

## SUMMARY OF PROFESSIONAL ACCOMPLISHMENTS

### Name

Tomasz Juliusz Szyszlak

### Scientific degrees

I graduated from uniform master studies in international relations with the Eastern specialization (2000-2005), a bachelor's degree in ethnology (2003-2006), as well as a doctoral degree in politics, philosophy, and sociology with the specialization in international relations (2005-2009) at the University of Wrocław. As part of the latter, I studied for one semester at the Taras Shevchenko National University of Kiev in 2006. Besides, I completed postgraduate studies in *Polityka i kultura w krajach Azji i Afryki Politics and Culture in Asia and Africa (Polityka i kultura w krajach Azji i Afryki)* at the Polish Academy of Sciences in Warsaw (2006-2007).

In its Resolution of November 20, 2009, the Board of the Institute of Political Science at the University of Wrocław granted me the academic degree of Doctor of Humanities in political sciences with the specialization in international relations on the basis of a doctoral dissertation entitled *Kościół grekokatolicki i jego miejsce w życiu społeczno-politycznym i religijnym współczesnej Ukrainy (1987-2005)* for the defence of which I was awarded a dsitinctive grade. Prof. Maciej Mróz, Ph.D., was the promoter of the doctoral programme.

### Employment

In the summer semester of the academic year 2007/2008, I was employed based on a contract for a specific work for teaching at the Institute of Political Science of the Angelus Silesius State School of Higher Vocational Education in Wałbrzych. In the winter semester of the academic year 2009/2010, I started cooperation with the Institute of International Studies of the University of Wrocław on the basis of a contract of mandate. My employment was related to the launch of a new bachelor degree studies in national security. Since 1 October 2010 until now I have been employed in the local Department of Eastern Research as an adjunct professor. Since 2011 I have also been a member of the team of the Laboratory for Interdisciplinary Studies of Post Totalitarianism at the Institute of Slavic Philology of the University of Wrocław, and since 2012 I have been a member of the team of the Laboratory of Research Coordination and Didactics of National Security at the Institute of International Studies. Moreover, in the winter semester of the academic year 2010/2011 I lectured based on a contract for a specific work within the framework of postgraduate studies *Peaceful Conflict Resolution - Ecumenical Ways of Reconciliation* at the Faculty of Theology of the Opole University. I have translated

scientific texts several times on behalf of the Academy of Sciences of the Czech Republic.

Acientific achievement underlying the procedure

- 1) Title: *Religia – etniczność – konflikt. Wielokulturowość a bezpieczeństwo w przestrzeni postkomunistycznej (Religion – Ethnicity – Conflict. Multiculturalism and Security in Post-Communism Space)*
- 2) Monothematic publication series consisting of the following items:
  - a. *Czynnik religijny w konfliktach etnicznych na przykładzie konfliktu chińsko-ujgurskiego* / Tomasz Szyszlak // „Zeszyty Naukowe. Wyższa Szkoła Oficerska Wojsk Lądowych” – 2012, nr 2, s. 167-181;
  - b. *Czynnik religijny w konfliktach etnicznych na przykładzie konfliktu rosyjsko-tuwinińskiego* / Tomasz Szyszlak // „Wschodnioznawstwo” – 2012, s. 221-235;
  - c. *Czynnik religijny w rosyjsko-ukraińskim konflikcie etnicznym : zarys problematyki* / Tomasz Szyszlak // W: *Spółeczeństwo a wojna : kryzysy społeczne – retrospekcja i współczesność* / pod red. Marka Bodziany – Wrocław : Wydawnictwo Wyższej Szkoły Oficerskiej Wojsk Lądowych im. gen. T. Kościuszki, 2015, s. 37-53. Rec. Jacek Sroka, Janusz Świniarski;
  - d. *(De)konstruowanie narodu mołdawskiego jako przejaw konfliktu kultur i cywilizacji* / Tomasz Szyszlak // W: *Spółeczeństwo a wojna : konflikty etniczne i kulturowe w XX i XXI wieku* / pod red. Marka Bodziany – Wrocław : Wydawnictwo Wyższej Szkoły Oficerskiej Wojsk Lądowych im. gen. T. Kościuszki, 2016, s. 19-36. Rec. Zbigniew Ścibiorek, Jacek Sroka;
  - e. *Działania Komendy Wojewódzkiej Policji w Krakowie wobec społeczności romskiej* / Tomasz Szyszlak // W: *Kwestia romska w kontekście bezpieczeństwa wewnętrznego* / pod red. Elżbiety i Tomasza Szyszlaków – Wrocław : Fundacja Integracji Społecznej Prom & Centrum Badań Partnerstwa Wschodniego, 2013, s. 131-150. Rec. Radosław Zenderowski;
  - f. *Funkcjonowanie Policji Federacji Rosyjskiej w wieloetnicznym i wielowyznaniowym społeczeństwie* / Tomasz Szyszlak // W: *Konflikty etniczne i wyznaniowe a bezpieczeństwo w wymiarze lokalnym, państwowym i międzynarodowym : wybrane aspekty* / pod red. Elżbiety Szyszlak i Tomasza Szyszlaka – Kraków : Zakład Wydawniczy Nomos, 2016, s. 13-33. Rec. Walenty Baluk;
  - g. *Imigranci z Ukrainy – wyzwanie dla polskiego systemu bezpieczeństwa narodowego* / Tomasz Szyszlak // W: *Emigracja obywateli Ukrainy do Polski po 2013 roku i jej wpływ na bezpieczeństwo* / pod red. Michała Lubicz Miszewskiego – Wrocław : Wydawnictwo Akademii Wojsk Lądowych im. gen. T. Kościuszki, 2017, s. 47-78. Rec. Walenty Baluk, Jerzy Żurko;

- h. *Konflikt i dialog grekokatolicko-prawosławny na postkomunistycznej Ukrainie* / Tomasz Szyszlak // W: *Religia w konfliktach etnicznych we współczesnym świecie. Tom 1: Zagadnienia teoretyczne. Europa i obszar poradziecki* / pod red. Andrzeja Szabaciuka, Dariusza Wybranowskiego i Radosława Zenderowskiego – Lublin : Wydawnictwo Katolickiego Uniwersytetu Lubelskiego im. Jana Pawła II, 2016, s. 125-142. Rec. Krzysztof Krysieniak, Mariusz Korzeniowski;
- i. *Konflikty kulturowe a bezpieczeństwo : mniejszości etniczne, ludy tubylcze, uchodźcy w przestrzeni postkomunistycznej* / Anna Jagiełło-Szostak, Natalia Sienko, Tomasz Szyszlak – Wrocław : Wydawnictwo Uniwersytetu Wrocławskiego, 2018, ss. 148. Rec. Krystyna Skurjat;
- j. *Miejsce problematyki konfliktów etnicznych i religijnych w naukach o bezpieczeństwie* / Tomasz Szyszlak // W: *Współczesne bezpieczeństwo ekonomiczne i społeczno-kulturowe : wymiar międzynarodowy* / pod red. Marty Gębskiej – Warszawa : Wydawnictwo Akademii Sztuki Wojennej, 2017, s. 343-353. Rec. Lech Kościelecki, Karolina J. Helnarska;
- k. *Od zaogniania do prewencji konfliktów. Ewolucja działań bułgarskiej policji wobec mniejszościowych grup etnicznych* / Tomasz Szyszlak // W: *Konflikty etniczne i wyznaniowe a problem bezpieczeństwa we współczesnym świecie : wybrane aspekty* / pod red. Jarosława Jarzabka i Tomasza Szyszlaka – Kraków : Zakład Wydawniczy Nomos, 2014, s. 122-135. Rec. Iwona Kabzińska, Dariusz Niedźwiedzki;
- l. *Politika Sofii po otnošení k bolgarskoj diaspore v kontekste konflikta v Ukrainê* / Tomasz Szyszlak // W: *Ukrainskij vopros : bezopasnost', èkonomika, obšestvo* / naučnaâ redakciâ Tomaš Stempnievski, Andžej Šabacûk – Lublin-Berdiansk : Wydawnictwo Katolickiego Uniwersytetu Lubelskiego im. Jana Pawła II, 2017, s. 219-237. Rec. Sergej Pahomenko, Anatolij Romanûk;
- m. *Polityka Kiszyniowa wobec diaspory mołdawskiej w kontekście wojny hybrydowej na Ukrainie* / Tomasz Szyszlak // „Wschodnioznawstwo” – 2017, s. 285-298;
- n. *Prawosławie a tożsamość Mołdawian : historia i współczesność sporu pomiędzy Patriarchatem Moskiewskim a Patriarchatem Rumuńskim* / Tomasz Szyszlak // W: *Religia w konfliktach etnicznych we współczesnym świecie. Tom 1: Zagadnienia teoretyczne. Europa i obszar poradziecki* / pod red. Andrzeja Szabaciuka, Dariusza Wybranowskiego i Radosława Zenderowskiego – Lublin : Wydawnictwo Katolickiego Uniwersytetu Lubelskiego im. Jana Pawła II, 2016, s. 227-239. Rec. Krzysztof Krysieniak, Mariusz Korzeniowski;
- o. *Próba teoretycznego ujęcia postradzieckich konfliktów religijnych* / Tomasz Szyszlak // W: *Religia i polityka na obszarze Europy Wschodniej, Kaukazu i Azji Centralnej* / pod red. Tomasza Stępniewskiego – Lublin-Warszawa : Wydawnictwo Katolickiego

