

# **CULTURE OF MINORITIES – WAY TOWARDS EUROPEANIZATION IN POLISH HEIS (THE CASE OF MUSICOLOGY)**

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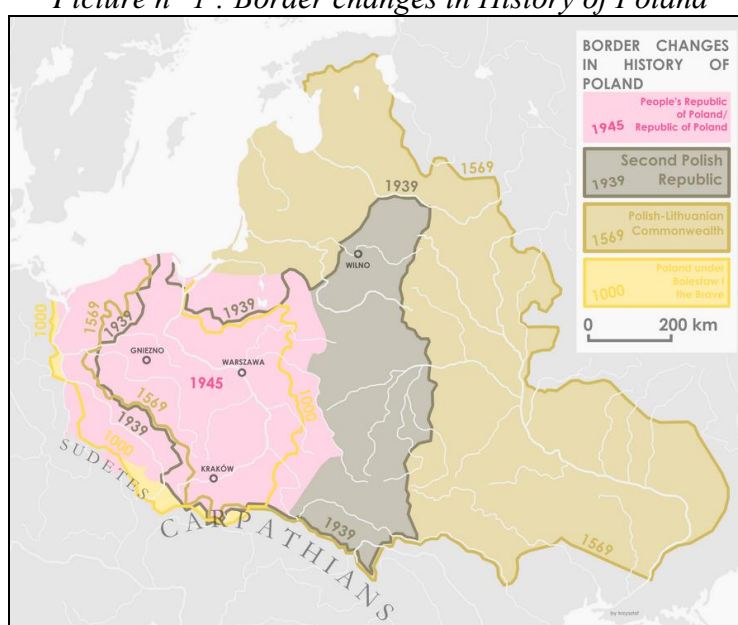
**WOJCIECH M. MARCHWICA**  
JAGELLONIAN UNIVERSITY, KRAKÓW

The Polish-Jewish coexistence is one of the essential elements of Polish cultural variety since late mediaeval times. The Holocaust smashed out almost everything connected to the Jewish (and other minorities) existence in our country. The communist regime has not been friendly to minorities either. According to a communist ideology – despite the official “internationalization” – in years 1949-89 a great effort was made to smash out everything what concerns Jewish existence in our country. The same policy concerned other minorities like: German, Silesian, Kashubian, Ukrainian, Hutsuls or Gypsies. The official propaganda proclaimed great come-back to old-Polish lands avoiding any existence of minorities; therefore any regular research could not be undertaken. At the war's end, Poland's borders were moved west, pushing the east border to the Curzon line. The west border was moved to the Odra-Nysa line. The new Poland became 20% smaller by 77,500 square kilometres. The shift forced millions of people to move: Poles, Germans, Ukrainians, and Jews, but the percentage of minorities' declines officially for 2-3%. The only officially recognized minority (with guaranteed 2 parliament members) for decades were only Germans. Such status has been that time never offered to Silesians (officially named Poles – despite their will), Hutsuls and Ukrainians and especially Jews.

The year 1968 brought an anti-Zionist or rather anti-Jewish campaign, initially directed against Władysław Gomułka regime and his supporters, led to the emigration of much of Poland's remaining Jewish population but also Poles, who were “incompatible” according to communist government. The *Antisemitic purges* caused (according to different sources) the emigration of 15 000-20 000

people to Israel. Jews, or Polish citizens suspected to be of Jewish origin, were removed from jobs in public service, including from teaching positions in schools and universities. Pressure was placed upon them to leave the country by bureaucratic actions aimed at undermining their sources of livelihood. It can be easily understood that neither studies on minorities' cultures nor even systematic preservation of non-Polish cultural artifacts was possible.

Picture n° 1 : Border changes in History of Poland



Sources:

[http://pl.wikipedia.org/w/index.php?title=Plik:Border\\_changes\\_in\\_history\\_of\\_Poland.png&filetimestamp=20070712200957](http://pl.wikipedia.org/w/index.php?title=Plik:Border_changes_in_history_of_Poland.png&filetimestamp=20070712200957)

The early symptoms of change could be observed in 1980'. In London the Institute for Polish-Jewish Studies was established in 1984 and in Kraków – two years later appeared the first in Poland scientific unit dealing with culture of minority – *Międzywydziałowy Zakład Historii i Kultury Żydów w Polsce* (Inter-faculty Department of History and Culture of Jews in Poland).

The Department's early activities concentrated on old history of Polish Jews in 14<sup>th</sup>-18<sup>th</sup> cc. But year by year more topics concerning history of the Second World War and after-war times appeared. The

political situation did not allow however to start anthropological researches on Jewish minority in contemporary Poland. The same concerned studies on Silesian culture done in Wrocław – concentrated on the history, not the present situation of Silesians. Poland as the country still does not recognize the Silesian as the minority, treating them as the ethnic group.

However the other important center for studies on minorities was Ethnographic Museum in Tarnów and its director Adam Bartosz. The permanent exhibition concerning Roma's appeared in 1979. Since then, thanks to enthusiasm and professionalism of dr A. Bartosz, Museum gains every year new exhibits and became the center for studies on Roma's culture.

The activity of mentioned above Tarnów Museum intensified and went far beyond the preservation of object of arts. The Museum became the real academic unit publishing books and journals on history and present day of Jewish and Roma's minorities, organizing lessons for kids and offering help for students and researchers seeking materials for their dissertations.

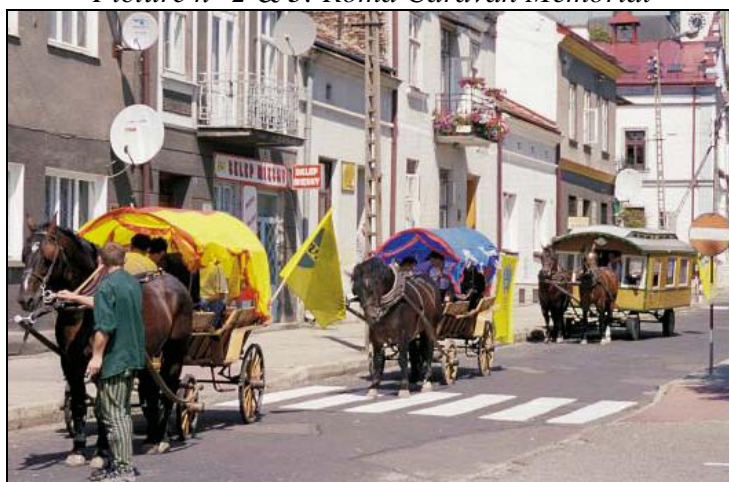
The situation has rapidly changed after 1989 – with the emergence of the first independent Polish government after the Second World War. Minorities could again officially show that they exist, and could promote themselves. The quick re-birth of diverse cultural activity promoting different cultures gave Polish society a great chance to learn about other people living in Poland. Numerous cultural festivals, meetings, lectures and other manifestations of various cultures were surprisingly fresh and interesting for the Polish audience.

