

MULTICULTURALISM AS AN ASSET AND TOURIST ATTRACTION OF LESSER POLAND

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ABSTRACT: The issue of cultural diversity, or rather multiculturalism, is one of the biggest challenges of the modern times. An encounter with something foreign or unknown or even mysterious and intriguing due to that, does not have to cause concern or fear but allows to satisfy curiosity and cognitive needs and teach the viewer a lot at the same time. Lesser Poland is a *small motherland* for the Armenians, Slovaks, Ukrainians, Jews, Lemkos and Romani living in this area. The dissertation will aim at depicting the culture, tradition and religion of the minorities who lived and still live in the Lesser Poland region as well as showing that the cultural events organized by the said minorities are essential in developing and promoting the tourism of Lesser Poland. The main goal of the said paper is the presentation and comparison of various minorities and ethnical groups working towards the development of the Lesser Poland culture. On the one hand, it attempts to explain the different aspects of cultural diversity, and on the other, depict the influence of tourist activity on particular cultures of Lesser Poland. The research method will be, apart from own observations of multiculturalism, the analysis of selected cultural events organized by minorities which influence the development of tourism in Lesser Poland. **Keywords:** multiculturalism, cultural diversity, Lesser Poland

INTRODUCTION

Multiculturalism, understood as a coexistence of many cultures, can considerably increase the tourist attractiveness of a given area, at the same time becoming an impulse of creating a tourist function and promoting the area for cultural tourism in a broader sense. Lesser Poland, as a contemporary administrative region, is not only valuable in the natural sense, but also unique countrywide due to the clash of cultures which has been happening for ages now. All across the province one can find proof of multiculturalism, both ethnic and religious.

Culture - meant both in a broad and more narrow sense - is more frequently recognized as the area of interest of tourists, and the motives for travel stem from the need to find contrast and escape, seeking the notion of being “different”, commonly identified with “foreign-

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ness” (Podemski 2005). That “fascination with different character, distinctiveness, variety, draws in not only the, so called, real travelers, but also may, and probably does constitute an attraction for those craving an exotic adventure, the tourists longing for, so called, authenticity” (Jarnecki 2011, p. 9, own translation). Therefore, tourists exhibit special interest in regions which are culturally different or are places of coexistence for different cultures.

The notion of multiculturalism and its meaning in tourism

According to the PWN Encyclopedia multiculturalism (wielokulturowość) came into Polish from English and covers three meanings:

1. on the descriptive plane it points to the multitude of cultures; multiculturalism is, therefore, the statement of the objective fact of the existence of cultural divergence of a given society or the fact that different ethnic cultures exist around the world, as do different religions and subcultures, etc;
2. it also denotes the governmental policy aiming at reducing the social tensions which appear due to the multiculturalism of a given population;
3. is a name for a doctrine, movement or philosophy. In this last meaning multiculturalism relates to the activities of minorities aimed at emancipation and increasing their participation in social, political and cultural life of the country.

Puchanrewicz (2010) emphasizes that multiculturalism is, on the one hand, a cultural variety, i.e. several cultures appearing within one area, and on the other hand, the term relates to society whose members come from different ethnic or religious backgrounds and describes their mutual relations and the means the state is using to regulate these. From the tourist’s point of view, the former meaning of multiculturalism seems to be more important, which relates to a phenomenon of coexistence within the same space (or directly neighboring without a distinct border, or aspiring to occupy the same space) of two or more social groups of different cultural characteristics: appearance, language, religious beliefs, set of values, which all contribute to the mutual perceiving of distinctiveness, with various results (Golka 1997, pp. 54-55, own translation). The actions of the ruling parties leading to maintaining the multiculturalism of a given population may be crucial in order to preserve the tourist function of a given area. However, this multiculturalism and the resulting cultural heritage need the acceptance of the local community. It is only then that they will find their permanent place in the national culture treasury, or become rediscovered and recreated. In turn, un-

fortunately, the protection and popularization of the unwanted or forgotten heritage, especially one devoid of heirs, proves extremely problematic (Owsiakowska 2010).

