

Attachment 3

SUMMARY OF PROFESSIONAL ACCOMPLISHMENTS

1. **Name:** Urszula Anna Pawluczuk

2. **Scholarly and artistic titles and diplomas:**

- MA In history. Thesis title: *Mecenat artystyczny Stanisława Augusta Poniatowskiego w dziedzinie architektury. (Stanisław August Poniatowski as a Patron of Art. In the Field of Architecture.)* Thesis supervisor: prof. Zygmunt Mieczysław Boras. Reviewer: prof. Zbigniew Wielgosz. I obtained my MA diploma, graded very good, on 15th of June 1998, from the Faculty of History of the Adam Mickiewicz University in Poznań.

- PhD in history. Thesis title: *Życie monastyczne Kościoła prawosławnego w II Rzeczypospolitej (Orthodox Monasticism in the Second Republic of Poland)*. The title was granted on 26th October 2006 by the Institute of History of the Faculty of History and Sociology at the University of Białystok. Thesis supervisor: prof. Antoni Mironowicz (University of Białystok); reviewers: prof. Stanisław Olczak (John Paul II Catholic University of Lublin) and rev. prof. Marian Bendza (Christian Theological Academy in Warsaw).

3. **Work experience in scholarly and artistic institutions.**

- 1.10.1999 – now: University of Białystok, Faculty of History and Sociology (until 30.09.2007 as a teaching assistant, since 1.10.2007 as an assistant professor).

4. **Scholarly achievement as required by art. 16 par. 2 of the Act of 14 March 2003 on scholarly degrees and titles and titles and degrees in art (Dz. U. 2016 r., poz. 882 ze zm. w Dz. U. z 2016 r. poz. 1311.):**

Osiemnastowieczne Wilno-miasto wielu religii i narodów, wyd. Libra, Białystok 2015, pp. 350.

Having obtained my PhD I focused my research on three areas. The first of these areas was the study of relations between denominations and ethnicities in Vilnius in the 18th century. One of the inspirations for this research was David Frick's book *Wilnianie. Żywoty*

siedemnastowieczne (Warsaw 2008), which called for a continuation of this subject in this period. This led me to conduct an analysis of various relations between the different communities living in Vilnius in the 18th century and present and image of the city at the end of the early modern period. I compared this image to other cities in this part of Europe, which inspired me to conduct broader comparative research. This research culminated in the publication of *Osiemnastowieczne Wilno-miasto wielu religii i narodów*, Białystok 2015, pp. 350. I also published a number of works in joint publications and scholarly periodicals, as well as many presentations delivered in international conferences (see list of publication and list of conference presentations; attachments 4 and 5).

Vilnius has its unquestionable place in the history of many nations (Lithuanians, Poles, Belarusians, Germans, Jews, Tartars, Karaites, Armenians), denominations and cultures. It would be hard to find another city, where such a number of the best achievements of various areas of culture concentrates, where the contacts with the culture of other Slavic and non-Slavic peoples were equally intensive, where the deepest and oldest traditions were so deeply organically ingrained in the life of the following centuries. Vilnius has a permanent place in the history of the Republic of Poland. The 18th century capital of the Grand Duchy of Lithuania, became a cultural and religious centre of European importance.

In my work, I wanted to show the relations between the members of various faiths, denominations and peoples in 18th century Vilnius. Alongside the ideological and religious conflicts and polemics, which predominantly took place in the 17th century, it would seem that Vilnius was a place of constant intellectual dispute between the members of five Christian denominations (Roman Catholic, Greek Catholic, Orthodox, Lutheran and Calvinist), as well as between Christians and Jews and Muslims. The city was open to polemics and discussions. Disputes between religions and denominations were not so much sources of conflict, as a natural part of the dialogue between faiths, albeit sometimes very intense. Even in the Saxon era people saw the advantages of having members of various faiths and peoples in the city.

The coexistence of many religions and ethnicities required compromise and openness not only from the weaker minorities, but also from the privileged dominant Roman Catholics. 18th century Vilnius was not characterised by conflict, but by specific norms of coexistence,

rooted in the Jagiellonian capital of the Grand Duchy of Lithuania. This everyday acceptance of religious and cultural variety was a normal state of affairs for the people of Vilnius.

