

ANNALES
UNIVERSITATIS MARIAE CURIE-SKŁODOWSKA
LUBLIN – POLONIA

VOL. LXVII, 1

SECTIO B

2012

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Multiculturalism as an element of Lublin's tourism product

Wielokulturowość jako element produktu turystycznego Lublina

ABSTRACT

Taking into account both the cultural resources and the demand for a tourist offer with elements of cultural heritage, it can be stated that creating an intergrated tourism product based on Lublin's multicultural character is possible and needed. Traces of existence of various ethnic, national, religious groups are clear and vivid and may become the basis of an interesting offer for tourists. They are at the same time original and unique enough to become the trademark of the city. The realization of such a product can make Lublin the center of historical multiculturalism. The products could become Lublin's distinctive feature on the Polish and European map. The addressees of such a product could be tourists but also Lublin's citizens themselves, for whom it would be a great opportunity to learn about the past of their city.

Multicultural heritage allows to create an offer that will help tourists to engage themselves actively in the cognitive process of discovering the city. Taking part in a cultural-religious event of a particular cultural group, staying in a stylish hotel, or a meal in a restaurant offering some traditional cuisine will activate tourists in an emotional way and will offer an opportunity to experience reality in a new way. This means of presenting reality is needed these days. There is a great need for active methods of presenting history, traditions, and customs. The Lublin of today offers too many traditional means of presentation, in which tourists are just passive observers and listeners. Broadening the current offer will not only promote Lublin's multicultural heritage but will also become a chance of creating a new image of its tourism.

Key words: urban tourism, historical heritage, multiculturalism, Lublin

INTRODUCTION

In the 21st century, tourism is one of the biggest socio-economic phenomena. It shapes people's views and behaviour, influences the quality of space, and is the

decisive factor of economic growth. It is also a popular phenomenon, concerning millions of people of different cultures, and reaching the furthest corners of the world. Despite certain dysfunctions, it is seen mostly as a positive phenomenon, bringing benefits not only to people who experience it, but also to the place it concerns.

In the contemporary world, tourism is becoming one of the most important factors of economic growth. It activates places and regions, and brings positive and very tangible social and economic results. For many regions it is the only chance of economic growth, and of putting an end to unfavourable population processes. A lot of regions see tourism as an opportunity to alleviate the economic crisis (Asadi 2011). Its biggest advantage is the fact that it can develop thanks to various, often subtle, natural and cultural environment. It can make the most of particular environment, bringing forth the features which could be of no use to other sectors of the economy. Life gives a lot of evidence that tourism reaches both the material and spiritual environments and transforms them into goods eagerly acquired by people. Human needs seem to be great, that is why the possibilities of tourism development are so great too.

URBAN TOURISM PRODUCT

Urban tourism, which is the oldest form of tourism, has been growing since the middle of the 20th century. Nowadays it is the most technologically advanced and best developed form of tourism, as far as its offer is concerned (Uriely 1997). The world's metropolises are of the great importance as they offer an extremely broad range of experiences (Urry 2007). Their historical and architectural wealth, a collection of various goods and services, seems to be enough to treat them as tourist attractions. Cities such as London, Paris, Rome, or New York, are high on the rank, and the fact of participating in their lives itself is a strong argument for a tourist to choose them as tourist destinations (Kozak 2009). Most cities have to take some carefully-planned action, e.g. creating attractive tourism products and promoting them in an appropriate way, in order to attract tourists.

Tourism product, in its broadest sense should be understood as everything which is offered on the tourism market in order to meet the needs and wants of consumers (Holloway, Robinson 1997). In other words, it is an offer directed to tourists, which is stimulated and verified by the demand. Making this definition more precise, it can be agreed after Middleton (1996) that tourism product is a set of material and non-material elements, which allows for people to spend their free time in a particular place. This set is seen by tourists as a set of experiences which are delivered for a certain price, and can range from places, objects, through services, organizations, to ideas (Altkorn 1996).

Tourism product can be of specific or total character. Specific products take the form of individual services or goods, which make some use of the existing environment and meet the relatively narrow demands of tourists. Total products are made of at least a few specific products (Kaczmarek et al. 2002). Total product, made of logically-linked elements which constitute a coherent and structured whole with a clear guiding principle, is often called megaproduct (Kaczmarek et al. 2006). Tourists can buy the complete set or its separate elements. The advantage of total products over the specific ones lies in the fact that the former enable to satisfy all sorts of cognitive and leisure needs, and provide rich material to experience. They organize a tourist stay in a particular place. Total product which is carefully thought-out may help to establish the reputation of a particular place. Specific products may also be very attractive yet they are able to fulfil the tourist demands only up to some extent, and need to be complemented by other products.

Taking into account the current state of affairs, it can be concluded that the majority of contemporary cities offer a lot of separate tourism products, created on the basis of various environmental resources rather than coherent sets. Products functioning as one urban organism complement each other, creating a multi-layered offer for potential tourists, yet at the same time they compete against each other. This leads to some inconveniences. Isolated, competing products do not fall under the umbrella of unified marketing (Pawlicz 2008). There is no coordinated localization of particular elements in time or in space. There are no complementary promotional actions. Tourists need to choose the set of activities themselves, on the basis of loose information about the offer. In the case of big cities which are rich in terms of history, architecture, and culture, the offer is usually very broad; hence spending free time in an attractive way is not a challenging task. In the case of smaller and less known cities, with fewer tourism resources, the lack of coherent set of services and events may become the factor which will discourage potential tourists from visiting the place. Coherent tourism product should be the predominant element of tourism policy in such cities. Cities have so many resources that they are able to create integrated tourism products.

