

Summary of Professional Accomplishments

1. **Name and Surname:** Łucja Marek
2. **Diplomas, degrees, professional titles:**
 - Master's Degree in history, with focus on history of Church, 2000, Pontifical Academy of Theology in Kraków, on the basis of a Master's dissertation "*The Holy Mary of Spytkowice by Józef Kopaczyński – Religious Painting in Service of the Church*", prepared under the supervision of prof. dr hab. Jan Samek at the Faculty of History of Church (specialization in teaching completed during the course of studies, along with a specialization in archiving at the Institute of History at the Jagiellonian University);
 - Doctor's Degree in the humanities in the domain of history, 2009, Pontifical University of John Paul II (earlier known as Pontifical Academy of Theology in Kraków), on the basis of a dissertation "*Policy of Government Authorities Towards the Catholic Church in Katowice Voivodship over the Period of 1956-1970*" , written under the supervision of Rev. dr hab. Prof. Józef Marecki at the Faculty of History and Cultural Heritage.
3. **Information on previous and current employment in research units:**
 - 16 July 2000 the Institute of National Remembrance - Commission for the Prosecution of Offences against the Polish Nation, branch in Katowice: 2001-2006 Office for Provision and Archiving of Documents, Office for Collection and Interpretation; 2006-2016 Public Education Office, Katowice branch, Office for Scientific Research and Library Stocks, 2016 Office for Historical Research, Katowice branch (change in the organization of the work of the unit);
 - 16 December 2016 the Institute of National Remembrance - Commission for the Prosecution of Offences against the Polish Nation, branch in Kraków, Office for Historical Research.
4. **Indication of the achievement following Article 16 of Act 2 of 14th March, 2003, on academic degrees and academic title and on degrees and title in the field of art (Dz. U. 2017 r. poz. 1789):**
 - a) **Title of the achievement:**

Cycle of articles on the issue: *Secularization of Social Life and Civic Awareness in Poland under the Communist Regime over the Period of 1945-1989.*

b) Author/authors, title/s of publications, year of publishing, name of publisher, publishing reviewers

1. Ł. Marek, 2017, *Secularization of Polish United Workers' Party's Policy on the Example of the Katowice Voivodship – An Outline of the Issue* [in:] *More Than A Party. Polish United Workers' Party and Politics, Economy and Society 1948-1990*, edited by A. Dziuba, B. Tracz, Katowice-Warszawa, published by the Institute of National Remembrance, p. 499-536 (reviewers: prof. dr hab. Janusz Wrona, dr Konrad Rokicki).
2. Ł. Marek, 2016, *Priorities of the Denomination Policy of the Government At the Time of Władysław Gomułka*, "Głaukopis. Pismo społeczno-historyczne" 2016, N. 33, p. 254-284 (reviewers of the issue: dr hab. Konrad Białecki, dr hab. Krzysztof Kaczmarski, dr hab. Filip Musiał).
3. Ł. Marek, 2017, "The Clericalism's Offensive Must Be Tamed". *The Party's and State's Fight Against the Church over The National Spirit During the Great Novena on the Example of the Katowice Voivodship* [in:] *Half Century of the Millenium. Religious, Political and Social Aspects of Celebrating the 1000th anniversary of Christianity in Poland (1956-1966/1967)*, edited by B. Noszczak, Warszawa, published by the Institute of National Remembrance, p. 509-567 (reviewers: dr hab. Konrad Białecki, dr hab. Ryszard Gryz).
4. Ł. Marek, 2010, *Propaganda And Misinformation Actions of Party-State Apparatus as an Element of Fight Against the Catholic Church in the People's Republic of Poland (with A Particular Focus on the Katowice Voivodship)*, "Almanach Historyczny" 2010, v. 12, p. 95-130 (reviewer: prof. dr hab. Magdalena Micińska).
5. Ł. Marek, 2019, *Katowice Atheist Monthly Magazine "Myśl Wolna" (1958-1962) in Service of the Communist Ideology* [in:] *Church-State Relations in the Upper Silesia over the Period of 1945-1989. The Ideological Conflict*, edited by A. Dziurok, Katowice – Warszawa, published by the Institute of National Remembrance, p. 93-116 (reviewed by: dr hab. Maciej Fic, dr hab. Krzysztof Sychowicz).
6. Ł. Marek, 2015, *Security Service towards the Polish Dominican Province. An Outline of the Issue* [in:] *The Communist Repressive Apparatus Towards the Polish Dominican Province*, edited by Marek Miławicki OP and Michał Wenkler, Kraków (series "The Church in the Grip"), published by the National Remembrance Institute, branch in Kraków and "Wysoki Zamek" publishing house, p. 60-102 (reviewers: Rev. prof. dr hab. Roland Prejs OFM Cap, dr Mariusz Krzysztofiński).

