

Prof. Dr. Marie-Theres Albert: Workshop on “Media Design” in Berlin on 18th of march 2019

Transboundary European World Heritage – a Topic for the UNESCO Project Schools

Slide1 Transboundary Tites



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Freilichtmuseum: Rekonstruierte Wiking-Häuser von Haithabu
Frank Vincentz [CC BY-SA 3.0 (<https://creativecommons.org/licenses/by-sa/3.0/>)] [https://commons.wikimedia.org/wiki/File:Busdorf_-_Haithabu_-_Wiking-H%C3%A4user_02_ies.jpg]



Rekonstruierter Wachturm Wp 3/15 des Limes nahe dem Kastei Zugmantel im Taunus - Oliver Abels (SBT) [CC BY-SA 3.0 (<http://creativecommons.org/licenses/by-sa/3.0/>)]



Lakelands of the Old Pit Hermann near Weißwasser / O.L. / Krajobraz jezior na terenie dawnej kopalni Hermann w okolicach Weißwasser/O.L.
Foto: Peter Radke, LMBV



Muskauer Park – Park Mużakowski; Foto: [Stiftung „Fürst-Pückler-Park Bad Muskau“](#)

Prof. Dr. Marie-Theres Albert; Professor Emerita and Former Chairholder, Chair Intercultural Studies/UNESCO Chair in Heritage Studies




Dear colleagues and guests, ladies and gentlemen, welcome to our second workshop in the project ***Transboundary European World Heritage – a Topic for the UNESCO Project Schools***. This workshop has been initiated based on the interest of the participants of the kick off meeting in receiving a training in media design.

Introduction

My topic today is announced as the educational message of transboundary sites. However, transboundary sites do not have a special educational message of their own. They belong to the World Heritage program and perceive

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therefore the same goals as the convention itself. As I have explained in my kick off presentation, transboundary sites are results of the “Global Strategy” of UNESCO which was implemented in 1994 for balancing the world heritage list; either globally or typologically.

Considering the goals of our project, the educational message of transboundary sites and their implementation strategy has to be developed by all of us, including the results of the kick off and other previous meetings. I would therefore like to focus here on:

Slide 2 UN/UNESCO/WHS logos



IHS Institute Heritage Studies

Transboundary European World Heritage – a Topic for the UNESCO Project Schools
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- The general mandate of UNESCO in achieving peace in the world
- UNESCO’s concept of culture and education
- The identity building function of heritage

Establishment of the United Nations

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Slide 3 Auschwitz



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3.1) Eingangstor des KZ Auschwitz, Arbeit macht frei (2007)
[Dnlor_01 \[CC BY-SA 3.0 at \(https://creativecommons.org/licenses/by-sa/3.0/at/deed.en\)\]](https://creativecommons.org/licenses/by-sa/3.0/at/deed.en)

Auschwitz Concentration Camp, Poland

The fortified walls, barbed wire, platforms, barracks, gallows, gas chambers and cremation ovens show the conditions how the Nazi genocide took place in the former concentration and extermination camp of Auschwitz-Birkenau, the largest in the Third Reich. According to historical investigations, 1.5 million people, among them a great number of Jews, were systematically starved, tortured and murdered in this camp, the symbol of humanity's cruelty to its fellow human beings in the 20th century.

<http://whc.unesco.org/en/loc/21>



3.2) KZ Auschwitz, Einfahrt / Bundesarchiv, B 285 Bild-04413 / Stanislaw Mucha / CC-BY-SA 3.0 [CC BY-SA 3.0 de (https://creativecommons.org/licenses/by-sa/3.0/de/deed.en)]

The Destruction of Cultural Identities Aims at Establishing New Systems

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UNESCO was founded in November 1945. The experience with the Holocaust and the Second World War was so grave that not only individual countries, but the whole world community was committed to ensure a peaceful coexistence of nations in the future.

