

Educational Programme

Educational Programme
“Interfaith and intercultural dialogue
based on the scientific experience
of The John Paul II Catholic University of Lublin
and Norwegian social organizations’

EDITOR
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Liechtenstein
Norway grants

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Projekt „Opracowanie programu kształcenia Dialog międzywyznaniowy i międzykulturowy w oparciu o doświadczenie naukowe Katolickiego Uniwersytetu Lubelskiego Jana Pawła II oraz organizacji społecznych Norwegii” korzysta z dofinansowania o wartości 129 200,00 EUR otrzymanego od Islandii, Liechtensteinu i Norwegii w ramach EOG. Celem projektu jest opracowanie programu kształcenia zawierającego innowacyjne rozwiązania wdrażania mechanizmów społeczeństwa obywatelskiego w komunikacji społecznej





Preface

The educational program "Interfaith and Intercultural Dialogue" is designed to respond to the broad social demand for dialogue between different religious and cultural-national groups in today's rapidly changing world. Migrations caused by wars, as well as the search for more convenient places to live and work have now greatly affected the Eastern European countries of the European Union, including, above all, Poland.

The example of Norway is a very attractive one, and along with that little studied and popularized in modern Polish society. The process of creating a multicultural society, which has been going on more or less since the middle of the century, is taking place in this country in a very harmonious, conflict-free way, respecting the cultural-national space of the indigenous Norwegian population. The openness of the Norwegian population to newcomers is realized with simultaneous attachment and respect to their own cultural legacy and national traditions. The existence of the official Lutheran-Augsburg religion and the obligation of its adherents to raise their children in it is entrenched in the Norwegian Constitution. In doing so, freedom of religious practice is also guaranteed. What, from the perspective of the commonly promoted "post-modernity" is eliminated from public life using media and social pressure in other European countries, in Norway functions as a legal and socially respected norm.

The Norwegian reality harmonizes perfectly with the centuries-long strain of coexistence of various religions and nations in the multinational Republic of Poland, also metaphorically known as the Polish-Lithuanian Commonwealth. Unprecedented freedoms for the Jewish population, the comfort of existence for the Orthodox Ruthenian (Ukrainian and Belorussian) population, Armenians, Karaites, Tatars and others, as well as equal rights for the "Lithuanians" who participated in the creation of a common state belong to the tradition of Polishness.

The subject matter of the classes is interdisciplinary combining history, theological sciences, political and management sciences, cultural and religious sciences, social communication and media sciences and others. It includes issues of history, cultural relations between peoples living in the territories of former Poland; administrative and legal issues concerning the stay of foreigners in present-day Poland, norms regulating the situation of national and ethnic minorities in Poland; issues of dialogue between churches and ecumenism; issues related to family life with particular emphasis on the situation of mixed families; discussion of examples of meeting planes in Poland and contemporary Norway. Completed The entire course of classes was divided into five blocks.

The first block deals with historical issues using the vast achievements of Poland and the Polish-Lithuanian Commonwealth. Special emphasis was placed on the issues of traditions of coexistence of different nations and religions.

The administrative and legal block provides theoretical knowledge related to the status of foreigners in the Republic of Poland and the legal situation of national and ethnic minorities. Of particular importance is practical advice to help foreigners function in Poland.

Ecumenical issues point out the assumptions of the Catholic Church regarding contacts with other Churches and representatives of other religions. They point out the achievements of the Church and also give practical advice in establishing interfaith dialogue.

Another block of issues focuses on the family as a place of meeting of cultures and religions. The considerations concern the conditions for the functioning of mixed families, shows the educational factor that forms a personality open to dialogue and in the spirit of tolerance.

The last block informs about the principles of coexistence of cultures, their mutual interaction, cites examples drawn from the Polish historical tradition, as well as referring to the contemporary Norwegian experience. A monastic hermitage near Telemark was chosen as a concrete example.

The course has been divided into a lecture part, providing the students with knowledge of the issues raised, and a practice part, giving them the opportunity to develop their skills in using the acquired knowledge. Also included are tests to check the level of knowledge.

An innovative element of the prepared course is the use of films specially recorded during the implementation of the project both in Norway and Poland.

The course was implemented by well-known and respected specialists in the disciplines and trades they represent.

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HISTORY SECTION



THE ORIGIN OF POLISH MULTICULTURALISM

CLASS 1

CLASS PARTS

- introductory lecture – 60 minutes
- practicals – 45 minutes
- revision test – 15 minutes

OBJECTIVES

- the participant is able to explain the term multiculturalism and knows how multiculturalism is related to the territory and to the mobility of people; the participants also knows how to distinguish multiculturalism from modern 'multiculturalism', i.e. polyculturalism, in the historical context;
- the participant is able to indicate sources of change and historical processes that influenced the multicultural character of Old Polish society during the Middle Ages; the participant can indicate similarities and differences in the genesis of multicultural society in Poland and Norway;
- the participant is able to identify the reasons that led to the Polish-Lithuanian union and its consolidation;
- the participant knows the importance of the relationship with the Grand Duchy of Lithuania for multiculturalism in Poland;

ACTIVITY FORMS

- collective
- individual

METHODS:

- conventional lecture with elements of conversation
- practicals with multimedia presentation, discussion, text and image analysis
- revision test



PART 1 – LECTURE

1. TERM EXPLANATION

At the beginning of the first lecture in the history block designed to show the centuries-long experience of coexistence of different cultures and religions within the pre-partition Commonwealth, it is necessary to define, at least in basic terms, the term multiculturalism and explain how it is to be understood. What influences our discussion about multiculturalism? And, of course, should multiculturalism be equated with the term polyculturalism which often appears today in Polish language under the guise of 'multiculturalism'? Without at least a preliminary arrangement of the basic issues, it is difficult to begin discussing matters related to the Polish historical experience and the Polish tradition of multiculturalism. It seems necessary, therefore, to briefly introduce and define the basic links and relationships of multiculturalism with territory, with human mobility, with the desire to get to know 'the others' or, finally, to distinguish between the terms 'multiculturalism' and 'polyculturalism'.

Multiculturalism – explanation of the term

The term emerged as late as in the 20th century and has a number of meanings operating in the various sciences dealing with the issue. In the simplest terms, multiculturalism, as referred to in the historical block, is the presence of multiple cultures in some specified

space. The coexistence of different cultures side by side and their mutual acceptance is yet another issue.

Territory and multiculturalism

At this point, it is immediately worth noting an important element that is necessary when speaking more precisely about multiculturalism. Multiculturalism is related to the wider society. This society or, better said, societies are usually organized into specific territorial structures – they simply live in some defined area. Thus, multiculturalism means the coexistence of many different cultures in some geographically specified space inhabited by specified people. Consequently, multiculturalism cannot be detached from a territorially defined city, region, country or state.

Migration and human mobility versus multiculturalism

Another yet important relationship. One must ask – what makes multiculturalism a reality in the first place? The answer is quite simple.

Human is a wandering creature. So it is the mobility of people that makes it possible for different cultures to meet in some specified area. The movement of smaller or larger social groups, whether in a more or less organized manner, causes different cultures to meet in a given territory. This encounter may naturally be more friendly or more hostile, more or less open, but it always enriches the cultural landscape of a society living in a geographically specific area.

Multiculturalism and the cognitive aspect

Here, however, it should be noted that multiculturalism is not just about crossing geographical boundaries. It only becomes an experienced fact when people additionally cross cognitive boundaries. One could probably say that multiculturalism in a sense is a mental challenge for human beings, because it is each person, each of us, who determines for themselves how they want to experience the other cultures existing in our environment.

Multiculturalism vs. polyculturalism /historical context/

And here we can approach the concept of 'multiculturalism' (i.e. polyculturalism), as some people today sometimes want to see it, and which today should be understood as an ideology. An ideology that somehow prescribes or even demands the mixing of different cultures. Adherents of such a view see in this process many positive aspects that allegedly enrich the society. In their view, this makes them 'culturally richer' and represents 'greater value' than a monocultural society. In this lecture, however, I refrain from equating multiculturalism with polyculturalism. All the more so because the classes refer to the times when no one had yet defined these terms.

2. POLAND'S FIRST EXPERIENCE WITH FOREIGNERS

Obviously, little is known about the first period of Polish history, which dates back even to legendary times, before Mieszko I, the prince of the Polans, was baptised in 966.

It is certain, however, that foreigners were present in the country from the very beginning of Polish statehood. This nascent multiculturalism of Polish history at the time was created by merchants who were increasingly boldly roaming the land of the Polans and Vistulans. Among such was Ibrahim ibn Yaqub, a Sephardic Jew from Tortosa, Spain, who travelled the wilderness of central Europe between 965 and 966 and who also ended up in the country of Mieszko.

At that time, there were already existing ties with Scandinavian countries. There are many indications that Viking troops served alongside the first historical Piasts – Mieszko I and Bolesław I the Brave – as their bodyguards. Moreover, Polish historiography for the last 200 years includes hypotheses that the Polanian state had Norman roots and was organized – like Kievan Rus – by Scandinavian tribes. Mieszko himself is in some sources considered a Viking. According to this so-called 'invasion theory', the Polish knighthood and the nobility derived from it are also descendants of Nordic warriors enlisted in the duke's team. As evidence, one Polish historian from the turn of the 20th century claimed that Polish noble coats of arms have runic origins. Although these hypotheses are mostly rejected by Polish researchers, this does not mean that Vikings were not present in the team of the first Polish historically documented princes. This may be evidenced, for example, by archaeological finds of Scandinavian-type weapons in Greater Poland.



Mieszko I, illustration from the work of Rev. Jan Głuchowski, *Icones księży i królów polskich*

Photo: https://commons.wikimedia.org/wiki/File:Mieszko_I_of_Poland.PNG

Jan Matejko, The Introduction of Christianity to Poland

Photo: public domain



Since Poland entered the circle of Christianity and found itself in the circle of the wider Latin culture, there had to be incomers from the West and the South.

These particularly included the clergymen that the newly converted country needed. They were the ones forming the duke's court, chapel and chancellery. From among them we recruited those who took up episcopal posts, formed the circles of the first chapters and cleric schools, and then probably the parishes originally organized in the most important strongholds. Finally, missionaries converting Piast rulers' subjects must also have been of foreign origin. We should also mention the foreign spouses of Polish rulers coming to the country of the Piasts with their entourage and their servants.

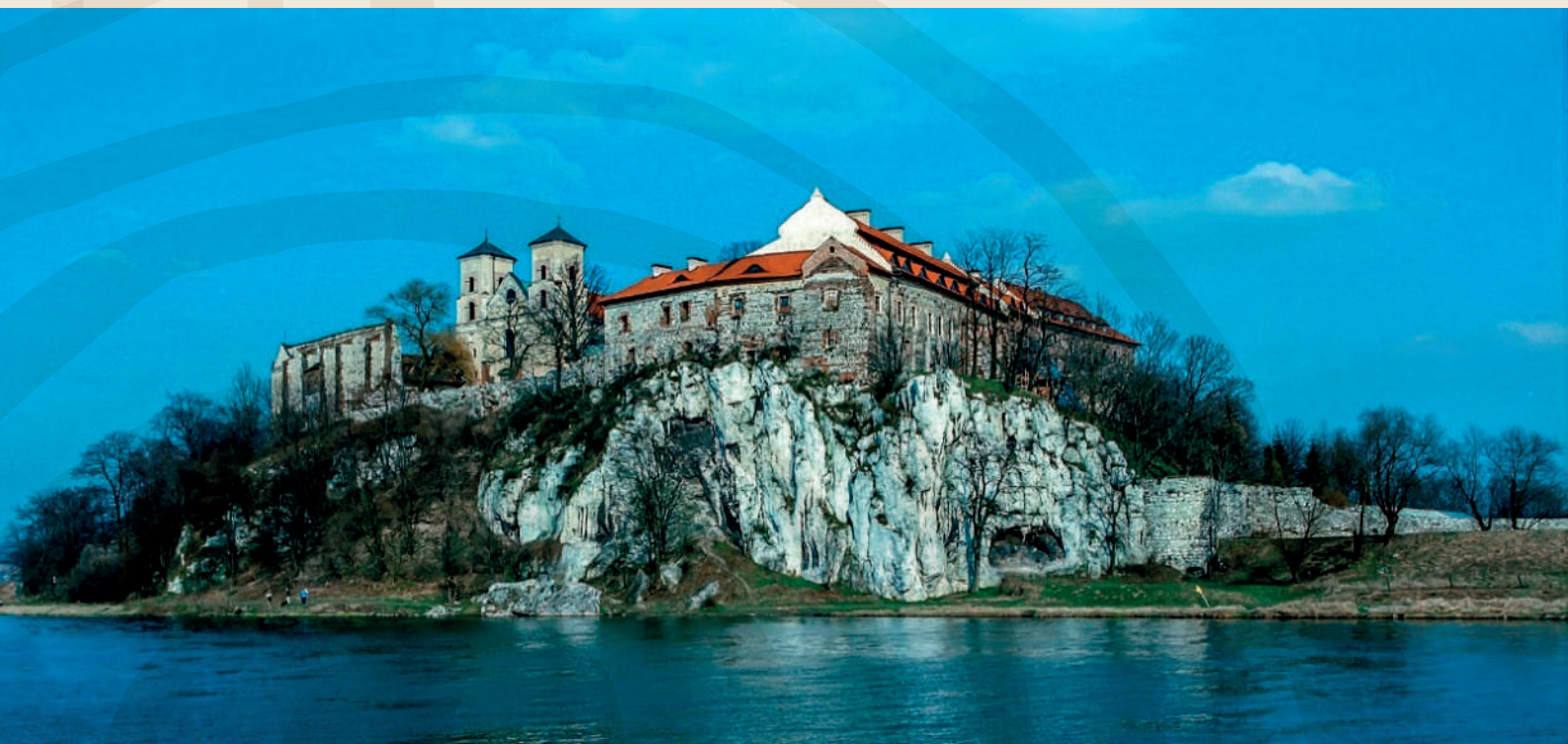
The role of religious orders should not be forgotten in the context of the adoption of Christianity. The first Benedictines appeared as early as in the 11th century, soon to become canons regular. The first Cistercian abbeys were founded in the 12th century. The next century brought the development of mendicant orders. Franciscan and Dominican monasteries began to appear. For a shorter or longer time, these had to be people from other countries.

Lay and religious clergy brought a new faith and a new culture, which was gradually adopted by society starting with the elite and eventually ending with the lowest social classes. The Polonization of the clergy progressed gradually, with the process becoming complete 200 or even 300 years after baptism.

The same processes were quite similar in Norway, where Christianity was probably known earlier than in the country of the Polans, if only because of the immense mobility of the Vikings. However, the faith was officially adopted somewhat later, at the turn of the 10th and 11th centuries. Also, the first bishoprics were erected earlier in Poland than in Norway. The Metropolitan Diocese of Gniezno (1000) was also established much

View from the Vistula River of the Benedictine Abbey in Tyniec, one of the oldest existing monasteries in Poland.

[Photo: Wikimedia Commons, by Jan Strzelecki, CC BY 3.0]





Establishment of a new village. Illustration from Sachsenspiegel

Photo: public domain <https://commons.wikimedia.org/wiki/File:Sachsenspiegel-Ostsiedlung.jpgw>

earlier than that of Nidaros [Trondheim] (1152/1153). On the other hand, the development of the parish network seems to have occurred more rapidly in Norway than in Poland. In fact, about 1,200 churches were built by the end of the 13th century.

In Poland, as well as in Norway, a significant role was played by missionaries coming from countries where Christianity was already an established religion. They were the ones who brought with them not only a new faith, but also the universal language of Europe at the time – Latin – and literacy. With them came new knowledge of construction, art or education. Abbeys and monasteries appeared in Norway at a similar time as in Poland: in the early twelfth century Benedictine abbeys (Munkholmen in Trondheim, Bergen and the island of Selje), Cistercian abbeys were founded in the middle of the century (e.g. Lyse kloster in Os, on the island of Hovedøya in Oslo), as were the monasteries of the Canons Regular of St Augustine (e.g. in Bergen, on the island of Halsnøya) and the Norbertines (in Tønsberg and in Oddevold [Uddevalla], today in Sweden, in what was then Båhuslen in Norway). In the 13th century, similarly to Poland, Franciscans and Dominicans settled in the cities (e.g. in Trondheim or on the island of Hovedøya in Oslo). In total, more than thirty male and female monasteries have been established in Norway. Monasteries in the Kingdom of Norway were strongholds of European culture, with monks writing royal sagas, copying foreign literature and being diligently employed by the kings in the administration.

With the passage of time, especially with the solidification of Christianity and the general civilizational development of Latin Europe, new processes emerged both in

The range of German settlement in the east

(Photo: Ziegelbrenner [lic. CC BY 3.0])



Poland and Norway, leading to the differentiation of society. This refers to population migrations related to urban and agricultural development.

In the Polish lands, while still in the midst of the so-called 'feudal fragmentation', there emerged an increase in settlement and colonization as early as the 13th century, in part linked to monastic orders, especially the Cistercians, or later to the Order of the Teutonic Knights of St Mary's Hospital in Jerusalem. The development of large landholdings, the growth of jurisdictions granted to a feudal lord and economic modernization, followed by the location of villages and cities, promoted the growth of settlements. Regulating the above matters in a legal framework, particularly under German law, was another step toward the future multicultural Commonwealth that would emerge at the dawn of the modern era. It was the demand for settlers that fostered colonization, which in Polish lands was associated primarily with the Walloon, Flemish and, above all, German elements.

At that time, this cultural diversity can be seen primarily in Silesia and Western Pomerania, and then also in Greater Poland, Eastern Pomerania and Lesser Poland, where there were the largest number of settlers coming from Western Europe.

In the case of Polish lands, it was not only peasant migration, but also bourgeois – merchant and artisan migration. Norway also witnessed a similar settler migration, but because few arable lands could be settled for agriculture, the scale of rural colonization was much smaller than in Central Europe. Merchant migration, on the other hand, was slightly more intense. In Norway, as in many Polish urban centres, merchants affiliated with the Hanseatic League appeared, accompanied, however, with Scots and Dutch. They were the middlemen in the trade, importing primarily grain, cloth or beer, and shipping mainly fish.

Jews already appeared in Poland in the medieval period. In Norway, on the other hand, medieval and early modern Jewish migration was almost unknown. While there were occasional appearances of, for example, Jewish merchants or Sephardic Jews exiled from the Iberian Peninsula, this was not on a scale comparable to the Polish lands, where Jews appeared as early as the 13th century with the influx of settlers from the West. Moreover, the followers of Judaism in the Kingdom of Poland also included those who came from Volga Khazaria. These two Jewish migrant groups were soon to meet and merge in the lands of the Commonwealth.

3. ORIGINS OF A MULTICULTURAL COMMONWEALTH

In the Kingdom of Poland, decisive changes came with the unification after the feudal fragmentation in the early 14th century. The state began to be perceived in a different way. It ceased to be a patrimonial monarchy. It was no longer treated as a domain belonging only to the ruler and his family. The state becomes sovereign, having not only a king, but also estates that ruled jointly with the monarch based on their own laws and rights. This concept, called *Corona Regni*, is causing an increase in state, and, to some extent, national consciousness. At this point, however, it should be clarified that in the pre-partition period, social relations were characterized primarily by the fact that es-



Replicas of Polish coronation insignia as made in 2001–2003 in Nowy Sącz by a team of goldsmiths led by antiquarian Adam Orzechowski

[Photo: Gryffindor – Own work (lic. CC BY 3.0).]

The Polish-Lithuanian state during the reign of Władysław Jagiełło

Own photo after: Unia Lubelska 1569, Wyd. Sejmowe, Warsaw 2019, p. 26



tate affiliation was more important to people, while issues of national affiliation were rather secondary.

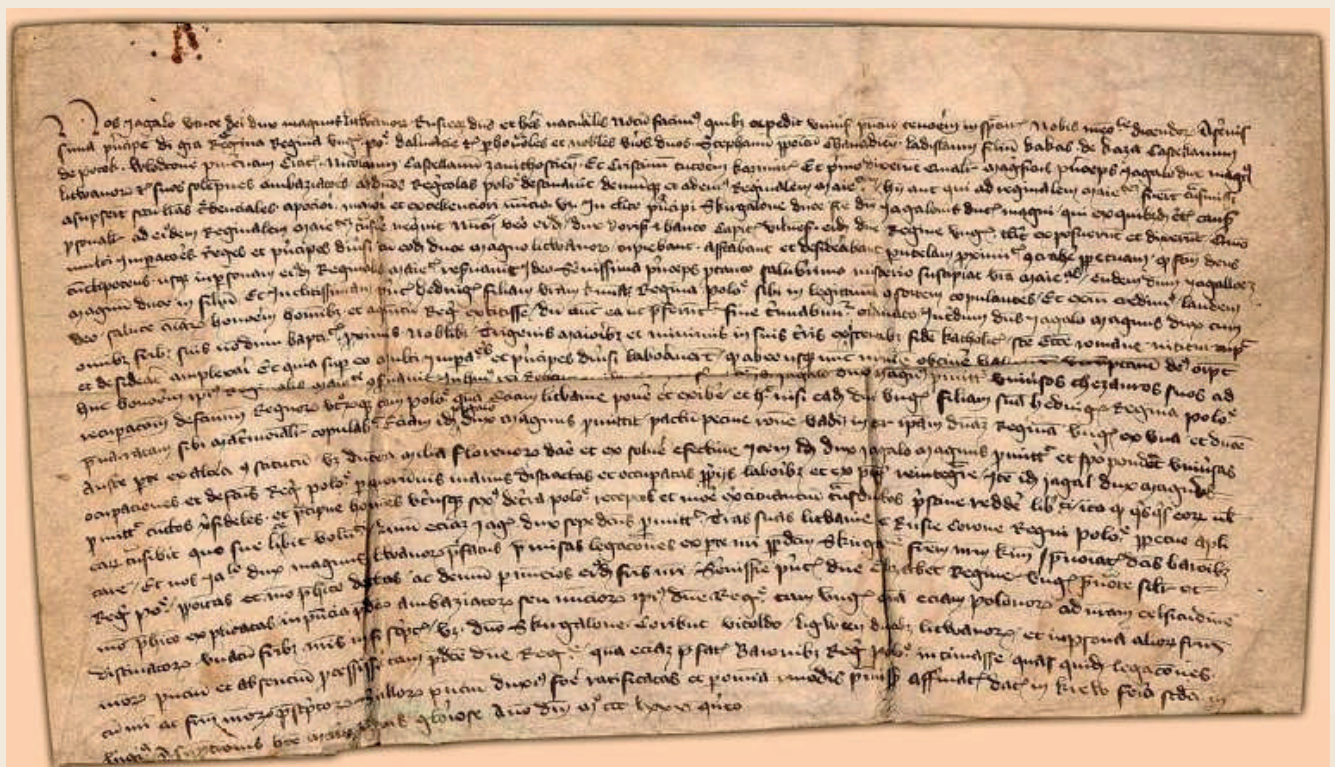
The unification of the Polish lands under the sceptre of Władysław Łokietek and the development under his son Casimir the Great was, as it were, the first milestone for the later multicultural Commonwealth. This is because there occurred a gradual and at first slow, but increasingly visible re-evaluation of the interests of the Polish power elite of the time. The unification of the state under the sceptre of the last Piasts highlights the clear superiority of Lesser Poland's knighthood over that of Greater Poland. The political centre of gravity was in Kraków. Although the reborn Polish state did not then completely turn its back on Piast Silesia or Gdańsk Pomerania, which was seized by the Teutonic Knights in 1308, but gradually from the 1440s Polish political elites, especially the nobility of Lesser Poland, saw the future of Polish statehood in the East. This led to the gradual subjugation of Ruthenian lands. This process, which began in 1340 with the incorporation of first Halych Ruthenia with Lviv, and soon the principalities of Chelm-Belz and Vladimir, was to be continued in subsequent centuries. It was strictly linked with the union of the Kingdom of Poland and the Grand Duchy of Lithuania, which had been implemented since 1385. That event already represents a clear genesis of the phenomenon of multiculturalism of the Polish-Lithuanian state.

Although the first Union of Krewo was essentially a personal union, it would eventually turn into a union of a real nature in almost 200 years, as confirmed by the agreement concluded at the Lublin Sejm in 1569. The union of Poland and Lithuania survived despite

the fact that the differences between the two countries were enormous. One – Christian for more than 400 years, the other – still pagan, but also territorially encompassing the former lands of Kievan Rus baptised in the Eastern Rite as early as 988. Despite a brief Polish-Lithuanian alliance during the reign of Casimir the Great, in general, the past relations between the parties were rather hostile than friendly. The Lithuanian invasions of the Polish lands, as well as the conflict over the succession to the Principality of Halych, which lasted for more than half of the 14th century, were not conducive to the search for an understanding. There were also language differences, and both countries had different levels of social development.

However, there existed reasons that determined the continuation and deepening of the union. At the core of the agreement was the fact that there was no male ruler on the Polish throne. The king of Poland was then Jadwiga, daughter of Louis the Great of Hungary, for whom the Polish estates were looking for a royal spouse. The countries also shared a common enemy – the Teutonic Order – and Poland's military assistance against the Tatars [Vorskla 1399] was important in the longer time horizon against Moscow. Also important were the aspirations of the Polish Church to baptise Lithuania in the Latin rite – eventually the Lithuanian Latin dioceses would become part of the Gniezno Metropolis, while the Latin dioceses being created in Ruthenia would become part of the Lviv Metropolis. Not without significance were also the aspirations of the Lesser Poland's magnates to maintain and expand their influence in Ruthenia – the possibility of building large feudal latifundia by the Lesser Poland's families [Tarnowski and Melsztyński, Tęczyński, then Zamoyski, Potocki, Lubomirski and others]. The Lithuanian-Ruthenian boyars, in turn, were attracted by the the state privileges of the Polish nobility obtained

Act of Union of Krewo, 14 August 1385,
Photo: public domain





Act of Union at Horodło, 13 October 1413
Archive of the Kraków Cathedral Chapter
Photo: public domain

in the Privilege of Koszyce under Louis of Hungary (1374), which followed the Union of Horodło concluded in 1413.

At the same time when the first Polish-Lithuanian union was established in Krewo (1385), the Kalmar Union (1397), uniting the Kingdoms of Denmark, Sweden and Norway was concluded under the sceptre of Eric of Pomerania. However, the union of Scandinavian states is fundamentally different from the Polish-Lithuanian union. Norway and Sweden had already been linked by a personal union in 1319, and from 1380 Norway had a union of a similar nature with Denmark. Moreover, the elites of the Scandinavian countries shared many familial ties, similar language, social structures, level of development and political culture. They were united above all by Latin Christianity. Nevertheless, the Jagiellonian Union lasted longer than the Kalmar Union.

Meanwhile, the union of the Kingdom of Poland and Lithuania led to a deepening of political, social and economic relations and, above all, enabled the Christianization of Lithuania. A bi-confederal monarchy was created, which became a bridge between East and West, in which Poles, Lithuanians, Ruthenians, but also Jews, Armenians, Gypsies, Tatars and Karaites lived side by side. This melting pot of peoples with different cultures,



Coronation letter from Kalmar, 13 July 1397

Photo: own based on. J. Małek, Historia Norwegii (do roku 1814), Toruń 2019, p. 222

different languages, different religions existed until nearly the end of the 18th century. The cultural exchange was by no means one-way. The beautiful Byzantine-Ruthenian frescoes in the Gothic churches of Lublin and Sandomierz founded by Władysław Jagiełło show the character of this specific and unique monarchy.

The union of the Polish Crown and Lithuania in the 15th and later 16th centuries was enduring, despite various turmoil especially on the occasion of changes on the throne. This was not a simple personal union, and the two states shared much more than a com-

↙ Chapel of the Holy Trinity in Lublin

↓ Cathedral Church in Sandomierz

(Photo: Artinpl, own work (lic. CC0) Photo: own work



Polish parliament under Alexander Jagiellon. Statute of Jan Łaski of 1506.
Photo: public domain



mon ruler. The primary bond was, of course, the dynasty. It is important, however, that while in the Grand Duchy of Lithuania the Jagiellonians had hereditary rights, in the Crown they assumed the throne on the basis of election by representatives of the Polish state community. No less important were the noble privileges received by nobility under the Polish Crown, which made the model of noble society more attractive. As regards the privileges of the nobility – starting in the mid-15th century – an idea of parliamentarism developed at a certain point, which resulted in the growing activity of the nobility. This, in turn, led to the formation of the Polish Sejm at the end of the 15th century.

The political culmination of the processes leading to a multicultural, multiethnic and multireligious Commonwealth, which stemmed from the agreement in Krewo in 1385, was the ultimate union concluded on 1 July 1569, at the Sejm held in Lublin. As a result of the real union, a state was formed based on two basic members: The Kingdom of Poland and the Grand Duchy of Lithuania. The conclusion of the Union of Lublin conclusively determined the cultural, ethnic and religious pluralism of the then established Polish-Lithuanian Commonwealth.

Allegory of the Polish Crown and Lithuania on the monument to the Union of Lublin in Lublin
Photo: public domain



PART 2 – PRACTICALS

Educational aids:

- multimedia presentation;
- sample source texts

Exercises in the form of discussions initiated and moderated by the instructor will be carried out based on the materials included in the multimedia presentation. Participants will be expected to discuss the issues presented in the lecture.

Topics for discussion:

- Understanding the term multiculturalism in a historical context (the relationship to territory, to migration and mobility, the desire to learn about other cultures, and the distinction with the modern term 'polyculturalism').
- The first contacts of Poles with strangers representing other nationalities and other cultures.
- Sources of changes and historical processes to which Old Polish society was subjected during the Middle Ages (Christianity, settlement and colonization in cities and villages.
- Society in Poland and Norway during the Middle Ages in the context of the first contacts with other cultures and other nations.
- The genesis of the multicultural Commonwealth (the transition from a patrimonial-type state to the Crown, the territorial development of the Kingdom and the reasons for closer ties with Lithuania, the formation of the union and a brief comparison with the unions of Scandinavian states, towards a multicultural, multiethnic and multireligious Commonwealth).

Suggestions for texts to be used during practicals:

Chronicle of the Land of Prussia by Peter of Dusburg (continuation): 'O Bitwie Panów Pruskich z Polakami, Litwinami, Rusinami itd.'; wyd. Chronicle of the Land of Prussia by Peter of Dusburg, translated by S. Wyszomirski, preface and commentary by J. Wenta, Toruń 2004, pp. 246–247.

W roku Pańskim 1410, w dniu Rozesłania Apostołów [15 VII], panowie ziemi pruskiej wraz ze swoimi poddanymi i sojusznikami stoczyli w okręgu ostródzkim bitwę z Polakami, Litwinami, Rusinami, Żmudzinami, Tatarami i innymi barbarzyńcami i poganami. I panowie z zakonu zostali pokonani, poległ wielki mistrz Ulryk z Jungingen wraz z bardzo wieloma dostojnikami, poddanymi i najemnikami, a triumf święcił król ze swoimi ludźmi. Była to bardzo wielka bitwa, w której po obu stronach zginęło wiele tysięcy ludzi. I jak opowiadali posłańcy, [...] którzy brali udział we wspomnianej bitwie, poległo więcej niż 60 000 mężów po każdej ze stron.

Excerpts from: Polska Jana Długosza, ed. H. Samsonowicz, Warsaw 1984, pp. 218–243

Podczas gdy król polski Władysław trwał na słuchaniu mszy św. I modłach, całe wojsko królewskie na rozkaz miecznika krakowskiego Zyndrama z Maszkowic, a wojsko litewskie na rozkaz wielkiego księcia litewskiego Aleksandra z godną podziwu szybkością

ustawiło swoje oddziały i chorągwie i stanęło w szeregach naprzeciw wroga. A ponieważ wojsko polskie skierowało się na lewe skrzydło, wojsko litewskie zajęło prawe. Ale w tej trudnej sytuacji wszelki pośpiech wydawał się nawet zwałoką. Strwierdzono naocznie, że wojsko polskie miało w tej walce 50 znaków, które nazywamy chorągiewkami (2), pełnych znakomitych i doświadczonych rycerzy oprócz chorągwi litewskich w liczbie 40. Pierwsza była chorągiew wielka ziemi krakowskiej, której znakiem był biały orzeł w koronie z rozpiętymi skrzydłami na czerwonym polu (3). Znajdowali się w jej szeregach wszyscy znacniejsi panowie i rycerze polscy, wszyscy weterani i wyćwiczeni w bojach. (...)

Druga chorągiew, „gończa” (4), miała jako godło dwa żółte krzyże na niebieskim polu. (...) Trzecia [chorągiew], przyboczna, miała jako znak wywijającego mieczem męża w zbroi, siedzącego na białym koniu na czerwonym polu. (...)

Czwarta chorągiew, św. Jerzego, miała jako znak biały krzyż na czerwonym polu. Znajdowali się w niej wszyscy zaciężni Czesi i Morawianie. Jej dowódcami byli Czesi: Sokół i Zbysławek, a niósł chorągiew Czech Jan Sarnowski, ponieważ król Władysław żywił szacunek dla narodu czeskiego.

Piąta chorągiew, ziemi poznańskiej (...)

Szоста, ziemi sandomierskiej (...)

Siódma, kaliska (...)

Ósma, ziemi sieradzkiej (...)

Dziewiąta, ziemi lubelskiej (...)

Dziesiąta to ziemi łęczyckiej (...).

Jedenasta chorągiew, ziemi kujawskiej (...).

Dwunasta, ziemi łwowskiej (...)

Trzynasta, ziemi wieluńskiej, (...). Z powodu szczupłości jej szeregów król dołączył do niej, celem jej uzupełnienia, żołnierzy najemnych ze Śląska.

Czternasta to chorągiew ziemi przemyskiej (...)

Piętnasta, ziemi dobrzyńskiej (...)

Szesnasta, ziemi chełmskiej (...)

Siedemnasta, osiemnasta i dziewiętnasta - ziemi podolskiej. Z powodu liczebności rycerstwa miała ta ziemia trzy chorągwie (...)

Dwudziesta, ziemi halickiej

Dwudziesta pierwsza i dwudziesta druga, księcia mazowieckiego Siemowita (...)

Dwudziesta trzecia, księcia mazowieckiego Janusza (...)

[kolejnych 27 chorągwi prywatnych wystawionych przez możnych i niektóre rody]

Pięćdziesiąta pierwsza, księcia litewskiego Zygmunta Korybuta

Prócz tego było w wojsku litewskim 40 chorągwi wielkiego księcia litewskiego Aleksandra Witolda, pod którymi stawali się jedynie żołnierze litewscy, ruscy, żmudzini i tatarscy. Miały one jednak mniej liczne szeregi i mniejszą ilość broni niż oddziały polskie. Nie dorównywały również Polakom, gdy chodziło o konie. Godła zaś tych chorągwi były niemal wszystkie jednakowe. Prawie każda bowiem miała w herbie na czerwonym polu zbrojnego męża siedzącego na białym, niekiedy na czarnym albo rudym lub pstrokatym koniu i potrząsającego ręką z mieczem. Tylko 10 z nich miało inne godło i różniło się od pozostałych 30. Były na nich na czerwonym polu wymalowane znaki, którymi Witold

zazwyczaj oznaczał konie, a miał ich całe mnóstwo. [...] Nazwano zaś te chorągwie, jedne od nazw ziem literwskich, a mianowicie: trocka, wileńska, grodzieńska, korwieńska, lidzka, miednicka, smoleńska, połocka, witebska, kijowska, pińska, norwogrodzka, brzeska, wołkowyska, drohiczyńska, mielnicka, krzemieniecka i starodubska. Inne zaś nosiły nazwy od osób książąt literwskich, których Witold wyznaczył na ich dowódców, mianowicie od Zygmunta Korybuta, Szymona lingwenowicza, Jerzego.

Excerpts from the Union of Horodło after: Akta unji Polski z Litwą 1385-1791, wyd. S. Kutrzeba, W. Semkowicz, Kraków 1932, pp. 56–58

Dla tego my Władysław z łaski Bożej król polski i ziem krakowskiej, sandomirskiej, sieradzkiej, lanczyckiej, kujawskiej, literwskiej narwyższe książę, pomorski, ruski pan i dziedzic i Aleksander rzeczonny Witold wielkie książę literwskie i ziem ruskich pan i dziedzic, oznajmujemy przez niniejszy list, którym to wiedzieć przynależy wszystkim teraz i potym będącym, którzy tego wiadomość będą mieć, iż ziemie literwskie i ich obywatela poddani państwu naszemu (którym częstokroć rękę szczodroblliwości naszej rozciągamy i o pożytki ich starając się mieliśmy o tym pieczę, jakobyśmy za częstym staraniem stan i zarwołanie ich uczynili zacniejsze), chcąc tedy je z wielkiem pożądaniem w nabożeństwie przyjętej wiary na potomne czasy utwierdzić i ugruntować, aby je narwyższy Pan, za którego łaską a staraniem naszym wzięli oświecenie wiary ku chwale i czci imienia swego i tejże wiary powszechniej oświeceniu, pomazaniem łaski swej utwierdził, iż gdyśmy ich częstokroć dary szczodroblliwości naszej pocieszyli, tedy też, jako nabarziej być może, chcemy je duchownemi dary zachować i przez dobre sprawy i prace zatrzymać. Którzy aby w stałości wiary tym lepiej się ćwiczyli, iżebymy z cnoty w cnotę postępowali, jarzmo niewolej, w której do tego czasu byli zamotani i związani, z szyje ich składając i rozwiązując, z wrodzonej nam szczodroblwości i łaski jem wolności, swobody, łaski, exempcje i przywileje, które zwykły być darwane ludziom powszechniej wiary, wedle zamknienia w sobie niniejszego przywileju dajemy i użyczamy.

- ☐ İbrahim ibn Yaqub
- ☐ Muḥammad İbn Baṭṭūṭa
- ☐ Sulaiman al-Tajir

The retinues of the first Piast dukes may have included warriors who came from:

- ☐ the Frankish knight hood
- ☐ Byzantium
- ☐ Scandinavia

How the adoption of Christianity affected the development of multicultural relations. Provide examples from Poland and Norway.

[illegible]

Question 4:

The process of settlement in the Polish lands led to:

- ☐ Migration of the Slavic population to the east
- ☐ increasing population density, clearing forests and developing wasteland for cultivation
- ☐ fights over land and expelling peasants from their farms

Question 5:

The Treaty of Krewa in 1385 marked the beginning of the union of Poland and Lithuania. What were the main reasons for its conclusion and what effects did it have?

.....

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Question 6:

The durability of the Polish-Lithuanian union was fostered by, among other things:

- ☐ similar development of society
- ☐ sharing the same religion
- ☐ sharing threat from external enemies

Question 7:

The union initiated in Krewa:

- ☐ was broken up after the death of Władysław Jagiełło
- ☐ was transformed into a real union after 184 years
- ☐ led to the absorption of Lithuania into the Polish Crown

TOWARDS A MULTINATIONAL AND MULTI-RELIGIOUS COMMONWEALTH

CLASS 2

CLASS PARTS

- introductory lecture – 45 minutes
- practicals – 60 minutes
- revision test – 15 minutes

OBJECTIVES

- the participant is able to present the development of the Polish-Lithuanian union of states;
- the participant is able to explain the processes of approaching the real union between the Kingdom of Poland and the Grand Duchy of Lithuania;
- the participant is able to identify the reasons that led to the Union of Lublin and explain its characteristics;

ACTIVITY FORMS

- collective
- individual

METHODS:

- conventional lecture with elements of conversation
- practicals with multimedia presentation, discussion, text and image analysis
- revision test

PART 1 – LECTURE

- Introduction
- Overview of the Polish-Lithuanian unions before 1569
- The Union of Lublin and its provisions
- Conclusion

1. INTRODUCTION

The previous classes showed the general processes that led to the creation of a multicultural, multiethnic and multireligious state that from 1569 was known as the Commonwealth. We should take a closer look at this union of the Kingdom of Poland and Lithuania. However, before we analyse the causes and circumstances of the Lublin Union, as well as its provisions and key participants, it is worth looking at how the union was shaped earlier, starting with the Union of Krewo concluded in 1385 through subsequent Polish-Lithuanian treaties and agreements. At the end of the class we will also try to compare other international agreements known from European history. In particular, it is worth comparing the Polish-Lithuanian agreements with the Union of Kalmar, concluded in 1397, but also with other similar agreements between the states.

2. OVERVIEW OF THE POLISH-LITHUANIAN UNIONS BEFORE 1569

Krewo/Kréva/Kpebo 1385

The reasons for the conclusion of this first Polish-Lithuanian agreement were already discussed during the first classes. As just a brief reminder, it is important to note the five main factors that led the parties to conclude this agreement.

- First, there was no male ruler on the Polish throne – the king was Jadwiga of Anjou, daughter of Louis the Great, king of Hungary and Poland, who died in 1382. The de facto politically ruling estates within the Polish Crown were looking for a husband for Jadwiga, directing their interest to Lithuanian Grand Duke Jogaila, son of Lithuanian Prince Olgierd and Princess Uliana of Tver;
- Second, Lithuania and Poland had a common enemy – the Teutonic Order, which vitally threatened the existence of Lithuania and has occupied Gdańsk Pomerania, which was taken from the Kingdom of Poland, for almost a century;
- Third, there were aspirations of the Polish Church to baptise Lithuania in the Latin rite – eventually the Lithuanian Latin dioceses would become part of the Gniezno Metropolis, while the Latin dioceses being created in Ruthenia would become part of the Lviv Metropolis;
- Fourth, involved were also interests of the Lesser Poland's magnates to maintain and expand their influence in Ruthenia – the possibility of building large feudal latifundia by the Lesser Poland's families (Tarnowski and Melsztyński, Tęczyński, then Zamoyski, Potocki, Lubomirski and others);
- And fifth, of no small importance is the attractiveness of the state privileges of the Polish nobility to the Lithuanian-Ruthenian boyars – the Privilege of Koszyce of Louis of Hungary for the Polish nobility in 1374 and efforts to extend the privileges to the Lithuanian lords, which was realised in Horodło in 1413.

The Treaty of Krewo was a de facto pre-nuptial act, but of a significant political nature. It was not an exceptionally long document. It did not contain many provisions. Jogaila, in exchange for Jadwiga's hand and the Polish crown, promised to be baptised in the Latin rite, pay 200,000 florins to Wilhelm Habsburg for breaking his betrothal to Jad-

Act of Union of Krewo, 14 August 1385
Archives of the Kraków Cathedral Chapter
Photo: public domain



wiga, and perpetually unite the Lithuanian and Ruthenian lands with the Polish Crown. The latter provision defined by the word *applicare* has raised problems of interpretation from the very beginning, and this discussion among historians has basically continued to this day. Without going into details, the issue was how to interpret this Latin verb, whether as the incorporation of Lithuania into the Polish Crown, or rather as the merging of two equal political entities. Undoubtedly, however, that union had the character of a personal union, but perhaps precisely because of the brevity of its provisions, it was the starting point for a process of further bridging of gaps by the union then initiated.

Vilnius/Radom 1401

After the death of Queen Jadwiga in 1399, a new situation arose, since the treaty concluded in Krewo, as we mentioned, was a marriage treaty. Quickly, however, Władysław Jagiełło obtained confirmation of his rights to the crown, although no question arose in relation to the issue of inheriting the Polish throne. Polish-Lithuanian relations and the political relationship between Jagiełło and Vytautas also had to be redefined. The talks were held in Vilnius. It was agreed that Vytautas would rule Lithuania for life but with the supremacy of Jagiełło, and it was also decided that in the event of Jagiełło's death, it would be the Polish lords together with the Lithuanian boyars who would elect a new ruler. Princes and boyars pledged to respect the agreement in January 1401. A similar pledge was made by Polish gentry in Radom in March the same year. In principle, the Vilnius-Radom agreements were not formally a union, but they regulated the relationship between the parties by confirming the political and systemic separateness of Poland and Lithuania, and moreover calmed and stabilized relations between Jagiełło and Vytautas.