Urban tourism product is characterized by certain specifics, stemming from urban environment. Its integral part is made by historical-cultural elements. Cities are first and foremost cultural entities. They are areas with accumulated historical heritage, not only of the particular place and its people, but also of the whole region, or country. They are also places of institutions of a cultural, educational, and entertaining character. Cities have been areas of such activity and have been accumulating cultural goods produced on different levels of development for years. It is here that new philosophical theories, or artistic ones expressed by architecture, literature, painting, or technology, have been created. Today their presence attracts crowds of tourists and constitutes a vital part of cities' attractiveness.

Cities can be also characterized by relatively high durability of the buildings. They are the areas where the heritage of many generations, representing different historical epochs, has been preserved. A substantial part of cities contains at least parts of the oldest building, coming back to the very birth of a particular city. The preservation of such buildings, in the face of people's big interest in history, deems the historical heritage one of the most important elements of the tourist potential of cities (Mika 2011).

Another distinctive feature of urban tourism product is variety of the offer, which stems from variety of the resources. Cities are multi-functional organisms, which attract various forms of social and economic activity (Maik 1992). They offer a wide set of goods and services, which may be of tourists' interest. In contrast to rural areas, they have well-developed cultural, entertainment, sports, shopping, business, and educational facilities, as well as gastronomic and hotel ones. Thanks to such a wide offer they can satisfy various tourists' needs, especially those connected with knowledge and entertainment.

The tourist potential of cities is made mostly by their cultural resources. In the face of globalization and growing economic competitiveness, it is cultural heritage that can be the most visible element which makes cities different. The uniqueness of historical heritage allows to create a unique tourism product which may become the stimulator of tourist activity, and a factor boosting tourist attractiveness of a city.

The way of making use of the existing historical heritage for tourist aims may be of various nature. Ashworth (1997) distinguishes between four different categories of cities, depending on the position of historical heritage in their economy. On the one pole he puts cities for which cultural heritage is the basis of their existence, on the other pole he puts cities for which historical element is dominated by other forms of activity and constitutes a marginal part of general growth resources. Ashworth (1997) pays attention to cities which build their modern history on the foundations of the past and its traces. Such cities reconstruct their historical heritage and adapt it to their needs. They build new elements of space in close relation to selected elements of the past. This practice seems interesting and may be useful while considering the possibility of using Lublin's multiculturalism in order to create an original urban product.

Tourist adaptation of cultural heritage is a popular concept, especially for its addressees, but it has some opponents as well, especially in academic circles. They highlight the fact that the history shown in this way is selected, shown in a biased way, and for these reasons largely untrue (see: Bruner 1994, Jordonova 1989, after: Urry 2007). Hewinson (1987, after: Urry 2007) claims that concentrating on the protection of cultural heritage impedes the development of contemporary culture, and living in nostalgia for the past helps to maintain anti-democratic values. In Poland such a critical approach does not seem reasonable.

Poland has been an arena of numerous wars, irreversibly destroying its material goods, but also spiritual culture. The socialist era was also the time against history, when importance of previous epochs was underplayed, and events which were unfavourable to the authorities were diminished. This is why the Polish people's attitude towards their own nation and country is so specific. There is a particularly great demand for the knowledge of the past. Adaptation of cultural heritage for tourism may popularize this knowledge.

HISTORICAL CONDITIONS OF LUBLIN'S MULTICULTURALISM

Lublin is located in the eastern part of Poland. It has almost 350,000 of regular citizens, which gives it 9th place in terms of population in Poland, and makes it the largest city east of the Vistula River.

Lublin is also one of the oldest cities in Poland, built in the times when the first Polish cities were formed. It received a city charter in 1317, but its history is much older. When assumed that the medieval cities in this part of Europe started as fortified settlements, then Lublin's origins date back to the 8th–10th centuries when it was a tribal fortified settlement, and to the 11th century when it was a Pias settlement. With time, it developed into the biggest secular and ecclesiastical center in the eastern Poland. It developed a city-like character and functions in the middle of the 13th century (Rozwałka et al. 2006).

Searching for features which are common and significant for different stages of Lublin's development, leads to a conclusion that one of such features is multiculturalism. From the very beginning of its existence, Lublin has been a meeting point of different nations and religions. They have left traces in the form of objects of a material character, but also in the form of Lublin's spiritual atmosphere.

It should be mentioned though that Lublin's multiculturalism is mostly of a historic character, as it is not reflected to such an extent nowadays. The city boasts four houses of worship of four different denominations, however it is difficult to notice such diversity in everyday life. Like with other Polish cities, a turning point for Lublin's multiculturalism was the Second World War (Walczak 2011). It destroyed a lot of material evidence of long-lived co-existence of different nations and religions, and brought the extermination of the Jewish community, which formed a substantial part of pre-war Lublin's population. Post-war policy of ethnic and national homogeneity did not promote a multicultural society. Nevertheless, some evidence of the former national and religious groups of different customs and traditions was preserved. In the face of a modern demand for historical truth, and in the light of the search for elements which form the uniqueness of places, this could be a window of opportunity for tourism development in Lublin.

