

CULTURAL ROUTES OF THE COUNCIL OF EUROPE IN POLAND



Ministry of Culture and National Heritage
Republic of Poland

PROGRAMME

WEDNESDAY, 20 SEPTEMBER

09:00–12:30 Registration of Forum participants

11:30–14:30 Guided tour of the City of Łódź Museum and the Factory Museum (prior registration required)

14:00–16:00 Registration of Forum participants (continued)

15:00–16:00 Refreshments

16:00–18:30 OPENING CEREMONY OF THE ANNUAL ADVISORY FORUM:

- Greeting;
- Opening speech: The social dimension of cultural routes;
- High-level dialogue: Building European identities on the foundations of freedom and solidarity; Admission of new members of the Enlarged Partial Agreement on Cultural Routes, 2023.
- The 2023 “Council of Europe Cultural Route” certificate award ceremony.

19:00–21:30 Welcome dinner at the EC1 Łódź – City of Culture – The Science and Technology Centre

THURSDAY, 21 SEPTEMBER

08:30–09:00 Registration of participants (continued)

09:00–09:15 INTRODUCTION TO THE 12TH ANNUAL ADVISORY FORUM

09:15–09:30 Speech: Post-industrial heritage and its importance in shaping European cultural identity

09:30–12:00 GENERAL SESSION 1: Protecting and revitalising Europe’s post-industrial heritage

10:30–11:00 Coffee break

12:00–13:00 THEMATIC SESSION: Recommendations for rebuilding and reconstructing Europe’s cultural heritage in the wake of conflicts and disasters

13:00–14:30 Lunch

14:30–17:00 GENERAL SESSION 2: A new approach to getting involved in cultural heritage: The example of the Council of Europe Cultural Routes

15:30–16:00 Coffee break

18:00–21:30 Cultural event in Łódź City Culture Park and a gala dinner at the Central Museum of Textiles

FRIDAY, 22 SEPTEMBER

08:30–11:00 Tour of the “Underground Cathedral” (prior registration required, tour divided into groups with marked entry time)

10:00–11:30 B2B SESSIONS: EPA member states/Council of Europe Cultural Routes representatives (prior registration required)

10:00–11:30 Refreshments

11:30–11:45 Speech: The role of cultural routes in building societies conducive to integration

11:45–13:00 GENERAL SESSION 3: Current practices and new trends in promoting the Cultural Routes of the Council of Europe

13:00–14:30 Lunch

14:30–15:40 SPECIAL SESSION: Presentation of candidate routes for 2023–2024 certification

15:40–17:20 DISCUSSION PANEL: Examples of creative and innovative best practices implemented by the Council of Europe in its Cultural Routes

17:20–18:00 CLOSING CEREMONY

- “Best Practices of the Cultural Routes of the Council of Europe” Awards Ceremony
- 2023 “Cultural Routes of the Council of Europe” Certification Ceremony
- 2024 Annual Advisory Forum Host Presentation (Visegrád, Hungary, date to be confirmed)
- 2024 Training Academy Host Presentation

19:00–22:00 FAREWELL DINNER AT THE HOTEL VIENNA HOUSE ANDEL’S ŁÓDŹ



Dear Sir or Madam,

Cultural Routes of the Council of Europe is the oldest and most important initiative of the Council of Europe in the area of culture. Poland joined the programme in 2017, wishing to intensify its co-operation with the other countries determined to nurture common European values – human rights, respect for cultural diversity and mutual comprehension. It is with pride and joy that in 2023, we welcome the 12th Annual Advisory Forum on Cultural Routes of the Council of Europe in Łódź.

The value of the Routes lies not only in promotion of sites of importance for our common European identity, but also in being a cooperation platform for those who commune with that heritage on an everyday basis – researchers, conservators, and, last but not least, members of local communities.

The topic of this year’s forum: Cultural Routes – social and creative dimensions of cultural heritage in the post-industrial perspective is extremely important for plenty of European countries which find in the – not always easy – experience of post-industrial space an added value for the development of local communities and for their domestic culture.

It is not by coincidence that Lodz became the venue of the event. The city, founded exclusively for industrial purposes, has been forging for itself a brand new, unique identity within the recent years. It would not be happening if it were not for a creative transformation of its post-industrial heritage. With its revitalized post-industrial buildings and dynamic development of creative industries, Lodz has been offered unmissable development opportunities.

This description of Polish sites on the map of Cultural Routes of the Council of Europe has been published on the occasion of that important event. We hope that apart from being a souvenir, it will also encourage you to set off on one of the described trails!

Piotr Gliński

Minister for Culture and National Heritage

CULTURAL ROUTES OF THE COUNCIL OF EUROPE RELATED TO POLAND

European Route of Industrial Heritage



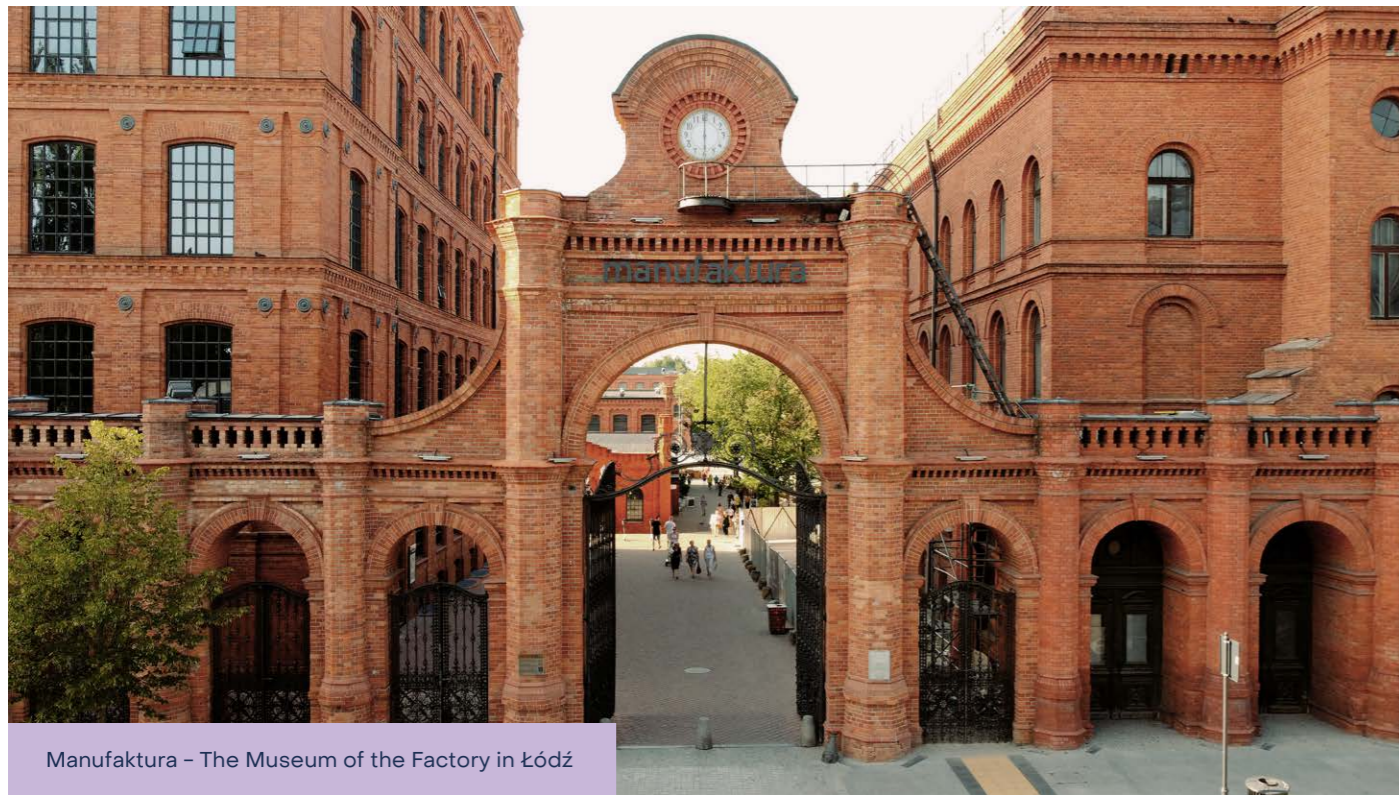
Industry, which has been evolving since the industrial revolution, is of fundamental importance to the economic, social and cultural changes that have been taking place in Europe since the 18th century. Long neglected 'monuments' or 'objects' (i.e. historic industrial and technological sites and facilities) have now become the centre of attention as material evidence of human progress. These sites and facilities are as valuable as they are difficult to preserve, protect, and make accessible. The pro-

posal to create a Europe-wide network to promote the continent's historic industrial heritage and build a tourism brand around it was first raised in 1999. And so the creation of the European Route of Industrial Heritage (ERIH) began. The network is currently managed by the ERIH Association, which brings together over 300 members from dozens of countries. The ERIH is now one of the most systematically laid out and best managed cultural routes in Europe. It is a theme route that spans several countries and which is focused on monuments that document the industrialisation of Europe.

The structure of the route constitutes an extensive network of over 100 'anchor points' (i.e. sites that stand out by virtue of both their certified quality and their preparedness to service tourist traffic) and their associated regional facilities. The concept behind the route is additionally supported by 16 regional and theme routes (with 44 subcategories). This structure links more than 2,200 European industrial heritage sites.



