germany and North-Rhine Westphalia in the 1970s and '80s

LISA MARIE SELITZ

---

### ZUSAMMENFASSUNG

Demokratisierung wurde insbesondere in den 1970er Jahren als Aufgabe der deutschsprachigen Denkmalpflege diskutiert. Zeitgleich wurden durch weitreichende Reformen im Bereich der Stadtplanung Instrumente zur Demokratisierung von Planungsprozessen und zur Partizipation eingeführt und kodifiziert. Dieser Artikel zeichnet die Verflechtungen von Politik, Forschung, Recht und Verwaltung zu Vorstellungen von Demokratisierung und städtebaulicher Denkmalpflege in der ehemaligen Bundesrepublik Deutschland, insbesondere Nordrhein-Westfalen (NRW), nach. Der zeitliche Fokus liegt auf die für die Disziplin prägende Periode der späten 1960er Jahren bis zum Inkrafttreten des nordrhein-westfälischen Denkmalschutzgesetzes 1980. Am Beispiel des Engagements für den Erhalt der Arbeitersiedlung Eisenheim wird erörtert, wie Fragen von Klasse, gesellschaftlicher Repräsentation, Methodik und Anwaltschaft in die städtebauliche Denkmalpflege eingeführt wurden. Zudem wird aufgezeigt, wie die regulatorischen Rahmenbedingungen von Stadtplanung und städtebaulicher Denkmalpflege sich in NRW entwickelten – und wo der gesetzliche Rahmen des Denkmalschutzes letztlich hinter den Erwartungen zurückblieb.

Dieser Artikel verdeutlicht die seit den frühen 1970er Jahren bestehende theoretische und praktische Basis der städtebaulichen Denkmalpflege. Obwohl dieser Aspekt bislang kaum systematisch aufgearbeitet wurde, ist eine kritische Auseinandersetzung mit diesen Ursprüngen der Disziplin sinnvoll, um aktuelle Debatten zu gesellschaftlicher Repräsentation, normativen Leitlinien, Inwertsetzung und Governance in der Denkmalpflege zu reflektieren – insbesondere vor dem Hintergrund, dass die Bedeutung von urbanem Erbe und Partizipation für eine demokratische Gesellschaft aktuell wieder ins Bewusstsein der Disziplin gerufen werden.

### ABSTRACT

Democratisation emerged as a key theme in the discourse on heritage conservation in the former West Germany during the 1970s. This development aligned with urban planning reforms, which introduced and codified tools for the democratisation of planning processes. This article traces and exemplifies the interconnections among notions of democratisation in policy, research, law and administration, and urban heritage conservation. It focuses on West Germany and the state of North Rhine-Westphalia (NRW) during the formative period from the late 1960s up to the enactment of the Heritage Protection Act NRW of 1980.

By examining contemporary literature, legal documents, and key events, the article traces the evolution of the discipline of urban heritage conservation and its links to broader political and societal conditions and transformations. Taking the fight for the preservation of the 1840s workers' settlement Eisenheim in NRW as an example, it highlights how issues of class, identity, representation, methodology, and advocacy were introduced in urban heritage conservation. Furthermore, it critically assesses how the regulatory framework of urban planning and heritage conservation in NRW evolved in relation to participatory processes and democratic ideals – and where it subsequently fell short.

The article argues that urban heritage conservation in West Germany established a theoretical and practical foundation that was laid in the early 1970s and that reflected contemporary movements towards participation and the increasing integration of planning processes themselves. It is prudent to revisit and critically engage with the field's origin in order to navigate contemporary questions of representation, policy, values, and governance – especially as the importance of urban heritage and participation for a democratic society is being reinvoked.

