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Galician scholars: Marian Raciborski and Jan Gwalbert Pawlikowski as the precursors of Polish ecological thought

This article presents two ideas related to nature conservation formulated by Galician (Polish) naturalists, namely M. Raciborski's programme for the protection of nature, the first in the Polish lands, dating from the beginning of the 20th century, and J.G. Pawlikowski's original ecological manifesto, developed slightly later, based on axiological foundations. These concepts, at the time of their creation, were extremely innovative, not only in the context of Polish thought. They have not lost their significance to this day. They constitute a solid foundation for contemporary reflection on the significance of the natural environment for human existence.

Keywords: Jan Gwalbert Pawlikowski, Marian Raciborski, ecological thought, nature conservation, environment

In the last decades of the 20th century, the phenomena of the ecological threat to the continuation of human existence became fully apparent and recognised. A wide variety of descriptions of this fearful state of affairs, explanations of how it came about, as well as projects for overcoming it have been and continue to be produced. Within the framework of environmental sciences, environmental ethics, eco-philosophical currents or the idea of sustainable development – the issue of protecting nature and the human environment, broadly defined, has been raised to the rank of the most important problem in human history today.[1]

The idea of protecting nature had already appeared in the broader social consciousness since the middle of the 19th century in the USA (R.W. Emerson, H.D. Thoreau, A. Leopold) and Europe (A. Humboldt, E. Haeckel and H.W.

[1] See L. Gawor, *Ekoszice,* Wyd. Uniwersytetu Rzeszowskiego, Rzeszów 2017, s. 10–84.

Conventz).[2] By the end of the nineteenth century, it was also alien to Polish thought.

On the national level, the idea of environmental protection became fully present in Galicia, especially in Kraków and Lviv. It was at this time that organisations were founded that placed care for nature at the forefront of their tasks. The most important of these were: The Physiographic Commission of the Academy of Learning (Komisja Fizjograficzna Akademii Umiejętności) (1865), the Tatra Society of Kraków (Towarzystwo Tatrzańskie) (1873), the Copernicus Society of Naturalists (Towarzystwo Przyrodników im. Kopernika) founded in Lviv in 1874, the Galician Society for the Protection of Animals in Lviv (Galicyjskie Towarzystwo Ochrony Zwierząt), which had been active since 1876, and the Galician Forest Society (Galicyjskie Towarzystwo Leśne) (1882). The press organs of these groups were the magazines: "Kosmos", "Miesięcznik" and "Sylwan".

The measures taken for the purpose of protecting nature at the time were mainly of temporary nature. The theoretical framework of the idea of nature protection appeared only at the beginning of the 20th century. The authors of the first well-thought-of Polish concepts of nature conservation were the Galician naturalists Marian Raciborski and Jan Gwalbert Pawlikowski.

I

An undoubted precursor of Polish theoretically in-depth reflection on nature conservation was Marian Raciborski.[3] In this respect he wrote two noteworthy texts: *Ochrony godne drzewa i zbiorowiska roślin* [*Trees Worthy of Protection*

[2] See A. Pawłowski, *Rozwój zrównoważony – idea, filozofia, praktyka*, PAN i Komitet Inżynierii Środowiska, Lublin 2008, s. 19–21.

[3] Marian Raciborski (1863–1917) studied natural sciences and medicine at the Jagiellonian University and later at the universities of Berlin, Bonn, Munich and Wrocław. Between 1896 and 1900, he conducted flora research on the island of Java. After returning to Poland, he was head of the Department of Botany at the Agricultural Academy in Dublany near Lviv from 1900 to 1909. In 1904–05 he was president of the Polish Society of Naturalists in Lviv. From 1909, as professor of botany at the University of Lviv, he organised the Biological-Botanical Institute. In 1912 he became professor of botany at the Jagiellonian University. A corresponding member of the Polish Academy of Learning from 1900, active member from 1913. From 1915 to 1917 he was chairman of the Physiographic Commission of the Academy of Learning. In 1912 he was appointed director of the Botanical Garden in Kraków. In 1913 he established the Botanical Institute of the Jagiellonian University. Raciborski published over 300 papers on cytology, anatomy, morphology and plant physiology. He also published pioneering palaeobotanical publications; he created the Polish phytogeographical school. For more about the scientist see: *Marian Raciborski: Studia nad życiem i twórczością naukową,* collective edition prepared by J. Kornaś, published by UJ, Kraków 1986; B. Wojcik, *Marian Raciborski – pionier polskiej ochrony przyrody,* „Kwartalnik Historii Nauki i Techniki", 2001, vol. 46, nr 1, s. 113–120.