The IGNACY Historic Mine in Rybnik



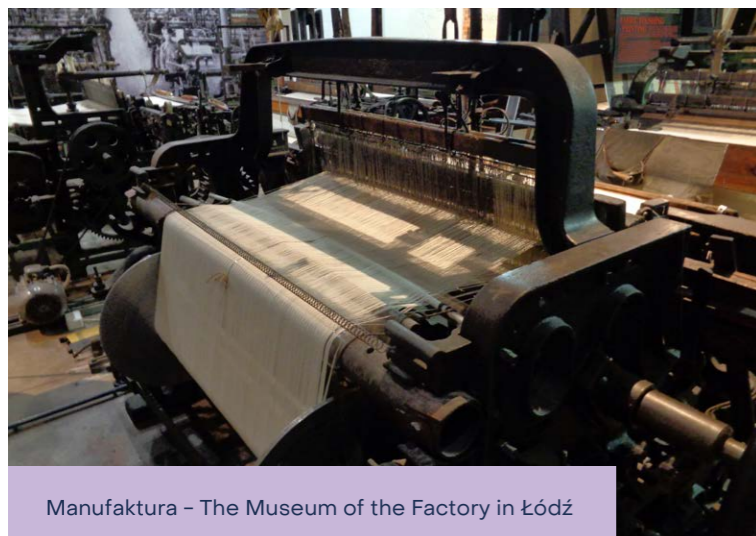
Manufaktura - The Museum of the Factory in Łódź

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The website: <https://www.erih.net/> is its primary source of information. The huge variety of objects along the route is striking. These consist of industrial and post-industrial landscapes, historic industrial complexes, individual plants, works of engineering, and museums of industry and technology, and are distributed among the 28 countries that make up the Route. ERIH was certified as a Cultural Route of the Council of Europe in 2019.

This certification was renewed in June 2023. In justifying its decision, the COE stated: 'The history of the industrialisation of Europe is an essential part of our European heritage, shaping our continent's history, landscape and the lives of Europeans for the last 200 years since the industrial revolution. Today, thousands of historic industrial sites, monuments and museums bring this shared period of European history to life.'

Poland actively participates in making the idea of the European Route of Industrial Heritage a reality. Our country has 7 anchor points, one regional route, and several facilities associated with these routes.



Manufaktura - The Museum of the Factory in Łódź

Mines and breweries

The anchor points of the Route in Poland are: the Historic Silver Mine in Tarnowskie Góry (a UNESCO World Heritage Site), the Historic Guido Coal Mine in Zabrze, Manufaktura in Łódź, Exploseum in Bydgoszcz, the Tyskie Brewing Museum in Tychy, the Żywiec Brewery Museum, and the Old Mine Science and Art Centre in Wałbrzych. The Silesian Route of Monuments of Technology, which was established in October 2006 as a motor tourism theme route, is closely related to the structure of the Route, which includes over forty monuments connected to the traditions of mining, metallurgy, energy production, rail transport, communications, water supply, and the food industry. The sites that are listed in the links on the route's official website, but which are not part of the ERIH structure, are the Kraków, Wrocław, Warsaw Wielkopolska industrial heritage trails, and the TeH2O: Bydgoszcz Water, Industry and Craft Trail. The region of Silesia hosts an annual festival of technical monuments, closely associated with the functioning of the route, known as the In-

dustriada. The festival, now in its 14th year, is very popular with the public. It is being held in June this year. The events are being coordinated by the Coal Mining Museum in Zabrze, which also coordinates the Silesian route of technical monuments.

The major processes that shaped European industry occurred in Poland in the 19th and 20th centuries. During the industrial revolution, mining and heavy industry were developed, housing estates built, factory towns established, transport improved, and landscapes transformed on a large scale.

The influence of the different political and economic systems on the territory of present-day Poland during the period of industrialisation has bequeathed a rich and diverse hoard of monuments of this category. This richness is confirmed by the number of industrial monuments on the UNESCO World Heritage List. No fewer than 47 ERIH industrial heritage sites have qualified.

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The Żywiec Brewery Museum



The Museum of Metallurgy in Chorzów

Polish industrial UNESCO sites include: prehistoric striped flint mines in Krzemionki Opatowskie, museumised salt mines in Wieliczka and Bochnia, which date back to the Middle Ages and operated until 20th century, and lead, silver and zinc mines, together with a groundwater management system, in Tarnowskie Góry. Efforts are underway to have the paper mill in Duszniki and the Gdańsk Shipyard added to the UNESCO List. Applications on behalf of the Augustów Canal, the Elbląg Canal, the wooden radio mast in Gliwice, the chain bridge in Ozimek, the oil mine in Bóbrka, and the factory settlement in Żyrardów are also being considered. Plans to exhibit the monuments of industrial Łódź and the coal mining heritage of Zabrze are being discussed.

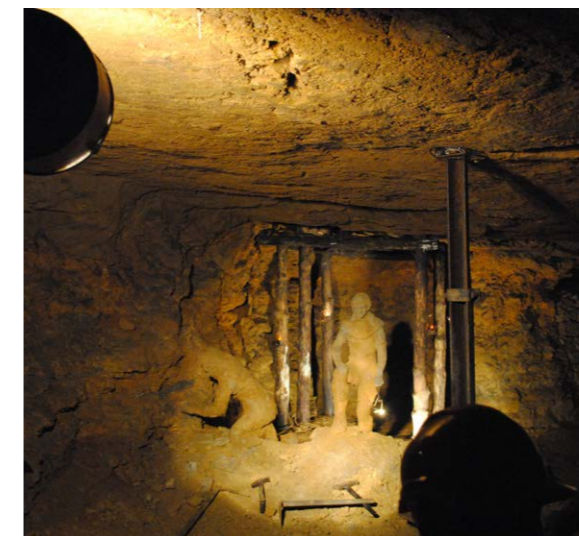
These efforts are clearly intended to develop and strengthen the promotion of Poland's industrial heritage. Nevertheless, the route currently functions on the basis of anchor points. These not only guarantee that industrial topics are presented in appealing ways, but also act as institutions that coordinate activities along the route.

Polish anchor points

The historic **Silver Mine in Tarnowskie Góry**, together with the Black Trout Adit (a UNESCO World Heritage Site), present the heritage of ore mining, which was stepped up in the 18th and 19th centuries after the introduction of an innovative drainage system. The facility is managed by the Tarnowskie Góry Land Lovers' Association, a non-governmental organisation.

The historic **Guido Coal Mine in Zabrze**, which is part of the Coal Mining Museum in Zabrze, together with the 'Queen Luiza' Mining Heritage Park, the unique Main Key Hereditary Adit, and a school mine from the People's Republic of Poland (i.e. communist) era, form a unique complex that documents the beginnings and subsequent development of coal mining in Central Europe up until the second half of the 20th century and details the peculiarities of the socialist economy. The museum coordinates, documents and researches Silesia's technological and industrial heritage.

The next anchor point, **Manufaktura in Łódź**, is a completely different place. This is an example of converting a post-industrial complex and assigning it a new role, while respecting its historic value and grasping its industrial legacy. The Izrael Poznański Factory complex in Łódź was designed by Hilary Majewski and built in 1872-1892.



In its day, it was one of the most rapidly developing textile factories in Europe, and primarily processed cotton. The conversion was carried out in 2002-2006. It is one of the boldest examples of comprehensively revitalising a complex of post-industrial monuments in Poland.

Another anchor point is the **Exploseum**, a branch of the Leon Wyczółkowski District Museum in Bydgoszcz. It was originally the DAG-Fabrik Bromberg and was built in 1939-1945. The complex was a German arms factory owned by Dynamit Nobel AG. This firm carried on the activity of the company that Alfred Nobel founded in the 19th century. Although, difficult to adapt and maintain, the building has become a great regional tourist attraction and is an important link in interpreting 20th-century history.

Other anchor points are related to the food industry. The **Tyskie Brewery in Tychy** and the Żywiec Brewery Museum in Żywiec are housed in their original buildings, which date from the 19th and early 20th centuries. Traditional industrial brewing is presented in a modern way. By way of contrast, the **Old Mine Science and Art Centre in Wałbrzych** combines the functionality of a museum with that of an active art and science centre, which acts as a local government cultural institution. The institution is located on the site of the former 'Julia' ('Thorez') Coal Mine. The revitalisation required 4.5 ha of the mining



The Historic Silver Mine in Tarnowskie Góry

area of the largest mine in Wałbrzych. The core of the collection comprises large mining machinery and appliances. In addition to the museum staff, former mine workers act as guides. This is considerably important for the authenticity of the information being conveyed and for the continuation of the industrial tradition of the place.

Facilities in more relaxed settings

The Polish stretch of the ERIH has examples of various industries and different scales of production. There are small facilities, such as the **Museum of Bread, School and Curiosities in Radzionków**. Anything and everything needed to produce bread throughout history is exhibited here. There are also complexes that were among the largest and/or most productive in Europe in their heyday. These include the factory settlement and the textile factory complex in **Żyrardów**. This is an

example of a 19th-century city built 'in cruda radice'. The settlement accompanied the construction of a linen textile factory. By the turn of the 20th century, it was one of the largest linen factories in the world.

Despite the increasing awareness of the attractiveness and value of our industrial and technological legacy, much still needs to be done to preserve and promote this type of historical heritage. Łódź could serve as a 'training ground'. There were model implementations and revitalisations, but there were many challenges too. Łódź is an industrial city, famous for its textile factories, that grew spontaneously in the 19th century.

The city, which in the 1820s was still a small settlement with a population of about 800, grew to be one of the largest cities in Poland in the 20th century as a result of turbulent industrialisation. It is now part of the ERIH.



The Museum of Bread, School and Curiosities in Radzionków

As discussed above, the ERIH anchor point in Łódź is Manufaktura – Izrael Poznański's former textile factory complex. However, this is not the only Łódź object on the route. Another is the revitalised EC1 power plant. This is the multi-building complex of the former municipal power supplier. The plant was established in 1907 and was the city's major heat and power generator until 2000. Once production was shut down, the complex was transformed into a modern cultural centre, with the assistance of EU funds.

The facility houses a Science and Technology Centre with thematic presentations on energy processing, the development of knowledge and civilisation, and an 'empirical zone' that demonstrates interactive experiments in such fields as acoustics, electromagnetism, optics and radioactivity. This is another example of a successful revitalisation of a vast complex, in which buildings and infrastructure have been preserved intact or carefully restored; this time enabling the presentation of the historic EC 1 power plant.

Łódź's supply of technical and industrial monuments is obviously not limited to these places. These are merely a showcase intended to encourage more thorough exploration. The local cultural heritage trails can be of assistance here.



The Kraków Saltworks Museum in Wieliczka. A fragment of the permanent exhibition at the Kraków Saltworks Museum in Wieliczka. The exhibited equipment for horizontal and incline transport presents methods of delivering excavated material.