The religious and cultural character of the capital of the Grand Duchy of Lithuania was formed over many centuries and was open to the increasing influence of Polish culture. Relations between the Ruthenian, Polish, Lithuanian, Jewish, German and other communities led to the dissemination of Polish language and culture among Lithuanian and Ruthenian townspeople and nobility. The formerly dominant Ruthenian culture was slowly replaced by the Latin and Polish culture. Despite conflicts and tensions, Vilnius did not see pogroms and fights which would endanger any of the religious and ethnic groups. Its political and cultural role made it impossible for intolerance on a large scale to occur, because the strength of the city was its cultural and ethnic diversity. The position of Vilnius at the meeting point of civilisations formed the cultural makeup of its inhabitants. Intolerant behaviours against religious minorities, which happened in other cities of the Republic were impossible in the capital of the Grand Duchy of Lithuania. The mix of nations, religions and traditions created in Vilnius a particular type of citizenry. Dominated by aristocratic traditions and their multi-ethnicity they culturally influenced the whole Grand Duchy of Lithuania. In the linguistic and cultural sense, they leaned towards Polish culture and in the political and ideological sense they remained citizens of the Grand Duchy of Lithuania taking pride in their cultural distinctiveness and multi-ethnicity.

The image of 18th century multicultural Vilnius is forever completed by such features as the Vilnius Academy, the Vilnius Calvary (the Church of the Finding of the Holy Cross), Our Lady of the Gate of Dawn, the Holy Spirit monastery and brotherhood, Vilnian baroque, Lithuanian Jerusalem, the Vilna Gaon, Lithuanian Jews and Yiddish culture, the Great Synagogue and many other places and people of importance to all the peoples of the city. In the 18th century Vilnius was a canvas for architects such as Jan Krzysztof Glaubitz (who shared his talent with Catholics, the Orthodox, Uniates and Lutherans alike), Tomasz Żebrowski, Marcin Knackfus and many others. The architecture of 18th century Vilnius was influenced by rich aristocratic families, such as Pacowie, Tyszkiewiczowie, Sapiehowie, Massalscy, Ogińscy, Pocijowie, Głuszkowie, Górecy, Radziwiłłowie, Dombrowscy, Rzewuscy, Tyzenhauzowie, Choiseul de Gouffier and others, who built new and improved old residences.

In this work, I concentrate on the relations between various religions and between Christian denominations, as well as their position in 18th century Vilnius, when the city belonged to the Polish-Lithuanian Commonwealth. I do not disregard the political narrative, which form the background for the relations between religious groups. I try to stress the value of all religions and faithful in the creation of the religious environment, which was so important in the life of early modern Vilnius. I also show the involvement of almost all religions and ethnic groups in the creation of great works, which we can still appreciate in modern Vilnius. The Vilnian baroque turned out to be a style bringing the people together. The celebration of religious and civic festivals reflected the spirit of a passing era, preceding industrialisation. The demolition of city walls in the 18th and 19th century, which coincided with similar practices in most European cities, became the symbol of these changes. I start my work with a look at the city's past, underlining the religious tolerance of the Jagiellonian era, at a time when all over Europe heretics were burned at the stake.

My work was greatly facilitated by the printed resources of the Vilnius and St Petersburg Archeographic Commission of 1864-1917. The most valuable material were gathered in the following tomes: *Акты, издаваемые Виленскою комиссиею для разбора древних актов* (т. XX – *Акты касающиеся города Вильны*, Вильно 1893) and *Археографический сборник документов, относящихся к истории Северо-Западной Руси* (т. X – *Дневник Виленского Св-Троицкого монастыря...*, Вильна 1874). Printed resources from the Uniate church were also collected in *Описание документов архива западнорусских митрополитовъ* (т. 1, Санкт-Петербургъ 1897 and т. 2, Санкт-Петербургъ 1907). I also made use of the Piotr Dubiński's printed *Zbiór praw i przywilejów miastu stołecznemu W.K.L. Wilnowi nadanych. Na żądanie wielu Miast Koronnych, Jako też Wielkiego Księstwa Litewskiego ułożony y wydany przez Piotra Dubińskiego burmistrza Wileńskiego* (Wilno 1788), collections of documents: *Собрание древних грамот и актов городов: Вильны, Ковна, Троку, православных монастырей, церквей и по разным предметам* (ч. 1-2, Вильно 1842/1843) and *Сборник старинных грамот узаконений Российской Империи касательно прав и состояния русско-подданных караимов* (изд. 3. А. Фирковича, Санкт-Петербург 1890), as well as *Pinkas ha-Medina, o pinkas waad ha-kehilot ha-raszijot be-medinat Lita* (published by Szymon Dubnow, Berlin 1925). Other sources are listed in the work's bibliographic reference.