- Uniwersytetu Lubelskiego im. Jana Pawła II & Instytut Europy Środkowo-Wschodniej, 2013, s. 49-64. Rec. Włodzimierz Osadczy, Ihor Skoczylas;
- p. *Przekształcenia w ukraińskim systemie bezpieczeństwa narodowego po rewolucji godności : wybrane aspekty* / Tomasz Szyszlak // „Wschodnioznawstwo” – 2018, s. 27-44;
- q. *Regulacje dotyczące policji w porozumieniach kończących konflikty etnoreligijne w postzimnowojennej Europie* / Tomasz Szyszlak // W: *Konflikty etniczne i wyznaniowe a funkcjonowanie systemów bezpieczeństwa narodowego : wybrane aspekty* / pod red. Elżbiety Szyszlak i Tomasza Szyszłaka – Kraków : Zakład Wydawniczy Nomos, 2015, s. 98-111. Rec. Andrzej Kasperek;
- r. *Religia w bułgarsko-tureckim konflikcie etnicznym : historia czy współczesność?* / Tomasz Szyszlak // W: *Konflikty etniczne w Europie oraz w jej bezpośrednim otoczeniu po 1989 roku : uwarunkowania – stan obecny – wyzwania dla polityki bezpieczeństwa* / pod red. Radosława Zenderowskiego, Krzysztofa Cebula i Bartosza Kozińskiego – Warszawa : Wydawnictwo CeDeWu, 2016, s. 157-173. Rec. Henryk Chałupczak;
- s. *Siły zbrojne i policja w tadżyckim procesie pokojowym (1997-2000)* / Tomasz Szyszlak // W: *Wyzwania dla bezpieczeństwa międzynarodowego* / pod red. Maliny Kaszuby, Rusłana Puzikowa i Jacka Zielińskiego – Warszawa-Siedlce : Oficyna Wydawnicza Aspra & Uniwersytet Przyrodniczo-Humanistyczny, 2018, s. 161-177. Rec. Jacek Pawłowski, Eugeniusz Zieliński;
- t. *System ochrony mniejszości narodowych w ramach Wspólnoty Niepodległych Państw* / Tomasz Szyszlak // W: *Wspólnota Niepodległych Państw : fragnegracja – bezpieczeństwo – konflikty etniczne* / pod red. Tomasza Kapuśniaka – Lublin-Warszawa : Wydawnictwo Katolickiego Uniwersytetu Lubelskiego im. Jana Pawła II & Instytut Europy Środkowo-Wschodniej, 2011, s. 171-185. Rec. Piotr Ostaszewski;
- u. *The ethnic policy of Bulgaria* / Tomasz Szyszlak // W: *Ethnic policy in contemporary East Central European Countries* / ed. Henryk Chałupczak, Radosław Zenderowski, Walenty Baluk – Lublin : Maria Curie-Skłodowska University Press, 2015, s. 139-174. Rec. Antoni Mironowicz, Anita Adamczyk;
- v. *The impact of immigration from post-Soviet states on the national security system of the Russian Federation* / Tomasz Szyszlak // „The Voice of Security Awareness” – 2017, issue 2, s. 5-18;
- w. *The Khanty-Mansi problems with multiculturalism : the effect of the Muslim immigration on the security of the Russian Federation's subarctic subject* / Tomasz Szyszlak // „The Voice of Security Awareness” – 2017, issue 1, s. 83-97;

- x. *Ukraińskie formacje policyjne i służby specjalne wobec konfliktów religijnych na przełomie XX i XXI w.* / Tomasz Szyszlak // „Colloquium” – 2015, nr 3, s. 199-212;
- y. *Vliv Konference o bezpečnosti a spolupráci v Evropě na konflikt kolem obrozeneckého procesu ukrajinských řeckokatolíků* / Tomasz Szyszlak // W: *Velehrad vás volá!* / ed. Markéta Doležalová – Praha : Ústav pro studium totalitních režimů, 2017, s. 207-221. Rec. Martin Flosman, Barbora Spalová;
- z. *W kierunku pojednania : rola jasnogórskich uroczystości milenium chrztu Rusi Kijowskiej dla dialogu polsko-ukraińskiego* / Tomasz Szyszlak // W: *Oblicza pojednania* / pod red. Joanny Kulskiej – Opole : Wydawnictwo Uniwersytetu Opolskiego, 2016, s. 127-140. Rec. Piotr Mazurkiewicz.

### 3) Discussion of the scientific objective and results achieved

My scientific interest in multiculturalism was influenced by various factors. Firstly, I was born in Wałbrzych, which is one of the most multicultural Polish cities of the communist era and the first years of the Third Republic of Poland, and I lived there until I graduated from the Hugo Kołłątaj Secondary School. Among my close friends and acquaintances, there were people with German, Ukrainian or Jewish ancestry. Secondly, I took part in the Knowledge Contest about Poland and Modern World, and due to the success achieved in it, I became a student of international relations at the University of Wrocław without passing the entrance exams. The 1999/2000 edition of the Contest concerned the place of Christianity and other religions in the contemporary world. Thirdly, the borderland origin and several trips to the Boryslav-Drohobych Basin enabled me to discover the multiculturalism of Ukraine first, which then prompted considering the phenomenon in the broader context of the post-Soviet area. During my studies, I completed an internship at the Consulate General of the Republic of Poland in Lviv, where I prepared a study on the Ukrainian Greek Catholic Church as a task commissioned by the Consul General. In my Master's thesis on international relations, I dealt with the religious policy of Ukraine. However, I deepened my studies in the context of Greek Catholicism in the social, political and spiritual life of our south-eastern neighbour for the needs of my doctoral dissertation.

The monothematic series of publications consists of four parts: 1) Cultural Conflicts (Ethnic and Religious) in the Post-Communism Area in the Theoretical Aspect; 2) Religion as a Destabilizer and Stabilizer of Security in the State Security and International Dimension; 3) Influence of Multiculturalism on the Security of the State and Minority Ethnic Groups; 4) Functioning of National Security Systems and their Executive Subjectes in Multicultural Conditions. The main scientific objective of the series is to present the multidimensionality of the influence of cultural diversity on the sphere of security in the area dominated by communist ideology until the turn of the 1980s and 1990s. The period mentioned above has been commonly known as associated with freezing national conflicts in the ethnic aspect,

while in the religious aspect - with destructive anti-church policy and militant atheism.

The first part entitled "**Cultural Conflicts (Ethnic and Religious) in the Post-Communism Area in the Theoretical Aspect**" consists of three items included in the above list under the letters [i], [j], and [o] and is of a theoretical nature. Chronologically, the first text in this part is the chapter entitled *Próba teoretycznego ujęcia postradzieckich konfliktów religijnych* published in 2013. Unlike ethnic conflicts, whose theoretical approach has been widely published in Polish literature, religious conflicts are rarely addressed in a similar way. In relation to the area of the former Soviet Union, at the time of writing the text, one could only mention a short study by Sergei Matiunin<sup>1</sup>. This provoked me to look at the problem and propose an original classification, according to which religious conflict is a type of cultural ones and runs based on sacrum-sacrum (confrontation between religions, churches, communities of the faithful) or sacrum-profanum (on the one hand, the lines of conflict are confessional entities, while on the other hand, these are state institutions, secular organizations or individuals) models. An example of a conflict running in accordance with the sacrum-sacrum model may be a conflict whose actors were Greek Catholics and Orthodox (Moscow Patriarchate) parish communities in western Ukraine, and which concerned a dispute over sacred property (restitution of real estate) and canonical territory. In turn, an example of a conflict in the line of sacrum-profanum can be the attitude of the authorities towards sects and new religious movements, described by me as early as in 2007 in the pages of the text on religious policy of the Russian Federation<sup>2</sup>. In the next section, I classify religious conflicts in the post-Soviet area into *sensu largo* and *sensu stricto* ones. To a certain extent, it is a reference to Matiunin's approach, which saw conflicts in the strict sense of the word and ethnopolitical conflicts with the religious aspect. I note the difficulty in finding a religious conflict in its pure form since different threads appear in practically each of them. However, the activity of the Priestly Society of Saint Josaphat, which is a unitary version of the Lefebvre movement, whose genesis was opposition to new ideas in the Church, may be considered the closest to the ideal. Moreover, within the framework of *sensu largo* conflicts I distinguish misunderstandings against the background of restitution of church property taken over by the state during the communist period, disputes related to the particular interests of hierarchs and clergy and their aspirations for honours and dignity (some sources state that the above was the origin of the creation of the Ukrainian Orthodox Church - the Kiev Patriarchate, then the UOC-KP). There are also conflicts against the background of different interpretations of history, especially the most recent one

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<sup>1</sup> S. Matiunin, *Konflikty religijne na terenie byłego ZSRR*, [in:] *Religie i Kościoły w społeczeństwach postkomunistycznych*, ed. by I. Borowik and A. Szyjewski, Kraków 1993.

