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The Lutsk Karaites and the Cultural and Educational Activities of the Karaite Minority in Poland in the Interwar Period

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Of the four Karaite communities lying within the borders of newly independent Poland the Lutsk community was the smallest. However, it was here that efforts to preserve the Karaim language and identity were most intense, as a consequence of which Lutsk became a major centre of Karaite intellectual and cultural life in the 1930s. Lutsk activists, such as the writer and editor Aleksander Mardkowicz and the poet Sergiusz Rudkowski, strove to preserve the Karaim language and strengthen ethnic self-identity. Their efforts served as an inspiration for similar endeavours in other Karaite communities. The present paper endeavours to shed light on the circumstances that led to this cultural eudaimonia in Lutsk.

Key words: *Polish-Lithuanian Karaites; Karaites in Lutsk; Karaite communities in interwar Poland; Karaite self-identity*

The years 1919–1939 were a time of intense cultural and educational development for the Karaite communities in Poland. To a certain extent these activities were simply a continuation of the Karaites' interest in traditional education based on doctrinal principles (e.g. obligatory reading of the Tanakh). However, they were also greatly shaped by social changes and the political and economic situation that the Polish-Lithuanian Karaites found themselves in after World War I.

At the end of the 19th century, alongside their long-established sense of religious self-identification the Karaites also began to manifest a sense of identity based on ethnicity. The roots of this shift lay in the growing tendency of Karaite Judaism to separate itself from Rabbinical Judaism – ideological differences led to Karaism constituting itself as an independent faith. Underlying this process, referred to by Freund as "endogenous dejudaisation",[1]

were both socio-political and economic factors as well as endeavours to improve the conditions of the Karaites in the Russian Empire in the face of restrictive and discriminatory laws against the Jewish population. The establishment of the Karaite Consistory in Eupatoria in 1837 marks the bifurcation of these two creeds. Separatist ideas were espoused in the works of Abraham Firkowicz, who aimed to demonstrate the ancient pedigree of Karaism and to prove its independent development. The emergence of theories promoting the Khazar origins of Eastern European Jewry opened up new horizons in the search for the Karaites' own ethnic roots. Research conducted by the Russian academician, V. V. Radloff, who included Karaim linguistic and literary materials in his two groundbreaking works in the field of Turkic studies,[2] not only made the Eastern European Karaites an area of interest for Turkologists, but also provided arguments in favour of the thesis that the Karaites have Turkic roots, which awakened interest among Karaites themselves in their own language and popular literature.

Some contemporary researchers regard Seraya Shapshal (1873–1961), the former hakham of Crimea and a graduate of the School of Oriental Languages in Petersburg who in 1927 was also elected Karaite hakham in the Republic of Poland, as the individual most responsible for instilling the "Turkic roots" theory in the minds of the western Karaites.[3] However, this idea had already spread to

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[1] Freund, R. (1991). Karaites and dejudaisation. A historical review of an endogenous and exogenous paradigm. *Stockholm Studies in Comparative Religion* 30. Stockholm. With regard to changes in the self-identity of the eastern European Karaites, see also: Kizilov, M. (2008). Between the Jews and the Khazars: the Formation of Ethnic Identity and the Historical Views of the East European Karaites in the General Context of European History from the Late Eighteen Century until Today. *Pinkas*, Vol. 2, 34–52; idem (2011). Social Adaptation and Manipulation of Self-Identity: Karaites in Eastern Europe in Modern Times. In D. D. Y. Shapira, D. J. Lasker (Eds.), *Eastern European Karaites in the Last Generations*, Jerusalem, 130–153; Miller, P. E. (1993). *Karaite Separatism in Nineteenth-Century Russia: Joseph Solomon Lutski's Epistle of Israel's Deliverance*, Cincinnati; Shapira, D. (2003). *Avraham Firkowicz in Istanbul (1830–1832). Paving the Way for Turkic Nationalism*, Ankara; idem (2006). Tendencies and Agendas in Turkic-Karaite and Karaite-Related Studies in Eastern Europe in the 20th Century. *Pinkas*, Vol. 1, 210–214; Schur, N. (1992). *History of the Karaites*, Frankfurt am Main; Troskovaite, D. (2013). Identity in Transition: The Case of Polish Karaites in the First Half of the 20th Century, Codrul Cosminului, Vol. 19, No. 2, 207–228.

[2] Radloff, W. (1866–1896). *Proben der Volksliteratur der türkischen Stämme*, Vol. I–VIII. St. Petersburg; idem (1888–1911). *Versuch eines Wörterbuches der Türkdialecte, Vol.* I–IV. St. Petersburg.

[3] Shapira, D. (2005). A Jewish Pan-Turkist: Seraya Szapszał (Şapşaloğlu) and His Work *Qırım Qaray Türkleri* (1928). *Acta Orientalia Academiae Scientiarum Hungaricae*, Vol. 58 (4), 356; Kizilov, M. (2009). *Karaites in Galizia. An Ethnoreligious Minority among the Ashkenazim, the Turks, and the Slavs 1772–1945*. Leiden – Boston, 237, 239 – however, it should be

these areas much earlier thanks to close intellectual contacts with the Karaite communities in Russia. An important role in its propagation was also played by the *bezhenstvo*, i.e. the forced resettlement of civilians in the interior of Russia in 1915. Many Karaite families from Lithuania moved to Crimea, where for the first time their members had contact with local Karaite culture, music and literature. When they returned home they brought with them a particular fascination with the Orient.[4]

Even before the election of Shapshal and his arrival in Poland encounters between Karaites and researchers interested in the Karaim language prepared the ground for a new ethnic self-identity. In Halicz it was Jan Grzegorzewski (1848–1922), a Polish ethnographer, orientalist and slavist, who on several occasions visited the local Karaite community and increased their awareness of the Turkic origins of their language. However, it was the research trip made by Professor Tadeusz Kowalski (1889–1948) of the Jagiellonian University in Cracow that had the most far-reaching implications. In 1925 he visited communities in Troki (Trakai) and Vilnius, and a year later made his way to those in Halicz and Lutsk. During his stay he became acquainted with Karaite activists and afterwards remained on friendly terms with Szymon Firkowicz, Rafał Abkowicz, and Józef Łopatto in Trakai and Vilnius, Aleksander Mardkowicz and Sergiusz Rudkowski in Lutsk, as well as Sabina and Zachariasz Nowachowicz, Leon Sulimowicz and Zarach Zarachowicz in Halicz. Direct contact with Kowalski, an expert in Turkish and Middle-East studies, provided them with the impulse to undertake efforts to preserve their language and strengthen national consciousness. Kowalski encouraged the younger generation of Karaites to study turkology at the university. Ananiasz Zajączkowski (1903–1970), later a professor at the University of Warsaw and a member of the Polish Academy of Sciences, became his pupil. Zajączkowski was followed by other young Karaites: Włodzimierz Zajączkowski (1914–1982) and Józef Sulimowicz (1913–1973).[5]

When Shapshal arrived in Poland in 1928, local Karaites were ready to accept their new ethnic self-identity based on Turkic, namely Khazar descent. Despite reservations expressed by Kowalski[6], the Khazar theory was actively promoted and soon became (and still remains) widely accepted by Polish-Lithuanian Karaites.

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admitted that in his later work, *The Sons of Scripture*, Warsaw – Berlin 2015, the author revised his opinion, pointing out earlier manifestations of a non-Jewish identity among Polish-Lithuanian Karaites.

[4] This fascination is mostly visible in borrowings from the music repertoire, see: Firkavičiutė, K. (2016). *Życie w pieśni karaimskiej*. Wrocław, 13.

[5] With regard to the contribution of the Karaites to the development of Turkish studies in Poland, see: Sulimowicz, A. (2012). Polscy turkolodzy Karaimi. Od przedmiotu do podmiotu badań. In Machul-Telus (Ed.) *Karaimi*. Warsaw, 119–144.

[6] Kowalski, T. (1929). Turecka monografja o Karaimach krymskich. *Myśl Karaimska*, Vol. 2 (2), 3–8.

Regardless of its veracity, any assessment of which goes beyond the subject of this paper, it should be noted that this theory had a significant impact on the cultural and social life of the community, bringing to the fore the need to preserve the Karaim language as both a symbol of the new identity and testimony to the Turkic origins of the East European Karaites.

The Karaim language is a member of the Western Turkic (Kiptchak) language group and is divided into three dialects: two western Karaim dialects (northwestern, spoken by Karaites living in Lithuania, and southwestern, used in Lutsk and Halicz) and the eastern (Crimean) dialect (already extinct by as early as the 18th century). The western Karaim dialect has always been in a unique situation. The number of its speakers has never been great and, in fact, has tended to decline. Centuries of isolation from other Turkic languages and the Slavonic environment had a great impact on its development.[7] The Karaites owe the preservation of their language over such a long period of time (in contrast to the Polish-Lithuanian Tatars who, although they migrated at the same time as Karaites, had already lost their language by the 17th century) to their faith and the endogamy inherent in it. Although present in the liturgy, Karaim remained mostly the language of everyday life, whereas in religious literature, the correspondence of scholars and the communities' internal documents it was Hebrew that enjoyed the dominant position. Towards the end of the 19th century the Karaim language began to steadily disappear from usage, to be replaced by languages from the surrounding environment: Polish, Russian and Ukrainian.

We can conclude that efforts to strengthen and enhance the knowledge of the native language became the starting point and primary goal of most cultural and educational activities in Karaite communities in the interwar period. As was pointed out above, Karaim was present in the liturgy, and as a consequence religious education and religious schools played an important role in increasing knowledge of the language and developing the ability of Karaims to speak and write in their native tongue. Such schools were organised in Trakai and Vilnius. Most credit for enhancing linguistic awareness among younger Trakai Karaites should be given to Simon (Shemayah) Firkowicz (1897–1982), *ułłu hazzan* (Karaite priest) and a member of the Karaite Consistory, whose teaching methods included practising nursery rhymes he had composed himself. He was also the author of plays staged by the amateur Karaite theatre troupe. It is worth mentioning that his exertions were not limited solely to teaching religion and language, but also extended to physical culture – he organised the "Karaj Idman Birligi" Karaite youth sports club.[8] In Halicz, religious education – and language

[7]   Dubiński, A. (1969). Über die slawischen Einflüsse in der karaimischen Sprache. *Studia Slavica Academiae Scientiarum Hungaricae*, No. 15, 139–144.

[8]   Dubiński, A. (1987). Z życia Karaimów trockich w okresie międzywojennym. In A. Dubiński, E. Śliwka (Eds.), *Karaimi. (Materiały z sesji naukowej.)* Pieniężno, 38.

instruction as well – was not organised on a systematic basis, despite several attempts to do so. However, in this particular community Karaim remained in wide use in most families and the task of increasing knowledge of the language among younger Karaims in the 1930s was undertaken through extracurricular activities (such as a children's theatre) led by Sabina Nowachowiczowa (1885–1960), a retired primary school teacher and social activist.

In the interwar period a few cultural and educational organizations were active in Polish-Lithuanian Karaite communities. In 1921 the Association of Vilnius Karaites (Wileńskie Stowarzyszenie Karaimów) was established, whose initial aim was to carry out social and charitable work and to represent the Karaites in their dealings with the authorities.[9] However, cultural and educational matters soon became its main focus. In 1924, the Association's Cultural – Educational Section launched the first Karaite journal in independent Poland – "Myśl Karaimska".

In 1932, the Society of Friends of Karaite History and Literature (Towarzystwo Miłośników Historii i Literatury Karaimskiej) was founded on the initiative of hakham Seraya Shapshal. Its mission was to foster interest among Karaites in their own history, culture, language and literature. Its members also included Lutsk Karaites: Aleksander Greczny, Aleksander Mardkowicz, and Zachariasz Szpakowski.[10] The new organization took over the task of editing "Myśl Karaimska", which in this period assumed a more scholarly character and became a vehicle for promoting the interests of the Karaite minority in Polish society as a whole.

Also, young Karaites formed organizations such as the "Bir-Baw" Association of Karaite Youth (Koło Młodzieży Karaimskiej "Bir-Baw") in Trakai and the "Odrodzenie" Educational Association of Young Karaites in Halicz. The latter cooperated closely with the Association of Karaite Ladies in Halicz (Koło Pań Karaimskich w Haliczu), which became the first ever Karaite women's organization when it was established in 1932. Led by its founder and chairwoman Sabina Nowachowicz, its principal aim was to educate Karaite women in women's rights, child psychology and child-raising, as well as increase women's awareness of their role in passing on traditional, religious and national values, and language to new generations.[11] A women's organization was also active in Trakai and Vilnius – in 1936 the Committee of Ladies affiliated with the Trakai prayer house was transformed into the "Katyn Odżahy" Association of Karaite Ladies headed by Beata Kobecka, a widow of a prominent Karaite activist, Emanuel Kobecki.[12] In

9   E. K. (1924). Z Wileńskiego Stowarzyszenia Karaimów. *Myśl Karaimska*, No. 1, 24.
10   Gąsiorowski, S. (2004). Towarzystwo Miłośników Historii i Literatury karaimskiej w Wilnie i jego członkowie w latach 1932–1939. In M. Abkowicz, H. Jankowski (Eds.), *Karaj Kiuńliari. Dziedzictwo narodu karaimskiego we współczesnej Europie. Warszawa 19–21.09.2003.* Wrocław, 72, 76–82.
11   For more information, see: Sulimowicz, A. (2015). Działalność społeczna i edukacyjna Koła Pań Karaimskich w Haliczu. *Almanach Karaimski*, Vol. 4, 90.
12   S. F. [Szymon Firkowicz] (1939), Troki. *Myśl Karaimska*, No. 12, 150.

1937 "Katyn Odżahy" joined forces with "Bir-Baw" in furnishing a common room in Trakai, in which lectures and social meetings were organized.[13]

Another important channel of socio-cultural life for Karaites in the interwar period was theatre. In Trakai young people staged performances – mainly comedies in the Karaite language written and directed by Sz. Firkowicz – describing everyday life in the community. In Halicz the drama section of the Karaite youth association was very productive, putting on stage plays by Firkowicz and J. Łobanos directed by Leon Sulimowicz, a train-driver and at the same time a theatre enthusiast.[14] In Vilnius, theatre performances and pantomimes were organized by the local drama section of the Association of Karaites.[15]

Set against this background the social, cultural and educational activities of the Lutsk Karaites would appear, broadly speaking, extremely modest. Unlike other communities it lacked educational and cultural organizations, or any associations that might bring together young people or women. Nor was there any Karaite amateur theatre in the town.

The main reason for this state of affairs seems to have been the absence of a motivating figure capable of inspiring others in Lutsk, in the same way S. Nowachowiczowa did in Halicz, S. Firkowicz in Trakai and B. Kobecka in Vilnius. The social and intellectual aptitudes as well as the professional and material status of the community's members also played an important role. It should also be pointed out that Lutsk was the least numerous of all the Karaite communities in interwar Poland, consisting solely of around 60 members, mostly white-collar employees,[16] none of whom enjoyed sufficient financial independence to enable them to dedicate themselves exclusively to social and cultural projects without jeopardising their or their family's livelihood. The majority of adult male members of the community were involved in administrative tasks – it should not be forgotten that the 1920s and 1930s were a time of very important undertakings launched by the community which demanded a great deal of time and effort: the renovation of the *kienesa* prayer house, which suffered extensive damage during World War I,[17] and the construction of the profit-house

[13] Lietuvos mokslų akademijos Vrublevskių biblioteka (The Wroblewski Library of the Lithuanian Academy of Sciences, hereinafter known as LMAVB) F. 301–250, fol. 6; S. F. (1939), *op. cit.*, 151.

[14] Sulimowicz, A. (2014). Leon Sulimowicz (1884–1941) a życie społeczności karaimskiej w Haliczu. In L. Bojko et al. (Eds.), *Galič ì galic'ka zemlâ. Materîali Mìžnarodnoï Naukovoï Konferencïï Galič, 30–31 žovtnâ 2014 roku*. Galič, 397–398.

[15] Wróblewska, U. (2015). *Działalność kulturalno-oświatowa Karaimów w Drugiej Rzeczpospolitej*. Białystok, 163.

[16] A census of the Lutsk Karaites of 1934, LMAVB F, 301–419.

[17] Inspection report of October 3, 1921. The Archive of the Karaite Community of Lutsk (hereinafter known as AKCL) VII.04.28.

on a lot adjoining the Karaite cemetery[18] to ensure financing for the restoration works, as well as the construction of the community building (the "parish house")[19] which got underway in 1931 without sufficient resources and brought the community close to bankruptcy. All these challenges exhausted the capability of the community's members to commit to any other projects. However, we cannot rule out the possibility that personal preferences and habits might also have played a role in the lukewarm interest that the Lutsk Karaites showed in cultural and educational activities.

In 1928 Rafał Abkowicz (1896–1992), a former teacher of religion in Vilnius, was appointed *hazzan* in Lutsk, filling a post that had been vacant for more than a decade.[20] His arrival was greatly anticipated, not only as it would mean regular religious services and a proper religious education for children, but also because the hazzan would be a spiritual leader who would help bring the community together and preserve its identity, tradition and language, just as S. Firkowicz had in Trakai.

Abkowicz regrettably failed to fulfil these hopes. This was due in part to his own personality – he had a dominant, not to say authoritarian streak,[21] which may have put off some members of the community – which had after all survived more than ten years without any religious leadership – from cooperating with him. Moreover, he had to operate in an environment in which he was an outsider. Furthermore, what would have been a naturally difficult and lengthy process of adjustment for the hazzan was made even worse by a quarrel between the hazzan and his congregation regarding his salary. Having accepted the terms of his employment proposed by the community and approved by the hakham, almost immediately after his arrival in Lutsk Abkowicz demanded an increase in his stipend[22] and when this was refused (the effects of the Great Depression were beginning to make themselves felt in Poland at this time and the community had difficulties raising enough money to cover the emolument allocated to the hazzan) he started to spend long periods of time in his native Troki on the pretext of visiting his ill wife. We should not be surprised that in these circumstances he was unwilling to engage in any additional undertakings.

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[18] Sulimowicz, A. (2010). Z dziejów gminy karaimskiej w Łucku. Gminny „dom dochodowy". In E. Siemieniec-Gołaś, J. Georgiewa-Okoń (Eds.), *Od Anatolii po Syberię. Świat turecki w oczach badaczy*. Kraków, 199–204.

[19] "Project for a brick-house near the Kienesa in the town of Lutsk on Karaimska Street", AKCL VII.04.49 and other documents in the Community's archive.

[20] Even before World War I the position had fallen vacant between 1902 and 1906 when the former hazzan, Rojecki, resigned, and it was a long time before it was possible to convene an election meeting. LMAVB F. 301–320, fol. 5–6.

[21] Personal correspondence: Anna Dubińska Nowicka, 1990 and Amalia Rudkowska Nowicka, 2009.

[22] A letter of R. Abkowicz, dated May 31, 1931, AKCL VII.05.70.

However, it should to be made clear here that there were also a number of objective obstacles that impeded Abkowicz from animating cultural life in Lutsk. As far as phonetics was concerned the northern dialect spoken in Lithuania differed significantly from its southern equivalent in Lutsk – it made both teaching Karaim as well as teaching other subjects in Karaim very difficult for him, and given that Karaite children in Lutsk had practically no command of this language – the task proved obviously impossible.

Differences of opinion regarding the religious education of children was the main cause of a dispute between Abkowicz and Aleksander Mardkowicz (1875–1944), one of the most prominent Karaite activists in Lutsk in the 1920s.

Mardkowicz was an educated and enlightened man[23] who after graduating from the secondary school left Lutsk and moved to Brest and Kiev to continue his studies and eventually spent around 20 years in Ekaterinoslav working as a notary. Upon his return from Russia, he played an active role in the life of the community. In the years 1922–1928, Mardkowicz served as a member of the Karaite Community's Board, including time as its president. He joined the *Kienesa* Reconstruction Committee and not only coordinated the restoration work, but also supported it financially.

Aware that the Karaites in Lutsk faced the real danger of extinction he advocated a new identity based on ethnicity rather than religion, an identity which would allow for intermarriage with non-Karaites[24] and thus would help halt the decline in the Karaite population. To achieve this goal a new model of education that featured ethnic components and highlighted the role of the native language was required.

Yet another factor that might have steered Mardkowicz towards the idea of a Karaim ethnic identity, and one that should not be discounted altogether, was the state of Karaite-Rabbanite relations at that time. Long before separatist tendencies began to gain momentum in Russia the Karaites had already clearly grasped the distinctiveness of their language and culture in relation to Rabbanites whilst still regarding themselves as "the people of Israel". This tendency among the Karaites to dissociate themselves from Rabbanical Jews was especially marked in Lutsk, a town with a relatively large Jewish population – in 1931 worshippers of Judaism constituted 48.8 % of the total population and represented the largest religious group in a town with 35,500 inhabitants.[25] In contrast both to Halicz, a much

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[23] On the life of Mardkowicz see Sulimowicz, A. (2013). Listy do Łucka. Aleksander Mardkowicz jako adresat korespondencji Ananiasza Zajączkowskiego. *Almanach Karaimski*, Vol. 2, 36–62.

[24] In case of such marriages children could be raised as ethnical Karaites, although since there was no civil marriage institution in former Russian law which continued to be extant in Volhynia, in an event of a marriage to a Christian the change of faith was inevitable. In the case of Mardkowicz it was not without significance that he himself was also married to a non-Karaite woman.

[25] *Drugi Powszechny Spis Rzeczypospolitej Polskiej z dn. 9.XII 1931 r.*, table No. 11, 27.

smaller place with a larger Karaite population (122 inhabitants in 1939[26]) where the idea of *felix Austria*, i.e. the peaceful coexistence of various religions and ethnicities under Habsburg rule, made Karaite-Rabbanite tensions less pronounced, and also unlike in Trakai and Lithuania, where Karaites were more "recognizable" and thus less exposed to the risk of being mistaken for Rabbanical Jews, the Karaites in Lutsk tended to avoid any association with Jewry.[27]

In order to differentiate Lutsk Karaites as clearly as possible from Rabbanites, especially in the eyes of the town's Christian community, Mardkowicz suggested a number of far-reaching changes in the liturgy so as to adjust the external form of the services more in line with Western culture (i.e. Christian customs and rituals, although Mardkowicz did not express this literally).[28] Apart from such revolutionary ideas as introducing instrumental music and a choir as well as offerings of flowers into daily services, his main suggestion was to eliminate Hebrew altogether from both the liturgy and the children's education programme.[29] Having noted that "the long-drawn-out reading of prayers in an incomprehensible language (nowadays, very few of us can understand Hebrew) is a mechanical and arduous operation capable of disturbing any spiritual mood",[30] he called for completely new prayers to be composed in Karaim only as well as for a prayer book to be published that would contain prayers in Latin script with translations into Polish.

Abkowicz's viewpoint on this matter was diametrically opposed to Mardkowicz's. Born and brought up in the conservative environment of Troki, and

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[26]   Eszwowicz, J. (2002). Halyc'ka karaïms'ka hromada v XX st. In L. Novohatko et al. (Eds.), *Karaïmy Halycha: Ìstorìâ ta Kul'ura / The Halych Karaims: History and Culture.* L'viv–Halyč, 6.

[27]   This tendency became apparent as early as the 1790s, when the Lutsk community submitted a petition to the Four-Year Sejm claiming that they have nothing in common with Rabbinical Jews and demanding that they not be regarded as Jews. See: Witkowski, R. (2007). Odezwa Karaimów łuckich w czasach Sejmu Wielkiego, *Almanach Karaimski*. Vol. I., Wrocław, 57–58. In 1914 a Lutsk Karaite hiding behind the acronym R. F-č (most probably Romuald Firkowicz, b. 1894) emphasized the non-semitic origins of the Karaites, who according to him consist "90 per cent of Mongolian blood and other non-semitic races" and called for a new ethnonym which would distance them from "semitism", see: Něotložnyj vopros (An urgent question). *Sabah* 1914, No. 1, 13.

[28]   He submitted an extended list of proposed reforms under the title "Kilka uwag w sprawach karaimskich" (Some Remarks on Karaite Matters) to Shapshal in January 1929. LMAVB F. 143–466 fol. 5 recto – 9 verso.

[29]   In his 1929 proposal Mardkowicz made no mention of the issue of teaching Hebrew; however, in an article published three years later he called for Hebrew to be completely removed from children's education, regarding teaching it as detrimental to "national feelings" and even going so far as praising the custom of not sending girls to school: "Thank God they stayed at home and under their mothers' supervision learned how to be true Karaite women". See: Basahasynda aziz jiwniń (On the threshold of the Holy House), *Karaj Awazy*, 1932, 2 (4), 23.

[30]   LMAVB F. 143–466 fol. 6 verso.

being grandson of a hazzan (although not a descendant of a traditional clergy family), Abkowicz considered knowledge of Hebrew to be one of the most important attributes of an educated Karaite. Proud of his skills in this language[31] and, as was mentioned above, unable to teach in Karaim he could not imagine religious education without Hebrew classes.[32]

The actual course of the feud between Abkowicz and Mardkowicz remains unknown. However, from the few references made to the dispute we find in Abkowicz's correspondence with Szapszał we can infer that Mardkowicz did not allow his sons to attend classes conducted by Abkowicz[33] and soon asked him to leave a flat he provided for the new hazzan in his father's old house at 25 Karaimska Street on the pretext that he was going to sell this property.[34] For his part, Abkowicz took the liberty of making malicious comments about Mardkowicz, for instance when reporting to Szapszał that the amount of money raised as the *tzedaka* (alms) was small, he ironically claimed that the amount would have been higher if Mardkowicz's idea of installing a harmonium had been implemented. After being offended in a personal confrontation with Abkowicz and some members of the community supporting the hazzan,[35] Mardkowicz resigned all his duties on the Community's Board[36] and henceforth refused to take part in any official activities. He decided to fully dedicate himself to writing and publishing instead.

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[31]   Personal notes preserved in Abkowicz's private archive in Wrocław show that indeed he had a good command of this language.

[32]   Immediately after his arrival Abkowicz endeavoured to organize religious lessons for Karaite pupils of public schools in Lutsk. Although the school year had already begun the education authorities in Volhynian district authorised as an exception to the rules 3 hours of classes a week and allocated for this purpose 18 zloti monthly as the hazzan's salary. Since children attended different schools, the lessons were provided in the form of a Sunday school. Abkowicz's letter to Szapszał dated December, 20, 1929, LMAVB F. 143–161 fol. 8 verso. Given the hazzan's frequent trips to Troki, religious education was most probably not provided on a regular basis in Lutsk. In early 1939 some parents were surprised to see grades for religious education on their children's certificates whereas no lessons had been given by Abkowicz, who had already left Lutsk in the summer of 1938. LMAVB F. 143-1064-1, fol. 1 recto.

In 1931, Sergiusz Rudkowski, the newly elected Chairman of the Board of the community at the time, came up with the idea of inviting two Karaite primary school teachers, namely the Samuelowicz sisters, Dorota and Lina, to Lutsk to establish a Karaim kindergarten there. However, this undertaking failed due to bureaucratic hurdles. For more details see: Sulimowicz, A. (2015). A Failed Attempt to Teach the Karaim Language in Lutsk in the Interwar Period. *Karaite Archives*, Vol. 3, 141–152.

[33]   BWLAN F. 143–161, fol. 12 recto.

[34]   BWLAN F.143–161, fol. 9 recto.

[35]   Personal correspondence: Anna Dubińska Nowicka, 1990. The informant who was a child at the time was not able to give any details.

[36]   Letter of resignation dated May 4, 1929, AKCL VII.02.05.

This moment should be considered a turning point for Lutsk as a cultural centre, if only because as a consequence of this standoff all local activities aimed at promoting education and culture would no longer be the product of the joint efforts of the community as a whole, but rather the result of the passion and involvement of one individual.

Encouraged by Professor Kowalski's visit a few years earlier and inspired by the latter's work on the Trakai dialect Mardkowicz hit upon the idea of editing a dictionary of the southern dialect. The position of the Karaim language in Lutsk had weakened significantly by the beginning of the 20th century. It appears that to a large extent it had already been replaced by the surrounding languages, namely Russian and Polish. In his description of the local community he visited in 1908, Józef Smoliński, a Polish ethnographer and historian of art, remarked that the "the older generation [of Karaites], as well as the younger people, especially the women, speak perfect Polish, without any foreign influences".[37]

Given this state of affairs the main task was to encourage the Lutsk Karaites to try to express their thoughts and feelings in their native language by providing them with suitable tools: a Polish-Karaim dictionary and a grammar.

However, these plans had to be modified when Mardkowicz launched another project: "Biblioteczka Karaimska" ('The Karaim Library'), a series of short stories intended primarily for children and young people. The religious texts, most of which were readily available in the Karaim language, were not seen as appropriate reading material for contemporary Karaites. There was a need for literature that was accessible, diverse, and which would encourage readers – especially in the younger generation – to develop an interest in the language. The first booklet in this series, "Elijahunun Ucuru" ('Adventures of Eliyahu'), an adaptation of a tale from One Thousand and One Nights, appeared in the spring of 1930.

This event required refashioning the original dictionary. There was now a need for a Karaim-Polish one, which would enable those Karaims who did not speak their language well to understand the published materials. To broaden the circle of users to include foreign scholars, Mardkowicz decided to add explanations in German, too. These changes put back its publication by a few more years. Finally, the first booklet, "Słownictwo karaimskie – Karaj Sez Bitigi" ('Karaim Vocabulary – Karaim Dictionary'), containing titles A, B, C, D, and part of E, appeared in September 1933, while the second part with the remaining entries, together with the complete edition containing a total of 4417 entries, came out one and a half years later.

The grammar of the southern dialect, written at the request of Mardkowicz by Ananiasz Zajączkowski, a pupil of Kowalski at the time and a professor of Turkish Studies *in spe*, was published in 1931.[38]

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[37] Smoliński, J. (1912). Karaimi i ich bożnica w Łucku. *Ziemia*, No. 8, 116.

[38] Zajączkowski, A. (1931). *Krótki wykład gramatyki języka zachodnio-karaimskiego (narzecze Lutsko-halickie)*. [A Concise Grammar of the Western Karaim Language (the Lutsk-Halicz dialect)], Lutsk.