Horodło, Horodlë, Горадо 1413

After the Grunwald victory and the conclusion of the first Peace of Toruń with the Teutonic Order on 1 February 1411, but with the ever-present risk of renewed fighting, there came a joint revision of relations between the Crown of the Polish Kingdom and the Grand Duchy of Lithuania. Grunwald, as it were, confirmed the value of the union of



the two countries. Although peace between the Crown and the Order had lasted from the reign of Casimir the Great, the war of 1410 and 1411 revived hopes among the crown states to regain Pomerania. The Lithuanians, on the other hand, saw an opportunity to regain Samogitia permanently, not just temporarily, as envisioned in the disappointing peace deal. For the descendants of Gediminas, too, the continuation of the union was the only chance to counteract the political rifts still skilfully stoked by the Teutonic Order.

A convention was called to the small town located on the Bug River on the border of Poland and Lithuania, where Polish magnates came with King Władysław Jagiełło, while Lithuanian-Russian boyars descended on Horodło with Grand Duke Vytautas. The idea behind this convention was to strengthen relations between the Crown and Lithuania. On 2 October 1413, a treaty was concluded, which unequivocally manifested the will to present a single political line towards the Teutonic Knights and the pending universal council.

The most important provisions of the treaty concluded at that time involved:

- Approval of the Grand Duchy of Lithuania's separateness, but with the condition of communicating with Poland on the succession of the Grand Ducal throne after the death of Vytautas.

The second of the three acts of the Horodło union with the seals of the Polish nobility and Lithuanian boyars affixed, 13 October 1413

National Museum in Kraków, Department of the Collection of the Princes Czartoryski Museum
Photo: public domain

- Not joining in an alliance with the parties' enemies and a commitment to mutual military assistance and declaration of war with the consent of the other party to the treaty.
- The rapprochement of the magnates of the Crown and Lithuania by admitting 47 Lithuanian boyar families, but only Catholic ones, to the Polish families of arms.
- Covering these families with the privileges that belonged to the Polish nobility (the descendants of these families became the permanent Lithuanian magnanimous elite – especially the Goštautai, Astikai and Radziwiłł families). It is worth mentioning at this point that in 1430 the privileges of the Polish nobility were extended to the boyars of Red Ruthenia, while in 1432 the privileges extended to the princely and boyar elite of the Grand Duchy.

The Union of Horodło had much more long-term and important consequences. Modern historians even call it the 'first complete constitution' of the Polish-Lithuanian Union (Wyrozumski 1993; Frost 2018). The act embodied not only a dynastic-personal arrangement, but also reflected the interests of both political communities: the Polish nobility and the Lithuanian boyars. This is especially important in the case of the boyars, which, following the Polish example, slowly became an important political factor alongside the still strong power of the Grand Duke. Moreover, the Union of Horodło was a sort of compromise between the Polish and Lithuanian rulers and elites, that established a relationship much broader than a mere dynastic union, and de facto put the two countries on the track towards a real union.

Grodno, Gardinas, Гóпагня 1432

It was not formally a treaty of union, but an agreement negotiated by Bishop Oleśnicki with supporters of Sigismund Kęstutaitis, elected Grand Duke of Lithuania. The act was finally approved by Władysław Jagiełło in January 1433, and also by Sigismund, but not until 61 May 1434 in Trakai. To a certain extent, this agreement reversed the Horodło provisions, reorienting Polish-Lithuanian relations toward a personal union: Sigismund obtained the title of grand duke from Jagiełło, as supreme prince of Lithuania. In turn, after his death, Vilnius and other Lithuanian lands were to return to Jagiełło or his successors and to the Crown and Kingdom of Poland.

These political arrangements were not permanent, as they remained in force until the death of Sigismund Kęstutaitis in 1440. However, the Grodno agreement introduced other important solutions, remarkably important precisely in the context of the emerging multicultural Commonwealth, which lasted much longer, although they were finally settled definitively as late as in 1563. For while the Horodło treaty applied only to Lithuanian boyars of the Catholic faith, the Grodno agreement, as well as Jagiełło's privilege issued a month later for the nobility of the Lutsk region and the general privilege of Sigismund Kęstutaitis issued for the Grand Duchy's Ruthenian elite in May 1434, extended these rights and freedoms to Orthodox princes, boyars and nobility, granting all the privileges and freedoms obtained in Horodło to the Catholic Lithuanian nobility.

Towards a real union: Kraków-Vilnius 1499 and Mielnik 1501

The accession to the Polish throne of Casimir Jagiellon in 1447, then Grand Duke of Lithuania, and his subsequent long reign, marked a return to a personal union. Only after his death in 1492 did his two sons assume the Polish and Lithuanian thrones separately, formally breaking the personal union. Jan Olbracht became Polish king, while his brother Alexander took the grand ducal throne at the request of the Lithuanian lords.

However, the union of the Crown and Lithuania was enduring. The two countries had much more in common than a single ruler. It is worth pointing out here the special role of the expanding privileges of the nobility, which made the model of noble society more attractive:

- the Privileges of Jedlnia and Kraków of 1430 and 1433 – personal inviolability of nobles without court judgement (*neminem captivabimus*);
- the Privileges of Cerkwica and Nieszawa of 1454 – new taxes and levy in mass with the consent of the land sejmiks with defining the basis for their action;
- the Privilege of Mielnik of 1501 – senate (royal council) as the highest authority;
- the Nihil novi Constitution of 1506 – nothing about us without us – confirmation of the bicameral parliament.

In addition to the internal factors cementing and consolidating Polish-Lithuanian relations, external factors resulting from foreign and dynastic policies were no less important. Awareness of the benefits and advantages of close cooperation between the two countries, even with separate rulers, fostered further deepening of the relationship. The Polish-Lithuanian agreements of the late 15th and early 16th centuries clearly testify to this. The very Kraków-Vilnius Union of 1499, despite separate rulers on the Polish and Lithuanian thrones, clearly consolidated the political-military alliance of the two states. After the death of John I Albert, further opportunities opened up to establish even closer relations, which were pursued primarily by the Polish estates. The document, negotiated by Poles and Lithuanians in Piotrków, was approved by Prince Alexander in Mielnik on 23 October 1501. At the same time, the new king, while still holding the title of Grand Duke of Lithuania, issued the aforementioned privilege limiting royal power in favour of the royal council – the senate – and in practice giving political advantage to the richest and most influential nobility.

The 1501 Union of Mielnik was already clearly aimed at establishing a real union. In theory, it can even be considered already being such a union, although in practice its provisions have not been strictly implemented. The most important postulates enshrined in the Treaty of Mielnik included:

- aiming to create a unified state consisting of the Polish Crown and Lithuania;
- a joint election of a king elected by both the Polish and Lithuanian political elite;
- commitment that international agreements will be jointly discussed and that they must not harm any of the signatories to the union;
- the two countries having a commitment of mutual military assistance;
- matters affecting the entire two-member state were to be decided by a joint council.



Boulder commemorating the 500th anniversary of the signing of the Mielnik Union in Mielnik

[Photo: Fallaner, https://commons.wikimedia.org/wiki/File:Mielnik_600_Anniversary_of_Town_privileges_Monument_2016_P01.jpg]
[lic. CC BY-SA 4.0]

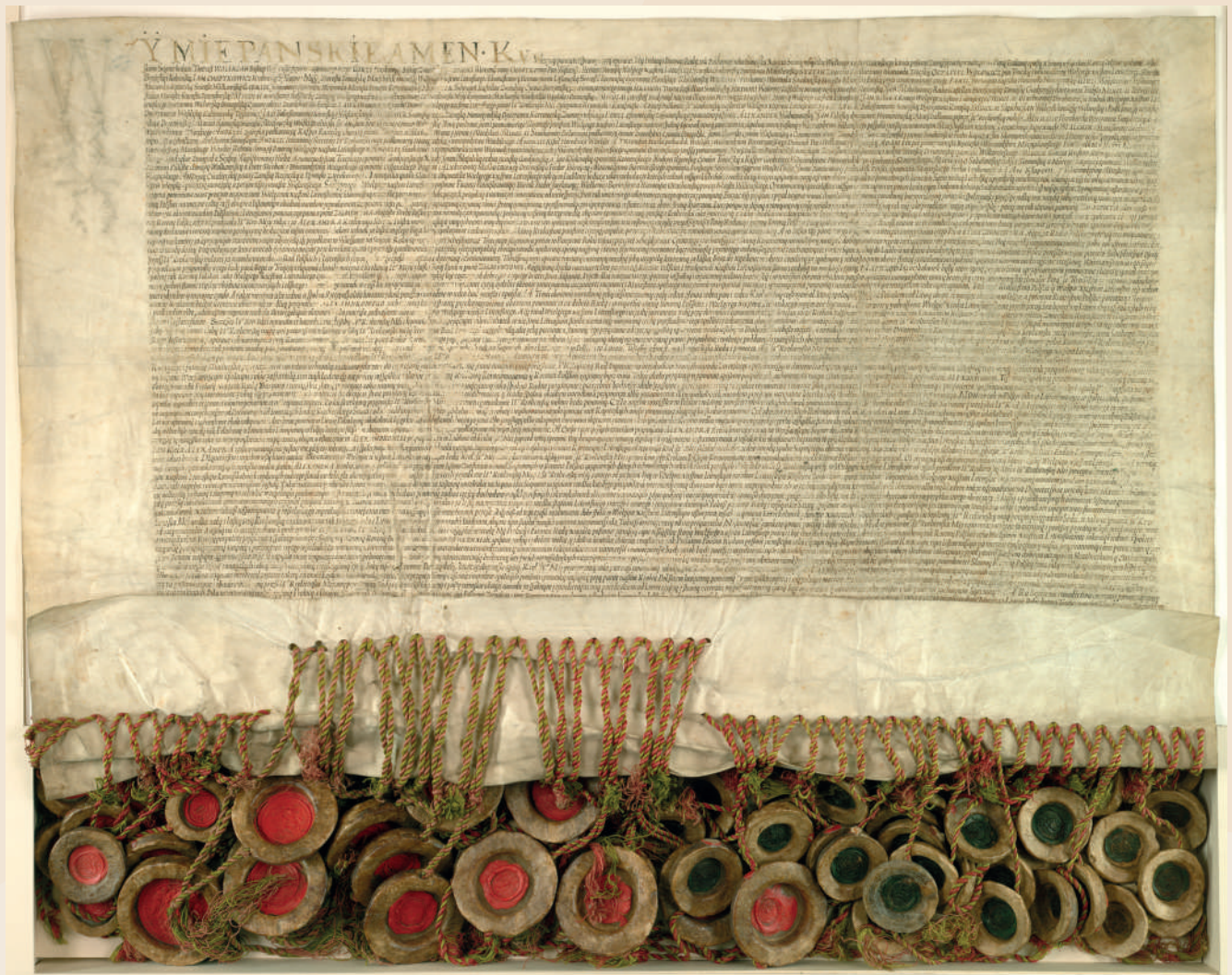
On the eve of the union of Lublin

The Privilege of Mielnik cemented in the Crown the importance of the magnates concentrating political power in the royal council, i.e. the senate. Nonetheless, the privileges granted to the nobility in the Statutes of Cerekwica and Nieszawa strengthened the importance of the land sejmiks and the chamber of deputies in the parliament, which was finally constituted in 1493. Consequently, the middle-tier nobility also gradually grew in importance. King Sigismund I the Old based his rule on the Senate. His son and successor Sigismund Augustus began his independent reign similarly. However, the prospect of his heirless death and the growing strength of the nobles' executionist movement strengthened demands for a closer union with Lithuania. On the Lithuanian side, there was a growing awareness of the need for Polish military assistance, especially in wars waged against the increasingly powerful Moscow. Another rationale was the passivity of the Lithuanian council of lords and the radicalization of the Lithuanian-Ruthenian nobility, who saw in the union an opportunity to equalize their position with the Polish nobility and a chance to be freed from burdensome taxes and unpaid military service. Matters escalated quickly in the 1560s. First, from 1562, King Sigismund Augustus changed his attitude toward the executionist movement, basing his political plans on the middle-tier nobility. From then on, he consistently aimed to conclude a real union between the Crown of the Kingdom of Poland and the Grand Duchy of Lithuania.

Without going into the details of the complicated political process of arriving at the Union in Lublin, it is worth pointing out some important facts. The first is a privilege issued by Sigismund Augustus in Vilnius on 7 June 1563. It abolished the eleventh article of the Union of Horodło, which granted the right to the most important Lithuanian offices to Catholic nobles. Restrictions on the appointment of nobles of the Orthodox faith were thus lifted. In a sense, this was the completion of those processes that were initiated in 1432 and 1434 in the Grodno Agreement and the privilege of Sigismund Kęstutaitis. The second issue was Sigismund Augustus' transfer of hereditary rights to the Grand Duchy to the Polish Crown in a document dated 13 March 1564. The third was the legal, administrative and judicial reforms carried out in the Grand Duchy in 1565–1566 increasing the number of voivodeships, introducing districts and land courts based on the model of the Crown.

3. UNION OF LUBLIN 1569

The act of union was signed on 1 July 1569, but talks and negotiations had already been underway as of late 1568. The extent of the eventual union between the Crown and Lithuania had been considered and discussed. The strong Polish-Lithuanian relationship was resisted primarily by Lithuanian magnates (including Mikołaj 'the Red' Radziwiłł, Jan Hieronimowicz Chodkiewicz), but it was suppressed when, with the king's consent and the approval of the land deputies, the Crown Sejm incorporated first the Podlaskie Voivodeship, then the Volhynian Voivodeship, Kyiv Voivodeship and Bracław Voivodeship into the Kingdom of Poland. Representatives of the Lithuanian elite were thus forced to return to Lublin for the final Union negotiations, which were concluded on 1 July, while on



the 4 July the act was approved by Sigismund Augustus. From then on, it was no longer a personal union, but an entirely real union of the two countries.

Provisions of the Union:

- The agreement created the Commonwealth – a federation of two states united by a real union with a common ruler, a common parliament, foreign and defence policy and coinage.
- The establishment of a parliamentary monarchy with an electoral king elected jointly by the Lithuanian and Polish nobility always in Poland and crowned in Kraków without a separate election for the grand ducal throne.
- The Joint Sejm was the highest legislative body convened by the king; it consisted of the Chamber of Deputies and the Senate.
- The two states were to have separate central offices and dignitaries, separate Polish and Lithuanian armies, different official languages: Polish in the Crown and Ruthenian in Lithuania, and separate symbols and state treasury.
- The ban on Poles acquiring property in the Grand Duchy was lifted.

Act of the Union of Lublin of 1 July 1569
The Central Archives of Historical Records
in Warsaw

Photo: public domain

- The Grand Duchy was not subject to enforcement laws, which was particularly important to Lithuanian magnates.

It is also worth mentioning that the wide autonomy of Royal Prussia was also abolished at the Lublin Sejm, although it further retained certain distinctions of an administrative nature or concerning the filling of land offices and the right of naturalization.

4. CONCLUSION

The history of relations between the Polish Crown and Lithuania can be boiled down to the question: was the Commonwealth after the Union of Lublin to be a state of 'three provinces' (i.e., Greater Poland, Lesser Poland and Lithuania) and the state of two nations'? The first 20 years were the most difficult period for the 'Two Nations'. Lithuania retained its identity, but the Crown nobility treated it as one of the three provinces of the Commonwealth. In later times, Lithuanians sought to emphasize their separateness and equality with the Crown (e.g., demands for holding alternative assemblies in Lithuania or alternative filling of the position of Speaker of the House). On the other hand, unlike separatism, particularism was a natural attitude in the Commonwealth at that time. It intensified especially during the election of new rulers, on the occasion of the granting of offices or starosties. Unification, however, gradually progressed: for example, from the end of the 17th century, the use of Old East Slavic as an official language was discontinued and books of entries in Lithuania's chancelleries began to be kept in Polish, and in 1773–75, at the Partition Sejm, the Permanent Council was established as a joint governmental body. The final act of Polish-Lithuanian relations was the Mutual Engagement of the Two Nations, adopted by acclamation at the Great Sejm on 20 October 1791. This act specified the relationship between the Kingdom of Poland and the Grand Duchy of Lithuania in view of the adoption of a constitution common to both parts of the Commonwealth – the Government Act of 3 May 1791. The text adopted by the deputies referred to the Polish-Lithuanian Union, establishing a common administration of the army and treasury, but also maintaining the institutional separateness of the Grand Duchy.

In summary, the union of the Polish Crown and the Grand Duchy of Lithuania initiated in 1386 has weathered many storms and turmoil, including those after 1569. The eminent British historian Robert Frost has brilliantly paraphrased the reasons for the persistence of this two-part entity. In his book on the Polish-Lithuanian union, he wrote that it was not a union of states or kingdoms, but a fraternal union of peoples, a union of state communities.¹ This idea, evident from the beginning of the 15th century, was the basis of the Union of Lublin and lay at the foundation of the new union state, the Polish-Lithuanian Commonwealth.

¹ R. Frost, Oksfordzka historia unii polsko-litewskiej. Powstanie i rozwój 1385-1569, Poznań 2018, p. 764

PART 2 – PRACTICALS

Educational aids:

- multimedia presentation;
- sample source texts

Exercises in the form of discussions initiated and moderated by the instructor will be carried out based on the materials included in the multimedia presentation. Participants will be expected to discuss the issues presented in the lecture.

Topics for discussion:

- Discussing the various stages of the Polish-Lithuanian union.
- Personal union or real union? Explaining the differences using examples of Polish-Lithuanian agreements
- Why did the union between Poland and Lithuania prove to be enduring? A discussion of the motives and sources of the persistence of the Polish-Lithuanian union.
- Union of Lublin – provisions, effects and significance for the history of Poland, Lithuania and Ruthenia.

Suggestions for source texts to be used during practicals:

Act of the union of Poland and Lithuania signed in Krewo on 14 August 1385 [Polish text as per H. Mościcki *Unia Litwy z Polską. Dokumenty i wspomnienia*, Warsaw – Lublin – Łódź 1919]

My Jagiełło, z mocy boskiej wielki książę literwski, Rusi pan i dziedzic przyrodzony, oznajmujemy wszystkim, komu należy, a którzy niniejsze pismo widzieć będą, to, o czym nas porzadzili ze strony najjaśniejszej pani, z bożej łaski, królowej węgierskiej, polskiej, dalmackiej i t. d., szlachetni i czcigodni mężowie, książę Stefan, proboszcz chanadiński, Władysław, syn Kakasa de Kaza, kasztelan z Potoka, Włodko, cześnik krakowski, Mikołaj, kasztelan zarwicoski, i Krystyn, dzierżawca kazimierski. Naprzód tedy powiadzieli, jako oświecony książę literwski, Jagiełło, wyprawił swoich uroczystych posłów najpierw do panów ziemian polskich, a następnie do jej królewskiego majestatu. Ci zaś posłowie, którzy byli do królewskiego majestatu wyznaczeni, wzięli z sobą listy wierzytelne od głównego i naczelnego posła, prześwietnego księcia Skirgiełły, brata wielkiego księcia Jagiełły, który dla pewnych przyczyn osobiście przed majestatem jej królewskim stać się nie mógł. Posłowie jego, książę Borys i Hanko, starosta wileński, stanąwszy przed królową węgierską, tak, sprawę wykładając, mówili:

Wielu cesarzów, królów i różnych książąt pragnęło wejść w stałe stosunki pokrewieństwa z tymże wielkim księciem literwskim; lecz Bóg wszechmogący zachował to dla osoby waszej królewskiej mości. Przeto, najjaśniejsza pani, spełnij to zbawienne polecenie, przyjmij wielkiego księcia Jagiełłę za syna i oddaj mu w małżeństwo najukochańszą córkę swoją, Jadwigę, królową polską. Ufamy, że z tego związku wyniknie chwala Bogu, zbawienie duszom, cześć ludziom a pomnożenie królestwu. Nim zaś to, o czym mowa, do końca stosownego dojdzie, wielki książę Jagiełło ze wszystkimi swoimi braćmi, jeszcze nie ochrzczonymi, tudzież z krewnymi, ze szlachtą, ziemianami większymi i mniejszymi,

w ziemiach jego zamieszkałymi, chce, życzy i pragnie przyjąć wiarę katolicką świętego Rzymskiego Kościoła. Nie mogli tego otrzymać od niego, pomimo usilnych starań, wielu cesarzów i różnych książąt, albowiem Bóg wszechmocny starwę tę dla Waszego Królewskiego Majestatu zachował. Na oczywistość i moc tego, obiecuje wielki książę Jagiełło złożyć i wydać wszystkie swoje skarby dla odzyskania utrat, które poniosły tak Polska jak Litwa, jeżeli tylko królowa węgierska córkę swoją, Jadwigę, królową polską, ślubem małżeńskim z nim skojarzy. Wielki książę Jagiełło obiecuje sumę, zaręczoną między królową węgierską a księciem Austrii, mianowicie dwakroć sto tysięcy florenów, złożyć i wypłacić. Tenże wielki książę Jagiełło obiecuje i zaręcza własnym kosztem i staraniem przywrócić królestwu polskiemu wszystkie kraje, przez kogokolwiek oderwane od niego i zabrane. Tenże wielki książę Jagiełło obiecuje wrócić pierwotną wolność wszystkim chrześcijanom, zwłaszcza ludziom obojej płci, z ziemi polskiej, obyczajem wojennym zabranym i przesiedlonym, a to tak, że każdy lub każda będzie się mógł udać tam, gdzie będzie chciał. Nareszcie tenże wielki książę Jagiełło obiecuje ziemię swoje litewskie i ruskie na wieczne czasy do korony Królestwa Polskiego przyłączyć.

My przeto, przerzeczony wielki książę litewski Jagiełło, na powyższe oświadczenie poselskie, dane i złożone w naszym imieniu panom Królestwa Polskiego przez wspomnianego Skirgiełłę, brata naszego ukochanego, jako też na zaręczenia, uczynione najjaśniejszej królowej węgierskiej Elżbiecie przez wysłanych od tegoż brata naszego pełnomocników, w obecności posłów królowej pani, tak Węgrów jak i Polaków, do naszej wysokości wysłanych, razem z braćmi naszymi, książętami litewskimi Skirgiełłą, Korybutem, Witoldem, Ligwenem, oraz w imieniu innych braci naszych, obecnych i nieobecnych, zgadzamy się i oświadczamy to tak rzecznej królowej pani, jak i wspomnianym panom królestwa polskiego; te zaś oświadczenia poselskie kazaliśmy umocnić pieczęciami naszymi i braci naszych i te we wszystkim potwierdzamy.

Dan w Krewie, w poniedziałek, w wigilię Wniebowzięcia Najświętszej Maryi Panny (14 sierpnia) roku Pańskiego 1385-go.

Act of the Union of Lublin of 1 July 1569 [the text or Polish translation is in the public domain because the copyright has expired; after: <https://lublin.eu/lublin/marketing-miasta/kuczowe-projekty-promocyjne/unia-lubelska/akt-nadania-unii-lubelskiej/>].

W imię Pańskie amen. (...) My prełaci i panowie rada, tak duchowna jako świecka, książęta, stany wszystkie Wielkiego Księstwa Litewskiego, ktemu posłowie ziemscy na tym walnym a z pany radami i posły a stany wszystkiej Korony polskiej spólnem lubelskiem sejmie będące, (...). I wszystka insza szlachta, obywatele Wielkiego Księstwa litewskiego, tak tu w Lublinie będące jako i niebędące,

(...)

Oznajmujemy tym to listem naszym (...), iż my, mając ustawicznie przed oczyma powinność naszą przeciw ojczyźnie swej Wielkiemu Księstwu litewskiemu, (...), przeto tego wolniejszego czasu zjechawszy się na ten sjem polny do Lublina na dzień dwudziesty trzeci miesiąca grudnia w roku przeszłym tysiąc pięćset sześćdziesiąt osmym przez Jego Królewski Miłości za zezwoleniem oboich rad polskich i litewskich złożony i do tego czasu jednostajnie dzierzany i kontynuowany, takieśmy niżej opisane traktaty i namowy między sobą uczynili, któreśmy za łaską Bożą do tego końca i do tej konkluzji za zgodnym

i jednostajnym obojej strony zezwoleniem i spólnym spisanim, (...), przwiedli. Z czego bądź Pana Boga w trojcy jedynem chwala wieczna, a krolowi Jego Mości z łaski Bożej panu a panu Zygmuntowi Augustowi dzięki nieśmiertelna, zacnej tyż Koronie polskiej i Wielgiemu Księstwu literwskiemu starwa i ozdoba na wiekuiste czasy.

Naprzod, iż aczkolwiek były stare spisy przyjacielstwa, sprzymierzenia, pomnożenie i lepszy sposób Rzeczypospolity, tak Korony polskiej, jako Wielgiego Księstwa literwskiego, czyniące etc., (...), przeto dla mocniejszego spojenia wspólny i wzajemny miłości braterski i w wiecznej obronie obudwu państw (...) one stare sprzemirzenia ponowili i umiarkowali (...).

Iż już Krolestwo polskie i Wielgie Księstwo literwskie jest jedno nierozdzielne i nieróżne ciało, a także nieróżna ale jedna a spólna Rzeczpospolita, która się z dwu państw i narodow w jeden lud zniosła i spoila.

(...)

A te wszystkie rzeczy tu postanowione i obwarowane ani przez Jego Krolewską Mość, ani przez pany rady, inie wszystkie stany i posły ziemskie obojga narodu za spólnym zezwoleniem ani pojedynkiem od ktorej części i strony nie mają nigdy wiecznym czasy być wzruszane i odmieniane, ale wieczne, całe i mocne zachowane być mają.

A ku lepszemu świadectwu i wiecznej pamięci rzeczy wyżej opisanych my przerzeczeni, (...) prełaci i panowie rada, tak duchowna, jako świecka, książęta, my posłowie ziemscy i inie stany na tym walnym a spólnym sejmie lubelskim będący zarwiesiliśmy na ten list pieczęci nasze. Pisan i dan na tymże spólnym sejmie lubelskim pierwszego dnia miesiąca lipca roku Bożego tysiąc pięćset sześćdziesiątego dziewiątego.

- ☐ Union of Krewo
- ☐ Union of Horodło
- ☐ Pact of Vilnius and Radom

- ☐ at the convention in Vilnius in 1301
- ☐ at the convention in Horodło in 1413
- ☐ at the convention in Grodno in 1432

- ☐ by real union
- ☐ by personal union
- ☐ were completely separate and independent state entities

Question 5:

The executionist movement of the middle-tier nobility of the Crown:

- ☐ sought to break the Polish-Lithuanian union
- ☐ advocated the conclusion of a stronger real union
- ☐ demanded the complete incorporation of Lithuania into the Crown as another province of the Kingdom of Poland

Question 6:

Full rights to hold the most important Lithuanian offices were granted to the Orthodox nobility of the Grand Duchy of Lithuania by:

- ☐ Władysław III
- ☐ Sigismund Augustus
- ☐ Duke Vytautas Kęstutaitis

Question 7:

Which institutions of the Crown and Lithuania became united after the Union of Lublin.

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ETHNIC AND RELIGIOUS MOSAIC OF THE POLISH– LITHUANIAN COMMONWEALTH

CLASS 3

CLASS PARTS

- introductory lecture – 60 minutes
- practicals – 45 minutes
- revision test – 15 minutes

OBJECTIVES

- the participant is able to characterize the basic political distinctions within the Polish-Lithuanian Commonwealth;
- the participant is able to identify the sources of tolerance in the Polish-Lithuanian Commonwealth;
- the participant is able to introduce the nationalities living in the Polish-Lithuanian Commonwealth;
- the participant is able to present the denominations and religions that existed in the Polish-Lithuanian Commonwealth;

ACTIVITY FORMS

- collective
- individual

METHODS:

- conventional lecture with elements of conversation
- practicals with multimedia presentation, discussion, text and image analysis
- revision test

PART 1 – LECTURE

1. INTRODUCTION

The Polish-Lithuanian Commonwealth, established after the Union of Lublin, was a federal, multinational and multireligious state. As the name of the state formed in Lublin indicated, it was a union of two nations, but it was only the name of the state, which consisted of two organisms that retained certain distinctions – the Crown of the Polish Kingdom and the Grand Duchy of Lithuania.

Territorially, the union of the Crown and the Grand Duchy encompassed a vast area located in central and central-eastern Europe. The geographic location and territorial size was reflected in various nationalities living within the borders of the Commonwealth. Moreover, its location on the borderline of the influence of Western and Eastern Christianity necessarily determined the religion of its inhabitants. Also, numerous migrations of people of different ethnic origins, different creeds or religions promoted the formation of a multicultural society. Furthermore, in the 16th century, the Reformation achieved considerable influence, which further diversified the residents of the Commonwealth.

Before discussing the various nationalities and religions in the Commonwealth, it is necessary to note certain characteristics and distinctive features of the country in question. These were unique both in terms of the political organization of government and in terms of religious policy and relations between different faiths.

First, the union of the Crown and Lithuania concluded in Lublin, as well as the subsequent arrangements of the Convocation Sejm after the death of Sigismund Augustus, introduced special and unique systemic principles related to the appointment of a new ruler. In the absence of a male descendant of the last Polish king and grand duke of Lithuania of the Jagiellonian dynasty, after his death the new king and prince in one person was to be chosen at a general election by the nobility. Every landed noble could take part in the election of a new king. This was the so-called *electio viritum*. Leaving aside the negative impact of such a process on the further fate of the Republic, such a method of electing a new ruler satisfied the aspirations for shared responsibility for the rule of the state by the nobility and, at least in theory, made members of the noble estate equal in their rights. This method of appointing a king, in which any noble could cast a vote, was not practised anywhere else.

Second, the right of the general nobility to elect the king further solidified its position as the ruling class. It was the nobility of the Commonwealth, regardless of their national origin or religion, that was the decisive political force in the country's politics. Moreover, the noble estate in Poland was much more numerous in representatives than in other European countries. It is estimated that it may have covered 7% to 10% of the population. The nobility exercised political power based on a system of land sejmiks, which elected deputies to represent the land at a general assembly usually convened once every two years. A sejmik was a kind of school of civic education, mediating between the local community – the nobility of a given land – and the central authority, i.e. the king and the Sejm. These traditions of participation in the governance of an entire country, province or specific land had already had a long history. The Polish Sejm,

composed of the so-called three Sejm estates, i.e. the king, the Royal Council and the Chamber of Deputies, was finally formed at the end of the 15th century, but its roots were in the medieval institutions of knightly assemblies.

The parliamentary system that was shaped in the Kingdom of Poland was also eventually adopted in the Grand Duchy of Lithuania. Thus, the Polish-Lithuanian Commonwealth had a single parliament, which was attended not only by the highest officials, but also by representatives of the nobility elected at individual local assemblies.

As regards religious matters, on the other hand, the Commonwealth boasted far-reaching religious tolerance. This was firstly due to the fact of centuries of coexistence of many cultures, nationalities and religions in the state ruled by the Jagiellonian dynasty. But these traditions of tolerance date back to the time of the last Piast on the Polish throne, i.e. Casimir the Great, a great protector of the Jews, who also guaranteed Orthodox believers and Armenians respect for their rites, laws and religious practices. In the previous lecture, we also mentioned the later documents of Sigismund Kęstutaitis, the then Grand Duke of Lithuania, and King Władysław Jagiełło of 1434, who extended the privileges and freedoms obtained in Horodło (1413) by the Catholic nobility of Lithuania to Orthodox princes, boyars and nobles. This was confirmed and finally established in a privilege issued by Sigismund Augustus in Vilnius on 7 June 1563, in which he abolished the eleventh article of the Union of Horodło granting the right to the most important offices only to the Lithuanian Catholic nobility. Restrictions on the appointment of nobles of the Orthodox faith were then fully lifted.

The death of King Sigismund Augustus (+1572) and the subsequent great interregnum was a test for the nobility, not only in terms of choosing a successor under the new rules. It was also a test of preserving religious peace despite divisive differences. While the king was still alive in 1570, Lutherans, Calvinists and the Unity of the Brethren with Hussite roots met in Sandomierz, where they reached an agreement. In it, they resolved to act together in the face of the Catholic majority and recognized one another as Christian denominations. However, the Polish Brethren (the Arians), who were the most radical faction of the Reformation in Poland, were nevertheless considered heretics. The draft constitution presented to the constitution at the time was intended to secure freedom of religion for dissidents and equal rights with Catholics and Orthodox Christians, but was not adopted by the Sejm. Nevertheless, the Sandomierz agreement proved to be a good starting point for the talks held at the Sejm after the death of Sigismund Augustus. In order to preserve religious peace in the Republic, the Sejm, also known as the Convocation Sejm passed a resolution on 28 January 1573, later known as the Warsaw Confederation. It was a remarkably important document testifying to the prudence and responsibility of the nobility as a political nation and introducing religious tolerance in the Polish-Lithuanian Commonwealth.

Work on the text of the act, which, by the way, concerned not only religious matters, was also carried out by the Catholic hierarchy, headed by Bishop of Włocławek Stanisław Karnkowski and Primate Jakub Uchański, Archbishop of Gniezno. Ultimately, however, members of the episcopate, except for Bishop Franciszek Krasiński of Kraków and Dionizy Secygniowski of Kamieniec, refused to sign the confederation. In matters of religion, the act of confederation spoke of preserving perpetual peace 'among the torn and diverse



people in faith and worship' and of avoiding animosities under the pretext of religion. Although the document applied only to the nobility, in practice religious freedom also extended to the burghers of the royal cities. The act of the Warsaw Confederation was a momentous achievement for the nobility of the Commonwealth. Despite the vague wording, it was this act that preserved religious peace between different faiths and was the first act of broad tolerance in Europe. What is more, the pledge to preserve religious peace became one of the obligations introduced into the so-called Henrician Articles, a set of legal provisions sworn to by every king of the Commonwealth (also holding the title of Grand Duke of Lithuania) elected by free election.

Act of the Warsaw Confederation of
28 January 1573
The Central Archives of Historical Records
in Warsaw
Photo: public domain

2. NATIONALITIES RESIDING IN THE POLISH-LITHUANIAN COMMONWEALTH

As mentioned, the name of the state created at the Lublin Sejm spoke only of two nations – despite the fact that it was actually inhabited by many different nationalities. It was a multinational state, inhabited first by settled peoples, but also by those who lived in dispersion. Settled nations, such as Poles, Ruthenians and Lithuanians, were characterized by a state structure and residence in a specific territory. In contrast, peoples living in the diasporas, such as Armenians, Jews and Tatars, were generally considered foreign and immigrant populations. However, it is worth remembering that in the

modern period there was not yet a formed concept of the nation as we understand it today. Obviously, ties based on ethnicity and language were important, but no less vital could have been ties based on estate, territorial or religious community. The processes of modern nation-building were not yet widespread and only included the elite at the time, i.e. the nobility, the clergy and, to a lesser extent, the bourgeoisie. The factor that strongly integrated this elite of the Commonwealth was, first of all, the political system ceding responsibility for the affairs of state to the nobility. The privileges and rights of the Polish nobility, who obtained them earliest and to the greatest extent, oriented the aspirations of the Prussian and Mazovian nobility, as well as the Lithuanian and Ruthenian boyars. The sense of bond with the state and responsibility for the country's governance was necessarily the reason for the progressive, so to speak, 'grassroots' Polonization of the ruling elite of the Commonwealth. The Catholic religion also gradually became such an integrating factor, especially since the victory of the Counter-Reformation. The noble-based nation, as it were, eventually crystallized in the 17th century based on the belief that the nobility descended from the Sarmatians, an ancient people who inhabited the plains of Eastern Europe. The ideology of Sarmatism, although referring to legends and fiction, played a huge integrative role in noble society. The sense of national community was much weaker among the bourgeoisie, and weaker even further among the peasantry. The society living in the Commonwealth was certainly united by obedience to the ruler and respect for his majesty, despite the fact that it was an electoral power, albeit sanctioned by a coronation that had the character of a religious act.

Of course, the nation-forming processes followed various directions and had varying degrees of progress. Among the settled nations, the most developed were the Poles, who were integrated by a sense of ethnic bond and linguistic community independent of state origin, as well as attachment to the Catholic Church. The dominant role of the Polish nobility, as mentioned above, was a factor in the 'grassroots' Polonization of the Lithuanian, Ruthenian, Prussian or even Livonian nobility. The Lithuanian nation, on the other hand, having lost its already Polonized elite, so to speak, retained the language only within the peasant stratum. The same was basically true of the Latvians, a nation of Indo-European origin from the Baltic group, akin to the Lithuanians. Quite similarly, these processes took place among the East Slavic Ruthenians. The stratum of nobility of Ruthenian descent underwent gradual Polonization, although this process was slower due to the adherence to Orthodoxy and the development of Cossackism. For this reason, the process never fully embraced the entire stratum of the Ruthenian boyar society. Nevertheless, the nation-building processes that later led to the crystallization of the Belarusian and Ukrainian peoples were already underway in the period before the partitions of the Republic, even if they progressed rather slowly. It is not easy to classify the population of German origin. Generally in the Commonwealth, however, it would refer to an immigrant community, especially in many Polish Crown towns and even in the territories of the Royal Prussia. On the other hand, however, there was a population that arrived in the territory of what was to become Commonwealth as early as in the Middle Ages, sometimes even in the 13th or 14th centuries. In the cities, except in Prussia and Inflants, these people mostly became Polonized. This also applied to nobility of German origin, especially those living in Royal Prussia or, to a lesser extent, Polish Livonia.

A separate group to be distinguished in that area was a strong German bourgeoisie in the large Prussian cities of Gdańsk, Elbląg and Toruń, where the Augsburg Confession had been dominant since the Reformation. In the Warmia region, on the other hand, the German bourgeoisie and peasantry professing Catholicism had a stronger position.

The peoples of the Commonwealth living in dispersion included primarily Jews. Traces of their presence and habitation in Poland date back to the early Middle Ages. It is worth noting, however, that Jews had been streaming into the lands that made up the Polish-Lithuanian state for centuries because of the opportunity to develop their own culture fairly freely, the conditions for safe living and the autonomy of the Jewish communities guaranteed by royal privileges. The first privilege granted to the Jewish population dates back to the 13th century. This is the so-called Statute of Kalisz, issued by Prince Bolesław the Pious of Greater Poland on 16 August 1264 in Kalisz. It is worth mentioning the merits of the last king of the Piast dynasty, Casimir the Great, who protected the Jewish population by, among other things, confirming the Statute of Kalisz in 1334 and extending its provisions to the entire Kingdom of Poland. It was also reprinted in the Crown's set of laws, the famous Łaski's Statute of 1506, while in the lands of the Grand Duchy of Lithuania, Jews were granted similar privileges in the late 14th and early 15th centuries. This obviously does not mean that anti-Semitism did not exist at the time. There have been anti-Jewish riots, often based on economic or religious grounds, but usually bloodless, although some lands or cities have banned Jewish settlers. Despite appearances, contacts, especially with the noble state, were quite commonplace. Many times they led to conversion to Catholicism and even entry into the noble class or bourgeoisie.

A large group of foreign settlers included Tatars, usually political refugees or prisoners of war. They were mainly settled in the Grand Duchy, less frequently within the Crown. They were called by the locals *Lipka* or *Muślim*. A stratum of so-called Hospodar's Tatars, or refugees descended from the elite, received rights granted by kings equal to those of the nobility and boyars by receiving coats of arms and land grants in exchange for military service. Along with the elders came the so-called Tatar-Cossacks, who did not come from aristocratic families, but cultivated the land. They did not have collective privileges like the Jews, but the aforementioned social categories enjoyed royal privileges. Another social category of the Tatar population was the so-called urban Tatars, settled in the suburbs of cities, paying a poll tax, but not covered by royal and parliamentary privileges. Tatar villages still exist today, even within the borders of present-day Poland (Bohoniki and Kruszyniany in Podlaskie Voivodeship).

An important national group in the Republic was the Armenians, an ancient Indo-European people who originated in Transcaucasia. The first Armenian merchants appeared in Red Ruthenia as early as the 12th century, but successive waves of emigrants appeared in subsequent centuries. In the 14th century, they inhabited in large numbers the Halych Ruthenia incorporated by Casimir the Great into the Polish Crown. From this point, the Armenian rulers in Lviv obtained approval of religious, self-governing and judicial separateness. The king also agreed to the construction of an Armenian cathedral in the city that still exists today. In 1519, the Crown Sejm adopted the Armenian Statute, which, referring to the privileges of Casimir the Great, regulated the situation of Armenian

communities living in the Commonwealth. Armenians settled mainly in cities conducting trade and crafts. They were particularly useful in diplomacy, especially in the East, and also served in the military and administration. Some of the Armenian families even entered the noble estate. Armenians retained their culture even after partition, up to the 20th century. [start]

One should not forget the Roma – Gypsies, an Indo-European nomadic people probably originating in the Indian area, but known in Europe for several hundred years. Persecuted in Western countries, they migrated eastward to Polish, Ruthenian and Lithuanian lands. They appeared in significant numbers from the late 15th and early 16th centuries. They led a nomadic lifestyle for centuries, toiling as horse traders, musicians, entertainers, fortune tellers, blacksmiths and pan makers. In the Polish-Lithuanian Commonwealth, the first half of the 17th century even witnessed the establishment of the office of Gypsy King, who was appointed by the ruler. They professed mainly Catholicism, were not assimilated.

Among other nationality groups living in the Polish-Lithuanian Commonwealth, one should also mention the Wallachians, who settled in mountainous and foothill areas in the Carpathian Mountains. These communities migrating from the principalities of Moldavia and Wallachia (whence their name in Polish) were pastoral in nature, herding sheep and cattle. They established villages under the so-called 'Wallachian law', and retained the right to separate self-government and judiciary.

Settlers from Western Europe, especially religious refugees, also arrived in the Polish-Lithuanian state, finding tolerance and freedom to practice their religion in the Commonwealth. These include groups of Dutch, known as Olęders, who settled especially in the Żuławy Gdańskie, the Vistula valley, the areas of Greater Poland, Kuyavia and Mazovia. They had their own laws in terms of personal freedom and their own self-government. Because of their Mennonite faith, which is one of the strands of Anabaptism, they did not assimilate. The situation was different for the many migrants arriving from Scotland. They initially came to the Commonwealth for economic reasons as early as the 14th and 15th centuries, and increasingly for religious reasons starting in the 16th and 17th centuries. They settled mainly in the Crown cities, first in Gdańk, which still has a district called Stare Szkoty (Old Scots), later also in Kuyavia, in the cities of Greater Poland and Lesser Poland, in Mazovia and Podlasie, much less in the Grand Duchy of Lithuania. They were mainly engaged in trade, stall-keeping, the richer ones gained municipal rights by becoming part of the urban patriciate. Some of the Scots undertook military service. They were valued as engineers, rifle infantrymen and artillerymen. An influential elite can also be discerned among Polish Scots. Some Scottish families of noble origin became naturalized and were admitted to the noble state. The Scots were Catholics fleeing religious persecution, hence they assimilated much more easily and quickly.

Other nationalities residing in the Polish-Lithuanian Commonwealth included the Italians, who had been settling in the crown cities since the Middle Ages, although larger groups appeared in the 16th century with the then most numerous Italian community in Kraków. Then there were the Karaites, an ethnic minority originating in the east, speaking a language from the Turkic language group and practising their own religion. They had been settled since the Middle Ages, but lived in great dispersion mainly in Lithuania

and Ruthenia. Other nationalities also migrated to the Polish-Lithuanian state, although perhaps in lesser numbers. Noteworthy among them were the Czechs, especially Husite migrants, or the French, arriving rather ephemerally as travellers, members of the royal court or magnate courts.

3. DENOMINATIONS AND RELIGIONS IN THE POLISH–LITHUANIAN COMMONWEALTH

Christianity was the dominant religion in the Polish-Lithuanian state. Due to its location on the border between the influences of the Latin and Greek Churches, there naturally had to be Catholic and Orthodox Christians living in the Commonwealth. Catholicism prevailed among Poles and Lithuanians, while Orthodox faith prevailed among the population of Ruthenian origin. Since the time of Martin Luther's speech, adherents of various versions of Protestantism have been increasingly emerging in the country. The Jewish community professed Judaism, the Tatars were Muslims, the Armenians, being Christians, had their own church with roots going back to ancient times. A separate religion was practised by the aforementioned Karaites.

