

## SUMMARY OF PROFESSIONAL ACCOMPLISHMENTS

**1. Name and surname:** Lucyna Przybylska

**2. Diploma and academic degrees held – including name, place and year of their attainment as well as the title of the doctoral dissertation**

- PhD degree in Earth Sciences (Geography), speciality geography of religion (2004), Jagiellonian University, Faculty of Biology and Earth Sciences, Doctoral dissertation *Formation of the sacred space of Gdynia in 1945-2002*
- MA degree in theology (1998), Catholic University of Lublin, Faculty of Theology, MA thesis *Orders and monastic congregations in Gdynia in 1910-1997*
- MSc degree in geography (1997), University of Gdańsk, Faculty of Biology, Geography and Oceanography, MA thesis *Environmental issues in the awareness of Gdynia residents*

**3. Information on employment record in academic units**

- since 1 September 2007 adjunct professor at the Institute of Geography of University of Gdańsk (first at the Department of Regional Development Geography, and since 2011 at the newly established Department of Spatial Management)
- 2005-2007 Institute of Geography at the University of Gdańsk (lectures in geography of religion, commissioned hours)
- 1988-1999 St. John de la Salle Primary School in Gdańsk (geography and English teacher)

**4. Indication of academic achievements under Art. 16, Section 2 of the Polish Act of 14 March 2003 on Academic Degrees and Academic Titles as well as Degrees and Titles in Art (Polish Journal of Laws no. 65, item 595 with amendments):**

**a) (author/authors, title/titles of publication, publication year, name of publishing house)**

Przybylska L., 2014, Sakralizacja przestrzeni publicznych w Polsce, Wydawnictwo Uniwersytetu Gdańskiego, Gdańsk, ss. 366. [*Sacralisation of public spaces in Poland, Publishing House of the University of Gdańsk, Gdańsk, p. 366*] ISBN: 978-83-7865-228-1

This publication was sponsored by the Polish National Centre of Science upon decision number DEC-2011/03/B/HS1/00394.

**b) discussion of the research objective of the work and the results obtained together with a discussion of their possible application**

**The issues discussed in this work in the light of literature**

This work fits into the current trend of research in various scientific disciplines which centre around the place of religion in modern societies (Ostwalt 2003; Casanova 2005; Derdowska 2006; Davie 2010). The author was spurred to carry out the analysis of sacralisation of public spaces in Poland after conclusions drawn from review of Polish and global subject literature and by the dynamic changes of these spaces observed in Poland. The range of discussed aspects of *sacrum* in space was usually narrowed to one object type, e.g. to calvaries (Mitkowska 2003) or to cemeteries (Tanaś 2013), or else it was limited to one area, like in the works on sacred sphere in cities (Madurowicz 2002; Derdowska 2006; Sojjan 2012; Bilaska-Wodecka 2012) or the publication about Warmia region (Swaryczewska 2008). My critical analysis of subject literature allowed me to conclude that there was no scholarly publication involving all Poland, which would, first of all, present the contemporary diversity of religious objects and phenomena, second of all, take into account the aspect of their spatial diversification and finally, involve not only urbanised areas.

**Scope of work**

This work discusses the process of sacralisation of public spaces in Poland after 1989. The analysis centres around the co-existence of public secular spaces and religious spaces of the dominant denomination in the country (the Roman Catholic Church). I focused exclusively on the demonstrated and intersubjectively available manifestations of experiencing religion. They involve objects and phenomena which are, first of all, outside private buildings and cult buildings and, second of all, which are visually perceptible.

After Lorens (2010) I adopted the distinction between public space and public sphere. The first is understood in material sense, the second may also be placed in virtual and media space. In principle, this work discusses the process of sacralisation of public spaces. However, in the last chapter of my work I analysed a part of public sphere, to which media discourse is applicable, and by doing that I carried out the postulate of human geography as a hermeneutical science "aiming to understand intentions of human activities, whose revelation reinforces the understanding of individuals and human community"(Lisowski 2003: 135).

The examples of sacralisation of spaces discussed in this work such as streets, squares, markets and urban parks, national parks, hills, schools, airports, stadiums, roads, motorways, trails of religious and cultural tourism, all serve the community, and they are designated for everybody and they are accessible for everybody. One can distinguish between phenomena which are permanently present in these spaces and such phenomena which appear only temporarily within them. These phenomena are, first of all, connected with public cult such as churches, chapels, shrines or crosses or religious rituals, such as processions, pilgrimages and publically held prayers. Second of all, they also

include phenomena which are related to cult but in a less formal way, they are so to say inspired by religious tradition, such names, inscriptions, memorial crosses, monuments and events, e.g. religious festivals or marches and runs promoting religious values.

### **Research methods and sources of information**

The research methods applied in this work included critical analysis of subject literature, documentary analysis, case studies and observation. The last one was also employed in its variant of participant observation, whose status as one of the main methods applied in geography is stressed by Laurier (2003) who also adds that the participant-observation should produce commentary on the culture, society and geography of various of spaces and places. Field research of roadside observation was conducted. A photographic documentation of selected forms of sacralisation of spaces in different parts of Poland was compiled. The cartographic methods of presentation were employed both in the analysis of collected materials and also at the last stage of research, when presenting the results. The application of this method makes the approach of geographers to reality distinct from the one adopted in other disciplines.

