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**CULTURAL AND NATURAL HERITAGE:
BETWEEN THEORY AND PRACTICE**

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Preface

Nowadays, responsibility for the heritage, vastly understood as human and environmental coexistence, is the most important challenge of humanity.

The Convention Concerning the Protection of the World Cultural and Natural Heritage proclaimed in 1972 by the United Nations Educational, Scientific and Cultural Organization (UNESCO) reinforced and popularized the Western thought that divided the nature and the culture, which had its beginning in the thought of Enlightenment [MacCormack, Strathern 1980]. That nature vs. culture dichotomy, understood as contrasting those two qualities, had huge consequences often depreciating the value of the one for the another. The criteria allowing for qualifying properties as examples of cultural or natural heritage were defined in Articles 1 and 2 of the Convention [UNESCO 2005]. Sandra Pannell lists definitions of cultural heritage we can find Convention as 'monuments', 'groups of buildings' and 'sites', the last ones being the 'works of man or the combined works of nature and of man' [Pannell 2006]. Definitions of natural heritage are put as 'physical and biological formations', 'habitats of threatened species' and 'natural sites or natural areas', which are of 'outstanding universal value' from the point of view of science, conservation and/or aesthetics' [ibid.]. We can also find 'mixed heritage' understood as combination of cultural and natural ones.

Nowadays UNESCO proclaims a new way of understanding heritage, a new vision which 'strives to recognize and protect sites that are outstanding demonstrations of human coexistence with the land as well as human interactions, cultural coexistence, spirituality and creative expression' [UNESCO 2008]. That approach wins more and more supporters not only in the scientific world but also in people all over the world.

The discussed process is taking place on numerous planes. Starting from the discussion of specialists on universal values and defining some basic notions, through changes in legal regulations e.g.: connected to implementation of *The European Landscape Convention*, which is to be accepted by every signing country, to a purely social plane connected with popularization of a new way of understanding, viewing and protecting the heritage.

The term 'Cultural landscape' is the actual sample of such new thinking, and therefore we have decided to focus mostly on the elements of cultural landscape. The subject, approached from various perspectives, from a theoretical (defining and situating cultural landscape in the social space) to a practical one (revitalizations of historically and culturally valuable objects, the value of which forms the identity of the region, winning the sources of financing), from the municipal (examples of Cittaslow towns, urban parks, or 'The Merry Cemetery' in Romania) to the rural ones (*Village Renewal*), from a French (an excellent example of the Parc Naturel Régional de la Brenne) to a Polish one (examples of Warmia and Mazury, as well as Podlasie regions) constitutes the first part and the core of this publication.

The further part deals with the subjects connected with difficult/dissonant heritage basing on the example of Warmia and Mazury, where, due to political and historical conditions, the regional cultural landscape was subjected to ideologization in favour of Polish *raison d'état*. The authors have presented how important and more and more common it is in that 'difficult' environment to discover and build identity of a human being based on the heritage of the region.

The final part of the following monograph discusses particular actions taken by various organizational units (the University, societies, funds) to put theory into practice. We let those who make that theory work in practice speak. Launching the cultural and natural studies as well as the Centre for Cultural and Natural Heritage at the University of Warmia and Mazury in Olsztyn, together with work of specific people in associations and organizations show us how important it is to be aware of and to take care for the cultural heritage and how difficult this work it is. The collected examples, however, prove that it may be done successfully.

We realize that in this publication we have not discussed numerous important issues and areas of heritage nor have we devoted as much time to them as they deserve. Our intention is to inspire with the expertise and experience of this book people, organizations, and self-governments to notice the cultural and natural heritage and to take measures for its protection. The international exchange of experiences presented in this publication would not be possible without personal involvement by the authorities of the University of Warmia and Mazury in Olsztyn, the Association France-Pologne de l'Indre and the management of the Parc Naturel Régional de la Brenne.

We believe that that every initiative to be born under the influence of this publication, which aims at showing how it is possible to take care together for heritage understood according to the UNESCO World Heritage Centre as 'our cultural and natural heritage are both irreplaceable sources of life and inspiration. They are our touchstones, our points of reference, our identity' [UNESCO 2008], is to serve well for the local societies building, at the same time, a relation with their place of living.

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December 2015, Olsztyn, Poland

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Chapter 1

Małgorzata Liszewska

Cultural and Natural Heritage: Qualities Present in a Cultural Landscape and Education

The issues presented in the text do not come down to purely axiological dissertations, however, the aesthetical issues have been also discussed in it. The dissertations exceed that issues as they also refer to social phenomena (particularly the teaching process) and include widely understood sphere of educational assets in cultural landscape. To avoid unnecessary extension of the problematic scope of qualities present in cultural landscape, a statement on the quality should be referred to, which defines the manner in which it should be understood in the presented text: '[...] philosophical reference to the quality comes down to general notions: property, type, kind, value of a given object or a phenomenon. Contemporary definitions stress social aspects of the quality more and, precisely, they refer to product quality and its value in use' [Gajewski 2007].

It is the social aspect, and educational one in particular, that is described here as particularly important for promoting of the idea of cultural landscape preservation as a carrier of defined qualities as well as a carrier of importance and significance of the relations and mutual cross-penetration between cultural and natural elements. Those connections are enough to be presented as a specific quality present in the cultural landscape. When considering the qualities present in the cultural landscape, the contents cannot be avoided, nor thoughts on utilitarian values of cultural landscape cannot be escaped from. It is a well-thought landscape management, not restricted only to rapid and imprudent exploitation of the natural and cultural resources but, on the contrary, promoting sustainable economy and reasonable protection, that rises its attractiveness. Not only economy benefits from it, but mostly the society which, undoubtedly, cares for improving life conditions which depend on the environmental conditions.

As for the understanding of the category of cultural landscape which is dominant in the presented text, it is necessary to mention that it is a research subject in numerous fields of science. They differ, sometimes significantly, in their approach

to the object of their study, which is cultural landscape, and the definitions formulated within them have different scopes. I have discussed those issues in the publication: *Protection of Cultural Landscape in the UNESCO Actions (Ochrona krajobrazu kulturowego w działaniach UNESCO)* [Liszewska 2010]. Out of many possible ones, I have accepted the definitions originating from the leading sources, i.e. *The European Landscape Convention* and *The Convention Concerning the Protection of the World Cultural and Natural Heritage* as the most useful ones for this publication. The former defines landscape as: ‘an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors’ [The European Landscape Convention, Official Journal as of the 29th of January 2006]. The latter describes cultural landscapes in the notion of ‘combined works of nature and man’ [The Convention Concerning the Protection of the World Cultural and Natural Heritage, official Journal as of the 30th of September 1976].



Fig. 1.1. The Cultural Landscape of Podlasie – the Land of Confluence of the Cultures (Mainly of Poland and Belarus) and the Nature. Source: Beata Hyży-Czołpińska.

In 1992, at the 16th Committee of World Heritage in Santa Fe, cultural landscape was introduced as a new category of objects of world heritage, which broadened the possibilities of interpreting cultural knowledge and binding it, thus, with the natural environment. *The Convention Concerning the Protection of the World Cultural and Natural Heritage* is the first international legal document in history aiding the protection of cultural landscapes and accepting them as objects of exceptional universal value. When basing on the notions of landscape and cultural landscape originating from those legal acts, it should be stressed the notion of cultural landscape was formulated in the same lines in the Polish *Act on Historic Monument Protection and Care* where it is called as follows: ‘an area historically shaped as the

result of human activities containing civilizational artefacts and natural elements' [The Act on Historic Monument Protection and Care as of the 23rd of July 2003, Official Journal as of the 17th of September 2003].

Various definitions of cultural heritage are connected by the fact that they present it as a common field of human activities and nature. In other words, cultural landscape makes an image of human activities in natural environment. Particular attention should be paid to exposing that value that may be understood as sustainable relation between the spheres of culture and nature, which may be visible in cultural landscape directly providing a quality to it. 'Of particular value, and thus subjected to special protection, are those examples of landscapes that have been shaped in harmony with nature and came out of a deep experience and observation of nature and, in consequence, a proper identification of the rules that govern it. That has been translated into shaping certain forms of aesthetic sensibility as well as traditions in architecture and urbanism of those cultural areas' [Liszewska 2010]. In the preserved cultural landscapes, which were shaped for long time, there is often the whole spectrum of interactions between humans and their natural environment. It should be stressed even more that examples of harmonic coexistence of nature and culture in the cultural landscape contain a specific quality, which emerges out of those connections and may form an example used for identifying positive connections between humans and nature. Those do not mean its excessive or unlimited usage, but indicate that the relation may continue in a sustainable way. This should be understood that there are places – cultural landscapes – where humans, by changing the natural landscapes, set the scope of the occurring changes in some harmony with the nature, consciously limiting their intervention so that a destructive transformation and landscape degradation were avoided. Unfortunately, positive examples of the aforementioned relation do not make a rule, but rather an exemption to it. Much more often, there are landscapes so strongly transformed by humans that the equilibrium has been disturbed or even destroyed.

Suggestive visions – images of devastated landscapes – have been presented for many years by a Canadian photographer Edward Burtynsky. His artistic interests are focused on documenting negative changes – transformations of the Earth's landscapes. What makes the subject of Burtynsky's work is mostly the change of the landscape in the modern world. They present spectacular transformations connected with the process of industrialization: from vast open-pit mines, stone pits, oil fields, through visual effects of environmental contamination, views of large factories, transport networks and nodes, to waste storages and cemeteries for oil tank ships.

In 2000, a documentary entitled *Manufactured Landscape* on Edward Burtynsky's work was made. Apart from the aforementioned issues, the film focuses on a rapid process of industrialization in China, automatization of human work at the production belt, mass-production. It also presents the extent of works done when building the famous Three Gorges Dam and the influence of all those changes on the environment (Manufactured Landscapes, direction: Jennifer Baichwal, production: Canada, premiere: the 9th of September 2006).

The scale of the phenomena presented by the film director and the photographer whose works are the subject of the film is overwhelming. The influential power of

Burtynsky's work is mostly in the contrast between their almost insanely beautiful form and depressive content. The pictures carry a defined message. Accepting his 2005 TED Prize, the artist made a wish: that his images – stunning landscapes that document humanity's impact on the world – help to persuade millions to join a global conversation on sustainability [http://www.ted.com/talks/edward_burtynsky_on_manufactured_landscapes.html; accessed: the 20th of November 2015].

There are voices heard more and more often that it is too late for *sustainable development* as the processes of nature degradation have gone too far. Yet, without attempts to balance those processes, only sad consequences may be awaited. Thus, it is more favourable for everyone to undertake positive actions that Edward Burtynsky calls for, even when accused of naivety in such an approach.

Apart from the aforementioned *Convention Concerning the Protection of the World Cultural and Natural Heritage*, which deals with cultural landscape protection on a global scale, there is also a legal regulation referring to our region: Europe. It is *The European Landscape Convention*, a multipage international agreement accepted by the Council of Europe and implemented on the 1st of March 2004. Its suggestions on the implementation process of the Convention include references to the landscape quality standards. They should be understood as 'formulation by the competent public authorities of the aspirations of the public with regard to the landscape features of their surroundings' [Implementation of the European Landscape Convention; accessed: the 20th of November 2015]. What is crucial for understanding the scope of landscape qualities are also regulations of the *Polish Act on Natural Protection* that contain statements of landscape assets defined as: 'ecological, aesthetical, or cultural values as well as connected to them land relief, natural forms and elements shaped by the forces of nature or human activities' [The Act of the 16th of April 2004...; Official Journal of 2009, No 151, Item 1220]. Once again, a connection between natural and cultural elements present in the landscape can be seen here.

On the 20th of September 2012, in Józefów near Warsaw, the conference entitled *Implementing the European Landscape Convention in Poland* was held. It was the first one in a cycle continued in the following years. The conclusions from the conference included the ones that more or less directly refer to the qualities protected in the cultural landscape. Education, increasing the awareness, and social participation should be pointed as those that are very important. 'What constitutes one of the most important actions in formulation and implementation of the landscape policy is social participation and increasing social awareness in terms of the values, functions, and changes occurring in a landscape, as well as in landscape services. There is still no common understanding for the idea of landscape protection and its function, which makes the processes of landscape protection more difficult. The issue was discussed in almost every presentation at the conference as well as in many statements in the discussions' [The Summary of the Conference...; accessed: the 20th of November 2015]. Social involvement, increasing the awareness, and education make crucial fields of the activity that influence natural and cultural conditions of human surroundings viewed as the total of mutual connections and conditions.

The qualities protected in the cultural landscape become of particular significance in terms of the educational process. Nature, art, and the beauty in them are very important spheres which are present and permeating in cultural landscape. That refers to the area commonly referred to as the nature – culture relation, also in the aesthetic context. It seems to be particularly important in the era of so-called ecologic crisis, which doubtlessly is culture-based.

The aforementioned – art, nature, beauty – are also in the area of interest by aesthetics. Their fields may be defined in a different way as: the theory of a work of art – and, thus, the theory of artistic beauty, and also the theory of artistic creation: theory of natural beauty or extra-artistic beauty, as well as, generally, the theory of aesthetic values or, when distinguishing that particular aesthetic quality – the theory of beauty. Aesthetics is also in the field of interest of pedagogical sciences mostly in the aesthetic education. The school, by practical implementation of that education, is the greatest receiver of aesthetic concepts. The aesthetic education itself is based on an aware and targeted selection of certain solutions in aesthetics which are verified in pedagogical practice [Kaczyńska 1977].

However, as it is held by Bogusława Kaczyńska [1977], the relation between the aesthetics and pedagogics is an asymmetrical one. The pedagogical sciences have to refer to the assumptions of aesthetics in situations when the possibilities of art, beauty, or other aesthetical values are noticed in a widely understood process of shaping the identity, regardless of the fact if pedagogics is to define aesthetics as a supportive or cooperative science to it. The aesthetics, however, retains its autonomy.

The scope of notions traditionally used in the field of pedagogical sciences is practically set: aesthetical education, education by art (sometimes they are used interchangeably) and artistic education. Apart from artistic education, which causes the least misunderstanding as it is unequivocally referred to the so-called artistic education in its vocational sense, the differentiation between the notions *aesthetic education* and *education by art* is much more problematic. There is a certain dispute regarding the scope and significance of those notions in Polish literature, however, it is far beyond the scope of the issues discussed here. Another difficulty is made by such notions as *musical education* or *plastic art education* that have been well preserved in the language of pedagogics. In the not-so-distant past they were even names of school subjects and subjects of study for teachers and educators. In spite of the fact that the following educational reforms changed their names, they seem to be the widest and, at the same time, the most apt ones to define those kinds of activities in which human personality is shaped and developed by aesthetic and artistic values of a given art field. The history of art in the Western World varied a lot. Simplifying the issue, it may be said that presently we have been used to the fact that it has to function as a stereotype breaker. It has to be disturbing, exist without beauty, and aim at rapid changes in the anthroposphere. But not only there – also in the nature. However, the art of different creative assumptions has always existed as well. It is the art which postulates bringing the man closer to the nature. It promotes the synthesis which seems to prevail in our perception of the world such as e.g.: organic architecture or landscape horticulture. The aesthetic attitude towards nature may

result from aware human decisions based on either their inborn sensitivity to aesthetic values or an aesthetic attitude revealed when reflecting over themselves and the world. And it is here that cultural landscape may be a valuable source of information.

What is discussed most often (also in reference to the nature) is aesthetic experience as a specialized reaction to beauty. However, it should be noticed that the new 'natural' human environment is industrialized to a large extent. So, those were movement and changeability that were of a large impact on shaping the sensual perception of the surroundings. It influenced radically the change in character of aesthetic perception. As a result of the revolution in transport, communication, and electronic media, there happened a reorientation of space, time, movement, and velocity in the world of experiences. The speed and the changeability are ubiquitous. People of today, alienated from their nature, escaping into more and more absorbing virtual reality, no longer perceive nature as an integral element of their environment. Often, they do not even make a connection between destroying the nature and the quality of their own lives. Reconstruction of experiencing the 'specific' reality is most likely possible by moving at least a part of our attention back to the world of nature. This is favoured by strengthening perceptive skills which, undoubtedly, takes place when experiencing the natural world as its perception happens as a particular synthesis of many very varied sensual experiences.

The sphere of perception, as it turns out, becomes more and more significant for constituting our image of reality. Those are sensual experiences which precede every later utterance issued in the field of culture (art, science, or philosophy). Perception, understood as a process of perceiving the reality, is culture-conditioned (in a way by itself as it includes not only the perception itself but also a reflection on it) and, thus, it exists only within the structures that we have created. Therefore, there are questions to be asked in the field of aesthetics: is it a property of the human mind to organize some structures in a self-aware manner or is it that all the systems created by it are created only by recombining the structures existing the actual reality? And it is the nature that makes the most primal element of the system in that reality.

Even the arguments presented here, in a brief and arbitrary way, outline the image of how important it is to educate by and towards the natural beauty. Permeating of art and nature, and mostly aesthetic perception together with developing imagination and perceptive skills in general, is important in the contact with cultural landscape, which, as it has been previously said, is a common field of actions by the man and the nature, as it is the space where they may develop fully.

Those observations are confirmed by the conclusions on the assets of cultural heritage drawn in the field pedagogic experience, which are cited here from Kazimierz Kopczyński [2009]:

1. As a result of contacting the cultural landscape, there happens a development and perfection of numerous cognitive processes, in particular of sensual apparatus, perception, and imagination;
2. Cultural landscape facilitates aesthetic experience of the area and architecture. Aestheticization of the area shapes and develops psychical sensitivity and creative activity;

3. Landscape launches a vast palette of emotions and feelings, particularly it shapes intra-human, patriotic, and religious feelings, and may also be an inspiration for literary works, mostly poetic ones, or for painting;
4. For the contemporary man of the western civilization, landscape contemplation may offer relaxation and easiness being, at the same time, a factor that reduces stress and makes the mood better;
5. Simultaneous watching and experiencing works of nature and art in cultural landscape makes it possible to learn biodiversity and may inspire to reflection on relations between the nature and the art;
6. Subjective, social, and historical dimensions of cultural landscape provide opportunities to use it in education in a wide thematic scope, both during lessons on history and society, as well as in ones on culture and philosophy;
7. Learning and experiencing the landscape may develop in students their interests in nature and art. It also makes it possible to discover the values of natural and cultural environment on their own, which seems to be a fundamental condition for protecting it and feeling the bond between the human and the landscape.

The issues of cultural landscape in the context of mutual connections between the spheres of culture and nature has become one of the factors that inspired establishing a unique field of study, i.e. cultural and natural heritage. The main assumptions of that project have been presented in a differed text to be found in this collection.

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Chapter 2

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D'une politique de conservation du patrimoine bâti au développement de l'éco-bâti dans le Parc naturel régional de la Brenne

2.1. L'élaboration d'une politique de conservation dynamique du patrimoine bâti

2.1.1. Présentation du Parc de la Brenne

Le Parc naturel régional de la Brenne a été créé en décembre 1989 par décret du ministère de l'environnement. Son document directeur, « la charte du Parc » a été révisée deux fois, en 1997, à la suite de la loi Paysages pour intégrer pleinement la préservation du patrimoine paysager dans ses objectifs et en 2007, au terme de la période normale de durée de vie des chartes de 10 ans. La révision de la charte et de validation par le ministère de l'environnement est une procédure lourde et chronophage. Le renouvellement du classement du Parc naturel régional a été acté par décret du ministère de l'environnement en septembre 2010.

Le Parc comprend aujourd'hui 51 communes sur un territoire de 183 000 ha et compte 33 000 habitants, une moyenne de 5 à 10 habitants au km².

C'est une zone humide d'importance internationale (4000 étangs, une faune et une flore exceptionnelle). Le parc est reconnu pour ses milieux naturels et ses paysages, Grande Brenne, inscrite à la convention RAMSAR, vallées de la Creuse et de l'Anglin et bocage.

Il comporte une architecture rurale à la fois riche, modeste et très diverse encore très liée aux différents substrats des sols (grès, calcaire, terre argileuse).

Différentes commissions correspondant aux principales missions du Parc: préservation et la valorisation des patrimoines naturel, culturel et paysager, le développement économique et social durable du territoire, l'accueil et l'information du public, la recherche et l'expérimentation s'attachent à mettre en œuvre les objectifs de la charte.

2.1.2. La Commission Patrimoine – Paysages – urbanisme

Elle est composée d'élus des communes du Parc, présidée par Gilles Touzet, maire de Prissac, et membre du bureau du Parc, participant au séminaire « naturel and culturel heritage », et accueille l'ensemble des acteurs institutionnels et associatifs liés à ces thématiques sur le territoire. A l'origine uniquement axée sur le patrimoine culturel et bâti la commission a évolué depuis 20 ans pour prendre en compte les problématiques du paysage au début des années 2000 puis de l'urbanisme durable à partir de 2007.

2.2. L'élaboration d'une politique de conservation dynamique du patrimoine bâti

2.2.1. Comment conjuguer la préservation du patrimoine bâti et des paysages et le projet de développement du territoire?

Je développerai ici uniquement la partie qui concerne le patrimoine bâti. Le Parc de la Brenne comprend environ 75% de bâtiments anciens antérieurs à 1945, avec un âge médian en 1892. La moyenne nationale de l'âge médian des bâtiments est de 1969. Ceci signifie que le Parc compte de nombreux bâtiments très anciens dont une grande partie des XVIème et XVIIème et XVIIIème siècles.

Ainsi, l'une des premières questions qui se posait était: quelle politique patrimoniale mener quand votre territoire est riche de milliers de bâtiments ruraux traditionnels ?

Il s'agit d'assurer une politique de « conservation » du territoire au sens anglais du terme, de conservation dynamique.

La commission Patrimoine/Paysages du Parc travaille dans ce sens depuis 1997 suivant trois axes: la connaissance, la conservation/valorisation et la sensibilisation à ce patrimoine. Ces trois axes théoriques s'interpénètrent constamment et s'enrichissent mutuellement dans la pratique.

2.2.2. La connaissance

- *L'inventaire du petit patrimoine* du Parc (les puits, fours, lavoirs, fontaines, croix de chemin, etc.) a constitué notre première approche « par le petit bout de la lorgnette » de la connaissance de notre patrimoine. Il était conduit chaque été entre 1997 et 2003 par des stagiaires de formations universitaires « patrimoine ». 47 communes ont été inventoriées, et environ 4400 éléments recensés, décrits, photographiés et géolocalisés. Ceci a permis d'insérer la base de données sur SIG, système d'information géographique et de transmettre cette connaissance aux communes et communautés de communes pour l'élaboration de leurs documents d'urbanisme. Une estimation de l'état sanitaire de ce patrimoine donne aussi une information sur les éléments à restaurer en priorité.

- *L'inventaire de l'architecture rurale du Parc naturel régional de la Brenne*

Dans le cadre d'une convention culturelle avec la Direction Régionale des Affaires Culturelles du Centre, puis de la Région Centre ¹, le Parc naturel régional de la Brenne a engagé l'inventaire de son architecture rurale en 2004: l'habitat des bourgs, les écarts, les fermes et les maisons. Cette étude ne s'attache pas aux édifices majeurs de l'architecture civile (châteaux, manoirs les plus importants, hôtels particuliers) et religieuse (églises, chapelles, abbayes), qui sont seulement signalés pour le contexte.

Cet inventaire s'appuie sur la méthodologie de l'Inventaire général, partenaire scientifique et technique du Parc. Le travail consiste en une analyse de terrain rapide et exhaustive du bâti (méthode du recensement de l'Inventaire général). Tous les bâtiments font l'objet d'une notice abordant: fonction, architecture, matériaux de construction, datation si possible.

La saisie des données (textes, cartes, photos) est effectuée dans une base de données spécifique (logiciel Renabl) mise à disposition par la DRAC qui permettra à terme d'alimenter les bases nationales de l'Inventaire.

Ce travail est complété par un travail de documentation, en particulier le dépouillement des cadastres napoléoniens et actuels et d'autres sources historiques, afin de replacer le bâti dans son contexte économique et historique.

Lorsque l'inventaire sera réalisé sur l'ensemble des communes du Parc, un document sera publié dans la collection du ministère de la Culture « Images du Patrimoine ». En attendant cette édition, un rapport papier présentant les premiers résultats de l'inventaire sur chaque commune est mis à disposition des habitants.

Cet inventaire permet d'améliorer la connaissance collective de notre patrimoine puisque les données seront à la disposition des collectivités, des partenaires institutionnels, des particuliers et des associations. Il permet aussi de repérer les bâtiments les plus anciens et les plus fragiles et d'informer leurs propriétaires de leur valeur patrimoniale et des moyens de leur bonne conservation. L'inventaire revêt alors deux dimensions: d'une part, il intègre les aspects architecturaux et historiques classiques étudiés par le service régional de l'Inventaire ; d'autre part, il se préoccupe de questions de sensibilisation du public, de restauration et de conservation des bâtiments.

L'inventaire permet également d'aider à la décision lors de la rédaction de documents d'urbanisme. Un système de veille architecturale complète notre démarche, pour signaler aux communes les bâtiments les plus intéressants et les inciter à les inscrire dans leurs documents d'urbanisme pour prévenir leur démolition ou des transformations inadéquates.

A ce jour, les deux tiers du territoire du Parc sont inventoriés. La fin de l'inventaire est prévue en 2022, moment de la prochaine révision de la charte du Parc.

¹ La compétence de l'inventaire a été transférée aux Régions depuis 2004.

- *Etude historique et archéologique de la genèse des paysages d'étang (2000–2009)*

Voir la monographie de Renaud Benarrous.

- *Inventaire croisé du patrimoine sur le canton de Tournon*

A partir de 2009, ce projet d'inventaire croisé développé par Renaud Benarrous dans sa présentation, s'inscrit dans l'étude de l'évolution des paysages du Parc. Ce projet a pour objectifs à la fois la mise en place et l'accompagnement d'une stratégie de gestion et de valorisation des milieux naturels et des paysages qui en résultent, à court, à moyen et long terme.

Ce travail s'appuie sur différents inventaires permettant de développer la connaissance des paysages: inventaire des milieux naturels, inventaire archéologique des paysages, inventaire du petit patrimoine, inventaire de l'architecture rurale, inventaire des archives communales, qui croisés donnent la vision la plus complète possible de la genèse et de l'évolution des paysages et de l'impact de l'action de l'homme et des choix d'exploitations des milieux (structures agraires, piscicoles, habitat, métallurgie, etc.).

Cette approche innovante à la fois historique, archéologique et architecturale contribuera à améliorer nos connaissances et à une meilleure compréhension de l'héritage paysager, fruit d'interactions étroites entre les hommes et leur environnement. Elle a été expérimentée à l'échelle du canton de Tournon-Saint-Martin.

- *Inventaire des églises à fresques*

L'inventaire des peintures murales dans les églises et chapelles publiques et privées sur le territoire du Parc naturel régional de la Brenne a été confié à l'association Rencontre avec le Patrimoine religieux d'avril à juillet 2007.

Sur les 48 communes du PNR (périmètre 2007), 42 édifices répartis sur 29 communes ont été retenus pour leurs peintures: 14 sont classés au titre des Monuments historiques, 8 sont inscrits au titre des Monuments historiques et les 20 autres n'ont pas de mesure de protection. 31 de ces œuvres sont dans le domaine public et les 11 autres sont privées. La mission couvre une amplitude chronologique allant du XIe au XIXe siècle.

2.2.3. La conservation et la valorization

- *La sauvegarde et la valorisation du patrimoine monumental et culturel*

L'action du Parc porte principalement sur le patrimoine bâti vernaculaire, le plus menacé par la ruine et les transformations. Pour autant le territoire du Parc comporte de nombreux monuments, châteaux et églises dont de nombreuses églises romanes à fresques qui mériteraient une vraie politique de mise en valeur. Elles constituent un élément identitaire important du patrimoine culturel du Parc, mais les travaux nécessaires à leur conservation et à leur mise en valeur sont le plus souvent trop lourds pour les communes propriétaires et le Parc n'a pas les moyens d'engager un

programme de conservation globale. La seule action importante en la matière est la sauvegarde de la chapelle de Plaincourault.

- la chapelle de Plaincourault

Le Parc, à la demande de la Conservation régionale des monuments historiques a acquis la chapelle romane de Plaincourault, pour le franc symbolique en 1994 afin de pouvoir assurer sa restauration. Cette chapelle était classée depuis 1944 mais menaçait ruine malgré la mise en demeure des propriétaires pour l'exécution des travaux de sauvegarde.

Les travaux sont achevés depuis 1998, mettant en valeur un très beau programme de peintures, établi du XII^{ème} au XV^{ème} siècle.

- La sauvegarde du patrimoine architectural rural

Les trois premières actions décrites ci-dessous ont fait l'objet d'une expérimentation dans le cadre d'un contrat régional de pays 1998–2003 et nous ont permis de définir notre politique patrimoniale. Elles ont été reconduites dans les contrats de Pays suivants (2004–2008) et (2009–2013).

- L'opération « villages du Parc » 1998–2003

L'idée de l'opération « villages » est de concentrer les moyens humains et financiers du Parc sur quelques hameaux représentatifs de l'architecture rurale et répartis sur le territoire² (1^{ère} opération également financée par le programme européen Leader II).

Le Parc aide les propriétaires privés et publics de ces hameaux pour la restauration et la mise en valeur du patrimoine bâti (en référence à un cahier des charges établi par l'architecte du parc).

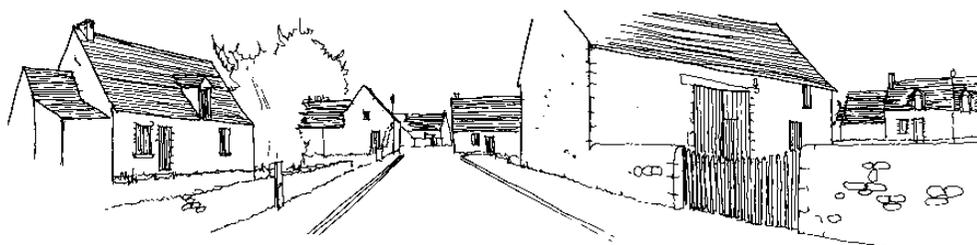


Fig. 2.1. La Boudinière (E. Allassoer).

² - Pré-Picault, commune de Preuilley-la-Ville

- Château-Guillaume (Lignac)

- Le Peu et Le Gué-Martin (Tilly)

- Brillebault, Les Vaux (Douadic) ; La Billarderie, Launeau, La Bergelière, La Boudinière (Pouligny-Saint-Pierre), situés sur la D60 entre Douadic et la D975 vers Le Blanc.

Cette première opération a permis la restauration exemplaire de 25 bâtiments pour 6 villages.

Une nouvelle opération a été lancée en 2006 sur 6 nouveaux villages³ et toujours dans le cadre du contrat de pays (2009–2014). On a souhaité alors aller plus loin dans la maîtrise de la qualité des villages en engageant les communes à créer des ZPPAUP⁴ « Villages du Parc », outil de gestion réglementaire des interventions sur le patrimoine bâti et paysager afin de pérenniser les efforts de restauration réalisés. Cette disposition constituait une condition préalable pour pouvoir bénéficier des aides.

En fait cela a entraîné l'échec de l'opération par le gel des aides possibles car nous avons été confrontés à la modification de la loi sur les ZPPAUP/AVAP, relayée aujourd'hui par la réforme de la loi patrimoine et les communes n'ont pas souhaité s'engager sans visibilité, sauf la commune de Lignac pour le village de Château-Guillaume.

- Les chantiers d'insertion pour la restauration du petit patrimoine (1998–2007)

Pour initier la dynamique de valorisation du patrimoine, le parc a proposé la réalisation des chantiers de restauration du petit patrimoine par des associations d'insertion. Cela répondait à une demande des associations d'insertion locales souhaitant investir ce créneau d'emplois, tout en ayant un effet démonstratif et pédagogique auprès des propriétaires privés.

Nous avons testé ces chantiers dans le cadre de l'opération Villages et les avons ensuite étendus à l'ensemble du territoire du Parc en nous appuyant sur l'inventaire du petit patrimoine.

Une convention a été passée avec deux associations d'insertion du territoire.

Les modalités étaient les suivantes:

- Le patrimoine privé doit être visible de la route ou accessible au public
- Le propriétaire fournit les matériaux et participe à hauteur de 20% du montant des travaux.
- Le propriétaire s'engage à se conformer au cahier des charges défini par le Parc et à conserver et entretenir le patrimoine remis en état.
- Pour chaque chantier, une convention tripartite (Parc, Solidarité Accueil, propriétaire) définit les engagements de chaque partenaire.
- Les travaux sont réalisés par Solidarité Accueil
- Le suivi du chantier est assuré par le Parc

35 chantiers ont été conduits depuis 1999 mettant en œuvre les savoir-faire traditionnels du bâtiment pour la restauration ou la reconstruction de plusieurs murets, la restauration de puits, fours, lavoirs, fontaines.

³ Lejonc (Martizay), Rolniers (Concremiers), La Jarrige – Surjoux (Douadic), Le Beau – Le Bas de Vouhet (Prissac).

⁴ ZPPAUP: zone de protection du patrimoine architectural, urbain et paysager, remplacée depuis par les AVAP aires de valorisation du patrimoine en 2012 et actuellement redéfinies dans la loi patrimoine, en cours de révision en « petites cités de caractère ».

Malheureusement, cette action s'est achevée un peu brutalement en 2007 car Solidarité Accueil, notre association partenaire a dû fermer son secteur bâtiment, en raison de graves difficultés financières et il n'existe pas d'autre association de ce type dans le département.

- Le conservatoire de l'architecture rurale

L'idée du Conservatoire est de préserver un certain nombre de bâtiments ruraux anciens, dans le respect de leur état d'origine, afin de constituer, au fil du temps, une « collection in situ » qui retrace l'évolution de l'architecture rurale locale.

Celle-ci pourra être « visitée » dans le cadre de circuits touristiques patrimoniaux, de visites guidées... Ces bâtiments sont aussi des laboratoires pour la conservation et la transmission des techniques traditionnelles de construction.

Bilan: 1 bâtiment a été acquis pour l'euro symbolique par le Parc, 1 bâtiment lui a été confié dans le cadre d'un bail emphytéotique de 30 ans; 10 bâtiments font l'objet d'une convention d'accessibilité de 5 à 10 ans⁵.

- Le chantier-école pour la restauration du patrimoine bâti (2005)

Ce chantier alliait deux objectifs:

- la sauvegarde d'une maison du XVIème-XVIIème siècle dans le cadre du conservatoire de l'architecture rurale du Parc,
- la formation aux techniques traditionnelles du bâtiment et l'insertion professionnelle d'un groupe de jeunes dans le cadre du programme Leader+

Ce projet mettait en œuvre un partenariat multiple autour du Parc:

- Solidarité accueil qui assure l'encadrement de la formation
- ID en Brenne et la PAIO: qui entretient la relation avec les jeunes du territoire, avec le soutien de l'ANPE
- la Commune de Martizay qui met à disposition d'un local pour la formation
- la CAPEB qui parraine l'opération,
- les Compagnons du devoir pour des prestations de formation.
- et l'AFPA pour la validation des acquis.

Le montage de ce projet a été un peu complexe mais de très bons résultats ont été obtenus avec les stagiaires, dont une est maintenant installée comme tailleur de pierres

- Conseils architecturaux aux communes et aux particuliers

Le conseil aux particuliers et aux communes représentait une centaine de « dossiers conseil » par an entre 2002 et 2007 (on compte un conseil par personne ou commune et par an même si cela nécessite plusieurs rendez-vous). L'ensemble des bâtiments restaurés ou des chantiers petit patrimoine (120 entre 2002 et 2006) montre que 30% environ des conseils sont suivis d'un effet mesurable.

⁵ bâtiments aidés soit par la Fondation du patrimoine, soit par les subventions du FEOGA en référence à un cahier des charges établi par l'architecte du Parc et/ou l'architecte des bâtiments de France

A partir de 2008, on peut constater une baisse du nombre de conseils aux particuliers: environ 50 par an, puis 38 en 2011, 20 en 2013, 35 en 2014.

Cela est dû à la fois au déplacement des missions de l'architecte du Parc sur le paysage et l'urbanisme et à l'intervention d'acteurs tels que la Fondation du Patrimoine ou le PACT (Protection action conservation transformation de l'habitat), association mandatée par le Parc pour assurer l'animation d'opérations de réhabilitation de l'habitat.

Actuellement, les conseils en architecture du Parc ne viennent qu'en renfort exceptionnel lorsque la réhabilitation concerne un patrimoine délicat. Ce désengagement involontaire est contrebalancé par d'autres missions. Ainsi, le Parc s'implique beaucoup dans la promotion, la réalisation d'éco-quartiers et l'accompagnement d'opérations d'urbanisme durable. Aujourd'hui, les enveloppes de financement pour le patrimoine sont quasi inexistantes, et il devient de plus en plus difficile pour le Parc d'intervenir directement sur le patrimoine vernaculaire privé en dépit des besoins.

- La Fondation du Patrimoine

La Fondation a été créée au niveau national par une loi en 1996 pour participer à la sauvegarde des bâtiments de qualité patrimoniale non couverts par une protection de type monument historique.

Peu à peu c'est devenu l'acteur financier principal de la conservation du patrimoine rural par un système de défiscalisation et de subventions complémentaires des collectivités régionales et départementales. Le Parc et la Fondation ont signé une convention de partenariat en octobre 2005. Une quarantaine de bâtiments ont été labellisés et aidés par la Fondation du Patrimoine depuis.

- Les guides, outils d'accompagnement du conseil

L'édition en 2002 du « Guide pour la restauration et l'entretien de l'architecture rurale, 48p » permet de soutenir le conseil architectural. Se fondant sur l'expérience des opérations villages du Parc, ce guide propose des méthodes adaptées à la restauration du bâti traditionnel pour l'ensemble du territoire du Parc.

En 2009 à la suite d'une étude colorimétrique des bâtiments du Parc, ce guide a été complété par l'édition d'un guide sur les couleurs du bâti.

2.2.4. Patrimoine habité et efficacité énergétique

En dehors des chantiers décrits ci-dessus qui portent essentiellement sur du patrimoine non habité, se pose aussi la question du traitement des aspects patrimoniaux à travers la politique de l'habitat.

Bien souvent les politiques de l'habitat et du patrimoine sont sectorielles et traitent les mêmes immeubles à travers des prismes différents. Lorsqu'ils sont considérés comme de l'habitat, cela justifie au titre des politiques de l'habitat portées par l'ANAH, agence nationale de l'habitat, toutes les actions de transformation pour la mise aux normes de confort et d'économies d'énergie, sans prendre en compte la qualité patrimoniale du bâti.

- L'OPAH « Patrimoine Energie »⁶ s'est déroulée de mai 2007 à mai 2012. La volonté du Parc a été de réunir les deux politiques avec le lancement de cette opération traitant à égalité les thèmes du patrimoine et des économies d'énergie.

Les objectifs de l'ANAH visaient en priorité la résorption de l'habitat insalubre. L'opération s'est également intéressée à la conservation de l'intérêt patrimonial et de la santé des bâtiments et de leurs habitants en promouvant l'utilisation de matériaux et de méthodes de réhabilitation durable.

Durant cette période, le parc a accompagné la résorption de l'insalubrité des logements occupés par leurs propriétaires (1500 € par logement): 57 logements sont sortis de l'insalubrité dont 19 occupés sur un total de 388 logements⁷ réhabilités.

Dans le contrat de pays, le Parc a obtenu des aides complémentaires pour 2 projets d'intérêt patrimonial et 20 projets incluant le maintien de menuiseries bois. On le voit c'est relativement peu par rapport au nombre total de projets. Pour autant ces actions soutiennent la sensibilisation à la réhabilitation patrimoniale.

- *Le comportement énergétique particulier du bâti ancien* demande des solutions thermiques adaptées à sa valeur historique, patrimoniale et constructive (nature des matériaux, fonctionnement hygrothermique). Or, les moteurs de calculs thermiques réglementaires prennent mal en compte ces critères et proposent les mêmes principes de rénovation que pour les bâtiments des années 1970, complètement inadéquats.