The men and women founding UNESCO wanted to react to fascism and nazism. They wanted to establish an organization that would respect the rights of all peoples regarding spiritual and intellectual progress, freedom of speech and development based on a holistic concept of culture and education.

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Slide 4 Foundation of UNESCO



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„since wars begin in the minds of men, it is
in the minds of men that the defences of
peace must be constructed“
(UNESCO Constitution)

initiated by
France and the UK

specialized agency
of the United Nations

Foundation of UNESCO (1945)

UNESCO's main task:
to secure unanimous,
lasting and genuine peace

UNESCO's main activities:
to promote education and culture



4.1) Flags outside of UNESCO
Headquarters; [Fred Romero](https://flic.kr/p/Hm1tFd)
<https://flic.kr/p/Hm1tFd> -
<https://creativecommons.org/licenses/by/2.0/>

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The most important aims for achieving a sustainable understanding of culture and education were defined by UNESCO as follows:

- Equal access to education for all people,
- the right of each individual person to seek objective truth
- to guarantee the free exchange of thoughts and knowledge
- to guarantee an intercultural dialogue between people around the world
- to achieve peace based on the acceptance of diversity of peoples and nations

Policies for peace are based on recognizing the rights and duties of individuals

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within the community of nations. This requires that each individual is granted the right to search for and defend his or her individual truth. Already with the foundation of UNESCO in 1945 the community of nations recognized free speech and individual life expressions as important factors for human development.

Based on that, in 1948, the Universal Declaration of Human Rights was adopted by the International Community. After periods of fascism and racism the founders of UNESCO thus recognized that people can only live in peace if the peoples of the world accept each other. This necessarily involves acceptance of any kind of diversity; diversity of cultures, diversity of traditions, diversity of life styles and, even more, diversity of values.

Slide 5 Human Rights



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Article 2.
Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. ...

Article 3.
Everyone has the right to life, liberty and security of person.

Article 1.
All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.



Franklin D Roosevelt
[Library website](#) [Public domain]

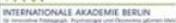
1948
**Universal Declaration
of Human Rights**

Article 4.
No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5.
No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6.
Everyone has the right to recognition everywhere as a person before the law.

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A humanistic understanding of culture has been introduced into the collective consciousness of the World Community since then. And it is this focus of humanism in the understanding of culture which influenced further programs and developments of UNESCO. In other words, already in the founding ideas of UNESCO, the idea of cultural diversity was propagated and defined as pointer for future actions.

It was the structuralist Claude Lévi-Strauss who wrote the founding documents which are relevant and important until today. Up until to now, UNESCO understands culture as being largely based on Claude Lévi-Strauss’ notion of humanity. It is a dynamic understanding of culture which conceptualizes cultural development as a formative influence, allowing the minds of individuals to thrive and bringing freedom to people.

Slide 6 Culture



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culture comprises arts and science, politics and economy, language and religion of a respective group



6.1) Painted Churches in the Troodos Region, Cyprus
Constantine and Helen,
Church of Archangel Michael,
Pedoulas
Unbekannte Künstler
zwischen 1200 und 1400
[Public domain]

life expressions develop in historical processes – under specific temporal and spatial conditions

Culture is the totality of life expressions of an ethnic group at a particular time and within a specific area

cultures are dynamic

cultures develop, adapt and change

the standard for progress considered globally valid holds that cultures are hierarchically organized and organize themselves according to their respective level of scientific-technological development

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These were the lessons which UNESCO’s founders learnt from fascism. The founders of UNESCO thus set down Claude Lévi-Strauss’ understanding of culture in the UNESCO programme for the community of nations to affirm and subsequently to apply this notion of culture.

As mentioned previously, one of the main aims was to establish spiritual progress as a model for development, to establish freedom of speech and freedom of press as a human right and to assert culture and education as a fundamental human right across the whole world. These values were intended to be included in all national curricula.

