

# IASC Conference excursion 13 July 2017

**“Keeping the past, building the future:  
the common lands of the Veluwe area”**



**Welcome to the community of Ede**



“The Veluwe area, known for its forests and heathlands, has a long history of collective action. From the Middle Ages until the nineteenth century, most of its wastelands were managed as commons. These commons not only dealt with the use and management of the natural resources, but also with the provision of infrastructure, poor relief, and education, and can thus be regarded as the predecessors of the current municipalities. The common Ede Veldhuizen is one of the last commons that has managed to survive until the present day. During our visit, the commoners will tell us about their history and the current functions of the common. In the afternoon the local historian Gerrit Breman will take us on a walk around the former lands of the common Doesburg. The current features of the landscape clearly show the former use of the area as pastures, fields and wastelands.”

# Program for July 13th 2017



08:00	Departure from Utrecht.
09:00	Arrival at Ede (corner Paasberg/Bergstraat). Walk along the 'Trapakkers' * to the Townhall. Welcome by the Alderman of Ede Johan Weijland. History of 'Buurt Ede en Veldhuizen'*, by Geen Broere, chairman of 'Buurt Ede en Veldhuizen'. One of the oldest Commons in the council of Ede*.
>>>>	<b>Coffee and tea</b>
09:50	Departure of Townhall to the Old Church* (Oude Kerk).
10:00	Importance of the church for 'Buurt Ede en Veldhuizen' by Church steward Wim van den Brandt.
10:30	Departure to the bus, which will bring you to the heathlands * of Ede In the surroundings of the "Edese Schaapskudde"* and a memorial place of the 1 <sup>e</sup> and 2 <sup>e</sup> world war.
11:00	Federation of heath farms* by Martin Woestenburg
11:30	Departure to 'Groot Zonneoord' * estate.
12:00	Welcome and short introduction by Theo Dijkstra.
>>>>	<b>Lunch</b>
13:00	'Buurt Doesburg' sightseeing.* Your guide will be Gerrit Breman, who will also give you an introduction to the former 'Buurtschap Doesburg', history, organisation and use of the land.
16:00	Arrival at the mill 'Doesburger Molen'*. How the Buurtschap revived, by Theo Dijkstra, committee member of the Foundation 'Buurtschap Doesburger Eng'. Presentation of some local products, Albert van Weerdenburg, Secretary of foundation 'Buurtschap Doesburger Eng'. Visit the mill* and enjoy the view under guidance of the miller.
17:00	End of Program of this day at Ede.

\*) more information of this part of the excursion you find in this hand out.

## Organising committee:

### ➤ **Geen Broere (1949):**

Studied economics of bank- and insurance business supplemented by marketing, communications and PR, retired and since 2012 "Buurtrichter", chairman of the neighbourhood Ede en Veldhuizen and interested in local history of Ede.

### ➤ **Ruud Dijkman (1948):**

Shopdesigner and director, retired and since 2014 "Buurtmeester", member of the neighbourhood Ede and Veldhuizen and involved by the Foundation Recreation Veluwe/Vallei.

### ➤ **Gerrit Breman (1947):**

Studied history in Nijmegen. Interested in rural history and historical geography. At the moment as a volunteer occupied with the history landscape on the Veluwe.

### ➤ **Albert van Weerdenburg (1952):**

Studied analytical chemistry. Inhabitant of the Doesburger Eng and secretary of foundation "Stichting Buurtschap Doesburger Eng". Involved with the development and management of the Doesburgermolenpad.

### ➤ **Theo Dijkstra:**

Works at the knowledge centre Groot Zonneoord, which is affiliated with the foundation of projects and investments in innovation in the field of health and care. Active in the Board of Governors of the Doesburger Eng

### ➤ **Martin Woestenburg:**

Studied Sociology at Wageningen University, freelance landscape journalist and consultant, working on a PhD about the history of food and landscape, project leader Heathland Farms for the Federation of Heathland Farms

### ➤ **Marcel van Silfhout:**

Freelance research journalist, project leader Heathland Farms for the Federation of Heathland Farm.



## Welcome to the community of Ede and the Neighbourhood Ede and Veldhuizen.

We start the excursion in the city of Ede at a place where the Ede and Veldhuizen neighbourhood had its historical grounds, the “Paasberg” hill. At this place, the highest point of Ede, give a view of the municipality and the land on the hill which must be kept by servitude unbuild at all times. From this place we past the old fields “the Trapakkers” which are still historically used by the volunteers in there historical costume, using old tools.

*(more information Paasberg hill / the Trapakkers)*

After a short walk we arrive at town hall of Ede for a reception done by the alderman of culture Johan Weijland (his father was one of the directors of the neighbourhood in the past) for a welcome on behalf of the municipal council.

After this welcome in the council hall the neighbourhood Ede and Veldhuizen will inform you about this oldest form of cooperation with has existed in this region since the Middle Ages. Just this year “the Buurtrichter” the chairman of the neighbourhood, is a 350-year old function. Before 1677 this function was covered by the schout (bailiff) of Ede.

In addition, the archive staff of Ede will display our old neighbourhood books in which the reports of meetings go back to the year 1596.

*(more information Neighbourhoods Ede and Veldhuizen)*

We continue the excursion by visiting the Old Church of Ede. On the roof of the church is the “small tower”. In this tower hangs the clock with inscription “Neighbourhood Ede and Veldhuizen” In this church the meetings from the neighbourhood were held until the beginning of the twentieth century. In the church is also a (restored) chest, in which possibly the Neighbourhood books were stored in the past centuries.

*(more information Old Church Ede)*

Later on we visit the heathlands. Until the beginning of the 20th century, the heathlands belonged to the common possession of the inherited of the neighbourhood. Then they were sold to the ministry of war as training grounds. But the inheritants retained their rights to stabbing heath and weeding sheep. This law they have seen until today. Where the right of weeding sheep is now used by the Edese sheepfold.