Because this work is about Poland and since it is impossible for one author to collect data on and carry out analysis of every public space in the country, this work is based to a large extent on secondary sources varied with respect to the area which they covered. They range from case studies to regional and Poland-wide studies of databases (e.g. TERYT GUS – National Official Register of the Territorial Division of the Country at the Central Statistical Office, data of ISKK - Institute of Catholic Church Statistics and statistical yearbooks of GUS - Central Statistical Office). The idea to show the objects and phenomena in different parts of the country was the fundamental principle when selecting the existing materials used to verify the hypotheses made and also when planning the field research. It is practically unfeasible to describe all manifestations of the presence of religion in Poland, so for the purpose of this work, they were selected and arranged according to a quantitative criterion: the frequency of occurrence and or the number of participants. If the objects and phenomena were not present at the range of the whole Poland in the subject literature, the answer was sought in the monograph whether they occur in every provincial (voivodeship) capital. The selection of such units is justified, first of all, by the assumption that provincial capitals as the largest socio-economic centres in their region are the leaders and representatives of various features of material and non-material culture. Moreover, it was assumed that the comparison of provincial capitals will be useful when trying to answer the question about alleged spatial differences in the process of sacralisation in Poland.

### **Hypotheses and objectives of the work**

The objective of this work is to verify the hypothesis that in the years 1989-2013 the sacralisation of public spaces took place in Poland. This thesis stands in opposition to the conclusions drawn in part of the subject literature (Madurowicz 2002; Derdowska 2006; Klima, 2011), which imply that actually an inverse process took place, i.e. desacralisation of contemporary urban space. This work undermines the idea of Wilson's secularisation process (1998 after: Davie 2010:90),

according to which, in modern societies religion loses its social significance and religion as such exists mainly in private rather than in public sphere.

In this work the following auxiliary research hypotheses were adopted:

1. The sacralisation process has different kinds and forms, which appeared in 1989-2013 with varying degree of intensity.
2. The process of sacralisation of public spaces is currently spatially diversified.
3. The sacralisation of public spaces is a phenomenon that meets with varying evaluations.

The adopted hypotheses were verified by carrying out the following activities:

1. Identification and description of the kinds and forms of sacralisation of public spaces in Poland.
2. Indication of factors and conditions of the process of sacralisation of public spaces in Poland.
3. Analysis of media discourse and indication of areas of controversy between the opponents and advocates of selected expressions of sacralisation of public spaces in Poland.

## Results

In my work I aimed to describe one out of many new currently ongoing processes of change of public spaces, among which Czepczyński (2012: 15), in his analysis of small towns in Pomerania Province (voivodeship), named sacralisation, historicisation, aestheticisation and animation, "with sacralisation being the most vivid and dynamic contemporary socio-spatial process". My work showed that the process of sacralisation is observable in the whole country and it is multidimensional in its form.

I proposed a definition of sacralisation of public spaces. Sacralisation of public spaces applies to both: the process of filling these spaces with objects and phenomena associated with religion and also to the presence of such objects and phenomena associated with religion in these spaces. I pointed out that sacralisation can be viewed either as a dynamic process or as the static effect of the presence of religious objects and phenomena in public space. Sacralisation occurs through co-existence of secular environment with symbolic elements, rich in meaning, which are used by religious sphere. I agree with Klima (2010) that the effect of sacralisation can also be referred to with the term "religious landscape". My work fits into the discussion on such basic concepts of geography of religion like sacred/religious space, sacred/religious landscape. Additionally, I proposed to take a broader view on man-religion-space relationships by looking at them as a variety of sacralising and desacralising processes. The result of my review of international and domestic literature is the systematisation of concepts used to refer to the subject of *sacrum* in space, which is presented in the first chapter of my monograph, and the outline of the genesis of various sacralising forms, depicted in the third chapter.

I introduced an original three-part categorisation of expressions of religion in space. It is meant to group different kinds (types) of sacralisation of public spaces in Poland: 1) architectural, 2) temporary and temporal and 3) linguistic. The first one is connected with the presence of various

forms of sacred architecture, the second is concerned with events of religious character and the third applies to nomenclature and, in the broader sense, inscriptions in space. In chapters four, five and six I presented the results of desk research and field research on the presence of these three categories of sacralisation in Polish public space in the last decades.

The multi-faceted study of sacralisation process showed that Poland is a country in which religion is visible in public space in the twenty-first century and that its presence has increased since the 1980s. I share the view held by Casanova (2005), who noted that in the world we can observe the decline of religion and its privatisation. These two phenomena are historical options, preferred by some societies, but they are definitely not dominant trends.

In my work I aimed to prove the hypothesis that in 1989-2013 public spaces in Poland were filled with objects and phenomena associated with religion, which is a process referred to as sacralisation. This hypothesis has been positively verified. An increase in the presence and also in the variety of the forms of expressing religion after 1989 has been observed in each of the three analysed kinds of sacralisation. It needs to be noted that some of the contemporary forms of *sacrum* in public space of Poland were present before 1989, while others have spread in the last three decades (Tab. 1).