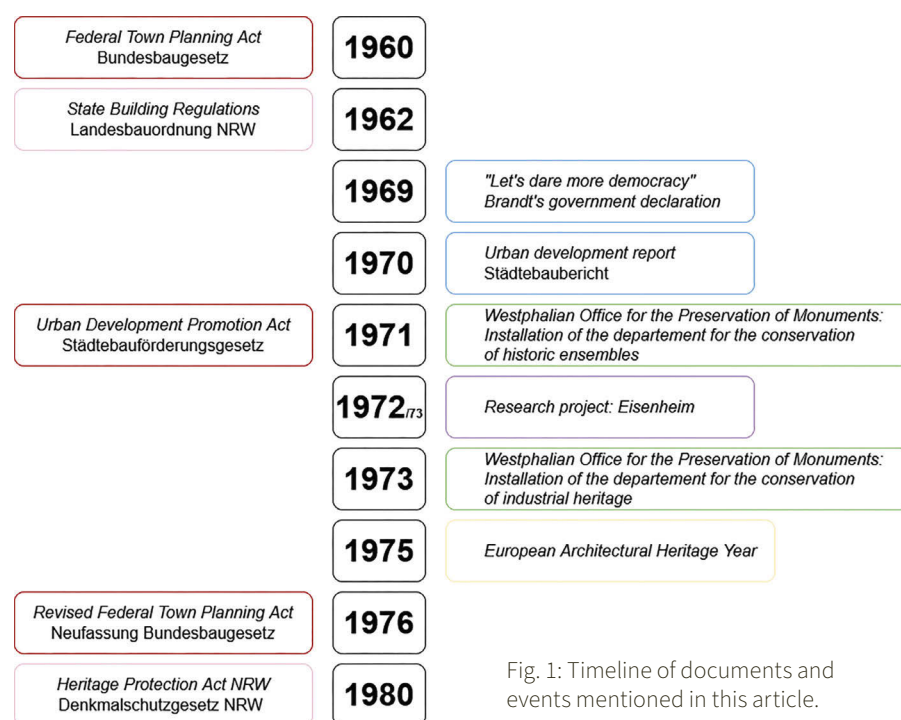


Fig. 1: Timeline of documents and events mentioned in this article.

## Urban Heritage in Context

Since urban heritage is a fluid and complex concept to safeguard, the negotiation processes and balancing of interests within urban development efforts become critically important. These practices are deeply shaped by the evolving legal and practical frameworks that accumulate over time, influenced by diverse spatial, societal, and political contexts. This article focuses on urban heritage conservation in the former West Germany, especially during its formative period of the 1970s, and its connection to democratic ideals.

For the purposes of this article, I define urban heritage conservation as encompassing all activities that are designed to function systematically and proactively within a planning context and that work towards the conservation of cohesive urban spaces and settlements to which historical significance is attributed. I intentionally chose a definition that is independent of the actors involved, as I discuss the roles of politicians, researchers, civil society activists, as well as institutions and authorities.

As a vantage point for this discussion, I have chosen Willy Brandt's iconic statement: "*Wir wollen mehr Demokratie wagen*" (Let's dare more democracy).<sup>1</sup> In his 1969 government declaration as the first Social Democratic chancellor of the Federal Republic of Germany, Brandt advocated for a governance approach that fostered greater participation. His words resonated in contemporary debates on urban renewal. During this same period, urban heritage

conservation emerged as a growing public concern, with its momentum peaking in the European Architectural Heritage Year of 1975.

Building on that, I will explore how democratic principles were embedded in the early debates on urban redevelopment and urban heritage conservation in the former West Germany. To illustrate these points, I will focus on the context of the western state of North Rhine-Westphalia (NRW) and its urban industrial heritage, as the state's cultural sovereignty itself serves as a tool of defensive democracy. I will also provide an overview of how the legal framework for heritage protection, established in NRW in the 1980s, evolved in relation to concepts of democracy and urban heritage conservation. Lastly, I will address how the idea of urban heritage as a democratic tool is being reintegrated into contemporary professional discourses.

## Urban Redevelopment and Social Policy

During Willy Brandt's term of office, several groundbreaking measures were introduced that would shape urban planning in West Germany both practically and theoretically. One of the most significant regulatory tools was the *Städtebauförderungsgesetz* (Urban Development Promotion Act),<sup>2</sup> a law aimed at promoting urban development in designated areas; the Act came into effect in 1971, although its groundwork had been laid in the mid-1960s (for an overview of documents and events mentioned in this article, see Fig. 1).

Due to the rapid pace of urban change – stemming both from the aftermath of the Second World War and the far-reaching, technocratic practices of land redevelopment (*Flächensanierung*) – a new regulatory mechanism was needed to guide redevelopment by means of federal and state funding. This need led to the introduction of the Urban Development Promotion Act (1971) as an addition to the existing Federal Town Planning Act (*Bundesbaugesetz*) that had been in place since 1960 and primarily focused on the control of land use.<sup>3</sup>

The Urban Development Promotion Act of 1971 introduced, for the first time, elements of citizen participation into planning law, granting affected communities the rights to information, protection, and involvement in the process.<sup>4</sup> In the 1970 *Urban Development Report*, which was announced in Brandt's government declaration, the "democratisation of the planning process" was highlighted as essential for enabling "democratic civic engagement [...] where the sphere of life of each individual is most directly affected."<sup>5</sup> Urban planning was to be defined and enabled to apply social policy.<sup>6</sup>

The goal was to promote a vision of democratisation that would foster "future-oriented, humane urban development".<sup>7</sup> This was groundbreaking because it meant that the needs of residents could no longer be separated from the processes of urban redevelopment. For the first time, the social costs of unchecked development – particularly for lower-income groups – began to be acknowledged. However, it is important to note that the progressive rhetoric

did not necessarily align with reality when it came to mitigating these costs.

