

Załącznik nr 3

Summary of professional accomplishments

1. Name and surname

Sylwia Górzna

2. Diplomas, scientific / artistic degrees - giving the name, place and year of obtaining and the title of the doctoral dissertation

I am a graduate in the field of political science in the field of international political and economic relations as well as journalism and social communication at the University of Warmia and Mazury in Olsztyn.

- University of Warmia and Mazury in Olsztyn, Institute of Journalism and Social Communication, 14 June 2005, BA, BA thesis *Regres reklamy a wzrost znaczenia Public Relations (Regression of advertising and the increase in the importance of Public Relations)* written under the guidance of prof. dr. hab. Mirosław Krajewski;

- University of Warmia and Mazury in Olsztyn, Institute of Political Sciences, 16 May 2006, MA in Political Science, Master's thesis *Instytucja Rzecznika Praw Dziecka w Polsce (Institution of the Ombudsman for Children in Poland)*, written under the guidance of dr hab. Selim Chazbijewicz, prof. UWM;

- University of Warmia and Mazury in Olsztyn, Institute of Political Sciences, December 15, 2010, PhD in political science, doctoral dissertation *Polityczny wymiar dialogu Kościoła katolickiego z islamem i judaizmem w okresie pontyfikatu Jana Pawła II (Political dimension of the Catholic Church's dialogue with Islam and Judaism during the pontificate of John Paul II)* written under the guidance of dr hab. Selim Chazbijewicz, prof. UWM. Reviewers of the

dissertation were: prof. dr hab. Eugeniusz Sakowicz (UKSW) and dr hab. Wojciech Jakubowski, prof. UWM.

3. Information on present employment in scientific / artistic units

Since October 1, 2011, I have been employed as an adjunct at the Institute of History and Political Science at the Pomeranian University in Slupsk. Within the duties entrusted me, I fulfill scientific, didactic and organizational tasks.

4. Indication of the achievement resulting from art. 16 sec. 2 of the Act of 14 March 2003 on academic degrees and academic title, and on degrees and title in the field of art (Journal of Laws of 2016, item 882, as amended in Journal of Laws of 2016, item 1311) :

a) title of scientific achievement

1. *Jan Paweł II wobec obecności islamu w Unii Europejskiej. Konteksty politologii religii (John Paul II on the presence of Islam in the European Union. Contexts of political science of religion)*

b) (author / authors, title / titles of publication, year of publication, name of publishing house, publishing reviewers)

1. Górzna Sylwia, *Jan Paweł II wobec obecności islamu w Unii Europejskiej. Konteksty politologii religii (John Paul II on the presence of Islam in the European Union. Contexts of politology of religion)*, 2018, Wydawnictwo Naukowe Akademii Pomorskiej (ISBN 978-83-7467-298-6)

Publishing reviewers: dr hab. Selim Chazbijewicz, prof. UWM

prof. dr hab. Jarosław Różański OMI (UKSW)

c) discussion of the scientific purpose of the above work / works and results achieved, discussing their possible use

A dissertation entitled *Jan Paweł II wobec obecności islamu w Unii Europejskiej. Konteksty polilologii religii (John Paul II on the presence of Islam in the European Union. Contexts of political science of religion, Point 5)* is an analysis of 258 documents, statements

and papal speeches gathered in the anthology entitled *Jan Paweł II wobec obecności islamu i muzułmanów w krajach Unii Europejskiej. Wybór dokumentów (John Paul II on the presence of Islam and Muslims in the countries of the European Union. Selection of documents)*, falling within the research area of one of the youngest subdisciplines of political science – political science of religion. Issues from its field appeared very clearly in the teaching of John Paul II. In the dissertation, I present the papal teaching, the attitude of openness the followers of other religions, the legal and institutional status of Muslims in 25 EU countries and models of the Church-state relations. The monograph is included in the study of Islam in Europe and the Church's attitude non-Christian religions.

The dissertation is my most important scientific achievement. It is up-date, especially in the face of the current political and social situation in Europe. At present, the topic of migration of Muslims in Europe is very often the subject of political disputes between EU governments. The combination of the phenomenon of migration with the teaching of John Paul II is a challenge for the current European policy. A source-based work on the Pope's attitude towards Islam and its followers in Europe seems therefore important and needed because of its subject's matter and relevance.

Some of the issues discussed in this monograph were scattered in other works, which is why I combined many of them in one work to show the political importance of religion, its influence on various aspects of life, the need to include it in the field of political interests. I present the political science of religion in the context of the teaching of John Paul II is visible through my independent interpretation, evaluation of many issues at the interface of religion and politics, especially during the period of the pontificate (1978-2005).

So far, no Polish author has taken up the issue of this work - the analysis of the teaching of John Paul II towards Islam and Muslims in 25 EU countries. Few Polish authors deal with the political science of religion - a new scientific subdiscipline – which deals with the study of the linkages of religion and politics, the explanation of the influence of religion on politics and politics on religion. The work is a novelty among scientific works, including not only the subject itself, but also its scope.

In the *Introduction* I have analyzed the concept of interreligious dialogue and political science of religion and the process of its development in Europe, including Poland. I discussed the scientific papers of Polish and foreign authors devoted to the issues raised in this book. I have

characterized Polish and foreign research centres dealing with the issues of interreligious dialogue, including the dialogue with Islam in Poland and in Europe.

The work contains seven chapters. The layout of the chapters is problematic. Chapter I *Konteksty politologii religii – zarys problematyki (Contexts of the political science of religion - an outline of the problems)* has been devoted to: the causes of ignoring religion as a permanent element and an important factor in international relations, the development of the political science of religion and its state of research in Poland, relations between religion and politics, associations of theology and politics, culture and religion in international relations. I have indicated the issues discussed in the chapters of this work that fall within the context of the political science of religion.

In the next chapter – II - entitled *Podstawowe pojęcia i definicje (Basic concepts and definitions)*, I characterized issues such as: civilization, culture, types of culture in the perspective of John Paul II, cultural phenomena, duties of Christians towards culture, religion, models of relations between culture and religion, Catholicism (name, fractions, symbol, doctrine, social teaching of the Church, Catholic social teaching, holidays), Islam (name, symbol, history, fractions, doctrine, pillars of Islam, structure, holidays), common points in Christian-Muslim dialogue, theological differences, ecumenical dialogue, interreligious dialogue: concept, partners, subject, purpose, prayer, fasting, alms, three attitudes towards followers of other religions, i.e.: inclusivism, exclusivism and pluralism, obstacles to achieving the objectives of interreligious dialogue, difficulties in Christian-Muslim dialogue, method of interreligious dialogue which is hospitality, language of interreligious dialogue, theological foundations and forms of interreligious dialogue, Decalogue of interreligious dialogue, intercultural dialogue which is closely related to interreligious dialogue.

In Chapter III, *Stosunek papieży wobec dialogu międzyreligijnego i jego polityczne przesłanki (Popes' attitude towards interreligious dialogue and its political premises)* I presented: Catholic-Muslim dialogue over the centuries, precursors of dialogue, interreligious initiatives, the work of the Second Vatican Council, *aggiornamento* of the Church, the Council documents, which from the political point of view are the most important, appointment of the Secretariat for Non-Christians - currently the Pontifical Council for Interreligious Dialogue, the political dimension of Pope John XXIII's social teaching to Pope Francis.

The next chapter - IV, entitled *Działalność polityczna i dyplomatyczna Jana Pawła II i Stolicy Apostolskiej (Political and diplomatic activity of John Paul II and the Holy See)* has been devoted to: the levels in which the Church affects the political order, the sphere of politics in which it moves, the legal and international status of the Holy See and the goals of its diplomacy, political aspects of activity dictionaries of the Roman Curia, peace in a religious approach, religiously motivated diplomacy, the concepts of politics for believers of various religions proposed by John Paul II, paths for peace, international organizations, organizations and institutions for peace, involvement of John Paul II in solving the armed conflict in the Balkans, the nature of human rights and their generations, the differences in the perception of the law between Christianity and Islam, human rights and the rights of nations in the perspective of John Paul II, political and religious leadership, the necessity of combining political leadership and religious in Islam.

In Chapter V, *Islam w Europie (Islam in Europe)* I have introduced the following issues: religious and political community, the migration process, its stages, causes of refugeeism, the theory of *push / pull migration*, migration in documents, speeches and statements of John Paul II, the aspects in which Muslim immigrants differ from indigenous Muslims, the identity of European Muslims, the areas on which Muslim integration can be considered, marginalization and ghettoization, models of integration strategies, relations between the state and religious associations, Muslim migration, legal and institutional status of Muslims, state-church relations on the example of 25 EU countries, the concept of European Islam – „Euroislam”, principles of the democratic state, the phenomenon of religious parties, political participation, democratic elements in Islam, normative reasons for the political inclusion of immigrants, foundations of authentic democracy in the perspective of John Paul II, civil society, sources of Catholic teaching about marriage and family, family and marriage in Islam, forced marriages, arranged marriages, women's circumcision, honor killings, forms of Christian-Muslim dialogue in Europe, religious rituals in Christianity and Islam, examples of political rituals.