Tab.1. Outline of sacralisation of public spaces in Poland

Kinds of sacralisation	Forms in space			Trends
	Age of socialism and now		Typical after 1989	
	Architectural	churches, monastic chapels, cemetery chapels, parish chapels, crosses, wayside statues and shrines	monuments of religion-related figures (clergymen, saints), millennium crosses, memorial crosses, chapels in hospitals, at airports, stadiums and in shopping malls, churches-monuments	
Linguistic	historic religious names of streets and city patrons	newly-appointed patrons of streets, cities and schools, information boards and inscriptions of religious content		
Temporal and temporary	pilgrimages, Corpus Christi processions, open-air masses	marches and runs, Ways of the Cross along city streets, religious events, e.g. Litany of cities, Przystanek Jezus (The Station "Jesus"), Lednica meetings, Chaplet of the Divine Mercy, dedication of public facilities		
Needs		Possibilities		

Source: Author's own study.

I also verified positively the auxiliary hypothesis, according to which the process of sacralisation has various kinds and forms, which appeared in 1989-2013 with varying degree of intensity. I proved that architectural sacralisation began first. A spectacular development of the network of churches and parish chapels took place already in the 1980s and continued in the next decade, after which its dynamism slowed down making place for a rise in construction of various religious monuments and, in particular, millennium crosses and monuments of John Paul II. The 1990s were the heyday of linguistic sacralisation, which could be observed in the renaming of streets and squares. While, it spread on to other fields later, since the dynamic development of papal schools, St. Hedwig schools, Tischner schools, city patrons and religious inscriptions has taken place in the twenty-first century. Finally, a characteristic feature of temporal and temporary sacralisation is its unique boom in the twenty-first century in the form of new events and rituals.

The forms of the three kinds of sacralisation discussed in this work were found in 1989-2013 in each of the three regions presented in the work by Adamczuk and Zdaniewicz (ed. 1991). In 1984 the regions showed a varied level of general religious activity: low in north-western and coastal region, average in central region and Silesia and high in eastern and southern region, which points to the universal character of sacralisation process in Poland. What is more, the collected data enabled a positive, yet partial, verification of the hypothesis that the process of sacralisation of public spaces is currently spatially diversified. I managed to identify a regularity in the location of some contemporary religious objects and phenomena across Poland (monuments of John Paul II, Ways of St. James, papal schools, Tischner schools, St. Hedwig schools and marches of the Foundation of the Cavalcade of the Three Kings ) or in provincial capitals (religious street names, city patrons, events "Chaplet of the Divine Mercy on the streets of the world", marches for life). Their greater concentration was found in the south of Poland, except for Opolskie Province. This province together with its capital Opole and north-eastern and western provinces and their capitals showed the lowest occurrence of the analysed expressions of sacralisation.

This pattern was also confirmed by other examples mentioned in this work. During the papal pilgrimages of John Paul II to his homeland the south was the region which he visited most often and Cracow was his most frequently visited Polish city. The unique character of Małopolskie Province and Podkarpackie Province with respect to the discussed forms of sacralisation of spaces is also confirmed by the examples of cross-monuments on mountain peaks. The first monumental cross was raised in the Polish mountain landscape (at the beginning of the twentieth century) among highlanders from Podhale region, who are well-known for their attachment to religion. The next millennium cross-monument was erected on the highest peak in the Bieszczady Mountains, and thus, it was also in the south-eastern part of Poland, marked with high religiosity rate. Whereas, the initiative of raising a cross-monument on the highest peak in the Sudety Mountains, which is in the south-western part of the country, was undertaken as the latest one and it ended in failure. Moreover, my field research showed that the further the north and west one proceeds the less wayside crosses and shrines one will

find. It particularly applies to Marian shrines. In south-west Poland, however, there is the greatest number of memorial crosses to victims of road accidents. A large number of objects and phenomena in the south-east of the country may be associated with above-average religiosity of the population in these regions, which is measured by dominicantes and communicantes indices.

Several intraregional and local differences in the process of sacralisation of spaces have been identified. While architectural sacralisation expressed in the form of papal monuments located in public spaces involves to the same degree both cities and villages, certain differences have yet been found between the urbanised and non-urbanised areas with respect to the presence of wayside shrines and crosses. My field research showed that the degree of urbanisation of a given area affects the kind and number of small sacral architecture objects by roadsides. Along the main roads in Tricity, there are crosses (memorial crosses predominate) or shrines every 3 km, on average. Whereas, along 3000 km of the examined urban and out-of-town roads in various provinces they can be found every 2 km (half of them are traditional wayside crosses). The overrepresentation of urban areas is noticeable with respect to many forms of temporal and temporary sacralisation, in such events like Peregrination of the Icon of Częstochowa Virgin Mary "From Ocean to Ocean", Marches for Life and Family, The Cavalcade of the Three Kings, Litany of the cities, Przystanek Jezus (The Station "Jesus"), international meetings in the spirit of the Taize Community.

With respect to linguistic sacralisation some inter-urban patterns have also been identified. In selected provincial capitals (Cracow, Toruń, Rzeszów, Warsaw, Gorzów Wielkopolski) in the past religious street names were mainly within the boundaries of their historic centres. Whereas, after the changes in 1989 such street names began to appear also in other parts of the cities and, as a result, linguistic elements of religious character became popularised. This process had a rather chaotic or spontaneous nature, as Rzeszów is the only city with a higher concentration of new streets bearing the names of saints and clergymen. The research conducted in linguistic geography of different regions of Poland allow for yet one more conclusion to be drawn. It was proved that there is no correspondence between the size of the settlement unit and the share of religious street names in the total number of streets. However, it was found that, in the selected small towns, they accounted for 0-12% of streets, while in the group of provincial capitals their percentage spread was much lower, as it amounted to 1.8-5.3%.

