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VALUE OF SACRED MONUMENTS IN SOCIAL SCIENCES AND ART SCIENCES – THEORY AND PRACTICE

Abstract

The subject of this consideration is the perception of the value of sacred monuments from the various perspectives of the social sciences, with particular emphasis on economics, sociology, psychology and philosophy. The aim of the paper is to present the possible ways of perceiving the value of sacred monuments and to emphasise the fact that this aspect is also determined by subjective aspects. The specific aim of the paper is to assess the meaning of the value of sacred monuments for stakeholders in correlation with Walter Frodel's Monumental Valuing Analysis used in conservation (art sciences). The study is a review and was prepared on the basis of a literature review and the results of the author's own empirical (pilot) research. The Kruskal – Wallis ANOVA test and Pearson's chi square independence test were used in the research. The lack of a legal

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definition of sacred monuments resulted in an author's own definition being proposed. The highest value for respondents is the historical value of sacred monuments and the lowest is the technical value. Those living in the city were more likely to cite consumerism as a characteristic that reduces the value and importance of sacred monuments.

Keywords: religious monuments; value; heritage

1. Introduction

Value is closely correlated with valuation, and its measurement and is often individual in nature. Value is of crucial importance in philosophy, the history of economic thought, finance, and psychology, and defining the relationship between perceptions of value in these sciences is difficult. Value and the valuation and measurement of value largely depend on the usefulness of information and the information needs of stakeholders. Information about the value of a work is disclosed and reported and used in a variety of ways, depending on the needs. Value is also considered in the arts sciences.¹

The subject of consideration is the perception of the value of sacred monuments from the various perspectives of the social sciences, with particular emphasis on economics and finance, sociology and psychology, philosophy and the sciences of art. The aim of the paper is to present the ways in which the value of sacred monuments is perceived, and to highlight the fact that its dimension is also determined by subjective aspects.² The specific aim of the paper is to assess the meaning of the value of sacred monuments for stakeholders in correlation with Walter Frodel's Historic Valuing Analysis.^{3,4,5} Taking into account the different approaches and ways of defining value, two main areas of analysis were identified in the study:

1) defining values, near terms and sacred monuments in the social sciences and relating them to the art sciences;

2) stakeholders' subjective assessment of the value of sacred monuments – the results of our own research.

Several research methods were used in this study. Deductive reasoning based on literature research and desk research was used. A survey method and a graphical

¹ L. Smith, *Heritage, the Power of the Past, and the Politics of (Mis) Recognition*, 'Journal for the Theory of Social Behaviour', 34 (2022) p. 43.

² R. Mason, E. Avrami, *Heritage Values and Challenges of Conservation Planning*. In *Management Planning for Archeological Sites Teutonico*, J.M., Plumbo, G., Eds., The Getty Conservation Institute: Loyola Marymount University, Los Angeles, CA, 2002, pp. 13–26.

³ A. Yahaya, *The Scope and Definitions of Heritage: From Tangible to Intangible*. 'International Journal of Heritage Study', 12 (2006) pp. 292–300.

⁴ J. Krawczyk, *Dialog z tradycją w konserwatorstwie – koncepcja zabytkoznawczej analizy wartościującej*. 'Acta Universitatis Nicolai Copernici. Zabytkoznawstwo i Konserwatorstwo', 44 (2014) pp. 507–529.

⁵ W. Frodl, *Pojęcia i kryteria wartościowania zabytków i ich oddziaływanie na praktykę konserwatorską*. 'Biblioteka Muzealnictwa i Ochrony Zabytków', 13 (1966) pp. 16–24.

data presentation technique were used. The research sample was selected using the 'snowball' method. A qualitative method (document analysis and observation) and quantitative methods (survey) were used. Statistical tests were conducted using the Kruskal – Wallis ANOVA test and Pearson's chi-square independence test.

2. Materials and Methods

2.1. Value, measurement and valuation in the social sciences and the arts

The social sciences deal with society and the actions of the individual as part of a group being the subject of exploration from different perspectives. The social sciences have cognitive, practical and ideological functions. The cognitive function is the primary function, to carry out research and formulate scientific theories.^{6,7,8} The practical function is based on the achievements of science through which specific social problems are solved. Through the ideological function, the social sciences shape man's view of the world and his attitude towards political, religious and other issues.⁹

Value, measurement and valuation occupy an important place in the social sciences. Measurement and valuation are important parts of the cognitive process. Measurement is one of the basic conditions for rational action. According to P. Caws, measurement is closely related to scientific definition and 'consists in establishing a substantive ordering between the various manifestations of particular properties and making scientific events fit for mathematical description', while definition is the ordering of information about a phenomenon and the nature of the relationships that occur between different facts.^{10,11} Measurement is a certain experimental activity that aims to determine the value of a certain quantity, such as a physical quantity. The concept of measurement is not unambiguous. For example, R.L. Ackoff points out that 'There is no general consensus of views among scholars and philosophers on what measurement actually is and how it should be performed.'¹² Measurement is an experiment, it always involves doing something. According to K. Ajdukiewicz, counting is the first and measurement is the second

⁶ Ch. Wais-Wolf, P. Weiss, Ch. Tinzl, *Austrian Stained Glass in the Interplay of Research and Conservation: Reflections on How to Preserve an Endangered Art Genre*. 'Heritage', 5 (1) (2022) pp. 509–525.

⁷ S.E.F. Chipman, *The Oxford Handbook of Cognitive Science*, Oxford University Press: New York, US, 2017, p. 6.

⁸ R.P. Mohan, G.C. Kinloch, *Ideology, Myths, and Social Science*. In *Ideology and the Social Sciences*, Kinloch, G.C., Mohan, R.P., Eds., Greenwood Press: Westport, Ireland, 2000, pp. 7–20.

⁹ A. Edel, *Analyzing Concepts in Social Science. Science, Ideology, and Value*, Transaction Books, New Brunswick: New Jersey, US, 1979.

¹⁰ J. Wilkin, *Komu potrzebne są nauki społeczne? Nauki społeczne w polskiej i europejskiej przestrzeni badawczej oraz w rozwiązywaniu problemów rozwoju*. 'Nauka', 4 (2012) pp. 17–32.

¹¹ P. Caws, *Definition and Measurement in Physics*. In *Measurement Definitions and Theories*, Churchman, C.W., Ratoosh, P., Eds., John Wiley: New York, C.E., 1959, pp. 3–17.

¹² C. Kluckhohn, *Values and Value-Orientations in the Theory of Action: An Exploration in Definition and Classification*. In *Toward a General Theory of Action*, Parsons, T., Shils, E., Eds., Harvard University Press: Cambridge, C.E., 1951, pp. 388–433.

type of quantitative observation.¹³ The result of a measurement always contains a number and a unit of measurement. The issue of uncertainty¹⁴ is inseparably connected with the problem of measurement, and the result of a measurement is inaccurate and unique. A measurement system, on the other hand, can be defined as an information system that records, processes and communicates information about the performance and achievements of an entity. Measurement is closely related to valuation.

Valuation refers to the value measurement of economic phenomena, where the measurement is a price that is a monetary expression of value. Valuation is a continuous process and includes ways of valuing economic quantities. Valuation from a social science perspective is most often taken up by the accounting system.¹⁵ Valuation is a complex and debatable issue, with economists and philosophers arguing about the nature of value and the methods or instruments for measuring it. Value itself only became a philosophical concept in the second half of the 19th century. Before that, the word 'good' was used instead of the term value. The first references to value can be found in the writings of Heraclitus of Ephesus from the 6th and 5th centuries BC,¹⁶ who distinguished between value relating to people and to goods and services.

The nature of value and its measurement were the basis of Plato's and Aristotle's considerations. Plato was a proponent of objective, intrinsic value, which arose from the quality and characteristics of the good or individual being evaluated. Aristotle, on the other hand, believed that value arose from human needs, which he justified by arguing that the goods being exchanged should be comparable by virtue of standard qualities and measurements.¹⁷ It is emphasised that a fundamental feature of management by value is the orientation of all processes taking place in an entity towards value creation. It integrates the mission, objectives and sub-strategies into a coherent system for estimating stakeholder value (objective and subjective value).¹⁸

Value is also defined as 'an enduring belief that a particular mode of conduct or that a particular end-state of existence is personally and socially preferable to alternative modes of conduct or end-states of existence'.¹⁹ Generally, two different perspectives of values can be identified. First, values can be realised as principles,

¹³ R.L. Ackoff, *Decyzje optymalne w badaniach stosowanych*, PWN: Warszawa, 1969.