It is good to mention the living culture of Gypsy minority is also being preserved with (among others) *Roma Caravan Memorial* organized yearly since 1999. *Caravan* gives the fantastic possibility to face the colorful Roma's culture and their old habits. For Roma society it became a manifestation of their uniqueness and coherency within the variety of Gypsy habits.

Polish HEIs were quick to react. An increasing number of courses and programs devoted to minorities, especially the Jewish studies, turned out to be an important indicator of the growing interest in multi-culture history of the Polish society. Professors and students – studying multi-cultural Polish past – almost immediately learned the

lesson of democratic and multi-ethnic future of Europe – especially the Central Europe itself. One of the first activities towards this new direction was TEMPUS Join European Project 3621 *Social Changes in Europe after Auschwitz* (1994-95) teaching young students from Poland, England and Germany the lesson of minorities remaining in the territory of east-southern Poland after the WW2. The result of the project was the professional art exhibition *Representations*, which was presented in several cities in Poland and Germany.

*Picture n° 2 & 3: Roma Caravan Memorial*



Sources: [http://www.muzeum.tarnow.pl/multimedia/album\\_tabor.pdf](http://www.muzeum.tarnow.pl/multimedia/album_tabor.pdf); page 36, 60

The impact of new policy was great. There appeared not only special departments (yellow background) in leading Polish universities but the independent organizations as well. The numerous publications and periodicals came into sight and “*studia iudaica*” grown to be one of the most interesting faculties in several universities. It should be underlined that majority of students are of Polish origin. The table below shows the chosen institutions busy with Jewish studies:

All institutions mentioned in the table n ° 1 active either in the field of research or dissemination the results of investigations towards society. They concentrate not only on historical topics but on problems of present existence of minority in Poland. Many of almost 400 BA and MA dissertations, prepared in Chair of Jewish Studies (Jagellonian University), are small monographs of various Jewish local societies, deal the problems of Polish-Jewish relations in pre- and post-war situation and clash theological problems appearing within the Polish-Jewish disputes<sup>1</sup>. The similar topics one can easily find within the BA/MA thesis prepared in other university units like Wrocław or Warszawa. The problems are so popular that Polish Academy of Sciences on collaboration with *Collegium Civitas* University decided to open in 2010/2011 academic year the new post-diploma studies *Studium Mniejszości Narodowych i Małych Ojczyzn* (*Study on National Minorities and Small Homelands*). As we can see the political break-out in 1989 offered for academic society an opportunity, which was full exploited.

It is especially interesting that Jewish studies open for young people the whole world of sensitivity and multi-ethnic coexistence. The numerous sociological studies published during last decade are best evidence for treating the culture and social roles of minorities as the important factor of post-war Poland.

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<sup>1</sup> See the title list of MA thesis in the Chair of Jewish Studies (Jagellonian University) – *Annex I*.

Table n° 1: Institutions for Jewish Studies

<i>Name</i>	<i>Set-up</i>	<i>Activities</i>	<i>Number students</i>	<i>Publications</i>
<i>Institute for Polish-Jewish Studies</i>	1984	Preservation the history of Polish Jewry on an international basis, dissemination the results of research with publications, lectures, conferences, seminars & documentary films		<i>POLIN. Studies in Polish Jewry</i> (since 1986) series of volumes of scholarly papers
<i>Inter-departmental Studies in Jewish Culture and History in Poland; since 2000 – Chair of Jewish Studies (Jagellonian University)</i>	1986	Research and documentary activities, BA, MA and PhD dissertations	200	<i>Scripta Judaica Cracoviensia</i> , several books yearly
<i>M. Anielewicz Center for Jewish Studies (Institute of History, Warsaw Univeristy)</i>	1990	Facultative courses/lectures, program <i>Jewish Studies Program in English</i> , conferences	ca 40	
<i>Judaica Foundation – Center for Jewish Culture</i>	1993	Preservation of Jewish heritage in the Kazimierz district of Cracow, dissemination of knowledge of the history and culture of the Polish Jews; creation a platform for Polish-Jewish dialogue	hundreds of visitors monthly	numerous publications
<i>Centre for the Culture and Languages of the Jews (University of Wrocław); since 2003 Studium Kultury i Języków Żydowskich</i>	1993	Education: 2-year program, research & cultural activities	ca 60	numerous publications
<i>Polish Association of Jewish Studies / Polskie Towarzystwo Studiów Żydowskich</i>	1996	Lectures, seminars/conferences, educational programs support,	ca 70 members	<i>Studia Judaica</i> (half-yearly)
<i>Center/ Department for Jewish Studies (UMCS – Maria Curie-Skłodowska University in Lublin)</i>	2000	Education: 2-year program, research & cultural activities	ca 70	
<i>Polish Center for Holocaust Research (PAN)</i>	2003	Research, seminars/conferences		<i>Holocaust Studies and Materials</i> (yearly)
<i>Center for Holocaust Research at Jagellonian University</i>	2008	Courses for students and teachers	various	books
<i>Emanuel Ringelblum Jewish Historical Institute</i>	2009	Research, education, genealogy, preservation		Books, newsletter

Here there are some examples of such studies:

*Marginalization & Stigmatization of Minorities – case study Roma's. Social Problems in Poland at the Century Break – Case of Minorities in Poland.*<sup>2</sup>

*Secret Police in Polish Peoples Republic towards the minorities – studies.*<sup>3</sup>

*Other “Ours” – Ethnic Groups and Minorities in Poland.*<sup>4</sup>

*Regional Policy and the Preservation of Minorities' Rights – Case of Silesia 1996-2004.*<sup>5</sup>

It is significant the most opened for the new topic universities are Polish leading universities – Jagiellonian University in Kraków (rank 1), Warsaw University (rank 2), Wrocław University (rank 4) and UMCS in Lublin. The first two universities are also leaders in the field of internationalization studies. The convergence is obvious! Such a rapid development of Jewish studies would not be possible without the general popularization of Jewish culture – both in historic and contemporary aspects. Here the role of various festivals, concerts & exhibitions, cultural centers etc. is fundamental.