Slide 7 SDG’s goal 4



The slide features a blue background with a red horizontal bar in the center. The bar contains the number '4' and the text 'QUALITY EDUCATION' on the left, and an icon of an open book with a pencil on the right. Below the bar, a quote is displayed in white text. At the top left of the slide is the IHS logo, and at the top right is the title of the workshop. At the bottom left is the name of the professor, and at the bottom right are logos for the Internationale Akademie Berlin and IHS.

4 QUALITY EDUCATION

“By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture’s contribution to sustainable development”

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As you can see, these values of and for education were adopted to the 4th goal within the agenda 2030 for sustainable development which will perform a guiding function in our project.

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The aims of UNESCO to achieve peace in the world were based on a text which UNESCO had commissioned Claude Lévi-Strauss to write. This text is called “Race and History”, a text which hasn’t lost its relevance nor its lasting impact nearly 70 years after first being published. It is important to mention this text here because it can be used as guiding function for the contents and goals of our project.

Slide 8 Lévi-Strauss



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He wrote, “Neither phases nor stages of a single development, that come from the same origin and have to lead to the same aim,” have to be applied for the understanding of cultural development processes, but the diversity of traditions and lifestyles “.

(Claude Lévi-Strauss 1952, Race and History)

8.1) Claude Levi Strauss
Foto: Bert Verhoeff / Anefo [CC0],
via [Wikimedia Commons](https://commons.wikimedia.org/wiki/File:Claude_Levi_Strauss.jpg)

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In “Race and History” Lévi-Strauss not only refused all racist notions of culture, he also rejects explicitly all evolutionist and modernist understandings of culture and cultural development which hinder transboundary cooperation. It is therefore no coincidence that the project-focus on transboundary World Heritage sites is based on the concept of culture and education which has been defined and developed in the founding period of UNESCO already.

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Against this background and Levi Strauss’s founding ideas of culture and education we can look at heritage and its function for building identity.

Heritage and its function to building identity

The discourse on the need for protecting heritage as a source for building identity started mainly with safeguarding of the temple of Abu Simble in the 1956th. The construction of the Assuan dam threatened the temples to sink into the water and thus to sacrifice three millennia of cultural history in the name of progress.

What followed was an outcry around the world. In a worldwide solidarity campaign consisting of more than 50 countries half of the \$ 80 million needed

Slide 9 Assuan Dam



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9.1) Tempel Ramses II. im Jahr 1865
“Lantern Slide Collection, Façade, Temple of Ramses II at Abu Simbel. 19th Dy., n.d.”
 Brooklyn Museum Archives, no known copyright restrictions.
https://upload.wikimedia.org/wikipedia/commons/2/23/S10.08_Abu_Simbel%2C_image_9930.jpg)



9.2) Tempel Ramses II. im Jahr 2004
“Egypt-10B-022 – Great Temple of Rameses II” by Dennis Jarvis. Licensed under CC BY-SA 2.0. (www.flickr.com/photos/archer10/2216680889)



9.3) Blick vom Assuan-Staudamm
“Aswan Dam” by David Berkowitz. Licensed under CC BY 2.0 (www.flickr.com/photos/davidberkowitz/4058811456)



9.4) “Per-Olow” - Per-Olow Anderson (1921-1989)
[Public domain], via Wikimedia Commons

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to disassemble parts of the temple and to rebuild it on higher ground were collected.