The coexistence of different cultures is an outcome of cultural contact resulting from land conquests, colonization, annexation and migration (Paleczny 2002). While treating multiculturalism as cultural diversity, A. Sliz and M. S. Szczepanski (2011) point out its two important aspects. First of all, one can talk about the, so called, ethnic multiculturalism, which involves identifying a person basing on their inherited characteristics, secondly, the non-ethnic multiculturalism which stems from the democracy of social life. S. Fish (1997) labels these two types as *strongmulticulturalism* and *boutiquemulticulturalism*. The former demands a deep respect for all of the cultures coexisting in a given area, as each one of them has the right to create its own collective identity as well as determine the norms of rationality and humanism. The latter can be characterized by a superficial connection to different traditions which mainly boils down to a simple task of filling a social space with symbols which are to identify the cultural diversity of that area. Such symbols may include for example restaurants serving regional food or festivals and cultural events presenting the cultural distinctiveness of the region (Fish 1997, Sliz, Szczepanski 2011).

Cultural diversity is undoubtedly a factor which can considerably improve the tourist attractiveness of a given region and, at the same time, become the impulse of creating its tourist function and promoting the area for the widely understood cultural tourism. That is why - as emphasized by Owsiakowska (2010) - as part of the initiatives supporting the experiencing and popularization of the heritage of various ethnic and national groups, projects such as the following appear more frequently: *Malopolska wielu kultur: zwierciadla* (*Lesser Poland of many cultures: mirrors*) - promoting the knowledge about Lemkos, Slovaks, the Romani and Hungarians living in the region; themed trails (e.g. the Trail of Wooden Architecture, the Trail of Carpathian Temples, the Tatar Trail or the Kashubian Trail); cultural events (e.g. the Jewish Culture Festival in Krakow, the Lemkos Watra in Zdynia, the Three Cultures Festival in Wlodawa, the Multicultural Festival "Galicia" in Przemysl, the Polish-German-Ukrainian Folklore Festival "Sasiady" [arch. word for "neighbors"] on Trzebiatow). The actions aiming at maintaining the cultural diversity and promoting the region (city) as a destination for tourists are subject to a particularly positive reaction when it comes to regions with the so called ethnic multiculturalism. Table 1 below presents the types of multiculturalism, the type of relation, processes and the connected ideology.

Table 1. The types of multiculturalism

Type of multiculturalism	Type of relation	Processes	Ideologies	
COEXISTENCE	Multitude	Hostility	Inculturation	Isolationism
	Diversity	Rivalry	Incorporation	Separation, segregation, domination and coexistence
	Distinctiveness	Conflict		
		Neutral coexistence		
INFILTRATION and MERGING	Multitude	Codependence	Integration	Integrationism
	Diversity	Cooperation	Accommodation	“melting pot”
	Partial distinctiveness	External pluralism	Acculturation	Nationalism
		Hybridism		Statism
STRUCTURAL LINKING	Multitude	Integrated social system	Assimilation	Cultural mosaic of unity
	Diversity	Cultural unity	Unification	Egalitarianism
	Full integration with nominal difference	Internal pluralism	Globalization	
			Homogenization	

Source: www.isr.wsmip.uj.edu.pl/publikacje/typy.doc, by T. Paleczny, as on 07 June 2011.

THE HISTORY OF NATIONAL AND ETHNIC MINORITIES IN LESSER POLAND

The contemporary Lesser Poland (the province) is a part of the former, 19th century Galicia which was a region of much more cultural diversity in the not so distant past. The credit for an exceptional local color of the cities and towns of Lesser Poland, as well as the whole Republic of Poland, was given to the Jewish communities living all around. The orthodox hasidic Jews, in particular, comprise a very exotic group, even though they are usually well merged with the cultural landscape of towns, especially the smaller ones. The North-East areas of the current Lesser Poland region were occupied by the particularly traditional and colorful Ruthenian highlanders - the Lemkos, who were seen as interesting because of their cultural, religious and customary divergence. In many villages one could see the poor-looking groups of settled Gypsies doing smithery for a living. Their nomadic kinsmen were looking down on them additionally embellishing the local cultural landscape with their colorful trains of caravans. In the Nowy Sacz region, being well blended into the local communities, there lived German settlers from the times of colonization of the late 18th century. Their villages, with their characteristic, tight, brick constructions, were visibly different from the neighboring ones inhabited by the people with Polish roots and tradition. The areas connected to Poland after 1920, the former areas of the Hungarian Kingdom (several villages in Spisz and Orawa) were inhabited by the Slovaks. Oth-

