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Dominik Kiełb

Religious and National Identity of Polish Emigrants in Great Britain

Catechetical and Pastoral Implications

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Dominik Kiełb

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Preface

This monograph addresses the current and important issue of identity – both religious and national – among the Polish community living in the United Kingdom, placing it in the context of contemporary changes in religiosity and pastoral challenges. In the era of globalisation and secularisation, the processes of forming individual and collective identity are gaining in importance. The author aptly emphasised that in the face of secularisation, growing individualism and cultural changes in Western countries, the analysis of the mechanisms constituting the identity of emigrants has scientific and pastoral significance.

The monograph combines sociological and theological-pastoral perspectives, referring to the magisterium of the Church and interdisciplinary empirical research, which significantly increases the interpretative value of the study. The author systematically reconstructs the theoretical context by using an interesting approach of *status questionis* instead of the criteria-based paradigm of the three stages of theological and pastoral analysis. This modified method provides greater opportunities for the use of sociological techniques and the development of empirical material. The chosen direction is supported by B. Misztal's assertion that the concept of identity "has undergone a peculiar evolution: from its initial, peripheral and auxiliary status in sociological discourse to a central and autonomous concept that plays a key role in explaining contemporary processes." This opinion is an accurate methodological reference and justifies placing identity at the centre of the analysis. At the same time, however, the author does not limit himself to a sociological perspective: references to the teachings of the Magisterium of the Church appear as an integral part of the argumentation. Furthermore, these sources give the study a deeper theological dimension, emphasising that the renewal of religious identity requires reference to the relationship with Christ. In this perspective, comments on the reduction of "quality of life" to economic criteria and the claim that "the light of faith" is mistakenly perceived as an obstacle to modernity become important points of reference for interpreting the identity changes of emigrants.

The work is characterised by its interdisciplinary nature and solid methodological structure. The author skilfully combines a theological perspective with the empirical tools of sociology, which allows for in-depth and reliable research results. The detailed presentation of six multidimensional components is a valuable theoretical contribution. This structure makes it possible to capture the complexity of the issue under study and leads to multifaceted conclusions that go beyond simplistic questions about declared affiliation. As a result, the work

not only resolves the hypotheses put forward, but also formulates practical conclusions of great pastoral significance.

The empirical material is extensive and carefully prepared. The research is based on a sample of over a thousand respondents and qualitative case studies, which provides a basis for triangulation of the results. The use of two complementary methods – quantitative and qualitative – allows both to identify trends and to deepen the interpretation of the respondents' motivations. The author clearly identifies variables, presents measurement tools and openly discusses the limitations of the study, which increases the credibility of the study and makes it a useful reference for further measurements. The contextual analysis takes into account the influence of the local environment, the availability of church structures, the specificity of media coverage and trends in the choice of axiological models in the United Kingdom, which deserves recognition.

The results of the study reveal interesting mechanisms. Firstly, religious and national identity can reinforce each other: the experience of "being Polish" abroad often encourages the maintenance of religious practices and participation in parish communities. Secondly, at the same time, this identity is susceptible to environmental influences: the pressure of individualism and a secularised lifestyle in the United Kingdom in some cases contributes to the weakening, and in some cases to the strengthening, of spiritual practices and participation in liturgy, and consequently to the ineffectiveness of the Catholic Church's current pastoral model. The monograph documents this adaptive-conservative process with numerous examples, showing how migration can simultaneously strengthen and transform patterns of religiosity. The monograph also refers to changes taking place in Poland. The data cited from ISKK, CBOS, and many other researchers, including Paulina Niechciał, indicate a decline in the percentage of people declaring their affiliation with the Catholic Church, while references to the analyses of Prof. M. Grabowska and many other data forecasting a decline in the number of declarations of faith in the long term give the work an empirical basis. Showing the convergence of trends in the country and in the diaspora allows for a better understanding of the mechanisms of accelerating secularisation and the implications of these processes for the pastoral ministry of the Catholic Church.

One of the greatest advantages of this work is its praxeological nature. The monograph formulates specific postulates: the development of adult catechesis, support for family formation, building parish communities as places of identity support, and the use of modern media in communication with younger generations of Poles. The postulate of treating parish communities as a "substitute homeland" for emigrants is particularly apt: it promotes the creation of spaces where both the religious and national dimensions can be nurtured and combined in a constructive way. Recommendations for deeper spiritual and intellec-

tual formation, with particular emphasis on adult catechesis, seem appropriate in view of the observed decline in community ties and growing individualism. Importantly, the author does not limit himself to generalities: specific strategies for action are provided, making the monograph a valuable tool for pastors, catechists, and community leaders. Practical proposals include, among others, adapting formation programmes to the needs of migrants, integrating parish activities with cultural initiatives, and making better use of digital platforms to build community identity. This approach has real potential to influence everyday pastoral practice.

In summary, this peer-reviewed monograph is a valuable and reliable contribution to research on identity, migration, pastoral theology, and catechesis. Thanks to a cross-sectional analysis of religious and national identity in emigration, knowledge relevant to theorists and practitioners has been gained. The work combines a strong empirical base (over a thousand respondents, triangulation of methods), a multidimensional model of identity, and references to the magisterium, which makes it useful for emigration pastoral care and catechesis. Researchers in the sociology of religion and migration, as well as pastors and leaders of religious communities, can find inspiration and concrete tools for action in this monograph. Its findings and recommendations should be incorporated into formation programmes and parish strategies in order to respond more effectively to the challenges of secularisation and emigration and to support the identity of the faithful living outside Poland.

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Introduction

Theological reflection on contemporary changes in religiosity and on the models of functioning of Western societies, conducted in the context of the salvific activity of the Catholic Church, seems to point to the source of their identity. Aware of the crisis of Christian identity and attempts to transform it, Pope Benedict XVI repeatedly drew attention to this direction of discourse. He emphasised that the renewal of the religious identity of believers should essentially consist in the primacy and rebirth of their relationship with Jesus Christ. The Pope wrote: "In God revealed in Jesus Christ, man finds himself, his true self and his true identity"[1]. "Contemporary culture, especially in the West, tends to exclude God and treat faith as a private matter that cannot influence social life. And although the values underlying European society – such as a sense of human dignity, solidarity, work and family – derive from the Gospel, one can observe a kind of 'relegation of God to the background,' a kind of amnesia, if not an actual rejection of Christianity and a renunciation of the treasure of the faith received, which threatens the loss of one's own deep identity"[2]. The successor of Saint Peter emphasised: "Therefore, the Christian faith is not only a belief in certain truths, but above all a personal relationship with Jesus Christ, an encounter with the Son of God, which gives new dynamism to our entire existence. When we establish a personal relationship with Christ, He reveals our identity to us, and in friendship with Him, life develops and is fully realized."[3]

The multitude of scientific studies presenting a whole range of theoretical and empirical research results relating to the issue of identity indicates the importance and relevance of the topic. It is significant that even opponents of Christian tradition and the Church, in pursuing their goals, attempt to transform the fundamental assumptions of Christianity and the system of values based on Revelation. It is obvious that the process of remodelling the assumptions of world perception or moral principles is directly proportional to the process of creating human identity. It seems that the pastoral activity of the Church should therefore refer to this fundamental source in order not to lose the right direction and appropriate dynamics aimed at proclaiming the message of the Gospel.

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1 Benedykt XVI, *Katecheza środowa: "Św. Augustyn III," L'Osservatore Romano (polskie)* 3 (2008): 55.

2 Benedykt XVI, "Orędzie na XXVI Światowy Dzień Młodzieży," *L'Osservatore Romano (polskie)* 10 (2010): 4–5.

3 Benedykt XVI, "Orędzie na XXVI Światowy Dzień Młodzieży," 4–5.

The secularisation processes that have taken place and continue to take place in almost all European countries also affect Poland.[4] From the point of view of the Catholic Church, however, it is important to ask to what extent these processes will be similar to those in Western countries and whether their structure and scale will allow for the formation of an analogous status for the Church. To what extent will it be able to adopt a similar pastoral model? This monograph is part of a series of studies on Polish emigrants living in the United Kingdom. It is worth mentioning that their estimated number has definitely exceeded one million.[5] Poles with a specific religious and national identity who have moved to another country temporarily or permanently may suggest a certain direction of change in this area. The research will also serve to answer the question about the direction of change in terms of identity and how the Catholic Church will be able to conduct its pastoral activity in this context. Furthermore, what aspects to pay attention to and what pastoral models to use or prepare anew. The assumptions of this study indicate the need to use an auxiliary discipline in the form of sociology, which will contribute to the creation of a database thanks to empirical measurements and their in-depth analysis.

This monograph will be divided into five chapters. The first will be the theoretical basis of the developed research concept. First, the subject of the research will be defined in the context of changes, primarily in religious and national identity, and their impact on the activities of the Catholic Church. Next, the problem addressed by the author's research will be presented, specified in the main question and research hypothesis. Specific hypotheses will also be indicated, which will be subject to verification. Next, the research issues will be presented. An important part of this stage will be the presentation of previous scientific achievements in the field of research on Polish emigrants living in the United Kingdom. It should be emphasised that the number of statements made by the Catholic Church's Teaching Authority and the multitude of research studies conducted on various aspects and from different angles testify to the importance of the issue. This part of the work will be a review of the published literature. Another important element will be the analysis and description of the term "identity." This concept is vague and therefore requires a description and definition that will serve as a basis for operationalisation, determination of the components of the concept, and development of the research tools necessary to

4 Cf. Dominik Kiełb, and Paweł Mąkosa, "Between personal faith and facade religiosity. Study on youth in the South-Estern Poland," *European Journal of Science and Theology* 5, no. 17 (2021): 15–30.

5 Główny Urząd Statystyczny, *Informacja o rozmiarach i kierunkach czasowej emigracji z Polski w latach 2017–2022* (Warszawa: GUS, 2023), 1–4. Cf. Paweł Mąkosa, *Edukacja religijna Polskich emigrantów w Wielkiej Brytanii* (Lublin: Wydawnictwo KUL, 2019), 11.

carry out empirical measurements. The last element of the first chapter will be a description of the components that make up the basic concept. At this stage, it will also be important to refer to the specific questions contained in the tables, which relate to interesting aspects in the context of religious and national identity. The main purpose of the chapter is to present the research concept that underpins the project.

Chapter II deals primarily with the research method. The paradigm on which this monograph is based is the empirical-praxeological method. It is based on the three-stage model of theological and pastoral analysis developed by R. Kamiński and W. Piwowarski. However, the methodological model has been limited to two basic stages, namely the sociological element and the praxeological element. In fact, the theoretical stage will be synthetically replaced by an overview of previously published scientific research conducted in the fields of sociology, psychology, pedagogy and theology. In other disciplines, this stage is known as *status questionis*. This is due to the fact that numerous monographs on the issue of religious or national identity were based on broad preliminary theoretical analyses relating to history and diagnoses of the observed reality. On this basis, the author decided that there was no need for another study in this area. It seems much more appropriate to focus on interdisciplinary and empirical sociological analyses and, above all, on praxeological conclusions that can serve as inspiration and a basis for pastoral and catechetical activities. This chapter describes the research method used. It provides a description and analysis of the research tools used for both quantitative and qualitative measurement. It presents the method of conducting empirical research and characterises the research group. The description of the respondents is based on data obtained from demographic questions.

The next two chapters (Chapters III and IV) will present the data obtained in empirical measurements. Each chapter will have a similar structure based on individual components of national and religious identity in order to ensure methodological clarity and order, as well as to make it easier for the reader to compare the research results. In addition, the identified relationships will be presented by referring to key responses (at a given stage of the analysis) from respondents explaining the relationships that have emerged. The breadth of the research results and the wide range of statistical analysis options will be limited to only those that are most relevant to the key aspects of the Catholic Church's catechetical and pastoral activities.

The fifth chapter will contain praxeological inclinations concerning identity changes, also with reference to the Polish context. The inclusion of key results of qualitative research will be important in this part of the monograph. The first subchapter will be devoted to the verification of the research hypotheses. Scientific reliability requires their assessment in terms of the truthfulness of the state-

ments they contain. Next, the directions of religious and national identity changes among Polish emigrants will be indicated. The analysed data point to fundamental aspects of changes conditioned by the situation of emigration. These are of key importance in the pastoral activity of the Church, and above all in the coexistence and interaction of identities, and consequently in their strengthening and deepening or loss. The last subsection will contain conclusions and proposals regarding the practical activity of the Catholic Church in the English environment. The fact is that they can be an inspiration for pastors serving primarily in Poland, as emigration and identity changes have undoubtedly brought Polish society closer to Western societies. Similarly, some elements of the model of religious identity of Polish Catholics that function in the United Kingdom are also becoming a reality in the Polish context. In terms of expectations towards the Catholic Church and pastors, as well as religious needs, they are becoming similar in our homeland. The last chapter will therefore present conclusions regarding the identity of Polish emigrants, followed by results concerning the needs of Polish emigrants and various aspects of Christian formation in the broad sense.

The monograph will conclude with a synthetic summary and a review of the key conclusions drawn from the analyses. The author hopes that the research concept developed in this way will, first and foremost, be consistent with scientific methodological principles. Secondly, it will contribute to practical guidelines for deepening and shaping the religious and national identity of Poles both at home and abroad.

