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Multicultural Krakow
The role of international heritage in constructing the narrative of the city

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The role of multicultural heritage in constructing the narrative of the city.

• The idea of multiculturalism is inscribed in the essence of the city. Multicultural cities appeared at the beginning of the urbanization process. Ancient Rome was the oldest documented manifestation of urban multiculturalism.

• The multiculturalism of cities can be understood both through the prism of cultural and social features, as well as urban architecture, which consists of sacred and national buildings.
Definition of multiculturalism

- The term multiculturalism appeared first in the late 1960s in the Canadian debate on the structure and model of the state, although it initially referred to official biculturalism and bilingualism.
- An imprecise term, which is defined in various ways.
- Multiculturalism means that in a culturally diverse society based on long-term and persistent intercultural contacts, most often under joint citizenship, so far advanced socio-cultural integration has occurred that a qualitatively new society of many cultures has been created capable of achieving common goals (definition by Andrzej Sadowski)
Polish cities and multicultural heritage

• In the case of Polish society, which is rather homogeneous by modern European standards, the policy of multiculturalism manifests itself more on the level of memory than on the phenomenology of everyday life (Paweł Kubicki).

• Hence, in Poland, the issue of multiculturalism has a different character and it does not concern the regulation of mutual social relations, but rather collective memory.
**Multicultural policy and collective memory**

- When considering the Polish cities, it is the concept of collective memory that should be used rather than multiculturalism policy.
- The concept of collective memory appeared in anthropological discourse in the 1920s thanks to the work of Maurice Halbwachs. Unlike history, which is a representation of the past, collective memory is a present, living phenomenon, present in a living society and binding us with the present [Pierre Nora].
The problem of multicultural memory of Polish cities on the example of Krakow

Until 1939, Kraków, like other Polish cities, was culturally diverse. After the end of World War II, during the years of the Polish People's Republic, due to the intentional action of the communist authorities, multiculturalism was flattened. Krakow has become monocultural.

After the political and economic transformation of 1989 and after Poland's accession to the European Union in 2003, the attitude towards multicultural memory of cities began to change significantly. Krakow has become an important center of the so-called "Creative economy".

For the purposes of tourism and in order to attract investment capital, attempts were made to create an image of an open and tolerant city, primarily due to references to its multicultural heritage [Galent, Kubicki 2010].
The multicultural heritage of Krakow
In the 13th-17th centuries Kraków as the capital of Poland had a clearly multi-ethnic character. As a city of success and prosperity, it attracted foreigners, primarily Germans, Italians, Jews, but also Hungarians, Armenians and Scots, who not only sought development opportunities here, but also created the size of the city itself.

Located under German (Magdeburg) law, in the Middle Ages, and then in the 16th and 17th centuries it was the seat of the royal and episcopal court as well as the university. Therefore, he not only had lively international trade contacts, but also maintained important cultural relationships.

After a period of spectacular development, Krakow in the second half of the 17th century entered a phase of long-lasting crisis, which was characterized, among others, by the loss of multicultural wealth and gradual provincialisation.

The third partition and erasure of Poland from the political map of Europe led to the inclusion of Krakow into Austria. After a period of the city's decay, related to the policy of the Austrian authorities, it began to revive in the 1860s, during the so-called Galician autonomy.

The development of the city in the period of 1867-1914 in cooperation with the Austro-Hungarian authorities contributed to the creation of the myth of Galicia, cultivated to this day.
The influence of Italian culture was already marked in the Middle Ages. Already in the 12th and 13th centuries, the first monks and monastery abbots as well as apostolic nuncios and merchants came to Kraków as the capital of the Polish state and headquarters of the diocese of Kraków.

In the first half of the fifteenth century, new humanistic ideas came to Poland. A special role in their propagation was played by Filippo Buonaccorsi (called Kallimach), a poet, political writer, advisor associated with the royal court and teacher of the sons of King Kazimierz Jagiellończyk, as well as a lecturer at the Krakow Academy.

Since the end of the 15th century to the 18th century, Italians constituted the most populated group of foreigners on the territory of the Polish-Lithuanian state. Their activities in Kraków developed around the royal court, at the Academy (University of Krakow) and in the urban environment - among merchants, bankers, shippers, customs and toll tenants, as well as builders and architects.

