

**Polish messianism as a historiographical myth.  
From 19th-century tradition to contemporary public discourse**

**Summary**

This study includes an analysis of forms of presence and ways of functioning of messianic myth in Polish historiography and contemporary public discourse originating in the Romantic heritage. It was indispensable to trace the evolution of a concept of Polish messianism in relation to historiographical discourse and its representation in public history. The currently propagated messianic myth appears in various forms in political, economic, social, and technological spheres. It is a part of historical consciousness, a discursive tool for the explanation of the world, and a factor of narrative identity. The main focus of the research became the classical historiographic narratives and non-academic discourses that present the messianic myth as a projection of the image of the future. The detailed methodology of the studies focuses on the conceptual and methodological field of the history of the idea, philosophical history, and history of culture in reference to public history.

The thesis consists of an introduction, four chapters, a conclusion, a bibliography, a list of figures, and thematic graphics presented in the particular parts of this study. The first chapter entitled *Polish Messianism Paradigm: Focusing on the Concept of the Christ of Europe* expresses the consideration of whether the concept of the Christ of Europe is still valid (and if so, under what conditions) and whether this stereotype is convenient and effective for those who use it. The second chapter, *The Emergence of the Messianic Myth in Public History* describes the aspect of contemporary reinvention of the messianic myth. Various 'messianic models' such as pop messianism, neo-messianism, pseudo-messianism, demo-messianism, new messianism have been discussed in this part of the thesis. They represent a ground in the programming of social, technological, and cultural change. This also encompasses the messianic myth as a part of collective identity. The third chapter, *Messianic Semiophores in Contemporary Polish Culture* contains an analysis of the selected 'messianic works' (including icons of a messianic movement, national icons, and memorials of victims) providing a better understanding of the nature of Polish messianism and its significance in national culture. The fourth chapter, *A vision of community....an intellectual exercise* is a summary of the thesis in the form of an empirical study of contemporary Polish messianism and ways of the functioning

of the messianic myth. A survey using *iCode* platform (based on *Implicit Association Test*, which examines hidden human attitudes based on reaction time to a given stimulus) proved useful in drawing conclusions about the presence of the messianic myth in the consciousness of Poles, including in terms of determining the degree of belief of respondents regarding the influence of the messianic idea on the prospective and historical picture of Poland's destiny.

The research within this Ph.D. dissertation proved that the presence of the Polish messianism paradigm represents an interesting issue for interdisciplinary students in terms of new humanities, including studies on public history, considering the influence of messianic myth on a person's individual choice and its potential activity in social and political spheres.

**Keywords:** messianic myth, Polish messianism, historiographical myth, Romantic heritage, messianic idea, history of ideas, history of culture, philosophical history, public humanities, public history, mythologization and politicization of history.

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