

Identity in the cultural landscapes of the Mazovian Voivodeship and beyond

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ABSTRACT

The article presents areas distinguished by local tradition and the preservation of rituals and customs in the Mazovian Voivodeship (Mazovia region) and points out the role of society in shaping and preserving intangible cultural heritage. Additionally, an assessment of the state of preservation or development of synthetic characteristics of the municipal landscape, such as tradition, identity, and localness¹, was carried out following the methodology outlined in the Ordinance of the Council of Ministers dated January 11, 2019, regarding the preparation of landscape audits.

The analyses were conducted based on the results of a survey carried out by the research team of the Department of Spatial Planning and Environmental Sciences at the Faculty of Geodesy and Cartography at the Warsaw University of Technology, commissioned by the Mazovian Office of Regional Planning in Warsaw, within the territory of the Mazovian Voivodeship. The research survey included 9 questions related to cultural heritage, of which, for the purposes of this article, 4 questions directly related to material and intangible heritage were analyzed among the 6,160 surveys conducted. The scope of analysis of material heritage pertained to the presence of traditional architecture, and the intangible heritage included ethnographic regions, preserved traditions, rituals, and customs, as well as the engagement of the society in the “cultural life” of their small homelands.

The analysis of the questionnaires allowed for the confirmation of the presence of previously identified and indicated elements in the documents of the voivodeship self-government, as well as the identification of new areas of tangible and intangible cultural heritage in the Mazovian voivodeship. These findings were compared with the literature on the subject and the records in the documents of the voivodeship self-government.

The results of the study indicated the significant role of local self-government units, cultural institutions, as well as associations and organizations that bring together local communities in shaping and preserving the intangible cultural heritage. The degree of engagement of the respondents in cultivating traditions, rituals, and customs was found to be independent of their location in ethnographic regions, according to the survey responses.

The responses of the survey participants also pointed to the “return to roots” trend resulting from the growing interest in folk culture, supported by popularizing and promoting folk traditions. In the process of intergenerational transfer of values and the richness of cultural heritage, education of the society, especially the younger generation, plays a crucial role.

Key words: cultural landscape, tradition, architecture, ethnographic regions, cultural heritage

¹ Characteristics identified as part of work carried out in relation to the Report on the Recognition and Assessment of Synthetic Landscape Characteristics in the Form of Tradition, Identity and Localness or Familiarity in the Mazovian Voivodeship, based on the methodology outlined in the Ordinance of the Council of Ministers dated January 11, 2019, regarding the preparation of landscape audits.

Introduction

The Mazovian Voivodeship is one of the most diverse regions in Poland in terms of cultural resources and traditions. This diversity has been shaped by ongoing political and economic processes, as a result of which the analyzed area is located within the boundaries of ten culturally distinct historical regions [Plit 2016; www.histmag.org]. At the same time, the sense of distinctiveness among the residents of a given area in relation to other local communities is a unifying factor within the community. This is particularly evident in the ethnographic regions within the current borders voivodeship [Brzezińska 2013, p. 265].

The aim of this article is to present areas distinguished by local tradition and the preservation of rituals and customs in the voivodeship, as well as to indicate the role of society in shaping and preserving intangible cultural heritage. The assessment of the state of preservation or development of synthetic landscape characteristics, such as traditions, identity, and localness or familiarity, is also an important element of the article.

This was achieved through the analysis of the survey results carried out by the research team of the Department of Spatial Planning and Environmental Sciences at the Faculty of Geodesy and Cartography at the Warsaw University of Technology, commissioned by the Mazovian Office of Regional Planning in Warsaw in 2021.

The survey consisted of nine questions and was conducted on a sample of 61,602² respondents who were residents of the Mazovian Voivodeship, with the majority being women (66%) [Kuzak, Maciejewska 2021, p. 41]. The scope of this article includes the analysis of four questions related to the identification of areas where traditional architecture is prevalent, the preservation of traditions, rituals, and customs, as well as the confirmation of the extent of ethnographic regions, and society's involvement in the "cultural life" of municipalities. The survey results were analyzed as the percentage of responses obtained in the total number of surveys conducted in a given area, i.e., in the voivodeship, subregion, or municipality, and the analysis was presented in the layout of subregions (NUTS 3).

A thorough inspection of data contained in the questionnaires allowed for the confirmation of the presence of previously identified and indicated elements in the documents of the voivodeship self-government³, as well as the identification of new areas of tangible and intangible cultural heritage in the Mazovian Voivodeship. The level of engagement of the respondents, measured by their participation in events related to the

² In line with the adopted assumption, the analysis was conducted at the municipal level (NUTS 5), and the research sample size was dependent on the population of a given municipality (for a minimum sample size: up to 10,000 residents, 15 surveys; from 10,001 to 30,000, 25 surveys; over 30,000, 30 surveys; for subregional cities: Ciechanów, Ostrołęka, Płock, Radom, Siedlce, 50 surveys each; and for the capital city of Warsaw, 100 surveys were conducted).

³ *The Spatial Development Plan for the Mazovian Voivodeship (PZPWM)* adopted by Resolution No. 22/18 of the Mazovian Voivodeship Regional Assembly on December 19, 2018; the Voivodeship Program for the Protection of Historical Monuments for the 2012–2015 period; Assessment of the socio-economic situation in the Mazovian Voivodeship for the Innovative Mazovia Development Strategy 2030+ project.

preservation of traditions, rituals, and customs, was found to be independent of their location within or outside ethnographic regions, as evidenced by the distribution of responses across the entire voivodeship.

As part of the assessment of the state of preservation or development of synthetic landscape characteristics, such as traditions, identity, and localness or familiarity, following the methodology outlined in the Ordinance⁴, municipalities with a very good or good assessment of the preservation or development of these synthetic landscape characteristics were identified.

The study also strongly indicated that in order to preserve the intangible cultural heritage, it is important to ensure that it remains “alive”, meaning it remains significant for the given community and is regularly cultivated within it. This is achieved, among other things, through the organization and participation in events related to particular traditions, rituals, and customs. Local government authorities, cultural institutions, associations, and organizations that bring together the local community play a crucial role in this regard. Education of society, especially the younger generation, is also of significance, as they play a key role in the intergenerational transfer of values derived from the wealth of cultural heritage.