*(more information Edese schaapskudde) and heathlands*



Old Church of Ede: clock with inscription “Neighbourhood Ede-Veldhuizen”

# Buurt Ede en Veldhuizen

## History of the Neighbourhoods Ede and Veldhuizen

From the markets in which the Veluwe was anciently divided arose "hamlets" (neighbourhoods). Until the introduction of the markenlaw in the middle of the nineteenth century Ede also existed from a number of neighbourhoods. Of these Neighbourhoods Ede and Veldhuizen is the only one left. The heritables (joint owners) are the ones who own a property on its own land or own one acre (hectare) of arable land.

The joint ownership of the Neighbourhood consisted of "waste lands", the common property, such as the heathlands, hay and pasture land around the original village. These possessions were in use at the public interest such as the grazing sheep, turf stabbing benefit of the barns and the sand extraction site for road maintenance and construction. The excavation of sand and gravel was operated by the neighbourhood until the fifties of the last century.

In 1900 the heaths were handed over to the Ministry of War as practice grounds, however, when selling its rights stipulated which till now still apply as the grazing of sheeps and sods stabbing by the heritables. Now jointly owned still consists of two hectares (production) forest. From the proceeds paid by the community activities such as logging the tradition of the Neighbourhood meeting.

Once a year all heritables are called through the ringing of the church bells of the Old Church, to come to the "Buurtspraak" neighbourhood meeting. The resolution books and minutes of the neighbourhood meetings, has the neighbourhood since 1596 in its possession and these give a good impression of the historical development of the neighbourhood.

During this time keep the neighbourhood is particularly concerned with the preservation of cultural, information and education. The neighbourhood is still active in the society and this already since the Middle Ages. The neighbourhood talk is still being held every year on the 3<sup>rd</sup> Thursday of September since 1881 with at the break traditional: brandy with sugar.



Neighbourhood meeting 2016



Brandy with sugar



minutes book 1773

## The “Paasberg” hill



historical view from Paasberg hill

### The Trapakkers on Paasberg hill

The Trapakkers on the “Paasberg” hill were originally 'engen' say parts of land, like all village on the Veluwezoom had: farmland at the foot of a pushed moraine. These moraines were formed in the last Ice Age. Due to rain, soil and manure from the upper parts always flush down. To prevent this problem, the fields were landscaped in the nineteenth century. It is said that this has imitated by the Indonesian saws. Due to the growth of the village, the fields fell within the building and fell into decline, in particular the step-wise construction was little left. These fields originally formed part of a larger plot at the foot of of the Paasberg hill.

The Trapakkers are located just behind the municipality of Ede and are owned by the municipality. They are five acres of 100 meters long and 30 meters wide. The height difference between the highest and lowest parts is six meters. The straight sides are made up of heather sods, to prevent the soil from rinsing downwards.



volunteers at work

The Trapakkers are being processed by volunteers who, in traditional clothing, edit the country in an equally traditional manner. Thus, the wooden plow and the same wooden oak are pulled by horses. Potatoes and onions are manually planted. Many different (old species and varieties) crops are cultivated, of which sowing is of course also done by hand. Rye, barley, oats, wheat, corn, spelled and mustard are also grown, but also red clover, buckwheat and rapeseed. In addition, a large plot of flax is sown. Of course, the harvest is also done by hand and is mown with the 'sight or scythe' and the 'hook hook'. Volunteers bundle the chopped corn by hand. After drying on the field, the slides are removed by horse and carriage and stored in barns for several weeks to thaw. Also the rooting of the special potato breed “Ottenaars” is done by fork and hand.

## Oude Kerk (Old Church) of Ede



The church originated around 1200 in a small stone hall church. Presumably, there was a wooden church in the same place. The tower dates from the 14th century and part of the current building are from about 1470.

In the 14th century the ship was extended and the current tower was built. As a result of war operations, the church was destroyed in 1421. At the rebuilding arose the choir as it still is. The church was dedicated to Johannes Baptist. (John the Baptist) In 1635 a beat lightning in the tower, which burnt out completely. The striker fell on the church roof, which was largely destroyed. After that, it took years before everything it was restored.

In 1643, they began applying the present vaults in the ship and southern sidebeam. An ancient Roman side wall on the north side has been preserved in its original state. Whether the church has a sidebeam on this side is not clear. Particular is the large size of the church, Ede was at that time a small village. The main tower of the church tower, mostly built in tuff, probably dates back to the 15th century; In the 17th century it was raised with brick. On the two front corners of the tower, edited consoles and crowns remind the time of the reformation.

Until the 19th century it was common that prominet inhabitants of the municipality in the church were buried. Of these, the 37 tombstones are found in the church. The oldest stone dates back from the 15th century. The last person who was buried in the Old Church was Schout van Meurs in 1822. The graves were cleared during the restoration of the 1960s.

In the church there is also a oak-carved pulpit from 1674.



Interior Old Church with view on choir

## Edese Schaapskudde (Flock) on the heathlands

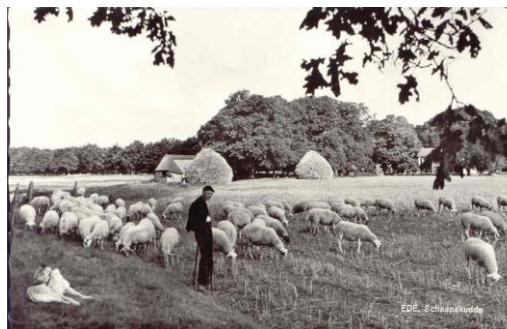


Around 1900, a few thousand sheep were taken from the inheritance of the neighborhood Ede Veldhuizen on the heath grounds around Ede. The inheritance were those in the village of Ede or in the Veldhuizen area of a house with a plot or over a piece of land of at least one hectare. It was a closed agricultural system where sheep were kept in so-called pottery and the manure was used for agricultural land. With the rise of fertilizer, the basis of the agricultural system disappeared, and keeping sheep was no longer necessary.

After the Second World War, the “Veluws Heideschaap” was virtually extinct. Not only the disappearance of the “Veluwe’s Heideschaap” was the inheritance of the neighborhood Ede-Veldhuizen but also the preservation of the heath. The heaths of the South and North Ginkel (the Eder heath) belonged to the “desolate grounds” around Ede until the beginning of the 20th century until the possession of the inheritors of the neighborhood Ede-Veldhuizen. In 1902 the Zuid Ginkel was sold to the Ministry of War to enable the arrival of defense to Ede. The Eder heath was given in lease to the Ministry of War. In 1920, these lands were also owned by defense, but the inheritance were entitled to hay heaps and feed their sheep. These rights still formally inheritance. Thus, you could say that the Edese Schaapskudde uses the right of the inheritance in the field of sheep.

