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AMERICAN POLONIA IN SCIENTIFIC ACTIVITY
OF THE INSTITUTE OF POLONIA MINISTRY AND MIGRATION
AND THE INSTITUTE FOR THE STUDY
OF POLISH COMMUNITY AND ITS MINISTRY IN 1972-2006

American Polonia due to its abundance, achievements, and importance become an object of scientific research done by the Institute of Polonia Ministry and Migration, renamed Institute for the Study of Polish Community and Its Ministry (called Polonia Institute, in short) in 1984, one of the Catholic University of Lublin (KUL) centers which aimed to recap Polish heritage all over the world. This article is an attempt to present its major scientific activities devoted to Poles in America however, research on Poles in other parts of the world also has been taken¹. Timeframe chosen for this article is justified by the time of greatest activity in this field.

When the Institute of Polonia Ministry and Migration was established in 1972, many aspects of American Polonia's history and culture were uncharted despite many authors' scholarly attempts². On grounds of changes in

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¹ Institute for the Study of Polish Community and Its Ministry – since 1972 has done scholar research on Polish diaspora all over the world – France, Germany, Great Britain, Canada, Eastern Europe and Russia and many other countries in order to “maintain the contact between Poland and Poles abroad” – J. GOŁĘBIEWSKI, E. WALEWANDER, *Ośrodek Badań nad Polonią i Duszpasterstwem Polonijnym KUL*, [in:] *Encyklopedia 100-lecia KUL*, eds. A. Dębiński, E. Gigilewicz, vol. II, Lublin 2019, p.148.

² The growth of the popularity of American Polonia research in Poland dates back in 1970s and 1980, e.g. A. BROŻEK, *Polonia amerykańska 1854-1939*, Warszawa 1977; *Polonia amerykańska. Przeszłość i współczesność*, eds. H. Kubiak, E. Kusielewicz, T. Gromada, Wrocław–Warszawa 1988; *Stan i potrzeby badań nad zbiorowościami polonijnymi*, eds. H. Kubiak, A. Pilch, Wrocław–Warszawa–Kraków–Gdańsk 1976; A. BROŻEK, *Ślązacy w Teksasie: Relacje o najstarszych osadach polskich w Ameryce*, Warszawa 1972; F. STASIK, *Polska emigracja polityczna*

international politics of USSR and Polish People's Republic at the beginning of the 1970s, when the Polish communist government attitude towards Western and capitalistic countries became more accessible, what meant new possibilities for KUL researchers of not only visiting the USA but also for doing research there³. It was natural, that when possible, KUL would start doing it – as a university with a catholic profile, and because American Polonia grew largely with the help of the Catholic Church⁴. Polonia Institute became one of the most important places of development of scholarly knowledge about North American Polonia – “The study of Polonian communities in North America has been among the more prominent foci of research of the Instytut Badań nad Polonią i Duszpasterstwem Polonijnym KUL”⁵. Due to its interdisciplinary character, scientific research by the Polonia Institute was done in history, sociology, theology, culture, and religious studies, and thus exploring many aspects of American Polonia's seemed sufficient.

The Institute started its American Polonia scientific program by collecting adequate literature – mainly academic works and press articles. To this end, many letters were sent to the USA requesting books about Poles in America and their achievements, because of which the Institute's library increased significantly with works of Miecislaus Haiman, Waclaw Kruska, Joseph Wytrwał, Florian Znaniecki, Eduard Skendzel⁶, and many other scholars. Some authors, interested in the Polonia Institute work sent their publications, expressing their support to a new scholar center. In this case, contacts made by KUL professors and American Polonia turned out to be very useful – its traces can be found in the Polonia Institute scholar publications, but also in KUL Archives, where a large amount of letters from and to Poles in the USA is kept.

w *Stanach Zjednoczonych Ameryki 1831-1864*, Warszawa 1973; H. KUBIAK, *Polski Narodowy Kościół Katolicki w Stanach Zjednoczonych Ameryki w latach 1897-1965*, Kraków 1982.

³ J. TYSKIEWICZ, *Rozbijanie monolitu. Polityka Stanów Zjednoczonych wobec Polski 1945-1988*, Warszawa 2015, pp. 327-328; 338.