La politique d'économies d'énergie nationale ignore a priori le bâti ancien pour massifier des solutions afin d'obtenir le plus grand effet possible sur un parc de bâtiments souvent plus récent.

Il s'agit pour le Parc de la Brenne de résister à ce mouvement pour éviter la dégradation à terme de son parc de logements anciens qui représente 62% de son parc de logements.

Après 2008, l'action du Parc en matière de patrimoine, s'est ainsi fortement orientée vers la promotion d'une réhabilitation énergétique patrimoniale et la formation de ses acteurs en s'inscrivant progressivement dans la dynamique régionale. En effet, en 2013, la Région Centre⁸ a été sélectionnée comme une des 8 régions pilotes pour participer au Plan⁹ National Bâtiment Durable. Ce plan vise à « conforter le rôle des régions, pour relever le défi de la rénovation énergétique et développer une approche collective et partenariale avec tous les acteurs de la filière du bâtiment. »¹⁰

- *Le projet patrimoine basse consommation (2012–2017)*

Le Parc s'est engagé en particulier avec l'appui de l'ADEME et de la Région Centre dans le projet « PBC », patrimoine basse consommation et conduit depuis

⁶ OPAH animée par le PACT de l'Indre sur 46 communes du Parc.

⁷ Au total, 6 202 526 € de travaux ont été réalisés. Les aides de l'ANAH ont été de 1 116 232 € en direction des propriétaires occupants leurs logements et 542 157 € ont été attribués aux propriétaires bailleurs.

⁸ Une des 8 régions pilotes

⁹ Le Plan Bâtiment Durable national a été lancé, le 26 novembre 2012 avec l'objectif de territorialiser de son action.

¹⁰ Extrait du site de la DREAL Centre.

2012, une expérimentation « grandeur nature » sur l'efficacité énergétique des bâtiments anciens habités, avec pour objectifs le respect du patrimoine, de la santé des bâtiments et de leurs habitants.

Il s'agit de démontrer, afin de les promouvoir, l'efficacité de solutions d'amélioration thermique « écologiques » dans le cadre de projets de réhabilitation, par rapport à une isolation normative standardisée.

Le projet portera sur 5 ou 6 bâtiments anciens à usage de logements pour explorer l'ensemble des typologies thermiques. Les bâtiments choisis font l'objet d'un diagnostic thermique et patrimonial approfondi, prenant en compte la nature des matériaux et l'hygrométrie, de travaux d'éco-réhabilitation permettant le maintien des transferts de vapeur d'eau et d'une instrumentation après travaux pour mesurer le gain d'efficacité thermique accompagnée d'une enquête auprès des occupants.

Deux bâtiments de bourgs, de 3 et 4 logements une maison vigneronne sur cave du XVIIIème siècle à Thenay et un immeuble (XVIème/XIXème) à Rivarennes, sont réhabilités en partenariat avec la communauté de communes Brenne Val de Creuse.

La simulation thermique prévoit une consommation en chauffage de 69 kWh/m² sur le premier bâtiment et 62 kWh/m² pour le second.

Les mesures sont en cours pour le premier bâtiment dont les logements sont occupés régulièrement depuis 1 an. Les premiers résultats nous donnent une consommation de chauffage de 61 kWh/m² pour la saison de chauffe 2013/2014.

Les travaux du deuxième bâtiment sont à peine achevés.

Une synthèse des différents résultats permettra la diffusion de principes de réhabilitation adaptés aux différents types de bâtiment (maison sur cave, longère, à étage...).

Des journées de stage et de démonstration des techniques adaptées sont organisées à destination des artisans.

- Le programme d'intérêt général Efficacité énergétique (2013–2017)

Depuis 3 ans, le gouvernement français met en place de façon très forte une politique d'économies d'énergie dans le bâtiment en accompagnant les propriétaires qui réalisent des travaux par des aides directes ou des déductions fiscales.

Cela a engagé le Parc dans une nouvelle action pour la réhabilitation de l'habitat pour laquelle nous tentons de convaincre autant que possible les propriétaires d'utiliser des techniques de réhabilitation thermique patrimoniale, assurant à la fois le maintien de la qualité patrimoniale visuelle des bâtiments mais également le maintien de la structure des bâtiments anciens dans le temps, en assurant les transferts de vapeur d'eau dans l'enveloppe.

2.3. L'urbanisme rural durable, l'architecture contemporaine, l'éco-bâti

En parallèle à cette politique du patrimoine habité, le Parc connaît comme tous les territoires ruraux une problématique de développement urbain suivant des modèles d'urbanisation linéaire ou de lotissements standardisés et de maisons de pavillonneurs. A l'origine de la création du Parc, il existait très peu de constructions neuves sur le territoire. Dans les années 2000 le territoire même peu peuplé connaît un solde migratoire positif et le phénomène de la décohabitation, l'augmentation des prix du foncier bâti, lié à un développement des résidences secondaires touchant le bâti ancien, a entraîné le développement de constructions neuves en général de faible qualité, à la périphérie des villages pour répondre aux besoins d'habitants pour lesquels acquérir et réhabiliter des bâtiments anciens devenait trop coûteux ou mal adapté.

En dehors de la banalisation des paysages et du bâti, ces nouvelles constructions se développent dans un contexte d'urbanisme généralement pas ou peu organisé. Cette urbanisation nouvelle se fait au détriment des zones agricoles les plus riches autour des villages, sans réflexion préalable sur les réseaux ni sur l'organisation des déplacements, des activités, etc., ni sur les conséquences à un niveau plus global. Par ailleurs, l'introduction des questions des impacts environnementaux, et notamment des incidences sur les zones Natura 2000, implique un engagement des communes dans une réflexion globale sur le réseau écologique du territoire (cela a abouti à la cartographie de la trame verte et bleue en 2014).

2.3.1. L'urbanisme réglementaire

C'est au cours de notre deuxième charte (1997–2007) que la notion de développement durable s'est imposée peu à peu dans le vocabulaire courant et s'est développée dans les actions conduites sur le territoire.

Ainsi l'urbanisme, orienté par une approche rurale et durable, est-il devenu un véritable enjeu qui a conduit les élus du Parc à considérer la création d'un poste comme une priorité en 2008.

Depuis, le territoire à travers un nouveau syndicat mixte intercommunal s'est engagé dans la réalisation d'un document d'urbanisme de référence le SCOT, schéma de cohérence territoriale et les communautés de communes le traduiront dans des PLUi, programmes locaux d'urbanisme intercommunaux. Le Parc accompagne ces démarches de façon rapprochée.

2.3.2. L'urbanisme opérationnel et la promotion de l'architecture contemporaine

Au-delà d'une réflexion sur la réglementation de l'urbanisme, le Parc doit pouvoir accompagner ou initier des actions dans le sens de la qualité architecturale et environnementale des constructions, notamment en ce qui concerne l'habitat et les bâtiments agricoles. Il s'agit d'accompagner les porteurs de projet sur ces thèmes:

création d'éco-quartiers, extension contemporaine du bâti ancien, architecture contemporaine, qualité environnementale.

Les Ateliers du Grenelle lancés par Jean-Louis Borloo, ministre de l'Équipement en 2009 ont été une occasion d'amener des groupes d'étudiants paysagistes (Ecole du paysage de Blois) et architectes (Ecole DESA de Paris) à travailler ensemble sur le thème de la création d'un éco-hameau et d'un éco-centre et sur l'éco-réhabilitation en logements collectifs d'un ensemble bâti important (les communs du château de Chazelet). Cette réflexion et la fraîcheur des idées des étudiants ont constitué pour les élus une première approche de l'architecture contemporaine.

Dans ce cadre, le Parc a également pu proposer, en appui à Lurais, première commune porteuse d'une « AEU »¹¹, Approche environnementale de l'urbanisme pour la création d'un éco-lotissement, un concours d'idées intitulé « *Pour une architecture de qualité environnementale et paysagère adaptée à des ressources modestes* ». 11 équipes pluridisciplinaires d'étudiants ou de jeunes diplômés, ont participé. Les projets ont eu un effet pédagogique sur les élus qui ont eu la possibilité de visualiser comment l'architecture contemporaine pouvait traduire la démarche conduite sur leur commune. Ce concours d'idées a été suivi de la mise en place sur la commune de Lurais (250 habitants) d'un lotissement de 12 lots, labellisé éco-quartier. La Région Centre a accompagné cet aménagement en tant qu'opération pilote pour que les orientations de l'AEU soient réellement mises en œuvre. L'AEU fortement accompagnée par le Parc prévoit l'intervention d'un architecte conseil auprès des futurs habitants du quartier dès l'acquisition des lots. Le lotissement est aujourd'hui labellisé comme engagé dans une démarche d'« éco-quartier ». Ce type de montage présente toutefois un risque car la difficulté est de trouver de futurs habitants qui acceptent de jouer le jeu de l'écoconstruction avec ou sans architecte.

Un nouveau concours d'idées d'architecture a été organisé en 2014–2015 « *Pour un habitat berrichon durable* », sur la commune de Vigoux située près de la sortie de l'autoroute au sud du Parc. Face au développement de nombreux programmes de lotissements et d'habitat pavillonnaire diffus peu regardants sur leur impact environnemental et paysager, il semble important d'illustrer les possibilités de constructions actuelles, respectant un niveau de qualité tout en restant adaptées à des ressources modestes. Les lauréats du concours d'idées ont passé une semaine de résidence à Vigoux pour échanger avec les élus et les habitants sur les développements possibles du projet et participer à la sensibilisation des scolaires (classe urbanisme du Parc).

¹¹ La commune a engagé volontairement une AEU – Approche Environnementale de l'Urbanisme – dès septembre 2010 pour la conception de l'extension de son bourg, en prenant en compte des notions de qualité environnementale et de développement durable. L'AEU® aborde différentes thématiques: l'énergie, l'environnement climatique, l'eau et l'assainissement, la maîtrise des déplacements, la gestion des déchets, la biodiversité et la qualité paysagère, les nuisances sonores...

2.3.3. L'éco-bâti

Dans la même mouvance, on a assisté à un développement des demandes de conseil ou d'appui concernant l'écoconstruction, des initiatives locales développant l'usage de « matériaux écologiques ». Les premières constructions paille-bois sont réalisées par des auto-constructeurs à partir de 2008. Face à la crise, l'écoconstruction et les matériaux biosourcés restent difficiles à promouvoir en dehors des autoconstructeurs car ils ne sont pas bien maîtrisés par les entreprises, et de fait leur mise en œuvre est plus coûteuse que celle des matériaux conventionnels.

La création d'un commerce de matériaux écologiques en 2010 a contribué au développement de l'éco-bâti sur le territoire car auparavant il était très difficile de se procurer ces matériaux.

- Le chanvre matériau biosourcé historique

Cette plante était historiquement présente dans la plupart des communes du territoire. On lit très bien sur les cadastres anciens les parcelles de chènevières consacrées à la culture du chanvre. L'installation d'une petite unité de production et de transformation de chanvre bio à Lignac a fait ses preuves empiriques auprès des utilisateurs. Le Parc promeut notamment l'usage d'enduits chaux-chanvre pour l'amélioration thermique des bâtiments anciens, au travers du projet « PBC ». Cette unité de transformation est expérimentale et son développement industriel exigerait une mise aux normes considérée aujourd'hui comme trop coûteuse.

- La paille matériau biosourcé d'excellence

Pourtant, la paille qui est aussi un matériau biosourcé abonde en région Centre et la Champagne berrichonne est toute proche du Parc. Le matériau paille permet des constructions de qualité, à la fois durables, économiques et écologiques, en favorisant les circuits courts ainsi que les emplois locaux.

La paille apparaît comme le matériau biosourcé par excellence pour la construction neuve, et pour la réhabilitation du bâti ancien sur notre territoire où elle répond à la fois à des objectifs environnementaux, notamment les circuits courts mais aussi à la problématique des ressources modestes de la plupart des ménages.

La région Centre est territoire pilote pour le développement des filières régionales de construction en paille, avec le centre de ressources Envirobat Centre, le centre national de la paille basé à Montargis, la formation Pro paille à Graçay dans le Cher...

Le Parc de la Brenne dans cet environnement favorable a accompagné un certain nombre d'initiatives depuis 2008: maquette paille bois grandeur nature en appui à un groupe de travail pour la promotion de la construction paille en partenariat avec ADEFIBois Berry, exposition écoconstruction avec un focus sur les maisons en paille du territoire, le soutien à l'association Ecologis du Berry pour la création de l'éco-centre de Sainte-Gemme, de nombreux voyages d'études...

Le Parc affiche depuis 2013 sa volonté de s'investir plus avant sur les thématiques du développement durable, des énergies renouvelables et du changement climatique à travers un PCET, plan climat énergie territorial.

Le projet de développement de la filière paille-bois construction entre pleinement dans les objectifs de ce plan.

2.4. Le projet « Paille »

Peu à peu un projet pour le développement de la filière construction paille prend forme. En 2015 cela se traduit par des actions dans deux directions:

2.4.1. Poursuivre la promotion du matériau paille pour les constructions individuelles.

- 3 au 7 août 2015: Chantier participatif de construction paille

En organisant ce chantier participatif, le Parc cherche à promouvoir la construction paille-bois sur son territoire et à apporter une vision complète des étapes du chantier à de futurs constructeurs, aux visiteurs du chantier, habitants et artisans.

Philippe Le Lan est horticulteur-maraîcher bio à Neuillay-les-Bois où il a construit sa maison en paille il y a une dizaine d'années, la première localement. Il avait hésité à l'époque à se lancer dans la construction paille sur le plan professionnel. Depuis il a développé son activité et a choisi à nouveau la paille pour réaliser un local de conservation maraîchère. Celui-ci est situé sous un hangar photovoltaïque construit en 2014.

Le principe du chantier participatif permet d'accompagner des autoconstructeurs pour la réalisation de leur projet et des bénévoles qui souhaitent découvrir différentes techniques.

Ici ils ont participé au montage d'une partie de l'ossature bois, des murs en bottes de paille, et commencé les enduits intérieurs.

Le Parc a missionné pour encadrer ce chantier Rémi Guérin (entreprise Zaka'terre membre du réseau Botmobil¹²), spécialisé dans la construction en bois, terre et paille, afin que les participants aient toute l'information nécessaire sur ces techniques de construction, une vision de toutes les étapes et une mise en pratique validée au cours du chantier.

Une dizaine de personnes ont participé au chantier dont 5 locaux, 4 voisins (Indre et Loire, Cher) et 1 Rennais (nombre de jours cumulés: 37).

¹² Botmobil est une association qui s'est donné comme objectif d'accompagner et aider les auto-constructeur(trice)s à se former à la construction en paille et terre par le biais de chantiers participatifs encadrés par des professionnel(le)s référencé(e)s dans son réseau.

Une double participation:

La spécificité de ce chantier résidait dans son inscription dans une opération de sensibilisation et de communication. Le chantier était ouvert au public tous les jours en fin d'après-midi, une journée a été réservée aux artisans et une visite de clôture officielle a réuni une cinquantaine d'élus et d'habitants sous l'égide de notre président. Les médias locaux sont aussi venus témoigner du chantier. <http://www.lanouvellerepublique.fr/Indre/Actualite/Environnement/n/Contenus/Articles/2015/08/20/Le-Parc-de-Brenne-vante-les-maisons-en-paille-2436155>, un reportage a été diffusé par la télévision locale Bip Télé.

Les apprentis « pailleux » ont accepté de très bonne grâce de se prêter au jeu, répondant aux sollicitations des visiteurs et « participant » ainsi au-delà du chantier à la promotion de la filière paille sur notre territoire.

Porteur du projet: Philippe Le Lan, maraîcher bio

Projet: local pour la conservation des courges

Contact: Parc naturel régional de la Brenne: **02 54 28 12 12**

Dany Chiappero, architecte.

Encadrant du chantier: Rémi GUERIN, artisan spécialisé dans la construction en bois terre et paille, Zaka'terre, Saint-Pierre-des-Corps (réseau Botmobil).

2.4.2. Groupe de travail architectes et constructeurs pour la réalisation d'une «maison témoin paille»

Lors du concours d'idées pour un « habitat berrichon durable » organisé en 2014–2015, les équipes candidates se sont approprié le matériau paille. L'équipe lauréate « LAP: Laboratoire Architectures et Paysage » présentait le projet « Rural contemporain ». La proposition architecturale s'inspire d'une typologie rurale traditionnelle la longère et en fait un habitat préau évolutif construit en bois et paille.

A la suite de la résidence de l'équipe lauréate en avril 2015 à Vigoux, les architectes et paysagiste ont approfondi leur travail en l'adaptant aux réalités économiques et démographiques de la commune. Ils ont rencontré les membres de l'atelier d'urbanisme rural et l'intérêt des échanges les a amenés à souhaiter nous accompagner pour poursuivre la réflexion sur le sujet.

C'est une opportunité pour le Parc d'aller plus loin vers la réalisation de ce projet d'habitat durable éco-construit, adapté à des ressources modestes.

En effet, dans les projets d'éco-quartiers de Lurais, Rivarennnes ou encore dans la démarche d'Eco-logis du Berry à Sainte Gemme on se heurte, après la phase opérationnelle du permis d'aménager au problème de la qualité des projets de construction des maisons. Il ne s'agit pas en effet d'opérations groupées, les réalisations sont le fruit d'initiatives individuelles et même si une prestation d'architecte conseil permet d'harmoniser l'ensemble et d'apporter des notions d'écoconstruction, elle s'avère un peu insuffisante lorsque les projets sont réalisés sans architecte ce qui est le cas le plus fréquent.

Un groupe de travail composé de professionnels de la construction bois, de la construction paille et des architectes lauréats amènera le projet de maison qu'ils ont conçu au stade du plan d'exécution et permettra également de le chiffrer.

Le prolongement de ce travail sera la réalisation de cette maison, comme une maison-témoin, dans l'une des communes porteuses de projet d'éco-quartier pour donner envie aux futurs habitants de ces quartiers de s'engager dans un projet de construction en paille-bois.

4.3. Soutenir une approche de filière paille préfabriquée pour répondre à des opérations d'habitat groupées

- *Projet d'écoquartier de Vendœuvres:*

Le projet d'éco quartier intergénérationnel de Vendœuvres porté par la communauté de communes Brenne Val de l'Indre est en phase de programmation (Bureau d'études Réciprocité) et s'est engagé dans le montage du dossier de labellisation. Il comprendra une quarantaine de logements en habitat individuel dense. La communauté de communes sera maître d'ouvrage de l'opération. Le président de la communauté de communes, maire de Vendœuvres et membre du bureau du Parc est sensible à l'intérêt économique que peut représenter la construction paille pour le territoire. La chambre des métiers et les syndicats du bâtiment doivent être sollicités pour accompagner l'organisation et la formation des entreprises pour répondre à ce type de marché.

Les qualités de la paille comme matériau de construction La botte de paille est un matériau bio-sourcé (matériau d'origine végétale ou animale) dont l'impact sur l'environnement est très faible, durant l'ensemble de son cycle de vie.

Ce produit, accessible à tous, abondant en Région Centre, valorise l'agriculture sans concurrencer les usages alimentaires et permet le développement de circuits courts.

- Seulement 10% de la paille de blé produite annuellement en France suffirait à isoler tous les nouveaux logements (individuels et collectifs) construits chaque année.

- 50% des approvisionnements viennent de moins de 50 km du site de construction.

La paille est parmi les meilleurs isolants (résistance thermique supérieure à 7 m².K/W) et elle occupe la première place et de loin du rapport performance/prix.

C'est aussi un matériau sain (classement COV A+), qui stocke le carbone (15 kg eq CO₂/m²), procure un très bon confort acoustique et résiste bien au feu grâce à sa densité.

C'est enfin un matériau durable et recyclable. Des maisons en paille existent depuis 1886 au Nebraska, 1920 pour la maison Feuillette à Montargis.

La construction en paille est certifiée par des règles professionnelles. En 2014, un ensemble de logements sociaux de huit niveaux construit en structure bois et remplissage paille a été inauguré dans les Vosges.

La construction paille en quelques dates

1886: c'est au Nebraska (États-Unis), que l'on note la première utilisation historique des bottes de paille pour une école. Les bottes sont utilisées sans ossature de bois verticale.

1921: en France, la revue "La science et la vie" n°56, démontre au public la pertinence de la mise en œuvre de ce matériau en s'appuyant sur les travaux de l'ingénieur Émile Feuillette et de la maison construite en 1920 à Montargis. Il s'agit d'une évolution du principe constructif ancien très répandu de type colombage bois et torchis.

1980: la construction paille connaît un renouveau en France.

Aujourd'hui, ce sont surtout les techniques "poteau poutres" et "ossature bois" que les charpentiers français et les auto-constructeurs mettent en œuvre. Sur notre territoire, des bâtiments publics, tertiaires, agricoles ou industriels sont en projet ou en construction ainsi que des logements du type HLM.

2014: La filière paille française est la plus dynamique en Europe. On compte environ 4000 bâtiments en paille en France dont de nombreux bâtiments publics. Une tendance en hausse notamment depuis la validation des Règles professionnelles de la construction paille. Aujourd'hui, ce sont surtout les techniques "poteau poutres" et "ossature bois" que les charpentiers français et les auto-constructeurs mettent en œuvre.

500 nouvelles constructions sont recensées chaque année.

Source: CNCP

<http://cncp-feuillette.fr/>

Conclusion

A travers ces expériences, succession d'allers-retours de type essais-erreurs, de réussites mais aussi d'échecs, on peut mettre l'accent sur deux éléments importants de la gestion du patrimoine.

En premier lieu la pirouette d'André Chastel¹³ pour définir le patrimoine est peut-être la plus opératoire pour une action de terrain: « *Le patrimoine c'est ce dont la perte signifie un sacrifice et dont la conservation signifie un sacrifice* ».

Ensuite, le facteur temps est fondamental en matière de patrimoine. Il faut laisser le temps de l'appropriation aux acteurs de la conservation. On peut aussi considérer le temps comme un facteur de sélection naturel du patrimoine qui sera reconnu et conservé en tant que tel dans la masse des objets patrimonialisables qui s'étend de plus en plus. Par ailleurs, l'animation des politiques patrimoniales est indispensable.

¹³ Babelon Jean-Pierre, Chastel André, 2010. La Notion de patrimoine, IIIth ed. L. Levi, Paris. pp. 178
Précédemment paru dans: 'Revue de l'art', 49, 1980

Ce texte, publié en 1980 dans la Revue de l'art, étudie la façon dont la notion de patrimoine s'est développée en France.

La simple mise en œuvre d'une politique d'aides financières ne donne pas de résultats sans une équipe pour la mettre en œuvre sur le terrain.

Enfin, ces expériences menées sur le champ du patrimoine sont une source permanente d'enrichissement de la réflexion sur l'urbanisme durable, l'architecture contemporaine et par essence même l'éco-bâti.

Le thème de la formation des professionnels abordé dans le diaporama aurait pu faire l'objet d'un chapitre à part entière. Je ne l'ai pas approfondi ici, mais que ce soit dans les domaines de la restauration du patrimoine, de l'efficacité énergétique du bâti ancien ou de l'éco-bâti, les entreprises du bâtiment, acteurs essentiels sont pour la majorité très mal formées à ces techniques, car elles ont du mal dans la gestion quotidienne de leur activité à anticiper sur les besoins et se laissent guider par leur carnet de commandes. Jusqu'à présent malgré plusieurs tentatives, il reste très difficile d'organiser des formations car les professionnels ne répondent pas par manque de temps. On parvient à les faire venir à des journées de démonstration, mais ils montrent une réticence à la formation comme si c'était reconnaître qu'ils ne maîtrisent pas leur métier. Le principe de la formation continue n'est pas encore intégré localement. Tout reste à inventer pour développer les compétences nécessaires à notre politique de conservation patrimoniale et d'éco-construction. C'est l'un des grands chantiers à conduire autant sur le plan local qu'à l'échelle de la Région où les travaux menés dans le cadre du plan bâtiment durable mettent en évidence les mêmes lacunes.

Dany Chiappero

Parc naturel régional de la Brenne, France

Chapter 3

Renaud Benarrous

Un inventaire croisé pour la connaissance du patrimoine architectural et archéologique du Parc naturel régional de la Brenne (France): l'exemple de la création des paysages d'étangs

3.1. La mise en place d'un inventaire croisé (architecture, archéologie et histoire)

Depuis sa création en 1989, le Parc naturel régional de la Brenne a conduit un certain nombre d'actions visant à améliorer la connaissance de son patrimoine. On compte parmi celles-ci la réalisation de divers inventaires culturels: du petit patrimoine entre 1997 et 2004, de l'architecture rurale depuis 2004 ou encore l'inventaire archéologique mené en « Grande Brenne » de 2001 à 2008.

Dans la continuité de cette expérience, le Parc a souhaité mettre en œuvre un inventaire croisé, associant simultanément trois inventaires sur une même aire d'étude (communale): un inventaire de l'architecture rurale, un inventaire archéologique, et dans la mesure du possible, un inventaire des sources textuelles, graphiques et iconographiques pouvant documenter l'histoire de l'habitat, des pratiques agricoles, artisanales, industrielles et des paysages.

Ce projet, inscrit dans l'actuelle charte du Parc (2010–2022), a pour objectif d'enrichir les champs de la connaissance, en appréhendant les éléments patrimoniaux, du vestige archéologique à la structure bâtie, en vue de l'élaboration d'un corpus global pouvant prendre la forme d'un atlas des patrimoines. Il permet d'optimiser les études, par la mutualisation de la recherche documentaire, par un dialogue constant entre les chargés de missions et par un contact plus efficace avec les habitants.

L'inventaire de l'architecture rurale, conduit en partenariat avec la Direction de l'Inventaire du Patrimoine de la Région Centre-Val-de-Loire, a été réalisé selon la méthode du recensement et du repérage, définie dans un cahier des clauses scientifiques et techniques; la saisie des données s'effectuant sur l'application Gertrude (depuis 2013).

L'inventaire topographique a été retenu, puis adapté au contexte territorial, aux objectifs et attentes du Parc. Toutes les formes architecturales antérieures à 1950 sont examinées. L'investigation est ensuite modulée par une approche privilégiant l'étude et l'analyse de l'architecture rurale vernaculaire, au cours de laquelle la maison et la ferme sont soumises à un questionnement particulier.

Les autres formes architecturales du milieu rural sont également pris en compte: les bâtiments publics (mairies, écoles), ceux de l'artisanat et de l'industrie, les édifices majeurs de l'architecture domestique (châteaux, manoirs) et religieuse.



Fig. 3.1. Vue de l'élévation nord de la Maison-Neuve, manoir datant du 15^e siècle.



Fig. 3.2. Grange-étable à accès en mur pignon, la Cossetterie (Preuilly-la-Ville).

Ces données offrent un premier diagnostic permettant une prise en compte raisonnée du patrimoine dans l'aménagement du territoire. Les dossiers électroniques constitués sur chaque œuvre architecturale s'accompagnent d'informations de gestion patrimoniale (mesures de surveillance propres au Parc, intérêt architectural).

L'inventaire croisé s'appuie par ailleurs sur un recensement des sites archéologiques qui viennent enrichir la Carte archéologique (base de données nationale). La méthode consiste à dépouiller les sources documentaires, mener une enquête orale mais avant tout conduire une prospection archéologique fine sur sol nu dite systématique.



Fig. 3.3. Prospection archéologique systématique sur labours.



Fig. 3.4. Vue de la charpente à chevrons-portant-fermes de la Maison-Neuve (mise en œuvre en 1448).

Depuis 2006, le Parc a également développé et intégré une méthodologie particulière pour l'étude des ouvrages d'art que sont les étangs de pisciculture. Cette prospection dite thématique a conduit à la caractérisation et à la datation individuelle (archives, données archéologiques, isotopiques et dendrochronologiques) de la majorité des plans d'eau préindustriels de la Grande Brenne. Les inventaires architectural et archéologique s'appuient tous deux sur celui des sources textuelles, graphiques et iconographiques.

Cet inventaire dit croisé a été entamé en 2009 dans l'ancien canton de Tournon-St-Martin (plus de 21000 ha): 225 sites archéologiques ont été étudiés et plus de 1000 dossiers d'œuvre architecturale, créés. Quelques édifices ont été datés par dendrochronologie notamment la charpente à chevrons-formant-fermes du manoir de la Maison-Neuve (vers 1448) à Tournon-Saint-Martin. Ce type d'opérations très importantes pour le Parc, qui en a conduit une vingtaine depuis le début de l'inventaire, permet d'affiner la datation d'édifices souvent faiblement documentés, et de nourrir les approches typologiques de l'architecture rurale.

Pour la restitution commune de ces données, le Parc, dans un premier temps, utilise les outils et bases de données propres à chaque inventaire, en exploitant les champs de renvoi des bases Mérimée et Patriarche. Ces inventaires ont vocation à intégrer à terme un Atlas des Patrimoines du Parc, système d'information géographique, toujours en cours de constitution. Les différentes couches de connaissance permettront une restitution commune des données au public et participer au porter à connaissance des communes dans le cadre des documents d'urbanisme ou être utilisés dans les démarches de préservations communales du patrimoine.

La conduite d'inventaires patrimoniaux est également un préalable indispensable à l'étude et à la compréhension de la dynamique des paysages du Parc de la Brenne dans la longue durée tel celui de la Brenne des étangs, résultat de plus de 2000 ans d'interactions entre l'homme et une nature particulière.

3.2. Le paysage d'étangs de la Brenne: un héritage culturel

La Brenne, située dans l'ouest du département de l'Indre, est l'une des grandes régions françaises de pisciculture en étang. Cette zone humide inscrite à la liste internationale Ramsar abrite actuellement plus de 4000 plans d'eau pour une surface ennoyée estimée à 9000 ha. C'est en Grande Brenne, cœur identitaire du Parc, qu'ils sont le plus nombreux (1500 plans d'eau pour 7000 ha d'eau). Les effectifs ont doublé au cours des 50 dernières années. La plupart est le support d'une pisciculture extensive fondée principalement sur la production de carpes.

Comme pour d'autres zones humides, l'histoire de la Brenne a longtemps souffert d'idées préconçues, déterministes, mettant en scène des hommes, souvent des moines, venus assécher ou assainir un marais insalubre et naturel. Nous savons aujourd'hui que ce mythe est infondé. La perception sociale du paysage ayant évolué au cours des siècles, le 'mauvais' pays de Brenne est devenu un beau pays réputé pour la qualité de sa biodiversité.

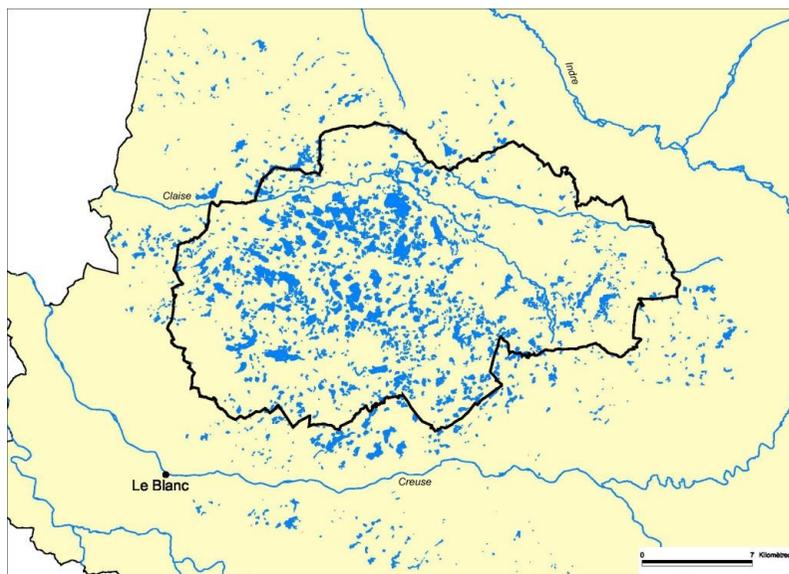


Fig. 3.5. État du réseau stagnustre de la Grande Brenne au début du XXIe s. Source: SIAMVB.

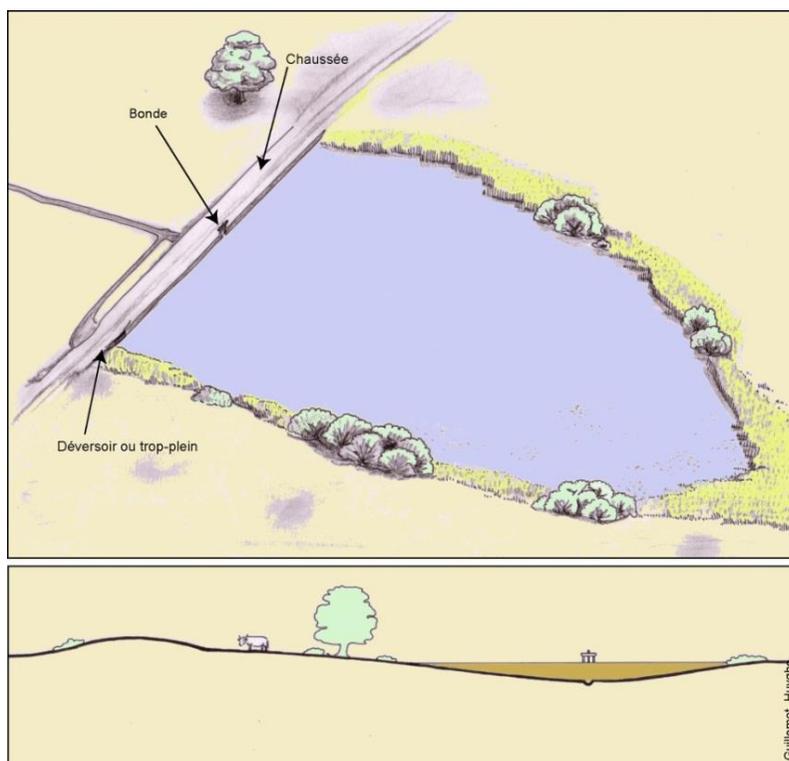


Fig. 3.6. Étang préindustriel brennou et son implantation dans le paysage.

La Grande Brenne présente tout d'abord des spécificités géologiques et géomorphologiques la distinguant des régions voisines. Le sous-sol est le résultat d'une sédimentation d'argiles et de sables dans une cuvette du Bassin parisien au cours de l'ère tertiaire. L'érosion de la surface du complexe détritique a formé les buttons, ces petites collines de grès, reliquat d'une ancienne cuirasse indurée. Du point de vue de la géomorphologie, la surface de la Brenne s'apparente à un "glacis cabossé": un ensemble de microvallées, de talwegs en connexion entre eux et ponctué d'innombrables buttons parfois organisés en chaînes de dénivelé assez conséquent. Sa déclivité générale et l'imperméabilité du sous-sol conférée par les sables et les argiles assurent l'écoulement en surface des eaux de ruissellement. Les sols de Brenne sont réputés pour leur piètre potentialité agronomique. Elle est imputable à leur oligotrophie et leur hydromorphie.

Ces paramètres environnementaux ont conduit les sociétés du passé à privilégier des pratiques agraires originales en établissant notamment un réseau d'étangs voué, à l'origine, à la pisciculture. Ce réseau préindustriel diachronique a compté au moins 681 plans d'eau (6300 ha d'eau) en Grande Brenne. La plupart d'entre eux ont été construits entre le XIV^e et le XVI^e s. L'étang brennou est en effet un aménagement hydraulique bâti par l'homme. Il se compose d'une chaussée barrant un talweg, d'un dispositif de vidange (la bonde) et d'une nappe d'eau peu profonde.

L'implantation géographique du réseau est présidée par des principes logiques et techniques fondés sur l'endiguement du chevelu hydrographique, lequel est divisé en plusieurs bassin-versants étendus et très ramifiés (affluents de la Creuse et de la Claise). Celui de la Claise comptait 517 plans d'eau (5410 ha d'eau). La densité du réseau préindustriel s'explique tout d'abord par un environnement géologique très favorable: les étangs "tiennent" l'eau grâce à l'imperméabilité du complexe détritique de Brenne. Les hommes ont par ailleurs vraisemblablement choisi de construire ces aménagements sur des terrains qui ne pouvaient être consacrés à l'agriculture. Mais les choix d'implantation des étangs ne procèdent pas strictement de l'évaluation agronomique des sols et semblent tributaires d'autres paramètres apparemment sociaux. La vocation première de 95% des étangs préindustriels est la pisciculture. Depuis le Moyen Age tardif, les pratiques locales s'appuient sur le principe de la pisciculture en étangs spécialisés (sur trois étangs différents) adaptée au cycle de développement de la carpe, espèce introduite en France au XIII^e s. D'autres étangs situés en fonds de vallées avaient des fonctions diversifiées en servant notamment de réserves énergétiques pour les forges et les moulins.

L'espace brennou a été investi par l'homme avant l'endiguement de son réseau hydrographique. L'existence d'un environnement humide ancien n'est à ce jour pas documentée par les sources mobilisées. En revanche, les prospections archéologiques ont conduit à la découverte d'un très grand nombre de sites et d'indices de sites liés à la pratique sidérurgique tout particulièrement pour les périodes pré-médiévales. L'activité revêt de très loin un caractère plus industriel au cours de l'Antiquité au sein d'un probable district sidérurgique.

Cette zone de production aurait été implantée dans ou au plus près des forêts installées sur les terrains aux sols les plus pauvres au contraire de l'habitat antique qui a privilégié les terrains aptes à l'agriculture.



Fig. 3.7. Sites sidérurgiques et voie antique vus du ciel (traces de couleur rouille), Douadic.

La dynamique paysagère, restituée par les palynologues, est avant tout marquée par une régression de la forêt entre le début du haut Moyen Age et le milieu du Moyen Age central. Ces phases importantes de déboisement se traduisent par une régression de la chênaie et une progression de la lande. Ces déboisements médiévaux pourraient être en lien avec l'extension de l'espace agro-pastoral, voire de la poursuite d'une sidérurgie moins bien gérée. La formation de l'espace piscicole est plus tardive et connaît sa principale extension entre le XIV^e et le XVI^e s. Cet essor s'inscrit certainement dans un contexte économique favorisant le développement de l'agriculture spéculative. Il semble une réponse alimentaire à l'accroissement des populations urbaines aux XII^e-XIII^e s. mais s'est peut-être trouvé fortement dynamisé par l'introduction de la carpe au XIII^e s., dont l'élevage a pu bouleverser les stratégies du commerce du poisson.

L'homme a modifié les dynamiques environnementales par ses activités rurales au cours des 2 derniers millénaires: la sidérurgie, l'agro-pastoralisme et la pisciculture en étangs. Si la végétation a évolué sous la pression anthropique, il est également probable que le comportement des sols aussi.

Leur hydromorphie a pu être révélée et accentuée par le déboisement au cours des derniers millénaires. La disparition de l'effet pompe racinaire aurait favorisé les variations hydriques annuelles et l'engorgement des sols. Ce caractère humide de la Brenne s'est considérablement renforcé par l'endiguement du réseau hydrographique entraînant un bouleversement majeur des milieux et des paysages.

Ceci amène à envisager l'hypothèse que la Grande Brenne pourrait être une zone dont l'humidité a été révélée par la pression anthropique au cours des périodes historiques.

L'homme a en effet fortement contribué à renforcer ce caractère par les transformations et aménagements qu'il a opérés sur le territoire et tout particulièrement en créant l'espace stagnante de pisciculture et les écosystèmes qui lui sont associés.

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Chapter 4

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Renata Marks

A View from the Copernicus Tower – Images of Natural and Cultural Landscape (The Vistula Lagoon and Frombork)

4.1. Introduction

What indeed is more beautiful than the heavens which contain all things of beauty after all? (N. Copernicus)

In the era of a continuous search for a common identity for individual nations and, on the other hand, at the time when humans are faced with globalization in progress, it is important to refer to ethical values and aesthetic experiences that may condition the future functioning of the world. In the course of changes, including the ones to the spatial and contemporary socio-cultural reality, it may be the *immersion in the history* and finding the spirit of a place (*genius loci*) that forms a reference basis of for the most crucial values. Therefore, the aim of this study is to take a comparative approach to the former structure and the current preservation condition of a place which is special both on the local and global scale, namely Frombork, a town located in Warmia (in the north of Poland) and associated with Nicolaus Copernicus. The *view from the Copernicus's tower* quoted in the study is thus of a double meaning. One is literal: it allows for evaluating now what is beautiful or ugly, far or close, while the other is implicit as it allows for going back to the history of the place to find its former values which were based on ethical models.