er minorities were less visible, similarly to the way they are today, and distinguishable only in places of gatherings, especially connected with religion. The Armenians and Ukrainians are minorities who get easily overlooked in the modern society and are recognizable, as they were years ago, mainly in places of worship and during other meetings of ethnic or national character.

The cultural and national diversity is undoubtedly a benefit of the Lesser Poland province. Multiculturalism has an enriching effect on the Lesser Poles themselves as well. It creates a unique and extraordinary atmosphere which feels original and draws in hundreds of tourists. The representatives of the four national minorities living in the Lesser Poland region: Armenians, Slovaks, Ukrainians and Jews, and of the two ethnic minorities: the Lemkos and the Romani undertake a variety of initiatives which aim at propagating and maintaining of their cultures.

Lesser Poland as a multicultural region

Lesser Poland is unique country-wide for being multicultural and is inhabited, apart from Poles, by the representatives of such minorities as: the Romani, Jews, Armenians, Slovaks, Lemkos and Ukrainians, and if religion is taken into consideration - the next large group after the Roman-Catholics is made up of the worshippers of Judaism and Islam. The region is, therefore, one of the most diversified in terms of nationality and religion.

Having characterized Lesser Poland as a multicultural region, the author accepted that she will present the selected cultural valuables, which consist of the elements of material and non-material heritage, and could encourage tourists to visit the Lesser Poland province region. The selection is based on both the already existing studies (subject literature), and the authors own experience and observation following her many takes at exploration of the region. The spatial aspect was also found as important, and therefore, an attempt was made to present examples from different parts of the province in order to show the most characteristic areas connected with multiculturalism.

Slovaks

The Slovaks living in the Lesser Poland region are the descendants of the native peoples living in the regions of the North Psisz and Upper Orawa which were incorporated into the Polish borders for the first time on the 28 June 1920. During the last official census it was noted that 1 572 citizens of Slovakian nationality lives within the Lesser Poland province region. the number is not accurate as several omissions were reported during preparation of the census. These related mainly

to Orawa. According to the estimates, the number of Slovaks was at least 10 000, as the monthly magazine *Život* is being subscribed by around 1 750 families, the members of the Slovak minority. For decades, the main activity of that minority has been concentrated in the Lesser Poland region, home of the only official Slovak association in Poland and the place of action for many social-cultural initiatives. The association organizes a variety of cultural events in Poland. The most important of these include: „Ostatki – Fašiangy” the Folklore Festival (Przegląd Folklorystyczny), the Brass Bands Festival, the Slovak Poetry and Prose competition, the «Meet Slovakia - the Homeland of your Ancestors» competition and the Days for Slovak Culture in Lesser Poland. In Krakow the society also offers Slovak language courses. The society's head quarters on Filipa 7 street also invites the visitors to see the Slovak Art Gallery organizing exhibitions of Slovak artists. The main event organized by the Slovak minority is the Days for Slovak Culture festival. It is a cycle of smaller events presenting the culture of the Slovak minority living in Lesser Poland. The festival has been in place since 1994 and each year traditionally organized by the Slovak association. The many artistic events taking place during the festival are located in the areas of Spisz, Orawa and Krakow. During the open air concerts in Jablonka, Orawa and Krampachy in Spisz, performers from the border cities of Orawa and Spisz present their artistic achievements. The „Ostatki – Fašiangy” Folklore Festival is another important event, during which the traditional Slovak folklore and the carnival customs of the region of Spisz are being presented. The festival has been taking place since 1994 and usually happens in the last weekend of the carnival period in Krampachy in the Spisz region where the tradition of Ostatki (a short period ending on Shrove Tuesday - just before Ash Wednesday) is still being lively practiced.

