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THOUGHT**

SCHUMAN

OPTICS MAGAZINE

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LETTER FROM EDITOR

Dear Sir/Madame,

On April 18, 2025, Poland will celebrate a special anniversary – the 1000th anniversary of the Polish Crown. However, it will not be officially celebrated with the reverence it deserves, because the elites ruling Poland are closer to Germany and Brussels than to the legacy that their ancestors left to Poles. This is a sad observation, but an extremely true one. With the change of power, the pedagogy of shame has returned, and the German historical narrative dominates public discourse while simultaneously persecuting those historians who write the truth about the history of the Polish Nation.

And yet the significance of this glorious anniversary is enormous! A crown that not only symbolizes Poland's inclusion in European geopolitics as a single state during the Piast era, but also recalls the Kingdom's years of glory, which throughout its history was attacked by aggressive neighbors. A crown that, after all, belongs to Mary, Queen of Poland since the vows of John Casimir made in Lviv. Poles as royal children - this is a great dignity that both the Germans and the Russians would like us to forget, intoxicated by the fumes of the "official" narratives served to us.

There is nothing strange about it. The new elites are pushing to create a "new Euro-



LETTER FROM EDITOR

pean man" - denationalized, deprived of identity and roots, and ideologized to the bone by the leftist propaganda seeping from everywhere. At the same time, they treat this man as an object - the man is supposed to be for the system, not the system for the man. The law is notoriously broken not only at the national level, but also at the EU level, human rights are trampled and all this is being hailed as the rule of law and democracy. The European Union has fallen into madness, from which it can only be wrenched by a powerful shock, for which it is not prepared. Otherwise, the noose of totalitarianism will tighten more and more around the necks of innocent citizens, who are already enduring more than could be expected.

However, for the letter of the law to start working again, it is not enough – as the constitutionalist Prof. Przemysław Czarnek, quoted by Schuman Optics Magazine, argued – to seize power, hold accountable, judge, imprison as punishment those who break the law and restore normality. This would be an extremely important and desirable action, but it is not enough. First of all, it would be necessary to overthrow the three pillars on which the contemporary construction of EU lawlessness is built: Altiero Spinelli's Trotskyism, Jacques Derrida's deconstruction and the neo-Marxism of the Frankfurt School. If we do not eradicate these three trends from the public space, we will only be able to dream of restoring the authentic rule of law.

Moreover, our attention should also be focused on the so-called artificial intelligence and the legal environment in which it operates. The situation in which AI stands guard over sustainable development and leftist axiology is pathological and carries far-reaching consequences. Among them, censorship is probably the most visible. Introduced as part of the "fight against disinformation", it treats everything that is contrary to the anti-values of the European mainstream as disinformation and fake news. If the scenario in which AI will conduct court cases and issue judgments comes true, it is easy to guess what fate awaits those who oppose the leftist dictatorship. That is why it is so important to guarantee freedom of speech, freedom of opinion

LETTER FROM EDITOR

and, above all, to prevent a situation in which algorithms decide the fate of a person. In the April issue, we also look at Greece's role in the Three Seas project and try to predict possible scenarios for the development of this format. In this context, we look at Africa, where Chinese and American influences clash, and where the Three Seas countries can seek partners for further development using the experience and geographical location of a country such as Greece.

The Institute of Schuman's Thought, like many local government officials, is anxiously observing the ongoing centralization of the European Union. EU regulations are already making it very difficult for municipalities to function, and it will become even more difficult as we progress in building a European superstate. We talk about this with the mayor of Krasnystaw, Wojciech Kowalczyk.

In handing over the April issue of Schuman Optics Magazine to you, I hope that with the spring that has finally arrived in our gardens, a renewal of human conscience will also come. It is essential if we want to rebuild the European community. Contemporary EU countries are deeply divided not only by particular interests, but above all by ideological issues, which basically excludes the existence of any community. We need politicians like Robert Schuman, who would have enough strength to restore Europe to its Christian roots and values. I wish this for myself and for you, while at the same time extending my wishes for a Blessed Easter. Just as the Savior rose from the grave, having defeated death, so may Poland and all of Europe rise from their mortal fall and return to life, dignity and peace.

Anna Wójcik

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WE WARMLY INVITE YOU TO PURSUE EDUCATION
AND FORMATION AT THE UNIVERSAL UNIVERSITY OF
CHRISTIAN-SOCIAL TEACHING (PUNCS) UNDER THE
PATRONAGE OF ST. JOHN PAUL II AND THE SERVANT
OF GOD ROBERT SCHUMAN.

PUNCS operates within the framework of the
Schuman Thought Institute as a non-formal
educational initiative not based on the Higher
Education Act. We have been active since February
2021, and we have now launched another edition,
conducted online over two semesters from January to
December 2024, typically every other Saturday from
10:00 AM to 1:15 PM. The schedule of classes is
available on

<https://puncs.pl/harmonogram-zajec/>.

At our institution, one can learn how Christian thought helps improve the state of the economy and society, including human labor. Participants discuss these topics with experts who present specific issues and write a thesis that includes their own ideas on changing their social environment. The courses are conducted free of charge, though we ask participants to cover the technical costs of the electronic communication platform, amounting to 500 PLN.

The mission of PUNCS is to implement the principles of Christian social thought into economic and social life, and to form and build a network of animators who will promote such changes both in Poland and abroad. We hope that these Christian-Social Thought Animators will help diagnose and reduce the discrepancies between Christian thought and the current structure of various organizations and institutions. The lack of basic human decency, humility, understanding, and the betrayal of the truth are the causes of the most serious socio-economic problems, and it is important that we unite in an environment of people who courageously oppose a life without morality and without God. We not only strive to gain knowledge but also form ourselves together as animators, people of conscience, because such individuals are needed in our societies. PUNCS is a platform for further activities, such as the Animator Project for the Image of Poland in Europe and the Forum of Young Three Seas. For more information about PUNCS, please visit our website at <https://puncs.pl>, where you can fill out an online form to enroll in the courses. Contact: sekretariat@puncs.pl, tel. 575 990 686.

SCHUMAN ACADEMY:

THE NATIONAL ECONOMY IN THE AGE OF GLOBALIZATION

"Thanks to our own monetary policy, the transmission of the currency channel, we can also absorb shocks, because in fact, we have had such demanding years from the point of view of the economies that the fact that we have these tools in the form of an independent bank, our own currency and a floating exchange rate meant that we could absorb these shocks" - Artur Soboń, member of the Management Board of the National



Bank of Poland, said during the scientific symposium "National Economy in the Age of Globalization", which was held in Zamość on March 14 within the walls of the ancient Zamość Academy as part of the Schuman Academy. The conference was combined with the ceremonial naming of the new auditorium after the Servant of God Robert Schuman. The media patronage over the event was assumed by the monthly magazine Schuman Optics Magazine.

"We live in a time when we very often misunderstand a nation, seeing it as only a certain ethnic group connected by biological ties, or possibly economic interests. A nation in our civilization is something more. It is a community of people who set themselves certain goals beyond their graves, creating a national culture thanks to which a person can develop well. An important element of this national culture will always be the economy, human labor, the field of trade, manufacturing, in other words, the whole sphere that is associated with providing people with the means to live and making this life better thanks to these means" - Prof. Paweł Skrzydlewski, Rector of the Zamość Academy, said during the opening of the symposium.

"As a philosopher, I know that before there was economy, there was economics, that is, the branch of ethics that taught man a beautiful, good life in the home community" - he added with genuine sentiment, which is not surprising considering the direction in which contemporary economy has gone, where man is for the system, and not the system for man. Moreover, as noted by Prof. Maria Kierepka, Director of the Institute of Finance and Accounting, "globalization is a strong factor of change, not always positive". "Globalization is a huge challenge for national economies" - she concluded.

DEFEND THE NATION'S INTERESTS

How to implement a national economy in such a globalized world today? What direction should we adopt for the development of contemporary economies of the state and nation? Artur Soboń, a member of the Management Board of the National Bank of Poland, answered these and many other ques-

tions. "Thanks to our own monetary policy, the transmission of the currency channel, we can also absorb shocks, because in fact, we have had such demanding recent years from the point of view of economies that the fact that we have these tools in the form of an independent bank, our own currency and a floating exchange rate meant that we could absorb these shocks" - he explained the reasons why, in his opinion, it is in the well-understood interest of Poland to maintain its own currency.

He indicated the possession of the latter as one of the factors why the Polish economy has weathered the pandemic restrictions relatively calmly during the spread of the coronavirus. "Covid has struck at the heart of the global economy, at the heart of the free market economy. This had to result in negative economic growth" - Soboń noted. "The fact that we are able to manage our own currency makes the economy more flexible in the face of such macro shocks, and this flexibility is crucial today" - he assessed.

A CRISIS-RESISTANT ECONOMY

"Leopold Caro, but not only him, spoke about the fact that socio-economic solidarity causes the economy and efficiency of the economy to be at a much higher level than all other systems" - Prof. Zbigniew Krysiak, economist, Chairman of the Program Council of the Institute of Schuman's Thought said. "The experience of crises tells us that we need to think about an economy that is resistant to pandemics and crises. Among other things, the independence of the National Bank of Poland, having the Polish złoty. A certain autonomy and sovereignty are very important when it comes to the possibility of modeling and managing the economy" - he enumerated.

He pointed out that the current centralization tendencies are dangerous and harmful. The economist emphasized that from the point of view of the social model, sovereignty, patriotism, roots, own institutions, it would be very dangerous. Also from the economic perspective.

"If we didn't have an independent bank, if we had the euro, we wouldn't be able to get through this crisis and through these inflation problems in a way that I think is very good" - he said, adding that "there are attempts to introduce the euro, and that would be deadly for our economy".

THE GREAT AND DEEP RESET

"Digital and economic transformations are unecological, uneconomic and unethical" - Prof. Jacek Janowski said. But the Great and Deep Reset is not about any ethics, ecology or economic profitability. The goal is to control humanity in all areas of its existence.

