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## Study of the heritage of dissolved monasteries in local collective memories

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

## Study of the heritage of dissolved monasteries in local collective memories\*

### Introduction

The past 200 years have witnessed abrupt shifts in the role and function of monasteries in the Polish territories, both in a general perspective and in reference to particular local communities, in which the monasteries –understood as centres of local culture-creating activity– existed or continue to exist. On the one hand, these changes are connected with broader civilisational tendencies such as secularisation, as well as an idiosyncratic domestic context, and within it – mainly nation-forming processes. On the other hand, what must be pointed out are the so-called waves of suppressions, which at the end of the 18<sup>th</sup> and throughout almost the entire 19<sup>th</sup> century led to the decline of a vast majority of monasteries.<sup>1</sup> Monastery dissolutions entailed shifts in the ownership of property (land, estate, and movable property, e.g. book collections), but they can also be perceived –considering the size of these estates in the local perspective– as the beginning of social, economic and symbolic changes in the local communities where they were occurring. The scope of these changes continues to be an inspiring subject open to discussion, all the more so because

[monastery] dissolutions and their consequences have yet to be investigated extensively, and the issue of cultural post-monastic heritage has not been addressed at all so far.<sup>2</sup>

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1 M. DERWICH, *The main assumptions of the project Cultural heritage of dissolved monasteries on the territory of former Poland and in Silesia in 18<sup>th</sup> and 19<sup>th</sup> c.: fate, significance, cataloguing* (Programme of the Ministry of Science and Higher Education under the name of the “National Programme for the Development of Humanities” in the years 2012–2016; no. 11H 11 021280), “Hereditas Monasteriorum”, 1, 2012, pp. 363-368.

2 *Ibidem*, p. 357.