

**Urszula MYGA-PIĄTEK**

University of Silesia, Faculty of Earth Sciences  
Geokotourism Unit  
Sosnowiec, Poland  
e-mail: [ump@wnoz.us.edu.pl](mailto:ump@wnoz.us.edu.pl)

## **BETWEEN TRADITION AND MODERNITY OF THE CULTURAL LANDSCAPE RESEARCH. DISCUSSION ON METHODOLOGY**

*key words:* landscape approach, cultural landscape, school of landscape research,  
paradigm

### **INTRODUCTION**

Recent years have seen significant increase in research interest concerning landscape. Conclusions from numerous related conferences<sup>1</sup> and reference studies show that the notion refers to concepts which are interpreted differently and have different scopes of meaning in various subsiences of geography (Kondracki, 1965, 1974; Malinowska, Lewandowski, Harasimiuk – ed., 2004; Myga-Piątek, 2001; 2005 a, b; Ostaszewska, 2002; Pietrzak, 1998, 2005; Richling, 1992; 1996, 2001, Richling, Solon, 1996). At the same time, growing popularity of landscape studies can also be observed in non-natural sciences<sup>2</sup> (fig. 1).

This article focuses on methodology of cultural landscape research. *Cultural landscape* denotes landscape which is transformed by man as a result of the civilizational development. It is an evolutionary successor of primary landscapes (natural landscapes – differing in terms of zones and belts) which have existed on Earth since the Neolithic Age. Cultural landscapes developed along with the growth of the ecumene. Starting from the Neolithic revolution (4500 BC), areas bearing signs

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<sup>1</sup> Conferences concerning landscape research (both in regional and thematic aspects) are regularly held by: IALE (International Association of Landscape Ecology), Polish Association of Landscape Ecology (since 1993) and Commission of Cultural Landscape of Polish Geographical Society (since 2002).

<sup>2</sup> The author expresses her thoughts basing mainly on reviews of Polish references. However, authors referred to above deal with international achievements in their papers, which justifies an assumption that most of the described principles are universal in their scope.

