



**Concept for conservation
the cultural landscape
of Transylvania**

**Analysis, action
and an architectural design
for an education campus**

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1. History of the Transylvanian Saxons and the fortified churches

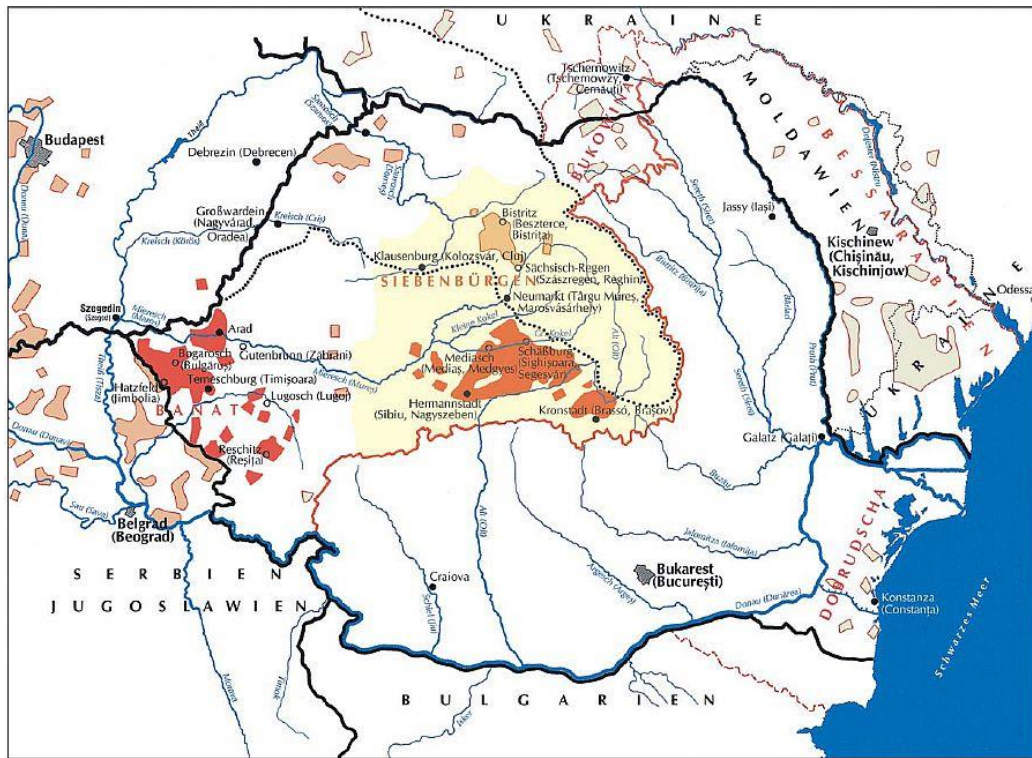
In the 12th century, the first German settlers came to Transylvania. They were invited by the Hungarian king King Géza II, who lived from 1141 to 1162. The reason for this was the consolidation of his power and the defense against enemies. In order to make a settlement attractive, the Hungarian king furnished the settlers with numerous privileges, which were written down in the "Goldene Freibrief". Until the 19th century, the Transylvanian Saxons were able to retain most of these privileges. The settlers came mainly from the area between Reihn and Moselle, but also from Luxembourg. Over time, these settlers developed their own culture and dialects. In the 13th century, there were repeated attacks by Tatars and Turks. For protection, initially remote castles were built, but often missed their military benefits, since the attackers often led to very surprising attacks and often lacked the time to flee to the fortresses. Therefore, it began to fortify the central churches and expand to fortified churches. When they attacked, the people of the settlements with their belongings sought shelter in the buildings until the plundering invaders withdrew. These events created a cultural landscape, with 266 historic churches and 164 fortified churches, which is unique in Europe.¹

Throughout history, the settlement area of the Transylvanian Saxons was on the territory of various states, such as Hungary, Austria-Hungary, the Ottoman Empire and Romania. However, the biggest changes happened in the 20th century. After Austria-Hungary had lost the First World War, the territory of today's Transylvania Romania was slammed, which had fought on the side of the

victors. Many of the Transylvanian things support this process, as they hope for better minority rights. Under the rule of the Hungarians there was a strong policy of Magyarization. In the course of the second Vienna arbitration award, the area of today's Transylvania was divided between Hungary and Romania in 1940. Both countries were at the beginning of the war on the side of Germany. In 1944, Romania changed sides, which made it to the winners after the end of the war. During the Second World War, the German population of Transylvania was integrated into the politics of the National Socialists. The male population had to fight in the German army.¹

After the Second World War and with the seizure of power by the communists it came between 1945 and 1949 to the carry-over of 80,000 people of the German ethnic group in the Soviet Union, where they had to perform forced labor. In the following years there were expropriations, reprisals and forced collectivization. Between 1950 and 1999, a large exodus from Romania stat. In 1978, the Romanian dictator Ceausescu had with the German Chancellor Helmut Schmidt
An agreement was reached whereby 12,000 ethnic Germans were allowed to leave the country for the consideration of DM 8,000 per person per year. Between 1989 and 1999 there was another wave of emigration, so that in 1999 only 60,000 ethnic Germans lived in Romania. This meant that the number of Germans in the 1930s was still 800,000 people, after the Second World War still 400,000 people and by 2000 only 60,000 people.¹

Die deutsche Bevölkerung Siebenbürgens und Rumäniens seit 1919



0 100 200 km

- Gebiete, deren deutsche Bevölkerung 1940 fast vollständig ins Deutsche Reich umgesiedelt wurde.
- Gebiete, deren deutsche Bevölkerung 1944-1947 zum größten Teil nach Deutschland geflüchtet ist oder vertrieben wurde.
- Gebiete, deren deutsche Bevölkerung zum größten Teil 1950-1990 nach Deutschland ausgewandert ist.
- Das historische Siebenbürgen.