¹⁴ K. Ajdukiewicz, *Logika pragmatyczna*, PWN: Warszawa, 1975.

¹⁵ A. Ferrero, V. Scotti, *Measurement Uncertainty*. In *Forensic Metrology An Introduction to the Fundamentals of Metrology for Judges, Lawyers and Forensic Scientists*, Ferrero, A., Scotti, V., Eds., Springer International, 2022.

¹⁶ S. Hońko, *Wycena w rachunkowości, znaczenie, podstawy, parametry i zasady*. Przedsiębiorstwo Produkcyjno-Handlowe ZAPOL Dmochowski, Sobczyk Sp.j.: Szczecin, Poland, 2013.

¹⁷ L. Cunningham, J. Reich, L. Fichner-Rathus, *Culture and Values: A Survey of the Humanities*, Volume I, 9th ed., Cengage Learning: Boston, US, 2014.

¹⁸ H.G. Gadamer, *Idea dobra w dyskusji między Platonem i Arystotelesem*. Wydawnictwo Antyk: Kęty, Poland, 2002.

¹⁹ R. Douglas-Jones, J.J. Hughes, S. Jones, T. Yarrow, *Science, Value and Material Decay in the Conservation of Historic Environments*. 'Journal of Cultural Heritage', 21 (2016) pp. 823–833.

standards, codes, or ideas that direct individuals to action. Second, values may be considered as positive qualities and characteristics seen in things and objects.^{20,21} These perspectives on values parallel the ‘held values’ and ‘assigned values’ that are identified by Brown,²² who provided a good conceptual clarification of values as it applies to resource management.

Some contribution to science concerning value, measurement and valuation was also made by Protagoras, who lived in the fifth century BC.²³ He preached the maxim: Man is the measure of all things’,^{24,25} which led to the claim that value is the result of subjective sensations and depends on one’s relationship to someone or something.^{26,27} For many years, there has been a debate around the essence of value, its types, sources of its creation, measurement, and valuation. The age-old nature of this discussion proves that this is a very difficult category and has an abstract nature in relation to reality.

The primary purpose of valuation in the art sciences is to protect the attributes and elements that determine the value of monuments. Attributes include:^{28,29} uniqueness, antiquity, emotionality, stratigraphy, historical location, the spatial relationship with the environment, and the architecture.³⁰ The subjective nature of monument values means that the assessment of their existence and degree of intensity is characterised by a far-reaching discretion. It is also important to note the differentiation between the concepts of valorisation and valuation. Valorisation is objective, and valuing is sometimes subjective. General and specific value

²⁰ M. Rokeach, *The Role of Values in Public Opinion Research*. The Public Opinion Quarterly 1, 32(4), 1968, pp. 547–559.

²¹ L. Smith, *Heritage, the Power of the Past, and the Politics of (Mis) Recognition*, ‘Journal for the Theory of Social Behaviour’, 34 (2022) p. 43.

²² R. Mason, *Assessing Values in Conservation Planning: Methodological Issues and Choices*. In *Assessing the Values of Cultural Heritage*, de la Torre, M., Ed., The Getty Conservation Institute: Los Angeles, CA, 2002, pp. 5–30.

²³ T.C. Brown, *The Concept of Value in Resource Allocation*. ‘Land Economics’, 60 (3) (1984) pp. 231–246.

²⁴ D. Stabile, D. *Economics, Competition and Academia: An Intellectual History of Sophism Versus Virtue*, Edward Elgar Publishing: Cheltenham, Northampton, 2007, pp. 17–22.

²⁵ M. Masali, I.L. Schlacht, M.M. Cremasco, M.,M. *Man is the Measure of All Things*. ‘Rendiconti Lincei. Scienze Fisiche e Naturali’, 30 (1) (2019) pp. 573–587.

²⁶ N. Elzein, *Relativism, Fallibilism, and the Need for Interpretive Charity*, ‘Values and Virtues for a Challenging World’, 92(2022) pp. 253–270.

²⁷ J. Jones, *Wrestling with the Social Value of Heritage: Problems, Dilemmas and Opportunities*. ‘Journal of Community Archaeology & Heritage’, 4 (1) (2017) pp. 21–37.

²⁸ M. Pronobis-Gajdzis, *Analiza wartościująca zabytkowych kodeksów, księgozbiorów i bibliotek podstawą projektu konserwatorskiego*. ‘Śląski Kwartalnik Naukowy’, 1 (47) (2017) pp. 55–77.

²⁹ S. Buchanan, S. Coleman, *Deterioration Survey of the Stanford University Libraries Green Library Stack Collection*, unpublished report, Stanford University Libraries. In *Preservation Planning Program. Resource Notebook*, Association of Research Libraries, Office of Management Studies: Washington, D.C., 1987, pp. 189–222.

³⁰ J. Havermans, P. Marres, P. Defize. *The Development of a Universal Procedure of Archive Assessment*. *Restaurator* 1999, 20, pp. 48–55.

theory – axiology – examines the nature of values, establishes norms and criteria for valuation and a hierarchy of values.^{31,32,33} It encompasses multifaceted general-theoretical considerations of the concept of value, derived from ethical concepts of the good in relation to the science of art.³⁴

The concept of value is often defined differently by representatives of the arts and social sciences. A Monumental Value Analysis is rarely the subject of research and interest of people of social sciences. Specialists in such sciences consider the value of sacred monuments in a different way, interpreting the phenomena related to the protection of monuments differently due to the subjective perception of these phenomena despite attempts at objective interpretation of the scientific research conducted. Methodological considerations concerning value, measurement and valuation in the social sciences and art sciences will not solve all contemporary problems related to the meaning of these categories in connection with sacred monuments. However, they can raise awareness of the complexity and abstractness of these categories and point to the relevance of sacred monuments in the life of the individual.³⁵

In the article, ‘Adaptive Re-use of Monuments “Restoring Religious Buildings With Different Uses”’,³⁶ the authors present problem of sustainability assessment in cultural heritage projects using the Multi-Attribute Value Theory (MAVT) approach, which is a particular kind of MCDA technique.

The study involves a comparative analysis of cultural tourism in Bucharest and Paris to identify the main aspects of sustainable cultural tourism.³⁷ A set of five characteristics in each of the two cities (civil monuments and architectural assemblages, religious monuments and festivals, personalities, digitisation of tourism, and cultural and educational institutions) was analysed. The study is focused on the role that cultural heritage can play in the sustainable development framework.³⁸

³¹ B. Szmygin, A. Siwek, A. Fortuna-Marek, *Zespół Zamkowy w Janowcu. Ocena wartości i plan zarządzania*. Wydawnictwo Politechniki Lubelskiej: Lublin, Polska, 2020, pp. 81–88.

³² E.H. Rast, *Theory of Value Structure: From Values to Decisions*, Lexington Books: Lanham, Maryland, 2022.

³³ R. Monticelli, *Towards a Phenomenological Axiology: Discovering What Matters*, Palgrave Macmillan: Cham, 2021.

³⁴ J. Krawczyk, *Dialog z tradycją w konserwatorstwie – koncepcja zabytkoznawczej analizy wartościującej*. ‘Acta Universitatis Nicolai Copernici. Zabytkoznawstwo i Konserwatorstwo’, 44 (2014) pp. 507–529.

³⁵ J. Edelheim, M. Joppe, J. Flaherty, E. Höckert, K.A Boluk, J. Guia, M. Peterson, M. Axiology, *Value and Values*. In *Teaching Tourism*, Edelheim, J., Joppe, M., Flaherty J., Eds., Edward Elgar Publishing Ltd: Cheltenham, UK, 2022, pp. 12–20.

³⁶ T. Mine, *Adaptive Re-use of Monuments ‘Restoring Religious Buildings With Different Uses*, ‘Journal of Cultural Heritage’, 14/3 (2013) pp. S14–S19.

³⁷ V. Ferretti, M. Bottero, G. Mondini, *Decision Making and Cultural Heritage: An Application of the Multi-Attribute Value Theory for the Reuse of Historical Buildings*. ‘Journal of Cultural Heritage’, 15 (6) (2014) pp. 644–655.