<sup>2</sup> T. Szyszlak, *Stosunki państwa z Kościołami (zjednoczeniami religijnymi) we współczesnej Rosji*, [in:] *Wybrane problemy badań wschodnich*, ed. by Z. J. Winnicki, W. Baluk and G. Tokarz, Wrocław 2007; see also *Ustawa federalna Federacji Rosyjskiej „O wolności sumienia i o zjednoczeniach religijnych” z 19 IX 1997 r. z późniejszymi zmianami. (Stan prawny na 1 I 2007 r.)*, transl. by T. Szyszlak, [in:] *Wybrane problemy...*

(the dispute over the non-canonical Orthodox structures in Ukraine, and the division into those of an emigration genesis, i.e. without the participation of Soviet clergy - the Ukrainian Autocephalous Orthodox Church, as well as those in which the leading force is hierarchs and clergy from the Soviet period - UOC-KP). Those disagreements also refer to disputes being a natural extension of ethnic conflicts (autocephaly of Ukrainian Orthodoxy), disputes as one of the determinants of open armed conflicts (jurisdiction of Orthodox Christians from Abkhazia, South Ossetia, now also the Crimean question, but also the civil war in Tajikistan between supporters of the secular state and protagonists of a greater participation of religion in the life of an independent state), conflicts in the defence of identity (the Ukrainian Greco-Catholic Church's attempts at subordination to the separate diocese of Mukachevo in Zakarpattia), and finally a natural division into religious conflicts in the internal (without the participation of actors from outside one country) and external (internationalised) dimensions. Given the correlations between the subjects of religious conflicts, I propose their division into inter-religious (inter-civilisation in the Huntingtonian approach) and intra-religious (intra-civilisation). It is linked to the fact that the borders between Orthodox and Islamic, Orthodox and Buddhist, Buddhist and Islamic religions (civilizations) go through the post-Soviet area. Therefore, for instance, the conflict in Nagorno-Karabakh (this is obvious that Armenian believers are not Orthodox, but they are usually treated as part of the Orthodox civilisation) or in Peru can be interpreted in those categories. An example of intra-religious conflicts will be disputes that take place within a single religion, namely interfaith ones, e.g. between Sunnis and Shiites. We can also distinguish between inter-rite (Roman-Catholic-Greek Catholic in western Ukraine) and intra-rite (e.g. the afore-mentioned dispute over the jurisdictional affiliation of the Greek-Catholic diocese of Muscovite in Zakarpattia). Apart from an attempt to build a theory, the text also includes case studies - a short discussion of religious conflicts in Moldova and Estonia. Ryszard Michalak recognized the originality of the concept in his review of the "Review of Nationalities", 2015, No. 4, p. 271.

In 2017, I published the second of the texts of this part of the series, namely *Miejsce problematyki konfliktów etnicznych i religijnych w naukach o bezpieczeństwie*. I proceed on the assumption that ethnic and religious conflicts are strongly linked to the security issue, but I do wonder whether this question is sufficiently present in security sciences. In the first part of the work, I define what ethnic and religious conflicts are through recalling Krzysztof Kwaśniewski's approach in the first case, while in the second part - my reflections contained in the above-discussed chapter. I would also like to point out that the term "cultural conflict" is more and more frequently used (Piotr Sztompka, Radosław Zenderowski). Nevertheless, the main objective of this paper is an attempt to place the subject matter in the sub-disciplines of security sciences. As is well known, security sciences are one of the youngest disciplines in the field of social sciences. In the Polish scientific reality, they appeared for the first time in 2011 in the Regulation on the areas of knowledge, fields of science and art and scientific and artistic disciplines

published by the Minister of Science and Higher Education (Journal of Laws of 2011, No. 179, item 1065). Building the identity of security sciences in comparison to other social sciences is still in progress, especially in view of the last year's exclusion of defence sciences from the list of sciences, scientific disciplines and artistic disciplines. There is no consensus on the shape of sub-disciplines in security sciences, and therefore, concerning the phenomenon of ethnic and religious conflicts, I propose that we look at issues relating to political, social and cultural security. The first of the mentioned sub-disciplines is supported by the fact that in the situation of multiculturalism of the state, the issues of the system and internal stability play a fundamental role. The state may pursue a policy of negative or positive discrimination against minority groups, and in the event of erosion of power, especially in conditions of systemic change, the citizens themselves may break the state monopoly on the use of violence. That, in turn, may lead to a worsening of the conflict. Political security is also connected with the problem of the functioning of political groups referring to aggressive nationalism, racism, xenophobia, chauvinism, anti-Semitism and other forms of intolerance, as well as the problem of securitization of minority issues, i.e. including it in the discourse of a securitizing actor. In the analysed sub-discipline of security sciences, it is also possible to consider the issue of internationalization of minority issues and translocation of conflicts, which should be understood as their transfer from the country of origin to the state of settlement. In turn, the fact that the phenomenon of ethnic and religious conflicts ought to be considered within the framework of social security is supported in many cases by the excitement of specific national and religious groups, as well as the related phenomena of ghettoization, pauperization, high unemployment or crime, low scholarization, or health care. What is more, ethnic and religious conflicts are characterised by the fact that they are not a functional factor for the whole society but only for its "ethnic" or "religious" segments, thereby contributing to the disruption of social cohesion. Finally, this issue can be analysed from the point of view of cultural security, since the sources of ethnic and religious conflicts may be found in discriminatory, nationalistic or xenophobic attitudes, not only of the majority towards minorities but also vice versa – of those affirming cultural values that are the basis of their own identity. The paper presents a diagram showing that disputes of an ethnic and religious nature are at the tripoint of political, social and cultural security as sub-disciplines of security sciences.

I also refer to the place of conflicts in security sciences in the monograph *Konflikty kulturowe a bezpieczeństwo: mniejszości etniczne, ludy tubylcze, uchodźcy w przestrzeni postkomunistycznej*, particularly in the first chapter, entitled *Konflikty kulturowe a bezpieczeństwo*. The theses included in it refer to the above mentioned 2017 text and develop them to a large extent. The first sub-chapter discusses the definitions of ethnic, religious and cultural conflicts, which are crucial for further consideration. In the further part, cultural conflicts in relation to political security are characterized. Sławomir Zalewski states that political security should be considered in three ways: "In the narrowest sense it can be understood as the

security of power, in the wider sense it can refer to the state as the basic political form of the society's organization, in the widest one it is related to the sphere of international relations" (p. 13). This assessment is reflected in the following threads of the chapter, when the political security of national and ethnic minorities, indigenous peoples and internally displaced persons are discussed. I want to stress the importance of these last two issues since, to my knowledge, this is the first approach to the problems of indigenous peoples and internally displaced persons in Polish security sciences. The next sub-chapter is an attempt to justify the need to deal with the phenomenon of cultural conflicts on the grounds of social security. For the first time in Polish scientific literature, the reference has been made to the phenomenon of ethnic minorities, indigenous peoples and refugees, which has been functioning for some time in Western literature and is related to *environmental racism* discussed in the book. It describes injustices in the field of environmental protection, whose victims are socially marginalized ethnic groups such as Roma, African-Americans, Indians in both Americas, Aborigines in Australia, and in the context of subsequent parts of the book - indigenous peoples in the Arctic, Siberia, and the Far East in the Russian Federation. They are more likely than the rest of the population to live in a polluted environment, using polluted air, water, and food, often as the result of intensive extraction and processing of mineral resources. Furthermore, socially marginalised ethnic groups are deprived of any influence on the process of land management or decision-making concerning natural resources (s. 32). Finally, in the last part of the discussed chapter, the relationship between cultural conflicts and cultural security are analysed. "The end of the Cold War, which initiated a new era of mutual coexistence of individual communities in the post-communist space, caused that "cultural needs" began to concern not only the nation but also indigenous minorities and refugees. As a rule, these entities do not constitute a numerical advantage within the state borders of the state and therefore remain highly vulnerable to discrimination on the grounds of origin. However, functioning in a multicultural society may cause the nation's fear of weakening its dominant position as the result of meeting the excessive claims of other groups. (s. 33). From that point on, it is a simple way to cultural conflict. In the further part of the subchapter, the relations between the concepts of "security culture" and "cultural security", ways of understanding cultural security, as well as the threat to cultural security as a source of conflicts are also taken into consideration. In the summary of the whole chapter, there is an extensive diagram known from the text [j].

The second part of the monothematic series of publications, entitled "**Religion as a Destabilizer and Stabilizer of Security in the State Security and International Dimension**", includes eight items, marked in the above list with the letters [a], [b], [c], [h], [n], [r], [y] and [z]. Chronologically, the first two texts in this section were papers published in 2012 on the role of the religious factor in ethnic disputes. In the first one, *Czynnik religijny w konfliktach etnicznych na przykładzie konfliktu chińsko-ujgurskiego*, I look at the dispute between representatives of the Muslim religion, namely the Turkic Uyghurs, and an atheized country that is

culturally and civilizationally alien to them, namely the People's Republic of China. I concluded that the Sino-Uyghur conflict has secular rather than confessional foundations, but Islam remains a symbol of confrontation with Beijing. Muslim religion permeates all spheres - political, social and economic ones - of the life of the Uyghurs and the term "Muslim" in Xinjiang refers not only to believers but to all indigenous people. The growing importance of Islam may deepen the Uyghurs' sense of exclusivity towards the majority society. A potential threat to the Chinese state is the contacts of local Muslims with Islamic extremists from abroad. All this makes the symbiosis of ethnic identity with religion visible in the case of the Uyghurs. By the way, I would like to mention that according to Google Scholar, this text was quoted by Andrzej Gil in his work *Etnoreligijne uwarunkowania bezpieczeństwa w regionie Azji Centralnej*, „Rocznik Instytutu Europy Środkowo-Wschodniej” 2013, vol. 4.

In the article *Czynnik religijny w konfliktach etnicznych na przykładzie konfliktu rosyjsko-tuwinińskiego* I address the dispute in a distant part of the Russian Federation, namely in the Tuva Republic, where the titular nation is the Turkic Tuvans. This region became part of Russia only in 1944, while in the interwar period an independent country, ruled by communists, squeezed between two other communist states - the Soviet Union and Mongolia. Therefore, the atheistic heritage of Tuva has a more extended history than it would be if it had belonged to the USSR. After the fall of the communist ideology, the two traditional religions of the Tuvans - Buddhism and Shamanism - became the basis for the reconstruction of their national identity.