Frombork is a special place with vast views over the waters of the Vistula Lagoon, forest complexes and coastal flora which have remained in a virtually unchanged condition since the times of Copernicus, and relatively well-preserved or renovated architecture of the Cathedral Hill together with surroundings of the lower part of the town. What also deserves attention is a large area of structured greenery, including gardens of the canons' houses, lines of trees, a botanic garden with partly restored selection of species that were probably used by Copernicus to prepare his

mixtures for medical purposes. Last but not least, Frombork is the town which used to be a part of the need to preserve moral standards, protect the principles and faith of the Catholic Church as well as to protect a kind of national independence and distinctiveness. Nicolaus Copernicus, a great astronomer and a man of multiple interests, who admired the beauty of both heaven and earth, played an exceptional role in this creditable historical record, which is confirmed by the words of the first verse of this paper.

4.2. Ethical Aspects of the Copernican Theory and the Everyday Life

The discovery of Copernicus has been an essence of creative thought in the South and the North, in the East and the West. Indeed, it brought an enormous revolution to the humankind. People of the pre-Copernican era were not bold enough to go with their thought beyond the curtain of heavenly vault. It was Copernicus who showed people the outer space with all its mysteries and its entire richness. The Copernican theory was an inspiration for the most excellent human minds and scholars who represented various disciplines, including natural history, created a whole diversity of contemporary sciences when following the path of this theory [Wronkowski 1971].

Copernicus is known to the world as a great astronomer (which he himself considered to be his foremost profession), a mathematician, and at the same time a discoverer of a true image of the universe. However, his other activities related to medicine, law, economics, and clergy are less frequently mentioned. As it has been observed by Biskup [1971], little is known about Copernicus's everyday life, which was in fact preoccupied with duties connected with his position as a member of the Chapter of Warmia in Frombork rather than with the work of a scholar [Biskup 1971]. When looking from the tower, or actually most often from the observatory near his house outside the cathedral walls, he must have seen much more than a starry sky. Being a man of Renaissance, Copernicus directed his attention to the complexity of human life. Hence, it seems evident that while observing stars and reaching for the line of the horizon, he was looking for answers to the questions which bothered him, while at the same time he looked down over the earth to acknowledge the beauty of the landscape of Warmia where he lived, worked, prayed, cured the ill, carried out calculations, as well as defended and administered the castle. Moreover, when it comes to the space, Copernicus made a good use of his cartographic knowledge for the needs of his local homeland. In 1510, he prepared a map of Warmia and western borders of Royal Prussia (it is known that the map could have been of a political value and for that reason the Teutonic Knights tried to intercept it). In 1519, a map of a western part of the Vistula Lagoon was drawn and, in 1529, Copernicus was persuaded to prepare a map of the entire Prussia.

4.3. Warmia – the Land of Copernicus

Warmia is a historical land which constituted a part of the pagan Prussia land until the 13th century. As it is described by many authors, the region was always distinguished by its clearly outlined historical, religious, and cultural individuality [Achremczyk 2000, Chłosta 2002]. It was considered a phenomenon and aroused admiration among contemporaries mainly due to its living tradition, memories of its prosperous past, and distinctiveness from the nearby lands. What was a characteristic feature of Warmia was its Catholicism, which was also reflected in the manner of land development by the chapter over the ages and in defending it against invaders. Not only were the bishops patrons of the arts but they also erected churches and chapels, they were administrators who cared for the increase of agriculture, and they enacted laws which resulted in increasing the volume of crops by establishing orchards and vegetable gardens as well as by carrying out land drainage. The phenomenon of this small area also included the fact that it constituted a separate creation as the emolument for the bishop and the chapter, the so-called dominion, surrounded by the Teutonic State. The reason for such a strong position of the Bishop and the Chapter of Frombork, which also resulted from their financial independence, was mostly the social and economic system of the dominion. The majority of the population in Warmia was made of peasants bound to the land (nearly 75%). However, the territory of the bishopric was also inhabited by the gentry, free peasants and townspeople. Yet, their role was rather insignificant. In fact, the bishop and the chapter rendered nearly all the population of Warmia dependent on them in terms of law and economy [Sikorski 1971, Sikorski 2011]. It was Warmia where Nicolaus Copernicus spent the majority of his adult life. The area of the region was at that time ca. 4,250 km² and covered around 1/3 of the area of the whole Diocese of Warmia outlined by the papal legate, William of Modena, in 1243. According to Sikorski [2011], at the times of Nicolaus Copernicus, Warmia was populated by circa 90,000 people, and its shape resembled an irregular trapezium which widened from the Vistula Lagoon in the south-eastern direction as far as the towns of Reszel and Biskupiec as well as the Łańsk Lake (in a similar arrangement until today, Fig. 4.1).

4.4. The Landscape of Frombork at the Times of Copernicus and Nowadays

Frombork is located in the north-eastern Poland, and more precisely in the north-western part of the voivodship of Warmia and Mazury in the district of Braniewo. From the physiographic viewpoint, it is located at the Vistula Lagoon on the border of the Elbląg Upland, the Plain of Warmia and the Old Prussian Coast, while from the historical perspective, in Warmia. It is situated by the waters of the Vistula Lagoon and the Kaliningrad Oblast (Russia). The lagoon is separated from the Baltic Sea by a spit and the analysed area may be called a sylvan land (Fig. 4.2).

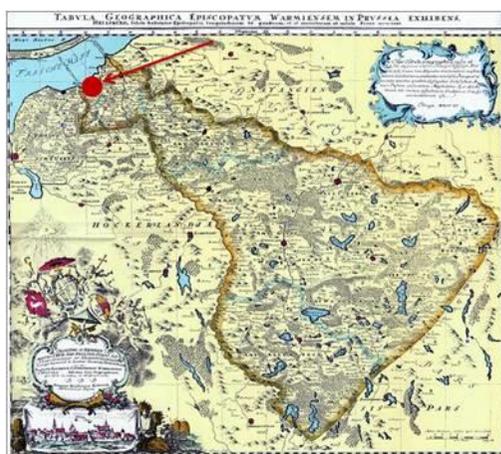


Fig. 4.1. The map of Warmia by Jan Fryderyk Endersch, 1755. Source: www.domwarminski.pl.



Fig. 4.2. Forest clusters of the Elbląg Upland as the most beautiful natural landscape component. Source: A. Jaszczak.

The significance of the town in the region results not only from its exceptional natural potential but, most of all, from its special cultural values. The image is completed by aesthetic and landscape assets the of the location. The Elbląg Upland, situated to the north of Frombork, comprises areas of considerable relative height up to several dozen meters above sea level that slope down steeply into the direction of the Vistula Lagoon and the Plain of Warmia.

Undoubtedly, both the shape of the land and its location are natural merits of the area. There are deep, strongly indented erosion valleys with numerous springs feeding brooks similar to mountain streams. Multiple rare plant and animal species are to be found there as well. Certain plant species are classified as characteristic for mountain and sub-mountain areas. Nearly a half of the Elbląg Upland area is

covered by forests. Clusters of beech forests, sub-Atlantic oak-hornbeam forests, birch-oak forests, ash-alder riparian forests and many others that are extremely valuable from the point of view of nature, also grow here. Within many areas, these clusters have almost totally retained the characteristics of natural forests and are unchanged economically. Four nature reserves were created in the most precious natural areas.

The Vistula Lagoon stretches towards the north – perfectly visible from the Cathedral Hill and separated from the sea with a spit covered in 80% by clusters of coastal forests. The banks of the Lagoon are covered with extensive beds of reed. In the past, such linear zones of aquatic plants parallel to the banks were typical of the area.

Frombork is surrounded by large forest complexes from the west and the south. Oak-hornbeam forests with parts of beech forests and mixed forests are prevalent there. Some not very big areas within forests are occupied by farmlands and marshy meadows. What makes one of the most significant areas in terms of culture is a developed complex of the Cathedral Hill (Fig. 4.3) composed of individual structures that include: the Gothic cathedral basilica dating back to 1329–1388 with the burial place of Nicolaus Copernicus (Fig. 4.4), the Gothic-Baroque Bishops' Palace reconstructed in 1965–1970, the Radziejowski Tower, the Copernicus Tower (the oldest component of the Cathedral Hill fortifications, which he used in 1504–1543), defensive walls with entrance gates and towers, and the internal and external canons' houses which used to belong to the canons of the Cathedral Chapter of Warmia.

At the end of 1510, Copernicus moved to the Cathedral Hill, a dominant feature in the panorama of Frombork that was inhabited by slightly more than a thousand residents in the early 16th century. Its most important point was the magnificent Gothic Cathedral of the Assumption of the Blessed Virgin Mary and Saint Andrew, which together with the buildings erected on the nearby square (a capitulary, a school and curiae, i.e. canons' houses) and a library constituted the centre of religious and cultural life.

The legal provisions of the Chapter of Warmia obliged its canons to purchase two houses, of which one was supposed to be located outside and the other inside the walls of the stronghold. Security issues were crucial in the face of threatening wars. The provisions encouraged the canons to buy plots within the walls. Therefore, summer cottages of fellow confraternity members, surrounded by gardens and farm buildings, were located outside the defensive walls of the cathedral (Fig. 4). Those were varied in terms of their size and furnishing. As a rule, the shortest-serving canons received the worst and least comfortable manor houses and it was only the death of a senior fraternity member that laid a prospect of changes for the better for them. The specificity of Copernicus's work and his interests required designing an observation post which would make his research possible. For that reason, he wanted to have an outside house that would satisfy his expectations, however, he was also aware of the conditions of the chapter's statutes, which obliged him to live within the cathedral walls. Therefore, he purchased an inexpensive defensive tower here which was not used for living.



Fig. 4.3. A view on town square and the lagoon. Source: A. Jaszczak.



Fig. 4.4. The Gothic cathedral basilica with the burial place of Copernicus. Source: A. Jaszczak.

He also chose the largest and expensive house, located in the first in the row of canons' houses outside the walls, with a vast view over the Vistula Lagoon. Copernicus bought the house in 1514 and lived there until his death. In spite of some exceptional picturesque features of this place, it was the accessibility to an enormous space revealing the sky which was the most crucial for the great astronomer. This is the reason why he carried out his observations from the observation post (so-called *pavimentum*) placed in the garden [Sikorski 2007].

4.5. Close and Far Views and Structured Greenery

When analysing the close views, developments in the centre of Frombork (so-called Lower Frombork), namely the structures located in the direct neighbourhood of the Cathedral Hill (so-called Upper Frombork) must be mentioned. Those include the canons' houses grouped in three complexes (together with their gardens) as well as a hill surrounding them from three sides: the eastern, southern, and western ones. In Lower Frombork, the following can be noticed in a close perspective: the market square, the town square, a water tower with remains of a mill, Saint Adalbert's Church and old terraced houses, and, a bit further, in the direction towards the Vistula Lagoon, a pier and a harbour. On the other side, the view discloses a housing estate called *Osiedle Stoneczne*, which was constructed in 1960s to 1980s. Those are typical blocks of flats left after the former state-owned farms and their form clearly distorts the landscape values. In the long viewing perspective, the previously described forests of the Elbląg Upland undoubtedly make the most beautiful natural landscape component. Those look particularly attractive in the autumn, when beech leaves turn on various shades of brown and red. Towards the north, they transform into a wide water plane of the Vistula Lagoon, which is bordered by a closure in the form of the elevated and forested Vistula Spit. The view in the western direction is dominated again by forests with occasional farmlands. The church tower in the town of Braniewo, which is 10 km away, is hardly visible.

The gardens of the canons' houses were probably created at the turn of the 13th and 14th centuries. In that period, the development tendencies related to this type of greenery areas required a separation of an area from the structure closed with a border. The gardens had utilitarian functions (orchards, vegetable gardens) when situated at the back of the main buildings as well as decorative ones (flower ground covers, lawns and landscaping) in front of the buildings. They made an integral whole within the allotted plots, being a relatively large area in total as compared to the area of the town. In spite of the fact that the decorative and utilitarian gardens did not entirely survive until today, they still are complexes of historical, ecological and aesthetic significance, and in terms of historical values they undoubtedly have no match in the area of the Cathedral Hill. As observed by Majewska [2007], an additional problem seems to be made by a slow erasure of the traces of composition and any attempt of re-composition may be based solely on analyses of the structured plants and landscaping due to a scarce number of relevant literature. It is known that the individual canons' houses were separated from each other with hornbeam and linden alleys and lines (Fig. 4.5, 4.6).

The majority of them have been preserved until today. A print from 1931 shows a formation of lines and alleys in the the configuration of hedges [Majewska 2007]. An observation point over the Vistula Lagoon used to be situated in a close proximity to a canon's house under the patronage of Saint Stanisław Kostka, on the slope of the hill. A monument commemorating Nicolaus Copernicus in a shape of a neo-Gothic tower used to be placed there, however, it was destroyed in 1945/46. Nevertheless, the trees planted near the monument still grow there. Another viewing

point was most probably located at the end of the linden line which closed the garden plot next to that canon's house.



Fig. 4.5. A tree alley in a canon's garden. Source: A. Jaszczak.

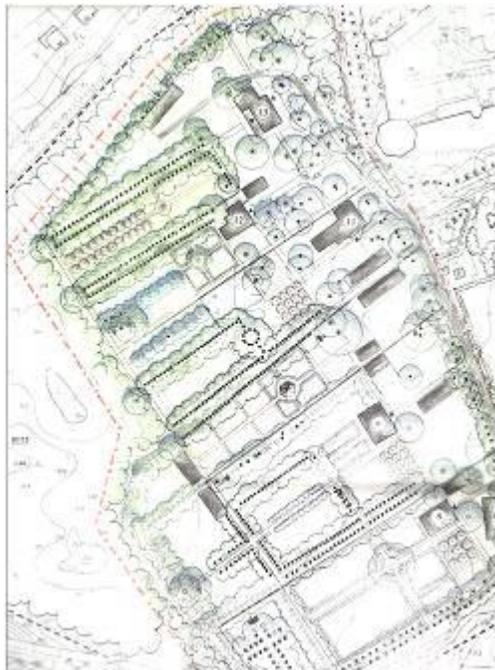


Fig. 4.6. The reconstruction plan for gardens by canons' houses. Source: Majewska [2007].

Large lindens grow close to that place, which may indicate that a bench or a viewing arbour could have been placed there. Moreover, it emphasizes the formerly existing open views. Nowadays, mostly self-sown maple and ash trees grow over the entire hill but it was exposed at the turn of the 19th and 20th centuries. It was cared for by cutting plants at the edge of the escarpment.

Another separate greenery area is situated at the Chapter Cemetery that has a clear and well-thought rectangular spatial structure. The cemetery is located slightly off the beaten track and its borders are defined by the town forest.

4.6. Summary

Warmia, including Frombork and its surroundings, is a historical area which is important not only from the point of view of the local community or the development of both the region itself and Poland, but also due to its supra-national significance. Apart from its natural, cultural or aesthetic values, which undoubtedly result from the centuries-old heritage related to the Catholicism and Bishopric of Warmia – a unique creation in the form of a very small state in the middle of the lands seized by the Teutonic Order – the *genius loci* of Warmia reminds of the one who contributed to an enormous revolution on the global scale – Nicolaus Copernicus. Currently, all efforts need to be made in order to preserve that common heritage, to secure the traces of the history and, whenever the above are no longer possible, to make attempts at reproducing them by archival materials. The wide viewing spaces seen from the Copernicus Tower probably have not changed radically since his times. The establishment of various forms of area protection, such as natural reserves, the Landscape Park, and two Natura 2000 areas, aid the preservation of the landscape assets of that land. As for its aesthetic values, relatively small transformations in the natural structure and historical cultural elements have to be appreciated, but the discussed *view from the tower* still requires a lot effort in terms of the developments in the town created after World War II. This study indicates a need to launch or continue some indispensable actions, including those related to archiving, planning and executing. As for the areas of the canons' houses, including their gardens, what needs to be done first is to restore the value of the canons' houses, including both the main and farm buildings (partly accomplished already), reconstruct some of the architectural buildings and greenery areas basing on the available archival documentation, preserve the clarity of the plot borders, care for and complete the tree lines, regulate the lines by removing self-sown plants and shoots, and introduce transport routes or make them clearer.

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Chapter 5

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The Cemetery as a Touristic Site Value – an Example of the Merry Cemetery in Romania

5.1. Introduction

5.1.1. Sacrum in Landscape

Sacred elements have been always present in the human consciousness and their landscape. Moreover, these are closely related to activities of the human who defines appearances of those unique and mystical spaces by giving meanings to individual phenomena. The great importance of that matter is highlighted by the fact that beginnings of nature conservation in a number of European countries are strictly connected with taking care of the sacred. Its origins date back to the times when trees, groves, and wildernesses were protected for religious reasons [Buchwald, Engelhardt 1975].

Both the sacred and the profane are the factors that identify and give value to a space. A fully shaped sacred landscape is an extremely valuable component of the cultural landscape. This happens because of its inherent characteristics which makes it easy to distinguish and see its symbolic value [Swaryczewska 2008]. Due to an intensity of processes taking place in the urban landscape, as well as a significant secularization of communities living in those areas, the sacred is now much more recognizable, preserved, and respected in rural areas. Thus, the religious objects, i.e. churches, chapels, shrines, crosses, or cemeteries are characteristic features that help to distinguish the countryside from the cultural background of the open areas, such as fields and meadows.

It is worth noticing that the approach to the issues related to death and transience has a huge impact on how the area of a particular cemetery will be formed, not only due to the way that a community interprets the issues of dying but also to their general beliefs. This finds its visible reflection in the landscape.

5.1.2. Cultural Heritage, Cultural Tourism

Due to the fact that the issue is multithreaded, it is extremely difficult to form an unambiguous definition of cultural heritage. It depends, to large extend, on how the culture itself is understood by an individual or a community. One of the most comprehensible definitions is provided by UNESCO. According to that definition, cultural heritage includes spiritual and material creations and models of behaviour. From that perspective, it incorporates buildings, monuments and objects of archaeological, historic, aesthetic, scientific, economic or anthropogenic value. Therefore, as is vital to notice, those include almost all forms of human activity and creativity [Batyk 2010].

It should also be noted that heritage was, for a long time, a domain of the humanities only. The matter was being studied in the context of art history, anthropology, preservation or archaeology. Nowadays, heritage is often seen as a valuable resource, in which one can find an opportunity for development within a number of other scientific fields. Thus, the meaning of the notion expands, and the interest in it, from the point of view of other disciplines, keeps growing. Additionally, it can be said that the resource will continue to expand, as acts of modern human activity may become a common heritage for further generations.

Moreover, a general process of ‘democratization’ of the heritage can be observed. In this process, an individual or a community may recognize a given object as a valuable one and, therefore, worth protecting, which eventually results in becoming responsible for its preservation. It is also worth noticing that cultural heritage carries some economic potential, which renders a utilitarian value to it, and its correspondences with needs of people and of a community (local, international or professional, e.g. researchers) also gives it a certain value [Kozioł et al. 2013]., In such cases, undoubtedly, it becomes an economic good which can and should be used. However, it is vital to remember not to overuse, deplete, or distort the resource, but only to expose its advantages. At the same time, protecting such an object becomes an important issue, as its excessive use may result in an irreversible decrease of its value or even in its complete destruction.

Cultural heritage is one of the most significant components of touristic values (the subject of tourists’ interest) of a particular area. It is associated with a wider cultural tourism, which recently has become an essential sector of the world tourism, especially when considering Europe. It is estimated that this type of touristic services constitute about 70% of the overall income in tourism industry, which has a major share in the total income of individual administrative units of the European countries. Tourists, now more than ever, want to experience extraordinary, unique events, which are typical and characteristic for a given region only [Jędrusiak 2008]. And it is the role of cultural tourism to fulfil that need. In that aspect, cultural heritage, which is a multi-dimensional as well as multifaceted issue and constitutes a locality asset, becomes a market product [Kaczmarek et al. 2002]. By this, a new economic space is created, which might be, and often is, a source of income for a particular country.

The culture itself is becoming one of the main factors that influence the quality of tourism products. Culture can be divided into intangible and tangible. During the historical processes, the intangible elements are formed and transformed. These include: beliefs, customs, songs and dances, types of food, languages and dialects, as well as everything that can be called the level of civilization and represents a historical tradition [Gołembski 2005]. Usually, the objects of the greatest interest for professionals and tourists are those elements that combine the intangible and tangible culture. The exposure and usage of the objects connected with sacredness and mysticism are becoming more popular. In addition, they make an ideal way to improve prosperity and activate the communities in rural areas, as this is where the objects are usually best preserved. Due to their great value and local importance, they help to preserve local folklore and landscape.

That classical approach towards formation of gravesites occurs throughout Europe and even worldwide, regardless of local cultures and customs. Usually, however, these are diversity and difference in the perception and interpretation of everyday phenomena that determine the attractiveness of a place. Various cultural approaches result in different ways of understanding the space and the landscape. Rites of the local festivals regarding the dead and the cult of death, like Santa Muerte or the Merry Cemetery, which are becoming more and more popular, are watched by thousands of visitors every year.

5.2. Materials and Methods

The first part provides an overview of available sources for both the protection of cultural heritage in Europe and Romania as well as its usage in tourism. For this purpose, the reference is made to some source materials and cartographic data. The unique character of the Merry Cemetery, including the development and shaping of the nearby areas, was especially taken into consideration. Then, the photographic material has been analysed and the functional and spatial structure of the object has been examined. An analysis of the land covering as well as geographical, social and economic conditions have also been prepared.

The main aim of the following study is to show the significance of cultural elements in the process of landscape shaping in a locality and its surrounding areas. It is also crucially important to draw attention to some positive as well as negative aspects of using the cultural assets by tourism. Moreover, it is worth noticing that, due to the great global value of that historical object, the *Cimitirul Vesel* should be protected by any possible and available means that the sciences of conservation provide. The cemetery represents some prominent elements of Romanian culture, which are characteristic for the discussed region. At the same time, the object is a testimony of the identity of the local community and is listed on the UNESCO World Heritage Site.

5.3. Case Study

Location and History

The Merry Cemetery, *Cimitirul Vesel* in Romanian (*cimitir* = cemetery, *vesel* = happy, merry), is located in the village of Săpânța, in the region of Maramureș of the north-western Romania.

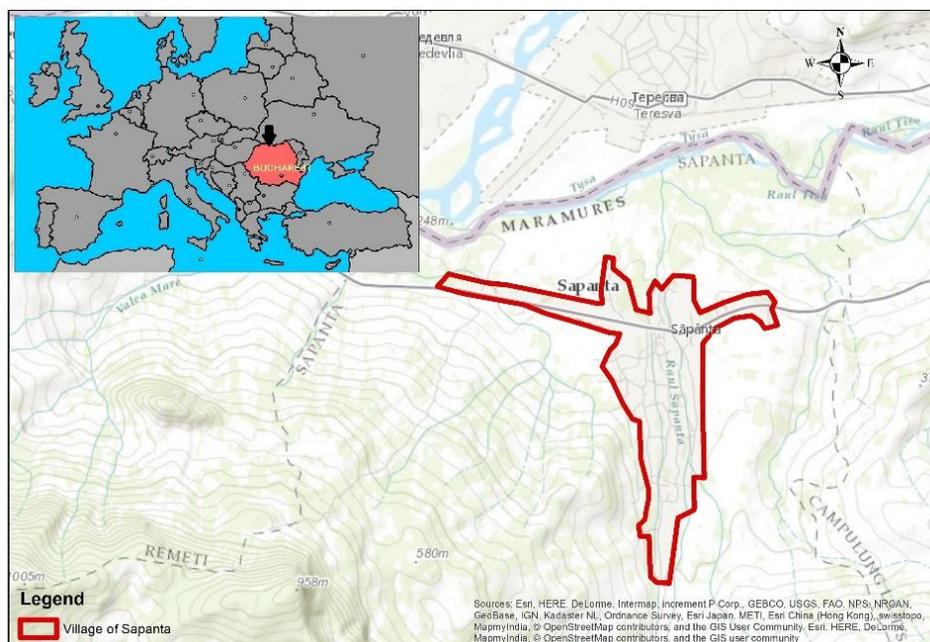


Fig. 5.1. The location of the village of Săpânța

The Săpânța village is an isolated area of approximately 150 square kilometres, located on the banks of the Tisza River that forms a border with Ukraine. Due to a thoroughway history of major transformations caused by external factors and its relative isolation, the area has preserved a great sense of propriety and a strict observance of traditions.

In 1935, the carved wood started to gain new meaning through drawings and paint coating. The first of that kind was made by Stan Patras, a prestigious artist in the architectural tradition: a wooden headstone which immortalizes the deceased's foibles, occupation or family problems by drawings and poetry¹. Contrary to common expectations, the Merry Cemetery it is a relatively new creation being approximately 60 years old since its wooden headstones started to bring it to the public eye. Nowadays, it contains an approximate number of 800 graves.

¹ Entire contents 1994–2015 Romanian tourism

5.4. Results and Discussion

The uniqueness of the cemetery comes not only from its colourful graves and naive paintings but also from celebrating the death as a happy event, which is different from the popular culture. According to Ovid Aron Densusianu², the culture of mocking serious issues as death dates back to the Dacian times.

The wooden gravestones are made of oak wood and are hand-carved and painted. The dominant colour is the naturally extracted *Săpânța blue*. The other colours include yellow, green, red, and black. The shape of the gravestone differs from the popular one as its lower part is wider in order to provide space for writing poetry (Fig. 5.2).

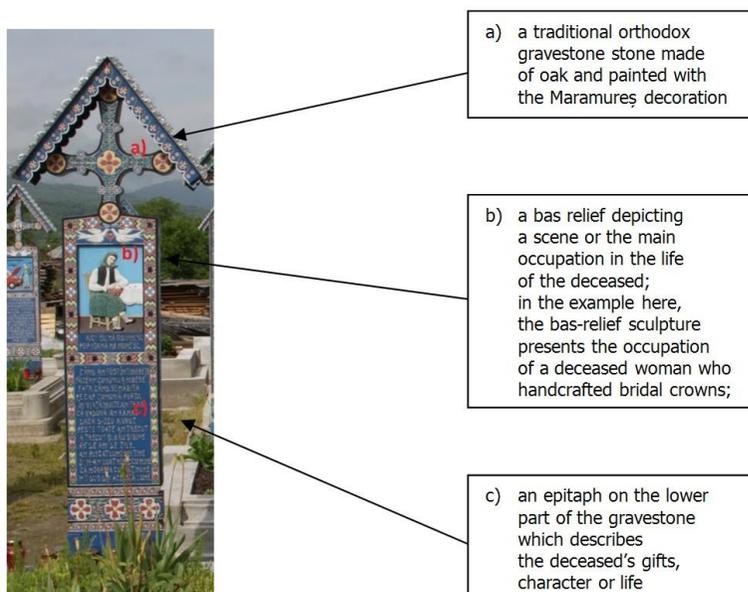


Fig. 5.2. The shape of a gravestone with three main objects: (a) the cross, (b) the bas-relief and (c) the epitaph. Source: K. Glińska-Lewczuk.

The cemetery itself is a garden surrounded by a high fence with a gate decorated according to the rituals of Maramureș. Inside the graveyard, a timber church with a tall, slim belfry at the western end of the building makes a characteristic main construction.

The graves face east, with their heads to the west, in parallel rows around the eastern, western, and southern parts of the church. There are small pathways between them connected to the main alley which leads to the western entrance of the church (Fig. 5.3).

The graves themselves are surrounded by their own concrete bases and decorated with flowers in the form of a miniature garden. At the head of such a grave,

² A Romanian philologist, linguist, folklorist, historian and poet, a member of the Romanian Academy and a professor at the University of Bucharest.

a unique element of wood-carved cross with a bas-relief depicting scenes from the deceased's life at the lower part can be seen (Fig 5.4).

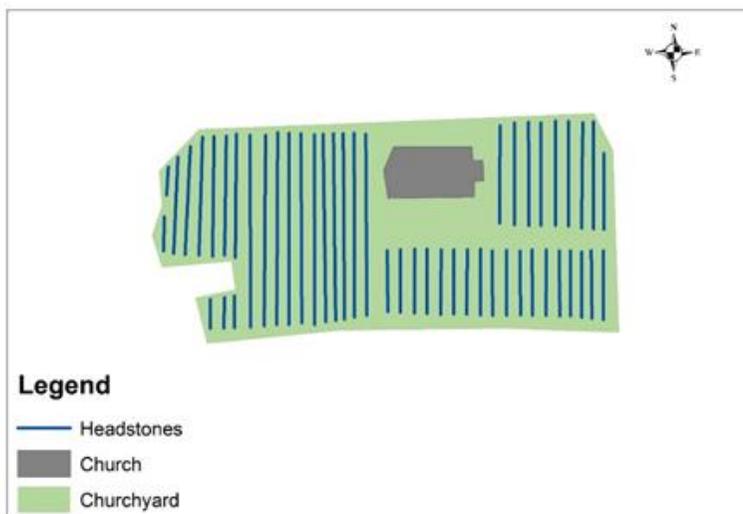


Fig. 5.3. The plan of the Merry Cemetery churchyard in Romania based on its visitor's memories.



Fig. 5.4. The design and positioning of the graves.

Romanian Law and Administration of Cemeteries

Parishes and monasteries in Romania have the right to own and maintain their own cemeteries which have the nature of a sacred good. As a result, cemeteries are distinct bodies within the public domain and therefore must receive some special treatment. As administrator of those cult units, the parishes and monasteries are take

care of maintaining a good landscape of the cemeteries. They must provide, when needed, renovation of its buildings, maintain and operate the infrastructure in the cemetery, as well as maintain green areas the surface of which cannot be reduced in order to create new burial places.

In this case study, as the cemetery is a national historic site and the UNESCO heritage, any modification to it has to be done according to the Romanian law and the *Venice Charter for the Conservation and Restoration of Monuments and Sites*.

Influence on the Area

Annually, the Merry Cemetery is visited by 200,000 people, which allows for some finances to be injected into the community. The tourism, being an income source, directly influences the local economy by increasing employment rate, infrastructure, and the capacities of funding absorption.

Bringing tourists into the community of Săpânța created some opportunities for promoting traditional products, assessing the potential and exploiting the tourism as well as developing new services and products dedicated to rural tourism.

In order to improve the facilities that are brought to visitors and to assure the flow of goods and services, the village of Săpânța has benefited from the different projects, including:

- The Maramureș-Transcarpathia Info-Tour aiming at a harmonized development of tourism;
- The Săpânța River Hydropower Project for construction of a small hydropower plant on the Săpânța River;
- The long way to the Merry Cemetery through the *You cannot rush Maramureș!* message. The project aims at a development of exploratory tourism where curious and patient visitors are rewarded with meetings and unrivalled experiences;
- The Seini - Săpânța - Sighet Road Rehabilitation Project within the national road rehabilitation plan for Maramureș.

5.5. Conclusion

Cemeteries are undoubtedly an integral part of the landscape. Moreover, they can be distinguished as a specific group of garden complexes, which aim at preserving and recalling memories. They also carry a cultural significance. Shaped in different places and regions, over different periods of time, and under the influence of various ethnic groups and customs, they have always been an important component, which is relatively easy to recognize, and which highlights the uniqueness and individuality of a given space. It is worth mentioning that, similarly to garden complexes, cemeteries have also been influenced by fashions and trends in landscape shaping and architectural detail. However, regardless of the times and styles, symbolism has always played a vital role in creating those objects.

Nonetheless, despite their divergence, it is the use of reflection and melancholy associated with abandonment and loss that is felt after the death of the loved ones

that stands for a common denominator of such places. On the contrary, in this study, the Merry Cemetery, it is associated with a happy place where dead people are commemorated with joy and death 'is mocked in the face'. Similar traditions in celebrating death are visibly present in the culture of numerous of ethnic circles among the inhabitants of South America, e.g. the Mexicans. They represent the same approach to death, which is illustrated in the colourful culture, including rituals, customs, and the form of the cemeteries themselves.

As a result, such an approach leads to an economic good that provides significant income for the region and the whole country. Apart from the financial gain made by that important tourist attraction of the village, the Merry Cemetery brings social and environmental advantages and can foster understanding between people and cultures as well as provide cultural exchange between the hosts and the guests. This increases the chances for people to develop mutual empathy and understanding as well as to reduce prejudices [Reid et al. 2005].

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Chapter 6

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Revitalization of Riverside Urban Parks as Exemplified by One of the Cittaslow Towns

6.1. Introduction

Spatial development of European cities has been closely related to the presence of rivers. Most of the cities were founded in the Middle Ages, near natural rivers. The character of settlement changed in time, depending on the strategic importance of a town, introducing new functions (defensive, mercantile, shipping, or power-supplying ones), or on using natural or cultural resources to develop its hydro-technical systems. A proper development of riverside areas may benefit in developing new functions within these areas, adjusted to their natural and cultural structure as well as their identity. Balancing natural river advantages, traditional urban developments, and proper relations between historic values and modern forms and functions seems to be most beneficial. Nowadays, we can observe some recreation-oriented development near rivers resulting from the disappearance of primary functions of riverside districts, as well as from human needs for active and passive leisure time spending. Riverside areas are also an important city landscape factor, crucial for its character and aesthetic values. Structures combining rivers and riverbanks aspire for being recreational places basing on their specific natural values and cultural heritage. The article presents methods of development used in the riverside park in one of the Cittaslow towns (Biskupiec, Warmia and Mazury, Poland). It stresses the necessity of such riverside development that would allow for a comeback of people who could benefit better from these areas.

It is the article of a theoretical and analytical nature. The research includes collecting sources and interpreting information and documents (monographic and cartographic: both archival and present ones). Apart from the monographic research, the author has conducted a space and landscape analysis, conducted a pre-project study and prepared a project that was implemented later. What was of the utmost importance here was to indicate some features of cultural landscape of the town that

could be used later when restructuring the park, especially the ones that refer to the role played by green areas in urban fabric as well as by the nearby river.

6.2. Revitalization of the Riverside Park Spaces

Revitalizing public spaces emerged as a problem in the early 1960s of the previous century. Since then, it has become a crucial issue within the policies of their development. Spaces subjected to revitalization are presented as neglected, unused or improperly used ones. Spaces to be revitalized are usually associated with post-industrial, industrial or large-scale urban areas. Nowadays, many programmes, projects, and undertakings base on the concept of revitalization, which, as an interdisciplinary process, unites the development of cities with their architectural planning, economics, sociology, psychology, and many more.

Planning landscape facilities such as squares, parks, green areas for community use is of utmost importance, as their role may either be a pivotal one or a supportive one for the process of revitalization [Jaszczak, Dreksler 2012]. In recent years in Poland, numerous institutions have emerged to deal with landscape protection and ideas for life improvement on a national scale. Those include, for example, the *'Forum for Revitalization' Association* [Stowarzyszenie *'Forum Rewitalizacji'*]. Action plans and implementation projects are created. What is considered to be one of the issues indispensable for creating citizen-friendly spaces is revitalizing riverside areas taking account of the environment and sustainable development. That involves making those areas public, which results in designing well-thought plans comprising the biodiversity resources protection together with the access to leisure and recreation facilities [Skiba 2009].

Parks, including the ones situated on riversides, form an integral part of many modern cities. Although more and more attention is paid to their roles in urban landscape, they are not always considered as objects of revitalization programmes. Their modernization often includes only new equipment and plants, with no changes to their functions and utility programmes. Sometimes newly made green areas do not meet their users' modern demands. Therefore, apart from changes introduced to parks and planning new spaces that would comprise the form, the content, and the general design trends, individual approach to every object is necessary, which would be based on clearly articulated specifics of that place. A river increases the standard of a place as well as influences its surroundings and urban structure: architectural development, infrastructure, and planned green areas. It raises the attractiveness of urban spaces in the eyes of their users, making it possible to create individual, unusual areas of original form, function, and content. Moreover, riverside parks should be accessible to the public. Thus, citizen's opinion should be taken into consideration in the development process in order to make local community members as well as outsiders identify personally with a city. Properly developed riverside areas may serve as a specific connection and break transport barriers that are made naturally by a river [Bernat 2010, Trzaski et al. 2010, Jaszczak 2015].

6.3. Assumptions for the Cittaslow Cities and Towns Combined with the Revitalization of Public Spaces

Cittaslow towns collaborate in the international arena by initiating joint development programmes which are based on individual experiences accumulated on regional and local scales. Urban development, in line with the Cittaslow philosophy, should be based on respect for the historic fabric of a town, protection of historic monuments and sites of exceptional cultural value, well as on promotion of cultural and artistic activities. The reconstruction, restoration, revitalization and creation of community-friendly spaces are important goals in social and spatial development strategies of the movement. Programmes and projects are initiated by local authorities, institutions and associations as well as members of local communities who actively participate in the process of shaping the image of a town to acquire a sense of belonging and shared responsibility for their surroundings. The anticipated results can be achieved only through a community-driven approach [Jaszczak 2015]. The philosophy of the movement has been described on the official website of the Polish National Cittaslow Network as follows:

‘A Cittaslow town relies on the local material and intangible resources, the natural environment, natural and urban landscape, sites of historical, artistic and cultural value as well as local produce, products and cuisine to strengthen and restore the urban identity which, in many cases, has been impaired by the rapid changes of the past decades’.

‘The Cittaslow movement aims to find harmony between historical times and the present, the natural environment and the local community's cultural and economic needs. Our philosophy is about taking the time to bring quality to all areas of local life, it's about living a slower-paced life and reducing stress to relish the flavours, colours and aromas that permeate the town and the world, here and now’ [cittaslowpolska.pl].

6.4. The ‘Revitalization’ Process in the Park by the Dymer River in Biskupiec

Biskupiec is situated in the voivodeship of Warmia and Mazury: physiographically within the Lake District of Olsztyn and historically in the region of Warmia. The Dymer River winds through the town inhabited by over ten thousand people. Being one of the youngest towns in Warmia, Biskupiec received its municipal rights in 1395 from the bishop Henryk Sorbom. It used to be surrounded with defence walls with two major gates: the Szczytno Gate and the Reszel Gate. The town experienced numerous catastrophes, fires, and war damages throughout the years. It underwent an industrialization process in the second half of 19th century: a brewery was launched together with some other industrial sites. Also, a garrison was founded there in 1899 and a power plant was opened in 1910. In the course of World War II, over 50% of architectonic development, especially in the town centre, was destroyed. Buildings at the market square as well as some historic tenement houses were never reconstructed. The buildings that were erected in their

places did not reflect the style or character of the historic development. At that time, the urban development of the town was at time very chaotic [Biskupiec: Dzieje miasta...].

The network of rivers in the Commune of Biskupiec is very young. It developed as late as the Holocene after the continental glacial had retreated. Many rivers in the commune connect lakes: they flow water in and out of them. The Dymer River connects the Dadaj Lake with the Kraksy Lake (different sections of the river have different names: its upper reaches are called the Dymer Channel <*Kanał Dymerski*>, the section between the Dadaj Lake and the Pisz Lake is called the Dadaj River, the section between the Pisz Lake and the Wadąg Lake is named the Pisa of Warmia River <*Pisa Warmińska*>, and the lower reaches, below the Wadąg Lake, is called the Wadąg River). The hydrographical network in the commune is also made of numerous unnamed seasonal watercourses and artificial ditches. The Dymer Channel flows throughout the southern part of the commune and the town of Biskupiec and then it ends in the Kraksy Lake.

The system of green areas in the town includes parks (the Zatorze Park and a park by the Dymer River), squares, lawns (including at lawn at the revitalized Freedom Square <*Plac Wolności*>) [Jaszczak 2010A], green areas developed by roads, green areas accompanying sacral, recreational and sports objects. The park at the Spring Street (*ul. Wiosenna*) is a major sports and recreation area in Biskupiec. It was founded after World War II, on temporary flooded meadows. At first, it also used to be a vast meadow which served as recreation area with chaotically planted fruit and ornamental trees and bushes. The area was located by a route connecting two parts of the town. By-lane plantations were placed along the route, as well as along pedestrian and bike paths. The green development expanded in time and some landscape structures such as benches and playground equipment were added. Also, flower beds and walking paths along the river were developed (Figs. 6.1-6.3).