I Theoretical basis of the research

Any scientific study of a selected measurable aspect that includes empirical measurements should be based on scientific theory. In fact, it is necessary for the entire research concept to be preceded and placed in a specific theoretical context, which is the basis for scientific analysis. This part consists primarily of defining the subject of the research. It is then followed by a description of the issues covered by the analysis, i.e. the scope and angle from which the scientific discourse will be conducted in order to capture specific phenomena, processes, relationships or connections between characteristics and variables. Another important element is to present the research problem, i.e. to indicate the objective and the main question, as well as specific questions, and then, on this basis, to specify the main hypothesis and specific hypotheses. These should be subjected to objective verification through the analysis of empirical data. At this stage, it is also important to precisely define key concepts, especially when they may have a vague meaning depending on the research context, scientific discipline, or interpretative differences resulting from differences in worldview. At this stage of the study, it will also be important to identify the components of identity that allow for the operationalisation of the research and the construction of research tools relating simultaneously to the religious and national identity of Polish emigrants living in the United Kingdom.

The structure of scientific discourse outlined in this way would meet all the assumptions of sociology, which conducts a thorough analysis of the results of empirical measurements, but stops at the presentation of the results and possible relationships between dependent and independent variables. Practical theology, as well as catechetics, go a step further, however, by attempting to capture the causes of the processes taking place[6] and, crucially, to present praxeological conclusions aimed at improving negative social phenomena, such as the secularisation of societies, lack of participation in religious life, low involvement in the life of the Church, inefficiency of catechetical ministry, and many others. These disciplines also set themselves the demanding task of identifying pastorally effective methods and forms of pastoral care. The aim of this research is to identify practical elements that have a real impact on Christian formation and the

6 Cf. Dominik Kiełb, "Sociological research in pastoral theology. Objectives and execution," *Roczniki Teologiczne* 70, no. 3 (2023): 9–32. Cf. Wiesław Przygoda, "Paradygmaty metodologiczne współczesnej teologii pastoralnej," *Teologia Praktyczna* 10 (2009): 31–44.

development of parish communities. Therefore, the entire theoretical side of the research, as well as the service-oriented involvement of other scientific fields aimed at promoting contemporary interdisciplinarity[7] and their achievements in the form of sociological measurements, is directed towards the fundamental goal of presenting praxeological conclusions and pastoral conclusions.[8] Only these can have a real impact on improving the pastoral situation, pastoral ministry in the organisational units of the Catholic Church, and Christian communities. These conclusions also form the basis for the development of pastoral concepts, strategies and programmes, the creation of textbooks and catechetical aids, and the organisation of parish life.

1. Justification of the subject of research

The new reality in which the Catholic Church carries out its mission of proclaiming the Gospel is becoming increasingly challenging. This is due to globalisation and the culture of modernity or postmodernity. Undoubtedly, one of the reasons for this situation is also emigration, which is sometimes referred to as the modern migration of peoples.[9] The multitude of factors influencing population movements has led many researchers, primarily sociologists, driven by scientific curiosity, to conduct empirical measurements aimed at explaining these phenomena in the context of the contemporary social, political, religious and

7 See Joe Moran, *Interdisciplinarity* (London–New York: Routledge, 2002). See Grzegorz Strzelczyk, "Potrzeba interdyscyplinarności w polskiej teologii. Uwagi metodologiczne," *Teologia w Polsce* 2 (2008): 257–265. See Wioletta Szymczak, "Interdisciplinarity in Pastoral Theology. An Example of Socio-Theological Research," *Verbum Vitae* 2, no. 38 (2020): 503–527. See Tomasz Wielebski, and Mateusz Tutak, "Meandry interdyscyplinarności teologii pastoralnej. Przyczynek do dyskusji," *Teologia Praktyczna* 7 (2016): 25–46.

8 See Kiełb, "Sociological research in pastoral theology," 9–32. See Philip Hughes, "Theology and Social Sciences in Ministry Research," *Journal of Contemporary Ministry* 3, no. 1 (2017): 37–57. See Dietrich Bonhoeffer, *Sanctorum Communio: A Theological Study of the Sociology of the Church," Dietrich Bonhoeffer Works*, vol. 1, ed. Clifford J. Green, transl. Rienhard Krauss, and Nancy Luken (Minneapolis: Fortress Press, 1998). Cf. Jeff Wheeldon, "Theology and Sociology, Sociology as Theology," *Journal of Sociology and Christianity* 6, no. 2 (2016): 6–23. Cf. Vivencio Ballano, "Catholic Social Teaching, Theology, and Sociology: Exploring the Common Ground," *Religions* 10 (2019): 557. Cf. Vivencio O. Ballano, "The Social Sciences, Pastoral Theology, and Pastoral Work: Understanding the Underutilization of Sociology in Catholic Pastoral Ministry," *Open Theology* 1, no. 6 (2020): 531–546. Cf. Bryan T. Froehle, "Catholic Pastoral Sociology in the United States since Vatican II: Making a Path by Walking," *US Catholic Historian* 25, no. 4 (2007): 85–116.

9 Cf. Mąkosa, *Edukacja religijna Polskich emigrantów w Wielkiej Brytanii*.

cultural situation. This issue is extremely important from the point of view of the catechetical and pastoral activity of the Catholic Church. Although the phenomenon of emigration occurs on all continents, in Europe it takes on a massive form. It therefore affects almost all countries of the Old Continent. This applies not only to countries that have opened their borders to people from other cultures, countries or continents fleeing war or the threat of armed conflict, but also to European nations that have chosen emigration as a result of unemployment or an unfavourable economic situation. These factors, among others, caused emigration from countries such as Poland when it joined the European Union in 2004.

The temporary or permanent transfer of people to another country has an impact on various areas of their lives. There is no doubt that faith and religion are an important part of life. The population living in Poland had a specific national identity based on their belonging to the Polish nation, as well as the history and culture of their homeland. At the same time, this population had a religious identity based on formal membership of the Church and the religious practices resulting from this membership. Emigration has caused and continues to cause this identity, which is conditioned by through residence in one's own country, to be somewhat shaken. Over time, changes occur in the way people relate to their homeland. These are particularly evident in situations where people do not consider returning to their home country. There is also a change in religious identity, especially in the context of the secularised and secularised environments of Europe where Poles live. Although the Church is active in these countries, the forms of activity of Polish Catholic communities are often different, and access to Polish parishes is much more limited. This has a significant impact on the frequency of religious practices. A significantly different living environment, economic attitudes, limited access to parishes, and the observed secularised living environments of Western societies are the main factors influencing the relatively rapid processes of change in the religious identity of Polish emigrants. This poses a major challenge for pastors serving in the structures of the Polish Catholic Mission,[10] present in countries such as the United Kingdom, Switzerland, France and the United States. The pastors serving within its struc-

10 The Polish Catholic Mission is an administrative unit of the Catholic Church directly subordinate to the Polish Episcopal Conference. This institution coordinates pastoral care for Poles living in England and Wales. It covers over 200 localities where Holy Mass is regularly celebrated in Polish. Its structure includes about 70 parishes in which about 100 priests serve, providing pastoral care to Poles. The history of the Polish Catholic Mission in England and Wales begins in 1853, when Fr. Eryk Podolski began celebrating services for Poles in a chapel on Sutton Street in London's Soho district. Based on information from the website: https://www.pcmew.org/ (accessed: 08.09.2025).

tures want to ensure access to the sacraments for Poles who have emigrated, care for their spiritual lives, and attempt to reach out to those who have given up any participation in the life of faith. The Church has always provided material support to migrants by organising shelters, soup kitchens and other forms of assistance, but above all, it has sought to nurture their spiritual lives.[11] On the other hand, however, these changes are a source for research into their complex causes and consequences, which are the starting point for the Church's activity in the new pastoral reality. For the Church must always remain faithful to the mission entrusted to it by Jesus Christ: "Go into all the world and teach all nations" (Mt 28:19).

Approaching its mission responsibly, the Church should seek the causes of these changes, but also look broadly at the factors influencing them. All this so that scientific reflection in pastoral theology, which is by its very nature focused on practical action, may be the starting point for this activity. From the point of view of the particular Church, which is the Church in Poland, the current time of change is significant. In an attempt to assess the causes of the very dynamic process of secularisation taking place in Poland, especially among the younger generation, the Pew Research Center points out that Poland is the fastest secularising country in Europe.[12] One of the reasons mentioned is mass emigration to Western countries, which has undoubtedly accelerated the phenomenon of secularisation. Young people, having become enamoured with the model of "life without God and moral principles," did not return to the Catholic Church and the practice of their faith after returning to their country in significant numbers. Living in a Polish environment, they retained the Western model of life. Importantly, very often there was a change in religious identity while maintaining national identity.[13]

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11 See Marian Zając (ed.), *Emigracja wyzwaniem duszpasterskim dla Kościoła w Polsce* (Lublin: Wydawnictwo KUL, 2009).

12 See Pew Research Center, *Being Christian in Western Europe*, accessed 27.01.2020, http://assets.pewresearch.org/wpcontent/uploads/sites/11/2018/05/14165352/Being-Christian-in-Western-Europe-FOR-WEB1.pdf. See Pew Research Center, *Eastern and Western Europeans Differ on Importance of Religion, Views of Minorities and Key Social Issues*, accessed 27.01.2020, http://www.pewforum.org/2018/10/29/eastern-andwestern-europeans-differ-on-importance-ofreligion-views-of-minorities-and-key-social-issues. See Stephen Bullivant, *Europejska młodzież i religia. Wyniki Europejskiego Sondażu Społecznego (2014–2016)*, accessed 23.08.2020, https://wszystkoconajwazniejsze.pl/wp-content/uploads/2018/10/Raport-prof.-Boullivant.pdf. See Krzysztof Pacewicz, *Polska globalnym liderem … w spadku religijności*, accessed 23.03.2020, https://oko.press/polska-globalnym-liderem-w-spadku-religijnosci. See Institute for Advanced Studies. *European Social Survey European Research Infrastructure (ESS ERIC 2022)* (London: Institute for Advanced Studies, 2022), 1–129.

13 See Kiełb, and Mąkosa, "Between personal faith and facade religiosity," 15–30.

The scale of religious change currently seems so great that it appears that the Church is unable to stop it. It must find its place in the new reality by proposing a slightly different model of pastoral care[14] and an evangelical, even missionary, approach to people who have practically no personal experience of God or do not want to have it. The Church is also called and sent to them to bring the "proposal" of the Gospel. Therefore, research on these identity changes is very important because it indicates their likely direction. It also shows the possibilities for "preparing" the Church, its models and forms of pastoral activity, following the example of Western societies, especially in the United Kingdom, where the structure of priestly ministry and organisational structure seems to be appropriate and adequate for the more than one million Poles living in the United Kingdom, both temporarily and permanently.

The key question remains: to what extent will these processes be repeated in the Polish context and how can the Church in Poland prepare for them? What measures and pastoral models should be introduced in order to present the "Gospel message" not only to emigrants, but also to Poles living in their homeland who are beginning to adopt an emigrant lifestyle characterised by a range of specific values that are not always consistent with Christian values? To what extent, based on research into the religious and national identity of Polish emigrants, can the results obtained be related to the changing situation of the Church in Poland?

The author's research seems to be relevant due to these changes in religious identity in Poland, but also due to the need to develop new pastoral models. The fact is that many believers are radically departing from religious practices and the morality preached by the Church, especially in central and western Poland. This is also indicated by the decline in the participation of children and young people in religious education classes, the renunciation of First Communion and Confirmation, the low rate of sacramental marriages, the lack of involvement in the life of the Church and parishes, and the number of apostasies.[15]

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14 See Wojciech Węgrzyniak, *Zanim Zapomnę* (Kraków: Rafael – Dom Wydawniczy, 2023), 181–189.

15 Cf. Instytut Statystyki Kościoła Katolickiego, *Kościół katolicki w Polsce 1991–2011*, ed. Paweł Ciecieląg, *et al.* (Warszawa: Instytut Statystyki Kościoła Katolickiego, 2014). Cf. Instytut Statystyki Kościoła Katolickiego, *Annuarium statisticum Ecclesiae in Polonia Ad 2015*, ed. Wojciech Sadłoń (Warszawa: Instytut Statystyki Kościoła Katolickiego, 2015). Cf. Instytut Statystyki Kościoła Katolickiego, *Annuarium statisticum Ecclesiae in Polonia Ad 2016*, ed. Wojciech Sadłoń (Warszawa: Instytut Statystyki Kościoła Katolickiego, 2016). Cf. Instytut Statystyki Kościoła Katolickiego, *Annuarium statisticum Ecclesiae in Polonia Ad 2018*, ed. Wojciech Sadłoń (Warszawa: Instytut Statystyki Kościoła Katolickiego, 2018). Cf. Instytut Statystyki Kościoła Katolickiego, *Annuarium statisticum Ecclesiae in Polonia Ad 2019*, ed. Wojciech Sadłoń (Warszawa:

The observed situation calls for action in the form of scientific activity by theologians, theorists and pastoral practitioners, so that even if it is impossible to stop the ongoing processes of secularisation, the Church can still offer the Gospel. Scientific research is therefore important, as it is an expression of a genuine search for ways to reach contemporary man. This monograph is part of the search for new pastoral strategies aimed at contemporary man and, thus, the renewal of pastoral care. The experiences of the Catholic Church in Great Britain, the "fresh" perspective of pastors serving in the Polish Catholic Mission and the expectations of Poles living in different cultural contexts can be of real help in preparing new forms of pastoral care and, above all, in focusing on the search for new followers of Christ, who often return to the Catholic Church after some time.