The start of the hybrid war in Ukraine made me aware of the vitality of the Russian-Ukrainian ethnic conflict and provoked me to look at the place of religion in the struggle. In 2015, I published the overview study *Czynnik religijny w rosyjsko-ukraińskim konflikcie etnicznym: zarys problematyki*. On its pages, I emphasise that for centuries Russians have denied the ethnic identity of Ukrainians, and the religious community was the factor that facilitated the above. Religion is an essential catalyst for nation-building processes, and if there are no differences in the confessional background, they must be found. How accurate it is from the point of view of the events of recent months and the emergence of an autocephalous structure (from the Ecumenical Patriarchate) of the Orthodox Church of Ukraine and the unification of the UOC-KP, the Ukrainian Autocephalous Orthodox Church (hereinafter referred to as UAOC) and a small part of parish communities recognizing the primacy of the Moscow Patriarchate of the Ukrainian Orthodox Church (UOC). I begin the main part of the text with the comparison between the confessional structures of Russia and Ukraine in terms of the number of registered religious organizations. As of the beginning of 2013, there were 25.5 thousand communities in Russia, of which 14.6 thousand, mainly the Moscow Patriarchate, were Orthodox. At that time, there were 35.1 thousand communities in Ukraine, of which 19.2 thousand were Orthodox: 12.8 thousand UOC, 5 thousand UOC-KP, and 1.2 thousand UAOC. Thus, the loss of Ukraine by Russia means, in the confessional

sense, the loss of a powerful instrument of influence on the part of Moscow and an apparent reduction in the Moscow Patriarchate's possession. Further, I present the genesis of Christianity in Kievan Rus, the growing importance of Moscow and successful attempts to subordinate it to the Kievan Orthodox metropolis, as well as the conclusion of the Brest Union and Russia's permanent reluctance to it. The last part of the chapter is devoted to the autocephalous aspirations of Orthodox Ukrainians on the threshold of independence at the turn of the 1980s and 1990s. I have come to the conclusion that when analysing the Russian-Ukrainian conflict today, one often forgets about its cultural and especially religious aspect, and that "at the moment of the escalation of the conflict, religion will become a catalyst intensifying the conflict instead of becoming a peaceful factor". (p. 51).

In 2016, I published four works included in this part of the series. The chapter entitled *Religia w bułgarsko-tureckim konflikcie etnicznym: historia czy współczesność?* The actors of the conflict are again the ethnic group of Bulgarians, marginalized for centuries, and on the other hand the Turkish state. In this case, however, there is no question of the Ottoman Port denying the ethnic and religious identity of the Bulgarians. Orthodoxy became, and continues to be, a fundamental element of Bulgarian identity, just as Islam is today such a factor for the representatives of the Turkish minority living in Bulgaria. At present, we can rather talk about a conflict between the institutions of the Bulgarian state, on the one hand, and Muslims, on the other. Sofia conducts a policy of separating the Church from the state, and strongly interferes in organisational life, including the staffing of positions in confessional communities regardless of denomination. It reluctantly restitutes sacred property and allows for religious education. Nevertheless, the situation of the Turkish minority in the context of its religious life is currently the best one since the creation of an independent Bulgarian state.

Two works were published in the form of chapters in the first volume of the work *Religia w konfliktach etnicznych we współczesnym świecie* devoted to theoretical issues and examples from Europe and the post-Soviet area. I continue with the question of the Russian Orthodox Church's impact on the stability of the European part of the former Soviet Union in work *Prawosławie a tożsamość Mołdawian: historia i współczesność sporu pomiędzy Patriarchatem Moskiewskim a Patriarchatem Rumuńskim*. In modern Moldova there are two Orthodox obediences - the Moldovan Orthodox Church and the Church "Bessarabian Metropolis" that was finally recognized after many years of dispute. The choice of one or other jurisdiction in Moldovan conditions means the choice of a national option (in the ethnic sense), either Moldovan or Romanian, respectively. Moreover, just like in Bulgaria, Chisinau is trying to officially regulate religious life in the country, thus preserving the possession of the Moscow Patriarchate.

The second text contained in the same volume is the work *Konflikt i dialog grekokatolicko-prawosławny na postkomunistycznej Ukrainie*. Ukraine is a country of nearly 45 million people, where Orthodoxy is the dominant religion among the

believing part of society. The Ukrainian Greco-Catholic Church (hereinafter: UGCC), which in general is a minority church, plays a key role in the region. It is in Galicia and Zakarpattia that disputes between different trends of Eastern Christianity have occurred, especially with regard to property. The presence of Greek Catholics outside the Ivano-Frankivsk, Lviv and Ternopil regions is a cause for concern on the part of the UOC presenting the UGCC as an uninvited guest in the Orthodox canonical territory (the problem of moving the headquarters of the UGCC from Lviv to Kiev in 2005). Apart from the conflict, I also draw attention to the attempts at dialogue between the hierarchs and the Orthodox and Greek Catholic clergy, which have been taking place since 1997. I would also like to stress that the UGCC and UOC were very often discussed without the participation of the interested parties themselves, namely during meetings between representatives of the Holy See and the Moscow Patriarchate, treating both communities more objectively than subjectively, which particularly offended Greek Catholics. When evaluating Greek-Catholic-Orthodox relations from the point of view of current events in Ukraine, we can conclude that the ethnoreligious conflict, and we can say that the cultural conflict I wanted to outline in the text under discussion, became a prelude to a dispute that also covered other spheres of public life. Again, I noticed that we are dealing with a struggle "between supporters of the idea of the Ukrainian ethnic nation, whose immanent feature is the existence of the Church independent of external influences (...), and supporters of the idea of Eastern Pan-Slavism, the community of Moscow Orthodoxy, and even a great Russian nation, not necessarily understood in terms of ethnicity" (p. 142).

I am also trying to mention the dialogue, or more broadly the stabilising role of religion, in my work *W kierunku pojednania: rola jasnogórskich uroczystości milenium chrztu Rusi Kijowskiej dla dialogu polsko-ukraińskiego*. In a paper published also in 2016, I deal with a subject rarely discussed in Polish scientific literature: the beginning of a long road towards Polish-Ukrainian reconciliation, while pointing out that the church side was - as in the case of Polish-German agreement - the initiator of the dialogue. The year of 1988, when Greek Catholic hierarchs from the Ukrainian diaspora came to Jasna Góra at the invitation of the Polish Episcopate to celebrate the thousandth anniversary of the baptism of Kievan Rus in front of the icon of Our Lady of Czestochowa, was an important date in this process. They could not celebrate in Ukraine, because at that time the Greek Catholic Church could not legally operate across our eastern border. Although there were no words of forgiveness, the significance of these celebrations seems indisputable - for the most sacred sanctuary of Poles is visited by representatives of the nation that did so much harm to our compatriots in Volhynia and Galicia at the end of World War II. In the text, I present the importance of the Jasna Góra events for the later process of Polish-Ukrainian dialogue, which symbolically ended the act of mutual reconciliation and forgiveness in Warsaw and Lviv in 2005.

The last element of this part of the series was published in 2017 and is entitled *Vliv Konference o bezpečnosti a spolupráci v Evropě na konflikt kolem*

*obrozenského procesu ukrajinských řeckokatolíků*. In this work, on the example of Ukrainian Greek Catholics, I stress the importance of the Conference on Security and Cooperation in Europe for the process of religious revival in the former Soviet Union. The 1975 Final Act of the CSCE formulated the principle of respect for human rights and freedoms, including freedom of thought, conscience, religion and belief by all signatory parties. In the following years, this document was referred to by representatives of various religious communities not recognized by the authorities of the communist countries. During the Gorbachev's era of perestroika, Ukrainian Greek Catholics began to openly state, both nationally and internationally, that the Soviet authorities violated their human rights and did not recognise the existence of their community. This process ended 30 years ago when, in November 1989, the Soviet Union was in a state of emergency. The Religious Council of the Soviet Ukrainian Government announced that more than four decades after the ban, Greek Catholics were once again entitled to register their parishes. In this particular case, we can talk about the dual role of religion. On the one hand, protests by Greek Catholics contributed to some extent to the destabilisation of the internal situation in the USSR and, as a result, its collapse. However, on the other hand, they stabilised the situation in the region of Western Ukraine and allowed the need for religious freedom to be met for more than five million Ukrainians.

The third part of the publication was entitled "**Influence of Multiculturalism on the Security of the State and Minority Ethnic Groups**". Seven items, which have been included in the above list under the letters [d], [i], [l], [m], [t], [u], and [w], can be distinguished within its framework. Chronologically, the first text among them is the *System ochrony mniejszości narodowych w ramach Wspólnoty Niepodległych Państw*, which was published in 2011. The disintegration of the Soviet Union led to major ethnic changes in the region. According to data of 1989, there was primarily the problem of a huge multitude of over 25.3 million Russians (including 11.4 million in Ukraine and 6.2 million in Kazakhstan), who day by day became a national minority in 14 former federal republics. Similarly, 4.1 million Ukrainians (including 3 million in Russia alone) and 2.2 million Uzbeks remained outside the borders of their home republic. The issue of the return to historical lands of nations deported in the Stalin era, including the Balkans, Chechens, Ingushes, Kalmyks, Karachays, Crimean Tatars, and Meskhetian Turks, arose. All this led to the creation of a certain mechanism for the protection of the rights of national minorities within the framework of the Commonwealth of Independent States. Its effectiveness can be criticised, but under this system, one of the few documents of international organisations of a convention rank in the world which defines a national minority was adopted. A quarter of a century ago, the Convention on the Protection of the Rights of Persons Belonging to National Minorities was approved, Article 1 states that they are "persons who are permanently resident in one Contracting Party and possessing its nationality, and who, through their ethnicity, language, culture, religion, and tradition, distinguish themselves from the basic population of the Contracting Party" (p. 178). It is worth

mentioning that my text was the first one in Polish scientific literature based on Russian-language literature.