7. Ł. Marek, 2011, *The "Szkółka" Action. Liquidation of Monastic Education in Rybnik in 1962 and the Following Attempts at Its Rebirth* [in:] *Studies in the History of the Rybnik-Wodzisław Territories Between 1945 and 1989*, edited by A. Dziurok, B. Kloch, Rybnik ("Zeszyty Rybnickie", issue 12), published by The Museum of Rybnik and The Institute of National Remembrance, branch in Katowice, p. 297-331 (reviewers: prof. dr hab. Ryszard Kaczmarek, dr Tomasz Kurpierz).
8. Ł. Marek, 2011, *Party-State Apparatus of the People's Republic of Poland towards Sacral Buildings in Zabrze* [in:] *Zabrze 1933-1989. Drafts on Political History of the City*, edited by S. Rosenbaum, Katowice, published by the Katowice branch of the Institute of National Remembrance and the Municipal Museum of Zabrze, p. 201-223 (reviewed by: dr hab. Joanna Januszewska-Jurkiewicz, dr Michał Wenklar).
9. Ł. Marek, 2018, *Piekary in the People's Republic of Poland* [in:] *The 350th Anniversary of the Cult of Virgin Mary in Piekary Śląskie. Where The Past Meets The Present*, edited by Rev. W. Kania, Rev. M. Łuczak, Katowice – Piekary Śląskie, published by Księgarnia św. Jacka, p. 56-70 (reviewers: Rev. dr hab. Józef Budniak, prof. dr hab. Wojciech Świątkiewicz).
10. Ł. Marek, 2018, *Mild and Licensed "Opposition". Primate Stefan Wyszyński and the "Znak" Parliamentary Circle (1957-1976) on the Basis of Janusz Zabłocki's "Journals"* [in:] *Stefan Wyszyński Towards Social Resistance and Opposition 1945-1981*, edited by E.K. Czaczkowska, Warszawa, published by UKSW and the Institute of National Remembrance, p. 283-310 (reviewed by: Rev. dr hab. Norbert Mojżyn, dr hab. Krzysztof Sychowicz).
11. Ł. Marek, 2014, *"...so as to both the Curia and the Authorities would be satisfied..." Double Activities of Secular Catholics on the Example of Wiesław Gwiżdż* [in:] *Sensus catholicus. Secular Catholics in People's Republic of Poland. Attitudes – Activities – The Thought. Studies and Drafts*, edited by Radosław Ptaszyński and Tomasz Sikorski, Toruń, published by Adam Marszałek's publishing house, p. 552-585 (reviewed by: dr hab. Ryszard Gryz, dr hab. Krzysztof Kowalczyk).
12. Ł. Marek, 2012, *Mechanism of Recruiting Nuns as Informal Collaborators on the Example of "TW Teresa"* [in:] *Repressions Against Nunneries in People's Republic of Poland. Chosen Issues*, edited by J. Myszor, A. Dziurok, Katowice, published by The Institute of National Remembrance, Katowice branch, p. 1942-1959 (reviewed by: Rev. prof. dr hab. Józef Krętosz, dr hab. Filip Musiał).