— Heutige Staatsgrenzen

- - - - - Grenze Rumäniens zu Österreich-Ungarn 1919

..... Teilung Siebenbürgens durch den Zweiten Wiener Schiedsspruch 1940

- - - - - Nordbukowina und Bessarabien gehörten bis 1940 und 1941-1944 zu Rumänien, die Südbukowina bis 1940

● Hauptstädte

● Städte mit über 100.000 Einwohnern

○ Städte und Gemeinden unter 100.000 Einwohnern

Figure 1., The German Population since 1919

2.The current situation of the fortified churches

In Transylvania there are 266 historic churches and 164 fortified churches, which were built by the Transylvanian Saxons. These structures are unique in the world and differ from castles in German-speaking countries in that they were built as community projects throughout the community. ²

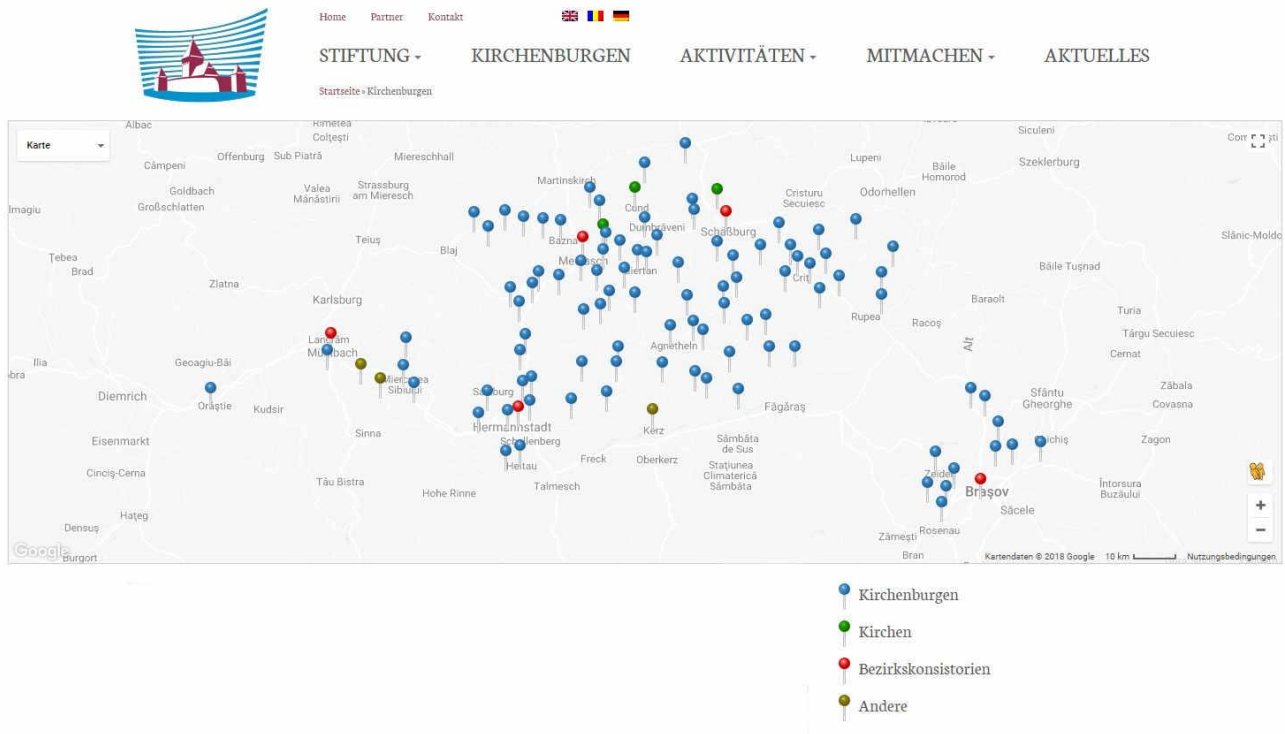


Figure 2, The geographic location of the fortified churches.

Of these, 7 are currently under UNESCO protection. The structural substance, however, reveals great differences. So are the fortified churches, which are touristically developed, in good to very good condition. Buildings that are located in remote areas often have serious deficiencies, so many are in danger of decay. Due to the emigration of the German population there is often no means and will of the current population to preservation buildings. The current population consists mostly of Romanians, Roma, Hungarians and a few Germans. Since these ethnic groups belong to different religious denominations, and often have their own churches, there is very little need to use the churches for a different faith. The Romanians and Roma are for the most part of the Christian Orthodox, Hungarian are Catholics and German Protestants. ²

Year	total population	Romanians(%)	Roma (%)	German(%)	Hungary(%)	Different minorities (%)
1869	4224436	59	1,3	11,9	24,9	2,9
1900	4840722	55,2	0,6	11,9	29,4	2,9
1930	5114214	58,3	0,8	9,7	26,7	4,5
1948	5761127	65,1	-	5,8	25,7	3,4
1992	7723313	75,3	1,1	1,2	21	1,4
2011	6789250	70,6	3,9	0,4	17,9	7,2