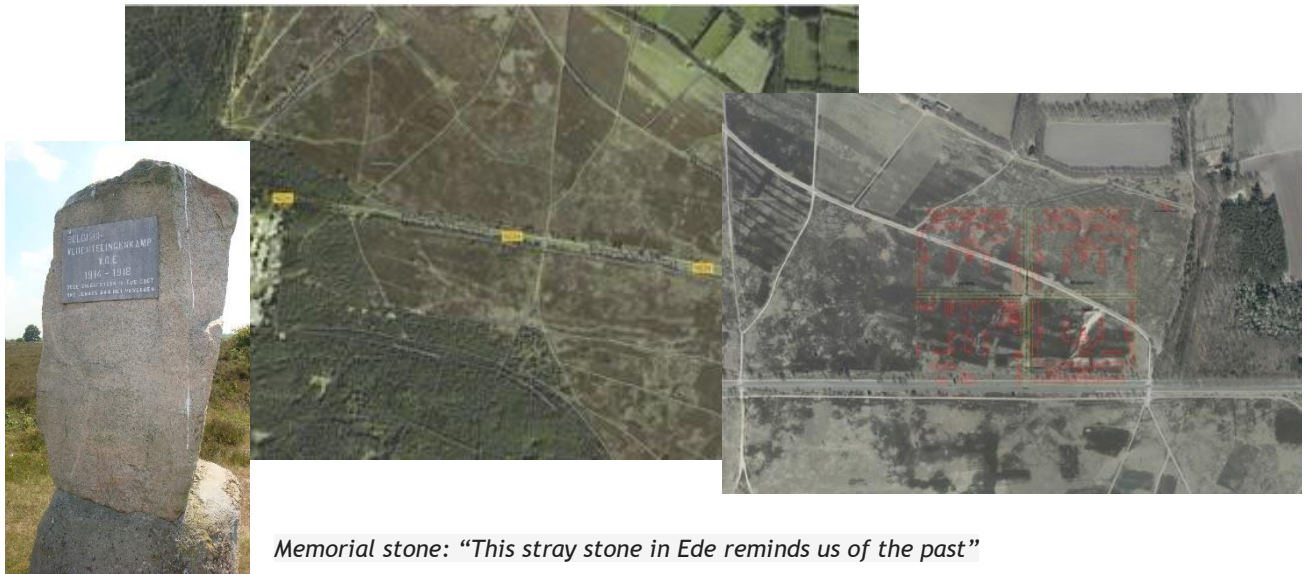
At the annual neighbourhood meeting of , on the 3rd Thursday of September, this topic came back again and again. Similarly, in the 1952 neighborhood case, where inheritance came up with a proposal. He agreed to come to an organization in the following year, which would ensure a flock on the Ginkelse heath. Of This proposal was able to count on a warm welcome from the present inheritance. And in 1953, the neighbourhood meeting was informed that a foundation was formed with legal personality, namely the foundation of Edese Schaapskudde. Mayor H. M. Oldenhof became chairman of the foundation. Furthermore, and a board within also the president of the neighbourhood Ede-Veldhuizen.

In order to achieve the plans, on a proposal from the neighbourhood meeting, it was decided to give one ram and five ewes as a start of the flock. A copper bell was offered for the ram and spontaneously by an inheritance a “kluitschop”. A kluitschop is an ancient sheep shepherd object. It is a scoop that is at the end of a long stick, the shepherd's pole or stick, with which the sheep shepherd can throw a dirt of sand to a desolate sheep so that the animal adds to the flock. It was also decided during the neighborhood speech to provide a financial contribution to the flock annually.



# VLUCHTOORD EDE Belgisch vluchtoord Ede

Belgium refugees resort on the heathlands of Ede at the first World War.

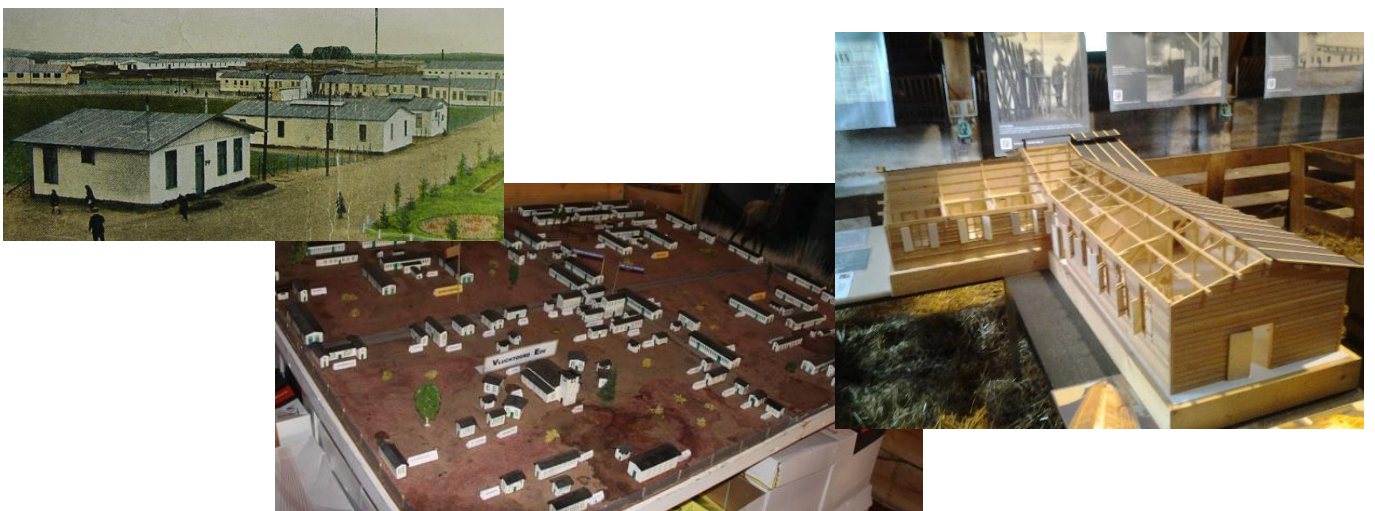


Memorial stone: "This stray stone in Ede reminds us of the past"