13. Ł. Marek, 2010, *Psychology of Recruiting Priests as Informal Collaborators* [in:] *The Catholic Church in Times of Communist Dictatorship. Between Heroism and Spy Networks. Studies and Materials*, v. 3, edited by Rev. J. Szczepaniak and M. Lasota, Kraków, published by the Institute of National Remembrance, Kraków branch, The Faculty of History and Cultural Heritage of the Pontifical University of John Paul II in Kraków, WAM, p. 81-98 (reviewers: prof. dr hab. Ryszard Terlecki, prof. dr hab. Piotr Franaszek).
14. Ł. Marek, M. Bortlik-Dźwierzynska, 2014, *Following Marx, Not God. Secularization of Social Life in Poland in 1945-1989*, Katowice, published by The Institute of National Remembrance, Katowice branch, p. 376 (reviewers: prof. dr hab. Wojciech Świątkiewicz, dr hab. Konrad Białecki). I estimate my share in works on the text as 60%.

c) Discussion of research objectives of the aforementioned publications and their results, as well as their potential further use.

The political history of Poland after the WWII, including the relations between the State and the Catholic Church, has seen numerous elaborations and analyses. Nevertheless, the secularization processes are some of the little known issues, constituting a significant element of the communists' policies. In historiography, these processes are usually recognized in only one perspective – of secularization of the public space and fight against the presence of religion and the Church in social life. Meanwhile, the secularization during the time of the People's Republic of Poland, imposed and guided by the Polish United Workers' party, was a phenomenon encompassing two different processes: the secularization of the public life (described also as "political secularization") and the secularization of the citizens' awareness and moral attitudes. This broader perspective on the process of secularization not only is rarely presented, but rather virtually omitted in the scholarly discourse on the period of communist enslavement.

To day, researchers' reflections on the issue of secularization in PRL, usually presented on the margin of elaborations on relations between the State and the Church, have related to the elimination of the "sacrum" from the public landscape and overtaking of the Church's prerogatives. What has not been analyzed so far, is the rebuilding of the social awareness, i.e. the elimination of the religious element from the mind of an individual and steps undertaken by the communist state-party apparatus aiming at obtaining citizens' acceptance for the socialist system. The aforementioned articles and publications show the "double track" of secularization imposed and steered by the hegemonic party, as well as a

significance of this phenomenon in the communist authorities' policy. They constitute a few segments, presenting main presumptions and stages of that policy, the most pivotal spheres of interference, its allies, and, primarily, the way of operating. The objective of the presented works has been an analysis and description of the methods, means and mechanisms of the secularization of citizens' lives and awareness, which were meant to result in elimination of the religious element from the individual's judgments and choices, while familiarizing citizens with socialist system and aiming at its affirmation or, at least, the lack of objection against the authorities. The subject of my reflections has been probed on a national scale, although the research over the individual threads has been dominated by examples from then-voivodship of Katowice. These examples have served as an illustration of processes implemented in PRL and should be interpreted as such.

The first of the aforementioned articles (*Secularization of Polish United Workers' Party's Policy on the Example of the Katowice Voivodship – An Outline of the Issue*) presents a core of the process governed by the Polish United Worker's party (PZPR), its meaning for PZPR's policy and the Party's aims. It forms a sort of synthesis of the actions undertaken by the authorities, aiming at the creation of secular society. At the same time, the article can serve as an introduction to interpretation and understanding of thoughts presented in the following publications. The text itself mostly deals with issues pertaining to the secularization of the public sphere, underlying the reconstruction of the social awareness – the secularization of education and young generation's upbringing. Other aspects of the Party's policy within this scope have been only signaled in the article discussed. The second of the articles mentioned above (*Priorities of the Denomination Policy of the Government At the Time of Władysław Gomułka*) expands and specifies the authorities' intentions, as well as the background of the secularization processes in the most crucial period. The secularization became particularly essential in PZPR's policy after October '56, especially in the time of 9-year spiritual preparations of the nation for a 1000th anniversary of Christianity in Poland. The authorities countered the pastoral programme of the Church with administrative methods incorporated in the "public secularism" and secular alternatives for religious celebrations, meant to influence the citizens' perception. The parallelism of State's "offer" with religious initiatives has been presented and discussed in the third article (*"The Clericalism's Offensive Must Be Tamed". The Party's and State's Fight Against the Church over The National Spirit During the Great Novena on the Example of the Katowice Voivodship*).