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<sup>2</sup> Kazimiera WÓDZ & Sabina PAWLAS-CZYŻ, „Marginalizacja i stygmatyzacja mniejszości narodowych i etnicznych na przykładzie społeczności romskiej w Polsce”, in: Barbara SŁANIA (dir.), *Praca socjalna wobec nowych obszarów wykluczenia społecznego: modele teoretyczne, potrzeby praktyki*, Seria: Problemy Pracy Socjalnej; Toruń: Wydawnictwo Edukacyjne „AKAPIT”, 2008, pp. 181-190.

<sup>3</sup> Jarosław SYRNYK, *Aparat bezpieczeństwa Polski ludowej wobec mniejszości narodowych i etnicznych oraz cudzoziemców. Studia*, Warszawa: Instytut Pamięci Narodowej, 2009, 340 pp.

<sup>4</sup> Bohdan JAŁOWIECKI, Marek S. SZCZE-PAŃSKI & Grzegorz GORZELAK, „Rozwój lokalny i regionalny w perspektywie socjologiczne”, Wyd. 2 zm. i poszerz. Tychy: Śląskie Wydawnictwo Naukowe Wyższej Szkoły Zarządzania i Nauk Społecznych im. ks. Emila SZRAMKA w Tychach, pp. 207-210, (Rozdz. 12.2 – *Regionalizm: między regionem reliktowym i etnicznym*), pp. 223-226, (Rozdz. 12.6 – *Inni swoi: grupy etniczne i mniejszości narodowe*), pp. 236-239, (Rozdz. 12.9 – *Mniejszości etniczne i kulturowe w Europie*).

<sup>5</sup> Artur ADAMCZYK & Jan BORKOWSKI, „Polityka regionalna, regionalizm a ochrona praw mniejszości narodowych oraz sprawa Śląska w latach 1996-2004”, in: Zofia SOKOLEWICZ, (dir.), *Regionalizm, polityka regionalna i Fundusze Strukturalne w Unii Europejskiej*, Warszawa: Centrum Europejskie Uniwersytetu Warszawskiego, 2005, pp. 291-302.

In Kraków we are very lucky because there are numerous institutions very active in this field. The first (mentioned above) is *Center for Jewish Culture* at Kazimierz district organizing almost 200 different manifestations including: lectures and presentations of publications (at every second week), seminars and conferences (several per year), exhibitions (every month), special concerts and movie projections. The other unit – active in more or less the same way – is the private Galicia Museum. At their web-page one can read the short description of the idea – museum creates “a Contemporary Look at the Jewish Past in Poland. The Galicia Jewish Museum exists to commemorate the victims of the Holocaust and to celebrate the Jewish culture of Polish Galicia, presenting Jewish history from a new perspective.”<sup>6</sup>

*Picture n° 4: Center for Jewish Culture*



Sources: <http://www.jewishkrakow.net/pl/see/galicia-jewish-museum/>

But the most significant and popular activity is organized since 1988, *the Jewish Culture Festival*. Every year in June-July, Kazimierz district is full of people who participate in concerts, lectures, workshops and other activities. As the organizers define their goal: “Festival is to preserve and restore the knowledge and memory of Jewish world, as well as an attempt to show interactions

<sup>6</sup> Cf. <<http://www.galiciajewishmuseum.org>>, (14th April 2010).



between Jewish and Polish culture, its different forms and traditions and counteracting the indications of anti-Semitism, chauvinism and xenophobia.” Thousands of Polish peoples and tourists from all of the world *actively* participate in festival actions: singing, dancing, learning Hebrew and Yiddish, creating traditional decorations etc.

*Picture n° 5 & 6: The Jewish Culture Festival*



*Sources:*

<http://www.jewishfestival.pl/index.php?pl=strongy&nrstr=8&lang=e>  
[http://2.bp.blogspot.com/\\_9q1SWI0e1WY/SgqKiTZ8qTI/AAAAAAAAABJI/jlPXOwyZ9EQ/s1600-h/IMG\\_2547.JPG](http://2.bp.blogspot.com/_9q1SWI0e1WY/SgqKiTZ8qTI/AAAAAAAAABJI/jlPXOwyZ9EQ/s1600-h/IMG_2547.JPG)

The similar festival in Warsaw (*Singer Festival*) exists since 2004. The great interest in studying the Jewish culture caused the rise of awareness the other minorities' cultures. I have mentioned already the Roma's activities. Beside the exhibition in Tarnów museum the numerous festivals of Roma's culture have been organized not only in big centers like Łódź or Wrocław but also in other places – very often in provincial cities like: Ruda Śląska, Ciechocinek, Glinojek, Lubań, Prudnik (some of those are not known to majority of Polish citizens).

*Picture n° 7 & 8: Multiethnic culture in Poland*



Sources: [http://www.szczecin.pl/umszczecinswiat/chapter\\_59194.asp](http://www.szczecin.pl/umszczecinswiat/chapter_59194.asp);  
[http://www.woak.bialystok.pl/g3/pictures/oktawa/hitano\\_01.jpg](http://www.woak.bialystok.pl/g3/pictures/oktawa/hitano_01.jpg)

The other result of popularization the multi-ethnic culture in Poland was and is the official, governmental program of subsidy for Roma society in Poland<sup>7</sup>. Within the program one can find various social actions, special scholarship for kids and teenagers to promote the general education, grants for preservation the traditional culture elements but also the post-diploma studies concerning the history, law, culture and ethnic stereotypes. The 240-hours program is dedicated to local government officers and teachers aiming to preserve Roma's culture and their ethnic variety but also to upgrade their social status. Such studies are offered since 2004 at Kraków Pedagogical University. The Kraków courses are not the only place to study the Roma's topics. In UKSW (University of Wyszyński in Warsaw) in 2009 there was promoted a sociological study on integration and/or isolation of Gypsy minority in Poland<sup>8</sup>. At the Opole University the MA thesis on sociological portrait of contemporary Polish Roma's was promoted by prof. Marek S. Szczepański<sup>9</sup>. The other examples can be easily found.