Mardkowicz went on to publish further booklets in the "Biblioteczka Karaimska" series. These included: "Birthi kekłernin" ('Seed of Heavens', Lutsk, 1931), a somewhat sentimental story of a Karaim boy and his journey to the Holy Land; "Aj jaryhynda" ('In the Light of the Moon', Lutsk, 1933), a historical novel about the Turkic origins of the Karaims; and a romantic tale entitled "Aziz Tas" ('Holy Stone', Lutsk, 1934). These were all penned by Mardkowicz himself. He tried to draw the reader's attention to the ethnic origins of the Karaites, stressing their affinity with the Turkic peoples. He also highlighted the significance of their religion, which had enabled them, in spite of the passing centuries, to maintain their distinct identity. It is worth noting that the main purpose of these works in the Karaim language was not only to preserve the language, but also to encourage Karaites to develop an interest in their own past.

He was also the author of three booklets in Polish: "Synowie Zakonu" ('Sons of Scripture', Lutsk 1930), "O Iljaszu Karaimowiczu, zwierzchniku wojsk zaporoskich" ('About Iliasz Karaimowicz, the Commander of Zaporozhian Army', Lutsk 1931), "Ogniska Karaimskie" ('Karaite Centers', Lutsk 1932, 1934, 1936), and "Szkice Karaimskie" ('Karaite Sketches'), which was a supplement to the 10th issue of *Karaj Awazy*. The basic aim of these publications was to provide Polish society with information on the Karaites and to promote a positive image of them. However, they also played an important role in educating Karaites in their history and traditions. Without a doubt, they contributed to a greater national awareness of and a pride in the Karaim language as well as a greater desire to preserve it.

Interestingly, one of Mardkowicz's first publications was a collection of paraliturgical hymns entitled "Zemerłer" (Lutsk 1930) – edited for the first time in Latin script; it may be considered an embodiment in printed form of the ideas he expressed in his list of proposed reforms.

Mardkowicz's career as an editor and writer was not confined solely to the publications mentioned above. His *opus magnum* was "Karaj Awazy" ('Karaite Voice'), a magazine edited in the Karaim language. In total, twelve issues appeared between 1931 and 1938. Their content was very diverse: stories, articles on history, works and biographies of Karaite poets, translations of Polish poetry into Karaim, nursery rhymes and riddles, humorous pieces, as well as information on social and cultural life in Karaite communities in both Poland and abroad. Most of the published materials were penned by Mardkowicz himself, and were often unsigned. In the second half of the 1930s he concentrated on poetry, publishing a number of works: "Halic", dedicated to the Halicz community and a collection of works under the common title "Janhy jirlar" ('New Songs') in 1937, "Szelomit. Jiry ułłu siwerliknin" ('Szelomit. Song of Great Love') in 1938 and "Tozdurhan birtik" ('Spilled Grains'), a collection of quadrains on various subjects in 1939.

Although his publications were written in the southern dialect, which was not easily understandable to Karaites living in the northern communities, Mardkowicz's editorial work and writings had a significant impact on Karaite cultural activities in Trakai and Vilnius, and even in Panevežys in the Republic of

Lithuania. In 1930 the "Bir-Baw" Association of Karaite Youth in Trakai launched its own magazine called "Przyjaciel Karaimów" ('Friend of the Karaites'). The first issue had a Polish title and its content was also in Polish. However, subsequent issues that appeared in 1932 and 1934, i.e. when Mardkowicz's "Karaj Awazy" had been already published, bore the Karaim title "Dostu Karajnyn" and contained mostly Karaim texts.

It is worth noting here that Mardkowicz's idea of publishing a prayer book in Latin script was partially realised in 1938 when Szymon Firkowicz, the *ułłu hazzan* of Trakai and a close collaborator of Szapszał's edited "Kołtchałar. Krótkie modlitwy karaimskie" ('Kołtchałar. Short Karaite Prayers').[39]

Mykolas Tinfavičius, a Panevėžys Karaite and editor-in-chief of the magazine "Onarmach" (Kar. 'development'), wrote in the editorial to the first issue of the latter (published in 1934 in Kaunas) that Mardkowicz had been his inspiration: "Abaily Aleksandr Mardkovič birisiń ergialiarindian beklejd čahyrmachba: – Tiri bolsun bastyrhan karaj siozu! Tierań učtular üriagimizgia bu siozliari syjly bašlavčunun da erniak bieriuvčiuniuń, kajsy iši była kiorgiuzdiu kiorkiuń basturhan karaj siozniuń da ačty anar azat jol. Bu ol kiorkliu jol była bizdi klejbiz barma."[40]

Although Mardkowicz's efforts failed to motivate the Karaites of Lutsk to be more involved in cultural life,[41] members of the community were conscious of the importance of his work and eventually came to appreciate it. In 1932, he was made an honourary citizen of his native community[42] and in 1937 the Halicz Karaites conferred on him a similar status.

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[39] It contained only a selection of basic prayers. A complete prayer book in Latin script was not published until the end of 1990s when Mykolas Firkovičius edited *Karaj dińliliarniń jalbarmach jergialiari*. Vol. 1 *Ochumach üčiuń kieniesada*, Vilnius 1998. Vol. 2 *Ochumach üčiuń adieť vahdalarynda*, Vilnius 1999.

[40] "Concluding one of his articles, honourable Aleksander Mardkowicz raised the clarion call: Long live the printed Karaim language! The words of this wise man, who made the first step, were deeply embedded in all our hearts. His works showed the beauty of printed Karaim words and cleared the way for them. We also intend to continue down this path". Čyharuvču [Michał Tynfowicz] (1934), Ochuvčularha, *Onarmach*, issue 1, 1.

[41] With the exception of Sergiusz Rudkowski (1873–1944), who had already had become involved in socio-cultural projects before World War I. In 1914, he launched a Russian magazine in Lutsk called *Sabah* (kar. 'morning'). Unfortunately, only one issue of the periodical appeared before the war put an end to its existence. In the 1930s he published four leaflets: "Krwawe echo Humania na Wołyniu (Rzeź Kotowska 1768 r.)", Lutsk 1932 ('Bloody echoes of Humań in Volhynia. The Kotów Slaughter of 1768', which described the destruction of the Derażno and Kotów Karaite communities by Ukrainian rebels), "Tutuwłanmahy Karajłarnyn Łuckada" ('The settlement of Karaites in Lutsk', Lutsk 1933), as well as two humorous tales: "Dostłar. Satyr kotarmak tirlikten jizip-ałhan" ('Friends. A funny story taken from life', Lutsk 1931) and its continuation published in 1939. He also published his own poems and stories in *Karaj Awazy* and *Myśl Karaimska*.

[42] Życie karaimskie w Polsce – Łuck. *Myśl Karaimska*, Vol. 10 (1932–1934), 120.

Mardkowicz's achievements as a writer and editor were exceptional. An output comprising fourteen small brochures and twelve issues of a magazine edited over the course of nine years might not seem to amount to much. Yet we must remember that they were the work of one man who was neither a professional editor nor a writer by trade and yet nonetheless was able to find the time and energy to produce creative work that would only be of interest to a handful of people. The revival of the Karaim language and culture that took place in the interwar period was in great part thanks to Aleksander Mardkowicz's endeavours. He showed that Karaim could not only be used in liturgy but also as a means of expressing many different aspects of life in the modern world. There are thus surely few who would disagree with the Polish turkologist and renowned Karaim specialist Henryk Jankowski when he argues: "The most credit for propagating Karaim should undoubtedly go to Aleksander Mardkowicz."[43] Although Mardkowicz did not manage, as he intended, to prevent the disappearance of the language, he was at least able to slow it down. Moreover, by writing and publishing texts in his native dialect he preserved for future generations what was left during his own lifetime.

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[43]   Jankowski, H. (2012). Literatura krymskokaraimska. *Przegląd Orientalistyczny*, Issue 1–2 (241–242), 67.

The Theme of Religion in School Environment, Discussion with Teachers and Students

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This article deals with the topic of school and religion, it opens a discussion on the presence of spirituality in the school environment and brings an analysis of a survey research. The research was aimed at the area of values, culture and religion in the school environment. The problem was explored through qualitative research strategy. The respondent group consisted of teachers and students who are familiar with the topic of values and spirituality in the school environment. Thus, the group of respondents is selected purposefully and a grounded theory a qualitative research method was chosen. Data gathering was done by focus group discussions (four focus groups) which were transcribed and analyzed by open coding. At the beginning of the analysis it was necessary to establish individual terms that emerged from the discussion. Also, a certain reflection has been made about those terms, how are they viewed and what is "behind them." The goal of the survey was to acquire statements from teachers and students about the situation in the school environment regarding the topic of values and spirituality as a part of the culture of recognition in the school environment.

Motto: *Religion must be something special that could fashion itself so peculiarly in the human heart, something thinkable, the real nature of which can so be presented as to be spoken of and argued about.*

Friedrich Schleiermacher

Basis

Religions and belief in God or gods are as old as mankind itself. One does not have to focus on the most significant cultures and civilizations from the beginnings of our time even in more short-termed and less impactful cultures we can encounter some level of stronger or weaker religious involvement. Mircea Eliade, a renowned expert in the history religious thinking, derives the term culture from religious experience and faith.[1] The same author has also elevated the importance of religion to the level of a fundamental condition for being human when stating that "on the most archaic levels of culture, living, *considered as being human,* is in itself a *religious act*, for food-getting, sexual life, and work have a sacramental value, in other words, to be – or, rather, to become – *a man* signifies being 'religious'".[2]

Most of the experts in human history across the fields are in agreement (so far) that Western culture is based on Greco-Judeo-Christian-Enlightenment ideal. This ideal can be also called values. Values are critical for religion, culture, civilization and mankind and as such they are pulsating in their heart. Basic values of Western civilization emerged from five historical "miracles" and only Western culture went through all of them. According to Nemo those basic values are legal state, democracy, intellectual freedom and critical rationality, science and free economy. It is important to realize that none of these values is "natural" but that they are results of a long-term historical development.[3]

During the course of this development, the most significant were the classical period and the period of Christianity. Ancient Greece gifted Western civilization with the invention of polis, science, schools, legal equality and care about soul;[4] ancient Rome law, personal ownership and the discovery of man.[5] Christianity laid basis for ethics, has put mercy above justice, refused to consider evil as a normal part of life, consciously established the use of reason in form of Greek science and Roman law which resurrected and reconciled with biblical ethics, so the Roman law became more humane and ethics became less utopian but more oriented on real life.[6] The fifth "miracle" was the birth of liberal democracy, desacralization of

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[1]   Eliade, M. (1984). *The Quest: History and Meaningin Religion.* Chicago: University of Chicago Press, 9.
[2]   Eliade, M. (1978). *A History of Religious Ideas.* 2. *From the Stone Age to the Eleusinian Mysteries.* Chicago: University of Chicago Press, XIII.
[3]   Nemo, P. (2011). *Co je Západ?* Brno: Centrum pro studium demokracie a kultury, 11–76.
[4]   Patočka, J. – Kouba, P. – Chvatík, I. (1999). *Péče o duši.* Praha: Oikoymenh.
[5]   Reale, G. (2005). *Kulturní a duchovní kořeny Evropy: za obrození evropského člověka.* Brno: Centrum pro studium demokracie a kultury, 99–107.
[6]   Hanuš, J. (2017). *Jak mohou přežít hodnoty?: příspěvky ze senátní konference pořádané Centrem pro studium demokracie a kultury.* Brno: Centrum pro studium demokracie a kultury, 18.

power and rise of pluralism and modernity. If we are inclining towards this view, we can see how many values of today's Western civilization has its roots in religion, in case of Euro-American culture in Judaism and Christianity, and how much it is present in our daily lives and influences them.

Inexhaustible amount of material has been written about the subject what is and what is not religion.[7] Despite that, there are a lot of terms that are encoded into general knowledge which are often interchanged, misinterpreted or inadequately explained. This unfortunate confusion in the usage of the terms is probably a result of low awareness and education and also a result of still distorted historical memory of a nation that was ruled by a totalitarian regime (paradoxically exhibiting religious aspects).[8]

We should now ask the question whether religion belongs to Czech primary schools? What is its purpose and what challenges it must face? On university campus, religion and theology are present since its own beginnings. Students of theology usually study the selected religion for five years, students of religion acquire perspective about all "big" religions in the same time. Despite that one can ask – should it be in their case considered a science?[9] Aside from science, there is also a faith as a personal gift and a personal declaration. How to approach a faith of each individual when viewing him as a participant of an educational process? There is also a significant question of religious practice when it is often common to have some private space of four walls reserved or a temple. In this case, religious conviction goes against the secular and enlightened way of thinking of a liberal state.[10] This leads us to a non-insignificant problem of coexistence of religion in school and secular place as our country is.[11]

Where does our country really stand regarding religion? Many research surveys have been done in the Czech Republic in past years. Quantitative methods

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[7] As a selection of usual examples of recommended authors, the following has been selected: Augustine, Thomas Aquinas, Schleiermacher, Küng, Eliade, Voltaire, Marx, Nietzsche, Dawkins.

[8] On the subject of political religions more in: Maier, H. (2004). *Totalitarianism and Political Religions, Volume 1: Concepts for the Comparison of Dictatorships*. Routledge; Gentile, E. (2006). *Politics as Religion*. Princeton University Press. Voegelin, E. (2007). *Die politischen Religionen*. Wilhelm Fing Verlag.

[9] More in: Sládek, K. (2011). *Křesťanství a islám v liberálním státu: výzvy tradice a současnosti*. Červený Kostelec: Pavel Mervart, or Sládek, K. (2009). *Monoteistická náboženství a stát*. Červený Kostelec: Pavel Mervart.

[10] Sládek, K. (2011). *Křesťanství a islám v liberálním státu: výzvy tradice a současnosti*. Červený Kostelec: Pavel Mervart, 110–132.

[11] On the topic of Czech secularization: Štěch, O. (2017). *Náboženství a sekularita: zápas o veřejný prostor*. Praha: Filosofia; Hanuš, J. – Fasora, L. – Malíř, J. (2007). *Sekularizace českých zemí v letech 1848–1914*. Brno: Centrum pro studium demokracie a kultury; Fiala, P. (2007). *Laboratoř sekularizace: náboženství a politika v ne-náboženské společnosti: český případ*. Brno: Centrum pro studium demokracie a kultury.
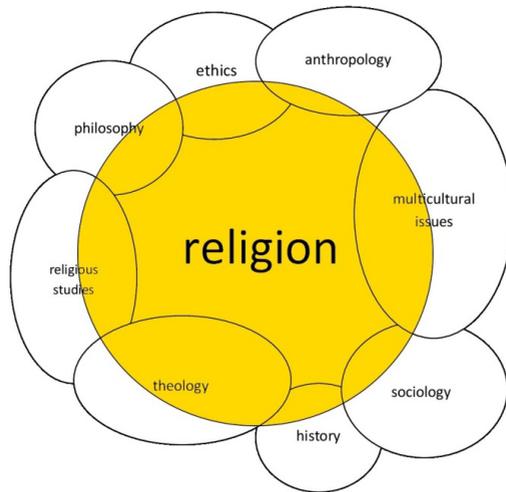
have been used by "secularists" while "sacralists" inclined more to qualitative methods of data gathering.[12] From this "natural" differentiation into two groups we can see a different perception of religion, where one group shields itself by using the correct procedures and scientific method referencing positivism and modernization theory, while the other group goes into sufficient depth to reach specific and unique phenomena and topics referencing phenomenology and interactionism.[13]

What can we conclude from the presented results? Quite convincingly the fact that we are a nation of believers. It is not just a faith as it is commonly understood. In the Czech Republic, there live a good few people who declare themselves as followers of eastern traditions, who believe in magic, horoscopes, afterlife, reincarnation, nirvana, oracles, psychics, who search different kinds of esoterism and delve into occult practices, pagan rituals or sympathize with new religious movements and sects. So, we can hardly describe our country as a nation of atheists but in terms of ecclesiastical religiosity we are one of the most secular countries in the world. The indicators of low religiosity in the Czech Republic are service attendance, formal declaration to any church and trust in churches. The awareness of Christian theology is minimal.[14] Therefore the Czech example

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[12]   Droogers, A. (2007). Beyond Secularisation versus Sacralisation: Lessons from a Study of the Dutch Case. In K. Flanagan, P. C. Jupp (Eds.), *Sociology of spirituality.* Aldershot: Ashgate, 81–100.

[13]   Tichý, R. – Vávra, M. (2012). *Náboženství z jiného úhlu*. Brno: Centrum pro studium demokracie a kultury, 14.

[14]   More in Hamplová, D. (2013). *Náboženství v české společnosti na prahu 3. tisíciletí.* Praha: Karolinum.

confirms the famous words of Chesterton's Orthodoxy or Thomas Luckmann that if religiosity is an anthropological constant, people when not satisfied with traditional religion will turn to alternative sources of transcendence and meaning of life.[15]

In the environment of Czech society and Czech school we are facing another religious challenge which is the area of spirituality and morality[16], Schleiermacher says that we have morality, metaphysics and religion as three significant and necessary parts of human spirit.[17] Religion at schools is supported by the historical and political (mostly at universities) argument and the argument of indispensability. Amongst others Jürgen Habermas, a philosopher who is undoubtedly not close to any church, says the following about the indispensable potential of religion (in the European context of Christianity in particular): *"As Europeans, I do not think that we can fully understand terms like morality, person and individuality, freedom and emancipation [...], have we not appropriated the substance of salvational-historical thinking of Judeo-Christian origins."*[18] As one of the values that grow from the soil of morality we can name the value of truth which is nowadays often bended and distorted in media. How far do we deviate from Kant's moral imperative when we consider lie as something legitimate, in words of proven liar as "a different kind of truth"? Can religion and its ethical dimension unfold bigger inclination towards truth (even if we consider the predicament of Pilate), can it provide comfort and meaning of life in times of prevalence of evil, consuming pain or extremely unfavorable living conditions?

Despite the predictions of Voltaire about the end of religion within a century or statements half a century old that religious topics will be extinct in 21st century, the interest in religion continues. Islam will become one of the major election topics of several parties[19] and will become the election topic that influences the public and virtual space. Who could foresee such a discussion a few years ago? The results of globalization are exhibiting themselves not only in connection to the migration crisis. Hundreds of thousands of people of different faiths and religions are beginning to move and it is very likely that we will meet them in our country more and more often. There is an opening space for the field of multiculturalism which is also vastly present in religion. Can we assume that gained knowledge

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[15] Luckmann, T. (1967). *The Invisible Religions: The Problem of Religion in Modern Society.* London: McMillan, 41–49.

[16] On the topic of morality and school Muchová, L. (2015). *Morální výchova v nemorální společnosti?* Brno: Centrum pro studium demokracie a kultury.

[17] Schleiermacher, F. (1996). *On Religion: Speeches to Its Cultured Despisers.* Cambridge: Cambridge University Press.

[18] Habermas, J. (1988). *Nachmetaphysisches Denken: Philosophische Aufsätze* (2. Aufl.). Frankfurt am Main: Suhrkamp, 23.

[19] More in Mareš, M. (2015). *Islámu ne! protiislámská politika v České republice.* Brno: Centrum pro studium demokracie a kultury.

about in what, why and what percentage of the world population believes will lead to better understanding, acceptance and tolerance? Can it change the set false illusion in the minds of many, that religions are responsible for most of the wars around the world?

If we follow what was stated earlier, we can say that religion already is present at Czech schools and that it would be wise not to underestimate its potential. Nevertheless, the key question remains. How to teach about religion, how to think about it, how to approach it? Because for one group it is one of the most sensitive topics that touches the innermost areas of a human being and affects many people more deeply than any loyalty, dedication or solidarity, for other group it is an outdated and harmful thing that does not belong in modern society and for the rest it is something that leaves them completely indifferent.

Religion does not belong to school (?)

For a long time now, religion and school have not belonged together and to speak about them in connection seems to be inappropriate. The relationship between school and religion is full of prejudice and brings fear of "medieval practices", "nonscientific knowledge", fundamentalism or naivety.

In 2009, a group of people met at the Faculty of Education MU (FE MU). This group was connected by interest to create broader initiative which would allow for a discussion about religion in school environment, about religious and spiritual dimension of education. The aim was to pierce the circle of prejudice which surrounds religion in society, to show the reasons why to account for the presence of religious dimension of life at school and to possibly help to create space in which public and qualified debate about the presence of religious dimension in school culture could be held.

The aim of the initiative which is a partnership of Czech and Austrian teachers and has lasted until today is to point out a religious dimension as a quality of life that on its own is a value for the particular development of a democratic school, which is based on humanistic principles and pursues humane and dignified education. This initiative does not want to claim another historical right to Czech school system nor does it want to bring religion to schools or even spread a specific religion, it only wants to account for religiosity in its broader sense because it belongs to the general quality of every human life. Religion does not belong to school because it already is at school. When a present-day Czech school considers itself neutral in the matter or religion and worldview, the religion is therefore present in its broadest sense.[20]

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[20] Muroňová, E. (2012). *Spirituální dimenze kultury školy na základní škole na příkladu ČR. Příspěvek k diskusi z nábožensko-pedagogického pohledu*. (Work.) Brno: FE MU.

The topic of religion – what do we mean by the term religion? Is it knowledge of pupils about particular religious and philosophical schools? Or is it more about realization and learning about views, attitudes and faith of individuals who are subjects of the education process? It is not only about pupils but also about teachers, it is about plurality of world-views.

School and religion

So, what should a school teach if the state as a source of financing decides that a pupil should learn something about religious studies? That all religions have something good in them? That it does not matter what one believes in? That they are good for people to help them tolerate each other?

Framework and goal of the research

The research was aimed at the area of values, culture and religion in the school environment. The problem was explored through qualitative research strategy. The respondent group consisted of teachers and students who are familiar with the topic of values and spirituality in the school environment. Thus, the group of respondents is selected purposefully and a grounded theory a qualitative research method was chosen. Data gathering was done by focus group discussions (four focus groups) which were transcribed and analyzed by open coding. At the beginning of the analysis it was necessary to establish individual terms that emerged from the discussion. Also, a certain reflection has been made about those terms, how are they viewed and what is "behind them." The goal of the survey was to acquire statements from teachers and students about the situation in the school environment regarding the topic of values and spirituality as a part of the culture of recognition in the school environment.

Research questions

Does school environment provide space for spiritual dimension? Is it important to strengthen the spiritual dimension at school, an if so, then how? Should a school be a place, that is neutral to the topics of religion?

Analysis of the research survey-open coding

Three main conceptions of the main topic emerged during the discussions and lectures. Those were used as a disambiguation for the coding. It is an approach to the topic from the point of view of AN INDIVIDUAL, SOCIETY and SCHOOL. It is necessary to realize that all three views are very closely linked and interconnected. Nonetheless it seemed very useful to separate them for coding because of the definition of the term and specific information. Opinions about and attitudes towards religion were the main topic of the lectures and discussions.

Only the main categories and related quotations appear in open coding. This is due to time limitations. Analysis and description based on the attributes will be the topic for the next paper on this subject.

CONCEPTION OF AN INDIVIDUAL AND RELIGION
CATEGORY no. 1: IDENTITY DEVELOPMENT (INDIVIDUAL)

Category no. 1: Identity development	
Property	Dimension
SPIRITUAL ASPECT	PREDOMINANT
RESPECT	GREAT
FREEDOM	HIGH
INTIMACY (PRIVACY)	GREAT
HARM	OFTEN

Spiritual aspect

The spiritual aspect attribute appeared in this category with dimensional range predominant. The respondents state that it is important to deal with a lot of things that are connected to the existence of a human being, to ask questions about the meaning of life and searching and that this is not possible without a confrontation with religion.

"I consider religion to be an ordinary part of life, not as a matter of conviction of faith but more as something related to values and many things that concern us whether we want it or not." (Jed/X6/1)

"It is a question and people must deal with a question: 'Who am I?'" (Jed/1PR/1)

"But an enlightened and reasonable man first must somehow confront himself with religion for his own sake." (Jed/1PR/2)

Respect

The attribute respect appears here. Respondents are emphasizing how important it is that school perceives a person considering his differences and enables him to openly declare himself for what he considers important.

"If a person is perceived considering his difference and is respected and honored, then he will also do so towards others. This way a school will gain accent and strength. Therefore, a school gains the ability to become a good and humane school." (Jed/2PR/1)

Freedom

This attribute accents the meaning of freedom in a sense of either associating or dissociating with a religion. The respondents stated that in our environment it is more stigmatizing to associate yourself with a religion than to be irreligious. Religion is not viewed as a private thing but the right to declare yourself for your faith without a fear of mockery is emphasized.

"Where it can never be commanded, and he can never be obstructed by state, therefore religious freedom must be guaranteed by state." (Jed/1PR/3)

"And it is also necessary that one has a right to disassociate himself from a religion. But religion is not only a private thing, meaning that religion can also appear publicly, and that the religious freedom is guaranteed as a man's right to publicly profess religion and that religion can also influence worldviews, individuals and the whole society and politics." (Jed/1PR/4)

Intimacy and harm

The respondents emphasized the private aspect of religion in the sense that it is something deeply personal. They presented their experiences from school environment where teachers decide not to open the topic of religion so that the religious pupils are not exposed to discrimination from their classmates. The analysis pointed out the problem of religious values that the schools can't handle.

"Of course, religion is also a private thing in thesense that it is something deeply personal." (Jed/1PR/5)

"Sometimes teachers try to avoid the topic of religious diversity in fear of young people being discriminated." (Jed/1PR/6)

"And it concerns also the religious values with which the schools have the biggest problems. This is very harmful for the people that are religiously oriented." (Jed/2PR/2)

CATEGORY no. 2: MANAGING DIVERSITY (INDIVIDUAL)

Category no. 2: Managing diversity (Individual)	
Property	Dimension
ACCEPTANCE OF DIFFERENCES	IMPORTANT
RESPECT	SIGNIFICANT
PREJUDICE BEHAVIOR	OFTEN
CRITERIA FOR DIFFERENTIATION	LOW

Acceptance of differences and respect

Encountering differences requires time and space. Opinion of another person deserves regard and respect. The respondents also emphasized respect to oneself and dignity which every person deserves, because the intolerance of the outside world can damage a self-concept of an adolescent. Critical engagement strengthens the ability to consider one's system of sense.

"This encounter with diversity and differences requires time and patience and cannot bear abbreviated idealization or a change or perspective." (Jed/1PR/7)

"But the differences cannot be eliminated, it is not good for them to be eliminated but on the contrary it is necessary to face them. They are in fact a sign of uniqueness of each person." (Jed/1PR/8)

"For one to contemplate about meaning of his own life one must recognize the opinion of another person, so that's why this initiative." (Jed/Much/1)

"Critical engagement strengthens the ability to deeply consider one's system of sense and also makes possible existential indestructibility which it provides." (Jed/1PR/9)

"By intercultural and interreligious meetings, I am also challenged to do something, to define myself in a new way, to find respect in myself, to better know myself, to better respect myself as a person who has its own dignity and is different and distinct from others." (Jed/1PR/10)

Prejudiced behavior

Some researches show the presence of prejudices in adolescents towards religion. High level of intolerance towards believers even classmates who are believers. The respondents are highlighting the importance of religion which can help even a non-believer to answer questions about his own existence.

"Even the journalists who started the survey were stunned by the prejudiced behavior of high schoolers towards religion in the Czech Republic." (Jed/Much/2)

"I think that the problem has deeper roots, I think that young people have 'poured out the baby together with the water', I think that religion has a tremendous positive potential which can truly help a non-believer to consider the meaning of his life." (Jed/Much/3)

"I did a content analysis on that topic and from that analysis I figured out that the students were almost repeating a lecture from Marxism-Leninism." (Jed/Much/4)

Criteria for differentiation

The respondents are talking about missing criteria for differentiation, because many young people are taking stances without knowing the facts and reality. Quick judgement without the knowledge of the subject, insight into religion should not be only superficial knowledge of facts.

"If we transfer this to the spiritual or psychosocial area, then we don't know criteria for differentiation." (Jed/Man/1)

"Before he makes an assumption, so the insight into religion should not be only superficial knowledge of facts." (Jed/1PR/11)

"I am finding out that not even the university students possess criteria for differentiation."(Jed/Man/2)

CONCEPTION OF SOCIETY AND RELIGION
CATEGORY no. 3: RELIGION IN SOCIETY

Category no. 3: Religion in Society	
Property	Dimension
DIVERSITY	HIGH
TRADITION	IMPORTANT
RESPECT AND RECOGNITION	DECISIVE
PLURALISM	HIGH
CONFLICT	POSSIBLE
FUNDAMENTALISM	SIGNIFICANT
CERTITUDE	LOW

Diversity

The respondents are talking about the fact that diversity is normal and differences are a basis for a discussion and thinking.

"Differences are a basis for thinking, because what is the same, what is normal does not create any questions. " (Spo/1PR/12)

"Diversity is definitely not some disruptive aspect of the current normality and conventions but it is more like that being different, being not alike is normal." (Spo/1PR/13)

"Humane quality of a society and even a humane quality of a school is reflected in how the school can handle diversity." (Spo/1PR/14)

"Today we are together writing a history of Europe and for the first time in history we can see diversity as a strength of Europe." (Spo/1PR/18)

Tradition

In this context the attribute of tradition shows how throughout the history people had to handle diversity, how it was hard to live without fear of one's divergence of any kind. Traditions are also a term that is shielding diversity and connection of all cultures of Europe.

"Discrimination and banishment of those who were different goes throughout European history as a red thread." (Spo/1PR/15)

"European history documents how hard it always was for people in Europe to live without fear of being different." (Spo/1PR/16)

"It is a paradox, shared history and culture which connect Europe serve also as basis for European diversity." (Spo/1PR/17)

Respect and recognition

In the legal and political area with the European Union the fight against social exclusion and respect for all religious groups is highlighted. The upholding of human rights, democracy, freedom and human dignity is also emphasized.