Figure 3, The demographic development in Transylvania

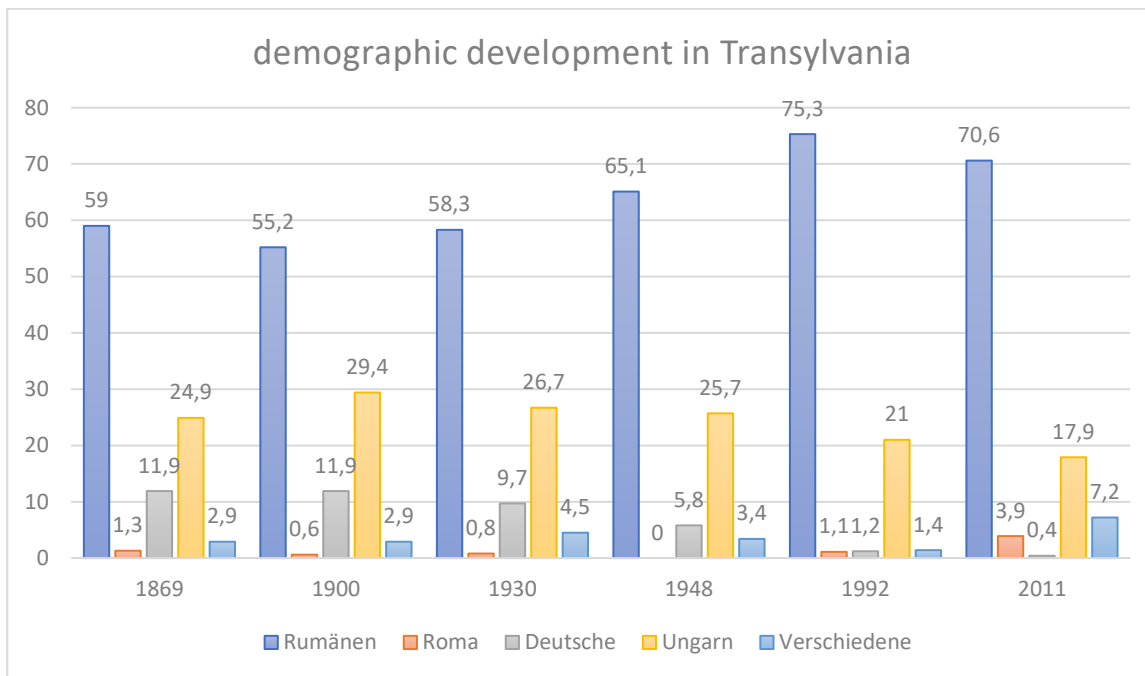


Figure 4, The demographic development in Transylvania

The composition of ethnic groups is very different between cities and villages. The German population is at a constant level in the cities, where in many villages there are no or almost no people of this ethnic group. Throughout history, the various populations have mostly lived in a peaceful coexistence. Therefore, the church castles are often not considered by their current residents as their cultural heritage

3.1. Tourism

3.2. Schäßburg (Sighișoara)

The tourism sector is currently very different. In larger cities, such as in Sighișoara, whose center was declared a UNESCO World Heritage Site in 1999, tourism is very strong. The old town was lovingly restored here, and was also the backdrop for numerous films. Desweiteren takes in the city, the novel character Dracula by Bram Stoker and his real role model Vlad III. Drăculea, which is said to have been born in the city, plays an important role. These places have created many jobs in the city. Thus, the preservation of the historic cities is not only ensured by the UNESCO status, but also by the economic dependence of the current population. This city can be seen as an example of the population development in the cities and how the cultural heritage of the Siebenburger Saxons can be maintained.

Year	total population	Romanians	Roma	German	Hungary	Different minorities
1880	9855	2499	K.A.	5660	1218	478
1900	12082	3324	K.A.	6096	2322	340
1966	26207	16110	77	5639	4303	78
1992	36170	27597	127	1317	7117	12
2002	32394	25429	278	568	6002	117

Figure 5, The demographic development in Sighișoara.

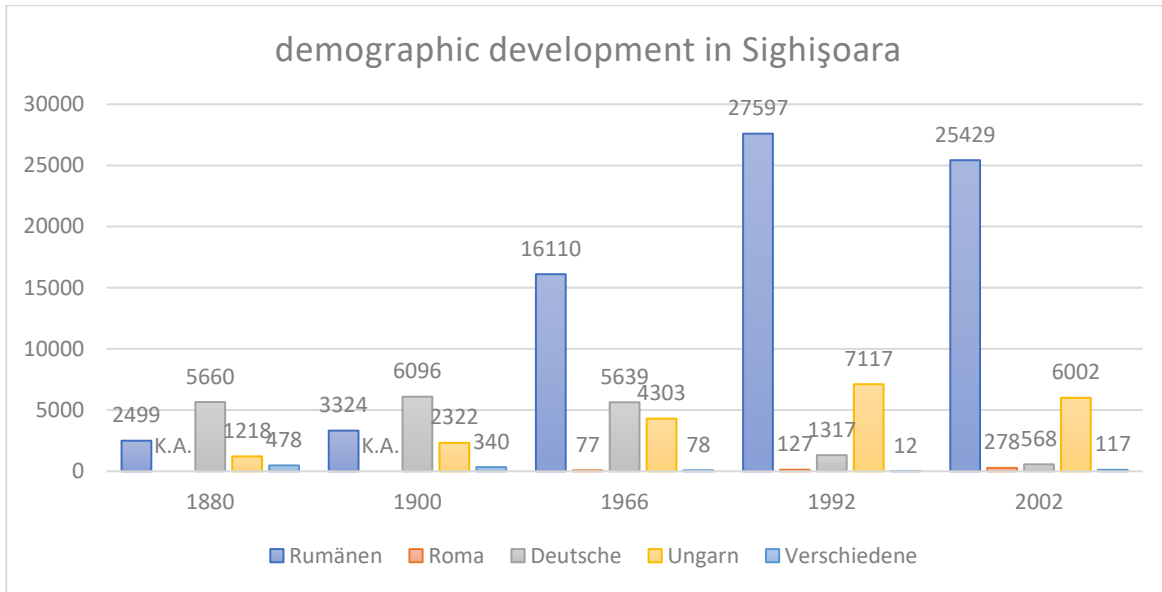


Figure 6, The demographic development in Sighișoara.