Cultural landscape of the Mazovian Voivodeship

Remnants of Settlement and Traditional Architecture

Remnants of settlement and traditional architecture were discussed based on the analysis of responses to the question, *Are there remnants of traditional buildings/architecture in your place of residence?* Respondents could indicate Oléder settlements, petite bourgeoisie settlements, forest settlements (e.g., Kurpie Forest, Kampinos Forest), Świdermajer architectural style, and Jewish settlements, or provide another response not mentioned in the options provided.

The most commonly indicated response was petite bourgeoisie settlements, with over 17% of respondents, and the highest percentage of responses was provided in the Żyrardów and Siedlce subregions. The most responses were recorded in the Goszczyn municipality (Żyrardów subregion).

Remnants of traditional architecture associated with Jewish settlement were indicated in over 12% of surveys distributed throughout the entire voivodeship. The highest percentage of responses was recorded in Warsaw and the Żyrardów, Warsaw East, and Siedlce subregions. Among municipalities, the highest number of responses was given in the town of Mińsk Mazowiecki, as well as in the municipalities of Celestynów (Warsaw East subregion) and Nur (Ostrołęka subregion).

⁴ Ordinance of the Council of Ministers dated January 11, 2019, regarding the preparation of landscape audits (Dz.U. [Journal of Laws] of 2019, item 394).

The forest settlement was indicated in over 4% of the responses, concentrated mainly in the Ostrołęka subregion, with Kadzidło standing out among the municipalities as its prime example.

The Olender settlement areas were marked by 2% of the respondents, mainly in municipalities located in the valley of the Vistula River. The highest percentage of responses was recorded in the Warsaw West and Żyrardów subregions, with Iłów (Żyrardów subregion) being the most frequently mentioned municipality.

A little over 1% of the respondents pointed out the Świdermajer architecture, with the highest percentage of responses recorded in the Warsaw East subregion. Among the municipalities, the most mentions were given in Józefów and Otwock (Warsaw East subregion) as well as Jedlnia-Letnisko (Radom subregion).

Other types of traditional architecture also appeared in the responses, such as industrial structures most commonly associated with Żyrardów or wooden structures, which were indicated by all respondents from the Czerwińsk nad Wisłą [Czerwińsk by Vistula River] municipality. However, both types of structures do not form compact areas within the voivodeship.

The research results confirmed the following:

- The highest concentration of petite bourgeoisie settlements in the northern and eastern parts of the voivodeship.
- Forest settlements in the Kampinos Forest (Warsaw West subregion and Żyrardów subregion), Pusza Zielona [Green Forest], and Puszcza Biała [White Forest] (Ostrołęka subregion and Ciechanów subregion).
- The Olender settlements in municipalities located in subregions through which the Vistula River flows (Płock, Siedlce, Warsaw East, Warsaw West, and Żyrardów).
- Remnants of Jewish settlements in Warsaw and the Żyrardów, Warsaw East, and Siedlce subregions, with a particular connection to urban centers.
- Świdermajer architectural style in Warsaw, Warsaw East subregion, and Radom subregion.

Furthermore, new areas of forest and the Olender settlement remnants have been identified. The former was primarily located in the Kozienice Forest and its vicinity (Radom subregion), which can be linked to the Kozienice Landscape Park located in this area.

The Olender settlements were mainly recognized in the municipalities of Grabów by Pilica River (Radom subregion), Pilawa (Siedlce subregion), Dąbrówka and Radzymin (Warsaw East subregion), and Jaktorów (Warsaw West subregion), which can be associated with initiatives undertaken by local authorities, including organizing exhibitions, festivals, and rafting related to the Olender culture.

Ethnographic regions

Ethnographic regions were discussed based on responses to the question: Do you know of an ethnographic region (an area distinguished by a different dialect, clothing, architecture, ornamentation, etc.) present in the nearest vicinity of where you live? Respondents had the opportunity to indicate the following regions: Iłża-Starachowice, Kołbiel, Kozienice, Kurpie, Łowicz, Opoczno-Końskie-Przysucha, Podlasie, Sanniki, and the microregion of Urzeczce or provide another response not listed in the suggestions.

In 76% of the questionnaires, no specific ethnographic region was indicated. However, in cases where respondents confirmed the presence of such regions, the Kurpie region was most frequently mentioned (9%), followed by the Podlasie and Łowicz regions (4% and 2% respectively). Responses related to other regions accounted for approximately 1% of mentions (see Figure 1). The spatial distribution of responses concerning ethnographic regions indicates that they were located as follows:

- **The Kurpie region** – in the northern part of the voivodeship, mainly in two subregions, namely Ostrołęka and Ciechanów, with the highest number of responses in the Chorzele and Kadziłło municipalities (Ostrołęka subregion).
- **The Podlasie region** – mainly in the eastern part of the Mazovian voivodeship, within the boundaries of the Siedlce and Ostrołęka subregions, with the highest number of mentions in the rural communes of Siedlce and Zbuczyn (Siedlce subregion).
- **The Łowicz region** – in the western part of the voivodeship, in the Żyrardów and Warsaw West subregions (with the highest number of mentions in the Brwinów commune).
- **The Kozienice region** – was most frequently indicated in the Radom and Żyrardów subregions, and among communes, Kozienice was the most prominent (Radom subregion).
- **The Kołbiel region** – in the Warsaw East and Siedlce subregions, with the Kołbiel commune standing out (Warsaw East subregion).
- **The Opoczno-Końskie-Przysucha region** – mainly in the southern part of the voivodeship, in the Radom subregion, with the highest number of responses in the Odrzywół municipality and in the Żyrardów subregion in the Nowe Miasto nad Pilicą [New Town by the Pilica River] municipality.
- **The Urzeczce microregion** – in the central part of the voivodeship, on the border of the Warsaw West, Warsaw East, and Żyrardów subregions, with the highest number of responses in the Konstancin-Jeziorna municipality (Warsaw West subregion) and Otwock municipality (Warsaw East subregion).
- **The Sanniki region** – in the northwestern part of the voivodeship, on the border of the Płock and Żyrardów subregions, with the highest number of responses in the Sanniki municipality (Płock subregion).
- **The Iłża-Starachowice region** – mainly in the southern part of the Mazovian voivodeship, in the Radom subregion, and among the municipalities, Szydłowiec stood out with the highest number of responses.