The Romani

The Romani, quite surprisingly, whole being one of the lesser minorities in Poland, in the Lesser Poland region they are a dominating minority. The number of Romani inhabitants in the region (according to the declared nationality) reaches around 1 700, and the factual state could reach as high as 5 000 people. Lesser Poland, and more precisely Krakow, is the place where the oldest mentioning of the Romani/Gypsies in our country can be found. The region is home for several Romani associations whose character is mainly cultural. The most dynamic in their activities are the members of the Romani Association in Poland (founded in 1992), with their headquarters in Oswiecim, they are directed by Roman Kwiatkowski. The association also shows political ambitions. In 1955 they started publishing a monthly magazine

entitled Pheniben/Dialog, and in 1988 brought the Romani Historical Institute to being. The oldest Romani Cultural Association (founded on 1963) exists in Tarnow, Krakow has its Association of Romani Women (since 2000), and the Harangos Romani Educational Society (since 2003) gathering educated Romani youth and their sympathizers; other local associations are also being created. The activeness of the associations has increased after 2000, when the Lesser Poland region started a government programme for the Romani minority aiming at reducing the vast disproportion in material status of the Romani when compared to the rest of the society, their low social positions and lack of education. The promotion of the Romani culture is being carried out by the Tarnow Ethnography Museum where the world's first permanent exhibition about the history and culture of the Romani (among other things, the memorial caravan train) has been in place since 1990. The Ethnography Park in Nowy Sacz includes a sector of Gypsy construction presenting a fragment of a typical Mountain Romany settlement. since 1980, the national Romani clergyman Stanislaw Opocki working in the Lososina Gorna parish organizes a Gypsy Annual Sunday Pilgrimage from Lososina to Limanowa, each year around the 15th of September. Another event, this time of a more international character, is the Romani meeting organizes in the area of the former Zigeunerlager in Brzezinka (Birkenau) to commemorate the International Day for Memory of the Extermination, proclaimed in 1994. An exhibition commemorating the extermination of the European Romani people was set up in block 13 of the former Auschwitz camp. Huge interest in the Romani subject has recently been noticed, which resulted in creating of the first in Poland post-graduate college of Romology (in 2004).

The main cultural events organized by the Romani include *the International Train of Gypsy Caravans in Memory of the Romani*. It is a faithful reconstruction of a Gypsy caravan train. Each year, in the last Thursday of July the Romani from around the world come to Lesser Poland to take a trip around the region. The memorial train of caravans travels with the traditional horse-pulled Gypsy carriages visiting places of memory of the Romani martyrdom. At the same time, it presents the culture of the Romani and allows to better understand their customs. The event takes place in July and is organized by the Ethnography Museum in Tarnow. The *Gypsy Spring* is another important event and starts by the end of May on the Tarnow Ethnography Museum square. The event is in fact a meeting in the train of caravans and is a part of the permanent exhibition of the museum devoted to the history and culture of the Romani. The talks during the Gypsy Spring are accompanied by dancing, music, fortune telling and Gypsy cuisine. The Museum also organizes other cyclical events like the Gypsy Spring which reminds of the seasonal wandering of the Romani. It is also worth

to mention the Romani Pilgrimage to Limanowa taking place each year on the Sunday closest to the 15th of September. The Romani accompanied by a traditional train of Gypsy caravans with antique carts travel on foot from the church in Lososina Dolna to the Sanctuary of Our Lady of Sorrows in Limanowa. The pilgrimage is attended by the Romani from Poland and from other countries as well.