The Łódź Industrial Architecture Trail has been going since 2009. It features the 27 most interesting and significant buildings related to the industry of the city (<https://ptsmłodz.pl/szlaki-turystyczne/>).

Another worthy recommendation is the Łódź Technical Monuments Trail. This was created on the basis of an inventory of the city's technical monuments that was carried out on the initiative of the Municipal Conservator of Monuments in 2015. The trail includes 26 landmarks within the city limits – places and equipment that now are relics of bygone engineering (<https://uml.lodz.pl/dla-mieszkanow/zabytki/dziedzictwokulturowe/szlak-zabytkow-techniki/>).

An important centre for research and documentation of industrial heritage on a supra-regional scale is the Central Museum of Textiles in Łódź, whose head office is located in the 'White Factory' – a 19th-century textile factory founded by Ludwik Geyer (<https://cmwl.pl/public/>).

Finally, it should not be forgotten that it was scholars from Łódź who directed Polish research on 19th-century architecture (art historian Krzysztof Stefański) and industrial heritage (architect Bartosz M. Walczak).

OTHER CULTURAL ROUTES OF THE COUNCIL OF EUROPE

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Santiago de Compostela Pilgrim Routes

The network of pilgrimage routes to Santiago de Compostela has played a significant role in the culture and identity of Europe since the Middle Ages. It should therefore come as no surprise that the Council of Europe, with the Santiago de Compostela Declaration of 23 October 1987, came up with the idea of establishing European Cultural Routes. At the same time, the route leading to Compostela was designated a reference point and a prototype for future projects. Pilgrimage routes leading 'from the threshold of the house' to the grave of St. James (Santo Iago) in Compostela in Spanish Galicia connected the furthest corners of Europe. Like a bloodstream, dozens of local routes feed into the main walking routes. These are all linked to the ancient Via Regia (Royal Highway), which connects the east of Europe with its south-western end. They are also linked to

the main pilgrimage routes leading from France, Portugal, Germany and the Spanish provinces. In its appraisal, the Council of Europe wrote: 'For centuries, pilgrims could discover new traditions, languages and ways of life and return home with a rich cultural background that was rare at a time when long-distance travel exposed the traveller to considerable danger. Thus the Santiago routes serve both as a symbol, reflecting over one thousand years of European history, and as a model of cultural cooperation for Europe as a whole.' In recognition of the exceptional universal value of the pilgrimage route, for which there is substantial evidence on the ground, the St James Way was entered on the UNESCO World Heritage List in 1993. After adding extensions to the entry in 1998 and 2015, it now operates under the name Camino Francés and Routes of Northern Spain and covers about 2,200 km of historical trails.

The cultural route of the Council of Europe is currently co-created by eight countries, including Poland. Poles have participat-



Saint Jacob's Church in Toruń

ed in the pilgrimage to Compostela since the Middle Ages. The names of eminent pilgrims are recorded, and old Polish travel accounts are known. The delineation of the St. James Way in Poland as part of the European El Camino de Santiago network, and the marking of it with the symbol of the St. James Shell (Scallop Shell) began in 2004. We currently have nearly 6,000 kilometres of it in Poland. These trails recreate the routes of ancient pilgrimages.

The historic churches of St. James are milestones on the Polish routes. One of the architectural pearls that can symbolize the Way in Poland is the Church of St. James the Apostle in Toruń. Its Gothic architecture dates back to the 14th and 15th centuries, and the wealth of architectural forms, furnishings and details make it one of the most impressive churches in the region.

The Polish St. James Way network connects the borders of Poland with Lithuania (via a

Polish Road called Camino Polaco), Ukraine (via the historical Via Regia), Slovakia (via the Beskid Way of St. James), the Czech Republic (via the Beskid Road and the Kłodzko, Nyska and Żytawska Way of St. James), Germany (via the Lower Silesia Way of St. James, the Via Regia, and the Lubuska and Pomeranian Way of St. James) and with Russia's Kaliningrad Oblast (via the Pomeranian Way of St. James). More information about individual roads is available at www.camino.net.pl.

The Hansa

The Hanseatic League was a network of merchant guilds that grew into an association of cities that aimed to optimise the terms of trade in northern Europe. The Hanseatic League enjoyed its greatest economic and political triumphs between the 13th and 17th centuries. The de facto capital of the union was Lübeck, although Gdańsk occupied an important place. The scope of the League's activities went far beyond its initial sphere of interest, viz. the Baltic Sea basin. Nor was

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The Main City Hall in Gdańsk

the Hanseatic League limited to the maritime trade that connected German cities, Scandinavia, the Netherlands, and the British Isles. It included such cities as Kiev, Kraków and Wrocław. About 225 European cities found themselves in a historical relationship and special economic union with the Hanseatic League. Currently, the route brings together 190 cities from 16 countries. It is not linear, but designed to encourage people to visit individual cities whose ties to the Hanseatic League have left permanent cultural traces.

The Council of Europe certified the route in 1991, noting that: 'All of the current 190 Hanseatic member cities share the same democratic rights and the same core European values; free trade, free movement and protection of citizens. (...) this network represents an important means of peaceful and respectful co-existence. In addition, the Youth Hansa initiative brings together young people from the Hanseatic cities, so as to transfer these values to the next generation'.

Twenty-two Polish cities have connections with the Hanseatic League. The cities of Pomerania, Warmia and Masuria dominate, but Silesia and Kraków (the former capital) have not been left out. The Polish leg of the route has the following stops: Białogard, Braniewo, Chełmno, Darłowo, Elbląg, Frombork, Gdańsk, Goleńów, Koszalin, Kołobrzeg, Kraków, Kwidzyn, Lębork, Malbork, Olsztyn, Stargard, Strzelce Opolskie, Sławno, Słubice, Słupsk, Torun, and Wrocław.

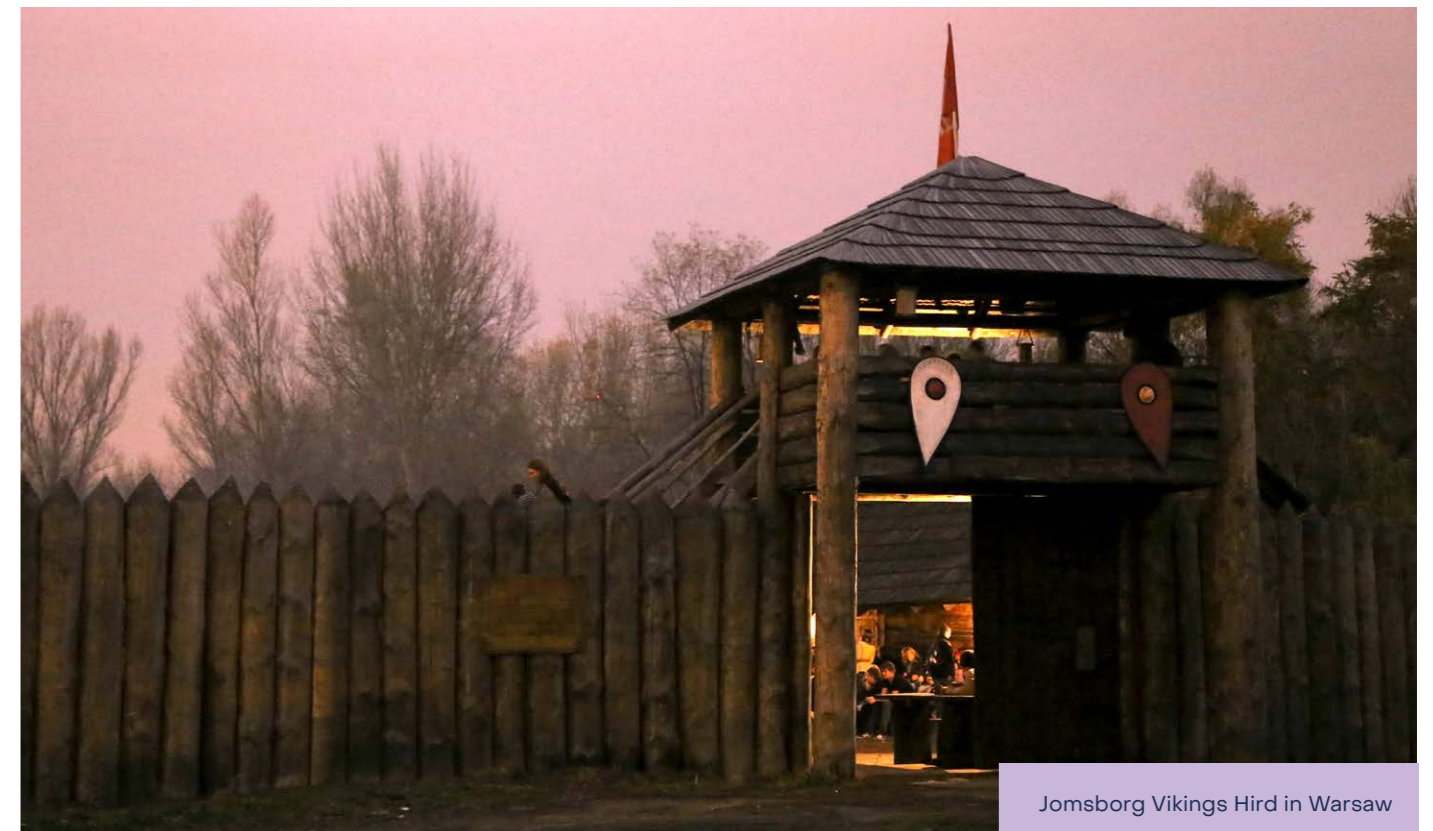
The cultural significance of their connections with the Hanseatic League is amply exemplified by Kraków and Toruń, whose old towns are both UNESCO World Heritage Sites, as are Malbork Castle and Museum. Among other things, the castle exercised control over the flow of goods down the Vistula. The presence of Wrocław on the UNESCO List has nothing to do with its medieval history, as evidenced by its expansive

Market Square and imposing Town Hall. For its part, Gdańsk is on the UNESCO Waiting List, having applied for recognition by the World Heritage Committee as the 'City of Freedom' on account of the history of the Gdańsk Shipyard and its role in the European road to democracy. Chełmno and Frombork stand out by dint of their historical significance and wealth of monuments. Around 1233 a variant of the Magdeburg law was enacted in Chełmno and duly named the Chełmno law. This was the basis for reorganising a number of merchant towns in Pomerania, Prussia, Mazovia, Warmia and Podlasie. Frombork can boast of its medieval monuments, of being the Archiepiscopal See of Warmia, and of having been the residence and workplace of Nicolaus Copernicus.