Chapter VI, entitled *Spotkania Jana Pawła II z muzułmanami w Europie (Meetings of John Paul II with Muslims in Europe)*, shows: the message of the European pilgrimages of John Paul II, during which he met, among others, with the followers of Islam, interreligious meetings in Assisi in 1986, 1993 and 2002, in which, inter alia, Muslims participated, the activities of the

Community of Sant' Egidio and the Focolare Movement and other interreligious meetings in the context of the political science of religion.

In the last chapter – VIII - *Jan Paweł II o Europie i integracji europejskiej (John Paul II on Europe and European integration)*, I highlighted: the EU political system, the position of John Paul II towards Europe and European integration, papal speeches to international organizations, symptoms and causes of marginalization of religion in the EU, Christophobia of contemporary Europe, EU policy towards Islam, levels of relations between the Catholic Church and the EU, EU constitutional principles, hopes and threats for contemporary Europe: secularization, privatization and deprivatization of religion, laicization, Muslim fundamentalism, terrorist attacks, among others in Madrid in 2004, the image of Muslims in the media, media in the teaching of John Paul II and documents of the Pontifical Council for Social Communications, Islamophobia - its dimensions, examples, institutions combating Islamophobia, the global dimension of the phenomena discussed. The entire work is completed by a comprehensive bibliography, Index of persons and a list of abbreviations.

In all chapters, I do a reflection on the contexts of political science of religion. Its scope includes: relations between political communities and religious communities; the contribution of the Catholic Church to the development of democracy and reflection on its ethical foundations; principles of a democratic state; religious parties; civil society and religion; models of the relationship between religion and politics - models of the denominational state and secular countries with the separation of religion and politics in the institutional dimension; the legal status of Islam and Muslims in Europe, which is on the one hand the domain of denominational law, and on the other hand the result of the history of the presence of a Muslim minority within a state; concordat agreements; migration processes that have ceased to be an internal problem of states; religious and cultural pluralism; the identity of European Muslims, the concept of „Euroislam”; models of integration of immigrants affecting what extent and in what way Muslims participate in the life of European societies, i.e.: assimilation, guest workers and multiculturalism; the institutionalization of Islam at the state level; connections between theology and politics, with particular reference to the theology of politics; secularization, privatization and deprivatization of religion, laicisation; religious fundamentalism on the example of a Muslim one; religious and political leadership; creating the image of Islam and Muslims in the media; religious discrimination – Christophobia and Islamophobia; globalization process, the preferential

option of the Church for the poor and the forsaken, the globalization of solidarity; the Holy See as a subject of international law; diplomacy of the Holy See; the activities of the Roman Curia's dicastery and its documents; social teaching of popes, including John Paul II – papal documents, statements and speeches that have a dimension not only religious, but also political one; consensus policy concept and non-violence policy; involvement of John Paul II in solving armed conflicts, including the Balkans one; the concept of the pillars of peace in the perspective of John Paul II; religious-oriented diplomacy (*faith-based diplomacy*); the civilization of love proclaiming the inviolability of human existence; respect for human rights with special regard the right religious freedom and the rights of nations in terms of, inter alia, John Paul II; the activities of international organizations, other organizations and institutions for peace; Organization of Islamic Cooperation as an example of a transnational organization; models of relations between culture and religion; intercultural and interreligious dialogue as effective tools for building a civilization of love and peace; inculturation which may serve interreligious agreement; the idea of so-called *aggiornamento*, conciliar documents; forms of interreligious dialogue; religious and political ritualism; papal pilgrimages, meetings of the Assisi and other interreligious meetings; the activities of new movements and communities, i.e.: Community of Sant' Egidio and Focolari Movement; The EU as a supranational political community, an international organization; dialogue with religions and denominations within the EU, EU policy towards Islam; the activities of the Committee of the European Union Bishops' Conference (COMECE), the Council of the European Episcopal Conferences (CCEE) and the European Churches Conference (CEC); EU constitutional principles, i.e. the principle of subsidiarity, solidarity and unity in diversity.

The basic research methods used in this work were the methods of analysis and synthesis. A method of system analysis was necessary, allowing to present the theoretical background for the subject of interreligious dialogue, taking in account its forms and purpose. The historical method has been used in the presentation of the relationship between Christianity and Islam over the centuries, social teaching not only of John Paul II, but also his predecessors and the work of the Second Vatican Council. I have outlined the history of post-war immigration of Muslims to a given country, the specificity and character of Muslim immigration processes in EU countries. While presenting the legal aspect of the social situation of Muslims in EU countries, the social aspects of the political and religious activity of the Muslim population, I used the institutional

and legal method. In addition, I applied the comparative method in a comparative analysis of the models of integration strategy adopted by EU countries and models of relations between the state and the Church.

Original motions for the work: drawing attention to the need to appreciate the political dimension of intercultural dialogue, especially interreligious dialogue (dialogue between the Catholic Church and Islam) and its forms; noticing the political dimension of the dicastery of the Roman Curia and its documents; showing the phenomenon of globalization in the context of political science of religion, including the globalization of solidarity. This work is one of the first attempts of showing papal documents, statements and speeches in the context of political science of religion in Poland.

From this work it can be deduced that: political science of religion can be considered as a real and formally defined subdiscipline of political science, and its research methods are identical to the research methods of general political science; a political scientist can discuss issues relevant to social teaching of the Church; the church moves in the sphere of prophetic politics (metapolitics); there is an urgent need, within the political science of religion, for a deeper interest in the political and religious dimension of the interreligious dialogue; religions should become a leaven for good relations between states and cultures; the role of religion in the field of politics and peace must be more realistically assessed; the harmonious coexistence of different religions is of great importance for the future of the world; the phenomenon of radicalization of Islam becomes a challenge at the level of dialogue; the international peace is not possible without interreligious peace; John Paul II was a teacher and model of the dialogue which begins with meeting a Man and a Man, which is characterized by respect for truth and openness to diversity; Islamophobia is not an attitude that Christians can accept, and Islam must avoid militant Christophobia; Europe, despite its prosperity, begins to be „empty spiritually”, therefore there is a need for deep reflection on its identity; the refugee problem is global and needs to be wisely and responsibly resolved; the teaching of John Paul II in the field of migration is a challenge for the current European policy, especially politicians declaring their Christian views.

This publication may become a leaven of further changes in thinking and attitudes towards believers of other religions, especially towards Muslims, lead to the revival of interreligious dialogue in Poland and in the world, appreciation of the political resonance of papal documents for interreligious relations that may contribute to, inter alia, peaceful co-existence of followers of

various religions. It can be a compendium of knowledge about the teaching and special achievements of John Paul II in the field of interreligious dialogue. This kind of dialogue is a way for Europe and its people, especially in the face of the growing number of Muslims on the Old Continent. The dissertation may contribute to increase in interest in the political science of religion, becoming an inspiration for the emergence of further research in this field. It is necessary to restore the proper position of the religious factor in political science research. Political science should not reject the question of transcendence.

5. Other publications included in the scientific achievement

Górzna Sylwia, *Jan Paweł II wobec obecności islamu i muzułmanów w krajach Unii Europejskiej. Wybór dokumentów (John Paul II in the presence of Islam and Muslims in the countries of the European Union. Selection of documents)*, 2015, Wydawnictwo Naukowe Akademii Pomorskiej (ISBN 978-83-7467-243-6)

Publishing reviewer: dr hab. Selim Chazbijewicz, prof. UWM

A work entitled *Jan Paweł II wobec obecności islamu i muzułmanów w krajach Unii Europejskiej. Wybór dokumentów (John Paul II on the presence of Islam and Muslims in the countries of the European Union. The selection of documents)* is a set of sources concerning the presence of Islamic religion in the EU countries that belonged to it during the pontificate of John Paul II: forming the EU before the accession of new members in 2004, referred to as „Old Union”: Austria, Belgium, Denmark, Finland, France, Greece, Spain, the Netherlands, Ireland, Luxembourg, Germany, Portugal, Sweden, the United Kingdom, Italy and ten countries that joined the Community in 2004: Cyprus, Czech Republic, Estonia, Lithuania, Latvia, Malta, Poland, Slovakia, Slovenia and Hungary.