Fig. 6.1. The park at the Spring Street (*ul. Wiosenna*) in 1970s.



Figs. 6.2, 6.3. Landscape structures and recreation spots in the riverside park in in 1970s.

A land development project within the park revitalization project was started in 2010 (with the EU grants). The analysed area had undergone a different development project before that included preparing a bike lane combined with an educational path. The revitalization project by the author of this article was meant to comprise the former functions of the park with some new equipment and materials. The major assumption was to draw benefits from the park area being open to the river and combining the river into the structure of the park. From a social perspective, it was crucial to restore recreation and leisure functions of the area in order to integrate the citizens of Biskupiec in a better way. Due to their bad condition as well as to reasons connected with the park design, it was necessary to remove high plants partly and replace them with new bushes. The concept was realized only partially. The whole project was implemented without some necessary water regulations (its technical aspects were left to the authorities of the commune), which results in the area being regularly flooded by the water accumulated during spring thaws. The area destined for the revitalization development had been described as multi-functional. That is why the whole project was divided into parts according to different sections of the park. The project emphasizes the necessity to adjust the space to the needs of the Biskupiec inhabitants: users of different age and sex, the disabled ones and the rest of people – in every part of the park. The parts are supposed to serve for integration of the citizens, giving them a possibility to use them commonly. In the central part of the *Garden of Science and Fun*, there is a maze made of a trimmed hedge, a red climbing pole with holds at different levels (for adults and children), and an observation window (unfortunately, the idea was modified when the project was realized). Boards with archival pictures of the park have been designed for the nearby areas. It is here that an integrated playground with equipment for disabled children and others has also been proposed. The entrance to the *Central Park* is marked by a red gate-window that connects the both parts (Figs. 6.4, 6.5). Apart from plant compositions (plantations of two-colour bushes in the shape of a ribbon reflecting a flowing river), a partly open wooden arbour with seats has been designed for the park. What is important is that it can be used by parents and children, the elderly, teachers – as a part of their education programmes, as well

as patients of the *Biskupiec Centre for the Disabled*. Some facilities for leisure spots, picnic spots, and resting spots for cyclists have been proposed on the sides of the bike lane.



Figs. 6.4, 6.5. The *Garden of Science and Fun*, tree plantations.

The next part, the *Amphitheatre*, has been designed as a place for organized shows, concerts, and cultural events. It consists of a wooden stage (an amphitheatre) and three masts (fabric roofing). The stage (wavy lines referring to a flowing river) is situated in a parallel way to the channel and faces the path. There are wooden seats in front of it, also arranged in the form of waves, which is characteristic to that part of the park. The *Stone Circle* is a gravel circle with boulders and a high grass plantation in between. There are lots of rhododendrons, heathers, and heaths in this part of the park (Figs. 6.6, 6.7).



Figs. 6.6, 6.7. The *arbour* and the low vegetation plantations.

Various compositions for building conditions have been proposed for the parts: *By the Bridge*, *Mini-Mound*, *Shadow Garden*, and *By the River*. In the *Shadow Garden*, there is an area for works by local sculptors (temporary mobile expositions), [Jaszczak 2010B].

Yet, that part of the project has not been implemented due to some new construction developments in the area. After several years of using the area, the assumptions made in the revitalization project has proved to be right, and the

concept of the project, apart from some inadequacies (the project concerning the area on the other side of the bridge was either unimplemented or its primary idea was modified), has turned out to be beneficial to the inhabitants.

A growing interest in this area may also be observed. The park showcases the town with its Cittaslow commitments in the best way. It has become a recreation area for the youngest (the playground) and a leisure area for the elderly (walking paths and resting spots). Feasts and meetings have been organized here in recent years. The park has created own its value not only as an aesthetically developed area, but also as community and social centre.

6.5. Summary

Sustainable development of towns and cities according to the 'green urbanism' dictates such development of green areas that would enhance their natural environment, but also make them available to the inhabitants. Areas connected with rivers through their location and function are crucial here. The current trend is to join places of recreation, leisure, and sport in their functional, spatial, and social aspects. Town parks meet those demands. The way that they are used keeps changing constantly, and therefore, it is important to adjust their programme to social needs and preserving their natural, spatial, and landscape values. Also, the idea improving the place identity and the town image is worth considering in various revitalization processes.

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Chapter 7

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Protection of Natural and Cultural Heritage in Rural Areas of the Voivodship of Podlasie in 2004–2014 Supported with EU Funds within the Framework of the *Village Renewal* Contest

7.1. Introduction

Poland has priceless cultural heritage resources, which becomes its showcase in Europe and in the world. The data of the NSRF (*National Strategic Reference Framework*) indicate that, in 2005, the *Register of Cultural Heritage Objects* had about 180 thousand movable monuments, about 6 thousand archaeological sites and monuments, and 13 objects on the UNESCO World Heritage List.

Unfortunately, it is also estimated that 42% of the monuments listed in the *Register of Cultural Heritage Objects* is in poor condition and requires conservational care to avoid physical dematerialization resulting from the passage of time, vandalism, and oblivion.

This paper evaluates the protection of cultural heritage in the years 2004–2015 based on the effects of the implementation of Measure 2.3: *Village Renewal and the Preservation and Protection of Cultural Heritage* within the framework of Sectoral Operational Programme: *Restructuration and Modernization of the Food Sector and Rural Development 2004–2006*, Priority 2: *Sustainable Rural Development*, and the Measure: *Village Renewal and Development* within the framework of the EU Rural Development Programme for 2007–2013: Axis 3: *Quality of Life in Rural Areas and Diversification of the Rural Economy*.

A late-Classicism manor house from 19th century has been used as an example of the activities undertaken to protect the architectural heritage in the commune of Mały Płock situated in the powiat of Kolno in the voivodship of Podlasie. (Fig. 7.1).

The authors' intention was to emphasize the roots citizen initiative in the implementation process of the project. The paper evaluates the sustainability of the project and its impact on the local community.

7.2. Architectural Space as an Element of Cultural Heritage in Rural Areas

The cultural space of rural areas, particularly in the voivodship of Podlasie, is made of numerous early settlements in the form of individual objects or traditional wooden or brick buildings of a peasant, bourgeois, landed gentry, or religious origin dated from the early medieval to the pre-war years [Wiśniewski 1989]. Countless religious buildings form part of the rural surroundings (Catholic and Orthodox churches, Jewish and Muslim diasporas, shrines, cemeteries, chapels, roadside crosses). The remains of noble estates, grange complexes, palace-and-garden complexes, castles and their ruins are less common. Today we can still see pre-war buildings, agro-food processing buildings (dairies, distilleries, breweries, water mills and windmills, granaries, mines, open-pit mines), as well as buildings of military significance (bunkers, forts, polygons, fortifications, barracks). Also archaeological sites, settlements, as well as elements of the natural landscape, such as natural monuments, parks, erratics, and other natural forms are part of the landscape. These elements determine the identity of the villages of Podlasie making them unique and attractive.

Preservation of those elements of the cultural landscape indicates a formation of national identity, improves the attachment to the place of residence, shows the care for the environment, and builds the image at the local and regional level. We can observe that scruples and shame are overcome more frequent and that people identify with their local culture. Those are also folk bands that have contributed to this fact. Young people increasingly acknowledge dialects and use them not only in art but also in life (the leaders are Kurpie, the Belarusian minority, the Lithuanian minority, and native Muslims); ethnic minorities use dialects and their languages freely not only in music and art but also in school and everyday life.

Preservation of long-lasting architectural elements creates a climate that promotes preservation of old professions that often experience their renaissance and are sought after on the market (blacksmiths, roofers specialized in roofing with straw or reed, saddlers).

World War II and the political changes in Poland after 1945 caused the greatest devastation to the resources of material culture. The change of borders and migrations affected the local culture, and numerous architectural objects, particularly manor houses and farms, were destroyed and lost their owners after the deportations (mostly) to the east. Lack of care and their inclusion into the property of the State Treasury meant that they fell into ruin due to lack of financial resources and interest in their renewal. They were often used not in accordance with their intended use and function. It is possible to show a Jewish synagogue near Kolno that was used as a fruit collection point during the era of communism, (Fig. 7.2 a, b) as well as a manor house converted into a police station. Such examples also include parks cut down for firewood, a manor complex of the Kisielnicki family which was razed to the ground (Maria, the wife of Wojciech Kossak, a battle painter, came from this family), or an overgrown settlement. Reconstruction of buildings without maintaining their nature, changes to the layouts of buildings, disorder, and complete architectural freedom

contributed to the devastation. There are, in fact, even foreign accents of architecture originating from the Polish highlands in the neighbourhood of the cottages of Kurpie, which completely disrupts the architectural identity of the region.

The freedom that was regained after 1989 reversed those adverse events due to activation of the citizen initiative. A special role in the preservation of material culture objects was played by local governments, NGOs, and, less frequently, by private entities.

A notable example is the restoration of the synagogue in Kolno in the present Fire Brigade Street (ul. Strażacka) that formerly called the Synagogue Street (ul. Bożnicza). The synagogue in Kolno was founded in the middle of the 19th century.

The synagogue together with a Jewish school were built first. Both buildings were burnt in a fire in 1932. Only the school was rebuilt and later it housed a synagogue. The synagogue was there until 1940. During World War II, the Nazis burned down the building. In the post-war years, the building was used as a shop, a fruit collection point, and a warehouse of a communal cooperative. A few years ago, on the basis of the restitution law, the abandoned and ruined building was taken over by the Foundation for the Preservation of Jewish Heritage and sold to a private businessman. Now, after restoration works, the former synagogue serves as a hotel. (Fig. 7.3 a, b).

The synagogue was oriented east to west, built on a square-like plan. In the eastern part, there was a single-space prayer room with four pairs of round pillars. In the western part, there was a vestibule with two annexes on the sides. A women's gallery was located above the vestibule. Over time, this arrangement was distorted by successive divisions. The building was covered with a gabled roof. The building had no basement. It was made of bricks and plastered, with stone and brick foundations. The floor in the main room and in the vestibule was ceramic. On the first floor, the floors were made of wooden planks. In the main vestibule and the southern vestibule, there were stairs. Until the 1980s, there were original, double windows in the southern and eastern walls. The doors to the synagogue were also double. The western elevation was a front elevation. Two floors were separated with a simple cornice. The axes of the two floors passed each other. In the 1980s, there were no traces of a bema, and in the eastern wall, in the place of a Torah ark, the doorway was preserved. In those years, the building was in poor condition. The walls were damped and cracked. The internal and external plasters were corroded. The roof was leaking. Significant defects in the window and door carpentry (as cited in www.sztetel.org.pl).



Fig. 7.1. The historic, late-Classicism manor house from the 19th century, located in Mały Płock (the voivodship of Podlasie), restored in 2006 within the framework of the project *Village renewal and the preservation and protection of cultural heritage*.



Fig. 7.2 a, b. On the left (a) The synagogue in Kolno, the 19th century. In the communist period, it was a fruit collection point and a storage house (source: resources of the Powiat Starosty in Kolno); on the right (b) the restored synagogue – currently, the Colnus Hotel, a place of presentation of Jewish culture (exhibitions, concerts). Source: resources of the Colnus Hotel.

7.3. Assessment of the Sustainability and Impact of the Village Renewal Project on the Example of the Commune of Mały Płock

7.3.1. The History of the Late-Classicism Historic Manor House from the 19th Century in Mały Płock (Object Listed in the Register of Cultural Heritage (Objects as Manor House, Reg. No.: A-474 as of the 24th of March 1992))

Prince Janusz I founded Mały Płock in the valley of the Czetna (Cetna) River, in the end of the 14th century, in a close proximity to a fort, the settlement of which still exists today. It is the location of an older metallurgical and blacksmith settlement that existed from the 10th to the 13th century and surrounded an early-medieval Masovian fort in the 12th century [Wiśniewski 1989]. It was a fortified ring settlement, 10 meters high and 25 meters wide at its base, with a cemetery from the 13th century located in its close vicinity.

In 1405, Mały Płock, known also as Płock Borowy or Płock Puszczański, was destroyed by the Teutonic Knights. It was a ducal village and, after 1526, a royal one, part of the goods belonging to the starosty of Łomża, leased by noble families [cit. the Commune of Mały Płock]. The commune has a late-Classicism one-storey manor house with a deep portico, built after 1835. In 1835, the tsarist authorities granted Mały Płock to the Russian General, Mikhail Stefanovich Zhukovsky as so-called donation goods (probably in return for his active participation in suppression of the November Uprising) and the manor house remained in the possession of the Zhukovsky family until World War II.

During the war, it housed a sentry of the Gestapo, and arrested soldiers were kept in its underground cells preserved to this day. According to the relation of witnesses, it was a place where acts of murder took place. After the war, the building housed a command of the Citizen's Militia (*Milicja Obywatelska*). In 1957, the manor house was renovated, but the original layout of its interiors was changed. After 1989, the building housed a police station.

An architectural description of the manor house according to the *Index of Polish Castles, Palaces, and Manors* is as follows: 'The manor house made of brick and plastered, built on a rectangular plan, single-storeyed, with a basement and a residential attic covered with hipped-gable roof, the second covering made of fibre cement. Small garrets placed symmetrically on the slope. A seven-axis front elevation with a one-axis, deep portico supported on two pillars and connected on the sides with a pair of half-pillars. Above the portico, in the roof area, there is a two-axis extension crowned with a triangular peak. A ground-floor, rectangular extension, covered with a pent roof, connected to the side elevation. The interior layout is two-tracked, with a hallway on the axis. The building made in the spirit of Classicism' [Schirmer 2007]. Meanwhile, Schirmer writes that 'in 1835, Mikhail Zhukovsky, a secret advisor for special commands by Ivan Paskevich, received a donation of the fee tail of Mały Płock and Piątница, with the area of 4,791 morgens and 274 rods, generating an annual income of 20,000 zlotys (3,000 roubles). This estate included the manor of Budy Czarnockie' [ibid.].



Fig. 7.3. a, b. The former synagogue in Kolno, currently used as a hotel. Source: K. Weralski. On the right, the plaque on the building of the former synagogue in Kolno. Source: K. Bielawski.



Figs. 7.4. a, b, c, d. At the top on the left side (a) The historic late-Classicism manor house from the 19th century, located in Mały Płock (the voivodship of Podlasie), before the revitalization in 2006 within the framework of the project entitled *Village Renewal and the Preservation and Protection of Cultural Heritage*; (c, d), the development of cultural and educational initiatives in the revitalized manor house, a seat of the Local Action Group: *The Land of Milk and Honey Foundation*.

The idea behind the revitalization of the manor house (Figs. 7.4a–7.2d) was to give an example of the impact on the quality of life improvement in rural areas while addressing social and cultural needs of the residents of villages and towns in rural and rural-urban communes, and to improve investment and tourist attractiveness of the promoted rural areas. The project of the revitalization of the manor house also takes into account the development of the identity of the rural community as well as the preservation of the cultural heritage and characteristics of rural areas.

7.3.2. From a Grassroots Initiative of the Social Support Centre for Local Initiatives in Mały Płock to the Local Action Group Seated in a Historic Manor House

It was a grassroots initiative founded in 2003 by a group of friends from the John Paul II Secondary Grammar School in Mały Płock that initiated the activities aimed at developing the local community in the commune of Mały Płock. The group was created for the contest entitled *A Workshop for an Idea* organized within the framework of the programme: *The Internet in Schools – A Project by the President of the Republic of Poland*. The Gymnasium in Mały Płock won the main award of 100 thousand zlotys and a fully equipped multimedia workshop. The grants were awarded to five Polish Secondary Grammar Schools. Patronage: Aleksander Kwaśniewski, the President of the Republic of Poland, Founder: Hewlett Packard Poland. The success motivated the Social Centre to implement a number of other social projects, such as:

1. *Communal Information Centre* in Mały Płock within the framework of the *Programme of Professional Activation for Graduates: The First Job*. The Commune Office in Mały Płock was awarded as the first out of 13 municipalities from the voivodship of Podlasie.
2. *The eVITA Programme: An @ctive Village – Building the Information Society*. The project implemented in the commune of Mały Płock, which was founded by: the Rural Development Foundation, the Polish-American Freedom Foundation, and Cisco Systems Poland. The project included establishing a Small Grants Fund, which allowed for a number of small projects to be carried out, including:
 - *The Embroidered World of the Internet* submitted by the Communal Culture Centre from Mały Płock;
 - *A Virtual Journey with the Culture of Kurpie* submitted by the *European Circle European School Club* from Mały Płock;
 - *Friendly English – The Language Laboratory in Mały Płock* submitted by the School Club of Foreign Languages at the John Paul II Secondary Grammar School in Mały Płock;
 - *The Internet Map of Dangerous Places – A Safe Road to School* submitted by the *Safe on the Road* group from the Primary School in Chłudnie.

3. *Friendly Sports – Sport and Recreational Activities for Students*. The project financed by the Ministry of National Education and Sports, the Common Sports Department, and the Commune of Mały Płock.
4. *The Club of Social Inclusion in Mały Płock – As One of the Forms of Social Employment*. The project financed by the Ministry of Social Policy. The commune Mały Płock was granted a subsidy as the only one commune in the voivodship.
5. *The Land of Milk and Honey* within the framework of Measure 2.7 *Pilot Programme Leader+ Scheme I*. The full title of the project: *The Land of Milk and Honey” Supporting the Public, Private, and Non-Governmental Partnership to Build and Implement Integrated Rural Development Strategies in the Communes of Mały Płock, Kolno, Zbójna, Turośl, and Grabowo*. The project financed within the Sectoral Operational Programme: *Restructuration and Modernization of the Food Sector and Rural Development*. The institution responsible for the implementation: The Foundation of Assistance Programmes for Agriculture (FAPA). Mały Płock municipality, as the leader of the Local Action Group received a subsidy as the only self-governmental unity in the voivodship. The area of implementation included five partner communes of Mały Płock, Grabowo, Kolno, Turośl, and Zbójna.

7.3.3. Revitalization of Tangible Cultural Objects

What resulted from the implementation of the project within *Scheme I Leader+* was the creation of the Local Action Group: *The Land of Milk and Honey*, which was given a legal form of a foundation. Ideas regarding the seat of the Local Action Group began to emerge in the process of setting up the foundation. The *Village Recovery Plan* was developed and it revealed that the historic manor house from the 19th century would be the best seat for the Local Action Group as well as the best place to implement social initiatives, not only due to its historical qualities but also due to its functionality and location.

The property was acquired by the municipality from the State Treasury for one zloty. Then, the technical documentation was developed, the conservator's opinions were obtained, and an application was submitted to the authorities of the voivodship of Podlasie to support the project: *Renovation of the Historic Manor House, the Utility Building, and the Land Development*. The project was carried out under Measure 2.3: *Village Renewal and the Preservation and Protection Cultural Heritage* within the framework of the Sectoral Operational Programme: *Restructuration and Modernization of the Food Sector and Rural Development 2004–2006*. The total value of the project amounted to 455,286 PLN, 61% of which were subsidized.

The manor house and its surroundings were renovated as a result of the implementation of the project. It was possible to replace its roofing, make the elevation, install oil heating, replace window carpentry, and make its interior suitable for the role of public use by restoring its original layout. Moreover, the

original jail cells from the times of World War II were preserved and they are used now as a server room and an archive. The project was completed by the end of 2006.

From the moment of putting the investment into service in 2007, the manor house has been the headquarters of the Local Action Group: *The Land of Milk and Honey* Foundation, acting as a seat of the institution that has been implementing the Local Development Strategy primarily in five, then in seven, and now in eight communes in the poviats of Kolno and Łomża. Additionally, the building houses a free Internet café and is used as an office during implementations of projects. The remaining part of the building is used by the Municipal Social Welfare Centre for social and welfare programmes.

7.3.4. The Impact of the Project

As a Local Action Group, the *Land of Milk and Honey* Foundation has been implementing projects at communal and national levels and has been participating in international events since its creation in 2006. It also plays an important role as the implementing institution under Axis 4: *Leader* within the *Rural Development Programme 2007–2013*.

The Local Action Group implements the Local Development Strategy and Cooperation Projects. It announces contests and approves projects within the following activities: *Village Renewal and Development*, *Diversification towards Non-Agricultural Activities*, *Establishing and Developing Micro-Business*, *Small Projects*, etc. Dozens of projects have been implemented in the operational communes of the Local Action Group, including the most visible initiatives within so-called *Small Projects*. The Local Action Group is preparing to continue the implementation of the *Leader* Programme within the *Rural Development Programme 2007–2013*.

Ten years after Poland's accession to the EU and the implementation of two Sectoral Operational Programmes: *Restructuration and Modernization of the Food Sector and Rural Development 2004–2006* and the *Rural Development Programme for 2007–2013*, it is possible to assess the impact of the implemented measures on the protection of cultural heritage in rural areas. Considering the invested resources, the results are impressive. Only within the *Rural Development Programme 2007–2013*, the Agency for Restructuring and Modernization of Agriculture, as a paying unit, paid more than 6.5 billion zlotys for investments by the end of 2013 by Marshall Offices implementing the activities: *Village Renewal and Development and Basic Services for Rural Economy and Population*, while the own contributions of beneficiaries were 25% of investments on average. Thousands of projects have been implemented, which resulted in the creation of new or upgraded playgrounds, day-care centres, community centres, town centres, water supply systems, sewage systems, waste segregation systems, and renewable energy sources.

7.4. The Effects of the Implementation of Programmes Aimed at Saving Cultural and Natural Heritage in the Voivodship of Podlasie in 2004–2014

The analysis includes operations approved for implementation or being on the reserve list by the Executive Board of the Voivodship of Podlasie during a total of five calls for applications, including a call for applications in 2006 within Measure 2.3: *Village Renewal and the Preservation and Protection of Cultural Heritage* within the framework of the Sectoral Operational Programme: *Restructuration and Modernization of the Food Sector and Rural Development 2004–2006*. 43 applications were filed by 63 beneficiaries, which were local self-governments and communes in 100% (Tables 1 and 2).

Table 1. Overview of the projects according to their nature, scope, and beneficiary

No.	Type of the Project	Number of Applications
1	Projects related to construction, modernization, facilities, management (public squares, town centres, parks, parking spaces, parking lots)	13
2	Projects related to construction, modernization, facilities, management; cultural institutions (communal centres of culture, community centres, fire-stations), libraries, and other buildings of public use	28
3	Projects related to management of reservoirs and water courses for recreational purposes or to improve aesthetics of towns	2
4	Projects related to renovation of sacral buildings listed in the <i>Register of Historic Objects</i> or voivodship records of historic objects as well as cemeteries listed in the <i>Register of Cultural Historic Objects</i>	0
5	Projects related to renovation of buildings listed in the Register of Historic Objects or voivodship records of historic objects as well as other projects related to protection of cultural heritage	2
6	Projects related to construction of sports facilities, playgrounds, recreational sites	13
7	Educational projects related to educational infrastructure	1
Total		63
Structure of beneficiaries		
communes / communal organizational units		63 / 100%

The examples of the operations associated with the protection of cultural heritage include:

- *Construction of the Tradition Chamber for Gentry and Land Owners in Wojny-Szuby*, beneficiary: the commune of Szepietowo,
- *Singing Kurpie: Saving from the Oblivion. Protection of Cultural Heritage in the Commune of Zbójna*, beneficiary: the commune of Zbójna.

Table 2. Overview of the projects according to their nature, scope, and beneficiary

No.	Type of the Project	Number of Applications (Number of Beneficiaries / Percentage of Share)
1	Projects related to construction, modernization, facilities, management (public squares, town centres, parks, parking spaces, parking lots)	61 / 17.23 %
2	Projects related to construction, modernization, facilities, management; cultural institutions (communal centres of culture, community centres, fire-stations), libraries, and buildings of public use	156 / 44.07 %
3	Projects related to the management of reservoirs and water courses for recreational purposes or to improve the aesthetics of the town;	3 / 0.85 %
4	Projects related to renovation of sacral buildings listed in the <i>Register of Historic Objects</i> or voivodship records of historic objects as well as cemeteries listed in the <i>Register of Cultural Historic Objects</i>	80 / 22.60 %
5	Projects related to renovation of buildings listed in the <i>Register of Historic Objects</i> or voivodship records of historic objects as well as other projects related to protection of cultural heritage	14 / 3.95 %
6	Projects related to construction of sports facilities, playgrounds, recreational sites	39 / 11.02 %
7	Educational projects, related to educational infrastructure	1 / 0.28 %
Total		354 / 100%
Structure of Beneficiaries		
communes / communal organizational units		258 / 72.88 %
churches/religious groups		91 / 25.71 %
non-governmental organizations, other entities		5 / 1.41 %

The examples of the operations associated with the protection of cultural heritage include:

- *The Centre of Folk Handicraft – Stage I: Reconstruction of the Former School in Niemczyn*, beneficiary: the commune of Czarna Białostocka,
- *Renovation of a Historic Manor House: the Municipal-Communal Centre of Culture in Jedwabne*, beneficiary: the Municipal-Communal Centre of Culture in Jedwabne,
- *Renovation of a Historic Belfry at the Saint Anna Church in Krynki*, beneficiary: the Saint Anna Roman Catholic Parish in Krynki,
- *Renovation of the Historic Saint Barbara Orthodox Church of in Milejczyce*, beneficiary: the Saint Barbara Orthodox Parish of in Milejczyce.

7.5. Conclusions

The following conclusions have been formulated on the basis of the conducted analyses:

1. Operations within the *Village Renewal and Development* activity included in the *Rural Development Programme 2007–2013* regarding conservation of cultural heritage included more sacral buildings (22.6%) than secular ones (3.95%);
2. Total investments related to protection of cultural heritage amounted to 26.55%, which may be considered to be a significant part in the overall number of applications;
3. In the total number of the applying entities, churches and religious groups made (25.71%) and were the second most active group (25.71%), following local self governments (72.88%);
4. Non-governmental organizations participated in the implementation of the action sporadically as only those entities applied for support in operations related to development of educational infrastructure (1.41%);
5. The implementation of projects related to the objects listed in the *Register of Cultural Heritage Objects* is associated with higher costs (recommendations /conservation requirements, more expensive materials and labour);
6. Frequently unregulated ownership rights are a limiting factor in terms of investments in historic objects;
7. At the level of local self-governments, there are problems in identifying a rational and efficient way of managing historic buildings;
8. Local self governments are not interested in taking objects listed in the *Register of Cultural Heritage Objects* from the State Treasury objects due to a lack of ideas for their management and maintenance of current activities;
9. Sacral objects constituted a significant percentage of all historic objects that were revitalized with financial support.

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Chapter 8

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Natural and Cultural Assets of Rural Landscapes as Exemplified by the Villages of Sętań and Nowe Włóki in the Commune of Dywity

8.1. Introduction

The identity of rural areas is conditioned by both their cultural and natural landscapes. Rural landscapes often evolve under the influence of civilizational, social and economic factors. Those transformations are acceptable if they occur gradually, preserving balanced rules of shaping the natural forms and not disturbing the harmony of the landscape [Jaszczak 2010A, Sobczyńska-Wójcik 2010].

What constitute a multiple potential of the Polish countryside are not only its material resources but, most of all, the natural ones. The fragmentation of lands, forming mosaic landscapes with numerous balks, bands of meadows, tree clusters in the fields, mires, or pieces of natural ecosystems in the shape of small water holes, is favourable for landscape and biological diversity [Machnik, Kurczewski 2014]. According to Młynarczyk [2008], water reservoirs situated within rural and forested areas make an important part of maintaining a balanced cultural landscape.

Differences in rural landscapes of various regions of Poland are being gradually erased. The region of Warmia and Mazury, however, differs significantly from the remaining parts of Poland. Numerous lakes, water holes within the fields, canals, forest groups, and rivers make it distinct. Many areas as well as plant and animal species show features very close to the natural ones.

Its cultural landscape is created by its specific historic architecture in the form of numerous manors, granges, small palaces, and characteristic red-brick buildings, roofed with red tiles. Barns, sheds in the crofts, as well as crosses and wayside shrines placed among tall trees make picturesque landscapes [Jaszczak 2010B]. Those are the compositional features of the landscape in Warmia and Mazury that result in a diversity of visual experiences.

Due to their natural heritage that is inseparably connected to local traditions, rituals, and cultural elements, it is more and more often that those rural areas find new inhabitants, or aficionados of cultural and environmental tourism.

8.2. Region

The following article focuses on small, neighbouring villages of Nowe Włóki and Sętal that present high cultural values and are visibly saturated with traditional elements made by their specific architecture and their easily readable spatial organizations. The choice of the locations and the nearby rural areas was driven by both their historical features and the potential of their natural landscape that forms a mosaic of ecosystems rich in extensively used agrocenoses, meadows, forests, balks, water holes, and tree clusters, which makes a crucial asset of *The Protected Landscape Area for the Valley of the Middle Lyna River*.

The aforementioned villages are located within the administrative borders of the commune of Dywity (the powiat of Olsztyn) that is a part of the Warmia and Mazury region. That beautiful land, situated in a post-glacial landscape, is often mistakenly connected to the region of Mazury (Fig. 8.1). Warmia is formed not only by picturesque villages with wayside shrines, old crofts, historic buildings, churches, parks, water holes and tree clusters in fields; it is also a treasury that holds a history which is many centuries long.

The main goal of this article has been to analyse (to present) selected natural and cultural assets that shape the space of the rural areas for the villages of Sętal and Nowe Włóki.



Fig. 8.1. A demonstrative map for the area of the study.

8.3. Rural Landscapes as an Integral Element of Natural and Cultural Heritage

Undoubtedly, those are environments transformed by human activities with integral parts made by water reservoirs that are characteristic for the aforementioned small villages and their surrounding regions. The reservoirs include natural, tiny water holes within fields, or larger lakes, created as a result of human activities (Fig. 8.2).



Fig. 8.2. A bird's eye view of water holes in fields by the road to Sętal. Source: J. Miałdun.



Fig. 8.3. A map showing the territory with water reservoirs near the villages of Sętal and Nowe Włóki included into the Protected Landscape Areas. Scale 1:25,000. Source: The Commune of Dywity – A Change to the Study on Conditions and Directions for Land Development.

Such areas become subjected to natural morphogenetic and biological processes from the moment that economic activity is stated there [Molenda 2013]. Therefore, the regions of Sętal and Nowe Włóki, with their attractive landscapes and diversified ecosystems, have been included into the Protected Landscape Areas (Fig. 8.3). That form of protection aims at preserving an ecologic equilibrium in the discussed environment. Those areas mostly function as lagging and linking between landscapes, form wildlife corridors, and bond a network of protected areas into a uniform system.

The territory is very interesting in terms of its landscape; it is characterized by a large diversity of landforms. The landscape is of an agricultural nature, varied by water-meadows, pastures, numerous hollows, mixed forest complexes inhabited by roe deer, boars, elks, and deer, together with neighbouring reservoirs of biogenic accumulation. Particular attention may be directed towards two large water tanks (the Large Sętal Lake and the Small Sętal Lake) situated in the distance of 300 metres from each other (in a straight line), to the north and east from the village of Sętal (Fig. 8.4). A large water tank with its two characteristic pools located in the neighbourhood of the Nowe Włóki village is also interesting (Fig. 8.5). It is worth mentioning that it is the place where the Polish Championship in Ice Fishing takes place. All those reservoirs have been created as a result of land improvements and they form a characteristic cascade-like system joined by the Dratwa River flowing into the Łyna River.

The tanks are surrounded by large patches of numerous plants typical for reed beds, for example: *Carex sp.* (sedges), *Equisetum fluviatile* L., *Phalaris arundinacea* L., *Typha latifolia* L., and *Pragmites Australis* (Cav.). The aquatic plants include *Potamogeton natans* L., *Myriophyllum verticillatum* L., *Hydrocharis morsus-ranae* L., *Myriophyllum spicatum*, and the paludal plants are dominated by *Lycopus europaeus* L., *Epilobium hirsutum* L., and *Solanum dulcamara* L. The land plants comprise of frequent occurrences of *Urtica dioica* L. or *Cirsium arvense* (L.) Scop. That floral composition of plant clusters is a result of varied hydrologic and climatic conditions [Makela et al. 2004].

The developed contact lines (the ecotone band) between the reservoirs and the rural landscape are nesting places for various birds, including gulls, cranes, and cormorants. That is exemplified well by a small tank situated in the closest vicinity of the Sętal village centre, characterized by its islet inhabited by a countless number of noisy gulls (Fig. 8.6). Numerous tiny lakes, mid-field reservoirs, and meadows surrounding the Dratwa River have a priceless biocoenotic function as they shape conditions for biological diversity protection by forming food bases, hiding, breeding, and surviving places for rare species or places of temporary residence for migratory animals.

Occurrences of such developed area provide those territories with a unique character. They become particularly spectacular in springs and summers when the oilseed rape is in bloom (Fig. 8.7). The landscape developed in such a clear and picturesque way is not only a showcase of that region but also mostly favours its cultural development, improves ties within that tiny community and protects from extirpation.



Fig. 8.4. A bird's eye view of the Large Sętal Lake and the Small Sętal Lake. Source: J. Miałdun.



Fig. 8.5. A bird's eye view of the Nowe Włóki Lake. Source: J. Miałdun.



Fig. 8.6. The water reservoir with an islet by the village of Sętal. Source: <http://setal.com.pl>.

Fig. 8.7. The Small Sętal Lake surrounded by the oilseed rape in bloom. Source: K. Sobczyńska-Wójcik).

What makes an important landscape element of those small villages of Warmia are the natural contents coupled with the features of cultural force. Those include tree alleys with well-thought multi-species systems that are comprised of the ash, sycamore, linden, or, less frequently, oak and willow, together with old shrines and crosses composed into them. Due to a Catholic character of the Warmia region, those grand tree stands are harmonized with sacral elements stressing, thus, the rank of the alleys [Jaszczak 2008].

The main roads make a crucial element here, which is a distinguishing mark of that region, and are a result of a conscious area development. As an integral part of the cultural and natural environment, they play visual, aesthetic, and transport role, as well as they enhance the village entrance and exit. As it is reported by Worobiec [2005], the maple sections of the entrances to the villages of Sętal and Nowe Włóki have been included into the Polish *Register of Historic Objects* and designed for preservation.

Both in the surroundings and in the centre of the Sętal and Nowe Włóki villages, there are gravel routes and roads (with some preserved fragments of paving) for walking, cycling, or leading to places with historic alley developments (Fig. 8.8). Some fragments of paved country roads may be still seen when walking towards the small church in Nowe Włóki, or when going towards the Langi Valley charmingly located in Sętal.

That extremely charming ravine, totally by possessed natural flora, is one of valuable attractions in the village of Sętal. The deep gorge is eroded by the Dratwa River. Valleys make a lasting element of rural landscapes and their formation depends on the settlement network layout and how its localization relates to the fields [Ostaszewska et al. 2011]. The name of the valley has got their own history and originates from the surname of the Lange family who owned a mill by the river in the past (Fig. 8.9). The water-soaked and tree-grown area forms a kind of 'a forest islet' that influences the biodiversity development and land visualization [Schneider 2009].

In the direct vicinity of the rural landscape of Sętal, when moving from it towards the north-western direction of Kabikiejmy Górne, there are some historic Old Prussian hill forts. As it is reported by the local inhabitants, the place can be accessed in the quickest way from the place where the Dratwa River meets the road to Kabikiejmy. The peninsular fort of a depressive character is visible on the right site of the river. The land depression is visibly separated by a nearly 3-metre-high earthwork (Fig. 8.10). Most likely, it was the easternmost structure. The archaeological research indicates that a near-fort settlement was used until the 13th century in the early Middle Ages.

Another earthwork hill fort with a yard in the shape of an irregular oval is located roughly 0.5 km away in the south-western direction, on the left side of the Dratwa River (Fig. 8.11).



Fig. 8.8. The road from Nowe Włóki to Sętal with alley developments. Source: K. Sobczyńska-Wójcik.

Fig. 8.9. The Langi Gorge in Sętal. Source: A. Jadwyszczak.



Fig. 8.10. A peninsular hill fort at the right steep bank of the Dratwa River (a right tributary of the Łyna River), 500 m to the south from Kabikiejmy. Source: L. Kryszalowicz [left] and A. Jadwyszczak [right].



Fig. 8.11. An earthwork hill fort at the left bank of the Dratwa River. Source: L. Kryszalowicz.

The hill fort used to play a key refuginal role (a shelter) for the people inhabiting the nearby early-medieval near-fort settlement. What played a crucial defensive role here was the neighbouring at the north-western side gorge of the Dratwa River. According to the available information, the highest settlement intensification occurred here in the 11th century [<http://gminadywity.pl/>]. These days, by preserving their historic layout of earthworks with steep elevations and oval shapes, such hill forts play the role of extraordinary viewpoints [Batyk 2010].

What makes an indispensable part of the landscape in the village of Nowe Włóki is its post-exploitation element formed by gravel pits. It is a paradise for collectors of valuable fossil specimens (Fig. 8.12). The two old pits have taken water on and now they are composed into the surroundings, making a stable element of the land morphology.

8.4. Cultural Heritage of the Sętal and Nowe Włóki Villages Represented in Architecture

Those two picturesque villages in the region of Warmia, which was ruled by bishops until the end of the 18th century, have preserved their historic rural layout and traditional buildings. Their preserved layouts of unchanged linear settlements make those places particularly valuable ones.

What are worth mentioning here are the origins of the village names. As the land of Prussians was conquered by the Teutonic Order, the settlement progressed. The names of the established villages, inhabited then mostly by people of the German descent, have preserved their primal Germanic form until now. The Polish name of Sętal originates from the original Zussental (1344) / Sussentall (1382), which translates as *Sweet Valley* as the German word *süß* (→ *sussen*) means *sweet* and *Tal* means *valley*. Sętal was established in the 9th century and, at first, was owned by the collegiate church in Głotowo, then by the one in Dobre Miasto, and it became the property of the Church in 1811. The village of Nowe Włóki was called Vierzighuben, which means *Forty Oxgangs*. An oxgang is a measurement unit equal to 16.8 ha [Jadwiszczak et al. 2011].

Unavoidable degradation of the cultural and natural environment has not led to a destructed of the extremely interesting historical and religious past of the villages. Until today, it is made of cultural monuments: churches, chapels, wayside shrines, tombs, crosses, and old buildings picturesquely scattered over the wavy area, which is a symbol of rural development in the area of the former Eastern Prussia (Fig. 8.13, Fig. 8.14).

According to Zwierowicz [2003] and Jaszczak [2010B], those were alleys creating the atmosphere of manors and parks as well as tree clusters in cemetery areas that brought order to the landscapes of Warmia, which were shaped throughout centuries. It was a church tower, however, that formed the main motif of the background as it marked the centre of a village.



Fig. 8.12. A working gravel pit in Nowe Włóki. Source: A. Jadwiszczak.



Fig. 8.13. The old development on the background of the northern part of the Nowe Włóki Lake . Source: A. Skwierawski.

Fig. 8.14. The old development in a farm nearby Sętal. Source: A. Skwierawski.



Fig. 8.15. The Neo-Gothic Saint Nicholas Church in Sętal, dating back to 1910. Source: A. Jadwiszczak.

In the village of Sętal, it is made by the cross-topped tower of the Neo-Gothic Saint Nicholas Church, originating from 1910 and consecrated in 1911. That sacral, three-nave building of red brick was erected on a rectangular plan. There is a narrow and closed chancel in its eastern side and the western one is attached by a square tower with a porch in its ground floor. The main altar holds a wooden sculpture of the Holy Trinity. The left side altar is equipped with a sculpture of Our Lady of the Rosary with Saint Dominic and a sculpture of Saint Anna and Saint Joachim. There is a relief of the Transfiguration of Jesus in the right side altar. Two valuable chalices dating back to 17th and 18th centuries produced by master goldsmiths survived the fire of the previous church. The local inhabitants also take pride in 100-year-old stained glass windows that were preserved in the church in an unharmed condition throughout World War II (Fig. 8.15).