Lublin owes its multiculturalism to its geopolitical location. The city was built in the outskirts of Poland, Western culture related to Roman Catholicism, and maintained this location for most of its history. Naturally, it drew influence from the East. Orthodox Ruthenes have been present in Lublin since its very beginning. In the 16th century, as a well-organized community, they had their wooden, and since 1633 their stone, Orthodox church dedicated to the Transfiguration of Jesus, which is still open to this very day in the *Czwartek* district. The number of Orthodox population and its importance increased in the 19th century when Lublin came under the Russian partition. The symbol of Russian rule was an Orthodox cathedral built in Lublin's central square, *Plac Litewski* (Fig.1). When Poland regained its independence, the cathedral was demolished, as a symbol of the partition. Some of the Orthodox churches from this time have been kept though, e.g. the Holy Church of Holy Women Carrying Incense in the cemetery on *Lipowa* Street, or the garrison church on *Aleje Racławickie*, which was later transformed into a Roman Catholic church. Also a Greek Catholic church was preserved, which performed functions of an Orthodox church, a Greek Catholic church, and now a Roman Catholic church.

Another Lublin's feature which promotes attracting different cultures is its location on the crossroads of very important European trade routes. Lublin has been playing the role of an international trade centre since the 13th century. This role gained even more importance together with the beginnings of the unification of Poland and Lithuania in the 15th century. With the Union of Lublin, the city became the center of a newly-founded, culturally-diverse country. The location on the crossroads of trade routes, in the central part of the royal *Cracow-Vilnius* route, led to an influx of Polish and Lithuanian nobility to Lublin. This in turn led to a demand for foreign builders, craftsmen, and merchants, who could satisfy the needs of rich Lublin's citizens. The 16th and 17th centuries witnessed birth of numerous nobility, magnates, and townsmen residences, such as palaces, mansions, tenement houses, and houses of worship of different denominations.

Lublin at the times of the Jagiellonian dynasty (15th–16th centuries) gained a lot of privileges, e.g. the right to organize *jarmarki*, which were fairs of trans-regional reach. In the 16th century Lublin was one of the most important trade, political, cultural, and religious centres in the whole country. Each year Lublin was the host of four major events which attracted merchants from Europe and the Great Ottoman Empire. Some of the visitors decided to settle down in Lublin (Zins 1972; Szczygieł 1974; Denys, Wyszkowski 2000). As a result, the city was inhabited by many nations: the Polish, Lithuanian, Jewish, German, French, English, Scottish, Italian, Dutch, Greek, and Armenian ones. They left the visible traces of their existence in architecture and art. An example of assimilation of foreign nations in Lublin was the fact that, alongside the Polish citizens, they held the highest posts in the city council, such as the mayor of the city (Żelazny 2005).

In the 16th century, in the face of the Reformation, Lublin became an important Protestant center. Religious tolerance guaranteed by the Warsaw Confederation (1573) resulted in an influx of religious refugees coming to Poland from many European countries. Some Calvinistic and more radical Arian churches were formed in Lublin. The city became an informal capital of the latter. The 18th century witnessed the revival of Protestantism, as more and more immigrants from Germany, Austria, and Scotland. They played an important role in industrialization of Lublin in the 19th century. It is them who started the biggest industrial factories, which for many years were Lublin's identification marks. In 1788, as a part of the growing needs of this community, an Evangelical church of Holy Trinity was built, which is active today.

Also the Jewish community, which was present in Lublin as soon as the 15th or even 14th century, had a great contribution to the multicultural character of the city. The importance of the community grew in the 17th century, when Lublin's economic development was put to a halt by the Swedish, Tatar, and Cossack-Russian invasions. The change of trade routes and weakening of many functions of the city led to Lublin's losing the status of one of the greatest trade centres in Poland. It became a provincial borderland city and was losing foreign populations. However, this loss was made up for by the incoming Jewish population. This community increased in number until the Second World War, and had a special influence on the cultural and socio-economic image of the city. Lublin became one of the biggest Jewish administrative and religious centres in Poland. There was a time (18th century) when Lublin had a status of a Jewish-Polish city. In 1787, there were 4,230 Jews and 4,153 Catholics in Lublin (Cieślak et al. 1976). Before the Second World War the Jewish population of 31% (42,800) was also substantial. The city incorporated four big Jewish districts (Fig.1).

Lublin was one of the most important cities in Europe, not only because of the big population, but also because of some high-ranking institutions. The Council of Four Lands, a self-government body for all the Jews in Poland, functioned in Lublin in the 16th and 17th century. Since the 16th century, Lublin was the place of a Jewish publishing house, and places such as schools, hospitals, synagogues (Żelazny 2005; Szczesna 2009). It was the home city of many eminent Jewish figures from the cultural, scientific, and economic circles, such as the Nobel Prize winner, Izaak Bashevis Singer, or Yaakov Yitzchak Horowitz, known as "The Chozeh of Lublin", who made Lublin the Hasidic center in Poland. In 1974 the latter opened his own synagogue, the first official Hasidic synagogue in the central Poland (Radzik 2000; Szczesna 2007; Szczesna, Wesołowska 2009). There is no wonder then why Lublin was called "the Jerusalem of the north".