³⁸ G.D. Stoica, V.A. Andreiana, M.C. Duica, M.C. Stefan, I.O. Susanu, M.D. Coman, D. Iancu, *Perspectives for the Development of Sustainable Cultural Tourism*. ‘Sustainability’, 14 (5678) (2022) pp. 1–17.

An assessment framework that is able to capture the multidimensional benefits of cultural landscape conservation/valorisation is proposed here starting from the analysis of 40 case studies of culture-led regeneration projects. The study shows that authentic intangible cultural heritage (ICH) provides a community with a unique selling point in the globally competitive tourism industry.³⁹

2.2. Definition and role of sacred monuments in Poland

A monument can be defined as an element of human cultural heritage – evidence of human activity documenting the past and at the same time lending a cultural, political, and historical identity to a society.⁴⁰ The Convention of 16 November 1972 on the Protection of the World Cultural and Natural Heritage^{41,42,43} distinguishes so-called historic sites, by which it means ‘works of man or joint works of man and nature, as well as zones, and archaeological sites, which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view’.

According to the Polish law, a monument may be a movable or immovable property which meets certain conditions. First of all, it must be a work of man or an object related to his activity, which attests to times past (epoch) or to a specific event. To be considered a monument, an object must have an historical, artistic or scientific value or combination of them, thanks to which its preservation for future generations is in the public interest.⁴⁴

That is, a monument is an old and valuable thing or building of great historical and scientific value, something that is not of contemporary vintage, and the division of monuments divides them mainly into:⁴⁵

- immovable monuments,
- movable monuments,
- archaeological monuments.

Sacred monuments are not distinguished as a separate category in the Act of 23 July 2003 on the protection and care of historical monuments.⁴⁶ They include,

³⁹ F. Nocca, *The Role of Cultural Heritage in Sustainable Development: Multidimensional Indicators as Decision-Making Tool*. ‘Sustainability’, 9 (10) (2017), 1882, pp. 1–28.

⁴⁰ S. Kim, M. Whitford, C. Arcodia. *Development of Intangible Cultural Heritage as a Sustainable Tourism Resource: The Intangible Cultural Heritage Practitioners’ Perspectives*. ‘Journal of Heritage Tourism’, 14 (5–6) (2019) pp. 422–435.

⁴¹ J. Lloyd, *Monuments and the Sited Struggles of Memorialisation*. ‘Space and Culture’, 25 (2) (2021) pp. 341–344.

⁴² Convention of 16 November 1972 Concerning the Protection of the World Cultural and Natural Heritage. Dz.U. z 1976 r. Nr 32, poz. 190.

⁴³ Y. Ahmad, *The Scope and Definitions of Heritage: From Tangible to Intangible*. ‘International Journal of Heritage Studies’, 12 (3) (2006) pp. 292–300.

⁴⁴ M. Vecco, *A definition of cultural heritage: From the tangible to the intangible*. ‘Journal of Cultural Heritage’, 11 (3) (2010) pp. 321–324.

⁴⁵ Platforma szkoleniowa NID. Available online: <https://nid.pl/pl> (accessed on 12.09.2021).

⁴⁶ J. Pruszyński. *Dziedzictwo kultury Polski – jego straty i ochrona prawna*, Kantor Wydawniczy Zakamycze: Kraków, Poland, 2001.

among others, churches of various denominations, monastery buildings, bell towers, towers, and altars.

Sacred monuments constitute a specific group in the heritage of European culture and civilisation.⁴⁷ Different from other monuments is their genesis, content and function, as well as their position in the legislative area. They constitute the overwhelming part of the entire historic resource.^{48,49,50} They are closely linked to the notion of value and valuation and to cultural and ecclesiastical heritage. They reflect a particular religion and the architecture associated with religion. Examples of ecclesiastical monuments broken down into immovable, movable and archaeological are shown in Figure 1.

As J. Marecki⁵¹ rightly notes, ‘The primary purpose of all sacred buildings (chapels, monasteries, churches, sanctuaries, basilicas, cemeteries) is their religious (sacral) function. They are inseparable from human spirituality and provide a place for prayer, catechesis and the celebration of liturgy. It should be added at this point that sacred monuments are correlated with sacred value.⁵² Sacred value is a characteristic of monuments and works of art, referring to churches and elements of their decoration and furnishings, resulting from the fact that they have been offered to God. It is also part of an individual’s culture and religion, i.e., surrounding them with veneration, conveying biblical, theological or hagiographical content through them and subjecting them to the rite of consecration in order to be used for liturgy’⁵³ (cf.: Table 1).

Historic sacred architecture has an important place among the most valuable monuments of national culture, and in the protection of this architecture, restoration and conservation are key.⁵⁴ The expansion of activities for the protection of sacred monuments is possible thanks to the cooperation of state and church authorities on

⁴⁷ Z. Maj, *Zabytki sakralne w prawie kościelnym i państwowym i ich wzajemne relacje*. In *Proceedings of Potrzeby Konserwatorskie Obiektów Sakralnych na przykładzie makroregionu łódzkiego*, Łódź, Poland, 9–10 December, 2005, p. 91–95.

⁴⁸ J. Pruszyński, *Dziedzictwo kultury Polski – jego straty i ochrona prawna*, Kantor Wydawniczy Zakamycze: Kraków, Poland, 2001.

⁴⁹ R. Volzone, O. Niglio, P. Becherini, *Integration of Knowledge-based Documentation Methodologies and Digital Information for the Study of Religious Complex Heritage in the South of Portugal*. Digital Applications in Archaeology and Cultural Heritage 2022, 24, pp. 00208.

⁵⁰ K. Zalańska, *Prawna ochrona zabytków nieruchomości w Polsce*. Wolters Kluwer Polska: Warszawa, Poland, 2010.

⁵¹ J. Marecki, *Atrakcyjność i potencjał turystyczny obiektów sakralnych*. In *Ochrona zabytków sakralnych*, Różański, M., Edt., Olsztyn, 2017, Poland, pp. 25–34.

⁵² M. Demas, *Planning for Conservation and Management of Archaeological Sites, A Values-Based Approach*. In *Management Planning for Archaeological Sites Teutonico*, J.M., Plumbo, G., Eds., The Getty Conservation Institute: Loyola Marymount University: Los Angeles, CA, 2002, pp. 27–54.

⁵³ R. Mason, E. Avrami, *Heritage Values and Challenges of Conservation Planning*. In *Management Planning for Archeological Sites Teutonico*, J.M., Plumbo, G., Eds., The Getty Conservation Institute: Loyola Marymount University, Los Angeles, CA, 2002, pp. 13–26.

⁵⁴ P. Bijak, *Zabytki sakralne w systemie prawnym Polski – uwagi de lege ferenda*. ‘Cywilizacja i Polityka’, 17 (17) (2019) pp. 256–270.

Table 1. Examples of sacred monuments

Immovable sacred monuments	Movable sacred monuments	Archaeological sacred monuments
<ul style="list-style-type: none"> • chapels • presbyteries • cemeteries • towers • columns • gates • door • fireplaces • wall paintings 	<ul style="list-style-type: none"> • vestments • bells • vessels, chalices • candlesticks, sculptures • engravings, paintings • coins • seals • musical instruments • books 	<ul style="list-style-type: none"> • ceramics • tools • bullion goods

Source: own elaboration based on interviews with representatives of the Roman Catholic Church

ways of securing and preserving for social purposes sacred objects that lose their cult functions. From the juridical point of view, sacred monuments are subject to three types of legal protection: that resulting from canon law, ecclesiastical administrative law and public law. In Polish public law, sacred monuments are not specified as a separate subject of legal protection. According to the guidelines of the Church as an institution, sacred monuments important for society are sanctuaries, i.e., churches or other sacred places to which, with the Ordinary's consent, numerous believers make pilgrimages. Such an object is characterised by two essential features:⁵⁵

- space,
- sacred time.

These properties distinguish the sanctuary from the secular area and from other components of the church organisation. They are not only a place of worship, but also attractive as cultural-tourist objects. The attractiveness of sacred monuments is determined by:⁵⁶

- authenticity and uniqueness,
- living religious worship with a historical tradition,
- the spirituality and symbolism of the object,
- relics, miraculous images, statues surrounded by living worship,
- tradition,
- collection of works of art and making them accessible.