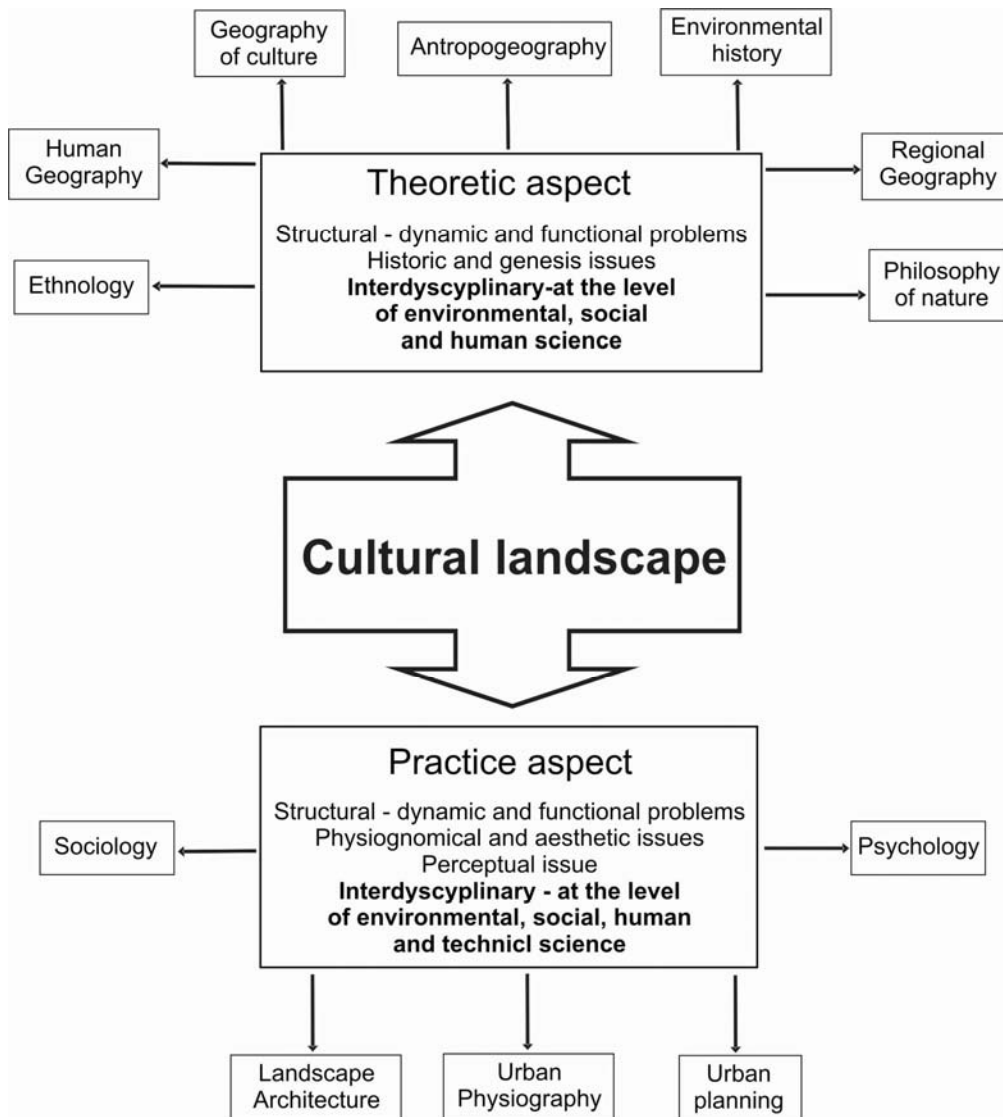


Fig. 1. Cultural landscape in the field of interest of different scientific disciplines.

of cultural influence of man appeared next to primary landscapes. To some extent, cultural landscape could be considered as the reflection of man's skills and abilities, increasing in the course of evolution, to transform the environment (agrogenesis, technogenesis and infogenesis, respectively)<sup>3</sup>. Nowadays, different types of cultural landscapes coexist in many parts of the world, differing in their genesis, stage of transformation, dynamics of changes and prevailing remodeling factors. Centuries-long transformation of the natural environment resulted in creation of a diversified mosaic of landscapes with different structures and features. Such landscapes are challenging for geographical studies and are subject to a number of attempts of scientific classifications. The evolution of cultural landscapes was followed by the development of approaches to their nature (Degórski, 2005; Pietrzak, 2005; Wilczyński, 2005). Several leading research directions have been created and a number of methods of analysis worked out. Some of them evolved as a result of subsequent research patterns in anthropogeography and cultural geography. These approaches often developed at a much faster pace than the landscape itself, which is why the need to sort them out seems really justified.

The aim of the article is to characterize and assess the existing research approaches and schools, and also present a paradigm for the methodological foundations in cultural landscape research. This task is preceded by the description of the origins of the notion of landscape (cultural landscape) and the traditions of its use in geographical research. The article also points to possible modern directions in cultural landscape research both in terms of theory and application, and to its current correlation with other sciences.

For the needs of the present article, the author has adopted the following definition of cultural landscape: ... it is a fragment of geographical space, shaped throughout history, created as a result of combined environmental and cultural influences, which creates a specific structure characterized by regional distinctness perceived as peculiar surface features (Myga-Piątek, 2001).

#### **ORIGINS OF THE NOTION OF LANDSCAPE**

Landscape has a long history in geographical research. Remote roots of geography as a science (2,200 years!) point to just as old origins of the term landscape, which has always been in the scope of interest of geographers – it served constructional, framework-providing purposes in methodology of geography. It is worth reminding that according to Z. Naveh and A.S. Liebermann, the notion comes from Hebrew

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<sup>3</sup> see V. Andreychouk – 2008 in this volume.

