

BOUNDARIES OF COEXISTENCE OF CULTURES (POLISH, JEWISH, RUTHENIAN) AS PART OF THE DEVELOPMENT OF CULTURAL TOURISM ON THE EXAMPLE OF THE BORDERLAND COMMUNE OF JAŚLISKA

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Keywords:

- border area,
- Jaśliska,
- cultural diversity,
- border,
- cultural tourism.

Abstract:

The aim of the article was to present the cultural diversity on the area of a border commune of Jaśliska, located in the southern part of the Podkarpackie region.

The study traced its historical development, indicated factors influencing ethnic and religious differentiation of the area, identified the nature of borders and ways of overcoming them by the people of Polish, Ruthenian and Jewish origins living in Jaśliska and the surrounding villages.

It described the remaining cultural elements showing a turbulent but very interesting history of the region that is situated on the Polish - Slovak borderland.

There were indicated upside opportunities of using cultural heritage in the development of tourism in the commune of Jaśliska.

INTRODUCTION

Border areas, due to their cultural and ethnic diversity, rich and often turbulent history are of interest to many researchers, among others, historians, geographers, sociologists and cultural experts. These are also the regions described in literature as the outermost or problem regions, in which there are various problems of social, economic or political character.

Diversity and intermingling of the elements of material and spiritual culture of people living in border areas makes these regions an interesting place to explore the ancestral past. They are an ideal place for "live history lessons" where you can learn to respect the otherness, patriotism and to value what have remained today in the cultural landscape of the place. They also provide the opportunity to develop cultural tourism, which is now one of the most important and fastest growing forms of tourism in Poland and in the world.

In the context of border areas a crucial role is played by the concept of border or boundary, which can be understood in different ways.

A border or boundary means not only a vertical plane passing through the boundary line separating the underground and air territories of two countries [<http://encyklopedia.pwn.pl/haslo/granica-panstwa;3907552.html>].

Boundaries have been always present, the natural ones are determined mainly by land forms, and these artificially created by man, in a random or purposeful manner.

Jean-Jacques Rousseau [1966] once said that the man is born free and everywhere he is in chains. These are not physical chains though, but mental ones, created by religion, culture, history and tradition. Frequently the yoke of these "shackles" is welcomed as it gives a man safety. It is very difficult for individuals to overcome this invisible boundary and leave or

change the cultural circle from which they descended. Even more difficult it is for a group to accept a person who upon entering the community presents quite a different set of values than those shared by the group members. These features commonly lead to the creation of first invisible but later physical wall. This was the mechanism of formation of Jewish ghettos, villages of Lemko people, Armenian neighbourhoods in the towns of the pre-war Poland and many other places where the area was deliberately assigned only to one isolated ethnic, religious, national or other group.

This boundary was often crossed by common interests, marriages, social gatherings but it still existed in the sphere of what is fundamental and was carefully nurtured. A broadly-understood "otherness" was a determinant of belonging, providing identity which gave the security and comfort of life. Hence, the existing boundaries were widely respected and recognized as necessary to preserve traditions, culture and history. In the surveyed area the presence of these borders was over the centuries a guarantee of stability of both economic and social development.

THE IMPORTANCE OF CULTURAL TOURISM

In recent years, cultural tourism has become one of the popular forms of tourism and one of the fastest growing segments of the global tourism market [Gaworecki 2003]. However, despite the increase in interest in this form of travel the tourism terminology experts find no consensus as to the full scope of the concept of cultural tourism. In a broad sense it includes all travel which main motive is to visit and explore places and objects of historical, artistic and cultural importance as well as participation in events of a cultural nature. The basis for the development of this form of tourism are cultural material land spiritual values collected, preserved and passed down from generation to generation. Such journey allows visitors to explore their own or foreign culture, to develop sensitivity, expand and complement their knowledge [Mika 2007]. It is also a reflection and communication tourism as it allows to discover the past, present, and future [Gaworecki 2003]. For his part, Mikos von Rohrscheidt [2008] states that cultural tourism covers all group or individual tourism tours in which the encounter of the travel participants with sites, events and other highly cultural or popular assets or expanding the knowledge of the man-organized world is an essential part of the tour itinerary or a key argument for an individual decision to take part in it.