The result of this work is the indication of factors and conditions of the process of sacralisation of public spaces in Poland and the attempt to explain this process, presented in the second chapter of the monograph. This paper introduces the author's own detailed scheme (Fig.1), which allows for taking a comprehensive look at the process of sacralisation of public spaces in a model representation, in the form of mapping sentence (Hackett 1995), which is a tool unknown to geographical literature. The model is based on the initial assumption that the sacralisation process is affected, on the one hand, by the needs and, on the other hand, by the possibilities of homo religiosus to express these needs. First of all, the following groups of needs were identified: religious, other

needs and the ones having private, group or institutional character. Second of all, five conditions (political, economical, demographical, cultural and environmental) were identified, which either limit or support the expression of various needs. The result of expressing these needs modified by these conditions is, in fact, architectural, temporal and temporary and linguistic sacralisation of public spaces, observed in old and new forms which make a reference to *sacrum*. In other words, the presence of religious phenomena and objects in public spaces is the outcome of manifestation of the needs and the possibilities to express them by past generations and the need to continue the tradition of ancestors, as well as the result of experiments of new generations; next to the so-called traditional historic *sacrum* in space, its contemporary interpretations are added.

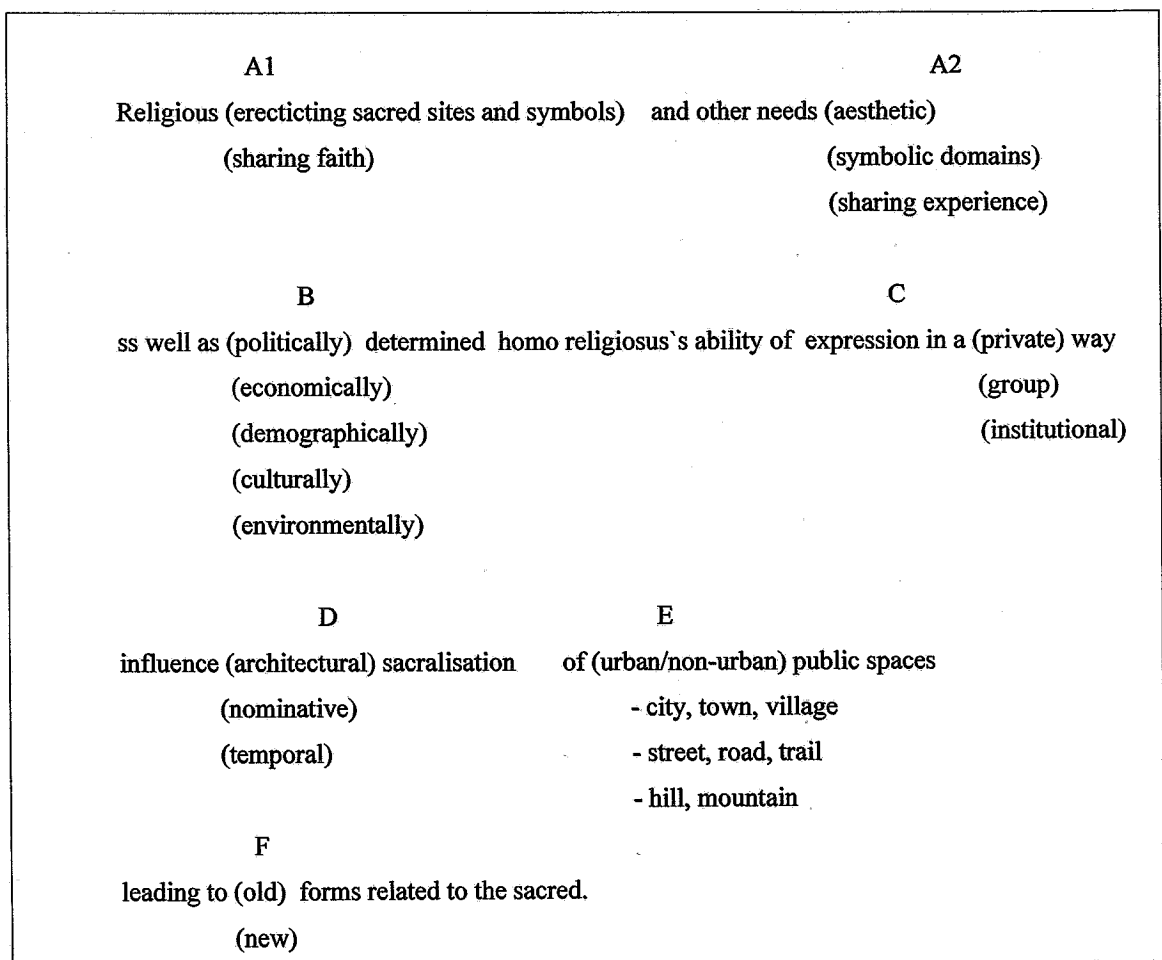


Fig. 1. A mapping sentence of the process of sacralisation

Source: Author's own study.

The present sacralisation of space can be interpreted as compensation for the four decades of formal desacralisation of public spaces in the time of Polish People's Republic. Society of high religious needs can finally articulate them, thus making up for "the time lost". The process of



sacralisation may also be seen as an answer to the ideological emptiness and hardships of transformation period after the collapse of socialism in 1989. It is revealed in the change and introduction of new street names, erection of monuments or in the appointment of saints as city patrons. The need for moral authority in the new reality, not so much post-socialist, but post-modern reality, is manifested most clearly in this last reactivated custom. Multiple activities documented in different parts of Poland, which lead to the filling of the public spaces with religious objects and phenomena perform identification function. Some new religious objects and events can be considered as private, group or institutional answers to perceived secularisation processes.