After the introduction of a decree which gave equal rights to Jews in the Kingdom of Poland in 1862, this community started to have even a bigger impact on Lublin's socio-economic and cultural life. In the period of Poland's twenty

years of independence after the First World War, the Jewish community consolidated its position in Lublin. It was at that time that schools, socio-cultural organizations, amateur theatres, libraries, publishing houses, and factories were built. In 1930 Chachmei Lublin Yeshiva was opened in Lublin, which was the biggest centre for Torah study in the world, with a synagogue and a library offering a rich collection of rabbinic literature. Before the Second World War, the Jewish community had three cemeteries, eleven synagogues, a hospital, two mykvehs (a well with kosher water, the water from one of the mykvehs was regarded as the most kosher in the world), numerous schools, a library, over 100 synagogues, their own daily “Lubliner Togblat”, and many cultural and public institutions. The situation was radically changed by the outbreak of the Second World War, which put an end to the Jewish community not only in Lublin, but also in Europe. A dramatic symbol of the annihilation of the Jews is the Nazi concentration camp “Majdanek” organized in the outskirts of Lublin (Fig.1). It took 230,000 lives of victims of 50 nationalities, also the Jewish one. It is the evidence of the horrible history of the 20th century. It is regarded as one of the most telling places in Lublin’s space.



Fig. 1. Areas in the Lublin space related to the presence of various nationalities, religions and cultures in the past

EVIDENCE OF MULTICULTURALISM IN PRESENT-DAY LUBLIN'S SPACE

The Second World War diminished Lublin's cultural profile. The social structure of the city was changed, and the former material well-developed part of the city was damaged. The Jewish district bore the brunt of the war. It was deliberately destroyed by the Nazis. The post-war Lublin became a homogenous city in terms of nationality and religion. In the socialist country there was no appropriate climate to cultivate cultural autonomy. The socialist authorities required their citizens to subordinate to one common ideology. Hence the rebuilding of Lublin, as well as other Polish cities, did not take into account the past reality. In the place of the biggest and the most important Jewish district, demolished in 1942, a new urban architecture was built, the elements of which were: the Castle Square, *PKS* bus station, two-lane major city artery. In the place of another district, *Wieniawa*, a new housing estate was built. However, there are still some old buildings preserved till the present day, which give a testimony to the past character of the city. Some of them are being renovated by the present community or at least commemorated. Others, just by their existence, give a material testimony to Lublin's multicultural history.

The most remarkable ecclesiastical building, which reflects the borderland character of the city and at the same time is an expression of multiculturalism, is the 14th-century Holy Trinity Chapel. It is a part of the medieval Castle, was built in the gothic style, and represents the Western culture. Its interior is decorated with Ruthenian-Bizantine polychromy from 15th century, typical of Orthodox churches. It is a specific monument of a religious and cultural union between the two great Christian traditions, the eastern and western ones. The Holy Trinity Chapel acclaimed internationally as an important historical monument has been given the European Heritage label.

A specific symbol of multi-cultural history of Poland and its role is *Plac Litewski* (Litewski Square), the central part of the city. Its name is derived from the events which took place in Lublin in 1569, when the treaty between Poland and Lithuania was signed. The treaty brought to life a new state organism, i.e. the Polish-Lithuanian Commonwealth. It is in *Plac Litewski* that the gentry who came to Lublin to attend parliamentary debates of the Great Sejm was stationed. The memory of the event is preserved in the name of the square. The monument of the Union of Lublin was raised to commemorate the union. It was unveiled in 1826 and preserved its original design even after some renovations.

Apart from the Holy Trinity Chapel, some ecclesiastical buildings were preserved till the present day and thanks to some patrons are maintained in a good condition. Apart from many Roman Catholic churches, Lublin boasts, among others, a Lutheran parish church of Holy Trinity from the 18th century with a cem-

tery, cathedral Orthodox Church of the Transformation of Jesus, which is one of the oldest Orthodox churches in Poland (its first references date back to 1395), and an old garrison Orthodox church, later transformed into a Roman Catholic church.

On the area of Open Air Village Museum in Lublin, there is a Greek Catholic complex, with a Uniate church, cemetery, and a chapel which functions as a museum and also a Uniate chapel, still in use. One of the old pre-war synagogues, Chewra Nosim, is also preserved till the present day. Until 1984, it served to a small Jewish community in Lublin, and in 1987 it was turned into the Hall of Remembrance. Chachmei Lublin Yeshiva has been also well preserved. In 2007, a few years after the building was regained by the Jewish community, its former synagogue was reconstructed and now it has the status of the most important sacral building for the followers of Moses.

Lublin is also a place of a necropolis, founded at the turn of the 18th century, the so-called "Cemetery of three denominations". Because of its historical and cultural significance, it entered the heritage list in 1986 (Kucharska et al. 1988). It is made of three parts: Roman Catholic, Orthodox with a tomb synagogue, and Evangelical one. It gives a testimony to the multicultural character of the city, and is a showcase for co-existence of culturally diverse communities.

The city is also a place of two Jewish cemeteries. One of them, dating back to the 16th century, is where the eminent clergy and scientists, e.g. Yaakov Yitzchak Horowitz, "The Chozeh of Lublin", were buried. It is one of the oldest Jewish cemeteries in Poland and a place of Jewish pilgrimages from all over the world.