The spiritual aspect is inscribed into the landscape of rural areas. In the village of Nowe Włóki, it is possible to see a Neo-Gothic Chapel of Our Lady of the Scapular and the Nativity of the Blessed Virgin Mary, which is hidden among green trees. There is a beautiful sculpture of Madonna and Child over its entrance. The interior of the chapel built in 1874 is equipped with an altar from the 18th century, a painting of the Holy Family and Saint Valentine (Fig. 8.16).

The monuments, commemorating important events of the past times, have their symbolism as well. In front of the chapel, there is a stone obelisk honouring the inhabitants of Nowe Włóki and Gradki who were killed during World War I. It was erected by the Schacht brothers: Franz, Bernhard, and Karl (Fig. 8.17). Located behind the chapel is an old German cemetery with mellow plaque remains and crosses of several graves dating back to the forties of the 20th century [Jadwiszczak et al. 2011].

Also, small sacral object of particular significance for small communities play an important role in regional landscapes. Old wooden, stone, or red-brick shrines, as well as crosses, either hidden among statuesque trees, or dominating the settlements and often erected alongside historic transport routes are used even now still astonishing with their beauty [Fortuna-Antoszkiewicz, Kimic 2007]. Preserved to various degrees, they not only arouse people's admiration, but also speak to their imaginations. In Warmia, in some villages and their neighbouring territories, one may come across several sacral objects, or at least a single one, which have been connected to that place for many years and are a continuation of the regional culture.

Such three shrines are composed into the surroundings of the centre of the Sętal village: the first one is well-preserved, red-brick, Neo-Gothic, and topped with several pinnacles (Fig. 8.18); the second one is a modest and mellow one, plastered and whitewashed, with an inviting step and its characteristic gabled roof and a simple cross, contrasting with the modern architecture behind it (Fig. 8.19); the last one is also plastered and is located just in front of a barn. All those ground shrines are in the form of small houses, have been built on a rectangular plan, and house a figurine of the Virgin Mary.



Fig. 8.16. The Chapel of Our Lady of the Scapular in Nowe Włóki, dating back to 1874. Source: A. Jadwiszczak.



Fig. 8.17. The obelisk commemorating the inhabitants of Nowe Włóki and Gradki killed during World War I. Source: A. Jadwiszczak.

Doubtlessly, those monuments of culture stand as a crucial element of the cultural landscape of the country. When located at country crossroads, they play the role of guideposts and when situated at village borders, they bid welcome and farewell to comers [Fortuna-Antoszkiewicz, Kimic 2007].

When looking at the possibilities of accessing the small village of Nowe Włóki, it may be quickly noticed that it may be reached from all of its neighbouring villages using a better or worse route. And it is its centre that three wayside shrines characterized by their unified bodies may be found: a plastered and whitewashed one with some yellow ornamentations (Fig. 8.20), a plastered and whitewashed one

on a stone underpinning with a figurine of the Virgin Mary housed behind a glass window and under a gabled roof; a plastered and whitewashed one opposite the main chapel. A beautiful fenced shrine made of red bricks, dating back to 1956, with an octagonal spire roof is to be found by the road connecting the villages of Nowe Włóki and Plutki (Fig. 8.21). Two more shrines, a plastered one a red-brick one, are situated by the route to Tuławki.



Fig. 8.18. The wayside shrine by the main route to Sętal. Source: A. Jadwiszczak.

Fig. 8.19. The wayside shrine near the church in Sętal. Source: A. Jadwiszczak.



Fig. 8.20. The wayside shrine in the village of Nowe Włóki. Source: A. Jadwiszczak.

Fig. 8.21. The wayside shrine by the route to Plutki
Source: <http://www.warmianainieznana.pl/>.

A gallery of sculpted saints placed in façades of the shrines provides them with specific symbolism. According to Fortuna-Antoszkiewicz, Kimic [2007] and Kuprjaniuk [2014], those figurines of saints are a kind of a medium between the Creator and the believers, which results in the feeling of stability and peacefulness. All the conservation works or adorning them during various religious feasts are

manifestations of a great bond with the God. In the olden days, their rank and importance in the villagers' lives were enhanced by the surrounding trees, decorative bushes, or beautifying them with floral garlands. Both in the past and in the present, those sacral elements have been not only places for contemplation, giving thanks for numerous graces of good health and wellbeing, but also places of prayers for protection against any possible disasters.

Many of the shrines, functioning as gems in the rural landscape of Warmia, were subjected to numerous damages, preserving only their general shape. The changeable atmospheric conditions have made them show numerous defects – mostly brick losses, decaying plasters or wooden window frames that confine the room for a figurine.

Some old houses typical for Warmia that are located both in the centre of Nowe Włóki and in its neighbourhood should also be singled out as its the cultural heritage elements still preserved in the region. Composed into the territories that are not contaminated by industry, or even virginal ones, they make an inseparable element of the landscape. Some dense architectonic developments with house roofs covered with uniform red tiles and readily separated from the rural and recreational areas may be seen in the hearts of both villages.

8.5. Non-Material Elements of Cultural Heritage

The underappreciated aspect of all regional traditions is extremely important to preserve the image of the Polish countryside. Thus, preserving local customs and features of a region is in the hands of its inhabitants. The historical tradition is made of rituals, beliefs, customs, clothing, music, dance, songs, legends, tales, traditions of living in a family, neighbourhood, community, language dialects, etc. All those elements of non-material culture are shaped by following generations.

A rather small number of people inhabiting the discussed villages favours their integration and cultivation of selected traditions. The schedule of commonly organized regular events includes the Saint Nicholas Church Fair taking place in Sętal on the 6th of December and the parochial fair on the day of Our Lady of the Scapular in July which in its name refers to the pilgrimage tradition: *Łosierzy*¹ – *Back to the Tradition*.

There is also the Sętal Friends' Society multi-dimensionally operating in the village of Sętal. Its activities include taking care of the cultural heritage, sacral objects, traditions in Sętal and its neighbourhood, the aesthetics of the village, popularization of tourism and active recreation in the inhabitants of the village, as well as supporting local economic initiatives and strengthening the ties with its former inhabitants.

Examples of cultural promotion include rallies, family feasts, or the villagers taking part for the very first time in *The Best Food Product Competition in the*

¹ Łosiera (plural: łosierzy) is the region-specific name of a pilgrimage in the region of Warmia.

Commune of Dywity: For Kłobuk's² Pot. It was during the competition that numerous tournaments and games thematically connected to the village of Sętal were organized. Acts of honouring the past comprised common feast singing or 'the talk of Warmia' performed by Edward Cyfus – a populariser of the Warmia folklore. The event also included an exhibition of tools used in the local farms long time ago and originating from private collectors, an auction of local products and handcraft, as well as a presentation of field stone cleaving. Various types of prize competitions, as for example *The Competition for the Best Sculpture in Straw or Hay*, are an incentive to cultivate and popularize traditions of any kind. Here, winning acts included the work entitled *The Ghost of the Gravel Pit* for Nowe Włóki and the *Słomiany zapal³* tortoise for Sętal.

The Summer Feast by the Sętal Friends' Society is another event that takes place in August at the Transfiguration of Jesus church fair. It is attended by many local inhabitants. It is an occasion to taste delicious food: dumplings (*pierogi*), cutlets, a hunter's stew (*bigos*), or other confectionery products prepared by the housewives of Sętal, Nowe Włóki, or Dąbrówka. The gourmets may take delight in smoked cold meats, alcoholic beverages (*nalewka*), non-alcoholic beverages (*podpiwek*), or home-made kvass.

Some time ago, the village of Sętal celebrated its 670th birthday. There was an event held for that occasion (*A Birthday of the Sweet Valley*), called *Fajrowanie geburstagu*, which means *A Birthday Celebration* in the German-influenced dialect of Polish from Sętal. It was also the time to present a plaque that commemorates establishing of that village. Such celebrations are accompanied by numerous competitions directed both to younger and older generations, a lot of singing and noise. Staging the play *In Warmia* based on a poem by Elza Wohlgemuth, a former inhabitant of Sętal, intertwined with feast singing stressed the multicultural nature of the village [<http://setal.com.pl/>].

There is also an informal group of Sętal that may be an example of high awareness of responsibility for all the goods of local culture. The group includes active people who find their centre in the village hall and in the Saint Nicholas parish. It is comprised of the local librarian Danuta Kowalska and the priest Tomasz Stempkowski together with a group of volunteers who live in the village. They implement the project named *The Virtu@l Ghost of Sętal* that aims at equalling the educational opportunities for young people by combining the knowledge of history with modern technologies and language learning. The project includes a regular action called: *The Sętal Ghostbusters or Busters of Historical Ghosts*. Its participants focus on completing stories, making interviews, and finding information on the village of Sętal and its inhabitants in paper archives and the internet.

The significance of regionalism features is indisputable. It is known that the space of a region includes not only its geography but is also shaped by both historical and cultural criteria. It is, however, the feeling of community together with

² Kłobuk (plural: kłobuki) is a local demon taking care of households.

³ An untranslatable word play. It is the Polish phrase for: *short-lived enthusiasm*. However, the literal translation could be: *enthusiasm that burns out as quickly as hay*.

cultivation of tradition that binds the identity with the surrounding natural and cultural heritage.

8.6. Summary

Localization of the discussed territory, its historical, natural, and cultural potentials, as well as diversified forms of plant life, unique aquatic environment stand for an exceptional role of that area. Slowly, it becomes a product for connoisseurs searching a place for rest, tourism, and recreation. However, the landscape starts to be subjected to modernization and the occurring changes may result in a disharmonic surrounding that loses its familiarity and identity. Doubtlessly, the changes destroy and impoverish its landscape assets. A prime example of disturbances to the original rural systems is made by modern housing that totally does not inscribe into the historic architecture of village landscapes or by recreational plots by water reservoirs. The unavoidable phenomenon of landscape exploitation leads to an overload of its elements and results in its inevitable degradation.

Preserving the assets of natural heritage in small Polish villages and improving their environmental conditions is possible only when consistently implementing sustainable agriculture that takes good agricultural practice into consideration. Moreover, all the forms of nature preservation significantly influence the condition of landscapes. What is also extremely important is developing the social awareness of the fact that the unique nature and the symbolism of natural and cultural object create human tradition and heritage that is worth passing to next generations. The only sensible solution is to establish societies that work in favour of heritage development as well as to launch numerous programmes protecting historic objects.

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- [gminadywity.pl]

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Chapter 9

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Changes to the Cultural Landscape of Villages in the Commune of Dywity

9.1. Introduction

The issue of landscape transformation is particularly important when analysing suburban communes. It is mostly there, due to their locations neighbouring with a large municipal centre, that strong urbanization processes occur. Their locations and natural attractiveness make the main motivation for city inhabitants to migrate. There, they may find some silence, peace, a close contact with nature, possibilities for recreation other than in the city, as well as may own a house with a beautiful garden. Good transport between the commune and the place of work in a city provides another argument for changing the place of living. The increasing number of areas designed for housing create attractive places for investors that start their own businesses in a commune.

Presently, the pace of urbanization may bring some threats to the surrounding landscape. Decisions on directions of spatial development in the commune, including the ones on changes in the area character, made by communal planners are of particular importance in this case. It is the knowledge of the past of a commune that should make a basis for planning its future in the context of urbanization. Those should be planner's tasks to show the knowledge of rural character of a commune and to conduct the actions that harmonize modern technical solutions with the elements that already exist in the landscape. Insufficient knowledge usually leads to degradation of historic elements of rural urbanism and to distortion of the primary panorama of a village and its views [Chmielewski 2001].

9.2. Natural Conditions of Landscape Shaping in the Commune of Dywity

9.2.1. Location

The commune of Dywity is located in the middle part of the voivodship of Warmia and Mazury (Fig. 9.1), in the powiat of Olsztyn.



Fig. 9.1. Location of the commune of Dywity in the map of Poland. Source: A.M. Sokółowska.

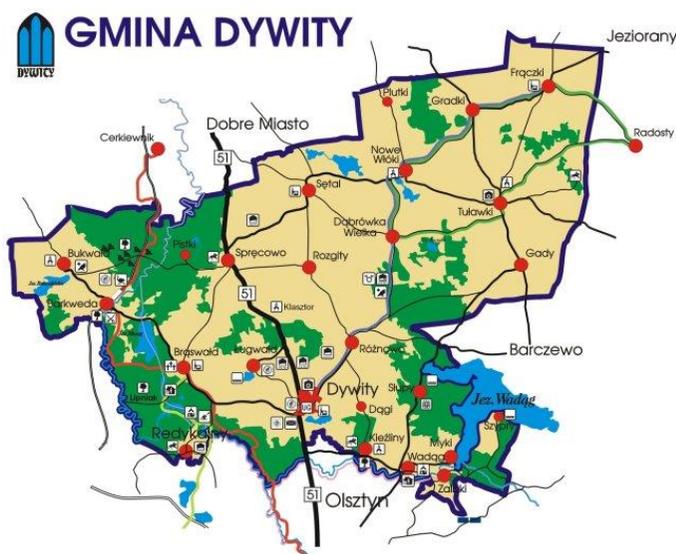


Fig. 9.2. Administrative border of the commune of Dywity. Source: <http://www.ugdywity.pl/>

The area of the rural commune of Dywity is 161.2 km². There are 25 localities on the territory of the commune, including 19 rural sub-districts called in Polish sołectwo (Fig. 9.2). In 2014 the commune was inhabited by 11,097 people. The number is to increase consequently as the commune of Dywity is oriented to

development of housing and services [Statystyczne Vademecum Samorządowca 2015].

The commune of Dywity is located within the reach of the last glaciation called the northern hemisphere glaciation, in a mega-region called the East European Plain, in a province called the East Baltic and Belarusian Plain, in a sub-province named the East Baltic Lakeland. The municipality is situated in a macro-region of the Mazury Lakeland and in a mezzo-region of the Olsztyn Lakeland [Kondracki 1998]. The Olsztyn Lakeland is a large physicogeographical mezzo-region on the territory of the Mazury Lakeland. It comprises an area of almost 4,000 km², which makes 29% of the area of the whole macro-region [Gotkiewicz, Smołucha 1996].

9.2.2. Geology and Geomorphology of the Terrain in the Commune

The area of the Dywity commune is located on the East European Precambrian Platform. It has Precambrian crystalline base on which there are two-kilometre-thick rocks of Palaeozoic, Mesozoic, and Cainozoic Eras. The surface layer contains Quaternary residues, mostly Pleistocene layers of clay residues [Piaścik 1996]. The glacier formed numerous undulating and flat areas of hilly ground moraine, it comprises about 30% of the area of the Mazury Lakeland [Gotkiewicz, Smołucha 1996].

The land relief in the commune of Dywity is varied. Glacial erratics, moraine uplands, and hills are characteristic for it. Terminal moraines reach the height of 175 m above the sea level. There is an area of a sandy outwash plain on the territory of the Dywity commune, in the direction towards Dąbrówka Wielka [Program Ochrony Środowiska... 2007]. Often, there are characteristic drainless hollows or deep depressions that are usually marshy or swampy (Fig. 9.3) [Lewicka, Tomkiewicz 1994].

9.2.3. Hydrography

The moraine landscape and varried hydrographic network in the commune of Dywity form an interesting area that is eagerly visited by anglers and aficionados of active recreation [Waluga, Chmielewski 1996]. Łyna and Wadağ are two largest rivers in the discussed area. They join in the south-eastern part of the commune. Their layout resulted in separation of three environmental and geographical regions in the commune [Lewicka, Tomkiewicz 1994]:

- the first – the south-eastern area, by the shore of the Wadağ lake, of a touristic and recreational character;
- the second – stretching from the southern-east, a band along the Wadağ and Łyna Rivers, of a protected character;
- the third – less attractive for touristic purposes, however, not deprived of charms of the postglacial landscape, comprising the remaining areas of the Dywity commune.



Fig. 9.3. Undulating land relief with a drainless hollow. Source: A.M. Sokołowska.

The commune of Dywity is characterized by a very low lake rate [Lossow, 1996]. There are not many lakes in the area of the commune and they are not the biggest in the voivodship, however, due to their location, they are of great landscape values. The significant water reservoirs include: the Mosąg, Dywity, Bukwałd, and Ługwałd Lakes.

The Mosąg Lake is situated in the drainage basin of the Łyna River, at the height of 74.4 metres above the sea level, and its area is 53.3 ha. The shores of the lake are high: at places they are steep and forested. The whole shore line is dominated by reeds and bulrush. By the lake shores and its middle part, there are aquatic plants, mostly hornworts and pondweeds. They cover the bottom densely forming underwater meadows. In its deepest location the lake is 12.0 m deep.

The Dywity Lake is hydrologically closed. It is situated at 112 m above the sea level in a direct neighbourhood of the Dywity village. It is surrounded by meadows and fields, with flat shores, covered by the reed and bulrush – particularly its eastern bay. The area of the lake is 18.4 ha and its maximum depth – 7 m.

The Bukwałd Lake occupies the area of 38.3 ha. Its shore line is usually high and its southern part is forested. Maximum depth of the lake is 14 m.

The Ługwałd Lake measures about 8 ha. At its deepest it is even 39 m. The terrain surrounding the lake is hilly with numerous valleys, very varied. It attracts with its natural beauty, clear waters and air. It is a habitat of numerous animals – roe deer, hares, partridge, and water birds. There is a swamp water drainage system here that provides supplies for the lake [Waluga, Chmielewski 1996].

9.2.4. Soils

The commune of Dywity has got brown soils, which are characterized its neutral and alkaline reaction, richness in nutritional elements and good sorption properties. There are also diluvial soils at the foot of hills and in drainless hollows. Undulating plains favour formation of gley-peat soils in places with high levels of ground waters as well as rain-gley soils [Piaścik et al. 1996].

9.2.5. Vegetation

When compared to other communes of the voivodship, the commune of Dywity is not much forested. It holds the 10th position out of the possible 12, with the result of 25.42%. The forests occupy 42.5 km² in the commune. The highest number of forested areas is in the area of the Wadağ Lake and along the valleys of the Łyna and Wadağ River. Pine forests grow parallel to the Łyna River. The surroundings of the Wadağ Lake are dominated by oaks, spruces, and pines. The most frequent types of forest include coniferous forests, marches, and swamps. A significant part of forest complexes in the commune has been registered as protected areas. Permanent pastures in the commune of the Dywity make 17.33% of its area, which classifies it on the 5th position among the remaining 12 communes of the powiat of Olsztyn. Most frequently, they are to be found on the soils of organic origin: peat or slit and peat [Program Ochrony Środowiska... 2007].

9.3. Historical Conditions for the Landscape Reshaping in the Commune of Dywity

The commune of Dywity is located within rural and forest territories with high landscape values. It is an area of a rich history, which is proved by medieval settlement network, the 19th- and 20th-century architecture of its villages, etc. Its picturesque and harmonic cultural landscape is characterized by a still-visible layout of primary spatial developments and their further metamorphoses, which illustrate particular phases of their civilizational development.

The area where the present commune of Dywity is located in Warmia that used to belong to the tribe of Old Prussians. Then in the 13th and 14th centuries, the land was dominated by Order of Brothers of the German House of Saint Mary in Jerusalem called the Teutonic Order. They became a part of the Dominion of Warmia. The settlement process and locations of villages were started in the first half of the 14th century. Brąswałd was the first village here as it was located in 1335. Dywity was founded in 1342. In the first settlement period, the people who lived there included not only Old Prussians but also the ones who originated from Germany and Silesia. On finishing the Thirteen Years' War, Warmia was joined with the Kingdom of Poland and, starting from 1466, was populated by settlers coming from Polish lands. Upon the First Partition of Poland in 1772, Warmia was

within the borders of the Kingdom of Prussia and it was not until 1945 that the land came back to Poland.

The area of the commune was shaped as a homogenous cultural land as for long centuries it used to be a property of the bishops of Warmia. The settlement network was shaped in the 14th century and has survived until today in its general outline. The peasants' villages and scarce farms all belonged to the bishops of Warmia until the end of the 18th century. The present spatial development was shaped after the agricultural reforms of the 19th century [Lewicka, Tomkiewicz 1994].

The dominating landscapes in Warmia are the cultural ones, which means that they were shaped by humans. What makes a landscape trait common for that area are wayside shrines and crosses situated by alleys following the courses of old routes. Alleys are characterized by their changeability, lack of long and straight sections. The cultural landscape of Warmia may also include buildings connected with its history and formation of infrastructure. There are sacral buildings, defensive buildings, bridges in the transport lines, dams and weirs used for intensifying water flows or collecting waters, drainage devices, as well as systems of canals. What decides on their harmony with the natural elements are the materials used (stones and bricks) as well as the architectonic style characterized by the loftiness of the construction. The following decide on the attractiveness of the landscapes in Warmia [Koc 2005]:

- multiple plans,
- simultaneous occurrences of water, undulating land relief, and various forms of flora,
- lack of large planes and straight lines,
- closing the space with high-growing flora,
- domination of natural elements,
- harmony of anthropogenic and natural elements.

The settlement network of Warmia is medium focused, with a nodal system of old roads and scattered settlements and row-organized villages from the 19th and 20th centuries. The villages in Warmia are organized along transport routes, along rivers, around lakes, and also in valleys. That makes them take on various forms of spatial development. A short and concise linear village is the most frequent type of settlement. In a natural landscape of Warmia, it was located along a water route, in ravines or valleys. Villages of an oval or chain shape were less popular.

Secondary forms of settlement include hamlets and clustered villages that also happen to be seen in the area of Warmia. Villages based on a historic layout have always composed beautifully their surrounding landscape.

A traditional village in Warmia was open to the surrounding pastures, fields and forests. The most crucial buildings were located in the central part of the village and housing development included regularly outlined plots (Fig. 9.4).



Fig. 9.4. A panorama characteristic for The villages in Warmia. Source: Bartoś, Zalewska [2003].

Wooden cottages in Warmia have got large fronts. Initially the cottages were built with the entrance facing the road; later they were situated parallel to the route. Their construction is simple, with gabled roofs. There also porches and frontal or corner arcades. The cottages were also equipped with a sculptured board element that secured the thatch at the sides. The houses usually had three partitions with a central hall, however, there are also two-partition houses with a side hall. All the homesteads had two gardens: a flower garden in the front was the first one, the second one was at the back of the house and it was a vegetable garden. Living fences were often used instead of wooden ones. There were also old trees growing close to the cottages, for example: lindens, oaks, maples, that functioned as so-called home guardians (Fig. 9.5).



Fig. 9.5. A wooden cottage in Warmia. Source: A.M. Sokołowska.

In the 19th century, wooden constructions were replaced by brick ones. Houses were situated parallel to the road. Its side part had an entrance to the yard that was rectangle-shaped. The space of the yard was closed by farm buildings. Those buildings were usually made of wood with a stone or brick wall base and had a gabled roof of ceramic tiles. What makes a characteristic form of a housing building is a ground-storey structure of red brick, sometimes seated on a stone wall base. The roof was simple, gabled, covered with ceramic tiles, with a slope of 30–45 degrees [Ruszczyk 2009].

Natural conditions of Warmia, its characteristic land relief, and its local culture have influenced the local tradition of particular villages. That historically shaped cultural space is now intensively invaded by the modern architecture. It has nothing to do with rural landscape. Usually, those are buildings of urban character, mostly single-family houses, sometimes houses for many families. The plots in the areas designed for housing are often divided with no idea of spatial development. Small plots are created and they do not let the inhabitants of newly created settlements feel intimate. There are no spatial dominants nor common open spaces. The newly formed settlements occupy large areas that do not live in a symbiosis with the nature nor the landscape around them. The ratio of new objects to the existing architecture, as well as whole villages, is unbalanced. In most cases, the new settlements have no connection with the old outline of a village; they are also bordered from the inhabitants who have lived here for generations. There are no individual features in the architecture of new settlements nor the ones that refer to a given village or the architecture of the region.

The village does not mean only its housing areas – it also includes green areas between and fields around them. The modern architecture that invades the villages overwhelms them and becomes an aggressive element of the landscape. The changing conditions of spatial development entail significant changes in the surroundings of villages and influence metamorphoses in the rural landscape [Plit 2009]. The buildings localized in the viewing zone are taller than their surroundings. They become new, dominant compositional elements hiding the more important elements of the composition.

New houses are built at the expense of farm buildings or free spaces, including flower or vegetable gardens, or orchards, which are characteristic for the villages. Resigning from a regular planning of the settlement and historic development lines makes another unfavourable phenomenon. Central squares in oval villages are usually divided into plots and various buildings are erected there.

Modernization of old houses is also unacceptable due to conservation issues, as well as purely visual ones. Extensions in forms of a garage, additional rooms, entrances, or storeys most often change the proportions and the shape of the structure. They also include changing the cover of roofs into steel tiles, roofing felt, or fibre cement, plastering houses made of red bricks, changing their windows into ones with different proportions to the old ones, from the vertical ones into large horizontal ones. The houses do not keep their original window holes. That also includes removing cornices, ornaments, window bands during renovation, or

warming the whole houses. Moreover, fencing creates additional dissonances with their aggressive form and improperly selected material.

Those are the works that destroy the aesthetics of a village house the most. The landscape of the villages has become much poorer because of cutting down old trees around churches, schools, or cemeteries; this also refers to tree rows around roads and between fields. Also, traditional forms of green areas are neglected, both in private and public spaces [Bartoś, Zalewska 2003].

9.4. The Analysis of Cultural Metamorphoses of the Villages in the Commune of Dywity

The commune of Dywity is made of villages that usually form concise units with their subareas as well as rare old country manors (Gradki, Barkweda, Pistki, Różnowo, Słupy, Szypry). Presently, the large settlements in the commune include: Dywity, Różnowo, Kieźliny, Słupy, and Tuławki. Spręcowo, Brąswałd, Sętał, Barkweda, Bukwałd, Gady, Dąbrówka Wielka, Frączki, and Gradki are middle ones. The small ones include: Rozgity, Wadąg, Zalbki, Nowe Włóki, Ługwałd, Redykajny, Daği, Myki, Pistki, Plutki, and Szypry.

What makes an asset of the commune is its picturesque natural landscape varied with denivelations of the land, numerous forests, meadows, lakes, river valleys, and vast fields for plant cultivation. They form valuable landscapes. The group of villages situated in the areas of significant landscape values include: Myki, Szypry, Barkweda, Frączki, Brąswałd, Sętał, Bukwałd, Gradki, Różnowo, and Zalbki.

The commune of Dywity has totally preserved a 19th-century road network, which has been shown by a comparative analysis with maps from the 19th century. Paving stones from the 19th and 20th century has been preserved only in several places in the roads and squares, which proves that they have lost their former importance, and their localization shows that they are practically unused. What is very characteristic for the commune of Dywity are wayside allays mostly made of maples and lindens, with some ashes, birches and other tree species. They mostly originate from the second half of the 19th century and the beginning of the 20th century and have been preserved mostly along the roads of local significance.

An old oval village, reshaped into a multi-road village makes the most common spatial layout of villages in the commune (Fig. 9.6).

Sporadically, there are also villages of a single-road layout that were developed along a river or a lake. The majority of the units have got medieval location rights, only a small number originates from the later times. In the 19th century, there occurred a rapid increase in the number of subareas, and after World War II, as a result of political and economic changes, also in the migrations of people, which entailed changes to the sizes of the villages.

The elements that are clearly visible in the rural landscape include architectural elements such as parochial churches, e.g.: the Saint Simon and Jude the Apostles Church in Dywity, the Saint Catherine Church in Brąswałd, the Saint Rosalia Church in Kieźliny, the Saint Nicholas Church in Sętał, and the Saint Maria Magdalene Church in Frączki (Fig. 9.7).

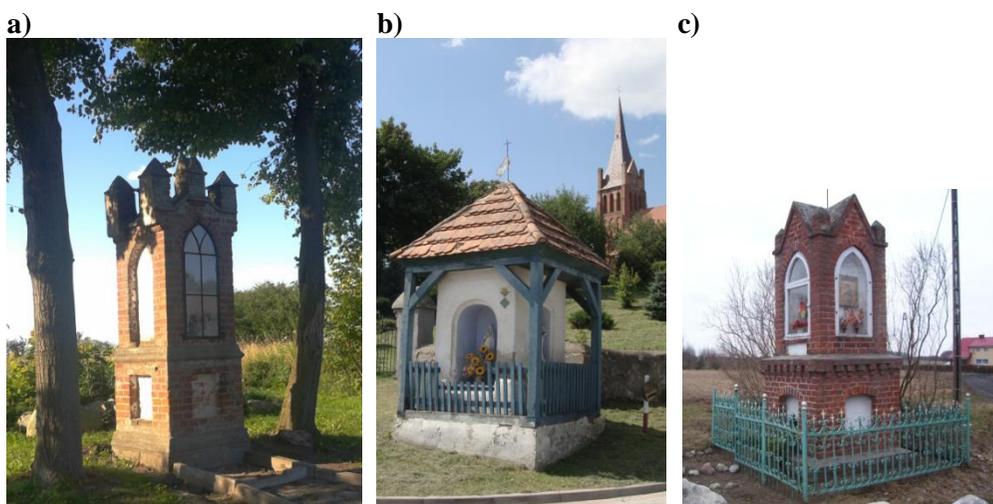


Fig. 9.6. Schematic spatial layout of the village of Dywity in the form of a multi-road village. Source: A.M. Sokołowska.

Those may also include filial churches, such as the Saint Josef Church in Bukwałd, the Angel Michael Church in Tuławki, or the Chapel of Our Lady of the Scapular and the Nativity of the Blessed Virgin Mary in Nowe Włóki. The architectural objects include also cemeteries as those in the villages of Dywity, Barkweda, Brąswałd, Nowe Włóki, Frączki, and Sętal. Regularly located throughout the whole commune are also numerous wayside shrines, belfries, and crosses (Fig. 9.8). The objects include also schools that were built in the villages of Dywity, Tuławki, Różnowo, Brąswałd, Bukwałd, Dąbrówka Wielka, Frączki, Nowe Włóki, Redykajny, Sętal, Spręcowo, and Zalbki as well as village inns that are still to be found in the villages of Sętal, Spręcowo, and Tuławki.



Fig. 9.7. The village dominant – the church hill in the village of Frączki. Source: A.M. Sokołowska.



Figs. 9.8. Wayside shrines: a) in the village of Plutki; b) in Brąswałd, form 1786; c) in the village of Myki. Source: A.M. Sokołowska.



Fig. 9.9. Historic architecture in the village of Brąswałd, a house built in 1860. Source: A.M. Sokołowska.

Elements that are clearly visible in the rural spatial development include also technical facilities such as old mills in Tuławki or Barkweda, or water power plants in Brąswałd and Wadąg.

What makes a characteristic feature of spatial development in farms in the commune of Dywity is separation of farm buildings from a housing buildings (Fig. 9.9).

The settlement plots are usually of a rectangular or square shape, scarcely they are of different shapes. The house always occupies the front of the plot and, in most cases, its roof ridge runs along the road. Opposite the house, deep in the yard, there is a barn as well as optional farming buildings on one or both sides of the plot.

There are also buildings made of ceramic cladding brick that were erected in the end of the 19th and the beginning of the 20th century (Fig. 9.10).

There also happen buildings combining housing and farming nature, single-storey, made of brick and plastered, with attics used for farming purposes and covered with one roof. The housing part is made of brick and plastered, the farming one is made of wood. Those were architectural solutions applied in the twenties and thirties of the 20th century typical for housing architecture in the German-speaking areas. In the villages, there are also buildings made of silicate brick that was used in the second and third decade of the 20th century.

Preservation of that historic cultural landscape and its elements varies within the commune. In its southern part, which is in the direct neighbourhood of Olsztyn, it is significantly transformed. The intensive modern housing developments, which is not in accordance with the character of the region, usually does not refer to historic urbanistic layouts. Typical modern housing areas of single-family houses based on catalogue projects, are built (Fig. 9.11).

The historical landscape of the villages has been partially distorted by too high buildings that do not consider the land denivelation. Erecting housing buildings instead of framing ones is visible and it causes too heavy congestion. In the commune of Dywity, there are villages that were significantly extended and are strongly saturated with modern housing architecture. Those may include the villages of Dywity, Kieźliny, Ługwałd, Spręcowo, Słupy, Wadąg, and Redykajny.

The architecture designed for industry is also of unfavourable influence on the settlements. Traditional architecture is rebuilt and transport develops, which results in cutting down the wayside allays. In the northern part of the commune, a readable, historic spatial development with its elements has been preserved. Transformations to the traditional architecture occur here to a significantly smaller degree (of then in a disharmonic way) but it usually in a bad technical condition, not cared for, and often devastated (Fig. 9.12).

The conducted renovations have not considered the historical solutions in materials and building façades. There are changes to the colours and roofing as well as various fancy forms of arches and porches (Fig. 9.13). In consequence it entails an impoverishment of cultural values.



Fig. 9.10. Traditional brick architecture of a settlement on the village of Gady. Source: A.M. Sokołowska.



Fig. 9.11. Modern settlements of single-family houses in the village of Dywity that do not refer to the traditional houses of Warmia. Source: A.M. Sokołowska.



Fig. 9.12. Farming building from a farm in the village of Pistki. Source: A.M. Sokołowska.

The villages that are of high cultural values, readable spatial developments, outstanding architecture and traditional elements include: Brąswałd, Bukwałd, Sętań, Frączki, Tuławki, and Nowe Włóki. The villages of readable spatial development, traditional architecture and relatively small transformations include: Rozgity, Dąbrówka Wielka, Myki, Gady, Gradki, Spręcowo, Różnowo, and Zalbki. Plutki, Pistki, Dągi, and Szypry are small villages with preserved elements of traditional architecture.



Fig. 9.13. An example of architecture transformed in a disharmonic way in the village of Dąbrówka Wielka. Source: A.M. Sokołowska.



Fig. 9.14. A modern composition for a traditional garden at a house inspired by the architectonic style of Warmia. Source: own project by A.M. Sokołowska.

To protect the areas of the commune of Dywity, mostly their rural layout, from the modern catalogue architecture that disharmonizes the cultural landscape, it should be directed towards traditional solutions visible in the architecture of Warmia. New projects should be built on stone foundations and a rectangular plan with a possible wooden porch attached to the frontal side. They should be made of red brick, cladded or plastered, with a high gabled roof which is 30- to 50-degree steep and covered with red tiles. The so-far scale and traditional shape and division of window holes should be preserved and the doors should be made of wood. The development should be planned within the settlement, it should contain traditional elements such as a flower garden, commonly called a *foregarden*, a vegetable garden, an orchard, or farming areas (Fig. 9.14).

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Chapter 10

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The Village of Doba – an Element of Cultural and Natural Heritage of the Mazury Lakeland

10.1. Introduction

The area of north-eastern Poland is usually associated with riches of the nature and high landscape values, out of which the lead is taken by a mosaic of water ecosystems, forests, and a hilly land relief. The Land of Great Lakes of Mazury attracts tourists with beautiful landscapes, peacefulness, silence and clear air. It is an ideal place to enjoy rest on the nature's side. According to psychologists, a harmonic landscape is a regeneration environment that aids well-being and reduces the level of stress [Batyk 2010]. It is not that often that the effects of human activities are mentioned. Similarly as in other regions of Poland, the settlement process took place at the expense of natural areas and semi-natural environment. It was because numerous tree clusters in the fields, water holes, and balks disappeared, as well as species of plant and animals living in a symbiosis with the cultivations accompanying them. The changes included also affected isolated habitats of wildlife, water conditions, microclimate, etc.

However, what is also connected with the human presence in the Land of the Great Lakes of Mazury is the development of material culture that is visibly different to the one of the neighbouring regions. The historic architecture that survived until today is beautifully composed into the space and is a testimony to their authors' and founders' sensibility. An example of a settlement that has kept so much of the cultural heritage is made by a tiny village of Doba, located between Giżycko and Kętrzyn. The village should be charted in the touristic maps of Mazury as it is home to a beautifully preserved small church, well-preserved farming buildings (a conscious policy by the former state farm), but also ruins of the Tautenberg family tomb, and devastated graves around the chapel. The interesting history of the place is also supported by numerous legends passed from generation to generation.

10.2. Location, Characteristics and Natural Assets of the Land of the Great Lakes of Warmia

The mesoregion called the Land of the Great Lakes of Mazury covers the area of about 1,730 km² (Fig. 10.1). In the north, it borders with the Land of the Angrapa River; in the south with the Plain of Mazury and that border is made of moraines and kames created in the Poznań Phase of the Baltic Glaciation that run to the north from Ruciane Nida and to the south from Śniardwy and Orzysz. The highest elevations in the Land of the Great Lakes of Mazury do not exceed 200 metres above the sea level [Kondracki 2000]. To a large degree, the distinctiveness of that mesoregion is decided by its surface waters. The Land of the Great Lakes of Mazury takes pride in having the highest number of lakes in Poland and collects 25% of the lake water resources of the country. Waters occupy over 15% of its area [Radziwinowicz 1983].

The land is divided by the watershed land of the Vistula and Pregolya Rivers. The Pisa River flows its waters to the Vistula, and the Angrapa River to the Pregolya. All most all the Land is included into the drainage basin of the Great Lakes of Mazury. The lakes are connected with canals. Only the northern territories are drained by the Guber River and some small areas in the northern-east by the Goldapa River via its tributaries to the Angrapa [Richling 1972].

The largest water reservoirs in the Land of the Great Lakes of Mazury include the Śniardwy Lake, with the area of 114.87 km², and the Mamry Lake, with the area of 98.5 km². The Tałty Lake is the deepest one in that area – 50.8 m.

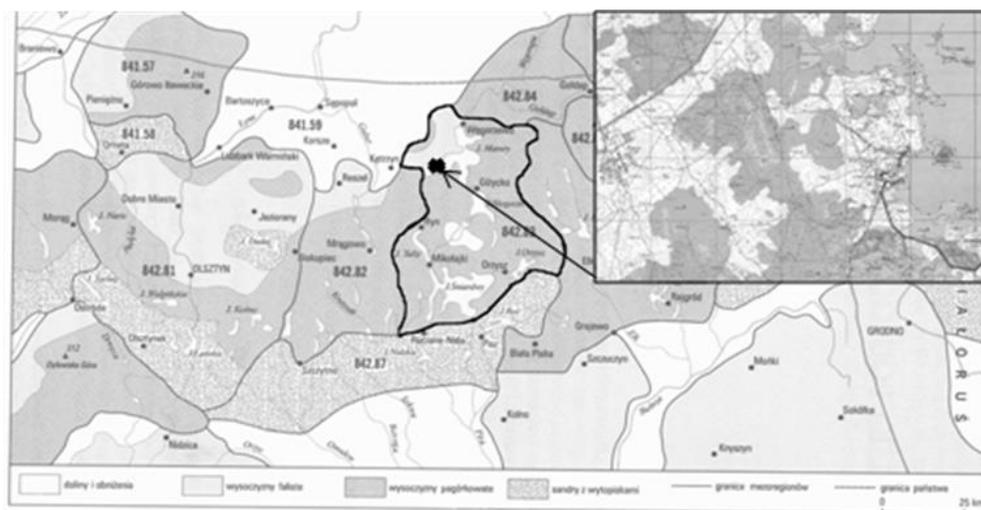


Fig. 10.1. Location of the Village of Doba in the Land of the Great Lakes of Mazury on the background of the remaining mesoregions of the Mazury Lakeland (according to Kondracki 2000).

The 19th century brought to the intensive drainage works to the Land of the Great Lakes of Mazury, which resulted in significant lowering of water levels in many lakes. Presently, a network of more or less functioning levies and drainage canals, usually draining the wetlands, makes a characteristic element of the landscape [Richling 1972].