In 2015, I ended my cooperation in the implementation of the project "Polityka etniczna współczesnych państw Europy Środkowo-Wschodniej", financed by the National Centre of Science and led by Prof. Henryk Chałupczak. The cooperation resulted in the publication of the text *The Ethnic Policy of Bulgaria* with the volume of more than two publishing sheets, in which I analyze this specific state policy as a factor stabilizing and destabilizing the situation in one of the countries of the eastern part of the Balkan Peninsula. The political transformation in Bulgaria began with Todor Zhivkov's regime abandoning its policy of forced revival process and disposing of unruly Turks abroad. The first years after the collapse of communism meant that ethnic issues were marginalised in political discourse. That resulted in a lack of developed institutional and legal solutions, including a law on minority issues only, or in Sofia not signing one of the most important documents of the Council of Europe in this area, namely the European Charter for Regional or Minority Languages. However, the Turkish minority did well in those conditions, which is reflected in the functioning of the relevant political group - the Movement for Rights and Freedoms. The political elites of the country began to pay attention to the issue only in the perspective of integration with the structures of the European Union. The above can be seen primarily in the context of Roma. It should also be highlighted that the issue of national minorities is a tool used instrumentally in international relations, especially with Macedonia.

A year later, my first text on Moldavian themes was published. In my work *(De)konstruowanie narodu mołdawskiego jako przejaw konfliktu kultur i cywilizacji* I look at the contemporary condition of one of the nations of the former USSR. I analyse the issue of Moldovan identity through the prism of ethnic awareness, citizenship, language, religion, and the seemingly common problem of voting for the winning song within the Eurovision Song Contest. On this basis, I concluded that Moldovans very often opt for the Romanian option in their elections, which may pose a threat to the stability of the country - and this is what is presented in the Moldovan public discourse. Indeed, in this case, we are dealing with a cultural conflict related to the civilisation choice of Moldovans – regardless of whether we are Romanians, part of Western civilisation or closer to Moscow. My thesis is reflected in Piotr Oleksy's article *Mołdawianie. Naród (de)konstruowany*, which appeared in the monthly magazine "Znak" 2018, No. 5 (756).

Events related to hybrid warfare in Ukraine inspired me to research the issue of using ethnic themes as an element of such a war. In *Politika Sofii po otnošení k bolgarskoj diaspore v kontekste konflikta v Ukraine* from 2017, I start my deliberations from the geographical characteristics of the contemporary Bulgarian diaspora and distinguish its four basic components: 1) emigration in the period from the second half of the eighteenth century to the area of Bessarabia and Zaporizhia; 2) post-accession emigration to the countries of the European Union; 3) citizens of

Macedonia, towards whom Bulgarians have developed a specific approach, considering them to be their compatriots, and who after the Treaty in San Stefano of 1878 were made by the Serbs to believe that they were a separate nation; 4) former Bulgarian citizens of non-Bulgarian nationality (mainly Turks), who were expelled from the country during the communist period. I further discuss Sofia's policy towards the diaspora through the prism of legal acts. Finally, I move on to presenting the Ukrainian Bulgarians in the context of the hybrid war in our southeastern neighbour, especially the reports in the Russian and Russian-speaking media about the over-representation of members of the Bulgarian minority among the conscripted persons. At the beginning of 2015, this issue seriously revived public discourse in Bulgaria and drew attention to the lack of systemic solutions to support Bulgarians abroad. The text was written thanks to a trip to the Zaporizhia National University in May 2016 within the framework of a bilateral agreement and the possibility of talks with local Bulgarians, including the Dean of the History Department, Prof. Volodymyr Milchev and a lecturer of Bulgarian language, Dr. Ludmila Minkova.

This topic is continued in the article *Polityka Kiszyniowa wobec diaspory moldawskiej w kontekście wojny hybrydowej na Ukrainie* also published in 2017. The text has a similar structure in relation to the work mentioned above in the Russian language. As for the motif of the Moldovan minority in the context of the hybrid war, at that time when the article was published, I drew attention to the silence on the issue. That was mainly due to the lack of jurisdiction on the part of Chisinau over its diaspora in the former USSR, and the focus in this respect on emigration to the European Union. Moreover, from Moscow's point of view, Moldova is a country with a positive attitude towards Russia and Russians, while the Soviet heritage is an element of Moldovan identity. At the same time, I would like to stress that if the hybrid war continues, local Moldovans may become an exploited topic, due to their close affinity to Romanians. By treating the Moldovan and Romanian minorities together in Ukrainian conditions, we obtain the second largest ethnic minority group in terms of population. In this context, I note the greater interest shown by Bucharest in the group of compatriots in Ukraine and the attractiveness of the citizenship offered by Romanians, which enables them, as holders of EU state passports, to work legally in the richer countries of Western Europe.

In 2017, I undertook the first research on the multiculturalism of sub-Arctic and Arctic areas in the Russian Federation. In the text *The Khanty-Mansi Problems with Multiculturalism: the Effect of the Muslim Immigration on the Security of the Russian Federation's Subarctic Subject* I take a particular interest in the processes accompanying the discovery of vast oil and gas deposits. For more than half a century now, Russians and other nationalities of the former Soviet Union have been flowing into areas that have so far been inhabited almost exclusively by indigenous peoples - in the specific case of Khanty and Mansi. As the Khanty-Mansi Autonomous Okrug, also known as Yugra, is not attractive to Russians due to the harsh climate, Muslims from Central Asia and the Caucasus constitute a large

proportion of the permanent and temporary new residents of this administrative unit. Their presence poses a significant challenge for the security of the region. Another issue addressed in the text is the question of Siberian regional identity, which can be a difficult task regarding the integrity of Russian identity.

This part of the series should also include a chapter of the book *Konflikty kulturowe a bezpieczeństwo: mniejszości etniczne, ludy tubylcze, uchodźcy w przestrzeni postkomunistycznej*, which was devoted to Siberian Nenets. In the text *Ludy tubylcze: Nieńcy w Federacji Rosyjskiej*, which consists of more than three publisher sheets, I analyse the security of the largest Russian ethnic community, which belongs to the category of "small indigenous peoples of the North, Siberia, and the Far East". As I note in the introduction to the book, Nenets have been engaged in unequal conflict with the Russian nation-state for several centuries - which I also present on pp. 73-75 - which is a perfect example of the attitude towards indigenous peoples that we deal with all over the world regardless of latitude. It has been extinguished in most cases in democratic countries, while in Russia it continues (p. 8). I consider the situation of Nenets from the point of view of their political, social and cultural security. In the first case, I discuss the legal status of indigenous peoples in the Russian Federation and the territorial autonomy of Nenets given to them in the 1930s. In the second case, I address the manifestations of environmental racism, discussed in terms of theory in the first part of the series, the problem of traditional farming (reindeer husbandry) and socio-political representation. Finally, in the third case, I am interested in the issues of education and upbringing and the role of religion in the life of Nenets. On this basis, I observe that "indigenous peoples, on the one hand, are exposed to multiple threats from national societies, and on the other hand, the process of their emancipation is also a challenge to the political, social and cultural security of their countries of residence. In this unequal conflict, the scales are tipped in favour of the nation states. International organisations in this dispute do not support native societies. The signatories of the documents developed are not usually the countries in which the representatives of these groups live. (...) The lack of social ties, including family ties, inefficient education system, low health level, and the negation of traditional values - negative consequences of experiments concerning the inclusion of Nenets in the national economy are still visible today. This also entails the issue of exploitation of the wealthy mineral deposits traditionally inhabited by Nenets, which justifies the introduction of the category of environmental racism. All this makes the Nenets-Russian conflict extremely lively, and it is rather difficult to imagine its termination" (p. 103).

The fourth part of the series, containing nine items, is entitled "**Functioning of National Security Systems and their Executive Subjectes in Multicultural Conditions**". It includes texts marked in the above list under the letters [e], [f], [g], [k], [p], [q], [s], [v], and [x]. Admittedly, in my research I consider the national security system not only from the perspective of the entities that form it, but also objects (sectors) of interest. Nevertheless, the discussed part of the series is dominated by the approach in the entity, or to be precise executive entities, terms.

The work *Działania Komendy Wojewódzkiej Policji w Krakowie wobec społeczności romskiej* published in 2013 is chronologically the first text in this part of the series. It is the result of the evolution of my research interests after obtaining a Ph.D. degree in the field of multiculturalism and security. In the initial period, I focused my attention on the Roma minority, which will be discussed later in the summary. Reading Albert Pawłowski's book *Cyganie: studia nad przestępczością*, Zielona Góra 1974, made me realize that the ethnic group in question can also be dealt with from the perspective of security sciences. In my work from 2013, I undertake the analysis of the actions taken by the Provincial Police Headquarters in Krakow towards this small but visible community, while emphasizing that officers from Małopolska are avant-garde in this area. These activities perfectly follow the model of *community policing*, because they assume cooperation between police officers and Roma representatives or training and conferences for uniform services aimed at raising their knowledge about this ethnic group. In the governmental *Program na rzecz społeczności romskiej w Polsce na lata 2004-2013* one can observe that ignorance of culture and customs that apply among Roma become a cause of conflicts between them and police officers. Security was placed among the priorities of the Program, but it was not infrequent to apply for funds referring to this aspect.

A year later, I published the work *Od zaogniania do prewencji konfliktów. Ewolucja działań bułgarskiej policji wobec mniejszościowych grup etnicznych*, in which I continue to be interested in the functioning of institutions responsible for the security and public order in multicultural conditions. The text was created from the materials collected within the framework of the project *Polityka etniczna współczesnych państw Europy Środkowo-Wschodniej*. The subject of the analysis is the transformation of the militia into police in the context of ethnic relations in Bulgaria, including the issue of the so-called ethnic profiling, over-representation of Roma and Turks among arrested and convicted persons, as well as acts of violence against members of minorities. The actions of the Bulgarian police met with a wave of criticism, both within and outside the country, which, in the context of European integration, forced systemic, institutional and legal changes.

