

Lesson plan

Subject: Obwarzanek - full on the edges, and empty in the middle? About the Polish-Slovak borderland culture

General goal:

Students get acquainted with information concerning former and modern culture of the Polish-Slovak borderland.

Operational goals:

Student:

- knows and understands terms: borderland, a man from the borderland,
- knows basic information about Ruthenians and Jews culture.

Lesson duration: 45 min.

Methods of work: Lecture, discussion, work card, Power Point presentation, individual work, group work.

1. Teacher starts classes with presentation of the subject and explanation of its origin - the quote of Józef Piłsudski "Poland is like "obwarzanek" - full on the edges, and empty in the middle". Teacher introduces the concept of "Kresy" and the borderland culture. Examples of definitions of these terms are in the "Teacher Handbook". Then briefly presents sociological and cultural issues concerning national minorities that once inhabited the Polish-Slovakian borderland. Students make notes on their work cards (exercise 1). On a basis of sociological text (Appendix 1), lecture and discussion in groups, students make exercise 2 from the work card.
2. Teacher shows the Power Point Presentation with the most characteristic cultural elements for the discussed region (presentation is on the project website <http://naszekarpaty.pol-slov.eu/multimedia>). Students make notes on their work cards.
3. Based on the knowledge gained, students solve the crossword in Appendix 2.
4. As a summary of the lesson, teacher returns to the question included in the lesson subject and asks the students to express their opinions.
5. As a homework, teacher instructs students to watch the film "Strawberry wine" or another film dealing with the issues of contemporary Polish-Slovakian borderland.

Work card

1. What characterises the culture of the borderland? List three the most important in your opinion features and justify the choice.

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2. Formulate your own definition of “a man from the borderland”.

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3. What folk culture elements of Polish-Slovak borderland are the most interesting for you?

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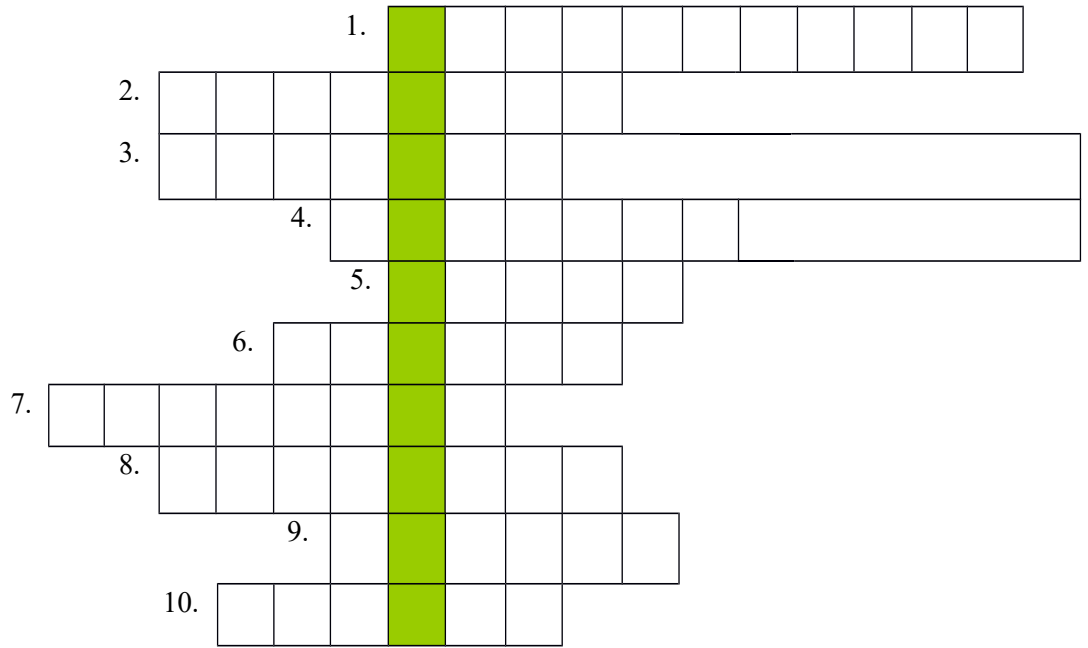
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Solve a crossword