Instytut Statystyki Kościoła Katolickiego, 2019). Cf. Instytut Statystyki Kościoła Katolickiego, *Annuarium statisticum Ecclesiae in Polonia Ad 2020*, ed. Wojciech Sadłoń, and Luiza Organek (Warszawa: Instytut Statystyki Kościoła Katolickiego, 2021). Cf. Instytut Statystyki Kościoła Katolickiego, *Annuarium statisticum Ecclesiae in Polonia Ad 2021*, ed. Wojciech Sadłoń, and Luiza Organek (Warszawa: Instytut Statystyki Kościoła Katolickiego, 2022). Cf. Instytut Statystyki Kościoła Katolickiego, *Annuarium statisticum Ecclesiae in Polonia Ad 2022*, ed. Wojciech Sadłoń, and Luiza Organek (Warszawa: Instytut Statystyki Kościoła Katolickiego, 2023). Cf. Instytut Statystyki Kościoła Katolickiego, *Annuarium statisticum Ecclesiae in Polonia Ad 2023*, ed. Wojciech Sadłoń, and Luiza Organek (Warszawa: Instytut Statystyki Kościoła Katolickiego, 2024). See Centrum Badania Opinii Społecznej, *Młodzież 2003* (Warszawa: Centrum Badania Opinii Społecznej, 2003). Cf. Centrum Badania Opinii Społecznej, Krajowe Centrum Przeciwdziałania Uzależnieniom, *Młodzież 2010* (Warszawa: Centrum Badania Opinii Społecznej, 2011). See Centrum Badania Opinii Społecznej, Krajowe Centrum Przeciwdziałania Uzależnieniom, *Młodzież 2013* (Warszawa: Centrum Badania Opinii Społecznej, 2014). See Centrum Badania Opinii Społecznej, Krajowe Centrum Przeciwdziałania Uzależnieniom, *Młodzież 2016* (Warszawa: Centrum Badania Opinii Społecznej, 2016). See Centrum Badania Opinii Społecznej, Krajowe Centrum Przeciwdziałania Uzależnieniom, *Młodzież 2018*, ed. Mirosława Grabowska, and Magdalena Gwiazda (Warszawa: Centrum Badania Opinii Społecznej, 2019). See Centrum Badania Opinii Społecznej, Krajowe Centrum Przeciwdziałania Uzależnieniom, *Młodzież 2021*, ed. Rafał Boguszewski (Warszawa: Centrum Badania Opinii Społecznej, 2022). See Centrum Badania Opinii Społecznej, *Sekularyzacja po polsku*, ed. Mirosława Grabowska, Marta Bożewicz, Marta Kołodziejska, Jonathan Scovil, and Beata Roguska (Warszawa: Fundacja Centrum Badania Opinii Społecznej, 2022). See Centrum Badania Opinii Społecznej, *Deklarowane wartości i cele życiowe młodych Polaków*. Komunikat z badań nr 54/2025, ed. Beata Roguska (Warszawa: Fundacja Centrum Badania Opinii Społecznej, 2025). See Wojciech Sadłoń, "Religijność studentów według własnej oceny," in: *Między konstrukcją a dekonstrukcją uniwersum znaczeń. Badania religijności młodzieży akademickiej w latach 1988–1998–2005–2017*, ed. Sławomir Zaręba, and Marcin Zarzecki (Warszawa: Warszawskie Wydawnictwo Socjologiczne, 2018), 199–216. See Kiełb, and Mąkosa, "Between personal faith and facade religiosity," 15–30. See Dominik Kiełb, Michał Pierzchała, and Marcin Gazda, "Youth Attitudes towards Religious Education in Poland," *Religions* 14, no. 7 (2021): 1–13.

2. Research problem of the monograph

It is generally accepted that every scientific study should include a research problem. Methodologists define a research problem as a description of the subject of research. They point out that at the stage of developing this issue, it is important to define the main objective of the research, expressed in the form of a fundamental question and specific questions that clarify the main question, to which the research should provide an answer. According to sources, the main problem is "a description of the research topic, the objective and the questions to which the researcher wants to find answers by conducting the research. In a narrower sense, a research problem is a question or set of questions to which the research is intended to provide answers. Research problems concern the properties of the subject of research, their changes and conditions, the relationships between the characteristics of objects, the significance of variables and their interactivity, and their joint or exclusive impact."[16]

Methodologists postulate that scientific proceedings aimed at achieving specific goals in the form of new theoretical knowledge or practically oriented through conclusions should include a clearly defined research subject and a problem that has been defined in direct or indirect reference to the subject at the stage of conceptualisation and operationalisation of the research. This is the basis of the entire scientific process, also in the field of pastoral theology, especially when using auxiliary sciences such as sociology or psychology. As S. Nowak notes, "correctly defining the subject of research allows researchers to focus on a specific topic and precisely determine research objectives. At the same time, specifying the subject of research allows for the selection of appropriate research tools and methods that will be most adequate and effective in the analysis and interpretation of the collected data."[17] Thanks to this, the entire scientific process will focus on explaining the main topic that has been taken up in the research.

The subject of research is a topic or area that is the object of scientific interest.[18] The definition of the subject of research may vary depending on the scientific field that intends to carry out the research procedure. Following J. Apanowicz, we can define that the subject of research can be anything that is

16 See Hubert Witczak, "Problemy i twierdzenia naukowe," in: *Podstawy metodologiczne prac doktorskich*, ed. Maria Sławińska, and Hubert Witczak (Warszawa: Polskie Wydawnictwo Ekonomiczne, 2012), 84.

17 See Stefan Nowak, *Metodologia badań społecznych* (Warszawa: PWN, 2011). See Janusz Sztumski, *Wstęp do metod i technik badań społecznych* (Katowice: Śląsk, 2005).

18 See Sztumski, *Wstęp do metod i technik badań społecznych*, 18.

included in the research problem.[19] According to T. Pilch, the subject of research depends on the type of research we are conducting. It is therefore a task that we have to perform. Scientific research consists of various activities aimed at gaining accurate, reliable and comprehensive knowledge of the reality selected for research.[20] Another prominent methodologist, A. W. Maszke, in his study entitled *Methodological Approaches to Empirical Research*, refers to this issue as follows: "we will define the subject of research as all objects, things, phenomena and processes to which they are subject and in relation to which we formulate research questions."[21] L. Sołoma makes a similar statement, defining the subject of research as "a phenomenon, object or thing that we want to study or about which we want to formulate statements in relation to research questions."[22]

Taking into account the above analyses and definitions, it can be concluded that the research conducted is a response and an attempt to solve this problem. The subject of research is therefore broadly understood scientific reality, which consists of material and formal objects of particular fields of knowledge, as well as objects, entities, structures, things, institutions and ideal creations, such as phenomena, relations, relationships, dependencies, connections or processes. The last group of potential research subjects are creations of an intangible nature.[23] It can therefore be concluded that the subject of research may concern people as well as objects, both social and natural phenomena.[24] It should also be emphasised that a given person, object or phenomenon may become a point of interest for various scientific disciplines, including theology.

However, it is important at this stage to define the objective of scientific research, which is inextricably linked to the subject matter and research problem. As K. Rabucha writes, "the objective of scientific knowledge, and therefore of scientific research, is to explain, which is understood as assessing the relationships between the phenomena under study."[25] According to J. Pieter, scientific

19 See Jerzy Apanowicz, *Metodologiczne uwarunkowania pracy naukowej* (Warszawa: Difin, 2005), 72.

20 Tadeusz Pilch, *Zasady badań pedagogicznych* (Warszawa: Wydawnictwo Akademickie Żak, 1995), 101. Cf. Tadeusz Pilch, and Teresa Bauman, *Zasady badań pedagogicznych* (Warszawa: Wydawnictwo Akademickie Żak, 2001), 35–36.

21 Cf. Albert W. Maszke, *Metodologiczne podstawy badań pedagogicznych* (Rzeszów: Wydawnictwo Uniwersytetu Rzeszowskiego, 2004), 44.

22 Cf. Luba Sołoma, *Metody i techniki badań socjologicznych* (Olsztyn: Wydawnictwo Uniwersytetu Warmińsko-Mazurskiego, 2002), 38.

23 See Janusz Sztumski, *Wstęp do metod i technik badań społecznych* (Katowice: Śląsk, 2005), 19.

24 See Sztumski, *Wstęp do metod i technik badań społecznych*.

25 See Krzysztof Rubacha, *Metodologia badań nad edukacją* (Warszawa: Wydawnictwa Akademickie i Profesjonalne, 2008), 18.

research is "the totality of activities undertaken to identify and define a problem, up to the development of research materials."[26] Z. Skorny gives a similar definition of scientific research, indicating that it is "the totality of activities and means enabling the enrichment of knowledge about a given field of reality (basic research) or finding ways to achieve a practical goal (applied research)."[27] W. Zaczyński, on the other hand, emphasises that "scientific research is a multistage process of internally diverse activities designed to provide us with objective, accurate and comprehensive knowledge of a selected segment of natural, technical, social or cultural reality. It is therefore a procedure regulated by praxeological norms."[28] According to the above definitions, the purpose of research should be either the expected end result, which is the desired outcome of the research procedure, or the place where the research procedure is heading.[29] In turn, according to W. Dudkiewicz, the purpose of scientific research is "to strive to enrich knowledge about the people, phenomena or things that are the subject of research."[30]

In summary, it can be said that the aim of scientific research is to obtain the most accurate, reliable, simple and general knowledge containing the greatest amount of information obtained in the scientific process.[31] However, it should be emphasised that the purpose of both quantitative and qualitative sociological research is essentially the same, as it concerns understanding and explaining an issue of interest from a scientific point of view.[32] In essence, the purpose is a specific, clear and realistic focus of research on the expected results or effects.[33] Therefore, the fundamental objective is to consciously follow a specific direction through the twists and turns of scientific research focused on specific effects.

Taking the above analyses into account, we can divide research objectives into:

- theoretical objectives – focused on formulating general assumptions, scientific concepts, developing models, etc.,
- cognitive objectives – establishing relationships, measuring phenomena.

26 See Józef Pieter, *Ogólna metodologia pracy naukowej* (Wrocław–Warszawa–Kraków: Zakład Narodowy im. Ossolińskich, 1967).

27 See Zbigniew Skorny, *Prace magisterskie z psychologii i pedagogiki* (Warszawa: Wydawnictwa Szkolne i Pedagogiczne, 1984), 48.

28 See Władysław Zaczyński, *Praca badawcza nauczyciela* (Warszawa: Wydawnictwa Szkolne i Pedagogiczne, 1995), 9.

29 See Maszke, *Metodologiczne podstawy badań pedagogicznych*, 20.

30 See Waldemar Dutkiewicz, *Podstawy metodologii badań do pracy magisterskiej i licencjackiej z pedagogiki* (Kielce: Wydawnictwo Stachurski, 2000), 50.

31 See Pilch, and Bauman, *Zasady badań pedagogicznych*, 23.

32 See Pilch, and Bauman, *Zasady badań pedagogicznych*, 56.

33 See Zaczyński, *Praca badawcza nauczyciela*, 52.

– practical objectives – indicating conclusions, developing postulates, but also determining the pragmatic usefulness of theoretical knowledge, research methods or indicating conditions for effectiveness.

The subject of scientific research can also be studied from different perspectives, which allows for more comprehensive and multidimensional results of the reality under study. The fact is that there are many different approaches that researchers can use to draw conclusions about a given subject.

In contemporary scientific discourse, analyses are interdisciplinary in nature, i.e. they take into account the achievements of other fields of knowledge or use the research methods developed by them. This is primarily due to the subject of the research. It allows for in-depth analyses in a much broader scientific context. Thanks to this, the value of the conclusions or postulates put forward is much higher. These remarks mainly concern the humanities and social sciences, which are dominated by theoretical considerations. Theology is also an important part of this. Depending on the subject of the research, it is either theoretically or practically oriented. The postulates put forward as a result of theoretical analyses and empirical research are of great pastoral value. After all, they are based on the confrontation and verification of the models, content, methods and forms of pastoral and catechetical work used. They are also based on the actual reception by the faithful, as well as on the effectiveness of the communication of the message of salvation.

An interdisciplinary approach allows us to broaden the horizons of theological reflection itself, but above all to point to practical aspects. It should be emphasised that the subject of research, as a fundamental element of scientific reflection, can be the object of various fields. Each of the sciences can look at it as an object of scientific interest from its own perspective and in relation to its own issues and from its own angle. It is true that sometimes the interests of the fields seem to be extremely different, and even the conclusions that are drawn are different. It is also true that this type of research process enriches scientific inquiry and triggers discussion, which can become a motive for the development of individual disciplines. The multiplicity of perspectives and, consequently, the multitude of scientific views allows for the acquisition of a greater wealth of knowledge on a given topic.

From a theological point of view, the widely recognised and observed phenomena of secularisation and laicisation point to a certain ineffectiveness of the pastoral methods and forms used. It therefore seems that the postulated interdisciplinarity may be an opportunity for catechetics and pastoral theology, which are by their very nature practically oriented. Indeed, pastoral theology is characterised by dynamism, as the conditions of the Church's activity are never the same. Also, all changes taking place in faith communities can usually be de-

scribed as dynamic, which always has a practical orientation for research. The subject of scientific research concerns "the existence and salvific activity of the Church in its current circumstances, which practical theology seeks to grasp, critically evaluate and systematically express, taking into account the current circumstances in which the universal Church or the particular Church is realised in the world."[34] Therefore, the research and analyses conducted have their source in normative reflection based on the teaching of the Magisterium of the Catholic Church. However, it seems that in the context of the modern world, theoretical considerations are clearly insufficient, and therefore empirical research should be conducted and taken into account primarily in formation activities in order to evaluate the effectiveness of the educational, formation and pastoral strategies that are created and implemented. The paradigm used takes this aspect of research into account, thus enabling conclusions to be drawn that should be taken into consideration when developing pastoral and catechetical directives, principles and models. Thanks to this, the Church's salvific activity will be effective.