The similar activities concerning other minorities are more frequent every year. The festivals/days of Hutsul, Ukrainian, German, Kashubian etc. culture became the regular component of Polish cultural mosaic.

But let's come back to Jewish culture. Despite the sociological or cultural studies one should check the appearance of this topic within the other disciplines. I have examined the BA/MA thesis in the field of musicology in Polish universities after 1950. The results are very interesting. Besides the typical research concerning various aspects of "classical music" there is about 15% topics concerning ethnomusicology. The typical research attitude (till late 1980') is however studying melodies of Polish folklore, music and folk habits or instrument in different areas. The political break of 1989 made the big difference for musicologists. The influential American way of understanding music anthropology caused numerous studies

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<sup>7</sup> Rządowy program na rzecz społeczności romskiej w Polsce.

<sup>8</sup> Anna ŻMIJEWSKA, *Integracja czy izolacja mniejszości cygańskiej/romskiej w Polsce? Studium socjologiczne*, Warszawa, 2009.

<sup>9</sup> Łukasz KWADRANS, *Naród – narodowość – grupa etniczna? Próba portretu socjologicznego polskich Romów*, MA thesis promoted by prof. Marek S. Szczepański, Opole 2002; Opole University, Historical-Pedagogical Faculty, Institute for Social Sciences.

concerning social background of various musical styles. One can however easily find topics concerning musical culture of minorities. Here there are some examples. In Kraków, at the Institute of Musicology (IU) in 2007 appeared a dissertation on performing hymns in ancient Israel in comparison with contemporary techniques and in 2009 the paper concerning the use of Lemkos minority songs in contemporary compositions<sup>10</sup>. In Poznań (University of Adam Mickiewicz) in 2007 M. Rzepecka prepared a dissertation on Jewish music in the Bible<sup>11</sup>. Such or similar topics never appeared in Polish musicology before 1989.

The most fruitful is however Institute of Musicology at the Warsaw University. I have found 12 BA/MA dissertations concerning musical culture of minorities in Poland which is 4% of all dissertations prepared in this academic unit. The papers concern music of Jews, Ukrainians Hutsuls and other minorities – the full list in *Annex II*. All the mentioned works were written after 1998. The given examples proof the significant grow of interest for musical culture of minorities in official academic disciplines. We can expect such a process will be continued. Despite the scientific value of student's dissertations the existence of such topics after 1989 demonstrates the rapid changes in social understanding of contemporary culture.

The entire paper has shown, taking the example of the Jewish and other minorities' studies within the structure of our Higher Education Institutions, how important was the mentioned lesson of "democratic and multi-ethnic future of Europe" for creation the new, anthropological approach in social sciences. It also show the obvious impact of the minority studies on the internationalization of teaching within HEIs and the coherence of development the studies of minorities with the overall internationalization in particular HEIs. This development reflects also the general process of democratic changes in the Polish society in general.

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<sup>10</sup> Fil MACIEJ, *Wprowadzenie do problematyki wykonawstwa Psalmów w starożytnym Izraelu*, Kraków, 2007; Promotor: dr Jakub Kubieniec (sign. Lic 66) & Spyra WERONIKA, *Pieśni lemkowski w opracowaniach artystów współczesnych* Kraków 2009; Promotor: dr Bożena Lewandowska (sign. Lic 100).

<sup>11</sup> Monika RZEPECKA, *Muzyka żydowska w Biblii*, Poznań, 2007; Promotor: prof. Bożena Muszkalska; Chair of Musicology UAM.

## ANNEX I: BA THESIS IN THE CHAIR OF JEWISH STUDIES (IU):

- Abraham Goldfaden – father of the Jewish theatre.  
 Intolerance towards Jews in Lviv in 17<sup>th</sup> c.  
 A social promotion of Jewish women at the break of 19<sup>th</sup> and 20<sup>th</sup> cc.  
 A characteristic of passive and active resistance of Jews from Cracow during the Second World War.  
 Hasidism in Poland in 18<sup>th</sup> and 19<sup>th</sup> cc.  
 The Jewish cemetery in Cracow at Miodowa St.  
 The Jewish cemetery in Kielce.  
 Jews in Częstochowa between 1918 and 1939.  
 Daniel Oswald Rufeisen – The Jew of catholic confession.  
 Dębica. The brief history of the town and Jewish settlement till 1939.  
 Christian-Jewish dialog from the Methodist perspective.  
 Sefirot doctrine – case of Sefer Jecira and Sefer ha-Bahir.  
 A place of worship or a temple? Reform of Judaism and its reflection in synagogal architecture on Polish territory.  
 An approach to Israel state's creation.  
 Spiritual meaning of Sabbath for orthodox Jews.  
 The activity of Jewish Center in Oświęcim in the perspective of local Jewish community.  
 Działalność polityczna proroków w starożytnym Izraelu, od zjednoczonej monarchii do niewoli babilońskiej A political activity of prophets in ancient Israel since united monarchy to Babilon servitude.  
 A Jewish child in occupied Cracow.  
 A cultural heritage of Cracow Jews in 1918-1939.  
 Stories of heroes of Miriam Akavi's novels as an exemplification of Polish Jews fates in 20th c.  
 A history of Jewish community in Zabrze.  
 A history and holocaust of Jewish community in Włocławek.  
 A history of Jewish community in Krosno since mediaeval times to the Second World War.  
 A history of Bajs Jakow movement with particular role of Cracow school.  
 A history of Jewish community in Rzeszów.  
 A history of Jewish schools in Cracow 1918-1939.  
 A history of Jewish theatre in Poland in 1918-1939.  
 A history of Jewish community in Mielec till 1945.  
 A history of Jewish community in Bielsko till 1939.  
 A history of Jewish community in Bydgoszcz 1918-1939.  
 A history of Jewish community in Cieszyn.  
 A history of Jewish community in Legnica.  
 A history of Jewish community in Podhale capital [Zakopane].  
 A history of Jewish community in Zduńska Wola.  
 Eschatology of Judaism and Islam in the Bible, Talmud and Koran – presentation and attempt to compare.  
*Eve. Weekly*. The hopes and failures of the Jewish women between 1918 and 1939.  
 Jewish movies in Poland.