"The Great Reset is a program to rebuild the world order that does not bode well for development" - Prof. Janowski concluded.

"If we wanted to fulfill the ambitious plans that the President of the European Commission, Ursula von der Leyen, talks about, these green energy sources would require the use of rare earth elements in their entirety" - he noted, pointing to the need for both coal and nuclear power in the energy mix. He also criticized the ideas of withdrawing cash from economic circulation. "I predict that the economy with digital money will be an economy of shortages, which is easy to manage, but with the help of energy certificates" - he diagnosed the problem.

Prof. Janowski drew attention to the lack of agency of those currently in power. "Today, it is not sovereign state leaders who have agency, but executive capabilities. Autonomous agency capabilities are available to entities outside and beyond national borders. This can be easily verified by analyzing capital statistics, budget figures, and the figures available to corporations or investment funds" - he noted.

GLOBALIZATION WILL GO BACKWARDS

"We have reached the peak of globalization and now we are in a phase where globalization will be regressing because it has stopped fulfilling its economic functions" - Leszek Skiba, President of the Sobieski Institute, analyzed the current situation. "The rich are getting even richer, and those who are the middle class are experiencing their jobs disappearing and have trouble maintaining their standard of living" - he noted.

"Does it pay off for the United States to continue supporting globalization?" - the expert asked. "Globalization as an optimistic, naive assumption that the world has no borders has passed away and today we are moving to a world in which the state has an increasing importance" - he assessed. The problem is that European political elites completely fail to understand the current situation and, with a zeal worthy of a better cause, are pushing forcibly to create a European superstate, instead of returning to the Schumanian concept of an economic community based on the sovereignty of member states and respect for their rights.

"Today, globalization has stopped working and we need much

more for Poland to develop. There are more and more discussions about how important the National Bank of Poland is, but also the instruments of government policy to create economic policy" - Skiba pointed out.

He also referred to the problems of Polish companies, which are increasingly losing the fight not only with EU bureaucracy, but also with well-financed Western or Ukrainian companies. "Polish companies need support to effectively compete on the European market. They are losing because each country has built an entire infrastructure of export support, export credit support, support related to market recognition, support for innovation. These are instruments that are of great importance today. Without them, Polish companies, left to their own devices in a situation in which competitors - the French, Germans, even Ukrainians - sometimes cope better with the support of their state, this is the situation in which the role of the state takes on great importance" - he explained.

In his opinion, a trade policy is also needed "based on the fact that the European Union, as a place of very weak economic growth, is already insufficient for Polish companies. Polish companies must not only find their place on the European market, but also effectively go beyond European markets, also to Africa or Asia".

TERMINATE THE ETS

During the panel discussion, there were many voices calling for the termination of the ETS tax, which is harmful to Poland and the Polish economy and is one of the main factors generating inflation.

"We need to get out of the ETS. The CO2 tax makes no sense, it takes capital away from energy producers. They could use this money to invest in technological development" - Prof. Zbigniew Krysiak noted. "Here we are dealing with an action that has no justification. Someone is accumulating this money. It is taken away from those who could use it properly" - he added.

And indeed, the ETS tax does not contribute to environmental protection in any way - it drains money from the pockets of citizens and entrepreneurs and transfers it to the accounts of speculators who make money on trading CO2 emission permits. This pathological levy should not have been introduced at all, and it happened during Donald Tusk's previous term. The United Right government passed over this issue as a matter of course, and the current KO-Polska2050 cabinet is also not trying to relieve Poles of this EU tribute. Companies are going bankrupt, and energy prices are still going up and would probably go up much faster if not for the upcoming presidential elections. And this is just the tip of the iceberg of the burdens prepared for citizens.

In this situation, it is hardly surprising that - as emphasized by Professor Zbigniew Krysiak - 80% of the profits generated in the world end up in the pockets of 5% of the citizens of this land. "Such differentiation causes a significant decrease in economic efficiency and economic growth" - the expert emphasized, adding that "with such an EU model, convergence is not possible, i.e. equalization of capital, and this was the essence of creating an economic community in Europe".

CEREMONIAL NAMING OF THE AUDITORIUM AFTER ROBERT SCHUMAN

"Robert Schuman was a man of great heart, intellect, a man who saw the need to unite Europe based primarily on truth, goodness, but also on everything that is in Europe thanks to Christianity" - Prof. Paweł Skrzydlewski said, unveiling a plaque commemorating the Servant of God. "The Academy was reborn after 230 years of non-existence and we want it to refer to the best models" - he added.

**THE UNVEILING CEREMONY, TOGETHER WITH
PROF. PAWEŁ SKRZYDLEWSKI, WAS PERFORMED
BY PROF. ZBIGNIEW KRYSIAK.**

ANNA WIEJAK

The lights and shadows of wind farms

A large wind turbine is the central focus in the foreground, its three blades extending outwards. In the background, several other wind turbines are visible, scattered across a series of rolling hills. The sky is filled with soft, white clouds, and the overall lighting suggests a bright but slightly overcast day. The image has a slightly desaturated, teal-like tint.

Many myths have grown up around wind farms, mainly due to media propaganda. Listening to these messages, one might get the impression that – as one of the members of parliament said – when there is no wind, the sun is shining, and a wind turbine should provide us with electricity at almost the lowest price. Meanwhile, the reality is completely different.

Wind energy is one of the most expensive and at the same time unstable energy sources. Analyses carried out indicate that even after taking into account the cost of purchasing CO2 emission permits (ETS tax), the total costs of electricity production by wind farms and photovoltaic farms are higher than the costs of electricity production from coal.

It may therefore be surprising why the production of electricity from wind farms has become one of the key elements of the energy transformation, supporting the development of renewable energy sources (RES). However, the economic analysis of this sector requires taking into account both the potential benefits and challenges related to costs, investments, efficiency and the market environment. Building a wind farm is an investment with high initial costs. It should also be added that the increase in costs is related to the need to build transmission lines to be able to deliver electricity to the recipient. Wind farms, being very unstable sources of electricity, require the construction of energy storage facilities to balance the operation of the power system.

Despite this, wind energy production in Poland is growing dynamically. According to data from September 2024, the installed capacity of wind farms in Poland has reached new records. On February 3, 2024, a momentary wind generation capacity of 8,504 MW was recorded, which constituted almost 40% of the demand for electricity, but there are also days when the excess of this electricity must be limited, especially on days off from work.

The issue of treating wind farms as ecological energy sources is also controversial. Building a wind turbine requires a large amount of raw materials, including steel, concrete, fiberglass, copper and aluminum. For example, a 3-5 MW onshore turbine requires: 200-300 tons of steel, 1000-1500 tons of concrete, 4-10 tons of copper, 15-20 tons of glass-carbon fiber.

Assuming that the production of electricity by a wind turbine does not generate carbon dioxide or greenhouse gases, the above-mentioned huge amounts of materials needed to manufacture, operate and after a period of 20-25 years - dispose of the turbines, have an impact on both the climate and the natural environment. Especially if we consider that used wind turbines are not fully recycled, but buried in the ground, into which they release toxic substances.

The fibers present in turbine blades cause that there are currently no comprehensive solutions for their processing and reuse. A typical wind turbine consists of a foundation, tower, nacelle with a gearbox, generator and control systems, and rotor blades. The tower foundations are made of concrete and steel. The tower itself is also made of steel. Nacelle elements are made of steel, copper, and silica. From 80 to 90 percent of the installation can be recycled. The remaining 10 to 20 percent is currently a key problem in the disposal of materials used to build wind turbines. It concerns the materials from which the blades are made, i.e. fiber-reinforced polymers (FRP), most often glass, carbon, aramid, and basalt. Scientists from the Białystok University of Technology are indeed working on a method for processing wind turbine blades into acoustic screens. In turn, the Rzeszów University of Technology has proposed using blades to create load-bearing elements of pedestrian overpasses. But with what effect? We will only find out about this after July 31, 2025, when these research projects will be completed and conclusions will be presented.

Disturbing sounds

The biggest problems with wind turbines are the very harmful effects on the environment, such as noise and infrasound. Currently, many occupational health institutes are conducting research on the harmful effects of infrasound and low-frequency noise (HFNcz) on human health and well-being. People living near wind farms complain of various ailments: sleep disorders leading to depression, headaches, neurological problems, vibroacoustic disease.

"Another fact is the occurrence of the shadow flicker and light reflection effect near wind turbines. Research results show that this effect can have negative health effects. It usually occurs at a distance not exceeding 1500 m from the turbines and depends on both the geographical location, time of day, year, and the location of the receptor. This means that areas located to the west and east of wind farms (the longest shadow) are particularly susceptible to this phenomenon. The flicker frequency is proportional to the rotor speed, the number of blades and the number of turbines through which light passes. Shadow flicker and light reflection can be caused by the propellers of rotating turbines. The rotating turbine blades with the sun shining behind them cast moving shadows, creating the impression of a stroboscope. This can cause dizziness, loss of balance or nausea in some people. The most vulnerable to the shadow flicker effect are people with diagnosed migraines, people suffering from motion sickness and epilepsy" - we read in a document of the Ministry of Health issued in 2012 in response to a parliamentary interpellation by Jacek Najder.