In 2015, the text *Regulacje dotyczące policji w porozumieniach kończących konflikty etnoreligijne w postzimnowojennej Europie*, in which I look at the impact of the Dayton Agreement (1995), Good Friday Agreement (1998), and the Ohrid Agreement (2001) on the construction of post-conflict stability, was published. As I note in the conclusion, "in each of the peace agreements in question, the issue of police reform was a key problem. Firstly, transformations in the field of security and law and order administration were part of wider changes in the governance model at national or local level. Secondly, those agreements were adopted under the auspices of third countries or the international community, which based on the assumption that the sources of conflicts were, inter alia, inefficient institutions of the national security system. Thirdly, the general principle of participation in police formations of all national groups living in a given area was adopted, which was to correspond to

the current ethnic or ethno-religious structure (Northern Ireland, Macedonia) or the pre-conflict structure (Bosnia and Herzegovina) (p. 111).

In the article *Ukraińskie formacje policyjne i służby specjalne wobec konfliktów religijnych na przełomie XX i XXI w.*, which also appeared in 2015, I not only deal with the issue with property disputes between religious communities in Ukraine after the fall of communism but also with the functioning of religious sects (the Great White Brotherhood) and other manifestations of religious extremism. I note that in Ukrainian conditions, the then militia and the Ukrainian Security Service are not institutions guarding security and public order, but antagonizing the parties to the dispute, and are even considered to be actors in conflicts. Many hopes for improving this picture are linked to the reform of the bodies responsible for Ukraine's internal security.

Also, in Russian conditions, changes in the structures of the Ministry of the Interior have been going on for several years now. Reflections on this subject have become the starting point in the text entitled *Funkcjonowanie Policji Federacji Rosyjskiej w wieloetnicznym i wielowyznaniowym społeczeństwie* in 2016. The work was created thanks to a scholarship trip to the St. Petersburg branch of the All-Russian State University of Justice. One of the flagship reforms of Dmitry Medvedev's presidency was the transformation of the militia into the police. In this way, a formation having its sources to the Tsarist period was created. However, it remained a highly centralised institution, affiliated with the Ministry of the Interior, with the head of this department as the superior of all police officers in the country, characterized by the lack of a hierarchical structure, and subordinated directly to the local mainboards or boards of the Ministry of the Interior. The analysis covered the attitude of the police towards ethnic and religious intolerance, crime committed by and against persons of non-Russian origin (including ethnic criminal groups), as well as the participation of Russian citizens from ethnic and religious minorities in the police authorities of the Russian Federation.

I continue the Russian theme in my article *The Impact of Immigration from Post-Soviet states on the National Security System of the Russian Federation* published in 2017. In its first part, migration flows in the Russian Federation are described in general, and for the first time in Polish literature on the subject, attention is drawn to the functioning of two terms: "system of national security" and "national security assurance system". Due to the size and nature of immigration from post-Soviet countries, its impact on the Russian system of national security is significant. Consideration was given to the political security system, the public security and order system, and the social security system, while pointing to changes in their scope, mainly in the institutional dimension, especially in the field of counteracting illegal immigration, the activity of ethnic criminal groups and access to the Russian labour market. It is evident that the phenomenon of migration may also give rise to challenges for other subsystems of the Russian national security

system, such as, for example, the economic security system, due to large amounts of financial transfers made by gastarbeiters.

The text *Imigranci z Ukrainy – wyzwanie dla polskiego systemu bezpieczeństwa narodowego*, which also appeared in print in 2017, has a similar structure. In my work I focus on the opportunities and threats related to the presence of immigrants for the political security system, distinguishing those related to corruption and citizenship issues, further for the security and public order system, pointing at the same time to the problems of crossing the state border and the crime of the citizens of our south-eastern neighbor, and finally for the social security system, signalling the issues of education, higher education, trade union activities, as well as pro-family policy. I begin my deliberations with a closer look at the concept of the national security system. I conclude with several proposals, especially as the short-term nature of the migration of Ukrainian citizens to Poland is not a strong incentive for changes in the national security system of our country. Immigrants from Ukraine generate the biggest and most diverse challenges for the social security system. Besides, I stress that the presence of Ukrainians in Poland can be treated as a useful experience in the context of migration processes intensified on the Old Continent.

In last year's article *Przekształcenia w ukraińskim systemie bezpieczeństwa narodowego po rewolucji godności: wybrane aspekty* I return to Ukrainian topics. In this case, the subject of analysis are changes in the system of national security that were forced by the cultural conflict in Ukraine between the supporters of the nation state, European integration, maintaining the status quo and strengthening relations with Russia. I focus my attention on three aspects of institutional changes: the transformation of the militia into the National Police of Ukraine, the creation of the National Guard of Ukraine and voluntary battalions to fight separatists, and the institutionalisation of the fight against corruption. Ukraine is one of the most corrupt European countries, thus - in the general opinion expressed in Poland and abroad - Kiev will not win the confrontation with Moscow without combating this phenomenon. In conclusion, I underline that the events of the beginning of 2014 evidenced that the greatest threat to Ukraine's security is posed by Ukrainians themselves, especially members of the political and economic establishment as well as officers of institutions set up to ensure safety. The Ukrainian state was on the verge of collapse. Therefore, in order to survive, it had to undertake massive reforms, including the functioning of the national security system. New institutions were created, old ones were reformed, and society was given a greater degree of participation, including control, in this sphere of public life.

The natural continuation of the work *Regulacje dotyczące policji w porozumieniach kończących konflikty etnoreligijne w postzimnowojennej Europie* is the study *Siły zbrojne i policja w tadżyckim procesie pokojowym (1997-2000)* from 2018, in which I also address the changes within the institutions responsible for security. The cultural conflict between the former state and party establishment and

the supporters of a shift towards traditional Muslim values, which had been consuming the most impoverished post-Soviet country for a significant part of the last decade of the 20th century, demonstrated deep dividing lines that were not eliminated for more than twenty years. Based on the sources received from the negotiations between the government and the United Tajik Opposition, I investigate the project of reconciliation and guaranteeing the other side's participation in building a new post-conflict reality.

#### Other scientific achievements

I would like to draw attention at this point to my editorial activity. Even before I was officially employed as an adjunct professor at the Department of Eastern Research, I was involved in co-creating the yearbook "Wschodnioznawstwo" (ISSN 2082-7695), first as editorial secretary, then as scientific editor (from 2015), and a deputy editor-in-chief (from 2018). I have been assigned the following tasks by the Editor-in-Chief, Prof. Z.J. Winnicki: current contacts with authors of texts sent to the editorial office, external reviewers, members of the international scientific council, and the publisher. Moreover, I am in charge of initial substantive selection of articles, linguistic correction, promotion of the journal at national and international conferences, distribution of copies of the copyright works for reviewers and members of the scientific council, free distribution of magazine numbers to libraries and other institutions that are not entitled to receive copies, uploading the magazine's electronic files in the *open access* mode to digital libraries, preparing evaluation surveys for the Ministry of Science and Higher Education, uploading the magazine to Index Copernicus Journals Master List, The Central European Journal of Social Sciences and Humanities, and BazHum. In a short time, "Wschodnioznawstwo" became the first interdisciplinary journal on the Polish publishing market in the field of Eastern research. It is recognizable in Poland and abroad, as evidenced by the list of countries from which authors of texts originated: Belarus, the Czech Republic, Georgia, Germany, Russia, Slovakia, Ukraine, and even Japan. According to the binding unified list of scientific journals of the Minister of Science and Higher Education of January 25, 2017. "Wschodnioznawstwo" is on the "B" list with 9 points awarded. Thus, it is the highest rated journal in the field of social sciences published at the Faculty of Social Sciences of the University of Wrocław. Taking the above into account, Prof. Krzysztof Kociubiński, Head of the Institute of International Studies at the University of Wrocław, requested awarding me with the Bronze Cross of Merit by President of the Republic of Poland, and the Senate of the University of Wrocław, in its resolution No. 26/2019 of March 20, 2019, issued a positive opinion on the above.

I have also co-edited or edited six collective papers. In the years 2011-2013, thanks to cooperation with the Wrocław Foundation for Social Integration Prom and funding from the Ministry of the Interior and Administration and the Ministry of Administration and Digitization, three papers on Roma issues were published: *Kwestia romska w polityce państw Europy Środkowej i Wschodniej*, Wrocław 2011;

*Kwestia romska w polityce państw i w stosunkach międzynarodowych*, Wrocław 2012; *Kwestia romska w kontekście bezpieczeństwa wewnętrznego*, Wrocław 2013. I managed to create excellent research teams composed of eminent experts, not only from Polish scientific centres but also from the Czech Republic, Lithuania, Slovakia, and Hungary, for those three projects. It is worth noting that Zoltán Balog, who despite holding the post of Deputy Minister of Internal Affairs and Justice of the Republic of Hungary and being responsible for social inclusion issues at that time, agreed to prepare a chapter in the volume of 2012, was invited to cooperate with us. I would also like to add that the reviewer of the first volume in 2011 was an outstanding expert on Roma issues - Prof. Ewa Nowicka from the University of Warsaw. Thanks to my efforts, the publications are now available in the *open access* mode on the websites of the CeON repository (Open Science Centre).