What attracts tourists to this form of travel is the manifestations of communities' cultures, related among others to the material goods of culture (architecture, monuments, crafts), everyday life (customs, language, gastronomy) and events related to the rites, festivals, battles staging, presentation of old technology [Mika 2007].

In rural areas and small towns the essence of cultural attractiveness is material and spiritual heritage, while in larger towns and cities more important may be cultural events, visual arts or created reality. Characteristically for contemporary cultural tourism, cultural tourism assets include sites and memorials associated with well-known film productions. Another equally important part of promoting cultural heritage is the creation of cultural thematic routes which may have a different nature, extent or theme [Mika 2007].

According to Gaworecki [2003] every tourism region can develop cultural tourism which will awake new identity and economic development of the area. The region's underlying interest in cultural tourism is not only new sources of income but also increasing the attractiveness of the region by creating a favourable image. Apart from large towns, particularly predisposed for the development and promotion of this form of travelling are border regions in which there is a distinguishable diversity of religious, cultural or social life. Often the rich and tumultuous past of these areas has left many traces of cultural material and spiritual heritage which can be used in the creation of new tourism products.

DETERMINANTS OF CULTURAL DIVERSITY OF JAŚLIŚKA COMMUNE AND THEIR POSSIBLE USE FOR TOURISM PURPOSES

Commune of Jaśliska is located in the district of Krosno in the south-eastern part of the Podkarpackie Province (Fig.1). It covers an area of 99 km² and has a population of just over 2000 inhabitants [<http://www.jasliiska.info>]. Historically the area belonged to Malopolska Province. The southern part of the commune forms the border with the Slovak Republic. From the geographical point of view it is the central part of the Beskid Niski Mountains [Kondracki 2013].



Figure 1. Location of the commune of Jaśliska
Source: own work

Currently, the commune of Jaśliska encompasses seven villages of: Jaśliska, Lipowiec, Posada Jaśliska, Wola Niżna, Wola Wyżna, Daliowa and Szklary. It is an artificial division, introduced by the Regulation passed by the Council of Ministers of 28 July 2009 and unfortunately diverging from the original division from the inter-war period [Dz. U. z 2009 r. Nr 120, poz. 1000 §2 pkt 5 d]. According to the Regulation of the Minister of Internal Affairs dated 26 July 1934 on the division of the district of Sanok and Lwów province into rural communes, the following localities were placed within the administrative boundaries of the commune: Czeremcha, Daliowa, Darów, Jasiel, Jaśliska, Kamionka, Lipowiec, Moszczaniec, Polany Surowiczne, Posada Jaśliska, Rudawka Jaśliska, Surowica, Szklary, Wola Niżna, Wola Wyżna and Zawadka Rymanowska [Dz. U. z 1934 r. Nr 69, poz. 649 §1 pkt. 2; Modus operandi of Roman Catholic Church in Poland, 1932]. It was a historically grounded division for identical with the coverage of the Roman Catholic parish area. Thus as well founded must be considered the decision of 18 July 2016 by the Council of Ministers who passed a resolution to include in the structure of the commune of Jaśliska, starting from 1 January 2017, villages historically associated with it, and now belonging to the commune of Komancza, such as: Darów, Jasiel, Rudawka Jaśliska i Surowica. In the broad context these

measures should be regarded as an attempt to restore the historically shaped boundaries in question.

On January 1, 2017 the area of the commune will increase to 166 km² and will count approx. 2,300 inhabitants. As a result of this decision, the commune of Jaśliska will become one of the least populated areas in Poland. The average population density will drop to just 7 inhabitants/km² which will make Jaśliska the third least populated commune in Poland (after: Lutowska - 4 inhabitants/km² and Cisna - 6 inhabitants/km²) [<http://samorzad.pap.pl/>].

From a historical perspective, there has been no comparable situation to the current demographic situation in the commune of Jaśliska since the first historical references of settlements in these areas.

For many centuries the commune of Jaśliska had been developing a model of settlement determined by several factors that shaped the ethnic composition of the inhabitants and significantly affected the nature and methods of their operations.

The first of them was belonging to a particular religious group. During the formation of civic identity, it was religion which was a key determinant defining to which ethnic group belonged a citizen. Over time this situation has changed but in the described area, up to the mid-twentieth century religious denomination was largely equated with nationality.