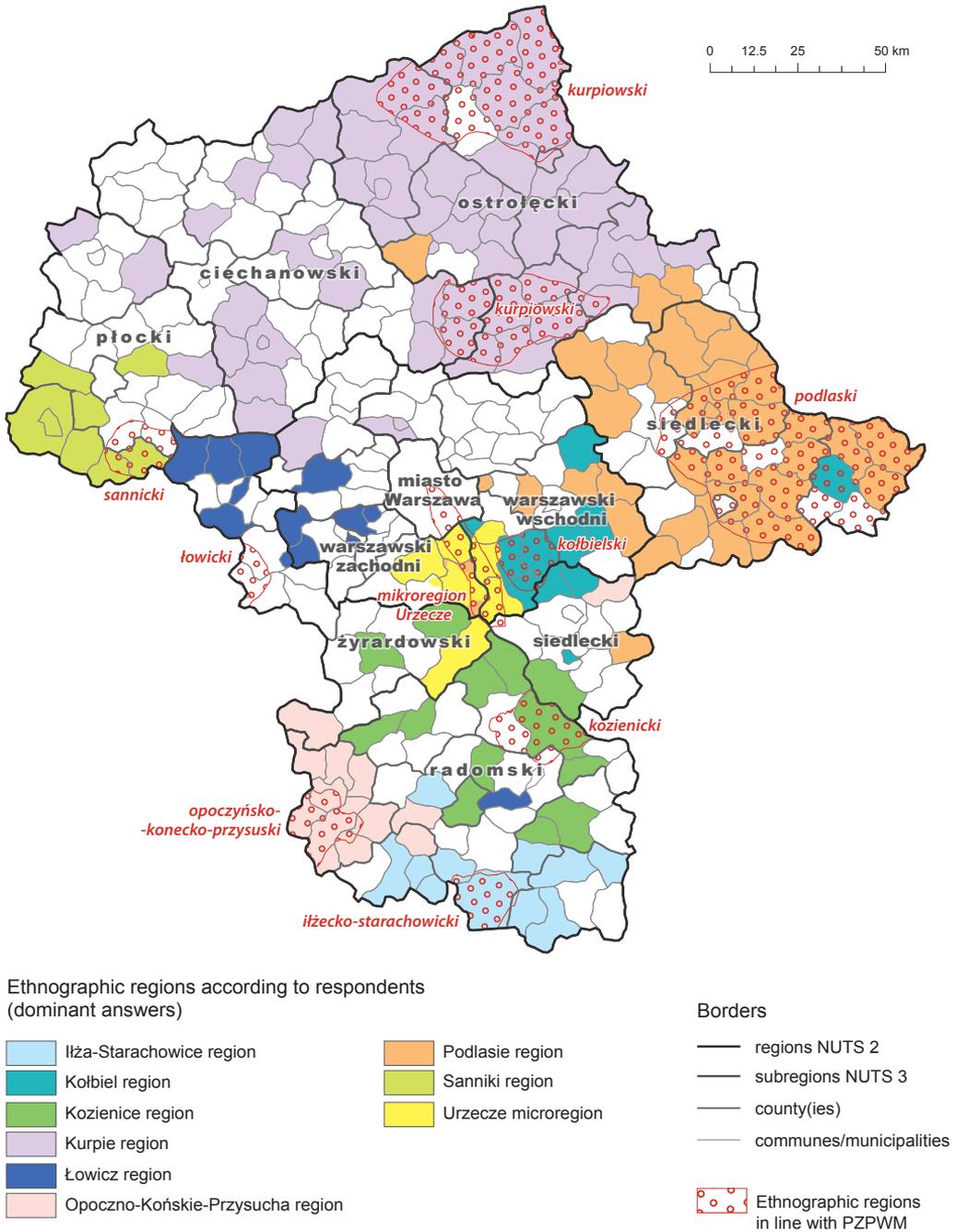


Fig. 1. Location of ethnographic regions

Source: Compiled by MBPR (the Mazovian Office of Regional Planning) based on the survey

The analysis of the survey responses confirmed the existence of ethnographic regions mentioned in the documents of the voivodeship self-government. However, the Łowicz region was the only one entirely located in a different area. Respondents identified it in the same subregion, but within the territory of other municipalities, with the highest number of responses in the Nowa Sucha municipality.

No new ethnographic regions were identified in comparison to those mentioned in the documents of the voivodeship self-government. The differences pertained to the extent of their occurrence, where respondents pointed to different areas that, in their view, belong to specific ethnographic regions.

The role of society in shaping and preserving intangible cultural heritage

The role of society in shaping and preserving intangible cultural heritage was analyzed based on responses to questions⁵ that relate to the knowledge and involvement of respondents in the “cultural life” of their small homelands, such as: *How often do you participate in events related to the preservation of regional traditions, rituals, and customs?* There were four possible answers: always, often, sometimes, rarely.

Are traditions, rituals, and customs preserved in the community? There were eight categories to choose from, including handicrafts, music and dance, rural architecture, cuisine, places, events, religious traditions, local rituals, and customs, within which respondents indicated various types of traditions in each category and had the option to suggest other answers.

The analysis was conducted in two ways, namely, dividing the area into the scope of ethnographic regions (see Appendix 1), and beyond them a subregional perspective was introduced (NUTS 3). This allowed for an assessment of the influence of location on the percentage of specified responses.