The result of my research is the identification of a few other processes accompanying sacralisation of spaces, referred to in Tab. 1 as trends. Flagisation and festivalisation are examples of broader cultural changes and new interactions between *sacrum* and *profanum* (Ostwalt 2003) observed in the world. Religious initiatives and objects are often accompanied by the use of flags. The new religion-inspired customs discussed in this work have at least a few festival features identified in the work by Karpińska-Krakowiak (2009). Moreover, many new initiatives (e.g. The Cavalcade of the Three Kings, The family of schools named after John Paul II) gain network, cross-regional, Poland-wide or even international character, i.e. thanks to the access to the modern ways of information transmission. This new trend has been called networkisation. Among the new forms there are objects and phenomena associated with John Paul II (monuments, streets, schools, trails, runs, days) and the fact of their extraordinary occurrence in the Polish cultural landscape was referred to by Czepczyński (2008:168) as "John-Paul-the-Second-ization". While the great number of wayside shrines and crosses, including memorial crosses put in the places of road accidents, is part of privatisation of religion. The examples of new churches, monuments and inscriptions of massive sizes, discussed in this work, represent the trend called monumentalism.

It was concluded that contemporary sacralisation in Poland has been occurring either in the form of resacralisation of places or it has been taking various forms appearing in a given location for the first time, like, e.g. monuments of John Paul II, airport chapels or marches and runs promoting Christian values. In this work the process of resacralisation was discussed more extensively in the context of the concept of *genius loci*. After the study of literature it was concluded that among many possibilities of interpreting the concept there are two which can be employed as fully as possible in geography of religion. According to the first one, it is a unique method involving the search for all kinds of natural and anthropogenic factors, material and immaterial which contribute to the unique character of a place. The second interpretation found to be useful in the study on sacred sites and sites marked by religious symbols is by Pawłowski (2011), who understands the idea of *genius loci* literally and who shows that the spirit of place can be interpreted as a real person who initiated the creation of a unique place, reproduced despite the passage of time and unfavourable circumstances. I called this approach to the concept of *genius loci* "biographical", in contrast to the one mentioned earlier which can be referred to as "synthetical".

Official names, sentences inscribed on monuments, speech heard in public places, like monuments, graves or sacred sites, constitute a symbolic domain, i.e. a territory on which a given group rules symbolically (Nijakowski, 2006). In this work it was showed that many cases of public spaces in Poland belong to the domain of the Roman Catholic Church. Evaluation of this situation is often an area of dispute, which was indicated in Chapter Seven. The division of the discussion into three levels, which was arrived at during the multi-layered analysis of media discourse of memorial crosses to the victims of road accidents, turned out to be useful in the study on other examples of the co-existence of the *sacrum* and *profanum* spheres. There is an ongoing discussion between the opponents and advocates of the presence of various sacred forms in space, which is carried out on three levels: with respect to economic-aesthetical spatial order, political or religious ideology and in cultural field. Within these three spheres both groups are looking for argumentation and also for ideas to solve the disputes concerning religious element. The forms of expressing opinions in this matter show that the issue stirs up strong emotions in society. A review of several thousands of online opinions, which was carried out by the author, proves that, as Nawratek (2005) anticipated, there is a return of ideology to public space and public discourse, which involves not only the world, but also Poland itself.

It was evidenced that in Poland there is the second and third category of conflicts over religious matters in public space according to typology by Stump (2008). Among them there are disputes within Church environment and the ones between the believers and non-believers. Therefore, the public is divided with regard to the evaluation of sacralisation of public spaces in Poland, although it is difficult to estimate the scale of this situation, since the research results presented in this work are not representative with respect to the social origin and place of residence of the Internet commentators. And yet, the results may still be considered representative because of the selection of topics involved (different forms of sacralisation). The third auxiliary hypothesis was verified positively in the analysis of opinions expressed as part of media discourse. The sacralisation of public spaces is a phenomenon that meets with varying evaluations.

It needs to be noted that this work introduces an innovative extension of the research field of geography of religion in Poland. Geography of religion has been practised as a geographical discipline studying the impact of religion on the geographical environment or as a discipline of religious studies examining the impact of geographical factors on religion (Bronk, 2009). This work represents the geographical aspect of research on man-religion-environment relationships. Sacred landscape, which is a classic subject of geography of religion, with its "complex of sacred objects constructed at a particular time in a particular place" (Jackowski, 2003:72) was extended in this work to include street names, information boards and inscriptions of religious content, rituals, roadside memorials of sudden death in the form of memorial crosses, wayside crosses and shrines, which have aroused interest among geographers on rather rare occasions. On account of the spatial aspect of linguistic phenomena raised in the work, it may also be classified under the broadly defined linguistic geography, i.e. a

research discipline which involves everything which has both linguistic and geographical character at the same time (Karaś, 2010). Geographers in Poland have not dealt with linguistic geography hitherto, except for few articles by, e.g. Miszewska (2004) about the street names in Wrocław; they surrendered this research field to linguists.