and Plant Communities] and *Zabytki przyrody* [*Natural Monuments*].[4] The second work is the first programmatic treatise in Poland on nature conservation.[5]

At the outset, Raciborski notes the progressive destruction of the natural environment and the consequent need to care for nature. In his opinion, the social importance of the environment speaks in favour of the necessity to take protective measures. In this connection, he writes: "Over wide expanses of Europe [man – L.G.] has changed the former landscape, the former vegetation and animal cover. Only now, it is a significant detail for the minds of our generation, in many parts of the globe almost simultaneously the loss has been understood and steps have been taken to preserve the remnants; people have understood the importance of the role played by the native landscape and our knowledge of it in educational and scientific terms, by making it our duty to future generations to know and preserve the monuments of native nature".[6] Raciborski's method of argumentation deserves special attention here, as he emphasised the value of unspoilt nature (which should be preserved for the future) as well as its role in the process of shaping the character and mind of young people and the cognitive activity of man. What becomes apparent here, however, is above all a concern for preserving the unspoilt qualities of the natural environment for future generations. Raciborski's postulate by is a clear antecedent of the principle of ecological generational egalitarianism, which is fundamental to environmentalism in the second half of the 20th century.

In this text, Raciborski also introduces the concept of natural monuments, which is fundamental to his project: "We call natural monuments those objects of inanimate or animate nature which arouse curiosity by the rarity of their appearance, and at the same time, by their respectable age, are witnesses of past times, relations, sometimes of past climates, and as valuable demonstrative specimens deserve attention and care. They can also include ordinary places of beauty in an extraordinary location. They can be rocks, waterfalls, lakes, rare animals, giant or rare trees or even groups of plants different from the usual ones, such as remnants of steppes, gypsum sinkholes or peat bogs. Only thanks to the awareness of their value we will be able to take care of them, without this we will pass by them indifferently as before".[7] The analogy with historical monuments was clearly used in this concept, hence it was referred to as mu-

[4] M. Raciborski, *Ochrony godne drzewa i zbiorowiska roślin,* „Kosmos" 1900, nr 3–4; *Zabytki przyrody,* „Ateneum Polskie" 1908, Lwów, vol. I, January–March, s. 38–47.

[5] W. Szafer, *Introduction* to: M. Raciborski, *Zabytki przyrody, przedruk z oryginału z 1908,* Państwowa Rada Ochrony Przyrody, Kraków 1947, s. 8. Further quotations from this source. First edition of Raciborski's dissertation in: „Ateneum Polskie", dz. cyt.

[6] M. Raciborski, *Zabytki przyrody*, s. 11.

[7] Tamże, s. 12–13.

seum-like care of nature,[8] or conservation activities.[9] In particular, the latter term is accurate in describing the attitude preferred by Raciborski as it aimed at undertaking activities limited to preserving and caring for the components of the natural environment that had been found and considered valuable. What is missing here, importantly, is the postulate of activity undertaken for the "repair" of damage caused by man to nature: as a project of ecological activity it appeared much later.