and could be first found in the Book of Psalms (48.2)<sup>4</sup> as *noff* , which in turn is derived from *yafe* (beautiful), where it was used in the description of the beautiful view of Jerusalem (after Pietrzak, 2005). If so, landscape has had to do with the aesthetic assessment of the physiognomy of terrain since the very beginning. According to J. Schmithusen, the oldest record of the word landscape that is known to the Europeans is included in translations of the Gospel accounts by Hrabanus Maurus of Fulda in 830. Later, the notion became recognized in “state-legal” terms and appeared in ordinances of the state council of German lands as well as in names of agricultural credit institutions of the Province of Prussia after 1770 (Buchwald, Engelhard, 1975). German *landscaf* was originally used as a synonym of Latin *regio*, *provincia*, *terra*, thus meaning both a certain area and people residing in this area. The suffix *scaf* and later *schaft* , used for describing mutual connections and relations, suggests that German *Landschaft* is a notion for the land which constitutes a specific wholeness due to its features (Pietrzak, 2005). This interpretation seems to be confirmed by another correlation of the notion with the German verb *schaffen* – “to shape”, which, in semantic terms, emphasizes man’s contribution in shaping the land. The English word *landscape* is derived from Latin *landcepi* , which is also related to the verb *shape*. This interpretation of the origins of the word suggests that originally, landscape was perceived in the “cultural” aspect, that is in terms of transformation throughout history, in geographical research.

Landscape gradually became a more and more common notion and was used for describing typical features of a given area. In the 15th and 16th centuries, the word landscape was commonly used as a synonym for the notions of “scenery” or “beautiful view”. This meaning was adopted by arts and literature in the period of realism and this is where its physiognomic aspect comes from. Such artistic-aesthetic connotations accompanied man’s approach to cultural landscape throughout the period of romanticism; the landscape was described as the back-ground and surrounding of man (Kolbuszewski, 1985; Wilczyński, 1996).

In its physiognomic aspect, landscape was originally (18th and 19th c.) also used in Polish sciences. It was used for the first time by Joachim Lelewel in the meaning “history of the country”, and then by Wincenty Pol – Poland’s first professor of geography (Pietrzak, 2005).

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<sup>4</sup> Should this origin of the word landscape be accepted, its creation would have to be moved in time back to the remote historical times between 10th and 2nd c. BC.

## CULTURAL LANDSCAPE AS A SCIENTIFIC NOTION – SHAPING THE PARADIGM IN THE LIGHT OF VARIOUS RESEARCH SCHOOLS

Over a thousand years old tradition of using the notion *Landschaft* in Germany was the reason why this was where the scientific foundations of the notion of landscape and the framework of the contemporary paradigm of cultural landscape were created (Kondracki, 1965). The scientific meaning of the discussed term was related to developing new scientific directions in geography, which had their roots in the methodology of the Enlightenment, mainly positivism, evolutionism and determinism represented in Germany, among others by A. Humboldt (1769-1859) – the precursor of natural landscape research, C. Ritter – the creator of the holistic concept of the world of nature and culture – landscape regarded as the spatial synthesis of the country; F. Ratzel – the creator of the organic theory of culture. In these circumstances, which are widely described in the papers by K. Rembowska (2002) and D. Jędrzejczyk (2001), the chorological approach to landscape was born in Germany; it was created by A. Hettner (1859-1942).

By working out the framework for modern landscape studies, A. Humboldt smoothed the way for experimental research and methodological foundations of physiographic description of Earth, which were aimed at learning the unity amidst the complexity and discovering general rules and internal relations between all telluric phenomena. His activities started further development of approaches to the matter of Earth's landscapes by zones and belts<sup>5</sup> (Wilczyński, 2005).

More attention was paid to cultural landscape in German geography as the result of A. Humboldt's studies. In the concept coming from classicist-theorists of German geography of the late 19th and the early 20th centuries, R. Gradmann (1901), O. Schlüter (1906), and J. Wimmer (1879, 1885), cultural landscape was actually condensed to a material, perceivable set of natural and anthropogenic objects. Much attention was paid to historic-genetic analysis of development of landscape with particular emphasis on the evolution of settlement processes. These were purely morphological considerations, which only concerned the material set of objects. Notions that were introduced to geography included: *Kulturland*, *Urlandschaft*, *Naturraum*, *Landesnatur* – (meaning cultural land, scenic land, natural land (Kondracki, 1965, 1974).