I found new sources in the archives of St Petersburg, particularly on the Basilian monks, which were kept in the Archives of the Russian Academy of Sciences Institute of History (Архив Санкт-Петербургского Института Истории Российской Академии Наук) – in the Collection from the archives of bishop Paweł Dobrochotow (F. 52). This collection is impressive, containing among others a manuscript of the map of the Uniate Metropolitan's jurisdiction in the 17th century. I used for the first time the chronicles of the 18th c. Basilian monastery in Vilnius, various inventories and a number of other documents. I also presented in my work the previously never presented and very interesting mid-18th c. *Mapa Juryzdyki Wileńskiej Xięcia J Mci Michała Radziwiłła Wojewody Wileńskiego Hetmana W W.X.L.* (Map of the Vilnius jurisdiction of prince Michał Radziwiłł, the Voivod of Vilnius), which I found in the collections of the Russian Academy of Sciences Library in St Petersburg (Библиотека Российской Академии Наук в Санкт-Петербурге – Основная опись рукописи карт N 863). I also used very valuable sources such as the inventories of the Waki grange and the Uniate Metropolitan's palace in Vilnius, which I found in the Central Historical Archive in Minsk (Центральный Государственный Исторический Архив БССР в Минске, F. 531). The Minsk archive also provided me with a collection of Radziwiłł documents, especially Michał Kazimierz Radziwiłł's 1702-1750 diary, documents for their palace in Vilnius and religious writings (F. 694). Many of the valuable sources used in my work, such as monastery chronicles and inventories, a census of the people of Vilnius, including a list of monks from 1795, a map of the jurisdiction of an Orthodox monastery, etc, were found in the Lithuanian Academy of Sciences Library (Lietuvos Mokslų Akademijos Biblioteka), the Library of the University of Vilnius (Vilniaus Universiteto Biblioteka) and the Lithuanian National Historical Archive (Lietuvos Valstybes Istorijos Archyvas). I was also able to get a hold of the manuscript of *Relacya o straszliwym upadku Stołecznego Miasta Wilenskiego w Wielkim Xięstwie Litewskim oraz Po pilney rewizyi z rozkazania, Szlachetnego Tutejszego Magistratu... W Dzień z rana dnia 11 Junii Roku Panskiego 1748 przez Bazilego Bonifacego Jachetowica uczyniona*. The manuscript, known in its printed form, was never used in the original and is a great source of information about the city and its inhabitants in mid-18th century. The manuscript can be found in the collections of the Research Library of the Polish Academy of Arts and Sciences and the Polish Academy of Sciences in Kraków (Biblioteka Naukowa Polskiej Akademii Umiejętności i Polskiej Akademii Nauk w Krakowie).

In my work, I made use of many sources concerned with the religious life of 18th century Vilnius, which I found in the collections of the Czartoryski Museum Library in Cracow and the Radziwiłł Archive of the Central Archives of Historical Records in Warsaw. The work contains a number of maps of various jurisdictions (of the Uniate metropolitans, the Radziwiłł family, the castle, the Holy Spirit Monastery, the Jewish quarter, a plan of the Tartar Łukiszki and others) as well as my map showing the placement of temples and monasteries, as well as the synagogue and mosque in 18th century Vilnius. A detailed list of the manuscripts I used can be found in the bibliography. The source material is quite rich and may be the basis of further research into the history of Vilnius.

The various peoples living in Vilnius (Poles, Lithuanians, Ruthenians, Germans, Jews) lived in close proximity to each other. Only the Tartars lived in the outskirts. Many foreigners lived in the city, especially in the second half of the 18th century, drawn by the Vilnius Academy, which was managed by the Commission of National Education after the dissolution of the Jesuit order in 1773 and transformed in 1781 into the “Principal School for the Grand Duchy of Lithuania” (pol. *Szkoła Główna Wielkiego Księstwa Litewskiego*). Some city quarters were still dominated by one nationality. For example, the crowded and noisy south-west quarter dominated by the Jewish community and its institutions. However, there was a characteristic decline in the number of Orthodox believers, Calvinists and Muslims, while the number of Jews, and even more prominently Roman Catholics and Uniates, increased. The south-eastern quarters, which used to house Orthodox Ruthenians, century was dominated in the 18th c. by Uniate Ruthenians and surrounded by Roman Catholic monasteries (Bernardine monks and nuns, Jesuits, Discalced Carmelites and newly arrived missionaries, Sisters of Charity of Saint Vincent De Paul and Visitandines). A mission was also founded by the *Congregatio Mariae Vitae*, which did missionary work among Jewish women. The Roman Catholic church had 24 monastic groups in 18th c. Vilnius (16 male and 8 female), some of which had multiple convents. There was also one Basilian monastery and nunnery, as well as one Orthodox monastery and nunnery. Roman Catholic monastic orders dominated the city and its outskirts. They mostly preached to other denominations, most of them organised novitiates, as well as schools, libraries, printing houses, hospitals and orphanages. Roman Catholic orders exerted a strong pull towards polonisation.