Also historically significant is Elbląg, once a powerful merchant city that suffered greatly during World War II. The reconstruction of the Elbląg old town using a method known as retroversion is an instructive attempt to reconcile the past and the present.

The Viking Route

The Vikings, whose Scandinavian culture developed between the 8th and 11th centuries, were intrepid seafarers and conquerors. Popular culture focuses on their conquests and bravery. But the Vikings were also explorers and traders who created a culture that was both materially and spiritually rich. The Viking sagas are not only a valuable historical source, but also part of Europe's literary heritage. As people of the sea, the Vikings reached the ends of Northern and Western Europe, sailed the North Atlantic and the Mediterranean, and plied the rivers of Russia and Ukraine. And the belief that they occasionally reached North America is steadily gaining currency. In 1993, the Council of Europe certified the Viking Cultural Route, which covers around 100 sites in 13 European countries. These include rebuilt settlements in which the living conditions and culture of the medieval Vikings are reconstructed; there are museums of boats and shipbuilding, runestones, sacral and sepulchral objects, fortresses, and museums



Jomsborg Vikings Hird in Warsaw

of everyday objects. As the Council put it: 'At a time when few people were travelling, the Vikings raided, traded and settled extensively. For centuries, they served as a vector for the transmission of culture and traditions throughout the European continent. The Viking heritage therefore unites the peoples of present-day Europe'.

Poland is contributing to the creation of the Viking trail and is doing so by reason of historical circumstances and the presence of the Vikings in the Baltic Sea Basin. The pride of the European Viking Route in Poland is the Slavs and Vikings' Centre Jomsborg – Vineta – Wolin.

This is a reconstructed settlement, where both the architecture and the realities of life are meant to reflect the historical conditions that prevailed in a Viking stronghold on the Slavic shore of the Baltic. The reconstruction is based on historical references to Viking fortresses and towns in Wolin. Hence the name, in which we find a reference to the legendary Jomsborg and its team of Jomsvikings and the lost city of Vineta, which was located at the mouth of the Oder River. Today's settlement rises on the shore of the Dziwna Strait, within the boundaries of the town of Reclaw on the island of Wolin. The defensive settlement was reconstructed on the basis of archaeological evidence. It consists of 27 huts, 2 gates with ramparts and defensive fortifications, and a harbour. Archaeological experiments are conducted and historical skills workshops are run here. The organisers and animators of the settlement are members of the Slavs and Vikings' Center – Jomsborg – Vineta – Wolin. They are enthusiasts and social activists involved in gathering knowledge about the past, about the meeting and penetration of Viking culture into the Slavic world. The second reconstruction of a Viking stronghold can be found near the Vistula River in Warsaw. This is Jomsborg Bollwerk in Wybrzeże Gdańskie. The stronghold is the work of Jarl Einar, aka historian and archaeologist Stanisław Wdowczyk.



The European Route of Jewish Heritage

The Jewish Diaspora in Europe has existed since the Middle Ages. Initially, Jews were most numerous in the Kingdom of the Franks, the Rhineland, and Arab Spain (especially Andalusia). European Jews continued to maintain their cultural, religious and legal separateness as they gradually settled in other regions of Europe, especially in Central and Eastern Europe. Jewish culture coexisted with other European cultures for centuries. While there was conflict and persecution, there was also assimilation and strong cultural penetration. This coexistence was dramatically ruptured following the advent of fascism and the criminal activities of World War II. The Holocaust was a watershed in the history of European Jewry.

Monuments and research institutions, museums and social memory organisations bear testimony to centuries of coexistence while attesting to Jewish cultural identity. Intangible heritage includes both autonomous works of Jewish culture and the huge contribution of people of Jewish origin to the science, literature and art of Europe. In 2004, the CE established the European Route of Jewish



The Jewish Historical Institute. One of the milk cans in which the second part of the Ringelblum Archive was hidden, presented at the permanent exhibition.

Heritage, stating: 'Much of Jewish history is rooted in Europe, with a past made up of migration persecutions and precariousness, but also of exchanges, humanism and a profusion of mutual enrichment. A key aspect of the routes is accordingly their recognition of the essential contribution made by Jewish tradition in building cultural diversity through intense intercultural dialogue'. The route was jointly created by 21 countries. There was no way that Poland could not contribute as many of the threads of the history and culture of European Jewry are concentrated here.

The route is participatory in nature. This is not only to illustrate history, but also to include and integrate communities. Hence its project nature, i.e. its creation is a joint effort on the part of organisations and individuals motivated by an interest in the topic. In Poland, these are the 'Grodzka Gate – NN Theatre' Centre in Lublin and the Taube Center for Jewish Life and Learning in Poland, whose head office is in Warsaw.

The Taube Foundation is creating a national route of Jewish heritage in Poland that focuses on the main urban centres of Jewish community life. This route takes in the history of Jews in Warsaw, Lublin, Kraków, Wrocław and Łódź. Each of these cities is to become the hub of a network of regional routes. The marked routes serve to illustrate such people, places and objects as Polin, Shtetl, Ashkenazim, Galicians, Hasidim, Lodzermenschen, and Yekkes. The idea is to present a chronological cross-section of the complexity and richness of Jewish culture in Poland. The 'Grodzka Gate – NN Theatre' in turn is working on building thematic, local routes, known as 'Shtetl Routes'. Shtetls were small Jewish towns.

They were a characteristic feature of the cultural landscape of what is now the borderland of Poland, Belarus and Ukraine. The concept encompasses field penetrations, and even time travel, e.g. through digital 3D models of historic towns from present-day Poland, Belarus and Ukraine.



The Benedictine Abbey in Tyniec

Cluniac Sites in Europe (2005)

Religious bodies occupy a special place in European culture. They not only focused on their religious mission, but also shaped various areas of economic, political and cultural life. The Benedictine order – the oldest Catholic monastic order in Europe – is of special significance in building the foundations of European culture. The order is named after St. Benedict of Nursia, a patron saint of Europe, and dates back to 529 AD. Founded in the 10th century, the Benedictine abbey in Cluny, Burgundy, became the centre of the medieval renewal of the Catholic Church. The Cluniac reform at the turn of the 11th century was carried out during the pontificate of Pope Sylvester II. It renewed the sense of monastic life and strengthened the position of the Church. At its peak, the Cluniac Congregation had about 1,800 congregations throughout Europe.

The cultural trail, certified in 2005, runs through 7 countries. The EC describes it as follows: 'By reaching out beyond political frontiers, Cluny Abbey, as an integral part of a true Church system, contributed to the emergence of a feudal Europe and played a major role in the establishment of a culture that was common to several European regions. Today, the European Federation of Cluniac Sites promotes this common heritage, serving as a fully-fledged tool for intercultural dialogue and an understanding of a shared European history'.

The Benedictine monks enjoyed the support of the Piast monarchy. The order contributed substantially to the economic and cultural development of vast swathes of the country. Historical abbeys, which are now valuable architectural monuments, can be found in e.g. Mogilno, Trzemeszno, Łęczyca, Opactwo, and Łysa Góra (Święty Krzyż). Today, however, these monasteries serve other Church congregations.

The main Polish stop along the European Route of Cluniac Sites is the Benedictine abbey in Tyniec (an ancient village that is now part of Kraków). The abbey was founded by Prince Casimir I the Restorer in 1044. It functioned continuously until Tyniec was incorporated into the Habsburg Empire following the Partitions of Poland (1772–1795) and the monastery was closed. The last of the Tyniec Benedictines died in 1833 and the church was appropriated by the parish. In the 1930s, a group of monks from the Belgian Abbey of St. Andrew in Bruges came to restore the Abbey and reclaim it for the Benedictines.

Today, it is a living centre of worship; one that upholds and propagates Benedictine traditions. The monastery complex is also a valuable inheritance on account of its historical many monuments. Situated on a high, rocky hill above the Vistula River, it dominates the landscape. The two-tower façade of the church is a distinctive feature in the configuration of the monastery. The buildings were initially Romanesque and date from the second half of the 11th century. The present structures are the legacy of several reconstructions undertaken over the following centuries and document the rich history of the complex. The restoration, which was carried out between 1948 and 2008, is an important part of this. You can delve into the history of the place in the monastery museum, and try some beer brewed according to the recreated monastery recipe in the café next door.

Via Regia

Via Regia – this Latin phrase means 'Royal Route'. During the Middle Ages, this term denoted thoroughfares whose status and safety were guaranteed by the monarch. In a broader sense, it was associated with the ancient route (more precisely, a network of routes) that had connected Eastern and Western Europe from prehistoric times. Today, it denotes the III Pan-European Transport Corridor. However, Via Regia is also the name of an economic, cultural and tourist network that, by referring



Scallop Shell – the symbol of the St James Way

cident with those that collectively made up the Via Regia. This connection underscores the spiritual dimension of European connectivity. At the same time, the marked sections of the Way of St James serve to make the image of the Via Regia a reality on the ground.

The 'Friends of the Way of St. James in Poland' is a supra-regional association that has been operating since 2009. It was set up by people involved in the revival and organization of the St. James Way in Poland.

The founders emphasize the ecumenical nature of the pilgrimage, which aims to develop spirituality, but not merely in the religious dimension. In this context, the allusion to the pan-European nature of the Via Regia becomes all the more understandable. In turn, the stated aim of the Association of Cultural Tourism 'West-East' is to develop cultural tourism, while taking historical east-west routes into account. On the one hand, the reference to the encounter and penetration of Latin culture into the Byzantine tradition touches on the fundamental process of shaping European identity. However, it is also intended to keep the memory of the Jagiellonian Union and the specific culture of the borderland in the Baltic-Black Sea intermarium alive. These issues are among those presented by the 'Via Jagiellonica' project connecting Kraków, Lublin and Vilnius, and the 'Merchant Route' between Wrocław, Lublin and Vilnius.