*In 2014 it was been 100 years since the first world war broke out. A war that Netherlands has experienced only indirectly, because the country was neutral, but which our country acted as a shelter for mor than 1 million Belgian refugees. In various places in the Netherlands were refudee resorts createsome of this for citizens and other for soldiers. Ede had a resort for citizens on the heathlands of the neighbourhood Ede and Veldhuizen.*

After the German invasion of Belgium in late 1914 are many Belgians fled to Netherlands. At first they were taken care of in tent camps, but soon was started with the construction of several flight resorts with permanent buildings. One of these was the town of Ede where tehe resorts on the heathlands of Ede. With the construction of this flight was started in late 1914 and in February 1915 the first Belgians could take up residence there. Between 1915 and 1918 were housed here approximately more then 5000 Belgians.

The resort of Ede was a "model camp" where modern techniques were applied, such as a power plant and a heating installation. Here were the wealthy Belgians taken care of. The resort was built in the style of a Roman army camp, with two main roads that crossed each other in the middle. This gave rise to four quarters all of which had its own function. The functional buildings were placed together and there were three separate quarters called 'villages' with the buildings for residents.





# Heathland Farm Ede-Renkum

IASC excursion 13 July 2017



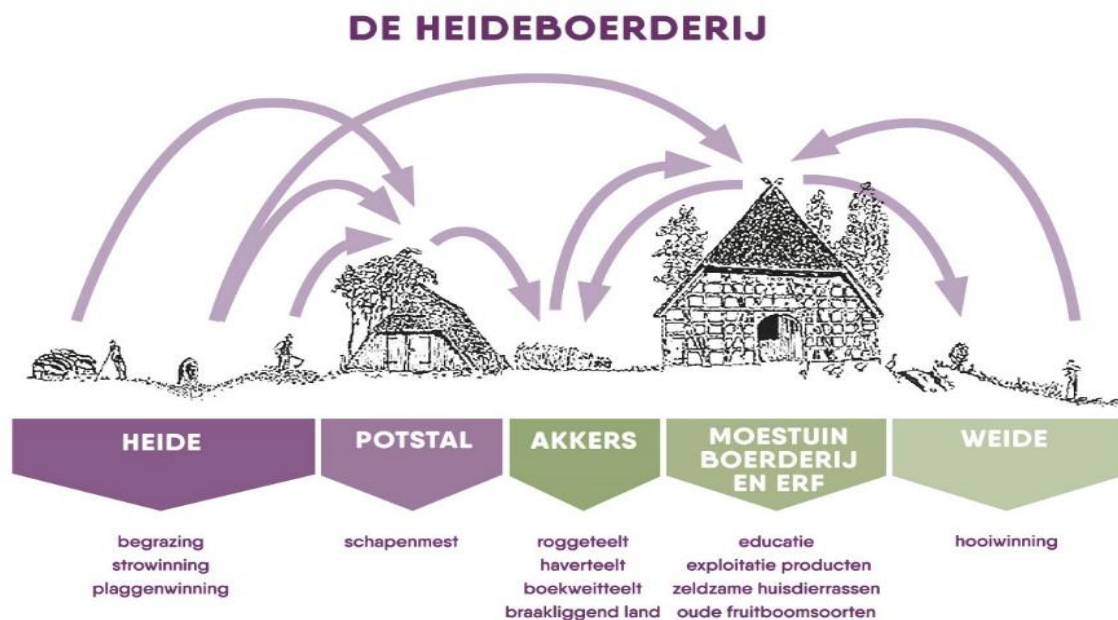
## The Heathland Farm as a new common

- Martin Woestenburg: project leader other locations

## The traditional heathland farming system

The Dutch heathlands have been redefined in the last century. They have gone from being largely commons under a pastoral regime developed and performed by co-operating local residents of varying backgrounds, to becoming protected nature areas run by eco-managerial professionals. At the same time, farming is becoming increasingly industrialized as an agribusiness under equally professionalized farm managers. There is a kind of black and white schism: agriculture is highly productive, nature is unproductive, nature is rich biodiversity, agriculture is poor in biodiversity.

A Norwegian saying states: "The outfield is the mother of the infield". In the traditional heathland farming system shepherds herded sheep and other animals to graze the heaths and grasslands in the less fertile areas of the heathland, while near the settlements farmers used sheep manure mixed with heather cuttings and peat sods to improve the arable fields on more fertile soils. The nutrient cycle people created between heath, arable land, meadows, people and their sheep and other cattle was thus also a social, cultural and economic cycle for the local community.



This farming system has been used on the higher and dryer sand soils in eastern and southern in the Netherlands from the 10th century until the 19th century, when it disappeared after the invention of synthetic fertiliser. Ultimately, agricultural production on the infields intensified and most of the outfields were reclaimed for agriculture, while during the 20th century the remaining heaths on the most infertile soils were turned into nature reserves.