Monastic orders had a significant influence on the architectural style of the city. Especially the Jesuits and Dominicans produced a large group of architects, who transformed the face of the city. Vilnius in the 18th century was a city of monasteries. At the time, no other city in the Grand Duchy or in the Polish Crown had as many new Monasteries, especially for the newly arrived female orders. Religious intolerance spread by the acts of the Vilnian synods after the Council of Trent in the early 18th c. was mostly ignored. Attempts to introduce and enforce post-Trent intolerance, which were occasionally made in the 17th c. (attacks against and expelling of the Calvinist congregation, or attacks against the synagogue and Orthodox church), did not repeat in the 18th c. Although the relations between religions were open to a varying extent, conflicts did arise. There was particular enmity between Orthodox and Uniate clergy. However, among the faithful there were many mixed families. The most revolutionary, most open towards other faiths, bishop in the whole Commonwealth turned out to be the bishop of Vilnius Ignacy Massalski. This extraordinary, very open, enlightenment character created a mood in the city, which had a chance (albeit lost after the political changes brought over by the Partitions of Poland) of reviving the spirit of Jagiellonian tolerance.

The tolerance for other denominations in Vilnius came not from their strength, but from a political doctrine requiring peace between religions. In the 18th century the proponents of reformation invoked the tradition of peaceful cohabitation of various faiths in Lithuanian and Polish lands. They invoked the Jagiellonian state, which was home to, alongside Catholics and the Orthodox, Jews and Muslims. Enriching this religious patchwork with Lutherans, Calvinists, Anti-Trinitarians and others, seemed natural to the people of that era. The experience of tolerance, drawn from the traditions of the Grand Duchy of Lithuania influenced its theoretical and actual character in 18th c. Vilnius. During the counterreformation, when the Orthodox could not be forced to accept Catholicism, an inevitable compromise was reached, granting them limited toleration. No wonder then, that 18th century Vilnius was home to the largest groups of non-Catholics in the Grand Duchy of Lithuania.

The introduction of baroque style was an important event for most religious groups. Vilnius gave rise to its own group of architects of various nationalities and religions, not only monks, who built Roman Catholic, Uniate, Orthodox and Lutheran churches, Synagogues, as well as

palaces for the nobility, in a style known as the vilnian baroque (pol. *barok wileński*). Although it is true that most of old gothic and renaissance Vilnius was lost, but that was mostly due to numerous fires in the early 18th c. Vilnius in the second half of the 18th c. Was reborn like a phoenix from the ashes in its own baroque and neo-classicist style. This is especially true of lay public buildings, which appeared as enlightenment ideas took hold. The vilnian baroque style spread throughout the Grand Duchy of Lithuania. Baroque temples formed the perfect environment to the religious life of Vilnius, which was steeped in elaborate ceremony demonstrated during mass religious processions, mainly Roman Catholic and Uniate. All important religious and state holidays, as well as family festivities were celebrated exaltingly in churches, mansions, and palaces, as well as city spaces. People of all religions celebrated their holidays without getting in each other's way. In Vilnius, the Tartars celebrated on Fridays, Jews on Saturdays and Christians on Sundays. However, instances of intolerance did happen. For example, the Orthodox and Lutherans complained that their clergy were accosted on their way to deliver last rites to the dying. Neither could the Orthodox lead a ceremonious funeral procession during the day. Jews and Tartars, on the other hand, were organised in their own religious communities and Christians did not interfere with their observances. However, occasionally conflicts within the Vilnius mahal were used in political power play between the conservative and enlightenment nobility. Bishop Ignacy Massalski belonged to the latter group.