European Cemeteries Route

Funeral customs across Europe differ according to religious obligations, the demands of tradition, and material and civilisational conditions. Despite these differences, cemeteries are valuable monuments that chronicle particular cultures. They cultivate memory – individual, and more broadly, social and collective. The European Route of Cemeteries was created to present histori-

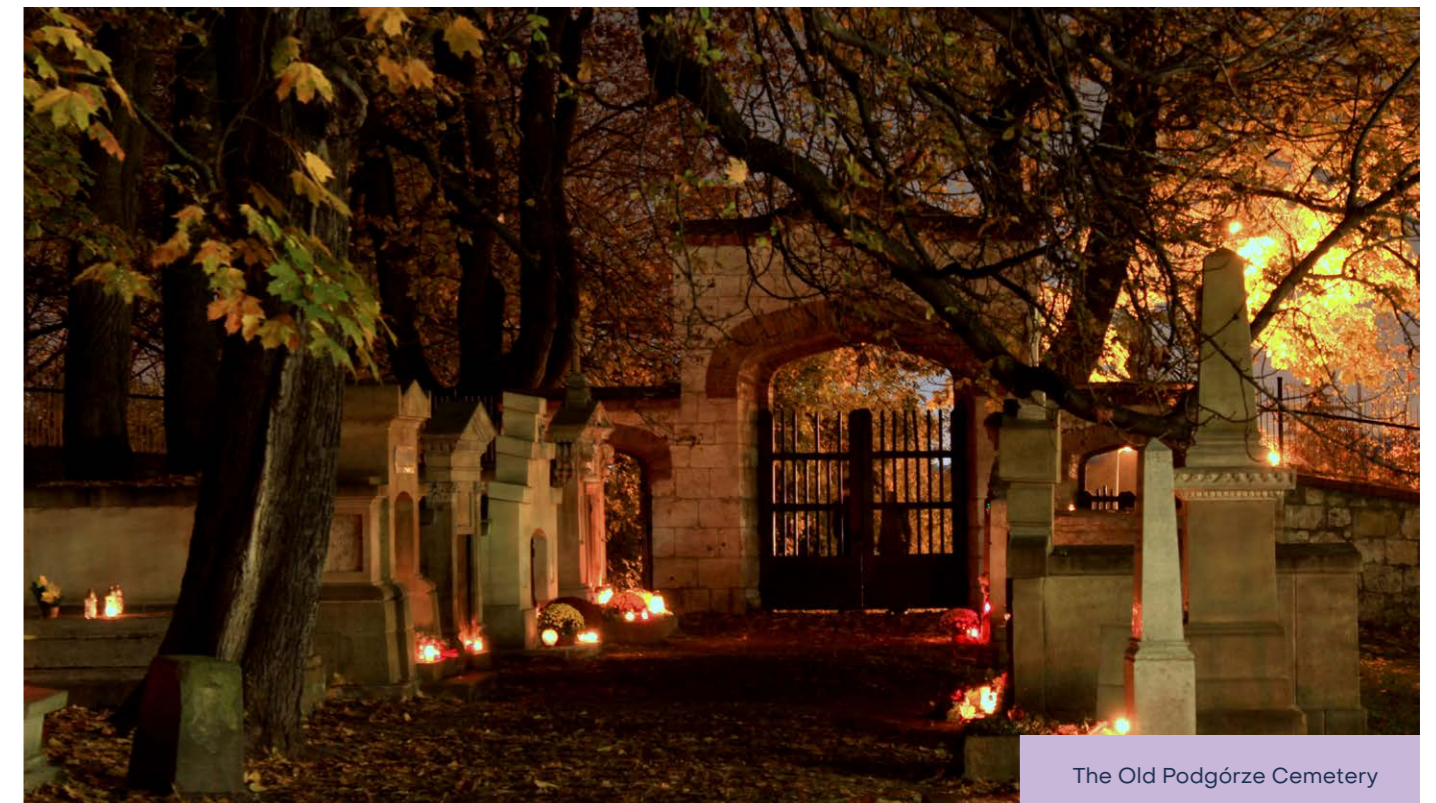
cal cemeteries as records of the past, compositions of monuments, and repositories of sepulchral (grave) art.

The Council of Europe certified the trail in 2010, stating: 'Memories and symbols written in the stones of cemeteries are a reflection of customs, values and life in the city. By visiting a cemetery, one can get a feeling of how diverse the life and culture of the surrounding area is, and also better understand how important this diversity is in a democratic world'. The trail covers 21 countries. The project is implemented by the ASCE (Association of Significant Cemeteries in Europe), which is based in Bologna. Poland is represented by the Association Podgorze, which has recommended two cemeteries, both in Kraków, viz. the Old Podgórze and the New Podgórze. The Association Podgorze is a non-governmental organization whose stated aims 'include fostering dissemination of knowledge about the history of district of Podgórze, its cultural resources and heritage (...) as well as 'promoting Podgórze within its inhabitants and beyond'. Podgórze is a right-bank district of Kraków and is proud of its local identity and cultural heritage. It grew out

of a separate town, which received city rights as the Free Royal City of Podgórze in 1784. In 1915, Podgórze was incorporated into Greater Kraków, thereby confirming its existing economic and cultural ties with the city.

The Old Podgórze Cemetery was established between 1786 and 1792. It is the oldest non-parochial municipal cemetery in Krakow. Most of it was destroyed during World War II and the communist period, but the main part has largely survived, and the comprehensive conservation work carried out by the Social Committee for the Restoration of Krakow's Historical Monuments is an exemplar of preserving cultural heritage.

The New Podgórze Cemetery was established in 1900. Both of these historical cemeteries document the history of the city through the individual fates of bourgeois families. They bear witness to a common European cultural community. This is manifested both in their stylish tombstones and the respect they are accorded. They are especially worth visiting



The Old Podgórze Cemetery

to the oldest and longest land connection between the West and East of Europe, encourages and entreats international cooperation. This network, which carries out a variety of cultural activities, was recognised as the 'Main Cultural Route of the Council of Europe' by the EC in 2005. The Commission stated: 'Over the last 2000 years, merchants, soldiers, kings, pilgrims, migrants and different kinds of travellers, have left their marks on the Via Regia. This route recounts a history of events that are of European significance, promoting knowledge and understanding of European history and cultural identity'.

The route is the joint creation of 5 countries. It combines the linear nature of historical roads with the concept of cooperation and a network of mutually dependent entities. Poland is represented by two non-governmental organizations: The 'Friends of the Way of St. James in Poland' Association, whose head office is in Wrocław, and the Association of Cultural Tourism 'West-East', whose head office is in Lublin. The presence of the former is connected with the fact that, for centuries, the pilgrimage routes to Compostela followed the main European arteries, which were coin-

on the nights of November 1 (All Saints' Day) and 2 (All Souls' Day), when the Polish Catholic tradition honours the memory of the deceased. Flowers and lighted candles stand as testimony to the continuity and permanence of memory. This is a major feature of the country's intangible cultural heritage. These necropolises should be a showcase and an inspiration to explore the rich and diverse resources of historical cemeteries in Poland.

European Route of Historic Thermal Towns

Although the therapeutic value of hot springs has been prized since antiquity, spa resorts really came into their own in the 18th and 19th centuries. Advances in knowledge, combined with a newfound craze for 'visiting the waters', resulted in the creation of a spa culture. This was not only evident in the affluent classes 'going to the waters', but also in the distinctive town planning and architecture of the resorts – especially the style of their buildings and

the layouts of their parks and public areas. The more eminent health resorts served as social salons where cultural activities were cultivated and ideas exchanged.

The EHTTA (European Historic Thermal Towns Association) was established in recognition of the significance of Europe's spa heritage. The association is focused on protecting and promoting the cultural values of thermal spas. In 2010, the EHTTA was certified by the Council of Europe, which stated: 'Thermal towns were the "cafés of Europe", places where members of all levels of society could mix, exchange ideas and even change society – where the "rules" ensured civilised conduct. Thus, spas have played a leading role fostering peace, co-operation and creativity, protecting the built and natural environment, and promoting sustainable cultural development – a role that has been present throughout European history and continues to this day.'

The route currently connects 20 countries. Poland is represented by Łądek-Zdrój, a historic spa town located in the Kłodzko district of the Lower Silesian Voivodeship in the

south-west of the country. The town was established in the Biała Łądecka River Valley, at the foot of the Golden Mountains in the Eastern Sudetes. It was granted city rights by the Duke of Wrocław, Henry IV Probus of the Piast dynasty, in 1282. It is thought that, even then, the therapeutic properties of the local mineral and thermal waters, i.e. the radium sulphide and fluoride hot springs, were known and exploited. For centuries, the city was associated with the County of Kłodzko. It changed national affiliations, together with the County, several times before being incorporated into Poland in 1945. Although the history of the town and the spa stretches back to the Middle Ages, it is mostly a creation of the 19th and 20th centuries. Obviously, there are valuable objects from earlier eras, such as the Gothic bridge on the Biała River, and the 18th-century Baroque sculptures by Michael Klahr and his son Michael Ignatius Klahr. However, the architectural character of the city is dominated by nineteenth-century historicism, replete with references to buildings in other famous European spa resorts. The reputation of Łądek-Zdrój is evidenced by the fact that it once hosted Prussian and Russian monarchs, as well as German, Polish, Czech and Russian aristocrats. Many artists from the 19th and 20th centuries, including Johann Wolfgang von Goethe, used to come here. The modernisations of the 20th and 21st centuries have not detracted from the ambience of the spa or marred its historic image.