## Our example: the Lunebürger Heide

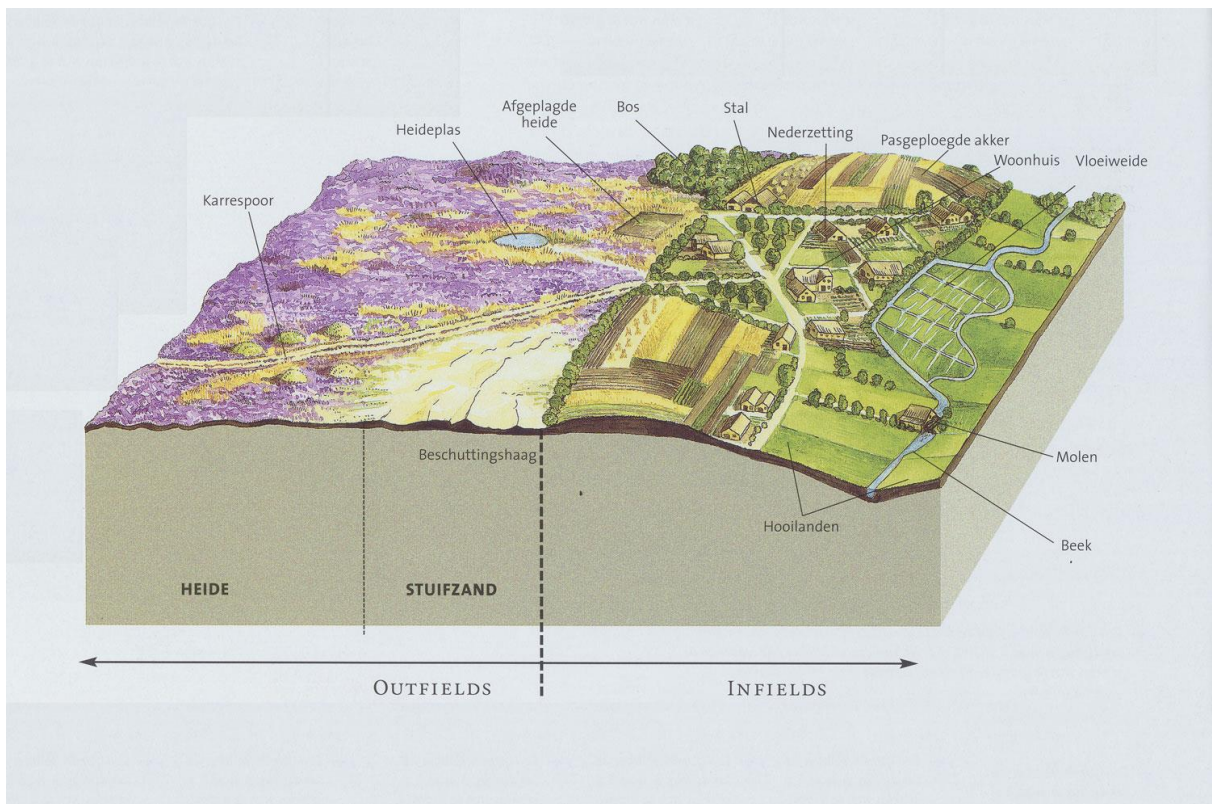
The traditional heathland farming system did not disappear everywhere in Europe. In November 2015, the Guild of Traditional Shepherds organized an excursion to the Landschaftspflegehof Tütsberg in the Naturschutzpark Lunebürger Heide comprising 23,440 hectares. This Heathland Farm *avant la lettre* manages approximately 5,200 hectares of moorland, 450 hectares of corn fields, 400 hectares of grassland and 40 hectares of carp ponds, with a central area for six flocks with a total of 2,200 Graue gehörnte Heidschnucke, but also 300 goats, 30 Dülmener horses and 80 head of cattle.

This system we want to translate into the Dutch practice of agriculture, food production and nature management. At this moment we are working in about 15 locations on the realisation of pilot projects.

## The Heathland Farm concept

The core of the Heathland Farm concept is the traditional nutrient cycle of infields and outfields. The motor in the system is the shepherded flock of sheep that grazes the heath and produces manure. The Heathland Farm (re-)connects the traditional bonds between heaths, arable fields and meadows. In the Dutch practice this also means reconnecting nature areas with agricultural land and farmers with nature managers and thus resolving conflicting interests. All participants in the Heathland Farm supply products and services for participants in the Heathland Farm but also for the local community.

Everyone has their own interest in the Heathland Farm. For the Guild the Heathland Farm concept is a means to provide financial and institutional security for traditional shepherds with their flocks of herded sheep. For nature organisations the Heathland Farm is a means to provide the urgently needed political and financial support from people and organisations around their nature reserves. For farmers it is a means to earn money by managing nature, resetting their business strategy with extensive eco-agriculture or agro-ecology and new short supply chains for local products.



## The Heathland Farm as a new commons

Now, there is a growing trend toward new forms of contemporary 'commons' in the Netherlands, with new communal co-operation for solar energy, care for the old or urban agriculture. The Heathland Farm is a communal concept aimed at realising new forms of co-operation on a local or regional level and it combines the conflicting interests of agriculture and nature. The Heathland Farm fits into this trend as part of the 'nature movement' (people organising communal management and property of nature areas) and the 'food movement' (people organising communal food production). Besides that, it offers opportunities for care arrangements (care patients doing odd jobs in day care) of social and educational programmes (educating school children about nature and culture).

### Business styles of the Heathland Farm

A Heathland Farm is local or regional. It can have the size of a National Park, managed by a co-operation between several shepherds, farmers, nature organisations and other parties. It is also possible to limit the area to the boundaries of a municipality. The pilot of the Heathland Farm Ede-Renkum will show what the possibilities are in this area.

## The Heathland Farm Ede-Renkum

- Marcel van Silfhout, project leader

Welcome dear guests, welcome to my birth and childhood-ground and that of my forefathers. As a matter of fact, there is a close connection to the restoration of the Heathland Farm and being grown up in these areas of Wageningen, Renkum and Ede. It's my personal drive to restore the remains of a century old system with a translation to a modern ecologic-economic agricultural system. Our innovative Heathland Farm concept is not an open area museum, nor is it a hobby or a restoration back to old times. The Heathland Farm, as we see it, is a way to build a vivid nature and cultural landscape based on a concept that connects people and companies, more precise farmers, traditional shepherds and many others in order to create a profitable overall system in which culture and nature are being served.

It's a slow process too. While speaking we're already active with this project from late 2015. We're pretty sure that we have many years ahead before a Heathland Farm pilot will be realized in such a matter that we can say it's ready for the future. In fact, our project is still a bit like a precious secret, we didn't organise any media attention yet. In our opinion we have to wait to address our Heathland Farm to the public and the media until the moment that we think we are so to say 'fit to print.' Perhaps that will be late this year, perhaps this will be somewhere next year. Therefore, consider yourself as one of the lucky few to be the first ones introduced to our Heathland concept. So, please, keep it a bit like a secret too.