Figure 7 and 8, Photos from Sighișoara.

3.3. Holzmengen (Hosman)

In complete contrast, there are villages like Hosman. The German population has left the village almost completely. There are almost no tourists in this village. Only a few former inhabitants and their descendants visit the place in summer time and the are called "Sommersachsen".

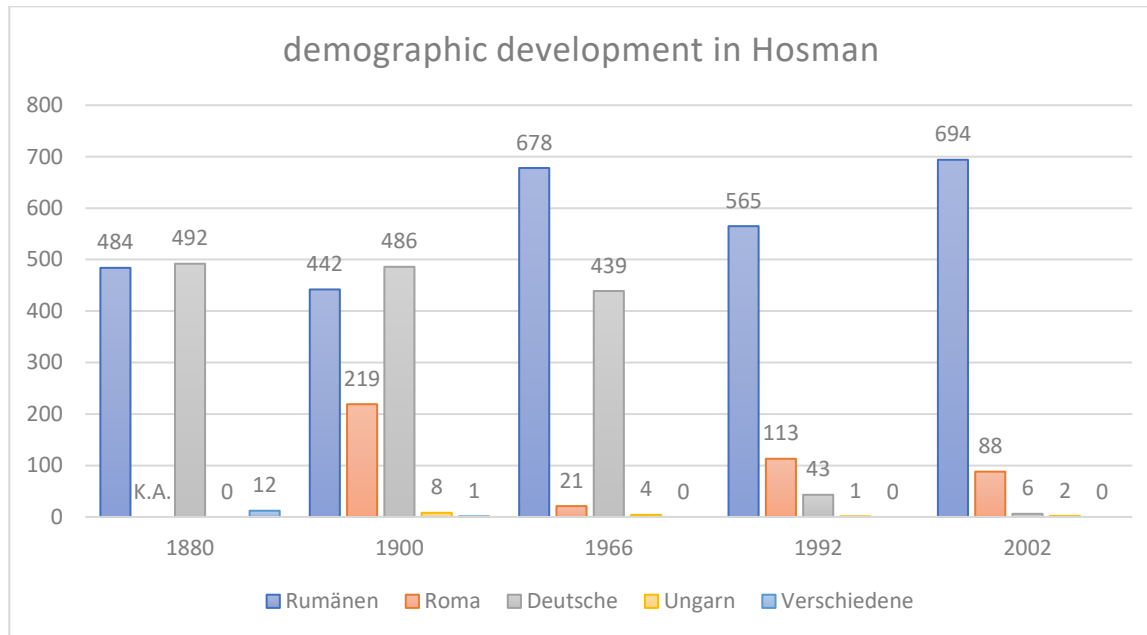


Figure 9, The demographic development in Hosman.

Year	total population	Romanians	Roma	German	Hungary	Different minorities
1880	988	484	unbekannt	492	0	12
1900	937 + (219)	442	(219)	486	8	1
1966	1142	678	21	439	4	0
1992	722	565	113	43	1	0
2002	790	694	88	6	2	0

Figure 10, The demographic development in Hosman.



Figure 11 and 12, Photos from Hosman.

4. Concept

Because there are a large number of fortified churches, and each of them is unique, preserving this cultural heritage will require various measures to sustain all. In the touristically developed areas it will be very easy to get the buildings. Already, the UNESCO-protected buildings are in good structural condition. The example of Schäßburg shows that there is great tourism potential for the region. The problem with conservation lies in the smaller villages. There, other measures will be needed to ensure the preservation of the fortified churches. In these villages, to which Hosman says it could be a way for educational institutions and individuals to sponsor the structures. This would also lead to new jobs being created in these villages. Which would also lead to an acceptance of the local population. A further possibility of the conversion of the fortified churches is to start educational institutions. These can be found both at the university level, as well as in the establishment of community colleges. Furthermore there is great potential in soft tourism. This sector also has great growth potential, especially in an increasingly hectic world. The most important thing, however, is to convey to the people that they have a great treasure, which is unique in this form, and that any investment in infrastructure and preservation is an investment in the future. It must also be shown to people that although the different ethnic groups in the past often had parallel ways of life, they still share a common history and that the fortified churches and the Saxon villages were an important part of the Transylvania's cultural landscape. If this fact becomes clear to people, they will strive for their own preservation and no longer see these structures as part of a culture that is almost non-existent, but as their cultural heritage to be preserved. Cause of

there is such a large number of buildings, each of which is unique, it would be important to create a central office, which coordinates all measures. In the end, the goal must be that the fortified churches be preserved by the local people themselves. In order to prevent this cultural landscape from disappearing, various measures and a rethinking of the local population will be the key to the preservation of the cultural heritage and the economic advancement of the region. With help for self-help, it will be possible to preserve the fortified churches and the Saxon villages for future generations.

5.1. Measures in detail

5.2. Visits

One important way to show people how precious the fortified churches are is to make them accessible. One possibility is sightseeing, which are offered to the local population. It is important that the local population is involved as well. It would be best if the tours were also organized by residents. This would create jobs and increase acceptance.

5.3. Discussions

Another important element is that decisions about how to proceed in detail are discussed with the village community and that suggestions and wishes of the local population are also taken into consideration. At the same time, moderation should be guided by the intuition created by the central, but you have to take into account the interests of the residents.