This religious diversity, albeit with the dominant role of the Catholic faith, was not the cause of the religious wars so often experienced by Western European countries. The Commonwealth was a state that tolerated other religions. This was well expressed by Sigismund Augustus, the last king of the Jagiellonian dynasty, when he told senators and deputies that he was not the ruler of their consciences.

As for the Latin Church, it indeed was the dominant religious force. It was the Latin bishops who became part of the senate and held the most prominent seats next to the king. The Primate, in the person of the Metropolitan Archbishop of Gniezno, served as the so-called interrex during the interregnum. Catholic parishes, organized into deaneries, archdeaconries and dioceses, covered the entire state, although they were obviously most numerous in ethnically Polish and Lithuanian regions. The parish network of the Latin Church in the Eastern territories was already much more dispersed, while in many cases it was based on numerous convents and religious communities, especially Franciscan, Dominican and Carmelite, later also Jesuit. The vast majority of the nobility was Catholic, including magnates and Lithuanian boyars. In the 16th and especially the 17th centuries, many families of Ruthenian origin, previously professing Orthodoxy, converted to the Latin Church.

The Eastern Church dominated the territories of the former Kievan Rus, both those lying in the Crown and the Grand Duchy. As mentioned, many Ruthenian families, including those with dynastic roots, such as the princes of Wiśniowiecki, Zasławski and Ostrogski eventually abandon the Orthodox faith by converting to Roman Catholicism. The Orthodox Church, or increasingly the Unitarian Church since the religious union in Brest in 1596, remained the dominant faith of the rural population. The latter was united with Rome but retained its eastern rite, despite numerous resistances and objections, and gradually embraced more and more parishes, although Orthodoxy was still strong, especially among the Zaporozhian Cossacks, a community organized in a military manner and based in the southeastern borderlands of the Commonwealth.

Eastern denominations include the Armenian Church in the Republic, although it belongs to the so-called Non-Chalcedonian group. Armenians had their own bishopric in Lviv, which was dependent on the Etchmiadzin Patriarchate of the Armenian Apostolic Church. Later, however, in the late 16th and early 17th centuries, not without resistance, they accepted union with the Latin Church.

Protestantism was very diverse. The dominant role was held by the Augsburg (Lutheran) denomination, which was primarily adopted by the German-speaking bourgeoisie, especially strong in the powerful cities of Royal Prussia: Gdańsk, Toruń and Elbląg, as well as in Livonia. Calvinism (the Reformed Church) was also strong, especially in the 16th century, when it was embraced in large numbers by the wealthy and middle-class nobility, who were very active in politics. This creed was particularly dominant among the gentry of Lesser Poland. Many of the deputies to the assemblies of the 1850s and 1860s were Calvinists, as were most of the Crown deputies to the Lublin Sejm. Calvinism also found its prominent patrons in Lithuania in the person of many magnates led by the Radziwiłł family. Its influence, however, gradually waned as the nobility returned to the bosom of the Latin Church. Among other Protestant denominations, mention should be made of the Unity of the Brethren, who emerged from Hussitism and found mighty patrons in the Ostroróg and Leszczyński magnate families of Greater Poland. Eventually, however, they joined the Reformed Church in the mid-17th century. Of the smaller Protestant denominations, tolerance was also enjoyed by Anabaptists, who had a significant influence on the doctrine of the Polish Brethren (mentioned below), as well as Dutch settlers known as Olęders, who brought with them yet another version of Anabaptism-Mennonitism.

Religious dissidents entering into the Sandomierz Agreement excluded from their ranks extreme anti-Trinitarians who undermined the dogma of the Trinity and did not recognize the deity of Christ. In the Commonwealth, this faction was called the Polish Brethren and was founded on the basis of Calvinism, yet having adopted more radical views. The Polish Brethren, also known as Arians, were also not included in the tolerance rules resulting from the Warsaw Confederation Act passed by the Convocation Sejm in 1573. Nevertheless, as late as the end of the 16th century, there were still 52 churches of the Polish Brethren in Lesser Poland, and the main centres of the movement, besides Pińczów, were: nearby Raków, where a secondary school of the Polish Brethren called the Raków Academy operated in 1602-1638. Finally, when the Arians supported the Swedes during the Swedish Deluge, then, based on the 1658 parliamentary constitutions, they were obliged to convert to Catholicism within three years or leave the country.

The scattered nationalities living in the Polish-Lithuanian Commonwealth mentioned in the previous section professed their own religions fairly freely. Jewish Judaism, thanks to the freedom to profess its faith, unknown in other countries at the time, gradually evolved into Hasidic Judaism from the end of the 17th century under the leadership of Rabbi Israel ben-Eliezer, better known as Israel Baal Shem Tov, then his disciple Dov Ber of Mezeritch called the Great Maggid, and Elimelech Weisblum of Lizhensk. From Judaism, in turn, Karaism emerged around the 8th century in Mesopotamia. Its followers appeared in Halych Ruthenia in the 13th and 14th centuries, then also in Lithuania in Trakai near Vilnius. This community in the Republic spoke a language from the Turkic group, which could indicate a connection between the Karaites and the Khazar Khaganate,



where Judaism was the prevailing religion, but this is an unlikely view. To this day, there is a Karaite religious association in Poland and an active cemetery in Warsaw. On the other hand, Tatars living in the Crown or Lithuania, mentioned above, were also free to practice Islam. They had the right to build mosques and the freedom to practice their religion, which in their case was Sunni Islam. To this day, within the borders of modern Poland, there are mosques built several hundred years ago in the aforementioned Tatar villages of Bohoniki and Kruszyniany in Podlasie.

Religions in Poland circa 1573

[Photo: Mathiasrex Maciej Szczepańczyk, based on User: Halibutt (lic. CC BY 3.0)]

4. CONCLUSION

Despite the numerous and strong reformation circles, the Commonwealth was not a land of stakes and religious conflicts, compared to other monarchies of the time. There were even attempts made at dialogue and discussion. Such events include, for example, the famous *colloquium charitativum* held in Toruń in 1645, a joint convention of Catholics, Lutherans and Calvinists. The convention had the support of King Władysław Vasa, as well as the provincial synod held in 1643 by Primate Maciej Łubieński. In the course of

discussions that lasted from August to November, attempts were made to bring positions closer together. The differences, however, were so significant that agreement was not reached. Nevertheless, the very fact that such a dialogue was brought about, during the Thirty Years' War, which after all had a religious basis, won admiration and respect in Europe. Followers of other religions also had religious freedom and liberty to practice their faith. Even the Polish Brethren, theoretically regarded as heretics by all other Christian denominations and lacking rights under the act of the Warsaw Confederation, had some freedom to operate in the country. This obviously does not mean that there were no disagreements, conflicts, sometimes even pogroms and tumults, whether arising from religious differences, nationalities, and probably most often from conflicts on economic grounds. However, these events were not frequent and bloodshed was quite rare. The Polish-Lithuanian Commonwealth was undoubtedly not only a multicultural state at the time, but these communities, living side by side, often created conditions for mutual understanding, cooperation and the establishment of compatible relations among one another. At the time, it was a unique case of a state tolerating other nationalities and religions.

PART 2 – PRACTICALS

Educational aids:

- multimedia presentation;
- sample source texts

Exercises in the form of discussions initiated and moderated by the instructor will be carried out based on the materials included in the multimedia presentation. Participants will be expected to discuss the issues presented in the lecture.

Topics for discussion:

- The unique political system of the Polish-Lithuanian Commonwealth: the election of the king, the role of the Sejm and the nobility.
- Tolerance in the Polish–Lithuanian Commonwealth.
- Nationalities of the Commonwealth.
- Denominations and religions.

Texts to be used during practicals:

Andrzej Maksymilian Fredro, kasztelan lwowski, wojewoda podolski, pisarz, filozof, żyjący w XVII w., [in:] M. Markiewicz, *Historia Polski 1492–1795*, pp. 19–20.

[Rzeczpospolita] rozciąga się na takie odległości, że gdybyś zechciał przeciągnąć sznur od krańców Litwy, leżących w pobliżu moskiewskiego pogranicza, do podnóża Karpat, potrzebowalbyś całego miesiąca na pokonanie tej odległości. A z drugiej strony – policz, ile musiałbyś przejść od ujścia Dniepru do Morza Czarnego po brzegi Bałtyku.

Act of the Warsaw Confederation of 28 January 1573 [after: https://pl.wikisource.org/wiki/Akt_konfederacji_warszawskiej]

My Rady Koronne, duchowne i świeckie, i rycerstwo wszystko, i stany insze jednej a nierozdzielnej Rzeczypospolitej z Wielkiej i z Małej Polski, Wielkiego Księstwa Litewskiego, Kijowa, Wołynia, Podlasia, z Ziemie Ruskiej, Pruskiej, Pomorskiej, Żmudzkiej, Inflanckiej i miasta koronne. Oznajmujemy wszystkim wobec komu należy na wieczną tej rzeczy pamięć, iż pod tym niebezpiecznym czasem, bez króla pana zwierzchniego mieszkając, staraliśmy się o to wszyscy pilnie na zjeździe warszawskim, jakobyśmy przykładem przodków swych sami między sobą pokój, sprawiedliwość, porządek i obronę Rzeczypospolitej zatrzymać i zachować mogli. Przetoż statecznym, jednostajnym zezwoleniem i świętym przyrzeczeniem sobie to wszyscy spółnie, imieniem wszystkiej Rzeczypospolitej obiecujemy i obowiązuujemy się pod wiarą, poczciwością i sumnieniem naszym.

Naprzód żadnego rozzerwania między sobą nie czynić ani dysmembracyjej żadnej dopuścić, jako w jednej, nierozdzielnej Rzeczypospolitej, ani jedna część bez drugiej pana sobie obierać, ani stronnictwami prywatnymi z inszym narabiać. Ale podług miejsca i czasu tu naznaczonego zjechać się do gromady koronnej i spółnie a spokojnie tę sprawę obierania pana podług wolej Bożej do skutku słusznego przywieść. A inaczej na żadnej pana nie pozwalać, jedno z takową pewną a mianowitą umową: iż nam pierwszej

prawa wszystkie, przywileje i wolności nasze, które są i które mu podamy po obraniu, poprzysiąc ma. A mianowicie to poprzysiąc pokój pospolity między rozzerwanymi i różnymi ludźmi w wierze i w nabożeństwie zachowywać.

A iż w Rzeczypospolitej naszej jest różnorodność niemata z strony wiary krześcijańskiej, zabiegając temu, aby się z tej przyczyny między ludźmi rozruchy jakie szkodliwe nie wszczęły, które po inszych królestwach jasnie widzimy, obiecujemy to sobie spólnie za nas i za potomki nasze na wieczne czasy pod obowiązkem przysięgi, pod wiarą, czcią i sumnieniem naszym, iż którzy jestechny różni w wierze, pokój między sobą zachować, a dla różnej wiary i odmiany w Kościołach krwie nie przelewać ani się penować odsądzaniem majątności, poczcirwością, więzieniem i wywołaniem i zwierzchności żadnej ani urzędowi do takowego progressu żadnym sposobem nie pomagać. I owszem, gdzie by ją kto przelewać chciał, z tej przyczyny zastawiać się o to wszyscy będziemy powinni, choćby też za pretekstem dekretu albo za postępkiem jakim sądowym kto to czynić chciał (...). Obiecujemy też to sobie, że na elekcyjną naznaczoną jadąc, i na miejscu będący, i do domu się rozjeżdżając, gwałtu żadnego ludziom i sami między sobą czynić nie będziemy.

Ty wszyscy rzeczy obiecujęm sobie i na potomki swe chować statecznie i trzymać pod wiarą, czcią i sumnieniami naszymi. A kto by się temu sprzeciwiać chciał i pokój a porządek pospolity psować, przeciwko takowemu powstaniem na tego skazanie.

A dla lepszej pewności tych wszystkich opisanych rzeczy przyłożyliśmy pieczęci swe do tego i rękoma własnymi podpisali.

Jacek Kaczmarski [16 February 1993], Kniazia Jaremy nawrócenie [song from the album Sarmatia]
[after: <https://www.kaczmarski.art.pl/tworczosc/wiersze/kniazia-jaremy-nawrocenie/>]

*Drży ze strachu czerwń kozacza,
Dęba stają oseledce –
Kniaź Jarema się nawraca,
Prawosławnej wiary nie chce.
Złe przeczucie piersi dusi;
Chłopom – Popy i Ikony,
A on – Pan udzielnny Rusi
Księstwo zbliża do Korony.
Lat dwadzieścia duch w nim drzemał
Aż go rzymski Krzyż oświecił:
Kniaź Jarema, Kniaź Jarema
Straszny będzie dla swych dzieci.
Jęczą głośno ruskie pany:
– Zajrzyj w duszę swą, Władko!
Wszak oddajesz wszystko za nic!
I nas gubisz polityką!
Oczywista próśb daremność –
Kniaź noc całą leżał krzyżem:
– Kto mnie kocha – pójdzie ze mną,
Lub na palik go naniżę!
Lat dwadzieścia duch w nim drzemał*

*Aż go rzymski Krzyż oświecił:
Kniaź Jarema, Kniaź Jarema
Bogu krwawą Ruś poleci!
– Nie dostaniesz się w pokorze Na królewskie przedpokoje,
Stanie w ogniu Zaporozie,
Pójdzie w dym dziedzictwo twoje!
– Przed dziedzictwem chcę ojczyzny,
Przed ojczyzną chcę zbawienia.
Niech za chrystusowe blizny
Idą w ogień pokolenia!
Lat dwadzieścia duch w nim drzemał
Aż go rzymski Krzyż oświecił:
Kniaź Jarema, Kniaź Jarema
Dusz żarłoczny żar roznieci.
– Krew dla ciebie, nie zaszczyty!
Wzgarda dla ruskiego księcia!
My dla Rzeczypospolitej
Jak paznokcie do przycięcia!
– Zechce przyciąć, to się sparzy,
Bo ja krzyżem się zasłonię;
Doczekają koroniarze
Wiśniowieckich na swym tronie!
Ku serc pokrzepieniu temat –
Leży w krypcie szkłem przykryty
Kniaź Jarema, Kniaź Jarema
Ojciec dzieci na pal wbitych!
Kniaź Jarema, Kniaź Jarema
Neofita, bo polityk.*

Jacek Kaczmarski [16 October 1993], O zachowaniu się przy stole [after J. Kitowicz, song from the album *Sarmatia* – fragment] [after: <https://www.kaczmarski.art.pl/tworczosc/wiersze/o-zachowaniu-przy-stole/>]

*Polski stół zastawiony. Na chorągwi obrusach
Potu, patoki, posoki – tysiącletni lśni haft.
Śniadał na nim król, kanclerz, ksiądz, parobek i husarz,
Nici Turczyn dostarczył, Niemiec dodał warsztat i kraft.
Litwin podszył uporem Lachów niefrasobliwość
Dziką serca tęsknotę Kozak wniósł, smutek – Żyd;
Włoch łacińskie sentencje wplótł w tkaninę cierpliwą,
Estetyczny z cyrylicą wywołując tym zgrzyt.*

PART 3 – REVISION TEST

Question 1:

The right to elect a king in the Polish-Lithuanian Commonwealth was enjoyed by:

- ☐ only deputies and senators gathered at the general assembly
- ☐ the general nobility assembled on the election field
- ☐ Polish and Lithuanian magnates and nobles of the Catholic faith

Question 2:

Warsaw Confederation Act:

- ☐ defined the relationship between the king and the nobility
- ☐ was a mutual obligation of the nobility to observe the laws, including religious tolerance
- ☐ united the conflicting Protestant denominations

Question 3:

The religion of the Tatars living in the Commonwealth was:

- ☐ Karaism
- ☐ Islam
- ☐ Christianity

Question 4:

The denominations excluded from the provisions of the Sandomierz Agreement were:

- ☐ the Unity of the Brethren
- ☐ the Polish Brethren
- ☐ Lutherans
- ☐ Calvinists

Question 5:

In the Commonwealth, the term Polish Brethren was used to describe:

- ☐ Anabaptists
- ☐ Karaites
- ☐ Catholics

Question 6:

Colloquium charitativum was:

- ☐ An agreement reached between Protestant denominations
- ☐ an interfaith convention held in Toruń in 1645.
- ☐ Sejm law introducing religious tolerance in the Commonwealth

Question 7:

Enlist the nationalities of the Commonwealth. Identify those that belonged to settled nations and those that were immigrants.

ADMINISTRATION AND LAW SECTION



The concept of migration. Legalization of residence in Poland

CLASS 1

CLASS PARTS

- lecture – 60 minutes
- practicals – 45 minutes
- revision test – 15 minutes

OBJECTIVES

- the participant is able to generally characterize the phenomenon of migration while providing an example of its typologization;
- the participant is able to identify and characterize the types of stays specified in legal acts;
- the participant is able to identify the basic legal and administrative framework for legalization of a foreigner's stay in the territory of the Republic of Poland;
- the participant is able to identify opportunities for legal employment of a foreigner in the territory of the Republic of Poland;

ACTIVITY FORMS

- collective
- individual

METHODS:

- conventional lecture with multimedia presentation
- practicals with discussion and participation in group workshop exercises
- revision test

PART 1 – LECTURE

1. Introductory issues - an outline of the theoretical basis of the migration phenomenon

The phenomenon of migration has accompanied mankind since the dawn of time. It has left a lasting and visible mark on its development, specifically influencing a wide variety of processes of a social, economic or political nature. This phenomenon rapidly accelerated in the second half of the 20th century, and is now taking global shape, becoming a modern reality of the world around us.

Attempts to strictly define the phenomenon of migration and the complexity of migration processes have resulted in a wide variety of definitions of migration. It should be noted here only that the concept of migration is often defined through the prism of three basic criteria: space, location and time. Some researchers add the criterion of activity and, consequently, distinguish different combinations of migration, i.e. migration associated with a change of both residence and workplace (classical migration), migration associated only with a change of workplace, without a change of residence, and migration associated only with a change of residence, without a change of workplace. The occurrence of different configurations of population movement in the literature directly affects the clarity of defining the concept of migration, and thus for a better understanding of the phenomenon in question, it is necessary to identify the factors underlying the decision to become mobile.



The diversity of migration behaviour has led researchers to attempt to create a typology of migration based on three basic criteria: the area being moved, the length of stay and the reasons for moving. Accordingly, a distinction is made between internal and foreign migration, and six of its basic forms should be identified among the latter, namely emigration, immigration, re-emigration, repatriation, deportation and refugeeism. Based on the length of the period of change of residence, migration is divided into long-term and short-term, further dividing the latter into circular and seasonal migration – usually undertaken for economic purposes and of a cyclical nature or determined by the seasonality of employment in certain branches of the economy, and circular migration. Another division of migration is a typology based on the reasons behind the decision to relocate. Thus, a distinction is made here between economically motivated migration and non-economic migration, within which displacement due to political, family and religious factors come to the fore. However, it should be noted here that, leaving aside the purpose of foreigners' stay outside their home country, the main reason for migration is everyone's natural need to improve their material situation.

The administration and law section will include a general analysis of Polish legislation regulating the status of individual migration groups, i.e. persons temporarily migrating from their home countries and persons expressing their will to settle in the territory of the Republic of Poland (class 1), persons applying for protection in the territory of the Republic of Poland (class 2) and persons declaring membership in particular national, ethnic or religious minorities (class 3). It should be noted here that the concept of a migrant does not function in Polish law, as it is too ambiguous and vague for the precise language of a legal act. The regulations therefore apply to a foreigner, i.e. anyone who does not hold Polish citizenship. In this lecture we will also use the term 'third-country national', which is admittedly a non-statutory concept, but will depict a migrant who is not a citizen of another country of the European Union, the European Economic Area or Switzerland. This is because the status of the aforementioned persons is governed by separate regulations, both international and domestic, and their migration is a negligible fraction of the total processes related to the movement of people in the territory of the Republic of Poland.

2. General principles of legal residence of foreigners in the territory of the Republic of Poland

The basic legal act regulating the issue of legalization of residence in the territory of the Republic of Poland is the Act on Foreigners of 12 December 2013. Basically, we distinguish three legal bases, authorizing a third-country national for long-term residence in Poland, i.e. temporary residence, permanent residence and residence of a long-term resident of the European Union.

According to Article 98 of the Act on Foreigners, a temporary residence permit is granted to a foreigner upon their application if they meet the requirements specified due to the declared purpose of the stay, and the circumstances which are the basis for applying for this permit justify their stay in the territory of the Republic of Poland for a period longer than 3 months with certain exceptions. A temporary residence permit is



granted for the period of time necessary for the purpose, but no longer than 3 years. The granting of a temporary residence permit is therefore strictly defined by the purpose of the foreigner's stay in the territory of the Republic of Poland, and these purposes are listed in the Act on Foreigners.

Correspondingly to the above, the following documents are to be issued:

- temporary residence and work permits;
- temporary residence permit for business purposes;
- temporary residence permit for the purpose of undertaking or continuing full-time studies in the territory of the Republic of Poland;
- temporary residence permit for the purpose of scientific research;
- temporary residence permit for family members of Polish citizens, for example, if the foreigner is married to a Polish citizen, recognized by the law of the Republic of Poland, or if the foreigner is a minor child of a foreigner married to a Polish citizen and has a temporary residence permit for a family member of a Polish citizen or a permanent residence permit granted in connection with being married to a Polish citizen;
- temporary residence permit for family members of a foreigner who is married to a foreigner residing in the territory of the Republic of Poland on a specified basis, recognized by the law of the Republic of Poland, or is a minor child of that foreigner or a minor child of a foreigner married to a foreigner residing in the territory of the Republic of Poland;



- temporary residence permit due to other circumstances is granted or can be granted due to various types of circumstances. The above permit can be granted when, for example, the purpose of the foreigner's stay in Poland involves education or vocational training, to graduates of Polish universities and scientists who have completed scientific research or development work in Poland seeking employment or planning to start a business in the territory of the Republic of Poland, and to foreigners with a family life in Poland. This permit is also granted to citizens of the Republic of Belarus who, immediately prior to the application, stayed in Poland on the basis of a national visa issued for the purpose of arrival for humanitarian reasons, due to the interests of the state or international obligations (with the indication 'D 21' on the visa sticker).

After the expiration of the period of stay specified in the permit, the foreigner should leave the territory of Poland, unless they obtain another temporary residence permit or their right to further stay results from another legal title, e.g.: obtained permanent residence permit or a residence permit for a long-term resident of the European Union. Both types of permits mentioned in the sentence above are regulated in Section VI of the Act on Foreigners and have certain elements in common, i.e. both of them:

- entitle to stay in the territory of the Republic of Poland for an indefinite period of time;

- refer to citizens of third countries with ties to Poland, whose centre of life is located in the territory of Poland or they are connected with Poland by permanent ties as specified in the law;
- have far-reaching effects in the sphere of foreigners' rights, among other things, they allow them to take up employment without the need for a work permit, conduct business on the same terms as Polish citizens or give them the right to benefit from social assistance benefits;
- are prerequisites for recognizing a foreigner as a Polish citizen.

It is important to emphasize at this point the fundamental difference between the types of permits discussed here, namely, the permanent residence permit results from the prerequisites provided exclusively in Polish domestic law, while the long-term EU residence permit results from the regulations agreed at the level of European structures and is a transposition of Council Directive 2003/109/EC into the Polish legal system, thus it is uniform in all member states of the above-mentioned structures. Obtaining resident status for a foreigner results in the right to live for more than three months in another member state and promotes mutual trust between these states. Such an entitlement is no longer available to a foreigner who has acquired the right of permanent residence in the territory of the Republic of Poland. It should be noted here that the presence in national law of another type of permit issued for the purpose of settlement, the prereq-



uisites for the granting of which are shaped exclusively by the national legislator, makes it possible to take into account the specific goals and objectives of national migration policy and to broaden the scope of persons entitled to permanent residence in relation to those entitled on the basis of a long-term EU resident. With regard to the required period of residence, preceding the application for a permanent residence permit relative to the application for a long-term EU residence permit, the former case is characterized by far greater flexibility and openness to a variety of factual states with which the foreigner's right to settle in the territory of the Republic of Poland should be associated.

Accordingly, the right to obtain a permanent residence permit is held, among others, by foreigners who have been granted a Pole's Card (*Karta Polaka*) as an expression of belonging to the Polish Nation, or who are of Polish ancestry. Thus, it is an expression of special assistance from the Polish state to people who, as a result of the vicissitudes of history, lost their Polish citizenship, and to the descendants of those who, because of their sense of national identity, wish to obtain confirmation of their belonging to the Polish Nation. It should also be noted here that the list of prerequisites for granting a permanent residence permit is a closed list set forth in Article 195 of the Act on Foreigners and includes, in addition to the two mentioned above, the following categories of foreigners:

- a child of a Polish citizen under that citizen's parental authority;
- a foreigner who is married to a citizen of the Republic of Poland, recognized by the law of the Republic of Poland, taking into account the fulfilment of the conditions for the temporary duration of this relationship and residence in Poland on the basis of a specific type of temporary residence permit;
- a child of a foreigner who has been granted a permanent residence permit or a long-term EU residence permit born within a strictly defined time period, e.g., after the foreigner has obtained the aforementioned permit, etc.;
- a foreigner who has been granted asylum in Poland, or who has stayed in the territory of the Republic of Poland for a certain period of time in connection with the granting of refugee status or another form of protection.

It should be noted here that the possibility of granting a permanent residence permit is provided for by the provisions of the Act on Repatriation, according to which the permit in question is granted to the spouse of a repatriate who intends to settle jointly with the repatriate in the territory of the Republic of Poland and to the child of the repatriate, if the child has not obtained Polish citizenship.

A long-term EU residence permit shall be granted to a foreigner if they reside in the territory of the Republic of Poland legally and continuously for at least 5 years immediately prior to the submission of the application, has a source of stable and regular income sufficient to cover the costs of supporting themselves and dependent family members, and a confirmed knowledge of the Polish language, e.g.: an official certificate of proficiency in Polish at a level of at least B1 or a certificate of graduation from a school or university in the Republic of Poland with Polish as the language of instruction.

The foreigner submits their application for a residence permit in person, no later than on the last day of their legal stay in the territory of the Republic of Poland. However, it should be noted here that the legislator allows for the possibility of filing an application for a temporary residence permit in a situation where a foreigner is staying in the terri-

tory of the Republic of Poland illegally, i.e. due to the need to respect the right to family life as defined in the Convention for the Protection of Human Rights and Fundamental Freedoms or the protection of children's rights as defined in the Convention on the Rights of the Child. In addition, a foreigner applying for a temporary residence and work permit, or a temporary residence permit for business purpose, when submitting an application for a temporary residence permit, attaches to it Annex 1 filled out by the entity entrusting them with the performance of work, in which the conditions for the performance of work by them are specified in the first place, including the data of the employer, the type of contract signed, the amount of monthly salary, the scope of basic duties, etc.

The residence permit is granted by the province governor (voivode) with jurisdiction over the foreigner's current place of residence in the territory of the Republic of Poland. If the application for a residence permit has not been submitted by the foreigner in person, the governor shall summon the foreigner to appear in person within no less than 7 days under pain of leaving the application unprocessed.

A foreigner applying for a temporary residence permit is required to:

- present a valid travel document.

In a particularly justified case, when a foreigner does not have a valid travel document and is unable to obtain one, they may present another document proving their identity. When submitting an application, the foreigner should write in the justification, in as much detail as possible, why they are unable to obtain a travel document and list the steps they have taken to obtain one. They may also be called upon to provide documents





proving that these actions have been undertaken. The identity document presented in lieu of a travel document should identify the foreigner in unambiguous manner.

- submit a completed application form with an annex (if required)
- attach 4 photographs to the application;
- present the legal title to occupy the dwelling in which the foreigner is staying or intends to stay.

It should be noted here that the absence of any of the above-mentioned documents constitutes a formal deficiency in the application, which, if not corrected after being summoned by the governor in charge of the case, will result in the application being left unprocessed. Fingerprints are taken from a foreigner applying for a residence permit.

Furthermore, when submitting an application for a residence permit, a foreigner attaches the documents necessary to confirm the data contained in the application and the circumstances justifying the application for a residence permit. For temporary stays, the catalogue of these documents is strictly dependent on the purpose of the foreigner's stay in the territory of the Republic of Poland and listed in detail in the Act on Foreigners for each type of temporary stay. In the case of permanent residence, on the other hand, it depends on the category of foreigner, although does not constitute a closed inventory. If the application for a residence permit is not accompanied by the documents referred to above, the governor shall call on the foreigner to submit them

within no less than 14 days. In determining the deadline, the governor assesses the time required for a foreigner to obtain a specific document.

From the point of view of foreigner's rights protection, the legality of their stay in the territory of the Republic of Poland is exceptionally important, in particular during the administrative procedure. According to the provisions of the Act on Foreigners, therefore, if the deadline for submitting an application for a residence permit to a foreigner has been met and the application does not contain formal deficiencies or the formal deficiencies have been corrected within the deadline, the governor shall put a stamp imprint in the foreigner's travel document confirming that the application for a residence permit has been submitted, and the foreigner's stay in the territory of the Republic of Poland shall be considered legal from the date of submission of the application until the date on which the decision on granting the residence permit becomes final, except when the administrative proceedings are suspended at the request of a party. However, it should be noted here that the above-mentioned stamp alone does not entitle one to cross both the external and internal Schengen borders. It only constitutes an authorization for legal residence only in the territory of the Republic of Poland and also authorizes departure to the country of origin.

3. Legal performance of work in the territory of the Republic of Poland

For several years, Poland has been the undisputed leader in Europe in terms of foreigners' arrivals for the purpose of work, as confirmed by Eurostat data, which publishes information on the first residence permits issued, based on information from EU member states and EFTA countries. According to the data for 2019, of the 724,000 residence permits that the Polish authorities issued, 625,000 were for permits in connection with taking up work, while for 2020, of the 598,000 residence legalization permits that the Polish authorities issued, 502,000 were for permits in connection with taking up work. The number of work permits issued [318,000] and statements entered [1,337,000] in 2021 (through August 31) is also at a record high.

- The legal basis for the employment of foreigners in the territory of the Republic of Poland is primarily the following legal acts:
- Act on Employment Promotion and Labour Market Institutions of 20 April 2004
- Act on Foreigners of 12 December 2013
- Implementing acts for indicated laws,

which specify the conditions necessary to be met in the procedure for entrusting work to a foreigner, i.e. obtaining access to the labour market (e.g., work permit, seasonal work permit, work on the basis of a declaration or title to exemption from the need to obtain a permit) and residence title (e.g.: temporary residence and work permit).

Thus, the legal performance of work in the territory of the Republic of Poland occurs as a result of:

- entry of the declaration on entrusting work to a foreigner in the register;
- obtaining a work permit of a certain type;

- obtaining a so-called unified temporary residence and work permit or a temporary residence permit for the purpose of working in a highly skilled occupation;
- obtaining a seasonal work permit;
- the existence of circumstances constituting an exemption of the foreigner from the obligation to hold a work permit.

Entrusting work to a foreigner on the basis of a declaration on entrusting work is a simplified procedure, also known as the 'declaration procedure'. It allows a citizen of one of the 5 countries: Republic of Armenia, Republic of Belarus, Republic of Georgia, Republic of Moldova and Ukraine to perform work in Poland for 24 months without the need to obtain a work permit, to the extent that a seasonal work permit is not issued, that is, other than those indicated in the regulation on subclasses of activities according to the Polish Classification of Activities (PKD) in which permits for seasonal work of foreigners are issued. The condition for using the simplified procedure is that the employer obtains an entry in the register of declarations in the district labour office and that the foreigner has a document confirming the title of residence in the Republic of Poland, authorizing them to perform work in the territory of the Republic of Poland.

When, after 3 months of a foreigner's work on the basis of a declaration, the entity wishes to continue working with the foreigner on the basis of an employment contract and on terms and conditions no worse than those specified in the declaration, it can apply to the governor for a work permit (or the foreigner can apply for a residence and work permit). Such a permit is issued under a simplified procedure, i.e. bypassing the so-called labour market test. In this case, the foreigner will be able to legally perform work for





the above-mentioned employer during the waiting period for the permit decision. The above solution can be used only if, prior to the application for a permit, the foreigner's work for the above entity on the basis of a declaration (registered by the above entity) was performed under an employment contract.

Work permits are issued by governors at the request of the employer (exception: type S permit – for seasonal work, which is issued by the starost). The permit specifies the employer, the position or type of work to be performed by the foreigner (this does not apply to an S-type permit), the lowest salary that the foreigner can receive for the position, the working hours and the duration of the permit. The application for a permit is to be submitted in the form and be accompanied by certain documents. However, in order for a foreigner to legally perform work in Poland on the basis of a work permit, they must have a residence title, which may entail the right to perform work in Poland, which the foreigner applies for. There are 6 types of work permits (A,B,C,D,E and S). The procedures and criteria for issuing permits vary depending on the type of permit.

The most common type of work permit is type A, issued to a foreigner who performs work in the territory of the Republic of Poland on the basis of a contract with an entity whose registered office or place of residence or branch, plant or other form of organized activity is located in the territory of the Republic of Poland. As a rule, the employer must obtain information from the starost on the local labour market, which confirms the inability to meet its staffing needs based on the registers of unemployed persons and job seekers (the so-called labour market test). Type A permit is issued for a period of up to 3 years, but this period can be shortened, according to criteria set by local regulations, i.e. the so-called provincial criteria issued by the governor. In some situations, obtaining the aforementioned information from the district governor is not required. This applies to:

- positions or professions specified in the so-called provincial (voivodeship) criteria issued by the governor,
- citizens of Armenia, Belarus, Georgia, Moldova and Ukraine performing nursing and care work or as domestic help,

- renewal of the work permit for the same foreigner in the same position,
- nationals of the above 5 countries who have so far worked on the basis of a declaration on entrusting work under employment contract for at least 3 months and the entity assigning them work wishes to continue cooperation (also under employment contract),
- coaches or athletes performing work for a sports club.

Type B work permit applies to a foreigner who performs work consisting in performing functions in the management board of a legal person entered in the register of entrepreneurs or being a limited liability company in organization, or managing the affairs of a limited partnership or limited joint-stock partnership as a general partner, or in connection with the granting of a power of attorney, and stays in the territory of the Republic of Poland for a period exceeding a total of 6 months in a consecutive 12-month period. In order to employ a foreigner as a member of the board of directors, the applicant must demonstrate through relevant documents that they earn an adequate income (the level of annual income should exceed 12 times the average monthly salary) and cre-



ate jobs (has employed at least two people who do not need a work permit for at least a year). If the foreigner does not meet these conditions, they should demonstrate that they have the means or has undertaken actions to meet them in the future – in particular, by carrying out activities that contribute to increased investment, technology transfer, beneficial innovation or job creation.

The remaining work permits, i.e. type C, D and E, concern various forms of secondment of a foreigner to perform work in the territory of the Republic of Poland by a foreign employer, although their number is negligible and does not play a major role in the labour market.

Foreigners residing in Poland legally, whose purpose of stay is to perform work, have the opportunity to apply for a temporary residence and work permit or a temporary residence permit to perform work in a highly qualified profession.

These permits are issued by the provincial governor in the so-called 'single application procedure', resulting in the issuance to a foreigner of a single document entitling him to both stay and work in Poland, without the need for an additional work permit. As a rule, the application for these permits must be accompanied by information from the starost on the inability to meet staffing needs based on the local labour market, which is obtained from the District Labour Office by the foreigner's employer under the same rules as for a type A work permit, as discussed earlier.

A temporary residence and work permit may be granted only if the **remuneration** indicated by the entity entrusting the work (employer) in annex 1 to the application for a permit is not lower than the remuneration of employees performing work of a comparable type or in a comparable position on the same working time, and additionally, on a monthly basis, is not lower than the amount of the minimum remuneration for work regardless of the working time (i.e. regardless of whether the application is for 1/4, 1/2 FTE or full-time work) and the type of legal relationship forming the basis for the foreigner's work performance (e.g., employment contract or contract for specific work). If a foreigner performs work for several entities, then the requirement related to the amount of remuneration will be considered fulfilled if the sum of wages earned exceeds the minimum wage per month.

A foreigner should **apply for a permit modification** if one of the listed circumstances applies:

- change of the entity entrusting the work (employer) indicated in this permit or the employer of the permit user
- the position specified in the permit has changed;
- the amount of remuneration indicated in the permit was reduced,
- the working hours have changed,
- the type of contract under which the work is to be performed has changed.

However, it should be noted that the validity period for which the permit was originally granted is not subject to change.

The last possibility to perform legal work in the territory of the Republic of Poland will arise when a foreigner, on the basis of separate legal acts, can perform work in the territory of the Republic of Poland without a work permit or a temporary residence and work permit, i.e., when, among other things, the foreigner:

- has refugee status granted in the Republic of Poland or is awaiting a decision after applying for refugee status;
- was granted subsidiary protection in the Republic of Poland;
- holds a permanent residence permit in the Republic of Poland;
- holds a residence permit for a long-term resident of the European Union in the Republic of Poland;
- has a residence permit for humanitarian reasons (humanitarian visa);
- holds a permit for tolerated stay in the Republic of Poland;
- was granted temporal protection in the Republic of Poland;
- has a valid Pole's Card (*Karta Polaka*);
- belongs to one of the categories of foreigners exempted from the requirement to obtain a work permit by the Ordinance of the Minister of Labour and Social Policy of 21 April 2015 on cases in which entrusting work to a foreigner in the territory of the Republic of Poland is permissible without obtaining a work permit.

4. Documents issued to foreigners – residence card

A **residence card** is issued to a foreigner who has obtained a residence permit on Polish territory. This document is issued ex officio by the governor who granted the foreigner this permit. The period of validity of the temporary residence card corresponds to the period of validity of the granted temporary residence permit, i.e. 10 years for permanent residence card from the date of its issuance, and 5 years for the long-term EU resident



card from the date of its issuance. The residence card, during its validity period, confirms the identity of the foreigner during their stay in the territory of the Republic of Poland and entitles them, together with the travel document, to repeatedly cross the border without the need to obtain a visa. On its basis, when holding a valid travel document, a foreigner may also move within the territory of other Schengen countries for a total period of 90 days in each period of the last 180 days. In addition to the foreigner's personal data, the period of its validity, the fingerprint image and the name of the issuing authority, the residence card contains official annotations, among others, 'access to the labour market' in the case of a foreigner who is authorized to perform work in the territory of the Republic of Poland, for example: on the basis of a residence and work permit, or EU blue card in the case of a foreigner who has been granted a temporary residence permit to perform work in a highly skilled profession.

PART 2 – PRACTICALS

Exercises in the form of discussions initiated and moderated by the instructor will be carried out based on the materials included in the lecture. Participants will be expected to discuss the issues presented in the lecture.

Topics for discussion:

- Understanding the term migration. Types of migration in the context of the causes and effects of the migration phenomenon.
- The basic principles of legalization of residence on Polish territory.
- Specific conditions of permanent residence in the territory of Poland.
- Legal migrant labour and the current labour market situation.
- Comparative analysis of the migration phenomenon, illustrated with an example of Poland and Norway.

Participants will be tasked with answering the question to what extent do the laws on legalization of residence and/or legalization of employment correspond to the current economic, social and political situation in Poland?

PART 3 – REVISION TEST

The notation 'EU Blue Card' is placed in the residence card in the event that a foreigner is granted:

- ☐ temporary residence and work permits,
- ☐ temporary residence permit for business purposes,
- ☐ temporary residence permit to perform work in a highly skilled profession.

The validity period of the long-term EU resident card is:

- ☐ 5 years,
- ☐ 10 years,
- ☐ 3 years.

The basis for exempting a foreigner from the requirement to obtain a work permit includes, among other things:

- ☐ Pole's Card,
- ☐ invitation to work,
- ☐ statement of intent to entrust a foreigner with work registered with the governor.

The decision to grant a residence permit is issued by:

- ☐ the governor/voivode with jurisdiction over the place where the foreigner performs work,
- ☐ the starost competent for the foreigner's place of residence in Poland,
- ☐ the governor/voivode with jurisdiction over the foreigner's place of residence in Poland.

The foreigner applies for a residence permit:

- ☐ no later than on the last day of their legal stay in the territory of the Republic of Poland,
- ☐ no later than 45 days before the expiration of their legal stay in the territory of the Republic of Poland,
- ☐ 30 days before the expiration of legal residence in the territory of the Republic of Poland.

The foreigner is:

- ☐ a person with refugee status,
- ☐ a person holding a Pole's Card,
- ☐ a person without Polish citizenship.

Temporary residence and work permits are granted for a period of:

- ☐ 2 years,
- ☐ performance of work,
- ☐ performance of work, not to exceed 3 years.

The residence card during its validity period confirms:

- ☐ citizenship of the foreigner during their stay in the territory of the Republic of Poland,
- ☐ the identity of the foreigner during their stay in the territory of the Republic of Poland,
- ☐ identity and citizenship during their stay in the territory of the Republic of Poland.

Performance of work by foreigners in the territory of the Republic of Poland in accordance with the so-called 'declaration procedure' is possible for the citizens of:

- ☐ Georgia,
- ☐ United States,
- ☐ France,

An application for a long-term EU residence permit can be submitted after:

- ☐ at least 5 years of residence in Poland,
- ☐ departure to the UK,
- ☐ at least 10 years of professional work.

Protection of foreigners in the territory of the Republic of Poland

CLASS 2

CLASS PARTS

- introductory lecture – 60 minutes
- practicals – 45 minutes
- revision test – 15 minutes

OBJECTIVES

- the participant is able to typologize the forms of protection of foreigners in the territory of the Republic of Poland;
- the participant is able to identify the similarities and differences that exist between the indicated forms of protection of foreigners in the territory of the Republic of Poland;
- the participant is able to list the rights arising from the protection of a foreigner in the territory of the Republic of Poland;

ACTIVITY FORMS

- collective
- individual

METHODS:

- conventional lecture with multimedia presentation
- practicals with discussion and participation in group workshop exercises
- revision test

PART 1 – LECTURE

1. General characteristics of the forms of protection of foreigners in the territory of the Republic of Poland.

Refugees are a specific group of migrants mainly because of the completely different reasons behind their decision to leave, or rather flee their home country, namely the threat of persecution and the lack of guarantees of security and protection of their basic rights in their country of origin. These are migrants for whom socio-political rather than economic factors play a fundamental role, and for whom migration is clearly enforced.

The legal framework of the system for the protection of foreigners in Poland is largely based on acts of international law, i.e. the 1951 Geneva Convention and the 1967 New York Protocol, ratified by Poland in 1991, and also acts of EU law. The most important national laws regulating the protection of foreigners include the Act on Granting Protection to Foreigners in the Territory of the Republic of Poland of 13 June 2003, the Act on Foreigners of 12 December 2013, and the Social Assistance Act of 12 March 2004. Moreover, provisions on the social, cultural, economic and political rights of foreigners under protection in Poland are included in various legal acts regulating specific issues, such as employment, education and health care, for example.

Foreigners seeking refuge in Poland can count on one of the forms of international protection, i.e. regulated primarily by international law or EU law, or national protection, i.e. regulated exclusively by national law and therefore valid only in the territory of the Polish state.



Forms of international protection include refugee status, subsidiary protection and temporary protection. Among the forms of national protection, on the other hand, we mainly distinguish between asylum, a residence permit for humanitarian reasons, a tolerated stay permit, a temporary residence permit for victims of human trafficking, a temporary residence permit issued for reasons of respect for the right to family life, and a temporary residence permit issued for reasons of protection of children's rights.

Government and local government institutions are responsible for the operation of the foreigner protection system in Poland, and non-governmental organizations also play a fairly important role in its operation. The following entities operate in the field of providing protection to foreigners: Ministry of Interior (coordination of activities in the field of migration policy, including asylum, supervision of the Head of the Office for Foreigners), Border Guard (accepting applications for refugee status, granting residence permits for humanitarian reasons or permits for tolerated stay), Office for Foreigners (accepting applications for refugee status, providing care to applicants, issuing decisions granting various forms of protection and residence permits in Poland), the Refugee Board (an appeal body against decisions issued by the Head of the Office for Foreigners in cases concerning the granting of protection to foreigners), centres for asylum seekers. The following entities, in turn, are responsible in the field of integration of foreigners who have been granted protection: The Ministry of Labour and Social Policy, provincial governors (coordinate activities concerning the integration of foreigners under protection), county family assistance centres (responsible for the implementation of individual integration programs), social welfare centres, labour offices, health care centres, schools, universities, as well as non-governmental organizations (in particular, Caritas, Polish Humanitarian Action, Helsinki Foundation for Human Rights, Association for Legal Intervention, and the and the Halina Nieć Legal Aid Centre).