Another aspect that marked the "boundary", the way of life and the settlement was occupation. In the vicinity of Jasliska a big impact on settlements had pastoral peoples engaged in farming based on cattle and sheep grazing. When migrating, these peoples crossed to the northern side of the Carpathian mountains creating a conglomerate of people connected by the activities they performed (pastoralism), language (Old Church Slavonic or Ruthenian languages) and religion (Orthodox Church). Because of their activities these peoples occupied higher located areas, away from the central parts, which were naturally suitable for grazing. In this way, in the vicinity of Jasliska and Daliowa within several decades a number of localities have been founded in which the dominant element were the Ruthenians.¹ The villages in which the Ruthenians settled were founded based on the Wallachian law to allow their faster and better development. This was relevant as the Wallachian law flexibly matched to the natural habits of pastoral peoples. Instead of tribute in money, local inhabitants returned the owner the levy in agricultural crops and animals, e.g. in sheep. There was also much greater freedom of movement, which was natural given the need for seasonal rotation of grazing. In addition to the above-mentioned Ruthenians coming from behind the eastern slopes of the Carpathians, the upper parts of Beskid Niski Mountains were also colonized by Vlachs, understood as a conglomeration of such nationalities as: Hungarians, Moldavian, Slovaks, Romanians and outlanders from the southern Balkan [Pieradzka 1939].

The town Jaśliska incorporated on the recommendation of the King Casimir the Great by coming from Hungary Jan de Hanselino on January 28, 1366 was established as an administrative and economic centre of trade with Hungary. The settlement, except for a few royal privileges (e.g. the right of the sword - the power to judge in matters facing death penalty, as well as direct execution of the sentence) was been incorporated under the German law [Bata 2014]. It was an exception in this area, as in the historical commune of Jaśliska, a form of settlement based on the Wallachian law definitely dominated the expansion of settlements in the sixteenth century. This later form was used by the following villages: Szklary (1527) Kamionka (1541), Zawadka Rymanowska (1487), Wola Wyżna (1537), Rudawka Jaśliska (1579), Jasiel (1559), Lipowiec (1527), Czeremcha (1527) Darów (1532) [Bata 2013].

¹ Ruthenians, Rusnacy also called Czuchajcy. The name comes from a traditional mantle which name was "Czuchaj". Over time they were called Lemkos, due to the word "lem" meaning "what" or "who", which was used only in their dialect.

The remaining villages such as: Wola Niżna (1454) and Daliowa (1366), given the origin of their population received as applicable German law. The above-mentioned dates, however, were not effective start-ups of settlements in this area. A close proximity of the mountain pass leading to Hungary and a not distant route running east determined the ethnic composition of Jaśliska's group of land estates. As noted by A. Fastnacht [1962] German but also Wallachian law on which were founded Jaśliska and the surrounding settlements was only to cement the peoples who had long settled in the area. Locations and laws according to which settlements were incorporated impacted their operations until the mid-twentieth century.

For almost one hundred years from the location, the town of Jaśliska and surrounding lands often changed their owners. The privilege granted by the King Casimir allowed for inheriting or selling the lordship, which was very often done. Jaśliska's ownership had not been settled until May 8, 1434 when King Władysław Jagiello, while staying in Jaśliska handed down the town along with the villages: Królik, Daliowa, Biskupice and Jasionka under the jurisdiction of the Latin bishopric of Przemyśl. As already mentioned, Jaśliska and the surrounding lands became the property of the Bishops of Przemyśl, hence it is the Roman Catholic hierarchy with the power over the lands entrusted to them that took a comprehensive care over their development.

Apart from the material aspect of the development of administered lands, the bishops attached great importance to the spiritual development of people. It is worth to recall here the state of the parish from 1747 when the bishop Vaclav Hieronim Sierakowski ordered a census (vetting) of Jaśliska's land. As follows from the document, all the villages included in the Jaśliska's group of land estates in which the dominant element were Ruthenians had their *popostwo* (an Orthodox church with a considerable land acreage and emolument necessary to maintain it) In only one case one parish encompassed three small localities (Lipowiec Krupej, Lipowiec Badej and Czeremcha). Moreover, the Bishops of Przemyśl, aware of the difficult financial situation of the peoples settled in these inhospitable regions tried to help the orthodox priests with all their might so that they could increase their estates and thus develop the parishes entrusted to them. What follows, in 1558 the bishop Jan Dziaduski founded an Orthodox church and the parish in Królik Wołoski, in Wola Niżna he doubled the revenues allocated to the parish in the Eastern rite. In 1566 bishop Walenty Herburt founded the "popostwo" in Zawadka, and in 1582 bishop Jan Borukowski had the Orthodox church erected in Kamionka allocating to it a considerable land area necessary for its proper functioning. In addition, the bishops granting privileges for the Orthodox churches firmly pointed out that those lands were owned not by Orthodox priests but the Orthodox parish and could not be sold [Prochaska 1889]. As seen from the above, the relationship between the followers of the two rites: Eastern (Ruthenians) and Latin (Poles) were at least good. It could not be otherwise since any conflicts would have posed a threat to economic stability of Jaśliska. It is hard to imagine the economy of this borderland region to function without a correlation of many people being in charge of it.