Jewish movies in Poland 1911-1949.  
 Philosophy of Judaism and Jewish mysticism according to Abraham Joshua Heschel.  
 Functions performed by Jewish prisoners in KL Auschwitz with particular emphasis on Sonderkommando members.  
 Jewish community in Grodno in 18<sup>th</sup>-19<sup>th</sup> cc.  
 Halina Górska – life and work in the background of the main issues of cultural and social during inter-war period.  
 Herod and Judaism.  
 The history of reformed Judaism in Great Britain in 1840-1980.  
 History of the Jewish community in Dobczyce  
 History of the Jews in Olkusz between 1918 and 1942.  
 History of the Jews in Połaniec.  
 History of the Jews in England until 1914.  
 Historical outline of the Sabbath day's liturgy.  
 Holocaust through the eyes of a child.  
 Holocaust experienced by the child as an example of Henryk Grynberg's writing.  
 Inventory of the cemetery in Niepołomice.  
 Israel in the context of neighboring cultures.  
 Janusz Korczak – the Jewish humanist.  
 Jesus-Jew in the eyes of the Jews – Jesus in Jewish religious and philosophical thought, literature and art.  
 Messianic Judaism and Jewish identity.  
 Judaism in the work of Marc Chagall, based on selected pictures.  
 Judas – if everything has already been said?  
 Kazimierz Dolny (Kuzmir) – history and people. Jewish themes in the history of the city.  
 Woman in the Jewish tradition. Selected issues.  
 The Jewish Woman in the *Human Comedy* by Honoré de Balzac.  
 The concept of time and history in Judaism.  
 Arab-Israeli conflict in the years 1964-1978 – various aspects of the Palestinian terrorism.  
 Arab-Israeli conflict – from 1948 to Camp David.  
 Arab-Israeli conflict 1979-2000.  
 Conflict over the Jedwabne case.  
 Jewish-Arab conflict in 1948-1970 and some of its responses in the Polish press.  
 Religious conflicts between the orthodox and secular Jews in modern Israel.  
 Cracow during World War II in the memories of the Jews.  
 Literary portrait of a woman in the novel by Esther Kreitman *Hind Deborah*.  
 The Jewish population in the Kielce region in the years 1918-1939.  
 Magic in Judaism – an outline.  
 Mani Lejb. The life and work.  
 March 1968 in the eyes of Jewish immigrants.  
 Private city and its inhabitants in the 16<sup>th</sup>-18<sup>th</sup> centuries. Jews in Jarosław in the 16<sup>th</sup>-18<sup>th</sup> centuries.  
 The myth of the exile and the myth of redemption in the Lurian Kabbalah according to Gershom Scholem studies.

Lithuanian Mitnagdim as an example of fight against Beshtian Chasidism and movement of renewal the rabbinic Judaism.  
 The Jewish minority in Slovakia 1789-1914.  
 A Prayer as the experience of relationship with God.  
 Theme of love in the Jewish folk song.  
 Franco and Kabbalistic themes in the idea of messianism and works of Adam Mickiewicz.  
 Jewish themes in post-war Polish novels.  
 Jewish themes in selected works by Józef Ignacy Kraszewski.  
 The cemetery wall at Miodowa Street. Inventory data.  
 Nowy Żmigród and its Jews.  
 Forced labor camps for the Jewish population in the district of Podkarpacie.  
 Picture of Warsaw in the selected works of Jewish writers.  
 The Holocaust as seen through the eyes of Jewish children in the European movies.  
 A picture of everyday life in the Jewish folk song.  
 Fathers-Founders of Israel.  
 Civil resistance in the Warsaw Ghetto.  
 Pope's meetings with older brothers in faith that is a Christian-Jewish dialogue during the pontificate of John Paul II.  
 First Book of Enoch. Sample monographic treatment of the thirtieth anniversary of the publication of Aramaic fragments from Qumran.  
 Song of the destruction time.  
 Pinkas Tykocin.  
 Writer's love affair with communism. Selected themes in the works of Aleksander Wat.  
 Origin and symbolism of the of ancient Jewish high priest's robes.  
 Pogrom of Jews in Kielce – July 4, 1946.  
 Pogrom of Jews in Jedwabne.  
 Aid for Jews in occupied Cracow in 1939-1945.  
 Looking for usual relations with the world in the writings of Henryk Grynberg.  
 Origin and development of the Talmud.  
 The foundation of Israel State.  
 Legislation and society of biblical Israel.  
 The problem of conversion in Judaism during ancient times.  
 Jewish issues in works by Eliza Orzeszkowa.  
 Review the history of the Jewish population in the city of Kłodzko.  
 Manifestations of anti-Judaism to the Jewish Diaspora in Egypt under the rule of Greece and Rome.  
 Rules and principles of the Qumran community.  
 Relations with the Jews of the Catholic Church in Poland in the light of the declaration *Nostra Aetate*.  
 Jewish Family in the family sagas of Isaac Bashevis Singer.  
 The role and importance of the sacred texts of Judaism copyists.  
 The role of music in the synagogue liturgy, mystical movements and everyday life of Jews, with particular emphasis on the Polish Jews.  
 Rosh Hashana and Yom Kippur in the Jewish religious tradition.

Shabbateanism in Turkey and the dönme group – history, ideology of the movement from its origin to modern times.

Solomon and his kingdom.

Samaritans and their religious doctrine (in the Second Temple period).

Sieniawa. Outline history of the city and the Jewish settlement till 1772.

The seventh day in the tradition and philosophy – Abraham J. Heschel's and Franz Rosenzweig's reflections on Shabbat Day.

Socio-political background of the Arab-Israeli conflict till 1939.

The Jewish community of Nowy Targ in the nineteenth and twentieth centuries.

Eighteenth-century Jewish community in Poland. Foreign relations of the Polish Commonwealth and its residents in the second half of the 18<sup>th</sup> century.

The Jewish community in Poland in 1945-1968. Some problems – with particular attention to Jewish political parties.

The Jewish community in Rymanów.