2. Forms of international protection.

According to the Act on Granting Protection to Foreigners in the Territory of the Republic of Poland of 13 June 2003, a foreigner is granted refugee status if, as a result of a well-founded fear of persecution in their country of origin they cannot or do not wish to enjoy the protection of that country on account of race, religion, nationality, political opinion or belonging to a particular social group. Refugee status is also granted to a minor child of a foreigner who has been granted refugee status in the Republic of Poland, born in that territory. The persecution referred to above must, by its nature or repetition, constitute a serious violation of human rights, in particular, rights whose abrogation is inadmissible under Article 15(2) of the Convention for the Protection of Human Rights and Fundamental Freedoms, signed in Rome on 4 November 1950, or must be an accumulation of various acts or omissions, including those constituting a violation of human rights, the impact of which is as severe as the aforementioned persecution. This persecution may consist, in particular, of:

- the use of physical or psychological violence, including sexual violence;
- the application of legal, administrative, police or judicial measures in a discriminatory manner or in a manner of discriminatory nature;

- initiation or conduct of criminal proceedings or punishment, in a manner that is disproportionate or discriminatory;
- the absence of the right to appeal to court against a disproportionate or discriminatory punishment;
- initiation or conduct of criminal proceedings or punishment for refusal to perform military service during a conflict, if performing military service would constitute a crime against peace, a war crime, a crime against humanity as defined by international law, a crime other than of a political nature, or would constitute actions contrary to the purposes and principles of the United Nations as set forth in the Preamble and Articles 1 and 2 of the UN Charter;
- acts directed against persons on the basis of their sex or being a minor.

A foreigner who does not meet the conditions for refugee status shall be granted **subsidiary protection**, if return to their country of origin may expose them to a real risk of suffering serious harm by:

- imposing the death penalty or carrying out execution,
- torture, inhuman or degrading treatment or punishment,
- a serious and individualized threat to life or health resulting from the widespread use of violence against civilians in a situation of international or internal armed



conflict – and, because of this risk, that person cannot or does not want to benefit from the protection of the country of origin.

The perpetrators of persecution may be public authorities of the country of origin, groups or organizations controlling the country of origin or a significant part of its territory, or other entities where the aforementioned authorities or organizations, including international organizations, are unable or unwilling to provide protection against persecution or the risk of suffering serious harm. Protection against persecution or the risk of suffering serious harm shall be considered assured if it is provided in an effective and sustained manner, and in particular when the aforementioned entities, are willing and able to prevent persecution or serious harm, in particular by providing an effective legal system for the recognition, prevention and detection of acts constituting persecution or serious harm, as well as the prosecution and punishment for such acts, and when they ensure that those persecuted or suffering serious harm have access to such protection. If, in a part of the territory of the country of origin, there are no circumstances justifying the foreigner's fear of persecution or suffering serious harm and there is a reasonable expectation that the foreigner will be able to safely and legally move to and reside in





that part of the territory, it shall be deemed that there exists no well-founded fear of persecution or actual risk of suffering serious harm in the country of origin.

Foreigners arriving in large numbers in the Republic of Poland who have left their country of origin or a specific geographic area due to foreign invasion, war, civil war, ethnic conflicts or gross violations of human rights may be granted **temporary protection** on the territory of the Republic of Poland regardless of whether their arrival was spontaneous or the result of assistance provided to them by the Republic of Poland or the international community. Temporary protection is granted until it becomes possible for foreigners to return to their previous place of residence, but for no longer than a year. If after one year the obstacles to the safe return of foreigners to their previous place of residence have not ceased, the period of temporary protection shall be extended for a further 6 months, but no more than twice. Temporary protection shall be granted on the basis and within the limits set forth in the decision of the Council of the European Union, for the period specified in each decision. The Council of Ministers, by way of decree, may grant temporary protection to foreigners not covered by a decision of the Council of the European Union, who are forced to leave the country or geographic area to which the decision applies due to the occurrence of the events referred to above.

A foreigner may, at their own request, be granted **asylum** in the Republic of Poland when it is necessary to provide them with protection and when it is in the important interest of the Republic of Poland. Asylum is an institution of international law. Its essence is that the authorities of a country allow a persecuted foreigner to stay in a country where they no longer reside or where they would not like to stay for political, scientific and religious reasons. Economic considerations in the current state of the law are not a justified reason to request for asylum. The justified reasons are, however, related with ethnicity and national origin. The right to asylum is closely related to the right to life or freedom from torture and inhuman treatment. The right to apply for asylum is guaran-



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CUDZOZIEMCÓW



teed by international acts. Territorial asylum cannot be granted to both war criminals and those guilty of crimes against peace and against humanity.

It is worth adding that the regulations provide that in case of any doubt about the form of protection requested by the foreigner [e.g., no indication in the application], the authority is obliged to presume that the application is for refugee status. The foreigner is not explicitly required to specify their demand; instead, simply stating that they require protection is enough.

Decisions on placing a foreigner under protection in the above-mentioned cases are made by the Head of the Office for Foreigners after the foreigner submits an application for refugee status when crossing the Polish border and within the country at the Office for Foreigners or through the Border Guard. An asylum seeker is entitled to: accommodation in a refugee centre, food, medical care, in-kind assistance and cash benefits for the purchase of clothing and footwear, personal hygiene products, pocket money if the foreigner performs minor work for the benefit of the centre or foreigners staying at the centre, as well as assistance from a centre employee in various matters related to residence in Poland. Foreigners seeking protection in Poland also have the right to take part in an orientation course, during which they are imparted knowledge about Poland, Polish culture, Polish customs, the legal system, the social assistance they are entitled to, etc. In addition, asylum seekers can participate in language courses, vocational courses and cultural activities organized by NGOs (not only at the centres). All these activities make up what is known as integration assistance. In addition, foreigners applying for refugee status for whom no first-instance decision has been issued within six months of application for reasons beyond their control have the right to work without a permit.

3. Forms of national protection

A foreigner is granted a **residence permit for humanitarian reasons** in the territory of the Republic of Poland, if an obligation to return:

- can only take place to a country where, within the meaning of the Convention for the Protection of Human Rights and Fundamental Freedoms, signed in Rome on 4 November 1950:
 - their right to life, liberty and personal security would be threatened or
 - they could be subjected to torture or inhuman or degrading treatment or punishment, or
 - they could be subjected to forced labour, or



- they could be deprived of the right to a fair trial or be punished without legal basis, or
- would violate their right to family or private life, as defined by the Convention for the Protection of Human Rights and Fundamental Freedoms, signed in Rome on 4 November 1950, or would violate the rights of the child, as defined by the Convention on the Rights of the Child, adopted by the United Nations General Assembly on 20 November 1989, to a degree that significantly endangers their psychophysical development.

Permit for tolerated stay in the territory of the Republic of Poland is granted to a foreigner if the obligation to return:

- can only take place to a country where, within the meaning of the Convention for the Protection of Human Rights and Fundamental Freedoms, signed in Rome on 4 November 1950:
- their right to life, liberty and personal security would be threatened or



- they could be subjected to torture or inhuman or degrading treatment or punishment, or
- they could be subjected to forced labour, or
- they could be deprived of the right to a fair trial or be punished without legal basis – where there are circumstances for refusal of a residence permit on humanitarian grounds, or
- is unenforceable for reasons beyond the control of the authority competent for the forced execution of the decision to oblige the foreigner to return, or
- can only be made to a country to which their handover is inadmissible by virtue of a court decision or due to a decision of the Minister of Justice on the refusal to hand over the foreigner.

This is a special form of protection for foreigners. Its purpose is to grant the legal right to reside in the territory of the Republic of Poland. A person who has been granted a permit for tolerated stay is entitled to the rights of a foreigner who has been granted a temporary residence permit, except that – unlike a foreigner with such a permit – a foreigner with a permit for tolerated stay does not have to apply for a permit to perform work on the territory of the Republic of Poland. They are also entitled to health insurance, social assistance benefits, and family, nursing and child care benefits. A foreigner, having obtained a permit for tolerated stay, receives a 'permit for tolerated stay' document valid for 2 years from the date of its issuance. This document, during its validity period, confirms the identity of the foreigner during their stay in the territory of the Republic of Poland, but does not confirm the foreigner's citizenship. It also does not entitle them to cross the border.

In the cases referred to above, the competent authorities to consider the application are the commander of the Border Guard division or the commander of the Border Guard post.

Forms of protection for foreigners on the territory of the Republic of Poland also include certain temporary residence permits, as indicated in the Act on Foreigners. Namely, a foreigner alleged to be a victim of human trafficking shall be granted a **temporary residence permit for victims of human trafficking**, if they jointly meet the following conditions:

- they reside in the territory of the Republic of Poland,
- they cooperated with the authority conducting criminal proceedings for the crime of human trafficking,
- they broke off contacts with criminals suspected of the aforementioned crime.

A **temporary residence permit issued on the grounds of respect for the right to family life and the rights of the child** may be granted to a foreigner staying in Poland illegally, whose stay in the territory of Poland is necessary due to the need to respect the right to family life within the meaning of the Convention on the Protection of Human Rights and Fundamental Freedoms of 1950, or whose departure from the territory of Poland would violate the rights of the child as defined in the Convention on the Rights of the Child of 1989 to a degree that would significantly endanger their psychophysical development. These permits are subject to the legal and regulatory principles for all temporary residence permits in the territory of the Republic of Poland, generally outlined in the previous class session.

4. Rights available to foreigners receiving protection

Foreigners receiving protection in Poland receive special treatment compared to other categories of immigrants. The widest range of rights is available to foreigners who have been granted refugee status or subsidiary protection. First of all, unlike other foreigners receiving protection in Poland, they are entitled to social assistance and, in addition, to a publicly financed annual individual integration program, consisting of cash benefits, health insurance, assistance from a social worker, as well as specialized counselling (e.g., legal, psychological, vocational). Refugees and beneficiaries of subsidiary protection also do not need work permits, and can conduct business on the same terms as Polish citizens. People who have been granted asylum in Poland have a similar range of rights. The legal situation is less favourable for foreigners who have received a residence permit for humanitarian reasons, a permit for tolerated stay or temporary protection in Poland. Not only do they not receive the right to special integration assistance and family benefits, but their entitlements in terms of social assistance itself are also limited: they are entitled only to shelter, a meal, necessary clothing and a targeted allowance. In addition, foreigners with a permit for tolerated stay or temporary protection are not entitled to family reunification, i.e. to bring their spouse or minor children to Poland, and foreigners with a humanitarian residence permit or a permit for tolerated stay are not entitled to free tertiary education. The fewest rights are enjoyed by foreigners who have been granted protection in the form of a temporary residence permit due to respect for the right to family life or the rights of the child. This group is not entitled to social assistance, not to mention integration assistance, but they also have limited access to the





labour market (they need work permits). In addition, they cannot bring their immediate family to Poland immediately after legalizing their stay. The situation of foreigners with a temporary residence permit for victims of human trafficking is more favourable only in terms of access to the labour market and to social assistance.

Foreigners enjoying protection in Poland – in addition to beneficiaries of temporary protection – can apply for an extension of their stay in Poland on the basis of a permanent residence permit or an EU long-term resident's permit (both types of these permits were generally characterized during the first classes). Victims of human trafficking can obtain a permanent residence permit on condition of uninterrupted stay in Poland for at least one year; refugees, beneficiaries of subsidiary protection and holders of a residence permit for humanitarian reasons – at least five years; foreigners with a permit for tolerated stay – at least 10 years. The exception is for asylum seekers, who are granted permanent residency permits as soon as they are granted asylum. The situation is different in the case of a long-term EU residence permit, which can be applied for after five years of residence in Poland and on condition of having stable and regular sources of income and health insurance, only for those with refugee status or enjoying subsidiary protection and foreigners residing in Poland on the basis of a temporary residence permit. After three years of uninterrupted residence on the basis of a permanent residence permit or a residence permit for a long-term EU resident and provided they have a stable and regular source of income, a legal title to a dwelling and provide a certificate of proficiency in the Polish language, foreigners can apply for recognition as a Polish citizen. A foreigner with a permanent residence permit issued in connection with refugee status can obtain Polish citizenship faster, i.e. after only two years

PART 2 – PRACTICALS

Exercises in the form of discussions initiated and moderated by the instructor will be carried out based on the materials included in the lecture. Participants will be expected to discuss the issues presented in the lecture.

Topics for discussion:

- Types of legal acts that form the basis for the protection of foreigners.
- The basic administrative and legal assumptions of the different types of protection of foreigners in the territory of Poland.
- Causes and effects of refugee migration for modern societies.
- Types of social security designed for protected foreigners.
- Comparative analysis of the forced migration phenomenon, illustrated with an example of Poland and Norway.

Participants will be asked to answer questions:

- to what extent do laws for the protection of foreigners meet their actual needs?
- are the adopted forms and rules for extending protection to foreigners sufficient in the face of mass migration?
- is the modern world prepared for the next waves of refugees?

PART 3 – REVISION TEST

Refugee status is granted by:

- ☐ head of the Office for Foreigners,
- ☐ governor/voivode,
- ☐ commander of the Border Guard post.

The document 'permit for tolerated stay' is issued for a period of:

- ☐ 5 years,
- ☐ 10 years,
- ☐ 2 years.

The right to work without obtaining a work permit is not available to foreigners who have:

- ☐ refugee status,
- ☐ temporary residence permit due to respect for the right to family life,
- ☐ complementary protection.

The decision to grant a temporary residence permit is issued by:

- ☐ the governor/voivode with jurisdiction over the place where the foreigner performs work,
- ☐ the starost competent for the foreigner's place of residence in Poland,
- ☐ the governor/voivode with jurisdiction over the foreigner's place of residence in Poland.

A foreigner submits an application for protection on the territory of the Republic of Poland at:

- ☐ voivodeship/province office
- ☐ Office for Foreigners
- ☐ labour office.

Foreigners arriving in large numbers in the Republic of Poland due to war can be granted:

- ☐ temporary protection,
- ☐ complementary protection,
- ☐ permanent protection.

Victims of human trafficking can obtain a permanent residence permit on condition of uninterrupted residence in Poland for at least:

- ☐ 2 years,
- ☐ 10 years,
- ☐ 1 year.

The document 'permit for tolerated stay', during its period of validity, confirms:

- ☐ citizenship of the foreigner during their stay in the territory of the Republic of Poland,
- ☐ the identity of the foreigner during their stay in the territory of the Republic of Poland,
- ☐ identity and citizenship during their stay in the territory of the Republic of Poland.

A foreigner who does not meet the conditions for refugee status is granted:

- ☐ temporary protection,
- ☐ complementary protection,
- ☐ permanent protection.

A temporary residence permit issued on the grounds of respect for the rights of the child is issued to a foreigner who resides in the territory of the Republic of Poland:

- ☐ for at least 5 years,
- ☐ on the basis of a permanent residence permit,
- ☐ illegally.

Legal status of minorities in Poland

CLASS 3

CLASS PARTS

- introductory lecture – 60 minutes
- practicals – 45 minutes
- revision test – 15 minutes

OBJECTIVES

- the participant is able to identify the basic legal acts regulating the rights of minorities;
- the participant knows the basic assumptions of the concept of human rights protection for minorities;
- the participant is able to identify the historical conditions of the protection of minority rights in Poland;
- the participant knows the statutory definition of national minority and ethnic minority, as well as the basic rights guaranteed by Polish law;
- the participant is able to identify the tasks of public administration in the protection of minority rights.

ACTIVITY FORMS

- collective
- individual

METHODS:

- conventional lecture with multimedia presentation
- practicals with discussion and participation in group workshop exercises
- revision test

PART 1 – LECTURE

1. International considerations of the protection of minority rights – an overview.

The European continent is ethnically, linguistically, culturally and religiously diverse. The area of most European countries is inhabited by national minorities. The issue of national and ethnic minorities is related to the functioning of the state's institutions and the formation of relations between different groups of people living in its territory. This refers to the relation of the majority groups in a country to minority groups.

The protection of national minorities is grounded in both international and domestic legislation. We can see the origins of this protection in the bilateral international agreements concluded in Europe under the auspices of the League of Nations. However, it was not until the end of World War II that this issue would form part of the general concept of universal human rights. The foundations of the concept were laid in the United Nations Charter, passed in 1945, which promoted respect for human rights and fundamental freedoms for all regardless of differences in race, gender, language or religion. The universal concept of human rights was later reaffirmed in the Universal Declaration of Human Rights, adopted by the UN General Assembly on 10 December 1948. This document proclaims the freedom and equality of individuals, formulates the principle of non-discrimination on the basis of race, skin colour, sex, language, religion, political opinion, national or social origin (Article 2). The guiding principles of the aforementioned



declaration, which is considered one of the most important documents in human history, have found expression in the constitutions of many countries. In the mid-1960s, the international community launched new initiatives to guarantee and protect human rights, i.e. the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights. With regard to minority rights, the acts assume that *'in those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right in community with the other members of their group, to enjoy their own culture, to profess and practise their own religion, or to use their own language'*. Then in the 1990s, the UN community of states adopted UN General Assembly Resolution 47/135, which defined the situation of national and ethnic minorities in its entirety, namely the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities.

In addition to the UN, an organization that plays an important role in the field of creating standards for the protection of national minorities is the Council of Europe. The most important document it produced was the European Convention for the Protection of Human Rights and Fundamental Freedoms of 4 November 1950. This convention created a catalogue of rights and freedoms, establishing a control system in three institutions: European Commission of Human Rights, the European Court of Human Rights and the Committee of Ministers of the Council of Europe. It also included a provision stating that national and ethnic discrimination is prohibited in the exercise of the rights and freedoms regulated by this act. The next step was the adoption of the European Charter for Regional or Minority Languages by the Council of Europe in 1992. This Charter, drawn up in Strasbourg on 5 November 1992, aims to protect and promote regional languages and languages of national minorities in Europe. It applies only to the population of the country's traditional minority population, whose language is neither a dialect of the country's official language nor a language of migrants. However, the most important piece of European legislation on the protection of minorities is the Framework Convention for the Protection of National Minorities, drawn up in Strasbourg on 1 February 1995. This was the first European legal act comprehensively covering this issue. In particular, the convention ensures equality before the law and non-discrimination, the right to assembly and association, freedom of expression, thought, belief and religion. It also ensures the protection of minority languages and cultures and provides for the right to open educational institutions for national minorities

2. Historical considerations of minority protection in Poland

In discussing the phenomenon of minority protection, it is worth quoting the preamble to the UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions, drawn up in Paris on 20 October 2005, where we read that *'cultural diversity is a defining characteristic of humanity'*, which *'forms a common heritage of humanity and should be cherished and preserved for the benefit of all'*. *'Cultural diversity creates a rich and varied world, which increases the range of choices and nurtures human capacities and values, and therefore is a mainspring for sustainable development for*



communities, peoples and nations.' At the same time, the signatories of the Convention remind that *'cultural diversity, flourishing within a framework of democracy, tolerance, social justice and mutual respect between peoples and cultures, is indispensable for peace and security at the local, national and international levels'*.

It should be emphasized here that the tolerance of cultural diversity, including national and ethnic diversity expressed in the Convention is the best evidence of the embodiment of the spirit of tolerance promoted by the Republic of Poland since the dawn of its history. The Polish-Lithuanian Commonwealth, was a multinational state, and national and religious minorities were given a framework for coexistence and the cultivation of their distinctiveness. Poland therefore has therefore rich and valuable experience in this regard. It is one of the countries where representatives of many nations, languages and religions peacefully coexisted and proved to be an example of coexistence, within one state organism, of many national and religious cultures. At a time when bloody religious wars were ravaged almost all of Europe, the Commonwealth was famous for its tolerance and respect for 'the different'. Although currently national and ethnic minorities constitute a negligible percentage of Polish society, it should be emphasized once again that their presence on Polish territory is linked to a long-standing multinational and multiethnic tradition. The period of partition and the migration of the population during World War I further contributed to changes in the national structure on the territory of the Second Republic, when nationality issues became complicated. This is because the main task of the authorities of the Second Polish Republic was to unite the country, which was being rebuilt from parts that had been developing for more than a century under three different political systems. A prerequisite for integration was central man-

agement through administrative and local government bodies, which precluded giving broader powers to districts with a predominantly non-Polish population. In the Second Republic, national minorities received legal protection mainly under international treaties ratified by Poland and under Polish law. As far as the international agreements are concerned, the most important and the first chronologically was the Treaty for the Protection of Minorities, concluded on 28 June 1919, between Poland and the United States, Great Britain, France, Italy and Japan, in implementation of Article 93 of the Treaty of Versailles. It included commitments by the Polish government regarding the rights of minority representatives. A major change in state policy toward national minorities took place after World War II. Territorial changes and the Nazi extermination of large national groups, such as Jews and Roma, caused a significant change in the national structure in Poland. Although a slight liberalization of state policy toward national minorities and the activation of minority communities could be observed after the various types of resettlement that followed World War II, the legal status of national minorities was not included in the Constitution adopted on 22 July 1952. Eventually, the communist authorities, in a resolution of the Third Plenum of the Polish United Workers' Party held in 1976, recognized Poland as a nationally homogeneous country. At the same time, the previous social and cultural activities of national minority organizations were significantly curtailed and subjected to state control. Ultimately, a radical change in 'pro-minority' policy was brought as late as following the political transformation, whilst work on new legal regulations began as early as 1989.

'Today, the protection of national and ethnic minorities is essential not only for the stability of the state, but first of all it constitutes the continuation of the spirit of tolerance of the Commonwealth, i.e. the affirmation that ethnic, linguistic and cultural diversity should be respected. The Commonwealth was a hotbed of religious and national tolerance in Europe for centuries. The result of this tolerance is the centuries-old presence of, for example, Tatar, Jewish, Armenian, Karaite and Roma minorities, which have found a home in Poland', reads the seventh report on national and ethnic minorities and regional language in the Republic of Poland of 2020.

3. Rights of national and ethnic minorities in Polish legislation

Today, Poland is one of the most homogeneous European countries in terms of nationality. The basic regulation in this regard is the Act on National and Ethnic Minorities and Regional Language of 6 January 2005, which introduced definitions of national minority and ethnic minority into the Polish legal order. Thus, according to this definition, a national or ethnic minority is a group of Polish citizens that meets the following criteria:

- is less numerous than the rest of the population of the Republic of Poland;
- is significantly different from other citizens by language, culture or tradition;
- seeks to preserve its language, culture or traditions;
- is aware of its own historical national community and is oriented toward its expression and preservation;



- its ancestors have lived in the current territory of the Republic of Poland for at least 100 years.

A group that identifies with a nation organized in its own state is considered a national minority, and a group that does not identify with such a nation is considered an ethnic minority. According to the adopted criteria, the law enumerates national minorities (Belarusians, Czechs, Lithuanians, Germans, Armenians, Russians, Slovaks, Ukrainians and Jews) and ethnic minorities (Karaites, Lemkos, Roma and Tatars). In addition, the law also defines a regional language, which in its terms is Kashubian. It should be noted that all provisions of the law apply equally to national and ethnic minorities.

It should be emphasized here that the aforementioned law is firmly rooted in the provisions of the Constitution of the Republic of Poland of 2 April 1997, reflecting acts of international law. Thus, the expression of the protection and at the same time the guarantee of the rights of national minorities include, among others:

- Article 13 – *'Political parties and other organizations whose programmes are based upon totalitarian methods and the modes of activity of nazism, fascism and communism, as well as those whose programmes or activities sanction racial or national hatred, the application of violence for the purpose of obtaining power or to influence the State policy, or provide for the secrecy of their own structure or membership, shall be prohibited.'*

- Article 27 – *'Polish shall be the official language in the Republic of Poland. This provision shall not infringe upon national minority rights resulting from ratified international agreements.'*
- Article 32 – *'All persons shall be equal before the law. All persons shall have the right to equal treatment by public authorities. No one shall be discriminated against in political, social or economic life for any reason whatsoever.'*
- Article 35 – *'The Republic of Poland shall ensure Polish citizens belonging to national or ethnic minorities the freedom to maintain and develop their own language, to maintain customs and traditions, and to develop their own culture. National and ethnic minorities shall have the right to establish educational and cultural institutions, institutions designed to protect religious identity, as well as to participate in the resolution of matters connected with their cultural identity.'*
- Article 53 – *'Freedom of conscience and religion shall be ensured to everyone.'*

In general, on the basis of the existing, and already mentioned above, provisions, we can distinguish four basic groups of rights belonging to national and ethnic minorities:

Cultural rights, which, linked to the preservation of cultural heritage,

are very important for the identity of national minorities. Thus, measures aimed at assimilating persons belonging to minorities are prohibited if such measures are applied against their will, as well as those aimed at changing national or ethnic proportions in areas inhabited by minorities. The protection, preservation and development of the cultural identity of national and ethnic minorities and the preservation and development of the regional language are supported by public authorities primarily through the funding of tasks carried out by NGOs. Support is provided for, among other things: activities aimed at the protection, preservation and development of minority cultural identity and civic and social integration. Subsidies can be designated or earmarked for:

- the activities of cultural institutions, the art movement and minority creativity, as well as artistic events of significant importance to minority culture;
- investments to preserve the cultural identity of minority;
- publishing books, magazines, periodicals and ephemeral prints in minority languages or in Polish, in printed form and in other image and sound recording techniques
- support for television and radio programmes produced by minorities;
- protection of minority cultural sites;
- community centre activities;
- running libraries and documenting the cultural and artistic life of minorities;
- education of children and young people implemented in various forms;
- promoting knowledge about minorities;

The right of minority members to profess and practice their own religion.

The current legislation guarantees minority persons the right to freely express, cultivate, develop their religious identity, without any attempt to assimilate against their will, the right to profess and practice their own religion, the right to establish institutions, organizations or associations of a religious nature and to conduct religious activ-



ities in their native language. The current legislation guarantees minority persons the right to freely express, cultivate, develop their religious identity, without any attempt to assimilate against their will, the right to profess and practice their own religion, the right to establish institutions, organizations or associations of a religious nature and to conduct religious activities in their native language.

Linguistic right. Native language is an element that proves national

membership in a particular group and is an important component of national heritage and culture. National minorities consider it an essential part of their identity. The linguistic rights of persons belonging to national minorities consist of the right of national minorities to use their mother tongue freely in private and political life; the right to preserve and use their own language; the right to an adequate education enabling members of minorities to learn their mother tongue, history and culture, and other citizens to have access to learning about national minority cultures; and the right to obtain information and disseminate it in their mother tongue. This also includes the right to use their names in accordance with the sound of their native language where possible, to use their own language before administrative and judicial authorities, and to use toponomastic names in accordance with the language of the minority living in the area. Linguistic rights are



complemented by educational rights, the right to access the media, i.e. learning, publishing and broadcasting information in the minority language. Securing the linguistic rights of people belonging to minorities is the most difficult in practice, since language is the most obvious evidence of national affiliation. Language is usually the first target of attacks if a national group is forced to assimilate. That is why linguistic rights enjoy special priority from the respective national minorities.

The educational rights of members of national minorities, like linguistic rights, are

among the minority rights that are the most difficult to secure, as their realization requires activity on the part of both the state and the minority community. The educational rights of minorities are important for the cultivation of a group's identity and the development of its culture, and, in perspective, for the prestige of the status of minority groups in society. Of vital importance in securing the state's formal rights in this area is the individual activity of people belonging to national minorities.

In summary, it can be said that under current laws, any discrimination based on membership of a minority is prohibited, and public authorities are obliged to take appropriate measures to, on the one hand, promote full and effective equality in the sphere

of economic, social, political and cultural life between persons belonging to a minority and those belonging to the majority, and, on the other hand, to protect persons who are subjected to discrimination, hostility or violence as a result of their membership of a minority, as well as to strengthen intercultural dialogue.

4. The tasks of public administration in the protection of minority rights

Determining the scope of authority of the bodies competent in national and ethnic minority affairs and improving their functioning was one of the most important tasks of the legislator when drafting the Act on National and Ethnic Minorities. Three bodies responsible for minority affairs have been identified, namely the minister responsible for religious denominations and national minorities, the provincial governor and the Joint Commission of the Government and National and Ethnic Minorities, acting as an advisory and consultative body to the Prime Minister.

The main task of the minister in charge of national and ethnic minorities is to coordinate the government's policy toward national and ethnic minorities and to initiate changes in this policy. The provincial governor (voivode), on the other hand, performs the function of coordinating the activities of government administrative bodies in minority affairs in the province (voivodeship). Its tasks also include taking action against violations of minorities' rights and discrimination against them, as well as providing opinions on programs for minorities. In carrying out its tasks, the governor cooperates with local government bodies and national minority organizations operating in the province. The governor may also appoint a plenipotentiary for national and ethnic minorities.

The primary task of the Joint Commission as a consultative and advisory body of the Prime Minister is to provide opinions on measures aimed at realizing minority rights and programmes for the development of minority cultural identity. Its authority to give opinions on minority legislation enables the Commission to directly influence the content of relevant legislation. In addition, the Joint Commission issues opinions on the principles of distribution of state budget funds, which are allocated for activities that support the protection of the rights of minorities and the development of their cultural identity. As another task of the Joint Commission, the law lists anti-discrimination against persons belonging to national and ethnic minorities.

PART 2 – PRACTICALS

Exercises in the form of discussions initiated and moderated by the instructor will be carried out based on the materials included in the lecture. Participants will be expected to discuss the issues presented in the lecture.

Topics for discussion:

- Types of legal acts that form the basis for the protection of minority rights.
- The impact of historical conditions on the development of the law for the protection of minority rights in Poland.
- Basic categories of minority rights guaranteed by Polish law.
- The role of public administration bodies.
- Comparative analysis of the situation of national minorities, illustrated with an example of Poland and Norway.

Participants will be asked to answer questions:

- to what extent do laws for the protection of minority rights meet their actual needs?
- are the forms adopted and the rules for the inclusion of national minorities in public administration support sufficient?
- Do minorities interact with the national community and how do they do it?

PART 3 – REVISION TEST

The foundations of the concept of universal human rights were established in:

- ☐ the United Nations Charter,
- ☐ the Constitution of the Republic of Poland,
- ☐ the Act on the Protection of the Rights of National Minorities.

The Act on National and Ethnic Minorities and Regional Language introduced into the Polish legal order:

- ☐ obligation to assimilate national minorities,
- ☐ definitions of national minority and ethnic minority,
- ☐ ban on the use of Polish language.

The plenipotentiary for national and ethnic minorities is appointed by:

- ☐ President of the Republic of Poland,
- ☐ Prime Minister,
- ☐ governor/voivode.

Evidence of national affiliation includes:

- ☐ language,
- ☐ attire,
- ☐ interests.

The European Charter for Regional or Minority Languages was passed in:

- ☐ 1995,
- ☐ 2005,
- ☐ 1992.

The Joint Commission of the Government and National and Ethnic Minorities is:

- ☐ a body for legislative protection of the rights of national minorities at the Polish Sejm,
- ☐ the opinion and advisory body of the Prime Minister,
- ☐ the controlling body of the governor/voivode.

The preservation and development of the regional language are supported by public authorities primarily through:

- ☐ grants,
- ☐ loans,
- ☐ subsidies.

In a resolution of the Third Plenum of the PZPR, Poland was recognised as:

- ☐ multicultural country,
- ☐ country with a significant percentage of national minorities,
- ☐ country homogeneous in terms of nationality.

The Armenian minority is:

- ☐ an ethnic minority,
- ☐ a national minority,
- ☐ a religious minority.

The Framework Convention for the Protection of National Minorities was passed by:

- ☐ OSCE,
- ☐ UN,
- ☐ Council of Europe.

3

ECUMENICAL SECTION



Ecumenism as interfaith and intercultural dialogue

CLASS 1

CLASS PARTS

- introductory lecture
- group work
- summary of the classes

OBJECTIVES

- the participant is able to explain the term ecumenism
- the participant is able to identify ecumenical initiatives undertaken in Poland and Norway
- the participant understands the necessity of interfaith and intercultural ecumenism in the realities of Poland and Norway
- the participant knows the tenets of spiritual, practical and scientific ecumenism

ACTIVITY FORMS

- collective
- individual

METHODS:

- conventional lecture with elements of conversation and presentation
- practicals with multimedia presentation, discussion, text and image analysis

Introduction:

Videos: (10 min)

- <https://www.youtube.com/watch?v=KBdm96Rsnw>
- https://www.youtube.com/watch?v=nRBSzm_1PyM

Discussing the purpose and manner of pilgrimage and emphasizing the ecumenical dimension of these pilgrimages; practice of dialogue and ecumenism (15 min)

Discussion:

- what do these videos say about pilgrimage?
- Christians are people on the road, together we are heading towards God,
- pilgrimage is about getting to know each other, getting closer to each other, experiencing oneself and one another;
- pilgrimage is common to all Christian denominations, but also to other religions and cultures (e.g., in Islam, the pilgrimage to Mecca – the Hajj);
- pilgrimage is, so to speak, a symbol of ecumenism, and at the same time, based on the above videos, its practical implementation;

What is ecumenism

Ecumenism, a word derived from the Greek word *oikoumene*, meaning the world inhabited by people, indicates a movement for Christian unity. It defines a specific dimension of the spiritual, intellectual, pastoral and liturgical life of the whole Church. This was in turn derived from the word *oikéō* [dwelling] and ultimately from *oikos* (house) and originally meant as much as inhabited land. In Greek and Roman times (in the last decades before Christ), it was primarily the 'civilized world' that was meant, i.e. lands under the influence of Greek culture and/or part of the Roman empire. In the New Testament, the word and related concept of *ecumene* does not appear often and is understood ambiguously. We read that Emperor Augustus ordered a census of the entire *ecumene* (Luke 2:1), and the early disciples were accused before the tribunals of stirring up unrest throughout the *ecumene*, which here means the Roman empire and its legal and political order, but in a negative sense. The negative meaning of the term is particularly evident in the temptation stories, where Satan shows Jesus all the kingdoms of *ecumene* (Luke 4:5) and in Revelation, where *ecumene* means Satan's dominion over the entire world (12:9; 16:4). On the other hand, when it is said that the kingdom of God is to be proclaimed throughout the *ecumene* (Matthew 24:14) and that God has appointed a day on which He will judge the *ecumene* with righteousness (Acts 17:31), then the term refers to the world or all people who are the recipients of the Good News of salvation. Over time, the Church began to increasingly use the word in order to describe itself and its activities. This was due to the fact that since the fourth century it had officially become a state church in the Roman empire and its borders, except in countries such as India, essentially coincided with those of the empire. Thus, 'inhabited land' (= 'ecumenia') came to mean both state and ecclesiastical territory. The concept of ecumenism enters the official language of the Church with the beginning of the era of councils. Emperor Constantine convened



the Council of Nicaea in 325 for the salvation of the entire *ecumene* (Eusebius, *Life of Constantine* II, 65). This formulation was taken up by the Council of Constantinople in 381, when the Council of Nicaea was described as 'ecumenical'. 'Ecumenical' here means: official, binding on all, legitimate.

But how did the term 'ecumenia' or 'ecumenism' come to be used to describe the movement of Christians in the 20th century who sought to restore the lost unity of the Christian Churches? A new understanding of ecumenicality has developed in Protestant circles, primarily through the missionary movement. In the 19th century, the term 'ecumenism' in Protestant circles meant missionary activity and the universality of the Christian message. In 1881, the Methodists organized the first ecumenical, i.e. global Methodist Conference. In 1900, the first 'ecumenical missionary conference' was held in New York to divide missionary territories among the various Churches and missionary organizations to avoid conflicts between them. The measure has been described as 'ecumenical'. This was followed by the Edinburgh Missionary Conference (1910), which, however, was not described as 'ecumenical'. This designation was opposed by Anglican participants, who noted that without the presence of representatives of the Catholic and Orthodox Churches, the gathering should not be described as 'ecumenical'. It was stressed that the adjective 'ecumenical' refers to assemblies such as synods and councils, and that the conference was not about matters of faith or the Church's structure.

The actual originator of the current understanding of the term 'ecumenical' was Swedish Bishop Nathan Söderblom, who in 1919, on behalf of the bishops of Sweden, called on those responsible from the Churches of Europe to form an 'ecumenical council of Churches' that could speak out on behalf of all Christians on matters of religion, mo-



rality, and whose goal was to work to restore peace and promote social justice. The goal of the council was not be to unite on matters of faith or visible unity, but to cooperate practically in matters that concern social and political life in particular. The term 'ecumenical' began to mean the opposite of theoretical, canonical, dogmatic, as according to Söderblom's thesis: 'doctrine divides, service unites'. It was not until the 1937 conference of the Protestant organization of so-called practical Christianity, Life and Work (Life and Work) in Oxford, that a definition of ecumenism has been established, meaning the pursuit of visible unity among Christians. 'Ecumenical' refers to the Church as a whole, to the relationship between Churches aimed at uniting them.

The following types of ecumenism are distinguished: spiritual, scientific and practical.

Spiritual: Christian unity can only be achieved with the help of the Holy Spirit. The most important work of the Churches is to open themselves to His action and adopt a 'new identity' in accordance with God's will. Spiritual ecumenism emphasizes the role of prayer and conversion of heart on the way to the full, visible unity of the Church. Accordingly, in the conciliar decree on ecumenism *Unitatis redintegratio* 7, we read: 'There is no true ecumenism without inner transformation [...]. So we must ask from the Holy Spirit the grace of true mortification, humility and gentleness in ministry, the spirit of fraternal generosity toward others [...]. With a humble request, therefore, we turn to God and to the separated brothers for forgiveness, as we forgive our trespassers.' We find similar words in *Unitatis redintegratio* 8: 'Conversion of heart and the sanctity of life including public and private prayers for Christian unity should be considered the soul of the entire ecumenical movement, and can rightly be called spiritual ecumenism.' If the division of

the Church is the result of sin and guilt, overcoming it can only be done through repentance to God and mutual forgiveness.

An example of spiritual ecumenism is the Week of Prayer for Christian Unity, celebrated on 18–25 January. The Week's initiator, Paul Wattson proposed in 1908 an 'octave of prayers for Christian unity' in the period between the two feasts: Chair St Peter (18 January 18) and the Conversion of St Paul (25 January). The initiative was officially adopted in the Catholic Church during the reign of Pope Benedict XV (1914–1922) and initially had the character of a prayer for the return of separated Christians to the Catholic Church. In 1935, Fr Paul Couturier (1881–1953) called for the Week to be a universal prayer of all Christians for the unity for which Christ prayed with the words: 'that all of them may be one, Father, just as you are in me and I am in you (...) that the world may believe' (John 17:21). Since 1957, the Week of Prayer for Christian Unity has become a joint project of the Commission on Faith and Order of the World Council of Churches and the Secretariat for Christian Unity of the Roman Catholic Church. Since 1966, the cooperation has been official. Each year, the text of the Week's supporting materials is compiled by an international team of Catholic, Orthodox and Protestant theologians. In Poland, an adaptation of the materials has been published since 1998, the preparation of which has been carried out by representatives of the Roman Catholic Church and the Polish Ecumenical Council. Each year, the Week's leading theme is based on a biblical text.

Scientific/doctrinal: The Decree on Ecumenism emphasizes that the intellectual effort for the unity of Christians should proceed on three levels: as study and dialogue (UR 9), by listening to one another (UR 10) and by teaching ecumenical theology (UR 11). Through these tools, mutual knowledge is born among separated brothers. UR 10 emphasizes the great importance of the formation of priests and pastors. This is not only about a segregated course in ecumenism. The ecumenical spirit should permeate all theological disciplines, hence polemical elements should be avoided, especially in the teaching of church history and dogmatics. One of the most important dimensions of scientific ecumenism is doctrinal theological dialogue, the purpose of which is for representatives of the Churches and ecclesial communities to address those issues that divide them.

Practical: Just as faith without works is dead, so is ecumenism, which would as such be limited to verbal declarations or documents. Learning without action leads to stagnation, action without learning leads to confusion and error. Therefore, *Unitatis redintegratio* 12 emphasizes the need for Christians to work together on many levels, from professing faith in the One God in the Trinity to all peoples to charitable, peaceful actions in defence of human dignity.

An example of practical ecumenism is ecumenical charitable cooperation in Poland, an expression of which is the 'Christmas Eve Children's Aid' in which charitable institutions of the Roman Catholic Church (Caritas), Orthodox Church (Eleos) and Lutheran Church (Diaconia) participate. The work was established in 1994, and took on an ecumenical dimension in 2000, when Caritas was joined by Orthodox and Lutheran charities. Since 2006, the three Churches have also jointly run a Lenten charity work called *Skarbonka wielkopostna* (Lenten Moneybox) or *Jatmużna wielkopostna* (Lenten Alms).

However, nowadays, when talking about ecumenism, theologians also pay attention to two of its meanings: **narrower and broader**. The former defines views and attitudes

expressing a desire to unite Christians of all denominations in one Church of Christ while maintaining theological and denominational pluralism. It is about 'all the efforts and activities aimed at restoring unity among Christians'. The latter meaning of ecumenism, on the other hand, is broader in nature. It defines a spiritual attitude of bonding and unity, a sense of brotherhood among all believers regardless of differences related to religion, origin or nationality.

The ultimate goal of the ecumenical movement is to achieve full unity among all Christians. We see this aspiration in the various documents issued by the international joint committees set up for dialogue. They start from a common doctrinal foundation to discuss baptism, the Eucharist, ministry and authority, among others. The whole project is supervised and supported by the bishops and the Holy See.

The Polish experience of ecumenism

In Poland, ecumenical dialogue is conducted by the Polish Ecumenical Council. It is part of the international ecumenical movement. In addition to developing ecumenical dialogue, this community of Churches also works to promote religious tolerance and rapprochement among the faithful belonging to the affiliated Churches. To this end, it organizes ecumenical services, conferences, youth camps and exchanges, engages in various charitable initiatives, and conducts interfaith dialogue. It also undertakes consultations with state bodies or cooperation with the media. The Council conducts work in committees and regional branches.

Membership of the Polish Ecumenical Council is open to Churches that have legal personality and their members profess faith in the Triune God: Father, Son and Holy Spirit and recognize Jesus Christ as Saviour. Currently, seven member Churches remain in the Council: The Baptist Church in Poland, the Evangelical Church of the Augsburg Confession in Poland, the Evangelical Methodist Church in Poland, the Evangelical Reformed Church in Poland, the Polish Catholic Church in Poland, the Old Catholic Mariavite Church in Poland and the Polish Autocephalous Orthodox Church.

The beginnings of the dialogue

The first, still unofficial, interfaith contacts involving Catholics were established in Poland back in the late 1950s and early 1960s. It was inspired by the activists of the Club of Catholic Intelligentsia in Warsaw in the 1970s. In January 1962, on the initiative of Father Stanisław Mystkowski, with the approval of Polish Primate Cardinal Stefan Wyszyński, the first ecumenical service was held in a Catholic temple – in the capital's Church of St Martin. A dozen days later, led by this clergyman, a 17-member Catholic delegation attended an ecumenical service at a Lutheran church. In the same year, just before the start of the Council, the Centre for Christian Unity was established in the Warsaw metropolitan curia, headed by Rev. (later Bishop) Władysław Miziołek. A few years later, in Łaski, near Warsaw, the Franciscan Sisters Servants of the Cross, led by Sister Joanna Losso, began organizing ecumenical scientific sessions and retreats for clergy of different faiths and for young people.

First structures

Shortly after the conclusion of the Council, the Polish Episcopal Commission for Ecumenism (later transformed into the Council of the Polish Episcopal Conference for Ecumenism) was established in February 1966. Its breakthrough came in the early 1970s when it established official contacts with the Polish Ecumenical Council (which initially brought together 12 and now seven Churches: Polish Autocephalous Orthodox Church, Evangelical Church of the Augsburg Confession, Evangelical Reformed Church, Evangelical Methodist Church, Polish Catholic Church, Old Catholic Mariavite Church and Baptist Church). In 1974, a Joint Commission of the Polish Episcopal Commission for Ecumenism and the Polish Ecumenical Council was established, composed mainly of theologians of different denominations.