Analyzing the results of the period of "mistakes and deviations" (the persecution has strengthened the martyr's position of the Church) and observing the invigoration of the

religious life after October '56, the Party's policymakers concluded that the administrative removal of religion should be reformed into the reconstruction of citizen's awareness. To implement this idea, the repressive means were changed into propaganda efforts. The key measure aimed at disintegration and withering of the believers' links with the Church, seen as a main obstacle on the way to the secularization of citizens' thoughts and actions. Methods of ridiculing the priesthood, described in the 4th article (*Propaganda And Misinformation Actions of Party-State Apparatus as an Element of Fight Against the Catholic Church in the People's Republic of Poland (with A Particular Focus on the Katowice Voivodship)*), fitted with that strategy. Rumors, anonyms, lampoons, press articles devalued and depreciated consecrated persons, constituting a point of reference and source of criticism for the priesthood, as a consequence, undermining the authority of the Church and debilitating the believers' bonds with the Church, as well as the Church's internal unity. This method of operation has been presented in the fifth article (*Katowice Atheist Monthly Magazine "Mysł Wolna" (1958-1962) in Service of the Communist Ideology*) devoted to the analysis of the content published in the monthly magazine of the Association of Atheists and Freethinkers. The study of texts from consecutive issues of the magazine, along with the study of secularization policy of the Party, has proved not only the existence of correlations and involvement of the organization in PZPR, but also its dependence upon the Party. The security apparatus also played a service-minded role in the process, adjusting its methods to Party's and State's instructions after the so-called "Thaw" of October '56. Operating methods described in the 6th article (*Security Service towards the Polish Dominican Province. An Outline of the Issue*) on the example of a preaching monastic congregation, one of the most active and prominent in pastoral work, went together with presumptions and aims of the secularization policy, confidentially supporting its realization. The methods were implemented in two ways, through removal of the sacrum from the social life (lampooning and restricting the external pastoral work of the congregation, attempts at taking the control over the congregation from the inside, disintegration of the monastic environment) and through changes of monks' attitudes (secularization of the monastic life, inspiring and influencing decisions to abandon life in congregation and priesthood, securing monks' loyalty towards the secular authorities, supporting the contesting thoughts).

The basic method implemented by the authorities aiming at the creation of the secular society was ensuring conditions suitable for weakening of the faith and religious practice, as well as grounding and strengthening attitudes of religious indifference. It was advised and promoted among the citizens to cherish a sense of religious freedom, which however did not

equal authorities' resignation from reducing laws and freedoms of the Church itself. These threads have been touched upon in another block of articles. The 7th article (*The "Szkółka" Action. Liquidation of Monastic Education in Rybnik in 1962 and the Following Attempts at Its Rebirth* [in:] *Studies in the History of the Rybnik-Wodzisław Territories Between 1945 and 198*) discusses, on particular examples from a chosen city, depriving the Church of the influence on shaping and upbringing of the young generation, as well as creating conditions for secularization of the monastic life (eg. placing a nursing school in the premises of the lower seminary, directly connected with the monastery). The 8th article (*Party-State Apparatus of the People's Republic of Poland towards Sacral Buildings in Zabrze*) outlines, also on the example of the chosen city, the planned inhibition of creation of new places for religious practices in order to cause a gradual decay of these (the first authorization to build a new place for religious practice in Zabrze was granted in 1978 under the social pressure and for propaganda reasons). The 9th article (*Piekary in PRL*) shows weakening of the policy and failed attempts at changing traditional pilgrimages, which showed opposition towards the authorities' actions. The aforementioned actions within the scope of "political secularization", in further perspective resulting in changes in religious awareness, were implemented with preservation of appearances that it was not a fight against the Church and religion, but a work for the sake of society (care for mental wellbeing of the youth brought up in wrong atmosphere, execution of due taxes and public education needs – all by closing monastic schools, removal of sacral buildings, transportation impediments in Piekary Śląskie, etc.).