The city managed to preserve a lot of other buildings connected with the Jewish community, in spite of the extensive damage made by the Second World War. Today they perform different functions, yet their existence sheds light on Lublin's past. They resemble the old atmosphere of the city, and evoke the people who contributed to its physical and spiritual panorama. Symbolic places form a separate category which is full of significance, whether because of the events which took place there or the status they used to enjoy. Now their history and role is being carefully studied and preserved. Because the life of the city was inextricably linked with the life of the Jewish community, the reconstruction of this symbolism is a guarantee of the reconstruction of Lublin's history.

Symbols of Lublin's multicultural past are the old tenement houses, palaces, and mansions of the middle class, which mix different styles of European architecture. Relics of Lublin's industrial prosperity, which to a great extent was derived from Lublin's Evangelists, are the industrial buildings, e.g. Veters' brewery, Krausse's mill, Moritz's farm machine factory, or Wilhelm Hess's scales factory, the biggest scales factory in Poland at that time. These buildings are of specific architectural style, much different from the local one.

Those investors who came to Lublin from outside also left a trace in the form of social institutions. There is a building of the former trade school, start-

ed by August Vetter in 1902, the first Polish-language school in the Kingdom of Poland, on *Bernardyńska* Street. Julius Vetter was the founder of *Szpital Dzieciątka Jezus* (Baby Jesus Hospital) on *Staszica* Street, *Muzeum Lubelskie* (Lublin Museum) (1914), and *Towarzystwo Biblioteki Publicznej im. Hieronima Łopacińskiego* (the Society of Hieronim Łopaciński's Public Library) (1907). He also took active part in organizing and building *Teatr im. Juliusza Osterwy* (Juliusz Osterwa's Theatre). All of these buildings are in use nowadays. They give a testimony to those who, by not rejecting their roots, were able to assimilate with the local community and work together for the common good of the city.

MAKING USE OF LUBLIN'S MULTICULTURALISM IN THE PRESET TOURIST OFFER

After years of oblivion, Lublin's multiculturalism is coming back to the social consciousness. It turns out to be one of the most characteristic elements of Lublin's identity. This elements is emphasized more and more often and is becoming an integral part of the image of the city. This motif was used in the "*Marka Lublin*" (Lublin Trademark) realized by the Municipality of Lublin City since 2007. Lublin's historical multiculturalism in an inspiration for its future development. It should be also highlighted that there is a big cultural investment made in Lublin now. A multi-functional structure is being built which will be the hub of various cultural and artistic activity of the city and its region. In the context of Lublin's tradition, the building will be named *Centrum Spotkania Kultur* (the Center of Meetings of Cultures).

Lublin's multiculturalism is also present in its tourist and cultural offer. There are three tourist trails in the city which make some reference to its history: *Szlak Wielokulturowy* (Multicultural Trail), *Szlak Pamięci Żydów Lubelskich* (Heritage Trail of The Lublin Jews), *Jagielloński Szlak Unii Lubelskiej* (Jagiellonian Trail of the Union of Lublin). They show the way alongside the historical places of Lublin and commemorate events of an international status (Fig. 2).

The city authorities organize events which take inspiration from the times when Lublin was inhabited by culturally-diverse communities. Some examples of such events are: *Jarmark Jagielloński* (The Jagiellonian Fair), *Festiwal Rozstaje Europy* (European Crossroads Festival), *Europejski Festiwal Smaków* (European Tastes Festival), *Mikołajki Folkowe* (International Folk Music Festival), *Festiwal Teatrów Europy Środkowej Sąsiedzi* (Central Europe Theatre Festival "The Neighbours"), *Międzynarodowe Spotkania Teatrów Tańca* (International Dance Theatres Festival), *Wielokulturowy Lublin* (Multicultural Lublin), or *Festiwal Sztukmistrzów* (Conjurers Carnival). The last one draws from the novel titled *Sztukmistrz z Lublina* (A conjurer from Lublin) written by the Nobel Prize winner Izaac Bashevis Singer. A common feature of these various events is their international