Slide 10 Lagoon of Venice, Mohenjo-Daro, temples of Borobodur



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10.1) Channel in Venice, Italy
Photo by Valeria Aksakova / [Freepik](https://www.freepik.com)



10.2) Ancient City of Mohenjo-Daro, Pakistan
Photo: [Nikesh chawla](https://www.creativecommons.org/licenses/by-sa/4.0)
[CC BY-SA 4.0]
(<https://creativecommons.org/licenses/by-sa/4.0>)]



10.3) Borobudur Temple in 2013, Indonesia
[22Kartika](https://www.kartika.com)
[CC BY-SA 3.0]
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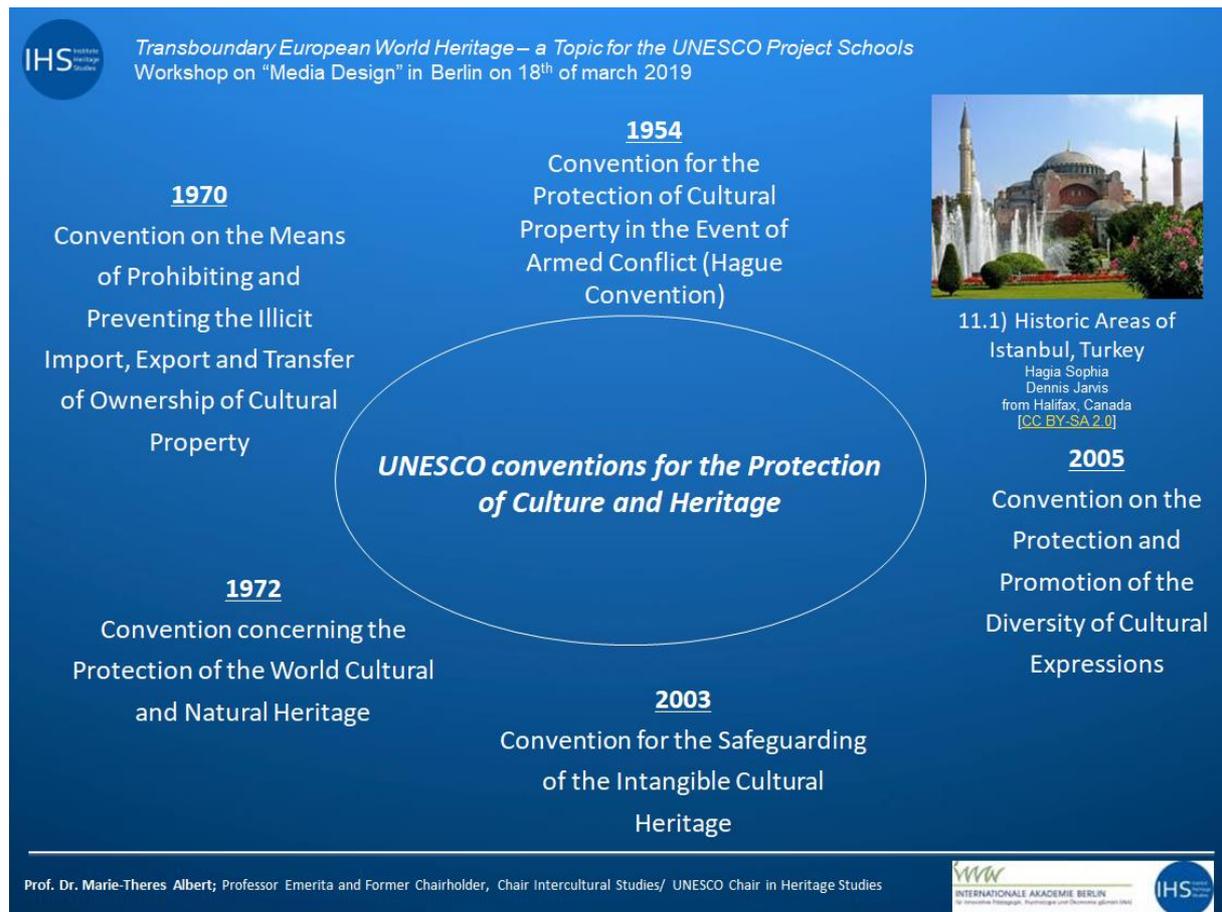

The success of the rescue of Abu Simbel motivated the international community to undertake further conservation campaigns, such as the preservation of the lagoon city of Venice, which was threatened by flooding, the preservation of the ancient city of Mohenjo-Daro in Pakistan, which was threatened by salinisation, or the restoration of the Borobudur temples in Indonesia, and to develop instruments to protect such unique heritage sites and to preserve them for future generations. Insofar it was only logical that in 1972 the World Heritage Convention was adopted.