Lauritz Lauritzen, a Social Democrat politician appointed Federal Minister for Building under both Chancellor Brandt and his predecessor Kurt Georg Kiesinger (*Christian Democratic Union of Germany*), embraced Brandt's call to "dare more democracy". In 1972, he published a collection of essays titled *Mehr Demokratie im Städtebau* (More Democracy in Urban Development), featuring contemporary concepts from the United States that promoted public participation.<sup>8</sup> Among these were Sherry Arnstein's influential *ladder of participation* (1969) and Paul Davidoff's concept of *advocacy planning* (1965).

Advocacy planning, also referenced in the 1970 *Urban Development Report* as a potential tool for democratising planning processes, seeks to provide expert support to those affected by planning – especially low-income families and marginalised communities, who may be unaware of how planning decisions impact them or lack the means to participate in decision-making processes. This approach aims to strengthen the representation of these groups, ensuring their needs and values are considered, thereby facilitating more pluralistic and democratic planning processes.

Davidoff, like Arnstein, took an activist's stance to urban redevelopment and promoted citizen involvement – as did German-speaking scholars such as: Lucius Burkhardt, who also discusses advocacy planning and urban heritage conservation in *Who Plans the Planning*;<sup>9</sup> Kristiana Hartmann and Franziska Bollerey, who connected the social plan – called for by the Urban Development Promotion Act – to urban heritage conservation;<sup>10</sup> and Roland Günter.

### University Involvement, Industrial Heritage, and Activism

In NRW, Roland Günter was one of the most influential researchers and activists within the field of urban rehabilitation and urban preservation. His career in heritage conservation began in the mid-1960s at the *Rhenish Office for the Preservation of Monuments*, where he was responsible for compiling lists of monuments in industrial cities across the Ruhr district, including Oberhausen. In his position, he pushed the contemporary boundaries of what was considered to be of heritage value, as he included the remains of industrial history.<sup>11</sup> Subsequently, as a professor of visual communication at the *University of Applied Sciences* in Bielefeld, Günter led a



Fig. 2: The Eisenheim workers' settlement. Werrastraße, seen from the southeast. Each building was designed for four parties (1/25/2025).



research project (1972–1973) involving 23 students, to document Eisenheim, an early (mid-19th century) workers' settlement or company town in Oberhausen that faced long-standing and acute threat of demolition for a proposed high-rise development.<sup>12</sup>

Initially focused on documentation, the project soon evolved into an activist effort for preservation, as Günter and his team forged strong ties with the local residents. According to the project report, one of their key objectives became making Eisenheim the best-known workers' settlement in Germany. The team employed a wide range of methodological approaches, which included not only analysing the historical and social significance of the settlement but also incorporated oral and visual history, as well as the newly developed method of *communication analysis* that focussed on the observation of social interactions within the urban space.<sup>13</sup> They extensively utilised various media and engaged with professional networks to amplify their efforts. Their approach was successful, as Eisenheim became a prime example of how activism and urban heritage conservation worked together to preserve a living urban environment (see Figs. 1 and 2).

Günter has long been an advocate of the belief that the built environment significantly influences communal living, communication, and the development of communities. Class, and the representation of lower-income populations, were central themes in both this project and Günter's teachings. Another of the project's goals, for example, reads: "Wir engagieren uns für Leute, die übers Ohr gehauen werden." (We are committed to helping people who are being ripped off.).<sup>14</sup> Günter and his *Project Group Eisenheim* actively promoted solidarity, emancipation, and organised resistance through civic action groups, grounded in the historical and social significance of the settlement.<sup>15</sup> For Günter, the protection of monuments was inseparable from the protection of the social context, or *milieu*.<sup>16</sup>

In 1972, Eisenheim was declared a monument by the Rhenish State Conservator. For Günter, heritage, the right to historical and cultural representation for all, and political action were deeply interconnected. He believed that the role of the conservator should extend beyond preserving physical monuments to also advocating for the gradually established social structures within them – as an ombudsman.<sup>17</sup>