"Legal and political rules are also criteria of quality of European democracy." (Spo/1PR/19)

"Article 2 states: the Uunion is based on values of respect for human dignity, freedom, democracy, equality, legal state and the upholding of human rights including the rights of minorities." (Spo/1PR/20)

"And in article three there is this sentence: Fights against social exclusion and discrimination, respects your rich cultural and linguistic diversity, sees to preserve and grow the cultural heritage." (Spo/1PR/21)

"But even the legal recognition enables a face-to-face dialog on a same level." (Spo/1PR/22)

"Is understanding, tolerance and respect towards all religious groups." (Spo/1PR/23)

"Mostly the importance of religion is highlighted and its respect for religion in society." (Spo/1PR/24)

Pluralism

"Pluralism is considered a value and diversity is considered an enrichment. EU is characterized by a feeling of togetherness, shared culture by which it is connected." (Spo/1PR/25)

"Togetherness should be a certain connection, it should enable individual countries to participate." (Spo/1PR/26)

Conflict

Religious diversity served often as a reason for persecution, wars and conflicts. Therefore, it is important to know how to handle conflicts, conflicts relate to

plurality. No church or religion can claim right for the state power and for enforcing its own claim on truth.

"It was religious diversity which was always reason for banishments, pogroms, wars, for people to be eliminated." (Spo/1PR/27)

"Conflicts relate to plurality." (Spo/1PR/28)

"Seen from a social point of view, it is not primarily about avoiding conflicts but about being able to handle them." (Spo/1PR/29)

"In religious sense, in religious area, it is a European principle to establish this by separating church from state, so that no church or religion can claim right for the state power and for enforcing its own claim on truth." (Spo/1PR/30)

Fundamentalism

Everyone who thinks about Europe must deal with the problem of fundamentalism. Fundamentalism emerges everywhere where people feel insecure and endangered. All who think differently are demonized.

"Everyone who thinks about Europe must deal with the problem of fundamentalism. It is not only a European or Islamic problem. And it could be one's great error to confuse religion and fundamentalism." (Spo/1PR/31)

"Tomáš Halík from Prague university points out the trend of fundamentalism, he says that fundamentalism emerges everywhere where there is a period of uncertainty and significant changes." (Spo/1PR/32)

"Aside from people who think differently also people labeled heretics or liberals are demonized." (Spo/1PR/33)

"When people feel like they are losing their certainty (certitude) and security (securitas), while the word securitas might be used in many different connotations, then it might lead to this dangerous development." (Spo/1PR/34)

Certitude

Relationships, meaning and faith are connected to certitude, in our conditions we are emphasizing religion as an ideology rather than as a personal spiritual culture.

"Aren't all existential and crucial aspects of life like relationships, meaning and faith somehow connected to certainty, not securitas?" (Spo/1PR/35)

"… the tragedy of Czech tradition is that we still emphasize religion more as an ideology and less as a worldview and least as a personal spiritual culture." (Spo/Much/5)

CONCEPTION OF SCHOOL AND RELIGION
CATEGORY no. 4: RELIGIOUS PLURALITY AT SCHOOL

Category no. 4: Religious plurality at school	
Property	Dimension
RESPECT AND ACKNOWLEDGE OF DIFFERENCESS	NECESSARY
BENEFIT	SIGNIFICANT
INTEGRATION	IMPORTANT
INCORPORATION INTO CLASSES	NECESSARY
UNDERSTANDING	IMPORTANT
RISK OF REJECTING DIVERSITY	HIGH
THREATS	POSSIBLE
RIGHT FOR A RELIGIOUS EDUCATION	LOW
DEVELOPMENT OF SOCIAL PERSPECTIVE	IMPORTANT

Respect and acknowledge of differences

A child must be respected at school and teachers must not forget child's own uniqueness and they must be aware that this is valuable, the differences.

"Without a need to doubt oneself or to feel insecure." (Škl/1PR/36)

"A child must feel respected at school and feel a certain level of acknowledgment, only then if school respects what is important for the child." (Škl/1PR/37)

"School that hurts, hurts also human dignity." (Škl/2PR/3)

"But teachers must not forget their own uniqueness and they must be aware that this is what makes them valuable." (Škl/2PR/4)

"So, to achieve that we treat each other with respect, dignity and that we can appreciate each other." (Škl/1HO/1)

Benefit and integration

The analysis opened a discussion about the possibilities of integration religion into school environment. The question presents itself whether it belongs there and whether it is or should be present. How should school respect religious ceremonies

that take place in families. Even if we reject religion ourselves we should be able to respect religious views about life.

"Religion also considers people who are somehow weak or disadvantaged." *(Škl/1PR/38)*

"We can get a touch for a possibility of religiousness of another person only when we learn ourselves to consider the fact that even if we reject religion, we respect validity of religious views about life." *(Škl/1PR/39)*

"Because people who participate in school are those who ask themselves questions, questions about religion and their own purpose." *(Škl/1PR/40)*

"The teaching of confessional religion has twelve different forms." *(Škl/1PR/41)*

"All kinds of religious events or ceremonies are present in family or society in which children live, so the question is, how to respect this at school." *(Škl/1PR/42)*

"And there are also many events at school, formation of school's daily life, school culture, ceremonies and celebrations, where religion can exhibit." *(Škl/1PR/43)*

"So, the key question is not whether or not religion is or should be present at school." *(Škl/1PR/44)*

Incorporation into classes

Teachers lack materials, textbooks, models on how to deal with the topic of religion, how to use it as a benefit in the learning process. Schools don't know how to approach the topic, how to work with the multicultural aspect.

"How can I convince pupils, fellow teachers and parents to respect the diversity of religious coexistence, when it is not included in any textbook, how can I connect it to the multicultural aspect?" *(Škl/X6/2)*

"At the 1st stage I did not encounter any material that would be acceptable for the children." *(Škl/X6/3)*

"We should not despair; framework educational programs mention terms ethnicity and minority religions at two points as a part of multicultural education." *(Škl/Much/6)*

"I think that the problem of many schools is that they don't know how to approach it. How to do it, when they don't have any model, any example." *(Škl/Much/7)*

"I prefer the idea which I would call hospitality, that means that one religious group would invite another to take part as a guest in their celebrations." *(Škl/1PR/45)*

Understanding

School is obliged to give space to the diversity of religion and world-views.

"But for school to help find identity of its members and for the sake of mutual understanding, it would appropriate, and school is basically obliged to do that, to give space to the diversity of religion and world-views." *(Škl/1PR/46)*

"The problem of diversity in society and at school is being reduced to the question of pariah and parvenu, the one who is insignificant and stands aside and the one who is honored. That is how Hannah Arendt formulated the idea." *(Škl/1PR/47)*

Risk of rejecting diversity

A school which rejects diversity basically creates space for fundamentalism. School must handle the area of education, so why it should not handle diversity and differences.

"Doesn't a school which does not deal with it create a space for fundamentalism?" (Škl/1PR/48)

"How can we handle education so that we can also handle diversity and differences?" (Škl/1PR/49)

"Of course, the idea behind this project is to create a worthy school, a school which is worthy of life." (Škl/1PR/50)

Threats

A trademark of a good school is that all pupils feel good there and can express their uniqueness, without being humiliated by others. A trademark of a good school is how it can handle religious plurality. Many people keep their religion private or want to keep it private because they assume that this diversity threatens serenity and peace of school. Sometimes believers are viewed as strange and on the other hand children believers might feel threatened at school.

"In a culture and development of school. A quality of a good school can be known by how it can handle religious plurality." (Škl/1PR/51)

"And others view integration of religious diversity at school as something that disrupts school's serenity and peace." (Škl/1PR/52)

"And difference is considered something that disrupts school's normality." (Škl/1PR/53)

"Many people view the principles of enlightenment such as freedom, equality, solidarity, endangered by religion. So they want religion to be kept private." (Škl/1PR/54)

"This leads to an idea of school as something that should be free of any religion, free of any religious views." (Škl/1PR/55)

"Here we can see children believers who are an oppressed minority and from my experience as a parent I know of an example of a teacher, believer, who was secretly manipulative towards the children. When my daughter came to inform me that the teacher is weird, I suddenly found myself on the other side." (Škl/Mur/1)

"You are believers, you are weird." (Škl/Gu/1)

Right for a religious education

Religious education as a transmission of faith is every person's right. Religious diversity is a job for the whole school and school should encourage respect for it. Religion should be considered as a part of intercultural education. When children are learning about other cultures a part of it is religion.

"Religious education as a transmission of faith *is every person's right and it is a right of parents, but every education according to the universal charter of human rights article 26." (Škl/1PR/56)*

"At the same time religious education is considered a part of intercultural learning and political education." (Škl/1PR/57)

"Religious diversity is a job for the whole school and school should be managed in a way that encourages respect for it." (Škl/1PR/58)

"It is also needed to ask about school's curriculum, how does it take into account intercultural education regarding religion." (Škl/1PR/59)

Development of social perspective

"I think that the content of what is taught at school is most important, because the amount of accumulating information remains." (Škl/Man/3)

"The VISA surveys – particularly in Germany – show that pupils can't work with this information." (Škl/Man/4)

"… to develop what is called social perspective in other words the ability to consider the consequences of one's actions for others." (Škl/Sme/1)

CATEGORY no. 5: SCHOOL AS A SOCIAL SYSTEM

Category no. 5: School as a social system	
Property	Dimension
COOPERATION	HIGH
DEFINING GOALS	DECISIVE
PARTICIPATION	HIGH
COMMUNICATION	DECISIVE
OPEN CONFLICT	NECESSARY
CHANGE OF ATTITUDE	SIGNIFICANT
EVALUATION	NECESSARY

Cooperation

If we care about the continuous development of a school, school's environment must participate and be engaged. Important agents of this process are pupils, they

cannot feel like they are not important. Research surveys should show what do teachers expect from pupils and work with it in accordance with the results.

"Of course, a lot could be added to these words, but it is very important to realize who are those who are participating." (Škl/2PR/5)

"If we aim for a long-term school development we must also include other people, not only teachers, but also pupils, parents and school's environment." (Škl/2PR/6)

"I think that I have a good experience in this matter, that even from a position of a parent in a parents' association you can change some things if you gain support from other people." (Škl/Gu/2)

"I think it is a great shame that the pupils are viewed as a non-important element in education." (Škl/Voj/1)

"We had a similar survey on how teachers view the pupils and what do they want from them and we were terrified – they should be clean and have the equipment." (Škl/Much/8)

Defining goals and participation

Development of a school is the effort of those involved. It is important to realize what we want, where we are and how do we want to contribute to this development. The visions are important: i tis important how we envision our school, what the goal is, and we must be able to define and set the goals.

"So it is very important to realize what we want, where we are, where we stand. But also, to ask what we want, what is our vision and our idea." (Škl/2PR/7)

"If we have a specific idea at a specific school, our visions, how we envision our school as a better school, we can better set our goals, because they are oriented in some direction." (Škl/2PR/8)

"It is also needed that the attitude of teachers should be different than before, they should participate in school activities and feel that their participation is significant." (Škl/2PR/9)

"School development as an effort of those involved." (Škl/2PR/10)

Communication

All parties of school should be invited for a discussion. It is important to know how to communicate, discuss, listen to other opinions, ideas of everyone may differ. Communication of school is the alpha and omega. There must be a space for communication.

"This is a question that needs to be discussed, debated, communicated, it is necessary to hear other opinions because the ideas of individuals at school can vary significantly." (Škl/2PR/11)

"That's why communication is the alpha and omega of every school development." (Škl/2PR/12)

"But the hard question remains, how to make good communication happen, how I can communicate well." (Škl/2PR/13)

"So it must be completely different than the staff meetings before: the principal presented the instructions from above and teacher were only looking at the time and waited till it was over." (Škl/2PR/14)

"If teachers want to communicate with each other about their visions of the school, what their goals are, there needs to be more space and time for this kind of communication." (Škl/2PR/15)

Open conflict

It is important to ask whether we want to hide these conflicts or to deal with them. Schools are used to conceal or ignore the differences in values. These discussions cannot be constructive if the teachers do not educate themselves and do not think about changes and problems.

"It is always important to ask: Do we want to put those conflicts aside, to conceal them or do we want to take them seriously?" (Škl/1PR/60)

"Schools are used to conceal or ignore the differences in values which could appear there, or they solve it through personalization, they connect it to an individual." (Škl/2PR/16)

"And they should exhibit a level of great sensitivity and perception, they must know how to hear the needs of people involved in the conflict." (Škl/1PR/61)

Change of attitude

"But for teachers this also means a change of the way they think, how they view the school." (Škl/2PR/17)

"Because those teachers must change their attitude, they can't imagine that this is just me, my field, my subject and my classroom, but they must change their view of me – my school, our school." (Škl/2PR/18)

"So, the development of school is not only the development of teaching because teaching also expects a personal development of teachers which means they need to be prepared and willing to create new concepts of teaching and accept these changes." (Škl/2PR/19)

Evaluation

Evaluation is currently a new ritual which helps to assess situations and find solutions. Schools should be capable of evaluation and be able to take a moment and think about next objectives.

"Sometimes it is important to take a moment and ask, what this is for, what it means, what the main objective is." (Škl/2PR/20)

"And it is important to think about what we are doing right now, whether is is good for our goal, for the goals of our school. And this is called evaluation. It is currently a new ritual around here." (Škl/2PR/21)

"But it is very good for motivation because those who participate at school have much bigger motivation when they see that their observations, opinions, ideas about improvements, the motivation are much stronger than if somebody just decided for them." (Škl/2PR/22)

Final questions

Even if present-day Czech school considers itself neutral in the matter or religion and worldview, the religion is therefore present in its broadest sense. A school is set in a specific environment and has a specific history; therefore, religion is present. A school is made by people with ideals such as love, hope, faith and justice. Also by a fact that these people must deal with significant events in their lives like birth, fear, death, success, etc. Religion is present in all kinds of subjects, in human communication, in rituals, holidays and in religious education.

To account for a religious dimension in school culture means to take completeness of education seriously. When school ignores this religious dimension or pushes it into private area of life it damages the completeness of human education. Religious dimension at school means to take seriously cultural diversity, which is through pupils and teachers present more and more. It also means that the school is not deprived of impulses which are meaningful for everybody.

Religious is presented in the completeness of a human personality, in values, in a search for the meaning of life. It is connected to values such as human dignity, acknowledgment, tolerance, respect or dialog. Religious dimension is linked to multicultural reality, to recognition of differences and rejection of discriminatory behavior.

Respect for the presence of religious dimension in school culture encourages a school which is open to plurality and considerate. It is a school which respects the individual and grants him basic dignity regardless of his or her achievements. It searches new forms of engagement regarding various cultural and religious traditions. It serves as a space for ideals and it is ready to step out of its own shadow.

This survey opened a plethora of questions which every teacher should ask himself regardless of his own convictions, faith or attitude etc. A group of teachers connected to the initiative "Man, school and values" which is a partner organization to the Austrian initiative „LEBENSWERTESCHULE" (www.lebenswerteschule.at) asked a series of questions. These might serve as an inspiration for more reflections about religion in school environment or spiritual dimensions and values.

Martin Jäggle, Faculty of Catholic Theology, Vienna
• How is "religion" present in our school's culture? Are these phenomena viewed as an asset or a complication?

- How does a teacher view the value of students? How do pupils view the value of a teacher?
- What answer does the current educational provide if a pupil asks an existential question? Who is qualified to answer it?

Ludmila Muchová, Faculty of Theology, University of South Bohemia, České Budějovice
- What is a dialog to current educational processes at Czech school?
- Do Czech teachers ask questions about reasons for the effort for human equality regarding law and dignity?
- How is secular humanism of the Czech educational system open to a dialog with other world-views and is it legitimate that school is a place for such a dialog?

Lenka Gulová, Faculty of Education, Masaryk University, Brno
- Some children and teachers do not feel good at school, where is the problem?
- Do we ask children about their values and can we talk about our values?
- What is really important for a person's life? What is not discussed at school?

Eva Muroňová, Franz Kett's Society for Pedagogy, Ostrava
- Is a development of personal spiritual dimension part of pupil's personal development? What are the responsibilities of school and parents here?
- Should existential questions about life fulfillment be a part of school's educational space?
- If religious dimension of life is a part of culture, how can school open itself to this dimension without creating an opportunity for indoctrination?

Tomáš Havel, Vocational School of Education, Svatý Jan pod Skalou
- What does a non-discriminating approach to religious and cultural differences look like?
- What do teachers and pupils need to be "different" without fear?
- How can school become a place where a person's dignity is more important than his performance?

František Trapl, Faculty of Education, Masaryk University, Brno
- Should school teach about morals and moral questions?
- How much can teacher reveal about his own principles and values during classes?
- Can school be neutral in a matter of values?

Church and Religiousness of the Contemporary Czechs. Pedagogue's Reflections Based on the Polish Sources

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Church and religiousness in the Czech Republic are utterly fascinating matters. Czechs' historical experiences make them more distanced from the churches, especially the Catholic Church, hence working out differential attitudes to those of neighbouring countries. Two doctrines of Protestantism and Catholicism are heavily impacting each other in the Czech Republic. This, though, affects the attitudes of the Czech Republic citizens. Contemporary Czechs defy the institutional forms of religiousness. They recognize it as private and individual matters and the whole society is highly laicized.

Key words: *church; religiousness; Czech Republic*

Introduction

In some cultures, religion permeates every structure and aspect of social life, and in others, its role is limited and marginalized. Adopting a sociological perspective on religion, we may highlight the fact that it is expressed through the cultural patterns of social life, individual as well as in a group, which in Christian tradition are described as a category of Church.[1] Church is an institutional structure and its existence itself has a social and cultural dimension. Since its dawn, Church has been a source of educational initiative creating schools, shaping social role models, and molding the society over the centuries. All these features apply to the Church role in the Czech Republic as it has been significant, but had a divergent function than Church had in other countries.

I think that the religious practices can be perceived as educational processes of acquiring the worshippers, shaping their beliefs and attitudes, implementing specific behaviours displayed through the religious dictates and prohibitions. "Religiousness is expressed through the man's attitude towards values, norms and

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[1] Świątkiewicz, W. (2001). Relikt przeszłości czy żywa codzienność? Refleksje wokół badań nad religijnością współczesną w krajach wyszehradzkich. In J. Budniak, A. Kasperek (Eds.), *Oblicza religijności. Polska – Czechy – Słowacja,* Katowice: PAN, Studio NOA, 29.

symbols, which are experienced as religious ones by the group of individuals".[2] It can be assumed that not only within the area of Czech Republic, but to a much broader extent, "there is a perspective of crisis described in the categories of secularization and laicization in the reflection upon the condition of contemporary religiousness (…)".[3] These phenomena can be comprehended as a display of crisis as a change, but the trends of withdrawal from religiousness can also be attempted to be interpreted as an educational category. The essence of these concepts consists in making the society that is exposed to them, deflect from the previous path of life based on religious values in favour of the worldview devoid of them. Secularization implies processes of institutional marginalization of religion in the aspects of collective life, its privatization, which transforms into the laicization of mentality.[4] However, simultaneously the reverse process called deprivatization is occurring, which is the return of the religious doctrine, the world of norms and institutional forms into the individual and social spectrum.[5] In the Catholic Church this process is called evangelization or new evangelization. Therefore, in both cases we are talking about the processes connected with education, shaping models and attitudes.

Motivation for choosing this subject

I take interest in our southern neighbour, as well as many Poles do, due to the territorial vicinity of both countries. Czechs are our not very open kinsmen, but they are linguistically and culturally close. They are impressive by their pragmatism and greater lucidity of their administrative system. Czechs, referring to quotation of the Czechs' aficionado Mariusz Szczygieł, "are the part of our personality that we do not have (...)". He continues with the following statement: "We adore Czechs, because they are the nation of very different flaws from ours".[6] Polish writer Tomasz Zubiński says that: "Czech Republic appears to us as the magical and exotic sphere, however apparently familiar as it is fairly close, but still far away and with the fairy aura".[7] He refers to Czechs as the nation of optimistic pragmatists, fabulously adapting themselves to the new circumstances, caring for their national interest, realists keeping both feet on the ground, who distance themselves from cults, authorities and leaders.[8] This can suffice to take interest in the Church in the Czech Republic as an important part of social life.

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2   Ibidem, 30.
3   Ibidem, 30.
4   Ibidem, 32.
5   Ibidem, 33.
6   Szczygieł, M. (2009). *Zrób sobie raj*. Wołowiec: Wydawnictwo Czarne, 10–11.
7   Zubiński, T. (2012). *Czechy egzotyczne*. Toruń: Adam Marszałek, 3.
8   Ibidem, 7.

The place of Church in the Czech Republic is the matter of importance. For Poles, who in the majority are Catholics, Czech's reality is often completely different, incomprehensible. Church and its members constitute the social minority. It does not consist in the simple comparison of the church attendance or worldview declaration, which can be elusive. Baptism recorded in the statistics, declared religiousness or church attendance does not have to indicate the real religious involvement. It can be, to a great degree, a usual form of staying within the frames of tradition. Nevertheless, this phenomenon occurring in the Czech society, its specificity and originality in approaching the matters of denomination and Church is fascinating.

One of the most well-known Czech clergymen, Tomáš Halík in his book: *Patience for God. Faith encounters atheism*, which is advertised as the best theological book in Europe, mentions: "I most clearly recall the moment, when as an 18 year old romantic, who started to read the Holy Bible (back then I had no one, who would tell me that it is unwise to read the Holy Bible as a novel, from the first to last page), I went on a pilgrimage to a damaged church with a dilapidated roof, a lot of which were on the borders of Czech Republic – to make sure whether I still believe in God or not. Indeed, this half-decrepit church, completely devoid of paintings was a reflection of the Church of those times in our country. However, this church lacking even the altar, was the place, where God could speak to the man in search of him".[9] In connection with this quotation, I would like to use a reference to one of my experiences. During one of my weekend excursions in the neighbourhood of the beautiful cross-border village Deštné, I came across a damaged religious building that was recently reclaimed by the Czech Church. The community managed to cover it with roof tiles, which they considered a success. Having myself been accustomed to the dapper churches, I had the opportunity to participate in the liturgy in the dilapidating one, covered with a new roof, having at the disposal a simple altar from fieldstones. Standing in this old church, devoid of plaster, floor and almost any decorations, I was moved by the simplicity of the scenery and enthusiasm of the small group of Christians gathering there.

Few years ago, I prepared an analysis of the documentary of the Polish-Czech co-production entitled: "A mixed couple", for one of the Polish-Czech meetings. It was devoted to four Polish-Czech families living on the borders of these two countries. One of the film's heroes, who was a member of the Czechoslovak Church, criticized the Polish Church. He spoke of it as rather scathing and hardly acceptable for him. I did not fully comprehend his opinion, but it encouraged reflection on some discrepancies in approaching the sphere of religiousness by Czechs and Poles.

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9   Halík, T. (2011). *Cierpliwość wobec Boga. Spotkanie wiary z niewiarą*. Kraków: Wydawnictwo WAM, 55–56.

I have asked myself a series of questions: What are the sources of knowledge regarding the Czech Church? What do we, Poles, know about it? What do we know about religiousness of our neighbours? Do we know what factors contributed to creation of certain social attitudes of Czechs towards the Church and religiousness? What is the cause of distinct approach towards religious cult in Czech and Poland?

Sources

The way the Church functions in the Czech Republic and what are characteristics of religiousness of the contemporary Czechs is extremely interesting for me as well. Texts used for the research are mainly academic papers and fiction (books and articles from the newspapers) published in Poland. I used one of Tomáš Halík's publications translated to Polish. Papers concerning the issues of the Czech Church and religiousness were predominantly written by sociologists[10] and Polish priests working in the Czech Republic as yet. The most influential works were created by the Polish Order of Preachers. Piotr Krzysztofiak is an author of the book *Aksamitna rewolucja*.[11] It was dedicated to the analysis and reception of the documentary, edition of which was commissioned by the Czech Episcopate entitled*: Peace and Goodness. The letter dedicated to the social matters in the Czech Republic for public discussion*. It stirred a vivid public discussion in the society of our southern neighbours. By contrast, Hieronim Kaczmarek published the monumental piece of work depicting the relationships between the Church and Czech Republic from XVII century up to the contemporary times.[12]

Elżbieta Pałka-Szyszłak reflecting upon the meaning of the Church and religion in Czechs' lives narrows it down to the three aspects: historical, social and connected with the internal situation of Church and religious community.[13] In the following part, I will primarily refer to the first two aspects.

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[10] Budniak, J. – Kasperek, A. (Eds.) (2001). *Oblicza religijności. Polska – Czechy – Słowacja*. Katowice: PAN, Studio NOA; Dębicki. M. – Makaro J. (Eds.) (1991). *Sąsiedztwa III RP – Czechy. Zagadnienia społeczne*. Wrocław: Wydawnictwo GAJT.

[11] Krzysztofiak, P. (2016). *Aksamitna rewolucja. Przemiany w Czechach po aksamitnej rewolucji z chrześcijańskiej perspektywy*. Poznań: W Drodze.

[12] Kaczmarek, H. (2016). *Czechy. Kościół i państwo*. Kraków: Wydawnictwo WAM.

[13] Pałka-Szyszlak, E. (2001). Kościół i religia w życiu Czechów. In J. Budniak, A. Kasperek (Eds.), *Oblicza religijności. Polska – Czechy – Słowacja*. Katowice: PAN, Studio NOA, 127–134.

Historical conditioning of the attitude towards
the Church and religious perspective

Church in Poland is culturally and educationally embedded in the traditional institution characterized by the great continuity. It is associated with freedom in the social consciousness. The history of the Czech Church is completely different. Czechs adopted Christianity several decades before Poland. At the foundation of aversion of Czechs towards the Catholic Church lay some historical issues, lack of acceptance of Jan Hus, who was deceitfully brought to the Council of Constance and burnt alive. He created a program of advocacy of Czech interests, Czech language, introducing it to the Church. His movement that was formed during Reformation greatly impacted generations of enlightened Bohemians. In XVII century failure of the Protestant gentry (White Mountain 1620) defeated and obliterated by Catholic Habsburgs destroyed not only Hussitism, but the whole social class. Gentry either died away or collaborated with the authorities and converted to Catholicism. The Bohemian lines were substituted by the Austrian families. Jesuits transformed it again into the Catholic country, but the Catholicism was strongly identified with the occupant. The old faith was restored not by the "zealousness of the missionaries, fervent care of the Jesuits or beauty of the culture of the Baroque, but unfortunately by violence, repression and ruthless banishment of those, who did join them in their faith."[14] Two Bohemian upsurges caused a great upheaval in the major part of the Europe. Both Hussitism, as well as the set-up of the antagonism between the Catholics and heathens in the XVII century caused the extensive perturbations in many European countries.[15] Austro-Hungarian Empire imposed Catholicism on the protestant Czechs. It was a specific alliance of the throne with the altar. The Church was perceived as a hostile factor, which did not foster the national revival. After the formation of Czechoslovakia in 1918, the Church authorities in Rome rejected the postulates of the revision of Jan Hus' trial, the introduction of the Czech language to the liturgy and the abolishment of celibacy advocated by 1000 priests. In consequence, the Czechoslovak Church was established and two decades characterized by both anti-Catholicism and anticlericalism followed.[16] The formation of the Czech Republic indicated the nullification of Counter Reformation and re-catholicisation done by the Habsburgs.[17]

After the World War II the Church was cracked down, bishops were detained and sentenced in fake trials, the monasteries were closed down and monks were

[14] Halík, T. (2011). *Op. cit.*, 73.
[15] Dębicki, J. (1991). *Op. cit.*, 27–29.
[16] Szczygieł, M. (2009). *Op. cit.*, 141–146.
[17] Decreux, M. E. (2000). Tożsamość Czechów – pomiędzy katolicyzmem a protestantyzmem. In J. Kłoczowski (Ed.), *Historia Europy Środkowo-Wschodniej*, Vol. 2. Lublin: Instytut Europy Środkowo-Wschodniej, 189.

placed in the labour camps. The subordinated priests were turned into state officials, who were forced to oblige under surveillance, rendering priesthood a peripheral activity. In response to this situation, the clandestine, independent church was formed, consisting of tens of thousands of people.[18] Communist repressions were targeted at the clergy, devoiding churches of financial potential and as a result influencing people in order to turn them against the Church.[19] Forced and top-bottom controlled secularization encompassing the Czech Republic, similarly to the situation in GDR, induced the deep transformations in the attitudes and behaviours of the citizens. In the wake of these modifications, the fall of communism did not lead to a vehement return to faith or the Church.[20] Additionally, in the social consciousness of Czech people the Catholic Church was identified with the occupant since the Reformation, however, this statement is certainly a simplification. Only until the Velvet Revolution, the religious freedom was brought along with it. Just after it happened, the society started to relate to the Church with esteem and respect, identifying it as the authority connected with democratic opposition. With time this social affection diminished. Its reputation was overshadowed by the trials regarding repossessions of Church financial assets.

The history of the Czechs can be placed over the course of conflict between the Slavic and German nations and on the other hand, tension between Catholicism and Protestantism.[21]

The social dimension of the religiousness of contemporary Czechs

First of all, contemporarily there is not one, primary church in the Czech Republic as there are numerous churches and religious associations functioning there. Since Jan Hus times, the Reformation Church has been the most strongly rooted one. There are several churches in the contemporary Czech Republic. The most numerously represented ones are presented in the table 1 below:

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18 Szczygieł, M. (2009). *Op. cit.*, 147–149.
19 Kania, T. (2001). Specyfika i główne tendencje prześladowania Kościoła katolickiego w Czechosłowacji w okresie komunizmu (z wyróżnieniem terenów pogranicza kulturowego Śląska Cieszyńskiego). In J. Budniak, A. Kasperek (Eds.), *Oblicza religijności. Polska – Czechy – Słowacja*, Katowice: PAN, Studio NOA, 159–160.
20 Świątkiewicz, W. *Op. cit.*, 48.
21 Decreux, M. E. *Op. cit.*, 187.

Table 1. Denominational structure of the Czech society in 2011.

Lp.	Denomination	Number of members	%
1.	The Latin Church	1 082 000	10.4
2.	Evangelical Church of Czech Brethren	51 858	0.5
3.	Czechoslovak Hussite Church	39 229	0.4
4.	Christian Orthodox Church	13 069	0.1
5.	Jehovah's Witnesses	20 533	0.2
6.	Silesian Evangelical Church of the Augsburg Confession	8 158	0.1

Source: Náboženská víra obyvatel podle výsledků sčítání lidu. Praha: ČSÚ, 2014, 5.