However, it was not only the World Heritage convention which focused on protecting heritage as fundamental source for building identity. In the course

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of time and based on UNESCO’s concept of culture and education presented earlier, further conventions have be mentioned here.

Slide 11 Further conventions



1970
Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property

1954
Convention for the Protection of Cultural Property in the Event of Armed Conflict (Hague Convention)

1972
Convention concerning the Protection of the World Cultural and Natural Heritage

2003
Convention for the Safeguarding of the Intangible Cultural Heritage

2005
Convention on the Protection and Promotion of the Diversity of Cultural Expressions

11.1) Historic Areas of Istanbul, Turkey
Hagia Sophia
Dennis Jarvis
from Halifax, Canada
[CC BY-SA 2.0]

UNESCO conventions for the Protection of Culture and Heritage

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www.ia-berlin.de

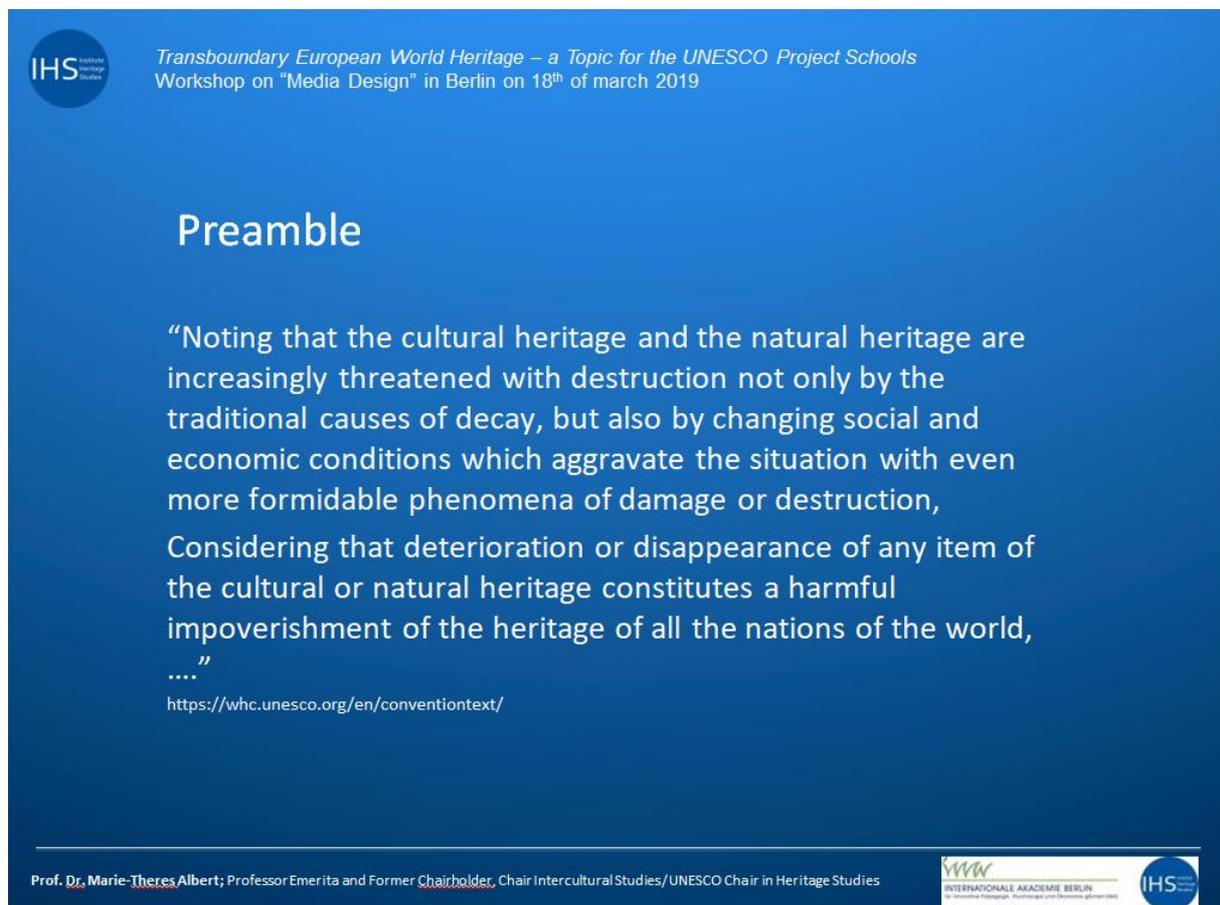
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Today, additionally to the WH convention we mainly have to consider the 1970 convention on “illicit import and export of cultural properties”. Destroying heritage with the interest of making money is as commercial as destroying heritage with the interest in destroying identity.