Between 1973 and 1974, Günter presented the case study of Eisenheim within the research group on sociocultural conditions of the social plan at the Cen-

tre for Interdisciplinary Studies, *University of Bielefeld*.<sup>18</sup> A social plan was required by the Urban Development Promotion Act as a tool to assess the social impact of redevelopment. As an informal planning tool, it was not legally binding. Two notable members of the research group were Franziska Bollerey and Kristiana Hartmann.<sup>19</sup> Within the research group, Bollerey and Hartmann connected the social plan to the social impact of the built urban environment and to the work of heritage conservators – whom they demanded should reprioritise their duties to: Deprioritise the care for individual monuments, and instead reprioritise early and thorough involvement in urban planning processes while engaging with civic activist groups. Both researchers undertook doctorates that focused on the connection between urban planning since industrialisation and their connection to social reform.<sup>20</sup> Both also conducted extensive surveys on workers' settlements in the industrial Ruhr district, their social as well as historic values, and how to preserve and rehabilitate them.<sup>21</sup> At the time, it was hoped that social and heritage-related concerns together could carry enough political weight to counterbalance economic interests.

Hartmann and Bollerey were present at the 12th Art Historians' Conference in 1970, where proposals for reforming the preservation of monuments were presented – moderated by Günter – at the general meeting. Among other things, it was stated that heritage conservation is a political task, and that heritage conservation at that time could only be seen in the context of urban development.<sup>22</sup> As oil replaced



Fig. 3: Characteristic footpath (parallel to the main routes of the settlement, here Eisenheimstraße) located behind the main buildings, leading to outbuildings and kitchen gardens (1/25/2025).

the need for black coal, a profound structural change began in the industrial Ruhr district, accompanied by a Social Democratic state government, that lasted continuously between 1966 and 2005.<sup>23</sup>

### **The Legal Framework of the State's Conservators**

While the activist researchers tried to nudge institutionalised heritage conservators to consider more democracy and citizens' participation and to become actively involved, the offices for the preservation of monuments in NRW worked to establish their own role in planning processes.

At that time, their legal basis still dated back to the pre-democratic Prussian times of 1844<sup>24</sup> and 1891.<sup>25</sup> Their mandate under this basis was mainly limited to publicly owned buildings.<sup>26</sup> Since there was not yet a modern law for heritage protection, both state offices in NRW relied on other legal contexts to address their concerns. As public authorities, they leveraged their right to participate in urban planning under the Federal Town Planning Act.<sup>27</sup> This started the institutionalisation of urban heritage conservation in NRW. Their involvement in urban land-use planning (*Bauleitplanung*) allowed them to challenge plans that would affect or impair monuments and to identify objects and zones of interest for heritage conservation. These zones of interest were focused on the areas surrounding exceptional monuments such as churches and castles; or on areas with a high density of monuments, such as historic town centres – especially those threatened by urban redevelopment. Beginning in 1962, state building regulations (*Landesbauordnung*) prohibited the impairment of monuments and areas of historical, artistic, or urban development significance.<sup>28</sup> When local bylaws were established regarding design requirements (*Gestaltungssatzungen*) or (since 1976) on the preservation of areas designated for their significance to urban development (*Erhaltungssatzungen*), the states' conservators were to be involved.

Between the late 1960s and the implementation of the new Heritage Protection Act of NRW in 1980, the state offices developed various systematic approaches to maximise their impact despite having relatively limited staff and resources. These efforts are evident in the archive of the *Westphalian Office for the Preservation of Monuments*, including using form sheets, drawing directly into plans and returning them to the municipalities, listing evidently deteriorated ensembles and town centres, and providing statements and expert reports.<sup>29</sup>

In 1971 Westphalia established a department dedicated to the conservation of historic ensembles, and then in 1973 for the conservation of industrial heritage. These new areas of focus reflected the expanding concept of what was considered worthy of protection as heritage. The discussed importance of urban development, folklore (or class), and technical advancements in the labour sector for heritage protection, along with the ongoing debate about the significance of what is now referred to as the historic urban landscape, were also reflected in the state government's new legislation.

### **Democratic Elements Within the Heritage Protection Act (NRW) of 1980**

It was said that Dietrich Ellger, the state conservator of Westphalia-Lippe at that time, initially had a reserved attitude towards the Heritage Protection Act of 1980, as the state government was keen to find a solution that was as *democratic as possible*.<sup>30</sup> The legal changes gave local authorities more power over monument protection.<sup>31</sup> With the new legal framework, nearly 400 municipalities in NRW became their own authorities on monument protection. This decentralisation and transmission of decision-making powers from the two state offices to the municipalities aimed to bring decision makers closer to the objects of preservation, also encouraging greater citizen involvement.<sup>32</sup> The former state authorities were restructured into advisory institutions. Nevertheless, the law as well as the diverse expertise concentrated at these institutions ensured that they were systematically involved in all decisions related to heritage protection.