Vilnius was dominated by the Roman Catholic church and its faithful. Pressed by intolerant legislation, Calvinists re-converted *en masse* to preserve their privileges. Mainly for similar reasons, the Orthodox decided in the 17th century whether to accept church union. In the 18th century Jews created in Vilnius one of their most important cultural and religious centres in the Grand Duchy of Lithuania. The city preserved its identity by preserving its multicultural, multi-religious, and multi-ethnic character. Despite outside political pressures, Vilnius had always had its own cultural code, thanks to which people there have always used multiple languages, belonged to many nations, prayed in different temples, and all felt equally at home. All who participated in the rise of Vilnius introduced something unique into their common identity. Culture and religious traditions of many nations and ethnicities – which had been present in Vilnius for hundreds of years – became an organic part of the life

of future generations. This research was done with the help of a grant from the National Science Centre.

My second area of interest is the continuation of research into the history of the eastern church in the Polish-Lithuanian Commonwealth and in the post-war period. This allowed me to extend the scope of my research into these two-time periods. As part of this research, I described the ethnic and religious structure of selected cities and towns of middle-eastern Europe and the connections between the Orthodox church and church centres in the Balkans. I count as an important achievement in this area my work: *Życie monastyczne w II Rzeczypospolitej*, Białystok 2007, ss. 256. This research project was realised with the help of a grant from the Ministry of Science and Higher Education. I devoted several archive queries to this research, introducing into circulation a number of previously unused historical sources. Reviewers evaluated my work as innovative and illuminating. In my research into the history of the Orthodox church in Poland I used numerous sources: economic records, visitations and registries preserved in the National Archive of the Ternopil Oblast in Ternopil, the Archive of the Orthodox Metropolitan in Warsaw, the Modern Archive in Warsaw, Lithuanian State Modern Archives, Lithuanian State Historical Archives in Vilnius, Belarusian State Archives-Museum of Literature and Art in Minsk, State Archives of Brest Region in Brest, National Archives of the Republic of Belarus in Minsk, State Archives of Grodno Region in Grodno, State Archives in Lublin and many others. My published research showed the great potential of the sources preserved in the archives of Belarus, Lithuania, and Ukraine. Of particular interest are the archival collections of the Holy Dormition Pochayiv Lavra in Ternopil and the collections of the Orthodox Consistories in Warsaw, Vilnius, Grodno and Brest. Based on the sources I found, I was able to show for the first time the number, placement, and role of Orthodox monasteries in Poland. It should be noted, that I indicated various motives behind the foundation of monasteries and the influence of Russian authorities on this process. This is important for monasteries founded in the western governorates in the second half of the 19th century. In my research, I stressed the role of Orthodox monasteries in the life of local communities. I was the first to show the full extent of non-religious functions of Orthodox monasteries. They played a significant role in the development of education and culture and showed much charity and economic activity. I

also devoted much attention to the legal and organisational situation of the Orthodox Church.

These research project were realised in cooperation with universities in Athens, Thessaloniki, Belgrade, Varna, St. Petersburg, Passau, Minsk and Lviv. I cooperate with institutions such as: *Vestures un Filozofijas Fakultate Latvijas Universitāt e* in Riga, *Centro Incontri e Studi Europei* in Rome, *Pontificio Istituto Orientale*, *Collegium Rusicum*, *The Aristotle University of Thessaloniki*, *National and Kapodistrian University of Athens*, *Universität Passau*, *Universität Erfurt*. I took part in an international research project *Religiose Erinnerungsorte* with Universität Passau in 2010 r. about: *Kolozha in Grodno*. With the National and Kapodistrian University of Athens and the Christian Theological Academy in Warsaw I took part in an international research project *Orthodox Church in the Balkans and Poland – Connections and Common Tradition* in 2005-2007. Our cooperation brought effects in the form of numerous international conferences, joint publications and articles in periodicals (see list publications and conferences – attachments 4 and 5).

The third strand of my research focuses on the role of monasteries in the history of the Church and state, their culture forming, educational and publishing activities. I also devoted much time to biographical work. Through the stories of individual characters, I presented some of the cultural and religious phenomena in the multi-religious society of our state. My works of this kind include: *Ławra Poczajowska. Pod opieką Matki Bożej i św. Hioba*, Białystok 2013, ss. 120 and numerous articles in joint publications and periodicals, as well as presentation of my research in international conferences (see list publications and conferences – attachments 4 and 5). This expansion of the subject and chronology of my research did not conflict with the main stream of my research, which is the religious culture of Poland.