As a result of literature research, it should be noted that the term 'sacred monuments' is used by lawyers, philosophers, economists and financiers as well as representatives of psychology and sociology. It should also be emphasised that sacred monuments are not defined as a separate category in the Act on the Pro-

⁵⁵ A. Versaci, H. Bougdah, N. Akagawa, N. Cavalagli, *Conservation of Architectural Heritage*, 2nd ed., Springer Nature: Cham, Switzerland, 2022.

⁵⁶ A. Datko, *Człowiek w przestrzeni symbolicznej. Struktura oraz sakralne i społeczne funkcje pielgrzymek na przykładzie pątnictwa do Wejherowa i Swarzewa*. 'Peregrinus Cracoviensis', 12 (2001) pp. 117–140.

tection and Care of Monuments. And although various authors subjectively define this notion, there is no single developed general definition of sacred monuments.

The overview of theoretical concepts presented above allows us to propose our own definition of sacred monuments, as follows: 'A sacred monument is a material testimony of history, part of cultural heritage. It is a work of man, a place, a movable thing or an immovable property, through which knowledge of the time, culture, achievements in history, art, science, literature, architecture is transmitted. The work has an important subjective value in shaping the identity, the sensibility of the individual.'

2.3. The value of sacred monuments from the perspective of selected social sciences and art sciences in the light of literature and empirical

The values presented in the Athens Charter were reflected in the postulated principles of modern urban design. The assumption was that the 'city' should provide each inhabitant with full personal, spiritual and material freedom and the benefits of the city's overall functioning.^{57,58} The determining of the dimensions of all elements in the layout of the city should not be done other than⁵⁹ according to the human scale, i.e., according to what will be of value to the individual. The Athens Charter does not present a definition of sacred monuments, and 'value is placed' in the area of conservation and restoration of monuments in general.⁶⁰ Value therefore has both an objective and a subjective character. At this point the following questions should be asked: (1) For whom are monuments, including sacred monuments, important? (2) How is their value estimated and determined? (3) Is the system of values together with Walter Frodel's system of values only relevant to those involved in professional conservation and restoration of monuments? (4) Does only the historical, artistic and utilitarian value of a superfluous object play a significant role?^{61,62}

Philosophical value is seen as everything that is valuable, worthy of being desired by an individual, representing the goal of human desires and aspirations. It is

⁵⁷ A. Wilkońska, *Szlaki tematyczne związane z postaciami krakowskich świętych i błogosławionych jako oferta turystyczna*. In *Turystyka w obiektach zabytkowych i sakralnych*, Instytut Turystyki GWSH: Katowice, Poland, 1999.

⁵⁸ E. Pahl-Weber, F. Schwartze. *Urban Planning, Akademie für Raumforschung und Landesplanung (Hrsg.), Handwörterbuch der Stadt und Raumentwicklung*. Hannover, Germany, 2018, pp. 2509–2520.

⁵⁹ O. Romice, D. Rudlin, H. Al-Waer, M. Greaves, K. Thwaites, S. Porta, *Setting Urban Design as a Specialised, Evidence-led, Coordinated Education and Profession*. 'Urban Design and Planning', 175 (4) (2022) pp. 179–198.

⁶⁰ Podhalańska Państwowa Uczelnia Zawodowa. Available online: <https://ppuz.edu.pl> (accessed on 15.09.2021).

⁶¹ Okregowa Izba Inżynierów Budownictwa. Available online: <http://www.wam.piib.org.pl> (accessed on 15.09.21).

⁶² M. de la Torre, *Values and heritage conservation*. 'Heritage and Society', 6 (2) (2013) pp. 155–166.

man's relation to a given object that satisfies his individual needs. As H. Lewicka⁶³ rightly notes, 'Studies in the field of philosophy, dealing with axiological issues, distinguish the contentious issues related to value and these are:

- the question of the source of value – the dispute over whether objects have value in themselves or whether this value only arises when man gives it to them – the so-called conflict between objectivist and subjectivist perceptions of value,⁶⁴
- whether variability of value over time is constant despite the passing of time,
- whether value is inherent to an object or derives from the subjective sensations of its recipient.'

Philosophical value can also be defined as an object of judgment or evaluation. According to this approach, it is primarily the subjective value that is distinguished, i.e., the characteristic of an object, e.g., a sacred monument, that makes it desirable or valued by a particular person.⁶⁵ This value was already discussed by authors, who pointed out that price and value are not considered synonymous, which causes the problem of measuring and valuing a given good, e.g., a sacred monument (statue of an angel, a chalice, a cross).⁶⁶ For one individual, a given object or thing will have a value whereas for another individual, it will not.

As J. Krawczyk⁶⁷ rightly notes, the ambiguity of the term 'value' does not go unnoticed in the ways in which the noun 'valuing' is understood. It means 'to determine the value of something', 'to formulate judgements evaluating something', 'to classify according to value'. However, one cannot agree that the verb 'to value' does not include the attribution of value in the economic and logical sense. If this were the case, in reality, why would there be a setting of values? For whom? Economics and other social sciences cannot be separated from this concept. The arts will always be in relation to the social sciences. Although value can be ambivalently defined.

Conservationist appreciative analysis relates mainly to the art sciences and to conservationist thought and includes:⁶⁸

- Historical value (scientific and emotional).
- Artistic value (historical and artistic quality).

⁶³ H. Lewicka, *Wartość jako kluczowe pojęcie w dziedzinie nauk ekonomicznych*. 'Społeczeństwo i Ekonomia', 2 (2) (2014) pp. 64–72.

⁶⁴ E. Pye, D. Sully, *Evolving Challenges, Developing Skills*. 'Conservator', 30 (1) (2007) pp. 19–37.

⁶⁵ M. Cassar, M. *Sustainable Heritage: Challenges and Strategies for the Twenty-first Century*. 'Journal of Preservation Technology', 40 (1) (2009) pp. 3–11.

⁶⁶ A. Karmańska, *Wartość ekonomiczna w systemie informacyjnym rachunkowości finansowej*. Difin. Warszawa 2009, pp. 104.

⁶⁷ J. Krawczyk, *Ideal obiektywności wiedzy a początki wartościowania w konserwatorstwie*. In *Wartościowanie w ochronie i konserwacji zabytków*. Szmygin, B. Ed., Fundacja Politechniki Lubelskiej: Warszawa – Lublin, Poland, 2012, pp. 101–113.

⁶⁸ J. Krawczyk, *Ideal obiektywności wiedzy a początki wartościowania w konserwatorstwie*. In *Wartościowanie w ochronie i konserwacji zabytków*. Szmygin, B. Ed., Fundacja Politechniki Lubelskiej: Warszawa – Lublin, Poland, 2012, pp. 101–113.

- Aesthetic value (intrinsic and extrinsic aesthetic impact).
- Utilitarian value (primary and secondary).

And as B. J. Rouba⁶⁹ rightly points out: ‘...the possibility, the ability to perceive and appreciate the values contained in monuments depends on the awareness, the degree of education, the aesthetic and emotional sensitivity of their owners and of societies as a whole...’.

Value in economic theory is defined by a characteristic (or set of characteristics) of a thing, expressible in money. Values should be considered in the context of the purpose of activities, the object and subject of its estimation and the timing of economic events. M. Dobija⁷⁰ emphasises that value in economics refers to exchange value, utility value and cost value. The sources of value are related to human needs and subjective feelings about a given good in the consumption process. Value mainly expresses property, assets, material goods, and expenditures incurred on assets.

The economic value of sacred monuments from the point of view of their consumption can be determined by an individual’s faith, its correlation with practice, identification with relics, church goods, and museum goods. The issue of the value of sacred monuments in economics can be considered broadly, among other things as: market or replacement value, related in the estimation of value, with the valuation of things, determination of use value, costs of restoration, conservation or restoration of sacred monuments, e.g., pulpits, statues, wooden doors or shutters, stained glass. The correlation between the value of sacred monuments and the costs incurred for their restoration, renovation or conservation is not without significance. These costs may significantly determine the level of value of a given monument and, to a ‘certain extent’, may influence its valuation.

The value of sacred monuments in psychology and sociology can be considered together because of the connections between these disciplines. Both psychology and sociology deal with the human being – the study of personality, role, social bonding. Psychology is the science that studies the mechanisms and laws governing the human psyche and behaviour, the subjective feelings of man. Sociology, on the other hand, is the science that studies the functioning and changes of society in a systematic way. In psychology, value is treated as a highly individualised, subjective concept, depending on the preferences of the individual, the stakeholder, the user of a given good.