There are several landscape, flora and fauna, as well as forest preservation areas within the Land of the Great Lakes of Mazury. The landscape preservation areas include the Fuedzki Róg Peninsula (40 ha) in the Mamry Lake complex, between the Dargin Lake and the Doba Lake. Also, several islets in the Mamry Lake complex form a landscape preservation area that, altogether, is 214 ha large. The isle of Wysoki Ostrów in the Doba Lake is called *the Cormorant Island* as there is a colony of those birds there. Also, the Sztynort Peninsula in the Mamry Lake houses the Mokre forest preservation area (7 ha). It is a fragment of a riparian forest of elms and ashes, which is a certain peculiarity in those geographical conditions. In the eastern shore of the Mamry Lake complex, the peatbog of Pierkunowo (3.5 ha) has been included into preservation because of its plant species characteristic for high and transitional peatbogs.

There are two fauna preservation areas in the area of the Śniardwy Lake, to the east from Mikołajki: the Łuknajno (623 ha) and Czapliniec Lakes. The Łuknajno Lake is sometimes called *the Swan Lake* because over 1,000 mute swan (*Cygnus olor*) nest there, which makes it the largest grouping of those birds in Europe. The Czapliniec reservation area (12.5 ha) is situated in a pine wood on the eastern shore of the Łuknajno Lake and was created to preserve a colony of grey heron (*Ardea cinerea*). There are also white-tailed (*Haliaeetus albicilla*) and golden (*Aquila chrysaetos*) eagles living in the nearby forests.

What makes another touristic and recreational asset of the Land of the Great Lakes of Mazury is the Borki Primeval Forest – the only relic of primeval forest in the region. The most valuable fragments of the primeval forest, which is 250 km² large, are under preservation – there are four reservation areas that totally measure more than 650 ha.

The Land of Great Lakes of Mazury is not only its unique nature. The area is characterized by occurrences of unique natural values which are affected by humans in a planned or casual way. Due to human activities, each land, space, or territory may be attributed with certain customs, historical and economic phenomena characteristic for that areas. The changes are mostly influenced by the actions of economic character. The first changes to the nature of the Land of the Great Lakes of Mazury were brought about by tribal peoples. Those changes were scarce until the 13th century when the area was entered by the Order of Brothers of the German House of Saint Mary in Jerusalem, commonly known as the Teutonic Order. They brought about a rapid economic increase, introducing new customs to the occupied territories, from the agricultural politics to religion. That resulted in building fortified castles, of which the most known and largest is the one in Malbork. The castles as the one in Olsztyn or the smaller ones as the ones in Barczewo, Mrągowo, Reszel, Kętrzyn, or Ryn formed a protection life for the state of the Teutonic Order. There were even smaller fortresses near those, some of them nearly forgotten now,

e.g. in Grabno, Sztynort, or Jegławki. As the result of the settlement process, until 1400 over 1,400 villages, 93 towns, and about 120 castles and fortresses had been founded [Zagroba et al. 2014]. The economic activities of the Teutonic Order led those territories to the contemporary standards of Western Europe. The red-brick castles, *mute witnesses of the olden days*, are the most visible testimony to those times. Together with the economic development and settlers, there came new activities and customs (mass tree-cutting, formation of fields for agriculture, clay workings, new working places in production and burning bricks and tiles). As the conquests and Christianization reached their ends, the areas became a good place for economic development. The countryside fills up with new and stable settlements, land owners had enough of construction materials, clay for bricks and mortar, stones and erratics for fundamentals and walls of houses and farming buildings. The majority of such buildings preserved come from the 19th and the beginning of the 20th century. The farming buildings of that era are characterized by simplicity, harmony, and precision of construction as well as the fact that the local mineral resources were used for their construction. The buildings are often relics of the inhabitants who were displaced from here after World War II. They are characteristic for those areas in spite of the fact that they are not exposed, unknown to the public, and often not included into the conservation care, and if so – it is an illusionary one.

10.3. The Significance of Agricultural Production in Shaping the Natural Environment and Cultural Heritage of the Region

The heritage includes also landscape transformed by the man [Hełpa-Liszkowska 2013]. Agriculture, being one of the most activities, is of a significant influence on the natural environment. The rural lands in Poland take up 93.2% of its area and are inhabited by almost 40% of its population. The arable lands make 59.7% of the area of Poland. The diversity of the rural landscape is our treasure; such unique biological diversity of arable lands may surpass the biodiversity of forests many times.

The first agricultural actions by humans contributed to the changes of the landscape. Cutting out and burning out the forests for cultivation were the first symptoms of the changes to come. Burning out the meadows, stubbles, and wastelands made the soil barren, impoverished the flora and fauna, both of the organisms living on the ground as well as in the surface layer of the soil [Kocur-Bera 2012]. Those changes were slow. Using iron in the farming entailed rapid changes in the rural landscape. New technologies of building houses and farms came to existence, more and more natural materials were used. Wooden houses in Mazury were often replaced with brick and stone ones. The materials were obtained from the neighbourhood, stones and erratics were collected as well as clay was mined. Excellently preserved farming houses in Doba are a testimony to that era. The year of 1945 is a braking point in the history of the Doba village. The area is flooded with a new cultural element with their culture and customs. Much ado was also made by

introducing state ownership of the land, typical for socialism. According to its assumptions, such economy was to contribute to the well-being of people who worked there. However, introduction of intensive agricultural production and no environmental awareness did not favour the nature.

The research in Poland and abroad has shown that intensive agriculture based on chemistry, in spite of increasing the crops, does not always have positive influence on particular components of natural environment i.e. plants, soils, surface and ground waters [Jaskulska, Jaskulski 2003]. Very intensive agriculture makes specific threats for the environment and may also degrade it by:

- pollution of surface waters and land and water environment as a result of improper application of fertilizers, particularly nitrates and phosphates;
- pollution of soils and waters with remnants of chemical pesticides;
- improper sewage management in farms, including not sealed drainless sewage reservoirs, or improperly treated sewages before they are introduced to the water or the ground;
- intensification of various form of soil erosion and decrease of its fertility;
- emission of gas substances originating from an intensive animal farming, such as ammonia, hydrogen sulphide, methane, carbon dioxide, into the air;
- emission of dust substances originating from intensive animal farming, such as the bedding dust, dust from storage rooms, fodder mixing rooms, corn dryers, or other farming facilities, into the air;
- changes into the landscape and dying out particular species of fauna and flora (hares, partridges, pheasants).

Doubtlessly, it is introduction of biogenic element compounds, nitrates and phosphates, into the surface and ground waters both from the punctual sources – as sewages – as well as together with the area drainages and atmospheric falls that makes the most important of the factors listed above.

It should be stressed that those both ecological politics of the state as well as, mostly, the ecological awareness and responsibility for possible negative results in the nature that condition sustainable economic development in the naturally valuable areas. An example here may be given by the ‘*Doba*’ agricultural company that specializes in pig farming and is located in the drainage basin of the Doba Lake. According to the regulation of the Nitrate Directive, a part of the drainage basin is an area particularly exposed to the outflow of nitrogen from agricultural sources. A special programme has been developed for that area, which aims at minimizing the unfavourable influence of intensive farming economy. In accordance to the aforementioned Directive, the owner of the *Doba* company significantly increased the area of permanent green useable areas from 11.90 ha in 2005 to 90 ha in 2007. The change should entail decreased surface drainages and soil erosion in the exposed area. The plant cover applied throughout the year is to contribute to diminishing the nitrogen losses. Moreover, the owner of the farm complies with the rules of Regular Good Practice in Agriculture, however, it is noticed that it entails lowering the economic effectiveness of production. What makes a success of the managers of the former *Doba* state farm and later the owners of the *Dobrol* company is preserving its farming buildings in good conditions – one of them has been

adapted for a village community hall and the building of the former forge houses now the office of the *Dobrol* company. Unfortunately, a beautiful family chapel by the Count von Schenk zu Tautenberg is in decay in the village of Doba. The results of such significant devastation may be found in the post-war migration of people with different culture, mentality and religion, as well as in not securing cultural artefacts by the local authorities at those times.

10.4. The Characteristics of the Doba Lake and the Village of Doba

The Doba Lake is a western part of the Mamry Lake complex and is included into the silence zone (Fig. 10.2). In 1976, a nature preservation area was formed there to protect a well-preserved landscape of the post-glacial lake. The Doba Lake is a typical lake of bottom moraine with the area of 17.76 km². There are several islets on it: the Gilma Isle, the Lipka Isle, the Isle of Wysoki Ostrów (called *the Cormorant Island*), Helen's Island, and the Isle of Ilmy Wielkie. The lake is surrounded by moraine elevations with gentle slopes, covered with numerous erratics on the eastern and western sides [Kuczkowski 2003]. Along the shores of the lake and around the islets there is a wide band of bulrush which is a habitat of water birds, including great crested grebe (*Podiceps cristatus*), common tern (*Sterna hirundo*), black tern (*Chlidonias niger*), mallard (*Anas platyrhynchos*), tufted duck (*Aythya fuligula*), common pochard (*Aythya farina*), widgeon (*Anas penelope*), common goldeneye (*Bucephala clangula*), coot (*Fulica atra*), goosander (*Mergus merganser*), little bittern (*Ixobrychus minutus*), great bittern (*Botaurus stellaris*), and spotted crake (*Porzana porzana*). The Islets are covered with a lush riparian forest and partially with old trees. The forest are homes to numerous singing birds. The Isle of Wysoki Ostrów houses a large colony of great black cormorant (*Phalacrocorax carbo*) and grey heron (*Ardea cinerea*). The Doba Lake has an important function of a resting and feeding place for passing birds during their autumn and spring journeys.

The local landscape is a young one, shaped as a result of glacial activities of the Pleistocene epoch in the Quaternary period, mostly during the youngest, wet phase of the Baltic glaciation. It has got a hilly land relief, which is characteristic for young-glacial areas. The greatest land diversity is to be seen in the northern part of the discussed area, over the bay of Pilwa, which is a part of the Doba Lake, where there is lowering of lake and dead-ice character in the neighbourhood of frontal moraine hills reaching the altitudes of 130 to 140 m. The lowest terrains are located in the littoral zone of the Doba Lake, whose water level is 116 m above the sea level, and in a large lowering in the western part of the discussed area at the altitude of 120 m. The greatest land altitude differences (of 10–20%) are located on the slopes of frontal moraine hills situated in the north; in the remaining areas the slope falls do not exceed 10%.

The structure of the ground is dominated by residues created as the result of accumulative actions by the glacier, which include glacial till, post-glacial sand and gravel, as well as lake slit, sand and gravel. The vast hollows in the western part of the area and in the western part of the Pilwa bay, as well as the south-eastern part of the area by the Doba Lake are built of peats.

10.5. Cultural Assets of the Village of Doba

Cultural heritage is a complex multi-phase notion as well as, as the culture itself, immeasurable and hard to define unequivocally. It is mostly a testimony to the life of previous generations. It may be assumed that cultural heritage is the history of places and people who live in those places [Hełpa-Liszkowska 2013].

If the elements of material culture are not difficult to define, as they are specific objects easy to describe and localize, then the elements of immaterial culture make a vast category that includes behaviours, skills, traditions, and folklore. The heritage of the immaterial culture includes customs, rituals, rites and traditions of living in the family, neighbourhood and community [Duriasz-Bułhak et al. 2011].

The village of Doba is situated in the north-western part of the commune of Giżycko, just on the shore of the Doba Lakes, about 15 km away from Giżycko, which makes it attract numbers of tourists yearning for pure countryside every year. The village is inhabited by 206 people [Statistical Yearbook 2014], which makes 2.59% of the people of the whole commune. It is a typical post-state-farm village, with multiple-family buildings and a small number of single houses. In the village, there are a shop, a community house, an agricultural farm, a Roman-Catholic church, illuminated at night and built on a base of a devastated temple of the 16th century, a communal beach, and a seat of the *Dobrol* agricultural cooperative that employs a small part of the inhabitants. The village offers ideal conditions to do water sports (windsurfing, angling), walking, horse riding, and cycling. The last one is supported by the routes which are interestingly and perfectly marked. The nearby forests offer plenty of groundcover and the vast areas around the village provide nesting places for numerous bird species [www.ugg.pl/promocja/bip/plan_odnowy/doba.doc].

The tourists may deepen their knowledge of the region as the distances to the local places that are worth seeing are not very far. They may visit the Museum of the Railway Traditions in Węgorzewo (20 km), the former Adolf Hitler's headquarters in Gierłoż (9 km), the Boyen Fortress in Giżycko, and an interesting engineering monument – a turning bridge. Aficionados of water sports are welcomed in the charming port of Sztynort (10 km).

The country manor of Doba (in German: Doben) was founded in 1496 by Jan Wojciech. In 1529 Albert Hohenzollern, the Duke of Prussia, granted the village to a baron family of Schenk zu Tautenberg who ruled it until 1945.

What influenced founding the manor in that place was, most likely, the surrounding nature, particularly the basic elements of natural landscape: the water (the lake), the forest, and the hills [Kokozow 1966]. The water has a particular role

in the development of the settlement as it gave life and protected from invaders. It may be said that water had organized human existence for ages. And the forest provided wood used for house building, tool production, and as fuel. It was also a habitat of animals. The strategic location was also of some significance. The newly founded manor was guarded at its ends by fortresses in Ryn, Kętrzyn, Giżycko, and Węgorzewo. Such safe localization favoured economic growth and, in sudden cases, the settlers could hide in the fortresses. Majority of the forests were cut down within several centuries, and the surfaces obtained in that way were used as pastures and then for cultivation. The hills were an attractive settlement area, they provided a lot of security, and fortified castles were built in those places, the most difficult to assess. Temples, being symbols of divine care, were also erected on hills so that they could be visible from afar.

The Tautenbergs build a palace in Doba but it was destroyed in January 1945, during World War II. They also erected their family tomb and a power plant. The Tautenberg family tomb, which was one of the highlights of the village, is now ruined and only its front and back wall are left (Fig. 10.3). The building was included into the list of historic monuments in 1983. There are also traces of three graves around the chapel and, as it is known, ‘family friends’ were buried around it (Fig. 10.4).

To get to the chapel before the village, one has to turn left into a field road and following a linden alley, which is beautifully preserved until today, one should go for about 200 m (Fig. 10.5). A little bit earlier, on the neighbouring hill covered with trees, there is a historic Evangelic cemetery. Also, at the end of the Doba village, there is a Roman-Catholic church build in 1985 on the base of the Late-Gothic Evangelic temple (Fig. 10.6).

When describing the history of the village of Doba, it is worth to pay attention at the Gilma Isle situated within the Doba Lake as it was a cult place for pagan Old Prussians. According to the legend, the Tautenberg chapel was built of the bricks originating from ruins of a Teutonic castle standing on the isle. There are still remains of a hillfort of the 13th century on the islet. The Teutonic order built there a small fortified castle as a symbol of bringing the end to the paganism upon conquering Old Prussians (and beating the last leader of Galindians – Yzegups). In the 19th century, a chapel was built on the ruins – there were legends that it had been a Satanists’ temple so the locals punched a hole in it to let the Christian god in. There are remains of stone steps leading to the temple. The particular power of the island is also confirmed by other legends and stories. One of them says that there is a so-called chakra – a place of mysterious radiation properties where positive energy may be transmitted. The other says the during a full-moon night, gold may be found on the island, which may be due to the presence of the chakra.

There are several objects that have been enlisted into the Registry of the Voivodship Office for Protection of Historic Monuments. Those include the remains of the park at the lake shore and on the Gilma Isle as well as the renovated building of the former forge where now the *Dobrol* company is seated. Attention should also be paid at some well-preserved farming houses as they have not lost their old charm and are still attractive (Figs. 10.7, 10.8).



Fig. 10.2. The Doba Lake. Source: M. Rafałowska, August 2008.

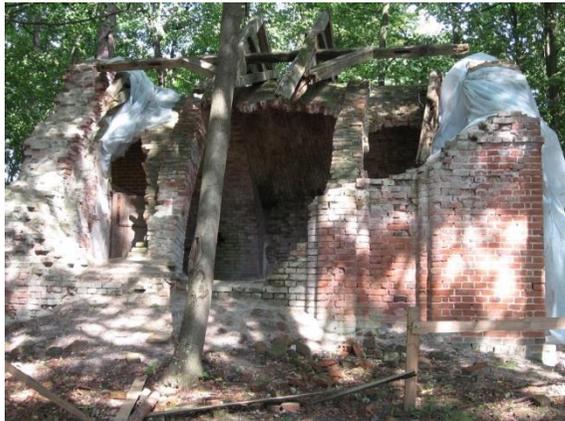


Fig. 10.3. The Tautenberg tomb. Source: M. Rafałowska, August 2008.



Fig. 10.4. The remains of the graves near the chapel. Source: M. Rafałowska, August 2008.



Fig. 10.5. A beautiful linden alley. Source: Małgorzata Rafałowska, August 2008.



Fig. 10.6. The interior of the church in the village of Doba. Source: Igor Hrywna. June 2013.



Fig. 10.7. The seat of the *Dobrol* company in the former forge. M. Rafałowska, August 2008.



Fig. 10.8. The seat of the *Dobrol* company in the former forge. M. Rafałowska, August 2008.

The beauty of the local landscapes also attracted artists who searched for inspiration to their works. Jerzy Putrament was one of them and it was reflected in his later short stories and novelettes that dealt with the landscape and people of Mazury as well as the hobby of angling. His works devoted to the region of Warmia and Mazury include: 'Arkadia. Opowieści znad jezior i rzek' (*Arcadia. Stories from the Lakes and Rivers*), 'Balet boleni i inne opowiadania' (*Ballet and Other Stories*), 'Krajobrazy' (*Landscapes*), 'Piaski' (*Sands*), 'Puszcza' (*The Primeval Forest*) and others [http://leksykonkultury.ceik.eu/index.php/Jerzy_Putrament].

What makes an important element of immaterial heritage is everyday life of the villagers that is perceived as an asset for the needs of tourism. Since 15 years, a culture centre has been operating in Doba that has got now its new seat in a farm building adapted for a new community hall. Before that, courtesy of the Inhabitants' Commune in one of the block houses, it used a basement room there. In spite of those obstacles the activities of the community hall were quite successful. The most popular is a cabaret consisting of several people who present in an amusing way life of the villagers as well as current political issues in the country. The village community hall in Doba has some events on a regular basis, which include: Women's Day, Mothers' Day, Christmas Feast, semi-holidays during winter school holidays, integrational meeting with the youth spending their holidays at the camp in Rybnik, and Saint John's pilgrimage and church feast. The hall acts also in favour of the tourists.

Because of its usage of cultural goods, historical traditions and natural conditions, the area is a dreamed one for recreational and touristic functions all through the year and is acknowledged by Polish and foreign tourists. Its local conditions make it possible to enjoy active forms of recreation and various water sports.

Taking care of the landscape condition is a heritage passed to us by previous generations and it should be country and every citizen's duty to keep it in the best possible condition for the next generations. It is the *Act of Environmental Protection* that makes the basis for the actions of Poland in the area of natural heritage.

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Chapter 11

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Difficult Heritage – the Case of Warmia and Mazury¹

The chapter is an attempt to analyse the strategy of assimilation of foreign heritage in the areas of today's Warmia and Mazury. Undertaking this area of research calls for the reference to the concept of difficult/dissonant heritage. The term difficult heritage, which is often referred to as dissonant heritage, has existed in the English literature on this subject for twenty years. As the authors of the article *Trudne dziedzictwo, a turystyka. O dysonansie dziedzictwa kulturowego* write, the term still has not been assigned its precise Polish equivalent or definition, although the phenomenon of dissonance associated with the cultural heritage is a well-established research field in the Western academic disputes and papers [Owsiakowska, Banaszkiwicz 2015]. Generally, the most important concepts connected with the phenomenon defined as a difficult heritage or dissonant heritage (the latter term is borrowed from musical terminology and indicates the disturbance of harmony of sounds) are dominated with the idea that it is a heritage which causes trouble because of its affiliation to a particular culture or ethnic group. The encumbrance of such heritage is most often the result of the historical situation and conflicts following the traumatic experiences. The manner in which the heritage of Warmia and Mazury, as a part of former East Prussia, has been treated proves that the transfer of heritage is a matter concerning several generations and it does not involve everything which has survived from the past. Thus, a brief outline of the historical situation of the last seventy years of this region may, at least partially, explain the changes in the attitude towards the local heritage throughout this time. After the end of World War II, the cultural landscape in Warmia and Mazury constituted such difficult and dissonant heritage because of its German past. Many regions in Europe changed their previous national identity after Yalta conference.

¹ In this chapter, the author refers to the outcomes of her previous research presented in several publications. The findings are assembled here in the new context of the dissonant heritage.

Such areas included Warmia and Mazury along with the main town Königsberg and the region which today establishes the Russian Kaliningrad Oblast and had been known as East Prussia before 1945. Hence, the history of those lands is complicated but it should not be a reason for omitting its multiculturalism. In fact, the lack of cultural and national homogeneity in this region throughout the decades, or even centuries, is an issue which carries unfulfilled potential. Both regions, Warmia and Mazury, had been part of the State of Teutonic Order till 1466. Between the years 1466–1772, Warmia became incorporated to Poland whereas Mazury fell under the reign of the protestant Duchy of Prussia. Then, in 1772 Warmia and Mazury were united again under the Prussian State which was later included to the German Reich. Accordingly, till 1945 Mazury had never belonged to Poland. The plans to displace the ethnically German population from Eastern Europe were prepared already in November 1943 during the Teheran conference by Roosevelt, Stalin, Churchill, (also known as the Big Three). In winter 1945 East Prussia was partitioned by the Russians. A Polish government representative assumed office in Olsztyn to establish Polish administration on the 30th of March 1945 although the whole region was still under the sway of Russian Military Commander. It was not until August 1945 when the official border agreement was finally signed. Many German inhabitants of the region, approximately 100,000 were detained in People Commissariat for Internal Affairs (NKWD) camps [see Białuński, Jasiński 2014]. Very often those who managed to survive were expelled to the Soviet interior never to come back. ‘The Red Army continued to loot and rape the local population months after the Nazi troops had been ousted from the region. Many families, women especially, hid in the woods for the winter to escape the danger The Red Army considered all property in the former East Prussia its own. Many towns not defended by Germans were mindlessly set ablaze and ruined, the vandals were particularly roughshod in historic town centres. [...] The damage done to the majority of East Prussia towns was estimated to 50%’ [Białuński, Jasiński 2014]. Furniture and livestock, pieces of art, valuable manuscripts, also railway lines were plundered and transported to Soviet Union. Polish settlers came first in the spring of 1945. The immigrants came from neighbouring Polish territories, large group were Poles from territories annexed by Soviet Union after the war, mostly from the region of Vilnius. Local population allowed to stay in Warmia and Mazury constituted about 20%. For the new inhabitants the cultural heritage was absolutely strange so they treated it with a hostile attitude. War trauma and uncertain political situation of the region also contributed to the unfavourable approach to the ruined but still existing historic substance. The aim of the new propaganda was to convince the settlers that the territories, which were their new home, had in the past strong cultural ties with Polish culture. Great efforts were made to find all sorts of traces of Polishness in the area. Białuński and Jasiński [2014] quote a German historian: ‘Polish settlers developed their own version of history. Polish communist propaganda attempted to find post factum justification for the shifting of Poland’s borders to the west and legitimizing the changes that had been introduced by the victors after the Second World War. The consequences of Polish propaganda were not entirely innocuous. Propaganda slogans were often used to justify certain actions against German

population that remained in those territories as well as act of vandalism against the relicts of presumably Prussian and German culture'. Cultural policy towards the so-called regained lands was closely linked to politics. The most tragic time for the cultural heritage of this area were the years from 1945 until 1956. After the death of Stalin in 1953 the political changes in Poland occurred and therefore a different treatment of this heritage also took place. In the years 1956–1989, a slight transformation in the attitude could be observed. The regional heritage was no longer considered as foreign, but still there were cases of destruction of monuments because of their origin. The change in the culture of inheritance came in 1989, the year of Polish transformation. The *Borussia* Cultural Community, founded in 1990, has played a great role in this process in Warmia and Mazury. A group of young intellectuals discovered the multicultural past of the region. This awareness was developed in the atmosphere of hostility. The sudden exposure of the neglected past, regained memory and cultural landscape was accomplished in many ways: publishing activity, conferences, exhibitions, workshops. Those endeavours did not always gain positive response after the years of propaganda. *Borussia* neglected the previous version of history and discovered a new picture of the past and culture of Warmia and Mazury. The activity of this organization greatly influenced the development of the new approach to the issue of the heritage of Warmia and Mazury. The foundation of *Borussia* marked the beginning of the new culture of inheritance according to which the heritage became regained for the collective consciousness as 'ours', although bearing the traces of foreign culture [Gładkowska 2003].

According to Adam Labuda, Polish post-war cultural policy towards the so-called Regained Territories (*Ziemie Odzyskane*) was based on 'the archaeology of Polishness'. It implies the extraction of those elements which constitute the evidence of the existence of Polish culture in the given heritage. Such approach contributed to the destruction of the various monuments, or at best disregard for traces of German heritage. Those valuable monuments which were saved from the ravages of war by the decision of the Minister of Culture and Art were taken to the cultural institutions in the capital of Poland. Folk art was privileged in the post-war reality of Warmia in Mazury because in such kind of artistic activity the most references to Polish art could be found. Thus, folk art played a critical role in the process of legitimization of Polish *raison d'état*. The controversy stirred about the origin of the East Prussian carpets proved how significant folk art was in debate about the dissonant heritage discussed from different national perspectives. The post-war polemics involved Polish art historians who did not agree with the thesis of Konrad Hahm, a German researcher of this artistic phenomenon. The elementary work on the subject of East Prussian folk carpets is Hahm's book entitled *Ostpreußische Bauerteppiche*. His book was published in 1937 as the 21st volume of *Forschung zur deutschen Kunstgeschichte*. The author, director of Staatliche Museum für Deutsche Volkskunde in Berlin (today, the National Museum of European Cultures) in the years 1928–1943, took upon himself a formidable task. He conducted an exhaustive historical, formal, artistic and even linguistic analysis of textiles, which he classified, according to the technique used to make them, into kilims, knotted

carpets and double-warp textiles. The forty-three textiles at issue from the 18th and 19th centuries, used mainly as bedcovers, included 31 knotted carpets two kilims and 10 double-warp textiles (Fig. 11.1) according to the technique used to make them. The publication of the book was preceded by an exhibition held at Staatliche Museum für Deutsche Volkskunde in the castle of Bellevue in Berlin in 1935. The exhibition, entitled *German Folk Art (Deutsche Bauerkunst)*, presented, for the first time, East Prussian textiles that had been borrowed for a period of one year from private owners from East Prussia and the whole of Germany. Hahm's work bears the signs of the time it was created.



Fig. 11.1. Knotted carpets. Source: Hahm 1937.

Hahm delineated the area where the textiles were found Sudovia (*Sudauen*), the land located in the south-eastern part of Mazury Lakeland. Hence the origin of the majority of the textiles under analysis was the area of Ełk (*Lyck*) and Olecko (*Treuburg*). Single items came from the area of Gołdap (*Goldap*), Węgorzewo (*Angerburg*), Giżycko (*Lötzen*), Pisz (*Johannisburg*). His research method which, apart from a formal and artistic analysis included historical argumentation, as well as the field studies and linguistic analysis, did not resist ideologization in the part relating to the origin of the textiles. He attributes the presence of Polish names and Mazury-Polish writing on the textiles under study to later Polish-Mazury settlements in the area of Sudovia. He definitely excludes the influence of Polish folk art on East

Prussian textiles. He is convinced, however, that East Prussian carpets have nothing to do with Polish folk art. According to him, they show the most similarity to Scandinavian carpets known as *rya*, which can be attributed exclusively to the Baltic-German cultural circle [Gładkowska 2009]. When the book was published, Polish researchers did not question Hahm's thesis. The discussion on the origin of those textiles began among Polish historians only after the war. Marian Morelowski was a post-war main adversary of Hahm. His book *Abstrakcjonizm i naturalizm w sztuce*, published in 1947, bears witness to the time in which it was created. It carries the signs of a post-war trauma and its style resembles the coarse journalistic language that was used at that time to diminish anything related to German culture, in which the first letter of the word *German* is not capitalized. Morelowski claims that the German scholar who advocates German influences 'robs' the Mazury production of the Polish identity [Morelowski 1947]. Morelowski accuses Hahm of plagiarism as he considers himself to be the author of the thesis on the Finnish origin of the said textiles. The Polish scholar, accusing the organizer of the exhibition of East Prussian carpets of 'robbing the Polish heirs of blood and creative spirit', hopes to recover the textiles from East Prussia for Polish culture [Morelowski 1947]. It is difficult not to agree with the opinion of Professor Lorenz who says that three quarters of Morelowski's books are off-topic and that the author can be described as excessively suspicious: an appendix to the book is titled: *Abstractionism in folk art vs. the methods of Konrad Hahms and his kind is robbing the Polish people of Polish merits and other scholars of their scientific achievements*. We learn little of abstraction in folk art from the contents of the book, the argumentation being used more to justify the Polish scholar's accusations against the German scholar. The text adds to the creation of the atmosphere that was typical of the time – a general reluctance or even hostility towards German culture – and is written, according to the author, as a warning against the methods of German art historians, even if their work maintains appearance of objectivity [Morelowski 1947]. The topic of the origin of the East Prussian textiles returns in a paper by Aleksander Wojciechowski, Tadeusz Mańkowski, Halina Murawska-Koprowska [see Gładkowska 2009]. The never-ending disputes over the origin of East Prussian carpets are examples of ideologization of a science aimed at proving the rights to a given territory by attributing a national character to a work of art. According to the statements of Polish post-war researchers the main research aim was to prove definitely Polish character of those textiles and thus to create yet another legitimizing argument for the Polish *raison d'état* in the region. From our time perspective we can see that the discussion on the origin of East Prussian carpets has become grotesque. It stands as an infamous testimony to the instrumentalization of art for political purposes. It is also evidence of the entanglement of scientists in a political context. One of the many examples which illustrate the term heirless heritage is the palaces and mansions of the Prussian Junkers located in the area of Warmia and Mazury. They constituted a dominating factor of the cultural landscape of Eastern Prussia. After the war, in the communist Poland, they were the subject of double hostility not only as a evidence of German culture but also as large private estates they were undesirable in the new politic system.



Fig. 11.2. Słobity (*Schlobitten*). Source: Jackiewicz-Garniec, Garniec [2001].



Fig. 11.3. Galiny (*Gallingen*). Source: Jackiewicz-Garniec, Garniec [2001].



Fig. 11.3. Galiny (*Gallingen*). Source: M. Garniec.

Their historic and artistic value was not appreciated. Looted, misused, robbed of valuable equipment, they fell into ruin. These objects were monuments of special value, often built by famous architects, surrounded with beautiful parks. They were the seats of such families as the Dönhoffs, the Dohnas, the Eulenburgs, or the Finkensteins. These noble families appeared here even eight hundred years ago. Very few of these objects are in a good state of preservation (Fig. 11.2). A positive example of this background is the palace in Galiny (*Gallingen*), which was the residence of the Eulenburg family. It was plundered in 1945 and its state deteriorated until 1995 because of an improper treatment (Fig. 11.3). It became a private property in 1995. The new owners led an exemplary restoration works. Nowadays Galiny serves as an example of well-maintained palace complex (Fig. 11.4). The new owners were awarded for the excellent revitalization of the palace garden by the Minister of Culture and National Heritage in 2000.

As mentioned above, a new culture of inheritance has been created in the northern and western regions since 1989. The name *Ziemie Północne i Zachodnie* implies standardizing the process. However, it should be emphasized that each of the regions has its own specifics of this procedure. The history of Warmia and Mazury was particularly falsified, therefore the protest of *Borussia* took on a radical character unparalleled in the other areas of so-called Regained Territories (*Ziemie Odzyskane*). *Borussia* created such a vision of that land which built the continuity of the cultural landscape in which there is also a place for the German past. In this ambience, the following question arises: Is it possible now to speak unanimously about the common heritage in Warmia and Mazury? The answer to this question is ambiguous. Accepting the foreign tradition as our own and perceiving it not in national terms but rather as a certain reality in the still unifying Europe is a long-term process and depends on the political situation of the country. In our region, the mechanism of retrieve of the lost memory is still *in statu nascendi*. In reference to the celebration of the 70th anniversary of Polish administration in this region, the post-war history is usually emphasized while talking about the schools, the theatre and museums which usually had existed long before that time. From the perspective of these 70 years, it can be stated that the social awareness of the past of the region has become more complete since 1989 through publications, exhibitions, workshops which show multiculturalism of Warmia and Mazury and deny the compulsory vision of history in the previous political system. However, as Maria Lewicka writes, the residents of Polish cities which belonged to German state until 1945 still believe that Polish themes should be primarily emphasized in the regional history [Lewicka 2012].

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Chapter 12

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The Lost Heritage and the Regional Identity – a Case Study

12.1. Introduction

The subject of a loss is to be found in a top repertoire of subjects discussed within the research into cultural heritage, particularly after World War II. A wide review of the subject is available for a Polish reader in a collective work issued a year ago under, a telling title: *The Heritage Lost – The Heritage Regained* edited by Anna Kamler and Dorota Pietrzkiwicz. The subject of this year's European Days of Cultural Heritage inscribes well into that well-worked discourse. The following text is located within the scope of that problem in a particular way. It is a study of applying *the lost heritage* in building contemporary repertoires of regional identity¹.

What made an occasion to reflect on the issue presented in the title was, on the one hand, the subject of this year's Heritage Days and, on the other one, our active participation in the *Pruthenia* Scientific Society. It is an organization that by its actions regains to the regional awareness a fragment of the lost heritage – the one connected with the culture of the so-called Old Prussians (sometimes differentiated from German Prussians who, basically, were citizens of the Duchy of Prussia and then the Kingdom of Prussia) – a forgotten people inhabiting the south-eastern coast the Baltic Sea since the ancient times until the modern era. The culture of Old Prussians, replaced in time with a syncretic culture of Teutonic authorities in Prussia and state structures developed on that substrate, is spiritually and materially rich, though not much of its testimony has been left until today. Researchers of non-material aspects of the culture usually apply the eastern Baltic (mostly Latvian and Lithuanian) or even Belarusian comparative studies. A renaissance of interest in Old

¹ That aspect of the problem of cultural heritage has also been discussed many times and in many ways. In the regional context, two recently published works may be indicated: *Rola i znaczenie mniejszości narodowych i etnicznych Polski północno-wschodniej w tworzeniu Europy regionów* [ed. Achremczyk, Janiszewski 2012] and *Postmigracyjne tworzenie tożsamości regionalnej. Studium współczesnej warmińsko-mazurskości* [Poniedziałek 2011].

Prussians and their history at the turn of the 20th and 21st centuries doubtlessly owes a lot to the *Pruthenia* Scientific Society, whose fifteen years of activity in that field is to be analysed here.

12.2. Altpreußen as the Lost Heritage

The *Pruthenia* Scientific Society is a non-governmental organization (NGO) that aims at developing the research and popularizing the knowledge of the history and cultural heritage of Old Prussians and other Baltic tribes, who are the oldest, proved by historical and archaeological sources, ethnicities inhabiting the south-eastern coast of the Baltic Sea – between the lower Vistula River and the middle Neman River. Out of three great Baltic tribes: Old Prussians, Latvians, and Lithuanians, the first one is now considered to be a lost one. The popular history of Old Prussians portrays them as victims of Teutonic aggression, who first, in a hopeless fight the steel-armed invader, lost a huge part of their biological substance and then were denationalized in a process of assimilation that as several centuries long. In spite of the fact that over-simplifications of that popular version of history are very visible these days, the basic model of its understanding is still valid, and results of the research by younger generations of scientists that present the findings far from the traditional vision hardly make their way to the common social awareness. Yet, it is not our aim here to discuss the issue of disappearance of Old Prussian culture, but the role of that culture in shaping modern identity repertoires in contemporary inhabitants of the former Old Prussian territories.

In our opinion, what is an interesting phenomenon here is not the fact that the tribe of Old Prussians culturally dissolved in other ethnic and cultural groups and abandoned its language and customs as dozens of such examples may be provided only for Europe alone. What is interesting is that the contemporary inhabitants of the land formerly populated by Old Prussians, being total strangers to it, start to ‘reach for Old Prussians’, or rather to a certain social knowledge of them, in their own conceptualizations of the world and practices aimed at taming, familiarizing with the inhabited oecumene. The long-forgotten and ‘lost’, as it may seem, elements of that culture are now creatively reshaped, included into the process of auto-reference by today’s ‘indigenes’; they become a part of a social identity repertoire creating its specificity, becoming a part of the ‘difference’ between that local system/identity and its environment².

Both the Poles inhabiting today’s regions of Warmia, Mazury, and Powiśle, as well as the Russians living in the Sambia Peninsula have got nothing to do with Old Prussians (*Altpreußen*). They are connected only by the fact that those lands hold remains of Old Prussians that become objects of discovery, fascination, and sometimes illegal exploration for the contemporaries. Only a small group of today’s

² The process discussed here is noticeable but not common. It refers mostly to those individuals and small groups that consciously negotiate their identity with the environment. Nonetheless, certain elements, such as names of the Old Prussian tribes or the symbol of the so-called Prussian baba, or Herkus Monte, a Prussian hero, become elements of everyday experience of the world.

inhabitants of former Prussia has got something that could be defined as ‘a historical awareness of Old Prussian cultural heritage’³.

Before we move on to an analysis of what *Pruthenia* does to introduce Old Prussians into the regional social discourse, we would like to present several notes on further and closer context of interest in Old Prussians in the region of Warmia and Mazury.

12.3. Old Prussians as the Subject of Social Interest

The first period of interest in Old Prussians dates back to the times when some practising depositaries of the old culture were still alive – the 16th and 17th century. The houses of Prussian nobles found their origins in the indigenes to manifest their local ‘antiquity’ [Białuński 2012, Dobrosielska 2006]; the Prussian historiography, developing rapidly since the 16th century, always started with pagan history of the region, considering it unequivocally as its own heritage. Although it could be said that the interest in the Old Prussian history of the region, as well as in the general one, was a lasting element not only for the scientific historiography that was born throughout the following two centuries, but also for various local discourses, it was since the half of the 19th century that the interest in Old Prussians had been in bloom, which was documented by Mirosław Hoffmann [Hoffman 2013].

World War II totally changed the demographic and cultural situation in the former Prussian territories. During the Potsdam Conference of 1945, the province of Prussia was divided between Poland and the USSR; it was also then that it was decided on compulsory migration of German people inhabiting the territories granted to the countries of Central Europe so that German expansionism was avoided in the future. The former territories of Germany granted to Poland were called in historical politics as Recovered Territories and anniversaries of their come back to the motherland were celebrated. But the semantics of those times then agreed with the truth of history only in several cases, which particularly referred to Prussia.

The cultural change was so radical that social knowledge of Prussia, and Old Prussia respectively, totally disappeared in new owners of the land. On the other hand, the history of Prussia became an intensive interest for Polish scientific circles

³ In the academic year 2013/14, students majoring in Cultural Studies at the Faculty of Humanities at the University of Warmia and Mazury in Olsztyn, within the classes in the subject of Cultural Sociology, carried out a survey on historical awareness in the present inhabitants of the region. The action was designed as a field study, however, one of the questions in the questionnaire used by the interviewers was on the name Prussia itself and the Old Prussian people. Only so-called historically informed respondents identified those names with the people who had lived in those lands. Since we had no chance so far to thank our interviewers for their work, we are doing it now. The following people participated in the survey: Martyna Archacka, Adrian Burzyński, Sebastian Iwanczewski, Michał Kotliński, Aneta Letkiewicz, Małgorzata Masłowska, Sylwia Mroczkowska, Katarzyna Pokojska, Szymon Roclawski, Michał Sitarz.

– particularly archaeological ones⁴. It was mainly Jan Powierski who developed historical research into Old Prussians. Henryk Łowmiański, who had dealt with the Baltic issues in the interwar times, after the war and moving to Poznań devoted his efforts mainly to research into Slavic issues [Łowmiański 1947, 2006]. New inhabitants of Prussia, relocated here from various parts of the old Poland did not show any interest in the history of their new small homeland for generations as it was commonly identified with the history of Germany and therefore was strange to require from them any particular attention to it.