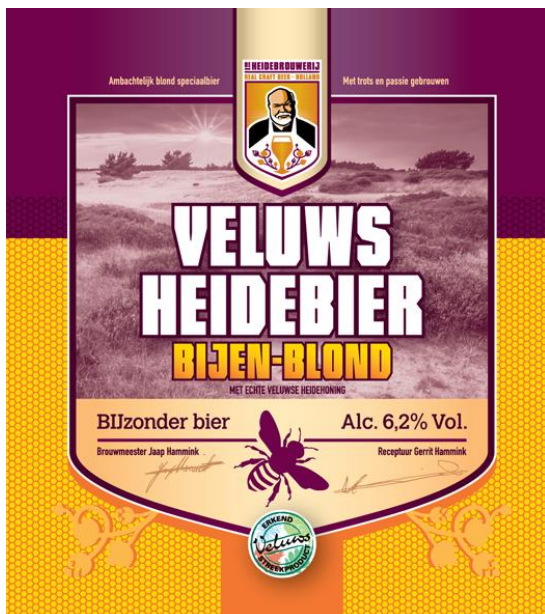
Now, where are we standing for the moment? From our start late 2015 we orientated many locations all around in The Netherlands. In the whole of the country we've found about twenty promising locations for our concept. Now, summer 2017, we decided to focus ourselves on about five most promising locations first. The rest will follow. Amongst these five possible Heathland Farm pilots we have at least four National Parks. Ede, where we are now, might not be a National Park, the region we look at, has about the same size: a huge amount of forest, moorland and both extensive and intensive agricultural farm land. It's our mission to restore the function of traditional shepherds with their herds: not the meat or the wool was the reason to take the sheep to the commons and outfields, but their shit, the dung to fertilize the extensive farming land. By doing so, we deliver more nature value in comparison with more intensive ways of agriculture. Of course we are very pleased by the fact that after a century of chemical fertilizer, the precious worthiness of sheep shit, natural dung, is back in business.



The negative impact of chemical fertilizer is seen all over our country. Just recently there is more and more awareness that we need to go back to our roots in order to keep our farming land fertile for future generations. Our Heathland Farm concept is therefore modern again: this has mainly to do with the fact that we also deliver nature and our agricultural landscape more benefits than chemical fertilizers did for a whole century.

So; back to the start of my presentation: by reintroducing the Heathland Farm as a profitable romantic concept, I hope I can restore the farming landscape that I have seen in my youth from the moment on I explored nature as a child. At the age of four, I know that because of some old family pictures, I've been here right at this place enjoying the shepherd and his herd. In these years, up to about the eighties, most of the farming land nearby Ede, Wageningen and Renkum consisted out of beautiful waving fields with grain, rye, wheat and oat. Products the Heidebrouwerij in Ede is using to brew their beers. I still remember the flowers and birds going alongside with these extensive form of agriculture. Believe me, at this moment almost all of that has gone. Today we only see maize, maize, maize, maize, maize and, maize. Cattle feed for our exploded intensive cattle industry, mainly milk and cheese. The Netherlands is drowning in the shit of about six million cows, twelfth million pigs, 100 million chicken (and another 400 million spring chicken) and half a million goats and. A French friend asked me ones confronted with these figures: 'where in Holland do you leave all the people?'

At this moment the Dutch government has huge nitrate problems. We're in deep shit. At the same time, we lost our beautiful and nature-rich agriculture landscape we've been so famous for in many centuries before. In about three or four decades' time, we've lost almost all of that. It will be a long way to restore what we have lost, while keeping the ecological-economy in shape. Europa, most experts and a large part of politics finally agree: we need to adapt our intensive agro-industry into a more nature-including version. We, with our Heathland Farm say: that's not the whole story. In order to restore our nature, landscape and rural ecological economy, more effort is needed to support extensive agriculture too. May I invite you this day to look and feel with us how to apply our concept in Ede. The reason we are very enthusiastic about this location is a very simple one: although the Heathland Farm-system is not working here at the moment, all the ingredients are still there? Don't believe me? Just watch!



## **History of rural commons in the council of Ede. (by Gerrit Breman)**

Since about 1600 written records of rural commons in the council of Ede are known. In Dutch they are called 'buurten'. This word is connected with boer, farmer.

It is likely they gradually came into existence around 1400. In the council of Ede we can distinguish about 15 of these commons. (depending about the definition). They differ from each other in a number of aspects i.c. in size and number of commoners, but they also have some important common characteristics.

-'Buurten' were commons, they had to regulate the use of the common pastoral land, in their territory. But they also interfered in the maintenance of roads, drainage systems and brooks.

-For many years they also had jurisdiction in criminal cases and civil matters.

-The participants in the commons in the council of Ede were mainly farmers. Some of them were the owners of the land. Others were tenants, who usually rented their land from regional noblemen. Another group consisted of landless labourers and craftsmen.

-Most of the commons were located on the slopes of the big moraine that dated from one of the glacial periods (200000-120000 BC).

-All of them needed access to the lower, wet parts in the west or to the brooks that drained water from the higher parts. Initially very often peat was dug in the wet parts.

They needed also access to higher, dry grounds.

-The arable land was located between the lower and higher lands. It was privately used.

### **The higher sandy grounds.**

The higher grounds were destined for common use. They were used as extensive pastures for herds of sheep, cattle and sometimes goats and pigs. But these grounds were also used for numerous other purposes: cutting of heath and sods, digging of sand and gravel, for cutting of trees if present.

The arable land was separated from the common land by boundary walls, surrounding single fields or groups of fields.

Foraging wild and domesticated animals should be prevented from damaging the crops. (But after the harvest there was sometimes even an obligation for stubblegrazing. Then the wall kept the animals inside the boundaries, on the fields to leave their droppings).

In the case of many of the commons in the council of Ede, this wall was made by the commoners and maintained by them.

### **Organisation**

All commons were basically organized in the same way .

A chairman (buurtrichter) in many cases a nobleman or other important person. Very often this functionary was an important landowner, who only appeared once or twice a year.

Administration and financial matters were performed by a secretary (buurtschrijver).

The activities were organised by usually two chosen important farmers (buurtmeesters).

Daily activities were performed and supervised by a 'buurtscheuter'.