⁴ In 1970s in Poland were organized several institutes examining Polish diaspora (in Cracow, Lublin UMCS, and Poznań), but only at KUL the research was done on religious aspects of Polonia's history, see more: J. PLEWKO, *20 lat Instytutu Badań nad Polonią i Duszpasterstwem Polonijnym KUL*, [in:] *W służbie Polonii. 20 lat Instytutu Badań nad Polonią i Duszpasterstwem Polonijnym KUL*, Lublin 1992, pp. 15-16.

⁵ J.M. GRONDELSKI, *The Treatment of North America Polonia in the pages in “Studia Polonijne.” An overview*, [in:] *W służbie Polonii...*, pp. 57-58.

⁶ Archiwum Uniwersytecki KUL [dalej: AU KUL], Zakład Duszpasterstwa i Migracji Polonijnej, Korespondencja przychodząca 1980-82, List E. Skendzela do Redaktora, 3.10.82; ibidem, Korespondencja wychodząca 1983, List R. Dzwonkowskiego do E. Skendzela, 14.03.83, k. 15.

Besides, microfilms of the Polish American press were sent. The most active in this were American Polonia organizations, like PNA⁷, PRCUA⁸, the Kosciuszko Foundation, Polish Falcons of America⁹, Orchard Lake¹⁰ the Polonia Institute, Polish Museum of America¹¹ received *Polish American Studies*¹², *Dziennik Związkowy*¹³, *Dziennik Chicagoski*¹⁴, *Sodalitas Polonia*¹⁵, *Polish Review*¹⁶, *Naród Polski*¹⁷, to mention just a few.

At first, the Polonia Institute focused on the Roman Catholic parish network, which Poles had been creating in the USA since the second half of the 19th century. The main project started in 1979 and was aimed to result with the *Historical and Geographical Dictionary of Polish Parishes in the USA and Canada*¹⁸. It was not completed though, because of the high number of Polish parishes estimated at over 1000 and long distances between them, as far as Poles organized their communities in most American states¹⁹. The other reason was the lack of financial support from abroad since KUL struggled with bad economic conditions at that time. The Polonia Institute authorities ditched that idea in favor of the Polish parish network in Canada in 1984, explaining this by a visibly lower number of parishes which was about 200, and bigger eagerness of help from Canadian Polonia and Polish priests, especially from Missionary Oblates of Mary Immaculate (OMI)²⁰.

The major publication of that time done by the Polonia Institute researcher was *Polonia w Detroit. Problem kulturowej tożsamości i społecznego awansu. Socjologiczne studium społeczności etnicznej w USA*, whose author Piotr Taras spent some time in the USA researching on the history of Detroit's

⁷ Ibidem, Korespondencja 1973, List P. Tarasa do PNA, 11.09.73.

⁸ Ibidem, Korespondencja przychodząca 1976, List Józefa Żurowskiego do P. Tarasa, 14.01.76.

⁹ Ibidem, Korespondencja wychodząca 1979, List J. Turowskiego do Polish Falcons, 31.01.79.

¹⁰ Ibidem, Korespondencja wychodząca 1974, List J. Turowskiego do P. Tarasa 19.11.74; ibidem, Korespondencja przychodząca 1979, List R. Nira do Cz. Blocha, 26.10.79.

¹¹ Ibidem, Korespondencja wychodząca 1979, List Cz. Blocha do ks. D. Bilińskiego z The Polish Museum of America, 20.09.79.

¹² Ibidem, Korespondencja wychodząca 1975, List P. Tarasa do P. Ilinskiego, 24.09.75.

¹³ Ibidem, List M. Krąpca do A. Mazewskiego, 29.10.75.

¹⁴ Ibidem, List M. Krąpca do E. Kusielewicza, 30.10.75.

¹⁵ Ibidem, Korespondencja wychodząca 1974, List J. Turowskiego do P. Tarasa, 19.11.74.

¹⁶ Ibidem, List M. Krąpca do L. Krzyżanowskiego, 29.01.73.

¹⁷ Ibidem, Korespondencja przychodząca 1976, List J. Żurowskiego do P. Tarasa, 14.01.76.

¹⁸ AU KUL, Korespondencja wychodząca 1980, List Cz. Blocha do J. Przyłuskiego, 28.05.80; J. PLEWKO, *20 lat Instytutu Badań nad Polonią i Duszpasterstwem...*, p. 20.