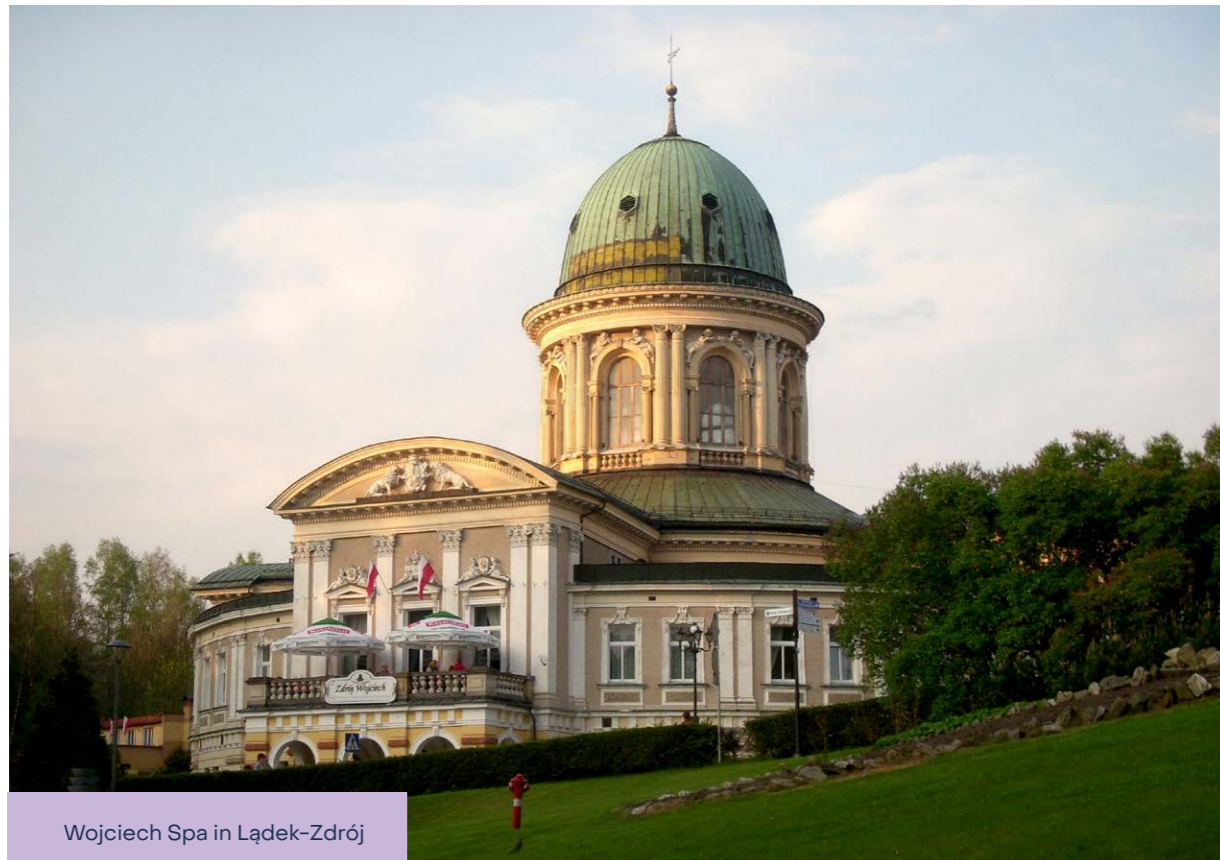
European Route of Ceramics

Ceramics has accompanied humanity since the Paleolithic era. Successive stages of civilisational development are associated with improved manufacturing technologies and new ways of doing things. Many European centres of ceramics production have developed their own cultural and artistic identity. Publicising their role in European culture is the aim of the International Association of the European Route of Ceramics (originally based in Limoges, France; now in Faenza, Italy).

In 2012, the European Ceramics Route was recognised by the Council of Europe, which emphasised that: 'The art of ceramics is inextricably tied to early European exchanges and reflects both the common identity of Europe and the local singularities of its territories. It also mirrors the technical advances, artistic trends and ideological aspirations of each period, from the primitive use of terracotta to the most contemporary pieces'. The route connects 11 countries. Its key strength lies in its exposition of both tangible heritage (products and their places of manufacture) and intangible heritage (craftsmanship). The route is a work in progress, because there are many centres that need to be added to get a fuller picture of European ceramic traditions.

Poland is represented by Bolesławiec, a small city on the Bóbr River, in the Lower Silesian Voivodeship. Bolesławiec was probably founded in the late 12th century.

Similarly to other centres of Lower Silesia, it changed national affiliation several times. The Lower Silesian Way of St. Jacob – a section of the pilgrimage route to Compostela – runs through the city. Clay deposits have made Bolesławiec a thriving pottery centre since the Middle Ages. Brown Bolesławiec stoneware became famous in the 17th century. Over time, light-coloured biscuit overlays with a variety of motifs were added to the brown body. This distinguished 18th- and 19th-century Bolesławiec pottery. The touchstone of Bolesławiec craftsmanship was the 'The Great Pot' (1753) by master Johann Gottlieb Joppe. It stood at 2 metres



Wojciech Spa in Łądek-Zdrój



The Museum of Ceramics in Bolesławiec

and had a volume of about 2,000 litres. The pot – the largest vessel of its kind in the world – has become the mascot of the city.

The local Museum of Ceramics has a replica of it. In the 19th century, ceramics production was revolutionised with the introduction of feldspar glaze and pieces of white clay. These innovations made colourful decoration possible. Stamp decorations gave the pottery from Bolesławiec a new expression. In the Art Nouveau era, crystal and dripstone glazes were experimented with by Wilhelm Pukall, who headed the Vocational School of Pottery (est. 1897). Variety was ensured by the companies of H. Reinhold, R. Burdack, J. Paul and C. Werner. After World War II, and the ensuing mass population exchanges, the city's ceramic traditions were resumed. Bolesławiec is associated with Poland's most prominent ceramists: Tadeusz Szafran, Rudolf Krzywiec, Julia Kotarbińska, Izabela Zdrzałka, and Bronisław Wolanin. After 1945, a style oscillating between tradition and the search for new forms was developed. Ceramics from Bolesławiec invariably enjoy international accolades.

Destination Napoleon

No European can remain indifferent to Napoleon. Whatever their nationality, they admire the bravery of the French army and the profound changes the Napoleonic period wrought in the socio-political systems of many European countries. The Napoleonic period ushered in the modern world. This was when the concepts of the nation state and the democratisation of society came into being. It was a time of great leaders and dramatic battles. Napoleon Bonaparte (1769–1821) is one of the most recognisable figures in history.

In 2004, Charles Bonaparte initiated the creation of the EFNC (European Federation of Napoleonic Cities), which brings together over 50 centres related to the Napoleonic period. In 2015, the route of these cities was certified by the Council of Europe. In enumerating its values, the CoE stated that 'The Napoleonic historical heritage is one of European dimen-

sions. It is a heritage of key value, which has always interested a great majority of European countries, and it was a major influence behind the contemporary geopolitical context and the development of the "European idea".

Three Polish cities participate in the project. Pułtusk has gone down in Napoleonic history for the Battle of Pułtusk, fought outside the city on 26 December 1806, during the War of the Fourth Coalition (1806–1807).



The Market Square in Bolesławiec

Napoleonic forces under Marshal Jean Lannes, forced the Russians to retreat, despite being outnumbered two to one. Although the battle was inconclusive, the city's name was inscribed on the Arc de Triomphe in Paris. Napoleon visited Pułtusk twice: from 29 December 1806 to 1 January 1807 and 30 January 1807. The house at 29 Rynek Street, where he spent the night, still stands. A second battle, between the Bavarian Corps and the Russians, was fought in Pułtusk on 16 May 1807. This was a smaller conflict, but once more, Napoleon's army was victorious.

The second Polish city on the Napoleonic Trail is Lidzbark Warmiński, which has also gone down in history for a battle fought (10 June 1807) during the 1806–1807 campaign. The Battle of Heilsberg (then the name of Lidzbark) was the largest Napoleonic engagement, in terms of strength, in what is now Poland. French troops under Napoleon's command defeated the Prussian-Russian

forces of General Bennigsen. Both sides suffered heavy losses. Once more, although the battle was not decisive, the name Heilsberg was placed on the Arc de Triomphe. The War of the Fourth Coalition was brought to an end by the Napoleonic victory at the Battle of Friedland on 14 June 1807. This resulted in the Treaties of Tilsit. The terms of the Franco-Russian treaty included the creation of the Duchy of Warsaw. This was welcomed as the harbinger of the rebirth of Poland.

Napoleonic history is also connected with Bolesławiec, but not because of armed conflict. Napoleon Bonaparte stopped in the city five times: on 16 July 1807, on his way to France after the victorious Prussian campaign; on 29 May 1812 and 13 December 1812, in connection with the Russian campaign; and on 25–26 May 1813 and 7 June 1813 during the Saxon-Silesian campaign. He spent the night in the now reconstructed tenement house at 28 Rynek Street and in the "Pod Czarnym Orłem" hotel (also reconstructed). The Napoleonic period is commemorated in Bolesławiec by an obelisk dedicated to the Russian field marshal Kutuzov, who died here in 1813, and the bas-relief of Rosalie von Bonin, a resident who in 1807 captured a French general.

Impressionisms Routes

Is there anyone not familiar with such names as Claude Monet, Pierre-Auguste Renoir, Berthe Morisot or Alfred Sisley? The Impressionists. Legends of European art. Painters who broke down barriers and opened up new artistic vistas. By going outdoors and succumbing to the transience of the moment – of the lure of impressions, light and colour – they created a whole new era of European painting. The Impressionists were active in the last quarter of the 19th century. They paved the way for the artistic revolutions that followed. They were the forerunners of modernity in art. Parisian artists came first, but painters from all over Europe followed in their wake. Landscape painting, artistic colonies, and artists painting together in the open air – such was the artistic fashion at the turn of the 20th century.

In 2009, the Eau et Lumière Association was established in France to promote the heritage and tourist value of places associated with artistic colonies and landscapes painted at the turn of the 20th century. The Council of



Kazimierz Dolny

Europe certified the Impressionisms Route, noting that: 'Unanimously appreciated not only in Europe but also throughout the world, Impressionism magnifies the landscapes and celebrates everyday life, reflecting the European diversity through the "snapshot" of its landscapes, as outlined in the European Landscape Convention. While depicting everyday life and the society of their time, impressionist painters also enact the principles outlined by the Faro Convention. The turn of the century being marked by some significant social changes, this movement participated to the dawn of a new society, respectful of different cultural expressions and committed to freedom of expression'. The route connects 14 countries.