Many Italians came to Poland along with the court of Princess Bona Sforza, who in 1518 married King Sigismund I, then finding employment in the royal office, as well as peace workers, medicine men, artists and craftsmen.
Italian architects and builders worked on the reconstruction of the Wawel Castle at the turn of the 15th and 16th centuries. They also designed palaces, churches and most of the Renaissance tombstones of Polish rulers and both lay and clergy magnates. Among the most famous Italian architects there were Francesco Fiorentino, Bartolomeo Berecci, Giovanni Maria Padovano also known as Mosca and Santi Gucci. The most famous Italian painter in Krakow, however, was Tommaso Dolabella of Belluno (around 1570-1650), who was brought in 1598 by Zygmunt III Vasa to decorate Wawel Castle. The most numerous collection of his religious and historical-battle works has been preserved in the Dominican church and monastery. Rich patrician families, including the Boners family funded artistic works made for St. Mary's Church mainly.

In 1558, when King Sigismund II Augustus established the Polish Royal Post Service, which operated between Krakow and Venice, he entrusted its management to Prosper Provanie of Piedmont.
Wawel Castle courtyard

Among the Italian architects and builders who rebuilt the Wawel castle in the Renaissance style at the beginning of the 16th century we should mention Francesco Fiorentino and Bartolomeo Berecci.
Sigismund Chapel

Bartolomeo Berecci, was not only the designer of the Wawel courtyard, but also the creator of the Sigismund Chapel, the most outstanding work of the Polish Renaissance, called the "pearl of the Renaissance on this side of the Alps", and the tombstones of King Sigismund the Old and Bishop Piotr Tomicki.
Clothes’ Hall

After the fire in 1555, the old, Gothic Cloth Hall was rebuilt in the spirit of the Renaissance.

This restaurant was made by masters - architects: Pankracy, Jan Maria of the tombstones of Zygmunt August and APadovano and Santi Gucci.

Aanti Gucci was the court architect and sculptor of the last Jagiellonians, the creator nna Jagiellonka, located in the Sigismund Chapel, as well as Stefan Batory’s tombstone in the St. Mary's Chapel along with the reconstruction of the royal castle in Niepolomice and the mascarons decorations of the attic of the Clothes’ Hall.
Bona Sforza d`Aragona  
(1494-1557)

Bona Sforza d`Aragona, the Italian princess married King Sigismund the Old in 1518.

She was the daughter of Gian Galeazza Sforza and Isabella d`Aragon.

By bringing artists and Italian architects to Poland, she contributed to the flourishing of humanistic ideas and Renaissance art in Poland.

She introduced Italian fashion into royal dress code, reorganized the Wawel royal orchestra, initiated the collection of tapestries, and also popularized the cultivation of vegetables in Poland, the so-called "Italian set" (artichokes, lettuce, cauliflowers).
Renaissance royal gardens in Wawel

We also owe Queen Bona the first kept Renaissance gardens in Poland.

Queen Bona's garden was largely composed of herbs not known in Poland so far (marjoram, thyme, rosemary, basil, thyme)

Bona also ordained the import of huge quantities of Italian fruit and vegetables, imported citruses, pomegranates, olives and almonds.
St. John's Fair

Renaissance fair, which is a three-day holiday celebrated from 16 to 18 June

The fair is accompanied by the action "In the kitchen of Queen Bona" - in which 10 Krakow restaurants you can taste unusual dishes from the Renaissance cuisine.

The campaign aims to promote the non-material, international culinary heritage of Poland.

Joanna Sondel-Cedarmas Intro
Jewish heritage in Krakow

The Jewish community in Krakow was among the oldest diasporas in Poland. In the 14th century, Jews lived in the very center of the city, in the area stretching from today's Gołębia Street to St. Thomas Street, and above all at St. Anna Street, which – according to sources from 1304 - is called Jugengasse (Jewish street), where two synagogues and cemeteries were located.