The last block of articles has been devoted to the issue of reconstruction of citizens' awareness as a result of involving in the discourse with an enemy (both in negative and positive circumstances) and gradual "familiarization". The thoughts presented in these publications refer to the groups most informed in this respect and, theoretically, the most difficult to recruit for the communist regime: secular Catholics actively involved in the life of the Church and the priests. The 10th article (*Mild and Licensed "Opposition". Primate Stefan Wyszyński and the "Znak" Parliamentary Circle (1957-1976) on the Basis of Janusz Zabłocki's "Journals"*) presents changes in attitudes of deputies representing Catholic circles. These changes encompassed both the attitude towards secular authorities and towards the Primate, and may be viewed as an effect of gradual secularization of perception (elimination of objection against the Party's policy and even its acceptance). Although, in the first two terms, the Catholic deputies had courage to oppose the Party's policy, in the following three terms they demonstrated their critical attitude only by abstaining from voting. Furthermore, when the Sejm voted changes in the Constitution, including a regulation about the governing

role of PZPR, it was only Stanisław Stomma who abstained from voting. The 11th article ("*...so as to both the Curia and the Authorities would be satisfied...*" *Double Activities of Secular Catholics on the Example of Wiesław Gwizdź*) presents an example of reconstruction of awareness through creating and promoting a catholic activist who supported the Communist authorities. His attitude was characterized by dualism (both working for the good and against it), stemming from combination of the Catholic attitude and affirmation of the system, to which he owed his position. The 12th article (*Mechanism of Recruiting Nuns as Informal Collaborators on the Example of "TW Teresa"*) and the 13th article (*Psychology of Recruiting Priests as Informal Collaborators*) provide the closer look at the mechanisms of recruiting the consecrated persons. They show gradual breaking through the objections against the dialogue with a representative of the authorities (ie. a representative of the security service), familiarization with an ideological opponent, developing emotional bond with them, resulting in weakening of moral judgments and bonds with own environment and more or less visible shift in attitude towards the authorities.

The aforementioned articles and sequences are complemented by a publication *Following Marx, Not God. Secularization of Social Life in Poland in 1945-1989* (see: pos. 14), prepared in collaboration with Monika Bortlik-Dziwerzyńska. It is a first work elaborating on the issue in more complex way. Although it was prepared in a form of an album, it goes way beyond the convention and a typical popular scientific work. It comprises of an introduction, post scriptum and four chapters. The first chapter sets out the ideological background, character and stages of the programme of secularization (from secularization to laicization of awareness), designers and implementers of the process (secular movement, Front Jedności Narodu, supporting organizations). The second chapter discusses the so-called civic celebrations, competitive and alternative for religious celebrations, accompanying the most crucial events in life (secular wedding, wedding anniversary, ceremonial naming of a child, nomination of a young citizen, secular burial). The third chapter deals with a role of schools, social organizations, youth organization and places of employments in reconstruction of social awareness and perception. The fourth chapter describes desacralization of religious celebrations and secular culture and festivals (national, cultural, professional celebrations). Each chapter has been preceded by an introduction and the rich iconographic material has been accompanied by authors' commentary. The chapters outline procedures of overtaking social values and rites of Christian denomination with an aim of building new, anti-religious customs and morality, secular culture and celebrations serving as means of affirmation of the socialist system. These reflections are accompanied by quotations of documents and

publications of organizations involved in the secular movement and party's materials and local periodicals (with exact descriptions of the sources). "All of these make this publication, in spite of its album form, an important study that brings us much closer to the issue of secularization in Poland", as dr hab. Konrad Białecki wrote in his publishing review.

I was an originator and initiator of this publication. I prepared the concept of the album by myself and structured the topics. My contribution to the work was also conducting a search and interpreting its results. I prepared the introduction and post scriptum by myself, as well as the first and second chapter. I participated in preparing the third and fourth chapter (developing some of the commentaries and descriptions, participating in choice of iconography and quotations). The publication has been noticed and well received by the historical circles. It has received a scholarly review (Rafał Łatka, "Almanach Historyczny" 2016, N 18. P. 277-282) and positive reviews on historical web portals and in historical journals. In one of these reviews, prof. Antoni Dudek stated: "As a result, we received a great, cross-cutting analysis of virtually all threads of secular customs in PRL" ("w Sieci Historii" 2015, N 7).