I particularly wish to mention the last volume, as it is the result of the reorientation of my research into the field of security sciences. In the Introduction, co-editor Dr. Elżbieta Szyszlak and I noticed: "(...) it was proposed to include Roma issues in the context of security, and the inspiration for such treatment of the subject was the increasingly visible phenomenon of securitization of the issues of the Roma minority. It is characterized primarily by a clear shift in emphasis in the perception of the Roma issue - the basic impulse for addressing the situation of the community and to act in this area is not to seek the equality of rights of its members, or to provide them with the same opportunities for development as the general public, but the issue of security and safety deficit. An extreme example of this type of attitude is treating the Roma minority primarily as a suspected or real source of danger, which in practice manifests itself in the construction of walls separating Roma from non-Roma, promoting the concept of the so-called Roma crime, media coverage of negative events related to the Roma minority, using the rhetoric of threat from the community for the majority of society, or finally in the demolition of Roma settlements as the most important source of danger for the majority" (p. 5). The collective work consists of 12 chapters whose authors come from Polish (Polish Academy of Sciences, Jakub Paradyż State Higher Vocational School, Adam Mickiewicz University, Warsaw University, Wrocław University), Czech (Tomasz G. Masaryk University in Brno, Ostrava University, Higher Mining School - Technical University in Ostrava) and Slovak (Mateja Bela University in Banská Bystrica) academic centres. They are set out in three parts, the first of which deals with the topic from a historical perspective, two more - from a contemporary perspective: crime committed by Roma and against Roma, and social security. It is particularly noteworthy that Prof. Nina Pavelčíková, the undisputed authority in Czech Roma studies, and Prof. Miroslav Mareš, an outstanding Brno expert on terrorism, right-wing and left-wing extremism, as well as stadium hooliganism, were obtained for cooperation.

In 2014-2016, I co-edited three collective papers on ethnic and religious conflicts in the context of security: *Konflikty etniczne i wyznaniowe a problem bezpieczeństwa we współczesnym świecie. Wybrane aspekty*, Kraków 2014; *Konflikty*

*etniczne i wyznaniowe a funkcjonowanie systemów bezpieczeństwa narodowego. Wybrane aspekty*, Kraków 2015; *Konflikty etniczne i wyznaniowe a bezpieczeństwo w wymiarze lokalnym, państwowym i międzynarodowym. Wybrane aspekty*, Kraków 2016. The prestigious Nomos Publishing House showed interest in publishing it.

Apart from the works presented above as the records of the monothematic publication series, which is the basis for the proceedings, I also published a monograph *Lwowskie sacrum, kijowskie profanum. Grekokatolicyzm w ukraińskiej przestrzeni publicznej od pierestrojki do pomarańczowej rewolucji*, which was published in 2012 in Warsaw by the Polish Society for the Study of Religions. The book is 60-70% based on my doctoral dissertation, but it also contains new elements, including a chapter on ecumenism and inter-confession conflicts (pp. 173-209), and a sub-chapter on the pastoral care of the military (pp. 288-291). Currently, it is also available in the Digital Library of the University of Wrocław. According to Google Scholar, this monograph was quoted by several scientists: Iwona Kabzińska (*Rosja i Ukraina – konflikt w rodzinie słowiańskiej?*, „Wschodnioznawstwo” 2016, s. 75), Paweł Kowal (*Papież, czyli zagrożenie dla komunizmu. „Polityka wschodnia” Stolicy Apostolskiej w latach 1978-1985 w dokumentach służb specjalnych PRL*, „Rocznik Instytutu Europy Środkowo-Wschodniej” 2016, z. 5, s. 349), Emilia Modellmog-Anweiler (*Religia w przestrzeni życia publicznego w regionach Europy Środkowej. Cechy modelu środkowoeuropejskiego*, „Politeja” 2017, nr 46), Maciej Strutyński (*Stosunki między państwem a związkami wyznaniowymi w niepodległej Ukrainie 1991-2013*, „Studia z Prawa Wyznaniowego” 2014, t. 17, s. 257, 269-270), Arkadiusz Trochanowski (*Perspektywa ekumeniczna Ukraińskiego Kościoła Grekokatolickiego*, „Studia Koszalińsko-Kołobrzeshire” 2016, nr 23, s. 206-208) and Michał Wawrzonek (*Religion and Politics in Ukraine. The Orthodox and Greek Catholic Churches as Elements of Ukraine’s Political System*, Cambridge 2014).

I am also one of six authors of the monograph *Pogranicza cywilizacji. Wpływ dylematów tożsamościowych na politykę zagraniczną i bezpieczeństwa wybranych państw Europy Środkowo-Wschodniej*, published this year by the Warsaw Elipsa Publishing House, as well as the author of 11 chapters in collective works, 4 articles in scientific journals and 4 reviews. Among them, two thematic threads stand out: Roma issues and religious revival in the post-Soviet area.

As far as the Roma studies are concerned, apart from the texts submitted as records within the monothematic series of publications, and thus related to the issue of security, and also apart from the afore-mentioned edition of collective works, I am the author of chapters on the Roma issue in contemporary Ukrainian politics, the Roma issue in the politics of Lower Silesian local governments on the example of my hometown Wałbrzych (the first text) and the capital city of Wrocław (the second text), as well as the activities undertaken by the Bulgarian authorities within the framework of the Decade of Roma Integration 2005-2015. In the "Drohiczyński Przegląd Naukowy" of 2009 I also reviewed the monograph *Edukacja Romów*.

*Studium porównawcze na przykładzie Czech, Polski i Słowacji*, Wrocław – Wałbrzych 2008 by Łukasz Kwadrans.

The questions of religious revival in the post-Soviet area have been taking up my attention to a greater or lesser extent for over a dozen years. In this context, I am currently taking part in the project of the National Science Centre *Komemoracja postaci metropolity Andrzeja Szeptyckiego jako element procesu budowy kapitału symbolicznego w warunkach społeczeństwa postkomunistycznego na Ukrainie* carried out at the Ignatianum Academy in Krakow under the guidance of Dr. hab. Michał Wawrzonek. I am particularly interested in two issues: the functioning of the Ukrainian Greek Catholic Church as a community outlawed during the communist period and recognized in 1989, as well as the activity of sects and new religious movements, primarily of a native character (the Great White Brotherhood, the Church of the Last Testament).

Starting from the moment I was employed as an adjunct professor, I actively participated in 43 domestic and foreign scientific conferences, including 37 lectures and 6 expert panels. I independently organized a conference entitled *Polityka państw Europy Środkowej i Wschodniej wobec Romów*, which took place within the walls of the Institute for International Studies of the University of Wrocław on April 24, 2012. In addition to the scientists presenting their papers, we managed to invite the following practitioners to participate in the project: Dr. Małgorzata Różycka from the Ministry of Administration and Digitization, Jacek Milewski - co-founder and first director of the Parish Roma Primary School in Suwałki, as well as the Roma social activist Karol Parno Gierliński from Sinti, who took part in the panel discussion. The conference ended with a lecture by an American photographer Chad Evans Wyatt, who specializes in ethnic photography and is the author of the *Roma Rising* project. The Commission of National and Ethnic Minorities of the Sejm of the Republic of Poland of the 7th term took honorary patronage over the conference.

Furthermore, I was a secretary of 4 international scientific conferences organised by the Institute of International Studies of the University of Wrocław: *Konflikty etniczne i wyznaniowe jako zagrożenie dla bezpieczeństwa wewnętrznego i międzynarodowego państw* (2012); *Konflikty etniczne i wyznaniowe a funkcjonowanie systemów bezpieczeństwa narodowego* (2015); *Konflikty etniczne i wyznaniowe a bezpieczeństwo w wymiarze lokalnym, państwowym i międzynarodowym* (2016); *Europa Środkowa jako podmiot geocywilizacyjny wobec współczesnych wyzwań* (2017). In addition, last year I was co-responsible for the organization of the 1st Scientific Seminar *Dziedzictwo i pamięć w działaniu – perspektywa interdyscyplinarna*, which took place in the Jan Czekanowski Library in Wrocław within the framework of cooperation between the Ludwig van Beethoven Association and the Institute of International Studies. My tasks as a secretary included the development of the concept of the conference, development of conference materials, receiving applications and subsequent correspondence with conference participants,

ordering catering and organizing formal dinners combined with a visit to the Old Town and Ostrów Tumski in Wrocław.

Moreover, I was invited by the organizers of 3 conferences to sit on scientific or supporting committees. Two of them were held at the Tadeusz Kościuszko Military Academy of Land Forces / Military University of Land Forces and were organized by the Faculty of Security Sciences. They had an international character of scientific conferences in the series „Społeczeństwo a wojna”: *Konflikty kultur i problemy wielokulturowości we współczesnym świecie* (Góra Św. Anny, 2015); *Europa za murami – „obcy” u bram Europy* (Wrocław, 2017). Last year, in turn, I was a member of the scientific committee of the III International Security Congress "W trosce o bezpieczne jutro”: *Reminescencje i zamierzenia w stulecie odzyskania niepodległości*" organized in Toruń by the University of Security in Poznań.

It is also worth mentioning that I moderated thematic sessions at 5 international scientific conferences, three times within the framework of conferences on ethnic and religious conflicts in the context of security, organized in the Institute of International Studies of the University of Wrocław, but also at external events: In 2016, I was asked by the organizers of the 1st Jagiellonian Conference on Meander Safety of Contemporary Security. Between globalization and renationalisation for moderating the panel Armed Interventions and Hybrid Wars in the Modern World and serving as a panel discussion in the post-Soviet Russia panel. The event took place at the Collegium Maius of the Jagiellonian University. A year later, in the Oginski Palace, I co-chaired the deliberations of the Varia war panel, which was part of the conference organized by the Institute of Social Sciences and Security of the University of Natural Sciences and Humanities in Siedlce, War and Politics in the series War and Military Security.

As far as participation in national scientific projects financed by the National Science Centre is concerned, as I mentioned above, apart from the ongoing grant *Komemoracja postaci metropolity Andrzeja Szeptyckiego jako element procesu budowy kapitału symbolicznego w warunkach społeczeństwa postkomunistycznego na Ukrainie* (nr NCN 2015/19/B/HS6/01257), I was a contractor in the project *Polityka etniczna współczesnych państw Europy Środkowo-Wschodniej* (nr NCN 2012/07/B/HS5/03871). Twice, through open competitions, I became a beneficiary of a six-month scholarship in a project *Rozwój potencjału i oferty edukacyjnej Uniwersytetu Wrocławskiego szansą zwiększenia konkurencyjności Uczelni* financed by the European Social Fund. It is worth adding that one scholarship place was awarded in each edition of the project implemented in 2011-2015 for the Faculty of Social Sciences of the University of Wrocław. I was the manager and executor of internal research projects carried out at the home Faculty of Social Sciences six times, thanks to funds from grants for young scientists provided by the Ministry of Science and Higher Education.