Value in this approach is a characteristic of things or people worthy of desire by individuals. M. Łobocki states that ‘A value is everything that is considered important and valuable for an individual and society as a whole and is worthy of desire, which is connected with positive experiences and at the same time constitutes the goal of human endeavour.’⁷¹ The science of psychology adds

⁶⁹ B.J. Rouba, *Autentyczność i integralność zabytków*. Narodowy Instytut Dziedzictwa. Ochrona zabytków: Warszawa, Poland, 2008, pp. 37–57.

⁷⁰ M. Dobija, *Rachunkowość zarządcza i controlling*. Wydawnictwo Naukowe PWN: Warszawa, Poland, 2008.

⁷¹ M. Łobocki, *Wprowadzenie do metodologii badań pedagogicznych*. Impuls: Warszawa, Poland, 2009.

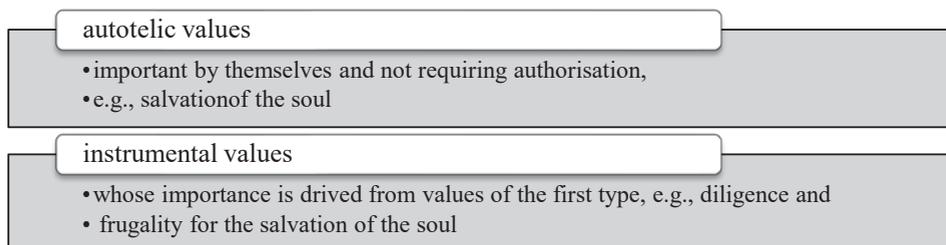
to this the influence of the laws governing the human psyche on the perception of values. Emotions and feelings play a key role here, and value is not an objective property of a given good or object, but a product of the human mind and a highly individual matter, important to one individual and completely meaningless to another.

Definitions that take into account a cultural approach, on the other hand, define value as objects that are commonly desired in a given society, whether symbolic or non-symbolic in nature. This approach exposes the universal dimension of value to human beings, dominant in a given society linked to its culture and norms. In this sociological view, a social dimension is given to values.

This perception of value is pointed out, among others, by J. Krawczyk, who emphasises that, '...the awareness of the importance of material relics of the past in the process of shaping a community and strengthening interpersonal bonds is reflected in the decision to enrich the hitherto applied criteria with the value of a symbol, which is treated by Frodel as one of the basic components of emotional value (...) this new category of value has also proved useful in the analysis of all kinds of material carriers of collective identity...'.⁷²

The social character is linked to the pedigree of values, as they arise, develop and evolve with changes in the world.^{72,73} According to the science of sociology, a value is anything that is considered valuable by individuals or collectivities and is the goal of their actions. Individuals and collectivities have different systems and hierarchies of values, as shown in Figure 1.

Figure 1. Classification of values in sociology



Source: own elaboration based on: J. Gardawski, L. Gilejko, J. Siewierski, R. Towalski: *Sociology of economy*. Difin sp. z o.o. Warsaw 2008, p. 45

In conclusion, it should be emphasised that the view of economics and sociology or psychology on the individual and human nature is different, which does not mean that it is completely contradictory. The sciences of art correlate with this outlook, and recalling the writings of J. Krawczyk: '... most probably there would not be a noun in the Polish language for the word *value* if it were not for the significant broadening of the meaning of the word *value*, which in the 2nd

⁷² M. Łobocki, *Wprowadzenie do metodologii badań pedagogicznych*. Impuls: Warszawa, Poland, 2009.

⁷³ A.F. Folkierska, *Typy wartości, ich miejsce i funkcjonowanie w kulturze*. In *Młodziż a wartości*, Świda, H. Ed., WSiP: Warszawa, Poland, 1979, p. 92–134.

half of the 19th century became widespread in philosophical thought...'. – it is important to remember how different the interpretation of the term 'value' is today in science and practice.

3. Results

The importance of the value of sacred monuments for human beings is presented on the basis of a pilot self-study conducted between October and November 2021. The research tool was a survey questionnaire and the survey was conducted using the CAWI technique (Computer Assisted Web Interview), a questionnaire prepared in MS Teams. The survey was anonymous. The survey was piecemeal and the research sample was selected using the snowball method in order to reach people living in the study area. In the first instance, a survey questionnaire was sent to a few dozen people with a request to recruit more people for the survey. The subject of the survey was the respondents' opinion on the importance of the value of sacred monuments. The results of the survey are presented below.

A total of 275 people took part in the survey. The average age of the respondents was 25 years. The youngest respondent was 17 years old and the oldest was 69 years old. The largest number of people was aged 21 (58 respondents). The coefficient of variation shows a fairly diverse group in terms of age $V_z=33\%$. The asymmetry of the age distribution is right-skewed, which means that the study group was dominated by people with a below average age (i.e., below 25 years) (cf.: Table 2).

Table 2. Basic age statistics of the study group

	Number	Mean	Me	Mo	N_{Mo}	Min	Maks	Std. dev.	V_z
Age	275	25	22	21	58	17	69	8	33

Source: own compilation based on surveys, n=275

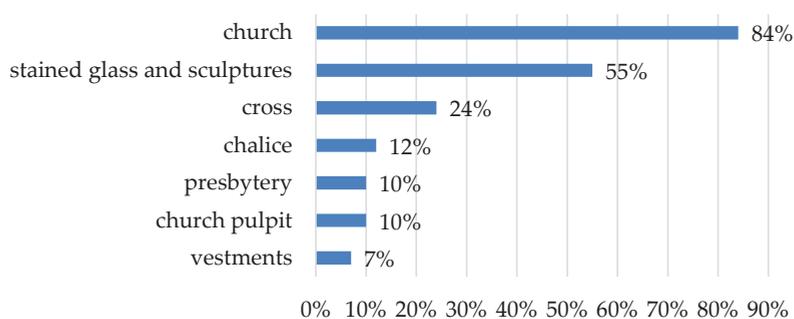
219 women and 56 men took part in the survey. 69% of respondents were urban residents and 31% were rural residents. 49% of those who took part in the survey are believers and practitioners and 17% are non-believers. Most respondents (69%) reside in the West Pomeranian Voivodeship (cf.: Table 3).

Respondents were asked what their first thought was when they heard the term 'sacred monument'. They could specify more than one association. The results are presented in Figure 2.

Table 3. Characteristics of the study group

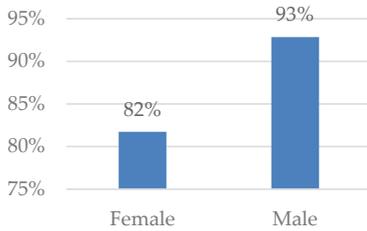
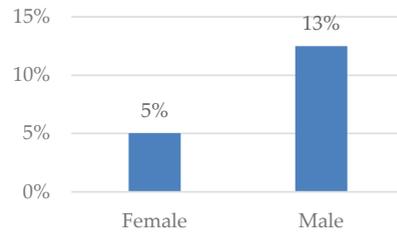
	Category	Number (N)	Percent (%)
Gender	Women	219	80%
	Men	56	20%
Place of residence	City	191	69%
	Countryside	84	31%
Attitude towards faith	Believer and practitioner	93	34%
	Believer and not practitioner	135	49%
	Non-believer	47	17%
Voivodship	zachodniopomorskie	191	69%
	podkarpackie	44	16%
	pomorskie	20	7%
	mazowieckie	6	2%
	kujawsko-pomorskie	4	1%
	lubuskie	4	1%
	małopolskie	3	1%
	wielkopolskie	2	1%
	świętokrzyskie	1	0%

Source: own elaboration based on surveys, n=275

Figure 2. First thought on hearing the term 'sacred monument'

Source: own elaboration based on surveys, n=275

It was tested whether there were differences in the first thought associated with the term 'sacred monument' in relation to age, gender, place of residence and attitude towards faith. The analyses showed that differences in the first thought associated with 'sacred monument' occurred only with respect to gender and church $p < \alpha$ ($p=0.0427$) and liturgical vestments $p < \alpha$ ($p=0.0435$) (Figure 3 and Figure 4).