The period of episcopal authority in Jaśliska testifies to ongoing efforts for the development of the town, and thus, to the competition against neighbouring urban centres such as Rymanów, Dukla and Krosno [Morawska 2008]. Concurrently to the development of trade in Jaśliska another social group inhabiting these areas started to emerge, namely the merchants. The mercantile community, their privileges and agility, had ensured that Jaśliska became a very important place on the Poland's economic map of the fifteenth and seventeenth century [Prochaska 1889].

The person whom Jaśliska owed their rapid development and reconstruction after the invasion of Matthias Corvinus' army was the bishop of Przemyśl Maciej Drzewicki [Prochaska 1889]. This prominent politician and humanist, before he was proclaimed the

Primate of Poland for the years 1503-1514, exercised the ministry of the bishop of Przemyśl. In 1506 he persuaded the King Alexander Jagiello to bestow the ruined Jaśliska with new rights, privileges and freedoms. Bishop Drzewiecki made the king to grant the town with the right to two annual fairs on the name days of St. Catherine and St. Martin. Whereas Tuesday was chosen for the day of weekly fairs. Thanks to him the residents were exempted from levies for a period of eight years, passing merchants were taxed for the entrance of the cart with the goods to the town and by the barrels of imported wine [Prochaska 1889].

These actions were the foundation upon which the successor of Bishop Drzewiecki systematically build economic power of Jasłiska. Still, the biggest catalyst for the development of the town and villages adjacent to it was the privilege of stocking wine. The exact date of bestowal is not known but it can be inferred that this took place before 1559. Thirty years later, King Sigismund III Vasa listed Jaśliska as one of the main routes of wine transport from Hungary, next to Dukla and Rymanów. What's more, the king under the penalty of confiscation of property categorically prohibited the use of other routes [Sarna 1898]. It should also be noted that the right to bring in wine to Poland had only Hungarian merchants. Poles wishing to bypass this ban risked the confiscation of the goods and a huge penalty [Morawska 2008]. To the panache with which Jaśliska joined the wine trade testify to these days the remaining relics of the merchant cellars whose winding corridors run under the town.

Prerogatives, the granting of which should be credited to the Bishops of Przemyśl, for whom the welfare of the Jaśliska's group of land estates was a measure of their own success, caused that at the turn of the sixteenth and seventeenth centuries Jaśliska became the largest trader of wine, being far ahead of its local rivals - Dukla, Rymanów and Krosno [Cynarski 1972].

The concentration of the wine trade in Jaśliska raised envy of the neighbouring towns, which resulted in resentment and disputes. The most spectacular expression of the frustration at the ever-increasing position of Jasłiska gave Jan Męciński, the owner of Dukla, who invaded militarily the lands belonging to the Jaśliska's group of land estates, burning and pillaging them. He brought about enormous destruction in the amount of more than 30,000 grzywna (ancient Polish monetary unit) [Morawska 2008]. Męciński's attack was an expression of frustration but did not cause significant losses as annual and weekly fairs kept bringing to Jaśliska's market people from all the surrounding villages. The fair became a kind of platform for contacts between people whose everyday life was immersed in different cultures. One place gathered Ruthenians residing in settlements adjacent to the town, Polish and Hungarian merchants and Jews arriving at this occasion from the nearby Rymanów, Dukla and Lesko.