5.4. Further education and workshops

A further possible conversion of some fortified churches lies in the new use as community colleges and other educational institutions. There, people can continue their education in various fields. These training courses and workshops should cover a wide range of different training. There, the locals, but also people from outside can learn skills that they can later use for their professional and private life

5.5 Partnerships for buildings

In order to preserve the fortified churches and historic villages, I propose the possibilities of sponsorships. These can be taken over by individuals, but also by educational institutions such as universities. An example of this is Schöenberg (Dealu Frumos), where the University of Bucharest carries out conservation research. Some universities could take over sponsorships for fortified

churches, which are very remote and have little tourist potential. Educational institutions could be created there, where the students of various institutions will be shown how to deal with historic building structures. These sponsorships would preserve both the fortified churches and also revitalize the local economy, as the visitors would live in the villages for a certain period of time. Furthermore, the residents could be involved in the processes of the educational institutions. This would also create local jobs. Another advantage would be that people will be shown a positive image of the fortified churches, and that the locals will also seek to preserve it, as it also has financial and social benefits for them.

5.6. Advertising

In order to increase the awareness of the region outside Romania, it is extremely important to focus more on the marketing of the fortified church region. Good public relations work is the key to the other measures. The region is known for its beauty very few people outside Romania. Public relations work on the Internet is particularly important in order to reach the younger generation and a wide audience.

6.1. Design for an educational campus of the TU Vienna in Magarei (Pelisor)

6.2. Magarei (Pelisor)

The first documentary mention dates from the middle of the 14th century. Throughout history, disputes arose with the nearby town of Biertan. In 1676, the inhabitants were prohibited by the Saxon Nations University to leave the village to prevent emigration. A major fire destroyed part of the village at the end of the 18th century. Currently Magarei has about 500 inhabitants. ³

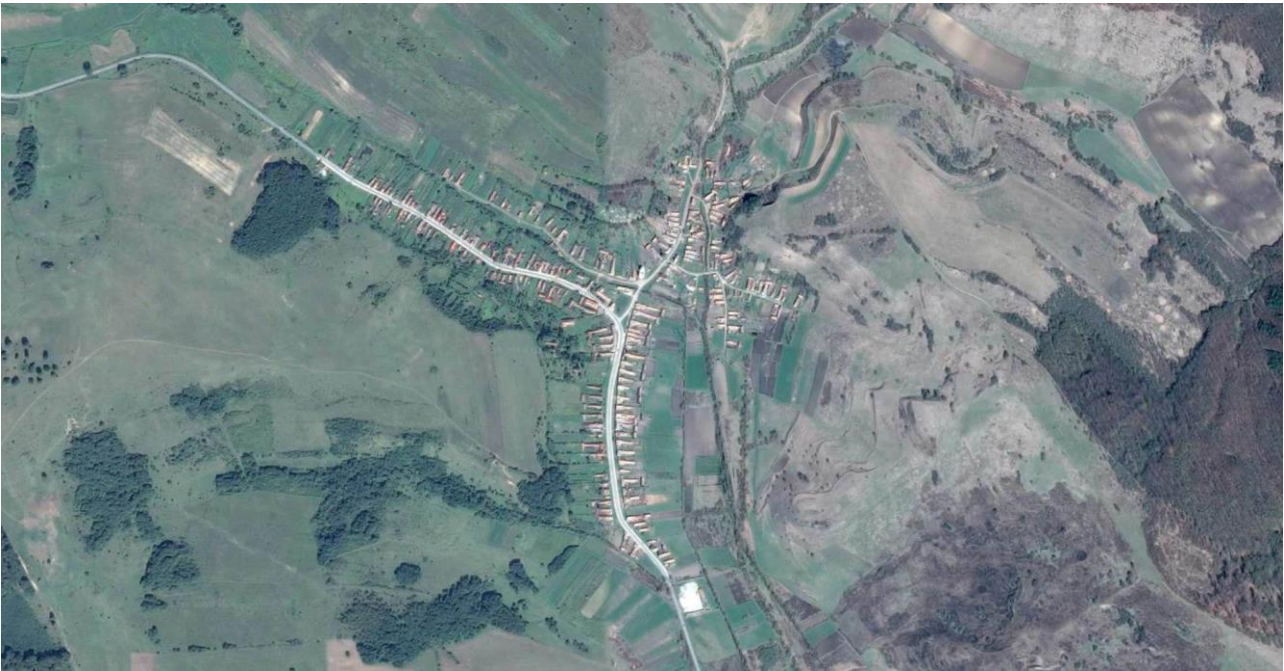


Figure 13, Satellite image from Pelisor

The village knows the typical closed construction of the Transylvanian Saxon villages. In the center of the village is located on a hill a fortified church, which is currently in a poor state of preservation. In town there are 3 churches. A Greek Catholic, a Christian Orthodox and a Luterian Church, which is also the fortified church.



Figure 14, figure ground plan from Pelisor

6.3. Fortified Church

On a hill in a central position in the village lies the fortified church of Magarei. The Gothic church without tower dates from the 15th century. In the 19th century, the ceiling of the hall was rebuilt into a flat, stuccoed ceiling. At the beginning of the 16th century, the polygonal ring wall with four towers was erected. Of these four towers, only one is preserved, which is the gate tower. At the beginning of the 17th century, the west side was reinforced by another wall with machicolations and slits.³



Figure 15 and 16, Photos from the Fortified Church in Pelisor.