Figure 3. Gender and association with the church**Figure 4. Gender and association with liturgical vestments**

Source: own elaboration based on surveys, n=275

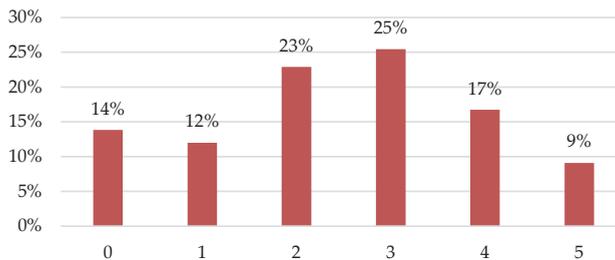
It is more common for men (93%) than women to associate a church with a sacred monument. Similarly, liturgical vestments are more often associated with a sacred monument by men (13%) than by women. Respondents were also asked what value sacred monuments have for them (on a scale of 0 to 5 where 0 is no value and 5 is very high value). The responses are presented in Table 4 and Figure 5.

Table 4. Basic descriptive statistics of the value that monuments have for respondents

	N	Mean	Me	Mo	N _{Mo}	Min	Maks	Std. dev.	V _z
The value of sacred monuments for you	275	2,5	3	3	70	0	5	1,5	60,2

Source: own elaboration based on surveys, n=275

The mean rating of the value of the monuments for respondents is 2.5 points. The most frequent respondents rated the value at 3 points, there were 70 such respondents. The lowest rating was 0 and the highest was 5 points.

Figure 5. Assessment of the value of sacred monuments

Source: own elaboration based on surveys, n=275

In addition, it was examined whether there were differences in the assessment of the value of sacred monuments in relation to age, gender, place of residence and attitude towards faith. The analysis shows that gender and place of residence have no effect on the assessment of the value of sacred monuments for the respondents surveyed. On the other hand, age and attitude towards faith influence the assessment of the value of sacred monuments $p < \alpha$ ($p=0,0000$). The results of the Kruskal Wallis ANOVA test are shown in Table 5.

Table 5. Results of the Kruskal Wallis ANOVA test. Age and attitude towards faith and the assessment of the value of sacred monuments

	Category	Assessment of the value of sacred monuments	
		\bar{x}	p
Age	up to 20	2.02	0.0000***
	20 to 25	2.23	
	25 to 30	2.96	
	over 30	3.56	
Attitude towards faith	Believer and practitioner	3.47	0.0000***
	Believer and non-practitioner	2.25	
	Non-believer	1.09	

Source: own elaboration based on surveys, n=275

The older the respondent, the higher the assessment of the value of sacred monuments. Those under 20 years of age gave them the lowest rating and those over 30 years of age gave them the highest rating. The attitude towards faith also influenced the assessment of the value of sacred monuments. They are rated highest by believers and practitioners with an average score of 3.47 and lowest by non-believers with an average score of 1.09. Detailed results are shown in Figures 6 and 7.

Figure 6. Age and assessment of the value of sacred monuments

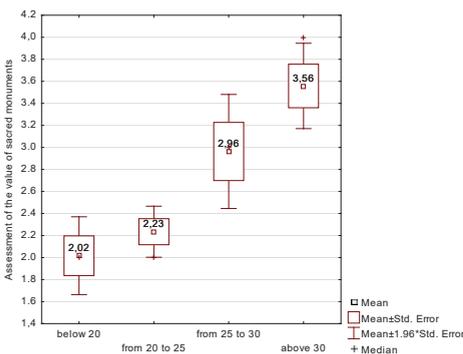
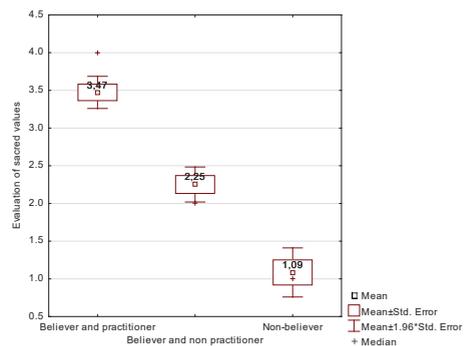


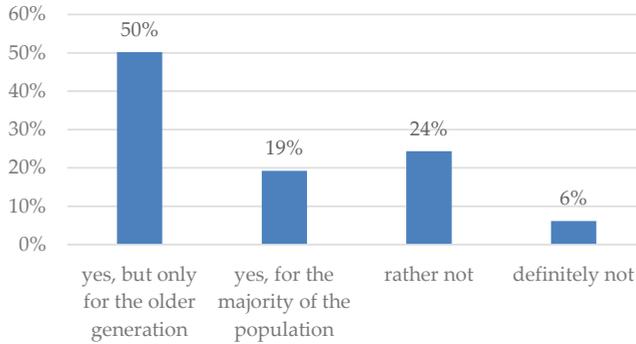
Figure 7. Attitude towards faith and evaluation of sacred values



Source: own elaboration based on surveys, n=275

Respondents were also queried about the significance of the value of sacred monuments for the general public today. The respondents' answers (on a scale of 0 to 5, where 0 is no value and 5 is very high value), are shown in Figure 8.

Figure 8. Do the monuments represent a high value to society?



It was examined whether there are differences in the assessment of the value of sacred monuments to society in relation to age, gender, place of residence and attitude towards faith. The analysis shows that gender and place of residence do not influence the assessment of the value of sacred monuments to society. In contrast, age and attitude towards faith influence the assessment of the value of monuments to society (Table 6, Figures 9 and 10).

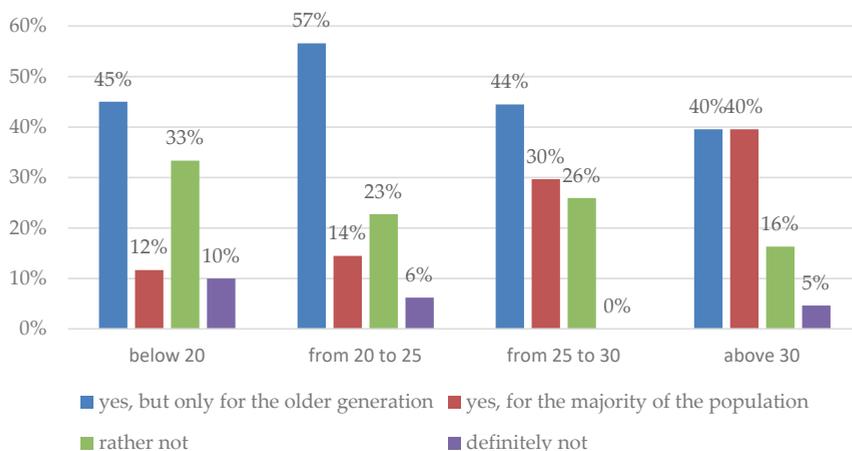
Table 6. Results of Pearson's chi square independence test. Age and attitude towards faith and assessment of the value of sacred monuments to society

Do the monuments represent a high value to society	
	<i>p</i> – value
Age	0.0053**
Attitude towards faith	0.0002***

Source: own elaboration based on surveys, n=275

Age was related to views on whether sacred monuments represent a high value to society $p < \alpha$ ($p=0.0053$). Those aged up to 30 years are most likely to think they are of high value but only to the older generation. The oldest respondents say they are only of value to the older generation, but the same 40 % say they are also of value to society as a whole. One in ten of the youngest respondents under the age of 20 years say that they are definitely not of value to society.

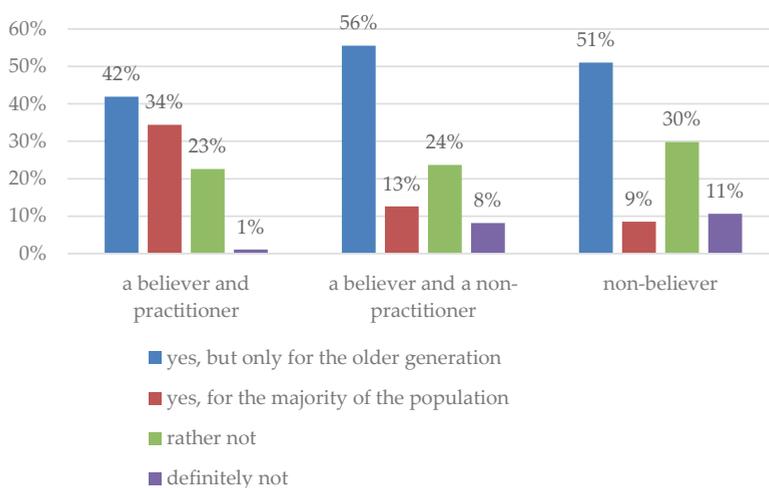
Figure 9. Age and assessment of the value of sacred monuments to the whole society



Source: own elaboration based on surveys, n=275

Attitudes towards faith were related to views on whether sacred monuments represent a high value for society $p < \alpha$ ($p=0.0002$). All respondents most often claimed that they were of importance, but for the older generation. In the case of believers and practitioners, as many as 34% claimed that they are of value to most of society. In the group of non-believers, as many as 30% replied that they are rather not of value to most of society and 11% that they definitely are not of value to most of society.