The anthology is the first in Polish literature, showing holistically the attitude of John Paul II - called the Pope of Interreligious Dialogue - towards Muslims in Europe, especially in EU countries. The dialogue of the Catholic Church with Islam during the pontificate of John Paul II gained exceptional intensity. The Pope spoke about the necessity of relations and dialogue of European civilization with contemporary civilization of Islam. He showed the common features and differences of both civilizations and religions, at the same time giving clues as the choice of ways of dialogue and mutual relations. Beginning speeches to the faithful of the Muslim

tradition, the Pope often expressed the phrase „Dear Friends”. He believed that correct relations with Islam were particularly important.

In view of the vastness of the material, I have tightened the editorial circle to the Polish edition of „L'Osservatore Romano”. Each papal document quoted in this anthology is accompanied by the title, place of its publication, date of appearance and the source from which it comes. Fragments of documents contained in this work were numbered from 1 to 258.

In the *Introduction* for this anthology, I have referred, inter alia, to: Vatican Council II (1962-1965); the Council document - *Declaration on the Church's attitude non-Christian religions* „Nostra aetate” (October 28, 1965); predecessors of John Paul II; teaching of John Paul II in the field of conducting interreligious dialogue. I mentioned research centres dealing with the issues of interreligious dialogue in Europe. I discussed the individual parts of the work, containing papal documents, showing the issues that the Pope dealt with in them.

The documents published in this selection have been arranged chronologically and divided in parts. The division is made according the types of documents. The first part consists of encyclicals, or general letters addressed to the whole Church. They show the need for interreligious dialogue, with particular emphasis on dialogue with Islam and its followers.

The next part contains fragments of apostolic exhortations, or documents of ordinary papal teaching, which are usually the fruit of the work of the Bishops Synod. Their content deals with, among others, disturbing social phenomena, i.e. various forms of discrimination, including religious ones.

Part III contains an extract from the apostolic letters and letters referred as „ad hoc journals” to the leaders of states and governments, participants of international meetings, the international community. Apostolic letters have in some cases high doctrinal and pastoral importance.

The next part includes the apostolic constitutions, which are solemn documents regulating to the ecclesial life. It contains exceptions from two constitutions: the first related to the reorganization of the Roman Curia and the second about Catholic universities.

Part V contains a collection of Messages for World Days addressed to the faithful of the Church, all people of good will, also the followers of Islam. These are: Messages for World Migrants Day and Refugees, Messages for the World Youth Day, Messages for the World Day of Peace and Messages for the World Social Communications Day. They were an opportunity to

bear witness to the attitude of John Paul II and the Church towards specific problems of modern times.

The next part - VI - contains the Christmas Messages *Urbi et Orbi* (City and the World) connected with the practice of giving by the Pope blessings for Easter and Christmas. John Paul II appealed in them for the gift of peace. He confirmed his solidarity with the victims of violence, with those who cannot practice their religion.

Part VII is devoted to occasional messages that were created on the occasion of various international religious and secular meetings and gatherings. It contains, inter alia, messages on the occasion of the „People and Religions” meetings organized by the Roman Community of Sant’ Egidio.

In the next part – VIII - there are papal speeches, given on the occasion of various meetings, organized according to a specific order and chronology: speeches to the diplomatic corps, ambassadors accredited the Holy See, the College of Cardinals and Roman Curia, the institutions of the Roman Curia, representatives of Muslim community during European apostolic journeys, about interreligious content, about Europe and international organizations.

Part IX includes papal homilies given during Mass, and the next part is catechesis - presentations at Wednesday general audiences. The last, XI part of the anthology, is a selection of papal reflections before the Sunday Angelus prayer. The entire work is closed by the Persons’ Index.

In the publishing review, dr hab. Selim Chazbijewicz, prof. UWM wrote: „The choice made by the author illustrates the attitude of Saint John Paul II towards Islamic minorities in the European Union countries and is outstanding in terms of its content. The structure of choice and the proportions of individual substantive threads in this anthology are perfectly balanced, and correspond to the substantive weight in the dialogical thought of Saint John Paul II. The choice itself is undoubtedly necessary and useful, both in the research work on the threads of Saint John Paul II, as well as in the practical sense for the use of journalists, politicians, students of theology, religious studies and political science”.

Below I present **four Department Grants for Young Scientists (GWMN)**. I was in charge of managing them and the contractor as well. The publications included in the scientific achievements have become the fruit of their implementation.

Grant No. 1. RESPECTING HUMAN RIGHTS AS THE CONDITION OF PEACE BETWEEN NATIONS AND RELIGIONS IN THE TEACHING OF JOHN PAUL II

Using the GWMN received in the academic year 2013/2014, I carried out queries in the Library of the Higher Theological Seminary in Elbląg. The obtained materials allowed for the elaboration of the thesis *Poszanowanie praw człowieka warunkiem pokoju między narodami i religiami w nauczaniu Jana Pawła II (Respect for human rights as a condition of peace between nations and religions in the teaching of John Paul II)*.

On November 7, 2013, during the 4th International Interdisciplinary Conference *Jeden świat – wiele kultur (One World - many cultures)* organized by the Kujawy and Pomorze University in Bydgoszcz, I gave a lecture on human rights in the teaching of Pope John Paul II, whose observance is a condition for peace between nations and religions. I devoted my speech to the analysis of documents and speeches, in which the Pope addressed this issue, among others: papal speeches on the forum of international organizations, in the reflections before the Angelus prayer, in the messages for the World Day of Peace.

The fruit of the GWMN implementation is an article in the collective work entitled: *Poszanowanie praw człowieka warunkiem pokoju między narodami i religiami w nauczaniu Jana Pawła II (Respect for human rights as a condition for peace between nations and religions in the teaching of John Paul II)*, [in:] *Religia, kultura i edukacja w świetle zagrożeń współczesnego świata (Religion, culture and education in the light of the threats of the modern world)*, ed. H. Czakowska, M. Kuciński, Wydawnictwo Kujawsko-Pomorskiej Szkoły Wyższej, Bydgoszcz 2014, pp. 41-59.

In the introduction of the article, I indicated the sciences dealing with the issue of human rights, three generations of rights: libertarian, social and solidarity, the issue of human rights in the social teaching of the Catholic Church. Then I discussed the dignity of man as a person and their rights, the right to life, the right to religious freedom, and the relationship between human rights and peace.

I pointed out the *novum* in the teaching of John Paul II, consisting in the recognition that the dignity of the human person sets the very concept of human rights, the concept of absolute and integral human rights. The second, new element in the scope of the human rights catalog,

concerns the individualization and universalization of human rights. I discussed legal and non-legal protection of human rights.

John Paul II indicated that human life is the foundation on which all other gifts and talents can be developed. He emphasized the inviolability of human life, but also its quality. He showed the right to religious freedom as the primate, and even as the basis of all other rights of freedom for man, which was another, the third *novum* in the teaching of the Pope. He emphasized that there was a close correlation between basic human rights and peace. He stood for human rights because of their close relationship with human dignity and peace. He believed that respect for human rights is the only way to ensure peace between nations and religions, and war derives from violation of them, while the work of justice is peace. This cause-and-effect relationship between justice and peace has become the starting point of many papal speeches aimed at building peace in the world, locally and regionally as well as globally.

The appreciation of human rights by the pope is an event in the theological, philosophical and political dimension. Being engaged in the international arena, John Paul II sought for the central place of man and his rights. On the international forum, during his pilgrimages, at every opportunity he reminded that a civilization which did not protect human rights would inevitably fall into the civilization of death. He established human rights, especially the right to religious freedom, as the basis of the language of politics, and he became its spokesperson himself. Interreligious dialogue developed in the atmosphere of religious freedom is important in developing justice, and it is a guarantee of achieving peace in the world.

Moreover, the fruit of the implementation of the GWMN was the article *Pamięć a tożsamość na Pomorzu w ujęciu papieża Jana Pawła II (Remembrance and Identity in Pomerania in the Perspective of Pope John Paul II)*, „**Studia Teologiczno-Historyczne Śląska Opolskiego 2014, No. 34, pp. 33-51**. The issue of this article focuses on the notions of: homeland, nation, patriotism in the teaching of John Paul II and papal pilgrimages in Pomerania, during which the Pope expressed his deep relationship with the homeland, national, social and spiritual identity. The aim of the article was to present the papal message preached during the pilgrimages, and to indicate the historical events, which the Pope returned in remembrance, because each pilgrimage was a systematic lesson of the history of Poland.

Grant No. 2. JOHN PAUL II TOWARDS THE ARMED CONFLICT ON THE BALKANS. PAPAL DOCUMENTS

Thanks to the GWMN received in the academic year 2015/2016, I carried out numerous searches: in the Library of Pomeranian University in Slupsk, in the Library of the Higher Theological Seminary in Elblag and in the Library of the Higher Theological Seminary in Koszalin.