The phenomenon of the Czech church consists in the fact that just after the outbreak of the Velvet Revolution and the fall of Communism, the statistical number of people declaring religious involvement had increased. The high statistical numbers are depicted in the table above. There was a subsequent decrease in the number of the worshippers, which was explained not as diversion from religiousness, but much more as a realization of what religious involvement means. After a short-lived period of few years, where the Church was idealized as the main authority opposing the communist regime, it was demythologized. New churches and religious communities emerged leading to the 'privatization' of religion. The process of separation of the religiousness from the Church was enhanced again.

The alternation of the model of religiousness in the Czech Republic was influenced as well by the demographical processes. Young people are growing and shaping up regardless of the Church.[22] Elżbieta Pałka-Szyszlak pinpoints that especially the Catholic Church did not use the opportunity, which he had after the reclamation of independence. Among the mistakes made, the appointment of the wrong people at the posts at church, purposive pursuance to restitute the financial assets, lack of settlement of the past collaboration of priests with the communist authorities were pointed out. Other churches in Czech Republic were in the crisis as well, which consisted in the internal breakage and financial and social scandals.[23]

Czechs and the authors of books regarding Czechs refer to it as the most atheistic country in the world. In the source literature, many voices speaking of the Czech Republic as a secularized country are cited. T. Halík said that "the country

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[22]   Pałka-Szyszlak, E. *Op. cit.*, 132.
[23]   Ibidem, 132–135.

I was born in and where I live is considered the most atheistic country in the whole world".[24] The author wonders whether faith can be measured solely by the number of people, who admit that they belong to this or different church, attend the church services and give a positive answer when questioned in the public poll whether they consider themselves believers and whether this automatically renders the rest of the society atheists.[25] In contrast, Czechs manifest "the fearful piety" as called by Tomáš Halík. It is characterized by the secularization, moderation, discretion, separation from the manifestations of the public piousness in church and keeping distance from the church forms of Christianity.[26] The president of the Seminary in Prague, previously working in one of the parishes in the Czech Republic, the Polish priest Artur Matuszek answers the question whether the Czech Republic is the most secularized country in Europe – yes, when atheism is understood through church attendance only. Apart from the aspect of culturally and historically conditioned "anticlericalism", Czechs are typified by the "spiritual and religious sensitivity".[27] They embody opposition towards any official and institutional forms of religion, resistance more pertaining to the "anticlericalism" than atheism, which frequently manifests itself by the peculiar mixture of affection and antipathy (sometimes born out of disappointed love).[28] According to E. Pałka-Szyszlak "it does not mean that Czechs are an atheist society. They are as equally indifferent to atheism as to religious matters. For the majority of them, religious values and matters do not constitute the stable, vital part of their daily life, yet they do not exclude the existence of ultimate matters.[29] Certain fragmentary illustration of the religiousness of Czechs is contrasted with the neighbouring nations' religious involvement in the table 2.

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[24]   Halík, T. *Op. cit.*, 73.
[25]   Ibidem, 72.
[26]   Ibidem, 72.
[27]   Polski ksiądz w Czechach. Rozmowa z ks. Arturem Matuszkiem. *Życie Duchowe*, 2012, nr 72, 137.
[28]   Halík, T. *Op. cit.*, 75.
[29]   Pałka-Szyszlak, E. *Op. cit.*, 136.

Table 2. Czechs' religious involvement contrasted with the societies of the Visegrad Group.

Lp.	Frequency of attending church services	Rybnik	Szeged	Nitra	Hradec
1.	I attend church regularly	69.8	11.1	17.8	2.5
2.	I attend church from time to time	24.0	49.1	22.3	2.7
3.	I attend church on holidays	-	-	17.4	3.8
4.	I attend church rarely	-	-	6.1	-
5.	I do not practice	5.6	39.8	19.4	89.3
6.	Other answers	-	-	-	1.7
7.	Lack of answer	-	-	17	-

Source: Świątkiewicz, W. (2001). Relikt przeszłości czy żywa codzienność? Refleksje wokół badań nad religijnością współczesną w krajach wyszehradzkich. In J. Budniak, A. Kasperek (Eds.), *Oblicza religijności. Polska – Czechy – Słowacja*. Katowice: PAN, Studio NOA, 38.

In view of the results of the research juxtaposed in the table above conducted by the multidisciplinary team, "from amongst four societies in the sociological sense, Poles are the most religious and massively declare their adherence to the Latin Church. It is reflected in the sociological studies, opinion polls and church statistics. Nevertheless, 'conclusions regarding Polish religiousness or its quality'"[30] cannot be drawn. Yet it is beyond doubt that the results relating to the religious practices place our south neighbours at the last position from the studied countries. Taking into perspective indicators of the quality, it is apparent that the laicization of the Czech society is progressing. Studies carried out over the course of years 1992–2006, indicate that solely 10% of the respondents attend the church service once a month. In contrast 50–60% of the respondents do not attend church at all.[31] It is worth pinpointing that there is an increase in the number of the atheists, drop in the number of people receiving the sacraments and scarce church services attendance. These factors can be acknowledged as the withdrawal from the traditional religiousness in Czechs. On the other hand, the interest in the forms of religiousness that do not pertain to Church is observed (faith in afterlife, heaven, reincarnation, interference of the dead ones into the life).[32]

[30]   Świątkiewicz, W. *Op. cit.*, 38.
[31]   Ibidem, 38.
[32]   Pałka-Szyszlak, E. *Op. cit.*, 123.

Czech Catholics wonder about the future of the Church and paths of societal development in the religious sphere. Hieronim Kaczmarek, who carefully follows the debate with regard to the future of Church in the Czech Republic specifies a few essential directions for research set up by the people related to Church. He emphasizes Tomáš Halík's opinion on the necessity for the self-determination of Church and ability to engage into the dialogue with the whole society. Aleš Opatrný puts an accent on the essentiality to recourse to the tradition and social sciences including pluralism and individualism of the Czech society. He refers to the Pavel Ambros' point of view, who states that Church will be attractive for the society, if it can create a different set of relations occurring in the other institutions, which focus more on faith, self-development of an individual and bringing unity into the community, simultaneously relinquishing bureaucracy.[33]

Conclusion

Considering the Czech Church and the religiousness of our southern neighbours, we need to take into account historical differences that underlie experiences of Czechs and Poles. Perspective of the Catholic Church was and is definitely distinct as it was mightily associated with occupants, since the Reformation through the XVII century and thereafter. Czechs are distinguished by the high level of laicization. Their religiousness takes discrete, private forms. There is a high level of distrust towards the institutional church as well as the propensity to criticize it. Though, depiction of Czechs as atheists is not entirely true. It is worth bearing in mind that the Czech Republic is the place of the strong influence of two complementary Christian traditions, which are mutually confronting and completing – Protestantism and Catholicism.

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[33]   Kaczmarek, H. *Op. cit.*, 308–310.

The Archbishop's Charitable Committee in Wrocław from 1981 to 2007. An Outline of the Social and Educational Activities

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The article deals with the history of formation of The Archbishop's Charitable Committee (AKCh) in Wroclaw which was established in 1982 during the imposition of martial law in Poland. It describes its organizational structure and its activity in the years 1982–2007. The author presents social and educational aspects of the activity of AKCh.

Key words: *specific non-governmental organization; charitable institution; martial law in Poland*

Imposing martial law in Poland on December 13, 1981 resulted in repressions of thousands of persons. Arrests often led to convictions of illegal political activity, internment in 'isolation centres', deprivation of parental authority, job dismissals resulting in sharp fall of living standards, surveillance and other persecutions.[1]

The situation was no different in Lower Silesia and in Wrocław, its capital. At the beginning of martial law, young people, mostly students and academics of Wrocław's universities, who belonged to Academic Ministry, spontaneously brought help to the repressed people and their families. It was 'a gesture that came of the goodness of their hearts and minds'.[2] With time, they were joined by their academic tutors, people of various professions: judges and barristers who were authorities in their fields, doctors, teachers, journalists, artists, members of Club of Catholic Intelligentsia. They were people of goodwill wanting to express their opposition to the actions taken by the regime which 'declared war' on The Poles. Differences between generations, in the level of their knowledge and experience,

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[1]   According to the data presented in the publication B. Cybulski (2006). *Stan wojenny na Dolnym Śląsku. Lista internowanych, dokumenty, zdjęcia* there were 1923 internees in Lower Silesia region.

[2]   The quotation comes from the statement by Metropolitan of Wrocław Cardinal Henryk Gulbinowicz.

as well as their social background and class became apparent. Joint actions were taken by the generation which conspired in The Home Army[3] and dissidents from The Polish People's Republic era together with young people who acted in Independent Students' Association and contributed to the establishment of Solidarity movement.[4] The knowledge and the experience of the old joined by the enthusiasm and the energy of the young made the seemingly unsolvable tasks possible to carry out. There was no pathos in it, only the rational judgment of the situation and the pragmatism of actions.

Initially, two groups of activists, concentrated around students' chaplains, acted almost simultaneously. One of them was constituted by Dorota Jarodzka-Śródka, Krzysztof Tabisz, Kazimierz Czapliński, Wiesława Talarczyk-Napierała and Jadwiga Brzuchowska. They gathered around the priest Stanisław Orzechowski in 'Wawrzyny' Academic Ministry ('The Laurels' Academic Ministry)[5] at Bujwida Street. The other constituted by Marek and Teresa Lewkowicz, Anna Janicka-Dutkiewicz, Elżbieta Stępień-Jednoróg, Stanisław Murawski and Jan Wojewódzki met at the priest Aleksander Zienkiewicz's at The Central Academic Ministry Centre (Centralny Ośrodek Duszpasterstwa Akademickiego, Polish abbreviation: CODA) at 4 Katedralna Street[6] in Wrocław. At the end of December 1981 both groups established contact and began cooperation, locating their main office at CODA's premises at 4 Katedralna Street. As AKCh developed over time, the church made their premises located in various parts of Wrocław available for them. Because of lack of 'working hands', it was decided that each member would bring a trusted person willing to work for the internees and their families. One of the most significant tasks was to collect information about the repressed people.[7] In the first days of martial law, the two groups disposed of first incomplete lists of the internees, the arrested and the missing ones. The living conditions and whereabouts of many of them were unknown, neither was their future, but it was

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[3]   The Home Army (Polish: Armia Krajowa – abbreviated AK) was a Polish military formation acting underground when the country was under German and Soviet occupation during World War II.

[4]   Independent Students' Association (Polish abbreviation: NZS, the equivalent of 'Solidarity') was established in 1980 as an opposition to Socialist Polish Students' Association (Polish abbreviation: SZSP)

[5]   Academic Ministry is a social activity of the church directed at students, within which formational, educational, cultural and voluntary work take place.

[6]   Jakubiec, Z. (2011). 25 lat Arcybiskupiego Komitetu Charytatywnego we Wrocławiu. *Rocznik Wrocławski*, No. 12, 243–254. On the basis of archival materials collected in Dział Dokumentów Życia Społecznego in ZN im. Ossolińskich we Wrocławiu, AKCh ref. no. XX 1/10/10.

[7]   During martial law in Poland telecommunications network was disconnected, activity of social organizations was suspended (Catholic Intelligentsia Club's among others), most public institutions and some workplaces were militarized. In such conditions obtaining information was severely hindered.

necessary to verify and complete the lists. In order to do that, compiling and completing the list of the internees of the Archdiocese of Wrocław began. Information about such people came from different sources: their families, the acquaintances of the repressed people, their colleagues, liaisons from parishes, secret messages smuggled out of prison, sometimes from accidental witnesses. As a consequence, the document containing names and addresses of the interned Lower Silesians was produced. The register, compiled at the turn of the year 1981/1982, was incomplete, but it facilitated the help to the families whose members were on the list.[8]

It provided the foundation for the register of the repressed people in the Lower Silesia region. The register compiled all types of repressions: arrest, internment, beating, 48-hour-detention, interrogation, search, confiscation, intimidation by the Security Service (Służba Bezpieczeństwa, Polish abbreviation – SB). People who kept track of the register the longest were Klara and Paweł Tomaszewski, Jadwiga Nadgórniewicz, Alicja Jakubiszyn, Maria Witecka, and Elżbieta Machowczyk. Anna Janicka-Dutkiewicz, the inspirer of the venture, was the one who watched over it. At the end of February 1982, the decision has been made to give official and organized form to the spontaneous actions whose scope was constantly expanding.

During martial law, the activities of the scarce but formerly functioning social organizations were suspended. Since there were no legal arrangements with the force of acts enabling the establishment of associations,[9] Archbishop Henryk Gulbinowicz[10] was asked for help. Due to its high social prestige, church became the only rock for the society, also for non-believers. On March 5th, 1982 Archbishop Henryk Gulbinowicz established Archbishop's Charitable Committee (Polish abbreviation – AKCh) and its council consisting of Jadwiga Brzuchowska, Kazimierz Czapliński, Roman Duda, Bogna Grabowska, Anna Janicka-Dutkiewicz, Dorota Jarodzka-Śródka, Urszula Kozioł, Marek Lewkowicz, Józef Łukaszewicz, Elżbieta Popławska-Dobiejewska, Zofia Pruszyńska, Stefan Suchar, Ewa Szumańska-Szmorlińska, Krzysztof Tabisz, Wiesława Talarczyk-Napierała. Archbishop Gulbinowicz placed great trust in the Committee and gave extensive competences to its members.[11] Although Archbishop's Charitable Committee started as an initiative of secular people, it was supported by the hierarchs of Archidocese of Wrocław: Archbishop Henryk Gulbinowicz and Bishop Adam Dyczkowski. By placing it in the

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[8]   Skotnicka, M. (2011). Arcybiskupi Komitet Charytatywny we Wrocławiu w okresie stanu wojennego. *Kwartalnik Pamięć i przyszłość*, No. 4 (14), 33.

[9]   Law regulating the establishment of associations was passed on April, 7th 1989.

[10] Priest Henryk Gulbinowicz – Roman Catholic cleric, doctor of theology, Metropolitan Archbishop of Wrocław (1974–2004), Cardinal since 1985, since 2004 Retired Archbishop of Archdiocese of Wrocław.

[11] All members of AKCh received so-called 'safe conduct passes' which were certificates signed by the bishop and served as documents lending credence to their activities.

church's structure, they put up a protective shield over it, which was absolutely necessary during martial law. The moderator and the coordinator on behalf of the church was the students' chaplain priest Andrzej Dziełak. After the period of collegial leadership, the functions of the presidents on behalf of the seculars were subsequently performed by a mathematician from University of Wrocław, its later Rector Professor Roman Duda (from 1982 to October 1984), Doctor of Philosophy and Associate Professor of Mathematical Institute of University of Wrocław Krzysztof Tabisz (from November 1984 to June 1989), naturalist of Polish Academy of Sciences Professor Zbigniew Jakubiec (from July 1989 to September 1996 and again after the death of Józef Grodzicki from 2003 to 2007), solicitor Józef Grodzicki from October 1996 to 2002. The function of the coordinators of current work of the Committee was performed by: Anna Janicka-Dutkiewicz, Elżbieta Machowszczykowa, Apolonia Stawiarz, Alina Tańska, Stanisława Masłowska.

Gradually, organizational structure of AKCh started emerging. It took the form of sections responsible for different types of activities based on voluntary work. Their number and the scope of action changed along with the need and the socio-political situation. So did their composition and the number of people working in particular sections. The sections whose tasks focused on helping the repressed people were formed the earliest.

They were:[12]

Section of Immediate Help (under the leadership of Barbara Grabowska and Barbara Netreba) whose aim was to reach the families of the repressed ones with swift help and information.

Section of Care for The Internees and Their Families[13] (led by Anna Janicka-Dutkiewicz) was supposed to maintain contact with the internees, help their families, keep their record and pass the information on to the public. This section also cared for people who were hiding and their families.

Section of Care for Political Prisoners and Their Families (under the leadership of Anna Łuszczewska, Elżbieta Machowszczykowa, Zbigniew Jakubiec) which

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[12] Skotnicka, M. (2011). Arcybiskupi Komitet Charytatywny we Wrocławiu w okresie stanu wojennego. *Kwartalnik Pamięć i Przyszłość*, No. 4 (14), 33–38; Jakubiec, Z. (2011). *25 lat Arcybiskupiego Komitetu Charytatywnego we Wrocławiu. Rocznik Wrocławski*, No. 12, 243–254; *Arcybiskupi Komitet Charytatywny we Wrocławiu 'Pod czwórką'*, ed. Dillenius, Z. (1997). Studies by Grzegorz Polak on the basis of documents of AKCh collected in Dział Dokumentów Życia Społecznego in ZN im. Ossolińskich. Wrocław; personal memories and notes of the author who was a member of AKCh.

[13] Internees from Wrocław and Lower Silesia stayed in isolation centres in Głogów, Grodków, Nysa, Darłówek, Gołdap, Załęże near Rzeszów. Initially they were directed to Kamienna Góra where the centre was located in former subsidiary of Gross-Rosen concentration camp. The members of AKCh found it unacceptable. Immediate intervention of Archbishop Henryk Gulbinowicz resulted in the closure of the centre at the end of March 1982. People who were imprisoned there were released or moved to other centres, mainly to Głogów.

kept the register of the imprisoned, helped them and their families, supported people convicted by misdemeanour court, cared for the families of the dead and the severely wounded, evaluated the living conditions of prisoners.

Section of Liaisons (led by Dorota Jarodzka-Śródka and Stefan Suchar) maintained contact with parishes, workplaces, carried out background checks by order of other sections.

Section of Duties (administered by Marcjanna Śliwińska and Zbigniewa Jakubowska) made contact with new volunteers willing to work for AKCh and directed them to appropriate sections. It also offered free emergency help for the poor, informed those in need about other institutions providing support. Between 1982 and 1990 11,676 people were attended to in course of the doctors' duties.[14]

Section of Legal Help in which barristers and solicitors offered help to the repressed ones and their families. Legal counseling involved personal problems of the oppressed, e.g. the confiscation of property, being fired from work, indictment. It was under collegial leadership and administered by Retired Judge Mirosław Filipowicz. Barristers took part in several hundred political processes.

Section of Processes (led by Teresa Lewkowicz, Lesław Bielak and Alina Tańska) dealt with observation of political processes, collected and kept records of processes, wrote reports of the processes and some of the misdemeanour court proceedings, organized participation of defense attorneys.

Section of Medical Help (under the leadership of Ewa Szumańska-Szmorlińska and a pharmacist Jadwiga Michalewska whose main duty was to provide medicines for the ones who needed them) cared for prisoners, internees and their families, in cooperation with doctors, it ran medical tests of the people leaving penitentiaries and internment centres, intervened with prison authorities in case of decrease in health condition of the prisoners, organized hospital care for the ill ones or the ones who were threatened by repressions. Its activity lasted until the end of martial law. On the basis of the collected data, a report 'The health of the political prisoners' was compiled.[15]

Section of Finances (administered by Wiesława Talarczyk-Napierała and Apolonia Stawiarz) provided financial resources from church resources and benefactors. It offered economic assistance, covered the expenses of financial penalties and court fees. It also kept financial record of AKCh. Between 1982 and 1989 it provided economic help for 1174 people.[16]

Warehouse Section (led by Krzysztof Tabisz and Apolonia Stawiarz) made and maintained contact with foreign benefactors, received transports from abroad and contributions from the public. They prepared parcels with food, sanitary items,

[14]   Jakubiec, Z. *25 lat...*, 246.

[15]   Sidorowicz, S. – Szablicka-Żak. J. (2011). Problemy medyczne osób represjonowanych w stanie wojennym. *Rocznik Wrocławski*, No. 12, 265–274.

[16]   Jakubiec, Z. *25 lat...*

clothes for the repressed or hiding people and their families. From the very beginning, they also took the poor and the criminal prisoners into care.

Annually, from 12 to 20 tonnes of food were distributed,[17] so were the medicines and clothes. The necessity to provide help to the criminal prisoners serving their sentence in extremely bad conditions stemmed from reports delivered by political prisoners. In 1989, out of the inspiration of members of AKCh, Wrocław's Prisoners' Care Society was established. It continues its activities until today.

Section of Transport (Ryszard Obłąk and Bolesław Stembalski) organized means of transport to prisons and internment centres. It also dealt with transports from abroad (correspondence, customs clearance, waybills).

Holiday Section organized vacation for children and members of repressed families and for former internees as well as for political prisoners leaving penitentiary. Children were sent to sanatoriums, vacations were organized in village rectories and on the farms. The section has been in operation since 1988 under the leadership of Jolanta Fercz and it provided vacation for about 1200 people[18].

Section of Help for Deprived of Work (administered by Agnieszka Kocot) kept register of people fired from work for political reasons. Since the possibility of legal employment of the released were unreal, the section did not operate long.

Teachers' Section (Maria Dąbrowska and Maria Jabłońska) collected information about repressions in teachers' environment, among school-age youth and students. It organized material and legal help in agreement with other sections.

Section of Twin Families helped to make contact between the repressed families and the families who felt the need to help. Its initiator and supervisor was Wrocław's journalist Ewa Szumańska-Szmorlińska.

Documentation that was created in particular sections was archived and after the activity of AKCh ended, it was passed on to Documents of Social Life Department in Ossoliński National Institute. Reports created on the basis of the documentation were directed to Amnesty International, Helsinki Committee, United Nations. One example could be a report entitled: 'The Health of Political Prisoners'[19], written in 1992 out of senator Zofia Kuratowska's[20] inspiration. It was the summary of medical tests run from 1984 to 1985 by Section of Medical Help. They were carried out on Lower Silesians, who were released from internment

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[17] Ibidem.

[18] Ibidem.

[19] Sidorowicz, S. – Szablicka-Żak, J. (2011). Problemy medyczne osób represjonowanych w stanie wojennym. *Rocznik Wrocławski*, No. 12, 265–274.

[20] Zofia Kuratowska (1931–1999), hematologist, Professor of Medical University of Warsaw. In the 80s Kuratowska was involved in Solidarity, during martial law she was a member of Primate's Committee for the Aid of Detained People and Their Families in Warsaw. She was the Deputy Speaker of the Senat of term I and III, from 1998–1999 the Ambassador to South Africa.

centres, arrests and penitentiaries. The coordinator of the tests, also run in other regions of Poland, was Zofia Kuratowska from Doctor's Section of Primate's Committee for the Aid of Detained People and Their Families in Warsaw. The tests were carried out according to the uniform scheme. Later, medical history questionnaires were prepared on their basis. The results of the tests together with medical history documentation were passed on to World Health Organization within United Nations.

Visiting the families of the repressed people, AKCh representatives looked for contact with local parish priests in order to provide help to the victims. In this way AKCh enlisted the cooperation with local centres in Wołów, Brzeg Dolny, Wałbrzych, Świdnica, Bielawa, Legnica, Lublin, Polkowice, Strzelin, Ząbkowice Śląskie, Kłodzko, Dzierżoniów, Oława, Jelenia Góra among others. The area which suffered notably during martial law was Zagłębie Miedziowe (Copper Basin) (Lublin, Polkowice, Głogów) where brutal pacifications of mines and ironworks took place and where armoured cars and ZOMO troops were used.

Arrests and judicial decisions which were ordered on innocent people became the reason of further protest actions and formation of new centres of opposition. In this situation a lot of families needed material, legal, medical or moral support. Such help was possible due to the activity of AKCh, which monthly delivered 200-kilo-parcels containing food, most necessary clothing, infant foods and medicines, sometimes also money for allowances.

Lifting martial law on July, 22nd 1983 did not improve the situation in the country, which was why AKCh continued its activities. It eventually ended them in 2007. The need for voluntary help resulted from political and economic situation, since it was only after 1989 that the system of social care in Poland started forming and the independent charitable activity of the Church, Caritas Polska, began renewing.

However heroic the first period of activity (1981–1989) of AKCh was in the opinion of its founders, its second period (1989–2007) deserves to be called 'Samaritan'. At that time help focused on poor people or the ones who found themselves in a difficult life situation due to systemic transformation. Earlier methods and forms of work were made use of. Sections which came into being after 1989 concentrated their activities on legal counseling, family counseling, counseling concerning work and social insurance. They also offered material and financial help. Various actions the inhabitants of Wrocław took part in were organized. One of them was 'The Gift of The Heart' which was the collection of cakes for prisoners during Christmast time. AKCh ran 'The Pharmacy'[21] (in Polish: Apteka) in which volunteer pharmacists filled the prescriptions free of charge. The medicines came from non-governmental organizations,

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[21] Medicines distribution point, located at The Pauline Fathers', at Antoniego Street. It was administered by Anna Huskowska.

pharmaceutical companies, doctors and private persons from France, Germany, Belgium, Italy, Sweden, Great Britain, U.S.A., Japan, Austria, Denmark and India.[22] AKCh cooperated with Prisoners' Care Society of Wrocław which emerged from it.

AKCh bore the hallmark of independent non-governmental organization in period in which such organizations could not exist in communistic country. One must remember that Caritas, catholic charitable organization which existed in Polish lands since the 19th century, came under force administration rules in 1950 and lost its independence. Its activity was brought down to parishes' level and was under state's control. The organization was refunded on October 10, 1990 as Caritas Polska – charitable institution of Polish Episcopal Conference.[23]

AKCh was a spontaneous initiative of laymen, supported by the authority of Church dignitaries.[24] It enabled relatively safe work in martial law conditions. Church allowed its members to act freely, making the development of numerous initiatives possible. AKCh tried to provide help for everyone in need no matter what their beliefs or religion were. Fulfilling its mission, it was directed outwards. Above all, it offered help to the ones who suffered most in the first weeks of martial law and later to the poorest ones who simply could not cope with their problems in the new reality of the time of systemic transformation.

Working in AKCh was for its members an excellent school of voluntary service on many levels and in many, often dramatic and dangerous situations. The experiences and the knowledge became the basis for the rest of their lives. For the young AKCh was also a meeting with live history and people who made it. Monthly meetings of AKCh members, during which lectures and speeches were given, had educational value and played an important role in maturation, especially of the young people.

The fact that the guests represented various scientific fields, came from different cultures and had different religious beliefs were of great importance and added special value to the meetings.

22 Polak, G. (2011). Darczyńcy Arcybiskupiego Komitetu Charytatywnego 1982–1989. *Rocznik Wrocławski*, No. 12, 275–294.

23 www.Caritas.pl

24 Micewski, A. (1987). Kościół wobec „Solidarności" i stanu wojennego. *Édition du dialogue*, 220–230, series: Znaki czasu. Paris.

Efforts to Get a Polish Priest for the Pastoral Work in Moravia (1927–1931) in the Light of August Hlond's (the Primate of Poland) Correspondence

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At the Archdiocesean Archive in Gniezno, in the Archive of the primate of Poland a correspondence was preserved. It was a correspondence between him, his office and other various entities – the Consulate of Poland in Ostrava, the Ministry of Foreign Affairs, Motherland School for Cieszyn Silesia and the others that were seeking a Polish priest for Moravia Poles asked the primate for the priest who not only celebrated services, granted sacraments, but also taught Polish children religion and cared about the national identity of Poles in Czechoslovakia. This correspondence became a base of dissertations qouted in this article.

Key words: *pastoral work; primate of Poland; correspondence; Poland; Czechoslovakia*

In the relation to settling the borders of Poland after the World War I a lot of Poles appeared in territorial areas of the other countries. It was caused to a certain extent by the migration which had still taken place in the times of annexation of Poland. The Great Polish Diaspora was in this territory of Czechoslovakia then. At the end of the 1920s it had no pastoral care and via the help of Motherland School (MS) in Cieszyn tried to recruit the Polish priest for the service in Ostrava. The course of these efforts can be seen in the correspondence kept in the resources of Archdiocesean Archive in Gniezno. It was the correspondence carried between the primate and all sorts of entities who were interested and involved in this action.

According to the correspondence still kept there it is known that they started in 1927. Then the primate's office received the letter sent by MS with the request for the priest for the service amongst Poles on Moravia. It contained the following text: "The number of the Polish clergy in the territory of Czechoslovakia has already been limited and supporting the religious education on this basis is almost impossible, and because of the lack of the Polish priest at Polish schools Czech priests are giving the religious education in the Czech language." Macierz recognized the inconvenience of that situation, so they dared to ask the primate to choose the Polish priest "for whom the Polish people in Moravia will be very

grateful".[1] A few days later Poznań Curia asked MS for the following issues: where, it means in which city (village) the priest would be supposed to arrive, what his means of money support would be and whether the authorities of the state and church would have nothing against the fact that the Polish priest would be working in Czechoslovakia.[2]

The primate received the answer to these questions very quickly. So the priest was supposed to settle down in Moravská Ostrava and he was supported by MS in Czechoslovakia. He was supposed to receive the salary equal to which the teacher of the departmental school usually received. If it comes to the authorities' agreement MS was convinced that such an agreement would certainly exist as the similar situation had already happened before. Apart from that MS Management Board was supposed to provide more specific information. Priest Józef Londzin signed the letter.[3]

The Management Board confirmed that the priest would be supposed to live in Moravská Ostrava and to teach at schools belonging to MS. For the first three years of the service his salary was supposed to reach 11,100 crowns plus 3,000 crowns as the bonus from MS. With every next two-year or three-year period of time it was supposed to be growing in such a way that between 16th and 18th year of work it was supposed to reach 21,000 crowns plus 3,000 crowns of the bonus. Of course, the working period of time in Poland would have been taken into consideration while fixing the salary. The Management Board also wrote that "the church authorities and especially the priest dean in Moravská Ostrava will willingly agree to include the religion education at Polish schools as the subject taught by the Polish priest and the simple reason for such a decision was the general lack of Catholic priests in Czechoslovakia and exactly that was the reason why teaching religion by Czech priests in Polish schools was impossible". It was also claimed that Polish government would not have anything against that decision. One more time the Management Board kindly asked the primate to grant this request.[4]

The primate promised that he would grant this request and will choose the priest to work in Czechoslovakia, but he said it would be possible only with the beginning of the next school year. MS Management Board was also asked to remain about the matter again in the following June.[5]

In June the Main Board of MS referring to the primate's request returned to the problem of choosing the Polish priest teacher to work in Czechoslovakia. They

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[1]   Archdiocesan Archives in Gniezno, Archive of the Primate of Poland III, Czechoslovakia. Polish Schools, ref. 56, Letter from the MS of the Duchy of Cieszyn to the Primate. English, January 12, 1927, (hereinafter: AAG, APP III, CSP).