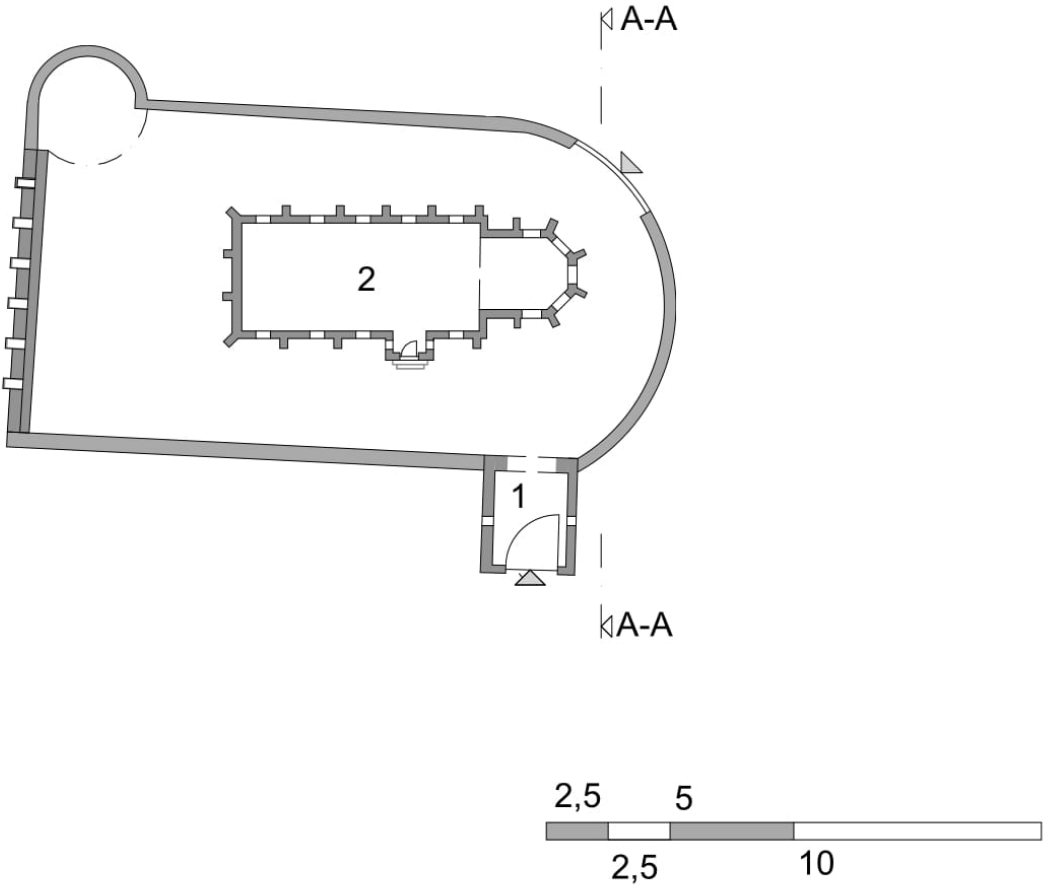
Figure 17 and 18, Photos from the Fortified Church in Pelisor.

Inside the church is a white and golden altar. The organ is located in Bucharest. ³



Figure 19 and 20, Photos inside from the Church in Pelisor.

6.4 Ground plan



1 Gate Tower, 2 church

Figure 21 Ground plan of the Fortified Church in Pelisor.