The influence of John Paul II

A clear ecumenical acceleration occurred in the late 1990s. This was undoubtedly influenced by the example of Pope John Paul II and his encouragement to Polish Christians not only to tolerate, but also to love one another. In 1996, the Joint Commission was transformed into the Commission for Dialogue of the Polish Episcopal Conference and the Polish Ecumenical Council, consisting of bishops and heads of the Churches, which made the dialogue's stature increase significantly.

Teams for dialogue with the Orthodox, Lutheran, Polish Catholic, Old Catholic Mariavite and Adventist Churches were established within the bosom of the Polish Episcopal Conference, after which bilateral commissions were formed with these communities. Poland is perhaps the only country in the world where there are such joint inter-church bodies, with the authority of the episcopal conference behind them on the Catholic side.

Week of Prayer for Unity

The most spectacular ecumenical initiative in Poland is the annual Week of Prayer for Christian Unity, celebrated in 18–25 January (with Catholic participation since 1962). The faithful of different Churches gather at Masses, services of the word of God or vespers in temples of different denominations to ask God together to restore the full unity of the Church. 'I do not think anyone in the world takes this Week as seriously as Poland', was the opinion once expressed by Archbishop Alfons Nossol, for more than 20 years chairman first of the Commission and then of the Council for Ecumenism of the Polish Episcopal Conference.

A Polish-specific characteristic of the Week is the welcoming exchange of preachers, which is why clergymen from other Christian Churches preach at Masses in Catholic churches. This practice, introduced with the approval of Primate Wyszyński, continues, although it contradicts the Holy See's guidelines. Nevertheless, as Archbishop Nossol stressed, the Catholic Church in our country has repeatedly been ahead of official Vatican decisions and guidelines when it comes to establishing contacts with Christians of other faiths.

Some cities also hold a second cycle of ecumenical prayers before the Feast of Pentecost, and in some places regular monthly services are held as well. The Ecumenical Bible Days in May, which have been organized since 1994 by the Bible Society in Poland,

of which the Catholic Church is a member, also have the character of a joint prayer of the Churches. It was founded on the basis of the Protestant British and Foreign Bible Society, meritorious in the dissemination of the Scriptures.

Declaration on mutual recognition of the validity of baptism

The signing of the 'Declaration on Mutual Recognition of the Validity of Holy Baptism' by the Catholic Church and the Churches belonging to the Polish Ecumenical Council (except the Baptists) in 2000 was a major ecumenical event. Although bilateral agreements on the issue, worked out by theologians, had already been prepared 20 years earlier, they did not have the character of an official decision by the authorities of the Churches beforehand. Still unresolved, however, is the problem of allowing Christians of other faiths to serve as godparents in the Catholic Church.

Ecumenical translation of the Scriptures

A year later, the publication of an ecumenical translation of the New Testament and the Book of Psalms began. It was prepared by an interdenominational team of translators, composed of the representatives of 11 Churches, and appointed by the Bible Society in Poland. 2018 celebrated the completion of the translation of the entire Scriptures. – We have an Ecumenical Bible. This is a great achievement of Polish biblical scholars and Polish Churches of various denominations.

Ecumenical dialogue also has a practical dimension. This involves, among other things, sharing or lending a temple when the community of another church is deprived of one (this happens, for example, in Opole and Warmia). For several years, the Churches have been conducting charitable activities together, for example, the Lutheran and Reformed Diaconia and the Orthodox Eleos have joined in the Christmas Eve Children's Aid, initiated by Caritas Poland.

Joint appeals

A visible sign of good ecumenical relations is the fact that church hierarchs invite one another to important ceremonies for their communities, and shoulder to shoulder they also participate in various state celebrations. The Churches have also begun to speak out together on important social issues. For example, in 2004 nine Churches united in a joint appeal to the Senate not to abolish the Church Fund, while in 2005 a critical 'Position of the Roman Catholic Church and the Polish Ecumenical Council on the draft law on registered same-sex unions' was published. In subsequent years, the Polish Episcopal Conference and Polish Ecumenical Council issued: an ecumenical appeal for the protection of God's creation (in 2013), a joint declaration on the celebration of Sunday (2015), an appeal on refugees (2016) and a 'Message of the Churches on the 100th anniversary of Poland's independence' (2018). In 2020, the chief rabbi of Poland and the mufti of the Republic of Poland joined the joint appeal of the Polish Ecumenical Council's president and the chairman of the Polish Episcopal Conference to respect all cemeteries, regardless of the origin of the dead buried there, and to care for all burial sites, so the document was not only ecumenical, but also interreligious. Unfortunately, these common positions passed almost unnoticed, both in the media and in public perception.

Ecumenical cooperation has already begun to cross borders: the Roman Catholic Church in Poland has entered into dialogue with the Russian Orthodox Church on reconciliation between the Polish and Russian peoples. These efforts were halted by Russian aggression in Ukraine, supported by the Russian Orthodox Church.

Work on Declaration on mixed marriages

Marriage by people of different faiths does not pose major problems today either. At the wedding, the clergy of both Churches usually assist and bless the union. Until a few decades ago, one of the brides had to first accept the faith of the other. Since 2003 the Dialogue Commission has been preparing an ecumenical document on marriages between Christians of different religious affiliations. Ecumenical discussions on these so-called mixed marriages began as early as 1979–1983 within the framework of the Dialogue Subcommittee of the Joint Commission of the Polish Episcopal Conference and Polish Ecumenical Council. They concerned the theology of marriage, the practice of marriage, legal and liturgical issues. However, a joint document on the validity of baptism was considered a priority, and only after that document was signed was the topic of marriage revisited. Solutions implemented in other countries were first taken into account. The joint document of the Italian Episcopal Conference and the Waldensian Evangelical Church (union of the Waldenses and the Methodists), which the Holy See approved in 1997, was taken as a model document on mixed marriages.

An editorial team was then established, which produced the first draft in 2007. It was submitted to the heads of the Churches affiliated with the Polish Ecumenical Council, and was also reviewed by Catholic experts in canon law with the cooperation of members and consultants of the Council for Ecumenism. The final version in the form of a joint declaration, which was prepared after taking into account the comments collected, was created in 2011. It was approved first by the Churches affiliated with the Polish Ecumenical Council and then by the Polish Episcopal Conference, after which the Catholic party, in accordance with the obligatory procedures, submitted it to the Holy See for an opinion. The prolonged waiting for the Vatican approval continues to this day.

According to the long-time chairman of the Council for Ecumenism, Bishop Tadeusz Pikus, the solutions contained in the declaration 'simplify procedures' and 'allow mixed marriages to preserve their identity as best they can, without losing their faith, and at the same time their freedom of religion'. Among other things, the document addresses the hitherto contentious issue of raising children in the faith. The declaration states that spouses remain members of their own Churches, but must decide together in which church tradition they will raise their children. Since the Catholic Church requires its members to declare that they will persevere in their faith and pledge that the Catholic party will do what it can to ensure that all children are baptised and raised in the Catholic faith, the document proposes the content of such a pledge. However, it includes a note that the other party may have the same obligation in their Church, so the spouses will seek agreement on the matter for the sake of the marital community and the spiritual life of the children. This form of pledges can be used by all Churches. This means that, in practice, the final decision concerning the church tradition in which the children will be raised rests with the spouses.

Ecumenical pilgrimages and congresses

It is already difficult to count all the ecumenical initiatives organized throughout Poland: services, pilgrimages (e.g. Polish-German Magdeburg-Gniezno ecumenical pilgrimage in the footsteps of Emperor Otto III or the ecumenical pilgrimage for climate justice on the route Zielona Góra-Glasgow), festivals of religious music (including the three largest, of international character: sacred music 'Gaude Mater' in Częstochowa, Orthodox music in Hajnówka and Christian music 'Song of Songs' in Toruń), etc. In Kodeń on the initiative of the Oblate Father Andrzej Madej, for more than 30 years, Christians belonging to different denominations have talked and prayed together as part of the Kodeń Ecumenical Days. The Gniezno Conventions, held every few years, are also ecumenical in nature. In 2017, the International Ecumenical Congress was held in Lublin under the joint auspices of: the Pontifical Council for Promoting Christian Unity, the Ecumenical Patriarchate of Constantinople, the Lutheran World Federation and the Utrecht Union of Old Catholic Churches. It was a worldwide première.

In 2016, the Polish Christian Forum was established on the initiative of Rev. Andrzej Perzyński, bringing together evangelical Protestants in addition to Catholics and believers of the Churches affiliated with the Polish Ecumenical Council. It is part of a worldwide ecumenical endeavour co-created by Christians of all denominations and independent of existing ecumenical structures. Its purpose 'is to promote new, open relations between members of the Christian Churches in Poland who have not contacted or spoken to each other before, who have limited contacts to a select group of partners, who, for various reasons, have been dissatisfied with previous interfaith contacts. Participants in the forum wish to create an open space where representatives of a broad spectrum of Christian Churches, theological colleges and inter-Church organizations, confessing the Triune God and Jesus Christ as perfect in his divinity and humanity, can gather to promote mutual understanding and address common challenges.'

According to Archbishop Nossol, 'there has been a real breaking down of walls between religions and a mutual rapprochement in Poland'. Similarly, the late Orthodox hierarch and theologian Archbishop Jeremiasz (Anchimiuk), who died in 2017, often stressed that in Poland 'we have an exceptionally good situation when it comes to inter-Church relations'. Ecumenism has become the daily bread of the Church life.

<https://ekumenia.pl/>

<https://ekumenia.pl/komisje/komisja-ds-dialogu-kep-pre/>

Ecumenical experience of Norway

Discussion on possible ways to use the ecumenical resources of both countries

Examples:

<https://www.oikoumene.org/news/wcc-visits-church-of-norway-to-explore-values-that-unite-a-suffering-world>

https://www.money.pl/archiwum/wiadomosci_agencyjne/iar/artykul/polska;rada;ekumeniczna;-;pomoc;chrzescijanom;w;indiach,68,0,421444.html

Polish Ecumenical Council aiding Christians in India 24.01.2009

All funds collected from member churches of the Polish Ecumenical Council during this year's Week of Prayer for Christian Unity will be used to help Christians in India. As the president of the Polish Ecumenical Council, Archbishop Jeremiasz, stressed in an interview with IAR – this is an expression of solidarity with people who have been deprived of their homes and livelihoods because of their faith. 'Many Christians in India are still living in fear of further violence and persecution,' – said archbishop Jeremiasz. Archbishop Jeremiasz also adds that Churches affiliated with the Polish Ecumenical Council often participate in charitable ventures organized by the World Council of Churches. ACT International [Action by Churches Together] is based in Geneva. In cooperation with local Churches and organizations, the Council undertakes numerous ecumenical activities and provides assistance to those in need without asking about their religious affiliation. Donations can also be made to the bank account of the Polish Ecumenical Council until February 15 with the note 'Aid for India 2009'. The Week of Prayer for Christian Unity began on Sunday, 18 January and will end tomorrow, on 25 January. Traditionally, the day after the Week of Prayer for Christian Unity ends – that is, on 26 January – a nationwide celebration of the Ninth Day of Islam will be held in Warsaw.

<https://caritas.pl/blog/2020/01/17/pomaganie-w-duchu-ekumenizmu-tydzien-modlitw-o-jednosc-chrzescijan/>

Helping in the spirit of ecumenism. Week of Prayer for Christian Unity

Let us be kind – this is the slogan of this year's Week of Prayer for Christian Unity, held in 18–25 January. Our attitude toward those we help and those with whom we cooperate in helping should be characterized by kindness, stresses Rev. Marcin Iżycki, head of Caritas Poland.

The Week of Prayer for Christian Unity is an initiative of Paul Wattson, a pioneer of the ecumenical movement who lived at the turn of the 20th century and was an Anglican clergyman who later joined the Catholic Church community. This is a period rich in initiatives of an ecumenical nature – services, meetings, joint prayers, held in temples of different confessions. The idea of ecumenism is also constantly present in the charitable activities that Caritas carries out in various regions of the world. There are more than 10 denominations of Christianity in Syria alone, and representatives of most of them are partners in the 'Family to Family' programme run by Caritas Poland. They all work side by side, bringing aid to families affected by the war. It would be hard to find a better example of Christian unity, believes Sylwia Hazboun, coordinator of the Family to Family programme. Ecumenical cooperation is not always institutional; sometimes it takes place at the level of individual human relations. A perfect example is the story of Modeste Habiwaremye from Rwanda. Born into a Protestant family, the boy became an orphan at an early age. Raised by distant relatives, he was included in the 'Adoption of the Heart' programme thanks to the Polish Sisters of the Angels operating in Rwanda. This made it possible to finance his education. Today, as a biomedical graduate, he himself cares for disabled children, working with Catholic missionaries who once helped him. The Sisters of the Angels, who run a number of aid projects in Rwanda, enjoy the support of Caritas Poland. Modeste speaks beautifully about how working for others strengthens his faith. His attitude carries a profoundly Christian message, and what he

has experienced and what he is currently doing shows the wonderful fruits that ecumenical harmony can bring, says Maurycy Pieńkowski of Caritas Poland, who watched the young Rwandan scientist work with his little charges during his visit to Nyakinama. The Week of Prayer for Christian Unity, celebrated in January, is also an opportunity to recall national ecumenical initiatives in which Caritas Poland is involved. These include the Christmas Eve Children's Aid, the symbol of which is the Caritas candle, the Lenten Almsgiving, which is a collection in special piggy banks for the elderly and sick, and the Ubi Caritas gala to honour individuals and institutions involved in helping those in need. The ecumenical partners of Caritas in the projects carried out in Poland are the Diaconia of the Evangelical Church of the Augsburg Confession, the Diaconia of the Evangelical Reformed Church and the Orthodox Eleos Mercy Centre. Admittedly, the quote taken from the Acts of the Apostles, which is the motto of this year's Week of Prayer for Christian Unity, perfectly captures the essence of our cooperation. Our attitude toward those we help and those with whom we cooperate in helping should be characterized by kindness, This is the principle we always try to follow in our activities, concludes Rev. Marcin Iżycki.

EXERCISE:

- participants provide such examples from their experience and environment

Conclusion:

- ecumenism as one of the basic interreligious and intercultural activities in Poland and Norway;
- the need for ecumenism in the realities of Poland and Norway;
- ecumenism as a way of existence and action in the realities of Poland and Norway.

MIXED MARRIAGES – UNDERSTANDING AND CHARACTERISTICS

CLASS 2

CLASS PARTS

- introductory lecture – 60 minutes
- practicals – 45 minutes
- revision test – 15 minutes

OBJECTIVES

- the participant is able explain the concept of mixed marriages and knows the understanding of mixed marriages under canon law;
- the participant is able to characterize the forms of mixed marriages (canonical, liturgical).

ACTIVITY FORMS

- collective
- individual

METHODS:

- conventional lecture with elements of conversation
- practicals with multimedia presentation, discussion, text analysis
- revision test

PART 1 – LECTURE

Introduction

Migration has its impact on various spheres of social life, including the shape of marriages. The previous traditional model of a mono-cultural or mono-religious family, in which husband and wife originated from the same culture, spoke the same language or shared the same religion, is changing. Of course, such marriages have functioned and been performed 'since time immemorial', especially on the borders of different cultures and nations. This process has been further exacerbated by the modern phenomenon of globalization, which has contributed to the growth of population exchange. This has caused enormous cultural and civilizational changes around the world. As a consequence, people with different values have a much easier time making friends and thus entering into more formal relationships with each other, including marriage. As a consequence, we are dealing with mixed marriages more and more often.

Mixed marriages – meaning in canon law¹

The Code of Canon Law of 1983 in six canons (1124–1129) provides legal norms for mixed marriages.² Definition: 'mixed marriages and marriages similar to them' comes from the 1986 Instruction of the Polish Episcopate [see n. 71 nn]. A mixed marriage (*mixtae religionis*) is called a union between two baptised persons, one of whom has been baptised into the Catholic Church or has been admitted to it after baptism by public profession of faith and has not withdrawn from it by formal act [i.e., is a Catholic], while the other belongs to a Church or ecclesial community that does not maintain full communion with the Catholic Church. Conducting such a marriage, without the express permission of a competent authority, is forbidden [Canon 1124; Instruction 1986, n. 72, 1].

Mixed marriage in the strict sense does not include marriage between a Catholic and an unbaptised person [Can. 1086]. However, in the case of entering into such a marriage (mixed in the broad sense), the Code legislator instructs to keep numerous provisions for mixed marriages [see Can. 1129]. There is a significant difference between a mixed marriage (*mixtae religionis*) and a marriage between a Catholic party and an unbaptised person (*disparitas cultus*). As for entering into a mixed marriage – there is only prohibition 197, while in the case of a marriage between a Catholic party and an unbaptised person – there is a diriment impediment.

The 1986 Instruction of the Polish Episcopate in the section Mixed marriages and similar marriages discusses for practical reasons both mixed marriages: of Catholics with the unbaptised; of Catholics with the baptised and non-practising Catholics; and with persons who have formally withdrawn from the Catholic Church. Thus, it resolves legal issues that affect the marriages of Catholics:

- with the unbaptised (diriment impediment);

¹ Compiled from: https://opoka.org.pl/biblioteka/T/TA/TAI/pr_malzenskie_07.html

² The CCEC devotes two canons to this issue (834–835); however, it does not use the term 'mixed marriage'.



- with those baptised outside the Catholic Church;
- with people who have formally withdrawn from the Catholic Church;
- with people who have not formally withdrawn from the Catholic Church, but declare themselves non-believers;
- with non-practising Catholics (n. 71).

The quoted Instruction – for the sake of clarity – recalls the content of the terms used:

- A Catholic, is a person who has been baptised into the Catholic Church or, after baptism, has been admitted to it by public profession of faith and has not by formal act separated from it (n. 72,1).
- A mixed marriage involves two people, one of whom is Catholic, whilst the other is not.
- The following cannot be considered a Catholic: a person who by a formal act has withdrawn from the Church, i.e. in writing or in front of two witnesses, or has disclosed their actual withdrawal from the Church to representatives of Church authority, if this external position corresponds to their internal beliefs. The term apostasy is understood correspondingly (Cann. 1086 § 1; 1117; 1124; Instruction 1986, n. 72, 3). If such a person wishes to marry a Catholic, the Church will require the Catholic party to make appropriate statements and pledges designed to defend and preserve his or her faith.

The same regulations should be applied to those who:

- consider themselves atheists or non-believers;
- have withdrawn from the Church – not formally, but practically and publicly, so that this fact cannot be concealed;
- persisting in church penalty;
- ostentatiously refuse to practise (Instruction 1986, n. 77).

The Episcopal Instruction defines a non-believer as follows: a person baptised into the Catholic Church who later practically withdrew from it and is known to be a deviant or who fights against the Church; in particular, a person who has made a public deviation so that the fact cannot be concealed, and whose conduct is a cause of widespread reproach to the faithful, or who has brought upon themselves ecclesiastical penalties for apostasy (see Can. 1364 § 1) and persists in these penalties (n. 72, 2).

The Instruction further states that: 'in the case of marriage to a person who has departed from the Church and the faith, or who publicly refuses to practise it, is consciously a non-believer (see n. 77), the danger of violating God's law (after marriage to a Catholic party) is greater than in marriage to a believer belonging to the separated congregation, or even a bona fide non-believer (see n. 78). In the latter case, the non-Catholic party's opposition to the Catholic party's *cautios* is only probably, at least in theory, and does not invalidate the Catholic party's sincere statement. On the other hand, in the first case, where the other party is a wilful non-believer, the threat to God's law is greater and consequently its defence must be stronger (n. 78). Thus, cases in which the existence of good faith and the absence of misappropriation of previously held beliefs can be reasonably presumed should be treated differently from those in which good faith cannot be presumed because there has been a deviation from the faith, most often intentional and voluntary, such as for extra-religious gain (n. 73).

This differentiation, according to the disposition of the 1986 Episcopal Instruction (see n. 77 and 83), which expands the code norms, means that a person who was Catholic before and then abandoned the faith (see n. 77) is to be informed by the pastor not only of the 199 *cautios* given by the Catholic party, but also themselves. in front of witnesses. should give an undertaking that they will not prevent their spouse from fulfilling the *cautios* thus given.

Norms given in n. 77, 78 and 79 of the 1986 Instruction supplement the provisions of Cann. 1067, 1117, 1124 and 1126. The Bishops' Conference does not limit the ability of the Ordinary of the place to issue other *praeter legem* (in addition to the law), based on Cann. 1071 § 2 and 1126, which are demanded by the good of the faithful, independently of these regulations (n. 78).

Form of entering into mixed marriage

Canonical form

When contracting mixed marriages and marriages similar to them, the usual canonical form must be followed, according to the provision of Can. 1108 (to an official witness and two ordinary witnesses). The code legislator adds, however, that if a marriage is entered into by a Catholic party with a non-Catholic person of the Eastern rite, the canonical form

of marriage is required only for fairness; in terms of validity, however, the participation of a sacred minister is necessary, with observance of the other requirements of the law [Can. 1127 § 1]. In the Eastern Church, the participation of a holy minister and a priestly blessing is an essential element of the ordinary form of religious marriage, regardless of whether the minister is a Catholic or Orthodox clergyman, or whether the marriage is to be blessed in the Catholic Church or the Orthodox Church.

The code also requires 'the observance of other requirements of the law' [Can. 1127 § 1], such as freedom from marital impediments, maiden/bachelor status, the question of marital consent, acceptance on behalf of the Church, etc. This different legal regulation of non-Catholics of the Eastern Rite is justified by the concordance in faith and understanding of the sacramental nature of marriage in the Catholic Church and the non-Catholic Eastern Churches, and, on the other hand, the lack of full unity between them, which is why an indult regarding the canonical form is required only for the dignity of the marriage of a Catholic with a person of the Orthodox faith; it is granted by the Ordinary of the place relevant for the Catholic party. The unique legal provision from Can. 1127 § 1 applies only to the form of marriage. Other conditions of validity from Can. 1108 remain in full force. The provisions of the Code of Canon Law apply exclusively in the area of essential requirements for the validity of the marriage consensus.

As regards the celebration of mixed marriages, the Code of Canons of the Eastern Churches contains analogous legal dispositions. It also adds that if a Catholic party from an Eastern Church enters into a marriage with a party belonging to a non-Catholic Eastern Church, the canonical form is required only for fairness, while the blessing of a priest is required for validity, subject to the other requirements of the law [Can. 834 § 2]. When a Catholic party marries a non-baptised party (a diriment impediment in terms of the difference of religions), the provisions of Cann. 1127 and 1128 should be applied, since this kind of union is also a mixed marriage, in the broad sense (see Can. 1129).

Liturgical form of mixed marriages

The Episcopal Instruction of 1986 (n. 89) says that after the required 'indults and permissions have been obtained, the mixed marriage should be celebrated according to a properly chosen form that falls within the relevant rite of marriage'. To this end, the *Rites of the Sacrament of Marriage* have been published in Poland, and in the provisions included in the Introduction to these Rites, we read: 'If a marriage is entered into by a Catholic party with a non-Catholic but baptised party, the liturgical rite must be celebrated without Mass' (nos 41–60). However, if circumstances and the Ordinary of the place permit so, the rite of marriage may be celebrated at Mass (nos 19–40), without sacramental communion of the non-Catholic party, if this is not permitted by common law' (no 8).

PART 2 – PRACTICALS

Educational aids:

- multimedia presentation (.pttx file);
- sample source texts (below)

Exercises in the form of discussions initiated and moderated by the instructor will be carried out based on the materials included in the multimedia presentation (.pttx file). Participants will be expected to discuss the issues presented in the lecture.

Topics for discussion:

- Theological difficulties associated with mixed marriages:
 - the essence of marriage, especially the understanding of its goals and sacramental nature;
 - the indissolubility of marriage;
 - ethics of marital and family life;
 - the church aspect of family life.
- Can mixed marriages play a positive role in the work of Christian reconciliation?

Source text to be used during practicals:

Excerpt from: M. Składanowski, *Małżeństwa mieszane wyznaniowo – ekumeniczna szansa i życiowe problemy. Perspektywa teologiczna i duszpasterska*, Studia nad Rodziną, 2011, issue 15/1–2 [28–29], pp. 66–67:

„Czy małżeństwo mieszane może odegrać ekumenicznie pozytywną rolę? Warto zastanowić się nad tym, czy małżeństwo mieszane może mimo wszystko odegrać pozytywną rolę w dziele pojednania chrześcijan. Odpowiedź na to pytanie (...) nie jest bynajmniej łatwa. Dokumenty kościelne wielokrotnie i wyraźnie wskazują, jak wielkie trudności wiążą się z powstaniem i trwaniem takich małżeństw. Trudności te nie ograniczają się tylko do harmonii życia małżeńskiego i rodzinnego, ale obejmują również dziedzinę religijną, będąc przyczyną wielu wspomnianych już zagrożeń dla wiary i chrześcijańskiego zaangażowania małżonków. Niemniej jednak dokumenty Kościoła katolickiego - obok wskazywania na trudności i niebezpieczeństwa - mówią także o pewnych szansach. Jan Paweł II w adhortacji „Familiaris consortio” naucza, iż małżeństwa mieszane mogą odegrać znaczącą rolę w dziedzinie ekumenicznego pojednania. Warunkiem tego jest jednak autentyczne zaangażowanie małżonków w życie ich wspólnot kościelnych oraz wierność obowiązkowi religijnym. To autentyczne zaangażowanie prowadzi do wspólnego przeżywania jedności w dziedzinie chrześcijańskich wartości moralnych i duchowych (por. FC 78). Podobną pozytywną wartość małżeństw mieszanych dostrzega także Instrukcja Episkopatu Polski z 1987 roku. Biskupi piszą w niej, iż harmonia małżeńska w takich związkach winna stać się wzorem dla chrześcijańskich dążeń ekumenicznych. W jej uzyskaniu i podtrzymywaniu konieczne jest zwracanie większej uwagi na elementy łączące Ko-

ścioły i Wspólnoty chrześcijańskie. Nie można też wykluczyć, iż poznanie nauki odmiennej tradycji wyznaniowej może znacząco wzbogacić przeżywanie wiary w małżeństwie mieszanym. Szczególnym zadaniem małżonków jest tu wspólna modlitwa o jedność chrześcijan oraz zaangażowanie w działalność ekumeniczną, jak choćby w organizację Tygodnia Modlitwy o Jedność Chrześcijan. Patrząc na te pozytywne elementy małżeństw mieszanych dostrzegane w dokumentach magisterialnych, warto zauważyć, że warunkiem tego, aby nie stały się one jedynie zbiorem pobożnych życzeń czy też postulatów zupełnie oderwanych od rzeczywistości, przyjąć należy, iż małżonkowie żyjący w związkach mieszanych wyznaniowo są autentycznie zaangażowani religijnie i wie własnej tradycji kościelnej. Obserwowane jednakże objawy indyferentyzmu czy zaniku kościelnego zaangażowania takich małżonków każą podać w wątpliwość autentycznie pozytywne ekumeniczne znaczenie związków mieszanych. Można tu postawić tezę - przy świadomości istniejących zagrożeń, a jednocześnie z szacunkiem wobec pełnych nadziei stwierdzeń dokumentów kościelnych - iż do tego, aby małżeństwa mieszane odgrywały pozytywną ekumeniczną rolę, konieczne są działania duszpasterzy wszystkich Kościołów i Wspólnot zmierzające do ożywienia autentycznej wiary małżonków”.

PART 3 – REVISION TEST

Question 1.

The meaning of mixed marriages in canon law.

Question 2.

Mixed marriages are marriages between Catholics and:

[tick all the right answers]

- ☐ the unbaptised (diriment impediment);
- ☐ people baptised outside the Catholic Church;
- ☐ people without the sacrament of Confirmation;
- ☐ people who have formally withdrawn from the Catholic Church;
- ☐ people who have not formally withdrawn from the Catholic Church, but declare themselves non-believers;
- ☐ non-practising Catholics.

Question 3.

Outline the canonical form of entering into mixed marriage.

Question 4.

Outline the liturgical form for the celebration of a mixed marriage.

Question 5.

What are the basic theological difficulties associated with mixed marriages:

[tick all the right answers]

- ☐ understanding the essence of marriage, especially its goals and sacramental nature;
- ☐ attitude towards the issue of the indissolubility of marriage;
- ☐ child upbringing and care;
- ☐ ethics of marital and family life;
- ☐ the church aspect of family life.

Question 6.

What is the role of mixed marriages in the work of Christian reconciliation?

POSITION OF THE CATHOLIC CHURCH TOWARDS MIXED MARRIAGES

CLASS 3

CLASS PARTS

- introductory lecture – 60 minutes
- practicals – 45 minutes
- revision test – 15 minutes

OBJECTIVES

- the participant is able to characterize the position of the Catholic Church towards mixed marriages;
- the participant is able to identify the reasons for the Church's aversion to mixed marriages, explains why the Church forbids mixed marriages;
- the participant knows under what conditions the Church allows mixed marriages;

ACTIVITY FORMS

- collective
- individual

METHODS:

- conventional lecture with elements of conversation
- practicals with multimedia presentation, discussion, text and image analysis
- revision test

Source: <https://www.opiekun.kalisz.pl/malzenstwo-zniekatolikiem-wkosciele-katolickim/>

PART 1 – LECTURE¹

The history of mixed marriages

Even in the early centuries, the Church at synods and councils forbade the faithful to marry heretics; the Council of Chalcedon in 451, for example, obliged marriages within the church community itself. If the Catholic party nevertheless entered into a mixed marriage, he or she was obligated to raise the offspring in the Catholic way and to get the spouse to convert to Catholic faith. Church legislation did not question the validity of mixed marriages. However, in 692, the Council of Trullo added the penalty of excommunication to the ban on such marriages and declared the marriage itself invalid. These ordinances have not been received well, with few exceptions, in the West, and have been unevenly adopted in the East. Canon law did not clearly distinguish between the impediment of different denominations (*mixta religio*) and different cults (*disparitas cultus*).

During the Reformation (in the 16th century), the problem of mixed marriages became very topical; numerous councils dealt with it; they condemned marriages with dissenters. The Holy See rarely permitted them, while demanding that the Catholic party make a prior profession of faith. Pope Benedict XIV, in his 1748 encyclical *Magnae Nobis*, noted that indult regarding the impediment of 200 other faiths is granted only for valid reasons and subject to the *cautios* given by the Catholic party. Pope Pius VI (in 1782) demanded, among other things, that heretical parties also submit relevant *cautios*.

Many Church documents up to the time of the first Code of Canon Law emphasized the need for the Catholic party to profess the true faith, the duty of Catholic upbringing of offspring, as well as the concern for getting the other spouse to convert to the Catholic faith.

Under the provisions of the 1917 Code of Canon Law, the different denomination of one of the parties (*mixta religio*) constituted a prohibitive impediment [Cann. 1060–1064; see Cann. 1065–1066].

Changes in this area were influenced by the Vatican Council (discussions on ecumenism and religious freedom). Instruction of the Congregation for the Doctrine of the Faith *Matrimonia sacramentum* of 18 March 1966² required a *cautio* only from the Catholic party. Pope Paul VI, in his *motu proprio Matrimonia mixta* of 31 March 1970, authorized, among other things, the ordinary of the place to grant indult regarding the canonical form if one of the parties is non-catholic, or even unbaptised. In the new 1983 Code, there is no longer a prohibiting impediment; only the prohibition (*prohibitum est*) of mixed marriages remains [Can. 1124].

The 'history' of mixed marriages speaks to the complexity of the issue. That is probably why the Polish Episcopate, in its 1986 Instruction, reminds pastors that matters concerning mixed marriages require special tact and delicacy, as well as knowledge in the field of marriage theology and legal norms. After all, there are grounds for hope that

¹ Compiled from: https://opoka.org.pl/biblioteka/T/TA/TAL/pr_malzenskie_07.html

² *Kongregacja Nauki Wiary, Instrukcja o małżeństwach mieszanych, z 18 marca 1966 r.*, in: *Posoborowe dokumenty Kościoła Katolickiego o małżeństwie i rodzinie*, selection and introduction by K. Lubowicki, OMI, vol. I, Kraków 1999, pp. 15–20; AAS 58 (1966), pp. 235–239.



where there is a spirit of ecumenism among the Christian Churches, many matters related to mixed marriages (issuing of metrics and certificates, providing mutual information) will contribute to further bringing believers closer to Christ (n. 82).

Reasons for the Church's aversion to mixed marriages and marriages similar to them

The Code of Canon Law does not explicitly state the Church's position on mixed marriages. However, we find an extensive statement on the matter in the Instruction of the Congregation for the Doctrine of the Faith, *Matrimonii sacramentum*¹ and in the instructions of the Polish Episcopate on preparation for marriage and pastoral care of marriages. The letter states that: 'The Church is averse to mixed marriages and therefore young people should be dissuaded from such marriages' (Instruction 1986, n. 73). In catechization, young people should be instructed that Catholics should marry followers of their Church. During premarital catechesis, days of recollection for fiancées, etc., the issue of marrying with different church affiliations should be discussed (Instruction 1987, n. IV, 1).

Reasons for the Church's aversion to mixed marriages and marriages similar to them are as follows:

¹ AAS 58 (1966) 235–239.

- unity in marriage and the family is highly desirable, as it is the basis for peace and full fellowship, and serious problems can arise from differences in religion, especially in the religious upbringing of children (ibid., n. IV, 3);
- marriage is supposed to be a community of life and love; a difference of religion is not conducive to building this community, and this in the most fundamental matters, which can lead to misunderstandings, especially after the first period of elation, when the newlyweds will meet the realities of marriage and family life; 3) a Catholic spouse will live with the awareness of the obligations incumbent on them always and everywhere, arising from their faith, since these obligations have their origin in God's law.

These obligations include:

- preserving one's faith;
- eliminating threats to its practice;
- doing everything in one's power on the Catholic side so that all offspring are baptised and brought up in their faith (Instruction 1986, n. 73).

Receiving baptism and raising children cannot be allowed to depend on the religion of both parties. This would cause religious division among members of one family, which would easily become a cause of religious indifference (see Instruction 1987, n. V, 5).

The Church's 'cautious' stance toward mixed marriages stems from its centuries of experience. It does not amount to an outright ban on marriage for people with different church affiliations. This is because the Church is aware that every person has the right both to decide to marry and to choose a partner. Therefore, if the fiancées realize the consequences of such a marriage and, moreover, have serious, proportionate reasons for it, the Church usually grants the necessary indult or permission. However, in order to have a better and deeper understanding of what they are committing to, and to be aware of the obligations that arise from their faith, the Church requires the Catholic party to give a *cautio*, that is, a declaration and promise that the obligations enumerated above (three) will be observed. 'Analogous *cautios* and declarations are required to be made by the other party if, being baptised, they have abandoned the faith or are a non-practitioner' (Instruction 1986, n. 74).

The spouses-to-be of other Christian denominations are not required to issue *cautios* and declarations. However, they are notified by the parish priest of the Catholic party's *cautios* and must acknowledge them. Also, the institution of *cautio* (statements and promises of the Catholic party) cannot completely ensure consent and love in a mixed marriage. Conflict situations can arise precisely because of the *cautios* thus made, especially when the non-Catholic party is a wilful non-believer (see 1986 Instruction, n. 78).

The priest should ask the candidates for mixed marriage if they realize that:

- the consensual life between them may be disrupted after the first major differences of opinion on the most important matters occur: concerning faith or moral judgements on certain issues;
- conflicts may arise in which each party believes it is right. In such cases, will the spouses, especially the Catholic party, muster the courage to be guided by tolerance towards their spouse and for the sake of preserving consent not to act against conscience (n. 75).

The Eastern Catholic Churches also view with reluctance the celebration of marriages that are called mixed marriages in the Latin Church; this is due to the reservation of the right to indult regarding the form prescribed by law to the Holy See or the Patriarch [see Can. 835].

The Church prohibits entering into mixed marriages

The 1983 Code of Canon Law states that marriage between two baptised persons, one of whom has been baptised in the Catholic Church or has been received into it after baptism and has not formally separated from it by a formal act, while the other belongs to a Church or ecclesial community not in full communion with the Catholic Church, is forbidden without the express permission of a competent authority [Can. 1124]. There is no such legal norm in the Code of Canons of the Eastern Churches of 1990.

The category of persons belonging to a church or ecclesial community without full communion with the Catholic Church includes baptised adherents of a non-Catholic community, i.e. Orthodox, Protestant, Anglican, etc.

The prohibition of mixed marriages (in the strict sense) applies only to the fairness, not to the validity of the marriage, for a marriage between a Catholic and a person baptised in another Christian Church or Community does not constitute a diriment impediment, this only occurs in the case of a marriage between a Catholic party and a non-baptised person [see Can. 1086 § 1].

'Prohibition' on the part of the non-Catholic party concerns:

- unbaptised persons;
- those baptised in another Church or religious community;
- those who, although baptised in the Catholic Church, were raised in a non-Catholic church community or in an atheistic environment from an early age (before being able to use reason) [Instruction 1986, n. 76];
- those who have formally separated from the Church (cf. n. 72.3), but wish to marry a Catholic party (n. 77);
- those who believe themselves to be atheists or non-believers;
- those who have withdrawn from the Church – not formally, but practically and publicly, so that this fact cannot be concealed;
- those remaining in church penalty;
- those who refuse to practise [Instruction 1986, n. 77].

The Church, under certain conditions, allows mixed marriage

In a conversation with the spouses-to-be, a priest may learn that one of them is baptised in another Church or religious community, or has withdrawn from the Catholic Church or has not been baptised, while the other is Catholic, and that the non-Catholic party



agrees to the church wedding, retaining, however, their religion or beliefs. In that case, the priest should proceed as follows:

- Respect the decisions of the non-Catholic party.
- Check whether and what religious, moral and ideological values the non-Catholic party in particular holds. Whether baptised or unbaptised, a believer or one who was brought up without faith or has departed from faith, the priest, with respect for the beliefs presented, will openly present the Church's teaching on the purposes and essential qualities of marriage (Instruction 1986, n. 80); he will instruct the Orthodox party, without blurring their differences, on the main truths of the faith, on the holy sacraments and the common veneration of the Mother of God, as well as on the progress of the ecumenical movement in the Church; in conversation with the Protestant side, he will emphasize the importance of the sacrament of baptism and the Holy Scriptures as common values uniting us to Christ; and he will do the same with spouses-to-be of other faiths (n. 81).
- He will also inform and encourage the non-Catholic party to take part in the teachings or lectures given to fiancées and later to young married couples, but he cannot force them to do so (n. 81).
- Refer the non-Catholic party to his or her religious community for the relevant documents (baptismal certificate and certificate of unmarried status); if he or she could not obtain them, they should be prepared on the basis of sworn testimony of

witnesses; if there were doubts as to whether the non-Catholic party was validly baptised, the matter should be submitted to the Curia (Instruction 1987, n. IV, 5 a).

- Request from the non-Catholic party any supplementation of knowledge regarding marriage and family; instruct both of them on the obligation to observe the rules of marital ethics (contraception, abortion, divorce) arising from the law of nature (Instruction 1987, n. IV 6, d).
- He will require from the Catholic party (as usual) a certificate of completion of school catechism and premarital catechism.
- He will accept from the Catholic party written *cautio* in triplicate, i.e., a declaration 'that they will do everything to ward off the danger of losing their faith' and a sincere pledge that they will do everything in their power to ensure that each of the children is baptised and brought up in the Catholic Church (Instruction 1987, n. IV, 6 c); he will notify the other party of this declaration and *cautio*; he will instruct both parties about the purposes and essential qualities of the marriage (Can. 1125), and when both are baptised – on the sacramental character of marriage (Instruction 1986, n. 76). The *cautios* are signed by both spouses-to-be, in triplicate: one is attached to the marriage record, the second is sent with the request for indult or permission to the Curia, and the third is handed to the Catholic party (Instruction 1986, n. 84); in the case where the Catholic party enters into marriage with a person who is baptised but non-believing, non-practising, or one who has formally departed from the Catholic Church by act (see Cann. 1071 § 1, n. 4; 1071 § 2; 1125, 1126), the *cautios* are to be additionally signed by witnesses; the priest will warn of the possibility of a problem arising when both parties wish – out of conviction – to live according to the principles of their faith; he will take into account that the Code does not impose an unconditional obligation on the Catholic party in this matter; it only requires a willingness to do everything in its power to make the heritage of the Catholic faith available to children. *Cautios* are not required for the validity of a marriage. Nevertheless, if the Catholic party, despite the priest's instructions and explanations, refuse to sign the *cautio* (see Can. 1125 n. 1-2), the priest will refrain from sending the request to the Curia, since the obligations required by the Church from the Catholic party 'are a sacred requirement of faith and Church law' (Instruction 1986, n. 87), and the granting of a indult or permission is an expression of the Church's trust shown to the Catholic; for the Church 'desires that the marriage being contracted be a blessed sign of God's peace and unity in society' (n. 87). Accepting the *cautio* is to guarantee that the non-Catholic party will show a naturally binding tolerance for the Catholic party's beliefs and resulting obligations.
- He will behave with great prudence toward the non-Catholic, should they refuse to sign the documents; insofar as the priest 'has moral certainty that the content of the Catholic party's voucher has reached the consciousness of the non-Catholic party, he will certify this fact himself; he will, however, indicate in the request for permission or indult that the non-Catholic party, being informed of the content of the other party's obligations, has refused to confirm the transmission of this information to them' (n. 85); should the non-Catholic party expressly state that

they will not allow the fulfilment of the *cautio*, the pastor 'will explain with serenity that the marriage they (the parties) intend to enter into is to be a community of their life and love before God, who for believers is the highest value, while children, who are a gift of God (...) are to deepen their community and ennoble it, (while) the Catholic Church wants to perfect all human values, and for this reason the family fire that is being established cannot be exposed to a situation of conflict before it has been formed' (n. 86); should these instructions fail to convince the non-Catholic party, the pastor will carefully examine the reasons for this position and submit the matter to the Ordinary of the place (ibidem).

- He will instruct both parties about the purposes and essential qualities of marriage, which neither party may exclude under pain of nullity (Canon 1125, n. 3; Instruction 1986, n. 76).
- Address to the Ordinary of the place of one of the parties (Cann. 1124 and 1125; Instruction 1986, n. 79), on behalf of the fiancées, a request for permission to enter into a mixed marriage (Instruction 1986, n. 83; Instruction 1987, n. IV, 6 e) and, if necessary, a request for an indult regarding from the diriment impediment in terms of the difference of religions; in this request, the exact personal data of the spouses-to-be, legitimate reasons for granting permission or indult, the name of the Church (religious community) of the non-Catholic party, and information regarding the religiosity and ideology of both fiancées should be given; should any doubts about baptism, unmarried status or vouchers come to light, they should be presented in this request, and a copy of the signed *cautios* submitted by the Catholic party should be attached, along with the signature of the non-Catholic party, testifying that they have been acknowledged.

In this case, too, the general provisions of the law regarding the reasons required for indult and permission apply (see Can. 90). It is permissible to validly and fairly ask for and grant an indult or permission when, in a practical situation, a doubt arises as to the sufficiency of the reasons (Canon 90 § 2), but not as to their existence (Instruction 1986, n. 84). In order to obtain an indult or permission, just and reasonable (Canon 1125), 'ordinary, objective reasons, traditionally taken into account in the doctrine of ecclesiastical law, and above all ... the spiritual good of the faithful', are provided, such as the danger of the parties entering into a civil contract alone or living in cohabitation (Instruction 1986, n. 85).

If other canonical impediments are revealed, the priest will present them to the Ordinary of the place (Curia) on a separate sheet (Instruction 1986, n. 83).

PART 2 – PRACTICALS

Educational aids:

- multimedia presentation (.pttx file);
- sample source texts.

Exercises in the form of discussions initiated and moderated by the instructor will be carried out based on the materials included in the multimedia presentation. Participants will be expected to discuss the issues presented in the lecture.