Nobody in contemporary historiography has so far undertaken complex scientific research on the issue of secularization under the Communist regime. The aforementioned texts and publications do not exhaust the subject, but significantly fill the research void. The presented articles concentrate mainly on aspects little known or completely absent in historiography, i.e. the aspects of reconstruction of social awareness, elimination of the religious element from the mind of an individual. That is a frontier research on the secularization in the context of mechanisms and means of secularization of awareness; removal of religion from the public sphere and social life, with acceptance of citizens (either actual or inspired) and even by their active participation in the process (more or less conscious). The research presents a new perspective on some of the measures undertaken by the Communist Party-State apparatus, so far interpreted only in the context of repression and as means of fight against the presence of the Church and religion in the public sphere and, as a matter of fact, constituting an element of long-term process of secularization of social and civic perception, a step towards the religious indifference and obtaining the acceptance or, at least, the lack of objection for the authorities' work. In this frontier context, the operational work of the safety apparatus has also been shown. Some methods and means of invigilation of Church circles and recruitment for secret collaboration, correlated with the secularization policy, serving the religious indifference and switching in awareness and attitudes of both secular Catholics and consecrated persons.

An important outcome of the research on the issue of secularization is the publication mentioned above. This is a first work making an attempt at a global analysis of “new” (i.e. socialist) customs and culture and upbringing of a socialist human. It supports the contemporary historiography with a new look on the roots of the communist quasi-religiousness. The “religion-like” elements are shown in the light of the secularization, for the first time interpreted as a direct mimesis of the Church’s sacrum (Professor Marcin Kula wrote: “[...] nobody in the materialistic communism distancing itself from religion wanted to make it religion-like”. M. Kula *Religiopodobny komunizm*, Kraków 2003, s.116). Some similarities in customs, morality and secular celebrations were designed knowingly and intentionally. They constituted an instrument of elimination of the religious element and its replacement with a quasi-religion expressing the values of the socialist system. The secularization policy of the communist authorities had the nature of an imposed, atheist programme of development of culture and social relations in the spirit of socialist indoctrination.

Source materials that served to prepare the works in discussion, have been a result of vast search conducted in national archives on central and voivodship levels, Church and monastic archives, as well as in museums, cultural centers, civil registries, social life workshops and in private collections. For the first time in such a broad spectrum, the iconographic materials and artifacts, as well as literature and historiography of the secular movement, have been used along with archive documents produced by Party’s authorities, administration and safety apparatus. Consequently, it has allowed for making new findings, verification and enhanced documentation of these already present in the source literature and scientific circulation.

The works described above can be of use for both historians dealing with the subject of denomination policy in People’s Republic of Poland and those interested in hegemonic policy of PZPR. They can serve as a source of inspiration for research on the post-war social life and for researchers probing the secular movement. Due to their broad spectrum, they can also be of interest for sociologists and historians of religion, since they contribute to reflection on social changes and religious life in the communist system. The works can also be useful in comparative studies encompassing analysis of secularization in different regions of Poland and states of the communist bloc. Moreover, the album publication, due to its form, may serve as a starting point for preparation of school lessons (here I must mention that on the basis of an exhibition that preceded the publication, lessons of this sort were prepared and conducted in the 4th High School in Elbląg).

All of the aforementioned works received very good publishing reviews. In the review of the first of the articles in discussion (*Secularization of Polish United Workers' Party's Policy on the Example of the Katowice Voivodship – An Outline of the Issue*), prof. dr hab. Janusz Wrona stated that it is “a competent dissertation of an experienced researcher and specialist on the analyzed period”. That statement encouraged me to summarize my current scientific achievements and apply to Central Commission for the habilitation procedure.

5. An Outline of the Remaining Research-Scientific Achievements:

My research interests concentrate mainly around two phenomena; the first referring to the denomination policy of the communist authorities and the Catholic Church activity after the WWII; the second pertaining to structure and functioning of the safety apparatus in PRL.