¹⁹ Archiwum Ośrodka Badań nad Polonią i Duszpasterstwem Polonijnym KUL [dalej: Archiwum OBnPiDP], Protokolarz, Zebranie z dn. 30.12.83, k. 125; Zebranie z dn. 24.01.84, k. 126.

²⁰ AU KUL, Korespondencja wychodząca 1984, List Cz. Blocha do T. Barankiewicza, 20.03.1984, k. 75.

Poles, mainly in the sociology approach²¹. Also, several monographs of US Polish parishes were made by Bolesław Kumor²². These publications although were not as significant and pioneer as the planned but unfinished *Dictionary of Polish Parishes in the USA*. They filled however a gap in the American Polonia history research state popular among scholars of that time and prepared the field for further research.

American Polonia was still present in the activity of Polonia Institute nonetheless. It was caused by broad contacts, which its researchers managed to make with American scholars, clergymen, and Polonia activists. They participated in symposiums on Polonia organized by Polonia Institute every year, presenting their findings or point of view. Live contact with people representing American Poles was highly appreciated and desirable at KUL, as well as these symposiums were popular among native researchers²³. On the other hand, American Poles were eager for visiting KUL, the only free and independent university behind the iron curtain. For example, in 1978 symposium participated an almost 20 people group from Chicago, and in 1986 Poles from America were the second the most represented group at the symposium *Polish identity and emigration* [“Tożsamość polska a emigracja”]²⁴. In 1978’s symposium *Problems of ethnic groups leadership* [“Problemy przywództwa grup etnicznych”] an impressive group of the audience was people from the USA – Chicago, Buffalo, Milwaukee, Detroit – about 15²⁵.

According to its organizers symposiums were ‘a place of a meeting and discussion on various aspects of world Polonia’s life, its achievements, struggles in preserving its cultural heritage’²⁶ as well as ‘creating a place for a discussion between scholars and people active in Polonia environment due to

²¹ J. PLEWKO, *20 lat Instytutu Badań nad Polonią i Duszpasterstwem...*, p. 23.

²² *Saint Stanislaus Bishop and Martyr Parish*, New Haven 1987; *Dzieje parafii polskiej rzymskokatolickiej św. Józefa w Norwich, Connecticut 1904-1979*, Norwich 1980; *Kościelne dzieje Polonii w Connecticut (1870-1986)*, Kraków 1990; *SS. Cyril and Methodius Parish and the Hartford Polonia 1873-1990*, Bristol, Connecticut 1985.

²³ Archiwum OBnPiDP, Zakład Duszpasterstwa i Migracji Polonijnej [dalej: ZDiM], Protokolarz, Sprawozdanie z posiedzenia ZDiM 1.12.79, s. 94; J. PLEWKO, *20 lat Instytutu Badań nad Polonią i Duszpasterstwem...*, p. 32.

²⁴ AU KUL, ZDiM, Sympozjum “Tożsamość polska a emigracja” 1986, Program; J. PLEWKO, J. TUROWSKI, *Sympozjum polonijne 1978*, “Studia Polonijne” 5(1982), pp. 339-343.

²⁵ AU KUL, Sympozjum “Problemy przywództwa grup etnicznych”, korespondencja wychodząca i przychodząca 1978, Lista uczestników, k. 64-71; J. PLEWKO, *20 lat Instytutu Badań nad Polonią...*, p. 33.

²⁶ AU KUL, ZDiM, Konferencja “Rola i znaczenie organizacji polonijnych” 1983, List Cz. Blocha do S. Lisickiego z Detroit, 30.05.1983, k. 33-34.

enrich each other with a knowledge'²⁷. American Poles community was a good example of these because of being well-organized, age-old, and numerous and as a result of that was able to speak on every subject chosen by the Polonia Institute for a symposium.

Subjects presented during these events varied and were compatible with an interdisciplinary profile of the Polonia Institute and covered: *Activity of religious orders with Polonia* (1975), *Polonia religious ministry* (1976), *Problems of ethnic groups leadership* (1978), *Integration problems of Polish ethnic group* (1979), *Role of the Church in organizing Polish schools* (1980), *John Paul II and Polonia* (1981), *The role and significance of Polish organizations* (1983), *Polonia's mass media* (1985), *Polish identity* (1986), *Polish family on emigration* (1987), *Young generation of Poles abroad* (1988), *Pope John Paul II and world's Polonia* (1989).