In Jaśliska's archives the first mention of the followers of Judaism date back to the end of the sixteenth century and relate to the Jew named Lazur whom the town council refused to rent an apartment. In 1608 acting "for the safety of the residents," the bishop of Przemyśl Maciej Pstrokoński managed to get the privilege under which Jews could stay in Jaśliska only during the fairs and markets and they were forced to leave the walls of the town just after their ending [Prochaska 1889]. The order to leave towns right after the fair or market had wended up was a natural act for the then-contemporary legislation and was directly linked with the privilege interpreted out of the historical context and thus arousing much controversy which said "*privilegium de non tolerandis Judaeis*" or "the privilege of not accepting the Jews" referred to by the Bishop Pstrokoński. It is a body of laws which forbade Jews to settle in some royal towns. Some authors interpret the privilege opportunistically, as a painful affliction of the Republic of Poland inspired by the Catholic Church. This is of course far from the truth, as in the sixteenth century the tendency to transfer Jewish settlements outside the town walls was present in many European countries. An example of this may be the

decree of Ferdinand I Habsburg who under the privilege *de non tolerandis Judaeis* of 1521 expelled from the Austrian towns a significant number of the Jews [<http://www.encyclopedia.com/article-1G2-2587501622/austria.html>].

A frequently overlooked issue is the same privilege issued by the King for Jewish communities, namely the privilege *De non tolerandis Christianis*, the privilege of "not accepting the Christians". At the time of Sigismund II Augustus such a privilege was given to the Cracow's suburb of Kazimierz and the districts of Lublin inhabited by Jews. In later years it was also granted to all Jewish communes in Lithuania [Piechotka 2002].

As seen from the above, the relationship between the Jewish community and the bourgeoisie or the authorities of Jasłiska at the turn of the sixteenth and seventeenth centuries were governed by universally applicable legislation and did not differ in any level from the relations that prevailed in Europe at that time.

In 1608 the bishop Patrosiński ordered the subjects living in Jaśliska's group of land estates to engage in the construction of a fortified wall. To pursue this plan, each resident had to provide to the construction site twenty carts of stones. Obedient inhabitants respected the will of the superior and a few years later the town was surrounded by solid walls which relics can still be seen today [Gajewski 1996].

This wall has become a kind of boundary for the cultural interactions. The ban on settlement within the encircled area for Jewish people but also for people of "Greek creed" made of Jaśliska a kind of island of Polishness on the Ruthenian ocean. The ban on settlement did not cause any conflicts or have any xenophobic connotations. It was only the result of the generally applicable legislation. The construction of the wall and the laws introduced in the early seventeenth century did not change the relationship between Poles, Jews, and Ruthenian people. The preserved writings show that during this period there were only sporadic attempts to circumvent the ban [Bostel 1890].

Another change, very important from the historical point of view, was a regulation on territoriality of Jasłiska. Foundation document of the fourteenth century was placing Jaśliska in the diocese of Cracow, on the border between the Biecz and Sanok lands (Jasiołka river was the border). Natural location predisposed Jaśliska to belong to the diocese of Przemyśl (Jaśliska, the property of the bishops of Przemyśl administratively belonged to the diocese of Cracow). The decision to exclude Jasłiska from the Diocese of Cracow and enter it in the Diocese of Przemyśl was taken in 1762 by the Pope Clement, whose will was fulfilled a year later by the Bishop of Cracow Kajetan Ignacy Sołtyka. In the decision he noted that "he passes on a remotely located parish that can not be visited" [Gajewski 1996]. The second half of the eighteenth century was already a period of decline. The long-standing economic power was steadily coming to an end and the town kept losing its importance.

The legal status whose principal regulations concerning Jasłiska expired with the end of the eighteenth century lasted until the middle of the next century. Then, as a result of events related to the Spring of Nations the relationship between the church and state became relaxed, which resulted in the removal of all the barriers limiting the settlement in the town. As recorded in the statistics, in 1889 as many as 201 Jews lived in Jaśliska, whereas in 1921 in the area covering the Roman Catholic parish in Jaśliska their number was 375 [Lehmann, 2001]. Within the town itself the Jews systematically took over the buildings located in the centre of the town, which led to the situation that in 1942 most of the down town buildings in Jasłiska belonged to the representatives of the Jewish minority (fig.2).