1. one of the two main Ruthenian religions
2. One of Ruthenian groups
3. Jewish prayer place
4. Ruthenian necklace
5. name of the Ruthenian hut
6. a seven branched candelabra
7. [Przyp. Tłum.: Element nieprzetłumaczalny]
8. Ruthenian folk shirt
9. weekly Jewish feast
10. piece of canvas, folded half with a hole for the head, ended with four strings

Crossword solution:

1. Orthodox Christianity

2. Lemkos
3. Synagogue
4. "krywulka"
5. "chyza"
6. menorah
7. Boykos
8. "sorochnka"
9. shabbat
10. cicit

Appendix 1

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Borderlands in the sociological perspective

Borderlands are peripheral areas of the countries characterised primarily by cultural diversity and long duration if using the term of Fernand Paul Braudel, co-founder of the historical school of Annales (Braudel 1976, 1977). Modern sociology adopts the historical perspective of cross-border analysis, focusing on the study of socio-cultural contacts primarily between two or more national, ethnic groups and civilizations, resulting in specific socio-cultural, economic and political reality. However, the borderland, as sociology defines this specific reality, is not only the contact of different socio-cultural worlds, but also the new quality of social and cultural identity (Golodka 2013: 12-13).

In sociological literature there is a distinction between geographic and cultural borderlands. The first means a space along the borders of the country. The second is the peripheral areas, where the inhabitants are aware of social differences, and the regional pattern of culture is the long-lasting penetration of cultures and traditions of diverse origins (Szczepański 1999: 13). This world cannot be reduced to any particular culture, it incorporates both elements derived from different cultures and a unique value. Borderlands are the territory of cultural meeting points, that leads to both coexistence and conflict, often in the symbolic sphere. The borderlands are people and their worlds, where rooting in their own culture is accompanied by participation in many different cultural systems. The main issue of the borderland is space, which in turn brings together all the socio-cultural, economic and political characteristics attributed to the borderland. Within this space coexists persistent and multi-faceted contacts between different cultural groups. The borderland is a space of establishing and maintaining inter-cultural contacts, that form bonds between representatives of different cultural worlds.

Source: http://pogranicze.uni.opole.pl/biblioteka/docs/tom2/szczepanski_sliz_t2n1.pdf

Kresy - lands on the edge of a given country, borderland;

Kresy is a unique geographic name equivalent, covering several regions, lands, and ethnic areas, but recognised as an area of Polish familiarity; The term being a synonym of a "small homeland" for Poles subjected to so-called repatriation after World War II.

The meaning of the term "Kresy" was a subject to historical changes. In the 17th-18th centuries Kresy were understood as a narrow border area (Ukrainian - as they were called) in the south-eastern part of Rzeczpospolita (Polish name for commonwealth); However, the term "Kresy" came into being only in the 1950s. The term was introduced by W. Pol in the *Mohort rapsodia cavalleresca* (1854 edition); Used in the meaning of an old Polish term for living with its own rhythm distant borderland soon gained a wider geographical significance - it described the south-eastern lands of the former Rzeczpospolita, lost as a result of partition of Poland conducted by Russia; in the Russian nomenclature called south-western governorate, or the South-Western Country. At the beginning of the twentieth century, and especially during the Second Republic of Poland period, the meaning of this term (capitalised) was enlarged also to the former area of the Grand Duchy of Lithuania and the former eastern Galicia; At that time, Lvov and Vilnius became bordering cities, a part of Kresy. At the same time appeared the concept of the Lost Kresy, i.e. the Outer Kresy (sometimes also: The Further Kresy), understood as the lands of the former Rzeczpospolita lost to the USSR as a result of the 1921 Riga peace. In that period of time from geographical point of view Kresy included the land between the eastern border of the country and the Bug River line. In the consciousness of Poles, Kresy were a specific reality reminiscent of days of glory and power, but also of calamity and martyrdom. The south-eastern Kresy were an area of mutual interpenetration of cultures, taking place under conditions of linguistic and community of origin; There were no clear or permanent political, cultural, ethnic boundaries.