With the new legal framework, monuments were to be constitutively listed and therefore their conservation status made legally binding for the convenience of citizens. Local councils were tasked with establishing monument committees to communicate heritage issues to both politicians and the public. Volunteers with expertise in heritage conservation were designated as local advocates and oversight bodies, acting as multipliers to disseminate knowledge and ensure accountability. Local heritage statutes were introduced that provided for a new legal framework for the protection of entire areas, while an informal communal heritage plan for municipalities was to align the interests of urban heritage conservation with broader urban development goals on a local level. The municipalities gained pre-emption rights for monuments (suspended in 1998, reintroduced in 2022) and it was clarified that the Urban Develop-

ment Promotion Act could be used to fund heritage protection with the involvement of the offices for the preservation of monuments. Additionally, a state council for the conservation of monuments was to be established to provide guidance on urgent matters.

### And Now

In my work as a scientific advisor for urban heritage conservation at the successor institution of the office for preservation of monuments in Westphalia-Lippe, I frequently encounter traces of these discussions that were introduced in the 1970s but unfortunately never fully lived up to their potential.

Monument committees in local councils occasionally hold votes on whether to list a monument, attempting to enforce their understanding of their political role, despite not having the legal right to do so when the object in question meets the legal criteria to be listed as determined by experts.<sup>33</sup> One of these criteria – besides, among others, the significance for the conditions of work and production (*Bedeutung für Arbeits- und Produktionsverhältnisse*) that was aimed at industrial heritage – is the folkloristic heritage value (*volkskundlicher Erhaltungsgrund*). This category of heritage values, according to legal commentaries, still applies exclusively to the cultural heritage of the so-called “lower and middle class”<sup>34</sup> – an allocation that is now viewed critically, following significant advancements in the field of cultural anthropology. I also regularly encounter town plans that still designate heritage areas and zones of interest identified in the 1970s, despite these areas no longer having a proper legal basis because they were not converted to local statutes. Local bylaws and statutes are often outdated, and cities in Germany generally lack the necessary tools to effectively enforce urban conservation and design standards when there is no binding status of protection. In the past 44 years, only about 5 to 7 percent of municipalities in NRW have implemented a communal heritage plan.<sup>35</sup> Of those, most are outdated, incomplete, or lack proper enforcement mechanisms. The proposed state council for the conservation of monuments, which was intended to offer guidance in urgent matters, was never established. The law never fully worked as intended; furthermore, its reform in 2022 not only partially failed to improve its applicability but also further weakened the position of the state offices. Moreover, jurisdiction and political flexibility are becoming increasingly restrictive, compounded by a lack of funding, which severely hampers effective heritage preservation. Support has waned across

large segments of the population, while social heterogeneity naturally continues to rise. The living environment is no longer primarily based on slowly evolved social and built structures – as remained prevalent in the 1970s – but must instead adapt to increasingly dynamic conditions. Other issues have become more urgent and critical – particularly the climate crisis and the preservation of democracy.

At the same time, the democratic potential of cultural heritage is now – much like during that formative period of the 1970s – recognised and discussed as a vital tool to empower and involve citizens in and for heritage conservation as well as democratic processes, possibly “where the sphere of life of each individual is most directly affected” – as Brandt phrased it in 1969.<sup>36</sup> Initiatives such as the *Faro Convention* on the value of cultural heritage for society, that aims to “empower [...] communities to take an active role in decision-making towards direct democracy”;<sup>37</sup> UNESCO’s *Recommendations on the Historic Urban Landscape*, that understands itself as “a contribution of a more open, democratic and socially sensitive toolkit for urban conservation”;<sup>38</sup> and the *Association of Critical Heritage Studies*, that seeks to democratise heritage “by consciously rejecting elite cultural narratives” [...] “embracing the heritage insights of people, communities and cultures that have traditionally been marginalised in formulation of heritage policy”<sup>39</sup> all point in this direction. Members of the *German Organisation of State Conservators* (VDL) just recently stated that Germany’s urban heritage conservation practices (*städtebauliche Denkmalpflege*) in particular offer formats for citizen participation that might be transferable to other areas of heritage conservation.<sup>40</sup> It is interesting to note that methods of empirical social research – that are now called for in the heritage field to expand our knowledge on what is valued as heritage, and why – were already tested in the field of urban conservation in the 1970s.