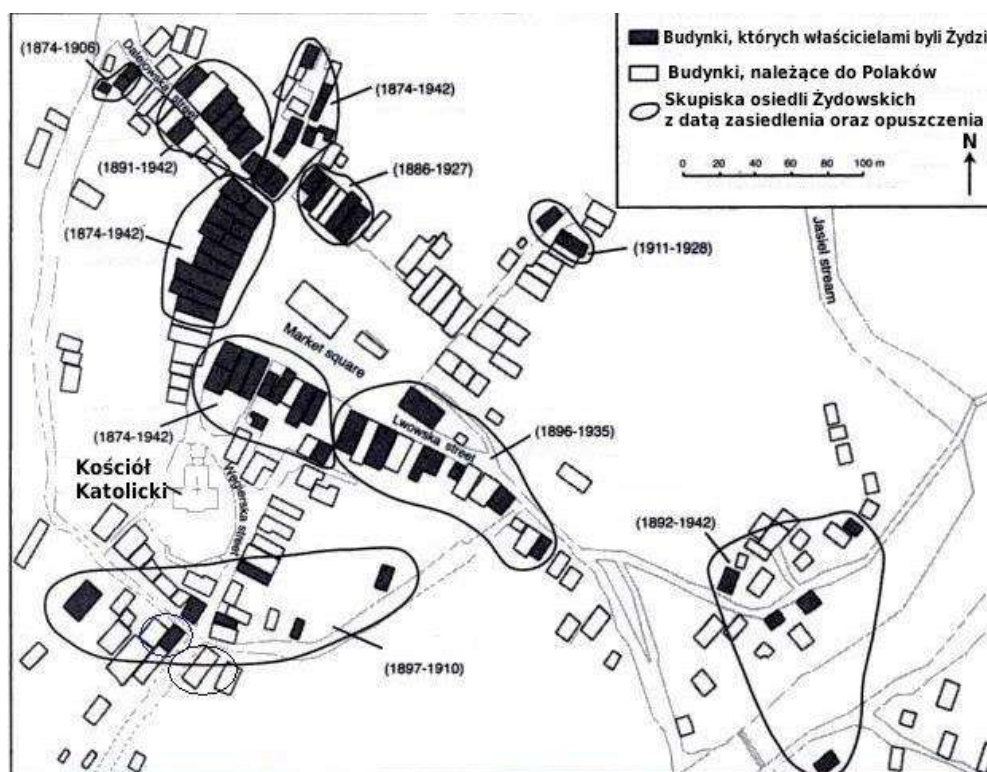


Figure 2. Aggregations of houses occupied by Jewish residents of Jaslička with the date of settlement and abandonment.

Source: R. Lehmann, *Symbiosis and Ambivalence. Poles and Jews in a Small Galician Town*, Oxford 2001 s. 99

Freedom of settlement and the cultural changes at the end of the nineteenth century also extended to the community of Ruthenians (Lemkos people). However, their attachment to the Wallachian tradition, poverty and a much different culture meant that the representatives of this minority decided not to settle "within the town walls". Ethnic situation in the discussed area in 1921 was heterogeneous and diverse (Table 1).

Table 1. The structure of religions in Jaslička and the surrounding area in 1921

| Miejscowość | Rzymscy katolicy | Grekokatolicy | Żydzi | Mieszkańcy ogółem |
|-----------------------|------------------|---------------|-------|-------------------|
| Jaslička | 642 | 10 | 224 | 876 |
| Czeremcha | 0 | 354 | 10 | 364 |
| Daliowa | 70 | 476 | 24 | 570 |
| Darów | 0 | 233 | 11 | 244 |
| Jasiel | 2 | 284 | 3 | 289 |
| Lipowiec | 7 | 562 | 3 | 572 |
| Moszczaniec | 12 | 418 | 7 | 437 |
| Polany Surowiczańskie | 0 | 569 | 14 | 583 |
| Posada Jaslička | 598 | 235 | 55 | 888 |
| Rudawka Jaslička | 0 | 113 | 0 | 113 |
| Surowica | 3 | 431 | 19 | 453 |
| Wola Wyżna | 0 | 291 | 0 | 291 |
| Wola Niżna | 2 | 525 | 5 | 532 |
| Suma wszystkich | 1336 | 4501 | 375 | 6212 |

Source: R. Lehmann, *Symbiosis and Ambivalence. Poles and Jews in a Small Galician Town*, Oxford 2001 s. 45

If the above table is compared with the division on villages in terms of the method of location (Wallachian, German), it can be easily noticed that the division established in the fourteenth, fifteenth and sixteenth centuries remained until the mid-twentieth century, when World War II and post-war activities of Communists obliterated it forever, leaving in the human consciousness a gap filled with conjectures and ambiguities. Orthodox Walachian settlers eventually became members of the Catholic Church which uses the Byzantine liturgical rite. However, throughout the period of their existence on Jaśliska's lands they did not want to cross the cultural border which would allow them to assimilate with the rest of society. The influence of the Eastern culture and pastoral tradition established over many generations were extremely strong determinants of the identity of Beskid Niski's highlanders.