The Jewish community in the Polish Commonwealth during the reign of Stanislaw August Poniatowski 1764-1795.

Disputes over Schindler.

The attitude of the Catholic clergy to the Jews in Poland since the sixteenth to the eighteenth century.

The attitude of Poles towards Jews during the occupation, as seen through the eyes of Holocaust survivors.

Polish-Jewish relations in 1939-1945. Ringelblum's vision.

Isaac Synagogue. Identification of Hebrew inscriptions.

Economic and social situation of Jews in the Kielce region in the early 20<sup>th</sup> c. and in the interwar period – based on selected villages of Kielce region.

The legal situation of the Jewish wives and widows in ancient times and throughout the sixteenth to the eighteenth century.

*Shalom* in the Szeroka Street.

Jewish education in Galicia and the Polish Kingdom in the nineteenth century.

Jewish education in Warsaw in 1831-1861.

Marriage and Ketuba (marriage agreement) in Orthodox Judaism.

Death and funeral rites in Judaism.

World of Galician Hasidim.

World of Jewish lullabies.

World of Polish Jews by Isaac Bashevis Singer.

Feast of Purim in the Jewish religion and culture.

Jewish theatre on the Polish territories.

Jewish themes in the pages of *Nasz Dziennik* [Our Daily] in 2006-2008.

Works by Maurice Gottlieb and Jewish art in Poland.

Jewish participation in the economic life of the Polish Republic in the 16<sup>th</sup>-18<sup>th</sup> cc.

Legislation against Jews in medieval Poland, seen through the policy of the king and the country.

On the way to the gas chamber – stories of former prisoners and SS-man of KL Auschwitz (concentration camp).

Warsaw Ghetto – the daily live of “closed area” in Warsaw.

The image of an angel in Jewish religion and culture.

The image of the Jew in the nineteenth century Polish painting.



The image of the Jew in the selected works of Polish literature after 1939.  
 The image of the Warsaw Ghetto in the women's memoirs.  
 Vision of the Holocaust in selected works by Hanna Krall.  
 War-of stories of Cracow's Jews 1939-1945.  
 Six-Day War.  
 The Six-Day War. The sources, course and consequences.  
 Around "kosher".  
 The impact of women in politics and decisions of the rulers in the period of the monarchy in ancient Israel.  
 The influence of the Jewish tradition on the formation of Christian Kabbalah in the Renaissance era as an example of Pico della Mirandola.  
 The Community of Qumran.  
 Contemporary Jewish point of view on Jesus in the context of Jewish-Christian relations.  
 Events in March 1968 in the context of repression on the Jewish population.  
 Mutual relations between Catholics and Jews after the Second Vatican Council.  
 Preserved synagogues and prayer houses in Małopolska region.  
 Extermination of Jews in Landkommissariatt Kressendorf in summer of 1942.  
 An Outline History of the Jewish community in Szarogród.  
 An Outline History of the Jews in the district of Myślenice – as an example of Myślenice and Dobczyce.  
 The outline of the history of the Jewish community in Wieliczka.  
 The outline of the history of Jewish clothing.  
 The outline of Talmud specificity.  
 The outline of the participation of the Jewish population in the defense of the Polish Republic in 1794-1945.  
 The everyday life of Polish Jews between the sixteenth and eighteenth centuries.  
 Educational and cultural life of Jews in Lublin in the years 1916-1939.  
 Cultural and religious life of Jews in the Warsaw Ghetto.  
 Political life of Polish Jews in the interwar years and the fight against the main problems of the Jewish minority in the Second Republic.  
 Religious life of Jews during the Shoah.  
 Religious life of Jews in Poland in 1945-1953.  
 Jewish religious life in the contemporary Israel.  
 Jewish and Christian life-way of Edith Stein.  
 The Jewish minority in Poland after World War II.  
 Jewish cemetery in Opole.  
*Sankala* Jewish construction in the territories of the former Polish Commonwealth.  
 Jewish houses of prayer in Krakow in the years 1868-1918.  
 Jews in Częstochowa till 1939.  
 Galician Jews in 1772-1918.  
 Cracow's Jews in the interwar period with particular emphasis on the activities of the Cracow Jewish Religious Community in the years 1918-1939.  
 The Jews of Cracow, Bochnia, Wieliczka and Wiśnicz. Outline of history – a place of burial.  
 Polish Jews from 1944 to 1950. Political agendas – the emigration.

- The Jews in Sandomierz against the background of the city until the end of the interwar period.
- The Jews in Chrzanów.
- The role of Jews within the Cracow trade in the sixteenth century.
- The Jews in Krakow in the interwar period (1918-1939).
- The Jews in the Polish Kingdom until 1914. Life, customs, traditions and changes in the Jewish community.
- The Jews in Leżajsk.
- The Jews in Polish literature of the times of the King Stanisław August Poniatowski.
- The Jews in Pińczów in the years 1576-1942.
- The Jews in Sandomierz by the end of the eighteenth century.
- The Jews in Zakopane in the interwar period and in times of Shoah in personal reports and memories.
- The Jews of Warsaw 1939-1943.