From what we understand today, we can most definitely say that in the course of time a change of consciousness took place in the social and cultural appreciation of tangible heritage. With the adoption of the world Heritage convention, the identity building function of heritage has been recognized.

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Slide 12 Preamble of World Heritage Convention



The slide features a blue background with white text. At the top left is the IHS logo. The title text reads: "Transboundary European World Heritage – a Topic for the UNESCO Project Schools Workshop on “Media Design” in Berlin on 18th of march 2019". The main heading is "Preamble". The text of the preamble is: "Noting that the cultural heritage and the natural heritage are increasingly threatened with destruction not only by the traditional causes of decay, but also by changing social and economic conditions which aggravate the situation with even more formidable phenomena of damage or destruction, Considering that deterioration or disappearance of any item of the cultural or natural heritage constitutes a harmful impoverishment of the heritage of all the nations of the world, ...". Below this is the URL: <https://whc.unesco.org/en/conventiontext/>. At the bottom, there is a footer with the name "Prof. Dr. Marie-Theres Albert; Professor Emerita and Former Chairholder, Chair Intercultural Studies/UNESCO Chair in Heritage Studies" and logos for the "INTERNATIONALE AKADEMIE BERLIN" and "IHS".

As you can see in the slide, the first paragraph of the Preamble rationalizes the convention's adoption mentioning the threats for our heritage and the consequences for human beings saying that: *“cultural and natural heritage are increasingly threatened with many ways of destruction”*. As heritage builds the identity of human beings and their societies, the destruction of heritage is destroying identity.

The second paragraph is related to the first one, focusing on the international responsibility to protect our heritage, because the *“deterioration or*

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disappearance of any item of the cultural or natural heritage constitutes a harmful impoverishment of the heritage of all the nations of the world,”

This means, the destruction of heritage is multi-dimensional. Through the destruction of their heritage, societies suffer losses to their identity. They, consequently, become less conscious of their affiliations.

Slide 13 Buddhas Bamiyan



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The Destruction of Heritage Aims at Destroying Identities



13.1) Buddha_Bamiyan_1963.jpg: UNESCO/A Lezine,Tsui at de.wikipedia. Later version(s) were uploaded by Liberal Freemason at de.wikipedia.
Buddhas_of_Bamiyan4.jpg: Carl Montgomery derivative work: Zaccarias [CC BY-SA 3.0]

„The cultural landscape and archaeological remains of the Bamiyan Valley represent the particular artistic and religious developments from the 1st to the 13th centuries in ancient Bakhtria, integrating various cultural influences into the Gandhara school of Buddhist art. The area contains numerous Buddhist monastic ensembles and sanctuaries, as well as fortified settlements from the Islamic period. The site is also testimony to the tragic destruction of the two standing Buddha statues by the Taliban in March 2001, which shook the world.“