Lectures of American Polish guests were popular among symposiums' auditors, mainly because they could directly experience discussed topics. One must remember that travelling abroad from Poland in communist times was far more difficult, therefore the only opportunity of meeting foreigners for many people were these symposiums. On the other hand, topics presented during symposiums were interesting from an academic point of view, because let to conclude new findings. Polonia, history and sociology researchers representing Polish universities and research institutes (Warsaw University, Maria Skłodowska Curie University, Jagiellonian University, Polish Academy of Sciences)²⁸. Lists of symposiums participants kept in KUL Archives prove the popularity of these, e.g., in each day of 1986 symposium on *Emigration and Polish identity* took part more than 60 people²⁹. Similar numbers can be traced during the *Activity of religious orders with Polonia*³⁰. Another interesting aspect was that auditors could participate in discussions over presented subjects and research methodology problems, which often turned out to be very lively and much contributing to symposiums' conclusions³¹.

The other important scope of the Polonia Institute activity on American Polonia field was its yearbook *Studia Polonijne*, where during the late 1970s and 1980s were published many articles considering American Polonia is-

²⁷ J. PLEWKO, J. TUROWSKI, *Symposium polonijne 1978...*, pp. 339-343.

²⁸ See: A. BROŻEK, *Post-World War II Polish Historiography on Emigration*, [in:] *Polish Americans and Their History: Community, Culture, and Politics*, ed. J.J. Bukowczyk, Pittsburgh 1966, p.182.

²⁹ AU KUL, ZDiM, *Symposium "Tożsamość polska a emigracja"*, 1986, Lista uczestników.

³⁰ J. KOŁPAK, *Działalność zgromadzeń zakonnych wśród Polonii zagranicznej po II wojnie światowej*, „Biuletyn Informacyjny KUL” 5(1976), nr 1, pp. 53-54.

³¹ J. PLEWKO, J. TUROWSKI, *Symposium polonijne 1978...*, pp. 339-343.

sues, for example, the phenomenon of Polish ethnic group, its activity over years, the role of the Roman Catholic Church in its creation, and pastoral difficulties, integration and many other social and cultural processes³². The authors often were American Poles or clergymen working in the USA, describing their own experiences, although texts by the Polonia Institute researchers were published as well.

Articles on American Polonia have appeared from the second volume of the *Studia Polonijne* in 1977. One of the most significant was that by American sociologist Helen Znaniecki-Łopata *The Function of Voluntary Associations within Community of the American Polonia* describing (mainly in sociological aspect) associations as important Polish American attributes in the context of its origins on American soil, next waves of immigrations and considering its unifying function. The author shows that the main goal of these organizations was maintaining a 'distinct national character along with strengthening their position in America' for a non-ethnically homogenous group of Poles in America. By describing Polish organizations' development the term "Polish American has been justified by similarities in the Poles' attitude toward their fatherland and the USA"³³.

Danuta Mostwin, a psychology and sociology professor at the Catholic University of America, Washington DC, and Maryland University, Baltimore published several texts considering Polish identity in America in *Studia Polonijne*. She was very interested in the Polonia Institute activities, because of similarities and sociology subjects taken by KUL. Her papers joined sociological and psychological approach, e.g. *W poszukiwaniu etnicznej tożsamości*³⁴ and *Ethnic Identity in the Emigrant's Psyche*³⁵, *Family Mental Health in a Pluralistic Society and the Values of the Ethnic Families*³⁶, where she focused on a preserving identity problem among next generations of immigrants in the context of S. Freud thought. Prof. Mostwin's research was based on surveys done by Polish Americans, which even more proves their credibility. She emphasized the usefulness of her scholarly text, written not only for scientific purposes but also for a better understanding of migrants.

The other American scholar who published in *Studia Polonijne* was Andrew Woźnicki, a philosopher based in San Francisco University. In his arti-

³² An overview gave J.M. GRONDELSKI in: *The Treatment of Noth American Polonia in the Pages of Studia Polonijne*, [in:] *W służbie Polonii...*, pp. 59-70.

³³ H. ZNANIECKA-ŁOPATA, *The Function of Voluntary Associations within Community of the American Polonia*, "Studia Polonijne" 2 (1977), pp. 83-112.

³⁴ "Studia Polonijne" 3 (1979), pp.7-21.

³⁵ "Studia Polonijne" 11 (1987), pp. 91-117.