The situation keeps changing slowly, however, quite drastically after the democratic revolution of 1989. The next generation of what presently is Warmia, Mazury, and Powiśle begins to be familiarized more actively with their living space, to take care of its monuments, and to ask about its history. That is, undoubtedly, favoured by a rapid development of local non-governmental organizations, the majority of which have put some forms of caring for the local cultural heritage into their statutory activities. Within the frames of that social self-organization movement, some associations of former East Prussia inhabitants have been established as organizations of the German minority and they have actively entered the process of discovering the past of the former Prussian territories anew. What also indicates a change in the climate is using the name Prussia more and more frequently in the social discourses – apart from Warmia and Mazury, or the Recovered Territories, which became traditional in the perspective of the last 70 years.

This extremely brief and simplifying characteristics of the main cultural processes shaping the attitudes of contemporary inhabitants of former Prussian lands towards their cultural heritage is to help us to present the activities of the *Pruthenia* Scientific Society in a better way.

12.4. From Aficionados of Old Prussians to a Scientific Society

Since its beginnings, *Pruthenia* has been of basically scientific character. Establishing the organization was initiated by scientific employees of the Agricultural and Technical Academy, later turned into the University, and the Museum of Warmia and Mazury in Olsztyn. In fact, out of its 15 founding members, scientists made a small percentage. The subject of Old Prussians, their history and culture, did not see any wider interest around 2000, neither in the scientific circles nor in the inhabitants of the region. Actually, apart from archaeological research, it

⁴ The situation of the research into the history of Old Prussians after 1945 was widely discussed by Grzegorz Białuński [2006]; it should be regretted that no analogous synthetic study has been made for the archaeology of the Baltic peoples. There are only some contributory notices on particular times in the ancient history of Prussian lands scattered over numerous publications. Out of several more important studies containing descriptions of archaeological research after WWII, two may be mentioned: by Jerzy Okulicz [1973] and Mirosław Hoffmann [2000]. In 1977, the Museum of Warmia and Mazury hosted an exhibition dealing with Polish archaeological research in former Prussia. See: [Ziemlińska-Odojowa 1989].

was not known if something interesting and new can be added about Old Prussians both within the scope of the science and its popularization. In some way, it seemed that the subject is almost exploited by two archaeological studies by prof. Łucja Okulicz-Kozaryn: ‘History of Old Prussians’ (a scientific one) and ‘Everyday Life of Old Prussians and Yotvingians’ (a popular one) that still are very popular nowadays. Therefore, *Pruthenia* was formed at first as the Society of Aficionados of Old Prussian History and Culture and consisted mostly of amateurs, fans of local history. Its activities were initially limited to organizing walking and biking trips to hill forts and tumulus cemeteries. The idea that guided then the founders of the society was to reconstruct an Old Prussian settlement, or a water village by ancient Aesti who are commonly considered to be ancestors of medieval Old Prussians.

However, as soon as in the first years on the registration of the society, a crucial reorientation of priorities and the manner of operation occurred. Archaeology was still dominant (Fig. 12.1) but quite an accidental idea of organizing a contest of knowledge of Old Prussians changed the orientation of the society – at first in the context of knowledge popularization, later its scientific profile. The first contest of knowledge on Old Prussians, entitled *The Balts and Old Prussians – Northern Neighbours of the Slavs* took place in Ostróda on the 5th of April 2001. It was welcomed very warmly and, to the initiator’s total surprise, it raised quite an interest of the educational circles in the region. By this occasion, the society started cooperation with the Museum in Ostróda that last more or less successfully until today. In the following years, other institutions have joined to organize the contest: The Society of Boyen Fortress Aficionados in Giżycko and the only one Polish school with the name of the Old Prussian hero – the Herkus Monte⁵ School of Primary Education in Kamińsk. The contest was organized for several consecutive years, until its formula got exploited. An attempt to reactivate the contest in a slightly changed formula was not successful and the project was eventually abandoned; however, its launching and implementation constantly changed the way of perceiving the Old Prussian cultural heritage – not only within the society members but also within the people around them.

Firstly, it turned out that the contest made its organizers realize that there was a social demand for information on Old Prussians, or even, it had triggered such a demand. The Old Prussian cultural heritage was, in a way, discovered anew in various circles⁶. Secondly, people who initiated the society came to realize that there

⁵ Herkus Monte – the leader of Natangians in the Second Old Prussian Uprising (1260–1273). He originated from a well-known Natangian family of Montemid, died by the end of the uprising, probably betrayed by his comrades. The story of his fights with knights of the Teutonic Order and tragic end was told by a Teutonic chronicler – Peter of Dusburg. Monte became, particularly in the 19th century, a very popular literary persona in German (and also Lithuanian) history novels. See: [Kuzborska 2010].

⁶ In Olsztyn, at the same time, another society kept developing its activities: the *Borussia* Cultural Community. However, its actions were both directed towards a different chronologic context of the Prussian cultural heritage and more oriented, since its beginnings, to culture-formatting subjects: literature and art, which resulted, in a way, from the biographies of its founders. That difference of orientations made both organizations never start cooperation, though some members of Borussia became members of Pruthenia in time.

were huge gaps in the knowledge of Old Prussians and possibilities to develop scientific research into that area, not only the archaeological one. The change in perceiving the cultural situation that the organization was in resulted in both implementing following projects and reorganizing the structure of the society. Two main trends for its activities were shaped: 1) popularization of Old Prussian cultural heritage in the society of the Warmia and Mazury region and 2) scientific research, now not only in the field of archaeology, but also in the field of history, history of culture, and history of Old Prussian society, which became dominant in time. Those trends are to be discussed a bit further; now we are going to focus on the structural changes within the society. In 2007, the Society of Aficionados changed its name into the *Pruthenia* Society, which letter mirrored the present activity profile of the organization according to its board. It was at that time that its key projects were shaped that the society uses to achieve its statutory goals: COLLOQUIA BALTICA – a cyclic international scientific conference, PRUTHENIA – a periodical being an organ of the society, SEMINARIUM PRUSSICUM – systematic scientific meetings for discussing the works of researchers dealing with Old Prussians. Since those times, the society has been conducting its own archaeological research. The activities aimed at popularizing Old Prussian cultural heritage included the two flagship projects: the Balts' Workshops – a common project with the Museum of Warmia and Mazury – and the Balts' Festival – a field event presenting various aspects of the Balts' life and culture.

What was the next and so far the last phase of the development of the organization was its next metamorphosis connected with changing the name into the *Pruthenia* Scientific Society, which was done during the Members' General Assembly in 2010. Thus, the process of shaping the identity of the society itself was, in a way, finished. The development from aficionados of sightseeing trips to the archaeological sites to organizers of interdisciplinary research projects who set new directions for the research into Old Prussian cultural heritage and publish monographies devoted to that issues means professionalizing the activity on the one hand and on the other one discovering a huge potential in that heritage for contemporary inhabitants of former Old Prussian lands.

12.5. Old Prussians in Fashion and the Scientific Activities by Pruthenia

The decisive role of the contest of knowledge of Old Prussians for the society has already been mentioned. We do not say, naturally, that the contest itself and then the activities of the society 'put Old Prussians in fashion', manifestations of which we would like to discuss now. Undoubtedly, the increase of the interest in the oldest cultural heritage of the Old Prussian territories has been noticed since a half of the first decade of 21st century. The manifestations of the interest in the Old Prussians are visible not only in regionalism researchers (for them an increase of interest in the

WWII may be noticed as well); they also appear in the religious sphere⁷, cultural one (a famous project *The Prussian Babas* referring to the anthropomorphic stone figures connected to Old Prussians) as well as in business⁸ (Fig. 12.2). It should be stressed that those phenomena occur totally independent from the activities of the society and were not, at least nothing is known of it to us, inspired by its actions. They reveal a wider trend of referring to the oldest history of those lands when creating everyday life⁹. How has the society been included into the process of reconstructing the repertoire of identities for contemporary 'Prussians'?

As already mentioned, the activities of Pruthenia developed in two main ways. The first and the most important one is scientific activity, which consists of four elements. They are to be given in the order as they appeared within the activities of the organization. In 2004, in cooperation with the Wojciech Kętrzyński Scientific Research Centre in Olsztyn, the society organized the first scientific conference entitled *Colloquia Baltica* (and it has been held five times so far). Their members mostly consisted of the archaeologist from a scientific centre in focused at the Department of Archaeology for Baltic Tribes at the University of Warsaw and the State Archaeological Museum in Warsaw. The circles of Olsztyn were then represented only by Grzegorz Białuński and Izabela Lewandowska. That modest conference brought excellent results. In some time after that, the organization established its own periodical dealing with the history and culture of Old Prussians and Baltic peoples. The preparations took two years and the first, and still modest, volume of the *Pruthenia Yearly* was released in 2006. That was also the occasion to tighten the cooperation with the Scientific Research Centre. The yearly is issued systematically and its eight volumes have been published so far (volume nine is now in print). The periodical has worked out a quite respectable position on the scientific market. It is looked for and read both in Germany, where it reaches the key libraries significant for the research into the Old Prussian cultural heritage, as well as in Lithuania and the Kaliningrad Oblast. The second project aiding the development of the research into Old Prussians, dating back to the meeting in 2004, is the scientific seminar focused at prof. Grzegorz Białuński.

⁷ When in the 1980s the Diocese Pilgrimage of Warmia to Jasna Góra was formed, its particular groups of pilgrims adopted their names from the Old Prussian tribes of the pagan era. Apart from a certain missionary character of that act, it may be indicated that it was a first example of referring to the Old Prussian heritage in the social context by new inhabitants of those lands. When considering that the pilgrimage movement was very popular at those times, it may be stated that tribal names of pagan Old Prussians got quite popular in the society of the Diocese of Warmia.

⁸ In 2000s, a café/restaurant called *Natangia* was run in Górowo Iławeckie. A dairy cooperative named *Sudovia* was operation in the region of Suwałki and in Szczytno it was possible to buy alcohol in a shop of a graceful name of *Galindia*. Those are only a few examples.

⁹ Such reaching for the Old Prussian cultural heritage is, in a way, politically safe when considering the complicated history of those regions and their centuries-long connection with the culture of Germany. So-called Warmia and Mazury have never complied to any of the criteria to be classified as the Recovered Territories or the Territories Regained for the Homeland. Old Prussians, in a popular and still catchy understanding of history, are presented as those who were persecuted and denationalized first by knights of the Teutonic Order, then by Germans. In a way, their fate ideologically bonds them to Poles who built their paradigm of their relations with Germans on the memory of Grunwald, Westerplatte, Oświęcim, and Warsaw.



12.1. Archaeological research in a 14th-century cemetery (Old Prussians – Christians?) in the village of Beżławki (2014. Directed by dr A. Koperkiewicz). Source: B. Radzicki.



12.2. Elements of Old Prussian culture in the everyday life of Warmia and Mazury. Here: name of one of Old Prussian tribes and the name of one of shops selling alcoholic drinks. Source: B. Radzicki.

In the first years of its functioning, the seminar was held nine times a year. It was within its fames that the first doctoral dissertations on Old Prussians were written at the University of Warmia and Mazury. The seminar created a strong scientific centre attracting scientist not only from Olsztyn, but also from Gdańsk and Toruń¹⁰.

The scientific activities of the society had an impact on various circles of regional researchers interested in the oldest history of Prussia. It results in a varied cooperation with other organizations that refer to the local cultural heritage in their activities. Here are some very different examples of such cooperation: formation of team for historical reconstruction of Old Prussian culture together with the Museum of Folk Culture in Węgorzewo and organization of pottery workshops inspired Paweł Szymański, who worked at that time in the pottery workshop of the museum, to take further the studies on archaic technologies connected with clay processing. The Węgajty Theatre Society made the decision to commemorate with an information board a tumulus that once has been situated on the territory of the Węgajty village. Pruthenia was asked for help in providing useful information and illustrations – and the board was soon placed in the village. Since the times of its translocation form Königsberg, the Museum of Folk Architecture in Olsztynek housed a tumulus form the early Iron Age taken form a place called Sorthenen in Sambia. However, when moving the object to Olsztynek, its reconstruction was performed very unprofessionally and the tourist did not know much what they could see. In 2009, the Pruthenia society offered to the management of the museum to revitalize the tumulus basing on the available source documentation and to make it a tourist attraction as well as an interesting object of historical education. The Museum accepted that venture, the society members collected the necessary documentation and prepared a revitalization project for the object. The works were performed at the turn of May and June 2009 when not only a stone chest (where copies of the urns form the original tomb were placed) was reconstructed but also all the crucial elements of the tumulus: a stone circle and an embankment made of stone and soil [Radzicki 2011].

12.6. Familiarizing with the Past

The society has much wider and direct influence on shaping the local cultural identity by its popularizing activities. Those activities are directed not only towards external receivers but also towards the society members themselves, many of which do not deal professionally with science but are truly interested in past of the region. If around 2000 little was known to the local societies about Old Prussians, then it maybe said that fifteen years later they have become a stable point in the semiotic landscape of the contemporary society in the region. Obviously, we do not claim that the knowledge about Old Prussians is the everyday knowledge of people who live in Warmia, Mazury, and Powiśle, however, that distant and alien past is

¹⁰ Which was accompanied by loosening contact with Warsaw.

familiarized by including its elements into the space of life – be it relaxation, activities of free time, or symbolic past. Below are some characteristic examples.

The Balts' Festival – organized for the first time in 2010 in cooperation with the Museum of Folk Architecture in Olsztynek under the slogan *The Day of Old Prussians* combined elements of fun and knowledge but, most of all, gave its participants a chance to experience the past directly by taking part in historical workshops. To a great surprise of its organizers, the workshop on the Prussian language was very popular as it was attended by more than a dozen people. The following editions of the festival were organized in Olsztynek and Olsztyn, and their organizers attempted to give a unique character to every such an event. To achieve that, the programme of the festival was built each time around a different Prussian/Baltic story: the tale of Herkus Monte, the burial customs, or the journey of a Romanian equite to get some amber from the Aesti tribes.

During one of the events, the society established contacts with the White Theatre (*Biały Teatr*) theatrical group from Olsztyn and staged together *The Prussian Stories*. The play was included into a stable repertoire of the theatre and, several days after that, the next project referring to the Prussian mythology was also launched. The idea of acting together and touching the past in the company of storytelling was developed in an education and event programme: *The Old Prussians form the Village of Sędyty* (Figs. 12.3, 12.4). In a staged village of Sędyty¹¹, people may prepare themselves some food, make some clay pottery, weave a piece of folk passementerie, or meet an herb and witch doctor. The Old Prussians are event invited to such strange events as the *Mazury Holiday of Potato Pie (Mazurskie Święto Kartoflaka)* held annually in Szczytno for several years.

The growing social need for the knowledge is to be met by another programme that has been recently implemented in the organization: *The World of Ancient Prussians*. It is a cycle of meetings and multimedia presentations dealing with various aspects of history and culture of the Old Prussian tribes. The programme has been constructed in such a way so that every year several subjects prepared by the members of the society are promoted. They focus on everyday life, political history, religion, but also on archaeological discoveries and historical documents. The first meeting is always of an introductory nature: it presents the hero of the cycle, which means the Old Prussians themselves, as well as the whole programme – stressing the subjects discussed in the year. The programme has also its educational version, directed towards school students of different levels. Lectures there are combined with workshop classes.

¹¹ Sędyty are noted as Sundrythen in the location privilege for Olsztyn as of 1353. The village has disappeared but its name not. In the recent years, Sędyty became quite popular because of the discovery of a multicultural settlement in a forest of Olsztyn. Unfortunately, the so-far findings do not make it possible to connect the chronology of that settlement with the medieval village of Sędyty (the settlement is basically dated back to the temporary horizon of the 7th - 12th centuries) in spite of their locations in the same area. The archaeological research of the early medieval settlement conducted by the Scientific Society have contributed to an increase of the interest in ancient times within the inhabitants of Olsztyn. See: [ed. Koperkiewicz, Radzicki 2015].



Fig. 12.3. The event *Old Prussians from the Village of Sędyty* during the *Mazury Holiday of Potato Pie* feast in Szczytno in 2015 – workshops in clay pottery making are always the most popular. Source: B. Radzicki.



Fig. 12.4. The event *Old Prussians from the Village of Sędyty* during the *Mazury Holiday of Potato Pie* feast in Szczytno in 2015 – adults are more interested in archaic weaving techniques, here: a crash course in weaving using the tool called ‘bartek’. Source: B. Radzicki.

12.7. Conclusions

It seems that in the case of Old Prussians the commonly used opposition *the lost heritage – the regained heritage* does not explain the way that element is present in contemporary cultures of the region. The social and cultural reception of the Old Prussian cultural heritage is in no way here of a ‘regaining’ character because, suffice to say, it was never ‘lost’ – in any possible meaning of this word. That presence, as it seems, may be viewed on two levels at least. Firstly, it is a result of an aware and constructive activities of social groups¹² that infest their time (and often their money as well) into active discovering the past of the Old Prussian territories. Discovering is here an element of a wider process of interest and some social usage of the past to create local worlds; very often, it results from casual interests, historical curiosity, or an inspiring experience in the past. In consequence of those discovering activities, members of such defined social groups (they should be viewed rather in categories of stronger or weaker relations basing on the interest in a common area of knowledge than as an oecumene)¹³ include elements taken from the discussed heritage (historical or cultural one) into their horizon of meanings. That approach is expressed by numerous behaviours: from buying books and browsing internet sites discussing Old Prussians, through participating in various projects and events connected with the Old Prussian heritage, practising historical, Old-Prussian-oriented tourism, to using intentionally Old Prussian vocabulary in everyday life and, finally, to aware reactivating the constructed world of beliefs by Old Prussians or, in a wider context, the Baltic tribes. All those cultural practices assume references to a certain resource of knowledge and, at the same time, create a need (and, hence, the market) for the experts in that field¹⁴.

The second approach to the Old Prussian cultural heritage, which is worth mentioning here, assumes the first one and, in a way, is built upon it. What is meant here is applying the elements of the ancient Old Prussian culture, introduced into the social communication networks, in economical practices¹⁵. The emergence of the phenomena of that kind, mostly the linguistic ones, *pruthenizes*¹⁶ the cultural space

¹² We do not mean here only the people of science who made the issues of Old Prussians the subject of their professional activities. Although their share in the whole process is extremely important, yet, it seems to us that it should not be overestimated in the final evaluations.

¹³ However, those relations are recognizable enough to provide an occasion to form a certain offer, which means that the group may be a subject of marketing actions by subjects aiming at satisfying and developing its specific needs, e.g.: discovering ones, which seems to be the case when looking at the actions by Pruthenia.

¹⁴ Such indicators and the number of book titles on Old Prussians and their printed units, the number of produced internet sites dealing with the subject and numbers of their visitors, or the number of events (closed and generally available ones) referring to the Old Prussian tradition should be considered here. As far as we know, no such research nor analyses have been conducted so far.

¹⁵ See: the examples given above – Footnote 8. What can be added here are still shy attempts of reaching for Old Prussian names from the pre-Christian era in different contexts, not only in the traditional ones connected with registering a new-born at the Registry Office or a baptism, but also in e-mail addresses, accepted nicknames, etc.

¹⁶ We would like to stress the constructivist and notional character of that activity in this way.

of the region in a way. After decades of polonization of everything that was alien, such phenomena may be examples of the change taking place in the background of the main trends of social life: a cultural valorization of the past, on the one hand, and regional repertoires of identities, on the other.

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Chapter 13

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Cultural and Natural Heritage Studies: The Educational Project¹

Cultural and natural heritage is a field of study which became available at the University of Warmia and Mazury in the academic year 2014/2015. This name was given to a specific programme based on the analysis of problems and phenomena occurring within the broadly defined cultural and natural space. The scope of the project covers not only the human being as the creator and user of culture, but also the human being within their biological existence. It is particularly important to raise the issue of connections with nature in reference to the quality and style of life as well as issues connected with the idea of sustainable development. As Włodzimierz Tyburski states, 'new philosophy of development refers directly to suggestions which are critical towards the present development model, which is affected by numerous flaws and errors, and postulates a new way of thinking, which significantly corrects the previous characteristics of our relations with nature as well as with the social and economic life' [Tyburski 2011]. It is essential to understand the importance of the relationships between humans and nature, culture and nature as well as nature and convention, because the way of understanding nature by itself can result in people assuming specific attitudes towards it [Liszewska 2008]. The beginning of the introduction to the well-known book by Phil Macnaghten and John Urry *Contested Natures* is an expression of these tendencies, of changes in the way of thinking about nature: 'there is no singular "nature" as such, only a diversity of contested natures; and (...) each such nature is constituted through a variety of socio-cultural processes from which such natures cannot be plausibly separated' [Macnaghten, Urry 2005].

In the past, these relationships were perceived differently and involved the determination of what constitutes humanity, in opposition to nature. Nowadays, the

¹ This project was presented and discussed by the authors in an article entitled *Dziedzictwo kulturowe i przyrodnicze jako projekt dydaktyczny* [Liszewska, Śliwa 2014], which constitutes the basis of this chapter to a large extent.

change of perspective can be seen quite clearly. We can observe a particular focus on relationships, even networks of mutual connections and conditioning.

The understanding of culture and nature as interconnected issues can be presented on the example of the interpretation of cultural landscape by UNESCO World Heritage. For a long time, a process of changes that indicates a move away from the traditional opposition of nature and culture has been observed – not only in scientific literature. One of the most spectacular examples of this tendency is the connection of cultural and natural heritage in the *Convention Concerning the Protection of the World Cultural and Natural Heritage*, adopted by UNESCO in 1972. Cultural landscapes are a specific type of objects distinguished within the Cultural Heritage, being a result of actions of humans and nature. They are a good example of sustainable development of human communities in their natural environment. In this case, changes occurring as a result of human actions were harmoniously incorporated into the landscape. Since 1992, when cultural landscapes were introduced as a new category of World Heritage objects, the possibilities of interpreting the cultural heritage and regarding them as objects of unique universal value have been extended. The combination of the element of natural beauty and human creativity was given prominence in the notion of *world heritage*. It should be emphasized that the essence of the *Convention Concerning the Protection of the World Cultural and Natural Heritage* is that the heritage common for the whole humanity is recognized by the international community, and that the inclusion of both culture and nature makes it exceptional.

Regarding the way of thinking about nature and culture, as well as about the values of cultural and natural heritage, tendencies towards an inseparable perception of these two areas are more and more pronounced. In the assumed viewpoint, it is important to be aware of the heritage, that is, of the past and permanence, but, in the same time, to avoid radical preservationism.² It should be rather accompanied by a reflection upon the existence of cultural and natural heritage in the present, as well as a reflection upon its future; also a reflection upon the qualities present in life, connected with nature and cultural heritage. From a practical point of view, entrepreneurship is an important aspect of actions connected with the protection of heritage. It is particularly important to master the ability of obtaining financial resources as well as of organizing and activating the society, with an emphasis on the role of local communities, towards the actions aimed at the protection of cultural and natural heritage, as well as a strong focus on the connections between these two areas in this context and the necessity of viewing them inseparably.

Although the perception of the connection between nature and culture is not a novelty by itself, and the issue is widely discussed, for instance within the scope of sociology, in the case of academic education it is usually divided into two areas, namely natural sciences and humanities. This is also expressed in the naming of

² An attitude assuming special protection of intact ecosystems, so-called wildlife, most often rejecting an economic approach in the assessment of nature in favour of the affirmation of its beauty and diversity. It must be emphasized that the critics of this attitude argue that it still assumes an anthropocentric goal. Analogically, with reference to cultural objects – the protection (inviolability) understood mainly as the preservation of their current state and securing them for future generations.

fields of study pertaining to those areas. They are most often named environmental protection and protection of cultural heritage. An interesting exception in Poland are environmental protection studies available at the Institute of Ecology and Bioethics of the Cardinal Stefan Wyszyński University in Warsaw – mostly because humanities have an important position in the curriculum. Another example can be found also at the CSWU – the cultural heritage and environmental protection studies, organized by the Institute of Art History. In this case, the connection between cultural and natural goods is clearly stated in the name, but the curriculum is characterized by a marked disproportion, because there is little content from the scope of biology and natural sciences.

Regarding cultural and natural heritage as a study programme, the thought of a harmonious combination of humanities and natural sciences appeared at the very beginning of conception and organization work involved in its creation. What is more, it was a starting point for further actions. It was assumed that wide interdisciplinary knowledge would allow the graduate to better understand the world and modern phenomena related to e.g. globalism, glocalization, consumerism, anthropogenic factors of climate change etc., as well as modern cultural and philosophical trends.

The team which worked on the preparation of the curriculum for the cultural and natural heritage studies had the following goals in mind.

Firstly, the emphasis on the connection between cultural and natural elements.

Secondly, the indication that the importance of cultural heritage is worth attention not only as an element of contemplation, consideration and conservation of what has passed (although these aspects are not neglected), but rather as a contribution to the recognition of the processes that led us to the point in which we are now and what will be left after us – that is, the awareness of the past with a thought of the future.

Thirdly, a move towards the practical dimension, which we were most interested in, proceeding from a high level of generalization through subsequent stages of specification.

The staff of both the Department of Humanities and the Department of Biology and Biotechnology of the University of Warmia and Mazury in Olsztyn were involved in the project. As a result, a curriculum, whose interdisciplinary character is real, and not only postulated, was prepared. It contains topics from both above mentioned areas, in the proportion of 60% to 40%. As a consequence, graduates of the first cycle programme will be able to continue studying not only in the fields of humanities, but also selected areas of natural sciences.

The teaching staff are academic teachers employed in almost all departments of the University of Warmia and Mazury, but also, considering the practical approach, specialists from outside the university.

Apart from the two-dimensional character, the modular arrangement of subjects and the curriculum is also a novelty. They have been grouped in such a way as to combine humanities and natural sciences to a largest possible extent.

The programme of study (modules):

1. **General education module:** IT, sport, social psychology, philosophy with ethics, introduction to entrepreneurship.
2. **Introduction to cultural and natural heritage:** general biology, philosophical and cultural basis of cultural and natural heritage preservation, history of art, legal and criminological aspects of protection of the world cultural and natural heritage.
3. **Cultural module:** cultural policy, introduction to aesthetics, philosophy of culture, anthropology of contemporary culture of Europe, social and religious phenomena in Europe.
4. **Biodiversity:** fungi in theory and practice, flora and vegetation of Poland, Polish fauna.
5. **Eco-development:** ecology and environmental protection, sustainability development of Warmia and Mazury, eco-philosophy, culture landscape preservation.
6. **Human and environment:** determinants of human health, human physiology, anthropology of forest, semiotic of space.
7. **Region of Warmia and Mazury:** archaeology of Prussian lands, history of the region, ethnic, national and religious communities in Warmia and Mazury, literature of WM, sociology of region and local communities.
8. **Practical module:** workshop of local and international project coordinator, workshop of animation of local communities.
9. Fieldwork: cultural heritage, natural heritage, anthropology of cultural and natural space, regional cultural institution.
10. **Facultative module:** language workshop (English, Russian, Germany), over 50 different courses to choose (e.g. beekeeping, human brain, dangerous animals, cultural anthropology, management and protection of landscape).
11. **Diploma module:** preparation of BA thesis.
12. **Practice:** four weeks during the break in the academic year.

As we can see, quite a large amount of practical classes in the form of workshops and fieldwork has been planned (module 8: 450 hours), as well as a module which allows students to choose among over 50 facultative courses (module 9: 210 hours). Among the above mentioned modules, also a regional module (7) was included. It covers about 10% of the total number of teaching hours. The whole curriculum is more universal, not limited only to presenting local issues.

In 2014, cooperation with Association France-Pologne de l'Indre, presided by Bernard Moreau, Anne-Marie Szlawski-Reignoux and Lucienne Moreau, was launched.

Within that cooperation, in September 2014, academic teachers involved in the creation of the cultural and natural heritage studies, participated in a study – trip to the Department de l'Indre. During their one week stay, thanks to the exceptional involvement of Mr and Mrs Moreau and Ms Szlawski-Reignoux, cooperation with the Châteauroux campus of Orleans University, Parc naturel régional de la Brenne was initiated. This also included associations and independent producers connected with widely understood heritage. This resulted in many possibilities, including

signing an agreement on foreign professional practice for the students of the University of Warmia and Mazury. In July 2015, four students, including three first-year students of cultural and natural heritage, travelled to Chateauroux for four week professional practice combined with a one-week course of basic French. The Association France-Pologne de l'Indre was totally responsible for organizing the practice and it not only provided interesting places for training (including the park in Brenne, local restaurant owners and breeders, as well as eco-farms), but also the possibility to admire the sights and places related to the cultural and natural heritage of the l'Indre region (Fig. 13.1).

There is no similar programme of study in Poland, in the sense that for the first time topics pertaining to humanities and natural sciences have been combined to such an extent. Our programme is different from some others which may look similar, namely the protection of cultural goods and environmental protection as traditionally understood. This is an interdisciplinary programme of studies and it is not only a declaration. The programme was created as a result of the cooperation between the Department of Humanities and the Department of Biology and Biotechnology of the University of Warmia and Mazury in Olsztyn. The students have classes at both departments. The fact that the cultural and natural heritage studies are organized by the Institute of Philosophy is an additional advantage. It is worth noting, because a group of employees of our institute has been working with eco-philosophy issues. The area itself, due to the challenges of the modern reality, enjoys more and more interest all over the world, which contradicts the stereotypes about the fossilization of philosophy.

In Europe, study programmes similar in scope, regarding similar first cycle studies, are organized only in Denmark at the University College of Northern Denmark (UCN)³. With an aim of the internationalization of the newly created field of studies at the University of Warmia and Mazury, cooperation with UCN has been undertaken⁴. In North Jutland, at the Hjørring campus, a practically oriented programme of studies has been taught since 2006 – natural and cultural heritage management. The education takes place in three main disciplines: natural heritage management, cultural heritage management as well as experience economy and innovation⁵. A modular system is used, and semesters correspond to particular

³ Our Danish partner has also informed us about a similar form of education in China (Nanjing University, Institute of Natural and Cultural Heritage).

⁴ Between the 15th of September and the 5th of October 2013, Marta Śliwa, PhD participated in a training at the University College of Northern Denmark, which was aimed at expanding the teaching competence of the academic staff (under the pro-edu project carried out by the University of Warmia and Mazury in Olsztyn, involving training trips to leading academic, scientific and research centres in other countries. The project is funded from the resources of the European Social Fund, Human Capital Operational Programme).

⁵ **Natural heritage management:** views of nature, ecology, natural history heritage administration and management, nature experiences and nature activities; **cultural heritage management:** views of culture, cultural forms of expression, aesthetics, art and design, cultural history, foreign cultures and modern cultural development trends; **experience economy and innovation:** insight into creative

modules. During the first year, students learn about the natural and cultural heritage; it should be noted here that it is not sufficient and should be expanded, as teachers and students indicate. During the subsequent semesters, classes in entrepreneurship, management and economy are taught. During the whole course of studies, there is a strong emphasis on communication; what is interesting, there are classes in intercultural communication, focused on German and English culture (it is connected with regional tourism)⁶. The programme offered by the UCN assumes 20 weeks of practice, but it is not the only element which allows students to obtain practical skills. One of the most important teaching methods is the PBL method (Project Based Learning). During almost every class, students work in groups of three to five. The credit for each semester is *de facto* given after the presentation of a project of about 25 pages. The students decide on the topic of the project by themselves, they determine the methodology, explain the theoretical knowledge, review the empirical data, present the analysis and, as a conclusion, present suggested solutions. They have about eight weeks to prepare the project. It is assessed by specialists (including the representatives of the so-called external stakeholders – practitioners). The first semester is credited without a grade; only the subsequent semesters are graded, as the students are already well-oriented in this method of work. Careers of the graduates of the cultural and natural heritage management are monitored; about 45% of them find a job, 30% continue studying and 25% remain unemployed. The graduates find jobs in, among others, tourism, tourist offices and tourist information, museums and zoological gardens, as coordinators of educational projects and in networking. When they continue education, they choose studies in tourism, intercultural communication and design. As for the skills used in their work, they point at innovativeness, entrepreneurship, creativity, ability to run their own business, communication, language skills (English and German). They emphasize the importance of skills learned during their professional practice. The graduates find the knowledge of local history and the ability to create photographic documentation and use it in various programs helpful in their work. In their opinion, IT skills (e.g. creating and operating websites) and mediation should be more emphasized. Those who continue their education point at the need to increase the level of theoretical knowledge. The programme has been taught in Denmark for ten years, and for four years it has been possible to study it in English. Students from all over the world have been considerably interested in this possibility; however, students from Europe are the majority. As a consequence, the UCN authorities are planning to launch such a programme in Copenhagen, in cooperation with the local university; the argument for this decision is a better location, and, therefore, better access to the job market.

enterprises, experience industries and experience dimensions as well as knowledge of practice and methods of experience industries, entrepreneurship and innovation as well as innovation processes.

⁶ **1st semester:** interaction of nature and culture from a communicative point of view; **2nd semester:** nature and culture in the experience society of the future; **3rd semester:** international insight and outlook through user involvement; **4th semester:** work experience placement; **5th semester:** ideal experiences and experience concepts; **6th semester:** the BA project.



Fig. 13.1. Apart from working during their internships in France, students of Cultural and Natural Heritage visited many interesting places in the Department de l'Indre and the city of Paris, including the exhibition: *Le Corbusier: The Measures of Man* in Centre Georges Pompidou. Source: Marta Liszewska.



Fig. 13.2. Students and academics during off-site seminar entitled *Divine Word Missionaries and the preservation of cultural heritage*, October 2015, Pieniężno, The Divine Word Missionaries Ethnographic Museum in Pieniężno. Source: Anna Wojszel.

The interest in the cooperation between the University of Warmia and Mazury in Olsztyn and the UCN in Hjørring, as well as with the Lviv Polytechnic (actions aimed at signing an agreement within the Erasmus Plus programme are being taken), in the area of student and teacher exchange, organization of practices and internships as well as scientific research, is considerable. This clearly shows the need to be more practical, more international and more open to multiple cultures – and this is what we do within the project discussed here.

A programme of studies and a specialized cycle of education has no future without a scientific base and a ground for the encounter of theory and practice. Pursuant to the decision of prof R. Górecki, PhD, the Rector of the University of Warmia and Mazury, the Centre for Cultural and Natural Heritage at the University of Warmia and Mazury has been created. This interdisciplinary body deals with projects covering scientific research, development work and investments for the needs of research and development in the field of recognition, planning and strategic management of cultural and natural heritage. The tasks of the centre are implemented by means of: initiating, coordinating and carrying out research in cultural and natural heritage of historical, geographical and natural regions of Poland; the creation of the intellectual ground for the exchange of experience of researchers working in the field of creating, protecting and managing the cultural and natural heritage of the region, particularly by organizing conferences, seminars, lectures and consultation cycles with a function of organizational and professional meetings of the centre members; supervising, initiating and publishing materials on the topics that interest the centre in the field of research; cooperation with institutions, associations and museums that are active in the areas being issues of concern for the centre.

These activities of the centre provide excellent support for the educational project dealing with cultural and natural heritage, which has already taken on a practical dimension. These include, among others, the organization of lectures, organization of off-site seminars (such as the seminar entitled *Divine Word Missionaries and Preserving Cultural Heritage*, October 2015, Pieniężno) (Fig. 13.2) or the organisation of the First International Conference entitled *Cultural and Natural Heritage. Material Dimension*, which took place in September 2015 at the Castle of Bishops of Warmia in Olsztyn.

Within the cooperation with the stakeholder of the project – the Albatross Foundation, which deals mainly with the rehabilitation of wild birds and environmental education, a seminar entitled *The White Stork – the Flagship Polish Species in the Winter Landscape. Selected Problems in the Context of the Activity of Animal Rehabilitation Centres* (December 2014) was organized. The students participated in off-site classes organized by the foundation at the bird rehabilitation centre in Bukwałd.

Starting from the academic year 2015/16, not only secondary school graduates just after their secondary school final exam are able to start studying cultural and

natural heritage. A new form of studies was introduced, targeted at working people, obviously without an age limit. Still, the studies are free of charge and the curriculum is the same as of the traditional full-time programme.

We notice the need for development and we are going to introduce changes in the study programme where they will be necessary, in order to ensure high quality of education, which is our main concern. The interdisciplinary character of the studies is perceived by the students as attractive – there are many people who have wide-ranging interests and ideas and who do not want to be limited only to the area of humanities or only to exact sciences, including natural sciences.

The Kortowo university campus is conducive to such studies as cultural and natural heritage, because both nature and cultural goods can be found nearby. This is a specific quality of our region – Warmia and Mazury. Besides, we are trying to move the classes outside the university buildings. A lot of activities, particularly those concerned with nature, take place in the open air or in the form of trips to interesting places and cultural institutions; we also visit our stakeholders.

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Chapter 14

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Regional and International Examples of Cooperation by the Centre for Cultural and Natural Heritage at the University of Warmia and Mazury in Olsztyn

Observation of contemporary phenomena both in the nature and the culture makes it possible to formulate a thesis that something important is happening in the world around us. Local processes, noticeable in Warmia and Mazury become visible in a global scale allowing for searching for analogies in other regions of Europe. The processes may be analysed in different ways, purely academic (scientific) ones or very practical ones. Philosophers attempt to call it glocalism or glocalization.

What was one of the aims to establish the Centre for Cultural and Natural Heritage was to have an interdisciplinary look at one of many regions in the global village. Warmia and Mazury is one of plenty of regions in Europe, however, it is unique and inimitable.

The Centre for Cultural and Natural Heritage is an environmental unit formed at the University of Warmia and Mazury in Olsztyn in 2013 which aims at integration of actions by the scientific, self-governmental, and economic spheres in terms of recognition, planning, and strategic management of the regional cultural and natural heritage. The centre deals with all the initiatives that contribute to promotion and protection of widely understood heritage, which includes scientific research, innovative and developmental works as well as transfer of knowledge. The centre cooperates with various subjects, including small and medium businesses in the voivodship of Warmia and Mazury in terms of tourism activities of various types. It also supports the interdisciplinary field of study, the cultural and natural heritage, launched in 2014 at the University of Warmia and Mazury in Olsztyn

His Magnificence, the Rector of the University of Warmia and Mazury brought the centre into existence on the 25th of October 2013. Nineteen people were appointed as members of its Scientific Council, including: prof. dr hab. Grzegorz Białuński (chairman), dr hab. Agnieszka Piotrowicz-Cieślak, prof. UWM (the vice-

chairman), dr Bogdan Radzicki (vice-chairman). The function of the Manager of the Centre was awarded to dr hab. Stanisław Czachorowski, prof. UWM.

The world around us keeps changing constantly in its every dimension. We should not, however, forget about the heritage, which is our precious luggage. It is impossible to protect biodiversity without taking care of the human and, therefore, the connections between the culture and the nature (as well as the reverse) should be stressed very strongly. Eco-development (sustainable development) means a constant compromise between the needs of nature, society, and economy. It is only then that the development may be sustainable and solid. The changes that happen very fast make us forget the nature that we all grew from. Not only particular species of fungi, plants, and animals are threatened but also our knowledge of them and of the manners of landscape usage. The knowledge of local culture, language, customs, everyday functioning in the local environment is in danger as well.

The mutual dependencies between the nature and the man have always existed and are to exist in the future as well. Cultural and natural heritage, as we understand it, is a research project for discovering the processes that happen in Warmia and Mazury and for comparing them with similar phenomena not only in other parts of Europe but also in the whole world.

The main tasks of the centre include initiatives that aim at consolidation of the environment around the interdisciplinary issues of cultural and natural heritage. This is supported by scientific meetings, seminars, popularization activities and reinforcing the newly *cultural and natural heritage* studies (bachelor's degree). We try to include into the activities of the Centre both non-university and foreign partners. In 2014, eleven people representing various spheres and institutions were invited to cooperation with the centre. The group of people and business units cooperating with the centre is still growing.

Out of the so-far activities of the centre, several should be stressed, which are considered to be the most important ones. Firstly, it is **organizing conferences and scientific seminars**. Those include: supporting *'The Cormorants'*, *the All-Polish Student Festival of Journeys*, which resulted in scientific monographs entitled *Warmia and Mazury: Our Common Good Parts I & II* that were co-published by the centre; being a patron to the seminar *The White Stork: the Representative Species of Poland in the Winter Landscape; Selected Problems in the Context of Actions by Centres for Animal Rehabilitation*; co-organizing the cultural and natural studies by one of the stakeholders, the Albatros Foundation; co-organizing hortifestivals in Mrągowo that focused on hortitherapy and diabetes prevention; co-operating in organization of the *International Joint Conference – History, Culture and Nature of the Baltic Sea Region*.