Raciborski's conservationist approach to the problem of nature protection is also intended to be an important element of patriotic upbringing through learning about the monuments of native nature and caring for them. He wrote about it as follows: "[...] the naturalistic way of understanding life and its phenomena is invading us more and more boldly; it exercises young minds not only by means of spiritual words, but by connecting observations, making experiences, the last test of truth. And these observations must, by their very nature, concern first and foremost the homeland and its creations. The feeling of love of the homeland, of commonality with society and with the land, created only on the basis of tradition and reading, history or poetry, may be very strong, but if it lacks a closer knowledge of things, [i.e. native nature, it will turn out – L. G.] to be something vague and sterile".[10] In this perspective, nature conservation becomes a social, national and patriotic duty; and because of its educational importance, it is a moral obligation.

Raciborski's theoretical justification for nature conservation manifests itself in the above ideas. It consists in emphasising the importance of nature in individual, social and national life. Such an approach to the natural environment also triggers reflection on the situation of future generations, who may be deprived of direct contact with uncontaminated nature. Finally, there is a very clear conviction that nature has an autotelic value and should be protected for this reason. This conviction is still a strong justification today for the idea of displaying natural monuments and establishing natural museums, national and landscape parks and nature reserves.

Another important element in the Polish scientist's reflections is linked to the above mentioned considerations as he believed that nature conservation should have the character of a society-wide mobilisation. In order to achieve such

[8] See R. Okraska, *Rycerz przyrody,* introduction to: J.G. Pawlikowski, *Kultura a natura i inne manifesty ekologiczne,* Wyd. Stowarzyszenie „Obywatele Obywatelom" oraz Instytut Spraw Obywatelskich, Łódź 2010, s. 21.

[9] In this understanding of the care for nature, Raciborski followed in the footsteps of a well-known German nature conservation pioneer in Europe at the turn of the 20th century, the Gdańsk-based Hugo Conwentz.

[10] M. Raciborski, *Zabytki przyrody,* s. 12.

a state, the transfer of appropriate knowledge is essential: "Valuable natural monuments can be saved from extinction by spreading awareness of their importance and by protecting those that are endangered. The basis for both paths [should be] the knowledge of currently existing monuments and their inventory."[11] This was the basis of Raciborski's project to promote and popularise knowledge of natural monuments and the need to care for them among the general public (an apt example is the above-mentioned brochure *Badanie i ochrona zabytków przyrody: poradnik pracy dla działaczy kulturalnych* [Research and protection of natural monuments: a working guide for cultural activists]), and especially in academic circles. In this context, he is credited with being "the first in the world [...] to lecture on the principles of nature conservation at the university chairs [of botany – L.G.] in Lviv and Kraków".[12]

II

A more elaborate concept of nature conservation was presented a few years later by Raciborski's colleague from the Agricultural Academy in Dublany, Jan Gwalbert Pawlikowski.[13] In the annual magazine "Lamus" in 1913, he publi-

[11] M. Raciborski, L. Sawicki, *Badanie i ochrona zabytków przyrody: poradnik pracy dla działaczy kulturalnych*, Wyd. Uniwersytetu Ludowego im. A. Mickiewicza w Krakowie, Kraków 1914, s. 14.

[12] A. Wodziczko, *Na straży przyrody,* Państwowe Zakłady Wydawnictw Szkolnych, Warsaw 1967, s. 8.

[13] Jan Gwalbert Pawlikowski (1860–1939) studied law at the Jagiellonian University, where he obtained his Ph. D. in 1885. Between 1885 and 1887, he studied agricultural science and economics in Vienna. From 1887 he managed his family's landed estate near Medyka. At the same time, from 1889 onwards, he started working as a lecturer of agricultural and economic subjects at the Agricultural Academy in Dublany near Lviv. There he established cooperation with M. Raciborski. While living in Lwów, he actively worked on many levels: economic, educational and cultural, and political. He was a prolific author of many scientific texts in the field of agricultural sciences, but also in the field of literary studies (Słowacki's *Mistyka* [Mystique], 1909) – for his achievements in this field he became a member of the Polish Academy of Learning. Finally, he was a strongly committed member of the Tatra Society and a leading ideologue of mountaineering. This last area of Pawlikowski's activity is linked to his work on nature conservation. He was instrumental in establishing the Tatra Mountains Protection Section (1902), which over the years was transformed into the Mountain Protection Section (1930). This was the first formal initiative in the Polish lands with nature conservation as its main objective. He was one of the co-founders of the League of Nature Protection (1926), a mass organisation guarding the natural heritage. In independent Poland, he served as vice-chairman of the State Council for Nature Protection, contributing significantly to the enactment of the modern Nature Protection Act (1934) and many legal acts in this field. For this activity he was honoured with state distinctions (including the order Polonia Restituta) and the publication of the volume *O lice ziemi. Wybór pism Jana Gwalberta Pawlikowskiego* [The face of the earth. Selected writings

