

Maria Feliks

**Journeys of sacred images. Translocation of works of sacred art from Eastern Borderlands to Lower Silesia and the Opole region after 1944 as a socio-cultural phenomenon**

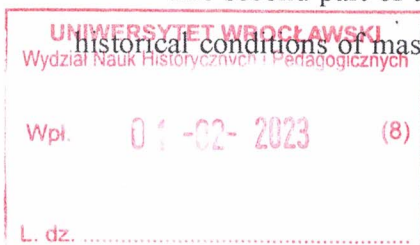
SUMMARY

The research problem of the dissertation is to indicate and analyze the functions, behaviors and ideas related to the works of sacred art brought from the South-Eastern Borderlands to Lower Silesia and Opole Silesia, in the anthropological and historical-artistic context. The work addresses issues such as: examining the real experiences of members of borderland communities related to "sacred images" from the Eastern Borderlands, their impact on the way of defining one's identity, the memory of ancestors' hometowns, as well as the role in taming a new living space. The dissertation consists of a preface, two parts (*Introduction* and *Research*), conclusion and three annexes relating to the conducted research, as well as illustrations.

The preface presents the grounds for undertaking the selected research problem, its territorial scope and characterizes the existing literature on related issues discussed in the field of art history, cultural anthropology and sociology.

The main content of the dissertation has been divided into two parts. In the first, entitled *Introduction*, there were chapters whose aim was to present the theoretical and methodological perspective, which are the basis for conducting research. They discuss positions originating both from the field of art history, such as the concept of contextual interpretation of art formulated by Hans Belting and David Freedberg's theory focused on examining the relationship between the work and the recipient, as well as sociological and anthropological concepts such as the current of research on memory and Florian Znaniecki's humanistic coefficient or the hermeneutical dimension of aesthetic interpretations in the philosophy of Hans Georg Gadamer. The analyzed research material is also discussed here. In addition to the source and archival query, it was collected during ethnographic field research conducted in 2018-2022. It includes conversations with people born before the outbreak of World War II in the South-Eastern Borderlands, with members of their families, descendants, as well as with parish priests or custodians of sanctuaries in which sacral paintings imported from the East are currently located.

The second part of the work, entitled *Research*, consists of 5 chapters. In the first of them, the historical conditions of mass resettlements after World War II in the discussed area and the specificity



of settlements of communities who came from the Borderlands were outlined. In the next chapter, the characteristic religiosity of borderland communities was analyzed, and its most important properties were presented, such as: folk religiosity - lived religion, the cult of Mary, miraculous sensitivity or sensualism, which to a large extent determine the relations to sacred works examined in the following chapters. The interpretation of beliefs related to the images, affecting their reception among the community, also in the post-war reality, was served by the analysis of etiological legends related to individual images, made in the next subchapter.

Chapter 5 discusses the issue of the functioning of sacred works in displaced communities at various stages of the settlement process: from their role in common, group settlement, through the adaptation of existing temples, to their importance in the process of taming a new cultural space. Chapter 6 is devoted to the issue of the aesthetic impact of borderland works of art, practices such as coronations or decorating with dresses, as well as their role as factors strengthening local and national ties.

The last chapter of the dissertation considers the role of religious works from the Borderlands in the creation of new sanctuaries or pilgrimage centers, and also analyzes them as specific places of memory. Using this research category, attention was drawn to the importance of a work of art not only as a carrier of aesthetic or religious experiences, but also as a cultural symbol, preserving the memory of the history of a given community.

An important element of the work is the extensive illustrative part, presenting the discussed sacral works located in several dozen towns in Lower Silesia and the Opole region, which was collected during field research.

Mania Fehls  
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