In Poland, the proposal to create an Impressionism route was first mooted in Kazimierz Dolny. This historic, picturesque town is located in the Lesser Poland Vistula Gorge in Lublin Voivodeship. For centuries, the city was associated with transporting goods on the Vistula. Among the town's many monuments, there is no shortage of outstanding modern works that hark back to the Mannerism of the late Renaissance.

Painters were enchanted by Kazimierz's scenic location and idyllic natural setting. As early as 1909, Władysław Ślewiński brought his students to the plein-air here. Ślewiński wanted to recreate the conditions he had experienced in Pont-Aven, where he had painted with Paul Gauguin.

The consolidation of Kazimierz's position as a city of painters dates back to the 1920s. Prof. Tadeusz Pruszkowski (painter, educator, first rector of the Academy of Fine Arts in Warsaw) contributed to this – as did many of his students. The art they created here, together with the history of the artistic colony, are documented by permanent exhibitions at the Vistula Museum, a cultural institution owned and run by Lublin Voivodeship. The 16th-century Celej House has paintings by artists enchanted by the local land-

scape. And you can acquaint yourself with the specificity of the literary salon and get a sense of everyday life in interwar Kazimierz in Kuncewicz House (a branch of the museum). The tradition of the art colony was resumed by the Kazimierz Confraternity of Art. This organisation, established in 2000, associates over 40 artists (painters, journalists, poets) connected with Kazimierz.

Women Writers Route

The European Route of Women Writers was established in 2017 on the initiative of the Forum of Slavic Cultures – a non-governmental organization based in Ljubljana, Slovenia. The aim is to introduce a wider audience to women writers from Slavic countries, emancipationists from the turn of the century, and their achievements. The route is intended to promote literary creativity and raise awareness and appreciation of the place women occupy in culture and the significance of the changes to women's roles in society that took place in the early 20th century. The route combines material culture, directing interest to the places where women writers lived and worked, the



Maria Konopnicka

works they created, and their reception. The route is currently under the care of the Cultural Tourist Association Women Writers Route (based in Ljubljana). It connects 6 countries.

The project was granted Cultural Route of the Council of Europe status in 2022. According to the CoE: 'The Route highlights their exceptional life stories and literary works that marked the struggle for human, women's and minority rights in the 20th century. These women writers prefigured gender equality as we know it today, inscribed in the Universal Declaration and the European Convention on Human Rights. Their lifestyles and extensive travel and exchange have contributed to intercultural dialogue, while their literature celebrates linguistic diversity and freedom of expression'.

Poland is represented by the Adam Mickiewicz Museum of Literature in Warsaw, which brings to the gallery of women writers the characteristics of Maria Konopnicka's character and work. Konopnicka née Wasilowska (1842–1910) is considered one of the greatest writers in the history of Polish literature. She wrote poems and short stories, and produced journalism, literary criticism, and translations. Her literary output is associated with the period of positivism. She raised difficult social topics, but she was also involved in patriotic, national and educational activities. Some of her works were published under male pen names, such as Ko-mar, Jan Sawa, Marko, Jan Waręż, Humanus, Ursus, and Mruczysław Pazurek. Konopnicka also edited the women's magazines *Świt* and *Bluszcz*. One of her works that acquired a symbolic meaning was *Rota (The Oath)* – a patriotic song published in 1908 that protested the Germanisation of Poles in the Prussian Partition. In her private life, Konopnicka strove for independence, travelled, and invested in personal development. She spent part of her life with a partner whom she called "her providence". In the gallery of the Women Writers Route, Konopnicka appears as an author characteristic of the era of positivism, not shying away from social involvement, seeking her place in the

world, and claiming an independent private life. This character brings threads related to the independence movement, but also the fight for individual rights, and reflections on the directions of children's education.

Routes of Reformation

Martin Luther's *Ninety-Five Theses* (1517) is considered the beginning of the Protestant Reformation, although it was the culmination of much broader cultural processes that had begun a long time before. The Reformation is one of the most important religious, political and cultural movements in the history of Europe. It launched numerous currents of Christianity, instigated changes in the Catholic Church, profoundly changed many societies, and impacted political, social, intellectual and artistic processes.

The Routes of Reformation, marked out in 8 countries, was certified by the Council of Europe in 2019. The functioning of the route is supervised by the Routes of Reformation Association, which is based in Mansfeld (Germany). The value of the trail was described as follows: 'The Routes of Reformation provides the outstanding opportunity to showcase the interlinkage and diverse values of the different national and international movements of Reformation and their evolution throughout past centuries. These movements' heritage is an integral part of the European cultural environment. It offers the chance to affirm the values of solidarity, hospitality, intercultural dialogue, and cooperation by fostering learning, discourse, and shared projects among the members and the visitors along the Route'.

The Polish section of the route is supervised by the Lower Silesian Tourist Organization based in Wrocław. The route includes the Churches of Peace in Jawor and Świdnica, the small city of Jawor, and the House of Prayer in Rzęśników, now moved to the vicinity of the palace in Łomnica.



The Church of Peace in Jawor

26

The churches from Jawor and Świdnica, inscribed on the UNESCO World Heritage List, are of particular value. These half-timber constructions were built amid the religious strife that followed the Peace of Westphalia, which ended the Thirty Years' War (1618–1648). Under the terms of the Peace of Westphalia, Silesian Lutherans had the right to build 3 places of worship, provided they were towerless, perishable wooden structures, located outside the city centre. The church in Głogów was destroyed in the 18th century, but the churches of Jawor and Świdnica have survived and are the largest wooden religious buildings in Europe. They are also treasuries of art and bear eloquent testimony to the craftsmanship of the Silesian builders of the time.

Jawor has preserved its medieval urban layout and retained the memory of being the capital of the Piast duchy of the same name (from around 1274 to 1392). Strong reformist movements appeared here in the 16th century. From 1525, the first Evangelical preacher, Samuel Frenzel, preached here. After the Thirty Years' War, the Protestant community found support in the Church of Peace (the current build-

ing dates from 1655, although the tower was built after 1709). The aftermath of World War II was devastating for the city and the parish alike. Pursuant to the Potsdam agreement, the (mostly Protestant) German population was expelled. The Evangelical-Augsburg (Lutheran) parish was only reactivated in 1991. Today, it is a lively, albeit small and low-key, centre of Lutheranism in Poland. The House of Prayer in Łomnica was built for the Evangelical community in Rząśniki in 1748. This half-timbered structure was dismantled and reconstructed near Łomnica Palace in 2020. The religious history of Silesia is documented here.

European Route of Historic Gardens

As defined in the Florence Charter, adopted by The ICOMOS-IFLA International Committee for Historic Gardens in 1981, 'The historic garden is an architectural composition whose constituents are primarily vegetal and therefore living, which means that they are perishable and renewable. Thus its appearance reflects the perpetual balance between the cycle of the seasons, the growth and decay of nature and the desire of the artist and craftsman to keep it permanently unchanged'. Gardens have undergone stylistic changes and are differentiated by geographical zones. But regardless of their differences, they are works of composition combining the beauty of nature and the skills of their designers.

The European Network of Historic Gardens has created a trail which was certified by the Council of Europe in 2020, and whose goals are highlighted in the definition of the value of the trail: 'The European Route of Historic Garden contributes to raising awareness and knowledge of a common European memory, history and heritage by developing cultural ties and dialogue among Europe's different countries and regions. (...) the route also fosters the sustainable development of our common space by promoting a sensitivity towards natural heritage and education through cultural tourism visits'.

The route takes in 9 countries. Poland is represented by the gardens of Warsaw, Mazovia and Kotlina Kłodzka (the Kłodzko Valley). In the capital, there are the reconstructed Royal Castle Gardens, whose terrace opening connects the royal residence with the Vistula River valley, and the Baroque, Italianate palace garden at the Museum of King Jan III's Palace at Wilanów, which dates back to the late 17th century.

The baroque, geometric garden of the Radziwiłł Palace in Nieborów, not far from Warsaw (partly transformed in the spirit of Romanticism into a landscape garden with an extensive water system during the 19th century) and the sentimental-romantic composition in Arkadia (decorated with artificial ruins and fanciful garden pavilions) are landscaping masterpieces. The latter was established between 1778 and 1821 on the initiative of Helena Radziwiłłowa. Both gardens are maintained by the National Museum in Warsaw.



Romantic Park in Arkadia near Nieborów

27

The residential gardens in the historical Kłodzko county (adjoining the south-western border of the country) refer to distinct traditions and historical conditions. For example, there is a Renaissance garden, laid out in 1590, at Sarny Castle in Ścinawka Górna, and a landscape garden at Kamieniec Castle, laid out in the 1880s with the participation of the then owner, Andrea von Seherr-Thoss. The latter composition has a panoramic view looking out to the Sudetes ridge and the Śnieżnik Massif, which dominates local landscape.

What these gardens have in common is that the conservation work to restore them to their former splendour has not detracted from their historical value. The Association of Landscape Architecture and the Polish Dendrology Society are involved in the creation and maintenance of the route.

Saint Martin of Tours Route

The success of the revival of the pilgrimage route to Santiago de Compostela has also sparked interest in other traditional pilgrimage routes in Europe. The St. Martin of Tours Route refers to religious devotion and the European tradition of pilgrimage, which stretches back to the 4th century.