As a result of the GWMN implementation, I published an anthology *Jan Paweł II wobec konfliktu zbrojnego na Balkanach. Dokumenty papieskie (John Paul II in the face of the armed conflict in the Balkans. Papal Documents)* Wydawnictwo UNUM, Cracow 2016, pp. 493. I distinguished 208 documents of Pope John Paul II, statements and papal speeches concerning the armed conflict in the Balkans: messages for the World Day of Peace, Christmas messages for *Urbi et Orbi* at Easter and Christmas, occasional messages, speeches to the diplomatic corps, ambassadors accredited to the Holy See, to the institutions of the Roman Curia, during apostolic journeys to the Balkan countries, of interreligious content, to international organizations, in homilies, in catecheses given during general audiences, in the preaching of Sunday Angelus prayer and before the *Regina caeli* prayer. During the pontificate of John Paul II, Yugoslavia disintegrated (1991-1992) and there were wars in Bosnia and Herzegovina (1992-1995) and in Kosovo (1999).

I distinguished papal documents from the Polish version of the monthly „L'Osservatore Romano” from 1991-2003, which I arranged chronologically. In the table of contents, as well as in the presentation of documents, I applied the record according to the key: title of the text, place of its announcement and date. At the end of each of them, I listed the sources from which the papal teaching texts come. In addition, the work contains a Personal Index.

An important element of this work is the issue of peace, which is a task and an obligation, as John Paul II taught. The forms of the diplomatic activity of John Paul II include: meetings with heads of state and heads of government as well as with the diplomatic corps and ambassadors accredited to the Holy See, speeches to international organizations, opposition to the armed intervention in Yugoslavia. The Pope was constantly calling for the cessation of struggles and seeking peaceful solutions to disputable issues, and he encouraged Christians and followers of other religions to pray for peace. According to the Pope, peace should be based on respect for the rights of each national and ethnic group and protection of authentic freedom of nations. Speeches,

messages and other papal documents touched on these issues, becoming a signpost for all people regardless of their religion, to build and lead the world towards the civilization of love. In the face of this conflict, the Pope was a great spokesman for ecumenical dialogue and interreligious dialogue.

In his publishing review, ks. prof. dr hab. Piotr Mazurkiewicz (UKSW) wrote: „Sylwia Górzna tackled an important topic both from the point of view of teaching Pope John Paul II and current issues in international politics. The subject matter of the book is at the interface between religion and international relations. In recent decades, we have been dealing with a specific return - after years of dominance of the secularization paradigm - awareness of the importance religion plays in the life of societies and, consequently, also in international politics. [...] The Editor made an impressive effort to find all the texts of John Paul II referring to wars in the Balkans and selecting from them fragments the knowledge of which - for historical reasons or because of the willingness to understand current political processes - is or should be important today for a political scientist”.

On the basis of this work, another monograph was written, entitled *Zaangażowanie Jana Pawła II w rozwiązanie konfliktu zbrojnego na Balkanach (John Paul II's involvement in solving the armed conflict in the Balkans)*, Wydawnictwo UNUM, Cracow 2016, pp. 276. I have carried out a comprehensive analysis of the papal documents presented in the above-mentioned work. I showed the importance of ecumenical and interreligious dialogue for peace between nations and religions. I have taken up an important and current issue - armed conflict in the Balkans - where paths of cultures and religions and paths of various political interests are intersecting.

In the work, I presented the diplomatic, charitable and religious activities of John Paul II and the Holy See for peace in the Balkans. It is the first in the literature attempt of a holistic view of the activities of John Paul II and the Holy See for the resolution of the Balkan conflict. It was recognized by the organizers of the international conference in Split *Participation of Pope John Paul II in regaining the independence of the Croatian state* (2018, University of Split, honorary consul of the Republic of Croatia in Poland). The pontificate brought new elements to the theory and practice of international relations, entailing the activation of various forms of diplomatic activity. The Pope undertook innumerable mediation attempts to eliminate armed conflicts from international relations.

The inspiration for this work have been the appeals, encouragement, initiatives of John Paul II addressed to all people of good will, followers of various religions, the international community, aimed at establishing peace in the Balkans and awareness of the importance religion plays in the life of societies and in international politics.

The topic was presented in four chapters. Chapter I is an introduction to the subject, focusing on the following issues: the concept of the nation in the teaching of John Paul II and two attitudes towards the nation: nationalism and patriotism, national and ethnic minorities, especially in papal terms, the name of the Balkans, the Balkan countries and their national and religious structure as well as membership in international alliances and organizations, armed conflict and its types, including conflicts of political and territorial origin, ethnic and religious in the Balkans, definitions of peace and war.

In the next chapter - II I have made a reflection on: dialogue and its types - ecumenical and interreligious - and the latter's forms (life dialogue, dialogue on works and cooperation, expert dialogue, prayer dialogue and intermonastic dialogue in the documents of the Second Vatican Council and the teaching of John Paul II), John Paul II's contribution to the overthrow of communism in the countries of the former Eastern bloc, who was a practitioner of the so-called faith-based diplomacy - religiously motivated diplomacy and approaches to the democratic system, respect for human rights in the papal terms, especially the right to freedom of conscience and religion as a condition of peace between nations and religions, the rights of national and ethnic minorities; respect for the rights of nations and obligations that nations have for each other and for all mankind, religious fundamentalism, especially Muslim, its features and manifestations visible in the Balkans, co-patrons of Europe Saint Cyril and Saint Methodius - the apostles of the Slavs, without whose example the history of Europe cannot be fully understood.

Chapter III I devoted to the activities of the Pope and the Holy See at the political level; politics in papal terms; the Christian meaning of politics; the prerogatives of John Paul II legitimizing the papal recommendations concerning political life; papal mediation, the bases for the intervention of the Catholic Church in the social and political fields, forms of presence of the Holy See in international relations, the concept of peace in the Pope's teaching, principles and factors of peaceful international order, pillars of peace, paths leading to peace, responsibility for building peace, consensus policy concept and *non-violence* policy, ethically justified war traditions and its reevaluation, war criteria, causes of wars, pacifism, refugees as a special

category of victims of wars, the obligation to defend innocents, the right to humanitarian relief to suffering people and refugees, especially in relation to the Balkan conflict and the principles of humanitarian aid, the initiatives of Pope John Paul II and the Holy See to resolve the conflict in the Balkans, the disintegration of Yugoslavia and its causes, the peoples of Croatia and Slovenia, who have exercised their right to self-determination, establishing diplomatic relations between the Holy See and Croatia and Slovenia, the war in Bosnia and Herzegovina as a derivative of the process of the multinational Yugoslavia, the independence of Bosnia and Herzegovina, establishing of diplomatic relations between the Holy See and the Republic of Bosnia and Herzegovina, legal obligation of the international community for humanitarian intervention, the activity of John Paul II and the Holy See restore peace in this country such as the announcement of the day of prayer and fasting in Assisi on January 9-10, 1993, the genocide in Srebrenica in eastern Bosnia, the agreement in Dayton, the creation of the Special Tribunal for War Crimes, Serbian-Albanian relations in post-war Yugoslavia, the main causes of the conflict in Kosovo, NATO military intervention, its humanitarian motives, NATO operation „Allied Force” as an example of asymmetrical war, Archbishop Jean-Louis Tauran's mission, Ahtisaari's plan, Kosovo independence.

The last chapter – IV – deals with the apostolic journeys of John Paul II to the Balkan countries, during which the Pope met, among others, with representatives of state authorities and representatives of various religions, assuring his solidarity with everyone and prayer for peace in the Balkans, stressing the need for mutual forgiveness and reconciliation, i.e. Albania in 1993, unrealized pilgrimage Bosnia and Herzegovina in 1994, Croatia in 1994, Slovenia in 1996, Bosnia and Herzegovina in 1997, Croatia in 1998, Romania in 1999, Slovenia in 1999, Croatia in 2003, Bosnia and Herzegovina in 2003 and other occasional meetings with John Paul II. Based on the extensive literature on source materials, I presented the contribution of John Paul II and the Holy See to a peaceful resolution of the conflict in the Balkans, many initiatives, specific activities at various levels. The scheme of the work outlined in this way points to the political nature of the reflection undertaken in it.