Due to their specific nature, pastoral theology and catechetics have as their fundamental goal the development of theological principles and concepts based on them for the Church's salvific activity. This task requires, first and foremost, systematic and ongoing reflection on Divine Revelation and the teaching of the Magisterium of the Church, both universal and particular. It is also necessary to analyse and evaluate the effectiveness of the various forms currently used in pastoral ministry in order to verify their effectiveness and identify praxeological postulates. Conclusions based on empirical measurements take into account a multitude of interdisciplinary aspects by using methods and techniques from other sciences, such as psychology, sociology, pedagogy, anthropology and many others.

Methodologists, including J. Apanowicz, emphasise the close relationship between the research problem and the subject of research. The source of this relationship lies in the main question, which specifies the research problem and determines the precise answer to it. It also reveals the main objective and specific objectives of the scientific procedure being carried out. The theorist points out that ambiguity in the formulation of these key elements in the research leads to the loss of constitutive scientific elements.[35]

The scientific objective of this research is to conduct sociological measurements and acquire knowledge about the national and religious identity of Polish emigrants living in the United Kingdom, one of the countries with the largest number of Polish emigrants after World War II, and then to present catecheti-

34 Przygoda, "Paradygmaty metodologiczne współczesnej teologii pastoralnej," 32–33.

35 Cf. Apanowicz, *Metodologiczne uwarunkowania pracy naukowej*, 72.

cal and pastoral perspectives in the context of dynamic secularisation changes in the Polish emigrant community.

The implementation of this assumption requires extensive empirical research (quantitative and qualitative) covering the United Kingdom. Thanks to this, the conclusions drawn will be based on the results of sociological research, which, once analysed, will form the basis for practical catechetical and pastoral conclusions in an era of changing religious and national identity, secularisation and secularisation, phenomena particularly observed among Poles living outside their homeland. The collected research material will allow us to identify the key factors influencing the formation of national and religious identity. The scientific objective of the research project therefore covers the following layers: methodological, theoretical (conceptual), empirical and praxeological.

The subject of the research is to show the national and religious identity of Poles living in exile. The main research problem of the project can be expressed in the form of the following question: *How are the religious and national identities of Polish emigrants living in the United Kingdom shaped, how are they interdependent, and what pastoral and catechetical activities are necessary to strengthen the sense of religious and national identity among the Polish diaspora?* The main hypothesis is as follows: *The religious and national identity of Polish emigrants living in Great Britain are interdependent. These dependencies are linear and indicate the need for religious formation in order to shape Polish national identity.*

Solving the research problem and verifying the main hypothesis will require in-depth quantitative and qualitative analyses. The scientific objective of the project requires the formulation of research hypotheses, which will be subject to verification:

- The native language and celebrated Polish national and religious traditions form the basis of the identity of Polish emigrants.
- The national and religious identity of the family is a key factor influencing the transmission of identity to younger generations of Poles living outside Poland.
- The sense of religious identity is the result of key components of religiosity, such as identification, knowledge, public and private practices, moral values, and attitudes towards the Church and religion.
- The emigrants' relationship with the Catholic Church is a "substitute for their homeland in exile" (compensation for their homeland).
- Emigrants with a higher sense of religious identity and who are involved in the life of the Church community find it easier to cope with separation from their homeland than those whose sense of religious identity is low or who declare indifference towards religion and the Church.
- The media message presented in the mass media has a key influence on attitudes towards the Church.

- The motives for contesting the Catholic Church are primarily related to disapproval of the moral teachings preached by the Church.
- Involvement in the life of the Church community (parish community) has an impact on positive attitudes towards it.
- The sense of national and religious identity depends on the size of the place of origin in Poland and the current place of residence.

The above hypotheses will be subjected to sociological evaluation. On this basis, it will also be possible to indicate the directions of pastoral ministry undertaken by the Catholic Church both in the United Kingdom towards Polish emigrants and in Poland.

3. Research issues in the context of contemporary changes in religiosity and pastoral challenges

A review of the literature on identity research, both in terms of theoretical reflection providing a conceptual basis for practical measurements and analysis of individual studies, indicates that the issue of identity has been the subject of research in many scientific disciplines. Researchers of identity have undertaken diverse scientific reflection on various aspects and dimensions, ranging from philosophical reflection to complex factors influencing identity change. One of the scientific fields interested in the issue of identity is theology. It focuses on the issue of human religious identity, but also on national identity, which at least influences religious identity or religiosity in general.

It should be noted that the subject of migration was also taught by the Catholic Church.[36] It was addressed in particular by the conciliar and post-conciliar successors of Saint Peter, such as John XXIII,[37] Paul VI,[38]

36 See Roman Dzwonkowski (ed.), *Papież Jan Paweł II do Polonii i Polaków za granicą 1979–2003. Przemówienia. Listy. Telegramy* (Ząbki: Apostolicum, 2007). See Tadeusz Pieronek, "Stolica Apostolska wobec migracji i migrantów," in: *Migracje. Religie i Kościoły wobec migracji i migrantów. Migracje i społeczeństwo*, vol. 14, ed. Jan E. Zamoyski (Warszawa: Instytut Historii Polskiej Akademii Nauk, 2009), 20–31. See Paweł Mąkosa, "Ecclesial Foundations of the Care of Migrants and Refugees," *Roczniki Teologii Katolickiej* 2, no. 16 (2017): 109–122.

37 See Jan XXIII, *Encyklika o pokoju między wszystkimi narodami opartym na prawdzie, sprawiedliwości, miłości i wolności "Pacem in terries"* (Kraków: Wydawnictwo "M," 1964), (hereinafter referred to as PT).

38 See Paweł VI, *Encyklika o drogach, którymi Kościół Katolicki powinien kroczyć w dobie obecnej przy pełnieniu swej misji "Ecclesiam suam"* (Wrocław: TUM, 1964) (hereinafter cited as: ES). See

John Paul II,[39] and Benedict XVI.[40] These popes pointed to the inalienable right of human beings to reside both in the country to which they were sent and in other countries to which, for various reasons, they wanted or had to emigrate. In the event of war or danger to health and life, they should be granted asylum and the means necessary to lead a normal life. These people also have the right to practise their own religion. The teaching of the Church

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Paweł VI, *List Motu proprio Ustanawiający nowe norm opieki nad migrantami "Pastoralis migratorum cura"* (Citta del Vaticano: Typis Polyglottis Vaticanis, 1969) (hereinafter referred to as: PMC).

39 See Jan Paweł II, *Encyklika o pracy ludzkiej "Laborem exercens"* (Wrocław: TUM Wydawnictwo Wrocławskiej Księgarni Archidiecezjalnej, 1981) (hereinafter referred to as: LE). See Jan Paweł II, *Encyklika w setną rocznicę encykliki "Rerum novarum" "Centesimus annus"* (Wrocław: TUM Wydawnictwo Wrocławskiej Księgarni Archidiecezjalnej, 1991) (hereinafter referred to as CA). See Jan Paweł II, "List apostolski w związku z przygotowaniem Jubileuszu roku 2000 'Tertio millennio adveniente,'" *L'Osservatore Romano (polskie)* 12 (1994): 4–22 (hereinafter cited as: TMA). See Jan Paweł II, *Adhortacja apostolska o spotkaniu z żywym Chrystusem, drogą nawrócenia, jedności i solidarności w Ameryce "Ecclesia in America"* (Citta del Vaticano: Typis Polyglottis Vaticanis, 1999), (hereinafter referred to as EiA). See Jan Paweł II, *Adhortacja apostolska o Jezusie Chrystusie, który żyje w Kościele, jako źródło nadziei dla Europy "Ecclesia in Europa"* (Wrocław: TUM Wydawnictwo Wrocławskiej Księgarni Archidiecezjalnej, 2003) (hereinafter cited as: EiE). See Jan Paweł II, *Orędzia na Światowy Dzień Migranta i Uchodźcy 1985–2005*, ed. Wojciech Necel (Poznań: Hlondianum, 2009).

40 See Benedykt XVI, *Encyklika o miłości chrześcijańskiej "Deus caritas est"* (Wrocław: TUM Wydawnictwo Wrocławskiej Księgarni Archidiecezjalnej, 2006) (hereinafter referred to as DCE). See Benedykt XVI, *Encyklika o integralnym rozwoju ludzkim w miłości i prawdzie "Caritas in veritate"* (Wrocław: TUM Wydawnictwo Wrocławskiej Księgarni Archidiecezjalnej, 2009), (hereinafter cited as: CV). See Benedykt XVI, *Encyklika o nadziei chrześcijańskiej "Spe salvi"* (Wrocław: TUM Wydawnictwo Wrocławskiej Księgarni Archidiecezjalnej, 2008) (hereinafter cited as: SS). See Benedykt XVI, *Adhortacja apostolska o Eucharystii, źródle i szczycie życia i misji Kościoła "Sacramentum caritatis"* (Wrocław: TUM Wydawnictwo Wrocławskiej Księgarni Archidiecezjalnej, 2007) (hereinafter referred to as SC). See Benedykt XVI, "Migracja znakiem czasu. Orędzie na Światowy Dzień Migranta i Uchodźcy," *L'Osservatore Romano (polskie)* 1 (2006): 4. See Benedykt XVI, "Orędzie na Światowy Dzień Migranta i Uchodźcy Rodzina migrująca," *L'Osservatore Romano (polskie)* 1 (2007): 4–5. See Benedykt XVI, "Orędzie na Światowy Dzień Migranta i Uchodźcy Młodzi migrancy," *L'Osservatore Romano (polskie)* 1 (2008): 28–29. See Benedykt XVI, "Orędzie na Światowy Dzień Migranta i Uchodźcy. Św. Paweł migrant i Apostoł Narodów," *L'Osservatore Romano (polskie)* 10, no. 11 (2008): 4. See Benedykt XVI, "Orędzie na Światowy Dzień Migranta i Uchodźcy. Jedna rodzina ludzka," *L'Osservatore Romano (polskie)* 12 (2010): 4–6. See Benedykt XVI, "Orędzie na Światowy Dzień Migranta i Uchodźcy. Migracje a nowa ewangelizacja," *L'Osservatore Romano (polskie)* 12 (2011): 11–12. See Benedykt XVI, "Orędzie na Światowy Dzień Migranta i Uchodźcy. Migracje: pielgrzymka wiary i nadziei," *L'Osservatore Romano (polskie)* 12 (2012): 4–6. See "Podróż apostolska Benedykta XVI na Maltę," *L'Osservatore Romano (polskie)* 6 (2010): 6. See Benedykt XVI, "Prawa uzyskiwane przez migrantów wiążą się z obowiązkami," *L'Osservatore Romano (polskie)* 8, no. 9 (2010): 27.

proclaimed by the successors of Saint Peter has not changed, as it is based on the teachings of the Holy Scriptures. In the Bible, we can find many passages referring to migration, as well as the attitude towards migrants and refugees (e.g. Genesis 4:12; Gen 12:1; Deut 8:15; Deut 10:18-19; Deut 24:17; Deut 27:19; Lev 19:33-34; Sir 11:34; Isa 58:7; Lk 2:7; Mt 8:20; Lk 9:58; Jn 4:16-18; Mt 25:35; 1 Cor 10; 1 Pet 2:11; 1 Jn 3:17). Especially in the face of the growing phenomenon of migration, Pope Francis[41] has repeatedly pointed to the right to migration and the inalienable dignity of every migrant. He also emphasised that the scale of migration requires international cooperation in order to develop effective assistance programmes and to accept them in the new reality. The Pope wrote: "No country can face the difficulties associated with this phenomenon alone, which is so widespread that both immigration and emigration movements are now observed on all continents."[42] Pope Francis devotes a lot of attention to the attitude of societies that accept migrants. As the Pope points out, the Gospel, which is a message of a culture of encounter rather than rejection of others, provides solutions in this regard. "In this regard, a change of attitude is needed on the part of everyone towards migrants and refugees; a shift from a defensive attitude, characterised by fear, indifference and a tendency to marginalise – which ultimately corresponds to a 'culture of rejection' – to an attitude based on a 'culture of encounter,' the only one capable of building a more just and fraternal world, a better world."[43] The Pope also points the way for Western society, showing how not only Christians but all people should respond to the tragedy of refugee migration. Pope Leo XIV continued this teaching, writing: "In a world affected by wars and injustices, even where everything seems lost, migrants and refugees

41 See Franciszek, *Encyklika o braterstwie i przyjaźni społecznej "Fratelli tutti"* (Kraków: Wydawnictwo "M," 2020) (Hereinafter cited as: FT). See Franciszek, *Adhortacja apostolska o miłości w rodzinie "Amoris laetitia"* (Wrocław: TUM Wydawnictwo Wrocławskiej Księgarni Archidiecezjalnej, 2016), (hereinafter referred to as: AL). See Franciszek, *Motu proprio w którym ustanawia Dykasterię ds. Integralnego Rozwoju Człowieka "Humanam progressionem"* (Citta del Vaticano: Typis Polyglottis Vaticanis, 2016) (hereinafter referred to as HP). See Franciszek, "Orędzie na Światowy Dzień Migranta i Uchodźcy. Kościół bez granic matką wszystkich Migranci i uchodźcy: ku lepszemu światu," *L'Osservatore Romano (polskie)* 10, no. 369 (2014): 4–5. See Franciszek, "Orędzie na Światowy Dzień Migranta i Uchodźcy. Kiedy milczenie staje się współwiną," *L'Osservatore Romano (polskie)* 10, no. 376 (2015): 10–12. See Franciszek, "Orędzie na Światowy Dzień Migranta i Uchodźcy. Nieletni migranci, bezbronni i bez głosu," *L'Osservatore Romano (polskie)* 11, no. 387 (2016): 4–6. See Franciszek, "Orędzie na Światowy Dzień Migranta i Uchodźcy. Przyjmowanie, chronienie, promocja i integracja imigrantów i uchodźców," *L'Osservatore Romano (polskie)* 9, no. 395 (2017): 4–7.