## ANNEX II: MA THESIS IN THE CHAIR OF JEWISH STUDIES (IU)

- Antoni Opolski, an eighteenth-century neophyte – his life and work.  
 Economical anti-Semitism in the weekly *Rola* edited by Jan Jeleński – on the background of nineteenth-century Warsaw.  
 Anti-Semitism in the interwar period as an example the *Głos Narodu* [Voice of the Nation] in 1919-1926.  
 Ariel Sharon – his role in the Middle East conflict and peace process.  
 Chmielowski Benedict and his polemic with Judaism in the *Nowe Ateny* [New Athens].  
 The biblical vision of the way of ancient Israel from Ur to Kanaan – on the background of archaeological, etymological and other research.  
 Characteristics of passive and active resistance of Cracow's Jews during the World War II.  
 Jewish cemetery in Oświęcim. Inventory materials.  
 Jewish cemetery in Pszczyna. Inventory materials.  
 Jewish cemetery in Ryglice. Inventory materials.  
 Jewish cemetery in Wadowice.  
 Jewish cemetery in Żabno.  
 Christian-Jewish dialogue. Selected issues.  
 The Brodzka Dispute in 1743 as an example of Christian-Jewish polemics.  
 The charity organizations in Cracow activities during the interwar period for good of Jewish children.  
 The activities of security forces against the Jewish population in Krakow in the 1945-1956 period.  
 Social and professional work of Jewish women in the interwar period in Poland on the basis of the weekly *Ewa* [Eve].  
 History of the Jewish community in Chorzów in the years 1865-1939.  
 History and the Holocaust of the Jews from Dębica region.  
 History of Jews in Czestochowa in the interwar period.  
 History of Jews in the Persian period. Selected issues.  
 Essen's community towards other Jewish communities.  
 The evolution Zofia Kossak's visions in the "Jewish question".  
 Exodus as seen in recent research.  
 Falashes – Ethiopian Jews.  
 Foundation and activities of Jewish associations and clubs in Cracow in 1920-1939.  
 Foundation of the State of Israel in light of the *Dziennik Polski* [Polish Daily] in 1945-1948.  
 Glikl. Memoirs.  
 Gnosis and Kabbalah. Genesis and attempt to compare.  
 Halakhic decisions concerning marriage in the Orthodox Judaism.  
 Hellenistic reform and religious persecution in Judea during the reign of Antiochus IV Epiphanes.  
 Henry Vogler. Sketch for a portrait.  
 Yitzhak Rabin, the architect of peace between Jews and Arabs in 1992-1995.

The idea of a dialogue between Poland and Israel implemented on the basis of Tova Ben-Zvi "Man of Reconciliation 1999".

Identification of the Hebrew inscriptions in the synagogues on Polish territory. Selected examples.

Institutions and business, social-cultural associations of Jews in Tarnów during the inter-war period.

Inventory of the Jewish cemetery in Nowy Sącz.

Inventory of the Jewish cemetery in Krynica Zdrój.

Israel and Palestine in the years 1996-2007 in the weekly magazine *Forum* and *Polityka* [Politics].

Israel Kalman Poznanski as a representative of the Jewish bourgeoisie, philanthropist and patron of the arts on the background of 19<sup>th</sup> c. Łódź.

Jedwabne – an attempt to reach the most probable scenario.

"Every Pole, who accepts or hides a Jew..." The individual help carried to the Jews in *Sperrgebiet* Zakopane.

Conflict between two images – a Pole and a Jew – in the light of the publication of *Nasz Dziennik* [Our Daily] in 1998-2003.

The conflict of the Żwirowisko [Gravel Pit] in the light of selected articles of the press in 1996-2001.

Palestinian-Israeli conflict. 2000-2003 Intifada.

The Cracow Jewish community in 1869-1941.

Cracow jurisdiction nobility offices from the seventeenth to the late eighteenth century.

The Jewish issue in Polish journalism before the Sejm Czteroletni [1788-92 the "Four-Year" or "Great" Parliament Session].

Lapidary and monument at Prosta Street in Zamość. Inventory of the remaining tombstones.

Doctors-prisoners at KL Auschwitz-Birkenau.

"Lex Prystorow" – around the "shkhite" problem.

Literary approach "shtetl" as an area of Jewish life in prewar Poland.

Literature for Jewish children and teenagers.

The stories of Jewish children in occupied Poland.

The story of the Jewish community in the Warsaw Ghetto on the basis of materials from Ringelblum Archive.

Messiahs, Messianism and Apocalypse in the Jewish tradition (till the second century AD).

Between independence and dependence – Judea in the late Hasmon Dynasty and in the threshold rule of Herod the Great.

Interwar Polish-Jewish culture on the example of Jewish theater in Krakow and drama *Mirele Efros*. Unsurpassed idea or historical fact?

A youth behind barbed wire. Isaac Goldfinger's story during the World War II.

*Młodzież Wszechpolska* association [All-Polish Youth] in the Third Republic.

A prayer in Orthodox Judaism.

Themes and symbolic image of the Jews in Polish painting of the 19<sup>th</sup>-20<sup>th</sup> cc. Some examples.

Jewish topics in the postwar Polish cinema.

The oldest gravestones in a Jewish cemetery in Chrzanów.

- The concentration camp in Plaszów. A sketch of the history and set up the camp.  
 A picture of Cracow in postwar Jewish literature.  
 The image of Palestine on the pages of the Cracow Zionist *Nowy Dziennik* [New Daily] during the reform period by Władysław Grabski.  
 Survivors and Israel. The evolution of Israeli public attitudes towards the survivors and Holocaust.  
 Ozias Thon – Rabbi, Zionist activist, member of Polish Parliament...  
 Female songs. Selected aspects of the prewar output of Miriam Ulinower, Kadia Mołodowska, Rachel Korn and Hadasa Rubin.  
 Writing in the service of [social] memory. Comparison of works by Hanna Krall and Henryk Grynberg, based on selected novels.  
 Handy dictionary of Yiddish-Polish, Polish-Yiddish.  
 Polychrome painting in the brick synagogues in Poland.  
 Polish aid to Jews in occupied Cracow 1939-1945.  
 Manners of Jews, Poles and Germans presented in memoirs from the period of Nazi occupation.  
 The foundation of the Israel State. Ben-Gurion as the Father of the Nation.  
 The American press and the “Jewish Question in Poland” after World War II.  
 The opinions of Cracow’s press about the events at universities in the thirties of the twentieth century.  
 The opinions of national press on the culture creators of Jewish origin during the Second Republic.  
 Jewish law on public holidays.  
 The problem of Jewish identity in selected works of Isaac Bashevis Singer.  
 The Jewish issue in the pages of *Głos* [Voice] (1886-1894).  
 The Jewish issue in the pages of Lviv daily *Wiek Nowy* [New Age] in the years 1918-1926.  
 John Demianiuk’s trial – difficulties in getting to the truth.  
 Prostitution as forced labor in Nazi concentration camps. Interdisciplinary approach to the phenomenon.  
 Pre-war world of Polish Jews as seen through the diaries.  
 The presentation of tefillin in Jewish tradition.  
 The reformed Jewish prayer book. Prayer books in the collections of the Department of Jewish Studies.  
 Religious and political reform in the kingdom of Judah.  
 Aleksandrowicz family as an example of the Cracow Jewish family in the 19<sup>th</sup> and 20<sup>th</sup> cc.  
 Friedman family from Wieliczka in the 19<sup>th</sup> and early 20<sup>th</sup> c.  
 The development of Jewish education after World War II on the example of Elementary School No. 38 in Chorzów.  
 Vital Jewish population in the metrics of births and deaths in Rzeszów district in the years 1842-1943.  
 The movement of religious Zionism and its impact on the state of Israel.  
 Sacrificial ritual in the religion of ancient Israel. The development and significance.  
 Some aspects of the Kabbalah of R. Nathan Neta Shapira from Cracow on the example of “Megalleh Amuqot RaNaV Offanim al Va-Ethanan”.