Topics for discussion:

- Pastoral difficulties associated with mixed marriages:
 - insufficient participation of the spouses in church life;
 - transmission of faith in the family;
 - indifferentism;
 - conflicts and breakdown of marriages.
- Transformations in the Catholic Church's teaching on mixed marriages after the Second Vatican Council.

Source text to be used during practicals:

Excerpt from: M. Składanowski, *Małżeństwa mieszane wyznaniowo – ekumeniczna szansa i życiowe problemy. Perspektywa teologiczna i duszpasterska*, „Studia nad Rodziną”, 2011, nr 15/1-2 (28-29), str. 48-49:

„W XX wieku, pod wpływem odnowy teologii i prawa kanonicznego po II Soborze Watykańskim, nauka Kościoła katolickiego na temat małżeństw mieszanych przeszła znaczące przeobrażenie. Nie ma tu mowy o całkowitej zmianie, lecz bez wątpienia katolicka perspektywa uległa w tej kwestii poszerzeniu. Kościół zawsze był sceptyczny wobec zawierania przez chrześcijan związków z niechrześcijanami, chociaż nie od razu takie związki potępiał. Z czasem, zwłaszcza od kiedy chrześcijaństwo stało się w Cesarstwie Rzymskim religią państwową, zaczęto uważać, iż małżeństwa prawowiernych chrześcijan z heretykami, schizmatykami i niechrześcijanami w ogóle są niemożliwe. W Kościele łacińskim dopiero regulacje w prawie kanonicznym z XIII wieku rozróżniły przeszkodę wzbraniającą dotyczącą małżeństwa katolika i ochrzczonego niekatolika oraz przeszkodę zrywającą dotyczącą ochrzczonego katolika i nieochrzczonego. Różnica ta została zachowana w Kodeksie Prawa Kanonicznego z 1917 roku, w którym przeszkodą wzbraniającą była różnica wyznania, a przeszkodą zrywającą - różnica religii. Warto tutaj zwrócić uwagę, że chociaż wyraźnie rozróżniono problem małżeństw zawieranych pomiędzy chrześcijanami o różnej przynależności wyznaniowej od małżeństw zawieranych przez chrześcijan z niechrześcijanami, to do obu tych kwestii odnoszono pojęcie „małżeństw mieszanych” (matrimonia mixta). W tej dwuznaczonej funkcji pojęciem tym posługiwał się jeszcze Paweł VI. Wyraźnie dopiero Kodeks Prawa Kanonicznego z 1983 roku

mówi, iż małżeństwo mieszane to tylko małżeństwo zawarte między dwiema osobami ochrzczonymi, z których jedna jest katolikiem, druga zaś należy do niekatolickiego Kościoła lub Wspólnoty kościelnej.

Aktualne sformułowanie nauki i prawodawstwa katolickiego dotyczącego małżeństw mieszanych opiera się na kilku ważnych posoborowych dokumentach. Są to:

- instrukcja Kongregacji Nauki Wiary Matrimonii sacramentum z 18 marca 1966 roku,*
- motu proprio papieża Pawła VI Matrimonia mixta z 31 marca 1970 roku,*
- Kodeks Prawa Kanonicznego z 1983 roku,*
- Dyrektorium ekumeniczne Papieskiej Rady ds. Jedności Chrześcijan z 25 marca 1993 roku.*

Wskazania w tej dziedzinie można znaleźć także w Katechizmie Kościoła Katolickiego, w poświęconej rodzinie adhortacji apostolskiej Papieża Jana Pawła II Familiaris consortio oraz w dokumentach Kościołów lokalnych”.

- ☐ yes
- ☐ no
- ☐ hard to say

Provide the reasons for the Church's aversion to mixed marriages and marriages similar to them.

Under what conditions the Church allows mixed marriages?

Question 4:

Characterise pastoral difficulties associated with mixed marriages:

- ☐ insufficient participation of the spouses in church life;
- ☐ transmission of faith in the family;
- ☐ indifferentism;
- ☐ conflicts and breakdown of marriages.

Question 5:

What were the tenets of transformations in the Catholic Church's teaching on mixed marriages after the Second Vatican Council?

POSITION OF OTHER CHURCHES TOWARDS MIXED MARRIAGES

CLASS 4

CLASS PARTS

- introductory lecture – 60 minutes
- practicals – 45 minutes
- revision test – 15 minutes

OBJECTIVES

1. the participant is able to characterize the position of selected Churches and religious communities towards mixed marriages;
2. the participant is able to explain the concept of mixed marriages in Orthodox terms and characterize the position of the Orthodox Church towards mixed marriages;
3. the participant is able to characterize the position of the Evangelical Church of the Augsburg Confession in Poland towards mixed marriages

ACTIVITY FORMS

- collective
- individual

METHODS:

- conventional lecture with elements of conversation
- practicals with multimedia presentation, discussion, text and image analysis
- revision test

Source: <https://ekumenizm.wiara.pl/doc/478356.Uczucia-mieszane-Malzenstwa-mieszane-wyznaniowo>

PART 1 – LECTURE

Position of the Orthodox Church towards mixed marriages¹

In the Orthodox view, the term 'mixed marriage' is used in a dual sense. First, in the broad sense of the word, it means a marriage contracted between people belonging to two different faiths, whether they are Christian or non-Christian religions. On the other hand, in a narrower sense, it is a marriage that an Orthodox believer enters into with a representative of another Christian denomination.² The position of the Orthodox Churches towards such marriages is unequivocal and, despite occasionally different practice, based on a strong foundation of unity of faith concerning the very essence of what makes a marriage truly Christian.³ In this position, the Orthodox faith appeals primarily to ancient canons (especially Can. 72 of the Council of Trullo⁴) and to the fact that since Christianity became the official religion of the Roman Empire, intermarriage with pagans was forbidden, and religious endogamy became the normal practice of the undivided Church in the first millennium.

The Orthodox Churches are faithful to tradition, especially in what concerns their firm opposition to marriage to the unbaptised. Analysing this issue, prominent Orthodox theologian John Meyendorff asks: 'can all human affinities be transmitted and transformed into the reality of the Kingdom of God if it is not a common experience of what the Kingdom is, if one does not confess the same faith together? Is it possible to become "one body" in Christ without sharing in His Eucharistic Body and Blood? Can two people share in the mystery of marriage – a mystery that is inseparable from Christ and the Church – without sharing in the mystery of the Divine Liturgy together?'⁵ He then explains: 'it should be taken for granted that an Orthodox priest can never bless marriages between Orthodox believers and non-Christians. It would be totally inappropriate to invoke the name of Jesus Christ during a nuptial service over a person who does not recognize Him as his Lord. Such a call could be disrespectful, not only to the Lord, but also to that person and their beliefs (or lack of beliefs).'⁶ We also find similar wording from Sawa Hrycuniak, who states in very strong words: 'An Orthodox priest has no right to administer the sacrament of marriage to an Orthodox believer with an unbaptised person. It is difficult to introduce into the rite of the sacrament the name of one who does not recognize

¹ Compiled from: Urszula Nowicka, *Małżeństwa mieszane wedle koncepcji Kościoła katolickiego, Kościoła prawosławnego oraz Kościoła ewangelicko-augsburskiego w Polsce*, *Ius Matrimoniale*, 2015, 26, Issue 2.

² Cf. S. Hrycuniak, *Prawosławne pojmowanie małżeństwa*, Białystok 1994, p. 97.

³ Cf. J. Meyendorff, *Małżeństwo w prawosławiu. Liturgia, teologia, życie*, Lublin 1995, p. 60.

⁴ The disposition of Canon 72 not only prohibits marriages with non-Christians, but also imposes certain sanctions on those who do not observe the principles of the Church: 'Non licere virum orthodoxum cum muliere haeretica coniungi, neque vero orthodoxam cum viro haeretico copulari, sed et si quid eiusmodi ab ullo ex omnibus factum apparuerit, irritas nuptias existimare et nefarium coniugium dissolvi. Neque enim ea quae non sunt miscenda misceri, nec ovem cum lupo, nec peccatorum sortem cum Christi parte coniungi oportet' – in: J. D. Mansi, *Sacrorum Conciliorum Nova Amplissima Collectio*, vol. IX, Florentiae 1763, col. 975.

⁵ J. Meyendorff, *Małżeństwo w prawosławiu...*, op. cit., pp. 60–61.

⁶ Ibidem, p. 62.



the Saviour. It would be a sacrilege.¹ In contrast, marriages with members of another Christian denomination, while also forbidden in theory, nevertheless occur in practice. They are not considered perfect, but neither are they completely rejected, and, given the spirit of the Church's pastoral 'economy', they are even blessed.²

The specific nature of Orthodox faith, on the other hand, is that not everything is always captured in legal norms, as opposed to the Catholic model, from which it would be possible to read contemporary concepts and requirements. Nevertheless, as Joseph Prader writes, today Orthodox Church, in the most general terms, allows marriages to Catholics and Protestants *kat'oikonomiam* under two conditions: first, that such a marriage be contracted with the prior permission of the bishop and before an Orthodox priest, and second, that both spouses promise that their children will be baptised and raised in the Orthodox religion.³

Nevertheless, the significant importance of the issue of mixed marriages for the Orthodox Churches has led to its inclusion in the list of topics of the future Council of the Orthodox Church. The first detailed discussion on the subject took place in 1971 within the framework of the Inter-Orthodox Preparatory Commission, which, on the basis of reports and suggestions submitted by local Orthodox Churches, worked out a prelimi-

¹ S. Hrycuniak, *Prawosławne pojmowanie małżeństwa*, op. cit., p. 101.

² Cf. ibidem, pp. 101–102.

³ Cf. J. Prader, *Il matrimonio in Oriente e Occidente*, Roma 1992, p. 141.

nary scheme for a document entitled *Marriage Impediments*. A special role was played here by the position of the Polish Autocephalous Orthodox Church, which, in the spirit of authentic ecumenism and based on the experience of local interfaith relations, in addition to a strong opinion on the validity of marriages performed by Orthodox Christians with all those who have received the sacrament of baptism, also proposed to submit for discussion the possibility of granting marriage in the case where one of the parties is a non-believer.¹

Similar was the position of the representatives of the Moscow Patriarchate, according to whom the current conditions under which the Church exists on earth compel a return to the ecclesiastical practice of the first three centuries, when the Church, according to the words of St Paul (1 Corinthians 7:12–14, 16) accepted such marriages.² Therefore, the Church is able to accept marriages between Orthodox Christians and other Christians, blessed in the Orthodox Church along with the rite of coronation, as long as the non-Orthodox party recognizes the importance of the benediction given by the Orthodox Church. Moreover, given that the Catholic Church recognizes the validity of marriages performed with Orthodox Christians, the Orthodox Church is also ready to recognize such marriages, performed under exceptional circumstances, and with the approval of the Orthodox bishop, to a Catholic priest.³

This preliminary scheme was presented at the pre-conciliar conference for the Council of the Orthodox Church in 1976, and later, in a supplemented form, received final approval in 1982. The content of this document certainly deviates from centuries of Church canonical practice. Nevertheless, for understandable reasons, the question of possible marriages with non-Christians or non-believers was treated more harshly than mixed marriages in a strict sense, although even here the Orthodox position seems to have softened to a certain extent. Indeed, the pre-Conciliar conference put forward the following proposal for a future Council: 'Marriage between Orthodox and non-Orthodox is an obstacle according to canonical rules [acribia]. However, it may be entered into for the sake of forbearance and love of man, provided that the children born of this marriage are baptised and raised in the Orthodox Church. Local Orthodox Churches can decide on the application of economics in specific cases according to their pastoral needs', adding that 'Marriage between Orthodox Christians and non-Christians or non-believers is absolutely forbidden according to canonical rules [acribia]. However, the local Orthodox Churches may decide in the case of such a marriage as to the application of pastoral economy for the Orthodox party, taking into account special pastoral needs.'⁴

In conclusion, it should be said that according to the Orthodox conception, marriage with an unbaptised person is impossible, while with non-Orthodox believers it is possible due to church economy and only under certain conditions.

¹ Cf. T. Kałużny, *Nowy Sobór Ogólnoprawosławny. Natura, historia przygotowań, tematyka*, Kraków 2008, p. 305; J. Prader, *Il matrimonio in Oriente e Occidente*, op. cit., p. 142.

² Cf. ibidem.

³ Ibidem, pp. 141–142.

⁴ The content of this document, translated from French into Polish, is included in his habilitation dissertation by T. Kałużny, *Nowy Sobór Ogólnoprawosławny...*, op. cit., pp. 307–308



The position of the Evangelical Church of the Augsburg Confession in Poland towards mixed marriages¹

The rules of service and proceedings in the Evangelical Church of the Augsburg Confession in the Republic of Poland are set forth in the 'Service Pragmatics' of the Church, approved at the 4th Session of the 13th Synod with amendments made by the 4th Session of the 13th Synod, dated 27 October 2012.² It is a document that contains a number of provisions that also relate to marriage and family life, including the issue of marriages with different religious, denominational or ideological affiliations (§ 130–144).

From the very first words of this section, it is clear that the Evangelical Church of the Augsburg Confession is aware of the difficulties of mixed marriages, calling them 'marriages that carry the burden of difference of denomination, religion or ideology.' It permits them, but entrusts them to the special care of the Church and the increased responsibility of the Evangelical spouse.³ The only exception in this context is marriage of clergymen, who are forbidden, on pain of expulsion from the list of clergymen of the Church, to marry a person belonging to another Church, unless they are believers of Churches remaining with the Evangelical Church of the Augsburg Confession in Poland

¹ Compiled from: Urszula Nowicka, *Małżeństwa mieszane wedle koncepcji Kościoła katolickiego, Kościoła prawosławnego oraz Kościoła ewangelicko-augsburskiego w Polsce*, *Ius Matrimoniale*, 2015, 26, issue 2.

² *Pragmatyka służbowa Kościoła Ewangelicko-Augsburskiego w Rzeczypospolitej Polskiej*, <http://bik.luteranie.pl/files/Prawo/20-12-2013Pragmatyka.pdf> [accessed on: 2 May 2015].

³ Cf. *ibidem*, § 130.

in communion of altar and pulpit,¹ i.e., the Evangelical Methodist Church and the Evangelical Reformed Church.

While there is no direct indication in the regulations under review as to the necessity of the oaths or declarations from the Evangelical party, as required by the Catholic legislature, one cannot fail to notice that the Evangelical Church of the Augsburg Confession also imposes obligations on its believers, especially relevant in the context of mixed marriages. It seems, however, that Evangelical legislation is oriented toward responsibility undertaken individually by the faithful and resolved in their conscience, without requiring a formal outwardly expressed commitment in a prescribed legal form.

§133 of the Service Pragmatics states that 'clergymen are obliged to instruct the faithful that before deciding to enter into such a marriage, they should seriously consider whether they will be in power to meet their task in it and whether they will not be hindered by the attitude of their own family and their own weakness'. and then, that they are 'obliged not only to be faithful to God and the Church in their personal lives, but also, with all respect to their spouse, to give the home an evangelical character, and especially to raise their children in the Evangelical Church of the Augsburg Confession'.

The validity of these commitments is also emphasized in the situation, in which it is possible to obtain an indult from the diocesan bishop to marry outside the Evangelical Church of the Augsburg Confession,² as will be discussed below. Obligations to one's own faith, as well as to one's offspring, are therefore, it seems, a prerequisite for the possibility of an Evangelical to marry a follower of another denomination or religion. Nevertheless, it should be noted that the reference to offspring refers only to upbringing, not to baptism in the Evangelical Church of the Augsburg Confession. Does this mean that the place of baptism itself remains indifferent for the Evangelical legislator, while only the upbringing of the offspring is important? Apparently, it is not. The interpretation made by Ginter Dzierżon is correct in this case, according to which, since the legislator speaks about upbringing, it implicitly assumes the baptism of the child in the Evangelical Church of the Augsburg Confession. According to the Author, this finds its grounds in the normative phrases referring to the necessity of giving the house an Evangelical character, and even more in the application of § 111 of the Service Pragmatics, in which the Evangelical legislator highlighted the close connection occurring between baptism and the upbringing of offspring in the Evangelical spirit:³ 'the special duty of parents, resulting from the missionary command of the Lord Jesus Christ, is to introduce children into the community of the Church through baptism, the teaching of the Word of God, prayer and religious education.'

Evangelical legislation requires that within the preparation for marriage spouses-to-be should be presented with the problems of mixed marriages, in terms of the difficulties that may arise in their functioning, as well as religious differences, religious and world-views. It seems the understanding of the indissolubility of marriage will be important,

¹ Cf. *ibidem*, § 156.

² Cf. *ibidem*, § 136.

³ Cf. G. Dzierżon, *Realizacja warunków dotyczących nupturientów w przypadku zawierania małżeństwa katolika z wiernym Kościoła Ewangelicko-Augsburskiego w Polsce*, in: U. Nowicka (ed.), *Kanoniczno-liturgiczne aspekty zawierania małżeństw mieszanych i im podobnych*, Warsaw 2014, pp. 93–94.

within the framework of these the latter, in terms of marriages to Catholics. Although § 107 n. 2 of the Pragmatics of Service points out that 'the essential qualities of marriage are unity and indissolubility, which in Christian marriage acquire a special power by virtue of God's institution and authority', nevertheless at the same time the possibility of divorce is recognized as a 'tolerable necessity arising from the sinful nature of man'.¹

Marriage, in which only one party is Evangelical, should be performed in the parish Church of that party, and according to the order of the liturgy of the Evangelical Church of the Augsburg Confession and before the clergyman of the same Church.² Because of the aforementioned communion of the altar and pulpit with the Evangelical Reformed Church and the Evangelical Methodist Church, the law provides for the possibility that, if the marriage is to be performed with the faithful of these churches, a clergyman of these denominations can also assist within the service.³ On the other hand, in the case of other marriages, diverse in denomination but not in religion, only the presence of a clergyman representing the Church of the other party is possible, the type and extent of which is to be agreed each time with the pastor of the place and the diocesan bishop.⁴ Similarly, it is possible for an Evangelical clergyman to be present during marriage in another Christian Church.⁵ This provision assumes, therefore, that Evangelical legislation provides for the possibility for its believers to marry outside the Evangelical Church of the Augsburg Confession. And, indeed, such a possibility exists, although it is conditioned by the existence of serious difficulties that do not allow to keep the ordinary laws of marriage and by obtaining the indult of the diocesan bishop, who makes the decision after consultation with the competent pastor.⁶ Nevertheless, it is forbidden, following the Catholic model, 'before or after the marriage in the Evangelical Lutheran Church, to use another religious conclusion of the marriage to express or renew the consent of marriage',⁷ and also use 'such a rite in which an assisting Evangelical clergyman and a non-Evangelical clergyman, using at the same time their own rite or formula, ask the consent of the spouses (parties)'.⁸

¹ *Stanowisko Kościoła Ewangelicko-Augsburskiego w RP wobec małżeństwa*, http://www.luternie.pl/materialy/rozne_pisma/stanowisko_kosciola_ewangelicko_augsburskiego_w_rp_wo-bec_malznstwa,358.html [accessed on: 2 May 2015].

² Cf. *Pragmatyka Służbowa*, § 134-135.

³ Cf. *ibidem*, § 135.

⁴ Cf. *ibidem*, § 143.

⁵ Cf. *ibidem*.

⁶ Cf. *ibidem*, § 136.

⁷ *Ibidem*, § 142.

⁸ *Ibidem*, § 144.

PART 2 – PRACTICALS

Educational aids:

- multimedia presentation;
- sample source texts.

Exercises in the form of discussions initiated and moderated by the instructor will be carried out based on the materials included in the multimedia presentation. Participants will be expected to discuss the issues presented in the lecture.

Topics for discussion:

- Mixed marriages and pastoral care:
 - awareness of the risks associated with mixed marriages;
 - advising against entering into mixed marriage;
 - reliable communication of Church teachings to the non-Catholic party;
 - prudent acceptance of creeds;
 - pastoral contact.
- Problems related to marriages with different religious affiliations – achievements of ecumenical dialogues.

Source texts to be used during practicals:

Excerpt from: M. Składanowski, *Małżeństwa mieszane wyznaniowo – ekumeniczna szansa i życiowe problemy. Perspektywa teologiczna i duszpasterska*, Studia nad Rodziną, 2011, issue 15/1–2 [28–29], pp. 58–59:

„Już od początku oficjalnego zaangażowania Kościoła katolickiego w ruch ekumeniczny, datującego się w zasadzie na czas II Soboru Watykańskiego, w prowadzonych dialogach były obecne problemy związane z małżeństwami o różnej przynależności wyznaniowej. Wyrażało się to zwłaszcza w pogłębianiu teologii małżeństwa, zagadnienia jego nierozzerwalności, sakramentalności oraz zagrożeń związanych ze społecznymi i gospodarczymi przemianami charakteryzującymi świat współczesny. Dialog dotyczący zagadnienia małżeństw mieszanych podjęto również w Polsce. Zapoczątkowano go oficjalnie w Warszawie 22 listopada 1979 roku w ramach Podkomisji Dialogu. Należy przypomnieć, iż w pracach tego gremium od początku i przez wiele lat brał udział ks. dr hab. Władysław Hładowski, rektor Wyższego Seminarium Duchownego w Drohiczyń, jeden z polskich prekursorów ekumenicznego zaangażowania Kościoła katolickiego¹”.

¹ Cf. S. C. Napiórkowski, *Małżeństwa o różnej przynależności wyznaniowej zwane „małżeństwami mieszanymi”*, pp. 373–374.

PART 3 – REVISION TEST

Question 1:

Explain the term 'mixed marriage' in the dual sense used in Orthodox terms.

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Question 2:

Is it possible to marry an unbaptised person in the Orthodox Church?

- ☐ Yes
- ☐ No
- ☐ Hard to say

Question 3:

Describe the position of the Evangelical Church of the Augsburg Confession in Poland towards mixed marriages.

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Question 4:

Provide pastoral proposals regarding mixed marriages.

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Question 5:

Present problems related to marriages with different religious affiliations against the background of the achievements of ecumenical dialogues.

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MULTICULTURAL FAMILIES AND EDUCATIONAL INTERACTIONS

CLASS 5

CLASS PARTS

- introductory lecture – 60 minutes
- practicals – 45 minutes
- revision test – 15 minutes

OBJECTIVES

- the participant is able to explain the concept of multicultural families and knows the importance of educational interactions with children in the family;
- the participant is able to characterize the basic opportunities and threats of educational interactions in multicultural families.

ACTIVITY FORMS

- collective
- individual

METHODS:

- conventional lecture with elements of conversation
- practicals with multimedia presentation, discussion, text analysis
- revision test

PART 1 – LECTURE

Introduction

Multicultural families face certain clashes of values, traditions and attitudes. It may be more difficult for spouses from different cultural backgrounds to adopt a single, common view of parenting that, in addition to having a positive impact on the child and its development, will also incorporate elements of both pedagogical cultures. The process of intercultural education takes place in the aspect of specific cultures and traditions, which are carriers of multidimensional values. A variety of opportunities and threats to education can be observed on such grounds.

The multiculturalism phenomenon

Migration has its impact on various spheres of social life, including the shape of marriages. The previous traditional model of a mono-cultural or mono-religious family, in which husband and wife originated from the same culture, spoke the same language or shared the same religion, is changing. Of course, such marriages have functioned and been performed 'since time immemorial', especially on the borders of different cultures and nations. This process has been further exacerbated by the modern phenomenon of globalization, which has contributed to the growth of population exchange. This has caused enormous cultural and civilizational changes around the world. As a consequence, people with different values have a much easier time making friends and thus entering into more formal relationships with each other, including marriage. As a consequence, we are dealing with mixed marriages more and more often.

Multiculturalism is a characteristic phenomenon of the 21st century, which results from globalization. Most of today's communities experience multiculturalism, though of course with different its intensity and nature. Modern multicultural families are subject to the process of cultural transformations, brought about by contact with various different cultural systems, and this in turn causes them to transform, evolve, and change.¹ According to the strategies of such a process, the literature lists the following attitudes:²

- integration – which involves keeping in touch with new cultural influences, with the need to maintain one's own authenticity;
- assimilation – which involves rejecting cultural integrity and engaging with new cultural trends;
- separation – involving the need to preserve the lifestyle of one's culture, defending its values and traditions, deemed as important;
- marginalization – a loss of contact with one's own culture, defined as secondary compared to new trends, while being ineffective in the new culture, often incomprehensible and yet foreign.

¹ Sigva R. M., [2018], *Rodziny międzykulturowe -szanse i zagrożenia ich funkcjonowania*, Roczniki Teologiczne, vol. LXV, issue 10, p. 29.

² Grzymała-Moszczyńska H., [2011], *Dwie kultury, jedna miłość? Zjawisko związków międzykulturowych*, [in:] *Cóż wiemy o miłości?*, ed. M. Żebrowski, Zakład Wydawniczy NOMOS, Kraków, p. 170.

Education and upbringing in a multicultural family

A specific quality of educational interactions in a multicultural family is the diversity of influences due to the different cultural backgrounds of the spouses. This difference is characterized by different traditions brought from the native homes, different histories, languages, customs, and often religions or worldviews. It is in the context of these combined diversities of parental traditions and culture in a multicultural family that the child's learning about the world takes place.¹

The culture of each person is the result of the socialization and upbringing processes they have undergone. The factors that play an important role in these processes for the sources of culture include language, nationality, religious group, family, social class, organization or institution, media. Each culture has its own distinct characteristics, which in the process of internalization become our own. According to Jerzy Nikitorowicz, 'a family open to contact with another culture has a creative effect on the child'.² Growing up in the face of a multiplicity of cultures and traditions can build greater openness, an increased level of tolerance towards a different culture, religion, race. We may also see less susceptibility to adopting stereotypes, and thus lower levels of xenophobic or racist behaviour. The education and upbringing by parents coming from different cultures is naturally characterized by knowledge of different nations, groups, traditions. In intercultural families, everyday household situations (e.g., celebrations, rituals, and customs that are important for the parent) become opportunities for children to learn about the richness of the traditions of two often fairly diverse cultures. This contributes to expanding the children's knowledge of the world and enriching them with a variety of experiences and sensations. This occurs both as a result of observing or participating in various rituals, customs, but also by learning about the history of two different countries and transmitting cultural heritage. The transmission of cultural heritage can take place orally, as well as through travelling to the country of the child's parents' generational families.³

Another feature of upbringing characteristic of multicultural families is multilingualism. Children of spouses who speak different languages are sometimes bilingual, especially in situations where each parent communicates with the child in his or her own native language. In this context, it is worth quoting the remark of H. Grzymała-Moszczyńska: 'When one succeeds in making a child bilingual, he or she gains a lot of potential at the start, because in addition to the obvious ability to communicate efficiently with a larger group of people (in different countries), studies conducted on bilingual children indicate greater levels of creativity and abstract thinking skills.'⁴

In multicultural families one can see constant basic elements, such as tolerance, openness, empathy, dialogue. The message of education that takes into account the reliance

¹ Cudak H., Marzec H., [2001], *Modele świadomościowe życia rodzinnego deklarowane przez partnerów międzynarodowych małżeństw mieszanych*, [in:] *Współczesna rodzina polska, jej wymiar aksjologiczny i funkcjonowanie*, eds. H. Cudak, H. Marzec, Naukowe Wydawnictwo Piotrkowskie, Piotrków Trybunalski, p. 23.

² Nikitorowicz J., [1997], *Rodzina wobec wyzwań edukacji międzykulturowej*, Wydawnictwo Trans Humana, Białystok, p. 248.

³ Sigva R. M., [2018], *Rodziny międzykulturowe...*, op. cit., p. 31.

⁴ Grzymała-Moszczyńska H., [2011], *Dwie kultury...*, op.cit., p. 20.



on cultural diversity is to be open to contacts with people from other national, ethnic, religious or cultural groups. Therefore, the process of upbringing is to aim at generating interest in other people and their cultures in order to then begin to learn about them.¹ Upbringing in multicultural families is more than just teaching about other cultures, folklore, language or religion, but is primarily related to the formation of attitudes and the ability to interact with others. In this context, it is important to recognize that interculturalism is a contemporary challenge for both institutional and family education. In terms of educational interactions, intercultural families face the task of balancing the transmission of values and traditions from different cultures.

Difficulties of multicultural families in terms of educational interactions

Regarding the problems of functioning of families with different cultures, two groups of their determinants are indicated in the literature:²

- the internal structure of the family, its cohesion or lack thereof, the types of ties between spouses and children, communication and dialogue;
- environmental and external factors, among which the influences of the families of origin, local structures and institutions with which the family interacts become important.

¹ Sigva R. M., [2018], *Rodziny międzykulturowe...*, op. cit., p. 35.

² Ibidem, p. 33.



The internal structure of a multicultural family is very often broken down due to the need for its members to migrate. The absence of one spouse has consequences for the entire family, which are determined by its duration, purpose, the nature of the separation, as well as the quality of the relationship and family ties before the migration. The effect of separation is the process of adaptation to the social and cultural requirements of the country in which the migrant is staying, while finding oneself in the new situation of a temporarily broken family.¹

Another issue is the problem of so-called 'dual identity', which can occur already at the level of identification with a certain cultural sphere of the parents. In a properly functioning multicultural family, the postulated intention is to value each culture as a potential for making choices. However, this can be offset by tensions and a lack of clearly articulated values, which can lead to a state of uncertainty and fragmentation. In the educational context, this will be a problem and the cause of a gap not only between cultures, but also between generations.²

Among the difficulties of multicultural families in terms of educational interactions is the phenomenon of reluctance on the part of the spouses' generational families to their relationship. Stereotypical negative perceptions of the daughter-in-law's or son-in-law's country of origin, as well as fear of losing contact with their son/daughter and grandchildren, are cited among the reasons for this hostility. The basis of this fear seems to be the belief that a daughter or son will renounce his or her own culture, and thus his

¹ Bajkowski T., *System rodzinny w przestrzeni międzykulturowej*, Pogranicze. Studia Społeczne, issue 30, p. 174.

² Bajkowski T., *System rodzinny w przestrzeni międzykulturowej*, Pogranicze. Studia Społeczne, issue 30, p. 176.

or her family of origin.¹ Moreover, the family of each spouse may perceive the choice of a partner from a different culture as a kind of betrayal of the values and traditions in force in the home and society. All these negative reactions, regardless of the source of origin, can cause feelings of loneliness, rejection from the family, both in the spouses and in the child, who does not understand the motives of his grandparents' behaviour. The child sees only the effect – rejection, which will project their development of self-acceptance when building their own family identity.² In multicultural families, differing parental values and attitudes can affect problems in determining a consistent way of raising children that is acceptable to both parents.

Cultural diversity in the family is a factor that significantly affects family functioning both internally and socially. 'Culture is the product of many generations. Each one of them inherited a certain value resource, which, creatively supplemented and processed, was passed on to the next generation. These values, produced in the course of the historical development of societies and passed down from generation to generation, constitute cultural heritage. The process of creating and transmitting values constitutes a continuum, and awareness of the continuity is an essential element of human identity.'³ Accordingly, the multicultural family is a complex and multidimensional environment of educational interaction. Identity formation takes place within the framework of interactions especially in the family environment, which provide various types of experiences, including those of cultural provenance, which are integrated into a coherent system. The course of upbringing in the family in the area of identity formation of children and adolescents is based on the identification and assignment of meanings (internalization). The formation of a young person's identity is carried out in the context of overall psycho-physical development, which is why the family's educational function should be carried out in accordance with the concept of integral human upbringing.

¹ Grzymała-Moszczyńska H., (2011), *Dwie kultury...*, op.cit., p. 22.

² Sigva R. M., [2018], *Rodziny międzykulturowe...*, op. cit., p. 34.

³ Nikitorowicz J., Halicki J., Muszyńska J., [2003], *Wstęp*, [in:] Ciż [ed.], *Międzygeneracyjna transmisja dziedzictwa kulturowego. Globalizm versus regionalizm*, Trans Humana, Białystok, pp. 7–8.

PART 2 – PRACTICALS

Educational aids:

- multimedia presentation (.pttx file);
- sample source texts (below)

Exercises in the form of discussions initiated and moderated by the instructor will be carried out based on the materials included in the multimedia presentation (.pttx file). Participants will be expected to discuss the issues presented in the lecture.

Topics for discussion:

- Functioning of a multicultural family in the context of raising children.
- Typical educational problems in a multicultural family.
- Principles of educational communication with the child.
- Elementary parenting attitudes.
- What is the impact of globalization on raising children in the family?

Source materials to be used during practicals:

- Source material:

A.W. Janke, *Wychowanie rodzinne jako fundament rozwoju pedagogicznej orientacji familiologicznej*, [in:] *Wychowanie rodzinne w teorii i praktyce. Rozwój pedagogicznej orientacji familiologicznej*, ed. A.W. Janke, Wydawnictwo Edukacyjne Akapit, Toruń 2008, p. 298:

„Widoczny w minionych 20 latach wzrost liczby prac pedagogicznych na temat rodziny, wychowania rodzinnego i jego rozległych uwarunkowań świadczy najlepiej o tym, że świat pedagogiczny coraz bardziej respektuje kreślone przez transformację kierunki badań. Przywiązywanie w analizach wychowania większej niż wcześniej wagi do ‘czynnika – warunku rodzinnego’, stąd nasilenie eksploracji nad wychowaniem rodzinnym, winno oznaczać wolę (intencję) przypisania współczesnej rodzinie roli (miejsca) współmiernej do jej możliwości oraz związanych z nią potrzeb i nadziei”.

- Source material:

M. Bereźnicka, *Wychowanie dziecka we współczesnej rodzinie*, Kraków 2014, pp. 199–201:

„Autorzy opracowania na temat wpływu zmian ogólnospołecznych na rodzinę podają w wątpliwość, czy można mówić o rodzinie europejskiej, twierdząc, iż coraz trudniej mówić o jako takiej rodzinie polskiej, gdyż: ‘poddana globalizacyjnym procesom charakterystycznym dla ponowoczesności reprezentuje kondycję dysharmonijną, globalizującą się, ale przede wszystkim tracącą swoje dotychczasowe specyficzne cechy. Nie ma już właściwie tego wzoru, który wykreowały powstańcze zrywy, walkę o wolność oraz poświęconą tej wolności

twórczość. Rodzina nie stanowi już fundamentu ładu społecznego między płciami i generacjami oraz systemu aksjonormatywnego społeczności lokalnych¹. W dobie globalizacji pojawiają się opinie, że należy koncentrować się przede wszystkim na przynależności do uniwersalnej wspólnoty, jaką tworzy cała ludzkość (w myśl etycznego kosmopolityzmu twierdzi się, że miejsce urodzenia, określona rasa naród etc. są jedynie przypadkiem, moralnie zatem nie są zbyt ważne)². Uznając, iż w pierwszej kolejności jest się człowiekiem, a dopiero potem członkiem określonej grupy, wierzę jednak, że zapewne niezwykle cenne uniwersalne wartości można wyznawać w kontekście polskiej kultury, obyczajowości, tradycji. Szacunek dla dziedzictwa przodków i wyznawanych przez nich ideałów to część naszej tożsamości. Ważne jest dostrzeganie szerszej perspektywy, potrzebna świadomość globalnych problemów, jednak wprowadzanie znaczących zmian w życiu indywidualnym bądź społecznym, podejmowanie inicjatyw, rozwiązywanie problemów powinno zaczynać się zawsze od najmniejszego elementu – człowieka (siebie) – jednostki, potem rodziny i innych grup, dalsze kręgi to wspólnota lokalna, narodowa, europejska i dopiero światowa. W tym układzie rodzina zajmuje wyjątkowe miejsce, ponieważ dzięki niej człowiek może realizować się indywidualnie, społecznie i na szerszą skalę, mając mocne podstawy i punkt odniesienia. Jest jak drzewo, które – mając silne korzenie, nie tylko wyrasta ponad ziemię, ale też wypuszcza liście i owoce, a jego gałęzie mogą kierować się w różne strony i wyrastać naprawdę wysoko. Korzenie nie mają za zadanie trzymać w jednym miejscu, lecz być fundamentem, zapewnić siłę i stabilność. Oczywiście, mówimy tu o sytuacji, w której wychowanie odbywa się w rodzinie funkcjonalnej, zdrowej, pełnej miłości, wsparcia i o ugruntowanych wartościach, w przeciwnym wypadku szanse na wspomniany rozwój nie są tak oczywiste”.

¹ L. Kocik, K. Jaskulska, *Wpływ zmian ogólnospołecznych na funkcjonowanie rodziny – aspekt socjologiczny*, [in:] *Państwo i społeczeństwo. Wybrane problemy rodziny u progu ponowoczesności*, ed. G. Makiełto-Jarża, Księgarnia Akademicka, Kraków 2005, p. 24.

² After: J.P. Gałkowski, *Doświadczenie współczesnej tożsamości kosmopolitycznej. Perspektywa socjologiczna i etyczna*, [in:] *Człowiek. Rodzina. Kultura. Szkice psychologiczne*, eds. H. Wrona-Polańska, G. Rudkowska, L. Wrona, Wydawnictwo Naukowe UJ, Kraków 2008, p. 89.

PART 3 – REVISION TEST

Question 1.

Explain the concept of multicultural families and describe the importance of educational interactions with children in the family.

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Question 2.

Characterize the basic opportunities and threats of educational interactions in multicultural families.

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Question 3.

Present typical educational problems in a multicultural family.

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Question 4.

Discuss the principles of educational communication with the child.

Question 5.

Present elementary parenting attitudes.

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Question 6.

What is the impact of globalization on raising children in the family?

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SOCIAL BEHAVIOUR DISORDERS IN CHILDREN FROM MIGRANT FAMILIES

CLASS 6

CLASS PARTS

- introductory lecture – 60 minutes
- practicals – 45 minutes
- revision test – 15 minutes

OBJECTIVES

- the participant is able to characterize the specifics of the functioning of migrant families in the context of educational interactions with children;
- the participant is able to identify the risks to which children and adolescents from migrant families are exposed, and explain the reasons for these risks;
- the participant is able to characterize the basic behavioural disorders in children, their causes and aid options.

ACTIVITY FORMS

- collective
- individual

METHODS:

- conventional lecture with elements of conversation
- practicals with multimedia presentation, discussion, text and image analysis
- revision test

PART 1 – LECTURE

Social behaviour disorders in children from migrant families¹

The opening of the borders of Western countries to people from the new EU member states after 1 May 2004, resulted in an increased flow of Central and Eastern Europeans, including Poland, to the West. In addition to the positive aspects of emigration, such as increased earnings, there have also been negative social consequences, particularly for families and children. The departure of the parent(s) always causes a change in the child's living situation. It is usually unfavourable and can lead to behaviour issues associated with insufficient child care and excessive pressure on one parent or guardian. Some of the children left behind are adjusting to their new family conditions, but most are struggling to find their way in the changed situation.

The issue of the risks to which children and adolescents from migrant families are exposed concerns a wide spectrum of problems that appear as threats to these age groups, regardless of the situation in which they find themselves. Among these problems we can include: absenteeism from school, school failures and drop-out, smoking, abuse of alcohol, drugs and other toxic substances, unsafe sex and early pregnancy, aggression, violence and juvenile delinquency, suicide or suicide attempts and others. The aforementioned threats/risks in fact often arise in parallel and are strongly interrelated. It is widely known that the problems that arise in childhood grow during adolescence and later become the lot of a particular social group.

Family, school and peer group form the basic structure in which a child acquires a range of different types of experiences. They are the ones that can create risks that in the future become the direct causes of pathological, risky behaviour, such as truancy and school drop-out, alcohol and drug addiction, risky sexual behaviour, juvenile violence and delinquency, or suicide attempts. It should also be noted that disturbed social behaviour tends to escalate and trigger more pathology-prone areas of social life.

The issue of the relationship between the migration of parents and the incidence of the risk of social disorders in their children remaining in the country, I direct attention to the basic environments of development and activity of the individual, which include the family, peer group and school. Each of these can serve a stimulating function, but can also threaten the proper development and social functioning of Eurochildren. The most important influence on the social development of children is exerted by their parents, with whom correct relations enable the formation of basic interpersonal skills and bonds with others.²

General dangers have their origins in the pace of social development and changes in the living conditions of the individual and the family, particularly in the satisfaction of subsistence needs. These problems are related to macro-social phenomena and arise

¹ Compiled from: A. Dąbrowska, *Sytuacja rodzinna i społeczna dzieci rodziców migrujących zarobkowo z województwa świętokrzyskiego*, Kielce 2011.

² Cf. E. Trafiałek, *Rodzina a polityka - Polska a Europa*, in: *Nauczanie początkowe*. R. XXXI (LIII) 2007, issue 2, pp. 78–84.



from the functioning of society and the state, as well as civilizational, economic and moral changes, and also relate to labour-related migration of the population. The effects of these threats cause consequences for the proper perception and functioning of the living space of children and adolescents, and can also be a real cause of pathologies.¹

During school age and adolescence,² there occurs a gradual 'liberation' from parents, but the relationship with them and the sense of security and support they receive, as well as the relationship with peers and the awareness of acceptance and recognition from them still remain the most important issues. School-age children are increasingly less likely to openly reveal attachment to their parents and thus show their affection for the parents less overtly. Exceptions to this rule are situations that are stressful for the child, which undoubtedly include, for example: the start of school or the temporary absence from home of one parent or both, due to travel abroad for work. Such situations trigger the child's behaviour of seeking support from adults – most often, of course, the mother or father.

Lack of care and actively provided assistance to the individual can become the cause of numerous developmental disorders, with consequences for social development. Therefore, it should be emphasized beyond any doubt that family disorganization caused by

¹ See S. Badora and R. Stojęcka-Zuber, *Pedagogika wobec problemów opieki i resocjalizacji*. Tarnobrzeg 2007, p. 157.

² Division made after: A. Brzezińska, *Psychologiczne portrety człowieka*, Gdańsk, 2005, p. 259 et seq.

migration can become a factor causing the risk of defective socialization of children remaining in the country.¹ The danger is compounded when a child is not mentally prepared for separation from a parent. Analyses of the results of studies concerning such areas indicate the urgent need for preventive and corrective measures to avoid the risk of developmental disorders in Eurochildren.² This is where, among other things, the message for pedagogical practice emerges, manifested in the belief that it is necessary to improve the pedagogical competence of parents in the proper implementation of the care and educational function, as well as to organize support activities, with particular attention to the specificity of human developmental periods.

As schooling begins, peer interactions become more important. The quality of contacts with them, as well as the friendships formed, position in the group, recognition, or affection, significantly affect the social functioning of the individual in the subsequent stages of life.³ In a properly functioning family environment, parents create conditions for interacting with peers from an early age and leave reasonable freedom to build independent relationships in this regard. However, if the family manifests characteristics of dysfunctionality caused, for example, by a lack of interest in the child's affairs, or a lack of understanding or insufficient knowledge of the essence of contact with peers, such behaviour can be a source of risk for social functioning in later stages of life, expressed in compatible and satisfying adult relationships at work, in the family and in social life.⁴

There is a concern that in families with incomplete structure, such as due to labour-related migration, the above issues may be overlooked in the process of upbringing, mainly due to the excess of other responsibilities incumbent on only one parent. Hence, Euro migration can be considered a rather important risk factor for developmental disorders in Eurochildren.

During adolescence, relationships with parents and peers continue to be most important for teenagers. Analysing the importance of school and peer group in the adolescent's life space, it needs to be mentioned that at this stage of a person's life there are numerous changes not only in the sphere of one's physicality, but also in the context of the family. In this environment, there is a certain evaluation of the diminished role of the family in favour of the peer group or educational environments (organizations, interest clubs, etc.), but despite this, it is in the family that the preparation for the individual's social roles takes place.⁵

A properly functioning family creates the conditions, and therefore provides the opportunity for proper development and the proper course of the adolescence phase, as well as meeting the various psychological and social needs of its members. The main needs of this type include emotional belonging, stability and security. It is in the family environment that adolescents receive information on life-relevant issues and have knowledge imparted regarding the formation of specific needs and interests. It follows that a properly functioning family more or less consciously implements a certain system

¹ See H. Bee, *Psychologia rozwoju człowieka*, Poznań 2004.

² See B. Walczak, *Migracje poakcesyjne z perspektywy ucznia*, Warsaw 2008.

³ Ibidem.

⁴ Ibidem.