42 See Franciszek, "Orędzie na Światowy Dzień Migranta i Uchodźcy," 4–5.

43 See Franciszek, "Orędzie na Światowy Dzień Migranta i Uchodźcy," 4–5.

become heralds of hope. Their courage and perseverance are a heroic testimony of faith that sees beyond what our eyes can see and gives them the strength to face death on the various migration routes of today."[44]

From the outset, the hierarchy recognised that the phenomenon of population movement posed a challenge to faith and the Church.[45] In order to promote the idea of caring for migrants and refugees and to provide concrete assistance to people in need, the Pontifical Council for the Pastoral Care of Migrants and Itinerant People was established.[46] Similarly, the Church in Poland, observing the wave of emigration, especially to the United Kingdom in 2004, recognised that this phenomenon was a challenge, but also a pastoral opportunity for the Church.[47] Many researchers have studied the history of pastoral care in the United Kingdom from an academic perspective. Among them is A. Romejko,[48] who systematically researched the history of pastoral care and the role of the

44 Leon XIV, *Orędzie na światowy dzień migranta i uchodźcy2025. "Migranci misjonarze nadziei,"* accessed 11.09.2025, https://www.vatican.va/content/leo-xiv/pl/messages/migration/documents/20250725-world-migrants-day-2025.html.

45 Kongregacja ds. Biskupów, *Instrukcja dotycząca duszpasterstwa wśród migrantów "De pastorali migratorum cura"* (Citta del Vaticano: Typis Polyglottis Vaticanis, 1969).

46 The Pontifical Council for the Pastoral Care of Migrants and Itinerant People was established by Pope Paul VI in 1970 by *the Apostolic Letter motu proprio Apostolicae Caritatis*. See Papieska Rada do Spraw Duszpasterstwa Migrantów i Podróżujących, *Instrukcja Erga migrantes caritas Christi (3 V 2004)*, transl. Ryszard Karpiński, ed. Leszek Adamowicz (Lublin: Wydawnictwo KUL, 2008) (hereinafter cited as: EMCC). Cf. Wojciech Necel, "Watykańska dykasteria ds. integralnego rozwoju człowieka w służbie migrantów," *Prawo Kanoniczne* 1, no. 61 (2018): 15–32.

47 See Roman Dzwonkowski, "Najnowsza emigracja polska – problemy duszpasterskie," *Zeszyty Społeczne KIK* 1, no. 15 (2007): 151–162. See Zając (ed.), *Emigracja wyzwaniem duszpasterskim dla Kościoła w Polsce*. See Ryszard Sztychmiler, "Troska Kościoła o życie religijne Polaków na emigracji," in: *Prawnorodzinne i społeczne konsekwencje migracji zarobkowej. Wybrane zagadnienia*, ed. Stanisław L. Stadniczeńko, Magdalena Gołowkin-Hudała, and Aleksandra Wilk (Opole: Regionalny Ośrodek polityki Społecznej, 2009), 133–139. See Justyna Krzywkowska, "Troska Kościoła o Polaków poza granicami kraju," in: *Prawnorodzinne i społeczne konsekwencje migracji zarobkowej. Wybrane zagadnienia*, ed. Stanisław L. Stadniczeńko, Magdalena Gołowkin-Hudała, and Aleksandra Wilk (Opole: Regionalny Ośrodek Polityki Społecznej, 2009), 141–154. See Halina Grzymała-Moszczyńska, "Klatka czy most? Rola religii w adaptacji kulturowej imigrantów," in: *Migracje. Religie i Kościoły wobec migracji i migrantów*, ed. Jan Zamojski (Warszawa: Instytut Historii Polskiej Akademi Nauk, 2010), 10–18. See Jan Dziedzic, "Zjawisko migracji Polaków. Następstwa i duszpasterska rola Kościoła," *Polonia Sacra* 4, no. 21 (2017): 37–60.

48 See Adam Romejko, *Duszpasterstwo polonijne w Wielkiej Brytanii* (Tuchów: Poligrafia Redemptorystów, 2001). See Adam Romejko, "Kościół katolicki wobec procesów adaptacyjnych, integracyjnych i asymilacyjnych Polonii brytyjskiej," in: *Przemiany cywilizacyjne i kulturowe. Kwestie etniczne i polonijne-prace dedykowane profesorowi Andrzejowi Chodubskiemu w pięćdziesięciolecie urodzin*, ed. Arkadiusz Żukowski (Olsztyn–Gdańsk: Uniwersytet Warmińsko-Mazurski, 2002), 163–171.

Church in the process of adaptation to a new reality and the assimilation and integration of Poles who emigrated to the United Kingdom. Similarly, thanks to the publications of J. Szymański,[49] researchers have the opportunity to work out the rich history of the Polish emigration ministry.[50] Also noteworthy are the more recent studies by P. Mąkosa[51] and W. Nycel.[52] They are devoted to the history of pastoral care, the right to spiritual care of Poles living abroad, as well as the contemporary challenges facing pastors and praxeological guidelines aimed at improving the ineffective areas of this pastoral care. Similarly, T. Adamczyk[53] referred in his study to the experience of the Church and parishes by Polish migrants.

Especially after 2004, emigration in the broad sense was the subject of many scientific projects in various disciplines. This topic was primarily addressed by historians, whose research focused mainly on the causes and history of emigration, largely starting with the history of population movements during World War I and II and the post-war period, when communism prevailed in Poland. It is worth mentioning the work of J. Zubrzycki,[54] which is the oldest comprehensive study on emigration up to 1956. A slightly more recent publication is the

49 See Józef Szymański, *Duszpasterze Polonii i Polaków za granicą*, vol. 1 (Lublin: Zakład Poligraiczny Mielec, 2010). See Józef Szymański, *Duszpasterze Polonii i Polaków za granicą*, vol. 2 (Lublin: Zakład Poligraiczny Mielec, 2011).

50 See Dariusz Kwiatkowski, *Duszpasterstwo emigracji polskiej w Wielkiej Brytanii w latach 1989–2019. Studium teologicznopastoralne* (Lublin: Wydawnictwo Diecezjalne i Drukarnia Sandomierz, 2024).

51 See Mąkosa, "Ecclesial Foundations of the Care of Migrants and Refugees," 109–122. See Paweł Mąkosa, "Wyzwania dla duszpasterstwa emigrantów polskich w Anglii," in: *Emigracja wyzwaniem duszpasterskim dla Kościoła w Polsce*, ed. Marian Zając (Lublin: Wydawnictwo KUL, 2009), 171–172. See Paweł Mąkosa, "Geneza i perspektywy duszpasterstwa Polaków w warunkach emigracji," in: *Kościół. Komunia i dialog*, ed. Przemysław Kantyka, Jarosław Czerkawski, and Tomasz Siemieniec (Kielce: Jedność, 2014), 391–402. See Paweł Mąkosa, "Podmiotowe uwarunkowania polskojęzycznego duszpasterstwa i katechezy w Wielkiej Brytanii," *Roczniki Teologiczne* 11, no. 64 (2017): 69–86.

52 See Wojciech Necel, *Prawo migranta do specjalnego duszpasterstwa* (Warszawa: Wydawnictwo Uniwersytetu Kardynała Stefana Wyszyńskiego, 2012). See Wojciech Necel, "Katolickie duszpasterstwo na emigracji," in: *Instytut Statystyki Kościoła Katolickiego. Główny Urząd Statystyczny. Kościół Katolicki w Polsce 1991–2011. Rocznik Statystyczny* (Warszawa: Zakład Wydawnictw Statystycznych, 2014), 155–161. See Wojciech Necel, "Wychodźstwo polskie a struktury duszpasterstwa polskojęzycznego," *Łódzkie Studia Teologiczne* 3, no. 27 (2018): 139–147.

53 See Tomasz Adamczyk, "Kościół i parafia w doświadczeniach polskich migrantów," *Roczniki Nauk Społecznych* 12/48, no. 1 (2020): 79–104.

54 See Jerzy Zubrzycki, *Polish immigrants In Britain. A study of adjustment* (The Hague: M. Nijhoff, 1956).

collective work edited by A. Pilch[55] entitled *Emigracja z ziem polskich w czasach nowożytnych i najnowszych (XVIII–XX w.)* (Emigration from Polish lands in modern and contemporary times (18th–20th centuries)), which also covers the history of recent emigration from Polish lands. D. Stoła[56] also devoted his attention to this topic in his work entitled *Kraj bez wyjścia? Migrations from Poland 1949–1989*, published in 2010. M. Janeta[57] also dealt with the history of postwar and contemporary emigration, showing the connections between migration phenomena throughout the periods of interest to her. In English, it is worth noting the publications by A. White[58] on emigration after Poland's accession to the European Union and, importantly, a review of the literature on Polish migration entitled *Polish Migration to the UK Compared with Migration Elsewhere in Europe: A Review of the Literature.* This collection constitutes a large resource of knowledge on the history and causes of Polish emigration and the adaptation of Poles to their new lives. Researchers also looked at emigration after 2004, when the United Kingdom opened its borders. They mainly point to economic reasons for the emigration of over a million Polish citizens to the United Kingdom. It is also worth mentioning the publications by I. Grabowska-Lusińska,[59] M. Okólski,[60] R. Podgórzańska[61] and P. Kaczmarczyk.[62] These authors refer mainly to the causes, scale and consequences of emigration in the past and future.[63] The history of the issue and prospects for the future have also been dis-

55 See Andrzej Pilch (ed.), *Emigracja z ziem polskich w czasach nowożytnych i najnowszych (XVIII–XX w.)* (Warszawa: PWN, 1984).

56 See Dariusz Stola, *Kraj bez wyjścia? Migracje z Polski 1949–1989* (Warszawa: Instytut Pamięci Narodowej, 2010).

57 See Mariola Janeta, "Polacy w Wielkiej Brytanii – emigracja powojenna i poakcesyjna. Różnice, podobieństwa, wzajemne relacje," *Studia Migracyjne – Przegląd Polonijny* 3/145, no. 38 (2012): 5–26.

58 See Anne White, *Polish families and Migration in Poland since EU Accession* (Bristol: Policy Press, 2011). See Anne White, "Polish Migration to the UK Compared with Migration Elsewhere in Europe: A Review of the Literature," *Social Identities* 1, no. 22 (2016): 10–25.

59 See Izabela Grabowska-Lusińska, and Marek Okólski, *Migracja z Polski po 1 maja 2004 r.: intensywność i kierunki geograficzne oraz alokacja migrantów na rynkach pracy krajów Unii Europejskiej*, No. 33/91 (Warszawa: CMR Working Papers, 2008).

60 See Marek Okólski, and John Salt, "Polish emigration to the UK after 2004. Why did so many come?" *Central and Eastern European Migration Review* 2, no. 3 (2014): 11–37.

61 See Renata Podgórzańska, "Emigracja Polaków do Wielkiej Brytanii w latach 2004–2016. Implikacje dla stosunków polsko-brytyjskich," *Przeszłość Demograficzna Polski* 3, no. 38 (2016): 177–204.

62 See Paweł Kaczmarczyk, *Współczesne migracje zagraniczne Polaków – skala, struktura oraz potencjalne skutki dla rynku pracy* (Warszawa: Fundacja Inicjatyw Społeczno-Ekonomicznych, 2006).

63 See Komitet Badań nad Migracjami PAN. *Społeczne skutki poakcesyjnych migracji ludności Polski* (Warszawa: Komitet Badań nad Migracjami Polskiej Akademii Nauk, 2014).

cussed by M. Grapich[64] and P. Mąkosa.[65] The researchers focused on the issue of social engagement in the new society in which they came to live, as well as issues of assimilation, inculturation and integration into the new multicultural society.[66]

In recent years, many studies have been published on the history of education in Polish community centres[67] and the education system for the children and young people of Polish emigrants. These aspects have been studied by J. Pyłat,[68] T. Radzik[69] and R. Zalewski,[70] who in his unpublished doctoral dissertation entitled *Saturday schools as an expression of the Polish Catholic Mission in England and Wales' concern for Polish migrants*, presented Saturday schools as one of the pastoral spaces and a concrete form of care for Polish emigrants, which stems from the Polish Catholic Mission in England and Wales. It is worth mentioning the study by M. Lopez Rodriguez et al.[71] on counselling for Polish emigrants. It

64 See Michał Garapich, "Migracje z Polski do Wielkiej Brytanii: geneza, stan dzisiejszy, wyzwania na przyszłość," *Studia BAS* 1, no. 4 (2019): 13–30. See Michał Garapich, "Breaking borders, changing structures: transnationalism of migrants from Poland as antistate resistance," *Social Identities. Journal for the Study of Race. Nation and Culture* 1, no. 22 (2016): 95–111. See Michał Garapich, "The Migration Industry and Civil Society: Polish Immigrants in the United Kingdom Before and After EU Enlargement," *Journal of Ethnic and Migration Studies* 5, no. 34 (2008): 735–752.