The analysis of responses showed that the municipality’s / commune’s location within or outside the ethnographic region has no effect on the degree of respondents’ participation in events related to the preservation of traditions, rituals, and customs (Figure 2). In both cases, the percentage of responses given was at a similarly high level, 90% and 91% respectively, with the average for the voivodeship being 90%. In the ethnographic regions, the highest values were noted in the municipalities of the Kurpie and Opoczno-Końskie-Przysucha ethnographic regions (95%). The lowest level of participation was declared by respondents from municipalities within the Urzeczce microregion (84%). Meanwhile, in areas located outside the scope of ethnographic regions, the highest percentage was recorded in the Siedlce subregion (94%), and the lowest in the Warsaw West and Żyrardów subregions (89%).

⁵ Only affirmative responses were utilized for the survey analysis, in the case of the first question – “always, often, sometimes, rarely”, while in the scope of the second question – “yes”, taking into account the categories and types of traditions.

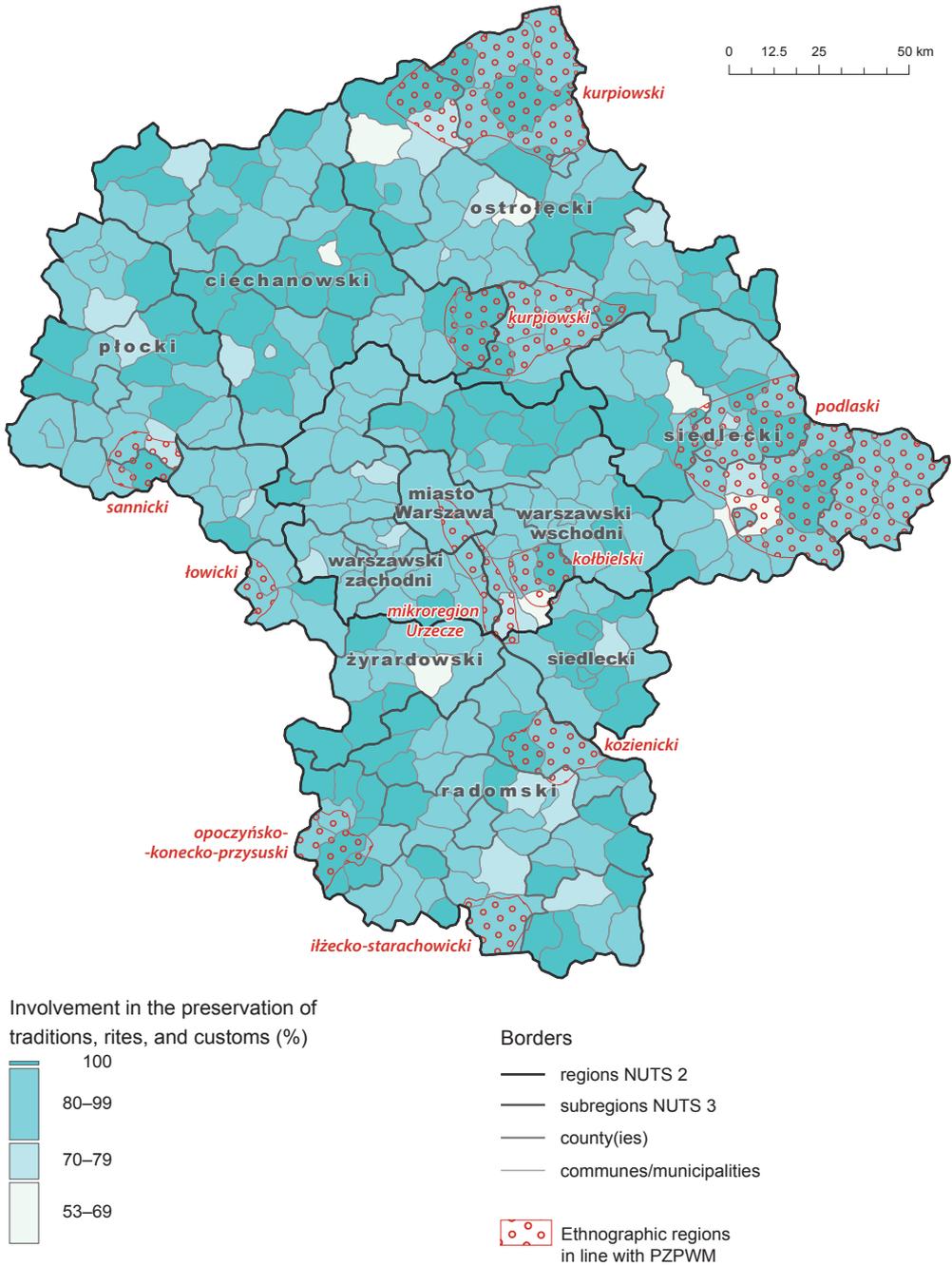


Fig. 2. The society's involvement in the preservation of traditions, rituals, and customs in the municipalities of the Mazovian Voivodeship

Source: Compiled by MBPR based on the survey

It has been proven that regardless of the municipality's location within or outside the ethnographic region, respondents' knowledge of maintaining traditions, rites, and customs is at a comparable level (Figure 3). In both cases, the percentage of responses given was at the regional average (78%). The highest values among ethnographic region⁶ were Opoczno-Końskie-Przysucha (88%), Kozienice (88%), and Kurpie respectively (87%), while the lowest was Łowicz (58%) and the Urzecze microregion (67%). On the other hand, in areas located outside the scope of ethnographic regions, the highest percentage of responses was observed in the Siedlce subregion (88%), and the lowest in the Warsaw East subregion (73%).

The analysis of the survey results also indicates that in the territory of the voivodeship, the most frequently maintained traditions are associated with the category of **events** (the three most commonly mentioned types being *fairs, concerts, and competitions*), **religious traditions** (including *Palm Sunday, Nativity scene, and Easter palm*), and **rural architecture** (such as *churches, shrines, and sacral buildings*) (see Figure 4).

In the scope of ethnographic regions⁷, municipalities that serve as centers of these areas and are also the main hubs for shaping cultural identity stand out in the preservation of traditions, rituals, and customs. These include, among others:

- In the Kurpie Puszcza Zielona [Green Forest] ethnographic region: Kadzidło, Myszyniec, Lelis, Chorzele, Olszewo-Borki, and Łyse, as well as Kurpie Puszcza Biała [White Forest]: Zatory and Obryte.
- In the Kołbiel ethnographic region: Kołbiel.
- In the Podlasie ethnographic region: Olszanka, Sabnie, Liw, Mokobody.
- In the Iłża-Starachowice ethnographic region: Rzecznów.
- In the Urzecze microregion: Konstancin-Jeziorna.
- In the Sanniki ethnographic region: Sanniki.
- In the Kozienice ethnographic region: Głowaczów, Kozienice.