The first of these two interests resulted in a publication “*The Priesthood is Our Enemy*”. *The State Authorities' Policy Towards the Catholic Church in the Katowice Voivodship over the Period of 1956-1970*, Katowice 2009, p. 652 (reviewers: Rev. dr hab. Jan Szczepaniak, dr hab. Jan Żaryn) - a modified and extended version of my PhD dissertation. The work presents mutual interfusion of three cells of authorities: administration, the Party and safety apparatus, as well as mechanisms of their work. The work has been reviewed as fundamental for the subject matter, an example of scheming and developing the issue of research in comparative studies, as well as an inspiration for new research fields.

Other significant research achievements of mine include monographic articles concluded within the scope of Central Research Project of the Institute of National Remembrance “Authorities Towards Churches and Religious Organizations in Poland in 1944-1989”. I mention here: Ł. Marek, *Klub Inteligencji Katolickiej in Bielsko-Biała (1981-1989)* [in:] *Klub Inteligencji Katolickiej as a Space of Independent Activity in the 1980s*, edited by Konrad Białecki, Warszawa-Poznań 2014, p. 507-563; Ł. Marek, *Sanctuary of the Angelic Virgin Mary in Dąbrowa Górnicza – The Patron Saint of Dąbrowa Górnicza and Mother of Zagłębie* [in:] *Holy Places under Unholy Surveillance. Authorities' Policy Towards Sanctuaries in 1945-1989*, edited by K. Białecki (publishing process in progress). These works deal with subjects little known in the subject literature, present new findings and touch upon difficult motives of infiltration. These are titles important for both local history and synthesis of comparative studies. Likewise, the subject has been elaborated on in a number of articles I prepared within the scope of regional research projects.

The phenomenon of secularization of social life falls under the first of the two aforementioned research interests (which I first undertook in my PhD thesis), partially

exceeding the substantial issue, which has been reflected in research topics I have analyzed and research initiatives I have undertaken. I organized (in collaboration with the Institute for the Religious Studies at the Jagiellonian University) a conference "How Much of Science, How Much of Ideology. Religious Studies in PRL" – the first scientific discourse on this issue. At present, I am preparing (together with dr hab. Rafał Łętocha) a post-conference publication (which should be available in printing in late 2019). I also published a number of popular science articles touching upon socio-religious aspects and, despite their form, I believe they are of significance for the subject in discussion: Ł. Marek, *A Letter of KC PZPR of July 1958 or the Secularization vs. Clericalization* [in:] "Leading Power of Nation" - *On History of the Communist Party in Upper Silesia and Zagłębie Dąbrowskie 1945-1990*, edited by T. Kurpierz, Katowice 2010, p. 135-145; Marek Ł., *A Militia Family – Modelled After the Socialist Family*, "Pamięć.pl Biuletyn IPN" 2013, N 3, p. 28-31; Marek Ł., *Secular Customs From Childhood. Limitation of Religious Practices in Families of Militia and Security Service Officers*, "CzasyPismo" 2013, N 1, p. 90-97; Marek Ł. *Hoarding of Religious Symbols and Practices in PRL*, "Biuletyn informacyjny – a monthly magazine of The World Union of the Home Army Soldiers" 2013, N 10, p. 54-59; Marek Ł., *Popularization of "rational thought" – the Press in Secularization Action*, "CzasyPismo" 2015, N 2, p. 38-45; Marek Ł., *Press Anticlerical Duds*, "CzasyPismo" 2016, N 1, p. 170-175.

The latter direction of my research pertains to various aspects of functioning of the safety apparatus in People's Republic of Poland. Some of the research has been conducted within the framework of Poland-wide research project of IPN entitled: "Safety Apparatus Against the Church and Religious Freedom", as well as within the scope of regional and individual projects. Important achievements in the field include a publication (prepared in collaboration with Rev. Mariusz Trąba) *The Case of Rev. Brunon Magott. A Study of Church Documentation and an Act of Safety Apparatus*, Katowice 2010, p. 305. One of the texts from the volume (*Rev. Brunon Magott in Security Service Documents*), which I wrote by myself, has been noticed in scientific and specialized circles. It is an important thread, supported by graphology analysis, in scientific discourse and public debate on the issue of credibility and interpretation of documents created by employees of the communist safety apparatus. A number of articles I published within the framework of the latter direction of my research depict mechanisms of SB operations and present new findings both in local and Poland-wide historiography: Ł. Marek "Files Against the Parish" as a Form of Operational Activities of Security Service [in] *The Time of Ordeal – The Catholic Church in the Period of the Polish People's Republic*, edited by W. Polak, A. Czwotek, S. Galij-Skarbińska, Toruń 2017, p. 173-