Another element that raises concerns, as indicated in the opinion of the National Institute of Public Health - National Institute of Hygiene, is electromagnetic radiation. It is worth noting that radiation is emitted both by natural sources (the Sun, Earth or atmospheric discharges) and by telecommunications systems (mobile phones, transmission towers, radar installations, remote control devices, etc.) and electrical and home electronic equipment (including computers, microwave ovens and other electrical devices). Due to the multitude of sources emitting electromagnetic waves, almost all people are exposed to its effects, as a result of which their internal cellular processes are increasingly disrupted. "Such disorders in our body lead to the occurrence of increasingly frequent health disorders. Although this radiation is common in the environment and almost all people are exposed to it, wind farms may constitute an additional source of its emission. Long-term exposure to an electromagnetic field can have measurable health effects. In the case of wind farms, we cannot speak of a strong electromagnetic field, however, due to the size of the farms, their rapidly growing number and the fact that they have been influencing the environment and people for many decades, such a risk should also be considered" - the Ministry of Health states. The source of electromagnetic radiation from wind farms are the lines connecting the turbine to the power grid, the turbine

generator, the electrical transformer and underground cabling. However, it should be emphasized that their proper location and the use of appropriate protection can almost completely eliminate exposure to this radiation. This means that maintaining a safe distance between wind farms and buildings is an important and fundamental element, which usually eliminates the harmful effects of radiation generated by turbines and the lines connecting the power plant to the grid. An important element is also the proper planning and arrangement of underground transmission lines between turbine generators and securing them with an appropriate shield.

Ecological disaster

It is already known that the presence of wind turbines leads to mass deaths of birds and bats - bird migrations are a key element of the environmental impact assessment (EIA). In addition, there are threats to environmental contamination resulting from the operation of wind farms, such as: oil and grease leaks, problems with disposal and recycling. Annually, one wind turbine uses 3,000 liters of mineral oil derived from fossil fuels - mineral oils are hydrocarbons based on crude oil, obtained in the refining process.

Although wind farms are a key element of the energy transformation, their operation carries significant environmental risks and is not always economically justified. Despite the analyses, assessments and inconveniences, the Polish legislator is introducing changes to the act to meet the expectations of investors, e.g. by reducing the distance from buildings to 500 m. Decisions on investments in wind farms in other countries are subject to change due to threats to national security, ecological concerns, social resistance and, above all, unfavourable

economic assessments. Many countries are currently limiting the development of wind farms, e.g. Sweden is withdrawing from the construction of 13 offshore wind farms, the USA is suspending the construction of new wind farms by presidential decision, Germany is dismantling a wind farm at sea, considering its further operation to be completely economically unjustified. At the same time, the German lobby in Poland is working to build wind farms even in forests. Polish nature is to be destroyed and citizens will suffer only because German corporations want to make money.

JACEK KRAWCZYŃSKI



**Prof. Przemysław Czarnek:
THOSE WHO EXCEEDED
THEIR POWERS WITHIN
THE EU MUST BE
BROUGHT TO JUSTICE**

"There is only one thing to do: go back to the treaties and put in jail all those who exceeded their powers and failed to fulfill their obligations within this European Union, encroaching on the competences of the member states and violating the basic principles, one could say constitutional, the basic principles of the European Union. That's all" - Prof. Przemysław Czarnek, a constitutional lawyer, said during a panel as part of the 5th Three Seas Local Government Congress, which took place in Lublin on March 12-13.

When asked whether the federalization of the European Union constitutes a real threat, Prof. Przemysław Czarnek replied: "Federalization itself would not be the worst thing, because it does not go in the direction of federalization, it goes in the direction of creating a uniform European state. If it were only federalization, appropriately packaged... The United States is a federation, and what? Individual states have much more sovereignty and independence in many areas than the member states of the European Union today. So unfortunately it does not go in the direction of federalization itself, although that would be dangerous, because we do not know how it would end. It goes in the direction of creating a uniform European state, and this is a very simple recipe for disaster, and the worst possible disaster, for a return to the events in Europe from the mid-20th century, without the slightest doubt. This is where it is heading".

The Three Seas Initiative is a great opportunity not only for Poland



The lawyer also referred to the Three Seas Initiative, seeing this project as "a great chance to bring the European Union to its senses, if it develops, of course, if it is not blocked".

"In this respect, the Three Seas Initiative can show that we really want to benefit, just as we have benefited over the last twenty years, from our presence in the European Union and benefit from the development of the European Union, but the EU of the treaty, the EU as a community of states with their sovereignty, independence. States with equal rights, which transfer competences only in some matters to the European level. In this sense, the Three Seas countries can cause the blocking of this - we call it federalization

during this conference, and in fact the creation of a unified state under the German, i.e. Russian, boot, because let's not have the slightest illusion: German-Russian interests have existed for many centuries, they have also been in the last dozen or so years, and they are still there today. If someone thinks of a unified European state, they think of a state with German interests, with French helpers, and German interests are Russian interests. In such a state, we would once again be in the deadly grip of these two of our neighbors. In short: never any federalization, and even less so of a unified European state. This is a huge threat to Europe in general, where we were, are and will be. We must think about future generations. Not about ourselves, but about the conditions in which our children, our grandchildren and those who will come after us will live" - he noted.

"All these decisions that are being made today, or the blockades that we are putting down, I hope the Three Seas Initiative, showing the great importance of the Three Seas Initiative, will pay off positively for our future generations" - Prof. Czarnek assessed.

"There is one more thing in this Three Seas Initiative. Federalization is federalization, German-Russian-French interests are German-Russian-French interests, but there is one more, more important thing: this is what distinguishes the Three Seas countries from the largely rotten Western Europe, this applies to Italy to the least extent, that they are still based to a large extent on the foundations of Latin civilization, Christian civilization. If not Latin, then Christian, because not everyone is from the same circle, but Christian, and they are based on values that result from Christianity, values that not only Western Europe has largely abandoned and is abandoning, but is even fighting these values. And this is another thing and another great opportunity for the Three Seas countries, including Poland in particular. That is why I regret all the more what is happening now, because even today the Three Seas Initiative still has a great chance to exist, and on a global, world level" - he explained.

In the opinion of Prof. Czarnek, such problems as have arisen in the last dozen or so days, or two or three weeks, have not occurred for a long time. World

problems. "The situation in which we have the presidency of the European Union, if it were the Italian presidency, all these formal, informal summits of EU countries, but with the invitation of other countries as well, would take place in Rome. The Italians would use their chance and make Rome the centre of the world again, where global problems are solved, which everyone in the world is looking at, especially Europeans, but everyone in the world. We have the presidency, as Poland, and no summit has taken place, not even an informal one, and our Tusk goes to London, Brussels, Turkey and he would not even think about inviting someone here, as the leader of the country that has the presidency of the European Union, just because he is fighting with President Andrzej Duda. And yet, if it were a normal prime minister, taking care of the interests of the Polish state in the European Union, and through this also of the interests of the Three Seas countries, which is a great opportunity for Poland, this would be the moment when the Three Seas could really focus on Warsaw and be the centre of solving these problems, dramatic problems that appear every day" - he analyzed.

Common army as a tool for building a European superstate

Why does the European Union need a common army? Prof. Czarnek has no doubts: "All of these countries that want to have a common army are in NATO. It is enough to arm themselves within NATO and submit to NATO command to defend themselves against aggression from anyone, including Russia. This is not an attempt to defend Europe, an attempt to defend the countries of the European Union. This is a political attempt to create a unified European state. This is the real reason for all these attempts to create a common army. We can never allow this".

Put all lawbreakers in jail

When asked what he would like to fix in the EU, Prof. Przemysław Czarnek replied: "The matter is extremely simple. It is as simple as our Polish reality. There is nothing to fix in the European Union, apart from possibly slightly correcting the treaties towards more unambiguous provisions, including eliminating this stupid provision that is heading towards common law, i.e. case law precedents, because there is such a provision in the treaties that certain principles of the Union's operation are based on principles created by the case law of the European Court of Justice. This is a loophole that leads us to common law case law. This must be eliminated. No precedents".

The lawyer reminded that the European Court of Justice is simply a court that is supposed to observe the treaty, and not create the legal reality of the European Union. "This must be eliminated, because today the greatest threat is the creativity of the Court of Justice of the European Union, which is also not the creativity of the judges themselves. Theirs too, but because they are elected as a result of political elections, and not any other, there is no independent court and independent judges - these are simply people elected by politicians of the Member States - so they must be deprived of the possibility of creating law based on case law, because then we really are in total fog, we do not know where we are and what they will come up with in the CJEU" - he pointed out.

"But in fact, when the conservatives - I think it's not long now, I hope - will have a majority in the European Parliament, that is, a majority in the governments of the member states, in the majorities of the parliaments of the member states, then only one thing needs to be done: to go back to the treaties and put in jail all those who exceeded their powers and failed to fulfil their obligations within this European Union, encroaching on the competences of the member states and violating the fundamental principles, one could say constitutional, the fundamental principles of the European Union. That's all. We need to go back to the beginning" - he added.

The constitutionalist recalled why the European Union was established: "And then we always know that it is needed - it was established so that peace could reign in this part of the world after the dramas and tragedies of the mid-20th century. The European Union was not established to defend itself against someone from the outside. The EU was established to defend itself against itself, against the countries of the European Union - so that the Germans would not attack Poland, so that the Germans would not attack France, so that France would not have to defend itself against the Germans, so that some would not cooperate with others against others on a war footing. Peace inside, not outside".

"In this sense, we are in NATO to defend ourselves from the outside, and we are here to develop economically, to create prosperity for everyone. But this requires following the path of law, and not some cases of common law case law created for the political needs of the stronger Germans or French. This must be done, those who are violating European Union law today must be put to jail" - he summed up and announced: "In this sense, I can be the Minister of Justice".

Anna Wiek

The entire panel + interview are available at the links:

https://youtu.be/dyeg_8cQSjk?si=JFgsJw3fnpYcP6gO

<https://youtu.be/d6ET7F9jyy8?si=HnF2JOzNaeB3Y1c7>

Mayor of Krasny- staw: EU centrali- zation would pose a threat to local govern- ments



During the Three Seas Local Government Congress, we heard a lot about the centralization of the European Union, or rather the creation of an EU superstate. What threats does this pose to local governments? I realize that from the perspective of a local government that manages basically all areas at the local level – and there really are a lot of them, and there are also threats at the local level – such centralization will paralyze the agency and the ability to provide assistance at the local level.