65 See Paweł Mąkosa, "Emigration of Poles to the United Kingdom: History, Present State and Future Prospects," *International Migration* 5, no. 56 (2018): 137–150.

66 See Komitet Badań nad Migracjami PAN. *Społeczne skutki poakcesyjnych migracji ludności Polski* (Warszawa: Komitet Badań nad Migracjami Polskiej Akademii Nauk, 2014). See Jarosław Kozak, Stanisław Fel, and Marek Wódka, "Zaangażowanie społeczne polskich migrantów w Zjednoczonym Królestwie Wielkiej Brytanii i Irlandii Północnej a ich opinia o skutkach brexitu," *Przestrzeń Społeczna* 24 (2022): 21–48. See Jacek Kucharczyk (ed.), Instytut Spraw Publicznych. *Nic o nas bez nas. Partycypacja obywatelska Polaków w Wielkiej Brytanii* (Warszawa: Instytut Spraw Publicznych, 2013).

67 See Michał Nowosielski, "Zaangażowanie Polaków mieszkających za granicą w działalność organizacji polonijnych," *Kultura i Edukacja* 1, no. 101 (2014): 146–168. See Roch Dunin-Wąsowicz, *Polskie organizacje imigranckie w Wielkiej Brytanii – raport podsumowujący* (Warszawa: Instytut Spraw Publicznych, 2020). See Jadwiga Plewko, Wioletta Szymczak, and Tomasz Adamczyk, *Doświadczenie rozwoju w życiu polskich migrantów w Wielkiej Brytanii* (Lublin: Towarzystwo Naukowe KUL, 2018).

68 See Joanna Pyłat, *Rys historyczny szkolnictwa polskiego w Wielkiej Brytanii*, accessed 10.12.2023, www.pau.krakow.pl/projekty_badawcze/raporty/Polskie_szkolnictwo_UK/Polskie_szkolnictwo_UK_zal2.pdf.

69 See Tadeusz Radzik, *Szkolnictwo polskie w Wielkiej Brytanii po drugiej wojnie światowej (1945–1990)* (Lublin: Wydawnictwo Uniwersytetu Marii Curie Skłodowskiej, 1991).

70 See Ryszard Zalewski, *Szkoły sobotnie jako wyraz troski Polskiej Misji Katolickiej w Anglii i Walii o polskich migrantów* (Warszawa: Uniwersytet Kardynała Stefana Wyszyńskiego, 2016).

71 See Magda Lopez Rodriguez, Rosemary Sales, Alessio D'Angelo, Louise Ryan, *Polskie dzieci w brytyjskich szkołach podstawowych. Przewodnik dla rodziców* (Londyn: Centrum Badan Polityki

seems that this publication is a response to the initial lack of knowledge about the education system in Great Britain that Polish emigrants encounter upon arrival. A similar topic is addressed by B. Howe[72] in a guide for parents with school-age children during emigration. Publications in both Polish and English on the issue of the education of Polish emigrants have been produced by A. Kaczmarek-Day[73] in her doctoral thesis on the functioning of Polish children in English schools, based on research conducted in Wales. This topic has also been explored by N. Anzulewicz,[74] M. Kułakowska,[75] M. Moskal[76] and other researchers.[77]

Particularly noteworthy is the work of P. Mąkosa[78] entitled *Religious Education of Polish Emigrants in Great Britain*.[79] This study is a complementary source of knowledge on religious education. It is also the most recent compre-

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Społecznej, 2010). See Magda Lopez Rodriguez, Alessio D'Angelo, Louise Ryan, and Rosemary Sales, *Szkolnictwo w Anglii. Poradnik dla emigrantów i specjalistów pracujących z emigrantami* (Kraków: Komitet Badań nad Migracjami Polskiej Akademii Nauk, 2016).

72 See Beata Howe, "Edukacja za granicą-szkoły polskie i angielskie: Po polsku na Wyspach," in: *Poradnik dla rodziców dzieci dwujęzycznych. A Guide for Parents of Bilingual Children*, ed. Katarzyna Zechenter (Londyn: Multilingual Matters, 2015), 85–110.

73 See Aleksandra Kaczmarek-Day, *Polish Children in Wales: Negotiating Identities in School, Church and Neighbourhood* (Cardiff: Cardiff University, 2013).

74 See Natalia Anzulewicz, "Strategia realizacji potrzeb edukacyjnych w polskich szkołach sobotnich w Wielkiej Brytanii," in: *Od wielokulturowości miejsca do międzykulturowości relacji społecznych. Współczesne strategie kreowania przestrzeni życia jednostki*, ed. Jerzy Nikitorowicz, Jolanta Muszyńska, and Beata Bocwińska-Kiluk (Warszawa: Żak, 2014), 250–266.

75 See Malgorzata Kułakowska, "Polish Children in English Schools. Institutional Challenges and Solutions," *Studia Migracyjne – Przegląd Polonijny* 3/153, no. 40 (2014): 277–296.

76 See Marta Moskal, "Language and Cultural Capital in School Experience of Polish Children in Scotland," *Race, Ethnicity and Education* 1, no. 19 (2016): 141–160.

77 See Alicja R. Sadownik, and Piotr Mikiewicz, "Polish Immigrant Children in the UK: Catholic Education and Other Aspects of 'Migration Luck,'" *Universal Journal of Educational Research* 4, no. 8 (2016): 1863–1873. See Małgorzata Zielińska, Piotr Kowzan, and Hanna Ragnarsdóttir, "Polish complementary schools in Iceland and England," *Intercultural Education* 5, no. 25 (2014): 405–417.

78 See Paweł Mąkosa, "Współczesne ujęcia nauczania religii w europejskim szkolnictwie publicznym," *Roczniki Pastoralno-Katechetyczne* 3, no. 58 (2011): 123–136. See Mąkosa, "Geneza i perspektywy duszpasterstwa Polaków w warunkach emigracji," 391–402. See Paweł Mąkosa, "Catholic Sacramental Formation for Polish Children and Young People in England and Wales," *Studia Ełckie* 1, no. 17 (2015): 73–90. See Paweł Mąkosa, "The Communities Providing Religious Education and Catechesis to Polish Immigrants in England and Wales," *British Journal of Religious Education* 2, no. 37 (2015): 182–194. See Paweł Mąkosa, "Katecheza polskich dzieci w Wielkiej Brytanii w opinii duszpasterzy polonijnych," *Roczniki Teologiczne* 11, no. 64 (2017): 21–34. See Mąkosa, "Podmiotowe uwarunkowania polskojęzycznego duszpasterstwa i katechezy w Wielkiej Brytanii," 69–86.

79 See Mąkosa, *Edukacja religijna Polskich emigrantów w Wielkiej Brytanii*.

hensive study on the education of Polish children and young people in Great Britain. Also noteworthy are the publications by E. Osewska[80] on the teaching and Catholic formation of Polish emigrants.

The issue of research on Polish emigrants was of interest primarily to sociologists. Noteworthy studies and reports include those by J. Wiśniewski and M. Duszczyk,[81] M. Milewski, J. Ruszczak-Żbikowska,[82] M. Nowak[83] and K. Iglicka.[84] They focused primarily on the scale of migration, but also on the causes and motivations underlying population movement, especially as a dynamic phenomenon. The conclusions drawn by the authors point to economic factors as the main determinant of migration. In recent years, a large number of sociological studies on Polish migrants in the United Kingdom have been published. These include publications by A. Górny and D. Osipovic,[85] J. Salt,[86] J. Czaja[87] describing the Church as a space for European integration, and W. Szymczak[88] developing emigration scenarios and developmental changes in the analysed context.

Similarly, *Brexit,* as the process of the United Kingdom leaving the European Union, was a source of inspiration for researchers in the fields of sociology and

80 See Elzbieta Osewska, *Edukacja religijna w szkole katolickiej w Anglii i Walii w świetle "Living and Sharing Our Faith. A National Project of Catechesis and Religious Education"* (Tarnów: Biblos, 2008). See Elzbieta Osewska, "Znaczenie szkół katolickich dla formacji katolików w Anglii i Walii," *Studia Pastoralne* 1, no. 9 (2013): 119–126.

81 See Jakub Wiśniewski, and Maciej Duszczyk, *Emigrować i wracać. Migracje zarobkowe Polaków po 1 maja 2004 r.*, accessed 11.12.2023, http://www.isp.org.pl/files/25728396201963370011 63156302.pdf.

82 See Maciej Milewski, and Joanna Ruszczak-Żbikowska, "Motywacje do wyjazdu, praca, więzi społeczne i plany na przyszłość polskich migrantów przebywających w Wielkiej Brytanii i Irlandii," *CMR Working Papers* 35, no. 93 (2008): 1–34.

83 See Marek Nowak, "Polska migracja: motywy mobilności, jej dynamika i propozycja socjologicznej rekonceptualizacji," *Ruch Prawniczy, Ekonomiczny i Socjologiczny* 3, no. 76 (2014): 281–299.

84 See Krystyna Iglicka, *Migracje długookresowe i osiedleńcze z Polski po 2004 roku – przykład Wielkiej Brytanii. Wyzwania dla statystyki i demografii państwa*, Raporty i Analizy CSM 5 (Warszawa: Raporty i Analizy CSM, 2011).

85 See Agata Górny, and Dorota Osipovic, *Return migration of second-generation British Poles*, CMR Working Paper 6/64 (Warszawa: Centre of Migration Research, 2006).

86 See John Salt, *International Migration and the United Kingdom: SOPEMI Report 2020, Migration Research Unit*, accessed 24.09.2025, https://coilink.org/20.500.12592/vqwts8 on 20 Sep 2025. COI: 20.500.12592/vqwts8.

87 See Jan Czaja, "Polish Church and European Integration," *Yearbook of Polish European Studies* 1, no. 3 (1999): 107–108.

88 See Wioletta Szymczak, "Scenariusze emigracyjne, zmiany rozwojowe i ich ocean," in: *Doświadczenie rozwoju w życiu polskich migrantów w Wielkiej Brytanii*, ed. Jadwiga Plewko, Wioletta Szymczak, and Tomasz Adamczyk (Lublin: Towarzystwo Naukowe KUL, 2018), 20–27. See Plewko, Szymczak, and Adamczyk, *Doświadczenie rozwoju w życiu polskich migrantów w Wielkiej Brytanii*.

social sciences to carry out empirical measurements. One such study is the article entitled *Poles in the United Kingdom and Brexit. A sociological study* by J. Kozak, S. Fel and M. Wódka.[89] Sociological research was also conducted on various social groups, such as young people,[90] but also others, depending on the topic in question.

In quantitative terms, most researchers focused on changes in the identity of Poles. The new context of life and the axiological influence of Western societies undoubtedly underlie the changes in this area. The observed changes inspired empirical measurements, which made it possible to identify the causes of these changes and their consequences for the societies, communities and organisations in which Polish emigrants function on a daily basis. Identity as a subject of research has been addressed in Poland and internationally by, among others, E. Nowicka,[91] A. Bielewska-Mensah,[92] M. Rabikowska,[93] A. Popielarczyk-Pałęga,[94] L. Dyczewski,[95] K. Jurek,[96] A. Majkiewicz,[97]

89 See Jarosław Kozak, Stanisław Fel, and Marek Wódka, *Polacy w Wielkiej Brytanii wobec brexitu. Studium socjologiczne* (Lublin: Wydawnictwo KUL, 2022).

90 See Marta Łuczak, "Tożsamość narodowa polskich studentów przebywających za granicą," *Studia Migracyjne – Przegląd Polonijny* 1, no. 44 (2018): 145–161.

91 See Ewa Nowicka, "Swojskość i obcość jako kategorie socjologicznej analizy," in: *Swoi i obcy*, ed. Ewa Nowicka (Warszawa: Uniwersytet Warszawski. Instytut Socjologii, 1990), 5–53. See Ewa Nowicka, and Sławomir Łodziński, *U progu otwartego świata. Poczucie polskości i nastawienie Polaków wobec cudzoziemców w latach 1988–1998* (Kraków: Nomos, 2001). See Ewa Nowicka (ed.), *Swoi i obcy* (Warszawa: Uniwersytet Warszawski. Instytut Socjologii, 1990).

92 See Agniezka Bielewska-Mensah, *Changing Polish Identities. Post-War and Post-Accession Polish Migrants* (Bern: Peter Lang, 2013). See Agniezka Bielewska-Mensah, "Kupowanie polskości-tożsamość narodowa jako towar wśród polskiej migracji po-akcesyjnej w Wielkiej Brytanii," in: *Młoda polska emigracja w UE jako przedmiot badań psychologicznych, socjologicznych i kulturowych*, ed. Dorota Praszałowicz, Magdalena Łużniak-Piecha, and Joanna Kulpińska (Kraków: Universitas, 2013), 1–14.

93 See Marta Rabikowska, "Negotiation of normality and identity among migrants from Eastern Europe to the United Kingdom after 2004," *Social Identities. Journal for the Study of Race, Nation and Culture* 3, no. 16 (2010): 285–296.

94 See Anna Popielarczyk-Pałęga, "Tożsamość narodowa, tożsamość etniczna, identyfikacja narodowa jednostki. Rozważania metodologiczne na przykładzie środowisk polonijnych," *Łódzkie Studia Teologiczne* 3, no. 27 (2018): 15–29.