6.5 Section A-A

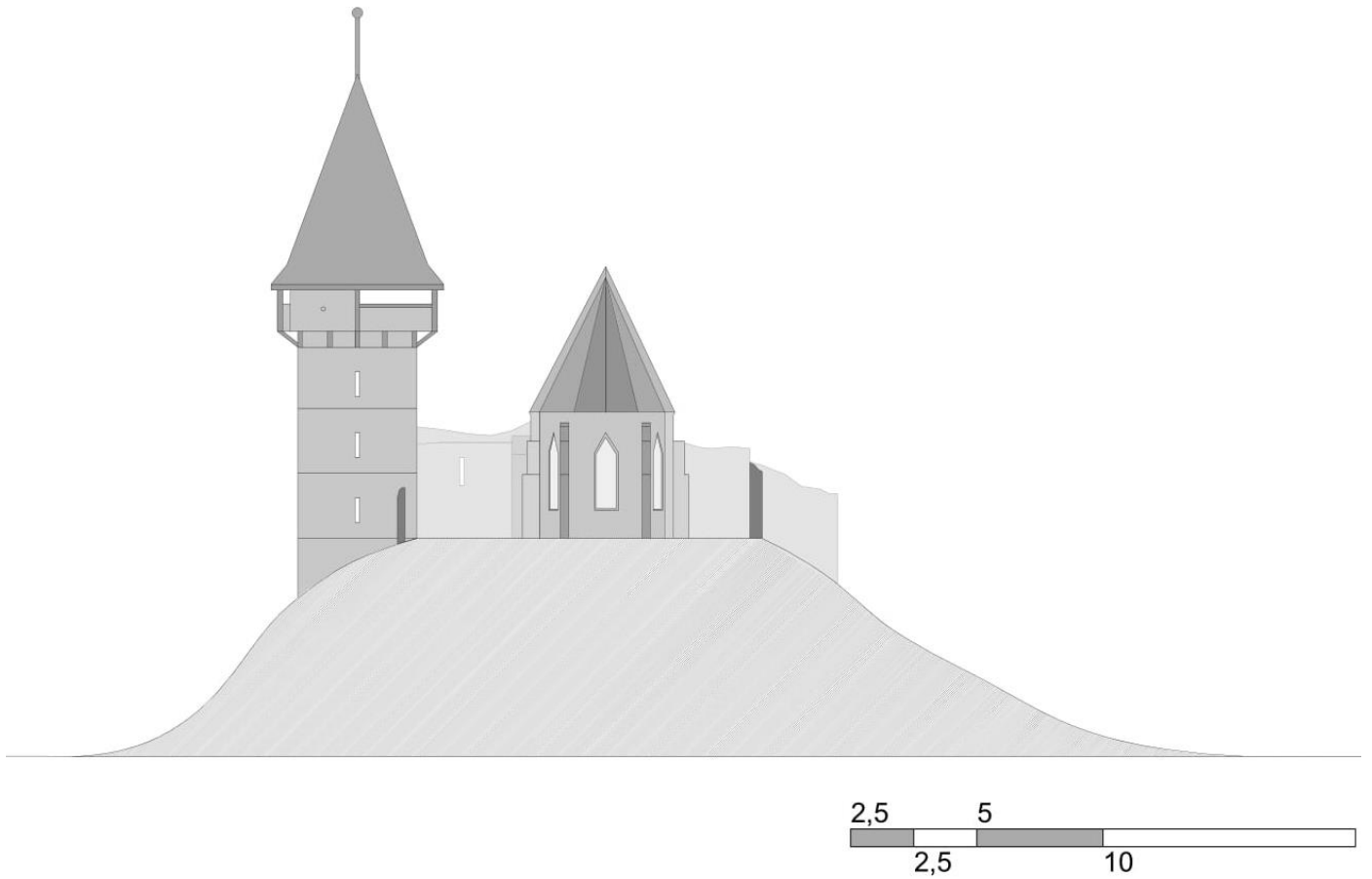


Figure 22 Section A-A of the Fortified Church in Pelisor.

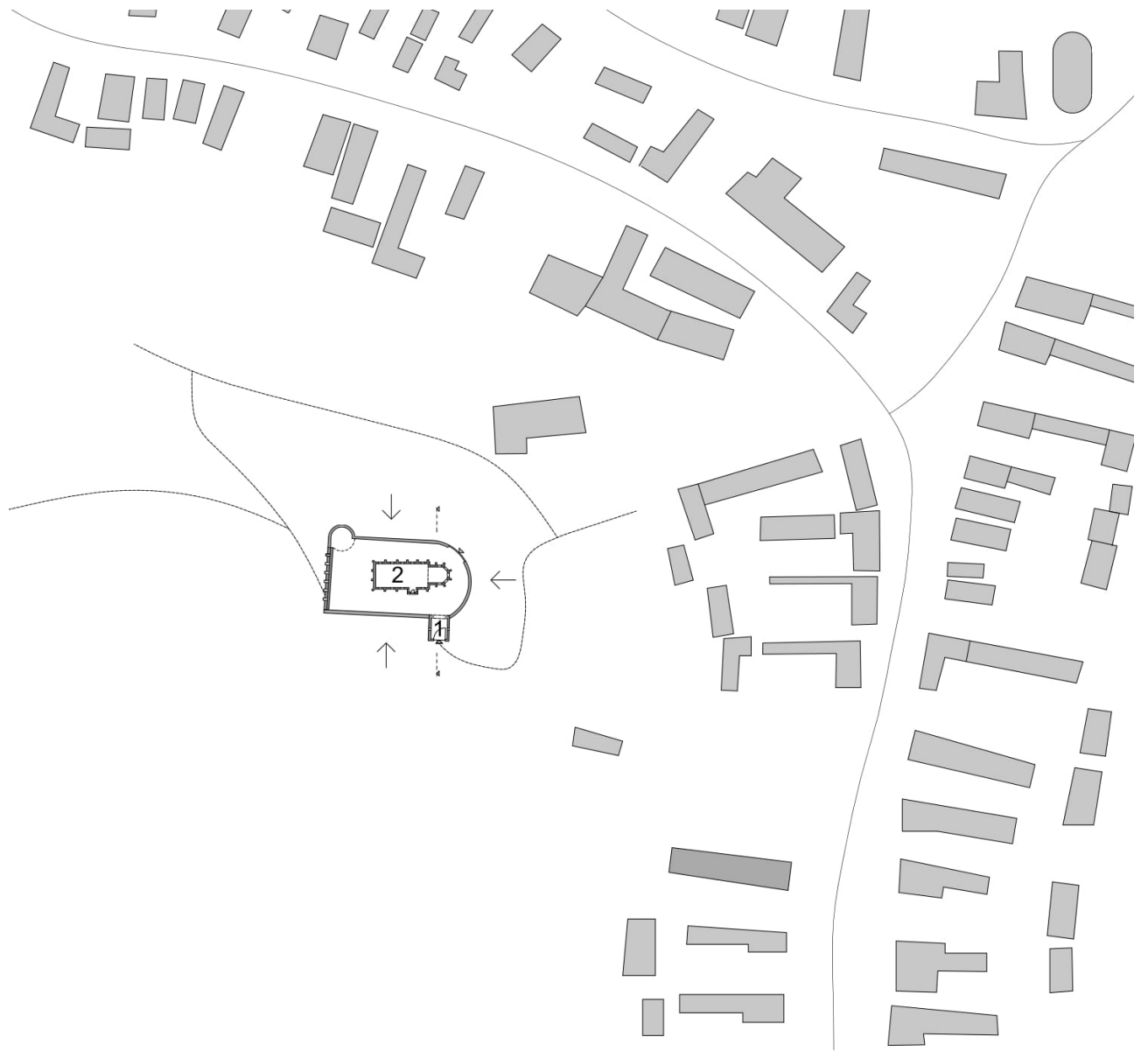


Figure 23, figure ground plan from the Fortified Church in Pelisor

6.6. Description of the project

In order to protect the fortified church of Magarei from decay, the Vienna University of Technology is assuming a sponsorship for the fortified church and adjoining buildings. For this, the TU buys these buildings and takes over the future responsibility. This ensemble will be converted into a campus or expanded. In this educational institution, the students are taught monument preservation. The preservation of historic buildings is also taught practically. Through the students in the place the economy is increased and the local population gets more jobs. At the beginning, the preservation of the buildings is taught only in Magarei. When the buildings have been completely renovated, fortified churches in the surrounding area will be rescued by the TU with the help of knowledge transfer. However, the campus always forms the infrastructure for this. Most of the existing buildings are used for the campus. In the church (1) exhibitions about the work are held and the practical work is explained. In the warehouse (2) materials and tools are kept. The existing houses (3) serve as housing options. In the former school building (4) the theoretical lessons are taught. In the newly built information center (5) the work is condensed and the activities are shown to a broad public. The administration is also housed here. This building is built in a very modern architectural language to make it clear to people that the fortified churches will be saved and that this can be a win-win situation for all.