A clear change in the methodology of research of cultural landscape in Germany did not occur until the times of A. Hettner. Analysis of non-material preconditions of various forms of landscape, discovering the internal causal relations of natural and

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<sup>5</sup> This approach was continued in Russia by Vasily Dokuchaev, the creator of the Russian school of landscape.

cultural phenomena and their mutual preconditions became predominant research tasks. A. Hettner introduced “holistic characteristics of Earth’s regions” in geography in their new, chorological aspect. The major aim of German landscape geography was to explain and apprehend the occurrence of various objects in the geographical space. Phenomena of physical (both abiotic and biotic) nature were subject to research, but so were also aspects of material and spiritual activities of man. A. Hettner (1927) also gave the first scientific definition of cultural landscape, which he considered as „... visible expression of facts and phenomena occurring in any part of the Earth’s surface”. This approach combined the physiognomic aspect (regarded to be a common one so far) and the description of the taxonomic (regional) unit. Hettner’s approach to landscape aimed at explaining the internal nature of countries, which was based on correlations and configurations of elements of the geographical cover (Myga-Piątek, 2001). In Hettner’s traditional research aspect, the main aim of landscape research was to grasp the sense and results of human activities in the environmental and social realm. The knowledge of landscape did not only come from strictly empiric studies, but it was also enhanced with subjective and individual elements. The natural environment was thus perceived as the context for human activities. Within the presented pattern in landscape research, sequences of human activities in the environment were considered in terms of space and time. This gave an opportunity for a deeper thought resulting from the historical evolution of space.

In this manner, the discipline fits into Kant’s idea of geography as the science which unifies and integrates various categories of humanistic knowledge with the results of natural sciences. This holism is emphasized in German geography by popularity of notions like *Zusammenhang* (*connection*), *Ganzheit* (*wholeness*), or *Gemeinschaft* (*community*).

The approach of the German school of historical geography developed in 1920s; it referred to the idealistic tradition, which is strongly reflected in the reference books of those times (Dilthey, 1931; Hard, 1969b, 1970, after K. Rembowska, 2002). This trend involved works by J. Schmithusen, who treated landscapes as physiognomic expression of culture. Searching for the objective spirit expressed in the landscape, heavily loaded with the aesthetic and emotional description, reached the top of its scientific popularity in Germany in the 1930s. German geographers, however, looking for the sources of explanation of the landscape outside its physiognomy – that is, its sense, relied on this trend in their papers until as late as 1960s. At the same time, there appeared interpretations of cultural landscape as the reflection of certain features of communities occupying (and creating) landscapes; thus, mentality, behavioral patterns and other social processes were analyzed. External and internal forces creating landscapes were sought, including natural, technical, political,

economic, cultural and personal forces. The sense of anthropogeographic methodology could be found in them. This matter is discussed in more detail by K. Rembowska (2002).

The concept of cultural landscape research was also transferred to Great Britain, where it was the basis for development of historical geography (currently referred to as history of environment), and to the United States, where cultural geography, associated with the Berkeley center, was founded; it adopted the notion of *cultural landscape* as the synonym of *Landschaft* (Hartshorne, 1959). In the early part of the 20th century, the so-called American school of landscape evolved; it was direct continuation of the German school. Its main representatives included cultural geographers C. Sauer (1925), Wagner and Mikesell, (1962), and also the author of humanistic geography, Yi-Tu Tuan (1922). According to that concept, landscape was identified with a region, and with characteristic relations between natural elements and cultural ones, which are the evidence of man's existence on Earth throughout the years. Landscape morphology was the method that synthesized various processes shaping the forms of landscape. In this aspect, landscape was considered as a form of heritage, the result of succession of many generations with definite values and cultural potential, which overlap the existing result of natural evolution of the environment. Followers of this school assume that at higher stages of culture in every period of history, the society leaves the reflection of its times in the landscape, which does not only express humble adaptation to the conditions of its habitat, but also its desires and art of shaping the image of the environment according to its individual expectations. Landscape is treated as the result of mutual influence of human communities, with their definite values, preferences, opportunities and intellectual potential, and the set of environmental conditions. Hence, according to the representatives of the American geography of culture, natural landscape is the raw material, human culture is the tool and cultural landscape – the product (Wagner, Mikesell, 1962).