Although many issues raised in this work could become separate research subjects and give rise to extensive monographs, still the aim of this work was to present the process of sacralisation of public spaces in a comprehensive way and in the widest possible scope. I think that conclusions made on the basis of this work will be of a cognitive significance for representatives of various scientific disciplines both in Poland and abroad, who deal with expressions of the man-religion relationship in public space, and in particular, for geographers of culture and geographers of religion. Whereas the applicability of this work may be seen in the fact that it can function as an aid for authorities who design and manage public space in understanding religious needs of the Poles and their preferred forms of expressing these needs.

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## **5. Discussion of other scientific and research, organisational and didactic achievements**

### **a) Scientific achievements**

Since my employment at the Institute of Geography of University of Gdańsk (2007) my scientific career has started to develop dynamically, which is evidenced by a growing number of my scientific publications and presentations at conferences. While within the three years (2005-2007) after receiving PhD degree I published 5 articles and chapters in monographs, in the subsequent three years I already published 13. At present (as of end of May 2016) the number of different kinds of publications launched after receiving my PhD degree (not including the monograph indicated as the major scientific achievement) amounted to 52, including 7 popular science publications and the rest of them are reviewed scientific publications in Polish (34), English (10) and Russian (1). Among works published in 2005-2016 there are 2 monographs, 1 article in journals included in the JRC database, 16 articles in 9 different journals from the so-called list "B" of MNiSW [the Polish Ministry of Science and Higher Education], 5 articles in foreign periodicals not included in lists of MNiSW and 21

chapters in collective works. Furthermore, I have 3 papers in lists „A”, „B” i „C” in press (after two positive reviews and editorial improvements. They are to be published in 2016 (confirmation from editors are in Appendix no 3).

I delivered 30 papers at 19 domestic conferences and 11 international conferences, 4 of which were held outside Poland: in Belgium, Germany, the Kaliningrad Oblast and in the UK (more information in Appendix 3, item II). From 31 August to 2 September 2016 I will be taking part (with paper) in an international conference in Prague (Central European Conference of Historical Geographers).

My academic achievements are almost exclusively related to geography of religion. When taking a closer look at the whole period of 2000-2016, from the moment of publishing my first work of a scientific character, i.e. before receiving PhD degree, one can observe evolution of my research interests. Among the leading subjects are: the structure and conditions of shaping sacred space, linguistic elements of religious content in space (in particular street names), religious roadside landscape (in particular memorial crosses), the development of the Ways of St. James in Poland and the latest area of interest – contemporary tendencies of change of sacred space. Moreover, within these subjects two research trends can be distinguished: one pertaining to disputes and public benefits related to the presence of *sacrum* sphere in public space and a methodological trend. I present the discussion of my scientific and research achievements further below in a chronological order with respect to issues raised.

Most of my publications in 2005-2009, which is in the first years following the receipt of PhD degree in Earth Sciences [3, 5, 6, 26, 27, 44]<sup>1</sup>, involved the analysis of the structure and conditions of functioning of sacred space in Gdynia, the leading problems raised in my doctoral thesis. Two review articles were exceptions to this rule. The first one discusses the themes from the geography of religion of mountain regions, which are present in the interdisciplinary journal "Peregrinus Cracoviensis" [9]. The second review article is written in Russian [45] and it outlines the scope of issues and research methods in geography of religion on the basis of selected case studies from Pomerania Province.

I consider my monograph "Differentiation of sacred space in Gdynia" to be my scientific achievement in the first years of my scientific career [3]. That work is a modified version of my doctoral thesis. In that publication the remarks of the reviewers and the results of additional research, conducted as part of own research project for cyclical contests of the University of Gdańsk, were taken into account (BW 1540-5-0287-5). It was proved in that work that shaping the sacred space of Gdynia depended on the development of the spatial structure of the city and the approach to religious denominations adopted in politics; the current differentiation of sacred space is the outcome of political, historic and geographical factors. At present my monograph on Gdynia is my most frequently read publication on ResearchGate portal. Various researchers quote (more information in

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<sup>1</sup>Numbers in square brackets correspond to the numbers in the publication in Appendix.3

Appendix 5) the definition of sacred space, which I devised in my doctoral thesis, published in said monograph and in the chapter: "The concept of sacred space", included in a two-volume monograph "Geography and sacrum"[5].

In my later works the well-explored area of Gdynia and Tricity constituted a kind of scientific testing ground, serving as base to compare the concepts of sacred space [10, 30] and sacralisation of space [4, 36, 38] developed by me and on which I analysed the interaction between the secular and the sacred spheres. The latter was discussed in my publication: "Some issues of the sacred space of Tricity as examples of problems of city's functions" [11], and in two articles dedicated to the forms of cooperation of St. Anthony's Parish with the local self-government in Gdynia [8, 28] and in the chapter of a monograph in English, in which I defined the share of order houses in the educational offer of Gdynia [25].