Disputes over Jedwabne.  
 SS – from the moment of creation until the end.  
 Polish-Jewish relations in the army of General Władysław Anders.  
 Polish-Jewish Relations in occupied Warsaw, 1939-1943.  
 Synagogues and Jewish prayer houses in the interwar Cracow.  
 Following traces of the New Christians. The history of Portuguese Marran diaspora  
 in the sixteenth and seventeenth centuries.  
 Architects and builders of Jewish origin operating in Cracow in the years 1866-  
 1939, against a background of social, political and economic changes in the  
 city.  
 The world just before the crash. Jews from Chrzanów in the inter-war period.  
 Jewish Theatre in Warsaw in the inter-war period.  
 Jewish issues in *Gazeta Wyborcza* [Electoral Gazette] in 1989-1993.  
 It was my home – Jewish orphanages in postwar Poland. Cracow Orphanage in the  
 years 1945-1957.  
 Torah – the cornerstone of Jewish life.  
 Jewish identity at the turn of the 19<sup>th</sup> and 20<sup>th</sup> centuries in Poland.  
 Creating the basis legal system of modern Israel in the years 1947-2006 – Man and  
 the Law.  
 The fight for the Polish frontiers in 1919-1920 on the pages of the *Nowy Dziennik*  
 [New Daily].  
 Family ties in the Warsaw Ghetto.  
 Functionary prisoners [*Kapo*] in KL Auschwitz.  
 Towards a mortal danger. The behaviors and actions of Cracowians in the face of  
 death, in the description of selected reports and memoirs of World War II.  
 Selected aspects of Jewish life in the years 1911-1914 in Cracow conservative,  
 popular and satirical press.  
 Selected issues concerning the Jewish sepulchral art on the example of gravestones  
 from the New Jewish Cemetery at 55 Miodowa Street in Cracow.  
 Description and analysis of the gravestones [*macewa*] renovated in the years  
 2002, 2003, 2005, 2006.  
 Anti-Semitic publications in the Third Republic 1989-2002.  
 Problems of social and cultural life of Jews in the interwar Krakow.  
 The extermination of the Jews in Biała Podlaska and its consequences.  
 Changing identities in the face of hostility. The attitude of Jews from Bielsko to the  
 Third Reich and the Polish state in the years 1933-1939 based on *Tygodnik*  
*Żydowski* [Jewish Weekly].  
 Life of Cracow Jewish society under its Statute of 1595 and further supplements.  
 Cultural and religious life of Jews in the Kielce region in the years 1918-1939.  
 Cultural life of Jews in Cracow according to the *Nowy Dziennik* [New Daily] for  
 the years 1921-1925.  
 Jewish Cemetery in Opole. Inventory materials.  
 Jewish Leżajsk and Nowy Sącz until 1918. A comparative study.  
 Jewish Sabbath Day and Christian Sunday.  
 Jewish Tarnów in the years 1918-1939.  
 Jewish scout organizations in the interwar Second Republic.

Jewish groups in Judea in the first century AD and their role in social and political life of this period.

The Jews of Dublin – an outline history.

The Jews and Judaism in the Greek period.

The Jews in Łódź during World War II according to the relationships and memories.

The Jews on the pages of the *Dziennik Kujawski* [Kujawski Daily] in 1929-1935.

Jews from Oświęcim by the end of the Second Republic and during the Holocaust.

The Jews from Podgórze (Cracow district) and their religious community 1891-1936.

The Jews in Kłodzko, 1945-1948.

The Jews in Cracow during the Nazi occupation in 1939-1945.

The Jews in the writings of Jędrzej Giertych.

The Jews in the works by Fyodor Dostoevsky.

The Jews in Żory and their cemetery.

## ANNEX III

- BORYSIĄK, Jakub, *Z badań nad tradycją muzyczną Huculszczyzny: współczesna dokumentacja i wybrane sylwetki wykonawców a przekaz historyczny (z wyborem przykładów muzycznych na CD)*, [A study of musical tradition of Hutsulshchyna: contemporary documentation and profiles of selected artists and the historical tradition (with the choice of examples of music on CD)] 2005, Promotor: Piotr Dahlig
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- GIESZCZ, Kaja, *Tradycje muzyczne Łemków mieszkających na Dolnym Śląsku – przekaz utrwalony pamięcią informatorów a współczesność*, [Musical traditions of Lemka living in Lower Silesia – message based on memory of informants and the present times.] 2009 Promotor: Tomasz Nowak
- JANOWIAK, Monika, *Tradycje muzyki cygańskiej we współczesnych opracowaniach w Polsce. Przykład twórczości Teresy Mirgi i Edwarda Dębickiego*, [Gypsy music tradition in contemporary elaborations in Poland. Example of the Teresa Mirga's and Edward Debicki's work.] 2003, Promotor: Piotr Dahlig
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- PRAŚNIEWSKA, Sylwia, *Żydowska kultura muzyczna we współczesności. Przykład Festiwalu Kultury Żydowskiej w Krakowie (1988-2003)*, [Jewish musical culture within the contemporary music. An example of the Jewish Culture Festival in Cracow (1988-2003).] 2003, Promotor: Piotr Dahlig
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- ŚWIĄTKOWSKA, Agnieszka, *Życie muzyczne Żydów w okresie Holocaustu na terenie Polski*, [Musical life of Jews during the Holocaust on the territory of Poland.] 2000, Promotor: Anna Czekanowska



SZEWCUK-CZECH, Anna, *Świadomość etnomuzykologiczna ukraińskojęzycznej ludności Podlasia*, [The ethno-musicological conscious of Ukrainian-speaking population in Podlasie.] 1996, Promotor: Sławomira Żerańska-Kominek.