At this point, we are getting closer to the methodology of landscape architecture – the domain, described by its representatives as “the art of decorating the space with imagination”. With this assumption, research of the cultural landscape should start with a detailed analysis of the history of the region and learning about its culture. Basing on this interpretation, C. Sauer claimed that the key to understanding the sense of cultural landscape is knowledge about the past (including the natural history) of the region. The approach presented by the American school of cultural landscape was repeatedly criticized for excessive emphasis on material elements of the landscape and negligence of immaterial aspects of the sense of landscape (after Rembowska, 2005). Another shortcoming of studies of this school was the fact that

the research field was limited to rural landscapes only.

The analysis of traditions of research of cultural landscape should also include the achievements of French geography. It has always been strongly related to humanistic methodology. At about the same time Hettner's landscape approach emerged in Germany, Paul Vidal de la Blache (1845-1918) developed regional geography in France; it was mainly based on studies of cultural landscape. Landscape research developed from sociologism of E. Durkheim (1947), among other concepts. French human geography presumed the concept of material unity of all forms of life of the human community in space. In the course of time, French **géographie humaine**, established itself as opposition to geographical determinism and anthropogeography of F. Ratzel.

V. de la Blache, who did not have strictly geography-related education, but cooperated closely with historians, repeatedly presented himself as a geographer. He was the initiator of a new model of landscape studies in French geography, based on methodology of human geography (in contrast to German anthropogeography). Perceiving geography as the science which studied relations between man and the environment in the historical, evolutionary aspect, he claimed that the sense of geographical studies was understanding of *peys* – lands, landscapes, which are marked by particular communities (Plit F., 2005). V. de la Blache considered vegetation forms to be the basic, and at the same time the most expressive, element distinguishing landscapes. Plant complexes (and more widely, the plant cover) were interpreted in aesthetic and physiognomic terms, and were at the same time treated as indicators of the condition of the environment. Although he paid particular attention to lines, forms and shapes, he clearly defined aims of geographers regarding the search for regularities between particular elements of nature and human activities and the discovering rules and principles describing their mutual adaptation. Although he used the notion of *peyssage* very seldom, he was convinced about the necessity to enhance geographic studies with methodology of social and humanistic science, where culture is the basic research criterion. The idea given by P. V. de la Blache started the inclination of geography towards humanism, social sciences and functionalism. Two of the Vidalian concepts: *genre de vie* and *milieu*, are the basis for studies of spatial relations between the geographical environment and social groups. For Vidal de la Blache (1922), civilisation meant the source of ideas, values, customs and beliefs, which are the basis of the preserving, creative or destructive attitude of man to the environment. External environment, *milieu externe*, defines the range of man's possible actions, while internal environment, *milieu interne* – the system of values and ideas, defines the dynamics and trends of this development. The interface of *milieu* and *genre de vie* is where cultural landscape *paysage humanise*, is generated,



which reflects how particular communities interpret and use their environment. As comments by A. Buttner (1978) read, the aim of the research was to grasp the relation between the place (*milieu*) and culture (*civilisation*). According to P. Vidal de la Blache (1922), landscape is the result of historical and cultural processes, which define the man's lifestyles and relations with the nature. The trend introduced the concept of possibilism and the idea of Earth's wholeness into geography, thus abolishing the tradition of disparagement and contradiction of nature and culture. De la Blache, the master of the approach, was the initiator of the publication of multi-volume universal geography. Papers by his followers gradually assumed some typological features. What proves the great significance of de la Blache's principles all over the world is the fact that his views set the foundations for the paradigm that dominated global geography in the early part of the 20th century (Holt-Jensen, 1984). Among the supporters of the idea of regionalism in France, there were also E. Reclus, E. de Martonne, P. Camen d'Almeid, A. Demangeon. The French concept of landscape research gradually evolved. In the course of time, publications were worked out concerning the integrated analysis of the natural environment from the ecological point of view. Papers by G. Sauter, G. Bertrand, J. Tricart, or J. Kilian should be mentioned here.