[2]   Ibidem.

[3]   AAG, APP III, CSP, Letter from January 22, 1927 to the Archbishop's Curia in Poznań.

[4]   Ibidem, Letter from the Main Board of January 26, 1927, b. p.

[5]   Ibidem.

wrote then: "Taking into account our request means that the assignment to Moravia one of the brave priests – religion teachers will not only contribute to raise the level of the religious education at Polish schools in Moravia, but it will also be a great contribution to the national matter".[6] As it turned out, the matter was more complicated than it seemed to be at the beginning so, in response the primate asked for postponing the issue for one year, on account of the necessity to contact the Olomouc archbishop. As it was a very delicate matter Cardinal Hlond wanted to talk personally to the Moravian church dignitary about it but there was some time needed to do that.[7] However, Macierz Szkolna and particularly its Main Management Board did not stop the attempts to recruit the priest. On August 19, 1927 the next request was sent as there was no answer for the document from June 30, 1927.[8]

The matter was so important, that the Ministry of Foreign Affairs also got involved into it. Peculiarly when the consulate of Poland in Czechoslovakia turned to it. Then the consulate supported Macierz Szkolna in the action concerning the matter. In the letter to the primate, the consul – Karol Ripa – wrote: "The Polish people living in Moravia in the amount of over 10 thousand but gathered mainly in the Ostrava basin for over one and a half year have been deprived of the Polish priest's care and about 500 Polish school children have not been taught religious education for two years already. Also, the lack of a Polish priest creates a dangerous situation in Moravská Ostrava when separate Polish services in the parish church cannot exist. Such services had taken place every Sunday so far and Polish people willingly and in large numbers attended them. For the necessity of satisfying spiritual needs of the local Polish population and also the national consideration a Polish priest in Moravská Ostrava is really needed and his longer absence will cause the serious damage to the catholic and Polish matter in Moravia.[9] It is necessary to admit that the consul used valid arguments in this letter and in the blunt way defined the situation. It is possible to get an impression that he even suggested that if there was the denationalization of Polish population in Moravia, the responsibility would fall on the primate.

In spite of the efforts taken by the primate and others they did not manage to recruit the priest for the school year 1927/28. So the efforts continued also in the next year. There is a letter confirming these efforts from July 1928 asking for the Polish priest to Ostrava.[10] As the attachment to this letter there was the report of

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[6]   AAG, APP III, CSP, Letter ZG MS from June 1927 to Office of the Primate of Poland in Poznań, b. p.
[7]   Ibidem.
[8]   AAG, APP III, CSP, Letter from August 19 1927 ZG to Office of the Primate of Poland, b. p.
[9]   Ibidem, Consul's Letter RP in Moravská Ostrava from 21. 10. 1927 Office of the Primate of Poland b. p.
[10]   Ibidem, The letter to the Prime of Poland dd July 25 1928, b. p.

the consul of the Republic of Poland in Moravská Ostrava (unfortunately not dated), where it is possible to read: "In Moravia the urgent matter is assigning the Polish priest to Moravská Ostrava with the purpose to perform the pastoral and teaching function there. Since all these efforts are connected with the matter of lacking the secular priests in very Poland, therefore 'on account of the urgency, it is necessary to find at least a monastic priest and such a solution is accepted by Czech authorities'."[11]

Once again in August 1928, MS turned to the primate of Poland with the request to send the Polish priest to the work amongst the Poles in Moravia. Reading this letter we can find some regret concerning the fact that the matter had not been solved successfully for two years. Some other important arguments appeared concerning the fact that the Polish priest is absolutely needed. The Management Board claimed that the children listening to religious instructions in the Czech language are exposed to foreign pressure concerning the Polish cases and it can even be harmful. It can result in the situation that "the local Polish population is slowly dying not only for the Polish national identity, but also for the Church".[12]

The primate announced that he had undertaken some steps and gave the proposal that the work in Czechoslovakia would be performed by priest Jerzy Antecki, who was the priest in the Mohylow diocese, but the local bishop did not accept that decision. So, the search for a priest who could and wanted to go to Czechoslovakia and give the pastoral ministry there still were in progress[13].

In December 1928 a hope like "the light at the end of the tunnel" appeared. The priest Biłko sent the letter to the Primate through his chaplain, in which he reminded, that during Hlond's trip to Rome and his staying in Bogumień the matter concerning the priest Polaczek had appeared again. This clergyman came from Cieszyń, Silesia, but he worked pastorally in the area of the Lwów archdiocese. He wanted to come back into his homeland so he was ready to provide Poles with the service in Moravia. Priest Biłko also reminded that the primate had agreed with such a solution (it was described in a detailed way by Bishop Gawlina who was travelling with Hlond). Priest Biłko, who was a friend of priest Polaczek, asked Hlond when it would be possible to establish priest Polaczek in the parish in Moravská Ostrava. Hlond, indeed, could not see many obstacles. The only obstacle was the lack of the Lwów archbishop's acceptance. The reason was that he could not influence the local hierarch's decision personally. He could also see that the Lwów archdiocese was suffering from the "disastrous" lack of

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[11]   Ibidem, Excerpt from the Report of the Consulate of the Republic of Poland in Mor. Ostrava (undated), b. p.

[12]   Ibidem, Letter of the Main Board of MS dd August 17, 1928 to the Office of the Primate of Poland in Poznań, b. p.

[13]   Ibidem, The Letter of the Primate of Poland to MS in Cieszyn dd September 15, 1928, b. p.

clergymen. However, the final resolution was left to priest Polaczek's decision. And if he got the permission for the exclusion of the priest from the bishop's authority to the Katowice diocese, he would not oppose to it.[14]

The Polish Consulate in Czechoslovakia also liked this proposal. Therefore, he made some efforts to convince the primate that priest Józef Polaczek should be a clergyman in Moravská Ostrava. Also the meeting in Bohumín was mentioned and recalled and a figure of the potential priest for Poles in Moravia was reminded to Hlond. Priest Polaczek was 36 years old then and he was a priest of the Lwów archdiocese (the fact was mentioned above) and he worked as the religion instruction teacher in Buczacz. The consul decided, that "he would be a suitable candidate to the vacant position".[15] The Ministry of Foreign Affairs took a similar stand in this case. In the letter to Cardinal Hlond Wacław Gawroński, the head of the Ministry Department wrote: "(…) Priest Polaczek comes from Cieszyn and according to the consulate's opinion he is the most suitable candidate as he knows the local territory very well, not to mention the fact that he also knows absolutely the character of the population. (…) the Ministry hope, that this way Cieszyn inhabitants will receive not only the good priest but also the supporting power for the consulate in Morawska Ostrawa in the field of sustaining the spirit of the Polish national identity in the local area." In his response, the primate emphasized that he could not see any contraindications concerning the matter with only one exception, which had already been mentioned by him earlier. It was the Lwów archbishop's agreement with priest Polaczek's exclusion from the bishop's authority.[16]

Priest Józef Polaczek managed to obtain his superior's consent to leave the Lwów archdiocese. In his letter to the primate from 2 July 1929 he wrote: "I am daring to submit the following request to Your Grace. Having got a longed for dismissal from the Lwów diocese I humbly ask Your Grace to be willing to support kindly my application submitted for the religion instruction teacher in Moravská Ostrava and assign me for this post. I come from Cieszyn, I know the local relationships and I will be close to my family. Yet in February of this year I submitted my application to the R. P. Consulate in Moravská Ostrava and also to Your Grace's Office having got the assurance, that upon my dismissal from the Lwów diocese this post will be given to me."[17]

Indeed priest Józef Polaczek was dismissed from the ministry in the Lwów diocese by the end of June (the consulate reported it on July) and sent to the Katowice diocese. Therefore the Ministry asked the primate to depute the priest to

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[14] Ibidem, Priest Biłko's Letter to Priest Chaplain Mędlewski in Poznań, b. p.
[15] Ibidem, The Letter of the Consulate of the Republic of Poland in Moravská Ostrava from January 4, 1929 to Primate Hlond, b. p.
[16] Ibidem, The MSZ Letter from January 4, 1929 to Cardinal A. Hlond, b. p.
[17] Ibidem, Priest Józef Polaczek's Letter to the Primate of Poland from July 2, 1929, b. p.

the pastoral work in Moravská Ostrava[18]. Hlond accepted both priest Polaczek's and the Ministry and the Consulate's requests and set him up as a priest in Moravská Ostrava. Then he informed the ordinary of Olomouc about it.[19]

It would have seemed that the problem had already been solved, but suddenly the case took an unexpected turn. Priest Polaczek thought everything was over and after three days he refused to accept the ministry in Moravská Ostrava, claiming that he wanted to work only within the Katowice diocese. The Katowice bishop had no power either based on the Canon Law nor any other ways to push the priest to work in Moravia. However, he announced that priest Polaczek could suggest the person who would substitute him.[20] For Hlond it was quite an embarrassing situation, because he had already become involved into the correspondence not only with the Olomouc Archbishop but also with the Ministry of Foreign Affairs. He wrote then: "Now I would feel very sorry if I had to inform those dioceses about priest Polaczek's decision, particularly that I had already not been able (for reasons independent of me) to keep the promise concerning sending Polish priests to Moravská Ostrava." He also asked the Katowice bishop for pushing the primate to influence the priest Polaczek's to change his decision and fulfill his pastoral ministry for at least one year.[21] The consulate also pressed the primate to influence the final decision and order priest Polaczek to take the pastoral service in Moravská Ostrava The consul was keen on solving this problem by sending Polaczek to Moravská Ostrava because Polaczek came from this area and knew the local people and the local relationships. He asked priest Polaczek, who temporarily stayed in Tychy, to start his pastoral ministry in Moravia on September 1, 1929.[22] The Katowice bishop informed Hlond that he had talked to priest Polaczek who categorically had refused to take the pastoral service in Moravská Ostrava. However, he claimed that he had the other candidate who could take over this pastoral ministry. The Katowice bishop also pointed the clergyman priest Maks Dunajski from the Chełmno diocese who was interested in the pastoral ministry in Moravská Ostrava, because he wanted eagerly to leave his diocese.[23]

As it was mentioned above, priest Polaczek insisted on his decision and resigned from the pastoral ministry in Moravská Ostrava. However he pointed the priest from the Lwów diocese – priest Franciszek Tustanowski who would be ready to be sent to Moravská Ostrava. This clergyman was said to have graduaded from Roman Gregorianum, and in the Lwów archdiocese was only accepted temporarily, without inclusion in the bishop's authority, so according to priest

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[18]   Ibidem, The Foreign Ministry Letter from July 23, 1929 to Cardinal A. Hlond, b. p.
[19]   Ibidem, Priest Cardinal Hlond's Letter to the Archbishop of the Olomouc from August 14, 1929, b. p.
[20]   Ibidem, Silesia Bishop's Letter from August 19, 1929 to Cardinal Hlond, b. p.
[21]   Ibidem, Hlond's Letter from August 21, 1929 to Bishop in Katowice, b. p.
[22]   Ibidem, Letter of the Consulate in Moravská Ostrava from August 23, 1929 to Hlond, b. p.
[23]   Ibidem, Letter of Bishop Lisiecki from August 30, 1929 to Cardinal Hlond, b. p.

Polaczek there would be no problems with leaving this diocese. Allegedly during the stay in Cieszyn he asked priest Józef for giving him this post.[24] Hlond was interested in getting some information concerning priest Dunajski. For that purpose he turned to bishop Okuniewski with the question whether it was true that priest Dunajski, having his agreement, was searching the post in the other diocese and whether it was really true, he wanted to know if it would be possible for him to agree to take over the pastoral ministry in Ostrava.[25] Bishop Okuniewski agreed to send priest Dunajski there. On the occasion of the letter to the primate he sent a little characteristic of him claiming: "He is an eager priest, being able to work very well. There he turned other priests against him when he too eagerly started penetrating the matters which are rather of a personal than church nature."[26] Hlond thanked for the reply and announced that he would turn to Dunajski with a question about the pastoral ministry in Ostrava.[27] Indeed he turned to Dunajski announcing that the Chełmno bishop is not against him leaving the diocese.[28] Priest Dunajski in his reply to Hlond's letter asked a number of questions in which there were some questions such as: whether the flat is provided, what salary would be, whether it was necessary for him to know Czech language, whether he would be able to take his old parents with him and also whether that prefecture would be permanent and whether the job at school would be of national or private status etc.[29] The consulate wanted to dispel priest Dunajski's doubts and tried to answer his questions, so he wrote the letter to Hlond and informed him: "(…) the work of the future religion instruction teacher in the local area will be difficult, because he will have to not only teach the religion at four folk schools and a departmental one but also he will be obliged to organize services in a church for Polish emigrants. As for the financial conditions they still are not established, so in any case we should predict that the religion instruction teacher would be applied for the state job by Polish government and as being on holiday would perform his duties in Moravská Ostrava." So if priest Dunajski decided to do that, it would be necessary to turn to the Ministry of Religious Faith and Public Enlightenment with the request for payable leave for the entire period of his stay in Moravská Ostrava.[30]

Fundamentally everything went in good direction if it comes about priest Dunajski. He was in the permanent mail contact with the consulate in Ostrava. However, he could not take the final decision, because he did not know exactly "what everything is based on", especially if it concerns his financial situation in

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[24]   Ibidem, Priest Polaczek's Letters from August 29, 1929 to Episcopal Curia in Katowice, b. p.
[25]   Ibidem, Hlond's Letter to Bishop Chełmiński from October 2, 1929, b. p.
[26]   Ibidem, Letter of Priest Bishop Okuniewski to Hlond from September 25, 1929, b. p.
[27]   Ibidem, Hlond's Letter to Bishop Okuniewski from October 7, 1929, b. p.
[28]   Ibidem, Hlond's Letter to Priest Dunajski from October 7, 1929, b. p.
[29]   Ibidem, Letter of Priest Dunajski to Hlond from September 10, 1929, b. p.
[30]   Ibidem, Letter of the Consulate from October 23, 1929 to Hlond, b. p.

Ostrava. What is more, he asked for the passport free of charge and insurance from the education office, but this was not done.[31] In this matter, Hlond intervened to the consulate in Ostrava which at the same time was waiting for the response from the Ministry of the Foreign Affairs. The answer did not appear until April 14. We can read in it: "(…) according to information obtained from the Ministry of Religious Faith and the Public Enlightenment, (…) there is some doubt concerning the question whether priest Dunajski is really suitable for such a responsible job as the prefect is. He has not shown any outstanding pedagogical and education abilities until now. Apart from that there are some doubts whether priest Dunajski will accept this nomination." Taking everything into account the ministry suggested considering the candidacy of priest Tustanowski and asked Hlond to contribute to his dismissal from the Lwów diocese.[32]

As a matter of fact, alongside with the matter of priest Dunajski, the consulate had already taken some steps to recruit priest Tustanowski to work in Ostrava. They turned to this clergyman asking whether he would be interested in taking the service in Moravia. Hlond was also asked to assist in dismissing this clergyman from the Lwów diocese.[33] In his answer to the consulate's question priest Tustanowski wrote: "With the greatest of pleasure I agree to take the job of a religion instruction teacher in Moravská Ostrava. For that purpose I submitted an application to Metropolitan Curia of the Latin rite in Lwów for dismissing me from the diocese. If it is possible, I also ask to urge Lwów to hurry with my matter and as soon as I get an answer from Lwów, I will go to Moravská Ostrava straightaway."[34]

For the request concerning the intervention associated with the priest's Tustanowski dismissal from the Lwów diocese Hlond declared that he would not take such an action because of the limited number of the clergymen in this diocese. He remarked at the same time that he had a candidate there and pointed priest Dunajski adding that the Chełmno bishop did not have any obstacles against leaving the diocese by this clergyman.[35]

When some doubts concerning priest Dunajski appeared, a proposal to recruit priest Tustanowski came back, the case in which Primate Hlond was also involved. Considering letters of the consul and the minister they turned to the Lwów archbishop asking him whether he would be willing to dismiss priest Tustanowski from his diocese and let him take the job of the prefect in Ostrava.[36] In June 1930

[31]   Ibidem, Priest Dunajski's Letter to Hlond from January 1, 1930, b. p.
[32]   Ibidem, Letter of the Minister of Foreign Affairs to Hlond from April 14, 1930, b. p.
[33]   Ibidem, Letter of the Consulate from September 11, 1929 to Cardinal Hlond, b. p.
[34]   Ibidem, Letter of Priest Tustanowski to the Consulate from August 31, 1929, b. p.
[35]   Ibidem, Letter of Hlond to the Consulate from October 14, 1929, b. p.
[36]   Ibidem, Letter of Archdiocesan Curia in Poznań to Metropolitan Curia in Lwów from May 16, 1930, b. p.

the ministry asked about the priest Tustanowski's case. Hlond informed that according to the letter from the Lwów bishop this priest could be released, but not before July 1, 1931.[37] The ministry insisted on Hlond and pushed him to arranged earlier dismissal note for priest Tustanowski.[38]

In April 1931 the matter concerning the recruitment of the priest for the Poles in Mory still was not settled. The ministry announced that temporarily a Slovak clergyman speaking Polish quite well took care of pastoral work amongst Poles. That clergyman was priest Osionko. But still it was necessary to acquire Polish clergyman.[39] On June 1, 1931 priest Mieczysław Szałkowski from Cieszyn applied to Cardinal Hlond for allowing him to take the ministry in Ostrava. He had already talked about that with Consul Jung, the deputy to the Parlament in Prague. He was ready to take this community of five thousand Polish people of Roman Catholic denomination.[40] In May and June a new concept appeared. It concerned another priest – Zygmunt Kasprzak from the Łódź diocese. However, the authorities of this diocese were not able to judge whether he was suitable for a position of the prefect in Ostrava, because he had spent most of the time outside that diocese.[41]

The correspondence was cut off in the year of 1931. So it is not known what the effect of these efforts was. Was the recruitment of the clergyman for the work amongst Poles in Moravia successful? We should look for it in the alternative sources and so this study is a starting point for further research. Here there are still two issues to discuss. The first one – it is a question why Hlond did not arrange sending the Salesian priests there being himself the member of this religious congregation. Perhaps the reason was that he would have to send at least three clergymen to create monastic community there. The second one – it is the question whether these efforts and the ineffectiveness in these few years resulted in creating by him a new religious congregation called popularly christians[42] (The Society of Christ Fathers for Poles Living Abroad) whose members were mainly Poles and their main charisma was the work amongst Polish people outside the country. The answers to these questions should already be the subject of deliberations in other articles.

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37 Ibidem, Letter of Metropolitan Curia in Lwów to Hlond from May 28, 1930, b. p.
38 Ibidem, Letter of the Minister of Foreign Affairs from August 20, 1930, b. p.
39 Ibidem, Letter of the Minister of Foreign Affairs to Hlond from April 20, 1931, b. p.
40 Ibidem, Letter of Priest Mieczysław Szałkowski to Primate Hlond from June 1, 1931, b. p.
41 Ibidem, Letter of Diocesan Curia in Łódź to the Primate from June 8, 1931, b. p.
42 In Polish – chrystusowcy.

Guarantee of Religious Practices
as a Part of the Cultural Security
of Polish-Speaking Catholics Living in Germany

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The paper deals with three problematic threads, i.e. defining cultural security, the issue of legal guarantees due to a national minority in a foreign country, and the results of a research conducted among the Polish community in Germany. Field research was conducted using a technique of questionnaire interviews in the community associated with two Polish diaspora organizations: Polish Catholic Mission in Hamburg and Gazeta Polska ("Polish Newspaper") in Hamburg. The aim of the discussion is to answer the following question: do Polish-speaking Catholics, representing the national minority in Germany, perceive threats to their own religious practices? The results of the research have highlighted the perspective of representatives with extreme and moderate views on the right to manifest religious identity in Germany.

Key words: *religion; church; minority; Catholics*

Culture and religion are an essential and universal attribute of human nature, therefore, when considering these social, political, and legal situations of the Polish minority in Germany, these two aspects take on a special significance. Catholic religion is closely related to Polish identity and Polish culture, because over the centuries, the Roman Catholic Church has been associated with the nation and there has occurred "a connection of Polish national and Catholic identity".[1] Therefore, the activity of religious unions and church institutions is to cultivate not only the tradition, but also the human identity.

Nowadays, the issue of religiosity is becoming very important in the context of globalization processes. It draws attention to the issue of objective guarantees and subjective sense of cultural security that do not succumb to amalgamation

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[1]   Casanova, J. (2005). *Religie publiczne w nowoczesnym świecie*. Kraków, 161.

processes. Globalization is associated with intensification of intercultural contacts, the tendency to unify (homogenize) cultures, multiculturalism policy, and with commercialization of cultures. There is a space created to make cultures similar to one another.[2] However, among national and ethnic minorities and diasporas, these processes of amalgamation of cultures collide with opposing pursuit. Minority communities can even intensify activities aimed at preserving individuality and identity. In that case, the analysis of the role of religiosity and church institutions, as well as striving to manifest cultural identity may be key aspects of shaping the sense of cultural security. The result is striving to exaggerate and contrast the cultural identity, so there is an aspiration towards disintegration.[3] The manifestations of attacks on the values, principles, and religious symbols evoke spreading waves of indignation or aggressiveness. An example is the publication in 2005 of drawings / cartoons depicting the Prophet Muhammad by a Danish newspaper, "Jyllands-Posten". Initially, the confusion was local, however, reprints of drawings in other European newspapers caused not only criticism on a wider scale, but also riots in Muslim countries. Anthony Giddens emphasizes that the contemporary issue of freedom of speech, which seemed to be more or less globally resolved, is again being raised in a dramatic way, as he defines specifies it. According to him, this is related to the return of *sacrum*, and that the threat or the actual use of force arises where beliefs or symbols are considered to be profaned.[4] Thus, social groups are ready to fight for their own sense of cultural security.

The analysed cultural security is interpreted in the context of various aspects, generally encouraging the development and consolidation of legal, safe forms of promoting a culture and religion. This approach is especially valuable for describing the situation of Poles in Germany. Although it is not an officially recognized minority according to EU law, it reserves the right to protect the cultural and religious identity. According to Grażyna Michałowska, [...] cultural security in the national dimension means the conditions in which society can consolidate and cultivate the values that determine its identity, and, at the same time, freely draw on the experiences and achievements of other nations.[5] It is, of course, about the values that make up the cultural and national identity of society.[6] Cultural security interpreted by Tadeusz Jemioło indicates "its ability to multiply its cultural achievements and defend against the undesirable influence of other

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[2]   Jacko, J. F. (2008). Globalizacja a różnice kulturowe. Przyczynek do metodologii badań międzykulturowych. In B. Krauz-Mozer, P. Borowiec, *Globalizacja – nieznośne podobieństwo? Świat i jego instytucje w procesie uniformizacji*. Kraków, 14–15.

[3]   Ziętek, A. W. (2013). *Bezpieczeństwo kulturowe w Europie*. Lublin, 104.

[4]   Giddens, A. (2009). *Europa w epoce globalnej*. Warszawa, 161.

[5]   Michałowska, G. (1997). Bezpieczeństwo kulturowe w warunkach globalizacji procesów społecznych. In Zięba, R. – Bobrow, D. B. – Haliżak, E. (1997). *Bezpieczeństwo narodowe i międzynarodowe u schyłku XX wieku*. Warszawa, 132.

[6]   See: Żarkowski, P. – Topolewski, S. (2014). *Współczesne bezpieczeństwo kulturowe*. Siedlce, 33.

cultures."[7] According to Jan Czaja, "cultural security, first and foremost, is the ability of the state to protect its cultural identity, cultural goods and national heritage, including the symbols that make up the national identification ensemble, or national identity."[8] In these approaches, there is a different direction for implementing this security; on the one hand, it activates social groups, and in this case, they may be the Polish national organizations in Germany. On the other hand, it indicates the role of the state and formal institutions guaranteeing the space to maintain this security. This is both the role of the host country, such as Germany, and the state from which the minority[9] grew, for example, Poland. The issue of interstate relations at the point of contact of aspirations for preserving cultural or religious separateness has its clear determinants in international law. This is necessary because there is always a doubt about the limits of interference of a foreign country in the internal policy of another state. For this reason, considering conditions for the cultural security of Poles in Germany, the analysis of legal guarantees is important.

The multitude of definitions and concepts of cultural security shows various approaches to this issue. It encompasses: freedom of thought, conscience, language, lifestyle, ethnicity, gender, religious practices, customs, cultivated traditions, etc. It also refers to the space of cultural and public activity, consociating, membership in associations and unions, or even competition in culture. In this context, there are highlighted close links between cultural security and human and ethnic rights and freedoms, efficiency of national institutions, level of education of the society, condition of native science, media efficiency and objectivity, socially desirable state of public morality, attention to language purity or generally understood cultural heritage.[10] An unnegotiable element of this security is also the possibility to develop the culture.[11] In the United States,

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[7]   Jemioło, T. (2001). Bezpieczeństwo kulturowe w warunkach globalizacji i procesów społecznych. Kultura narodowa w kształtowaniu świadomości obronnej społeczeństwa i bezpieczeństwa państwa. *Zeszyt problemowy TWO*, 20.

[8]   Czaja, J. (2008). *Kulturowe czynniki bezpieczeństwa*. Kraków, 106.

[9]   A minority not in the formal and legal sense, but as a group living among others, representing a different tradition and religious ritual, derived from the Polish Catholic church.

[10] See: Czaja, J. *Op. cit.*; Huntington, S. (2006). *Zderzenie cywilizacji i nowy kształt ładu światowego*. Warszawa; Kubiak, M.: O bezpieczeństwie w perspektywie kulturowe. In J. Zajdzik, T. Iwanek (Eds.), *Socjologiczne aspekty wojsk i obronności*. Warszawa 2004; Michałowska, G. (1994). Kulturowe czynniki bezpieczeństwa. In J. Kukułka (Ed.), *Bezpieczeństwo międzynarodowe w Europie Środkowej po zimnej wojnie*. Warszawa; Sałaciński, K. (2001). *Bezpieczeństwo dóbr kultury. Nowe idee i technologie*. Warszawa; Włodkowska, A. (2009). Bezpieczeństwo kulturowe. In K. A. Wojtaszczyk, A. Materska-Sosnowska (Eds.), *Bezpieczeństwo państwa*. Warszawa.

[11] Żarkowski, P. – Topolewski, S. (2014). *Współczesne bezpieczeństwo kulturowe*. Siedlce, 34.

cultural security is defined as: "the ability of society to protect its specific nature in changing conditions and against real or apparent threats. Security means maintaining the durability of traditional language patterns, culture, associations, identities, national customs and religious practices, taking into account those changes that are consistent with these principles and can be accepted." This definition emphasizes what is extremely important for the development of culture, namely its evolution, development through internalisation (adding) of non-contradictory (to cultural identity) elements, incorporation into its own system of values. However, this sphere is so important from the point of view of the state's interest that a special institution dealing with cultural security in the U.S.A. has been established.[12]

In the context of the considered issue of the guarantee to respect the religious rights of Polish-speaking Catholics in Germany, Waldemar Kitler emphasized an important aspect of cultural security. In his opinion, the implementation of cultural security objectives requires the state to take all actions aimed at the protection of cultural property, as well as to use the cultural heritage of the nation in favour of shaping desirable conditions in the international environment and reinforcing national strength in accordance with the objectives of the national strength.[13] Shaping attitudes related to the national and cultural affiliation of the Polish minority in Germany also appears to be an important task. According to W. Kitler, cultivating the cultural heritage of a nation is an element of the foreign cultural policy of the state in order to reinforce its national strength. In this context, the aspect of defining cultural security in the pragmatic dimension is particularly interesting. It means the ability of a state to protect its cultural identity, cultural goods and national heritage, but with promoting synergies between cultures and openness to diversity and not to nationalism. Cultural security interpreted in this way includes the following factors:

1) protection of the symbolic (spiritual) culture values, essential for the national identity (language, religion, customs, historical traditions, literature, philosophy, ideology, etc.)
2) protection of material cultural goods and cultural heritage (monuments)
3) sense of cultural security concerns the nation (national identity), individuals (freedom of contacts), and ethnic groups (cultural differences related to ethnicity, national minorities).

The concept of openness of culture consists primarily in maintaining a balance between its internal development, based on native values, and protection against undesirable influences and simultaneous internalization of non-contradictory elements. This balance is of key importance for cultural security in the field of

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[12] Czaja, J. (2008). *Kulturowe czynniki bezpieczeństwa*. Kraków. Krakowska Szkoła Wyższa im. A. F. Modrzewskiego, 35.

[13] Kitler, W. (2002). Obrona narodowa III RP. *Zeszyty naukowe AON*, 339.

spiritual culture, which is why cultural security is so closely related to the internal and foreign policy of the state, as well as the policy of national security and the national security strategy.[14]

Guarantees of cultural security of a national minority in the light of international law

In the context of the discussed guarantees of religious practices forming a part of cultural security, it is justified to emphasize the relationship between cultural security and human rights and freedoms, focusing on the protection of freedom of religion in the European Union.

In the integration process of the European Union, religion occupies a very important place and is the foundation in creating the identity of national communities. The religiosity of citizens of a state affects its shape and the presence of values in public life. In the modern world, the state as an institution regulates its position towards churches and religious associations in various models of separation of these two institutions. Models of church and state separation break with the privileged position of religion in the structure of society and the state.[15] The European Union has not enunciated a uniform model of relations with churches and religious associations, because the sphere of religiosity is not the subject of interest of the Union that maintains religious neutrality. Nevertheless, for many years, when the EU structures were being formed, there were also mechanisms determining the way of referring to churches and religious associations. Over the years, these mechanisms have been reflected in the treaty law and sanctioned as relations between ecclesiastical and EU institutions.[16]

The Community has no general competence, and its powers derive from the transfer of competences by the Member States in certain areas. In 1992, the principle of subsidiarity acquired legal validity in the Maastricht Treaty,[17] because the community operates within the powers conferred by this treaty and the objectives set out in it. To the extent that is not subject to its exclusive competence, the community undertakes actions, in accordance with the principle of subsidiarity, only if and to the extent to which the objectives of the proposed activities cannot be sufficiently achieved by the Member States, but due to the scale or effects of the proposed actions, they can be better implemented by the

[14] Czaja, J. *Op. cit.*, 36–37.
[15] Piwowarski, W. (2000). Demokratyczne i społeczne uwarunkowania światopoglądu. In W. Piwowarski (Ed.), *Socjologia religii*. Lublin, 386.
[16] Szawczyk, R. (2011). Kościoły i związki wyznaniowe a prawo traktatowe Unii Europejskiej. *Studia Ełckie* 13, 353.
[17] Maastricht Treaty – signed on 7th February 1992 (entered into force on 1st November 1993). *Journal of Laws* of 2004, No. 90, item 864/30.