The study also allowed for the recognition of areas where the preservation of traditions, rituals, and customs exists beyond the scope of ethnographic regions. These are as follows:

- Ostrołęka subregion – Czerwin, Goworowo, and Nur,
- Warsaw East subregion – Ceglów, Siennica, Mrozy, as well as Kałuszyn and Poświętne,
- Radom subregion – Jedlińsk, Sieciechów, Odrzywół, Mirów, Chotcza, Jedlnia-Letnisko, and Szydłowiec,
- Żyrardów subregion – Goszczyn, Nowe Miasto nad Pilicą [New Town by the Pilica River], and Mogielnica,

⁶ The average value from all municipalities covered by the scope of a given ethnographic region (Appendix 1).

⁷ The municipalities from the ethnographic regions of Opoczno-Końskie-Przysucha and Łowicz were not taken into account due to their low results, which did not stand out among the municipalities of the Mazovian Voivodeship.

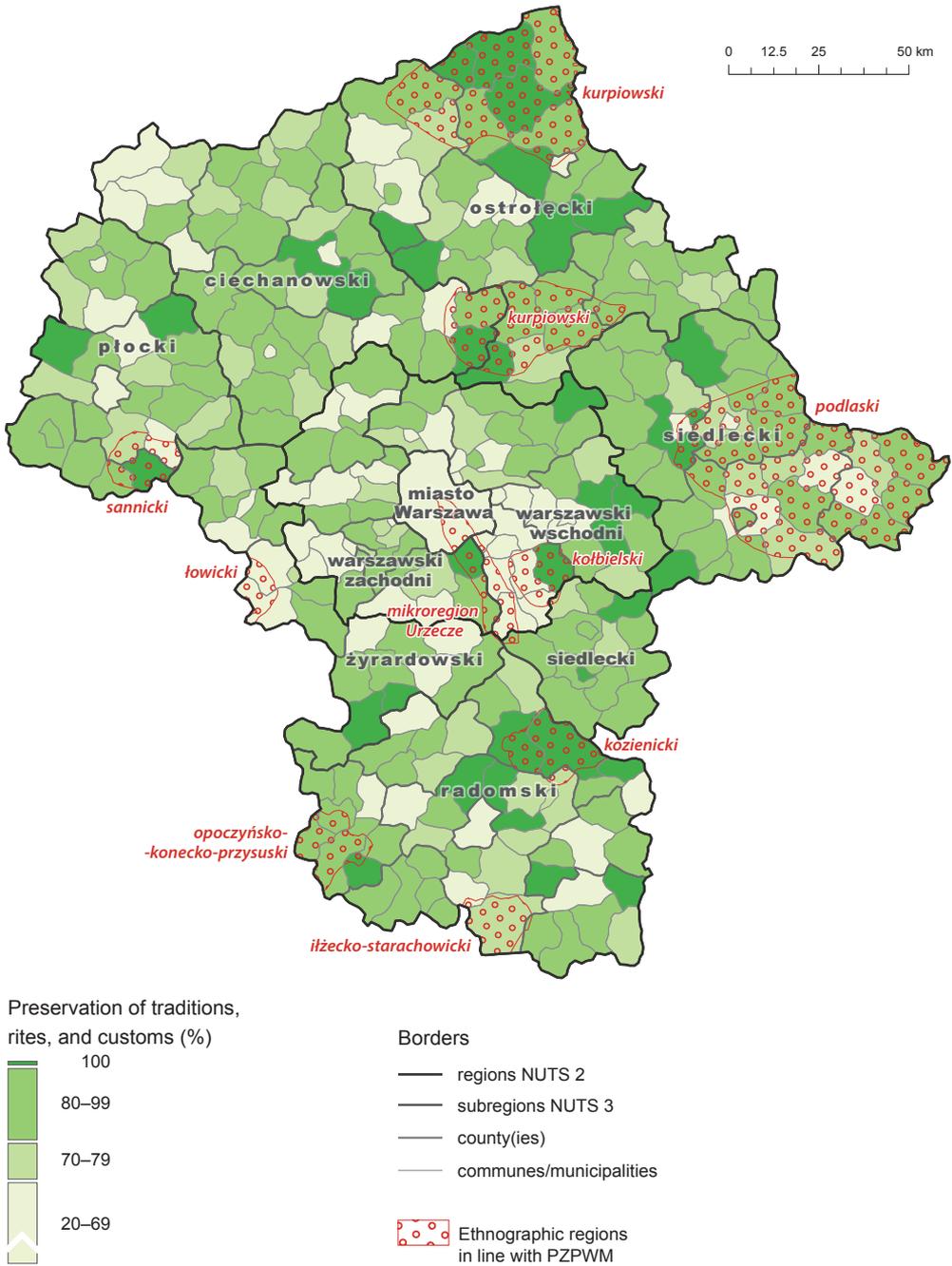


Fig. 3. Preservation of traditions, rituals, and customs in the municipalities of the Mazovian Voivodeship

Source: Compiled by MBPR based on the survey

- Ciechanów subregion – Czerwińsk nad Wisłą [Czerwińsk by Vistula River], Naruszewo, Biezuń, and Gołymin-Ośrodek,
- Siedlce subregion – Kosów Lacki, Ceranów, Trojanów, Maciejowice, as well as Łochów and Kotuń,
- Płock subregion – Staroźreby.