In 1469, the Kraków Chapter bought Jewish houses at ul. St. Anna and handed them over to the University. The Jews were moved to another area of the city, namely in the vicinity of Saint Thomas Street and today's Sławkowska Street down to St. Stephen’s church. In 1495, after a great fire in the city, which Jews were accused of inciting of, King Jan Olbracht issued a mandate to transfer them from Krakow to Kazimierz quarter, where in the second half of the 14th century there was a second Jewish community. Jewish quarter, developed around Szeroka Street, and the St. Lawrence’s church. It became known as the Jewish city (Oppidum Judeorum). It occupied one-fifth of the whole of Kazimierz quarter.
In the 16th century, there were favorable conditions for the development of Jewish communities in the Polish lands, thanks primarily to the privileges of King Casimir the Great from 1334 and 1364. Jews in Krakow had their own legislation, own courts and local government institutions. The judicial and religious autonomy that Jews enjoyed in Poland resulted in an increasing number of Jewish communities who found safe place for life in Poland unlike in other places in Europe at that time. Residing in Poland was also connected with the hope of improving their material situation, while contributing to economic and cultural development of Poland.

In the 16th century many refugees from Bohemia and Silesia came to Kazimierz. Later on followed by refugees from Italy and Vienna (in 1670).

Civil liberties contributed to the flourishing of Jewish science. We should mention in this context Jakub Polak (1460-1530), the Krakow rabbi, whose fame went beyond the borders of the Commonwealth of Poland and Lithuania. Jakub Polak is famous of creating a method of studying the Talmud called pilpul or Chilukim.

Krakow as a center of Jewish science and thought also became famous thanks to created and printed ethical works and prayer books in Yiddish.
In the years of 1583 and 1608, the ghetto area (oppidum Iudaeorum) doubled in Kazimierz, although, until 1776, wealthier Jews owned shops and houses in Kraków itself. It was only the unconditional order of the Austrian authorities after the third partition that forced them in 1800 to leave Krakow and settle in a Jewish city (ghetto).

The ghetto was administratively liquidated in 1801 followed by 1818 infrastructural liquidation, when part of its walls were demolished.

The 1867 constitution granted Kraków citizens civic rights, and thus the option of choosing a place to settle. Consequently, in the nineteenth century, Kazimierz became mainly the center of the poorest, mainly orthodox Jewish population.

This situation continued after Poland regained independence in 1918, throughout the interwar period, until the outbreak of World War II. Karol Estreicher wrote: "In the evening of Christmas, Kazimierz calms down over and over. Jews walk in the streets dressed in long chalets, in hats covered with fox fur, the lights of glowing candles shine from the windows of houses. The synagogues are filled with prayers: the Old Synagogue, Remuh, High and other Jewish cities creates a strange picture that is not without charm."
Old Synagogue

The oldest Jewish monuments in Krakow come from the 15th century.

At the beginning of the 15th century, the so-called Old Synagogue, rebuilt in 1570 by the Italian architect Santi Gucci.

Since 1959, the Old Synagogue houses a Judaic museum - a branch of the Historical Museum of the city of Krakow, where you can see liturgical equipment, items related to Jewish customs, as well as photographs and paintings showing the life and culture of Krakow Jews.
Remuh Cemetery

Kazimierz also houses the Remuh Synagogue, founded in 1553 by the wealthy merchant Izrael Isserl, which is the only orthodox synagogue currently active in Kazimierz with an adjacent cemetery.

The Remuh Cemetery - opened in 1552 is one of the oldest in Europe, where - despite the damage done by the Nazis during World War II - many Renaissance and Baroque tombstones have survived.

The first mention of the Jewish cemetery located behind the defensive wall comes from 1513. In 1533, the Jewish community bought the area for the cemetery at the ReMO synagogue, but it was not until the plague in 1551 that a new cemetery was established.

It operated until 1799, when the Austrian authorities ordered the commune to close the cemetery and purchase land for a new cemetery at Miodowa St.

On the eastern wall there are so-called Wailing Wall", made of the rest of the tombstones that were broken by the Germans during the occupation.
Galicja Jewish Museum

The museum was founded in April 2004 by British photographer Chris Schwarz.