Conservation is never an end in itself; it is always connected to contemporary society and is inherently values-based. Disciplines such as urban planning and heritage conservation, which are shaped by societal values and needs, require constant recalibration as they contribute to cultural policy. And cultural policy, in turn, demands a commitment to democratic principles – whether representative, direct, deliberative, local, or participatory. Transparency, informality, deliberation, and a touch of advocacy seem like a strong foundation from which to begin this work.



## Figures

1-3 Lisa Marie Selitz

## Endnotes

- 1 Deutscher Bundestag, 6. Wahlperiode, 5. Sitzung, Bonn, Dienstag, den 28. Oktober 1969, *Stenographischer Bericht*, p. 20, <https://dserver.bundestag.de/btp/06/06005.pdf> (30 December 2024). Translation by the author.
- 2 See *Gesetz über städtebauliche Sanierungs- und Entwicklungsmaßnahmen in den Gemeinden. Städtebauförderungsgesetz*, vom 27. Juli 1971 (BGBl. 1971 I Nr. 30, p. 341), [http://www.bgbl.de/xaver/bgbl/start.xav?startbk=Bundesanzeiger\\_BGBl&jumpTo=bg-bl171s1125.pdf](http://www.bgbl.de/xaver/bgbl/start.xav?startbk=Bundesanzeiger_BGBl&jumpTo=bg-bl171s1125.pdf) [English denomination translated by the author] (30 December 2024).
- 3 See *Bundesbaugesetz*, 23.06.1960 (BGBl. 1960 I Nr. 72, p. 1125), [http://www.bgbl.de/xaver/bgbl/start.xav?startbk=Bundesanzeiger\\_BGBl&jumpTo=bg-bl160s0341.pdf](http://www.bgbl.de/xaver/bgbl/start.xav?startbk=Bundesanzeiger_BGBl&jumpTo=bg-bl160s0341.pdf) [English denomination translated by the author] (30 December 2024).
- 4 For a contemporary discussion of this see Bernd Schäfers, Partizipationschancen nach dem Städtebauförderungsgesetz, in: Lauritz Lauritzen (Ed.), *Mehr Demokratie im Städtebau. Beiträge zur Beteiligung der Bürger an Planungsentscheidungen*, Hannover 1972, p. 257–273.
- 5 Deutscher Bundestag, 6. Wahlperiode, *Städtebaubericht 1970 der Bundesregierung* (Drucksache VI/1497), p. 96, <https://dserver.bundestag.de/btd/06/014/0601497.pdf> [Translated by the author] (30 December 2024).
- 6 Ibid.
- 7 Ibid [Translated by the author].
- 8 Lauritz Lauritzen (Ed.), *Mehr Demokratie im Städtebau. Beiträge zur Beteiligung der Bürger an Planungsentscheidungen*, Hannover 1972 [English title translated by the author].
- 9 Jesko Fezer, Martin Schmitz and Lucius Burckhardt (Ed.), *Who Plans the Planning? Architecture, Politics and Mankind*, Basel 2020; Lucius Burckhardt, *Wer plant die Planung?* (1974), in: Bazon Brock (Ed.), *Lucius Burckhardt. Die Kinder fressen ihre Revolution. Wohnen, Planen, Bauen, Grünen*, Köln 1985, p. 357–366.
- 10 Franziska Bollerey, Kristiana Hartmann und Margret Tränkle, *Denkmalpflege und Umweltgestaltung. Orientierung und Planung im Stadtbereich. Stadtgestaltung zwischen Denkmalpflege und Schrebergarten*, München 1975.
- 11 Self-descriptions of this period include those in: Roland Günter, *Vom Elend der Denkmalpflege und der Stadtplanung. Kommunale Studien zur Philosophie des Bewahrens und des Zerstörens*, 2nd ed., Essen 2015 (*Einmischen und Mitgestalten*, Vol. 24), p. 51–56.