Kresy were firmly perpetuated in the myth formed from the 17th century mainly by the literature, as an area of Polish chivalry and ethos; Hence, the theme of the highest praise and mythologisation have been the predominant advantages of the Polish knights, who were idealised and represented like ancient heroes there, what contributed to formulation in Polish political and general consciousness of the concept of unity of these areas with the whole Poland and integration of the cultures with the whole country culture. The popularity and power of the influence of the Kresy concept on the imagination of Poles during the Second Republic of Poland is confirmed by the multiplicity of social and political organisations with this word in their names. After the aggression of the USSR on Poland in September 17, 1939, the territory of Kresy belonging to the Second Polish Republic was under Soviet occupation (Soviet occupation in Poland 1939-41), and after German attack on the USSR (22 June 1941) - under Nazi occupation. At that time there was a great increase of ethnic conflicts in this area (with an ethnic cleansing character) concerning mainly the relations between Polish and Ukrainian population inhabited in Volhyn and in eastern Galicia. After World War II, when the eastern border of Poland was established on the Bug river, Kresy remained outside of Poland; The term "Kresy" has been removed from the dictionaries and in the Polish People's Republic was even forbidden.

Starting from the 2nd half of the nineteenth century (especially during the period of germanisation intensification), in political journalism a new term used in connection with Polish land under the rule of Prussia has appeared (the Western Kresy, the Northern Kresy), although the term "borderland" was in this case more popular (J. Popławski identified Kresy with all Polish borderlands). The term Western Kresy was often used in the ND journalism. [Przyp.tłum: publicystyka ND jest pojęciem niezrozumiałym] It usually referred to Upper Silesia, Opole Silesia, Pomerania. Western Kresy stretched along ac-

According to some journalists, to Odra and Nysa rivers. In the 2nd Republic of Poland the term Kresy was also used for political reasons, to describe various other controversial areas like Spisza and Orava (so called Southern Kresy) or the borderline between Poland and Belarus.

Źródło: <https://encyklopedia.pwn.pl/haslo/kresy;3927350.html>

Bordeland

1. «Area near the border separating certain spaces»
2. «Period, state or region in which two cultures, epochs, etc. share a common border»

Source: <https://sjp.pwn.pl/slowniki/pogranicze.html>

Polish-Slovak borderland - inhabitants, cultural and sociological features

Multinationality was clearly noticeable in the interwar years of the Second Polish Republic. In the re-born country Poles were only about 69% of the whole society, so the third part was made up of people of other nationalities: Ukrainians (referred to as Ruthenians) about 15%, Jews about 9%, Belarussians about 5%, Germans about 2.5% and about 1% of other nationalities. Of course, these data have to be considered as indicative, even today there are some problems with determining the exact population of individual nationalities, which is primarily due to terminological uncertainties, and from the fact that during the interwar years the national consciousness of many population groups has not yet crystallised, for example In Polesie there was a group of people called themselves as "locals". The problem of former Polish country was the unwillingness or even hostile approach to the population belonging to the "minority", which was very evident after the actions of the German minority in the September 1939 campaign or the actions of Ukrainians against Poles during the Second World War. The Polish side on the other hand tried to "polonise" other nationalities and colonise the eastern territories with military settlers. Young Polish country unfortunately failed to resolve the problem of ethnic tensions.

Source: <http://peku.pl/414/wielonarodowosc-polski-na-przestrzeni-wiekow>

A MAN FROM THE BORDERLAND

The term referring to a "tolerant person, often with complicated origins, characterised by empathy, critical patriotism, resistance to national phobias, with a few languages proficiency, curiosity of others, and love for his small homeland but also openness to the world."

Source: Krzysztof Czyżewski, *Linia powrotu*, Sejny: Publishing House Pogranicze, 2008, s. 14