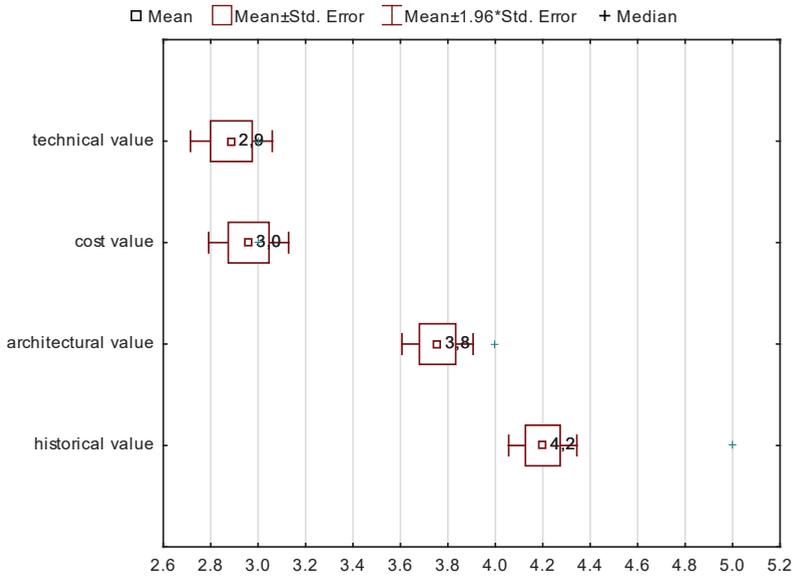
Figure 10. Attitude towards faith and assessment of the value of sacred monuments to the whole society



Source: own elaboration based on surveys, n=275

Survey participants were also asked which value (technical, architectural, historical or monetary) influences the price of religious monuments, for example churches (on a scale of 0 to 5 where 0 is no value and 5 is very high value). Respondents rated historical value the highest (mean 4.2) and technical value the lowest (mean 2.9) as presented in Figure 11.

Figure 11. Average rating of features affecting the price of sacred monuments



Source: own elaboration based on surveys, n=275

It was examined whether there are differences in the evaluation of factors that influence the monetary value of sacred monuments in relation to age, gender, place of residence and attitude towards faith. The analysis shows that gender and place of residence do not influence the evaluation of factors that influence the monetary value of religious monuments. In contrast, age and attitude towards faith influence the evaluation of the factors that determine the monetary value of sacred monuments (Table 7 and Figures 12 and 13).

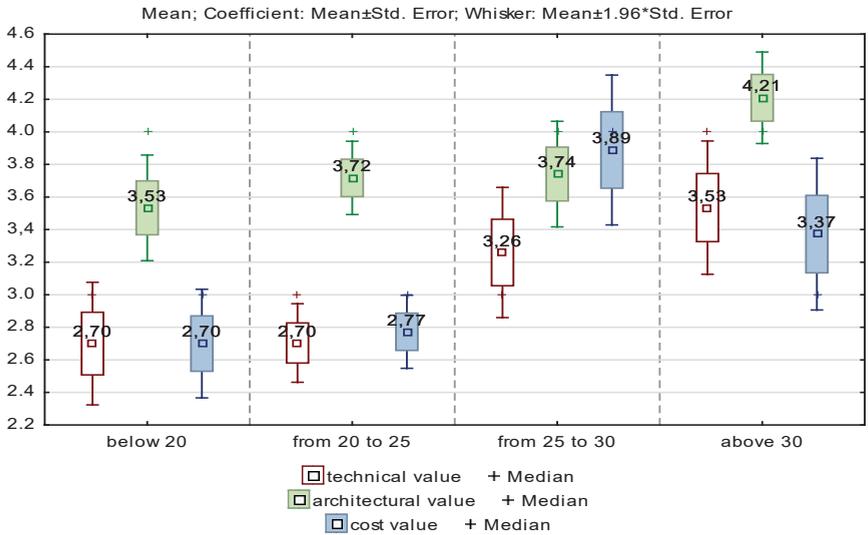
The analysis shows that the age of respondents influenced the assessment of technical value $p < \alpha$ ($p=0.0026$), architectural value $p < \alpha$ ($p=0.0262$) and the assessment of architectural value $p < \alpha$ ($p=0.0002$). All age groups rated architectural value highest as a determinant of the monetary value of sacred monuments. It is rated highest at 4.21 by the oldest people over 30 years of age. The technical value is also rated highest by the oldest people over 30 years of age (mean score of 3.53) and the monetary value is claimed as the most important by people aged 25 to 30 years (mean score of 3.89).

Table 7. Results of the Kruskal Wallis ANOVA test. Age and attitude towards faith and assessment of factors influencing the monetary value of sacred monuments

Category	Technical value		Architectural value		Historical value		Monetary value	
	\bar{x}	p	\bar{x}	p	\bar{x}	p	\bar{x}	p
Age								
up to 20	2.70		3.53		4.00		2.70	
20 to 25	2.70	0,0026**	3.72	0,0262*	4.17	0,2687	2.77	0.0002***
25 to 30	3.26		3.74		4.22		3.89	
over 30	3.53		4.21		4.56		3.37	
Attitude towards faith								
Believer and observant	3.16		3.85		4.28		3.40	
Believer and non- observant	2.73	0,0728	3.71	0,6964	4.19	0,4352	2.78	0.0012**
Non-believer	2.81		3.70		4.09		2.62	

Source: own elaboration based on surveys, n=275

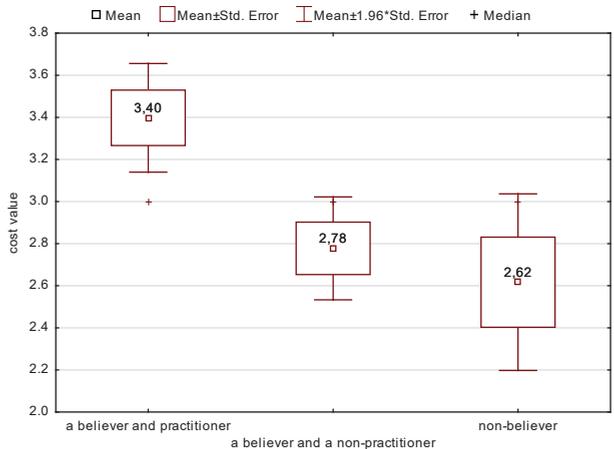
Figure 12. Age and assessment of factors influencing the monetary value of sacred monuments



Source: own elaboration based on surveys, n=275

Attitudes towards faith were related to cost value ratings $p < \alpha$ ($p=0.0012$). The highest rating was given by believers and practitioners and the lowest by non-believers.

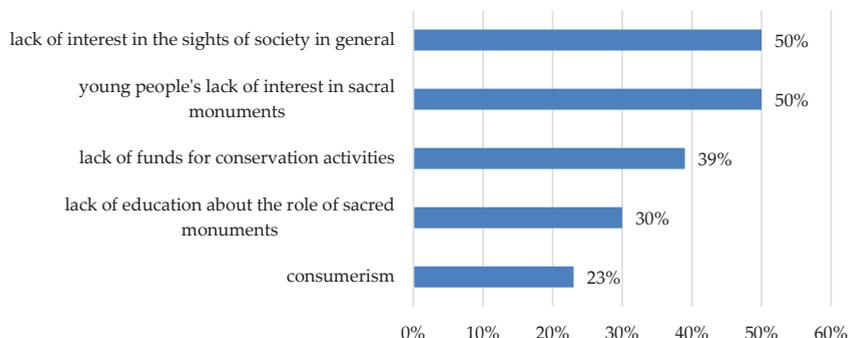
Figure 13. Attitude towards faith and evaluation of factors influencing the price of sacred monuments



Source: own elaboration based on surveys, n=275

The qualities that may diminish the value of sacred monuments, respondents gave varied answers are shown in Figure 14.