St. Martin, the Bishop of Tours, died in 397. He was renowned for his charity, mediation skills and steadfast faith. He is often depicted as an armed horseman who cuts off the hem of his cloak with his sword to share with a freezing pauper. In 2005, the Council of Europe stated that: 'The Saint Martin Route represents the value of sharing, symbolised by the Saint's charitable act in Amiens when he cut his cloak in half to share with a poor man who was dying of cold in the heart of winter. Behind this simple concept lies the intention to bring people together, beyond divisions of all kinds, in a single approach: sharing resources, knowledge and values. Indeed, sharing becomes a moral necessity to preserve humanity in the face of the challenge posed by globalisation, demographic expansion and ecosystem damage'. The route is managed by the European Federation Saint Martin Cultural Centre based in Tours (France). The axis of the road network connects places associated with the saint: Szombathely (Hungary), his birthplace; and Tours (France), his final resting place, with intermediate stations in Pavia (Italy), and Worms and Trier in Germany. The network connects 12 countries with historical places of worship of St. Martin. Poland is represented by Poznań.

Poznań is not on any of the traditional routes, but as the saint is especially venerated in the city, which has intangible heritage associated with him, it has earned a place along the European route. Topographically, the route can be thought of as linking the Catholic Church to Święty Marcin St. in the centre of Poznań. The church of St. Martin, which dates back to 1240, was founded by Duke Przemysł I, although the parish was probably founded

earlier. The settlement of Święty Marcin (St. Martin) grew up around the church. This was preserved in the name of the street when the settlement was incorporated into the city proper at the end of the 18th century. The church has experienced some wild swings of fortune in its time. The building was expanded in the Gothic spirit during the Middle Ages, and again in the 17th, 19th and 20th centuries. It was burnt down and laid to waste in 1945 (a casualty of World War II), and rebuilt in a predominantly Gothic style in 1950-1954. The interior features an original polychrome by W. Taranczewski from 1957 and the stained glass windows were made by J. Piasecki in 1960.

Part of the intangible heritage of the settlement of Święty Marcin is the celebration of St. Martin's Day, which falls on 11 November. The medieval custom of celebrating the saint's feast day in high style was revived in 1993 as the 'name day of the street'.

A colourful procession with a figure representing St. Martin on horseback opens the celebrations, which are inseparably associated with sweet St. Martin croissants and goose dishes.

Liberation Route Europe

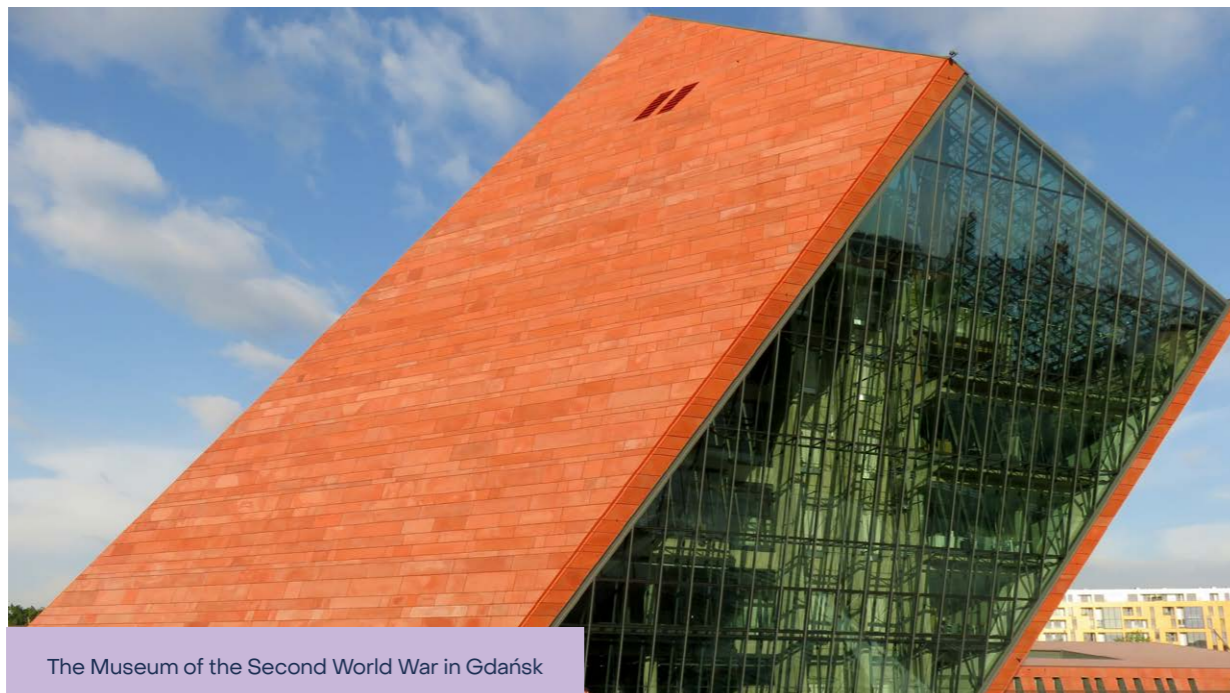
World War II is an extremely salient, turbulent and tragic turning point in the history and culture of the world. And nowhere more so than in Europe. Liberation Route Europe was established as an international network that preserves the memory of the liberation of Europe from Nazi occupation in 1944-1945. The network connects 11 countries and is managed by the 'Liberation Route Europe' International Association, which is based in Brussels. In 2019, it was certified by the Council of Europe. The justification reads: '20th Century European history, the heritage of the Second World War and the liberation of Europe from Nazi occupation and its role in the future construction of peaceful,



St Martin's Church in Jawor

democratic and inclusive societies are at the core of the Liberation Route Europe's missions. By presenting a multiperspectivity of view of this historical event, Liberation Route Europe aims at raising common awareness of Council of Europe values of Human Rights, democracy, the Rule of Law, cultural diversity and the fight against any form of discrimination.'

On the one hand, the memory of the war and Nazism is meant to serve as a cautionary tale for future generations. On the other, creating a network of historical sites is a means of employing cultural tourism to preserve memory and cultivate the cultural and economic development of these places. The target audience is largely the up-and-coming generation, as the future of a common Europe is in their hands. The main Polish participant in the project is the Museum of the Second World War in Gdańsk, whose mission 'is to tell the stories of the victims of World War II, as well as its heroes – who are often forgotten and pushed to the margins of history. Through the activities of the institution (...) we want to shape the awareness of Poles, but also of our foreign guests.' All of this in line with the museum's slogan "Culture in Many Dimensions". The Cultural Route of the Council of Europe is an excellent way to achieve this mission.



The Museum of the Second World War in Gdańsk

The official website of the route (www.liberationroute.com/pl) contains information about important places documenting the history of World War II in Poland and suggestions for local thematic routes. There are descriptions of historical places in Gdańsk, Warsaw, Kraków, Lublin, and elsewhere.

The portal describes memorial sites and museums located in the areas occupied by German concentration and extermination camps, the largest of which, Auschwitz-Birkenau, is inscribed on the UNESCO World Heritage List as a special place of tribute to the victims, and of memory, reflection and admonition. Importantly, the route includes places related to the Polish struggle for liberation abroad, and points up the participation of Poles in such events as the Battle of Monte Casino in Italy and the Battle of Arnhem in the Netherlands.

Lesser-known places along the route include the Polish Cross at Axel, which commemorates Polish soldiers who died on 17 September 1944 while crossing the Axel-Hulst Canal (Netherlands), and the Polish War Cemeteries in Lommel (Belgium) and Bologna (Italy).

The European Route of Cistercian Abbeys

The Cistercian Order is a Catholic monastic order that followed *The Rule of Saint Benedict*. The first abbey was established in Cîteaux (Latin: Cistercium), France, which gave the order its name. The congregation was founded in 1098. The order had spread throughout Western Europe by the end of the 12th century. This was due to Bernard of Clairvaux, who entered the monastery of Cîteaux in 1113. Bernard became a renowned organiser and theologian. He was posthumously canonised and declared a Doctor of the Church.

Since the Middle Ages, the Cistercians in various parts of Europe promoted the Catholic faith, and advanced sacred art and religious architecture. They also contributed to raising educational standards, improving the economy, and encouraging charitable activities. For this reason, the work of the European Charter of Cistercian Abbeys and Sites Association and their proposal to build a network of cultural trails related to places associated with the Cistercians won the approval of the Council of Europe. The Council stated that the Association, which aims to protect the material and intangible heritage of the Cistercians and to disseminate knowledge of the role they played in the history of Europe, the intellectual and spiritual uniqueness of their monasticism, their technical ingenuity and extraordinary organisational, construction and developmental skills serve the ideas promoted by the Council of Europe.

In Poland, historical Cistercian centres in Bierzwnik, Cedynia and Kołbacz in West Pomerania, in Pelplin in Pomerania, and in Henryków in Lower Silesia and Owieńska in Wielkopolska have been recognised.

The Cistercian Route in Poland operates as part of a national network of roads located in the following voivodships: Lower

Silesia (6 objects), Kuyawy-Pomorania (4 objects), Lubusz (5 objects), Łódź (1 object), Lesser Poland (4 objects), Opole (1 object), Pomerania (3 objects), Silesia (1 object), Świętokrzyskie (3 objects), Greater Poland (9 objects), and West Pomerania (11 objects). The figures alone indicate the richness and significance of the route. Add to this the diversity of architectural styles, historical multidimensionality, and cultural significance, and the importance of the route in terms of cultural heritage becomes immediately obvious. The landmarks of the route (comparable with those elsewhere in Europe) are Pelplin (Pomerania), whose Cistercian monastery was founded in 1274, and Henryków (Lower Silesia), whose foundation dates back to 1222. The Diocesan Museum in Pelplin and the collections of the Henryków monastery contain many valuable works of art and documents from the history of the congregation. They are also repositories of the culture (within the broad meaning of the term) of Poland's constantly changing territory. In Henryków, around 1268, a book describing the abbey was written (and aptly titled *Book of Henryków*). The book contains the oldest sentence written in Polish. In 2015, it was included in the prestigious UNESCO Memory of the World list.



The Cisterian Monastery Complex in Henryków



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ACCOMPANYING EVENTS

(EXHIBITIONS PRESENTED DURING THE FORUM)

- **EXHIBITION 1**
Cultural Routes of the Council of Europe in Poland
- **EXHIBITION 2**
“Change with an Impact”
– mobile presentation of the European Industrial Heritage Route
- **EXHIBITION 3**
Historic salt mining centres in Europe – prepared by the Kraków Saltworks Museum Wieliczka