95 See Leon Dyczewski, "Tożsamość emigranta w nowym społeczeństwie-Państwie. Pomiędzy trwałością a zmianą," *Pogranicze. Studia Społeczne* 17 (2011): 9–29. See Leon Dyczewski, and Dariusz Wadowski (ed.), *Tożsamość polska w odmiennych kontekstach* (Lublin: Wydawnictwo KUL, 2009).

96 See Krzysztof Jurek, "Tożsamość w kontekście procesów globalizacyjnych," in: *Tożsamość polska w odmiennych kontekstach*, ed. Leon Dyczewski, and Dariusz Wadowski (Lublin: Wydawnictwo KUL, 2009), 575–583.

97 See Anna Majkiewicz, "Migrant i nomada-tożsamości w ruchu. Moda czy konieczność?" *Transfer. Reception Studies* 1, no. 4 (2019): 295–301.

A. Grzymała-Kazłowska.[98] The studies cited refer primarily to reflections on identity as such and on the factors influencing its change. The authors also analyse the relationships that occur with other aspects of life and the impact of identity on specific attitudes towards life, being the most reliable and clear indicator of these changes.

Sociologists have also addressed the issue of religiosity or changes in its parameters among Polish emigrants within their own field. Such research was conducted by T. Adamczyk[99] in a study entitled *Przemiany religijności migrantów* (Changes in the religiosity of migrants), in which he presents the dynamics of change in individual parameters, as well as the direction of change and its causes. In turn, M. Wódka, S. Fel, J. Kozak[100] in their article *Religiosity of Polish Catholics in the UK: Attitude towards Faith, Affiliation, Membership, and Religious Practices*, chose Polish Catholics who emigrated to the United Kingdom as the subject of their own research. These sociologists narrowed down the research group to a religious community, focusing primarily on attitudes towards faith, membership of the Catholic Church as a religious community, the involvement of migrants as an indicator of membership in the community, and religious practices indicating the consistency of declarations with life attitudes. It is important to note that this study does not refer to the component of moral values, which indicates the consistency of declarations with life choices.

Many studies also concerned *the strict sense* of identity and changes in this area among Polish emigrants living in the United Kingdom. Such research was conducted by, among others, A. Wysocki,[101] M. Kempny,[102] T. Łepkowska,[103]

98 See Aleksandra Grzymała-Kazłowska, "Zarys koncepcji społecznego zakotwiczenia. Inne spojrzenie na tożsamość, adaptację i integrację imigrantów," *Kultura i Społeczeństwo* 3, no. 57 (2013): 45–60.

99 See Tomasz Adamczyk, "Przemiany religijności migrantów," in: *Doświadczenie rozwoju w życiu polskich migrantów w Wielkiej Brytanii*, ed. Jadwiga Plewko, Wioletta Szymczak, and Tomasz Adamczyk (Lublin: Wydawnictwo KUL, 2018), 111–146.

100 See Marek Wódka, Stanisław Fel, and Jarosław Kozak, "Religiosity of Polish Catholics in the UK: Attitude towards Faith, Affiliation, Membership, and Religious Practices," *Religions* 11, no. 8 (2020): 1–13.

101 See Artur Wysocki, "Społeczne kryteria polskiej tożsamości narodowej w latach 1988–2018," *Political Dialogues* 1, no. 29 (2020): 191–205. See Artur Wysocki, "Wojna polsko-polska. Między polityzacją tożsamości zbiorowych Polaków a realnym konfliktem społecznym," in: *Kultury narodowe i lokalne a polityka. Powiązania w różnych kontekstach*, ed. Joanna Kurczewska, Zdzisław Mach, and Marcin Ślarzyński (Warszawa: Wydawnictwo IFiS PAN, 2019), 129–151. See Artur Wysocki, "Poczucie tożsamości narodowej Polaków w kontekście zachodnioeuropejskim," *Opuscula Sociologica* 3, no. 21 (2017): 57–77.

102 See Marta Kempny, *Polish Migrants in Belfast: border crossing and identity construction* (Cambridge: Cambridge Scholars Publishing, 2010).

103 See Tadeusz Łepkowski, *Uparte trwanie polskości* (Londyn–Warszawa: Aneks, 1989).

E. Lewandowska,[104] B. Grabowska,[105] S. Kapinos,[106] P. Boski,[107] and A. Chodubski.[108] Some researchers also referred in their studies to the relationship between religiosity and national identity. These relationships were highlighted by K. Kosewa,[109] M. Lisak,[110] and J. Kozak, S. Fel, and M. Wódka.[111] These studies are the most similar to the concept of this monograph. However, it should be emphasised that they refer to a different subject matter, as they were developed within a separate scientific discipline. They also take other main concepts as their starting point, such as religiosity, which is the theoretical basis for the research. The context of this research is also different, as it was not developed on the basis of practically oriented theology. The conclusions and findings are not praxeological in nature, but seek only to describe the phenomenon and identify its causes and consequences. Pastoral theology, in turn, attempts to relate these conclusions to the pastoral activity of the Church, pointing to elements that can contribute to improving the effectiveness of proclaiming the Gospel message, as well as removing elements that constitute obstacles to evangelisation and catechesis.

Given the multitude of studies and motifs of researchers undertaking scientific reflection on various aspects, it is therefore important to specify the issues that will be addressed in the author's analysis. This is because it answers the question concerning the subject of the research, but also the perspective and angle from which it will be conducted. Defining the subject matter and the methodological paradigm will allow us to capture the phenomena, processes

104 See Emilia Lewandowska, "More Polish or More British? Identity of the Second Generation of Poles Born in Great Britain," in: *Perspectives and Progress in Contemporary Cross-Cultural Psychology. Proceedings from the 17th International Congress of the International Association for Cross-Cultural Psychology*, ed. Gang Zheng, Kwok Leung, and John Adair (Michigan: International Association for Cross-Cultural Psychology, 2008), 211–224.

105 See Barbara Grabowska, "Poczucie tożsamości Polaków na emigracji," *Oświatologia. Ukraińsko-Polskie Czasopismo Naukowe* 5 (2016): 132–139.

106 See Seweryn Kapinos, "(Nie)dylematy tożsamościowe Polaków w Wielkiej Brytanii na przykładzie badań w hrabstwie Hertfordshire," *Studia Migracyjne – Przegląd Polonijny* 1/167, no. 44 (2018): 117–143.

107 See Paweł Boski, "O byciu Polakiem w ojczyźnie i o zmianach tożsamości kulturowo-narodowej na obczyźnie," in: *Tożsamość a odmienność kulturowa*, ed. Paweł Boski, Maria Jarymowicz, and Hanna Malewska-Peyre (Warszawa: Instytut Psychologii PAN, 1992), 71–196.

108 See Andrzej Chodubski, "O tożsamości polonijnej," in: *Tożsamość kulturowa, kwestie narodowościowe i polonijne*, ed. Andrzej Chodubski (Toruń: Wydawnictwo Adam Marszałek, 1998), 9–24.

109 See Krzysztof Koseła, *Polak i katolik: splątana tożsamość* (Warszawa: IFiS PAN, 2003).

110 See Marcin Lisak, "Religijność a tożsamość narodowa. Polscy katolicy na emigracji w Irlandii i Wielkiej Brytanii," *Teologia Praktyczna* 1, no. 10 (2009): 15–30.

111 See Jarosław Kozak, Stanisław Fel, and Marek Wódka, "Religijność a tożsamość narodowa polskich migrantów w Wielkiej Brytanii w dobie brexitu," *Zeszyty Naukowe KUL* 3 (2021): 3–29.

and relationships that occur between variables. This research model is an essential guarantee of the success of the scientific project undertaken by the researcher.

The subject matter of this study seems to be broad. It concerns the religious and national identity of Polish emigrants living in Great Britain and the relationships between them. It is important to note the significance of the year 2004, which saw large-scale emigration of Poles to the West, especially to the United Kingdom. An interesting question for science, and especially for pastoral theology, is to what extent the shape of religious and national identity has changed among Poles under the influence of emigration. It should be borne in mind that emigration involves a change of country and place of residence, as well as a change in the external context in the form of the strong institutional position of the Church, but also the relatively strong traditional faith that can be observed in Poland. This is evidenced by sociological measurements, especially before 2005, when the death of John Paul II took place, which was a turning point in the changes in religiosity in Poland. Another important aspect of this research project is the question of whether and to what extent the processes of secularisation that have taken place and continue to take place in Western societies will be repeated in Poland. Can we talk about a Western model of secularisation, and will this model be repeated in Poland? This issue seems to be extremely interesting for the future activities of the Catholic Church.

4. Definition of identity

The key term to which these analyses refer is the concept of identity. It has a broad spectrum of meanings. First of all, it should be noted that the issue of identity is the subject of research in many scientific and social fields. It is approached from a sociological, psychological and religious perspective (various Christian, Catholic, Orthodox, Jewish and Islamic denominations), as well as in logic, mathematics and philosophy.

The term identity was introduced in the mid-20th century by E. Erikson.[112] The term itself derives from the Latin word *idem* (1. "the same," "the same," 2. "the same," "identical"), meaning essentially identity and continuity. This complex concept is defined as "a set of characteristic features of a person (social

112 Cf. Erik Erikson, *Identity and the Life Cycle*. New York: International Universities Press 1959, transl. Erik Erikson, *Tożsamość a cykl życia* (Poznań: Wydawnictwo Zysk i S-ka, 2004).

group, object, set of objects) that enable them to be recognised among others, i.e. *de facto* to be compared with others or distinguished from others."[113]

The Universal Polish Language Dictionary defines the concept of identity as "being the same, i.e. identical." It indicates that in relation to an individual, it is "awareness of oneself, one's characteristics and one's own distinctiveness." This includes "facts, characteristics and personal data that allow a person to be distinguished, recognised and identified." In relation to a social group, however, it refers to "awareness of common characteristics and a sense of unity."[114] In turn, *the Catholic Encyclopaedia* published by the Scientific Society of the John Paul II Catholic University of Lublin defines the concept of identity as "permanent characteristics of an object, person or group, enabling their recognition, identification, comparison and differentiation in sociological and religious terms – characteristics that determine an individual's belonging to a social, national and religious structure, as well as a shared way of understanding, experiencing and acting, co-determining a sense of community and separateness; in a psychological sense, it is a cognitive answer to the question: who am I?"[115]

From a sociological point of view, the concept of identity is related to symbolic interactionism. This approach draws its theoretical foundations from the theory of the self developed by W. James and G. H. Mead. These sociologists recognise the self as a cognitive process in which there are two basic phases: the "subjective self," which includes the cognitive, subjective, internal, creative, determining and unknowable phase, and the "objective self," which is the tangible, external, determining and unknowable phase. Identity is a process of naming, placing ourselves within socially constructed categories, and language plays the most important role in this process.[116]

In relation to sociology, in subsequent periods, researchers such as E. Coffman and P. Berger defined identity as a reality that is "socially assigned and socially confirmed."[117] They pointed out that in a social context, there is both individual and collective identity. The former refers to an individual who, based on their own ideas, judgements and beliefs, attributes characteristic features to

113 See Katarzyna Waszczyńska, "Wokół problematyki tożsamości," *Rocznik Towarzystwa Naukowego Płockiego* 6 (2004): 50.

114 Stanisław Dubisz (ed.), *Uniwersalny słownik Języka Polskiego*, vol. 4 (Warszawa: Wydawnictwo PWN, 2003), 96.

115 Stanisław Wilk (ed.), *Encyklopedia Katolicka*, vol. 19 (Lublin: Towarzystwo Naukowe KUL, 2013), 946.

116 Andrzej Karol, "Tożsamość identity," in: *Słownik Socjologii i Nauk Społecznych*, ed. Gordon Marshall, and Marek Tabin (Warszawa: Wydawnictwo Naukowe PWN, 2006), 402.

117 Peter Berger, *Zaproszenie do socjologii* (Warszawa: Wydawnictwo Naukowe PWN, 2004).

themselves that determine their belonging to specific social and national structures. Collective identity, on the other hand, referred to as collective memory, is expressed in a similar way by members of a group. This collective manifestation mutually shapes the sense of community and generational distinctiveness. In the process of socialisation, the individual shapes their personal and social identity. Through relationships with various social groups, a person understands the social content conveyed and, through interaction, accepts it as their own and acts in accordance with it. In addition, on the basis of specific characteristics, reinforced emotionally and evaluatively, they identify with a specific ethnic, national and religious group. Depending on the number of groups to which they belong, individuals may have multiple social identities (e.g. Polish, Christian, Catholic), but only one internal identity. Identity roots the individual in social life, combining individual and social characteristics, private life and community life. As a result, a person can function in many dimensions, e.g. as "me," a Pole and a Catholic. Identity, where there is an awareness of one's distinctiveness, acts as a filter that accepts some elements into cultural heritage and rejects others. Depending on the strength of the culture of a given social group, the ability to combine the past, present and future, concern for one's own identity and openness to the culture of others (dialogue contacts), as well as a sense of threat, identity will either develop or weaken.