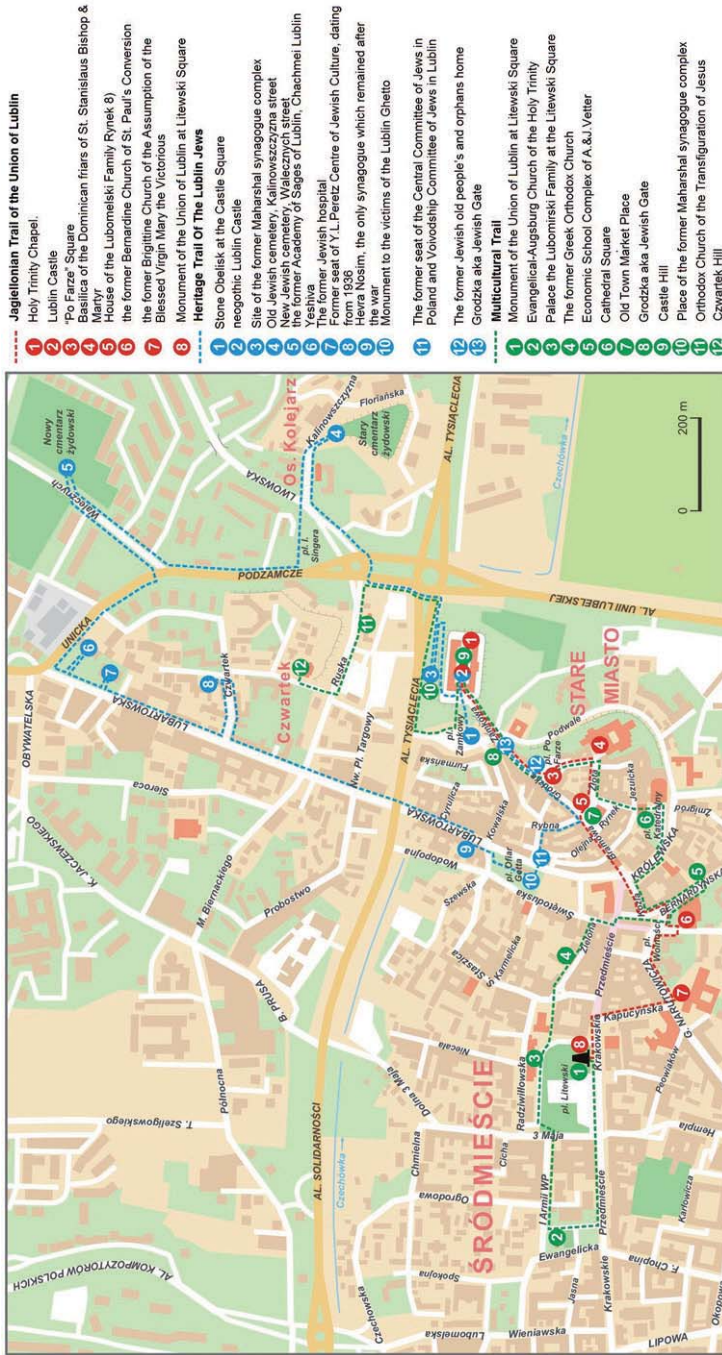


Fig. 2. Tourist trails in Lublin related to the multicultural history of the city

character and promotion of different cultures, especially nationalities, and ethnic and religious groups of the Central and Eastern Europe. Lublin continues the tradition of openness towards the East. The city presents art of this region and becomes its ambassador. At the same time, it restores the multicultural elements, e.g. atmosphere, of the Lublin of the past.

Historical multiculturalism of Lublin is seen by the authorities as a great asset, which is epitomized by the advertising campaigns which promote the city, such as: *Lublin. Nieziemski Klimat* (Lublin. Heavenly Climate); *Lublin. Wielkie Dzieje się* (Lublin. A lot happens); *Renesans Inspiracji* (Renaissance of Inspiration), or *Zagubione wspomnienia znajdziesz w Lublinie* (You will find your lost memories in Lublin). Multiculturalism was their vital element. The above-mentioned campaigns were built on this element, associating it with tolerance, wisdom, and uniqueness. Taking into account these facts, historical multiculturalism is becoming a key element of the identity of the Lublin of today. Many cultural initiatives try to make the most of this historical element of the city.

OPPORTUNITIES OF CREATING LUBLIN'S INTEGRATED TOURISM PRODUCT BASED ON MULTICULTURAL HISTORY OF THE CITY

Lublin tries to make the most of its multicultural traditions in order to attract tourists.

The above-mentioned examples of the tourist offer show the great tourist potential that lies in the history of the city. The present offer is attractive yet timid, not complete, and does not use all the opportunities. With its current character, multiculturalism is not exposed in an appropriate way and it does not reach all the potential tourists in an appropriate way. Hence it does not become a clear element of Lublin's identity. Tourists receive some specific products which are able to satisfy their cognitive and leisure needs only to a certain extent.

The suggestions put forward in the next part of this paper are aimed at showing the potential of development of total tourism product (megaproduct), which makes a fuller use of Lublin's good sides and offers a range of complementary products which can show tourists the multicultural character of the city. It is a project which integrates the previous offers yet adds some new elements to them (Tab. 1). The presented offer is based on using places and buildings already functioning in Lublin but suggests adding some new functions and ways of using them. It is based on the concept of *co-modification*, which assumes the need of transforming the historical buildings into modern heritage products, which may be tourist attractions (Ashworth 1997).

The key element of the integrated tourism product *Lublin Wielokulturowy* (Multicultural Lublin) should be *Muzeum Wielokulturowości Lublina* (The Museum of Lublin's Multiculturalism). Its aim would be to inform about the history

and role of particular ethnic and religious groups in the life of the city in particular stages of its development. A suitable option would be a modern museum of a narrative type, not only offering a collection of exhibits, but also offering tourists an expressive description of selected topics, and direct participation in the cognitive process, as well as providing experience which will encourage them to search further information. This kind of museum is appropriate to present complex, multi-layered topics, and multiculturalism is definitely one of them. Moreover, according to Wolf (1999), it is entertainment that is becoming the driving force of the modern world. This applies also to museums, which is evidenced by the growing popularity of institutions which offer new, non-conventional, multi-sensory ways of presenting information.

The scope of the activity of the Museum of Lublin's Multiculturalism should cover such forms and methods that would suit both adult and young visitors. Its offer could include thematic events, projections, performance shows, educational classes. The museum should be equipped with a modern library, with literature on Lublin's multiculturalism. The visitors would have a chance to broaden their knowledge on particular cultural groups that used to live in Lublin, and to find out about the character of the city in particular historical epochs. Now this kind of knowledge is dispersed and its search does not belong to typical tourist activities. The location of such a museum should be related to historical facts. It could be located in one of the buildings connected with the past existence of ethnic minorities in Lublin.