The year 2010 marks the beginning of the extended scope of my scientific interests with regard to spatial distribution and the number of issues raised. Since that moment my research has been focused not only on Gdynia and Pomorskie Province, but it has been extended to other regions, provincial capitals and all Poland or, in one case, even to the neighbouring countries [34]. The first article referring to the said extended spatial scale of my research was entitled: "Religious elements of immaterial culture of selected Carpathian towns"[29] and at the same time it marked the beginning of an important direction in my research work centred around the religious nomenclature of various spaces (mainly streets), which was studied altogether in 13 publications and 5 papers delivered at conferences. The following trends can be identified within this research direction:

- methodical, in which I focus on deliberating on street names as the research field for the geography of religion [17] and education [22], I propose a typology of these names [16] and I open a discussion on the advantages and disadvantages of printed and electronic materials in the research on religious street names [18];

- spatial, in which I identify some regularities in the distribution of religious street names in provincial capitals [31, 47], in selected regions [29, 33], paying attention to such street features as its length and rank in the settlement system. I also discuss such phenomenon as the appointment of city and school patrons from among the canonised or clergymen [19];

- temporal, which involves showing the increase in the number of St. James streets in Poland [21] and in religious names in Gdynia [32] and in selected provincial capitals after the transformation of the political system in 1989 [14].

Since 2011, when I published the article "Postaccident crosses in the landscape of Pomerania"[15] in the collective monograph "Nekropolie Pomorza" ("The Necropolises of Pomerania"), the works related to the issue of spontaneous roadside memorials, which in Poland are marked almost exclusively with crosses, have been an important part of my scientific achievements. These publications focus on the appearance of these memorial sites, regularities of their spatial distribution and on the interpretation of opinions held by Internet users on memorial crosses, voiced on

the internet portal *trójmiasto.pl* in 2012 [35, 37]. In some works I explore the form and the scale of occurrence of the phenomenon of memorial crosses, together with other traditional forms of small sacral architecture, i.e. wayside crosses and shrines [48]. In the article: "Wayside crosses and shrines in Lithuania, Latvia and Poland" [34] I demonstrated that there is a greater number of sacred objects along Polish roads, a smaller one along the Lithuanian ones and the smallest one in Latvia. The article: "Memorial crosses in Poland a commonplace and contested element of public roads" [1] published in the journal "Geografie", included in list "A" of MNiSW, was the crowning achievement of the 6 years of collecting literature on memorial sites along roads and the field research carried out during this period. Finally, the result of my long-standing interest in memorial crosses is the project entitled: *Krzyże powypadkowe przy polskich drogach* ("Memorial crosses along Polish roads") (number 333286) submitted to NCN (Polish National Science Centre) in May 2016. The aim of the project is to describe the form and function performed by memorial crosses and to elucidate the sense of raising them along public roads in Poland.

Various activities related to the theme of the Ways of St. James in Poland have a special position among my academic achievements. I delivered papers (Appendix 3, part III, point K) three times at a cyclical conference dedicated to this fairly new - since it has been developing since 2005 - form of religious and cultural tourism. In 2008 I was a member of the Scientific Committee of the Polish Nationwide Scientific Conference "The Ways of St. James Apostle in Poland" State of research and organisation". In my four publications on the Way of St. James I presented, first of all, its genesis and functioning and the pilgrimage traffic on the stretch of this trail located in Pomerania [7, 13]; second of all, I distinguished the stages of development of the segments of the Way and I demonstrated the phenomenon of its rapid spatial development in Poland [46]; third of all I identified 18 new and old streets, squares and roundabouts dedicated to St. James in Poland and I proved their linkage to the presence of other objects dedicated to St. James found in these locations, e.g. a church dedicated to St. James or the Way of St. James running across it [21]. I count this among my achievements that upon the decision of the Council of the Institute of Geography and Spatial Management of the Jagiellonian University I became an auxiliary supervisor of the doctoral thesis, the title of which is: "The genesis, functioning and perspectives for development of the Ways of St. James in Poland"; this work was submitted to reviewers in March 2016 and it has received one positive review until now (May 2016).

A separate part of my academic achievements is formed by my research in the field of didactics at higher education level, which resulted in 4 conference papers and 2 articles. In my first publication on the didactics of geography [12], on the basis of students' reports after field practice I demonstrated the integration of geographical knowledge with the complete knowledge held by a student, the impact of field practice on shaping attitudes, including patriotic attitudes and different perception of the elements of living conditions and development of Lithuania and Latvia depending on the sex of class participants. Whereas my more recent article [42] and conference papers are the results

of my reflection about tutoring and quality research carried out among students and academic teachers on tutoring, which has been developing at my Faculty. It needs to be noted that the example of the new didactic offer of tutoring in the academic year 2014/2015 at the Faculty of Oceanography and Geography of the University of Gdańsk is one of the first cases of introducing this teaching idea into a public higher education institution in Poland, and it is a pioneering project of applying it in the university course of geography. The issue, which I raise, of the motivation and engagement of staff and students in tutoring, fits into a considerably new trend in Polish literature, of research and reflection on the tutoring method and its applicability on different levels of education. This issue also corresponds with the studies on the quality of higher education in the course of geography. I combine my scientific interest in tutoring with didactical practice in this field; since 2014 I have been a tutor and I run my own courses in tutoring, which is discussed more thoroughly in item b in this Appendix and part III of Appendix 3.

After the publication of the monograph: "Sacralisation of public spaces in Poland" in November 2014 the further discussion of the concepts presented there also began to form my scientific contribution. First of all, I proved that the Polish nationwide event - the Cavalcade of the Three Kings and John Paul II streets can be found in small and medium-sized towns and in big cities with varying degree of intensity [39]. Second of all, I continue the study of the development and spatial differentiation in the Cavalcade of the Three Kings [20]. I deepen my theoretical reflection on the directions of sacralisation of space in Poland [2, 23], festivalisation of space [40] and „John-Paul-the-Second-isation’, which is a term used to denote the increase in space of the objects and phenomena related to Pope John Paul II [41]. These last two issues were presented in prestigious geographical journals: "Geographia Polonica" [41] and "Bulletin of Geography. Socio-economic Series" [40] in 2015. In that year these journals were given the maximum amount of 15 points among domestic geographical journals and journals included in list "B" of MNiSW.