I also prepared publishing reviews for the so-called "Polish Sociological Review", which is on the Philadelphia list (2016, 2017, 2018), as well as for "Roczniki

Integracji Europejskiej" (2017), "Scientific Journal of the Military University of Land Forces" (2017, 2018) and "Zeszyty Naukowe Koła Wschodnioeuropejskiego Stosunków Międzynarodowych". (2017, 2018). What is more, I reviewed the volume entitled *Znakomici Grodnianie przełomu XIX i XX wieku. Zasięg i skutki powstania styczniowego na Grodzieńszczyźnie: ludzie powstania* edited by A. Smalianczuk, Z. J. Winnicki, Grodno 2018. Apart from working in the editorial office of "Wschodnioznawstwo" since 2016, I am a member of the editorial board of the Zaporozhsky magazine "Kul'turolohichnyy visnyk: Naukovo-teoretychnyy shchorichnyk Nyzhn'oyi Naddnipyrianshchyny", and a year later I joined the team of the Scientific Council of "Roczniki Studenckie Akademii Wojsk Lądowych".

#### Educational, organizational, and international cooperation achievements

I am the assistant promoter for two open doctoral theses, which are related to my scientific interests: *Arktyka – obszar rywalizacji i kształtowania regionalizmu morskiego* (MA Karolina Chyla); *Doktryna i praktyka polityczna współczesnego nacjonalizmu ukraińskiego* (MA Paweł Terpiłowski). The Ph.D. procedures were initiated by the Board of the Institute of Political Science of the University of Wrocław. I also provided consultancy to Dr. Bartosz H. Lyszkiewicz in the context of his Ph.D. thesis *The Construction from National Identity in Post-1918 Poland*, defended in 2014 at the School of Government of the British University in Plymouth under the supervision of Prof. Karl Cordell. Special thanks can be found on page 16 of the Internet version of the dissertation.

Since 2015, I have been conducting undergraduate seminars after the introduction of changes in the curriculum of studies in the field of national security, consisting in the abolition of the undergraduate examination in writing and the restoration of the defense of the undergraduate thesis and oral examination. As for now, I have promoted 33 bachelor's degrees in national security. I have also reviewed dozens of bachelor's and master's theses defended in the fields of international security, national security, and international relations.

In 2012, I was involved in conceptual work on the creation of a nationally original course of implementary MA studies in international security. I have developed numerous syllabuses for the subjects conducted within its framework, as well as within national security and international relations. A special source of pride is the development of an original concept of classes within the framework of the *sacrum modules in the contemporary world* and *cultural conflicts*. The first one is about classes on sects and new religious movements, while the second one is about the anthropology of war. Moreover, I am the coordinator of *cultural conflicts* and *individual security* modules. Between 2011 and 2016, I was the coordinator of ECTS for international relations.

Since I commenced work as employed as a lecturer in the Department of Eastern Research at the Institute of International Studies of the University of

Wrocław, I have been involved in the number of teaching activities, including continuous teaching:

- a) *Antropologia wojny* – discussion sessions at the Faculty of National Security;
- b) *Chrześcijaństwo* – lectures and classes at the Faculty of International Relations;
- c) *Cywilizacyjne uwarunkowania bezpieczeństwa jednostki* – discussion sessions at the Faculty of National Security;
- d) *Narody i mniejszości narodowe* – discussion sessions at the Faculty of National Security;
- e) *Problemy narodowe i konflikty etniczne* – discussion sessions at the Faculty of International Relations;
- f) *Sekty i nowe ruchy religijne* – discussion sessions at the Faculty of National Security;
- g) *Spółczesność Azji Wschodniej i Południowej* – discussion sessions at the Faculty of International Relations;
- h) *Systemy bezpieczeństwa narodowego* – lectures and classes at the Faculty of National Security;
- i) *Teoria konfliktów społecznych i politycznych* – discussion sessions at the Faculty of National Security;
- j) *Upadek Związku Radzieckiego i jego konsekwencje dla stosunków międzynarodowych* – lectures at the Faculty of National Security.

Moreover, I periodically conducted discussion sessions *islam, narody i mniejszości narodowe w Europie Środkowo-Wschodniej* and *współczesne relacje międzycywilizacyjne*. The average level of my annual teaching load in this period reached about 400 hours of classes.

In 2011, I was a member-examiner of the Faculty Recruitment Committee for recruitment for bachelor's degree at the faculty of National Security. In 2013-2016, I was a member-examiner of the Faculty Examination Commission for conducting the bachelor's examination for students of National Security and International Relations. At that time, according to the curriculum, the students did not prepare their undergraduate papers, but took the written diploma examination.

I have also been a tutor of the Student Organization for National Security and Military Matters (since 2012, currently suspended) and the Eastern European Circle of International Relations (since 2018). Interestingly, as a student, I took part in the creation of this last initiative of the scientific movement in 2002.

Twice I have been a member of the Faculty Competition Commission for the employment of employees as academic teachers (assistant professors with habilitation) in the Institute of International Studies of the University of Wrocław: in the Laboratory of Research Coordination and Didactics of National Security (2015)

and in the Department of International Economic Relations and European Integration (2017).

The recognition of my didactic work is not only the high grade of classes annually performed by students (5-5.5 out of 6), but also the Awards the Rector of the University of Wrocław for didactic and organisational achievements granted to me in 2012-2018.

I am also involved in activities promoting science. This year I declared my willingness to be a lecturer during the stationary and plenary sessions (in Zgorzelec) of the 22nd Lower Silesian Science Festival. Earlier, as a speaker, I took part in the activities of the Section of Ethnic Sociology of the Polish Sociological Association and Ethnographic Museum in Wrocław (2015), the Wrocław branch of the Forum of Young Diplomats (2016), the Foundation "Dzielnica Wzajemnego Szacunku Czterech Wyznań" in Wrocław (2018), or the Jagiellonian Foundation (2019).

I also speak for the media on topics related to my research interests. In 2013, I was twice asked by the left-wing weekly "Przegląd" about relations between the state and the Church in the context of legislative initiatives of Janusz Palikot and his political group (*Jakie zapisy w konkordacie powinny zostać zmienione?*, „Przegląd”, 25.02-3.03., p. 6; *Czy i jak nauka religii w szkołach wpływa na postawy młodzieży?*, „Przegląd”, 3-9.06., pp. 11-12). In addition, at least several times since 2017 I have spoken about current events in the post-Soviet area for the Catholic Television *Trwam*.

Since I started working as an adjunct professor, I have annually taken part in foreign educational trips within the framework of the Erasmus and Erasmus+ programmes. In such cases, I conducted classes for students of the University of Science and Technology in Ostrava three times in the years 2011-2013, in the years 2014-2015 I had the pleasure of giving lectures twice at the University of Ostrava, in the years 2016-2017 I met with students of the European University Viadrina in Frankfurt (Oder) twice, and in the previous year - with young Lithuanians from the University of Michael Römer. I am currently preparing for my May trip to lectures dedicated to Ph.D. students at the Bulgarian Academy of Sciences in Sofia.

Apart from participating in the Erasmus and Erasmus+ programmes, as a follow-up of a competition under the Erasmus Mundus Multic European Union Programme coordinated by the Technical University of Dresden in September 2016, I completed a scientific and didactic internship in the St. Petersburg Branch of the All-Russian State University of Law of the Ministry of Justice of the Russian Federation. Prof. Gennady Yermolovich and Dr. Vitaliy Novikov supervised the internship. During my stay at the Russian University, I carried out research on the participation of representatives of non-Russian ethnic groups in the police of the Russian Federation, as well as conducted two lectures for doctoral students on the Polish police and the fight against corruption in our country.

I took part in two bilateral exchanges between my home university and the Zaporozhzhzha National University. First, in May 2016, for the second time in September 2018. During my first scientific and academic internship at the Ukrainian University, I conducted my research on the Bulgarian minority in Zaporozhsky Oblast in the context of the hybrid war in Ukraine with the support of Ukrainian scientists. Besides, I met with the University authorities and the deans and employees of the Faculty of Sociology and Management, the Faculty of History and the Faculty of Law. I also gave a lecture in Russian on Poland's contemporary policy towards national and ethnic minorities. The second time, I researched the transformation of the Ukrainian national security system after the dignity revolution. What is more, I participated in a meeting with students of the Political Club and gave a lecture in Ukrainian for students of the Faculty of Sociology and Management on immigration from Ukraine as challenges for the Polish national security system. Last but not least, at the Faculty of Law, I was a participant in the Round Table on anti-corruption.

Also, in September last year, I gave a lecture in Ukrainian on *Mniejszości w Polsce – Polacy w mniejszości. Sytuacja etniczna we współczesnej Europie w kontekście konfliktów kulturowych* for the students of the Faculty of Humanities and Economics of the Berdyansk State Pedagogical University.

Finally, as a confirmation of the validity and importance of my research on the relations between multiculturalism and security in the post-communist space, I would like to mention that the Chief of General Staff of the Polish Armed Forces, General Rajmund Andrzejczak, has invited me to deliver a lecture on *Konflikt wokół autokefalii ukraińskiego prawostawia w kontekście wojny hybrydowej na Ukrainie* on May 8, 2019, as part of a closed conference in the General Staff of the Polish Armed Forces.

Siedlce, April 26, 2019