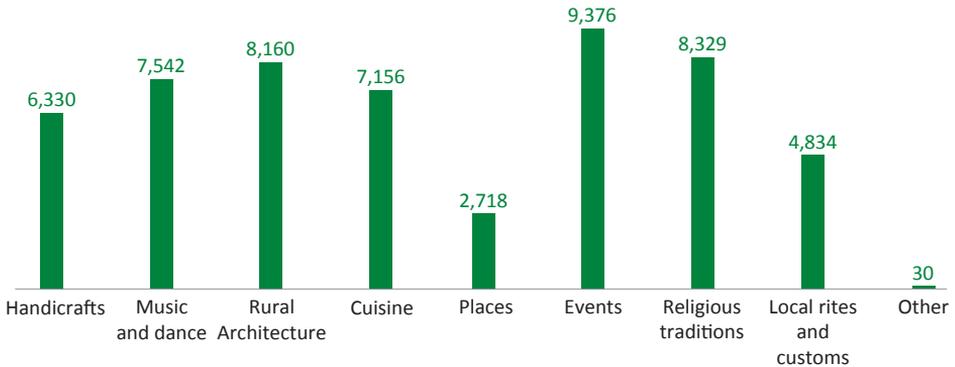


Fig. 4. Preservation of tradition in the Mazovian Voivodeship – distribution of responses

Source: Compiled by MBPR on the basis of the survey

There is a visible return to traditional folk culture in almost every municipality through the implementation of activities that popularize and promote local identity, as well as the organization of various thematic events and activities. Local government units, cultural institutions, associations, and organizations that bring together the local community, including, among others, Koła Gospodyń Wiejskich or KGW [Country Housewives' Club], play an important role in this area.

The engagement of respondents in preserving traditions, rituals, and customs is, among other things, a result of the growing awareness of society and people's attachment to their "small homelands". There are increasingly evident signs of a return "to roots", including the rising popularity of disappearing professions, such as weaving or pottery, often promoted during cultural events. Actions taken by local self-government units, including regional authorities, which influence the popularization of cultural heritage, are important. The self-government of the Mazovian Voivodeship is responsible, among other things, for "implementing tasks related to the protection of the intangible and tangible cultural heritage of the Voivodeship, especially actions related to the maintenance and development of the Mazowiecki Szlak Tradycji [Mazovia Tradition Route]" [Attachment to the Ordinance... 2019]. Moreover, the authorities organize many competitions (including photographic competitions) promoting Mazovian culture (including regional cuisine), such as "Stolica Kultury Mazowsza" [The Capital of Mazovian Culture], "Mazowieckie Zdarzenie Muzealne – WIERZBA" [Mazovian Museum Event

– WIERZBA], “Laur Marszałka Województwa Mazowieckiego” [The Marshal of the Mazovian Voivodeship Award], “Nasze Kulinarne Dziedzictwo – Smaki Regionów” [Our Culinary Heritage – Regional Tastes] (regional stage), and “Odkrywamy nasze dziedzictwo” [Discovering Our Heritage]. The cultural policy of local self-governments is also directed toward educating society, especially the younger generation, which plays a key role in the intergenerational transfer of values.

Assessment of the state of preservation or development of synthetic characteristics of the municipal landscape of the Mazovian Voivodeship

The identification of synthetic landscape characteristics, such as tradition, identity, and localness or familiarity of the communes and municipalities⁸ in the Mazovian Voivodeship, was carried out by the research team of the Department of Spatial Planning and Environmental Sciences at the Faculty of Geodesy and Cartography at the Warsaw University of Technology, as part of a report⁹ commissioned by the Mazovian Office of Regional Planning in Warsaw

By utilizing the identified synthetic features, an assessment was made of their state of preservation or development following the methodology outlined in the Ordinance of the Council of Ministers dated January 11, 2019, regarding the preparation of landscape audits. , as stated below.

Tradition:

- In the first class, a value of I was assigned, indicating a very good or good condition of the landscape – 51% of the municipalities and communes in the voivodeship.
- In the second class, a value of III was assigned, indicating an insufficient or poor condition of the landscape – 49% of the municipalities and communes in the voivodeship.

Identity:

- In the first class, a value of I was assigned, indicating a very good or good condition of the landscape – 5% of the municipalities and communes in the voivodeship.
- In the second class, a value of II was assigned, indicating an average condition of the landscape – 95% of the municipalities and communes in the voivodeship.
- The landscape in none of the municipalities and communes in the voivodeship was assigned to the third class.

⁸ The identification of synthetic landscape characteristics in the municipalities and communes involved determining the values of indicators for individual synthetic characteristics and assigning indicator classes for each of them in line with the methodology outlined in the Ordinance of the Council of Ministers dated January 11, 2019, regarding the preparation of landscape audits.

⁹ Report on the Recognition and Assessment of Synthetic Landscape Characteristics in the Form of Tradition, Identity and Localness or Familiarity in the Mazovian Voivodeship, based on the methodology outlined in the Ordinance of the Council of Ministers dated January 11, 2019, regarding the preparation of landscape audits.

Localness and familiarity:

- In the first class, a value of I was assigned, indicating a very good or good condition of the landscape – 15% of the municipalities and communes in the voivodeship.
- In the second class, a value of II was assigned, indicating an average condition of the landscape – 85% of the municipalities and communes in the voivodeship.
- The landscape in none of the municipalities and communes in the voivodeship was classified as third class.

In the further part of the article, the Authors refer only to areas where the state of preservation or development of synthetic landscape characteristics, such as tradition, identity, and localness or familiarity, was assessed as very good or good¹⁰ (Figure 5).

An analysis of respondents' answers revealed that the Siedlce and Ostrołęka subregions stand out among the subregions, where municipalities with the highest percentage of the occurrence of the following landscapes are located:

- traditional (69% and 67% of municipalities in the subregions, respectively),
- possessing characteristics of regional identity (6% and 4%, respectively),
- possessing characteristics of localness or familiarity (21% and 26%, respectively).

The results obtained in the Siedlce subregion are conditioned by a high percentage of indications concerning the remnants of the petite bourgeoisie and Jewish settlements and the location of the Podlasie ethnographic region. At the same time, the highest percentage of responses confirming the preservation of traditions, rituals, and customs (almost 90%) was recorded among the subregions¹¹, indicating an increasing level of awareness among the respondents resulting from their strong bond with the place of residence.