[\(www.unesco.org/nwhc/pages/doc/mainf3.htm\)](http://www.unesco.org/nwhc/pages/doc/mainf3.htm)

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It is no wonder then why ISIS, Boko Haram and other similar terrorist organizations do what they do in many Arab and African countries; destroying monuments, historic cities etc. The destruction of the Giant Buddhas of Bamiyan valley in March 2001 is only one example out of many power based destruction procedures. It was based on the religious and political

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fundamentalism of the Taliban and their Sunni Islamic fundamentalist and doctrinary claim to power. Coming back to the first part of this presentation others striking examples have to be mentioned.

Slide 14 Warschau



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14.1) Warsaw destroyed in 1945
M.Świerczyński [Public domain], via [Wikimedia Commons](#),
Public Domain

Warsaw was destroyed at least twice by German Nazi troops. The first time: late in 1939, in the fascist attack on the country; then again during the Warsaw Uprising between October 1944 and January 1945.

Approximately 80% of the city had been destroyed. Around 700.000 citizens lost their lives.

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Slide 15 Dresden



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15.1) Destroyed Dresden, 1945
Deutsche Fotothek [\[CC BY-SA 3.0 de\]](https://commons.wikimedia.org/wiki/File:Fotothek_df_ps_0000010_Blick_vom_Rathausturm.jpg)
https://commons.wikimedia.org/wiki/File:Fotothek_df_ps_0000010_Blick_vom_Rathausturm.jpg

Dresden in ruins

In 1945, Dresden was heavily bombed by the Allied Powers, and a large part of the Old Town was destroyed.

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Dresden’s destruction by allied forces in February 1945 was based on a completely different political ideology. Nevertheless, again, the main objective was to destroy cultural heritage in order to destroy those cultural identities which represented the system.

The population of Dresden was neither less nor more fascist as the rest of the German population, yet the town was bombed in February 1945 by allied forces. Approximately 25% of the city’s area was destroyed and a great number of people killed, which cannot be ascertained precisely to this day.



Institute Heritage Studies

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UNESCO’s mandate on achieving peace in the world, UNESCO’s concept of culture and education as well as on the identity building function of heritage is therefore the guiding principle of this project on transboundary sites.

The transnational cooperation has been selected due to the exceptionally good and mutually enriching cooperation of the stakeholders in Saxony, Poland and the Czech Republic on the one hand and Schleswig Holstein and Denmark on the other hand.

Based on the results of the kick off, we will take our next steps today.

Slide 16 final

The slide has a blue background. In the top left corner is the IHS logo. To its right, the text reads: "Transboundary European World Heritage – a Topic for the UNESCO Project Schools Workshop on “Media Design” in Berlin on 18th of march 2019". In the center of the slide, the text "Thank you for your interest!" is displayed in white. At the bottom left, there is a line of small text: "Prof. Dr. Marie-Theres Albert; Professor Emerita and Former Chairholder, Chair Intercultural Studies/UNESCO Chair in Heritage Studies". At the bottom right, there are two logos: the logo for the Internationale Akademie Berlin (IAK) and the IHS logo.

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Picture credits

Slide1 Transboundary Sites:

- 1.1) Freilichtmuseum: Rekonstruierte Wikinger-Häuser von Haithabu
Frank Vincentz [CC BY-SA 3.0 (<https://creativecommons.org/licenses/by-sa/3.0/>)]
https://commons.wikimedia.org/wiki/File:Busdorf_-_Haithabu_-_Wikinger-H%C3%A4user_02_ies.jpg
- 1.2) Rekonstruierter Wachturm Wp 3/15 des Limes nahe dem Kastel Zugmantel im Taunus -
Oliver Abels (SBT) [CC BY-SA 3.0 (<http://creativecommons.org/licenses/by-sa/3.0/>)]
- 1.3) Lakelands of the Old Pit Hermann near Weißwasser / O.L. / Krajobraz jezior na terenie dawnej kopalni Hermann w okolicach Weißwasser/O.L.
 Foto: Peter Radke, LMBV
- 1.4) Muskauer Park – Park Mużakowski; Foto: Stiftung „Fürst-Pückler-Park Bad Muskau“