³⁶ "Studia Polonijne" 5 (1982), pp. 179-189.

cles *The attitude of the Catholic Church in the United States Towards the Problems of Migration Ministry*³⁷ and *The Social Theology of Migration Movements. Assay of Appreciation*³⁸ he joined theological and philosophy approach describing American Polonia and its ministry problems, speaking from his own experience as a priest serving the Polish community in San Francisco for many years.

These subjects were presented also by religious congregations, like Bolesław Micewski (*Conception of the Polish Priesthood of the Resurrectioners Priests in North America*)³⁹, s. Maria de Chantal Dylewska (*Działalność Zgromadzenia Sióstr Nazaretanek w środowiskach polonijnych 1945-1975*)⁴⁰, M. Bonawentura Ślęzak CSFF (*Sto lat w służbie Kościoła i rodaków na ziemi amerykańskiej*)⁴¹. On the other hand, some authors, like Regina Kościelska described contemporary problems of Polish American religious communities presenting her own observations as a lay church service member in *Viewpoint of the Laity on Pastoral Care of Polonia: Its Hopes and Expectations*.

Many texts were devoted to specific Polish communities, e.g. several articles on Polonia in Detroit by Piotr Taras⁴² and *The Development of Polish Districts and Parishes in Cleveland, Ohio 1870-1930* by Adam Walaszek⁴³, Władysław Szulist's *From the problems of the Kassubian immigration into the United States*⁴⁴ or series of articles on Poles in California by Czesław Nowiński⁴⁵.

Another important aspect of American Polonia heritage was described by Daniel S. Buczek, Seton Hall University and Fairfield University scholar who in his text *Polish-American Parish an Element of Americanization*⁴⁶ focused on the center of the whole Polish American community – a Roman Catholic parish which was described in assimilation context and by Bolesław

³⁷ "Studia Polonijne" 4 (1981), pp. 113-125.

³⁸ "Studia Polonijne" 2 (1977), pp. 5-81.

³⁹ "Studia Polonijne" 3 (1979), pp. 339-347.

⁴⁰ Ibidem, pp. 349-367.

⁴¹ "Studia Polonijne" 4 (1981), pp. 305-308.

⁴² "Studia Polonijne" 3 (1979), pp. 389-408.

⁴³ "Studia Polonijne" 15 (1993), pp. 79-112.

⁴⁴ "Studia Polonijne" 4 (1981), pp. 293-303.

⁴⁵ Cz. NOWIŃSKI, *The Polish Polam Credit Federal Union in South California (until 1995)*, "Studia Polonijne" 20 (1999), pp. 27-59; *The Contribution of the „Solidarity of California” to the Fight for a Free and Independent Poland (1984-1991)*, "Studia Polonijne" 22(2001), pp. 31-60; *The Polish Theatre in Los Angeles*, "Studia Polonijne" 23 (2002), pp. 101-125; *The Founding and Development of Polish Scouting in Southern California*, "Studia Polonijne" 24 (2003), pp. 85-118; *The Contribution of Polish Scholars in South California in socio-economic life and science in USA*, "Studia Polonijne" 27 (2006), pp. 239-261.

⁴⁶ "Studia Polonijne" 6 (1983), pp. 139-151.

Kumor in *Archives of Polish Parishes in the U. S. A. as a Source for Studies of the History of Polish Immigration*⁴⁷. This article shows how important in scholar examining has been documents, jubilee books and other material sources created by Poles within their religious community.

Factors of cultural identity, like parish schools⁴⁸, national and historical heritage⁴⁹, main American-Polish organizations⁵⁰, press and other media⁵¹ were broadly described in *Studia Polonijne* articles. Also, the mutual tradition and history of Poles and Americans were considered, e.g. by Tadeusz Radziałowski *Polish Americans and the Bicentennial*⁵² on the occasion of the 200th anniversary of the United States of America, in which history Poles had some impact.

Apart from that, *Studia Polonijne* presented also book reviews on problems of Polonia, which was useful especially for non-English speaking people. In this way summaries of books published in America reached more readers showing internationally the state of research. In addition, every article's abstract was translated into English, which was meant to popularize these ideas among the next generations of Polonia and people interested in it.