The Lemkos

Before WWII the Lemkos lived in over 300 cities on the North side of the Carpathian mountain range, West of Pieniny (Szkachtowa, Jaworki, Biala Woda and Czarna Woda), up to the mouth of Oslawa to San (Komancza) in the East. The Lemkos called themselves Ruthenians (or Rusyns) for centuries. The current name comes from the word *lem* meaning *only* in their language and was adapted as late as the 19th century. In 1989 in Legnica an association of Lemkos was created which supported the social-cultural pro-Ruthenian orientation, gathering the Lemkos convinced of their being a separate nation with a bimonthly magazine "Besida" released in the Lemkos language and edited by Piotr Trochanowski-Murianka in Krynica. At the same time the Lemkos seeing themselves as an ethnic group of Ukraine set up the Union of Lemkos with headquarters in Gorlice. The press releases of the organization appear in the quarterly magazine "Watra" published in the Lemkos dialect. In May of 2000 the Association of Lemkos organized the first Biennale of Ruthenian Culture in Krynica Zdroj. Concerts, seminars and exhibitions attended by the Ruthenians from Hungary, Slovakia, Serbia, Romania, Ukraine and Canada have become a permanent part of the cultural landscape of the city. The "Rutenika" Foundation for Supporting the Lemkos Minority aims at saving the spiritual and material culture of Lemkos as well as their tradition in its wider sense. Since their early days, the foundation has organizes a lot of prestigious, often innovative, events such as the "Warsaw Lemkos Days", with the goal of promoting the Lemkos culture in the capital. In the student year of 2001/2002 the Pedagogical University of Krakow, thanks to the input of Olena Duc-Fajfer, PhD, opened the course in Russian philology with the Ruthenian-Lemkos language, aiming at not only educating new teachers of that language, but also preparing journalist specializing in the issues of minorities as well as officials. In 2003 the Club of Patriots of Lemkos-area (Klub Patriotow Lemkowszczyzny) came into being to support the undertakings directed at the Lemkos culture. During the days of 10-15 July 2007 the inhabitants of the Lesser Poland province could find out more about the Lemkos culture during the 10th European Meetings of National and Ethnic Minorities "Pod Kyczera". The event, as intended by the or-

ganizers - "Kyczera" the Lemkos folk group of song and dance from Legnica - was supposed to be not only a festival for tradition, tolerance and dialogue, but also a holiday of intertwining cultures from various continents and coexistence of religion.

The promoting of the Lemkos culture is further achieved by the international event called "Lemkos Jerusalem" - organized each year since 2000 in the Lesser Poland Art Gallery "Dwor Karwacjanow" in Gorlice presents an exhibition of the painters of the Lemkos Diaspora and the supporters of Lemkos culture, showing contemporary art from Nikifor through Andy Warhol. An important part is also being played by "Radio Kermesz" (operating since 2003) - a weekly audition in Radio Krakow directed to the ethnic community of Lemkos - the members of the Ukrainian minority living in the region of Lesser Poland, especially in Krakow and in the Lemkos region.

The main cultural events organized by the Lemkos include: "Lemkowska Watra" The Lemkos Culture Holiday. It is one of the biggest cultural events organized by the united Lemkos. The holiday is cyclical, it lasts for three days and takes place in Zdynia. The guests can try the dishes of Lemkos cuisine and take part in religious practices of the Eastern Christians. Another important event is the Biennale of Lemkos/Ruthenian Culture. The event takes place every two years in the last weekend of May in Krynica. The goal of the meeting is promoting the Ruthenian culture of all the regions inhabited by the Carpathian Ruthenians. During the Biennale one can see both music and theatrical performance.

Ukrainians

The common history of Poles and Ukrainians living in the area of effect of the spirituality of both nations, the knowledge of both cultures which interact and enrich each other, is a fertile ground for intercultural dialogue. The Ukrainian minority - though not very numerous - plays an important part in promoting the Ukrainian culture and forms a vital link in the dialogue, and the multiculturalism in our region involves respect for the people representing a different culture or religion and their inalienable right to keep their national identity and mother tongue. The Ukrainian community has been embedded in the cultural landscape of Krakow and South-East Poland for ages. Krakow drew in scholars, travelers and young people who wanted to live or at least study in this ancient and multicultural borough. The Ukrainians currently living in the Lesser Poland region are mostly the citizens of Poland whose ancestors have lived within the borders of the multinational state organisms for ages. Though the number of Ukrainians living in Krakow is small, and their number living in the whole province - as