- 12 See Fachhochschule Bielefeld, *Rettet Eisenheim. Eisenheim 1844–1972. Gegen die Zerstörung der ältesten Arbeitersiedlung des Ruhrgebietes*. 4th ed., Hamburg 1977. The project was led by Günter alongside Jörg Boström.
- 13 It should be noted that even without being explicitly named in the literature, it can be assumed that Janne Günter introduced methodological approaches such as the communication analysis of the study project. In 1974, she moved to Eisenheim together with her husband, Roland Günter, and their children.
- 14 Fachhochschule Bielefeld 1977 (See note 12), n. pag. [Translated by the author].
- 15 Ibid.; See also Roland Günter and Rolf Hasse, *Handbuch für Bürgerinitiativen. Argumente, Berichte, Erfahrungen*, Berlin 1976.
- 16 See Roland Günter, Arbeiter-Siedlungsbau als Dokument spezifischen Nachbarschafts- und Gemeinschaftsverhaltens, in: Johannes Biecker and Walter Buschmann (Ed.), *Arbeitersiedlungen im 19. Jahrhundert. Histor. Entwicklung, Bedeutung u. aktuelles Erhaltungsinteresse*, Bochum 1985, p. 89–110, p. 89.
- 17 Günter 2015 (See note 11), p. 144.
- 18 Bollerey et al. 1975 (See note 10), p. 7.
- 19 Today, Bollerey is an emeritus professor of the history of architecture and urbanism at the Faculty of Architecture and the Built Environment at *TU Delft*. Hartmann is an emeritus professor of the Department of History of Architecture and Urban Planning at the *Technical University of Braunschweig*.
- 20 See Franziska Bollerey, *Architekturkonzeptionen der utopischen Sozialisten. Alternative Planung und Architektur für den gesellschaftlichen Prozess*, Diss., revised repr. of 1977, Berlin 1991; Kristiana Hartmann, *Deutsche Gartenstadtbewegung. Kulturpolitik und Gesellschaftsreform*, Berlin 1976, dissertation titled: “Architekturkonzeptionen der Deutschen Gartenstadtbewegung”, München 1973.
- 21 See, for example, Franziska Bollerey, Kristiana Hartmann and Jose P. Kleihues, *Wohnen im Revier. 99 Beispiele aus Dortmund 1975; Siedlungen vom Beginn der Industrialisierung bis 1933; ein Architekturführer mit Strukturdaten*, München 1975 (Dortmunder Architekturhefte, 1); Franziska Bollerey and Kristiana Hartmann, *Siedlungen aus den Regierungsbezirken Arnsberg und Münster. Beitrag zu einem Kurzinventar*, Dortmund 1977 (Dortmunder Architekturhefte Dokumentation des Forschungsvorhabens Wohnen und Arbeiten im Ruhrgebiet. Arbeitsschritt 1, 8); Franziska Bollerey and Kristiana Hartmann, *Die Stadt Herne: Gutachten Arbeitersiedlung*, Herne 1980; Franziska Bollerey, *Planungsbeispiel Siedlung Klapheckenhof, Gelsenkirchen. Gutachten über Bestand, Erhaltung, Erneuerung und Entwicklung*, Dortmund 1978; B + H Angewandte Stadtforschung, *Siedlungen aus dem Reg. Bez. Düsseldorf. Beitrag zu einem Kurzinventar*, Essen 1983 (this publication featured Eisenheim).
- 22 See Mitgliederversammlung des Verbandes deutscher Kunsthistoriker e. V., Köln, 9. April 1970, in: *Kunstchronik*, 23 (1970), No. 10, p. 307; Hartwig Beseler, Die Denkmalpflege auf dem Deutschen Kunsthistorikertag Köln 1970, in: *Deutsche Kunst und Denkmalpflege*, 28 (1970), p. 157–160.
- 23 Further reading, see Christoph Nonn, *Geschichte Nordrhein-Westfalens*, München 2009 (Beck'sche Reihe C.-H.-Beck-Wissen, 2610).