192; Ł. Marek, *Code Name 'Wiata' – Security Service and Sacral Buildings in Mikołów-Kamionka* [in:] *From the history of Mikołów in the 20th century. Chosen aspects*, edited by G. Bębniak, Katowice 2012, p. 107-139; Ł. Marek, *Safety Apparatus Towards the Metropolitan Curia of Katowice in 1956-1970* [in:] *Safety Apparatus Towards Episcopal Curias in Poland*, edited by A. Dziurok, Warszawa 2009, p. 86-115.

Within the framework of an IPN's educational project entitled "A Year of Independent Culture", I participated in realization of a segment "Independent culture and the Church". At that time I conducted vast search and notations, mainly in Kraków, which resulted in a conference, scientific articles and popular science articles, and above all contributed to the introduction of this issue to the scientific discourse in the context of fight for freedom and social resistance. Another result of my search was my active participation in scientific conferences, as well as publishing and preparing for print articles on Rev. Kazimierz Jancarz, Rev. Adolf Chojnacki and Christian ministry of the working class in Kraków-Mistrzejowice.

I was a main coordinator and an active participant at the conference organized by IPN in collaboration with Nemzeti Emlékezet Bizottságának (Hungarian equivalent of Polish IPN) entitled: „The Pope From Behind the Iron Curtain: John Paul II's Influence on the States and Churches of the Eastern Bloc”/„Papież zza żelaznej kurtyny. Wpływ pontyfikatu Jana Pawła II na państwa i Kościoły bloku sowieckiego”, with participation of historians from the former „Eastern bloc”. That conference, like the remaining undertakings mentioned here, is a significant contribution to comparative studies on denomination policy and secularization of social life in the so-called “demoludy” (“People's Republics”). Moreover, I participated in two Polish-Czech projects (I delivered lectures at conferences), which pertained to the role of religion in social life and resistance in Czechoslovakia and Poland. I also took part in Polish-Hungarian scientific conference on academic opposition in Poland and Hungary.

After the defense of my PhD dissertation, which took place on 26th of May 2009, I published 39 individual scientific articles, one individual scientific publication and one prepared in collaboration with another researcher (Rev. Mariusz Trąba). I participated in preparation of a significant source publication (*Instructions, Guidelines and Writings of the 4th Department of the Ministry of Internal Affairs in 1962-1989. Selected Documents*, edited by Filip Musiał and Adam Dziurok, Kraków – Katowice 2017, p. 933). I also prepared 27 short biographical notes of executive level officers of UB/SB in a collective monography (*The Security Service personnel. Staffing of managerial positions of the Security Service in the provinces of Silesia/Katowice, Bielsko and Czestochowa*, introduction and edition Waclaw Dubiański, Adam Dziuba, Adam Dziurok, Katowice 2009). Moreover, I prepared further 11

individual articles for print (including three thematically linked with the scientific achievement and two in international publications), which currently are on various stages of editing and publishing. I also published 42 popular science articles (including 35 individual and 7 in collaboration) and co-created 3 popular science publications. Some of these publications, despite their popular science form, have a significant meaning in my career, since they undertake subjects little known and rarely recognized in scientific discourse. I actively participated in 38 scientific conferences (including 3 international and 20 Poland-wide), as well as in 10 thematic conferences (including one international). I also took part in preparation of 7 exhibitions. I collaborated with scientific and research centers, as well as with various social circles and entities.

I am participating in a research and archiving project related to the heritage of John Paul II, implemented by Centrum Myśli Jana Pawła II, as well as in a scientific project pertaining to the edition of writings of Cardinal Stefan Wyszyński "Pro memoria", implemented by Cardinal Stefan Wyszyński University. Invitation to participation in these projects, especially to content development and edition of one of volumes of cardinal's writings – all of these serve to me as an expression of trust and recognition of my competence and research experience within the framework of my current scientific oeuvre.

Lucja Havelk