In his publishing review ks. prof. dr hab. Piotr Mazurkiewicz emphasized: „Dr. Sylwia Górzna, continuing her previous interests, developed a book containing an analysis of the texts of John Paul II relating to the situation in the Balkans during the period of leaving communism. [...] The whole thesis is marked by an impressive bibliography of the subject. On the one hand, the

author demonstrates an excellent knowledge of the teaching of John Paul II in the discussed area, which she has already proved through her previous publication - the choice of John Paul II texts, and on the other hand she can look at the collected material from the point of view of political science. Also in this respect the referenced literature deserves recognition. In the short end, important conclusions were gathered from the whole dissertation. Noteworthy is the ability to find the right balance in talking about the Church in the political space. Sylwia Górzna poses the question: how far can the Church's activity in public space be interpreted as a political commitment, and how much better is it to speak about meta-political activity? She can also give a reasonable answer. I consider the book presented for review as a very solidly worked scientific dissertation, deserving full publication and dissemination”.

Grant No. 3. INCULTURATION IN THE TEACHING OF POPE JOHN PAUL II AND IN THE ROMAN CURIA DOCUMENTS

Taking advantage of the GWMN received in the 2016/2017 academic year, I completed numerous queries: in the Library of the Pomeranian University in Slupsk and in the Library of the Higher Theological Seminary in Elblag. The materials obtained allowed for the development of various topics, including *Inkulturacja w nauczaniu papieża Jana Pawła II i w dokumentach Kurii Rzymskiej (Inculturation in the teaching of Pope John Paul II and in the documents of the Roman Curia)*, „*Studia Elbląskie*”, vol. XVIII, pp. 525-536. In this article, I made a reflection on: the concept of culture in the perspective of John Paul II; the historical process of inculturation; a variety of terms for adapting the Church to the current living conditions in missionary activity; examples of inculturation work, among others, St. Cyril and St. Methodius; selected papal documents and speeches in which he undertook a reflection on the process of inculturation; documents of the Roman Curia, which dealt with the issue of inculturation, its requirements, current problems. I argued that inculturation is permanent, because cultures change constantly and require a new approach that is contemporary in the evangelization of culture carried out in a spirit of dialogue. John Paul II saw in this process the chance to consolidate the presence of Christianity in contemporary culture, a challenge for the future.

I presented this topic during the 17th Interdisciplinary Days *Między sacrum a profanum – Święci w kulturze (Between the sacred and the profane - Saints in culture)* (Faculty of Theology, University of Warmia and Mazury, 7-9 November 2016).

I also took part in a foreign conference (University of Münster, The European Society for Intercultural Theology and Interreligious Studies, *Religion & Politics in the Crisis of Engagement. towards the Relevance of Intercultural Theologies and Interreligious Studies*, 26-29 April 2017) and presented the issue of intercultural dialogue in the teaching of Pope Benedict XVI in English *Intercultural Dialogue in the Teaching of Pope Benedict XVI*. The fruit of the GWMN implementation was an article with the same title in „**Philosophy Study**” 2017, vol. 7, No. 7, pp. 373-384. Its purpose was to analyze, in particular, intercultural dialogue (with reference to interreligious dialogue) in the teaching of Benedict XVI - the closest collaborator of John Paul II - based on papal documents, speeches, statements and the presentation of this issue in the context of political science of religion. Benedict XVI has repeatedly referred to the teaching of his predecessors, including Pope John Paul II and the work of the Second Vatican Council. He showed and appreciated people (e.g. St. Thomas Aquinas), institutions (EU), organizations (North-South Centre at the Council of Europe in Lisbon), which have been involved in intercultural dialogue.

From the analysis of papal documents, speeches and statements, I drew conclusions, inter alia: intercultural and interreligious dialogue is a vital necessity, the foundation of the future; interreligious dialogue is a more cultural (rational) domain than a purely religious (theological) domain; intercultural dialogue is born of God's mercy; intercultural dialogue and interreligious dialogue fall within the context of political science of religion.

Benedict XVI called for intercultural dialogue, respect for other religious and cultural traditions, undertaking evangelization of cultures, peaceful coexistence between people of different cultures and religions, spreading the „spirit of Assisi”, searching for the truth. He emphasized that only dialogue, intercultural dialogue and interreligious dialogue could create a just and lasting peace.

As part of the GWMN, I gave a lecture entitled *Fundamentalizm muzułmański w ujęciu papieża Franciszka (Muslim fundamentalism in the approach of Pope Francis)* during the nationwide scientific conference *Politologia religii (Political science of religion)* in Lublin on May 10-11, 2017. The fruit of participation in the conference is an article entitled: *Fundamentalizm muzułmański w ujęciu papieża Franciszka (Muslim fundamentalism in the perspective of Pope Francis)*, „**Annales UMCS, Sectio K: Politology**” 2018, vol. XXV, No. 1, pp. 51-71. I pointed out that religious fundamentalism is a widespread phenomenon in

monotheistic religions. Pope Francis does not cease to emphasize that violence is not a far-sighted method of solving problems in the world, and the best way to avoid conflicts between believers of different religions is interreligious dialogue. The aim of the article was to present the teaching of the Pope on the subject of Muslim fundamentalism in the context of political science of religion. I have analyzed various papal documents, speeches and statements. The conducted research allowed to formulate the following final conclusions: religious fundamentalism occurs within every religion and treats religion instrumentally; Muslim fundamentalism falls within the context of the political science of religion; dialogue and non-violence policy are the only possible answers to violence; intercultural and interreligious dialogue can eliminate all forms of fundamentalism, and their significance increases in the modern world; both types of dialogue can be an alternative to finding a way to peace and cooperation for the common good.

Thanks the funds from the GWMN, I also financed the participation in the first scientific conference from the planned series of *Religijne uwarunkowania polityki/ polityczne uwarunkowania religii (Religious Conditions of Politics / Political Conditions of Religion)* (Łagow Lubuski, 1-3 June 2017). I delivered a lecture entitled *Sekularyzacja i laicyzacja – zagrożenia dla współczesnej Europy (Secularization and laicisation - threats for contemporary Europe)*.

Grant No. 4. INTERCULTURAL DIALOG IN TERMS OF POPE FRANCIS

Thanks to the GWMN received in the academic year 2017/2018, I carried out queries in the Library of the Higher Theological Seminary in Elblag and in Bremen (Germany), during a research and scientific internship, about which I write in further part of the Summary. The obtained materials allowed for the publication of the article: *Dialog międzykulturowy w ujęciu papieża Franciszka (Intercultural dialogue in the perspective of Pope Francis)*, „*Ars inter Culturas*” 2017, No. 6, pp. 113-130. I pointed out that Pope Francis constantly calls for building a culture of solidarity, meeting, dialogue, hospitality, mercy, and warns against the culture of rejection, egoism, collision. He appreciates the importance of intercultural and interreligious dialogue, which are a necessary condition for peace, sustainable development, a challenge for the present day. From papal documents, speeches and statements I put forward conclusions, inter alia: conducting a dialogue does not mean giving up our own identity but strengthens what unites us and looks at differences as a chance for development, recognizing the dignity of the other

person; our culture has lost its ability to see the presence of God; religion cannot be treated instrumentally; The Church has always been focused on intercultural dialogue; it is impossible to separate intercultural dialogue and interreligious dialogue, it is important to intensify them, especially in a multicultural environment; meetings on the religious dimension of intercultural dialogue are important; migration is a major cultural challenge; globalization has positive as well as negative effects; respect for human rights is a condition for peace; the challenge is strong cultural integration.

A measurable fruit of GWMN was the publication entitled *Migracje w ujęciu papieża Benedykta XVI. Konteksty politologii religii (Migration in the image of Pope Benedict XVI. Contexts of politology of religion)*, [in:] *Polityczne uwarunkowania religii. Religijne uwarunkowania polityki (Political determinants of religion. Religious conditioning of politics)*, ed. S. Dudra, R. Michalak, Ł. Młyńczyk, Wydawnictwo Morpho, Zielona Gora 2017, pp. 99-117. Having analyzed papal documents, speeches and statements of Benedict XVI, I made their synthesis by formulating a papal program in the field of migration, located in the context of political science of religion: the phenomenon of migration brings social, economic, political, cultural and religious problems, requires a far-sighted policy of international cooperation, effective political solutions and joint responsibility of states and international organizations; there is a need for real world political power to ensure the protection of the regulation of migratory flows, which must be regulated by law, should respect the principle of subsidiarity and solidarity for the common good; the state should, in the spirit of these principles, undertake various initiatives to help the needy, including migrants and refugees; the need to prepare legislative, legal and social measures to facilitate integration; the need to guarantee the rights of migrants, refugees and their families, respect for the right not to emigrate before the right to emigrate, the right to family reunification and asylum, the need to combat human trafficking; refugees should relate openly and positively to the society that welcomes them, respect the law, avoid intolerance and all forms of violence; the process of globalization connected with the necessity of movement cannot lead to indifference and exclusion; a call for a globalization of solidarity, which is not only ethical, but also economic, cultural and political.