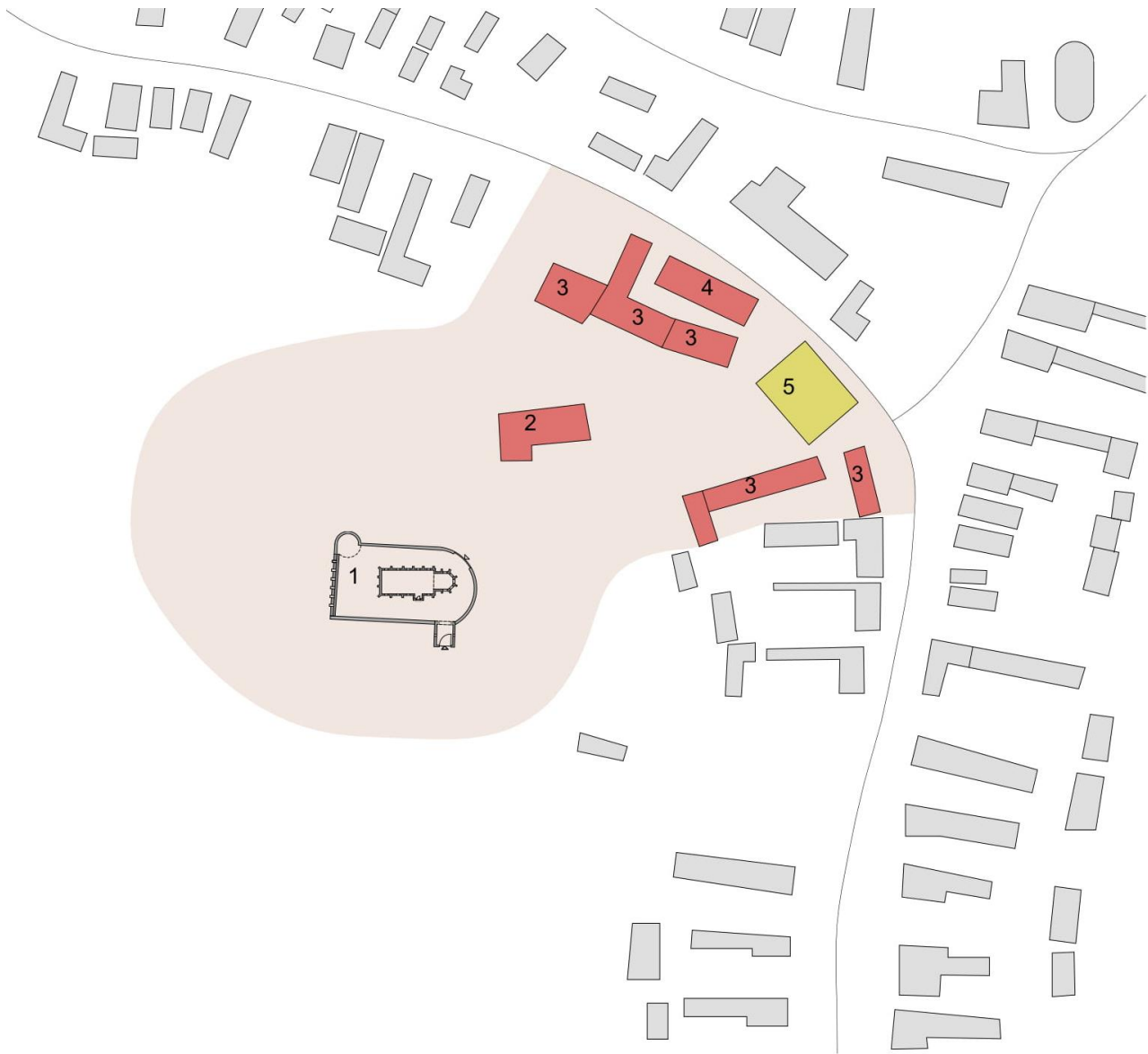


Figure 24, Masterplan for the educational campus of the TU Vienna

Sources:

1, <https://dspace.lboro.ac.uk/dspace-jspui/bitstream/2134/11541/3/Thesis-2012-Paul.pdf>

2, <http://kirchenburgen.org>

3, <http://kirchenburgen.org/location/magarei-pelisor/>

Picture sources:

1 <https://dspace.lboro.ac.uk/dspace-jspui/bitstream/2134/11541/3/Thesis-2012-Paul.pdf>

2 <http://kirchenburgen.org/kirchenburgen/>

3,4 <https://dspace.lboro.ac.uk/dspace-jspui/bitstream/2134/11541/3/Thesis-2012-Paul.pdf>

5,6 <http://www.kia.hu/konyvtar/erdely/erdang.htm>

7,8 Photo by Michael Plankensteiner

9, 10 <http://www.kia.hu/konyvtar/erdely/erd2002/msetn02.pdf>

11,12 Photo by Michael Plankensteiner

13 <https://www.google.com/maps>

14 Plan drawn by Michael Plankensteiner

15, 16, 17, 18, 19, 20, Photo by Michael Plankensteiner

21, 22, 23, 24 Plan drawn by Michael Plankensteiner

Note :

All drawings were based on photos and Google Maps