declared during the recent census (2011) of the Polish citizens - is 472 (c.f. 27 172 people in the whole country), the official figure needs to be amended by adding a large group of people who, for some reason, have not declared themselves as Ukrainians, even though they identify themselves as such and take active part in Ukrainian events and participate in the social-cultural life. The Ukrainian minority within the borders of Lesser Poland is focused in two organizations - the Union for Ukrainians in Poland and its local branches, as well as in the Unification of Lemkos. The Krakow Ukrainians take active part in various events devoted to the history and culture of Ukraine and aiming at the integration of the Ukrainian society, cultivation traditions and commemorating important dates from the history of Ukraine as well as important current events organizes both by the *Union* and by the General Consulate of Ukraine in Krakow. The organizations commonly celebrate the most important national holidays. The Ukraine Independence Day 22 August and 22 of January - the Ukrainian Unity Day. To celebrate, the members of the Ukraine minority meet by the tumulus on the Rakowicki Cemetery. An important part of the social lives of the Ukrainians is taken by cultural events such as the annual evening meetings in March to commemorate their greatest national poet Taras Shevchenko, as well as conferences devoted to the problems of modern Ukraine, meetings with the members of education and cultural societies, usually organized by one of the three Ukrainian studies centers in Krakow - the Ukrainian Language Studies Chair of the Jagiellonian University, Ukrainian Culture Studies Chair of the Jagiellonian University and the foundation of St. Vladimir. The traditional Ukrainian events include "Malanka" - a New Year's ball where Ukrainians, along with their Polish friends and sympathizers welcome the New Year (13 January, according to the old calendar), and "Kutia" - a Christmas party taking its name from the traditional Christmas Eve dish.

Having taken into account the small number of Ukrainians currently living in Krakow, one can notice that the transfer of culture and tradition, an important element of maintaining the national identity, is not an easy task. That is why all the centers for activities of Ukrainian minority in Krakow are so crucial: the Krakow branch of the Union of Ukrainians in Poland, the Greek-Catholic orthodox church of St. Norbert, and the Foundation of St. Vladimir, the Baptist of Kievan Rus'. The foundation, set up in 1989, became known for its achievements in supporting the Ukrainian culture. Its goal is to support the development and popularization of Ukrainian education and culture in Poland as well as the Polish-Ukrainian dialogue. The most important undertakings of the Foundation include numerous academic conferences and exhibitions, among others of Jerzy Nowosielski, Nikifor Drowniak, Tyrs Wenhryniewicz and Grzegorz Pecuch.

Apart from the Union of Ukrainians in Poland, there also are other regional Ukrainian organizations which include the Unification of Lemkos, created in 1989 - NGO of country-wide range, concentrating the part of the Lemkos community who see themselves as a part of Ukrainian ethnic group. The Unification of Lemkos aims at maintaining, cultivating and developing the ages-old cultural heritage of Lemkos, protection of the Lemkos culture monuments in Poland, including architecture, painting, music, folk production and folklore, care for the development of science and education in the Lemkos community and popularizing the amateur-artist movement as a widespread activity for culture and education. A huge event in the social-cultural life of the Ukrainian minority is the annual "Lemkow Watra" organized in Zdynia (Gorlice powiat/district) - one of the largest folklore events in the Lesser Poland province. The event lasts for three days and is especially important to maintain the culture of the Ukrainian minority of the Lemkos in Poland. Over ten thousand people from within the country and from abroad take part in the event each year, whereas the number of the performers reaches one thousand: folk, rock, jazz music and other forms of theatrical and stage performances. The importance of this event is emphasized by visits from known people of culture and politics, such as the Ukraine president Viktor Yushchenko. What also is worth to mention are the frequent initiatives taking place in Krakow and started by people from outside the Ukrainian community. With the support from the city officials and different NGO's events take place with the goal of propagating the Ukrainian Culture. The festival organized by the ARTica Foundation for the Hutsul culture named after Stanislaw enjoys a growing popularity and became a permanent position in the cultural calendar of Krakow. The festival presents the popular Hutsul lands, their magnificent nature, rich tradition and colorful folk culture. The main cultural events organized by the Ukrainian minority include: The Student Days for Ukrainian Culture in Krakow taking place in April each year. It is an interesting initiative started by the Jagiellonian University and incorporating students from the Ukrainian studies and students from Ukraine and other countries.