The aim of both conferences and *Studia Polonijne* was to straighten out and to recap particular aspects of Polish American culture and identity. Poles in America have achieved a lot, took a place in the USA culture, organized many institutions posing a great subject of academic research for the Polonia Institute hence the broad context of subjects in *Studia Polonijne* articles and during symposiums have brought up the idea of American Polonia as a non-homogenous community, with its problems, which particular members are

⁴⁷ "Studia Polonijne" 10 (1986), pp. 235-244.

⁴⁸ J. SERWAŃSKI, *O perspektywach nauczania języka polskiego w szkolnictwie polonijnym (na przykładzie Chicago)*, "Studia Polonijne" 7 (1983), pp. 251-260; J. JACHNIEWICZ, *Szkola przy parafii św. Stanisława Kostki w Brooklynie, N.Y.*, ibidem, pp. 385-388; J. WOŹNIAK, *Centrala Polskich Szkół Dostosowujących w Ameryce Północnej (1915-1983)*, "Studia Polonijne" 9 (1985), pp. 169-176.

⁴⁹ Cz. BŁOCH, *Wpływ polskiego dziedzictwa narodowohistorycznego na procesy integracji polskiej grupy etnicznej ze społeczeństwem amerykańskim*, "Studia Polonijne" 6 (1983), pp. 73-100; T. KACZOROWSKA, *Mieczysław Haiman – wskrzesiciel dumy Polonii*, "Studia Polonijne" 25(2004), pp. 127-139.

⁵⁰ S. SMOLEŃSKI, *Ważniejsze polskie organizacje w Chicago (1926-1983)*, "Studia Polonijne" 9 (1985), pp. 177-193; L. MALINOWSKI, *Zjednoczenie Polsko-Narodowe w Brooklynie (1903-1983)*, ibidem, pp. 195-203; F. LACHOWICZ, *Polskie organizacje kulturalne w Bridgeport (1930-1983)*, ibidem, pp. 205-211; T. WINCENCIAK, *Związek Podhalan w Północnej Ameryce*, ibidem, pp. 213-214.

⁵¹ B. WIERZBIAŃSKI, *"Nowy Dziennik" a Polonia w USA*, "Studia Polonijne" 10 (1986), pp. 133-148; T. ZASĘPA, *Radiowa Godzina Różańcowa w USA i Kanadzie oraz Liga Katolicka z pomocą Polsce*, ibidem, pp. 309-322.

⁵² T. RADZIAŁOWSKI, *Amerykanie polskiego pochodzenia a dwusetna rocznica powstania Stanów Zjednoczonych*, "Studia Polonijne" 3 (1979), pp. 275-296.

connected with themselves by one aspect – the Polishness. In research a focus was put on identity – who were Poles living in America and their next generations, what makes them more American or Polish? That approach was interdisciplinary what let to make comprehensive and non-ambiguous conclusions. Also, the subject of ethnicity was popular among scholars of that time, considered in the American melting pot context and important during mass migration times⁵³. The importance of this research is greater, that was based on personal experience or research given by each author, therefore Polonia appears as an alive and fluctuating system with its kaleidoscope image, which cannot be completely explored or explained.

In the 1990s, due to the Polonia Institute's focus on Poles in former USSR countries, the American Polonia theme was sidelined, although some attempts of retaking the Polish parish network in the USA were made⁵⁴. Apart from the fact, that in 1990 the Polonia Institute scientific board rejected that idea because of lack of employees and necessary funds, in the following years researchers started to work on this in particular American states, to start with Pennsylvania and New Jersey. Contact with former KUL employee, rev. Ryszard Hermanowicz director of the Polish Institute of America in Philadelphia was made. The Polish Institute offered scholarships for research in the USA, but that never was finalized⁵⁵.

The idea of Polish parishes in the USA was retaken in 2016. This time the Polonia Institute researchers team encompassed with interest a narrow group of 60 churches, called Polish Cathedrals and situated mostly in Chicago, Detroit, Cleveland, Buffalo, and several other cities of Michigan, Ohio, New Jersey, Connecticut, Maryland and Massachusetts.

This group of monumental churches built mostly in revival styles (e.g. baroque revival, gothic revival, renaissance revival) at the end of the 19th and the first 20 years of the 20th century has been considered a symbol of Polish American cultural heritage. The Polonia Institute decided to preserve its significance by scholar work supported by taking photos of churches' interiors, furnishing, and digitalizing parish documents, like jubilee books, bulletins, parishioners' records. The research was done on every church building itself, as well as the surrounding environment, like parish schools and parishioners organizations. The old idea of the Polish American parishes dictionary from the 1970s was restored in form of a publication of so called Polish

⁵³ D. MOSTWIN, *W poszukiwaniu etnicznej tożsamości...*, p. 7.