- 24 In 1844 the Office of the Conservator of Monuments in Prussia was created. See Almuth Gumprecht, Vom Provinzialkonservator zum Westfälischen Amt für Denkmalpflege. Organisation und rechtliche Grundlagen, in: Landschaftsverband Westfalen-Lippe, Westfälisches Amt für Denkmalpflege (Ed.), *Im Wandel der Zeit: 100 Jahre Westfälisches Amt für Denkmalpflege*, Münster 1992, p. 418–426, p. 418.
- 25 In 1891 the responsibility of the Prussian State Conservator was transferred to provincial conservators (Ibid, p. 418).
- 26 They were also able to influence privately-owned monuments through setting funding requirements.
- 27 Gumprecht 1992 (See note 24), p. 421.
- 28 See §§ 14 and 103 BauO NRW: Bauordnung für das Land Nordrhein-Westfalen, vom 25.06.1962 (GV. NW. 1962 p. 373), [https://recht.nrw.de/lmi/owa/br\\_gv\\_show\\_pdf?p\\_jahr=1962&p\\_nr=45](https://recht.nrw.de/lmi/owa/br_gv_show_pdf?p_jahr=1962&p_nr=45) (30 December 2024).
- 29 The archive is currently being researched by Nina Overhageböck and the author.
- 30 Paraphrased after Holger Mertens, 125 Jahre Denkmalpflege in Westfalen-Lippe, in: *Denkmalpflege in Westfalen-Lippe*, 23 (2017), No. 2, p. 4–25, p. 15.
- 31 The following remarks are based on the Heritage Protection Act: *Gesetz zum Schutz und zur Pflege der Denkmäler im Lande Nordrhein-Westfalen* (Denkmalschutzgesetz – DSchG), vom 11. März 1980 (GV. NW. 1980, p. 226), [https://recht.nrw.de/lmi/owa/br\\_gv\\_show\\_pdf?p\\_jahr=1980&p\\_nr=22](https://recht.nrw.de/lmi/owa/br_gv_show_pdf?p_jahr=1980&p_nr=22) (30 December 2024).
- 32 See Jörg Allendorf, *Die Entwicklung der kommunalen Denkmalpflege und die Sonderstellung der Stadt Köln*, Osnabrück 2009, p. 105.
- 33 See, for example, the following news articles for the cities of Haltern, Möhnesee, Marl, and Detmold: <https://www.halternerzeitung.de/haltern/einstimmiges-votum-ausschuss-stimmt-gegen-av8-als-denkmal-w1691261-3000367830/>; <https://www.soester-anzeiger.de/lokales/moehnesee/moehnesee-rat-denkmalschutz-torhaus-jagd-schloss-meinolf-92510876.html>; <https://www.marler-zeitung.de/marl/landeskonservator-holger-mertens-marler-rat-hat-kein-mitspracherecht-beim-denkmalschutz-w811731-9000498627/>; [https://www.lz.de/lippe/detmold/23855807\\_Auch-der-Rat-stimmt-gegen-den-Denkmalschutz-So-geht-es-nun-mit-der-Friedenskirche-weiter.html](https://www.lz.de/lippe/detmold/23855807_Auch-der-Rat-stimmt-gegen-den-Denkmalschutz-So-geht-es-nun-mit-der-Friedenskirche-weiter.html) (all 20 January 2025).
- 34 Dimitrij Davydov, Ernst R. Hönes, Birgitta Ringbeck, and Holger Stellhorn (Ed.), *Denkmalschutzgesetz Nordrhein-Westfalen. Kommentar*, 7th ed., Wiesbaden 2024, § 2 DSchG NRW, margin notes 81–85 [Translated by the author].
- 35 See Jörg Beste, Heike Engel, and Janbernd Oebbecke, *Gutachterliche Untersuchung „Evaluation des Denkmalschutzgesetzes Nordrhein-Westfalen“*. Abschlussbericht, Köln/Münster, 5 March 2018, p. 124.
- 36 See note 5. Further reading, see Lisa Marie Selitz, Zur transformativen Ausgestaltung urbanen Kulturerbes, in: Hans-Rudolf Meier, Simone Bogner and Gabriele Dolf-Bonekämper (Ed.), *Instabile Konstruktionen. Interdisziplinäre Forschungen zu »Identität und Erbe«*, 1st ed., Ilmtal-Weinstraße 2022 (Schriftenreihe des DFG-Graduiertenkollegs 2227 „Identität und Erbe“, Vol. 2), p. 234–247.
- 37 Council of Europe (Ed.), *The Faro Convention Action Plan Handbook 2018–2019. Council of Europe Framework Convention on the Value of Cultural Heritage for Society*, 201, <https://www.coe.int/en/web/culture-and-heritage/faro-action-plan> (20 January 2025).
- 38 Francesco Bandarin, Reshaping Urban Conservation, in: Ana Pereira Roders and Francesco Bandarin (Ed.), *Reshaping Urban Conservation. The Historic Urban Landscape Approach in Action*, Singapore 2019 (Creativity, Heritage and the City, Vol. 2), p. 3–20, p. 5.
- 39 Association of Critical Heritage Studies, *Manifesto*, 2012, <http://archanth.cass.anu.edu.au/centres/chms/association-critical-heritage-studies> (20 January 2025).
- 40 Irene Plein, DenkMal miteinander – Teilhabe in der Denkmalpflege. Teil 2 – Vermittlung, bürgerschaftliches Engagement und Bürgerbeteiligung, in: *Denkmalpflege in Baden-Württemberg*, 53 (2024), No. 2, p. 98–109, p. 109, <https://journals.ub.uni-heidelberg.de/index.php/nbdpfbw/issue/view/7037> (16 June 2024).