⁵ Cf. M. Przetacznik-Gierowska, *Zdarzenia życiowe, a kryzys rozwoju człowieka*, Warsaw, 2003.



of values and norms, and that parents and adolescents perform certain roles and carry them out in the internal structure of the family. For an adolescent individual, the family environment is a source of social and emotional experiences. Individual experience is the basic material of mental development. In addition, the family influences adolescents by creating conditions for them to gain experiences in cultural, cognitive and emotional contexts. Thus, the specificity of this stage of development also lies in learning to perform social roles, mastering ways of acting and social and moral rules of conduct. Living in a well-functioning family, where there is a healthy arrangement of family relations with a clear division of roles, is conducive to the individual's development during adolescence.

The aforementioned opportunities that a healthy, full family provides for the proper course of an individual's socialization process definitely diminish in incomplete – migrant families, in which one parent must play a dual role. Growing up and functioning in a dysfunctional family, where the cause of dysfunctionality is, for example, the Euro migration of the mother or father, creates unfavourable developmental conditions for an already difficult period of life. Risk factors for adolescent developmental disorders then emerge, which are rooted in the way and quality of the fulfilment of parental tasks. Some researchers of the phenomenon refer to these factors as psychopedagogical effects of Euro migration and point to them as evident determinants of threats to the proper development of Euro-children and to family stability.¹ These include:

- misunderstanding of the family reality associated with the departure of the mother or father;
- lack of stabilization of the rhythm of family life and continuity in the fulfilment of parental care functions (especially in situations of repeated trips, or alternate trips by the mother and father);

¹ Ibidem.

- weakening of ties and feelings of longing for the absent parent, while at the same time, an increased sense of security 'received' from the parent that stays at home and provides support in difficult moments;
- reorganization of the established order of daily life related to new responsibilities; excessive concentration of the remaining parent on the child to compensate for the absence of the mother or father; overloading the remaining parent with responsibilities;
- mood swings caused by the joy of meeting the absent parent, linked to the irrevocable date of repeated separation; extreme attitudes toward the absent parent: idealization or diminishing their importance;
- the formation of feelings of strong emotional intensity: anger, rage, sadness, grief, a sense of abandonment and loneliness, especially in the case of labour migration of both parents;
- significant improvement in a child's living conditions as a result of a parent's work outside the country can inspire adolescent individuals to place material goods at the top of the hierarchy of importance;
- the absence of one parent can foster disruption in the process of identification with one's own gender, especially in situations of long-term departure.¹

An incomplete family due to Euro migration, which, as a result of its own internal problems, has inadequately prepared a young person for entry into new peer relationships, becomes responsible for exposure to the emergence and impact of risk factors for Eurochildren's developmental disorders. Their behaviour will then likely tend to reject the family's patterns and values in favour of the ones recognized by their peers. For young people from single-parent families resulting from Euro-migration, in which the negative effects of separation have not been dealt with, and the caring parent shows educational inefficiency, the peer group can appear as a serious threat to the proper socialization process, because it can trigger in Eurochildren a strong need to belong to a group, regardless of the quality of the norms recognized in it.²

In the family, school, and peer environment, children and adolescents enter into relationships with significant people who influence the formation of opinions about the world, other people, and themselves. According to the systemic view, both the family, school and peer group function within and are influenced by the system, and thus affect the individual. The positive interactions developed between parents, caregivers and teachers and the children and adolescents of Euro-migrant families provide the basis for the proper course of development. This mainly refers to the implementation of the care and education function, and in particular those of its impacts, the measurable effects of which will be the least possible effects of separation on children who remain in the country.

¹ Cf. E. Kozdrowicz, B. Walczak (eds.), *Szkoła wobec mobilności zawodowej rodziców i opiekunów*, Zeszyty metodyczne, 2008, issue 8, p. 14 et seq.

² See A. Dąbrowska, *Pedagogiczne aspekty percepcji siebie i przestrzeni życiowej przez dorastających z dysfunkcyjnych środowisk rodzinnych*. Kielce 2009, p. 65.



PART 2 – PRACTICALS

Educational aids:

- multimedia presentation (.pttx file);
- sample source texts.

Exercises in the form of discussions initiated and moderated by the instructor will be carried out based on the materials included in the multimedia presentation. Participants will be expected to discuss the issues presented in the lecture.

Topics for discussion:

- Functioning of migrant families in the context of educational interactions with children.
- Educational difficulties with children from multicultural families.
- Behavioural disorders in children – types, causes, help.

Source text to be used during practicals:

Excerpt from: J. Kurasz et al., *Trudności wychowawcze wieku dorastania*, Journal of Clinical Healthcare, 1/2016.

'According to the International Statistical Classification of Diseases and Related Health Problems (ICD-10), the hallmarks of behavioural disorder are repeated and established patterns of antisocial, aggressive and rebellious behaviour. These behaviours result in a serious transgression of age-specific expectations and social norms. Indicators of such dysfunctions include:¹

- frequent fights,
- truancy, running away from home,
- bullying others,
- lying,
- frequent and violent tantrums,
- rebellious and provocative behaviour,
- persistent and serious disobedience, arson.

If these behaviours are sufficiently strongly expressed and if they have occurred over a period of more than six months, they are sufficient to diagnose behavioural disorders. It is important to understand that behavioural disorders do not always have the same aetiology. Some may be due to problems the family is currently facing. These can be significant events in the family such as the divorce of parents, the birth of a second child, the death of a loved one, an alcohol-related problem in the family. These are difficult situations for the child, and then the behavioural disorders are a response to the non-adaptive (relative to the child's developmental needs) functioning of the family. Another cause of such problems may involve dysfunctional parenting methods employed by parents. The enabling form is particularly dangerous, with the danger lying in the parents' use of ineffective methods of determining the rules to which the child should conform.

The most common mistake is that in the case of violation of the rules established by the parents or disobedience on the part of the child, only a verbal message is formulated (admonition, reprimand, threat, etc.) and is not accompanied by any empirical act in the form of drawing appropriate consequences. The result of such behaviour is the child's inability to internalize the rules that determine whether he or she deviates from the educational norm.

The aforementioned causes are rooted in dysfunctional family and educational values. However, there are causes whose aetiology is organic, or more precisely, neurophysiological, which makes the disease entity to be considered akin to attention deficit hyperactivity disorder.²

¹ Krawczyński M., *Dojrzwianie i dorastanie. Problemy i potrzeby zdrowotne i psychospołeczne*, Ped Pol 1994; 69 (8): 581–587; Kwieciński Z., Śliwerski B., *Pedagogika. Podręcznik akademicki*, Warsaw, 2006.

² Obuchowski K., *Psychologia dążeń ludzkich*, Warsaw, 1983.

PART 3 – REVISION TEST

Question 1:

Characterize the specifics of the functioning of migrant families in the context of educational interactions with children.

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Question 2:

Identify the risks to which children and adolescents from migrant families are exposed, and explain the reasons for these risks.

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CONTEMPORARY CHALLENGES TO RAISING CHILDREN IN THE FAMILY

CLASS 7

CLASS PARTS

- introductory lecture – 60 minutes
- practicals – 45 minutes
- revision test – 15 minutes

OBJECTIVES

- the participant is able to characterize contemporary challenges to raising children in the family;
- the participant is able to describe the stages of family functioning in the context of the challenges of raising and caring for children;
- the participant is able to identify the main social problems that affect the condition of care and education of modern families.

ACTIVITY FORMS

- collective
- individual

METHODS:

- conventional lecture with elements of conversation
- practicals with multimedia presentation, discussion, text and image analysis
- revision test

Source: <https://buki.org.pl/news/metody-wychowawcze/>

PART 1 – LECTURE

Contemporary challenges to raising children in the family¹

The modern family has been freed from most of its former functions. To some extent, it still plays its procreative and socialization role, but no one is surprised or shocked anymore by the birth and upbringing of a child in a single-parent family. On the other hand, the socialization of the individual is entrusted to specialized institutions, e.g.: nurseries, kindergartens, schools. An extensive system of benefits and social insurance, as well as charitable institutions, relieves families of responsibility for their members. Sick, old, disabled people in difficult life situations rely more on social welfare (*Auxilium sociale*), Caritas, voluntary service, hospice, than on help from the loved ones. Similarly, the cultural functions of the family have been supplanted by the media, discos, television, and more recently by the computer and the Internet. In this situation, it would be appropriate to consider what more the modern family can give to a person, and whether the solutions adopted are entirely feasible.

Family is present in all existing societies. We can therefore conclude that without it, these societies would not be able to function properly. Different types of societies and their cultures shape and modify the forms of family life, adapting them to the expectations of a particular society. Two currents of influence can be seen in the current process of transformation. The first, very strong, promoted by the Church and right-wing groups – the patriarchal family model. At its extreme, it denies the meaning of women's work, bans divorce, restricts access to contraception, glorifies multi-children family, and cuts off ideological influences incompatible with the views of parents² (John Paul II, 1986). The second model of family life is based on model ideas adopted from the outside world, the basis of which is a re-evaluation of views on women, children and marriage. Woman was acknowledged as a human being equal to a man. Children rights were acknowledged as well. Marriage, on the other hand, was proven to be a potential source of happiness and fulfilment of dreams. Based on these premises, a picture emerges of a partnership marriage, controlling fertility, raising children liberally, allowing divorce in case of difficulties³ (Saran, Mikuła, 2006).

The turn-of-the-century-third-millennium family is 'suspended' between the past and the present. There is little it can or wants to adopt from the past, and it does not know what the future will be, what value system to equip its children with. In the pedagogy of this period, a rift is born between socialization and individualization and competitiveness, which are inscribed in the capitalist system⁴ (Żebrowski, 2001).

The family, like any social group, is subject to evaluations due to changes in internal structure and external pressures. Whether a pathology is revealed in a family depends

¹ Compiled from: Z. Markocki, *Życie i wychowanie rodzinne w społeczeństwie wielokulturowym*, Pedagogika Rodziny. Family Pedagogy, issue 1(1)/2011, pp. 97–107.

² John Paul II (1986), *Nauczanie społeczne*, Warsaw.

³ Saran J., Mikuła J. (2006), *Rodzina i jej wartości w wielokulturowym społeczeństwie Europy*, Ryki.

⁴ Żebrowski J. (2001), *Rodzina polska na przełomie wieków*, Gdańsk.



on many destabilizing factors. One of them is the different or inappropriate purpose of marriage in individual spouses and the baggage of experiences brought from the original families. The motivation for contracting marriage can vary and is not always related to the affection the couple has for each other. Often the decision is related to a desire to move away from the original family or to improve one's material or social status. The lack of their own jointly developed model of functioning in a relationship also affects the emergence of pathologies. Different models of closed or open social life may be irreconcilable. There is no doubt that any couple who fully abided by the words of their marriage vows would be remarkably happy. The decision to get married is made for a variety of reasons. Sometimes newlyweds not only fail to appreciate the sanctity of the moment, but even fail to understand what the words spoken at the moment of sacramental marriage represent. If they understood what the spoken words and declarations mean, that the vowed love is not a momentary whim, but is a conscious choice and decision, if they had a sense of responsibility and decency, then the fate of marriages – families would be dramatically different. Marriages and families would be more beautiful, better and longer lasting, simply happier. Important criteria for considering the aetiology of family pathology due to the different stages of its functioning are proposed by M. Jarosz¹ (Jarosz, 1979).

The first stage is the engagement, during which young people learn how to interact as partners. Negligence in this area can bring consequences in the later years of the family.

¹ Jarosz M. (1979), *Problemy dezorganizacji rodziny*, Warsaw.

The second stage is the period of early marriage. Restraint in the display of feelings is evident at this point. Expectations that are too high can carry disappointments. Spouses need to develop their own coherent and independent way of operating the family.

The next stage begins when the baby is born. A married couple is being challenged by a new organization of each other's lives. Too much focus on the child weakens the spouses' mutual relationship.

The next – middle – stage of marriage is usually a period of stability. Trouble with young children replaces the pleasure of observing the physical and mental development of the child. During this period, children need much attention from their parents. Their individual character, required for the formation of a mature personality, cannot be suppressed. The focus should be on stimulation activities.

The next stage begins with the process of the child leaving home. Spouses move from the position of parents to that of grandparents. The children are leaving home. Pathologies can still be born here, because the children also constituted the factors that united the family.

The final element of the family life cycle is the stage of retirement and old age. 'If the married couple successfully endures the process of separation from their children,' writes M. Jarosz, 'this phase is followed by a period of harmony and contentment.' Retirement and constant presence of both spouses along each other can be troublesome. The way young people solve the problem of caring for the elderly becomes a model for their children.

It is widely accepted that a person's biography begins with the family. The family exerts a significant influence on the behaviour of individuals, their attitude to other people, to the world of values, to the system of norms and patterns of behaviour. Family life begins before other environments emerge in a person's life¹ (Adamski, 1982). A properly functioning family provides a significant natural socialization and educational environment for its members. Each member looks to it for support, a sense of security, and satisfaction of basic emotional needs.

The proper functioning of the family is largely dependent on a number of external factors that, in varying degrees of intensity and under varying circumstances, affect the specific state of a particular family and the functions performed in it² (Tyska, 1974). 'Unfortunately, in the middle of the last millennium a process of secularization began, which has developed on a large scale since the 18th century, aimed at excluding God and Christianity from all areas of human life. The result of this process has often been agnostic or atheistic secularism and secularization, that is, the definite and total exclusion of God and the natural moral law from all areas of human life.'³ (John Paul II, 2002).

The modern family must reckon with the fact that today's world is a world of multidirectional changes full of great achievements in science and technology, but at the same time a world experiencing terrorism, violence, environmental disasters, moral dilemmas, axiological emptiness, fears of fear and anxiety, unemployment, poverty and depriva-

¹ Adamski F. (1982), *Socjologia małżeństwa i rodziny*, Warsaw.

² Tyska Z. (1979), *Socjologia rodziny*, Warsaw.

³ John Paul II, Address to the participants of the 3rd International Forum of the Alcide de Gasperi III Foundation of 23 February 2002.

tion. Therefore, the world of science has a duty to proclaim the truth, to point out the clear, pure shape of political, social, economic life, and especially the best models in the education of the younger generation¹ [Gąsior, 2005].

Unemployment is a very dangerous phenomenon that devastates and disorganizes the life of the modern family. Persistent joblessness is a factor that exacerbates poverty, labour emigration, educational and health problems in the family. Disorganized unemployed families are often incomplete or even broken and dysfunctional. The result is the breakdown of family ties, and passing on negative behavioural patterns to the younger generation.

A direct consequence of unemployment is the threatened social security of the individual, the family, and society as a whole. The tragedy of unemployment, poverty and often hunger highly (sometimes even catastrophically) reduces living conditions, intensifies various conflict situations, maximizes the feeling of uncertainty about the future, increases the propensity for abuse, theft, violence, rape, alcoholism, drug addiction, sexual promiscuity and divorce, often leads to suicidal behaviour, murder and looting. The prolonged status of such a situation and inappropriate behaviour result in the complete degradation of the family and society, and undermines the realization of the basic functions of the family, which must be fulfilled if the family is to last and raise children² [Borkowski, 1996].

The family of the 21st century is subjected to numerous threats, it is undergoing far-reaching transformations that are changing its economic and social needs, internal structure, functions, and the content of family life. Despite the disorganization and disintegration of many families, it still survives the manifestations of these dangers as an institution³ [Tyszka, 1995]. There is no doubt that the transformations that have taken place in recent years in various areas of our life have not been without impact on the Polish family and its functioning.

Inappropriate family arrangements are a potential danger that disrupts family functioning. These include:

- families broken by the death of one spouse, abandonment of the family by one parent, separation or divorce,
- families broken temporarily as a result of unemployment, illness, and labour emigration,
- families reconstituted through remarriage,
- families that are demoralized or depraved, in conflict with the law, abusing alcohol, sexually promiscuous,
- families not fulfilling their obligations and declarations, foster and adoptive families.

These numerous problems raise the following questions:

- what unites us and what divides us?
- where are we going and is this path the right one?

¹ Gąsior K. [2005], Sakowicz T. [2005], *Pedagogika społeczna w służbie rodzinie*, Kielce.

² Borkowski T., Marcinkowski A. [1996], *Socjologia bezrobocia*, Warsaw.

³ Tyszka Z. [1995], *Rodzina w świecie współczesnym – jej znaczenie dla jednostki i społeczeństwa* [in:] *Pedagogika społeczna*, eds. T. Pilch, I. Lepalczyk, Warsaw.



- what is a person's right to self-realization, and what is their responsibility for others?
- can all behaviour be considered acceptable?
- how far can pluralism of values go?
- how to build a culture of freedom, choice, democracy?
- can all concepts of human and family well-being be put on the same level?
- what will be the consequences of choices made against nature?
- what are the ultimate foundations of a good, civilized and healthy society?

The educational functions performed by the family are carried out in different ways in different countries. They depend, among other things, on adapting the parenting activities of parents and other family members to the child's educational phases, their current needs and abilities, as well as on the particular parenting style that characterizes each family.

The following parenting styles are best known and described in the literature: autocratic (authoritarian), democratic (authoritative), liberal (permissive) and inconsistent (neglectful). In reality, they do not exist in pure form. Usually one of these styles dominates, affecting the peculiar atmosphere of family life. From the point of view of the mistakes made, overly liberal, overly strict and inconsistent upbringing are mentioned

most often, along with contagious demoralization. Radical changes in educational interactions are also a worrying phenomenon.

Although the parenting style in the family is a very important factor in shaping personality, it is not the only factor. It is in close connection with the parents' attitudes toward the child, the emotional bond connecting family members and the general atmosphere in the family¹ [Maciaszkowi, 1991].

The condition of the modern Polish family and the processes taking place within it are of particular interest. Noteworthy in this regard are the state's pro-family policy, threats to the realization of the educational function of the family, the occurrences of pathology and deviation in social and family life, violence in the family. Regardless of how the family functions, whether it is a healthy, morally valuable environment, or whether it manifests clear features of pathology, in each case it shapes the personality of the child and adolescent, social attitudes, and determines the turn of their fates² [Izdebska, 1993].

The family's socialization, education and care functions are particularly important from a pedagogical and psychological point of view. It is about the process of learning and integrating into society, adopting values, norms, patterns of behaviour, learning how to succeed in society. In the current reality, this problem is further exacerbated by the aforementioned unemployment, material deprivation, labour emigration of parents and the so-called Euro-orphanhood, reluctance to study, demoralization of family and sexual life (celibacy, childlessness, sodomy, concubinage, divorce, infanticide).

The dramatic moral situation of modern society should be countered through the educational activities of the family, which no other environment can replace, due to the type of ties that bind to the family and the customary and socially sanctioned fact of its necessity³ [Lisowska, Gąsior, Linowski, 2007]. 'Present times are of particular need for a testimony. What is needed are families that will not be swayed by contemporary cultural currents inspired by hedonism and relativism, and will be ready above all to carry out with generous devotion their mission in the Church and in society.'⁴ [Benedict XVI, 2006].

The symptoms of the crisis of the modern Polish family in a globalised society (celibacy, childlessness, abortion, in vitro fertilization, cloning, homosexuality and lesbianism, singles, euthanasia, divorce) should be received by all layers of society with great concern, not with a kind of modernist delight from the fact that the enslaving product of past-lived morality is collapsing. The misfortune of our families and their vaunted socio-educational assumptions has become an unbridled process of their decomposition similar to, and just as disastrous as, that which previously infected Western countries⁵ [Slany, 2002].

The growing concern for the material well-being of the family giving rise to the need for the wife and mother, husband and father to work professionally, often outside the

¹ Maciaszkowi J. [1991], *Z teorii i praktyki pedagogiki opiekuńczej*, Warsaw.

² Izdebska H. [1993], *Rodzina i funkcja wychowawcza* [in:] W. Pomykało [ed.] *Encyklopedia pedagogiczna*, Warsaw.

³ Lisowska E., Gąsior K., Linowski K. [2007], *Dziadkowie, rodzice, dzieci, transmisja międzypokoleniowa*, Kielce.

⁴ Benedict XVI, 8 October 2006 before the Angelus prayer.

⁵ Slany K. [2002], *Alternatywne formy życia małżeńsko-rodzinnego w ponowoczesnym świecie*, Kraków.

country, leads to the neglect of family responsibilities, including mainly child-rearing. The changes taking place have also broadened the scope of care and educational problems, such as extracurricular life, leisure, health concerns, and extended child maintenance. In some cases, the family does not even exist. Add to this is the problem of family disintegration and its dysfunctionality¹ [Ćwiek, 2002].

In recent years, Polish reality has revealed yet another very important determinant of the social situation of youth. The issue is the significant impediment to the career start of young people graduating from secondary school and even those with tertiary education. These impediments for a sizeable proportion of young people further prolong the period of dependence which not only has consequences in widening these circles, but also causes impatience, frustration, bitterness and a sense of hopelessness [Nowak, 2003]. The shift in the upper limits of adolescence beyond the twentieth year of life at the same time constitutes a significant departure from the natural periods and cycles of human life² [Cudak, 2007].

Not without significance in communication and relationships in family life is the atmosphere within the family, which is the fruit of the daily efforts of all family members, especially parents. Ties in the family should be based on something even more basic than being a father or mother. The point is to create a certain reality that touches on various forms of personality expression, such as intelligence, emotionality, morality, aesthetics or social life. It is essential for parents to realize that the nature and character of the family, as a community of life and love, makes it the most important place for preparation for life in society. On the course and consequences of this preparation depends not only the fate of the child, but also of society as a whole. Only such a family can determine the future of Europe and the world³ [Cudak, Marzec, 2005].

Disorganization of the family entails significant negative social consequences, and is the cause of the breakdown of human relations and relationships. Groups and individuals are departing from the existing laws and norms, institutions are malfunctioning, existing social norms are becoming obsolete. Personal patterns disintegrate, life plans crumble, previous interests disappear, the content of moral feelings changes, the intellectual basis of reflection that controls emotions is lost. With each passing year, the 'tolerance limit' for various wickedness disorganizing the family decreases. We are breaking records in the number of divorces, rapes, murders, often under the influence of alcohol. The number of the so-called 'unwanted' children from broken and unaccepted marriages is increasing. We are becoming a society without fathers.

¹ Ćwiek W. (2002), *Konkubinat*, Warsaw.

² Cudak S., Gąsior K. (2007), *Dziadkowie rodzice dzieci*. Kielce

³ Cudak H., Marzec H. (2005), *Współczesna rodzina polska – jej stan i perspektywy*, Mysłowice.

PART 2 – PRACTICALS

Educational aids:

- multimedia presentation;
- sample source texts.

Exercises in the form of discussions initiated and moderated by the instructor will be carried out based on the materials included in the multimedia presentation. Participants will be expected to discuss the issues presented in the lecture.

Topics for discussion:

- Contemporary challenges to raising children in the family.
- Stages of family functioning vs. challenges to raising and caring for children.
- The impact of social problems on the care and educational condition of modern families.

Source texts to be used during practicals:

Excerpt from: D. Kiełb-Grabarczyk, *Wychowanie pod presją, czyli dzieciństwo XXI wieku*, *Wychowanie w Rodzinie*, vol. VIII, 2/2013, pp. 317–329:

„Technologizująca się cywilizacja jest przyczyną przewartościowania się tego, w co wierzył człowiek jeszcze kilkanaście lat temu. Dziś coraz rzadziej mówi się o solidarności, sprawiedliwości czy godności człowieka. Częściej słyszymy takie terminy, jak: efektywność, precyzja, pośpiech, samowystarczalność czy dyspozycyjność. Społeczeństwo i jego przedstawiciele zaczynają przysmykać oczy na fakt odstawiania człowieka z jego elementarnymi potrzebami na boczny tor, dając pierwszeństwo temu, co jest wytworem jego umysłu i rąk – a co zamknąć można w słowie ‘produkcja’.

Sytuacja rodziny we współczesnym świecie jest przedmiotem wielu badań i dyskusji. Ich wyniki pokazują główne kierunki przemian, w których powtarza się osłabienie formalnego charakteru instytucji rodziny, związanego z wyraźnym podziałem ról i relacjami hierarchicznymi (w tym ze stosunkiem władzy) na rzecz wzrostu roli więzi nieformalnych, relacji osobistych, atmosfery emocjonalnej¹. Współczesność – pełna zawirowań, utraconych sensów, erozji wartości, znaczone zachwianiem się autorytetów, ujawnia nowy obraz dzieciństwa, obraz pokolenia nadmiernie kontrolowanego, nadzorowanego i rozpieszczanego. Potocznie uważa się, że presja kultury konsumpcyjnej prowadzi do zaniku tradycyjnych wartości, wzorów życia i sposobów myślenia. Często spotyka się pogląd, że i rodzina traci swoje znaczenie – spychana na dalszy plan przez karierę, sukces zawodowy i materialny. Rodzina – stanowiąc naturalne środowisko wzrastania i rozwoju człowieka, prymarny kontekst tego rozwoju – jest

¹ P. Sztompka, *Socjologia*, Wyd. Znak, Kraków 2002, as cited in: F. Adamski, *Rodzina. Wymiar społeczno-kulturowy*, Wyd. Uniwer. Jagiellońskiego, Kraków 2002, p. 142.

środowiskiem najsilniej modelującym przede wszystkim w stosunku do dzieci, ale również jej dorosłych członków, co odbywa się według określonych wzorców i wartości w niej funkcjonujących. Najczęściej drogą naturalnej socjalizacji następuje powielanie sytuacji dorosłych, głównie rodziców. Nie jest to jedynie efekt wyboru takich a nie innych wzorów postępowania i myślenia, ale często warunków ekonomiczno-cywilizacyjnych oraz związanych z tym możliwości i tradycji. Zjawisko coraz wyraźniejszego różnicowania się postaw, strategii edukacyjnych, a tym samym szans życiowych młodego pokolenia staje się widoczne również w Polsce. Rodzina oznacza coraz częściej rodziców starających się inwestować w dzieci za wszelką cenę, zaspokajać ich potrzeby oceniane według własnych wyobrażeń sukcesu życiowego, bądź modeli podsuwanych przez media czy zachodnie wzorce. Najczęściej są to więc potrzeby konsumpcyjne, obejmujące, zależnie od możliwości, otoczenie cywilizacyjne dziecka (komputer, sprzęt audio-wideo, telefon komórkowy), jedzenie, ubranie, sprzęt sportowy, określone sposoby spędzania czasu wolnego. Potrzeby konsumpcyjne, zaspokajane od najmłodszych lat za cenę ogromnych nieraz wyrzeczeń, wywołują wzrost postaw roszczeniowych. Presja możliwości, dostępność towarów i usług, mechanizmy reklamy stymulują u wszystkich członków rodziny coraz to nowe potrzeby tego typu. Rodzina staje się środowiskiem, w którym wszyscy wobec wszystkich wysuwają roszczenia, głównie materialne, ale też psychologiczne¹.

¹ K. Olbrycht, *Wychowanie do życia w rodzinie jako wspólnotę osób*, [in:] W. Korzeniowska, U. Szuszcik (eds.), *Rodzina. Historia i współczesność. Studium monograficzne*, Oficyna Wydawnicza Impuls, Kraków 2006, pp. 244–245.

PART 3 – REVISION TEST

Question 1:

Characterise the contemporary challenges to raising children in the family.

This image shows a blank sheet of white paper with horizontal blue ruling lines. On the right side, there is a large, semi-transparent orange circle. The circle is partially cut off by the edge of the page. The overall appearance is that of a clean, unused page from a notebook or a template for a document.

Question 2:

Describe the stages of family functioning in the context of the challenges of raising and caring for children.

Question 3:

Identify the main social problems that affect the condition of care and education of modern families.

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Question 4:

Discuss the most important styles of parenting interactions.

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Question 5:

Explain the importance of proper relationships in the family for the course of child upbringing.

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INTERCULTURAL DIALOGUE



EXAMPLES OF INTERCULTURAL DIALOGUE BASED ON THE POLISH AND NORWEGIAN EXPERIENCE

CLASS 1

CLASS PARTS

- introductory lecture – 45 minutes
- revision test – 15 minutes

OBJECTIVES

- the participant knows the theoretical concepts related to the functioning of cultures,
- the participant is able to recognise the nature of intercultural relations and identify different phenomena in the relationships between various cultures
- the participant is able to develop sensitivity to the diversity of cultures and to show respect towards representatives of other cultures.

ACTIVITY FORMS

- collective
- individual

METHODS:

- conventional lecture with elements of conversation
- revision test

PART 1 – LECTURE

Intercultural encounters in the modern world

The term **CULTURE** is used to describe the spiritual and intellectual sphere of human activity, as opposed to nature, to a state of primitive barbarism. The term culture is often juxtaposed with the term civilisation. Traditionally, the term culture has been used to describe an ideological, lofty, spiritual, non-utilitarian sphere. It is associated with such concepts as 'spirit', 'soul', 'brilliance', 'national character'. Culture parallels national identity.

The Latin word *cultura* meant to cultivate the land. In his Tusculan Disputations, Cicero extended its use to the intellectual field, calling philosophy the 'culture of the spirit' (*cultura animi*). Culture, therefore, meant a specific effort to transform human thinking in a way similar to the transformation of the natural world as a result of intentional human activity (cultivation of the land).

Culture is a creation of a human collective; extra-human culture cannot exist. There are, or have been, many different cultures in the world, stemming from the most wide-ranging divisions that exist between separate communities.

Culture covers a specific space, which allows it to be situated, localised. Such a space may expand or contract. It does not depend directly on geographical or natural conditions, although it is not uncommon for nature to define the boundaries of a cultural space (e.g. the Carpathian highlanders). Culture can overcome geographical limitations, sometimes spreading across continents (European culture, American culture, etc.).

National culture is a particular type of culture identified by pointing to a specific territory and the ethnic collective or community inhabiting it, constituted on the basis of a civic ideology.

The concept of civilisation is similar to culture. It is much broader and relates to culture in various ways. In this lecture, we assume that civilisation is similar to culture.

Civilisation is superior to culture, for, as argued, for example, by the American political scientist Samuel P. Huntington, civilisation constitutes the largest cultural unit,

Fig. 1. Farming in ancient Rome. In ancient times, the Latin word *cultus* also meant worship in the religious sense.

Source: <https://imperiumromanum.pl/gospodarka/rolnictwo-rzymskie/>

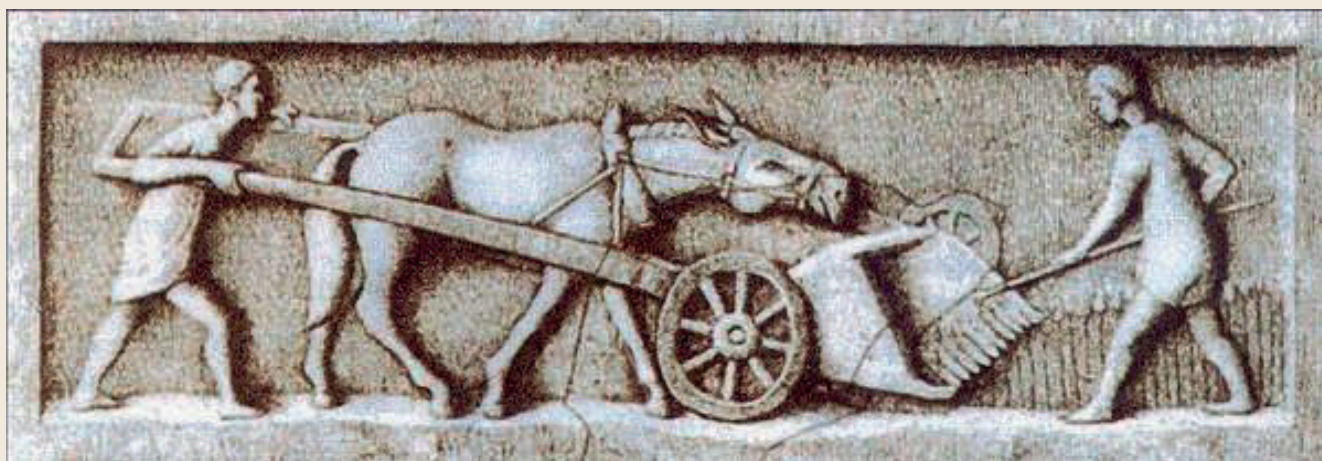




Fig. 2 Religious rituals in ancient Rome

Source: <https://c7.alamy.com/compfr/bjyy60/monde-antique-l-empire-romain-la-religion-l-etat-de-sacrifice-pour-souvetaurilia-dieu-mars-a-l-occasion-de-lustrum-l-expiation-et-de-puri-bjyy60.jpg>

the highest cultural grouping of people, the broadest platform of cultural identity, the largest 'we', the largest group with which we can identify emotionally.

A cultural space develops with a certain dynamic.

- It emerges in a specific place: mountains, towns, temples, fortifications, etc.;
- It spreads to places with no direct link to the original territory;
- It may or may not stop at natural boundaries (seas, mountains, rivers, deserts, forests, swamps, canyons, lakes, etc.);
- Culture transforms a typical geographical space, giving it a specific and unique character.

Every culture must have its borders, even though they are sometimes rather fluid or temporary. The borders are marked, on the one hand, by temples, ancient fortresses, walls, fortifications, etc., and, on the other hand, by the extent of the influence of a given language, the alphabet in which it is written and the customs and traditions typical of a given culture (eating this or that food, celebrating the same holidays on different dates, e.g. Gregorian and Julian calendars).

The following are found outside the borders of a given culture: a) culturally alien spaces, b) cultural voids (deserts, seas, mountainous areas, etc.). Each culture area is divided into two spheres: a central sphere and a peripheral sphere, where cultures often mix. This division is often conventional. Sometimes, the features of a particular culture intensify in the periphery to emphasise the presence of the influence of a particular state or society in the territories that it claims as its own.

The central sphere is characterised by a high saturation of homogeneous elements, which are gradually diluted towards the periphery, where the mixing of cultures takes place. However, this division is not always true, as the periphery may also show amplified cultural impulses transmitted from the centre.

Various forms of intercultural contact may arise at the intersection of cultures:



- The progressive expansion of one culture (K1) against another, weaker one (K2), resulting in the disappearance or degeneration of K2.
- The cultural conquest by the Germans of areas inhabited by pagan Prussian tribes and the Latin German culture's domination of Prussia are examples of such relations.
- The clash of two relatively comparable cultures K1 and K2 and the continuing tension at their borderlands in a situation of mutual resentment of cultural borrowing.
- One example is the presence of Catholic and Orthodox churches in the former Polish Borderlands, where the cultural influences of the Roman Catholic Church, the Orthodox Church and the Protestant Churches came together.
- The mutual disregard between the two cultures K1 and K2 with 'their backs turned on each other', not claiming neighbouring territory, not looking at each other, not competing with each other.
- This is how Christian and Jewish communities co-existed, for example. The presence of ghettos separated from the Christian part of the city showed a desire to isolate the two population groups.
- The gradual interpenetration of the two cultures K1 and K2 and the formation of a syncretic culture, which incorporates the values of K1 and K2, but is an entirely

Fig. 3. Orthodox church in Warsaw, a symbol of Russian domination in Poland

Source: <https://warszawa.naszemiasto.pl/byla-symbolem-rosyjskiej-wladzy-w-warszawie-piekna-cerkiew/ar/c1-3958878>

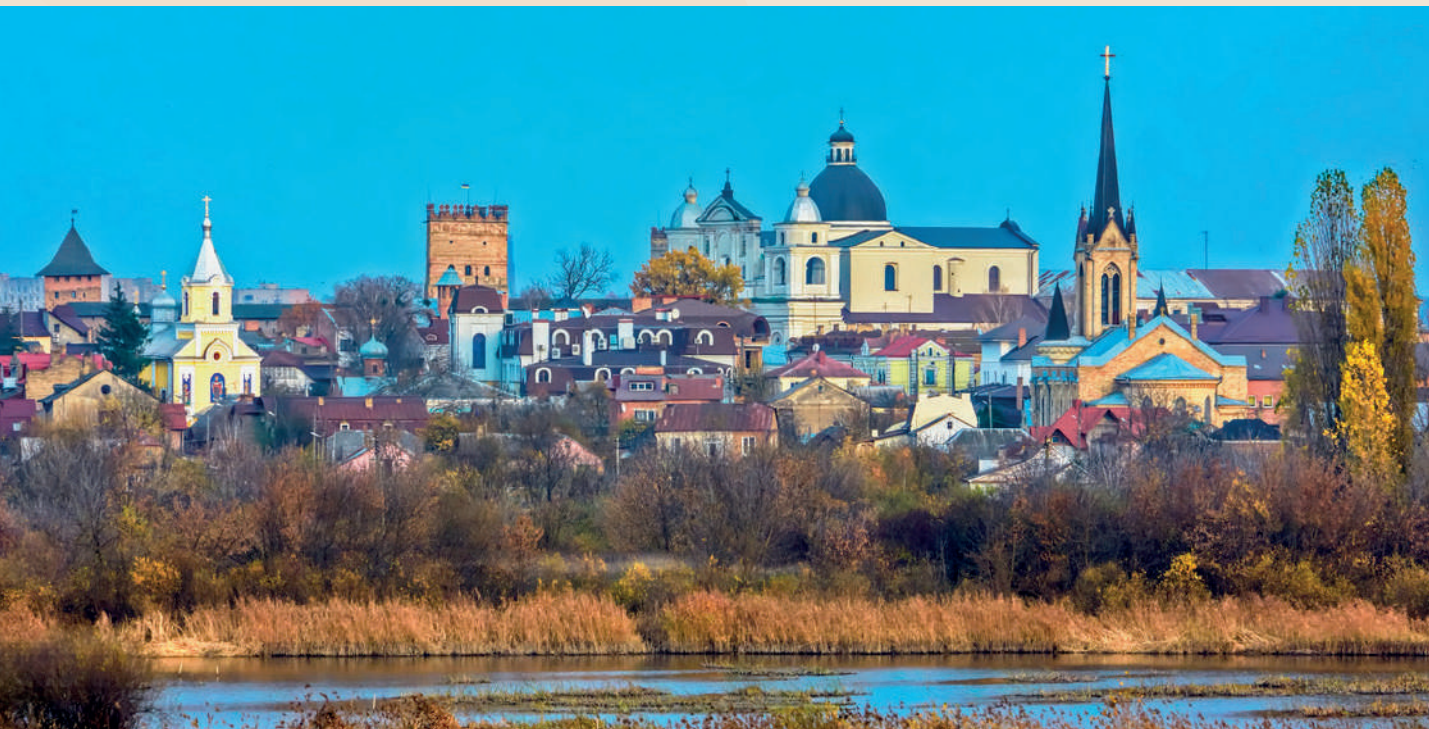


Fig. 5. Landscape of Lutsk in Volhynia. Side by side are the silhouettes of an Orthodox church, a Catholic cathedral and a Lutheran church
Source: <https://podroze.onet.pl/ciekawe/luck-na-wolyniu-atrakcje-co-zobaczyc-przewodnik/gwpqqzo>

Fig. 6. The Warsaw Ghetto in the inter-war period

Source: <https://podroze.onet.pl/aktualnosci/getto-warszawskie-bylo-najwieksze-w-europie-80-lat-temu-zamknieto-jego-granice/bjmcseid>





Fig. 7. Former Uniate Cathedral in Chełm

Source: <http://www.polskaniezwykla.pl/web/place/15967,chem-poznobarokowy-zesp-katedralny-z-bazylika-narodzenia-nmp-i-klasztor-em-dawniej-bazylianow-%28xvii.html>

new culture K3. Consequently, there may be three cultures in parallel, two cultures (when K1 or K2 disappear), or only one K3, resulting from the diffusion of K1 and K2. This is why the periphery is treated with distrust by the centre, whose task is national unification and growth rather than the blurring of national boundaries.

- One telling example of this kind of relationship can be seen in the culture of the Uniate Church at the interface of Catholic and Orthodox influences.

Cultural diffusion – the process of direct or indirect penetration of elements of one culture into another – takes place at the point where cultures meet and cross borders.

Ewa Nowicka points to several regularities of cultural diffusion. These include the following [Nowicka 1998, pp. 153-154]:

- Diffusion is usually a two-way process (even imposed diffusion). However, this does not mean that it is symmetrical, as most often one culture plays the role of recipient to a greater extent than the other.
- Diffusion occurs more often between cultures that are located close to each other than between distant cultures. Intense diffusion in one cultural sphere may be accompanied by a lack of change in other spheres. If there is a particularly lasting cultural contact, diffusion becomes wide-ranging and gradually covers more and more cultural spheres.
- The higher the number of borrowed elements in a culture, the more easily further new elements are adopted. Even the diffusion of single elements can cause profound cultural transformations.
- The greater the differences between the diffused cultures, the higher the adaptive changes required in the host culture to ensure that the borrowed element

does not cause disruption or disintegrate the culture in question. Elements of overt culture, as opposed to covert culture, are more susceptible to diffusion.

Acculturation

It refers to cultural transformation processes and is a type of complex diffusion process. This phenomenon takes place when there is close, multifaceted, sustained contact between communities with profound cultural differences. It is a particular variant of socialisation and involves 'the acquisition of cultural content different from that acquired previously by an individual' (Piotr Sztompka).

It is a relatively rapid, even violent process, happening over the lifetime of one generation.

Assimilation

A concept similar to acculturation. This results in a foreign individual, immigrant or subordinated group being fully integrated into the dominant social world that welcomes them.

A well-known example is the community of assimilated Jews.

Polish Jews, the largest assimilationist grouping in the Kingdom of Poland, were proponents of acculturation and national assimilation. They understood it as the gradual abandonment of the Jewish language and customs and the adoption of the Polish language and culture. They called for the gradual secularisation and Polonisation of Jewish education. They sought to reform the traditional local government, and they accomplished this in Warsaw by taking up key positions in the synagogue supervision authority (1841). The abandonment of Judaism was condemned by that community. In addition, they tried to establish a programme of worship reform – they adopted the German concept of Reform Judaism, with Polish as their language of sermons. They developed a new model of religiousness. Following the principle of 'being a Jew at home and a man in the street', they condemned all religious ostentation and pietistic attitudes, present especially in Hasidism. This community was centred around the 'Izraelita' (1866-1915), a Polish-language weekly published by Samuel Cwie Peltyn. Polish Jews, working together with the positivists, helped popularise liberalism and played an important political role, representing Jews in relations with the Polish authorities and society.

Source: <https://sztetl.org.pl/pl/slownik/asymilacja>

Dissimilation

is the opposite process to assimilation. It denotes the phenomenon of forced or voluntary alienation of those assimilated into a community. Examples include the racist laws of the Third Reich, Hungary and Slovakia during World War II. It was a forced dissimilation, imposed on people of Jewish origin. Voluntary dissimilation was seen in the re-ethnisation of social life and the creation of national ghettos in the USA.

Integration of cultures

Embracing the values of another culture did not mean sacrificing one's own cultural identity. The original cultural elements are integrated into the new cultural system, i.e. they are integrated so that syncretic cultural forms often emerge. The distinctive feature is that the original forms are not displaced or permanently marginalised.

In the modern world, there is a global confluence of cultures and civilisations. Overcoming geographical borders and barriers through modern means of communication and the widespread global digitalisation of the information space

facilitates the encounter of cultures or civilisations on a wider scale. Samuel Huntington called this phenomenon the 'clash of civilisations'.

Civilisation is a kind of 'common base' for individual ethnic and national cultures, and religion plays a primary role in defining the identity of individual civilisations, firstly as a relationship that generally goes beyond one ethnic or national group, and secondly as a strong, transcendent bond. Huntington thus rejects the claim of racial identity within individual civilisations. 'Yet civilization and race are not identical. People of the same race can be deeply divided by civilization; people of different races may be united by civilization.' As an example, he cites the 'great missionary religions' – Christianity and Islam – forming multi-racial communities. Hence, the dialogue between these great cultures, or civilisations, is inter-religious.

According to Huntington's classification, the modern world consists of Chinese, Japanese, Hindu, Islamic, Orthodox, Western, Latin American, and African civilisations. There are also other divisions between cultures and civilisations.

Our Western civilisation stems from the traditions of the Latin, Roman Catholic and Protestant Churches.