My new research challenges are: 1) The role of various denominations in the formation of the Belarusian, Moldavian, Lithuanian, Latvian and Estonian national identity, which I would like to compare with Poland. 2) Redaction of sources important to Polish culture, including the “*Księga cudów przed cudownym Obrazem Matki Bożej Żyrowickiej*” (Book of Miracles Performed by the Miraculous Image of the Holy Mary in Żyrowicze), which I would like to do as part of the research done by the Chair of Eastern and Central European History at the

University of Białystok. 3) Religious culture of borderland regions, especially the borderlands of Poland and Belarus. I would like to construct cultural models, which would help me compare the cultural and religious phenomena in this borderland region with similar regions in other parts of Europe. I am particularly interested in the peripheral regions, such as the Balkans and civilizational boundaries.

In my scholarly and organisational work in these subject areas I devoted much attention to preparing for conferences, seminars, etc. For example, after completing my doctoral thesis I took part in organising international conferences on the history of the Orthodox church in Poland and neighbouring countries, as well as the church's relations with the Balkans: *Prawosławni w dziejach Rzeczypospolitej (The Orthodox in the History of Poland)*; *Kościół prawosławny na Bałkanach i w Polsce-wzajemne relacje oraz wspólna tradycja (Orthodox Church in the Balkans and Poland – Connections and Common Tradition)*; *The Manuscript Collection of the Monastery of Suprasl in the XVI Century*; *Język naszej modlitwy – dawniej i dziś (The Language of Prayer – Then and Now)*; *Духовно-культурна спадщина Київської Русі*; *Православный ученый в современном мире*; *Православие в духовой жизни Беларуси*; *Kalendarz w życiu Cerkwi i wspólnoty (The Calendar in the Life of the Orthodox Church and Community)*; *Rediscovering Eastern Europe*; *Kościół prawosławny w Polsce po 1945 roku (The Orthodox Church in Poland after 1945)*; *Orthodox Church in the Balkans and Poland, connections and common tradition*; *Synody Cerkwi prawosławnej w I Rzeczypospolitej (Orthodox Synods in the Polish-Lithuanian Commonwealth)* (see conference list in attachment 5). These meetings resulted in the publication conference materials and joint works, which I edited and co-edited (see publications list in attachment 4).

I also delivered a number of lectures and talks and participated in panel discussions promoting my research. In May 2011, as part of the „Erasmus” program, I delivered two lectures at the National and Kapodistrian University of Athens. 1) *Monastic life in mid-war Poland*. 2) *Monastic life after the Second World War in Poland (1945-2011)*. Similarly, in May 2012 I delivered two lectures at the Universität Erfurt. 1) *Orthodox culture in the former Polish-Lithuanian Commonwealth*, 2) *Connections between Orthodox Church in the Balkans and Poland*. In October 2015, at the invitation of the Commission on Central Europe, I was deliver a talk on the multi-religious and multi-ethnic Vilnius in the early modern period, at the Polish Academy of Arts and Sciences in Cracow.

I also pursue my scholarly interests by being a member of scholarly organisations – the Supraśl Academy, the Białystok Scientific Society, the Centre for Central and Eastern European Studies in Białystok, the Belarusian Historical Society, International Academy of National Minorities' Reserch in Brest.

I am also on the editorial board of the periodical "Ltopisy Akademii Supraskiej" (since 2010) and on the scientific council of the periodical of the Voronezh State University "Международный Научный Вестник. Вестник Объединения Православных Учёных" (since 2013).

For two years, since 2010, I was in charge of the Students' Research Club "Eastern Borderland", the members of which participated in a students' conference at the Universities of Grodno and Brest with their own presentations and published scholarly papers in (among others) "Białostockie Teki Historyczne" and conference materials. For many years, I was the year supervisor for students of sociology and history. I have reviewed over 100 master's theses in history and have been the thesis supervisor for 5 BA theses in history. I teach a number of classes at the Institute of History and Political Science at the University of Białystok to students of history, international relations and eastern studies, including regional political geography, history of art, history of the media, a BA seminar, translation classes in English and Russian. I am also available as a consultant to students of all stages, including post-graduates. I have frequently played the role of host to guests invited by the Chair of Eastern and Central European History as part of the "Erasmus" program.

For my research, I received the University of Białystok Rector's Award for Scholarly Achievements (Białystok, 10 October 2001), a Medal of the Volodymyr-Volynskyi Bishopric for research on the history of the Orthodox Church in the Ukraine (Volodymyr-Volynskyi, 6 May 2012), and the Bronze Cross of Merit in 2015.

dr Urszula Anna Pawluczuk