Community. "No Community action shall go beyond what is necessary to achieve the objectives set out in this Treaty". [18] According to the above-mentioned provision, it can be concluded that the EU Member States have not delegated competence in religious matters and issues of religious law to the Union institutions. The legal space relating to churches and religious associations falls within the competence of particular Member States.[19] In the matter of religious law, the Member States are autonomous in relation to the EU institutions, with the exception of linking this law with the law prohibiting discrimination on the grounds of religion.

Article 6 paragraph 1 of the Treaty on European Union stipulates that the European Union is founded on the principles of liberty, democracy, recognition of human rights and fundamental freedoms, as well as the rule of law, understood as the common principles of the Member States. However, paragraph 2 of this Article says that the Union recognizes the fundamental rights, which are guaranteed by the European Convention for the Protection of Human Rights and Fundamental Freedoms, signed in Rome on 4th November 1950, and which result from the common constitutional traditions of the Member States that constitute the basic principles of the EU law.[20]

According to the above, the EU respects Article 9 of the Convention, which involves freedom of religion. Freedom of thought, conscience, and religion is one of the basic values of a democratic society. This freedom cannot be subject to any restrictions. However, the state has the possibility of interference in certain cases. In a democratic and pluralistically diverse society, certain restrictions are necessary to reconcile the interests of different religions and ensure respect for the beliefs of each person.[21] In paragraph 3 of Article 6, we read that the Union is obliged to respect the national identity of the Member States, and state-church relations are a part of it. The state is therefore there to protect the diversity of church-state relation models as a part of national identity.

It is also legitimate to refer to the Charter of Fundamental Rights, where Article 10 indicates as follows: Freedom of thought, conscience, and religion. Everyone has the right to freedom of thought, conscience, and religion. This right includes the freedom to change religion or belief, alone or together with others, in public or in private, by participating in services, teaching, customs, and rites.[22]

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[18]   Article 3b of the TEU (Maastricht Treaty).

[19]   Pietrzak, M. (2005). *Prawo wyznaniowe*. Warszawa, 288.

[20]   European Convention for the Protection of Human Rights and Fundamental Freedoms; *Journal of Laws* of 1993, No. 61, item 246 and Protocol No. 11; *Journal of Laws* of 2009, No. 147, item 962.

[21]   Nowicki, M. A. (2009). *Wokół konwencji Europejskiej. Komentarz do Europejskiej Konwencji Praw Człowieka*. Warszawa, 398–399.

[22]   Charter of Fundamental Rights, 2007/C 303/01, Title II, Freedoms, Article 10.

In Article 14 paragraph 3, the Charter refers to the right of parents to bring up their children in accordance with their own beliefs: "freedom to create educational institutions while respecting democratic principles, as well as the right of parents to ensure upbringing and teaching of children, in accordance with their own religious, philosophical, and pedagogical beliefs, are guaranteed in accordance with national regulations governing the exercise of such freedom."[23]

The next act regulating the discussed issue is the Constitutional Treaty, where in Article I-52, paragraphs 1-3, we can read:

1. "The Union shall respect the status granted under national law to churches and religious associations or communities in the Member States and shall not violate that status.

2. The Union respects equally the status of philosophical and non-religious organizations granted to them under national law.

3. Recognizing the identity and special contribution of these churches and organizations, the Union maintains an open, transparent, and regular dialogue with them."[24]

Situation of Polish-Speaking Catholics in Germany

Taking into account the situation of Polish-speaking Catholics living in Germany, attention should be drawn to the guarantees of the Treaty between the Republic of Poland and the Federal Republic of Germany on good neighbourliness and friendly cooperation. The document was signed in Bonn on the 17th June 1991, where in Article 20 paragraph 3 it emphasizes, inter alia, the right to:

· "free use of mother tongue in private and public life, access to information in this language, its dissemination and exchange

· establishing and maintaining educational, cultural and religious institutions, organizations or associations that can apply for voluntary financial and other contributions, as well as for public aid, in accordance with national law, and that have equal access to the media of their region

· professing and practising the religion, including the acquisition, possession, and use of religious materials, as well as conducting religious education in mother tongue."

The issue of religion in Germany, apart from legal regulations, is also reflected in the statements of politicians. Angela Merkel, speaking on the occasion of the 500th anniversary of the Reformation in Wittenberg, pointed to the importance of freedom of religion, carried out within constitutional rights. "Tolerance is the soul of Europe, the foundation of open societies, and its manifestation is religious

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[23]   Ibidem, Article 14.
[24]   Treaty establishing a Constitution for Europe, Luxembourg 2005.

freedom. Therefore, the state's task is to protect freedom of religion," Merkel said, recalling that there are believers of many religions living in Germany. "Freedom of religion must not only be protected from religious fanaticism, but it also obliges to protect religion from disdain," she stressed. "Tolerance ends where our constitutional values of freedom and human rights are violated and trampled on," Angela Merkel explained.[25]

It is also worth referring to the functioning of the Catholic church and Polish-speaking Catholics in Germany in the European context. The published data of the Institute of Catholic Church Statistics (Instytut Statystyki Kościoła Katolickiego, ISKK) on the religiousness of Polish Catholics invite a question about the place of Poland on the map of European religiosity. In the countries of the European Union, the declaration of belonging to the Catholic Church is the most common in Malta, Romania, and Cyprus, and the least in Estonia, Sweden, and the Czech Republic. According to the Eurobarometer data from 2010, the connection to the Catholic Church in Poland is declared by 79% of inhabitants, putting the country on the fourth place in terms of the number of Catholics (ex aequo with Greece). In the European Union alone, the declaration of Christianity, according to Eurobarometer in 2012, was 72%, combining Catholics (48%), Protestants (12%), Eastern Christians (8%), and other fractions (4%). However, having reliable data is extremely difficult, because, as Witold Zdaniewicz points out, most countries do not carry out such research at all.[26]

Practising Religion and the Issue of Threats Perceived in Polish-Speaking Catholics in Germany

Currently, Polish Catholics are especially often active in German parishes in border regions. In some border regions, 50% of the faithful are Poles, and this trend is noticed by the German bishops. It does not apply only to local rural communities, because also in large metropolises, such as Berlin, in January 2015, there were registered over 43 thousand Polish Catholics. A spokesman for the Diocese of Berlin, Stefan Foerner, reported that the upward trend in the number of practising Catholics continued, and that the share of the Polish faithful is recorded by parishes along the border, such as Passewalk, Prenzlau, Schwedt and Frankfurt (Oder). S. Foerner added that these numbers concerned only those faithful who are officially registered in a given city, therefore the actual number of the Polish faithful in German churches is much higher; this is the effect of Poles

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25 (http://www.tvn24.pl).
26 Bieliński, P. (2017). www.niedziela.pl/artykul/10660/Religijnosc-w-Europie downloaded: December 19, 2017.

settling in Germany.[27] According to the clergy, Poles enrich German parishes, and the increase in the number of Polish Catholics in German dioceses is an enrichment for the church. But they also admit that this involves challenges due to different religious traditions. Polish Catholics yearn for their own church songs, as Bishop Wolfgang Ipolt says in an interview for the Catholic press agency, KNA. In addition, there are differences in the form of church sacraments, such as the First Holy Communion or Confirmation, because the rites in both countries slightly differ. The Conference of Catholic Bishops and the Council of the Evangelical Church (EKD) published statistics on 27 Catholic bishoprics and 20 evangelical national churches, which indicate the increase of importance of religion in the lives of the faithful. The data presented for 2016 show that 55 percent of Germany's 82.5 million inhabitants belong to one of both churches. There are also 3.3% representing the Orthodox Church and other smaller Christian communities. The most numerous group in Germany are Catholics with 23.58 million people (28.5%) and a small numerical advantage over Protestants who constitute 21.92 million (26.5%) of the German community.[28] Being a member of the German Catholic Church is associated not only with participation in the life of the parish, but also with paying the church tax. The amount of tax is determined separately in each federal state and varies, on average, between 6 and 9% of the income tax. In 2013, the German Catholic Church collected 5.5 billion euros from the believers for the ecclesiastical tax. This is the main source of income for the church in Germany.[29] In general, there is also a decrease in the number of the faithful, which is caused not only by withdrawal from the Church, but also by demographic processes, including ageing of the German society. Last year, just over 162,000 of the faithful departed from the Catholic Church, and 190,000 from the Evangelical Church. At the same time, 9,048 thousand people joined the Catholic Church.

The authorities of both churches also drew attention to interesting new phenomena in their report. For example, the number of Catholics and Protestants in Bavaria in 2016 fell below 9 million for the first time, while more than 2.7 thousand new Catholics appeared in the archbishopric of Berlin within a year; the increase in the number of believers was also recorded in Hamburg. The smallest bishopric, Goerlitz, counting only 29.2 thousand of the faithful noticed an increase of 482 in the number of Catholics in 2016. This unexpected increase in the number of believers in Berlin and Goerlitz is explained by the inflow of Catholics from Poland.[30]

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[27] Romaniec, R. (2017). *Polacy coraz liczniejsi w niemieckim kościele.* In DW, Made for minds, 2015 Permalink http://p.dw.com/p/1H6by downloaded: 16 November 2017.

[28] Ibidem.

[29] Ibidem.

[30] kna/ afp / Alexandra Jarecka, Społeczeństwo, zaskakujące dane: więcej katolików i ewangelików w Niemczech, Permalink http://p.dw.com/p/2hCPA, July 27th, 2017.

When quoting statistical data, it is worth referring to selected specific situations regarding the current emigration life of Polish-speaking Catholics in Germany. In this respect, interviews were conducted with representatives of two organizations associating Poles in Hamburg, namely "Gazeta Polska" and the Polish Catholic Mission. Analysing individual attitudes in the field of the right to religious practices, there can be noticed discrepancies regarding the issue of manifesting (displaying) national identity through religiosity. There appeared extreme attitudes, especially among Poles associated with "Gazeta Polska," where they saw many difficulties in implementing their own religious rights. In another respect, the right to the freedom of practising Catholicism was presented by Poles associated with the Catholic Mission, presenting a conciliation attitude aimed at reconciling the German' style of thinking about tolerance and human religiosity with the organizational requirements in which Poles operate in Germany. An important element in the functioning of Polish-speaking Catholics in Germany is the statement of the parish priest, representative of the Polish church, that relations with the German church are built on positive contacts and mutual understanding for the good of the Polish community and Polish-speaking Catholics in Germany.

Representatives advocating the increase in the legal guarantee of the freedom of religious practices emphasized the restrictions they faced regarding the rules of organization of religious life. The attention was paid to restrictions on national symbols during Polish masses, restrictions on the display of the Polish flag, images of Saint John Paul II, and posters with Polish prayers. Also the exhibition of works by Udo Lindberg reverberated among those Poles. The staging was interpreted as a presentation of symbols of the Decalogue, shown in several artistic approaches. For many believers, it was offensive and disrespectful for religion, and yet it was presented in the church. In addition, the faithful did not have any influence on its presentation. Such a situation, although controversial, draws attention to the importance of ownership of sacred objects and the right to decide on their use. In Germany, mainly in Hamburg, churches are rented for services for Polish-speaking Catholics, and Polish organizations themselves are not their owners. Hence, decisions about events taking place in them are made by German authorities of the church. In this respect, it is also worth paying attention to the problem of a different understanding of the issue of compromise, pragmatism, and interpretation of human religiosity. In connection to the moderate Catholics' attitudes, there may be a dispute about tolerance, whose boundaries for Germans are more extensive than for Poles. The field of dispute is the issue of religiosity, especially among those who understand the mission and role of the church in the traditional way. Religiosity and rituals are not a private sphere for them, as for Germans, who are guided by pragmatism in the spheres of mutual relations between churches. Pragmatism in everyday contacts begins to dominate the sphere of religious feelings that may be offended when confronted with pragmatics. Slightly

different aspects are indicated by representatives of moderate views on the space for religious rituals.

In a publication of the Polish Catholic Mission in Germany, we can read that "emigration is an existence in a double culture. There is a peculiar synthesis of what is old: language, culture, tradition, religious-moral values taken out of the family home, with which we identify, with what is new, with the new culture, ideals and goods of the country of settlement. This situation encourages development and opens up new horizons to people. Bicultural education consists in preserving native culture while absorbing the culture of the new environment. Only the bicultural education – knowledge of languages, Christian values, and cultures of both countries will allow for a full upbringing of a European citizen and a Christian deprived of complexes, who finds his or her place in the universal church. "[31]

An example of promoting the culture, tradition, and religiosity of Polish Catholics is the Parish Saturday School in Hamburg, which was founded at the end of the seventies on the initiative of the then priest, Jan Śliwański, and parents concerned about their children not losing their own roots but learning their native language and Polish culture and history. In the school year 2016/17, over 400 children were taught in this school, both from Polish and national-mixed families.[32]

The interviews conducted in Germany, however, show that not all Polish families fully accept the tolerant multinational German system in which the children of exiled Poles live. For example, the fact that in some kindergartens, the educators are women of Muslim religion, or, for example, young educators with an avant-garde hairstyle and nose rings. The dolls for sexual education with exposed genitals in the kindergarten are also controversial. Although the general assessment of selected families – Polish-speaking Catholics regarding the possibility of practising the Catholic religion or promoting the Polish culture – is positive. Sometimes, however, they get the impression that today, in some cases, the German church focuses more on helping Muslims than Christians.

The subjective anxiety is sometimes raised by displaying catholicity in the form of a cross on a chain around the neck in neighbourhoods where there are more immigrants. One of the examples of mutual positive relations is the annual Christmas meeting with the participation of authorities of the Polish and German church, the Polish diplomatic representation, and the faithful who can take part in such a meeting. Similar meetings are also held on every third Sunday of the month. Polish priests also undertake extensive activities for the benefit of the homeless.

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[31] Szkoła sobotnia przy Polskiej Misji Katolickiej w Hamburgu – Księga jubileuszowa, Bernardinum, Pelplin 2017, 8.

[32] *Op. cit.*, 8, 13.

Interviews conducted with Polish-speaking Catholics in Hamburg pointed out several problem areas, pointing out various interpretations of the right to religiousness and the scope of manifesting religiosity and national identity. To a large extent, the views differed when respondents viewed religiosity as part of a person's private life, which did not require public manifestation, and when religiosity became a means of displaying Polish identity in exile.

The Comparative Study of Ranking System of Islamic Countries Universities and National Ranking of Universities in Iran Using the Most Famous Ranking Systems in the World

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This research is aiming at a comparative study of Islamic countries university's ranking system and Iran's universities' national ranking system with the most famous ranking system in the world which are Academic Ranking of World University (ARWU), The Times Higher Education World University Rankings (THE), The Quacquarelli Symonds World University Rankings (QS), The U.S. News rankings (USN), Center for World University Rankings (CWUR). In this research, the criteria and indicators of each of the five higher education ranking systems are described based on the two ranking systems of ISC and National Ranking of universities of Iran and using George Bradley's comparative analysis and considering the list of top universities in the last update of the Internet portal by the date 05/09/2017. In this research, it is revealed that there is not any similarity between QS ranking system and ISC ranking system. However, based on the results, Iran and ISC ranking systems are mostly compatible with THE, from among the globally most famous ranking systems. Combining THE and Iran's ranking systems could offer a far more global system which is capable of covering all aspects of ranking and universities' universal status. THE and ARWU can be named as the most complete combined systems, from among the global and most famous ranking systems, which can be used as a substitution for Iran's ranking system.

Key words: *Comparative Study; ranking; higher education; ISC ranking; George Bradley's analysis*

Introduction

Universities are the institutions that pave the way for the implementation of development policies. Survival of universities is dependent on adapting to a dynamic and varied world, and their mission is significant in the scientific, cultural, and economic developments, and in improving the lives of people of the

community[1]. Nevertheless, universities face serious challenges. One of the challenges is the burgeoning development of higher education institutions, increased demand for higher education, the existence of virtual education, the internationalization of higher education, knowledge-based development, access to more resources, attracting intellectual capital and promoting the position of universities, which has led to a fundamental transformation in their structure and content.[2]

Universities usually compete with higher education institutions to attract students, professors, resources and social support.[3] The competition for achieving these cases and the achievement of significant successes in the field of science requires a university ranking system. If the university has a decent position, it can absorb forces and capabilities. In this way, university ranking is considered as one of the tools for assessing the performance, competitiveness and success of universities.[4]

Ranking results can identify the strengths and weaknesses of universities. The results can help students and faculty members choose a place of study or work that is compatible with their interests; they can assist better planning for satisfying the community needs and better allocation of resources.[5] For many years, the evaluation of universities and higher education institutions was carried out only by assessing their implicit reputation and there was no objective information to support this reputation.[6] In recent decades that when countries have identified the value and significance of knowledge and consider it as the most important factor in creating added value in international markets, the concentration and investment of universities have been put on the collection and re-production of knowledge. Moreover, universities need to have students, professors, skilled staff and advanced facilities in order to generate knowledge and attract the resulting interests. Today, universities use the results of these rankings to attract resources,

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[1] Mahdi, Reza. (2013). Future Studies in Higher Education: Features of Excelling Universities in the Future. *Rahyaft* 55, 79–90.

[2] Zarebanadokooki, M. R. – Vahdatzadeh, M. A. – Oulia, M. S. – Lotfi, M. M. (2015). On the analysis of universities' ranking systems: A critical approach. *Quarterly of Iran's engineering training* 17(65): 95–131.

[3] Mansouri, R. (1991). University and its definition. *Rahyaft* 24(1): 1–28.

[4] Porzionato, M. – De Marco, F. (2015). Excellence and diversification of higher education institutions' missions. In *The European Higher Education Area* (285–292). Springer International Publishing.

[5] Zarebanadokooki, M. R. – Vahdatzadeh, M. A. – Oulia, M. S. – Lotfi, M. M. (2016). Analyzing and extracting the effective factors on universities' ranking based on outreach documents. *Policy, Science and Technology*: 31(1): 55–70.

[6] Shin, J. C. – Toutkoushian, R. K. – Teichler, U. (Eds.) (2011). *University rankings: Theoretical basis, methodology and impacts on global higher education*, Vol. 3. Springer Science & Business Media.

strong work force and material benefits; and the policy makers of Higher Education Institutions use these results as information resources in planning.[7]

In addition to its mission of informing people about the performance of higher education institutions and universities, academic rankings also make a comparative study among universities, which can ultimately lead to the development of a sense of competition among universities.[8] In Iran, universities compete for attracting students as well; and in line with the international orientation, the researchers in Iran have started to pay attention to the university rankings.[9]

In Iran, universities are annually ranked by the Islamic World Science Citation Center (ISC).[10] Since the ranking of universities and higher education institutions is an inseparable part of the higher education system, continuous improvement of quality can be achieved only with structured targeted monitoring of their performance. Considering the importance of the subject and governing characteristics of higher education system in Iran, this paper intends to compare 5 higher education ranking systems of ARWU, THE, QS, CWUR and USN with the ranking system of ISC and Iran's National Ranking System. In this research, the criteria and indicators of each of the five higher education ranking systems are described based on the two ranking systems of ISC and National Ranking of universities of Iran and using George Bradley's comparative analysis and considering the list of top universities in the last update of the Internet portal by the date 05/09/2017. Then comparative analysis of the five world famous ranking systems with the ranking system of Islamic countries and national ranking of Iran is done.

1. Academic Ranking of World University (ARWU)

The primary objective of this ranking was to examine the position of Chinese universities in comparison with that of the world's universities to provide solutions for improving the Chinese universities position; but after completion, many experts called for the publication of its results on an annual and international

7   Pakzad, M. – Khaledi, A. – Teimoori, M. (2012). A comparative analysis of international systems of university and higher education centers` rankings. *Rahyaft* 5: 71–94

8   Rajabali Boglue, R. – Jookar, A. (2006). The relationship between global universities' ranking and their dependency based on Shanghai University of China and Times Higher Education. *Informology* 13 & 14: 179–190.

9   Zare Benadakoki et al. (2015); Mansouri, 1991; Pakzad et al. (2012).

10   Zarebanadokooki, M. R. – Vahdatzadeh, M. A. – Oulia, M. S. – Lotfi, M. M. (2016). Analyzing and extracting the effective factors on universities' ranking based on outreach documents. *Policy, Science and Technology*: 31(1): 55–70.

basis.[11] Today, this system is one of the most widely used ranking systems of the world's universities. Based on the assumption that not all the world universities can be compared with one another, the scientific ranking system of the world universities has considered world-class universities as its target community and scope of focus.[12]

In 2009, Shanghai Ranking Consultancy started publishing the rankings of world universities based on academic subjects. The first group of ranked subjects were Mathematics, Physics, Chemistry, Computer Science and Economics/Business. Shanghai Ranking then extended the subject rankings to cover seven engineering subjects in 2016. Consideration of methodological consistency was the main reason for the slow progress of expanding ARWU rankings into more subjects. The use of award indicator is one unique feature in the methodology of Shanghai Ranking's ARWU and subject rankings. Award indicators such as counting the universities' staff winning Nobel Prize in physics, chemistry, physiology/medicine, economics and fields medals in mathematics. However, it was unknown whether there are Nobel Prize like awards or at least globally recognized ones in many other subjects. Under this context, Shanghai Ranking decided to ask academic leaders of the top universities to identify these awards together with other important measures of academic performance. Today, Shanghai Ranking Consultancy releases Shanghai Ranking's Global Ranking of Academic Subjects (GRAS) 2017. Since 2009, Shanghai Ranking began to publish Academic Ranking of World Universities (ARWU) by academic subjects. It includes rankings of universities in 52 subjects across natural sciences, engineering, life sciences, medical sciences, and social sciences. More than 4000 universities were ranked overall.

Institutions are ranked based on 52 subjects across natural sciences, engineering, life sciences, medical sciences, and social sciences in 2017 Global Ranking of Academic Subjects.

Surveying 1500 deans, chairs and heads of faculties and departments of the top 100 universities across a wide range of subjects is the starting point in Shanghai Ranking Academic Excellence Survey. The names and affiliated institutions of all participants are published on the contrary to a conventional survey. However, their answers to the survey questions are not published. Therefore, the results of this survey that are presented to the public in a transparent way are achieved from reputable and influential leaders covering different subject fields. The survey is emailed to each participant with a customized link with the participant's personal information.

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[11] Rauhvargers, A. (2011). Global university rankings and their impact. *Leadership for WorldClass Universities Challenges for Developing Countries* (June).

[12] http://shanghairanking.com/ARWU-Methodology-2011.html.

The survey asks three sets of non-compulsory questions. The participants are asked to list the top tier journals in their primary subjects in the first question. The second question asks the participants to identify the most influential and credible international awards in their primary subjects. The participants are asked to list the names of living researchers who have made the most important contribution to the body of knowledge in their primary subjects in the third question. The list of TOP researchers will not be published or included in the survey. In June 2003, the Academic Ranking of World Universities (ARWU) was published for the first time by the Center for World-Class Universities (CWCU), Graduate School of Education (formerly the Institute of Higher Education) of Shanghai Jiao Tong University, China, and updated on an annual basis.

Table 1 shows the indicators of this system in the 2017 ranking.

Table 1. Indicators and Weights for ARWU.

Criteria	Indicator	Code	Weight
Quality of Education	Alumni of an institution winning Nobel Prizes and Fields Medals	Alumni	10%
Quality of Faculty	Staff of an institution winning Nobel Prizes and Fields Medals	Award	20%
	Highly cited researchers in 21 broad subject categories	HiCi	20%
Research Output	Papers published in Nature and Science*	N&S	20%
	Papers indexed in Science Citation Index-expanded and Social Science Citation Index	PUB	20%
Per Capita Performance	Precariat academic performance of an institution	PCP	10%
Total			100%

* For institutions specialized in humanities and social sciences such as London School of Economics, N&S is not considered, and the weight of N&S is relocated to other indicators.
http://shanghairanking.com/ARWU-Methodology-2017.html

Table 2. Data Sources.

Indicator	Data Source
Nobel laureates	http://nobelprize.org/
Fields Medals	http://www.mathunion.org/index.php?id=prizewinners
Highly cited researchers	http://www.highlycited.com/
Papers published in Nature and Science	http://www.webofscience.com/
Articles indexed in Science Citation Index-Expanded and Social Science Citation Index	http://www.webofscience.com/
Others	Number of academic staff. Data is obtained from national agencies such as National Ministry of Education, National Bureau of Statistics, National Association of Universities and Colleges, National Rector's Conference.

http://shanghairanking.com/ARWU-Methodology-2017.html

Table 3. Academic Ranking of World Universities 2017.

World Rank	Institution*	National Rank	Total Score	Score on Alumni
1	Harvard University	1	100.0	100.0
2	Stanford University	2	76.5	44.5
3	University of Cambridge	1	70.9	81.4
4	Massachusetts Institute of Technology (MIT)	3	70.4	68.7
5	University of California, Berkeley	4	69.1	64.4
6	Princeton University	5	61.1	54.4
7	University of Oxford	2	60.1	50.8
8	Columbia University	6	58.8	62.8
9	California Institute of Technology	7	57.3	50.5
10	University of Chicago	8	53.9	59.2

http://shanghairanking.com/ARWU2017.html

This ranking is presented on an annual basis and its results are available at http://shanghairanking.com. These results have been shown as the universities with ranking of higher than 500 and rankings between 500 and 800 in 2017; and institutions within the same rank range are listed alphabetically. The statistical

results are available in the two forms of the number of universities in each continent and the number of universities in each country in the ranking above 20 –100–200–300–400–500 and 501 to 800. The ranking of Iranian universities in the ARWU ranking system is as follows:

Table 4. Ranking of Iranian Universities.

World Rank	Institution*	By location	National Rank	Score on Alumni
301'400	University of Tehran		1	12.4
401'500	Amirkabir University of Technology		2	0.0

2. The *Times Higher Education* World University Rankings (THE)

Founded in 2004, the *Times Higher Education* World University Rankings (THE) provide the definitive list of the world's best universities, evaluated across teaching, research, international outlook, reputation and more. Governments and universities trust the data provided by the THE, which is a vital source for students, helping them choose their place of study.

Times Higher Education World University Rankings is the data provider underpinning university excellence in every continent across the world. As the company behind the world's most influential university ranking, the THE ranking have an unparalleled expertise on the trends underpinning university performance globally with almost five decades of experience as a source of analysis and insight on higher education. Many of the world's most prestigious universities use its data and benchmarking tools to achieve their strategic goals.

The *Times Higher Education* World University Rankings are the only global performance tables that judge research-intensive universities across all their core missions including teaching, research, knowledge transfers and international outlook. Thirteen carefully calibrated performance indicators are used to provide the most comprehensive and balanced comparisons, trusted by students, academics, university leaders, industry and governments. In Table 5, the indices of this ranking have been reported in five main categories:

Table 5. Definition of THE System Ranking Indices.

Indicators	Definition	Percentage Voted
Teaching	Reputation survey	15%
	Staff-to-student ratio	4.5%
	Doctorate-to-bachelor's ratio	2.25%
	Doctorates-awarded-to-academic-staff ratio	6%
	Institutional income	2.25%
Research	Reputation survey	18%
	Research income	6%
	Research productivity	6%
Citations	research influence	30%
International outlook	International-to-domestic-student ratio	2.5%
	International-to-domestic-staff ratio	2.5%
	International collaboration	2.5%
Industry income	knowledge transfer	2.5%

https://www.timeshighereducation.com/world-university-rankings/methodology-world-university-rankings-2016-2017

3. Data collection

Institutions use the ranking systems to provide and sign off their institutional data. On the rare occasions when a particular data point is not provided, low estimate between the average value of the indicators and the lowest value reported would be reached: the 25th percentile of the other indicators. Penalizing an institution too harshly was avoided with a "zero" value for the data that overlooks or is not provided; the institution for withholding the data has not been rewarded as well (https://www.timeshighereducation.com/world-university-rankings/methodology-world-university-rankings-2016-2017). The list of top ten universities in this ranking system has been shown in Table 6.

Table 6. The 10 Top Ranking Universities.

Rank	Name	Overall	Teaching	Research	Citations	Industry Income	International Outlook
1	University of Oxford	95.0	89.6	99.1	99.2	62.5	94.5
2	California Institute of Technology	94.3	95.5	95.7	99.8	90.8	63.4
3	Stanford University	93.8	92.6	95.9	99.9	60.9	76.5
4	University of Cambridge	93.6	90.6	97.2	96.8	50.4	92.4
5	Massachusetts Institute of Technology	93.4	90.3	92.3	99.9	88.4	85.6
6	Harvard University	92.7	87.5	98.3	99.7	47.3	77.9
7	Princeton University	90.2	89.5	88.4	99.2	49.9	77.2
8	Imperial College London	90.0	86.4	86.6	97.3	67.5	96.5
9	ETH Zurich – Swiss Federal Institute of Technology Zurich	89.3	81.5	93.7	92.5	63.7	98.1
10	University of California, Berkeley	88.9	82.4	96.1	99.8	37.6	59.6

https://www.timeshighereducation.com/world-university-rankings/2017/world-ranking#!/page/0/length/25/sort_by/rank/sort_ord

The calculation of the THE World University Rankings 2016–2017 has been independently audited by professional services firm Price Waterhouse Coopers (PWC).

This annual ranking is available at https://www.timeshighereducation. com and is presented as follows.

This ranking shows the best universities for Overall, Teaching, Research, Citations, Industry income, International outlook in any country offering any subject, or find specific universities by name. Top 10 Iranian universities in this ranking system are as follows:

Table 7. The10 Top Iranian University in the THE Ranking System.