The Vidalian idea also found many followers in Poland. Among others, these included M. Dobrowolska, L. Krzywicki, K. Potkański, E. Romer, F. Bujak, and W. Semkowicz. Several research methods were worked out, like the genetic method, the empiric method, or the evolutionary method (Dobrowolska, 1948). M. Dobrowolska was the most outstanding representative of cultural landscape research. She adopted the evolutionary method of explanation for natural and social phenomena which were the background for transformation of the natural environment (Dobrowolska, 1961). She took into consideration the effect of various factors of the natural environment on the development of human activities and the relations of these activities to the climate. By this, she recognized the determining function of the environment in the cultural evolution. At the same time, being influenced by the scientific thought of her husband – historian, Professor K. Dobrowolski, she appreciated the contribution of history and culture of the nation to creation of landscape. By doing so, she rejected the mistakes of overinterpretation of geographic determinism, which started appearing in Germany at that time (Plit J., 2005). M. Dobrowolska should unquestionably be merited for working out the concept of evolutionary factors of cultural landscape, which should be considered as significant contribution of Polish geographers to the studies of cultural landscapes; with some necessary modifications resulting from the passing time, the concept has been used until the present day (Myga-Piątek, 2001). Publications by M. Dobrowolska were in conflict

with the communist ideology. Polish post-war geography, heavily affected with ideology, naturally preferred physiographic research as being fully objective and free from social or political comments. Studies of geographic distribution and influence of particular cultures, religions or historical events were gradually declining. As the result, no complex research of cultural landscape was taken up in Poland for 50 years.

Basing on the above description of the leading research schools of cultural landscape, one could conclude that in relation to landscape research, the early part of the 20th century saw the creation of a new **paradigm** in geography – one that could be called a humanistic paradigm. It pointed out the role of man in the process of landscape shaping and its cultural conditions in a particular environmental context, thus referring to the idea of unity of nature and culture.

Besides methods which are typical of natural sciences, the paradigm, being the determiner of the anti-scientific orientation, also adopts methods of humanistic and social sciences in cultural landscape analysis. This approach makes it possible to study immaterial and mathematically immeasurable elements of the anthroposphere and define cause-result relations occurring between the **nature** and the **culture**. Thus, the studies carried out in that approach deal with the reality, which is recognized, perceived and evaluated by man. It is also a paradigm of humanistic geography and cultural geography, as well as anthropogeography, although these sciences do not deal with landscape *sensu stricto*. It was continuously represented in western geography starting from papers by P. Vidal de la Blache and A. Hetter, while in Polish geography it was recognized in the interwar period and then until 1950s, mainly due to studies by S. Nowakowski, F. Bujak, L. Krzywicki, K. Potkański, E. Romer, W. Semkowicz, and by M. Dobrowolska foremost among them. It was forgotten for almost 50 years in socialist Poland; it is currently coming back to the scope of interest of Polish geographers.

#### **POSTWAR DECLINE OF THE HUMANISTIC PARADIGM**

Postwar years brought huge progress in development of precise sciences. It was mainly based on scientific orientation, which is characterized by objective interpretation of notional knowledge. This philosophical-methodological scientific approach eliminates all forms of intuitive knowledge. This approach, evolving from Cartesian philosophy of world and nature, resulted in strong division of geographic sciences. It was characterized by rationalism and methodological unism. This assumption was necessary for precise explanation of natural phenomena of analytical character. With its two models, empiric and hypothetical-deductive, it dominated geography for many years, marking the decline of traditional landscape geography. Thus, the idea of unity and correlation of elements of the natural and cultural environment (hard to

measure by the above criteria) gradually vanished, and along with that, the interdisciplinary meaning of landscape declined too. Between 1960-1990, regional and landscape studies were terminated due to reported out-of-date research workshop and lack of consistent methodology or adjustment to needs and challenges of the modern world. Many courses of systematic studies, dealing with particular features of landscape, appeared within specialist disciplines that pushed the previous *Landschaftsgeographie* aside. This increased the gap between complex geography and detailed subsciences of geography.

A new discipline made use of that time – landscape ecology, which emerged out of the need to synthesize the results of landscape research, scattered over various natural subsciences. Currently, this science assumes the interdisciplinary model of landscape research (although restricted to natural sciences only), (Troll, 1965; Richling, 1992, 1996, 2001; Richling, Solon, 2001; Pietrzak, 1998, 2005). Landscape ecology has gained large popularity and attention of researchers both in the United States and in Europe, including Poland (among others, an energetic scientific organization, Polish Association of Landscape Ecology was established), both in theoretical and, more and more often, applied research. It omits, however, the strictly cultural aspect related to the historical evolution of space.