In the case of the Ostrołęka subregion, the obtained results were influenced by a high percentage of indications related to the remnants of forest settlement and the location of the Kurpie ethnographic region. The strong sense of attachment and belonging of the community to this area is also evident in the high percentage of survey respondents declaring their participation in the preservation of traditions, rites, and customs (90%).

In the remaining subregions, only the municipalities located within the ethnographic regions and in areas with remnants of traditional architecture stood out in this respect, according to the respondents. Czerwin municipality (Ostrołęka subregion), as the only one in the voivodeship, had a very good or good state of preservation or development of all synthetic landscape characteristics. Simultaneously, this high position was attributed to the respondents' answers, which indicated the preservation of traditions, rituals, and customs in this area (100% in the municipality), the presence of remnants of forest settlements (81%), and the location within the range of the Kurpie ethnographic region (81%).

¹⁰ Municipalities and communes were assigned a value of I in accordance with Appendix 4 of the Ordinance of the Council of Ministers dated January 11, 2019, regarding the preparation of landscape audits.

¹¹ In this particular instance, communes and municipalities located outside the scope of the Podlasie ethnographic region were analyzed.



Fig. 5. Landscape(s) of municipalities in the Mazovian Voivodeship with a very good or good state of preservation or development of synthetic characteristics

Source: Compiled by MBPR on the basis of the survey

The most frequently mentioned types of traditions in this area included rural architecture (including shrines), music and dance (including singing and folk ensembles), folk rituals and customs (including harvest festivals), cuisine (including dishes), and craftsmanship (including folk ornaments and costumes) associated with the preservation of the historical traditions of Mazovia, including the famous Czerwin Fairs and Corn Days.

Conclusion

As a result of the analysis of responses provided in the surveys, the presence of previously identified and indicated elements in the documents of the voivodeship self-government, as well as the identification of new areas of tangible and intangible cultural heritage in the Mazovian voivodeship was confirmed. This pertains to elements of tradition, cultural identity, and the preservation of rituals and customs, with variations depending on subregions and the character of ethnographic regions. More than a third of the respondents pointed out the presence of remnants of petite bourgeoisie settlements, forest settlements, Olender settlements, Jewish heritage, and the Świdermajer architectural style in their landscape. However, the responses did not always align with the information found in the literature on the subject, and often, broader areas were indicated.

In the case of two types of settlements, namely Olender and forest settlements, the survey results indicated “new” areas of their existence. This, in the case of Olender settlements, may be linked to actions taken by local authorities, such as organizing exhibitions, festivals, and river rafting. In the case of forest settlements, respondents associated their presence, among other things, with the vicinity of the Kozienice Landscape Park.

Concerning ethnographic regions, over $\frac{3}{4}$ of the respondents did not indicate an ethnographic region within the reach of their municipality. The remaining group of respondents most commonly located both within the areas specified in the official documents and outside of them, in neighboring municipalities. Only the entire Łowicz ethnographic region was placed by the respondents outside the area defined in the official regional-level documentation, with the highest number of responses in the Nowa Sucha municipality.

At the same time, the analysis of the research results showed that the most widespread knowledge and popularization of folk culture pertains to the Kurpie ethnographic region, considered “one of the richest, liveliest, and most distinctive regions in Poland” [Kijowski 2006, pp. 3–116]. Some of the most famous folklore events in the region take place in its area. Most notable examples are: “Palma Kurpiowska”, [the Kurpie Palm] “Miodobranie Kurpiowskie”, [the Kurpie Honey Harvest] “Wesele Kurpiowskie”, [the Kurpie-style Wedding] and “Niedziela Kadzidlańska” [Sunday in Kadzidło].

Nearly 80% of the respondents confirmed that traditions, rituals, and customs are preserved in the voivodeship, and over 90% declared their participation in the preservation of the aforementioned elements. At the same time, the spatial distribution of responses indicates that the preservation of traditions occurs throughout the entire voivodeship,

regardless of the location of municipalities in ethnographic regions or outside of them. The majority, as much as 90% of the respondents confirming the preservation of traditions, rituals, and customs, came from the Siedlce subregion, with the majority being the area of preserving the traditions of Eastern Mazovia and the historical area of Podlasie.

Furthermore, the assessment of the state of preservation of traditions, identity, and localness or familiarity¹² in the municipalities of the Mazovian Voivodeship allowed for the identification of municipalities that stand out for their very good or good preservation or development of synthetic landscape characteristics, namely traditions, identity, and local familiarity. This data will be utilized in the work regarding landscape audit. The analysis results showed that two out of all subregions, Siedlce and Ostrołęka, stand out for the highest percentage of traditional landscapes that also exhibit characteristics of identity and localness, as defined according to the Ordinance. In the case of other subregions, only the municipalities located within the ethnographic regions and in areas with remnants of traditional architecture stood out in this regard, according to the respondents. Among them, Czerwin municipality (Ostrołęka subregion) stands out, where traditions, rituals, and customs are preserved, and traces of forest settlement are present, while it is also located within the Kurpie ethnographic region.

The survey results indicate a return to traditional folk culture in almost every municipality through the implementation of activities that promote and celebrate local identity, as well as the organization of various thematic events and activities. Local government units, cultural institutions, associations, and organizations that bring together the local community play an important role in this regard. Education of the society, especially the younger generation, which plays a key role in the intergenerational transfer of values derived from the richness of cultural heritage, is also significant in this context.

Managing development and preserving intergenerational continuity of cultural heritage requires knowledge and skills from public authorities at all levels of local government. At the same time, a particular role in this regard rests with municipalities that are closest to local communities and have a real impact on their functioning. One of the tools for managing and utilizing the resources of cultural heritage is cultural policy, which is a part of local and regional development strategies [Góral 2013, p. 103]. Therefore, it is important to “ensure the broadest possible participation of communities, groups, and, where appropriate, units that develop, preserve, and pass on such heritage to future generations, as well as actively involve them in its management”, under the UNESCO Convention of 2003.

¹² Based on the Report on the Recognition and Assessment of Synthetic Landscape Characteristics in the Form of Tradition, Identity and Localness or Familiarity in the Mazovian Voivodeship, based on the methodology outlined in the Ordinance of the Council of Ministers dated January 11, 2019, regarding the preparation of landscape audits.