WOJCIECH KOWALCZYK, MAYOR OF KRASNYSTAW:

THIS IS CERTAINLY A MULTI-LEVEL ISSUE AND SHOULD BE CONSIDERED AT DIFFERENT LEVELS. AS THE HEAD OF A COMMUNE, LOOKING FROM MY BACKYARD, I WOULD PROBABLY NOT WANT THE DECISIONS I MAKE TODAY TO BE SHAPED IN SOME WAY BY SOME FORM OF SUPERSTATE. THIS STAGE OF DEVELOPMENT OF POLISH LOCAL GOVERNMENT SHOWS THAT IT IS GOOD TO LISTEN TO PEOPLE AT THE BOTTOM AND IMPLEMENT THOSE TASKS THAT RESULT FROM NEEDS. THIS HAS WORKED VERY WELL IN POLAND, BECAUSE LOOKING AT WHAT OUR COUNTRY LOOKS LIKE TODAY, WHAT OUR COMMUNES, HOUSES, FARMSTEADS, BUT ALSO SCHOOLS, INFRASTRUCTURE LOOK LIKE, IT IS IMPOSSIBLE NOT TO NOTICE THAT WE HAVE USED THE TIME FOR LOCAL GOVERNMENT WELL, BUT PRECISELY BECAUSE WE DID IT AT THE LOWEST LEVEL OF AGGREGATION.

I always have concerns that if something is centralized and decisions do not come from the lowest level, it can of course be troublesome and I would be afraid of that. Besides, large mechanisms, large countries are difficult to manage and usually – as history shows – they do not end well. So I would be careful with this pursuit of a European superstate and I probably would not feel comfortable with it. Today we have a clear division of power, we have a strong region, province, we are able to agree on everything at this level and implement goals in the way that this local community expects.

Besides, let us recall why local governments were established in Poland. Because certain matters could not be resolved from the central level, certain matters could not be organized, and this was the main reason, the main motive for creating local governments. Now we have a situation in which the European Union is demanding more and more power. What did we have during the pandemic? During the pandemic, the European Commission was unable to respond adequately to the threat of the coronavirus, reach out to people and protect them from infection in a decent way. It only reacted with a delay of half a year. We had a similar delay when the war broke out in Ukraine. And yet these are major nationwide events. This is not a matter of a small, local problem. In a situation of centralization, could residents of small communities not feel threatened by a lack of agency? Before the decision to provide aid to victims of floods, fires or anyone else was made, it would have come from Brussels, that would have been a serious problem.

Of course. You are right. It is worth anticipating difficult eventualities, because life has shown that in the last five years we have had two such drastic events: a pandemic and a war. Any centralization is the opposite of efficiency – that is obvious. It is certainly better to stick to the formula we have, and the formula of Schuman and his European Union, i.e. focused on certain specific goals and their implementation, seems

optimal. It would be good if we remembered for what purpose it was created and what its partial goals were, because it was the economy, security, overcoming the post-war trauma. And it worked perfectly. Somewhere in the so-called meantime we lost this source and went in the wrong direction. Of course, democratic methods caused this, because people clearly wanted this change.

The political change was parallel, it must be noted, with the change in values that are the basis for building any community. So it is a multi-level problem that has arisen in the current European Union. There is no simple solution, because we still have to talk about solutions that are to change the Union in a democratic way, to maintain peace, to maintain the well-being in which these countries are. This cannot be underestimated. So despite everything, despite the fact that some things cannot be implemented, but it is possible to maintain peace and prosperity for a very long time - in recent decades, people's standard of living has significantly improved.

But at the same time, the EU is increasingly invading local governments' competences, through the back door. After all, these are all environmental regulations that force local governments to make such and such decisions when it comes to expansion or land development plans...

Of course...

Aren't you afraid that the creation of a European superstate will block the development opportunities of municipalities?

Of course, I'm afraid. If we went down the path you're talking about, the vision of the future is not optimistic. We have to think about it today, planning investments in the commune, in buildings, how we'll heat them. A trivial thing, it would seem, but it's not trivial anymore, because many things are forced in some way by the law in force, or the law that will be

in force soon - we know that very well - so it greatly limits investments, for example.

There is a fear that if we allow these regulations to regulate increasingly narrow areas of life even more strongly, there will probably be little local government work left, it will be a denial of the idea of local government, because what is local government for then? All you need is a good administrator.

I look at what is happening at the interface between EU regulations and local government. How do local governments navigate these sometimes contradictory regulations? Why is there no – or at least I don't see it – resistance from local government officials against the unlawful actions of the European Union?

Resistance is resistance, but I think there is a discussion on this topic. In local government associations, for example in the Union of Lublin Communes, we talk about these difficult topics and we also undertake some joint actions, decisions, formulate joint conclusions and send them to Warsaw, to the government, or to members of parliament with a request that they take our postulates into account.

We try to act in the area of what is possible, of course on the basis of the regulations that apply to us and common sense, in such a way as to influence potential future decisions, which, judging from the perspective of their possibility of entry, we treat as dangerous. This is happening. However, the scale of this may not be what we would like it to be, and it may not be very media-friendly, it is not discussed. The effects of our meetings within the Union of Lublin Communes do not reach the pages of newspapers, but remain on the forum of the group that works here. Nevertheless, it works and this voice is certainly heard. Is it always taken into account? This is probably more difficult, but it is audible, because these local government organizations are constantly knocking on the doors of decision-making bodies, mainly in Warsaw, to block or correct the solutions that we perceive as dangerous.

Interview by Anna Wiejak

PROF. PRZEMYSŁAW CZARNEK ON THE EU:

**THEY ARE HEGEMONS,
AND THIS MEANS A
LACK OF DEMOCRACY
AND RESPECT FOR
HUMAN RIGHTS**



We have just finished a panel devoted to building an EU superstate, because it is not even federalization anymore, which was very strongly emphasized during this panel, during the talks. It seems that this is a totalitarian superstate, because we have a source of power that goes from the top down, we have the beginnings of censorship, we have a lack of accountability of EU bodies to superior bodies - I could go on like this for a long time... Do you agree with this diagnosis?

Prof. Przemysław Czarnek: I don't have to agree. That's the nature of things. Anyone who wants to take over the whole thing wants to create something uniform. Anyone who has nothing bad in mind, nothing to hide, but only wants to cooperate, does not defend themselves against cooperation, does not defend themselves against the community of equal partners. It is the same in marriage. It is the same in the family. It is the same in the commune. It is the same in every other entity or in every organization, including non-governmental organizations. Today we have exactly the same, only transferred to the international level at the level of the European Union. If those Germans, Frenchmen, who created the Brussels elite of Europeans – no longer Germans, Frenchmen, but them, the Brussels Europeans – wanted to cooperate on the principles of the treaty, i.e. equality of the member states and unanimity in fundamental matters, because they would have in mind only what was at the beginning of the European Union, i.e. prosperity for all, economic cooperation for security, they would not create a uniform state. Because they don't want that, they just want to be hegemon, they want to control everything – whether we can enter into sacramental marriages or not, whether we go to church or not, whether we should teach religion or not, whether we should educate about sex or not, whether we should educate about sex at this or that level, whether we should have these or other courts, whether a family is a union of a woman and a man or a union of three men and one dog... In short, they are hegemon who would only like to do everything in their own image, and that means a lack of democracy, a lack of respect for the rights of others, a lack of solidarity, just totalitarianism, and that's where we're heading. The nature of things.

And of course Deutschland, Deutschland über alles.

It is in the interest of someone, but even in this Germany you can distinguish those who think about the German interest and I do not forbid Germans from thinking

about the German interest. Quite the opposite. We should do the same. Everyone else should do the same within the European Union. I am just saying that out of these Germans, most of those who think only about the German interest have become Europeans, in order to create this German interest on the principle: "This is not our German interest, this is our common European interest". And this is already a lie to which they themselves succumbed at some point. The pathology that is spreading in the Brussels salons is so enormous that it simply has to be stopped. And we cannot even talk about a unified European state. Today, Professor Gulimondi pointed to the two most important aspects of creating a unified state. The first, achieved on the surface of three quarters of the European Union – unfortunately, there are also Italians in this, which Gulimondi lamented – a common currency, and the second, a common army. We are witnessing the process of creating a common army, which is necessary to create a unified European state. We can never participate in something like that.

And of course, introduce Ordnung, because the army is not supposed to defend the borders, but, according to Spinelli's ideology, it is supposed to serve to suppress internal protests.

Ladies and gentlemen, why was the European Union created? The European Union was created, and it was planned by de Gasperi, Adenauer, Schuman, to be a formula for peace in Europe, but not because someone wants to disrupt this peace from outside, but because we here, in this place in the world, have created an incredible ordeal. We, here, Europeans, Germans – Germans to Poles, Germans to French, some with Germans to others. So that things of this kind would not repeat themselves, as in the mid-20th century, the European Union was created. Let us cooperate economically, let us not argue about this coal, about this steel, but let us create the European Coal and Steel Community. Let us not argue about this atom – let us create Euratom and other things so that there would be peace among us. And let us stick to this in the European Union, and not to pursue the interests of some or others and to suppress other nations again, using other methods. A unified European state is a recipe for a mid-20th century disaster in a very short time.

Today you formulated a very interesting and very necessary postulate to put all those who violate EU treaties in an appropriate place, characteristic of people who break the law...

This is not my postulate. This is a postulate of justice. In any system where we have

guilt and punishment, if someone is guilty, he should also have punishment...

But how to do it?

Normally. Take power.

My postulate, however, the more legal one, was aimed at completely eliminating the possibility of creating European law based on the case law of the Court of Justice of the European Union, because these are judges who are completely unsubsordinate to anyone and who create European law themselves against all those who voted for this or that representative. This is an absurdity in the treaties that must be thrown out, and institutional reform follows. However, the fact that those who break the law must be held accountable is a requirement of the rule of law. If the Union were to be lawless, and today it is, it would be better if it did not exist at all.

What about the European Commission and the European Parliament? Because these are two more pathological institutions and the question is whether to reform them or simply dissolve them?