At the same time (1960-1990), research based on anti-scientific orientation was in retreat in socialist countries. The humanistic paradigm, worked out throughout the years, was forgotten in landscape research. The humanistic concept in anti-scientific orientation, emphasizing human matters as the center of interest, gave some “deobjectifying” and subjective nature to cognizance, and approved of other than objective – intuitive way of cognition. “Deobjectifying” cognition is one that does not separate the conscience (realization) from the object (Jędrzejczyk, 2001). It is not surprising then that this orientation could not be favored or acknowledged in the totalitarian model of society.

Following the change of the system in most of the central-European countries, including Poland, old research traditions of cultural landscape have been reviving since the 1990s. Currently, the humanistic paradigm is undergoing its renaissance all over the world. This can be seen in the growing number of scientific publications, foundation of prestigious scientific journals dedicated to the interdisciplinary matters related to cultural landscape<sup>6</sup>, and more and more frequent specialist scientific conferences. The Commission of Cultural Landscape was established at the Polish Geographic Association; it coordinates interdisciplinary landscape research,

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<sup>6</sup> Examples of such journals include *Landscape and Urban Planning*, and *Human Geography*.

not only at the level of natural sciences, but also humanistic, social and technical arts, assuming that explanation of some of the phenomena falls beyond the direct research scope of geography. Thus, the general rule of the humanistic paradigm is applied, that is the rule of methodological pluralism (instead of scientific unism).

### **CONTEMPORARY THEORETICAL AND APPLIED RESEARCH OF CULTURAL LANDSCAPE**

Contemporary research carried out basing on this paradigm is critical towards excessive trust in solely quantitative evaluation of geographical phenomena. It makes an attempt to restore Hettner's traditions for application in present day's tasks and challenges faced by modern geography (Chojnicki, 2005, 2007; Lisowski, 2007; Maik, 2007).

As can be concluded from the remarks presented above, the notion of cultural landscape has a long tradition in geographical studies. Recent years have seen increased interest of Polish geographers in this research category with regard to the concepts of precursors of that approach, which results from a more open attitude to humanistic contents in the period following the system transformation. Currently, great opportunities appear for cultural landscape research in terms of studies and application. This results from the fact that the subject matter has been abandoned for almost 50 years, which allows for proper distance and thought towards the object of the studies. Increased research interest in cultural landscape also results from the need for a critical look at the Polish space shaped in the postwar period of socialist industrialization and "modernization". The recent period of two decades after the system transformation also brought about hard-to-assess landscape transformation, which is the consequence of so-called "democratization of space", among other factors.

The main aim of modern research is detection of the mechanism of changes of elements of landscape, and, basing on this recognition, assessment of the pattern and tendency of transformation. The research is also directed towards analyses of factors of landscape transformation.

At the same time, we have great possibilities of interpretation of cultural landscape resulting from application of computer-aided technologies and tools (including analysis of satellite imagery) and GIS. Computer modeling made it possible to simulate potential and most desirable directions of shaping, e.g. urban, postindustrial or post-mining landscape. Synthetic structures are created, which give a thorough image of a region by combining cultural and natural features and phenomena coexistent in given space.

The combination of traditional ideas and modern research mechanisms makes it possible to achieve results unknown before and emphasizes application of landscape

analyses in definite thematic or regional studies. Such articles are one of the ways of opening geography to practical aims and projects. They show possible application of research results in complex geographic publications, concerning smaller areas like catchments or communes, as well as in spatial planning studies, recommendations for local spatial management plans, studies of influence on the environment or plans concerning legally protected areas. The approach establishes a new scientific pattern – evaluative, involved in the processes of transformation of geographical space, highly significant in practical terms, and with strong creative influence, as it is reflected in revival of the sense of identity and responsibility for landscape shaping in local communities.

There are several areas nowadays, which require landscape studies according to the humanistic pattern. The following directions could be emphasized here:

- analyses of factors of cultural landscape transformation,
- detection of the mechanism of contemporary transformation of cultural landscape,
- tracing back the genesis of landscape,
- classification and valorization of landscape for practical purposes
- assessment of correctness and tendency of transformation
- cultural landscape contraction

Transferring these issues onto particular geographical matters, we could e.g. mention: within geography of tourism – studies of influence of tourist colonization on transformation of natural landscapes and harmonious cultural landscapes; within urban geography – analysis of spatial transformation in relation to the genesis and functions of cities, and many others.