Rank	Name	Overall	Teaching	Research	Citations	Industry Income	International Outlook
501–600	Iran University of Science and Technology	27.6–32.5	23.2	23.7	41.8	50.7	13.9
501–600	Sharif University of Technology	27.6–32.5	25.1	27.4	37.6	85.3	17.9
601–800	Amir kabir University of Technology	18.6–27.5	22.7	18.9	35.5	59.9	15.4
601–800	Isfahan University of Technology	18.6–27.5	19.5	20.0	38.4	89.8	18.9
601–800	K.N. Toosi University of Technology	18.6–27.5	18.9	13.2	28.0	43.0	14.3
601–800	Shiraz University	18.6–27.5	19.1	19.4	17.7	54.7	15.2
601–800	University of Tehran	18.6–27.5	27.8	12.6	22.1	32.1	19.1
601–800	Tehran University of Medical Sciences	18.6–27.5	50.2	14.2	14.1	33.6	15.5
> 800	Ferdowsi University of Mashhad	8.3–18.5	21.6	8.6	16.1	0.6	19.3
> 800	Islamic Azad University Karaj	8.3–18.5	14.0	7.8	15.2	32.1	15.8

https://www.timeshighereducation.com/world-university-rankings/2017/world-ranking#!/page/0/length/25/locations/IR/sort_by/rank/sort_order/asc/cols/stats

4. The QS World University Rankings (QS)

The QS World University Rankings continue to enjoy a remarkably consistent methodological framework that is compiled using six simple metrics that capture university performance, as it is effectively believed. This ranking has avoided fundamental changes since faculty area normalization was introduced in 2015 to ensure that institutions specializing in Life Sciences and Natural Sciences were not unduly advantaged. In doing so, the ranking aims to ensure that year-on-year comparisons remain valid, and that unnecessary volatility is minimized.

Thus, universities continue to be evaluated according to the following six metrics: Academic Reputation, Employer Reputation, Faculty/Student Ratio, Citations per faculty, International Faculty Ratio, International Student Ratio.

The definition of these indicators has been shown in Table 8.

Table 8. Definition of QS Ranking System Indicators.

Indicators	Definition	Percentage Voted
Academic Reputation	The highest weighting of any metric is allotted to an institution's Academic Reputation score. In fact, it collates the expert opinions of over 70,000 individuals and give a report.	40%
Employer Reputation	Students assume a university education as a means of receiving an invaluable preparation for the employment market. *Employer Reputation* metric is based the responses that asks employers to identify those institutions. The *QS Employer Survey* is also the world's largest of its kind.	10%
Faculty/Student Ratio	For comparing institutions using a ranking, teaching quality is typically cited by students as the metric of highest importance to them. In fact, measuring teacher/student ratios is the most effective proxy metric for teaching quality. It assesses the extent to which institutions are able to provide students with meaningful access to lecturers and tutors.	20%
Citations per faculty	Teaching is one key pillar of an institution's mission. Another is research output. Institutional research quality is measured using its *citations per Faculty* metric. To calculate it, the total number of citations received by all papers produced by an institution across a five-year period by the number of faculty members at that institution. To account for the fact that different fields have very different publishing cultures. In other words, citation received for a paper in philosophy is measured differently from one received for a paper on physiology both citations are given equal weight. In comparison with the past five years, an attempt has made that one alteration to citation counts for this year, this accounts for the fact that new research requires time to be effectively disseminated throughout the academic community, and papers published in the same year as the rankings table have typically had little time to gain traction. All citations data is sourced using Elsevier's *Scopus* database, the world's largest repository of academic journal data. This year, QS assessed 99 million citations from 10.3 million papers once self-citations were excluded.	20%
International Faculty Ratio/ International Student Ratio	A real international university should have some advantages. It demonstrates an ability to attract faculty and students from around the world, which in turn suggests that it possesses a strong international brand. It implies a highly global outlook: essentially for institutions operating in an internationalized higher education sector. It also provides both students and staff alike with a multinational environment, facilitating exchange of best practices and beliefs. In doing so, it provides students with international sympathies and global awareness: soft skills increasingly valuable to employers. Both of these metrics are worth 5% of the overall total.	10% (5% each)

https://www.topuniversities.com/qs-world-university-rankings/methodology

Use the interactive ranking table to explore the world's top universities, with options to sort the results by country and region. The ranking results can also be sorted based on the six individual indicators.

The top 10 list in this rating system is described in Table 9.

Table 9. Top 10 Universities in the QS Ranking System.

Rank	Name	Overal Source	Academic Reputation	Citations per Faculty	Employer Reputation	Faculty Student	International Faculty	International Students
1	Massachusetts Institute of Technology	100	100	99.9	100	100	100	96.1
2	Stanford University	98.7	100	99.4	100	100	99.6	72.7
3	Harvard University	98.4	100	99.9	100	98.3	96.5	75.2
4	California Institute of Technology	97.7	99.5	100	85.4	100	93.4	89.2
5	University of Cambridge	95.6	100	78.3	100	100	97.4	97.7
6	University of Oxford	95.3	100	76.3	100	100	98.6	98.5
7	UCL (University College London)	94.6	99.7	74.7	99.5	99.1	96.6	100
8	Imperial College London	93.7	99.4	68.7	100	100	100	100
9	University of Chicago	93.5	99.9	85.9	92.9	96.5	71.9	79.8
10	ETH Zurich – Swiss Federal Institute of Technology Zurich	93.3	99.6	98.7	99.4	68.2	100	98.8

https://www.topuniversities.com/university-rankings/world-university-rankings/ 2018

The results of this ranking are available to the public at https://www.topuniversities.com and have been presented in ranking format in each index in such a way that the university with the highest score is ranked first based on the index. The first ranking of each of the indicators has been reported in Table 10.

Table 10. Top Universities in Each of the QS Ranking Indicators.

Rank	Overal Source	Academic Reputation	Citations per Faculty	Employer Reputation	Faculty Student	International Faculty	International Students
1	Massachusetts Institute of Technology (MIT)	Harvard University	King Abdullah University of Science & Technology	University of Cambridge	Baylor College of Medicine	American University in Dubai	INSEAD

https://www.topuniversities.com/university-rankings/world-university-rankings/ 2018

The ranking of Iranian universities in the QS ranking system is as follows.

Table 11. Ranking of Iranian Universities in the QS Ranking System.

Location	University	Rank
Iran	Sharif University of Technology	471–480
Iran	Amir kabir University of Technology	501–550
Iran	Iran University of Science and Technology	551–600
Iran	University of Tehran	601–650
Iran	Shahid Beheshti University (SBU)	801–1000

https://www.topuniversities.com/university-rankings/world-university-rankings/ 2018

4. The U.S. News ranking

The third annual U.S. News Best Global Universities rankings were produced to provide insight into how universities are globally compared. The best global universities rankings – which focus specifically on schools' academic research and reputation overall and not on their separate undergraduate or graduate programs – can help those applicants who plan to enroll in universities outside of their own country accurately compare institutions around the world.

The Best Global Universities rankings also show the position of U.S. universities – which U.S. News has been ranking separately for more than 30 years – in the world. Today, all universities can benchmark themselves against schools in their own country and region, become more visible on the world stage and find top schools in other countries.

The overall Best Global Universities rankings encompass the top 1,000 institutions spread across 65 countries – up from the top 750 universities in 57 countries ranked last year. The first step in producing these rankings was creating a pool of 1,262 universities that were used to rank the top 1,000 schools.

To create the pool of 1,262, U.S. News first included the top 200 universities in the results. Next, U.S. News was added to the institutions that had published the largest number of articles during the most recent five-year period (2010–2014) that was used for the bibliometric data, de-duplicated with the top 200 from the reputation survey.

Many stand-alone graduate schools, including Rockefeller University and the University of California – San Francisco, were eligible to be ranked and were included in the ranking universe because of these criteria.

Calculating the rankings using the 12 indicators and weights that U.S. News chose to measure global research performance was the second step. In order to allow students to compare each school's standing in each indicator, each school's profile page on usnews.com for the top 1,000 universities lists the overall global

score as well as numerical ranks for the 12 indicators. The indicators and their weights in the ranking formula and the related indicators are listed in the table below.

Table 12. Definition of U.S.N Ranking System Indices.

Indicators	Definition	Percentage Voted
Global research reputation	Global research reputation represents the aggregation of the latest five years of the Academic Reputation Survey outcomes for the best universities worldwide for research.	12.5%
Regional research reputation	Regional research reputation represents the aggregation of the Academic Reputation Survey results within the latest five years for the best universities for research in the region; regions were determined based on the United Nations definition.	12.5%
Publications	Publication is a measurement tool for university`s overall research productivity based on the total number of scholarly papers – reviews, articles and notes which contain affiliations of a university that are published in high-quality, journals with good impact factor.	10%
Books	The usage of book as a ranking indicator provides a useful source to the data on articles and represents universities in a way that the focus would be on social sciences and arts and humanities.	2.5%
Conferences	The formal publication of conference proceedings show genuine research breakthroughs in some special fields	2.5%
Normalized citation impact	The total number of citations per paper represents the overall impact of the research of the university and is independent of the size or age of the university	10%
Total citations	This indicator measures the influence of the special university that has had on the global research community.	7.5%
Number of publications that are among the 10 percent most cited	This indicator shows that how many papers have been assigned are considered as the top 10 percent of the most highly cited papers in the world for their respective fields	12.5%
Percentage of total publications that are among the 10 percent most cited	This indicator shows the percentage of a university's total papers that are in the top 10 percent of the most highly cited papers in the world – per field and publication year.	10%
International collaboration	This indicator is the proportion of the institution's total papers that contain international co-authors divided by the proportion of internationally co-authored papers for the country that the university is in	10%
Number of highly cited papers that are among the top 10 percent most cited in their respective field	This highly cited papers indicator shows the volume of papers that are classified as highly cited in The Clarivate Analytics' service known as Essential Science Indicators.	5%
Percentage of total publications that are among the top 1 percent most highly cited papers	This percent of highly cited papers shows the number of highly cited papers for a university divided by the total number of documents it produces, represented as a percentage	5%

https://www.usnews.com/education/best-global-universities/articles/methodology

Clarivate Analytics Incites provided the data and metrics used in the ranking. The bibliometric data was based on the Web of Sciences.

Although the citations to those papers come from all publications up to the most recent data available, publications are limited to those published between 2010 to 2014. For the 2017 edition of the U.S. News Best Global Universities, published in 2016, this cutoff was around April 2016. To allow for citations to accumulate and provide statistically relevant results, it is vital to use a slightly older window of publication.

The subject fields used in the analysis came from the Clarivate Analytics Incites schema and did not include arts and humanities journals; therefore, those are excluded for the citation-based indicators. Nevertheless, articles from arts and humanities journals were included in the papers count used in the publications indicator. Arts and humanities journals accumulate few citations and citation analysis is less robust; as such, the robustness of the results is improved by the deliberate exclusion of arts and humanities. There were no missing data in the bibliometric or reputation indicators.

Best Global Universities Rankings from the U.S. and around sixty other countries have been ranked based on twelve indicators that measure their academic research performance and their global and regional reputations. Students use these rankings to explore their higher education options existing beyond their own countries' borders and to compare key aspects of schools' research missions. These are the world's top 1,000 universities. In Table 13, the list of top 10 universities in this ranking has been stated.

Table 13. Top 10 University Rankings in U.S. N.

Rank	University	Global score
1	Harvard University	100
2	Massachusetts Institute of Technology	97.9
3	Stanford University	92.9
4	University of California, Berkeley	92.8
5	California Institute of Technology	89.3
6	University of Oxford	88.1
7	University of Cambridge	86.3
8	Princeton University	86.2
9	Columbia University	85.9
10	University of California, Los Angeles	85.8

https://www.usnews.com/education/best-global-universities/rankings

Table 14. List of Top 10 Iranian Universities in the USN Rankings.

Rank	University	Global Score
405	Sharif University of Technology	53.4
448	University of Tehran	51.8
523	Isfahan University of Technology	49.6
601	Amirkabir University of Technology (AUT)	47.1
629	Islamic Azad University Karaj	46.3
724	Iran University Science & Technology	43.2
745	Tehran University of Medical Sciences	42.5
757	Tarbiat Modares University	42.1
777	University of Tabriz	41.1
820	Ferdowsi University Mashhad	39.9

https://www.usnews.com/education/best-global-universities/search?region=asia&country=iran&name=

The results of this ranking are visible at https://www.usnews.com.

5. Center for World University Rankings (CWUR)

The only global university ranking that measures the quality of education and training of students as well as the prestige of the faculty members and the quality of their research without relying on surveys and university data submissions is published by the Center for World University Rankings (CWUR).

The CWUR provides consulting services to governments and educational institutions that aspire to achieve world-class standards in addition to providing authoritative global university rankings.

With the aim of rating the top 100 global universities, the ranking started out as a project in Jeddah, Saudi Arabia in 2012. It was quickly reported worldwide by universities and the media and many requests were received for its expansion. In 2014, the ranking expanded to list the top 1000 out of 26,000+ degree-granting institutions of higher education worldwide, making it the largest academic ranking of global universities.

The Center for World University Rankings is headquartered in the United Arab Emirates since 2016.[13] The CWUR uses eight objective and robust indicators to rank the world's top 1000 universities:

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[13] http://cwur.org/about.php

Table 15. List of Top 10 Universities in the CWUR Ranking System.

Indicators	Definition	Percentage voted
Quality of Education	the number of a university's alumni who have won major international awards, prizes, and medals relative to the university's size	25%
Alumni Employment	the number of a university's alumni who have held CEO positions at the world's top companies relative to the university's size	25%
Quality of Faculty	the number of academics who have won major international awards, prizes, and medals	25%
Publications	the number of research papers appearing in reputable journals	5%
Influence	the number of research papers appearing in highly-influential journals	5%
Citations	the number of highly-cited research papers	5%
Broad Impact	the university's h-index	5%
Patents	the number of international patent filings	5%

http://cwur.org/methodology/world-university-rankings.php

Based on the number of research articles in top-tier journals, the CWUR Rankings by Subject 2017 rank the world's leading universities in 227 subject categories. Data is obtained from Clarivate Analytics (previously the Intellectual Property and Science business of Thomson Reuters).

The list of top universities in this site has been classified according to 227 topics. Thus, reporting of all topics is beyond the scope of this article, and only the list of top universities in the field of education is reported in Table 17.

Table 16. The List of Top Universities in the Subject of Education.

World Rank	Institution	Country	Score
1	University of Michigan	USA	100.00
2	Michigan State University	USA	97.83
3	Harvard University	USA	97.02
4	Columbia University	USA	96.72
5	Maastricht University	Netherlands	95.73
6	Stanford University	USA	94.26
7	Florida State University	USA	93.48
7	University of North Carolina at Chapel Hill	USA	93.48
9	University of Wisconsin, Madison	USA	93.26
10	University of Toronto	Canada	93.18

Considering the fact that the results of this ranking are presented in a thematic way, the ranking of a number of Iranian universities in this ranking is described in Table 17 with the full review of these results.

Table 17. Results of the Rank of a Number of Iranian Universities in the CWUR Ranking System.

World rank	Institution-	Subject	Score
10	University of Tehran	Engineering, Manufacturing	86.01
4	University of Tehran	Engineering, Petroleum	89.07
7	Petroleum University of Technology	Engineering, Petroleum	80.99
5	Amirkabir University of Technology	Materials Science, Composites	94.42

http://cwur.org/2017/subjects.php

ISC Ranking of Universities of Iran

Ranking universities and research centers in Iran is one of the most important responsibilities of ISC. Since 2010, universities and research institutes of Iran has been ranked annually by ISC.

Five official reports on ranking Iranian universities and research centers conducted in 2010–2014, 2014–2013, 2013–2012, 2012–2011, 2011–2015 have been published and now 2015–2016 ranking project is in progress.

The indices and criteria, applied in ISC ranking system, were prepared and compiled by a group of scientometric experts in cooperation with the Organization of the Islamic Conference (OIC) in 2006–2007, in Tehran, and they were approved in the 6th Extraordinary Meeting of the Ministers of Higher Education in Saudi Arabia. The foundation of university ranking in ISC is formed by twenty-three indicators, which are categorized based on five general criteria, namely research, education, international reputation, socioeconomic activities and facilities. These indices and criteria have been compiled to satisfy the need of higher education institutions to identify their strengths and weaknesses and to create a roadmap consistent with their current capacity and potentials.

In Iran, Ranking universities and public research centers has been done according to their nature and type of their activities in five subgroups of comprehensive universities, technical universities, research institutes and centers, medical universities and art universities.

Table 18. Table of Indicators of the ISC Ranking System.

Category	Indicator		Weight
Research	Quality of research	The amount of citations to articles	10
		The portion of most cited articles	4
		Research efficiency	8
	Volume of research	Scientific products indexed in WOS	15
		Scientific products indexed at ISC	7
	Number of scientific journals	The number of journals indexed in the JCR database	3
		The number of magazines indexed on the ISC JCR database	2
		The number of books published by faculty members	2
		Registrations	3
		The number of research projects and contracts	4
Education		Faculty Members being Awarded	3
	The researchers of most cited and hot articles	WOS standards	3
		OIC standards	8
		The proportion of Ph.D. holder faculty members to the entire faculty	1
		Graduates who have been awarded	2
	The proportion of faculty members in terms of scientific degrees to the entire faculty	The proportion of professors to the total	1.5
		The proportion of Associate Professors to the total	1
		The proportion of Assistant Professors to the total	0.5
	The proportion of faculty members to the student		3
	The proportion of postgraduate students to the total students		2
	Students with international Olympiads prizes		3
International reputation	The ratio of the international faculty members to the whole faculty		1
	The ratio of international students to all students		1
	The proportion of foreign faculty members holding Ph.D. to the entire faculty .with Ph.D		1
	International conferences and meetings		2
	International cooperation		1
	The degree of international participation of university in producing articles		4
Facilities and provisions	Per capita number of books titles per student		1
	Number of sites, research centers and scientific poles		1
Socio-economic industrial activity	Number of institutions and spin-off companies		0.5
	Number of growth centers		1
	Number of knowledge base centers		0.5

The top ten universities of the Iranian Ministry of Science, Research and Technology in 2016 have been listed in Table 19.

Table 19. Top 10 University Rankings in the ISC.

Rank	Industrial	General	Institute	Institute	Art
1	Sharif University of Technology	University of Tehran	Research Institute for Basic Sciences	Research Institute for Basic Sciences	Islamic Art University of Tabriz
2	Amirkabir University of Technology	Tarbiat Modares University	Iran Polymer and Petrochemical Research Institute	Iran Polymer and Petrochemical Research Institute	Isfahan university of art
3	Iran University of Science and Technology	Shiraz university	Royan Research Institute	Royan Research Institute	Tehran Art University
4	Isfahan University of Technology	Mashhad Ferdowsi University	Research Institute of Science and Technology of Color and Cover	Research Institute of Science and Technology of Color and Cover	Art University of Shiraz
5	Khaje Nasir al-Din Tusi University of Technology	Tabriz University	Material and Energy Research Center	Material and Energy Research Center	
6	Noushirvani Industrial University of Babol	Shahid Beheshti University	National Institute of Genetics and Biotechnology	National Institute of Genetics and Biotechnology	
7	Shiraz University of Technology	University of Esfahan	National Research Institute of Fisheries	National Research Institute of Fisheries	
8	Malek Ashtar University of Technology	Zanjan Graduate University of Basic Sciences	Iranian Scientific and Industrial Research Organization	Iranian Scientific and Industrial Research Organization	
9	Kerman University of Graduate Studies	Bu Ali Sina University	Institute of Chemical and Chemical Engineering of Iran	Institute of Chemical and Chemical Engineering of Iran	
10	Sahand Industrial University	University of Kashan	International Institute of Earthquake Engineering and Seismology	International Institute of Earthquake Engineering and Seismology	

Table 20. Top 10 Universities and Research Institutes of the Ministry of Health and Medical Education.

Rank	University	Rank	University
1	Tehran University of Medical Sciences and Health Services	6	Tabriz University of Medical Sciences and Health Services
2	Shahid Beheshti University of Medical Sciences & Health Services	7	University of Rehabilitation Sciences and Social Welfare
3	Isfahan University of Medical Sciences & Health Services	8	Mazandaran University of Medical Sciences and Health Services
4	Shiraz University of Medical Sciences and Health Services	9	Kerman University of Medical Sciences and Health Services
5	Iran University of Medical Sciences and Health Services	10	Mashhad University of Medical Sciences

Table 21. Top 10 Universities of Iran Islamic Azad University.

Rank	University	Rank	University
1	Islamic Azad University, Science and Research Branch of Tehran	6	Azad University of Arak Branch
2	Islamic Azad University of Karaj Branch	7	Islamic Azad University of Khorasgan Branch of Isfahan
3	Islamic Azad University of Mashhad Branch	8	Islamic Azad University of Central Tehran Branch
4	Islamic Azad University of Tabriz Branch	9	Islamic Azad University of Shahreza Branch
5	Islamic Azad University of Ardabil Branch	10	Islamic Azad University of Tehran South Branch

ISC Ranking of Universities in Islamic Countries

ISC Ranking of Islamic Countries Universities & Research Institutes 2013–2014 is a project, which has ranked about 600 of top Islamic countries' universities and research institutions with highest number of publications in the most prestigious international scientific journals (core journals) during 2008–2012.

Through investigating the institutional affiliations mentioned by the authors of the publications, each publication was assigned to one or several institutions. It is important, though difficult, to determine the authors of a paper's institutions correctly because of variations in the name of institutions and the fact that

organization names can change over time and they can also be born, die, split or merge. Spelling variances for each institution were recognized and retrieved. Only documents of article, proceedings paper and review type published in the core journals, which are referred to as paper in this methodology were processed.

Table 22. Definition of ISC Rating System Indicators.

Category	Indicator	Definition	Weight
Scientific impact	Total citations	The total number of citations received by the publications of a university or a research institution that are normalized for field differences and publication year.	40%
	Highly cited papers	The total number of highly cited papers affiliated to a university or research institution. Citation rate vary by field and time, while the older papers are cited more than the recent ones.	5%
Scientific diplomacy	Collaboration with Islamic countries	Total number of papers of an institution written jointly with the collaboration of another Islamic country other than the institution's country of origin.	2%
	International collaboration	Total number of papers of an institution written with the collaboration of at least one non- Islamic country.	3%
	Collaboration with the world's high impact institutions	Total number of papers of an institution written with the collaboration of at least one of the top 500 institutions of the world ranked by Leiden Ranking 2013.	8%
	Inter-organizational collaboration	Total number of papers of an institution affiliated to more than one institution.	2%
Scientific production	Total papers	The total number of papers of the institution.	15%
	Corresponding papers	The number of institution's papers in which the institution's authors are corresponding authors	5%
	Papers in high tech research areas	The number of papers of the institution in the following subject areas: computer science, space science, stem cell, nanotechnology, biotechnology, water and microelectronic.	10%
	Papers in Islamic and humanities research areas	The number of institution's papers in social sciences, humanities and religion subject areas.	5%
Economic impact	Funded research	The number of papers resulted from the funded research.	3%
	Collaboration with private and public sectors	The number of papers written jointly with at least one institution other than the universities and research institutions in the private or public sectors.	1%
	International funded research	The number of papers resulted from the funded researches and affiliated to more than one country.	1%

http://iur.isc.gov.ir/Methodology.aspx

ISC ranked universities and research institutions at the level of science as a whole and also at the level of five broad fields including natural sciences, engineering and technology, medical and health sciences, agricultural sciences, social sciences, where each field consists of the most related journals in that area. These broad fields of science have been defined at the journal level and each of

these broad fields involves several subfields, so research performance in subordinate fields forms the performance in a superordinate field. The Revised Field of Science and Technology (FOS) Classification introduced by the organization for economic co-operation and development (OECD) was applied in the ISC ranking.

Table 23. The List of Top 10 Islamic Universities.

Rank	Institution	Country	Scientific impact	Scientific Diplomacy	Scientific Production	Economic Impact	Total
1	University of Tehran	Iran	42.50	8.93	31.52	1.23	84.19
2	King Saud University	Saudi Arabia	37.52	5.42	18.77	2.17	63.89
3	University of Malaya	Malaysia	33.52	4.28	23.83	1.57	63.21
4	University Sains Malaysia	Malaysia	29.47	2.71	25.82	1.42	59.42
5	Middle East Technical University	Turkey	22.67	8.08	20.89	4.11	55.75
6	Tehran University of Medical Sciences	Iran	30.17	7.13	16.51	1.44	55.25
7	Sharif University of Technology	Iran	24.49	5.11	22.29	1.92	53.81
8	Hacettepe University	Turkey	24.64	5.05	21.44	1.00	52.13
9	Ege University	Turkey	24.96	5.52	19.12	2.40	52.00
10	Istanbul University	Turkey	28.04	3.02	19.38	1.41	51.84

http://iur.isc.gov.ir/ranking.aspx

Comparison of Indices of ISC System of Islamic Countries with Indicators of World Ranking Systems Comparing the ARWU system with ISC ranking of Islamic countries, the Highly Cited Papers and Total papers index cover approximately HICI and PCP indices respectively, and overlap to some extent. Where there is an economic impact in the ISC system, a significant difference arises in this comparison; in other words, in the ISC ranking, the amount of funding received for conducting applied research is of value. It can be seen from this difference that in this ranking, the amount of funding received is of a special value while this indicator is not important in the ARWU system, which is ranking world-class universities and receiving funds from sources other than the universities has no particular value. These universities do not face the problem of obtaining financial resources, which means that there is sufficient funding and research resources in the world class universities. In the universities of the less developed countries, these resources are not fully available. Therefore, in order to carry out applied research, the university must seek the financial resources from other sources and provide research projects that can be used to finance the competitive advantages of these universities. The Papers in high tech research areas are consistent with the PUB with N & S and Papers in Islamic and Humanities research areas.

Comparing the system THE with the ISC ranking system, the citations index corresponds to 30 percent with Highly cited papers and Total citations in the ISC system. International collaboration with the international collaboration subindex is the main index of international outlook, which is 2.5% of the ranking in the system THE, and in general, the international outlook is matched by the ISC ranking system with the main category of scientific diplomacy. Industry income is similar in the system THE with the main category of economic impact in the ISC system, in the sense that in the system OF the transfer of knowledge to an industry with an economie impact class consisting of two sub-indicators, collaboration with private and public sectors and international funded research, and the percentage of the ISC ranking is similar. Corresponding papers, Papers in Islamic and Humanities research areas from the main category of Scientific Production and Funded Research from the Economic Impact Index in the ISC system are also aligned with research. Comparing the QS ranking system with the ISC ranking system shows that there is no similarity between the two systems.

The international collaboration index in the USN ranking system has a significant similarity with international collaboration of the scientific diplomacy index in the ISC system. The number of essays focused on humanities, social and art under the title of 'Book' in the USN system is also overlapping with the main category of scientific production and the subindex of 'Papers in Islamic and humanities research areas' in the ISC system. Total citations has the same name and meaning as those of the Total citations index in the USN ranking system. Highly cited papers are aligned with the Publications in the USN ranking system. Also, Collaboration with the world's high impact institutions is consistent with the Percentage of total publications that are among the top 1 percent most highly cited papers, and the index of Total papers is aligned with the Normalized citation impact of the USN ranking system. The sub index of Papers in high tech research areas is also aligned with the number of publications that are among the 10 percent most cited.

Normalized citation impact is similar to the sub index of Total papers, with a 15% effect on the Scientific production index. In the USN ranking system, research has not been talked about in Economic impact. In other words, in this ranking system, the acquisition of financial resources is not considered as the main concern of universities and it is not a competitive advantage.

Comparing the CWUR ranking system with ISC, the indexes of Broad Impact and Citation are respectively consistent with Total citations and Highly cited papers, with an impact of 45%. Influence in the CWUR ranking system is consistent with the Papers in high tech research areas, but there is no consistentancy between the two systems in the other indices.

Table 24. Comparison of the ISC System with the World Renowned Ranking Systems.

Category	ISC Indicators of the Islamic World	ARWU	THE	QS	USN	CWUR
Scientific impact	Total citations		Citations		Total citations	Broad Impact
	Highly cited papers	HICI			Publications	Citations
Scientific diplomacy	Collaboration with Islamic countries	-	Internation al outlook			
	International collaboration	-			International collaboration	
	Collaboration with the world's high impact institutions	-			Percentage of total publications that are among the top 1 percent most highly cited papers	
	Inter-organizational collaboration	-				
Scientific production	Total papers	PCP			Normalized citation impact	
	Corresponding papers		Research			
	Papers in high tech research areas	N&S			Number of publications That are among the 10 percent most cited	Influence
	Papers in Islamic and humanities research areas	PUB			Book	
Economic impact	Funded research					
	Collaboration with private and public sectors					
	International funded research		Industry income			

According to Table 24, it can be concluded that the ISC system has the highest degree of coordination and consistency with the THE and USN ranking systems; and it has no coordination and consistency with the QS ranking system in relation to any of the indicators.

Comparing Iran's National Ranking System with the Famous World Ranking Systems

In the ARWU system, the two PUB and HICI indexes, which show the number of articles published and the number of articles in Highly Cited Researchers, together cover a part of the research index in Iran that covers the quality and volume of the research. Also, the PUB index is consistent with the number of scientific journals. Other sub-indicators including research efficiency, number of published papers by faculty members, registrations and number of research projects and designs are not included in the ARWU system. In other words, in ARWU ranking system, the quality, volume of researches and number of scientific journals are mostly considered. Academic members with the awards in the Iranian national ranking system are aligned with AWARD in the ARWU system, and

researchers with well-documented articles are also consistent with PCP in the ARWU system. The graduates who have received the award in the national ranking system of Iran are compatible with ALUMNI in the ARWU system. In the ARWU system, the international image, facilities, and social, economic and industrial activities are not considered as the privilege. From this comparison, it can be seen that these cases are a fixed and integral part in the world-class universities and are considered as the fixed principles of these universities. It can be concluded that world class universities, while possessing these features, are compared only in the research index which accounts for approximately 68% of the national ranking score of Iran, and ARWU indexes constitute the competitive titles of these universities.