#### **b) Organisational and didactic achievements**

I have participated in programmes and initiatives to upgrade my knowledge and skills in didactics at higher education level since the moment they were introduced at my University and at my Department. In the recent years I have been awarded diplomas which certify my completion of workshops, seminars and other training courses aimed to develop didactic competence of academic teachers (more information in Appendix 3, point III A and I). My completion of Szkoła Tutorów Akademickich [*The School of Academic Tutors*], 1st and 2nd level, in 2014 and 2015, respectively, and later, my active engagement to promote tutoring, rank among my special didactic achievements. I am one out of 12 people at my Department who were granted the Certificate of Tutor and Certificate of Tutoring Practitioner of the Programme run by Collegium Wratislaviense, dedicated to the Faculty of Oceanography and Geography. My engagement in the implementation of the new didactic



proposition of tutoring was of a twofold character. On the one hand, I was involved in the tutelage of students by conducting two tutoring courses: one for a student of spatial management and the other for a student of geography. On the other hand, I also started research on tutoring, which I mentioned about in a) hereof, where I am describing the research trend of higher education didactics.

Three other forms of my activity can also be ranked among my achievements in the guidance and supervision of students. First of all, in 2014-2016 I was an auxiliary supervisor of a PhD thesis at the Institute of Geography and Spatial Management at Jagiellonian University. Second of all, since my first year of work at the Institute of Geography, I have supervised MA and BA thesis in geography and I have reviewed many others; in total 5 graduates of second-cycle studies and 34 graduates of first-cycle studies defended their MA and BA theses, respectively, in the field of socio-economic geography, including geography of religion, which they had written under my supervision in 2007-2015. Third of all, since 2011 I have been a mentor to Students' Scientific Society of PhD students at the Institute of Geography; I provide them with advice, I organise workshops to upgrade the quality of methods applied in research. In the academic year 2015/2016 I became involved in two initiatives, which point to the complementarity of the organisational and didactic activities which I am engaged in. I am co-creator and Deputy-Editor-in-Chief of an online journal "Tutoring Gedanesis. Czasopismo tutees i tutorów". The first volume (May 2016) comprises of 20 students' works, which are the outcome of tutoring being in operation at the Department of Oceanography and Geography for two years; I was engaged in its editorial works.

With respect to popularisation of science I can identify two main fields of my activity which includes publications [46-52, 55-60], as well as lectures and workshops held mainly for the community in my hometown Gdynia. Since my completion of Master's degree studies I have been enlightening the readers of "Roczniki Gdynskie" [*Gdynia Yearbooks*] on topics related to Gdynia, which are, at the same time, objects of research in socio-economic geography and geography of religion. In the introduction to "Rocznik Gdynski" [*Gdynia Yearbook*] number 27 (of 2015), containing a review of ten years of activity of J. Dworakowski, the magazine's editor-in-chief, there is credit given to a few authors (including my person) who have been regularly publishing articles in the magazine and, thus, contributed to its high level contentwise. In addition to that, in 2011 I was asked by the Museum of the City of Gdynia for a publishing review of a monograph on small sacral architecture in the city and in 2015 I was commissioned by the Franciscan Friars to prepare a publication related to the jubilee of their presence in Gdynia. Whereas my activity in popularising the science on the national level includes the publication of my four reviews on books in geography and religion in different journals. Moreover, I have reviewed six articles in four scientific periodicals from the so-called list "B" of MNiSW [*the Polish Ministry of Science and Higher Education*]. I was involved in the organisational committees of two conferences.

Whereas, the second field of my activity with respect to popularisation of geography, i.e. lectures and workshops, is the one which I have been constantly developing since I started to work at the Institute of Geography. It is best illustrated by my active participation in the Baltic Festival of Science and the cyclical workshops in geography for Primary School No. 18 in Gdynia, which are an immediate outcome of the Festival.

In addition, I would like to draw special attention to three forms of my activity selected from the whole record presented in Appendix 3 hereof, which lists all my achievements in the field of didactics, popularisation of science and information on international cooperation of habilitation candidate. In 2007-2016 I conducted 17 lecture series, each of a different kind, and 13 different tutorials in the form of classes and seminars at the following higher education units: the Institute of Geography, the Institute of History, the Faculty of Biology and the Faculty of Economics. Moreover, in 2010 and 2011 I carried out placements in two German academic centres under LPP-Erasmus Programme. I used the time spent at the universities in Potsdam and in Leipzig as an opportunity to meet with academic staff members. These meetings, first of all, helped me to finally crystallise the plan for my book on sacralisation of public space in Poland and, second of all, they became my inspiration in implementing some of the so-called good academic practices. Moreover, I would like to additionally emphasise the fact that I was asked on two occasions by organisers of international conferences to run the sessions. The opportunity to moderate the thematic session: "Religion and Changes of Socio-economic and Cultural Space of Cities and Regions 2" at the conference of the International Geographic Union held in Cracow in 2014 was, in my opinion, a kind of special recognition of my linguistic and scientific competence with respect to geography of religion.

Detailed list of organisational and didactic achievements is included in Appendix 3.

*Lucyna Przybylska*