shed a text entitled *Kultura i natura* [Culture and Nature],[14] which is regarded as Poland's first ecological manifesto.[15]

Pawlikowski was convinced that "Contemporary culture contains elements contributing to the degeneration of man to a far greater degree than in earlier times".[16] This statement was based on the crisis commonly felt in Europe at the turn of the 20th century, revealing the disappearance of traditional society and the values associated with it, and the emergence of entirely new phenomena such as rapid industrialisation and urbanisation. These processes in particular, in the eyes of the Polish writer, were, on the one hand, the causes of threats to human physical and mental health, and on the other, factors of environmental destruction. At the same time, he noted a pan-European trend of thought, dating back to Rousseau and especially to the Romantic era, attributing an important emotional significance to nature in human life. As a result, he wrote: "One of the reasons for the contemporary resurgence of affection for nature is the awakening of an awareness of how far we have strayed from it".[17] Then he adds that "[...] today's affectionate attitude towards nature bears the characteristic of being counter-cultural".[18] In the light of this last remark, the title of Pawlikowski's dissertation *Kultura i natura* would seem to be of oppositional character. Culture, as the totality of the civilisational achievements of the human race in the spiritual (mental), material (the totality of the products of human activity) and social (the forms of communal life) spheres, stands in opposition to nature – to the natural environment from which man originated and with which man is still connected. In fact, Pawlikowski particularly stressed that in his contemporary times, the relationship between culture and nature is asymmetrical and produces unfavourable results for both its members. Hence, he put forward the idea that a non-adversarial relationship between man and nature should be built.

The way to realise the idea of uniting nature and culture in a harmonious whole is, according to Pawlikowski, to take action to protect nature, as the weaker

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by Jan Gwalbert Pawlikowski], containing his most important treatises on the protection of nature, environment, landscape and folk culture. For more on Pawlikowski's biography and his conservation activities see: R. Okraska, *Rycerz przyrody*, dz. cyt. See also *Dom pod Jedłami i jego twórca. Studia i wspomnienia,* ed. by W.A. Wójcik, Znak Publishing House, Kraków 1997.

[14] J.G. Pawlikowski, *Kultura i natura,* „Lamus" 1913, R. IV; as a separately published "print": published by the Tatra Protection Section of the Tatra Society, H. Altenberg i E. Wende Publishing House, Lwów–Warszawa 1913.

[15] See A. Sebesta, *Wątki aksjologiczne i ekofilozoficzne w twórczości Jana Gwalberta Pawlikowskiego* [w:] *Idee i eksplikacje,* Abrys Publishing House*,* Cracow 2001, s. 53; R. Okraska, *Rycerz przyrody,* s. 20–22.

[16] J.G. Pawlikowski, *Kultura i natura* [w:] J.G. Pawlikowski, *Kultura a natura i inne manifesty ekologiczne*, s. 49; further quotations from this source.

[17] Tamże*,* s. 58.

[18] Tamże, s. 48.

and mercilessly exploited side of the relationship in question. At the same time, these actions are to serve man, contributing to the improvement of his living conditions. This project forms the basis of his multi-faceted ecological reflection.