A lot of projects of the Academic Circle of Ukrainian studies of the Jagiellonian University closely relates to the activity of Krakow's Ukrainian studies from the 1990's. Another important cultural event is the Hutsul Festival which took place first in 2006. The goal of the festival is to teach the inhabitants of Krakow and Lesser Poland more about the tradition and culture of the Hutsuls. Traditional Hutsul music sounds off for several days in April. The festival also includes academic conferences, musical events and movie screenings.

Jews

The minority/nationality very closely related to Poland through their history, and with Lesser Poland in particular. Officially, Lesser Poland is a home for 50 Jews, out of the total number of 1 055 people who declared this nationality during the census in 2002. It seems that the declaration was more about the religious affiliation. Until the times of the Holocaust, Krakow was one of the most important centers of the Jewish cultural and religious life in Europe. In comparison to other parts of Poland, remaining under annexation, the Austro-Hungarian territories allowed the Jews to enjoy full equal rights, especially after the 1860's. It was there that large centers of religious and economical life developed. The largest centers of Jewish culture and life in the former Galicia, apart from Lviv and Stanislawow were Krakow and Tarnow. Lesser Poland was additionally the region most important when it comes to the religious life of the Hasids. Galicia, now partially Lesser Poland, was the Hasid center radiating towards the neighboring regions, especially Hungary and Czech. Cities such as Tarnow, Nowy Sacz, Oswiecim (Auschwitz), not to mention Krakow, had several synagogues and dozens of smaller prayer chambers. Krakow is a treasury of the Jewish monuments, both sacred and secular, it is also the place of memory and martyrdom of the local Jews. Several synagogues survived, now renewed and made available for religious purposes or for sightseeing. Starting with the Remuh synagogue, which is the main synagogue for daily prayers of the faithful, up to the Tempel synagogue, which serves as a meeting place or a concert hall. From the Old Synagogue, housing the Judaist department of the Historical Museum of Krakow, up until the other buildings, successively renewed and made available: the High, Kup's, Popper's and Isaac's synagogues. Jews from around the world traveling to Krakow are offered more than just the possibility to use the synagogues. The Eden Hotel offers kosher cuisine and mikveh. The Jewish Community (Gmina Zydowska) also offers kosher cuisine and mikveh used by the Jews of Krakow, especially the elderly. The Jewish youth, on the other hand, is concentrated around the Czulent society who organize Shabbat evenings and celebrate Jewish holidays. Krakow is today's center for education and studies of the history and culture of the Jewish people. The Jagiellonian University includes courses in their Judaist studies, started in 1986, the Lauder foundation offers religious courses for young people who want to find the roots of their culture in Judaism. The Center for Jewish Culture, located in Kazimierz (since 1993), is a dynamic centre for promoting the history and culture of Jews, both the ancient and the modern ones. The Centre of the Jewish Community is a freshly established institution which takes action for the benefit of the Jewish community. The largest cul-

tural event in Krakow is the International Festival of Jewish Culture, started in 1991, gathering the most renowned Jewish artists each year at the turn of June and July to promote Jewish music from all around the world. It is the world's largest event devoted to promoting Jewish culture and gathering each year thousands of performers, participants and guests from all around the world. March, in turn, is the month of organizing Krakow Memory Marches commemorating the resettlement of Jews from Kazimierz to the ghetto in Podgorze in 1941. Outside Krakow, there are several museums in the region having their Judaist collections available for display. The richest is the collection of the Tarnow museum, others include Nowy Sacz and Bochnia. The Tarnow museum has been organizing their Memory Days to commemorate the Galicia Jews - Galicjaner Sztetl since 1996, taking place each June. It is the second, just after the Krakow Festival, event promoting the Jewish culture in Lesser Poland. The programme of Galicjaner Sztetl includes Jewish music concerts, exhibitions, meetings, workshops and commemorative celebrations. There is also the Committee for the Care over the Jewish Culture Monuments which operates by the Tarnow Museum (started in 1988). It is also worth to mention that Tarnow has its Jewish tourist trail. The main cultural events organized by the Jewish minority include: the Jewish Culture Festival in Krakow as one of the most important and largest events of this type in the world. It reaches back to 1988. For 9 days (end of June, beginning of July) Kazimierz is ringing with the sounds of Jewish music with all of its shades and kinds: from synagogue song, through klezmer, to jazz and radical Jewish music. The participants to the festival can also see contemporary movies devoted to Jewish themes. A variety of workshops draw in crowds of interested people: the visitors can learn the basics of Yiddish, Hebrew, basic steps of Jewish and Hassid dances, as well as basics of klezmer, Yiddish and Hassid singing. A crowd of several thousand people from all around the world participates in the events of the festival completely massing-up especially the Szeroka street, which for several hours of concerting turns into a beacon of peace sending the message to the world - Shalom!