The situation of the Jewish minority was different. Their settlement in Jaśliska had a relatively short tradition and counted little more than a century². Jews, basing their cultural identity on the traditions of trade, quickly became part of the community of Jasliska. Thanks to their entrepreneurship and commitment they took over almost the entire economic life in the area. They were the owners of shops, sawmills and production plants [Bata 2014]. Unlike the Ruthenians, they very willingly interacted with other nations, especially on the economic ground.

An agent striving to seam the cultural mosaic and deeper the integration of the inhabitants of the described areas was again the Catholic Church by its two outstanding representatives: St. Józef Sebastian Pelczar and priest Walerian Rapała. Bishop Pelczar, referring to the tradition of his predecessors, paid special attention to the development of the town as the ancient properties of the Bishops of Przemyśl. At the beginning of the twentieth century he founded in Daliowa village a recreation villa and in Jaśliska Poland's second, and the first Latin Parish Filial House of the Monastery of the Sacred Heart Congregation, ordering the nuns to help anyone in need, regardless of religion and origin [Urbanek 2013, <http://jasliska.przemyska.pl/o-parafii/siostry-sercanki>]. Decision, which even further affected the relations between Poles, Jews, and Ruthenians was the nomination to the Jaśliska's rectory priest Walerian Rapała [AAPrz – TPNS 93/1]. This priest spoke both very good Lemko and Yiddish languages. In a short time he managed to establish friendly relations both with influential Jews and Greek Orthodox priests. He encouraged entrepreneurial spirit in Poles based on the professional experience of Jews. With all the severity he denounced any signs of discrimination against the members of any community [Mark 2014]. In the context of the problem, it can be said that priest Valerian Rapała was a man who tried to efface any effaceable boundaries between the inhabitants of Jaśliska's lands. His mission was interrupted by World War II which destroyed the order newly coming to life and in place of slowly disappearing boundaries set the new ones, even more difficult to overcome.

Today, the landscape of Jasliska and the surrounding villages has preserved relatively few elements recording the rich history and penetration of different cultures: Jewish, Ruthenian and Polish. The least preserved are the traces of the Jewish culture. The former presence of people of the Jewish faith in Jaśliska is testified by few remnants like houses around the market and the foundation of the funeral house (photo 1).

² The Jewish cemetery was founded in Jaśliska in 1883. In 1942 Germans gathered all the Jewish community in the market of Jaśliska, rushed them out to the nearby village of Tylawa to commit in 08/13/1942 a war crime by killing all of the expelled.



Photo 1. Old Jewish houses in Jaslika
Source: the author's pictures



Photo 3. Works on excavating Hebrew tombstones from the Jewish cemetery in Jaślika
Source: <http://www.kirkuty.xip.pl/jasliska.htm>

Hebrew tombstones were destroyed and used to build a dam at the defunct water mill. In 1995 a stonemasonry association Magurycz pulled some of them out of the stream and secured [Potocki 2013] (Photo 2).

Relatively more traces were left by Roman Catholics. The most important include the church of St. Catherine of Alexandria of the eighteenth century which was situated on the pilgrimage route from Hungary and Slovakia, and was frequently visited by the Poles, Slovaks, Lemko people and Gypsies. The miraculous image of the Madonna from Jaslika was called the Queen of Peace and Mother of Reconciliation. The traditions of pilgrimage to the Sanctuary of Our Lady Queen of Heaven and Earth continues to this day. Especially popular is the annual harvest festival held on the last Sunday in October. Adding to this, from May to October, there are pilgrim pours from the parish church to the chapel in Lipowiec. A characteristic feature of the cultural landscape are numerous chapels or shrines, among others a chapel in Lipowiec associated with the cult of the Mother of God with a spring, from which, according to local creed, flows water of medicinal properties, the chapel on the so-called "Swedish tumulus", a chapel built on the former execution site called "God's Passion", the chapel on the so-called "Na Łamańcu" site or the chapel with the plaque dedicated to St. Józef Pelczar in Daliowa on the so-called "Burnt Site" [Janicka – Krzywda 1998].