A RESEARCH INTERNSHIP AT THE UNIVERSITY OF BREMEN

Between 1 September 2017 and 4 December 2017 I was on a research internship at the University of Bremen (Faculty Social Sciences). I was invited by dr hab. Zdzisław Krasnodębski, prof. University of Bremen. I conducted numerous library inquiries (Staats- und Universitätsbibliothek, Bibliothekstraße; Bibliothek im Solum, Mary-Sommerville-Straße 5; Stadtbibliothek Bremen, Am Wall 201; Landeskirchliche Bibliothek, Franziseck 2-4) in order to formulate research topics connected with the presence of Islam in Europe with special regard to Germany as well as the increase of islamophobia – discrimination on the ground of religion – in this country. In addition, I collected scientific publications in German, English and French, reflecting on: social teaching of popes in 21st century, interreligious dialogue, religion and peace, war in Croatia, the international terrorism situation, migration, political science of religion, European Integration. The trip was financed under the above-mentioned GWMN.

On 23 November 2017, I took part in the conference in German entitled „Palästina/Israel: Frieden oder Apartheid?“ (Jeff Halper, Übersee-Museum), and on November 25, 2017 in the symposium (3. Bremen Symposium zur Sicherheit zum Thema: „Afrika – Migration oder Aufbruch?“), Fachkonferenz in Kooperation mit der Gesellschaft für Sicherheitspolitik e.V., Haus Schüttung).

OTHER THEMATIC PUBLICATIONS AFTER THE DOCTORATE

The publications discussed below cover issues in the field of: philosophy of dialogue, interreligious dialogue, religious fundamentalism, religious discrimination, political science of religion. During the research, I presented partial conclusions at scientific conferences. My research is interdisciplinary, covering not only the field of social sciences (science of politics and administration, social communication and media, legal sciences), but also the field of humanities (philosophy, science on culture and religion).

The aim of the article titled *Dyskurs katolicko-żydowski w dobie nowożytnej* (*The Catholic-Jewish discourse in the modern era*), „*Śląskie Studia Historyczne*” 2012, no. 18, pp. 295-305, was to indicate the precursors of dialogue with Judaism, events important for interreligious dialogue, discussion of difficulties in the Catholic-Jewish dialogue, among others persecution of Jews, anti-Judaism, forms of anti-Semitism, anti-Zionism. I made references to the

conciliar declaration „*Nostra aetate*”, which initiated the process of a thorough reorientation of the Catholic Church towards Judaism and its followers.

In the article entitled „*Inny*” w *filozofii Emmanuela Lévinasa* (*"The Other" in the philosophy of Emmanuel Lévinas*), "Stupskie Studia Filozoficzne" 2012, No. 11, pp. 57-70, I presented the philosophy of dialogue and its contemporary representative Emmanuel Lévinas (1906-1995), who analyzed the relationship "face to face" with the Other. I presented the differences in the views of Lévinas and another representative of the philosophy of dialogue, Martin Buber (1878-1965) and I pointed out the similarities in the philosophical views of John Paul II and Lévinas.

The article *Dialog z islamem w nauczaniu papieża Pawła VI* (*Dialogue with Islam in the teaching of Pope Paul VI*), „Forum Teologiczne” 2013, vol. XIV, pp. 153-165, dealt with the teaching of Paul VI; dialogue in terms of this Pope and the Second Vatican Council; documents of Paul VI, in which he discussed the issues of interreligious dialogue (Apostolic Letter *Spiritus Paracliti* from 1964, Apostolic Letter *Progređiente Concilio* of 1964, Encyclical *Ecclesiam Suam* from 1964, Apostolic Exhortation *Postrema sessio* from 1965, Apostolic Constitution *Paenitemini* of 1966, Encyclical *Populorum Progressio* of 1967, Apostolic Constitution *Regimini Ecclesiae Universae* from 1967, Apostolic Exhortation *Evangelii nuntiandi* from 1975); pilgrimages of Paul VI, during which he met with Muslims; Messages for the World Day of Peace; *Iustitia et Pax* Commission. I emphasized that attempts to find peace between religions during the pontificate of Pope Paul VI fall within the political dimension of interreligious dialogue.

The aim of the article entitled *Hannah Arendt – critic of totalitarianism* (*Hannah Arendt - critic of totalitarianism*), „European Journal of Transformation Studies” 2013, vol. 1, no. 2, pp. 59-70 was to present the philosophical views of one of the most influential thinkers of the twentieth century. Hannah Arendt (1906-1975), who in her works raised issues such as: totalitarianism, anti-Semitism, thinking and acting, power and violence, the skill of differentiation between good and evil, responsibility, morality, forgiveness. I showed the convergence of Arendt's views with the teaching of John Paul II.

In the article *Catholic fundamentalism*, [in:] *Current problems of politics*, ed. A. Modrzejewski, T. Tökölyová, Europe Our House Press, Tbilisi 2013, pp. 92-107 I discussed the interpretation problems related to the notions of: fundamentalism, integristism and

traditionalism; views of Archbishop Marcel Lefebvre (1905-1991) – a founder of the Brotherhood of Saint Pius X (BŚPX) - and his supporters who criticized, among others, Pope John Paul II and the papal strategy of building Christian unity, interreligious meetings, including the Assisi meeting in 1986, and Council documents. I showed the conflict between Lefebvre and the Holy See and I discussed the activities of the BŚPX in Poland.

The article *Martin Buber - father of the philosophy of dialogue*, „**European Journal of Science and Theology**” 2014, vol. 10, no. 5, pp. 45-53 was devoted to the philosophy of dialogue and its creator M. Buber, who pointed out that the discovery of the true „I” lies in the encounter with „You”, and „I” does not exist without relation to „You”. According to this philosopher: dialogue was the foundation of philosophy in general, because it is the only effective form of communication, as opposed to unilateral expression; man can enter in a monologue relationship with the reality of the „I-it” in which there is no dialogue or in the relationship of the „I-You” dialogue; dialogue should be built not on the basis of searching for unity and common truths, but on the axiological experience of otherness. I pointed out that the views of this philosopher correspond to the personalistic thought of John Paul II.

On 23 August 2014 during the national conference *Pogranicza: historia-socjologia-teologia (the Borderland: history-sociology-theology)*, organized by Rybackie Centrum Kultury i Formacji „Boleniec” in Łeba, I presented a lecture *Dialog z islamem w ujęciu Josepha Ratzingera/Benedykta XVI (Dialogue with Islam in the view of Joseph Ratzinger / Benedict XVI)*. The fruit of participation in the conference was the publication: *Dialog z islamem w ujęciu Josepha Ratzingera – Benedykta XVI (Dialogue with Islam in the view of Joseph Ratzinger - Benedict XVI)*, [in:] *Pogranicza: historia – socjologia – teologia*, edited by J. Chyła, K. Krzemiński, P. Zientkowski, Fundacja Instytut Balticum, Łeba 2014, pp. 105-125. I made a reflection on the documents and speeches of Benedict XVI concerning the dialogue with Islam and believers of this religion; a lecture in Regensburg in 2006, which caused a wave of criticism from Muslims; apostolic travels during which the pope met with the followers of Islam. In conclusion, I attempted to synthesize the message of papal documents and statements from which the program of interreligious dialogue can be read.

On November 6, 2014 at the 5th international interdisciplinary conference from the cycle *Jeden świat, wiele kultur (One World, many cultures)* (Kujawy and Pomorze University in Bydgoszcz, on November 6-7, 2014) I gave a lecture entitled *Aspekty ekonomiczne, kulturowe i*

etyczne globalizacji w nauczaniu papieża Jana Pawła II (Economic, cultural and ethical aspects of globalization in the teaching of Pope John Paul II). The theme of the meeting was: *Spółeczeństwo wobec wyzwań wielokulturowości w aspekcie prawnym, religijnym, ekonomicznym i edukacyjnym (Society towards the challenges of multiculturalism in the legal, religious, economic and educational aspects)*. The fruit of the conference was the publication: *Aspekty ekonomiczne, kulturowe i etyczne globalizacji w nauczaniu papieża Jana Pawła II (Economic, cultural and ethical aspects of globalization in the teaching of Pope John Paul II)*, [in:] *Idea wielokulturowości jako wyzwanie. Dyskurs religijny, kulturowy i społeczny (The idea of multiculturalism as a challenge. Religious, cultural and social discourse)*, edited by H. Czakowska, M. Kuciński, Wydawnictwo Kujawsko-Pomorskiej Szkoły Wyższej, Bydgoszcz 2015, pp. 25-42, in which I showed the process of globalization and its various aspects: economic, cultural and ethical in teaching of John Paul II. Papers, speeches and statements were the basis for elaboration of this thesis.