The next element of the integrated tourism product of Lublin concerning its multiculturalism would be a system of thematic tourist trails. Apart from the three existing ones, there should be new trails established which would complete the knowledge of life of all the cultural groups that used to live in Lublin. It mostly concerns the members of Orthodox churches and Eastern rite. These communities seem to be marginalized in the present tourist offer. Some efforts made for promoting the Jewish community could be observed. This is the work of *Ośrodek Brama Grodzka – Teatr NN* (The "Grodzka Gate – NN Theatre" Centre) which has been reconstructing the heritage of the pre-war Jewish community since the 1990s. Some other trails which could be added would be, for instance, *Szlak Wieloreligijny* (Multireligious Trail) showing the fact of co-existing religions and faiths in the city (Fig. 3). It could connect Lublin's sacral buildings and show the places of the former churches. The former presence of such buildings could be symbolized by models and heritage plates installed in the original places of their existence.

Taking into account the special role that different nations played in Lublin's economic and social development, it seems reasonable to establish *Szlak Przemysłowców Lubelskich* (Trail of Lublin Industrialists). The trail would connect the already existing industrial buildings and places related to the lives and activity of Lublin industrialists (Fig. 3).

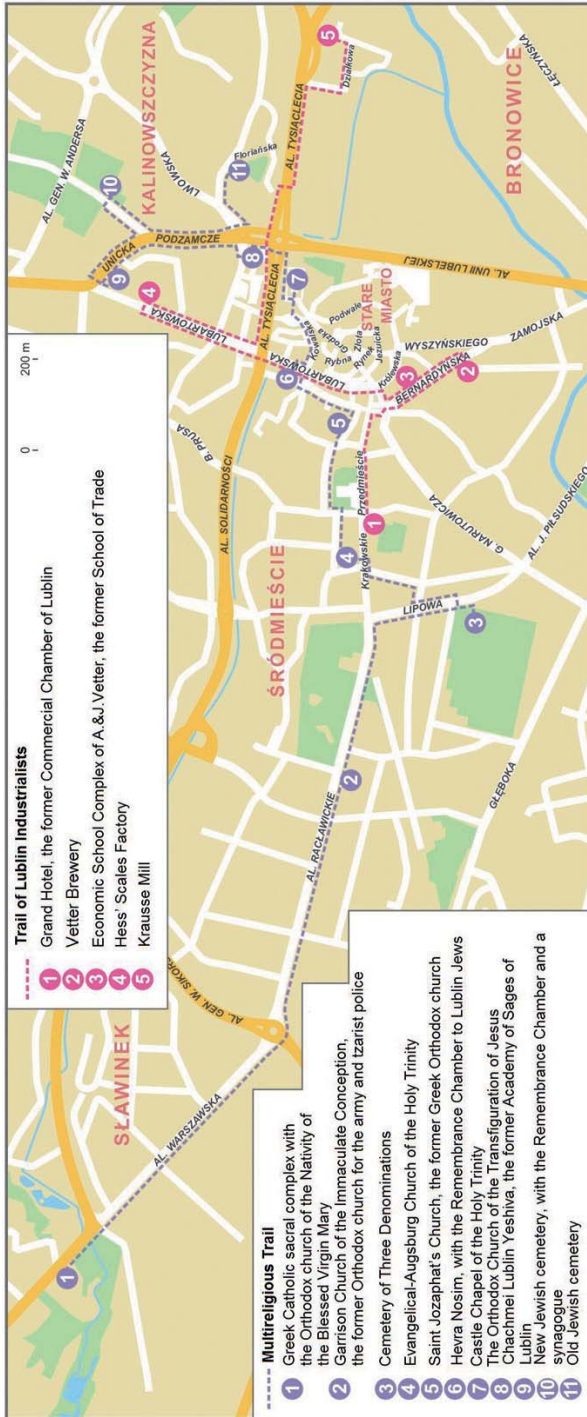


Fig. 3. Proposed tourist trails related to the multicultural history of the Lublin city

An important complement of the above-mentioned products would be a thematic tourist guidebook that would describe the particular buildings and places in more detail than the heritage plates. Travelling through the city and finding out about its history could be facilitated by a thematic tourist map of multicultural Lublin, which should include buildings and places related to the presence of culturally-various nations in the city in the past.

A desirable move would be to incorporate gastronomical and hotel base to the project. A lot of new such places are being built in Lublin. They represent various cultures and styles, not necessarily connected with the history of the city. This offer could be enriched with objects that represent the culture of particular ethnic and religious groups related to Lublin. Some restaurants offering Jewish food are already there yet they are not advertised in an appropriate way, and are not connected with the multicultural offer of the city. They should be included in the service offered by the megaproduct.

Tourists should have a better access to churches of different denominations, and perhaps a chance to take part in their service, obviously with the due respect to their holiness. Such initiatives which popularize different cultures should become the standard tourist offer of the city. The Basilica of the Dominican friars in the Old Town, which is one of the oldest churches in Lublin, is a place of theological debates among members of different faiths and religions. An intellectual tourist could find such debates as very attractive and unique. The only condition for them to enter the tourist offer would be to establish the schedule, and then to advertise it. Similarly, other sacral events, such as sacral music concerts in different churches, should be promoted. Currently, they are directed only to a narrow target group engaged in the religious activity of a given community. Including them in Lublin's tourist offer would not only make them more attractive, but also promote the culture of a given group. Another suggestion worth considering would be to organize open religious-cultural events, e.g. during religious holidays, such as Christmas or Easter in order to show the traditional rites and customs practised in churches of different denominations. Such events would be not only entertaining, but would also bring some educational values.