Fig. 8
Vorontsov Palace in Crimea, an example of the integration of oriental elements into European architecture

Source: <https://abcwypoczynku.info/najwieksze-atrakcje-krymu-palac-woroncowa/>

PART 3 – REVISION TEST

QUESTIONS

What do the terms culture and civilisation have in common and what divides them?

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What cultures are found in Eastern and Northern Europe?

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Give some examples of the co-existence of different cultures.

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Name some examples of cross-cultural material monuments.

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What might the interpenetration and mutual 'ignoring' of cultures look like?

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Give an example of the disappearance of one culture at the intersection of different cultural influences.

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Describe the phenomenon of cultural assimilation. Give some examples.

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What are the common cultural features of Western (Latin) and Eastern (Orthodox) civilisations?

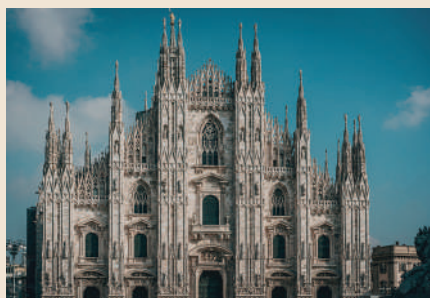
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Which of the following pictures refer to the civilisations mentioned in the lecture:

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a)



b)



c)



d)



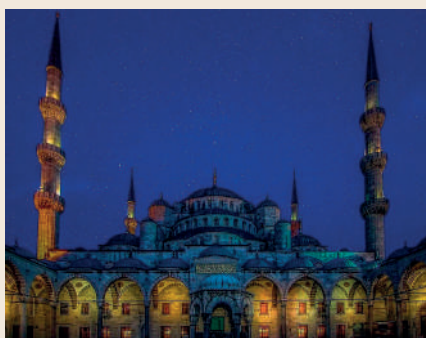
e)



f)



g)



h)

THE EXPERIENCE OF DIALOGUE OF FAITHS AND CULTURES IN THE FORMER POLISH 'BORDERLANDS'

CLASS 2

CLASS PARTS

- introductory lecture – 45 minutes
- revision test – 15 minutes

OBJECTIVES

- the participant knows the theoretical concepts related to the functioning of cultures,
- the participant is able to recognise the nature of intercultural relations and identify different phenomena in the relationships between various cultures
- the participant is able to develop sensitivity to the diversity of cultures and to show respect towards representatives of other cultures.

ACTIVITY FORMS

- collective
- individual

METHODS:

- conventional lecture with elements of conversation
- revision test

PART 1 – LECTURE

Norway's experience in implementing dialogue between religions and cultures is to a large extent a continuation of the historical efforts made in the borderlands of the former Polish-Lithuanian state, the Polish-Lithuanian Commonwealth. The multi-ethnicity and multiculturalism of the Polish lands, mentioned in previous lectures, was a meeting place for different faiths and cultures, illustrating the process of dialogue, mutual understanding and interpenetration.

Despite its multiculturalism, the Polish-Lithuanian state was not an indeterminate entity in the religious or political sense. It originated in the Latin culture, was a predominantly Catholic state, a state in which Polish culture was universally embraced by all inhabitants belonging to the enlightened classes. A symbol of this can be found in the Chapel of the Holy Trinity at the Lublin Castle, where the austere Gothic forms typical of the Latin tradition have been combined with the Byzantine-Ruthenian paintings characteristic of the Orthodox Church. At the same time, it was a Catholic temple, founded by the Polish King and Grand Duke of Lithuania Ladislaus Jagiello. Variety blended into a specific and doctrinally defined whole.

The national minorities living in the Borderlands belonged to individual cultural and civilisational communities, creating their own cultural and national spaces, preserving their cultural and national identity using the rights and privileges granted by the state through the king and grand duke.

The space of Latin culture associated primarily with Poles and undergoing cultural Polonisation over the centuries, however, extended beyond the Polish ethnic group. It also included Germans, Italians, Scots, Czechs and others. Its features were as follows:

Fig. 1. Chapel of the Holy Trinity at the Lublin Castle

Source: <https://teatrnn.pl/leksykon/artykuly/freski-w-kaplicy-trojcy-swietej/>



Fig. 2. Latin Cathedral in Lviv

Source: http://lwow.lovetotravel.pl/katedra_lacinska_we_lwowie



- Founding towns based on German law (Magdeburg law), a system of local government and rules of social functioning.
- Catholic churches taking the shapes characteristic of the architectural styles dominant in a given period: Romanesque, Gothic, Renaissance, Baroque, Classical.
- Using a script based on Latin letters and the Latin German and Polish languages.
- Using clothing characteristic of Western Europe, which became the Polish national dress (of the nobility and the bourgeoisie).



Fig. 3. Orthodox Church in Drohobych

Source: <https://www.krajoznawcy.info.pl/stara-swiatynka-na-liscie-unesco-25363>

The space of Byzantine-Ruthenian culture, encompassing the Ruthenian peoples (the ancestors of today's Ukrainians, Belarusians and Russians), was a centre to which other national groups arriving in the borderlands also gravitated. Orthodox Greeks, Serbs, Vlachs, Moldovans and others have merged with it. Its characteristic features were as follows:

- Orthodox and Uniate temples that referred to the Byzantine style, but which over the years have succumbed to Latin influence.
- Using a Cyrillic-based script, using Old Church Slavonic in the liturgy and the Russian language in official documents and writing.
- Using the Julian calendar in the religious sphere.
- An extensive and varied folk culture entering and influencing the Latin civilisation space as well.

The space of Jewish culture, or Judaic culture, relates primarily to the numerous Jewish population in the Borderlands, but also to individual Karaite settlements in Lithuania and Ruthenia. The Karaites followed a distinctive form of Judaism and, unlike Jews, were of Turkish origin. Jewish culture was characterised by:

- A hermetic nature, isolated from the Christian space.
- A separate calendar cycle and the resulting different arrangement of social life.
- For Jews, the centre of religious life was the synagogue, and for Karaites it was the kenesa.
- Using the Hebrew script, the Hebrew language in the religious sphere and Yiddish or Polish in everyday life.

The space of Armenian culture was directly linked to the Armenian population living in the Borderlands since the 11th century. Its distinctive features included:

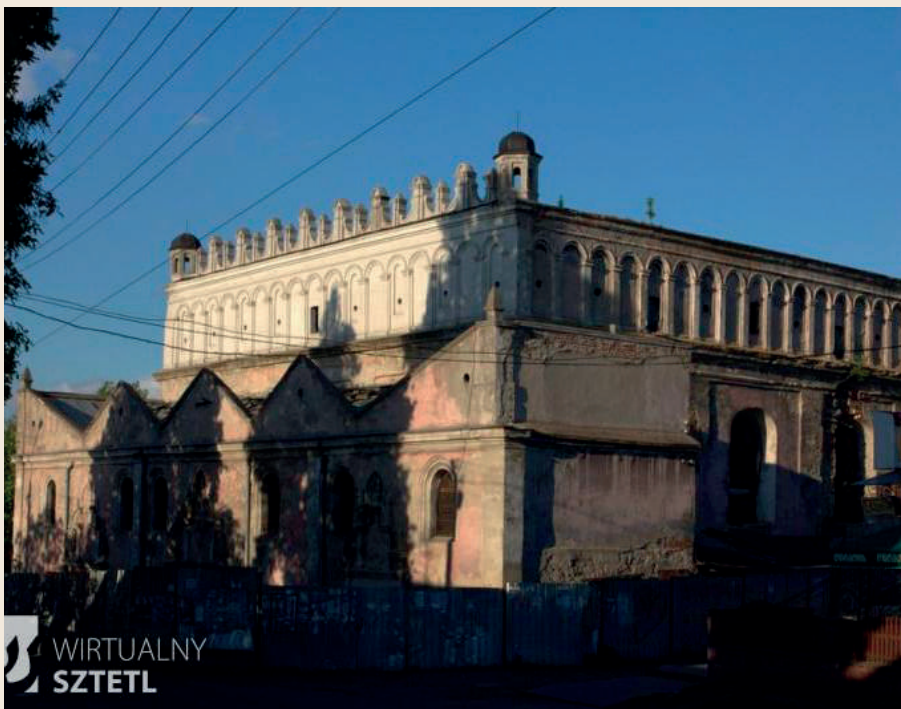


Fig. 4. Synagogue in Zhovkva

Source: <https://sztetl.org.pl/pl/media/21285-zolk-iew-wielka-synagoga>

Fig. 5. Karaite Kenesa in Vilnius

Source: <https://www.vilniusplayground.com/uncategorized/kenesa/>



- Belonging to the Armenian Church, different from Catholicism and Orthodoxy. At the beginning of the 17th century, Armenians living in Poland entered into union with Rome and became Latinised.
- Using the Armenian alphabet, the Old Armenian language, Grabar, in liturgy and the Kipchak (Crimean) language in everyday speech. From the 18th century onwards, there was a widespread linguistic Polonisation of Armenians.
- Links to the East through trade and production of oriental items.
- Openness to Latinisation and Polish influence.

The space of Muslim culture included Tatar settlements in Lithuania and Ruthenia. The Tatars were distinguished from other peoples primarily by their religious otherness,



Fig. 6. Armenian Cathedral in Lviv

Source: <https://i.pl/katedra-ormianska-we-lwow-ie-i-jej-tworcy-wystawa-w-wilanowskiej-oranzerii/gh/c15-14448505>



Fig. 7. Mosque in Kruszyniany in Podlasie region

Source: https://pl.wikipedia.org/wiki/Meczeta_w_Kruszynianach#/media/Plik:Meczeta_w_Kruszynianach_B.jpg

commonly associated with a hostile element. The Tatars were a relatively small and hermetic population group living in the villages among the Ruthenian peasants (Belarusians and Ukrainians). The characteristic features of their culture were as follows:

- Islamic-based social arrangement, using Muslim customary law.
- Religious life centred around mosques.
- Using the Arabic alphabet and Arabic language in religious life. Gradual Polonisation and Ruthenisation.
- Commitment to a traditional way of life linked to horse riding.

In addition to these, there were other national-cultural groups which appeared somewhat later (German Protestants, Czech Catholics and Orthodox Ruthenian peasants

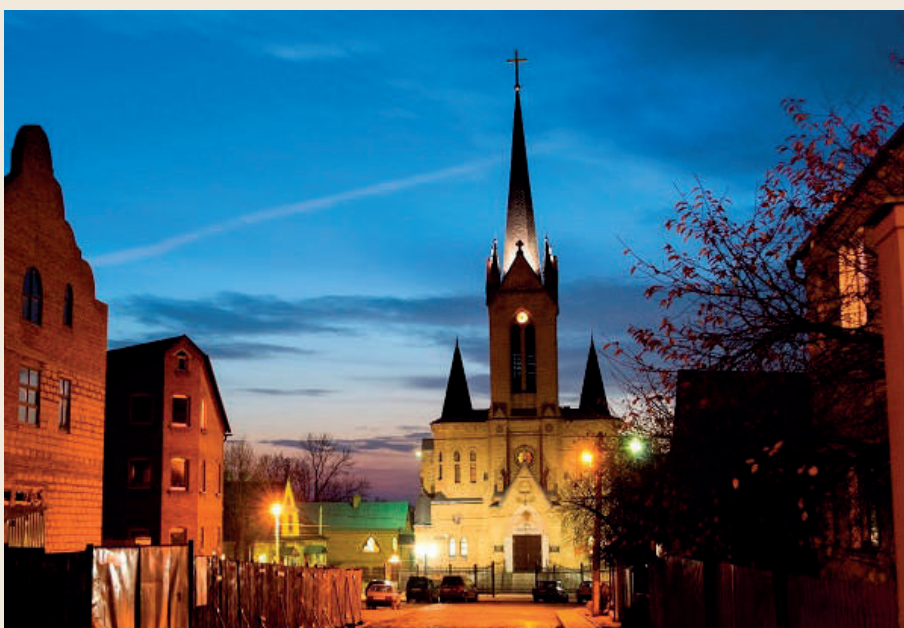


Fig. 8. Lutheran church in Luts'k

Source: <https://www.visitlutsk.com/pl/kosciol-ewangelicko-augsburski/>

[Belorussians and Ukrainians] adopting Protestant confessions] who, however, had little influence on the cultural palette of the border lands.

Towns and cities were the scene of encounters and intercultural dialogue in the borderlands of the Polish-Lithuanian state. We will learn about examples of such encounters and their legacy.

The example of Lviv

The city of Lviv, which belonged to the Ruthenian dukes, became part of the Polish Crown in 1340 as a result of dynastic agreements.

When founding the city under the Magdeburg Law in 1356, Casimir the Great granted all residents – Poles, Ruthenians, Armenians, Jews, and Tatars – the right to observe their religion, laws and customs. As a result, until World War II the city was a multicultural mosaic and the seat of as many as three archbishoprics: Roman Catholic, Armenian, and later Orthodox and Greek Catholic.

The Lviv patriciate consisted of a mixture of different nationalities, religions and races: Poles, Germans, Italians, Hungarians, Scots, Frenchmen, and others formed the Latin group, while Ruthenians, Greeks, and Vlachs belonged to the Orthodox Church. Over time, the first group, which was later joined by Armenians as well, became Polish, while the second group became Ruthenised. Jews had a ghetto in Lviv since the 14th century, while Tartars and Karaites disappeared.

As the city developed and grew in importance as a major commercial centre at the crossroads of the trade routes, Lviv's nationality mix became even richer:

'All the rabble that are pushed out of Podilly and Moldova to Italy pass through this town. I have travelled through half of Europe, visited the most famous cities in the world, but in none have I seen so much bread. There is a huge amount of beer and honey, not only local but also imported. Wine comes from Moldova, Hungary, Greece. Sometimes you can see more than a thousand barrels of wine in stacks at the market. In this town, as well as in Venice, people from all over the world will spot Rinka in their dress: Cossacks in big stacks, Russians in white hats, Turks in white chalmas, Germans, Italians, Spaniards – in short dress. Everyone, regardless of the language they speak, will find their own language here.

The town is miles away from the sea, but when you see the crowds of Cretans, Turks, Greeks, Italians who are still on the ship, rummaging through the barrels of Malvasia in the Market Square, it seems as if there is a port outside the town gates' – this is how Lviv was described by Martin Gruneveg, a merchant from Gdańsk. It was the beginning of the 17th century and the time when Lviv became the largest and most developed city in the country, surpassing even the population of Kyiv.

PART 2 – REVISION TEST

What distinctive signs in public space were indicative of the presence of Jewish culture in the borderlands?

Hermitage near Telemark an example of interfaith dialogue in Norway

CLASS 3

CLASS PARTS

- introductory lecture – 45 minutes

PART 1 – LECTURE

Catholicism reached the lands of modern Norway back in the Middle Ages. Traditionally, the origins of the Church are associated with the activities of King Olaf Haroldson (1016-1028), the baptist of Norway. He is recognised as a holy martyr who gave his life for the faith.

St Olaf is venerated by Catholics, Orthodox and Norwegian Lutherans, who do not recognise saints, but respect the tradition and history associated with the origins of the state and Christianity in Norway. St Olaf was the last saint recognised and venerated by Catholics and Orthodox before the division into the Western and Eastern Churches.

St Olaf is the last Western saint canonised before the Great Schism of 1054 also venerated in the Orthodox Church. The liturgical memorial is on 29 July. Numerous churches have been dedicated to St Olaf. Orthodox temples dedicated to this saint were erected in Constantinople, near Veliky Novgorod and in Staraya Ladoga. In the East, St Olaf was painted in icons, and one of the oldest ones is displayed on a column in the crypt of the Church of the Nativity in Bethlehem. St Olaf's relics are kept in Norway and the Orthodox monastery of St Nicholas the Miracle Worker in Florida.

He was canonised in 1164. St Olaf did more for the Christianisation of Norway after his death than during his lifetime. He was a martyr, a saint, a hero who brought Christianity to the pagans (Dead). Despite the fact that Olaf had many enemies in Norway and abroad during his lifetime, the cult of the first Scandinavian saint started to develop soon after his death and over the centuries shaped the Christian identity not only among Norwegians but also residents of the whole of northern Europe. Many churches in Scandinavia have been dedicated to him. The tomb of St Olaf in Nidaros (today Trondheim) was one of the most popular pilgrimage centres. Veneration of this saint spread almost everywhere the Scandinavians reached.

Fig. 1. Saint Olaf, patron saint and baptist of Norway
Photo: W. Osadczy



Although modern Norway is a predominantly Protestant country in terms of religion (the Church of Norway, equivalent of the Lutheran-Augsburg Church), the commemoration of the Catholic saint is an important event throughout the country. St Olaf's Day is an important public holiday, and Nidaros Cathedral in Trondheim opens to Catholics for Mass on 29 July.

The expansion of Protestantism in the 16th century led to the elimination of the Catholic Church from public life. It was only in the mid-19th century that Catholicism began to function legally again in Norway. The denomination, however, was associated with foreigners, treated as alien to the country's inhabitants.

The Catholic Church regained its full rights with the consolidation of civil society after World War II. Like other churches and religious groups, it enjoys equality and full rights. After the dominant Protestant Lutheran Church, which incorporates the majority of Norwegians, and Islam, Catholicism is the third most popular **religion in Norway**. According to available data, its followers make up 3% of the total population. However, this number is growing steadily. This is linked to the influx of immigrants professing this faith, mainly from Poland. The main diocese of the Catholic Church is located in Oslo. The other two, Trondheim and Tromsø, function as apostolic administrations. Importantly, Catholic churches are mainly located in the south of the country. When you migrate north, you may find it difficult to attend the Mass in your own rite on a regular basis.

The Catholic Church in Norway is growing steadily. The main reason for this is the influx of migrants, especially from Poland and Lithuania, but there are also regular conversions, says Bishop Erik Varden of the territorial prelate in Trondheim. He notes that in the past it was mainly Christians of other denominations who converted to Catholicism in that country. Today, these are mainly non-believers. The discovery of the Catholic Church coincides with the discovery of faith, adds Bishop Varden.



Fig. 2. Catholic Mass at Nidaros Cathedral
Photo: W. Osadczy



Fig. 3. Entrance to the hermitage at Lake Tinnsjø in Telemark.
Photo: W. Osadczy

Fig. 4. View from the hermitage



The Catholic Church has now become a meeting place for different nationalities and faiths in Norway.

In Tromsø, the diocesan capital, people of more than 40 nationalities are registered in the parish of Christ the King. Poles and Filipinos are indeed in the majority, but there are also Lithuanians, Eritreans, Tamils (from Sri Lanka), Rwandans and many others. The Filipino community is quite large. They are mainly women who came here and married Norwegians, although there are also whole Filipino families.

Of particular interest to Norwegian Catholicism is a mountainside hermitage perched above a steep slope by Lake Tinnsjø in Telemark.

For years, Trappist monks lived here, forming the 'Hylland Munkelyd' (Family of Hylland Monks) – a father who came from the USA and two religious brothers from Estonia. They pray for peace and reconciliation in Latin, English, Norwegian, Estonian, Polish and Ukrainian. It is a place where the classical principle of Western monastic life is observed: **Ora et labora** – pray and work!

The day is divided into prayer, physical work, spiritual reading and the celebration of Mass (since Fr Robert's death, each monk has been living in a separate wooden cell, but meals are eaten together). The largest house next to the church serves as the monastery refectory. This is also where the kitchen and shared lounge are located. There is a relatively large library under the church. There is no electricity, no water supply and no gas. A large, old furnace is heated with firewood and water is poured by bucket from mountain springs. The monks are vegetarians and follow the Rule of St Benedict. They live a simple, ascetic life, and implemented environmentalism and energy conservation before the issue was popularised.

The hermitage was established by Fr Robert from the USA. He joined a monastery at the age of 17 and spent 54 of his 88 years of life in Norway. This is how he described his

life: 'I grew up in the small town of Forestville, Connecticut. I already knew at the age of 12 that I wanted to enter a convent. However, the abbot told me to wait until I reached the age of 17.' The decision to join the monastery was supported by the future priest's mother, a devout Catholic of Irish origin. He entered the novitiate in the state of Rhode Island. After a year of formation, the monastery burnt down and 150 monks moved to a new monastery. Fr Robert was ordained a priest at St Joseph's Convent in Spencer, Massachusetts, in 1955 at the age of 23.

The young Trappist participated in the founding of a new monastery in Colorado in 1956.

From 1957, he continued his studies in Rome, majoring in theology. While in the Eternal City, he was instructed by the abbot to learn Spanish with a view to later founding a monastery in Argentina. When he was 26 years old, he became the novice master for 30 lay brothers in his monastery. The plan was to make him the prior of a new monastery in Chile. But the young priest thought that this task was too difficult for him. After some time, he was sent to Argentina as the novice master. As he himself said, constant travelling was against his nature and vocation. To get away from the hustle and bustle of everyday life, he decided to keep quiet in a secluded place.

The thought of becoming a hermit ripened gradually. He sought advice from the renowned Trappist and writer Tomas Merton of Our Lady of Gethsemani Monastery in Kentucky. He was the one who saw a hermit in Fr Robert.

While still studying in Rome, Fr Robert met the Norwegian Trappist John Willem Gran of Caldey Abbey. Gran wanted to gather Trappist monks to found a new community in Norway. However, this plan failed, as a group of Dutch monks obtained permission to

Fig. 5. Life-size portrait of Fr Robert in a hermitage room

Photo: W. Osadczy



establish a secularised monastic community on the island of Bornholm. The Myrendal monastery was established here.

As a hermit, Fr Robert settled in a small hut in the Andes where he lived in accordance with the Rule of St Benedict. He was called to Norway by the previously mentioned monk Gran, who has since become Bishop of Oslo. On a bitterly cold January morning of 1967, the hermit Fr Robert found himself in Norway. With the help of a few Norwegian Catholics, a small farm above the beautiful village of Austbygde in Tinn province was found in the woods in 1968. The farmer who owned the land was happy to let him stay.

Fr Robert recalled: 'Dominican Fr Finn D. Thorn from Oslo warned me; he said with a smile: "The people of Telemark will never accept you or understand your lifestyle!" Later, he had to admit that he had been completely wrong. The people of Tinn welcomed me with open arms and called me "munken kans" [our monk]. They told foreigners: "He speaks our language!"

[the dialect]'

He lived there for 10 years until the abbot said that his hermitic life should develop into a monastery. He later found an old, abandoned small farm in Hovin. This is where the Hylland Munkelyd (Family of Hylland Monks) originated. In the beginning, he was helped by another Trappist, Brother Kasimir from his monastery in the USA. This is what he wrote in the visitors' book of the monastery on 31 May 1978: 'Yesterday I arrived in Hylland from my monastery in Spencer, Massachusetts, USA.

The purpose of my coming to Norway is to support Brother Robert in establishing a small Cistercian community. It is a "historic opportunity" since it is the first time since the Reformation that life has returned to this Cistercian monastery in Norway. With God's help and prayers, and with the support of many wonderful people, we will grow roots and flourish here.

Brother Richard Kasimir, O.C.S.O.'



Fig. 6. Hermitage church and outbuildings
Photo: W. Osadczy



Fig. 7-8. Traditional prayer following the Rule of St Benedict celebrated in front of Orthodox icons and a makeshift iconostasis

Photo: W. Osadczy



Over the years, 20-30 young men have stayed here for shorter and longer periods to see if Trappist life in the Norwegian forest could be their vocation. But as it is with the monastic life, many try, but few stay. Then in 1994, Brother Serafim came and stayed here. Thanks to his experience as a builder, new structures were erected in the hermitage. Cells for the monks were built and the church was remodelled. And when Brother Miikaël joined the life of the hermitage in 2010, a real community was formed.

Fr Robert did not enjoy being the centre of attention of journalists coming for exotic experiences. However, having satisfied their curiosity, the sensation-seeking explorers

Fig. 9. View from the hermitage library to the lake between the mountains
Photo: W. Osadczy



who wanted to see the original monks' lifestyle deprived of electricity, gas or water supply did not return for a long time after their initial visits. Pilgrims, in contrast, came regularly for sincere prayer and the experience of asceticism.

The small house church that the monks built with their own hands resembles the Hutsul Orthodox churches in the Carpathian Mountains. Here we see 'Orthodox' crosses, icons with lit candles at the front and the iconostasis: the wall separating the altar from the rest of the church interior. It turns out that the monastery is biritual. This means that services are held in two rites: the Western and the Eastern Rite. The singing voices of the monks sound magnificent both in the Byzantine Divine Liturgy celebrated in Old Slavonic or Ukrainian and in Gregorian chants during the Benedictine Liturgy of the Hours. Christians who come here see the Norwegian mountains as the fulfilment of the commandment of Christian unity given by the Lord Jesus, calling for all to be one.

Catholicism in Norway is being reborn as a common platform for meeting and dialogue not only between representatives of different nationalities, but also between different Christian traditions, different rites.

THE LECTURE IS FOLLOWED BY A FILM



APPENDICES

THE ORIGIN OF POLISH MULTICULTURALISM

Multiculturalism – explanation of the term

Monument to Multiculturalism by Francesco Pirelli in front of Union Station in Toronto

Photo: https://commons.wikimedia.org/wiki/File:Reach_Toronto.jpg

(lic. CC BY 3.0)

Territory and multiculturalism

Migration and human mobility versus multiculturalism

Mieszko I, illustration from the work of Rev. Jan Głuchowski, *Icones książąt i królów polskich*

Jan Matejko, *The Introduction of Christianity to Poland*

Benedictine Abbey in Tyniec

(Photo: Jerzy Strzelecki – Own work

Saint Dominic, sculpture by Nicolo dell' Arca [1493]

Photo: public domain

Francis in a poor habit. Fresco from Sacro Speco in Subiaco, 13th century.

The range of German settlement in the east

Establishment of a new village. Illustration from *Sachsenspiegel*

Replicas of Polish coronation insignias made in 2001–2003 in Nowy Sącz by a team of goldsmiths led by antiquarian Adam Orzechowski

(Photo: Gryffindor – Own work [lic. CC BY 3.0].

The Polish-Lithuanian state during the reign of Władysław Jagiełło

Act of Union of Krewo, 14 August 1385

Archives of the Kraków Cathedral Chapter

Act of Union of Horodło, 2 October 1385

The Princes Czartoryski Library in Kraków

Coronation letter from Kalmar 13 July 1397

Photo: own based on. J. Małek, *Historia Norwegii* [do roku 1814], Toruń 2019, p. 222

Chapel of the Holy Trinity in Lublin

Cathedral Church in Sandomierz

Polish Sejm under Aleksander Statute of Jan Łaski of 1506.

Allegory of the Polish Crown and Lithuania on the monument to the Union of Lublin in Lublin

TOWARDS A MULTINATIONAL AND MULTI-RELIGIOUS COMMONWEALTH

Timeline of Polish-Lithuanian relations

Act of Union of Krewo, 14 August 1385

Archives of the Kraków Cathedral Chapter

Map of Poland and Lithuania during the reign of Władysław II Jagiełło [1386–1434]

Act of union in Horodło, 13 October 1413 National Museum in Kraków, Department of the Collection of the Princes Czartoryski Museum

Boulder commemorating the 500th anniversary of the signing of the Mielnik Union in Mielnik

Polish Sejm under Aleksander, Statute of Jan Łaski of 1506.

Crown Sejm during the reign of Sigismund II Augustus, Photo: Woodcut from Jan Herburt's work, *Statutes and Privileges of the Crown...*, Kraków 1570, Sejm Library, public domain

The Crown of the Kingdom of Poland and the Grand Duchy of Lithuania before the Union of Lublin [1561]

Act of the Union of Lublin of 1 July 1569

Jan Matejko, *Union of Lublin*, painting from 1869

Polish-Lithuanian Commonwealth in 1569

Coat of arms of the Polish-Lithuanian Commonwealth

ETHNIC AND RELIGIOUS MOSAIC OF THE POLISH-LITHUANIAN COMMONWEALTH

Electio Viri column in Warsaw, Poland

Timeline of Polish-Lithuanian relations, the Sejm during the reign of Sigismund III Vasa [1587-1632]

Warsaw confederation act of 28 January 1573, The Central Archives of Historical Records in Warsaw

Languages in the Polish-Lithuanian Commonwealth

Nationalities of the Commonwealth: Polish nobleman, unknown author, Wilanów Museum Photo: public domain, Officer of the Zaporozhian Cossacks in 1720, Clothing of Polish Jews in the 17th and 18th centuries

Nationalities of the Commonwealth: J. Ch. Weigel, Armenian merchant, 17th century, Crimean Karaites in traditional dress [19th century engraving], Tatar archer, painting by Wacław Pawliszak

Religions in the Commonwealth approx. 1573

ECUMENISM AS INTERFAITH AND INTERCULTURAL DIALOGUE

Ecumenism:

- from Greek: oikoumene – the world inhabited by people
- movement for Christian unity
- spiritual, scientific and practical ecumenism
- narrow and broad meanings
- the ultimate goal of the ecumenical movement is to achieve full unity among all Christians

The Polish experience of ecumenism:

- Polish Ecumenical Council:
- Churches that have legal personality and their members profess faith in the Triune God: Father, Son and Holy Spirit and recognize Jesus Christ as
- The Baptist Church in Poland, the Evangelical Church of the Augsburg Confession in Poland, the Evangelical Methodist Church in Poland, the Evangelical Reformed Church in Poland, the Polish Catholic Church in Poland, the Old Catholic Mariavite Church in Poland and the Polish Autocephalous Orthodox Church

Roman Catholic Church

- Polish Episcopal Commission for Ecumenism
- The influence of John Paul II
- Week of Prayer for Unity
- Declaration on mutual recognition of the validity of baptism (2000)
- Ecumenical translation of the Scriptures (2008)
- Practical steps

Norwegian experience of ecumenism

ATTITUDES OF CHURCHES AND RELIGIOUS GROUPS TOWARDS MIXED MARRIAGES

MIXED MARRIAGES – UNDERSTANDING AND CHARACTERISTICS

THEOLOGICAL DIFFICULTIES ASSOCIATED WITH MIXED MARRIAGES

The essence of marriage – understanding its goals and sacramental nature

Christian Churches and Communities do not present a unified doctrine on this issue, although all of them, referring to Scripture, point to its religious character (from the Christian point of view) and refer to the dedicated teaching of the Lord Jesus on marriage.

Despite this, however, there are discrepancies in this area. Some of them have been well-established for a long time:

- some faith traditions see Christian marriage as a sacrament from Jesus Christ,
- others, on the other hand – while not denying the religious dimension of marriage – see it more in secular and temporal terms, referring rather to God's creative design for man;

- some traditions explicitly point to love and the transmission of life as fundamental and inextricable goals of marriage;
- others, on the other hand, distribute the priorities in a different way.

Part of the discrepancy is the result of recent changes in Western societies. While some Churches and ecclesial communities advocate an understanding of marriage as the union of a man and a woman, others are inclined to recognize same-sex unions as marriage as well.

The indissolubility of marriage

It falls within the essence of marriage, but deserves separate treatment, because it is a very serious factor in the differing positions of the Christian Churches and Communities. While some strongly advocate the indissolubility of the marriage knot, others, while always declaring the value of indissolubility, to a greater or lesser extent allow divorce and the ecclesiastical celebration of subsequent unions by divorced persons. In the hostility to marriage (in its traditional Christian conception) that characterizes today's Western culture, this difference acquires particular significance.

Ethics of marital and family life

The Christian Churches and Communities differ significantly when it comes to ethical issues concerning marriage and family life, especially in the area of the transmission of life. Some of them strongly advocate against abortion, reject contraception as a means of regulating the number of offspring in a family, and also speak out against in vitro fertilization and other practices that, in their view, oppose human dignity. Others, on the other hand, especially the most secular communities, have no objection to such practices, allowing, despite their expressed regrets, even abortion. Still others refrain from a clear position on bioethical issues, leaving the decision to the conscience of the spouses.

The church aspect of family life

This is a strictly 'ecumenical' difficulty. The Christian faith is never an abstract one. It is always manifests itself in a particular community of faith, i.e. the Church community.

- Hence, the Church is not just an addition to Christianity as its form of external organization, but, one could say, Christianity always exists as Church.
- Consequently, marriages in which the spouses are not members of the same faith community pose a very significant problem.
- Can their unity be based only on the 'common element' of the religious views of the Churches or Communities to which the spouses belong?
- In such marriages, is Christianity not the 'lowest common denominator', or is it not limited to certain similarities in doctrine or spirituality?

If the spouses do not belong to one community, united by adhering to the same doctrine, participating in the same worship and prayer practices, and living by the same moral guidelines, do they really form a Christian marriage?

POSITION OF THE CATHOLIC CHURCH TOWARDS MIXED MARRIAGES

Mixed marriages – pastoral difficulties

Insufficient participation of the spouses in church life

There are known cases of mixed marriages, whose members try to actively participate in the life of both faith communities – by celebrating religious holidays of one and the other faith, by participating in liturgy or a life of prayer. However, even with the good will of the spouses, their full participation in the church life of two denominations is very difficult. By contrast, it is much more common to see a situation in which this participation is inadequate or even disappears altogether.

Transmission of faith in the family

The weakening of the spouses' connection to the Church or Church Community (through a decline in regularity of religious practice) also leads to serious difficulties related to the transmission of faith in the family and the religious upbringing of children. Leaving aside the problem of baptising children in a particular Church or Community, which will be developed further, the difficulty also concerns the development of religious faith, for which the active participation and witness of the parents, living faith is necessary.

Indifferentism

Under certain conditions, the weakening of ties to the Church or Community and the difference in religious beliefs and related values perceived by spouses of different religious affiliations can even lead to religious indifference, manifested in a practical break with any religious tradition.

Conflicts and breakdown of marriages

Very often – especially in Poland – religious dissimilarity is also associated with cultural, mental or national dissimilarity of the spouses. In pastoral practice, one can see situations where relationships built by people who grew up in very different conditions (in a different national climate or in a life built on a different hierarchy of values) cannot stand the test of time.

Awareness of the problems identified, the list of which does not exhaust all the difficulties associated with marriages of different religious affiliations, is necessary for understanding the theology and legislation of the Catholic Church and other Churches and Communities. Keeping in mind the seriousness of the problems, one can understand why mixed marriages are not recommended by individual Churches and Communities, but rather treated as a reality that Church teaching and legislation are increasingly confronted with today, and therefore as a challenge to a divided Christianity.

POSITION OF OTHER CHURCHES TOWARDS MIXED MARRIAGES

Mixed marriages – pastoral proposals

Awareness of the dangers

It is necessary to honestly read the Magisterium's documents and analyse the pastoral difficulties encountered in connection with the religious life of mixed marriages, so that, in a supposedly ecumenical spirit, the dangers associated with such unions are not ignored. Even genuine ecumenical enthusiasm cannot obscure the reality, which often falls far short of the optimistic claims of promoters of ecumenical rapprochement between Christian Churches and Communities. Pointing out the dangers of mixed marriages, however, is never intended to inhibit ecumenical rapprochement, but rather to develop such pastoral measures that would help spouses living in such unions.

Advising against entering into mixed marriage

Awareness of the existing risks and honest reflection on the importance of the church community for the religious life of the spouses should lead pastors to fundamentally discourage mixed unions. Such should be the content of catechesis on marriage and family in secondary schools and marriage courses. Discouraging does not mean forbidding such unions, since the pastor should always strictly follow the Church's instructions. Discouragement, on the other hand, is designed to make young people more prudent in choosing a future spouse. Among the various criteria and circumstances determining this choice, Church affiliation should also be included, not as a discriminatory element against those belonging to other Churches or Communities, but as an important factor determining the permanence, harmony and chances of survival of the future marriage.

Reliable communication of Church teachings to the non-Catholic party

If a pastor meets with fiancées who display the resolve to enter into a mixed religious union, he is obliged to clearly present Catholic teaching on marriage. This applies to the Catholic party (because today, views on married life sometimes differ significantly from the official doctrine of the Church even among Catholics themselves) and the non-Catholic party (with the knowledge that the teaching and practice of many Churches and Communities, even those as seemingly close as the Orthodox Church, in many places deviate from Catholic doctrine). Respect for the differing beliefs of the non-Catholic party does not exempt the pastor from clearly demonstrating Catholic teaching and legislation.

Pastoral contact

Church documents repeatedly remind pastors of their obligation to care for mixed marriages. Even reluctance on the part of the spouses cannot relieve them of this obligation. In this spirit, pastoral visitation should be implemented where mixed marriages choose to receive a Catholic priest. This should be part of catechesis related to the baptism of

children or their preparation for First Communion or Confirmation. This can also be the content of school catechesis, as long as a significant group of students come from religiously mixed families

Prudent acceptance of professions of faith

Sometimes, a non-Catholic party, in the course of preparing to marry a Catholic, declares their willingness to accept the Catholic faith by making the required profession of faith. This should never be forbidden, in respect of their religious freedom. However, a pastor should also refrain from urging a non-Catholic to change their religion, which could be interpreted as proselytism. Instead, in preparing for marriage, fiancées should be shown the positive and negative elements of both changing and retaining their own religion, emphasizing the problems of receiving the Holy Sacraments and the religious upbringing of children, but also drawing attention to the need for an authentic religious life, participation in worship and the practice of prayer. It is therefore necessary to discern whether the desire to make a Catholic profession of faith is followed by a real desire to live a Catholic life. It must not be a hollow gesture designed to have the paperwork and marriage done as quickly as possible

PROBLEMS AND CHALLENGES OF RAISING CHILDREN

MULTICULTURAL FAMILIES AND EDUCATIONAL INTERACTIONS

PRINCIPLES OF EDUCATIONAL COMMUNICATION WITH THE CHILD

Behaviour that is the norm in most homes, and is an undesirable influence in the context of raising children. What should we not do in communicating with children:

- command, boss about;
- warn, admonish, threaten; persuade, moralize,
- preach;
- advise, dictate solutions or make suggestions;
- reproach, lecture, cite logical arguments;
- judge, criticize, oppose, blame;
- praise, approve; scold, ridicule, embarrass;
- interpret, analyse, make diagnoses;
- reassure, sympathize, comfort, sustain;
- investigate, question, indenture;
- distract, redirect, cheer up, entertain

Based on: T. Gordon, *Wychowanie bez porażek. Rozwiązywanie konfliktów między rodzicami a dziećmi*, Pax, Warsaw 1994, pp. 45–48

ELEMENTARY PARENTING

It is postulated that boundaries should be set, children should be expected to follow the rules, although all activities should be carried out in an atmosphere of love, dignity and respect for each member of the family.

Five pillars are listed as the basis for the common-sense upbringing of children, namely:

- Developing a child's respect for the parents is a crucial factor in parenting.
- The best opportunity for mutual understanding often comes after an incident that ends in punishment.
- Control without grumbling (it is possible).
- Do not instil materialism in the child.
- There should be a balance between love and discipline.

After: J. Dobson, *Zasady nie są dla tchórz*, Oficyna Wydawnicza Vocatio, Warsaw 1995, pp. 25–54.

SOCIAL BEHAVIOUR DISORDERS IN CHILDREN FROM MIGRANT FAMILIES

Behavioural disorders in children – oppositional defiant disorder

One of the factors that can influence the development of **oppositional defiant disorder** is inappropriate parenting strategies. Behaviours conducive to the disorder include:

- problems with showing closeness,
- lack of empathy for the child,
- employment of aggressive discipline methods against the child,
- lack of commitment to parenting,
- limited communication,
- lack of parental support,
- overprotectiveness.

The risk of oppositional defiant disorder also arises from ADHD symptoms. Attention deficit hyperactivity disorder results in increased emotional expression in the family and impaired communication. According to research, **almost 70% of patients show factors that contribute to the development of other disorders**, the most common of which is oppositional defiant disorder. The causes of oppositional defiant disorder may also have neurobiological and genetic origins.

Behavioural disorders in adolescents

Adolescent behavioural disorders have more severe symptoms.

Behaviours with legal consequences such as **fights, theft, vandalism, and running away from home** may occur.

This type of behaviour can develop from oppositional defiant disorder or only manifest itself in adolescence. A large role in the emergence of behavioural disorders in adolescents is played by the peer group, as well as the attitude of parents.

Young people enter the adult world, often find that their dreams or plans have been altered in the clash with reality, and the hormonal changes occurring in the body and the period of sexual maturation (changes in the body) are not helpful either. Teenagers often have trouble accepting themselves, finding their way in school, and without the help of an adult, the disorders will only worsen.

Working with a child with behavioural disorders

- The first step is to see a child psychiatrist with the child. The doctor will analyse the situation to determine what contributes to the occurrence of behavioural problems. The specialist also has knowledge of biological disorders and other mental disorders that can lead to behavioural disorders. When health problems are diagnosed, treatment of the underlying disease is recommended first.
- The psychiatrist can also assess how the patient is affected by environmental factors, peer group and family. If necessary, the doctor orders tests to determine whether the child/teenager is using psychoactive substances.
- It is important to remember that the psychiatrist differentiates behavioural disorders from other problems, such as depression, which can lead to the occurrence of problematic behaviour. Prognosis is always better if symptoms and disease are diagnosed early.
- **The methods of working with a child with behavioural disorders include in the first place psychotherapy.** Only in justified cases does the psychiatrist decide to implement pharmacotherapy. It is worth noting here that psychotherapist and psychologist do not have the authority to write prescriptions for drugs, only the doctor makes decisions concerning their inclusion.

CONTEMPORARY CHALLENGES TO RAISING CHILDREN IN THE FAMILY

Parent-child relationship

- It is impossible to raise a child without making parenting mistakes. Various parenting guides stress that relationships in the family should be based on kindness, respect, support, trust and loyalty. It all seems beautiful, but how should we put these high-minded demands into practice? Life is life, after all. Moreover, it is important to keep in mind that the mutual parent-child relationship changes as the scrawny child grows up.
- When a child is young, they show a practically blind reverence towards the mum and dad. Over time, however, one's own beliefs and the opinions of peers, friends and classmates come into play. The authority of the parent evolves as the child grows older. How to take care of at least correct relations between children and parents?

Parenting styles

- We distinguish **autocratic style of parenting**, which is dominated by violence, absolute discipline and obedience, and also compulsion to submit to the will of parents.

- Parents make decisions on their own without asking their children's opinions. Most often, such a family model operates in patriarchal families, which have fairly conservative and rigid upbringing rules. The counterweight to the autocratic style of parenting is the democratic **approach to the child**.
- The child is treated as a partner, participates in the life of the family, discusses various daily matters together with other family members. This gives the young person a chance to learn trust, discussion, compromise, empathy, taking other people's opinions into account. They do not feel like an object, but like a subject in the family.
- Some specialists consider the **democratic parenting style** to be almost ideal when it comes to family relations. Nevertheless, even this model of the parent-child bond is not devoid of quarrels, misunderstandings or arguments. In modern families, it is increasingly possible to observe either a liberal or an inconsistent approach to parenting.

Family relations and child rearing

- Family relationships are among the most difficult, and it is impossible to write about them in a straightforward way that boils down to generalization. There is no room for patterns here. Being a parent, it is important to remember that with your behaviour you influence the shape of the child's personality and their self-esteem.
- **Emotional contact** with a child depends mainly on mutual contact between parents. If mum and dad are arguing, challenging each other, unable to discuss in a calm manner and come to a compromise, they should not expect their child to start solving their own problems in a non-confrontational way.
- While observing the parents, the child replicates their behaviour. It is also important not to treat the child as a side in a conflict to turn against the partner, as an ally or a source in which we place unfulfilled feelings for the spouse. A child cannot offer their mother the security and love that the father has not bestowed upon her. A child may love a parent with a different kind of love, but it will not secure the needs that spouses should take care of together.
- The **mutual love of parents** teaches children to love their siblings and caregivers. Unfortunately, modern families lost in the rapid pace of life forget about their the obligation to constantly nurture love, resulting in an avalanche of separations and divorces, with mentally wounded children as a 'byproduct'.



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The interconnection between the Polish historical experience and the Norwegian present is an interesting comparative area involving different countries and time-spaces pursuing the same task – creating an atmosphere of dialogue among adherents of different religions and carriers of different cultures. When transferred into the didactic field, these experiences could be a valuable component of civic education as well as helpful material in preparing for the new challenges so dynamically emerging in the new historical setting. These include the large influx of war refugees from Ukraine to Poland and other European countries, such as Norway.