Comparing the THE ranking system with the national ranking system of Iran, the overall indices of education, research and international image are similar to the national ranking system of Iran. Education in the ranking system THE has the rate of 30% of the total score, while education has 28% of the total score in Iran. Quality of research and research efficiency are also consistent with Citations. The number of research projects and research contracts is compatible with 'Research' in the ranking system of THE with the effect of 30%. From the education index in Iran's national ranking system, only the proportion of faculty members to the student and the ratio of postgraduate students to all students is consistent with 'Teaching'. The international indicators of international reputation, international cooperation, the international participation of the university in the production of articles, the ratio of international faculty members to the total faculty members, and the ratio of international students to all students with the index of international outlook are in harmony with the THE ranking system. The indexes of facilities and provisions, social, economic and industrial activities, and the index of the number of enterprises / research centers and scientific poles from the category of facilities and provisions are consistent with the industry income. There is no survey in Iran's education index, but THE has the highest score in the THE ranking system. In the education section of Iran's national ranking system, scholars and researchers who have cited articles with OIC standards have the highest score.

In comparison of the research index in these two systems, it can be said that the Citations index, which accounts for 30% of the total score, has 10% importance in the national ranking system of Iran. In addition, research income, research efficiency and the survey report in research, which contains a total of 30% of the ranking score in the THE system, have not been included in the national system of Iran. In the ranking system of THE, 5% of the total score is awarded to the international reputation while in the national ranking system of Iran, it has 10% of the total score. Comparing the index of international image in the two systems, it can be seen that having an international faculty is of the competitive advantage of the top universities and attracting international students is a competitive advantage. Industrial income and knowledge transfer in the ranking system of

THE have no equivalent in the national ranking system of Iran, but the number of knowledge-based centers and spin-off companies gets about 2% of the score. Thus, the number of centers and socio-economic activities in the national ranking system of Iran are considered as a competitive advantage; while the index of industrial income in the ranking system of THE is not considered as a competitive factor.

Comparing the QS ranking system with the national ranking system of Iran, the ratio of the number of international faculty members to the number of international students, which accounts for 10% of the overall ranking in the QS system, accounted for 2% of the total national ranking system of Iran; and it has been summarized in the two sub-indexes of the ratio of the international faculty members to the total faculty members and the ratio of international students to the total students. The index of researchers with the most documented articles is compatible with citations per faculty of the QS ranking system. The ratio of the faculty members to the students corresponds to the Faculty / Student Ratio; and the other QS indicators do not match the national ranking system of Iran.

The USN Ranking System has the most similarity in the research index with Iran's National Ranking System. In the USN system, there are no indicators of education, international image, facilities and provisions, and social, economic and industrial activities. In other words, in the USN system, the total score is dedicated only to research. Research quality is equivalent to total citations in 10 percent. The number of scientific journals, the number of books published by faculty members, and the number of research projects and contracts in total are equivalent to Publications in the USN ranking system. Also, the international conferences and meetings of the Iranian National Ranking System are aligned with the conferences in the USN ranking system. International cooperation also complies with international collaboration. In other indicators, the USN system has no particular coordination with the indexes of Iran's national ranking system.

Comparison of the CWUR system with Iran's national ranking system shows that the quality of education in the CWUR ranking system is similar to that of the graduates who have received the award in Iran's national ranking system. This indicator in the Iranian system is 2% of the total score. The quality of faculty members is in line with the sub index of faculty members with awards is the main indicator of education in the Iranian system, which accounts for 3% of the total national ranking of Iran. The quality of research in the Iranian national ranking system is equal to the citation index of the CWUR system.

The research efficiency index corresponds with the index of influence in the CWUR system. The volume of research is overlapping with Board Impact as well, but there are no counterparts for the other indices in Iran's national ranking system.

Table 25. Comparing the Indicators of Iran's National Ranking System with the Indicators of the World Famous Ranking System.

Category	Indicators of Iran's National Ranking System	ARWU	THE	QS	USN	CWUR
Research	Quality of research	PUB	Citation		Total citations	Citation
	Research efficiency		Citation			
	Volume of research	HICI				
	Number of scientific journals	PUB			Publication	
	The number of books published by faculty members				Publication	
	Registrations					
	The number of research projects and contracts		Research		Publication	
Educatio	Faculty members being awarded	AWARD				Quality of Faculty
	Researchers with most documented articles	PCP		Citations per faculty		
	The proportion of faculty members with Ph.D. to the entire faculty					
	Graduates who have been awarded	ALUMNI				Quality of Education
	The proportion of faculty members in terms of scientific degrees to the entire faculty					
	The proportion of faculty members to the students		Teaching	Faculty/Student Ratio		
	The proportion of postgraduate students to the total students		Teaching			
	Students with prizes in international Olympiads					
International image	The ratio of the international faculty members to the whole faculty		International outlook	International Faculty Ratio/ International Student Ratio		
	The ratio of international students to all students		International outlook	International Faculty Ratio/ International Student Ratio		
	The proportion of faculty members holding Foreign Ph.D. to the entire faculty with Ph.D					
	International conferences and meetings				Conference	

	International cooperation	International outlook	International collaboration
	The degree of international participation of university in producing articles	International outlook	
Facilities & provisions	Per capita number of books titles per student		
	Number of sites / research centers and scientific hubs		
Social,economic, & industrial activity	Number of institutes and spin-off companies	Industry income	
	Number of growth centers		
	Number of knowledge based centers		

According to table 25, the national ranking system of Iran has the highest compatibility with the ranking system of THE; and the alignment of these two systems is more than the four other systems. The least consistency is with the CWUR system.

Discussion and conclusion

From among the world-famous systems, the ranking system of ISC is more consistent with the ranking system of THE. In comparing these two systems, significant points can be seen. In the ranking system of THE, the Citation Index, with the definition of Research Influence, only considers the influential research studies and accounts for about 30% of the score; while in the ISC ranking system, this index, under the title of scientific impacts, is divided into two sections of Total Citation and Highly Cited Papers. In other words, the impact of research is divided into two categories of the number of studies and highly influential articles. However, the main name of this indicator is the scientific effect, and it is clear to everyone that the number and quantity of the studies not only does not affect the development of science, but also in some cases can be destructive and have negative effects.

What is considered in the scientific world is the quality and impact of research on the range of science, and the strengthening and development of the scientific foundation of universities. Thus, the impact of research is what that should be considered in comparison of these two indicators. This issue highlights the superiority of this index in the ranking system of THE on the index of Scientific impact in the ISC ranking system.

The second indicator of THE system, namely the International Outlook Index, which suggests almost international academic exchanges, has about 5% of the score ranked by students and foreign faculty members, and 2.5% of the score is achieved by international contributions. This is while scientific diplomacy is included in ISC ranking indices.

In other words, scholarly exchanges with Islamic countries and international exchange will be scored in two separate sections. And this is while the scientific world and the spread of science and knowledge among the scientific communities of the world are inseparable; and separation of the dissemination of science and production of science is contrary to the principles of science and International communication; and in the world, it is considered as a negative function for this indicator. Also, in ISC's diplomacy system, there is the involvement of internal organizations. Therefore, it is better that the scientific diplomacy in the ISC system is changed to the index system of THE that has better integrity in order to solve this problem. The research section in the system of THE with the sub-indexes of Research Productivity, Research income, and Reputation survey allocates about 30% of the score to itself. While the sector of the Scientific Production in the ISC system, which appears to be examining research products, is not compatible with the index of Total paper, which refers to the quantity of research. The title of the research in the THE system is more consistent with the ISC system. The index of Corresponding papers do not include the meaning of research products in this section. Because the research similarities mostly have confirmatory and meta-logical, aspects and they are less attended in the production of new scientific concepts. On the other hand, if indicators such as research production are added to this section, the responsibility of the academic community for expanding and improving science and science production will increase. Paying more attention to this index and considering it in Islamic countries, including Iran, may lead the research and generally scientific activities to the right path and ultimately to more productivity and development.

The fourth indicator of the THE system that is industry income has Knowledge Transfer in its definition. However, in the ISC, Economic Impact System includes Funded Research, International Funded, and Collaboration with Private and Public Sector Research. This means that the ISC system has paid attention to special points in the economic impact of research. It has considered not only the transfer of knowledge to the industry, but also the participation of the university with the private and public sector and receiving research funds from various organizations and even receiving funds for international research from international assemblies have been considered. Moreover, these factors have been contributed to the economic development and the financial impact of research, which is why this indicator in the ISC system is more comprehensive than the THE ranking system.

Iran's ranking system is mostly aligned with the world's ranking system of THE. In other words, three indicators of teaching, research, and international outlook exist in Iran's ranking system exactly with the same titles. The difference between these two systems is evident in this fact that the THE system has paid special attention to Citation and Research influence which have 30% of rating score. While in the national ranking system of Iran, this index has been integrated

into two areas of research and education, and two indicators of facilities and provisions, and Social, economic and industrial activities have been given greater attention. It seems that integrating these two ranking systems can provide a better overall system that covers all aspects of the ranking and the position of universities in the world. Among the well-known ranking systems in the world, the ARWU and THE ranking system can be considered as the most complete systems that can be used as an alternative to the ranking system in Iran. Since there is a diverse variety of universities in Iran, this combined system can be used in any kind of Iranian universities including technology, general, art, and Azad universities. On the other hand, due to this university diversity in Iran, the proposed ranking system in this study can be used both in Iran and in other Islamic countries. In addition, because of the consistency of indices with world-renowned systems, this ranking is applicable to all international communities. And it is possible to use these two ranking systems to provide services and deliver results that are acceptable to the world's academic communities.

Moderating Role of Cognitive Style in Decision Making on the Relationship between Satisfaction Factor and Turnover Intention

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The aim of the paper is to identify the moderating effect of analytical cognitive style on the relationship between salary satisfaction and turnover intention among academicians. The survey approach questions were used in order to collect the primary data from informants. Total 502 complete questionnaires were collected back and used in the analysis. SPSS 21 was sued for developing database for analyzing data. The bivariate correlation and hierarchical multiple regression was used in analysis. The results of correlation revealed the significant relationship between salary and turnover intention, salary and analytical cognitive style, analytical and turnover intention. The academicians were found satisfied from the salary packages. The analytical cognitive style was found acting as a moderator between salary satisfaction and turnover intention. Complete moderation has occurred. So this study introduced the new model of job satisfaction with novel results of moderation in the theory of job satisfaction.

Key words: *Salary; Analytical Cognitive Style; Intuition Cognitive Style; Turnover Intention*

Introduction

Since a lot of studies have been done on the turnover and job satisfaction relationship by using different variables as moderator and mediator, as far as there is limited research on the job satisfaction and turnover intention using cognitive style as moderator or mediator, in Pakistan especially in the Khyber Pakhtoon Kwa province there is need to do research by using cognitive style as a moderator because there is no such research done by using the cognitive style as moderator in KPK Pakistan. The main aim of a moderator is to strengthen the relationship between the job satisfaction and turnover intention, and it will be easy to understand by the workers to make a decision. So cognitive style is used as

a moderator in this study. It is believed that job satisfaction and turnover intention is linked strongly.[1] Turnover intention has been associated with many factors such as job satisfaction, commitment and roles of employees.[2] In addition, according to March and Simon (1993) job satisfaction was one of the factor, which is directly related to turnover intention. Job satisfaction consists of satisfaction, colleagues, supervision, promotion, work environment, salary and work itself.[3] This study aims to investigate the relationship between job satisfaction and turnover intention. In addition this study also focuses on moderating the role of the cognitive style within the relationship which targeting at higher education institution lecturers in Pakistan. This study is about filling the gaps in the theory of job satisfaction and also filling the gap in the methodology so cognitive style is added in this study and instruments of job satisfaction, turnover and cognitive style are also validated in this study. Turnover intention and job satisfaction both are the results of individual decision making. Therefore cognitive style as moderator, which is a simple measurement of how people using their brain to make decision, is crucial to be included in this study suggested by Judge and Klinger (2001).

Problem Statement

Most of the previous studies in Pakistan were focusing on job satisfaction and turnover intention, but these previous studies were lacking cognitive style and method or approach used, mostly researchers used single method of data collection.[4] In order to cover and fill those gaps, the next section discussing the gaps as mentioned in above discussion.

Theoretical Gaps in Knowledge

It is believed that decision making is linked to job satisfaction and turnover intention. Turnover intention is the final step in the cognitive process of decision making whether to stay in the job or leave.[5] So this gap is filled in this paper using

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[1]   Smith, A. – Oczkowski, E. – Smith, C. S. (2011). "To have and to hold: modelling the drivers of employee turnover and skill retention in Australian organizations". *The International Journal of Human Resource Management*, 22, 395–416.

[2]   March, James G. – Simon, Herbert A. (1993). *Organizations*. Cambridge, MA: Blackwell.

[3]   Khan, S. – Nawaz, A. – Jan, F. A. (2012). Impact of demographic diversities on the job satisfaction and its consequences: Case of academicians in higher learning institutions of Pakistan (application of stepwise multiple regression). *Global Journal of Management and Business Research*, Vol. 12 (Issue 19).

[4]   Sattar, A. – Shadiullah. (2011). *The job satisfaction of district officers in Khyber Pakhtoon KhwaPakistan*. Thesis Gomal University.

analytical and intuition cognitive style as moderator in the theory of Herzberg theory of job satisfaction. According to Judge and Klinger (2001) Mughal and Busari, (2015) cognition is the most overlooked and ignored area in the field of job satisfaction. So they suggested some variables which can be used as moderator in the models and theories of job satisfaction so this study is about job satisfaction so cognitive style is added in the theory of job satisfaction given by Herzberg. The point to be noted that which cognitive style need to be used in this study, so cognitive style introduced by Allinson and Hayes (1996) is used in this study because this study is about job satisfaction turnover and cognitive style.

Background and Hypotheses Development

Job Satisfaction Definition

In defining job satisfaction, Illies and Judge (2004) argued that "it is representative of the emotions." But also supported the idea that researcher must give focus to the cognition. Likewise, number of factors in job satisfaction such as satisfaction, colleagues, supervision, promotion, work environment, salary and work. In addition, job security, satisfaction, autonomy and responsibility all influence the turnover intentions.[6] There are context factors and content factors of job satisfaction.

Turnover Intention Definition

It is defined by Jacob and Roodt (2007) that: "Turnover intention is the mental or mind decision which is prevailing in the approach of the individual with the preference to a job whether to carry on or leave the job." In organizational behavior

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5   Hom, P. – Griffeth, R. (2000). *Employee turnover*. Cincinnati: South-Western Publishing; Lofstrom, E. (2005). *Intuition and Analysis at Work. The Role of Cognitive Style in Experiences of Work Contexts*. Helsinki: University Press; Mughal, Y. H. et al. (2016). Synthesizing the theories and models of cognitive style: reviewing the literture. *Science International* (Lahore) 28 (2), 1463–1468; Mughal, Y. H. et. al. (2016). Level of Job satisfaction and turnover intention among academicians. *The Social Sciences* 11 (7), 1362–1372; Mughal, Y. H. – Busari, A. H. (2015). Moderating intuition effect on cognitive style relationship concerning promotion and turnover intentions among academicians. *Science.International* (Lahore) 27 (6), 6375–6380.

6   Boxall, P. et al. (2003). "Labour turnover and retention in New Zealand: The causes and consequences of leaving and staying with employers". *Asia Pacific Journal of Human Resources* 41, 195–214.

literature turnover intention attracts the interest of the researchers because of two reasons. Firstly is due to its psychological dimension and secondly is an economic dimension.[7] Similarly, turnover intention is the mental or mind decision which is prevailing in the approach of the individual with the preference to a job whether to carry on or leave the job.[8]

Turnover Intention in Higher Education Institutions

Turnover intention in education sector is affecting and harming the output of the HEIs due to number of lecturers leaving the jobs. Some points have been given by recent studies about turnover intention and retention of the faculty members, which factors make it clear to employees that whether they will stay or leave the job.[9] Organizations can increase their performance by controlling the turnover intention.[10] Also higher education is playing an important role in improving and polishing the skills of the individuals.[11]

Allinson and Hayes Dimensions of Cognitive Style Index

Allinson and Hayes (1996) named this single one dimension construct as the intuition-analysis dimension, according to them the intuition is based on immediate or spontaneous judgment or point of view which is based on feelings while on the other hand the analysis is defined as the point of view or judgment which is based on the mental reasoning. The scale which they developed it and named it was, cognitive style index and it has 38 items or questions in which 21 items or questions are representative of analyst dimension which is using a trichotomous scale (true, uncertain and false) its scoring is positive. On the other

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[7]   Price, J. (2001). Reflections on the Determinants of Voluntary Turnover. *International Journalof Manpower* 22, 600–624; Sezer, O. – Zhang, T. – Gino, F. – Bazerman, M. H. (2016). Overcoming the outcome bias: Making intentions matter. *Organizational Behavior and Human Decision Process*, Vol. 137, 13–26.

[8]   Jacobs, E. – Roodt, G. (2007). The development of a knowledge sharing construct to predictturnover intentions. Aslib Proceedings. *New Information Perspectives*, 59 (3), 229–248.

[9]   Sanyo, R. – Lee, Y. (2003). *Examining the Role of Management in Turnover: A Contingency Approach*; Al-Omar, A. (2010). Faculty Members' Intentions to Stay in Jordanian Public Universities. *IJAES* 1(1), 27–35.

[10] Sanyo, R. – Lee, Y. (2003). *Examining the Role of Management in Turnover: A Contingency Approach.*

[11] Fatima, G. – Redman, W. (2012). Impact of Role (Ambiguity and Conflict) on Teaching Assistants' Satisfaction and Intention to Leave: *International Journal of Business and Management* 7 (16).

side the remaining 17 items or questions shows intuitive style its scoring is negative. These all questions or items are added together to make a new single or one index. Sadler-Smith, Spicer and Tsang (2000) have reported that authors and researchers has reported the reliability of the cognitive style index ranging, from 0.84 to 0.92 but the other researchers has reported the reliability of CSI 0.70 also in replication studies done by them. In this study the already established scale cognitive style index (CSI) introduced and developed by (Allinson & Hayes, 1996).[12] The cognitive style index is the main part of the debate in this study.

Relationship between Job Satisfaction Factor (Salary) Turnover Intention and Cognitive Style Decision making

Recently in past ten years the researchers have increased the area of research and included more human resource practices to investigate the effect of job satisfaction and commitment on turnover intention.[13] Moreover, Scott et al., (2003) identified that decision making is linked with the increase in the job satisfaction and decrease in the turnover intention. Conversely, Simons and Jankowski, (2008), investigated that communication gap between the employees and management and less opportunities, increased the turnover intention, but it was identified that decision making may have differing effects, on the turnover intention. Similarly, turnover intention is the cognitive process of thinking and planning and desire, or needs to leave the job.[14] Moreover, in the literature of the turnover intention it is agreed that the turnover intention is the final and the last step in the cognitive process of the decision making process of turnover intention (Hom & Griffeth, 1995).

H1: There is significant relationship between Salary satisfaction and Turnover intention

H2: There is significant relationship between Analytical cognitive style and salary satisfaction.

H3: There is significant relationship between Analytical cognitive style and Turnover intention.

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12   Allinson, C. W. – Hayes, J. (1996). "The Cognitive Style Index: A measure of intuition-analysis for organizational research". *Journal of Management Studies*, Vol. 33, 119–135. DOI: 10.1111/j.1467-6486.1996.tb00801.x.

13   Smith, A. at al. (2011). "To have and to hold: modelling the drivers of employee turnover and skill retention in Australian organizations". *The International Journal of Human Resource Management* 22, 395–416; Alfes, K. at al. (2013). "The link between perceived human resource management practices, engagement and employee behaviour: a moderated mediation model". *The International Journal of Human Resource Management* 24, 330–351.

14   Mobley, W. H. at al. (1979). A Review and Conceptual Analysis of the Employee Turnover Process. *Psychological Bulletin* 86, 493–522.

H4: There is significant moderating by analytical cognitive style between salary and turnover intention.

Methodology and Research Design

Research Design

All most majority of researchers used survey questionnaires for organizational attitudes of the workforce e.g. Beyth Merom et al., (2006) lecturers of universities Chughtai and Zafar, (2006) and Malik et al., (2010), consequences of organizational commitment for lecturers in Pakistani universities, Due to the most common method and popular method this research also used the same research design using structured questionnaire, literature help a lot to extract that questionnaire. Quantitative study helps the researcher to collect the big amount of data. It is time saving and also cost saving. That's why this study used quantitative survey approach.

Population and Sample Size

Yamane (1967) formula was used to select the sample size. There are total 2793 academicians in KPK state. Yamane formula gave 350 sample size but researcher distributed double 700 as 350 is the minimum sample size. Total 502 complete questionnaires were collected back for analysis and showing more than 70% response rate.

Measures

The instruments used in this study to measure the job satisfaction, turnover intention, and cognitive style were paper based and web based online questionnaire. They were adopted and used in this study. They were as follows.
1. Holtum and Oudejans 2007. 2. Allinson and Hayes (1996) 3. Cohen (1993) and Boshoff Van, Hoole, Owen, (2003).

The Job Descriptive Index was adopted from Holtum and Oudejans (2007). It is seven item scale for seven facets of job satisfaction i.e. satisfaction, colleagues, supervision, promotion, work environment, salary and work. Cohen (1993) developed the three items scale in order to measure the turnover intention, which has been used in South Africa by Boshoff et al., (2003), the present study used the same questionnaire. And cognitive style is measured by using and adopting CSI. The quantitative questionnaire survey was conducted in KPK state of Pakistan from different public and private universities lecturers, assistant professors,

associate professors, and professors. Total 502 completed questionnaires were collected back. Concerning (376 males, 126 females). While open ended questionnaire was developed by Grace Davis was adopted from that researcher.

Procedures

The questionnaire was distributed among the lecturers of higher education institutions of Khyber Pakhtoon Khwa province of Pakistan, the questionnaire were distributed in Peshawar, Dera Ismail Khan, Abbot Bad, Mansehra, Bannu, Kohat, Karak, and 502 completed questionnaires were received back. The lecturers included were universities' lecturers. The questionnaire include five sections, first section includes seven items on job satisfaction (satisfaction, colleagues, supervisor, job security, environment, salary work) five point Likert scale was used, second section includes items on turnover intention five point Likert scale was used, where 1 = strongly disagree, 2 = disagree, 3 = neutral, 4 = agree, 5 = strongly agree. For third section cognitive style, cognitive style index was used it has 38 items, 21 items for analysis and 17 items for intuition having values for analysis 2 = true, 1 = uncertain, 0 = false but for intuition it has values like 0 = true. 1 = uncertain and 2 = false. Fourth section was consist of open ended questions and fifth last section was consist of five demographic variables, gender, age, length of service, sector and qualification.

Data analysis

Hierarchical Multiple regression suggested by Field, (2009), and Aiken and West (1991), and bivariate correlation has been used to identify the best fit model. In regression analysis the variables are entered according to the theoretical consideration. First the mean centered independent variable salary is entered then means centered moderator analysis and then intuition are entered then their product terms are entered in the regression equation.

Results Correlation

The correlation Pearson moment between salary and turnover intention is $r = -0.405, P < 0.001$. it means that correlation between salary and turnover intention is significant and negative and weak correlation. The negative sign shows the direction of the relationship. It means that when the salary satisfaction of the lecturers of higher education is high in Khyber Pakhtoon Khwa province Pakistan than their level of turnover intention will be low, and when the satisfaction from the salary will be low than the turnover intention of the lecturers will be higher.

Hence, the hypothesis 1 is accepted. The Pearson moment correlation between mean centered salary and mean centered analytical is found weak but significant and positive, i.e. r=0.147, P=0.001, it mean that when lecturers use analytical decision making it will affect the relationship between the salary satisfaction and the analytical decision making so hypotheses 2 is also accepted. Now, the correlation between analytical cognitive style and turnover is r = −0.094, p < 0.05 so it is weak but significant so hypotheses 4 is also accepted. See Table 1.

Table 1. Correlations.

		Salary	Analytical	Intuition	Turnover Intention
Salary	Pearson Correlation	1			
Analytical	Pearson Correlation	.147	1		
Turnover Intention	Pearson Correlation	−.405	−.094	−.04	1

**. Correlation is significant at the 0.01 level (2-tailed).
*. Correlation is significant at the 0.05 level (2-tailed).

Moderation Method

The process by Baron and Kenny (1986) has multicollinearity problem, when two variables are highly correlated than collinearity exists that's why Aiken and West (1991) suggested mean centered procedure for variables. The hierarchical multiple regressions is used on basis of past work and it is up to researchers in which order researcher enter the independent or predictor variables into the regression. And these independent variables should be entered into the regression according to their importance or order or theoretical consideration. Once all the independent variables entered now new variables should be entered in to regression equation or hierarchically (Field, 2009).

Analytical added as Moderator

For lecturers concerning turnover intention the mean centered salary shows R square = 0.164, beta = −0.405 P < 0.001, in model 1. The F ratio was F = 98.079 and its P value was P = 0.000. The F^2 = 0.1962 shows it has medium effect. In model 2 the

mean centered analysis was added with mean centered salary and turnover intention in raw form the R square = 0.165, R square change =0.001, the beta for salary was Beta = −0.400 was significant at P < 0.001 and beta for analysis Beta = −0.035, was not significant at P = 0.400. The F ratio was F = 49.367 and its P value was P = 0.000. The F^2 = 0.1976 shows it has medium effect.In model 3 the product term of mean centered salary and mean centered analysis was entered into regression analysis and was found R square = 0.189, R square change = 0.024 it means that analysis explained 2.4% of the variance between the salary and turnover intention. The values of R square and change in R square, changes in model 3 as compared to model 2. The beta value for salary Beta = −0.393 P < 0.001, for analysis beta = −0.079 P=0.064, for product term CSalaryCA beta = −0.160, P < 0.001. It means that analysis acts as moderator significantly between the salary and turnover intention. The F ratio was F = 38.621 and its P value was P = 0.000. The F^2 = 0.2330 shows it has medium effect. For r square change, The F^2 = 0.0246 shows it has small effect. See Table 2.

Table 2. Moderating effect between mean centered variables.

DV	IV	R	R^2	adjR^2	R^2 C	F Δ	B	Beta	Sig
	Model 1								
TI	Constant	0.405	0.164	0.162	0.164	98.07	8.153		0.000
	C_Salary							-0.405	0.000
	Model 2								
TI	Constant	0.406	0.165	0.162	0.001	0.711	8.153		0.000
	C_Salary							-0.400	.000
	C_analysis							-0.035	.400
	Model 3								
TI	Constant	0.434	0.189	0.184	0.024	14.465	8.222		0.000
	C_Salary							-0.393	0.000
	C_Analysis							-.079	0.064
	CSalaryCA							-0.160	0.000

Interaction effects of analysis on salary and turnover intention

After centralizing variables and entering into regression the next step was to check and calculate the interaction effects of the moderator whether the moderator is having low, moderate or high interaction affects between the relationship of salary and turnover intention. It can be seen in the below graph the blue line shows the low analysis and green line shows the moderate or medium analysis and the yellow line shows the high analysis interaction effects. It was noted in the graph that analysis-low in the graph has R^2 =0.117 when it's square root was taken it was correlated 0.342 between the salary and turnover intention.

In the same way analysis-moderate has $R^2 = 0.058$ square root of this value shows 0.240 it means that analysis, moderate correlated at 0.3240 with salary and turnover intention. In the same way analysis-high R square = 0.335 it's square root was taken and value was 0.57887 it means that analysis high interact at 0.5787 with salary and turnover intention. The analysis high has a strong regression effect, correlation between salary and turnover was 0.5787 for teachers having high analysis level.
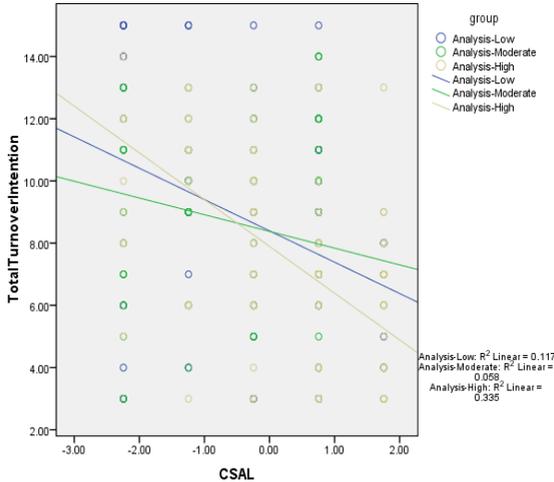

Figure 2. Interaction between Salary, Turnover and Analysis.

Discussion and Conclusion

The results and findings of this study shed light on the satisfaction of academicians from their salaries and satisfaction and preferred styles of decision making and in turn their intention about turnover. In this study it is clear that satisfaction from salary and turnover intention has negative relationship with each other (Miceli & Lane, 1991). Also analytical and intuition cognitive style has significant relationship with salary satisfaction. But analytical cognitive style is significantly related with turnover but intuition is not related with turnover. It is concluded that when the academicians are allowed to take part in decision making and use analytical decision making cognitive styles on basis of past facts and logical comparison of their salaries with the other organizations of same industry they found it significant but with turnover intention only analytical logical style is related. It means that academicians while thinking about the turnover used analytical style means based on facts and figures. So it means that lecturers used

rational thinking for turnover. They make decision on basis of step by step process. These results are in line with the previous results.[15]

Limitations and Recommendations for Future Work

This study has collected data from one state so the findings of the study are not generalizable to all the states. And this study has used sample size from one state so this study has second limitations. Findings can be generalizable to one state only. The future researches can use the other big sample size for example the sample size of two states of Pakistan ad can collect data using longitudinal and experimental methodologies. Future studies can also use other dimensions of the cognitive style like planning, knowing and creating (cools, 2009).

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[15] Busari, A. H. – M ughal, Y. H. (2017). Two way interaction between lower order terms of left brain and right brain cognitive style and relationship between satisfaction and turnover intention. *International Journal of information system and Social Change*. Vol 8 (Issue 1), 71–83; Busari, A. H. et al. (2017). "Analytical cognitive style moderation on promotion and turnover intention". *Journal of Management Development*, Vol. 36 (Issue 3).

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