If it weren't for the Court of Justice and its absolutely unbridled case law, I think that the European Commission itself would not be a pathological institution – it is a government at the EU level, but not superior to the member states. It acted like that. It acted only within the scope of EU competences. The European Parliament, however, in accordance with what colleagues have emphasized, is today an unnecessary institution in the form in which it is, because it creates a fiction of representing the European demos, which does not exist, because there is no European society and the European nation, and so we should consider whether the European Parliament is needed for anything at all. In my opinion, no.

But they want to create a new European man. This is written in the treaty changes...

Just as they wanted to create a new communist man, as they wanted to create some "homo sovieticus" and they did, now they want to create some "Brussels man", and they will not succeed. It will bring a great many losses and also many misfortunes – the very process of creating such a "European man".

How do you assess the chances that the situation in the European Union will normalize? Is there a chance for that, or should we prepare for the worst?

There is always a chance, even if it is small.

How many percent?

I don't know. Maybe 20 percent. That's a lot. We have to take advantage of the opportunity.

Interview by Anna Wiejak

Prof. Przemysław Czarnek is a lawyer, constitutionalist, and lecturer at the Catholic University of Lublin.

Prof. Grigoris

Zarotiadis:

**GREECE CAN
BE THE GATES
FOR THREE
SEAS
INITIATIVE
FOR AFRICA**

THERE ARE VOICES IN GREECE THAT GREECE COULD BE A KIND OF THE OPEN GATE FOR THREE SEAS INITIATIVE TO COOPERATION WITH AFRICA. HOW DO YOU PERCEVE THIS CONCEPT? HOW DO YOU PERCEVE THIS KIND OF IDEA?

Prof. Grigoris Zarotiadis: It's very positive and very well fitting to contemporary development idea, because what we call in international literature and discussion the next big thing, which is the wider area of Africa is something, which is politically and economically very crucial for the global development. Especially however for the development within the European continent. In that sense due to the proximity, culturally and also in the terms of space. All the Southern part of Europe, especially Greece, due to the proximity to African continent, through Greece, and also through other member states of the Three Seas Initiative this corridor of collaboration that we are bidding, could find a way out to the continent of Africa as well. So therefore I absolutely agree and support this idea.

WHAT KIND OF COOPERATION WOULD IT BE? I MEAN, WE HAVE A COMPETITION BETWEEN UNITED STATES AND CHINA IN THE CASE OF RARE MINERALS IN AFRICA. DO YOU THINK EUROPE, OR THREE SEAS INITIATIVE ESPECIALLY, COULD BE A GOOD PLAYER IN THIS GAME?

I don't think our role could or should be to participate in this antagonism with respect to control the raw materials. You are perfectly right expressing that. The Chinese influence in Africa is growing very hard and very strong. Similarly the efforts of the other side of Atlantic. I think that our role in African continent is role, that has to do with our European acquis of democratisation, of sustainable development, of fair trade relationships. We should mobilise more in a brave way, stronger funds to the local development of Africa regions, African countries. We should play the role of the fair, equal interest partner for the African societies. It's not so easy, because we, Europeans, have upon our shoulders recognized crimes from previous time in this continent, nevertheless we still also have existing longer lasting links, that we should use it in democratic, socially fair, historically just way. I think our role in development of Africa is to play for the development of Africa, not for using any type of resources of Africa.

YOU SAID ABOUT SUSTAINABLE DEVELOPMENT GOALS AND A KIND OF PERSUASION TO AFRICANS TO RECEIVE IT POSITIVELY, BUT AVERAGE AFRICANS DON'T WANT SUSTAINABLE DEVELOPMENT GOALS...



Absolutely, you're right, because for them, for their society are other things, which are for the present more important: surviving, having access to their own land. Year ago, I was in Namibia supporting a local movement for the recognition of the crime, that happened to Namibian people, Herero and Namas, during the beginning of the XX century from the German colonisation. So there are issues and people there still do not have access to their own land, even today, so I think that you're right, would have at the same time to work for the socially fair, historically just development of the African continent, of African people. This will in the regulated way help us also to develop, because it will enhance our relationship, economically and culturally. On the other hand we shouldn't forget, even if that is not so much important today to African people, we shouldn't forget the arts of sustainability, even though would have to act for a socially fair developing the region, still we have to keep the enviromental sustainability that might. Africa is perhaps not the most dangerous area for enviromental risks, still if we don't take it into the consideration, we become as well.

SO, SOCIAL SUSTAINABILITY, BUT WITHOUT THIS NEOMARXIST CONTEXT? WHY I AM ASKING IT, BECAUSE I WAS SPEAKING WITH PEOPLE FROM AFRICA, AND THEY WERE REALLY ANGRY THAT SINE QUA NON CONDITION FOR RECEIVING HELP FROM WEST – WIDELY UNDESTOOD – OR TO COOPERATE WITH WESTERN FIRMS, WESTERN CORPORATIONS IS „REPRODUCTIVE HEALTH”. THEY CANNOT HAVE THE HOSPITAL BUILT BY WESTERN INVESTOR WITHOUT GIVING THE ACCESS TO ABORTION. IT'S CONTRARY TO THEIR CULTURE, IT'S CONTRARY TO THEIR BELIEVES, IT'S CONTRARY TO THEIR INTEREST, SO THAT'S MY QUESTION.

Our role in opening discussion for development of African continent should be to act as a power of interest and as the power of political and economic involvement, that consider the ideas and rights and the willingness of the African people in African societies. What I mean by is that we shouldn't – you're absolutely right – we shouldn't repeat mistakes of the past in a sense that we tried to impose to an African continent a system of political functioning and socio-economic ideas that was completely foreign to the historical evolution of the culture and a socio-economic condition on that continent. The functioning of the Western bourgeois state is not efficient in this region, in this environment. So therefore, yes, helping the development of Africa, but considering at the same time the interest of the people there and the art of sustainability in our global village.

IN THE CONTEXT OF AFRICA I WILL HAVE ANOTHER QUESTION, ABOUT MIGRANTS, BECAUSE THESE ARE NOT REFUGEES IN THE DEFINITION OF WIDELY UNDERSTOOD INTERNATIONAL ORGANISATIONS. THESE ARE PEOPLE FROM DESERTS, FROM DIFFERENT CULTURES, WHO DO NOT UNDERSTAND MENTALLY THAT THEY DO CRIMES IN EUROPE, WHEN THEY ARE BEHAVING LIKE IN THEIR OWN COUNTRIES IN AFRICA...

Migration being the result of refugee crises, or the result of economic or political crisis was, is and will be always a crucial characteristic of human history. Even we would like to, we can't live without migration. The thing is however on the one hand how you efficiently and by the considering needs of local societies try to incorporate to involve migrating populations in your countries. I absolutely agree that the values of the country which receive migration shouldn't change. On the other hand, the policy we discussed just previously is naturally the most important

policy for a longer lasting counter act against forced migration. Forced, even in economic terms. If we succeed for the sustainable socio-economic and enviromental terms development of the next big thing in Africa, then I am sure that we also succeed in the marginalizing the migration trends that will exist over the whole history of human kind.

SO TO HELP IN AFRICA, NOT IN EUROPE.

Exactly.

WHAT ARE THE GREEK EXPERIENCES WITH MIGRATION?

Not so strong migration from African countries. We majorly have to deal with migration flows from Asian and Eastern Mediterranean area. Majorly due to the political consens and problems, so we have strong percentage of refugees and mass migration, but we receive also economic migrants, and also environmental migrants. Grece is actually dealing problem that was not recognized in the previous years, appeared for us for the second decade of the XXI century and also we are dealing with the problem where there is a big mass of migrants coming to the country, but majorly the biggest percentage of them do not want to stay in the country. They want to move on other destinations.

GERMANY ESPECIALLY...

Central Europe and Germany. So therefore we have to deal with these situation in collaboration with other members of European Union. I am absolutely sure that migration is an issue where we have to collaborate a lot.

Interview by Anna Wiekak

PROF. GRIGORIS ZAROTIADIS IS MEMBER OF ARISTOTLE UNIVERSITY OF THESSALONIKI (AUTH) GOVERNING COUNCIL



10th European Congress of Local Governments

THE INSTITUTE OF SCHUMAN'S
THOUGHT PARTICIPATED IN THE 10TH
EUROPEAN CONGRESS OF LOCAL
GOVERNMENTS IN MIKOŁAJKI, A TOWN
LOCATED IN THE MASURIAN LAKE
DISTRICT, ON 3-4 MARCH 2025. DURING
THIS TWO-DAY EVENT,
REPRESENTATIVES OF LOCAL
ADMINISTRATION, EXPERTS AND
OPINION LEADERS DEBATED THE KEY
CHALLENGES FACING LOCAL
GOVERNMENTS. THIS YEAR, THE
CONGRESS WAS ATTENDED BY OVER 2.6
THOUSAND GUESTS FROM 40
COUNTRIES, MAINLY FROM EUROPE,
BUT ALSO FROM ASIA AND THE USA.
THE CONFERENCE INCLUDED 250
THEMATIC EVENTS: DISCUSSION
PANELS, AUTHOR MEETINGS, PROGRAM
BLOCKS, WORKSHOPS, PLENARY
SESSIONS AND PRESENTATIONS WITH
INVITED GUESTS REPRESENTING
DOZENS OF COUNTRIES AROUND THE
WORLD. THE SCHUMAN OPTICS
MAGAZINE WAS THE MEDIA PARTNER
OF THIS EVENT.

A large audience is seated in a conference hall, facing a stage. The stage features a large presentation screen displaying a speaker. The hall has a modern design with a curved ceiling and recessed lighting. The audience is diverse in age and is attentively listening to the presentation.