Another task seems to be the need to verify the existing divisions and classifications of landscapes, which seem to be out of date and inconsistent from the point of view of the present day's knowledge. It is therefore necessary to work out the genetic typology of cultural landscapes which would define precisely affiliation of coexistent diverse types of landscape with particular classes and categories. This task has not been taken up so far.

While discussing the scope of modern applied research of cultural landscape, one could observe its "dangerous close approach" to other disciplines and directions, including the architectonic aspect. As the result, cultural landscape is becoming a "competitive" notion, although, as it seems, in a positive meaning of this word. This inspires searching for common initiatives, participation in research, development and application programmes. Such correlation gives positive effects, resulting from the multidirectional look at the values of the space and matters related to landscape protection and shaping.

Nowadays, we can see a number of relations and correlations of various sciences and geography, the source of which is the very landscape (fig. 1).

## CONCLUSIONS

1. Several leading schools can be distinguished in the history of cultural landscape research, including: *German school*: eg. R. Gradmann, O. Schlüter, J. Wimmer and A. Hettner; *American school*: eg. C. Sauer, Wagner i Mikesell, Yi-Fu Tuan; *French school* : eg. P. Vidal de la Blache, A. Demangeon; *Polish school*: eg. L. Krzywicki, K. Potkański, E. Romer, F. Bujak, W. Semkowicz, M. Dobrowolska.
2. Geography of the late 20th c. marginalized landscape research, including particularly cultural landscape (removed it from its research scope).
3. Research of landscape was overtaken by new sciences – e.g. landscape ecology, and that of cultural landscape by technical sciences – including landscape architecture, and social sciences (psychology, sociology).
4. At present, there are attempts to reconstruct and continue the research of cultural landscape. It is an attempt to make a “bridge” – to point to possible uses of methods and experience worked out by classical geographers in realization of tasks and challenges emerging before contemporary geography.
5. Cultural landscape studies could be a chance to protect the identity of geography as a science concerning spatial relations between the environment and the man.

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## SUMMARY

At present, geographic work, and landscape research in particular, is carried out basing on three coexistent paradigms. The first is the classical paradigm arising from the neo-positivist orientation with scientific approach. Representatives of this approach follow the rule of objectivity and independence of perception of the object (landscape) in relation to the observer (subject). The principal determinant of this approach is methodological unity and rationalism based on the rules of quantitative, mathematical-statistical description. Foremost among others, this trend is represented by followers of the eastern school of landscape research, named "landshaf-tovedeniye". Among the classical followers of this approach, there were L. S. Berg, N. A. Solontsev, A. G. Isachenko, F. N. Milkov, D. L. Armand, V. J. Preobrazhensky, A. I. Perelman, N. A. Gvozdetsky.

The second is the system paradigm, which develops as a modification rather than opposition to the first approach. In this aspect, studies of systems (geosystems) have become a new cognitive criterion. Its principal assumption is the holistic concept of nature. Studies of the landscape as a geosystem present the structural-dynamic and functional aspects. This trend is widely noticeable in papers by authors of landscape syntheses created within the scope of interdisciplinary landscape ecology, which is very popular currently (papers by A. Richling, M. Pietrzak, K. Ostaszewska, J. Solon, Forman and Godron, W.B. Soczawa, among other authors).

The third is the humanist paradigm, which develops along with the system paradigm. It points out the role of man in the process of landscape shaping and its cultural conditions in a particular environmental context, thus referring to the idea of unity of nature and culture. It is based on papers by leading possibilists, including P. Vidal de la Blache (1922), and the so-called landscape approach, represented in Polish geography by S. Nowakowski, M. Dobrowolska, F. Bujak, or J. and F. Plit, among others.

Coexistence of those paradigms results in discrepancies in understanding and interpretation of the landscape. The presentation will show the current stage of research and prospected further studies of cultural landscape resulting from the possible combination of the classicist approach of humanist geography and use of new research methods and sources.