The Meeting with Jewish culture "Bajit Chadasz" are organized each year at the end of September and have been since 1996. These include a cycle of lectures, exhibitions, movie screenings, seminars, readings and concerts. Additionally, during the classes in the Jewish Culture Center discussions on difficult topics, like e.g. the "Holocaust" take place.

Armenians

1980 was the year of establishing of the Krakow Group of Interest of the Armenian Culture by the Polish Ethnological Society.

It was the first organization gathering the Polish Armenians after WWII. The Armenian Cultural Society was funded in Krakow in 1990 from the partially transformed Group of Interest. It is an official social-cultural organization registered in the State Court Registry in Krakow. The goal of the Society is to integrate the communities of Polish Armenians and to document their history and culture. The Society also corresponds with Armenia and with the Armenian Diaspora outside its borders to help the Polish Armenians keep the spiritual contact with the rest of their nation. Everybody interested in the themes of Armenia can become a member of the Society. Currently the Society has 135 members. The regular form of the Society's activity includes monthly meetings of its members connected with presenting reports and papers on the subject of Armenia and Armenians taking place in every last Friday of the month in the lecture room of the Ethnography Museum by the Wolnica square. The Society made contact with the Jewish Culture Center allowing to organize Days for Armenian Culture in 2002 and 2003. A regular event which has been in place since 1995 are the commemorations of the genocide of Armenians in the East Turkey region. The commemorative event takes place in St. Nicolas church on the Saturday closest to the 24th of April. That date is a symbolic one when the arresting and deporting of Armenians living in Turkey began.

SUMMARY

Multiculturalism is undoubtedly one of the main indications of modern times, nevertheless, it is also found all across history. Special cases are countries which came to being thanks to consecutive migration waves (USA, Brasil) or are diversified because of their complicated history (e.g. India or Romania once and partially even today). The monoethnic or monocultural enclaves are quite rare as they undergo evolution due to the ease of communication and the widely understood globalization. The mentioned phenomena can be an asset for a given tourist destination on the one hand, as well as the main motive of the whole journey on the other. The mysterious distinctiveness intrigues and draws in.

The culture of ethnic and national groups has strongly merged with the local, Polish culture undergoing polonization to a various degree, also becoming a source of inspiration for the Polish culture and its integral part. Polish vocabulary borrowed terms from Germans and Jews. German/Austrian cuisine, as well as the Jewish one, came through to Polish dishes and other types of food, including their names (e.g. bajgel) The Jewish, German or Gypsy characters

appear in Polish sayings, anecdotes and ceremonies. The Lemkos *mażiarze* (tar-workers) travelled with their characteristic carts and sold crude oil products reaching far areas of the monarchy and the lands of the Russian annexation.

The culture of minorities inspired the most renown Polish artists and writers. The Gypsies settled around Krakow appeared in the paintings of the eminent Polish painter Antoni Kozakiewicz, the Gypsy tents set up on the Krakow Blonia Park were the subjects of Julius Kosak's sketches, and the poor mountain Gypsies were painted by Artur Grottger, Karol Młodnicki and Leon Lewkowicz.

All these initiatives are a form of care for the vanishing traditions, for the historic memory and their main goals are to build and strengthen the consciousness and cultural identity as well as promoting the culture and traditions of the minorities in the Polish community. The article presents cultural events organized by minorities and ethnic groups in Lesser Poland and which indubitably affect the development of tourism in the province.

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Submitted: 30th January 2014

Final version: 07th March 2014

Accepted: 28th March, 2014

Refereed anonymously