Slide 3 Auschwitz

- 3.1) Eingangstor des KZ Auschwitz, Arbeit macht frei (2007) Dnalor 01 [CC BY-SA 3.0 at (<https://creativecommons.org/licenses/by-sa/3.0/at/deed.en/>)]
- 3.2) KZ Auschwitz, Einfahrt / Bundesarchiv, B 285 Bild-04413 / Stanislaw Mucha / CC-BY-SA 3.0 [CC BY-SA 3.0 de (<https://creativecommons.org/licenses/by-sa/3.0/de/deed.en/>)]

Slide 4 Foundation of UNESCO

- 4.1) Flags outside of UNESCO Headquarters; Fred Romero <https://flic.kr/p/Hm1tFd>

Slide 5 Human Rights

- 5.1) Flags outside of UNESCO Headquarters; Fred Romero <https://flic.kr/p/Hm1tFd>

Slide 6 Culture

- 6.1) Painted Churches in the Troodos Region, Cyprus
 Constantine and Helen, Church of Archangel Michael, Pedoulas Unbekannte Künstler zwischen 1200 und 1400 [Public domain]

Slide 8 Lévi-Strauss

- 8.1) Claude Lévi Strauss, Foto: Bert Verhoeff / Anefo [CC0], via Wikimedia Commons

Slide 9 Assuan Dam

- 9.1) Tempel Ramses II. im Jahr 1865
 (“Lantern Slide Collection, Façade, Temple of Ramses II at Abu Simbel. 19th Dy., n.d.”
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https://upload.wikimedia.org/wikipedia/commons/2/23/S10.08_Abu_Simbel%2C_image_9930.jpg)
- 9.2) Tempel Ramses II. im Jahr 2004
 “Egypt-10B-022 – Great Temple of Rameses II” by Dennis Jarvis. Licensed under CC BY-SA 2.0. (www.flickr.com/photos/archer10/2216680889/)
- 9.3) Blick vom Assuan-Staudamm, “Aswan Dam” by David Berkowitz. Licensed under CC BY 2.0 (www.flickr.com/photos/davidberkowitz/4058811456/)
- 9.4) "Per-Olow" - Per-Olow Anderson (1921-1989)
 [Public domain], via Wikimedia Commons

Slide 10 Lagoon of Venice, Mohenjo-Daro, temples of Borobodur

- 10.1) Channel in Venice, Italy, Photo by Valeria Aksakova / Freepik
- 10.2) Ancient City of Mohenjo-Daro, Pakistan, Photo: Nikesh chawla
 [CC BY-SA 4.0 (<https://creativecommons.org/licenses/by-sa/4.0/>)]

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10.3) Borobudur Temple in 2013, Indonesia 22Kartika

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Slide 11 Further conventions

11.1) Historic Areas of Istanbul, Turkey; Hagia Sophia - Dennis Jarvis from Halifax, Canada [CC BY-SA 2.0]

Slide 13 Buddhas Bamiyan

13.1) Buddha_Bamiyan_1963.jpg: UNESCO/A Lezine;Tsui at de.wikipedia. Later version(s) were uploaded by Liberal Freemason at de.wikipedia. Buddhas_of_Bamiyan4.jpg: Carl Montgomery derivative work: Zaccarias [CC BY-SA 3.0]

Slide 14 Warschau

14.1) Warsaw destroyed in 1945; M.Świerczyński [Public domain], via Wikimedia Commons, Public Domain

Slide 15 Dresden

15.1) Destroyed Dresden, 1945; Deutsche Fotothek [CC BY-SA 3.0 de]

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