One of the most important strands of the Galician author's thought was a strong criticism of the utilitarian treatment of nature. As a consequence, he wrote: "The idea of nature conservation begins only where the protector does not do it either for material purposes or for the historical or other commemorative value connected with the creation of nature, alien to it as such, but for nature itself, for a liking for it, for the ideal values found in it".[19] For Pawlikowski, the ideal value is everything that is uncontaminated by human interference. In relation to nature, old trees, forest backwoods, rare rock formations (natural monuments) or natural landscapes have an ideal value. The rarer such objects are, the greater their ideal value. According to Pawlikowski, the ideal values of nature are the fundamental basis for nature conservation. The postulates of nature protection put forward for economic reasons (because natural resources will be exhausted too soon) or utilitarian reasons (nature's values should be preserved because they are useful for people's holidays) for him are a fundamental misunderstanding. Nature should only be protected on the basis of its intrinsic values.

From this axiological point of view, Pawlikowski was critical of the conservationist concept of nature protection. The ideas of nature monuments and nature reserves alone are insufficient. Caring only for nature monuments and monuments is not, after all, protecting all of nature; creating reserves ("national parks", "protective islands") excludes from the postulate of nature protection whole areas of the country which are not areas of special care.[20] In his opinion, the idea of caring for nature should assume treating it holistically, taking into account all its manifestations.

However, he was much closer to the idea of preserving the qualities of the natural landscape. In Pawlikowski's view, this concept was seen as a link between culture and nature. On the one hand, it must take into account the transformation of the landscape resulting from human activity (e.g. power lines, roads, railway tracks, industrial landscape). On the other hand, it is concerned with keeping the natural environment as pristine as possible. Hence the need to shape (spatial planning) the landscape in such a way as to unite these two considerations. His words (from 1913) may seem even visionary in this respect: "It is necessary to introduce into teaching [...] the art of adapting to the aesthetic character of the landscape; what may have seemed impossible or even ridiculous yesterday will become a serious demand tomorrow".[21]

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[19] Tamże, s. 69–70.

[20] Tamże, s. 76.

[21] J.G. Pawlikowski, *Kultura i natura*, s. 87. And this is exactly what has happened: a subject called "protection and shaping of the landscape" is currently taught at universities.

After all, nature conservation is not only a matter of taking care of the landscape, but also of caring for plants and animals that are threatened by the civilisational development of agriculture, industry and the growing demand for raw materials obtained from animals. To this extent, Pawlikowski calls for restraint in the development of green areas, the maintenance of flora and fauna characteristic of the area and care for, not only endangered, but all plant and animal species.[22] In modern language, he calls for the preservation of natural biodiversity to the largest possible extent, which he sees as the overriding goal of conservation activity. It is an agenda still valid in today's ecological concepts.

Pawlikowski's ecological reflection particularly emphasises the role of direct human contact with nature as the importance of the natural environment (disturbed as little as possible) for human existence cannot be overestimated. He also used such argumentation to promote the idea of nature conservation, even though he criticised the utilitarian approach in this respect. It may be inferred that in his view, conservation measures are beneficial from an individual, social, national and moral point of view.

People's communion with nature, especially the value of the "natural beauties of the landscape", satisfies their aesthetic sensibility; at the same time, it gives their psyche the necessary respite from the cares of everyday life. "Nature is a revitalising bath that restores the forces exhausted in the human world, it is a secluded temple where the soul, far from its daily preoccupations, stands eye to eye with itself and goes to reflect on itself, it is a place of purification from all that has clung to us as alien and imposed. It is a place of looking from afar for a glimpse of eternity. Finally, it is the place of the ascent of a thought that is free, its own, rested, not dwarfed and shrunken by considerations and circumstances [...]. All truly great thoughts, as Nietzsche says, are thoughts conceived by walking (*ergangene Gedanken)* in the midst of free nature".[23] In this Nietzschean maxim from *Twilight of the Gods,* Pawlikowski saw one of the essential sources of intellectual creativity. According to the writer, contact with nature also has a socio-economic character – resting in the bosom of nature regenerates one's strength and gives one the will to work. It contributes, through learning about native nature, to strengthening love for the homeland; it is a very important factor in the sense of national identity. It also manifests itself on an ethical level – the loss of the qualities of nature contributes to the moral balance.[24]

In the introduction of *Kultura i natura,* Pawlikowski concluded that there was a crisis of culture resulting, among other things, in the degradation of the natural environment and a growing awareness of man's separation from nature.