An element of all the initiatives together should be a thematic tourist brochure. It should be updated on a regular, annual basis, and should list all the multicultural events in Lublin. Reliable information combined with appropriate advertising is today the basis of a tourist offer.

Table 1. Existing and suggested tourism products which make use of Lublin's multiculturalism

Type of tourism product	Existing offer	Suggested elements
1	2	3
Place	places commemorating the presence of various cultural groups: tenement houses, palaces, cemeteries, churches, synagogues, public buildings, industrial buildings Heritage plates, monuments <i>Państwowe Muzeum na Majdanku</i> (State Museum at Majdanek) <i>Ośrodek Brama Grodzka – Teatr NN</i> (The “Grodzka Gate – NN Theatre” Centre) – activity promoting the Jewish history of Lublin	<i>Muzeum Wielokulturowości Lublina</i> (Museum of Lublin's Multiculturalism): exhibitions, expos, shows, thematic events, educational classes
Trail	<i>szlak Wielokulturowy</i> (Multicultural Trail); <i>Szlak Pamięci Żydów Lubelskich</i> (Heritage Trail of the Lublin Jews), <i>Jagielloński Szlak Unii Lubelskiej</i> (Jagiellonian Trail of the Union of Lublin).	<i>Szlak Wieloreligijny</i> (Multireligious Trail) <i>Szlak Przemysłowców Lubelskich</i> (Trail of Lublin Industrialists)
Object	Comic book: <i>Unia Lubelska czyli tajemnica zaginionej pieczęci</i> (the Union of Lublin: the Secret of the Lost Seal)	Map of multicultural Lublin Multicultural guidebook Multicultural brochure Informative plates showing the multicultural character of the city
Event	<i>Jarmark Jagielloński</i> (The Jagiellonian Fair), <i>Festiwal Rozstaje Europy</i> (European Crossroads Festival), <i>Europejski Festiwal Smaków</i> (European Tastes Festival), <i>Mikołajki Folkowe</i> (International Folk Music Festival), <i>Festiwal Teatrów Europy Środkowej Sąsiedzi</i> (Central Europe Theatre Festival “The Neighbours”), <i>Muzyka Dawnej Europy</i> (Music of the Past Europe), <i>Międzynarodowe Biennale Wschodni Salon Sztuki</i> (International Biennial of Miniature Arts), <i>Międzynarodowy Festiwal Najstarsze Pieśni Europy</i> (The Oldest Songs of Europe Festival), <i>Międzynarodowe Spotkania Teatrów Tańca</i> (International Dance Theatres Festival), <i>Wielokulturowy Lublin</i> (Multicultural Lublin), <i>Festiwal Sztukmistrzów</i> (Conjurers Carnival), <i>Festiwal Tempus Paschale</i> (Tempus Paschale Festival), <i>Międzynarodowe Spotkania Folklorystyczne</i> (International Folklore Meetings)	Open cultural-religious events of multireligious character, e.g. Christmas in the Catholic, Orthodox, Protestant traditions, and the Jewish Chanukah Multicultural debates Multicultural traditional-ritual events

1	2	3
SERVICE	Jewish restaurant	Restaurants and hotels drawing inspiration from the multicultural tradition of the city Multicultural souvenirs Guided tours in multicultural buildings

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STRESZCZENIE

Jedną z najintensywniej rozwijających się współcześnie dziedzin gospodarczo-społecznych jest turystyka. Wyjątkowy rozkwit zaznacza się w zakresie najstarszej formy turystyki – turystyki miejskiej, oferującej szczególnie bogatą ofertę różnorodnych produktów turystycznych. W światowych metropoliach podstawę rozwoju turystyki stanowi przede wszystkim bogactwo historyczne i architektoniczne oraz nagromadzenie różnorodnych dóbr i usług, które same w sobie stanowią atrakcję turystyczną. Większość ośrodków miejskich musi jednak podejmować wiele działań w celu kreacji produktu turystycznego i przyciągnięcia potencjalnych klientów. Produkt turystyczny może mieć charakter prosty, jeśli występuje w postaci wyizolowanych dóbr i usług, albo złożony, jeśli elementy składające się na ofertę turystyczną tworzą spójną całość, połączoną wspólną ideą, wynikającą z określonych walorów miejsca. Współcześnie większość miast Polski oferuje wiele odrębnych produktów turystycznych, tworzonych na bazie różnych zasobów środowiska, a nie zwarte pakiety, przez co produkty te często konkurują ze sobą. Niniejszy artykuł prezentuje propozycję utworzenia złożonego produktu turystycznego dotyczącego Lublina. Opiera się na wykorzystaniu materialnego i duchowego dziedzictwa Lublina – miasta, które w przeszłości miało charakter wielonarodowy i wieloreligijny. Spójny, wielopłaszczyznowy produkt turystyczny oparty na oryginalnych i niepowtarzalnych śladach wielokulturowości Lublina może stać się interesującą ofertą oraz znakiem rozpoznawczym miasta na turystycznej mapie Polski.

Słowa kluczowe: turystyka miejska, produkt turystyczny, dziedzictwo historyczne, wielokulturowość, Lublin