Organizing the *First International Conference: Cultural and Natural Heritage; Between Theory and Practice; Material Dimensions* in Olsztyn on the 21st and 22nd of September 2015 was probably the most valuable action. The conference was addressed both to the scientific community and to a broader business sector. The issues of cultural and natural environment from inter- and transdisciplinary points of view tend to turn from a multi-faceted approach into an overall/holistic object of study. The research into cultural and natural landscape not only diagnoses its

condition and facilitates identification of the sources and causes of the transformations taking place but also makes it possible to anticipate their consequences. Owing to such holistic environmental research, it is possible to indicate the most desirable activities conducive to life and human activity. Exchanging views and experiences in the world of science and business makes it possible conducive to develop rational concepts exploiting the potential of cultural and natural heritage for the preservation, survival, and development of humans. The discussions were held in four sessions: Session I: *The Parc naturel régional de la Brenne – Cultural and Natural Heritage*; Session II: *Warmia and Mazury – the Natural Heritage*; Session III: *Warmia and Mazury – the Cultural Heritage*; Session IV: *Associations and Cultural and Natural Heritage*.

The conference appeared to be a huge success. The fact that multiple subjects were included into organizing it is a testimony to the scale of that event both in the region as well as to the desired cooperation between various environmental subject. The aforementioned subjects involved into the event organization include: the Museum ow Warmia and Mazury in Olsztyn, the Regional Directorate of State Forests in Olsztyn, the Department of Environmental Protection at the Marshal's Office of Warmia and Mazury, the Association France-Pologne de l'Indre, the Faculty of Biology and Biotechnology, at the University of Warmia and Mazury in Olsztyn, the Institute of Philosophy at University of Warmia and Mazury in Olsztyn, and the Pruthenia Scientific Association.

Organizing exhibitions and open lectures is a form of a specific dialogue with the local society. An exhibition by Małgorzata Chomicz entitled *The Flying Carpets of Umbria (Latające dywany umbryjskie)*, a Polish-Croatian multimedia project, may serve as an example here (2014, the Faculty of Humanities of the University of Warmia and Mazury). The exhibition *The Biodiversity and the Natural Heritage in the Region (Bioróżnorodność i dziedzictwo przyrodnicze regionu)* may be the next one. It was presented during the 2015 Olsztyn Days of Science (in September) and they in a travelling form it was shown in Mrągowo, Węgorzewo, Rybno and Lamkowo. What is also worth mentioning is the open lecture entitled *Christianity in China; History and Modern Days (Chrześcijaństwo w Chinach; Historia i współczesność)* by dr. Piotr Adamek SVD, the Director of the Monumenta Serica Institute in Sankt Augustin (2014) and lectures by dr Nigel Dower (The W. Bednarowski Trust, Aberdeen University, UK) on global ethics and sustainable development (2015).

By its international cooperation, the centre searches for a global context when interpreting the analysed phenomena. We participated in a visit to the Senate of the Republic of Poland where we presented the activities of the centre at the 54th session of the Commission for Emigration and Contact with the Poles Abroad (a commission at the Senate) on the 18th of February 2014. The cooperation with the Association France-Pologne de l'Indre, which was initiated by Lucienne and Bernard Moreau's visit in Olsztyn in March 2014, is more of applicable character. The latter resulted in visiting Department de l'Indre by a delegation from the voivodship of Warmia and Mazury, participated by the Centre for Cultural and Natural Heritage, in September 2014 and in revisiting our region by the French

delegation that included representatives of the Parc naturel régional de la Brenne and the Association France-Pologne de l'Indre.

Supporting the interdepartmental Studies of Cultural and Natural Heritage also makes one of the activities of the centre. It is done in the form of numerous press materials, meetings, production of advertising materials, visiting schools, or participation in scientific picnics. It also included organizing the field seminar in Pieniężno entitled *Divine Word Missionaries and Preserving Cultural Heritage* for the students of Cultural and Natural Heritage.

The centre also undertakes a lot of actions aimed at popularizing the knowledge of the heritage. The following should be mentioned here: posting over 205 short pieces of information, accounts, discussions and essays on the blog <http://dziedzictwo-kip.blogspot.com/>; a visit in the Saint Stanisław Kostka Non-Public School of Secondary Education in Warsaw in 2014; a meeting with the University of the Third Age in Mrągowo (a lecture and discussion on the regional cultural and regional heritage); participation in the Days of the Faculty of Humanities; participation in the scientific picnic of the University of Warmia and Mazury on the 31st of May 2014 to celebrate the jubilee of the university; organization of popular science happening in the Central Park of Olsztyn entitled *The Luncheon on the Grass* as an example of an interdisciplinary approach to cultural and natural heritage.

Combining the theory and practice is also an important aspect of the activities of the centre. An innovative service entitled *The Taking Roof Tiles (Gadające dachówki)*, developed during a scientific internship in small company, may be an example of such local actions. That example of cooperation with small businesses, operating in the branch of tourism, has already been acknowledged as it has been nominated to the Golden Human Award (*Złoty Człowiek*) in the science and education category (an action by the *Gazeta Olsztyńska* and *Dziennik Elbląski* newspapers). The next example is including the centre into formation of the cluster called Archipelagos of Culture (*Archipelagi kultury*) initiated by *Gazeta Olsztyńska*. Within the cluster, the centre initiated the project entitled *Local Centres of Culture and Cultural Animation against Exclusions*.

Discovering material and immaterial heritage (including the culinary one) may take on different forms. It is the duty of the academic spheres to bravely search for new approaches and manners of discussion in the rapidly changing world. Journeys are a form of gathering experience and, similarly to Darwin's journey on the Beagle ship which made it possible to collect more information to crystalize the groundbreaking theory of evolution, we also attempt to collect facts and observations as well as order them a painstakingly search for a general description of the phenomena of glocalism (glocalization) by supporting '*The Cormorants*', *the All-Polish Student Festival of Journeys* and documenting it in consecutive monographs. What makes a different dimension of that search is our developing cooperation with local food producers, craftsmen, and food services informally associated in the Wimlandia group (still temporary). We search for the interpretation of what is going on around in culture and nature so that models of regional economic development could be built on a firm basis. We look for comparisons with other regions of Europe and

hence the cooperation with France and the Association France-Pologne de l'Indre. The dialogue between the people of practice and scientific theory is to favour creativity and innovative economy, which includes tourism in its broad meaning, craftsmanship, or healthy food production according to the idea of sustainable development.

The nature is inseparably connected with culture; it both co-creates the culture and is created by human activity. Humans are a part of the nature, they live in it for good and bad. Yet, humans also live in the culture. The heritage is an inseparable part of the bond between the culture and nature. Do Warmia and Mazury have some favourable natural and cultural conditions so that the knowledge- and creativity-based economy, including various branches of tourism, could develop here? What original can be created and offered to others here as a concept for life in the 21st century? We keep searching for the answers to those questions by scrutinizing other regions of Europe and continuously attempting to apply the theoretical dissertations to practical local undertakings.

The world keeps changing rapidly and it is the scientist's role to describe the ongoing processes and to preserve 'the worlds passing away'. The pace and the scale of changes are so big that contemporary generation may see its heritage only in museums and heritage parks. It was never before that cultural and natural changes happened that quickly. Documenting the condition of various cultural and natural objects makes an important activity of the academic sphere. It is on the basis of the collected observations that hypotheses and theories are built, which is extremely important in the development of science. The scientific expertise is of a cumulative character. There are no scientific facts which are totally objective and independent for the observer as everything is observed through our knowledge and theories. Therefore, it is extremely important to confront it with the experience. The expertise is a comprehensive construct with interconnected internal elements. There are no plain truths, we interpret them by what we already know, by the paradigms. On the other hand, theories do not exist by themselves; they are based on facts, observations, and experiments.

That is for the theoretical part; now it's the turn to let those who make that theory work in practice speak. Associations, organizations, specific people who, often by their experience and involvement for many years, show how important it is to be aware of and to take care for what we call the heritage.

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14.1. Evolution of the Association France-Pologne de l'Indre

Bernard Moreau, Lucienne Moreau, Anne-Marie Szlawski-Reignoux

(Association France-Pologne de l'Indre)

14.1.1. The Origin of the Association

Just to give an idea how people react: it is enough to say that in Châteauroux there are about 230 associations (sport, culture, education, health ones, and so on). If people want to meet with a common idea, three people, are enough to start an association.

Using the same logic, the head (*proviseur*) of the Lycée Pierre et Marie Curie of Châteauroux, Mademoiselle Michèle Malin, together with a teacher of Russian, Bernadette Szczerbiak-Coulmeau, started the Association France-Pologne in February 1981.

The Statutes

In French: 'Perpétuer et valoriser les relations franco-polonaises'

In English: 'Make the French-Polish relations everlasting and profitable'

We still follow them as much as we can; they were written by our first president: Mademoiselle Michèle Malin.

The Life of the Association

The formation of the association followed student exchanges between the Lycée P. M. Curie and the Marie Skłodowska-Curie School of General Secondary Education in Starogard Gdański in 1978 and 1980.

Unfortunately, the exchanges stopped in December 1981 together the beginning of the Civil War and, therefore, the association could not function anymore as the relations between Poland and France stalled immediately.

But obviously, the families who had hosted Polish students felt frustrated not being able to continue those the extraordinary links created by the exchanges. We did some exchanges with the help of other towns but was not very interesting because there was not a common goal. Those were just trips. We had a kind of nostalgia of what we had experienced before because, as stated earlier, we missed the already created bonds and, obviously, we hoped that it could start again.

How the Association Started Again in 1987

It was in June 1987 that a group of people (of both Polish and French origin) decided to bring the association back to life. It was a great opportunity to have this very dynamic group to start it all again. And due to a strange coincidence, a young student from Kortowo (he took part in the exchange in Starogard in 1980) rang us up in 1987 asking if we could organize a concert for the *Kortowo* folkloric group. Naturally, we had no idea how to manage that kind of event, we had no knowledge

who to ask, where to go, and so on. Yet finally, we did it with the help of the Festival DARC: it was a high step to make. The group from Kortowo gave us the opportunity to have a glimpse at the students' life.

An Important Event Opening the Door

We had a goal to achieve and, in a way, to stick to our statutes: it was to present Poland as an interesting country with interesting traditions, not only folkloric but also musical and cultural ones. We broadened the scope of our actions and, as we were members of the National Association France-Pologne, we met different people who helped us in being invited to Poland in 1988, so that we could meet important people, mostly owing to M. Teresiak, who was the president of the Poland-France Association in Olsztyn. We invited the *Kortowo* group in 1988 and the most important event for the Association took place in 1989: the Committee of the Fair in Châteauroux wanted to have the common fair with Poland as general topic. They asked the association to organize a lot of activities within the fair: folklore events, craftsmen's works, a restaurant. And we had a precious ally with M. Teresiak who found a lot of different people from Olsztyn and the region to make the fair interesting and pleasant. Therefore, this event gave us the opportunity to present Poland, its history and its important people using slides, etc.

14.1.2. The Changes

The Work to Make Us Seen

A folkloric group from the department was invited to Olsztyn and we were accommodated at the Music School, which was very interesting, as we established contacts with the head of the Music School. Obviously, the musicians from the Music School came to Châteauroux and a French orchestra went to Olsztyn and had concerts at different places of the region as well as in Gdańsk.

With people, ordinary and responsible ones, we were accepted by different levels of the society. And it was due to those facts we could start negotiations for twinning towns. We were satisfied that the association was perceived as reliable and trustful one both in France and in Poland.

The Work on Creating New Links

The main interest was to bring Polish people to France so that they could learn our way of life and take French people in Poland so that they could appreciate their kindness.

We were working on two levels, organizing concerts (called *thé dansants* in France), bringing exhibitions to schools of primary and secondary education, and, at the same time, making the association known to the authorities that were in charge of the education and of the whole towns.

All the time was devoted to bringing people to realize that the country, which was considered an Eastern country, was a country where people of science, music, art, and sport live.

The Ideas Become Specific

It was a long uphill road but the results were important. First: twining the cities of Châteauroux and Olsztyn in 1991.

1992: twining the Professional Lycée in Châteauroux and the Secondary School of Economic Education in Olsztyn.

Then, we had to overcome a very important problem: making the mayors of three small towns work together. M. Teresiak helped us a lot; another person who as helpful for us was Ewa Wrochna as she spoke French.

We managed to make the Polish and French mayors meet and sign a document in 1994, which was after two years of negotiations.

2000: twining between Nidzica and Buzançais – Sainte-Gemme

2002: twining between Dobre Miasto and Montierchaume

The Development of the Activities

After the signing the documents by the Polish and French mayors, a group of Polish firemen came to the department and invited French firemen so that they could compare their way of work and they have been friends since then. The only obstacle is the number of kilometres between our countries: 2,000, which is too many for some people.

Then a group of teachers came to have a look on how French teachers work. Through Ewa Wrochna, we were lucky to meet M. Sierzputowski, the starost of Olsztyn, which gave us the opportunity to be in touch with the Chamber of Deputies. Meanwhile, we were not without new ideas as we had young candidates of the French Song Contest from Nidzica, because the Lyceum of Nidzica wanted to launch an exchange and that was possible with the Lycée Jean Giraudoux in Châteauroux. We continued by taking exhibitions to different places and we started issuing a small newspaper, which soon became *Le Petit Bavard* or *Gadulka*, and we had soirees with Polish music, or what we call in French *thé dansant* with Polish orchestras. While we were building up relations between small towns in Poland, in 1993, we managed to have a very important exhibition of sacred art coming from Krakow, and M. Sonik, the former journalist of the Free Poland in France and the director of the Polish Institute, came to open the exhibition.

The Help of People Involved in Culture

It was the beginning of a very strong link between various directors of the Polish Institute and our association because for many directors it was very strange to see an association with many French people who worked to create a good image of Poland and acting as if they were Polish. We were a puzzle for them but, anyway, it helped us to make our projects materialize. Those people, M. Sonik, M. Stroziński, a professor of French literature at the University of Toruń, Ms Jadwiga Czatoryska, who was the director of the Polish Institute, when Poland entered the European Community in 2004 and led a meeting in Châteauroux to discuss various events

which were going to take place, helped us a lot in presenting a good image of the association.

We also had an opportunity to give a lot of publicity to Poland with a very colourful booklet. We had been appointed to be the sole organizer of the events taking place in 2004.

And, obviously, it meant we were not only a reliable partner but we also represented Poland for some communities or structures. It did not mean we had a lot of power, it meant people accepted us as full members.

14.1.3. The Cooperation Becomes More Efficient

The First Project for Professional Students

We started with the exchanges in the Professional Lycée to move on to thinking of some professional practice. It was interesting and we tried another project with students of a professional school in catering. They had some French lessons but we had problems with academic years: the French and Polish academic years do not coincide and, unfortunately, we could not continue. That was a great pity.

But the student exchanges between the Professional Lycée in Châteauroux and the Secondary School of Economic Education in Olsztyn continued for ten years. The Secondary School of General Education in Nidzica also continued exchanges with the Lycée Jean Giraudoux in Châteauroux.

Projects that Get People Involved

The first project was focused on agrotourism and, as Poland had just entered the European Community, it was easier to get grants from the voivodship authorities. This meeting was successful, it meant that we could start again with another project: *The Tree as a Way of Life*.

We were careful with the money granted to us; we always gave a proof of the money spent, therefore, we were listened to and we were very happy to know that our projects were well considered. People from the association or from the Polish delegations were very conscientious and everybody wanted to show the best of their personalities.

When People of Intellectual probity Help

One of the main events and people who allowed us to make a very big step is the initiator Stanisław Dąbrowski. He was responsible for forests when we implemented *The Tree as a Way of Life*. And then he changed his job and when we asked him to come to the Open Door event at the Agriculture Lycée, he gave us the name of Joanna Sienkiewicz and she entered our project like a fairy with a magic wand. Owing to her ideas, we could meet a lot of people in a special meeting, and once again, that was a huge step forward. And that was how we could host a very important Polish delegation consisting of forestry engineers, university professors, and directors of parks.



Fig. 14.1. Polish delegation from the voivodship of Warmia and Mazury during the study trip in France, Parc naturel régional de la Brenne, September 2014. Source: D. Chiappero.



Fig. 14.2. Polish delegation and members of the Association France-Pologne de l'Indre during visit in France, September 2014. Source: S. Czachorowski.

14.1.4. Conclusion

Those two people made us start a very important study-trip for a Polish delegation in 2012. Its members were impressed by what they saw. Following the same ideas, a French delegation went on a study-trip in June 2013.

Then, we met the vice-rector who has a clever idea of starting a partnership with a small association and that is how, with joint efforts, we are organizing exchanges for different important structures with very high intellectual capacities.

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14.2. Le rôle des écoles rurales dans la préservation du patrimoine immatériel. Association pour l'éducation des enfants et le développement rural «Wrota» de Lamkowo

Agnieszka Cejmer

(Association pour l'éducation des enfants et le développement rural « Wrota » de Lamkowo)

14.2.1. Introduction

En milieu rural l'école est quelque chose de plus qu'un établissement scolaire. En effet, une telle école a des fonctions multiples: elle constitue le centre de l'intégration, elle est le lieu de réunion des familles; c'est aussi le moteur de développement de la campagne et de ses alentours. Pour les villages isolés du reste du monde, il y en a toujours beaucoup dans la région de Warmie et Mazurie, une école est une fenêtre sur le monde. C'est aussi une source d'espoir et de la motivation pour les pauvres communautés, qui n'ont pas d'autres occasions de prendre part à des événements culturels.

14.2.2. Présentation du Complexe Scolaire Non-Public «Edukacja dla przyszłości» à Lamkowo

Le Complexe Scolaire Non-Public «Edukacja dla przyszłości» («Éducation pour l'Avenir») à Lamkowo a été créé en 2009, quand la commune locale, en raison de l'économie, a décidé de fermer l'école primaire publique. La raison officielle de la fermeture de cette école était le petit nombre des élèves. Vu la situation inacceptable, l'Association pour l'éducation des enfants et pour le développement des zones rurales «Wrota» («La Porte») a été instituée afin d'assurer la gestion du nouveau complexe scolaire.

La continuation d'existence d'une école à Lamkowo était la question de la plus haute importance pour les habitants. Le village visé est l'exemple parfait de ce qu'on appelle un village isolé du reste du monde. N'ayant qu'environ 100 habitants, Lamkowo se trouve à 4 km de la route fréquenté par les bus. À Lamkowo le service

de transport ne fonctionne que deux fois par jour et seulement les jours scolaires (car il s'agit du bus scolaire).

Le Complexe Scolaire Non-public «Edukacja dla przyszłości» se compose de: l'Établissement préscolaire «Warmińska bajka» («Le conte de Warmie»), l'École primaire Franciszek Szczepański et l'École secondaire Gazeta Olsztyńska – cette dernière école existe depuis le 1er septembre 2015.

Établissement préscolaire «Warmińska bajka»

L'Établissement préscolaire «Warmińska bajka» a été fondé sur la réalisation du projet intitulé «Jesteśmy równi, chociaż różni» («Nous sommes égaux, bien que nous sommes différents les uns des autres»). Ce projet fait partie du programme opérationnel Capital humain cofinancé par le Fonds Social Européen. La réalisation du projet durait 2 ans. Aujourd'hui, après la fin du projet, l'établissement préscolaire continue son développement. Au début, en 2009, il n'y avait que 16 enfants, aujourd'hui il y en a 33. Pour la raison du nombre d'enfants relativement grand, les enfants sont divisés en deux groupes d'âge: le premier – 3 à 4 ans, le second – 5 ans.

L'établissement préscolaire offre gratuitement à ses élèves un niveau d'enseignement élevé en bonnes conditions de sécurité. Le développement individuel de chaque enfant, au sein de ses capacités, est assuré par les enseignants qualifiés. L'établissement organise la gymnastique, le cours de rythmique et le cours d'anglais dans chaque groupe. En plus, le support de logopède et de pédagogue est assuré. Les élèves bénéficient des repas gratuits (le petit déjeuner et la soupe) et ils participent gratuitement à des voyages scolaires.

École primaire Franciszek Szczepański

Au début de son activité en 2009, l'école primaire n'avait que 39 élèves. Aujourd'hui (dans la sixième année d'activité), il y en a 78 et cela donne entre 7 et 20 élèves dans une classe.

L'école primaire offre gratuitement à ses élèves l'enseignement au niveau bien élevé et en bonnes conditions de sécurité. Le personnel est bien qualifié – 4 enseignants sont les titulaires de doctorat. Le programme d'enseignement comprend l'apprentissage des langues étrangères – anglais et allemand. Chaque année le voyage scolaire à un pays germanophone est organisé. Afin de permettre à ses élèves la pratique de la langue anglaise, l'école coopère avec l'organisation d'étudiants AIESEC. L'école a accueilli des bénévoles de différents pays étrangers: Roumanie, Ukraine, Egypte, Vietnam, Chine, Turquie et Afghanistan. Grâce à des contacts avec des bénévoles, les élèves ont eu l'occasion d'apprendre la tolérance et le respect de la diversité culturelle.

En plus l'école primaire offre gratuitement à ses élèves:

- le support de logopède, de sociothérapeute et de pédagogue pour les enfants et leurs parents;
- le complet des manuels pour les débutants;
- participation dans les voyages pédagogiques;
- hippothérapie;

- participation dans les multiples projets qui garantissent le développement de talents (plusieurs dizaines de tels projets ont été déjà réalisés);
- la possibilité de développer ses passions dans le groupe folklorique de la danse et de la musique «Mała Warmia» («La Petite Warmie»);
- jeu dans l'équipe de base-ball;
- les repas gratuits (le petit déjeuner et la soupe).

École secondaire Gazeta Olsztyńska

Pour l'instant, l'école secondaire ne comporte qu'une seule classe. Elle a été créée à la demande des parents des élèves, qui ont opté pour l'éducation de leurs enfants près de la maison. L'École secondaire offre gratuitement:

- un niveau d'enseignement élevé (par exemple le cours de sport est réalisé par l'ancien représentant olympique de Pologne dans le volleyball);
- l'enseignements de trois langues étrangères: anglais, français et allemand;
- la participation dans les voyages scolaires;
- la participation dans les projets;
- la possibilité de développer ses passions dans le groupe folklorique de la danse et de la musique «Mała Warmia»;
- les repas gratuits (le petit déjeuner et la soupe).

14.2.3. Développement du Complexe Scolaire Non-Public «Edukacja dla przyszłości»

Dans la phase d'ouverture du complexe scolaire l'Association «Wrota» a reçu de la communauté locale un bâtiment qui n'était pas renové depuis 10 ans. Afin d'améliorer le confort des élèves, l'association dépense chaque année environ 100 mille zlotys (25 mille euros environ) pour les travaux de rénovation et pour l'achat d'équipement. Depuis le début, l'association a effectué des rénovations suivantes:

- le remplacement de toutes les fenêtres;
- l'équipement des salles de multimédia;
- l'achat des nouveaux meubles;
- le remplacement du système de chauffage;
- la reconstruction du toit et du grenier (maintenant la salle des professeurs);
- la reconstruction des salles de bain;
- la construction du trottoir autour du bâtiment.

La commune locale n'est pas obligé d'organiser de transport pour les écoles non-publiques, ce qui a forcé l'achat du petit bus (pour 8 personnes). Pourtant aujourd'hui ce moyen de transport est insuffisant. L'association a donc pris le crédit-bail pour l'autobus à 28 places.

Pour répondre aux besoins des élèves de l'école secondaire, l'association prévoit la reconstruction d'un bâtiment – une vieille grange achetée en 2014 de la communauté locale.

14.2.4. Maintenance du patrimoine immatériel local

Lamkowo et ses alentours sont peuplés par la population d'origines différentes: Polonais, Allemands, Français, Ukrainiens et les autochtones de Warmie. Pour cette raison dès le début du fonctionnement du Complexe Scolaire Non-Public «Edukacja dla przyszłości», l'association est particulièrement attentive à la préservation de l'identité familiale de ses élèves. En même temps, le but de l'association est de présenter aux élèves l'histoire de la région.

En écoutant les histoires d'anciens résidents de Lamkowo, les élèves réalisent les projets qui leur permettent d'approfondir la connaissance de la Warmie et de créer leurs propres contes. Pendant les classes les élèves lisent des contes de Warmie. Certains contes ont été présentés sous la forme d'une pièce de théâtre. Les élèves apprennent les coutumes et rituels de la région (telles que marcher avec Szemel – le cheval blanc – durant le carol). Ils apprennent aussi le patois de Warmie.

De temps en temps les plats régionaux de la cuisine de Warmie sont introduits au menu à la cantine de l'école.

Grâce à la participation dans le groupe folklorique de la danse et de la musique «Mała Warmia», les élèves connaissent les chansons et les danses traditionnelles.

14.2.5. «Mała Warmia»

Le groupe «Mała Warmia» se compose des élèves de l'école primaire (de la troisième jusqu'à la sixième classe) et des élèves de l'école secondaire. Les membres du groupe ont l'occasion d'approfondir leurs connaissances sur la région. Leurs spectacles ajoutent la splendeur aux cérémonies scolaires. Ils performent aussi les spectacles devant un large public, par exemple durant la Fête de la moisson ou d'autres fêtes municipales telles que «Gala Warمیńska», «Targi Chłopskie».

En 2011 le groupe a reçu Le Certificat de la Marque Locale dans la catégorie «Manifestation culturelle». L'activité du groupe contribue à la protection du patrimoine immatériel. Cela donne pour les enfants les fortes racines qui déterminent leurs actions dans la vie adulte.

14.2.6. Conclusion

Notre étude consacrée à la présentation du fonctionnement d'un établissement scolaire en milieu rural, n'est que l'humble voix dans le débat sur la protection du patrimoine immatériel. Notre but était de montrer les aspects pratiques de telle activité – les opportunités en découlant et les problèmes qui en résultent. Nous espérons que ce texte a mis en lumière la question du rôle des écoles rurales dans la préservation de la culture et de la tradition.



Fig. 14.3. Le jeu de la Nativité des élèves de l'école primaire.



Fig. 14.4. Le performance du groupe « Mała Warmia » à l'occasion de la Fête des Mères.

14.3. Hortitherapy without Secrets. Nature and Psychology against Diabetes

Zofia Wojciechowska

(The Hortitherapy Institute)

The First International Conference Cultural and Natural Heritage. Between theory and practice. Material Dimension was an opportunity for me to discuss green work places, to talk about my work place which I created in Mrągowo. As an individual, I was able to take advantage of an EU programme fund designed to support 45+ women in their entering the workforce, which made it possible to start a business in an area of the highest unemployment rate in Poland. That was possible owing to understanding of innovative needs for the development of micro-businesses by the Poviats Employment Agency (PEA). It is a difficult undertaking, as public funds are subject to a number of clauses and restrictions. It was a huge achievement to convince the PEA staff that investment into the area of innovative activities by a businesses based on cultural and natural heritage was a right direction to take. It required submitting of many opinions and recommendations and, putting it simply, it was a very difficult process indeed. And it should be added that an opinion by the local government authorities based on documentation and strategic developmental plans for Warmia and Mazury made available by the Mrągowo Promotional Unit contributed to the establishment of the Mazury for Diabetics programme. I have proposed that programme for discussion at the conference as this forum provides a perfect platform to discuss developmental problems and real support making small, yet innovative, businesses function. Our region requires work to be done at basic level of ordinary people. The economic situation in Warmia and Mazury, where everybody who wants to work within an innovative framework needs a consolidation of communities around the idea of including cultural and natural heritage into their service packages, e.g. health- related tourism.

The Hortitherapy Institute invites you to attend a series of courses and workshops within the frames of ‘Hortitherapy without Secrets – Nature and Psychology against Diabetes’.

The courses, having a module format held in small groups include topics such as modern diabetes therapy using neurolinguistic programing methods as well as practical motivation psychology and persuasion combined with physical activity supported by hortitherapeutic activities and a modern diet.

The basic premise of the training is a medically proven principle that the main therapy method for diabetes, both type I and II, are movement, i.e. physical activity, and diet combined with controlling the body weight and other body parameters.

In order to carry out these tasks effectively an adequate psychological preparation is required, which on the one hand requires the ability to effectively persuade and motivate both by therapists as well to build proper attitudes within the patients’ families (*Diabetes – we’re going to manage*) and in the patients themselves (*Diabetes – it can be managed*).

Additionally, the training organized by us provides some examples of health-oriented physical exercise and activities (also hortitherapy) and health-bringing, as well as attractive nutrition. In general, the training idea can be summed up in the slogan: *Diabetes is not a life sentence, you can live with it*. What makes an important element of the training is a healing contact with nature implemented through hortitherapeutic activities. That contact with nature is an important innovation in the treatment of diabetes. Another part of the training (implemented when needed) is promoting and teaching healthy lifestyles as a form of diabetes prevention.

Our work is based on active training methods, different for three groups of participants: patients, families and therapists.

Diabetes is one of the major health problems in the modern world. In Poland, the situation is serious as well: nearly three million people suffer from it. Thus, prevention of diabetes is becoming one of the basic conditions for a healthy life of people in Poland. Every method seems good. The idea to combine psychology, hortitherapy, and classic medicine is an innovative approach to the problem of diabetes; it is a method of prevention and at the same time a method of treatment.

Creating a good atmosphere and greater openness to medical treatment increases the effectiveness of prevention and treatment, and therefore the mentioned combination of hortitherapy, psychology, and medicine is an excellent way to deal with diabetes. In order to try and see how modern diabetes therapies work, it is very important to pass information on using innovative methods such as a music therapy as performed by Pro Musica Antiqua group.

We invite you to join our courses – Zofia Wojciechowska (M.A.), Katarzyna Kowalczak (PhD. Eng.) and Krzysztof Mika (journalist).

Our work is based on research conducted by scientists and experts from the Centre for Research on Cultural and Natural Heritage at the University of Warmia and Mazury in Olsztyn, the MEDINA NZOZ Private Health Care and the *Diabetyk* magazine.

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14.4. Préservation des ressources naturelles dans les parcs paysagers de la Poméranie, Cujavie et Warmie-Mazurie devant la pression touristique excessif et incontrôlée

(Marzena Burzych)

(Fondation de la Protection de Grands Lacs de Mazurie)

Au Nord-Est de la Pologne se trouve une région exceptionnelle très boisée qui se caractérise par des territoires variés où des lacs reliés par de canaux et des rivières font de grandes croisières lacustres. La région de Warmie-Mazurie est l'une de plus visitées de la Pologne en toutes saisons. La Fondation de La Protection de Grands Lacs de Mazurie en coopération avec les Parcs Paysagers de Warmie-Mazurie a

préparé un projet concernant la préservation des espèces et leurs habitats. Ce projet a été mis en oeuvre dans les années 2012–2015 et consistait en création et modernisation de la petite architecture touristique pour gérer les visites de touristes sur les terrains de valeur naturelle unique.

Dans le cadre de ce projet on a planifié le renouvellement et la construction: des sentiers de la nature, pistes cyclables, sentiers historiques, sites de détente, panneaux éducatifs, miradors et des guets permettant l'observation des habitats des espèces d'animaux protégés et des pontons donnant l'accès aux endroits inaccessibles. Pour la construction des bâtiments et dispositifs touristiques on n'a utilisé que de matériaux naturels respectueux de l'environnement.

Grâce à cette nouvelle petite architecture touristique on a limité le nombre des visites aux endroits indiqués, en permettant en même temps un contact plus proche de l'homme à la nature.

Sur des terrains préservés on a réussi à éliminer ou bien limiter la plupart des effets négatifs d'activité humaine. Mais en même temps il est impossible de les interdire au tourisme. Leurs valeurs naturelles uniques et bien préservées attirent de plus en plus de touristes. Ceci détermine le trajet des randonnées. Ces visites sont souvent néfastes pour la nature. Les contrées naturelles les plus précieuses sont particulièrement sensibles aux influences négatives du tourisme. Il faut donc réfléchir comment créer le tourisme favorable au milieu naturel. Comment prendre en compte les besoins de son progrès et tout en le préservant des désavantages le rendre accessible? Proposer dans les offres touristiques celle d'éducation concernant le milieu naturel ainsi que mettre à la portée les contrées moins sensibles et plus tolérantes aux changements: voici l'une des propositions. Il est très important que le touriste en profitant de la beauté de l'environnement sache en profiter convenablement et passer son temps libre d'une façon agréable et profitable pour lui-même et la nature. «Préservation de ressources naturelles dans les parcs paysagers de la Poméranie, Cuyavie et Warmie-Masurie devant la pression touristique excessive et incontrôlée» c'est le projet de plusieurs régions. Les parcs paysagers situés en Warmie et Mazurie y participent, mais leurs étendus touchent la Poméranie et la Cuyavie. En réalisant ce projet on a mis de l'ordre entre le mouvement touristique et la protection du milieu naturel. Les circuits et sentiers protégés mis à la disposition des touristes permettant l'accord entre les exigences de la protection de la nature et le but du tourisme naturel. Ceci assurera la sauvegarde des habitats et des espèces les plus précieuses et menacées dans les contrées Natura 2000, entre autres: butor étoilé, pygargue, busard harpaye, marouette poussin, martin-pêcheur, loup, Liparis de Loesel, tourbières hautes et transitoires et marais d'Europe Centrale et subcontinentale.

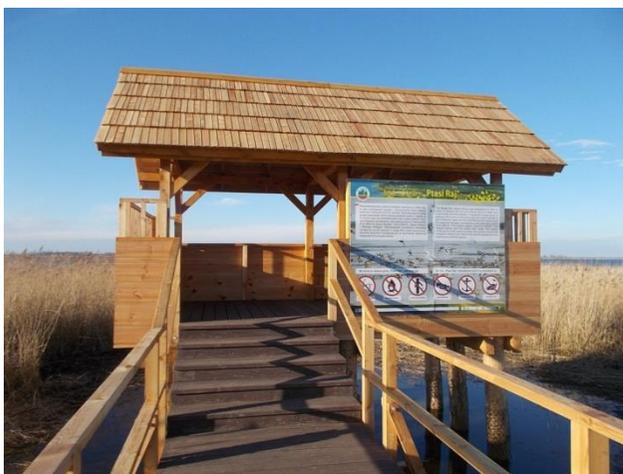


Fig. 14.5. Poste d'observation dans le refuge d'oiseaux – Baie d'Elbląg.

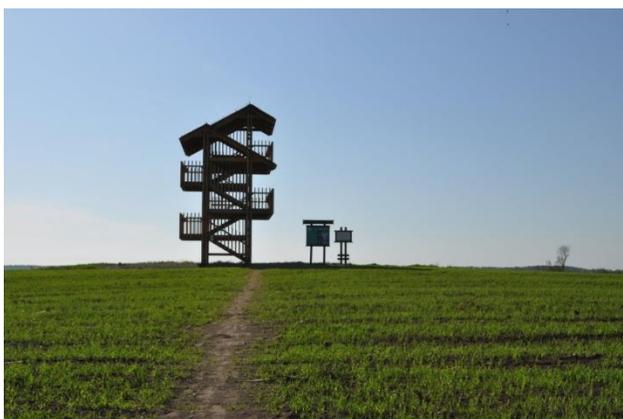


Fig. 14.6. Miradors au bord du lac Łukajno – Parc Paysager de Mazurie.



Fig. 14.7. Mirador situé au point le plus élevé des collines Wzgórza Dylewskie.

Dans le cadre de ce projet on a tracé des nouveaux sentiers et trajets touristiques, ceux déjà existants ont été renouvés et balisés. On a construit des estacades, des tours d'observation (miradors) et des guets permettant l'observation de demeures des espèces d'animaux protégés. On a monté aussi des pontons donnant l'accès aux endroits inaccessibles. Les valeurs historiques et culturelles ont enrichi l'offre touristique. Dans la construction et le montage de ces dispositifs touristiques on a utilisé des matériaux propices pour le milieu naturel.

Ce projet a été réalisé sur les terrains de huit parcs paysagers de voïvodies de Warmie-Mazurie et de Cuyavie-Poméranie:

Dans le Parc Plateau d' Elbląg on a tracé le sentier éducatif „le Paradis des oiseaux” aboutissant à la réserve la Baie d' Elbląg. L'estacade sur la Lagune de la Vistule se termine par une terrasse avec le mirador d'observation des oiseaux.

Dans le Parc paysager de Mazurie on a renouvé 3 miradors d'observation des oiseaux et le ponton sur le lac Łuknajno. Les estacades, pontons paysagers et sentiers ont été modernisés dans les réserves naturelles de Zakręt, Królewska Sosna et Krutyń.

Dans le Parc paysager de la forêt vierge de Romincka on a révalorisé le parc du palais à Bludzie, et on a renouvé les miradors d'observation à Będziszewo et à Ostrówek.

Dans le Parc paysager à Welsk on a tracé les sentiers éducatifs; dans la réserve Piekiełko et le village Murawki on a tracé le sentier à proximité des tumulus historiques appelés „kourgans”. On a construit des miradors d'observation près des réserves des lacs Neliwa et Ostrów Tarczyński ainsi que l'estacade pour les touristes en kayacs sur le lac Lidzbarskie.

Dans l'ensemble des Parcs paysagers de Pojezierze Iławskie et Wzgórza Dylewskie on a tracé plusieurs kilomètres des trajets historiques intéressants et naturelles, on a construit des miradors, pontons, abris.

Dans le Parc paysager Górznieńsko-Lidzbarski on a tracé le sentier touristique „les Sources de Brynica”.

Dans le Parc paysager à Brodnice on a construit le mirador d'observation près de la tourbière périodiquement inondée permettant l'observation ornithologique.

En réalisant des travaux de construction sur les terrains naturels on a minimalisé l'influence négative sur la nature. On les a planifié en prenant en compte toutes les conditions d'environnement: localisation détaillée, détails techniques du projet, délai et façon de la construction, degré d'ingérence dans le milieu aquatique et terrestre. Avant tout on a pris en considération le pouvoir absorbant de touristes concernant les habitats des espèces sensibles à la présence de l'homme. Le problème du mouvement excessif et immodéré provoque les pertes de la richesse du milieu naturel. En réalisant les investissements du projet on a pris en considération le milieu naturel existant et la possibilité de minimiser l'ingérence dans leur transformation. Les travaux d'investissement ont été fait hors de saison de couvain. L'opinion du Directeur Régional de la Protection de la Nature a été positive.

Le Fonds Provinial de la protection du milieu naturel et la gestion hydraulique d'Olsztyn a initié le projet, en coopération avec la Fondation, les Offices des

Maréchals de voïvodies de Warmie-Mazurie et de Cuyavie-Poméranie ainsi que les parcs paysagers. Grâce à cette vaste coopération l'obtention de fonds européens a été assez facile. La Fondation avec les huit parcs paysagers a rédigé et déposé la demande de financement en devenant le coordinateur et le bénéficiaire du projet. La demande a été vérifiée trois fois pendant un an et a obtenu la bonne note au concours. Le projet a été placé troisième sur 74 déposés en Pologne. Il existait aussi la possibilité d'obtenir le financement auprès du Fonds National de la protection du milieu naturel et la gestion hydraulique. Les contrats signés d'un montant de presque 3 mln zł ont permis l'obtention de 100 % de financement. On a obtenu de la part de l'Union Européenne le financement dans le cadre du priorité V du Programme Opérationnel l'Infrastructure le Milieu Naturel. L'objet de subvention dans le cadre de ce financement est, avant tout, la protection de la nature sur les terrains protégés, dont l'activité afin de limiter la dégradation du milieu naturel ainsi que la perte d'abondance de diversité biologique. Les activités liées à la protection des espèces et des demeures des espèces dans le cadre Natura 2000 sont prioritaires.

Sans nous vanter de ce succès commun nous invitons à visiter des sites exceptionnels de Warmie, Mazurie, Poméranie et Cuyavie.

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