⁵⁴ Archiwum OBnPiDP, Protokół z zebrania Zarządu Instpol z 2.05.89, k.1-2.

⁵⁵ J. PLEWKO, *Kronika działalności Instytutu Badań nad Polonią i Duszpasterstwem Polonijnym KUL za okres od 1.09.1994 do 31.12.1995*, "Studia Polonijne" 17 (1996), p. 150.

Cathedrals Dictionary⁵⁶. The newest Institute's project is intended to show the significance of American Polonia on still existing examples of its achievements in face of deterioration of material traces of Poles in America⁵⁷.

Research on American Polonia is only a part of huge work done by the Polonia Institute through the almost 50 years of its activity. Despite of breaks in active research on Poles in the USA, it has been always one of the most significant objects of interest of the Polonia Institute, which was a meeting and dialogue place for scholars and Polonia activists. Its research especially in "church role in creating American Polonia" was pioneer and unique in Poland during communist times and gave its reliable contribution in state of research on Poles in America. This tradition is still used by a current management of the Institute for the Study of Polish Community and Its Ministry management in work on a new Parish dictionary.

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Sympozjum "Tożsamość polska a emigracja" 1986

⁵⁶ See: https://www.kul.pl/parafie-i-koscioly-polskie-w-usa,art_79046.html

⁵⁷ Many Roman catholic churches built by Poles in America have been demolished, sold to other religious organizations or transformed, e.g. St John of God Church in Chicago – A 'Renaissance' ruin on the South Side: *The last days of St. John of God Church*, <https://www.wbez.org/stories/a-renaissance-ruin-on-the-south-side-the-last-days-of-st-john-of-god-church/2c6da3df-6bfe-4143-b5c2-77124333b62e>

Archiwum Ośrodka Badań nad Polonią i Duszpasterstwem Polonijnym KUL [OBnPiDP]
Protokolarz Zakładu Duszpasterstwa i Migracji

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AMERICAN POLONIA IN SCIENTIFIC ACTIVITY
OF THE INSTITUTE OF POLONIA MINISTRY AND MIGRATION
AND THE INSTITUTE FOR THE STUDY OF POLISH COMMUNITY AND ITS MINISTRY
IN 1972-2006

Summary

The article aims to show the presence of American Polonia in the scholarly activity of Institute for the Study of Polish Community and Its Ministry and Institute for the Study of Polish Community and Its Ministry. In the 1970s and 1980s a huge interest in Polish diaspora achievements in the USA was visible in many scientific articles, texts, and monographs published in the yearbook *Studia Polonijne*. American Polonia has become an object of multidimensional and interdisciplinary research, which turned to be the pioneer ones in some cases.

Keywords: American Polonia; Institute for the Study of Polish Community and Its Ministry

POLONIA AMERYKAŃSKA W DZIAŁALNOŚCI BADAWCZEJ
ZAKŁADU DUSZPASTERSTWA I MIGRACJI POLONIJNEJ
I INSTYTUTU BADAŃ NAD POLONIĄ I DUSZPASTERSTWEM POLONIJNYM KUL
W LATACH 1972-2006

Streszczenie

Celem artykułu jest ukazanie obecności Polonii amerykańskiej w działalności badawczej Zakładu Duszpasterstwa i Migracji Polonijnej KUL (w latach 1984-2006 Instytutu Badań nad Polonią i Duszpasterstwem Polonijnym KUL). W latach siedemdziesiątych i osiemdziesiątych XX wieku zainteresowanie historią i dokonaniami polskiej diaspory w USA było duże, co przejawiało

się w udziale tekstów naukowych, referatów i opracowań publikowanych w “Studiach Polonijnych”. Polonia amerykańska stała się zatem obiektem wielowymiarowych i interdyscyplinarnych badań, które w wielu przypadkach okazały się pionierskie.

Słowa kluczowe: Polonia amerykańska; Zakład Duszpasterstwa i Migracji Polonijnej KUL; Instytut Badań nad Polonią i Duszpasterstwem Polonijnym KUL