As H. Słotwińska emphasises, identity can be divided into closed and open. The dominant feature of closed identity is opposition and resistance to "otherness" and "others," i.e. people who have a different identity. It should be emphasised that such an identity is very often based on "poor knowledge of 'others' and a lack of cognitive curiosity, fear and anxiety towards 'others' and prejudice against them."[118] Meanwhile, an open identity, in principle, "assumes an attitude of dialogue towards 'others' who are seen not as 'strangers' but as 'different' – treated with interest and openness to mutual enrichment."[119]

Due to the multitude of theoretical concepts and a significant number of studies, especially in the field of sociology and social sciences, it is difficult to speak of a clear and unambiguous concept of identity. It refers broadly to an individual's sense of self, feelings and views, e.g. cultural identity, class identity, gender identity. There is also a view that the expectations attributed to social roles are at the root of internalisation, i.e. shaping through the process of socialisation, as a result of which a specific identity of the individual is formed. Others take the view that it is the individual who actively constructs their own identity.

118 Cf. Helena Słotwińska, "Wielokulturowość a tożsamość," *Roczniki Teologiczne* 63, no. 11 (2016): 99–102.

119 Cf. Słotwińska, "Wielokulturowość a tożsamość," 99–102.

Their role is therefore crucial and more conscious than in the case of socialisation or role-playing.[120]

According to some researchers, two aspects of identity are most often distinguished. The first is subjective identity, which concerns a specific individual's self-perception. The second, which is of greater value, is called objective identity and concerns characteristics observed by people from the outside. On this basis, it can be determined that there is a personal identity – less objective – and a collective identity – more objectified. We can therefore see that there is a strong tension between the individual and the community, and thus between personal and collective identity.

In this context, E. Erikson points to the individual's ability to maintain internal continuity and constancy, but also to distinguish themselves from others. T. Paleczny notes that identity consists of both personal characteristics specific to a given individual and "those resulting from biological inheritance, relating to appearance, gender, race, ethnicity, age, experience and social position." M. Jarymowicz, on the other hand, notes that "one's own identity is the subject's vision of themselves, or more precisely, their vision of what is most important, most characteristic and specific to their self-characterisation." L. Dyczewski, on the other hand, believes that an individual's identity is their psychophysical unity. An individual knows what characteristics they have, has a sense of separateness from other people and similarity to others, constantly interprets themselves in the context of other people, the things around them and the events taking place, and is aware that they are still the same person, despite changing circumstances and their own development. They know who they are and where they come from, i.e. which basic groups they belong to and what they owe to them in shaping their personality. Identity is a broadly understood portrait and self-portrait of a person who answers the questions: "who am I?" and "who is he/she?"

In addition to individual identity, which refers to one specific person, there is also collective identity, which concerns the social relationships in which that person functions. Individual identity is influenced by various characteristics, especially those of social groups such as family, nation, church and peer groups. In turn, an individual can function in many social groups, i.e. have multiple collective identities. An example of this is being both Polish and Catholic at the same time. P. Mąkosa, analysing this issue, notes: […] identity is the answer to the question "who am I" (individual identity) or "who are we" (collective identity). It is therefore a self-image, a picture of oneself and one's group. […] When asking about identity, we deal, on the one hand, with the question of the

120 See Słotwińska, "Wielokulturowość a tożsamość," 99–102.

essential characteristics of an individual and a group (what determines that it is what it is and not something else) and, on the other hand, with the relationship of that person or group to other people or social entities.[121]

With regard to this study, the primary goal is to strengthen the religious and national identity of Polish emigrants living in the United Kingdom, both individually and collectively. It should be noted, however, that not everyone, especially in secularised environments, considers this strengthening of identity to be an axiological value.

Cultural identity in the classical sense has a monocentric character and, by its nature, develops "centripetally." This means that the process of its formation is linked to a single environment, e.g. family, school, parish or neighbourhood community. The individual relates to this environment and identifies with the cultural elements that constitute it: language, religion, values, moral norms and behaviours. However, contemporary environments are becoming increasingly complex. The process of disintegration of family and community ties is also evident in them. These phenomena mean that the classical approach to identity needs to be remodelled. A new or broader concept of "complex identity" needs to be created, encompassing many communities at the same time (bicentric or even polycentric identity).[122] According to T. Paleczny, the aim is to abandon monocentric identity in favour of a multi-community identity.[123] Z. Bauman goes further, changing the existing perspective on the individual's approach to identity creation. In his opinion, people do not discover their identity, but create it together with others through their own decisions and efforts. Therefore, one cannot speak of choosing an identity or artificially generating it. Moreover, as the aforementioned author claims, the desire to create an identity arises from dissatisfaction and is an attempt to change the current state of one's life. In view of these considerations, which reflect contemporary reality, it must be said that national identities are experiencing an intensifying crisis. This is particularly evident in Europe, but it also affects all civilised countries where the phenomenon of multiculturalism is on the rise. According to J. Siewierski, the homogenisation of the cultures of individual nations in Europe has not shaped a single continental identity. Rather, it is a collection of different national identities, the origins of which are rooted in historical processes, which is why, at present, there is no such thing as a European identity. Nevertheless, social and political aspira-

121 Mąkosa, *Edukacja religijna Polskich emigrantów w Wielkiej Brytanii*, 413. See Zdzisław Mach, "Przedmowa," in: Tadeusz Paleczny. *Socjologia tożsamości* (Kraków: Krakowskie Towarzystwo Edukacyjne, 2008), 7–8.

122 See Tadeusz Paleczny, "Międzykulturowe typy tożsamości – pomiędzy integracją a asymilacją," *Relacje Międzykulturowe* 1, no. 5 (2019): 11–14.

123 See Paleczny, "Międzykulturowe typy tożsamości – pomiędzy integracją a asymilacją," 11–14.

tions show an attempt to create such an identity, which will not be based on common cultural characteristics, values or history. Therefore, this concept is somewhat suspended in a vacuum, based on ideas and social will rather than on concrete foundations. The question must therefore be asked whether the creation of a European or any other identity encompassing many nations will give individuals certainty and awareness of who they really are. A mixed position emphasises both the opportunities and threats of contemporary phenomena related to identity.

It seems that the negative option, which emphasises the threats associated with adopting foreign identity traits, may shape xenophobia and even persecution of representatives of other nationalities and cultures. Meanwhile, as research shows, the right attitude towards national or primary identity teaches openness to the unknown. According to A. Różańska, "the basis of an open religious identity is a good knowledge and understanding of one's own religious identity." According to her, this openness does not clash with foreign cultures nor does it lead to a loss of one's own identity. T. Paleczny agrees with this position, arguing that living in a world of different cultures and civilisations, different religions, languages, values and customs develops a person's social skills.

Other authors more or less agree with these views. This gives rise to an opportunity for the positive formation of Poles living in a "foreign" cultural context abroad. The above-mentioned view gives rise to the hope that a strong religious and national identity can also be created and affirmed outside the country's borders. However, this is possible when this attitude is combined with openness to enriching or complementing one's own identity. This is all the more so because the foundations of the experience of who a person is and what role their existence plays are laid in childhood and adolescence, and the subsequent stages of life are meant to enrich and consolidate this identity. This also poses a challenge for the Polish community living in the United Kingdom and attending church to shape, through catechesis and education, attitudes that will strive to integrate their own identity while being open to other cultural experiences. "Despite its open and assimilative nature, national identity can be defined as a sense of distinctiveness through various factors, such as the history of the nation, culture, blood ties, national consciousness, awareness of origin, language, territory, national symbols and colours, and attitude towards national heritage."[124]

124 See Stefan Wojtkowiak, "Tendencje globalistyczne a sprawa zachowania polskiej integralności i tożsamości narodowej," *Res Humana* 2–3 (2005): 30–35. See Kazimierz Łastawski, "Historyczne i współczesne wartości polskiej tożsamości narodowej," *Słupskie Studia Historyczne* 13 (2007): 279–307.

Both religious and national identity are the direct subject of this research and constitute an element of personal identity.[125] It refers to the sphere of communication and socialisation. "It is an important point of self-identification of a person (group) with a religious tradition, including knowledge, moral values and norms, symbols, customs and rituals. This identity is understood as a process of self-determination of individuals, adaptation to the religious components of their environment, as well as the result of categorisation of the effects of this adaptation made in relation to them by other people. The religious dimension of individual identity is the result of membership (usually acquired by birth) in a religious group, in which the individual builds an image of themselves on the basis of a shared religion. This self-identification helps them regulate their social relations within the group and in relation to members of other religious and denominational groups. The dynamic interpretation of individual religious identity refers to an interactive model of society, in which it is subject to a constant process of formation and modification, a continuous redefinition of concepts along with changes in patterns of action and interaction. The individual experiments, models and adapts to social expectations the individual elements of the religious system learned in the process of socialisation."[126]

5. Components of identity

As shown in the above analyses, the concept of identity is complex in nature. It is difficult to study, although its individual components make it possible to measure its various dimensions. In general research, its level is determined by four parameters that can be related to the common features of both religious and national identity. Researcher D. Hervieu-Léger[127] lists the following components that can be applied exclusively to religious identity:

– the community dimension – related to belonging to the Catholic faith. In this sense, a Catholic is someone who has fulfilled certain formal conditions of membership: they are baptised, confirmed and fulfil the obligations associated with the rituals of membership; this dimension is referred to in Anglo-Saxon literature as the dimension of *belonging*,[128]

125 Słotwińska, "Wielokulturowość a tożsamość," 103.

126 Marek Jeżowski, "Tożsamość. 1. Aspekt religijny," *Encyklopedia Katolicka*, vol. 19, ed. Stanisław Wilk (Lublin: Towarzystwo Naukowe KUL, 2013), 946–947.

127 Daniele Hervieu-Lége, *Religion as a Chain of Memory*, transl. Simon Lee (Cambridge: Polity Press, 2000).

128 Grace Davie, *Believing without belonging: A Framework for religious transmission* (Oxford: Blackwell Publishers, 1994).

- the ethical dimension – the acceptance of Gospel values and their recognition as the norm for all ethical values,
- the cultural dimension – concerns ideas and ways of thinking embedded in religious practices, celebrations, ways of spending time with family, beliefs about lifestyle, preferences for art or music,
- emotional dimension – affective experiences related to religious affiliation that are sought, renewed, nurtured, and which often become the basis for closeness between believers,[129]

The analyses cited by D. Hervieu-Léger are an important point of reference that cannot be ignored in analyses of identity. She has developed many concepts for measuring identity, but the dimensions presented here constitute a classic basis for empirical research. However, it seems that this approach could be expanded to include, above all:

- the dimension of self-identification, i.e. the personal declarations of respondents regarding their identity preferences. This component is undoubtedly subjective. However, this term is a starting point for other in-depth analyses resulting from subsequent, more complex components. It also refers to "self-identity," which is not entirely objective, but emphasises the importance of the individual and their self, along with their characteristics and beliefs.

The second dimension that seems worth expanding the research spectrum is:

- the cognitive dimension, i.e. theoretical knowledge about one's own religion or nationality. This is important because it points to an element of intellectual awareness, which is inevitably referred to by the broad concept of the self, directly and inextricably linked to the concept of identity.

The research problem of this dissertation concerns the comparison of both religious and national identity. At the operationalisation stage, it was therefore necessary to identify components that could be related to both the religious and national aspects. Based on the main concept of this study, six components were identified:

- self-identification,
- community-social,
- moral and ethical,
- spiritual-emotional,
- traditional-cultural,
- cognitive.

129 Émile Durkheim, *Le Suicide* (Paris: Presses Universitaires de France, 1960).

It seems that the components of the concept of identity defined in this way harmoniously complement each other and exhaust the content that falls within its scope. However, they should be properly and broadly understood in the context of research conducted on both religious identity and national identity.

6. The component of self-identification

Identification reveals a general attitude towards a given reality in human life. It is therefore one of the most common sociological measures. It is primarily about the basic recognition of a given reality in which an individual believes, as well as the acceptance of being part of a group or community to which they belong. An example of this is belonging to a parish.[130] Janusz Mariański defines this membership as follows: "identification with a parish can have a subjective and objective dimension, or a distributive and collective character. In the distributive dimension, the individual identifies with the parish as a religious group – with its interests, aspirations and goals, and shows solidarity with other parishioners. In the collective dimension, on the other hand, the individual identifies with the norms, values and behaviour patterns accepted by the group, i.e. first identifies with the group as a whole, and only later with its various members and structures."[131]

As already mentioned, this parameter is preliminary in nature, and therefore its weight in the overall characterisation of a given phenomenon or affiliation is insignificant, as it cannot be used to objectively conclude to what extent the declaration is internalised. Nevertheless, it complements the overall characterisation by indicating the subjective identification of the respondents with a given reality and their identification with a religious group, including its institutional aspect. This parameter also shows positive or negative criteria for belonging to a given group.[132] The perception of the respondents is also important here. In the

130 Cf. Józef Baniak, "Parafia rzymskokatolicka w świadomości młodzieży polskiej przełomu wieków. Badania socjologiczne z lat 1988–2018," *Humaniora* 1, no. 33 (2021): 99–124.

131 See Janusz Mariański, "Przynależność do Kościoła jako problem badawczy," *Chrześcijanin w Świecie* 20 (1972): 36–37. See Józef Baniak, "Identyfikacja dwóch pokoleń miejskich z parafią jako instytucją kościelną i wspólnotą społeczno-religijną," *Studia Gnesnensia* 17 (2003): 360–362.

132 Cf. Kiełb, and Mąkosa, "Between personal faith and facade religiosity," 15–30. Cf. Kiełb, Pierzchała, and Gazda, "Youth Attitudes towards Religious Education in Poland," 1–13. Cf. Dominik Kiełb, *Sakrament bierzmowania. Oczekiwania – Realia – Perspektywy* (Tarnów: Biblos, 2023); cf. Centrum Badania Opinii Społecznej, Krajowe Centrum Przeciwdziałania Uzależnie-