[22] Tamże, s. 94–99.
[23] Tamże, s. 48.
[24] Tamże, s. 89–90.

He also returned to these issues in a theoretically broader context in the final sections of his ecological manifesto.

First of all, the Galician author presented a vision of human evolution and the history of the relationship between culture and nature: "Primitive man lived with nature and from nature. He erected his house like a beaver erects his house, he provided himself with prey like a lynx or an otter, he fed on fruit and grain like birds, he gathered supplies like a hamster and processed them like a bee. He lived off nature but did not destroy it. But when he multiplied excessively and strengthened, he became like a mouse or a locust to it. Then, having seen nature stripped of its cheerful greenery, he turned round and stopped. He resolved to protect it from his own pillaging and restore its beauty and health. But what he intended to achieve cannot be achieved – the former state has passed irretrievably; what is to come will be something else entirely".[25] This quotation reveals a pattern of three phases of human development: 1. The fusion of man with nature – this is the epoch of harmonious coexistence; 2. The emancipation of the human species from the natural environment and control over it – this is the epoch of the exploitation of nature according to the Old Testament principle ("be fertile and multiply; fill the earth and subdue it") and the utilitarian attitude; 3. A re–evaluation of man's place in the world and his relationship with nature – a resignation from anthropocentrism in the relationship between man (culture) and nature in favour of the equivalence of both these components of being, except that there is no automatic return to the first phase. The new relationship of man to nature is 'filtered' through culture, that is, through the totality of what man has achieved over the centuries in the spiritual and technological spheres.

The most significant in this scheme is the third phase, about which Pawlikowski writes as follows: "Culture emerged from nature and had its characteristics for a long time. Then culture turned against nature. And when, under the modern slogan of 'protection', culture enters into an alliance with nature again, then, under the influence of this current, the renewed nature will no longer be what it used to be: it will inevitably bear the characteristics of the product of culture".[26] It should be noted that the Polish writer here accurately predicted the direction of the evolution of his contemporary culture, marked by the prospect of the increasing impoverishment of nature and the increasing importance of the idea of its protection. According to this direction, the attitude to nature and the demand for its protection will give future shape to culture. The contemporary fruit of this process is ecologism – an increasingly widespread mental and

[25] Tamże, s. 100.
[26] Tamże.

cultural attitude that emphasises the relationship between man and nature and gives this relationship the dimension of a moral imperative to protect nature.[27] Particularly pertinent in this context are the words of Pawlikowski that "[...] the idea of nature conservation, like a moral principle, is a salt that is not a separate dish, but should be added to every dish".[28] These words are an important motto of contemporary culture. They indicate that the tendency to return to nature does not mean fighting culture, but, only as much and yet so much, making the idea of nature conservation an immanent, moral component of culture.

In his manifesto, Pawlikowski was not satisfied merely with emphasising the importance of the idea of nature conservation and its moral dimension. He attributed great importance to comprehensive nature conservation measures based on legislation and the involvement of administrative bodies nationwide. Such a model for him was the administrative model of nature protection functioning at the beginning of the 20th century in Prussia, constructed by Conwentz.[29] This dimension of Pawlikowski's activity was fully revealed in the years of the Second Republic of Poland, when, from 1919 onwards, he tried persistently to create a legislative framework for nature protection in Poland. The culmination of these activities was the enactment of the Nature Protection Act in 1934, of which he was the main author,[30] while the text *Kultura i natura* was an important ideological element of this Act.