The Galicja Jewish Museum conducts comprehensive educational activity, providing knowledge about the history and culture of Jews in Poland.

The museum houses the exhibition "Traces of Memory", which is a photographic documentation of the now non-existent world and a tribute to the 800-year heritage of Jewish culture in Poland.
Jewish Culture Festival

The first edition of the Festival was held in May 1988. During the weekly festival, lectures, film screenings, happenings and workshops presenting contemporary Jewish culture take place in Kazimierz.

The culmination of the musical program is "Shalom on Broad" - a 7-hour concert for about 15,000 people, called "Jewish Woodstock".
Galician heritage in Krakow

Krakow was incorporated into the Kingdom of Galicia under the Habsburg rule after the Third Partition of Poland in 1795, as part of the so-called Western Galicia. In 1809, during the Napoleonic Wars, Austria lost the land located north of the Vistula along with Krakow. From the Congress of Vienna in 1815 to the defeat of the Cracow Uprising in 1846, Kraków and the surrounding towns enjoyed the status of a free city. Later, the Republic of Krakow became part of Galicia until 1918.
The myth of Galicia in Krakow

Among the Galician myths, the most common one is the multicultural and multinational Galicia, a kind of melting pot of cultures in which various ethnic, national and religious groups coexisted - Poles - Ukrainians and Jews - enriching each other - in particular under the rule of Franz Józef. Liberalization in Austria since the 1860s, as well as the long reign of emperor Franz Josef I, favored Galicia's economic development, the flourishing of its political and cultural autonomy, and the national emancipation of its inhabitants. The turn of the nineteenth and twentieth centuries is associated with the concept of "happy country" (Galicja felix), although it was a period of growing national and social conflicts.
A feeling of affinity with Vienna survived in Krakow. As Jacek Purchla noticed, in the 1970s and 1980s Galicja became a Polish contribution to discovering the phenomenon of Central Europe. The common custom of hanging portraits of Franz Josef I was then to be a kind of protest against Sovietization in Krakow.
After 1989, the myth of Galicia began to develop into "consumption dimension".
Krakow as part of the multinational Austro-Hungarian monarchy

In Galician times, Krakow was part of a single state entity along with Vienna, but also with Venice and Trieste. It was in Krakow that the first café gardens appeared in Poland - a symbol of Mediterranean culture and customs.
Architectural heritage of Galicia – Viennese influences

• In 1784, the Austrian authorities founded the new city of Podgórze - some classic buildings at the Podgórski Square have survived - a good example of Josephineism in the Galician calculus at the turn of the 18th and 19th centuries.

• Architecture militaris – a manifestation of the city being transformed by the Austrians into a fortress.

• Fortification of Krakow in the 1850s according to plans sent from Vienna. Among the most important examples we find fortifications around the Kościuszko Mound, Krzemionki and barracks complexes (barracks of Archduke Rudolf at Warszawska Street from 1871-1877).
Municipal Theater in Kraków

The building was designed according to the concept of Jan Zawiejski with a clear reference to the Viennese school of architecture. Its author was a graduate of the Vienna Polytechnic, a student of Heinrich von Ferstel.

The interiors are decorated with frescoes by the Viennese artist Anton Tuch and the famous curtain of Henryk Siemiradzki.
Culinary heritage of Galicia

Galician cuisine was shaped primarily by the Austro-Hungarian influence. Recipes for Viennese schnitzel, i.e. a pork chop, which is a profane version of Wiener Schnitzel, come from Vienna. The Viennese schnitzel dates back to Milan, from where it was brought to Vienna by Field Marshal Radecki as „cotoletta alla milanese”.

Eastern culinary traditions also played a significant role here, in particular Ruthenian, Ukrainian and Jewish. Desserts originating from the Viennese court include the semolina cake with nuts and dried fruit, Sacher chocolate cake, a Viennese cheesecake invented by one of the representatives of the famous Viennese confectioners, and the served strudel - traditionally considered the favorite dessert of Franz Josef I. Also the famous Galician name comes from the Viennese confectioner Oskar Pischinger. Another peculiarity of Galician cuisine that can be found in Krakow patisseries is also the nut nougat.
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