Only owners of farms had rights and obligations in the territory of the common.

They had the the right to chose the officials in the commons and decide upon the communal issues as grazing and maintanance of common goods.

They had also the obligation to perform duties in the community.

Important issues were the use of the waste land, the building and maintenance of the wall between the arable land and the waste land, organising and limiting the grazing of sheep and the digging of sand and gravel, the maintenance of dikes and waterways and the digging of peat.

From time to time farmers were permitted to reclaim and plough small parts of the common land for private use.

### **The end of the rural commons.**

In the nineteenth century almost all communal organisations came to an end.

There is more than one reason for the end of the system.

-Sometimes the wastland had become almost useless because of overexploitation. Too many nutrients had been removed from the wastland in order to fertilise the arable land. The grazing grounds sometimes turned into driftsand. The poor sandy soils were exhausted.

-The national government made it possible for landowners to claim their share in the commons. And towards the end many of the commons were dismantled because individual landowners claimed their share.

-Because of the import of cheap wool, keeping sheep was no longer profitable. Especially the small farmers expected to benefit from the selling of the common grounds

-In the last part of the century waste land became less and less necessary as a provider of nutrients because of the growing use of artificial fertiliser.

-Many commons had a policy of renting out or selling small parts of the common ground to individuals. Gradually only the less fertile parts were in common use and of common interest. This proces already started in the 16<sup>th</sup> century.

But in the 19<sup>th</sup> century all the common waste land was sold and the money divided among the entitled landowners. Sometimes a small part was kept aside for the benefit of the community.

In the previous century other destinations for the former common grounds were found in forests for recreation, military training sites including a small airfield and of course to provide the growing villages in the council with land for building houses.



# Doesburger Molen (Doesburge Mill)

The Doesburger mill is one of the oldest grainmills of the Netherlands.



Map with mill 1568

The oldest history of the Doesburg mill is not completely known. As a year of construction or oldest mention, several years are mentioned: 1401, 1471, 1507. None of these years is fixed. In general, we can see that wind turbines are early in Ede and the surrounding area. In 1401 the wind right in the offices of Garderen, Kootwijk and Ede was already mentioned. This implies that windmills must have already been there. The current mill is the sequel to a much older mill already shown on a map of 1568. The first known owner at 1595 was Ceelman van Ommeren the Schout (Bailif) of Ede included the neighbourhood Ede and Veldhuizen, Ceelman van Ommeren.

The Doesburger Molen is a closed-stand-grain mill with an old tail construction and is one of the oldest windmills in the Netherlands. It's a so-called ground sailor: the points of the wikes are almost over the ground, they can be seasoned from the ground and the sails can be applied to the wings from the ground. In the oak spindle is the number 1507, which is interpreted as a year, but probably unjustified. The 60 cm thick stand itself has been shown to be dendrochronologically (tree ring rating) researched by a tree that fell between 1618 and 1628. The current mill must be built after about 1620.

The mill was restored in 1935, 1952, 1969 and 1983. Ceel Roelofsen (†) was the last private owner of the mill. In 1950 he sold the Doesburg mill to the municipality of Ede. From that moment on the mill is maintained and operated by fully educated volunteer millers.



## The Doesburger buurt.

The territory of the Doesburger Buurt covers from North to South about 3 kilometers and from East to West about 6 kilometers. The highest part in the East and the lowest in the West.

Around 1850 only 40 houses, mostly farms, could be found in the Doesburgerbuurt. Mostly farmers and farm labourers, and some craftsmen: bricklayer and a carpenter. Strangely enough the miller does can not be found. And a lot of children that went to school in Ede. During harvesttime they skipped school.

The Doesburg was first mentioned around the year 1000. Possible it started to be a common around the year 1400. The first written record of the community itself date from 1685.

The common land was sold to private persons in 1902. The reclamation and afforestation started.

In the *Doesburger buurt* we still can see a number of landschape features from the times the 'commons system' was alive and from the time the system was dismanteld.

### Some of them are shown during the excursion.

- 1 The boundary wall and ditch near Zonneoord.
  - The wall and ditch separated the arable land from the waste land.
- 2 Location of the last sheepfold and well.
  - Mixed forest with of oak trees and possibly remains of shallow sand pits.
- 3 Lane with double row of beech. Boundery with the former common property Edese Bos.
- 4 Row of small houses for forest workers, approx. 1930. Big vegatable gardens.
- 5 Paths and roads running North-South closed off.
- 6 Crossing with boundary wall and ditch. "Natural" entrance tot the higher grounds.
  - Railway made in 1905, cutting through the arable land and hindering easy approach of the higher ground.
- 7 Location of two sheep folds.
- 8 Location of railway "station". The agricultural system changed drastically after 1880.
  - Small farmers turned to producing pig meat and eggs for the markets in the west of Holland. Railway is still known as 'kippenlijn' (chickenline).
- 9 Remains of boundary wall and ditch.
- 10 Place of sheepfold and dirtroad passing the wall and ditch.
- 11 View on wall and ditch.
- 12 Field with barley.
- 13 Goorsteeg. Boundery with common of Lunteren.

Goor refers to wet and muddy piece of land. The lower lying grounds had very often a big problem with drainage.
- 14 Passing of farm Groot Veen. (Big Peat).
- 15 Klompenpad. Recently reconstructed historical roads. Partly on private lands.



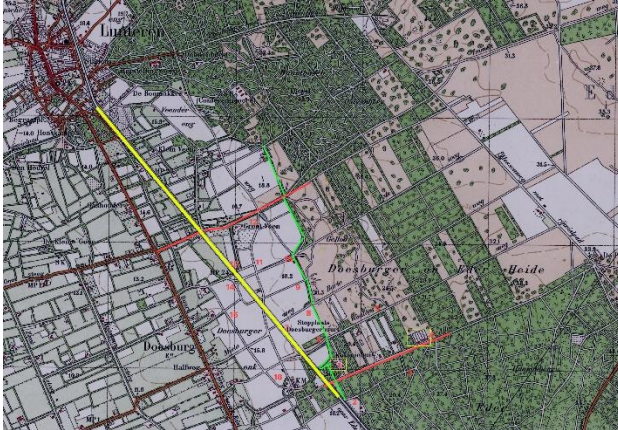
## Useful for the excursion are the following maps:

A map showing the situation around 1930. with - in red - waypoints during the excursion.