Another publication in the field of philosophy of dialogue is an article entitled *Józef Tischner's philosophy of drama*, „*European Journal of Science and Theology*” 2015, vol. 11, No. 1, pp. 185-194. I discussed Józef Tischner's philosophy of drama (1931-2000), which is derived from three sources: phenomenology, philosophy of dialogue and existentialism. I emphasized that in his works Tischner repeatedly referred to representatives of the philosophy of dialogue, such as Lévinas and Buber. I wrote that Tischner's philosophical views agree with personalist views of John Paul II, who repeatedly referred to Tischner's „thinking in values”. I analyzed Tischner's works, among others *The philosophy of drama*, in which he presented a man as a dramatic being, considered the philosophy of human drama, and the event of encounter.

The article *Polityczny oddźwięk Deklaracji o stosunku Kościoła do religii niechrześcijańskich Nostra aetate (The political repercussion of the Declaration on the Relation of the Church to Non-Christian Religions Nostra Aetate)*, „*Środkowoeuropejskie Studia Polityczne*” 2015, No. 1, pp. 191-203 concerns the opening of the Catholic Church to dialogue with other religions, which originated in the Second Vatican Council. I focused on the Council document „*Nostra aetate*”, which proposes that the faithful of the Church should establish a dialogue with the followers of various religions, and respect the values present in these religions. I paid particular attention to No. 3 of this declaration, which emphasizes that the Church respects the followers of Islam and the No. 4, which includes enunciation taking responsibility from Jews for

deicide, raises the painful issue of anti-Semitism, but not for political reasons. I have presented this document as a testimony confirming the Church's special concern for establishing friendly relations, among others, with followers of Islam and Judaism.

The starting point for reflections in the article entitled *Polityczny wymiar dialogu Kościoła katolickiego z judaizmem w wybranych dokumentach Kurii Rzymskiej* (*The Political Dimension of the Catholic Church's Dialogue with Judaism in Selected Documents of the Roman Curia*), „*Studia Oecumenica*” 2015, vol. 15, pp. 291-312 were documents of the Roman Curia, especially the Holy See's Committee on Religious Relations with Judaism (among others, *Żydzi i judaizm w głoszeniu Słowa Bożego i Katechezie Kościoła katolickiego. Wskazówki do właściwego przedstawiania tych zagadnień* (*Jews and Judaism in proclaiming the Word of God and the Catechesis of the Catholic Church. Guidelines for the proper presentation of these issues*), 24 June 1985), operating within the Pontifical Council for the Promotion of Christian Unity, which deal with the issues of interreligious dialogue, above all Catholic-Jewish dialogue. I presented the political aspects of these documents, which include, inter alia, forms of interreligious dialogue, cooperation of believers of both religions for justice and peace, opposition to anti-Semitism and all forms of discrimination. I referred to the documents of the Second Vatican Council, especially the „*Nostra etate*” Declaration, which was an important turn in the history of Catholic-Jewish relations.

On 18 June 2015 during the 4th International Congress of Religious Studies, which took place at Polish Naval Academy in Gdynia (June 17-20, 2015), I presented a paper entitled *Islamofobia w Europie w kontekście politologii religii* (*Islamophobia in Europe in the context of politology of religion*). The fruit of participation in the conference is an article under the same title *Islamofobia w Europie w kontekście politologii religii* (*Islamophobia in Europe in the context of political science of religion*), „*Przegląd Religioznawczy*” 2015, No. 3, pp. 203-225, which refers to: the term Islamophobia, areas of discrimination against Muslims (including employment, education, housing), dimensions of Islamophobia (historical, media, religious, political) and its examples (including Muhammad caricatures - publications of the Danish daily Jyllands-Posten reprinted in many European and world newspapers and magazines, a ban on wearing shawls), organizations and institutions fighting against Islamophobia (e.g. the European Commission against Racism and Intolerance operating within the Council of Europe). I pointed

out that the examples of Islamophobia show the links between the religious and political spheres, which is why they fall within the context of the political science of religion.

In the article entitled *Aspekty polityczne Listów apostolskich papieża Jana Pawła II: Redemptionis anno i Tertio millenio adveniente (Political Aspects of the Apostolic Letters of Pope John Paul II: Redemptionis anno and Tertio millenio adveniente)*, „*Studia Warmińskie*” 2015, vol. 52, pp. 11-22, I presented selected documents of John Paul II: apostolic letters *Redemptionis Anno* (1984) and *Tertio millennio adveniente* (1994), in which he addressed the issue of the interreligious dialogue and I referred to their political aspects. I emphasized that they contribute to the peaceful coexistence of religions. I discussed the concept of consensus policy and the concept of *non-violence* policy.

On October 28, 2015, I took part in a scientific conference *Kościół – wolność – pluralizm. Pół wieku od zakończenia Soboru Watykańskiego II (Church - freedom - pluralism. Half a century after the end of the Second Vatican Council)* (House of Warsaw Archbishops). At that time, I delivered a speech entitled *Papież Franciszek wobec dialogu z judaizmem (Pope Francis towards the dialogue with Judaism)*. The outcomes of my research were published in the article entitled *Dialog z judaizmem w nauczaniu papieża Franciszka (Dialogue with Judaism in the teaching of Pope Francis)*, „*Nurt SVD*” 2017, part 2, pp. 516-535. I presented the teaching of Pope Francis on interreligious dialogue, with particular emphasis on dialogue with the followers of Judaism. I showed various forms of interreligious dialogue, its meaning, the program of dialogue between the Church and Judaism. I emphasized that the Pope referred to the significance of the Second Vatican Council and the Council documents, including Declaration „*Nostra aetate*”.

6. Discussion of other scientific and research achievements

In addition to the above-mentioned publications indicated as scientific achievements, I published a monograph, scientific articles and a chapter in collective work based on my PhD. They were listed in the list of published scientific papers in section II as not being part of the achievement mentioned in point I (Annex 4).

A shortened version of the doctoral dissertation appeared as a monograph entitled *Dzieci Abrahama. Dialog Kościoła katolickiego z islamem i judaizmem w Polsce w okresie pontyfikatu Jana Pawła II (Children of Abraham. Dialogue of the Catholic Church with*

Islam and Judaism in Poland during the pontificate of John Paul II (1978-2005)), Wydawnictwo Naukowe Akademii Pomorskiej, Słupsk 2013, pp. 201. It consists of five chapters: I - *Dialog jako kategoria religijna, społeczna i polityczna (Dialogue as a religious, social and political category)* , II - *Jana Pawła II dialog międzyreligijny (Interreligious dialogue of John Paul II)*, III - *Problematyka społeczno-polityczna dialogu z islamem i judaizmem podczas pielgrzymek Jana Pawła II do Polski (Socio-political issues of dialogue with Islam and Judaism during the pilgrimages of John Paul II to Poland)*, IV - *Instytucjonalizacja dialogu międzyreligijnego (Institutionalization of interreligious dialogue)* and V - *Międzyreligijne inicjatywy dialogu (Interreligious initiatives of dialogue)*.

In the publishing review prof. dr hab. Eugeniusz Sakowicz wrote: „The reviewed monograph by Dr. Sylwia Górzna is a valuable work in terms of content. In Polish literature on the subject, there are no analogical works to the evaluated one. The work fills a gap in Polish literature in the field of interreligious dialogue. It brings a lot of "the new" in scientific-research work in the field of political science of religion (a very important branch of political science, pointing to mutual references of religion and politics) and other sciences (including recent history, religious studies, theology, cultural pedagogy, intercultural education). The author showed a very good knowledge of the subject matter that was undertaken. After publication, the book should be made available to institutions conducting research in the field of political and interreligious dialogue in Poland”.

Before the doctoral thesis I published an article entitled *Dialog Kościoła kalickiego z islamem według Jana Pawła II (Dialogue of the Catholic Church with Islam according John Paul II)*, „Ateneum Kapłańskie” 2008, item 1, pp. 57-66, in which I focused on John Paul II as the „father of dialogue”. I showed the political dimension of interreligious dialogue.

After the doctoral thesis I published several articles. One of them was: *Dialog chrześcijańsko-muzułmański w Polsce (Christian-Muslim Dialogue in Poland)*, „Nurt SVD” 2010, No. 2, pp. 211-225, in which I showed the initiatives of interreligious dialogue and its institutionalization in Poland.

Another of them is: *Polityczny wymiar cywilizacji miłości Jana Pawła II (The political dimension of the civilization of love of John Paul II)*, „Studia Socialia Cracoviensia" 2011, No. 2, pp. 83-100. I pointed the need to appreciate the political dimension of the civilization of love in building peace between nations and religions.