Photo 3. The chapel "Na Łamańu" and the chapel "God's Passion"
Source: <http://lemkowyna.blogspot.com/2013/03/jasliska-i-lipowiec.html>

In almost each village belonging to the commune of Jaśliska was founded an Orthodox church. Today it is only in Daliowa that we can admire the Orthodox Church of of Paraskevia the Great Martyr (photo 4) and in Wola Wyzna a brick-built Orthodox church of St. Nicholas, which is currently exploited as the Roman Catholic Church. What remained elsewhere is the the fragments of Orthodox churches' foundations, traces of cemeteries with a few tombstones, cast-iron crosses and stone baptismal fonts. Such cultural artefacts of the Ruthenian culture can be found among others in Wola Wyzna, Wola Niżna, Lipowiec, Jasiel [Potocki 2013]. In Jaśliska, Daliowa, Lipowiec and Wola Niżna are preserved fragments of old Lemko cottages and granaries.



Photo 4. The Orthodox church of of St. Paraskevia in Daliowa
Source: <http://tropem.com/?p=1888&lang=pl>

CONCLUSION

The overall conclusion is that the boundaries preventing the peoples settled in the area of Jasliska from intermingling their cultures were very distinct and laid down in a natural way, with only a slight interference of the human factor. Once established, by way of settlement, religious affiliation or profession, they maintained their character until the end of "Jaśliska's civilization," which was the Second World War.

Frequently the boundary determined by the territorial coverage of a village, parish, the size of the merchant stall or established law was exceeded for purely human reasons. The key determinant of the intermingling of cultures was economy, the eternal law of profit. The cultures inhabiting Jaślisk's land, although differing from each other in many ways, were bonded by the exchange of goods and trade, which determined the and settled the character of their relationship. The trilateral contacts left no place for aggression, discrimination or harassment. Each of the above negative interactions could disturb the long preserved model of

shared existence, whose key was mutual tolerance and acceptance without excessive tenderness and intimacy. Each of the ethnic groups inhabiting the featured area knew their role in the society and implemented it the best they could, without interfering with their co-inhabitants.

An interesting and turbulent history has left a relatively few traces in the contemporary cultural landscape of this borderland region of Podkarpacie. In order to enhance the development in the commune of Jaśliska, it would be necessary to make a better use of its historical heritage through the promotion and popularization of tourist attractions.

Its potential could be used in the development of cultural tourism, one of much popular forms of modern-day world's exploration.

Currently, the area of the commune is crossed by cultural routes of regional importance - Wooden Architecture Route, or cross-border related- The Carpathian Temples Trail. Therefore it seems appropriate to complement the offer of thematic routes with trails of local coverage, showing the cultural heritage of the commune and its nearest surroundings.

One of the manifestations of cultural tourism is also displaying tourist attractions of sites and memorials associated with well-known film productions. Cultural and social diversity of the region was presented, for example, in the film by Dariusz Jablonski entitled *Wino truskawkowe* (Strawberry Wine). The film aroused considerable interest and the film premiere on Jaśliska's market attracted crowds of spectators.

Another currently popular form of presentation of cultural and natural heritage are ecomuseums, or museums without walls. They operate mainly through local communities that show the natural, cultural and historic assets in the site of their occurrence. This activity is an important element of cultural tourism. Within the commune of Jaśliska worth noting is a strong commitment of the local population in the promotion of their "little homeland". This is evidenced by two stops on the route of the Ecomuseum "Beskidzkie Wędrowanie" ("Hiking in the Beskids Mountains"), namely the Tales from Jaśliska by Stanislaw Lorenc and agritourism farm Ostoja in Lipowiec.

In addition to these forms of cultural tourism the commune of Jaśliska needs to expand its range of services with events, historical re-enactments, meetings, workshops and exhibitions presenting the history of the village. It is also advisable to invest in the promotion of Jasliska's cultural assets on the Internet (e.g. on the website of the commune) and through brochures or promotional materials.

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