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Appendix 1. Ethnographical regions

		County(ies)	Communes/Municipalities			
		Iłża-Starachowice region		Urzecze microregion		
		lipski	1 Rzecznów	garwoliński	1 Wilga	
		radomski	2 Iłża		2 Józefów	
			3 Wierzbica	otwocki	3 Karczew	
		Kołbiel region			4 Otwock	
		garwoliński	1 Pilawa		5 Sobienie-Jeziory	
			2 Celestynów	piaseczyński	6 Góra Kalwaria	
		otwocki	3 Kołbiel		7 Konstancin-Jeziorna	
			4 Pionki (rural)	Warszawa	8 Warszawa	
		Kurpie region		Łowicz region		
Puszcza Zielona	Ostrołęka	1 Ostrołęka		żyrdowski	1 Puszcza Mariańska	
		2 Czarnia			2 Wiskitki	
		3 Myszyniec	Opoczno-Końskie-Przysucha region			
	ostrołęcki	4 Łyse			1 Borkowice	
		5 Kadzidło			2 Gielników	
		6 Baranowo		przysuski	3 Przysucha	
		7 Lelis			4 Rusinów	
		8 Olszewo-Borki			5 Wieniawa	
	przasnyski	9 Chorzele		Podlasie region		
		10 Jednoróżec			1 Huszlew	
Puszcza Biała	ostrowski	11 Brok		2 Łosice		
		12 Ostrów Mazowiecka (rural)		3 Olszanka		
	pułtuski	13 Obryte		4 Platerów		
		14 Pułtusk		5 Sarnaki		
		15 Zatory		6 Stara Kornica		
	wyszkowski	16 Brańszczyk		Siedlce	7 Siedlce (urban)	
		17 Długosiodło				
		18 Rząśnik				
		19 Somianka				
		20 Wyszków				

Podlasie region	
	8 Korczew
	9 Mokobody
	10 Mordy
	11 Paprotnia
siedlecki	12 Przesmyki
	13 Siedlce (rural)
	14 Suchożebry
	15 Wiśniew
	16 Zbuczyn
	17 Bielany
sokołowski	18 Jabłonna Lacka
	19 Repki
	20 Sabnie
sokołowski	21 Sokołów Podlaski (urban)
	22 Sokołów Podlaski (rural)
	23 Liw
węgrowski	24 Miedzna
	25 Węgrów
Sanniki region	
gostyniński	1 Pacyna
	2 Sanniki
płocki	3 Gąbin
	4 Słubice

Tożsamość w krajobrazach nie tylko kulturowych województwa mazowieckiego

STRESZCZENIE

W artykule przedstawiono obszary wyróżniające się lokalną tradycją oraz kultywowaniem obrzędów i zwyczajów na terenie województwa mazowieckiego, jak również wskazano rolę społeczeństwa w kształtowaniu i zachowaniu niematerialnego dziedzictwa kulturowego. Ponadto wykonano ocenę stanu zachowania lub wykształcenia cech syntetycznych krajobrazu gmin, tj. tradycji, tożsamości i swojskości¹³, zgodnie z metodyką rozporządzenia Rady Ministrów z dnia 11 stycznia 2019 roku w sprawie sporządzania audytów krajobrazowych.

Analizy wykonano na podstawie wyników badania ankietowego, przeprowadzonego przez zespół badawczy Zakładu Gospodarki Przestrzennej i Nauk o Środowisku Przyrodniczym Wydziału Geodezji i Kartografii Politechniki Warszawskiej, na zlecenie Mazowieckiego Biura Planowania Regionalnego w Warszawie, na obszarze województwa mazowieckiego. Ankieta badawcza zawierała 9 pytań z zakresu dziedzictwa kulturowego, gdzie dla celów niniejszego artykułu przeanalizowano 4 dotyczące bezpośrednio dziedzictwa materialnego i niematerialnego wśród 6 160 wykonanych ankiet. Zakres analiz dziedzictwa materialnego dotyczył występowania tradycyjnej architektury a niematerialnego: regionów etnograficznych, kultywowanych tradycji, obrzędów i zwyczajów, a także zaangażowania społeczeństwa w „życie kulturalne” swoich małych ojczyzn.

Przeprowadzona analiza ankiet, pozwoliła na potwierdzenie występowania rozpoznanych już i wskazanych w dokumentach samorządu województwa, jak również wskazanie nowych obszarów materialnego i niematerialnego dziedzictwa kulturowego województwa mazowieckiego, które skonfrontowano zarówno z literaturą przedmiotu, jak i z zapisami w dokumentach samorządu województwa.

Wyniki badania wskazały na ważną rolę jednostek samorządu terytorialnego, instytucji kultury oraz stowarzyszeń i organizacji zrzeszających lokalne społeczności w kształtowaniu i zachowaniu niematerialnego dziedzictwa kulturowego. Stopień zaangażowania respondentów w kultywowanie tradycji, obrzędów i zwyczajów, zgodnie z odpowiedziami ankietowanych okazał się niezależny od położenia w regionach etnograficznych.

Odpowiedzi ankietowanych wskazały również na powrót do „korzeni”, wynikający ze wzrostu zainteresowania kulturą ludową, czemu sprzyjają podejmowane działania popularyzujące oraz promujące tradycje ludowe, natomiast w procesie międzypokoleniowego przekazu wartości bogactwa dziedzictwa kulturowego kluczową rolę odgrywa edukacja społeczeństwa, w szczególności młodego pokolenia.

Słowa kluczowe: krajobraz kulturowy, tradycja, architektura, regiony etnograficzne, dziedzictwo kulturowe

¹³ Cech rozpoznanych w ramach prac dotyczących Raportu pt. *Rozpoznanie i ocena syntetycznych cech krajobrazu w postaci tradycji, tożsamości i swojskości na obszarze województwa mazowieckiego w oparciu o metodykę rozporządzenia Rady Ministrów z dnia 11 stycznia 2019 roku w sprawie sporządzania audytów krajobrazowych.*

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