The principle of subsidiarity as the foundation for the success of local governments

During the panel "Local governments and communities in the face of centralization at the national and EU level", Rev. Prof. Piotr Mazurkiewicz reminded that the principle of subsidiarity is directly derived from Catholic social teaching. "It states that each level of government should implement only those tasks that cannot be effectively performed by the lower level or by individuals acting within society" - noted the lecturer at Cardinal Stefan Wyszyński University in Warsaw. He said that social life should be created from the lowest possible level, and all competences should be as close to the individual as possible. He reminded that information about this principle can be found in the preamble to the Constitution of the Republic of Poland and in the Treaty on European Union.

Subsidiarity or centralization? EU regulations and state sovereignty

The principle of subsidiarity aims to ensure that the competences necessary to achieve specific goals should be implemented at the appropriate level of authority, while respecting the autonomy of the Member States. In practice, however, situations arise in which EU institutions, invoking the principle of subsidiarity, expand their competences at the expense of the members of the community. Examples of such actions include environmental protection, social policy and energy policy. The European Union, striving to unify ecological standards, introduces regulations that oblige the Member States to adapt their national regulations. This is undoubtedly an interference in legislative sovereignty, under the pretext of subsidiarity. In areas such as gender equality or working conditions, the EU introduces directives that the Member States must implement, under threat of sanctions. The situation is similar with energy policy. The European Union aims to integrate energy markets and promote renewable energy sources, and thus leads to the establishment of standards and targets that must be met by the Member States. This is an action that limits the autonomy of the EU countries in shaping their own energy policy.

Marshal of the West Pomeranian Voivodeship Olgierd Geblewicz noted that: "the word subsidiarity used in Brussels is understood differently than at the national level. In recent years, during the time of the previous prime minister, paradoxically, the greatest defenders of the principle of subsidiarity in Brussels were representatives of our government, who at the same time were centralizing and taking away our competences".

Local management versus centralization – who manages resources better?

Municipalities are often better and cheaper at organising certain activities that generate much higher costs at the national level. The lack of local control over certain tasks leads to situations in which cities, lacking experience, are unable to effectively estimate expenditure or find suitable contractors. As a result, competences are being taken away from municipalities and transferred to the national or EU level, which does not always bring the expected savings or better results.

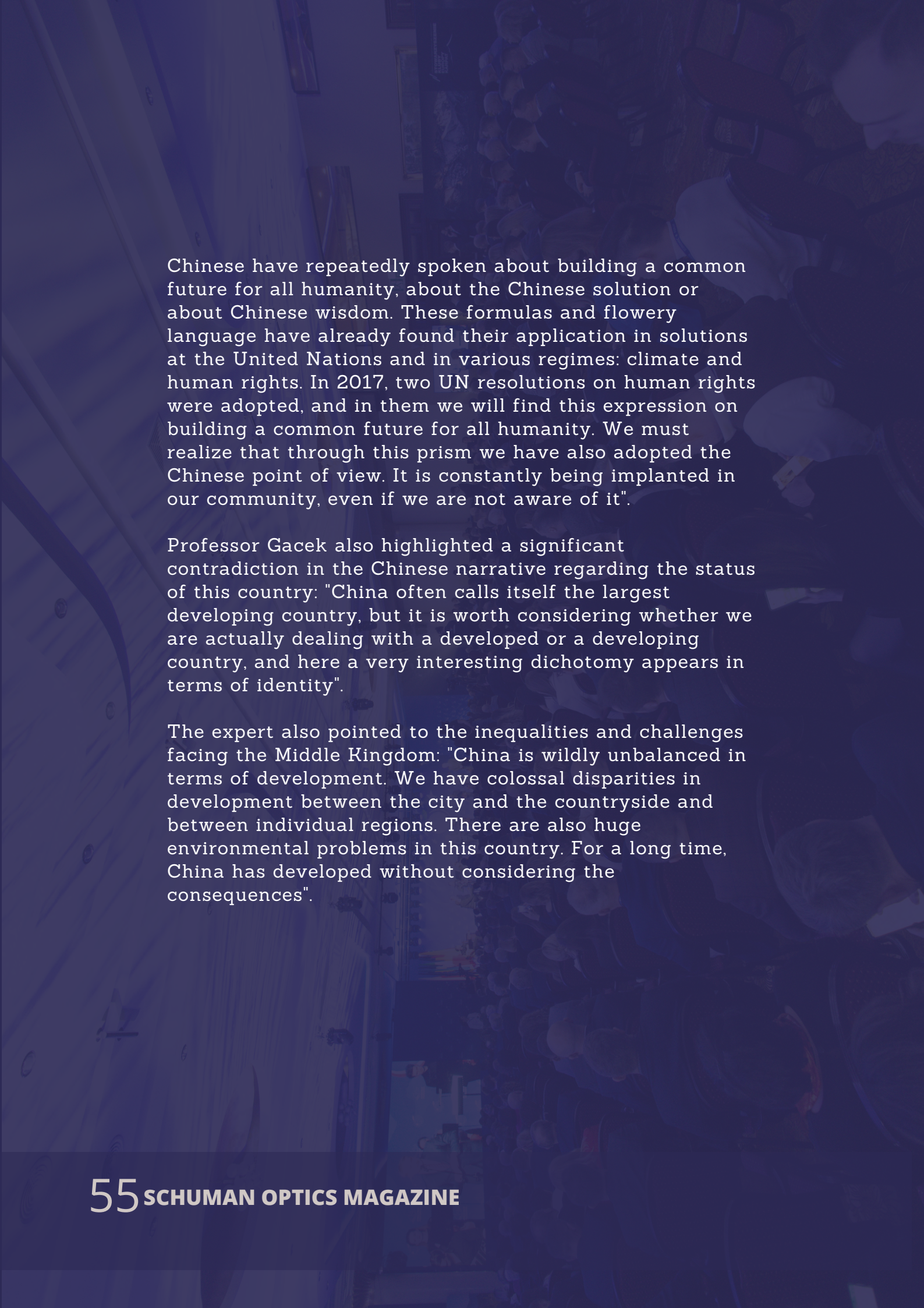
During a panel devoted to local governments and communities in the face of centralization at the national and EU level, the Marshal of the Podlaskie Voivodeship, Łukasz Prokorym, pointed to the example of river management: "Polish Waters took away the competences of municipalities, for example to manage rivers flowing through given cities. An example is Białystok, which is located on the Białka River. Until there was no Polish Waters, we as a city managed this river. It cost us PLN 200,000 per year. Since this competence was taken away from municipalities and Polish Waters is responsible for it, the city of Białystok pays PLN 2.5 million for the same work". According to Marshal Prokorym, such centralization is not only ineffective, but also extremely expensive for local governments.

China and its narratives – is the West adopting the Chinese point of view?

China has been consistently building its global narrative for years, which permeates international institutions and public debates. It is not only a matter of economic expansion and strengthening the Dragon Country's position in the world, but also of influencing the introduction of its own concepts and values into global discourse. The Chinese vision of the world, often presented as an alternative to the Western order, is increasingly leaving its mark on organizations such as the UN, in debates on human rights, climate change and global development.

During the Local Government Congress, at a meeting with the author of the book "Brave New World...? China's Strategic Narratives and the Reform of the Global Governance System", the author of the publication, Prof. Łukasz Gacek, said that: "The Chinese are selling us their history and these strategic narratives that we observe in the media are a kind of tool in the hands of political actors to promote their values, ideas, beliefs, but also to manage expectations and shape the discursive environment".

The author of the book, when asked about the effectiveness of the Chinese narrative, confirmed its effectiveness. Professor Łukasz Gacek noted that "if we look at individual international forums, we will see that the Chinese point of view is adopted, whether we are aware of it or not. The



Chinese have repeatedly spoken about building a common future for all humanity, about the Chinese solution or about Chinese wisdom. These formulas and flowery language have already found their application in solutions at the United Nations and in various regimes: climate and human rights. In 2017, two UN resolutions on human rights were adopted, and in them we will find this expression on building a common future for all humanity. We must realize that through this prism we have also adopted the Chinese point of view. It is constantly being implanted in our community, even if we are not aware of it".

Professor Gacek also highlighted a significant contradiction in the Chinese narrative regarding the status of this country: "China often calls itself the largest developing country, but it is worth considering whether we are actually dealing with a developed or a developing country, and here a very interesting dichotomy appears in terms of identity".

The expert also pointed to the inequalities and challenges facing the Middle Kingdom: "China is wildly unbalanced in terms of development. We have colossal disparities in development between the city and the countryside and between individual regions. There are also huge environmental problems in this country. For a long time, China has developed without considering the consequences".

Cognitive Warfare – How is Russia Changing the Way We Think?

Russia has been waging an intensive information war for many years, aimed at shaping public opinion and manipulating perceptions of reality in other countries. This form of hybrid warfare encompasses a wide range of activities, from disinformation and propaganda to psychological influence on societies. Before the invasion of Ukraine, Russian media outlets such as Russia Today widely reported on protests in the West, trying to instill fear and destabilize. Fake news, videos, and content circulating on social media aimed at warming the image of Russians, including graphics of children, animals, and various memes, which were intended to influence the perception of Moscow by international public opinion.

After the outbreak of war on our eastern border, these activities were partially limited by the blockade of Russian propaganda media and increased vigilance of internet platforms. Despite this, Russia continues its information offensive, adapting its methods to the new conditions.

During the author's meeting of Jarosław Rybak on the book "Three Broom Wars", the guest of the conversation was General Waldemar Skrzypczak. He drew attention to the scale of the Russian cognitive war: "We are the target of attacks as part of information warfare and psychological warfare. The Russians have been storming us for a dozen or so years, instilling information into our minds, which they want to smuggle to public opinion in various

ways, including through various types of media. The Russians classify information warfare at the level of strategic warfare. They claim that thanks to such actions they are able to achieve many successes".

According to the general, Poland is in a state of hybrid warfare, in which disinformation and manipulation of public opinion play a key role. He pointed out that the Russians are targeting topics that are particularly important to Poles, such as history or national interests, trying to influence our perception of reality. Skrzypczak also emphasized how dangerous these actions are: "This is a very dangerous tool. It is often more effective than sending a hundred planes and a hundred tanks to the enemy".