A map showing the situation around 1850. The red line is the boundary of the Buurt. The green line is the boundarywall between arable land and wast land.

A map dating from 1665. it shows the problems with the drainage of water. The mill can be seen on the right side.

1930:



1850:



1665:



# Revival of Buurtschap Doesburger Eng

The project Buurtschap Doesburger Eng was and is a for the Netherlands unique project. In a bottom-up proces the residents and farmers of the area were given the opportunity and a lot of support to develop their vision on the future of the Doesburger Eng. After which the municipal authorities came with the relevant policies .

*“A kite needs headwind to make it fly”, from opposition to engagement*

The residents have been very much involved and committed for many years to maintain this valuable area, first “against’ the municipality, to avoid large-scale house construction plans. The anger and ‘not in my backyard’ drive of the people could later be turn around to result in a challenge to ‘sell’ the vision on the future for the area to the community. It became clear that in the former Buurtschap Doesburg many people were engaged to actively contribute to the future of the area!

## Guiding Principles

“Maintain through Development” has been the guiding principle for our approach.

There is a deep understanding that we need the farmers to keep this area open and to maintain the agricultural landscape. In our vision we need a harmonious city-land relationship. In which we care for and maintain the cultural-historical values of the area, where farmers are able to have a decent living and where the citizens of Ede can enjoy the area.

## Stichting Buurtschap Doesburger Eng

In 2004 the foundation ‘Stichting Buurtschap Doesburger Eng’ was established. Its mission became:

- To accentuate and maintain the scenic values and unique culture (historical) heritage of the Doesburger Eng. This in conjunction with the Estate Kernhem and the Edese Forest.
- Encouraging dynamic area development. A development that starts with residents and is filled in from an accepted vision. With sustainability, cultural history and togetherness as many inspiration sources.

After a long time of studies and policy development the implementation of the plans started with the renovation of the fields around the monumental Doesburger Molen.

The renovation of the fields are considered a great succes. Many hikers and cyclists have found their way to the picnic tables and benches to enjoy the rest and the view.

## Local Products

In order to keep the vivibility in the area open, the foundation worked with the farmers and encouraged them to growth lower crops then corn.

Together with many, often foreign, students a lot of knowledge has then been developped on the economical potential of grain. These projects have resulted in a substantial growth of local products like bear , cheese, bread and curries.

*‘They helped us and they taught themselves what innovation means in practice. Examples for the entire education world and the green sector in particular. And we learned what new entrepreneurship can bring us.’*

In 2013/2014, the idea emerged in the Cooperative Society of Doesburger Eng Regional Products. By the end of 2014, the cooperative was officially established.

## Community Development

It is without doubt that the local products project substantially supported the goal to bring the people in the area together. Many entrepreneurs/farmers work together and support each other in the sale of their products. Other activities include a local market on the National Mill Day; an annual interactive evening with the community; a midwinterwalk with music and beverages. We celebrate this proces and its results with a public annual harvest event and a great BBQ for the local community. On Christmas time there is a Christmistree is tot he mill sponsored by a ‘friend of the Doesburger Eng’



Local product of the “Doesburger Eng”



With “Harvest Market”.....



and neighbourhood BBQ and....



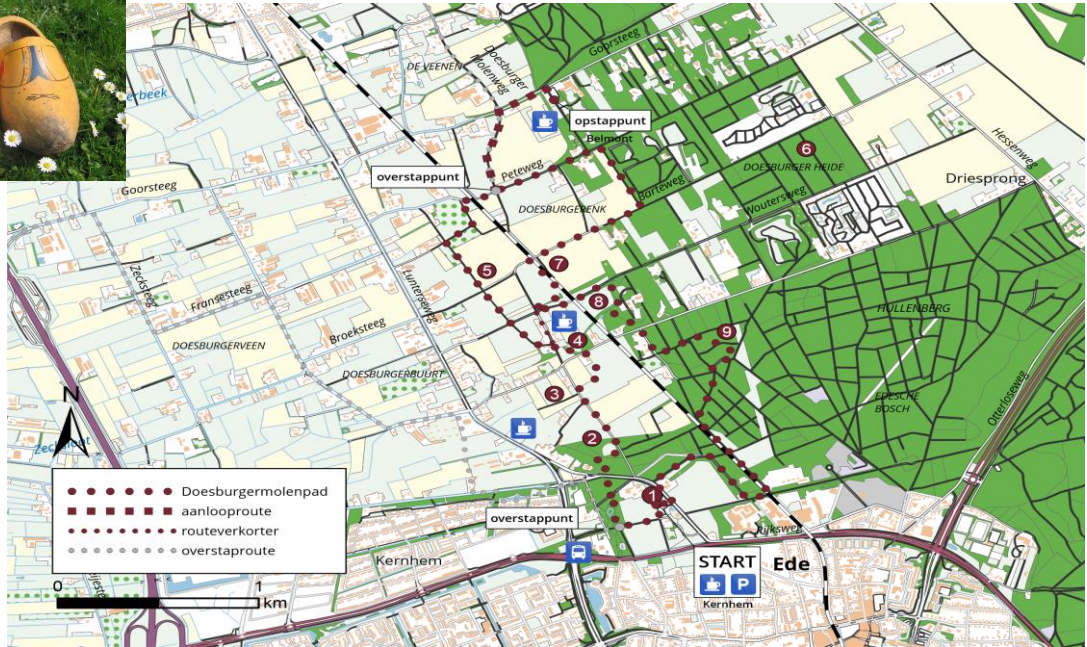
at Christsmas there is a Christsmas tree at the mill



# KLOMPENPAD: DOESBURGERMOLENPAD

## “Wooden Shoe Trail” Doesburg

The Doesburger Molenpad is the 50th Klompenpad in the Netherlands for a biggest opening party. The trail is 8 kilometers long. It attracts hikers. The trail is maintained by volunteers who enjoy to show their



*The opening of the Wooden Shoe Trail, het “Doesburger Klompenpad”*