Figure 14. Features that reduce the value of sacred monuments



Source: own elaboration based on surveys, n=275

It was tested whether there were differences in the evaluation of the characteristics that reduce the value of sacred monuments in relation to age, gender, place of residence and attitude towards faith. Pearson’s chi-square independence test was used for the analysis. The results of the analyses are presented in Figures 15–18.

Figure 15. Place of residence and consumerism

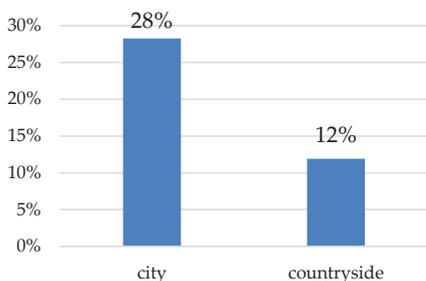
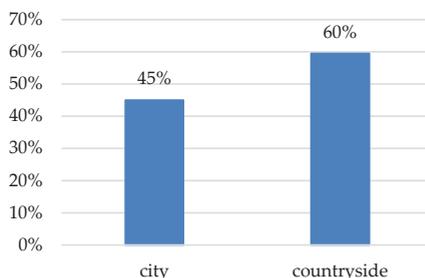
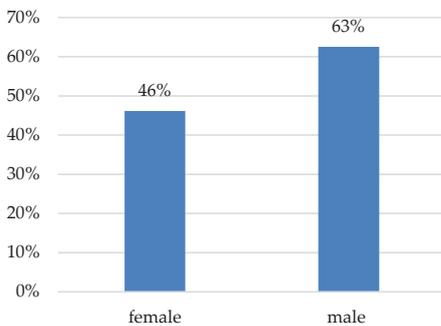
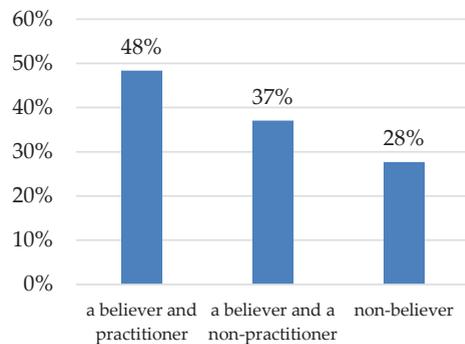


Figure 16. Place of residence and lack of interest in sacred monuments among young people



Source: own elaboration based on surveys, n=275

The analysis shows that place of residence was associated with consumerism $p < \alpha$ ($p=0.0039$) and young people’s lack of interest in sacred monuments $p < \alpha$ ($p=0.0267$). Those living in the city were more likely to cite consumerism (28%) as a characteristic that diminishes the value of sacred monuments and those living in the countryside were more likely to cite young people’s lack of interest in sacred monuments (60%).

Figure 17. Gender and young people's lack of interest in sacred monuments**Figure 18. Attitude towards faith and lack of funding for conservation work**

Source: own elaboration based on surveys, n=275

Gender was related to a lack of interest in sacred monuments among young people $p < \alpha$ ($p=0.0286$). Men were more likely to mention this reason (63%). In contrast, attitude towards faith differentiated the frequency of choosing lack of financial resources for conservation activities $p < \alpha$ ($p=0.0039$). Among believers and observant people, this reason was chosen by almost half of the respondents (48%), while among non-believers it was 28% of the respondents.

4. Conclusion

Sacral monuments in Poland reflecting their value in various ways and constitute a significant share in the treasury of national heritage. These monuments constitute a special category of cultural goods and an element of cultural heritage. Apart from their artistic, historical and scientific value, the distinguishing feature of this group of monuments is their sacred value. The aim of the paper was to present the possible ways of perceiving the value of sacred monuments, and to emphasise the fact that its dimension is also determined by subjective aspects. The specific aim of the paper was to assess the significance of the value of sacred monuments for stakeholders and to make a descriptive reference to the issue of Walter Frodel's Valuing Historical Analysis used in conservation (art sciences). The considerations carried out in the article lead to the following conclusions:

- 1) According to Polish law, a monument may be either movable or immovable property which fulfils certain conditions. A monument is an old and valuable thing or a building of high historical and scientific value, something that is non-modern.
- 2) Sacred monuments are not distinguished as a separate category in the Act of 23 July 2003 on the protection and care of historical monuments. The Act categorises monuments as immovable monuments, movable monuments and archaeological monuments. The lack of a legal definition of sacred monuments resulted in an author's own definition being proposed.

- 3) Sacred monuments are inextricably linked to human spirituality and provide a place for prayer, catechesis and the celebration of liturgy. It should be added at this point that sacred monuments are correlated with sacred value, which can be subjectively determined by stakeholders.
- 4) Value and valuation and the measurement of value largely depend on the usefulness of information and the information needs of stakeholders.
- 5) The primary purpose of valuing monuments, including sacred monuments in art sciences is to protect the attributes of the elements that determine the value of monuments (value: historical-scientific, historical-emotional, artistic, aesthetic, utilitarian).
- 6) The results of our own research allowed us to formulate general conclusions, i.e.:
 - The average rating of the value of the monuments for the respondents is 2.5 points (on a scale of 0 to 5 where 0 is no value and 5 is very high value). The most frequent respondents rated the value of sacred monuments at 3 points, there were 70 such respondents. The analysis shows that gender and place of residence do not affect the assessment of the value of sacred monuments for the respondents surveyed.
 - The higher the age of the respondents, the higher the assessment of the value of sacred monuments. Those under 20 years of age rated them the lowest and those over 30 the highest. The attitude towards faith also influenced the assessment of the value of sacred monuments. The highest rating was given by believers and practitioners with an average rating of 3.47.
 - One in ten of the respondents under the age of 20 states definitively that religious monuments are of no value to the general public.
 - Respondents rated the historical value of sacred monuments highest and the technical value lowest.
 - The analysis shows that gender and place of residence do not influence the assessment of factors that influence the price of sacred monuments.
 - Those living in the city were more likely to identify consumerism as a characteristic that diminishes the value and significance of sacred monuments.

It is recommended that actions be taken to promote knowledge about sacred monuments in Poland and to disclose information about the broadly understood value of these monuments. It is proposed that this information should be made available to a wide range of stakeholders through Internet resources, scientific publications, folders, brochures. This information should include a list of the monuments themselves, including sacred monuments, and a list of ongoing and planned conservation and restoration works, together with a budget of estimated costs. A large-scale campaign to promote historical monuments, including sacral monuments in Poland, should be conducted in order to promote historical thought; it would also be reasonable to conduct an educational campaign in schools and locally, on the significance and value of relics of the past.

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WYCENA WARTOŚCI ZABYTKÓW SAKRALNYCH W NAUKACH SPOŁECZNYCH I NAUKACH O SZTUCE – TEORIA I PRAKTYKA

Streszczenie

Przedmiotem rozważań jest postrzeganie wartości zabytków sakralnych z różnych perspektyw nauk społecznych, ze szczególnym uwzględnieniem ekonomii, socjologii oraz psychologii i filozofii. Celem artykułu jest przedstawienie możliwych sposobów postrzegania wartości zabytków sakralnych oraz podkreślenie, że o ich wymiarze decydują również aspekty subiektywne. Zamiarem szczegółowym publikacji jest ocena znaczenia wartości zabytków sakralnych dla interesariuszy w korelacji z Analizą Wartościowania Zabytków Waltera

Frodela, stosowaną w konserwacji (nauki o sztuce). Opracowanie ma charakter przeglądowy i zostało przygotowane na podstawie przeglądu literatury oraz wyników własnych badań empirycznych (pilotażowych) autorów. Do kwerendy wykorzystano test ANOVA Kruskala-Wallisa oraz test niezależności chi-kwadrat Pearsona. Brak legalnej definicji zabytków sakralnych spowodował, że zaproponowano autorską definicję. Analiza wykazała, że największą wartością dla respondentów jest wartość historyczna zabytków sakralnych, a najniższą wartość techniczna. Mieszkający w mieście częściej wskazywali na konsumpcjonizm jako cechę obniżającą wartość i znaczenie zabytków sakralnych.

Słowa kluczowe: zabytki sakralne; wartość; dziedzictwo