Despite the scale of Russian propaganda, Poland and NATO still do not have an effective counter-strategy that could neutralize these activities. The general noted that the media often act as a „transmission band of Moscow propaganda“, duplicating the narratives of the Kremlin without proper verification. „If Peskov says something in Moscow, then it is automatically reproduced all over the world, and these statements are often attacks on Poland” – Skrzypczak said, emphasizing that the western media unwittingly participate in the dissemination of Russian propaganda.

"I am one of you, I am also a local government official"

The meeting with the presidential candidate, the president of the Institute of National Remembrance Karol Nawrocki, enjoyed great interest at the congress. Right at the beginning of the conversation he said that he was also a local government official. These words


were met with a lively reaction from the audience, and the rest of the meeting focused on his vision of the relationship between the state and local governments, the role of history in shaping politics, and the challenges that local communities face in the context of central politics.

The interviewee, asked to assess the policy of Prime Minister Donald Tusk's government in the context of international relations, said that: "Tusk is an irresponsible politician, detached from reality. He is an anti-American politician, and his actions to build European structures that would be an alternative to NATO are proof that he cares more about French and German salons than about the real security of Poland".

Nawrocki expressed his critical stance towards the tax part of the Polish Deal, but also emphasised that when it comes to investments, local governments received several dozen billion złoty for roads, sports fields and infrastructure development. The President of the IPN believes that the right model is sustainable development – he does not want to take away from large cities, but smaller local governments cannot be left without support.

He pointed to an example of Donald Tusk's management of public money: "Last year, out of 10 billion zlotys, 1 billion went to Warsaw and Rafał Trzaskowski". Despite his attachment to the capital, such a solution is unacceptable in Nawrocki's opinion. "This shows that I am a non-partisan politician, and Poland needs a president like that today - independent and supporting local governments" - Nawrocki said.

MAŁGORZATA JAROSZEK



Poles must be proud children of Bolesław Chrobry

-PROF. WOJCIECH POLAK



On April 18, we celebrate the 1000th anniversary of the Polish Crown. How important is the memory of the Polish monarchy for the identity of the modern Polish Nation?

Prof. Wojciech Polak: Monarchy is primarily a symbol of sovereignty today, a symbol of great, powerful, proud Poland. The coronation of Bolesław Chrobry in 1025 had a number of dimensions. He was keen to be a crowned ruler, because kingdoms were the first league of European countries, with the greatest authority. On the other hand, a crowned ruler was a ruler who received God's sanction for his power through the Church, the Pope, the bishops. He had a special task to perform, consisting not only of defending his subjects from the external enemy, bandits, robbers, of whom there was no shortage at that time, that is, not only the task of establishing order, but also the task of defending the faith. There was therefore a certain religious sanction and a certain religious task that was entrusted to such a ruler.


These were also practical dimensions – the kingdom should not be divided, but should remain whole. We remember that Chrobry had to fight the tendency to divide the state into districts at the beginning of his reign. He wanted to avoid this. He had three sons. Through his coronation, he wanted to prevent the Piast legacy from being torn apart between them. Bolesław ordered Mieszko, the designated successor, later Mieszko II, to be crowned as soon as possible after his funeral, and this is what actually happened.

Let us note that after the death of Chrobry, there was a crisis in the Piast state, later - after the coronation of Mieszko II - there was a problem with these coronations. Bolesław the Brave was still crowned, then we have a huge gap and only from 1295, starting with Przemysław II, every ruler of Poland was crowned king. However, from the coronation of Bolesław Chrobry, no one denied that Poland was a kingdom.

During the crisis of the Piast state, when Mieszko II's wife, also a queen, Rycheza left for Germany, the chroniclers call her the Polish queen and no one denies her this title. In other words, what Chrobry did marked the path of Polish statehood. The message was: Poland is a powerful, great state, a sovereign kingdom and will remain so for centuries.

Today, we should look at this coronation through the prism of the power and sovereignty of our country. We should also remember one feature of Bolesław Chrobry, which is also related to this coronation, namely his pride. He was a proud ruler, a ruler who did not want to pay a feudal tribute from Bohemia, which he had occupied. This led to war, and he lost Bohemia at that time, but he knew that such precedents were not set, that if he paid a feudal tribute from Bohemia to the German king Henry II, he could soon demand a tribute from Poland, and he would not pay such a tribute. He will not be a vassal - he is a proud, independent, sovereign ruler, and we should draw these resources of pride from the stories of Bolesław Chrobry. Today, our neighbors are lurking for our independence - the Germans are very keen to turn us into an almost colonial country. They have various plans - worse, implemented through the European Union - and we must respond to these plans with pride, with a sense of self-worth and with a sense that Poland is a sovereign country, that EU law is not at all superior to our national law, but is exactly the opposite. The most important law for Poles is the one they themselves have passed, so today we must be such proud children of Bolesław Chrobry.

THIS PRIDE OF BOLESŁAW CHROBRY WAS ALSO NOTED IN A SENSE BY GERMAN CHRONICLERS, WHO GREATLY REGRETTED THAT BOLESŁAW CHROBRY HAD SOMEHOW SNATCHED THIS CROWN FOR HIMSELF AND MADE POLAND A KINGDOM. THEY DID NOT LIKE IT VERY MUCH. ALSO THIS METAPHYSICAL DIMENSION OF THIS GESTURE OF BOLESŁAW CHROBRY. AND IT SEEMS THAT THIS HAS STUCK WITH THE GERMANS TO THIS DAY, BECAUSE I INCREASINGLY HEAR VARIOUS NEGATIVE ASSESSMENTS OF BOLESŁAW CHROBRY, REDUCING HIM TO THE POSITION OF A CUTPURSE, OR, EXCUSE ME, SOME DRUNKARD, WHILE IN REALITY HE WAS A VERY MODERN RULER FOR THE EUROPEAN CONDITIONS OF THAT TIME.



Yes. He was a very modern ruler. That he was proud was his right, because Poland was such a large, powerful state – it was the most powerful power in Europe. The German Reich, perhaps larger in area, perhaps with greater resources, was broken up into small duchies, margraves, counties, and these princes, margraves and counts jumped at each other's eyes, murdered each other and demolished each other's castles to the ground. They simply behaved like savages. This Reich was not powerful at all because of this – it was conflicted and weak, and Poland was a uniform country, ruled by a good, wise, modern ruler. When you observe events, you can come to the conclusion that this ruler was culturally much higher than, for example, the German Emperor, especially Henry II.

It is worth expanding on this topic, because Henry II and his circle liked to imply that Germans were culturally superior to Slavs, to Poles, while some of Henry II's behavior was downright barbaric. In 1002, when Bolesław Chrobry went to him in Merseburg to talk about the affiliation of Lusatia, Meissen, and Milsk, he was received by the emperor, discussed with the emperor and reached an agreement, after which, after leaving the imperial residence, he was attacked and an attempt of assault was made on his life. If not his friend Henry of Schweinfurt, a German magnate, with whom Chrobry probably befriended in childhood, when he was a hostage at the imperial court (at that time Bolesław also learned German and formed friendships with some young German magnates), he would not have had much chance of rescue. The assassination was undoubtedly carried out on the orders of Henry II.

In relation to Bolesław Chrobry, I can cite completely opposite examples. In 1015, in the land of Dziadoszanie, in Silesia, there was a great battle, where the Poles defeated German troops personally commanded by Henry II, then emperor, and 200 German knights fell on the battlefield, including Gero, the margrave of the Eastern March. For the Germans, it was a huge defeat. The devastated emperor sends the bishop of Meissen, Giles, to go to the battlefield and bury the dead. Indeed, this bishop goes, stands over the fallen, prays, wonders what to do. The Poles see him, approach him, show him respect, reverence - after all, they had to do all this on the orders of Chrobry - and then they themselves carry the bodies of the defeated German knights, dig graves, help the bishop, take part in the funeral rites, in order to bury the human remains in a Christian way. Meanwhile, the remains of Margrave Gero (and another fallen knight) are loaded onto a cart by Idzi to be taken to the emperor in Germany. Wasn't this the behavior of a knight? Wasn't this behavior of Chrobry the behavior of a true Christian knight? The answer is obvious.

It must be emphasized that Chrobry was a true, magnificent, noble knight and he had this pride, this sense of dignity, the feeling that he was the ruler of a powerful kingdom even before his coronation. He considered himself a king. We have a whole series of coins that he minted, on which the inscription is not "Bolezlaus Dux", but "Bolezlaus Rex" - "Bolesław the King". He was aware that calling his country a duchy was some kind of misunderstanding, that he was someone much more important than a prince, and only a certain coincidence meant that he could not reach for the crown.

Moreover, let us emphasize one thing. In 1025, when Bolesław Chrobry was crowned, according to the customs of the time, he should have had the consent of the emperor and the pope. The new emperor, Konrad, who had been reigning for a short time, of course did not give him such consent, he was negatively disposed towards him. Moreover, Chrobry probably did not ask him for this consent. The pope, dependent on the emperor, also, I believe, did not give him any consent. It is necessary to emphasize one thing - and I write this very clearly in my book "The First Kingdom" - Chrobry crowned himself without asking anyone for consent, neither the emperor nor the pope. He simply ordered the Archbishop of Gniezno, Hipolit, to be crowned and that was it. He was aware that no one would dictate anything to him in this matter, that he was equal to other most important European rulers. Of course, he showed the emperor respect, honorary precedence, but apart from that he did not show him any other considerations.