In the article entitled *Polityczny wymiar Papieskiej Rady ds. Dialogu Międzyreligijnego (The political dimension of the Pontifical Council for Interreligious Dialogue)*, „Nurt SVD” 2012, No. 2, pp. 44-60, I discussed the political aspects of one of the Dicasteries of the Roman Curia, the Pontifical Council for Interreligious Dialogue, the former Secretariat for Non-Christians. I have outlined the initiatives of this Council, the documents issued by it, the Committee on Religious Relations with Islam and the Commission on Relations with Judaism.

The article entitled *Organizacje i instytucje na rzecz pokoju między religiami (Organizations and institutions for peace between religions)*, „Ateneum Kapłańskie” 2012, No. 2, pp. 252-266 was devoted to the activities of the Pontifical Council for Justice and Peace, World Conference on Religions for Peace, the Committee for Peace Initiatives, the John Paul Foundation II for the Sahel and the *Populorum Progressio* Foundation.

During the international interdisciplinary conference *Solidarity, Memory and Identity* (University of Gdansk, on September 20-21, 2012) I gave a speech in English on September 20, 2012 titled *The political dimension of the interreligious dialogue during the pontificate of John Paul II*. The fruit of the conference was a scientific article with the same title: *The political dimension of interreligious dialogue during the pontificate of John Paul II*, „Społeczeństwo i Polityka. Pismo Edukacyjne” 2013, No. 4, pp. 143-155, in which I analyzed the Council documents, forms of interreligious dialogue, peace and its pillars in the Church's teaching, two armed conflicts - in the Balkans and the Middle East - in the solution of which John Paul II became involved.

The article entitled *Polityka w nauczaniu Jana Pawła II (Politics in the Teaching of John Paul II)*, „Collectanea Theologica” 2013, No. 2, pp. 147-160, analyzed the concepts of politics in the teaching of the Church and John Paul II, the Pope's commitment to politics, concern for the common good, peace and its pillars, solidarity and globalization of solidarity.

In the chapter entitled *Kontekst polityczny dialogu Jana Pawła II z judaizmem i islamem na świecie (Political context of John Paul II's dialogue with Judaism and Islam in the world)*, [in:] *Current issues of society and politics*, ed. T. Tökölyová, A. Modrzejewski, Europe Our House Press, Tbilisi 2012, pp. 159-172 I showed the political context of John Paul II's meetings with representatives of other religions, especially with Jews and Muslims, such as: World Day of Prayer for Peace in Assisi (1986), New Delhi (1999), pilgrimage of John Paul II the Holy Land (2000), and World Day of Prayer for Peace in Assisi (2002).

I presented the outcomes of my research at 14 scientific conferences in Poland and abroad. The subject of my scientific research oscillates around the interreligious dialogue, the dialogue of the Catholic Church with Islam and Judaism. The aim of my work is to cover the thematic area for a new scientific subdiscipline – political science of religion - which deals with the issues of the relationship between the sphere of religion and the sphere of politics. In particular, I present the political aspects of the interreligious dialogue, with particular emphasis on the pontificate of John Paul II. I show the importance of this dialogue for peace between nations and religions in the contemporary world, pointing to politics as the „space”, which should connect the followers of different religions and not divide them. The current situation regarding the radicalization of Islam is undoubtedly a new challenge at the level of dialogue.

Before obtaining the doctoral degree, I participated in the Catholic-Muslim-Jewish dialogue through participation in various meetings and debates. For years I have been participating in intercultural and interreligious meetings such as the Days of Islam celebrated annually on January 26, or in the Days of Judaism celebrated on January 17 every year. They were an inspiration to take up this issue.

On 18 October 2006, I participated in the debate entitled *Dialog, który jest konieczny i możliwy – wpływ nauczania Jana Pawła II na wzajemne bycie razem chrześcijan i muzułmanów (Dialogue, which is necessary and possible - the influence of the teaching of John Paul II on the mutual being of Christians and Muslims together)*, organized by the Elbląg Library and the Elbląg Academic Pastoral Ministry. Fragments inspired by the Bible and the Koran were read by actors of the Drama Theatre.

On October 27, 2006, I took part in the meeting *Asyż w Gdańsku (Assisi in Gdansk)*, organized on the occasion of the 20th anniversary of the prayer of the Interreligious Meeting in Assisi, convened by John Paul II in 1986. The Franciscan Fathers organized a Prayer for Peace with the participation of Jews, Muslims and Christians.

I participated in the celebration of the 10th Day of Judaism, on January 17, 2007, which took place in Gdansk under the motto *Tylko Bóg może nas zbawić (Only God can save us)* (from the speech of Pope Benedict XVI in Auschwitz in 2006) and *Wiara szuka zrozumienia (Faith seeks understanding)*. It began with the opening of the exhibition called *Holy verses*, which showed old Jewish prints from the collections of Gdansk Library of the Polish Academy of Sciences. That day I also participated in the debate, which took place in the Main Library of the

University of Gdansk entitled *Kiedy polityka jest narzędziem pokoju? (When is politics a tool of peace?)*, in which, among others, Szewach Weiss spoke, a former Israeli ambassador in Poland.

I took part in the celebration of the 7th Day of Islam in the Catholic Church in Poland on January 26, 2007, in the Retreat House „Amicus” named after Ks. Jerzy Popiełuszko, at the parish of Saint Stanisław Kostka in Warsaw. The meeting ran under the motto *Abraham - Ojcem Wiary (Abraham - Father of Faith)*.

After obtaining my PhD I started scientific and didactic work at the Institute of History and Political Science at Pomeranian University in Slupsk. My research interests include various topics, among others: the philosophy of dialogue; intercultural dialogue; interreligious dialogue in Europe, especially the interreligious trialogue, in the view of Popes - from John XXIII to Pope Francis; international relations; political science of religion. I am proving the importance of the pontificate of John Paul II calling for the unification of the feudal sides of the modern world by proposing a multiple dialogue. Attempts to find agreement and peace between religions are in the political dimension of the interreligious dialogue of Catholic Church.

As part of the statutory activities of my Institute, I realize the topic: *Dialog Kościoła katolickiego z islamem w Europie w XX i XXI wieku (Dialogue of the Catholic Church and Islam in Europe in the 20th and 21st centuries)*. The undertaking of this problem is justified by the innovation of these studies, which have not yet been reflected in political science literature. So far, the focus has been on the theological dimension of this dialogue, not the political one. There is, therefore, an urgent need for a deeper interest, within political science, in the political dimension of this dialogue.

In 2018, I will publish the article entitled ***Papież Franciszek wobec dialogu z islamem (Pope Francis towards the dialogue with Islam)*** in „Collectanea Theologica”, No. 3, whose aim was to present: the teaching of Pope Francis; papal documents addressing the issue of interreligious dialogue (eg the encyclical *Lumen fidei*, the apostolic exhortation *Evangelii gaudium*); pilgrimages during which the Pope met with Muslims. Pope Francis suggests the followers of other religions the conception of consensus policy and *non-violence* policy, continuing, among others, the teaching of John Paul II. He cautions against religious discrimination, including Islamophobia, treating religion in an instrumental manner, and violence against the followers of various religions. He emphasises the important contribution of interreligious dialogue, which allows eliminating all forms of fundamentalism and terrorism.

In 2018, at the initiative of the organizers of the scientific conference (Research Lab on National and Ethnical Minorities and Department of International Relations of Institute of Political Science, University of Zielona Gora) entitled *Polityka wyznaniowa w wymiarze krajowym i międzynarodowym (Religious policy in the national and international dimension)*, eight multi-author monographs are to be published. I will be the co-author of volume 4, titled *Polityka wyznaniowa. Perspektywa współczesnych Niemiec (Politics of Religion. Perspective of contemporary Germany)*, pursuing two themes: *Niemiecka polityka wyznaniowa (German religious policy)* and *Dialog międzyreligijny jako wyznacznik niemieckiej polityki wyznaniowej (Interreligious Dialogue as a determinant of German religious policy)*. The publication of the volume is planned for 2018, and my participation will be 25 points of the Ministry of Science and Higher Education.

I am also preparing a publication in Croatian, *Stolica Apostolska i wojna w Chorwacji (The Holy See and war in Croatia)*, as part of the planned international collective work (University of Split, University of Zagreb).

Summing up the presentation of my scientific accomplishments I would like to emphasize that I present my research outcomes not only in Poland, but also abroad in the form of didactic activities (e.g. lectures in English in Slovakia and Germany, workshops in English and German in Germany), lectures at national and international conferences (Croatia, Germany). In addition, I publish scientific articles in English in foreign journals (e.g. „European Journal of Science and Theology”, list A, 20 points of the Ministry of Science and Higher Education) and review articles in English (e.g. „Terrorism and Political Science”, list A, 25 points Higher Education).

For all the publications discussed in the post-doctoral period (2011-2018) I received a total of 386 points of the Ministry of Science and Higher Education.

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