The cited strands of Pawlikowski's ecological reflection reveal its unmistakably innovative character, not only in Polish terms. The importance of communing with nature for the quality of human existence; the negative effects on the environment caused by thoughtless economy geared exclusively towards profit; giving the idea of environmental protection a dimension of moral duty; the perspective of the formation of a new stage of cultural development that takes environmental protection into account – all this sounds surprisingly contemporary.

III

Władysław Szafer (1886–1970), an eminent Polish botanist, a distinguished activist in the field of environmental protection during the Second Republic and after the war, wrote in 1947: "Marian Raciborski found, together with Jan Gwalbert Pawlikowski, the Polish ideology of nature protection, which they

[27] See the keyword 'ecologism' on: www.encyklopedia.pwn.pl.

[28] J.G. Pawlikowski, *O lice ziemi. Wybór pism J.G. Pawlikowskiego,* State Council for Nature Conservation, Lviv 1938, s. 32.

[29] J.G. Pawlikowski, *Kultura i natura,* s. 71–75.

[30] See R. Okraska, *Rycerz natury,* s. 17–18.

both – by a joint effort of spirit – build like a golden bridge connecting natural and humanistic culture".[31] These words pay due homage to the pioneers of national ecological thought and aptly represent the importance of their concepts in terms of the theoretical foundations of nature conservation in Poland.

Raciborski and Pawlikowski have indeed combined the postulates of Haeckelian ecology with the humanities. Their concepts of nature conservation very clearly expose "the humanistic factor", whether in emphasising the importance of the natural environment for social (national) consciousness or in strongly stressing the moral duty to care for nature. Both authors also point to the role of an unpolluted natural environment for the mental and physical condition of modern population, the majority of which already at that time lived in an industrial landscape. While maintaining a reverence for pristine nature, they are also aware of the inevitability of its change under the influence of human activity. Aware of this fact, they postulate the principle of respecting both sides of the 'nature-human' relationship, which should be a harmonious union.

Raciborski, with his idea of the conservation care of natural monuments, and Pawlikowski, with his environmental protection project based on axiological foundations, laid the foundations of contemporary Polish reflection on nature protection. It was thanks to their concepts that, in later years, Polish ecological thought was enriched by such scholars as, among others, the originator of the idea of sozology – Walery Goetel, the author of the theory of landscape protection – Adam Wodziczko; the builder of the concept of systemic sozology – Józef Marceli Dołęga; Wiesław Sztumski, author of the project of sozophilosophy; Julian Aleksandrowicz, promoter of the prevention of civilisation diseases through nature protection; Henryk Skolimowski, world-renowned thinker and co-founder of modern ecophilosophy.[32]

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[31] W. Szafer, Introduction to: M. Raciborski, *Zabytki przyrody...,* s. 7.

[32] See: Z. Piątek, *Ekofilozofia w dorobku polskiej myśli filozoficznej* [w:] *Ekofilozofia*, UJ Publishing House, Kraków 2008, s. 23–32 (the author writes here, among others, about K. Łastowski, Z. Hull, W. Tyburski, M. Dołęda and H. Skolimowski).

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Galicyjscy uczeni: Marian Raciborski i Jan Gwalbert Pawlikowski jako prekursorzy polskiej myśli ekologicznej

Streszczenie

Artykuł przedstawia dwie idee związane z ochroną przyrody sformułowane przez galicyjskich (polskich) przyrodników. Są to: pochodzący z początku XX stulecia pierwszy na ziemiach polskich program ochrony natury M. Raciborskiego oraz, powstały nieco później, oparty na aksjologicznych podstawach, oryginalny manifest ekologiczny J.G. Pawlikowskiego. Koncepcje te, w chwili powstania, miały charakter zdecydowanie nowatorski, i to nie tylko w skali myśli polskiej. Do dnia dzisiejszego nie straciły one na znaczeniu. Stanowią trwały fundament współczesnej refleksji nad znaczeniem środowiska naturalnego dla ludzkiej egzystencji.

Słowa kluczowe: Jan Gwalbert Pawlikowski, Marian Raciborski, myśl ekologiczna, ochrona przyrody, środowisko naturalne.