WITH THE BAPTISM OF MIESZKO I AND THE CORONATION OF BOLESŁAW CHROBRY, POLAND ENTERED THE GEOPOLITICS OF THE WORLD AT THAT TIME AS A SINGLE ENTITY. IT BEGAN TO HAVE SIGNIFICANCE, WHICH WAS LAMENTED BY GERMAN CHRONICLERS, AMONG OTHERS. IT WAS CLEAR TO THE PIAST RULERS THAT ONLY A CATHOLIC POLAND COULD BE STRONG. IT SEEMS THAT CONTEMPORARY RULING CIRCLES ARE MAKING EFFORTS TO MAKE US FORGET ABOUT IT. THIS IS EVIDENCED, AMONG OTHER THINGS, BY THE LACK OF APPROPRIATE CELEBRATIONS OF THE 1000TH ANNIVERSARY OF BOLESŁAW CHROBRY'S CORONATION. HOW SIGNIFICANT WAS OUR CATHOLIC FAITH IN HISTORY? CAN WE SAY THAT THANKS TO IT WE SURVIVED AS A NATION?

Of course. The beginnings of Polish statehood were being created even before the Baptism of Poland, but it was Baptism that included our country in the circle of this European Christianitas, in the circle of civilized states, maintaining relations with each

other, cooperating, sometimes also fighting, but it included us in the rhythm of this European life and it turned out that in these European struggles, which Mieszko had already undertaken, for the unification of lands inhabited by Western Slavs, we achieved very great successes, because Bolesław Chrobry, when he took power in 992, within the borders of the state were Western Pomerania and Lesser Poland - recently - and Silesia - also recently, but this Poland was already a large, powerful state.

Therefore, the inclusion of Poland in the circle of Christian states had different meanings. The importance of strictly political? Yes. Of course. Also. But here we must remember about this metaphysical meaning, about the fact that Poles have obtained the way to salvation. The faith of Christ also has such qualities that it facilitates development. Christianity and science are connected by such a personal union. We pray to God, we praise Him, we observe the principle of Christian morality, but at the same time we examine this world with curiosity, because God said: make the earth a subject. In order to make this land subject, we must learn the laws of physics, chemistry, mathematics and other sciences. This guaranteed development. Why did Europe, a small outpost of Eurasia, which is not even an independent continent in a geographical sense, become a place that civilizationally radiated to the whole globe, this European civilization embraced entire continents, one can say that the whole world? Because Christianity recommended working on getting to know the world, the human mind, and promoted philosophical considerations. It is not enough to know the world, the environment of man. You still need to know why it is done. We still need some self-reflection. Christianity provided all this, unlike other religions, for example, the Hindu religion that plunged these huge regions of India, these millions of inhabitants in some kind of marasmus, in the belief that time flows not linearly, but turns in circles. These notions also today hinder progress in those regions of Asia.

Christianity was a developmental religion, enabling the development of civilization. We, Poles, have always understood that here on Earth, from the Lord God one should expect a blessing, so there is nothing to count on miracles – these happen rarely and exceptionally – that God rather responds to human entrepreneurship, diligence, effort. When he sees the effort of man, he can bless him and this blessing must always be waited for, it must be deserved and we, Poles, were aware of it. On the one hand, therefore, really piety, prayer, building churches, monasteries, the development of Christian culture. On the other hand, the Polish nobility showed the prowess of – country had to defend – we understood that we are in such a geographical position that at the same

time we defend the whole of Europe against the invasion of pagans. We did it at Legnica, where Henry the Pious died, but then when the Turkish invasion began to threaten Europe, we defended ourselves and Europe together with other countries, whether under Varna or under Mohacus. After the elimination of Hungary, we became the only country that was the bulwark of Christianity.

Poland was the bulwark of Christianity and Europeans were well aware of it. In 1621, when the troops of Sultan Osman II stood over the Dniester, near Chocim, Poles – also had to give it to – with large Cossack backup, they defended themselves and Europe against the Turkish invasion. That was appreciated. Everyone in Europe knew that Poland had saved Europe from the Turks. There was a lot of gratitude. In practice, Jan Karol Chodkiewicz commanded, but the theoretical commander was the prince Wladyslaw Waza, who lay sick in the camp in Chocim, but formally he was in charge. Then, when this young prince set out on a journey through Europe, he was greeted everywhere as a hero, the rulers handed him scepters and handed over command of their armies, the pope saw him as the leader of the Antiturian League. There was great enthusiasm. All of Europe appreciated the role of Poland.

It was different after the battle of Vienna, where we also saved Europe in Vienna in 1683, but the then emperor did not show us great gratitude, rather disregard.

AND WE WERE PAID BY PARTITIONS...

And we were paid with partitions in which Austria was very active. That is the truth. We must remember that this slow crumbling of the idea of *antemurale christianitatis* was associated with a departure from the medieval ideas of Christian universalism, which did not change the fact that Poland actually defended Latin civilization for centuries. For example, look at the period of World War II: Poles are fighting on the one hand against German Nazism, on the other hand – with Soviet, Russian communism. On the one hand, they fought for the freedom of their country, on the other hand, they fought against those barbaric totalitarianisms that undercut the roots of Latin civilization. Poles, resisting communism during the PRL, even in the time of Solidarity, also fought for Latin civilization. In fact, in some sense, this struggle continues even to this day, the fight against these idiots of Brussels, against this Green Deal or other ideologies that actually violate the substance of this Latin civilization, that is, actually, still this fight in the sense of *antemurale christianitas*, in which we are alone. It is as the Cracow archbishop Marek

Jedraszewski emphasized that in fact Poland is not so much a bulwark of Christianity as an island besieged on all sides by some liberal-left currents. It is difficult to be in such a position and to fight these ideologies, but people of good will should be aware that these are the requirements of the moment and we must meet them.

It can be said that this Baptism of Poland, directing our country to the tracks of Christianity, also posed some historical challenges that we were implementing. Of course, in addition to praying, developing Christian culture and the Christian face of our country, defending Christianity and freedom and our own and the whole of Europe, we also worked for our own good and development. Researchers emphasize that the average Polish nobleman, as it was necessary, grabbed a saber and went to fight, but also had his own farm, cultivated land, traded grain – worked. And this ethos of work was among the nobility, contrary to appearances, because sometimes it is denied, it was developed. Melchior Wankowicz has always stressed that the basis for the financial well-being of many Polish noble and magnate families was this purse, this ability to save money acquired after all in a fair way, through land cultivation, cattle breeding or other, usually some agricultural, activities.

So a certain entrepreneurship, a certain ability to take care of oneself and the family also existed, and was also associated with these Christian roots, with these tasks of making a land subject to oneself, working for the common good. The sense of the common good made it easier to act. Let us look at the very definition of our country. We say: republic, Rzeczpospolita. The Rzeczpospolita translates as a republic. Of course, a political scientist would say that a republic differs from a monarchy in that there is no king, but these are some apparent arguments. In the old Poland, in XVI or XVII century there was a king, he had quite a lot of powers, but the country was also called a republic or Rzeczpospolita. Why? Because Rzeczpospolita in the old Polish sense, but also today it is not so much a political construct there. The Rzeczpospolita is a community. The best word to give the word „Rzeczpospolita” to is „community”. This is our community, and if so, we are responsible for it. And even if there is a king who has special tasks from God, a crown, a sakra, a number of powers, very serious anyway, it does not mean that we have nothing to say.


It was a mixed monarchy, in which there is a king-monarch of the Divine conferral, but also the inhabitants, who also have something to say, even during state reunions, sejmiks, sejms – it was at the base of the Rzeczpospolita. This design appeared very early and was

followed to the end. That it succumbed to various bad tendencies through the appearance of this misunderstood principle of unanimity in the Sejms, etc.? Consent, but it was a construction, which we were generally envied in the XVI century, that in our country everything is so harmoniously done that the monarch has his competences, but they are limited by the will of their subjects.

In Poland, unlike Moscow, from later Russia, the ruler was also subordinated to state law, and in principle to two factors: law and custom. In 1608, Polish deputies conducted negotiations with Moscow and these Muscovites quite verbally attacked our deputies. At some point they asked the question: „How is it possible that Zygmunt III Vasa allowed Jerzy Mniszech to marry his daughter, Maryna Mniszchówna, to Dmitri Samozwaniec? After all, this Dimitri is a mean scammer”. Apart from the aspect of whether this Dmitri was a fraud or not, the same attitude towards the Polish deputies shocked. They answered the Muscovites like this: „Listen, in Poland every nobleman gives his daughter for whom he wants and nothing to the king to this”. For Muskali it was a shock: „How is it nothing to this?”. They did not understand that in Poland there are certain areas of life in which the king does not interfere, because he cannot – neither law nor custom allows him to do so. And it was incomprehensible to those Muscovites.

Other example. If the highest-ranking Moscow knick, the dignitary in Moscow, wrote a letter to the tsar, then if his name was Peter, he signed Peteruszka, and if his name was Ivan, then he signed Vaniuszko, which literally means „Peter” or „Johnny”. So the tsar addressed his room-service, to his servants, who – let's assume – took his chamber pots out of the room. So these supreme dignitaries signed themselves as if they were slaves, servants of the tsar. In Poland, however, every senator signed proudly, for example: Jan Karol Chodkiewicz, Hetman the Great Lithuanian. In Moscow, this would be unthinkable.

This principle of dignity, pride passed from the ruler to the citizens – we are proud Poles and we have the right to our personal dignity. Of course, initially this mainly concerned the nobility – it numbered 10-12 percent of the population in the 16th and 17th centuries – but over time, both the townspeople and, in the 19th century, the peasants became full-fledged Poles. Let us note that the nationalization in the 19th and even in the 20th century of these broad peasant masses took place in such a way that, in fact, all Poles became nobility. This form of courtesy “lord” in old Poland was only available to the nobility. Suddenly, everyone became a lord: this Maciek who plows the land, and this Józek who is a blacksmith, and this Jankiel who ran an inn and was a Jew – everyone has



the right to the term “lord”, because there was a certain expansion of this definition of a Pole, the acquisition of national consciousness, and with it the ennoblement of the entire nation.

WHILE WE ARE ON THE SUBJECT OF PRIDE, LET'S RETURN TO THIS METAPHYSICAL THREAD FOR A MOMENT. OBJECTIVELY SPEAKING, WE CAN SAY THAT IN A SENSE POLAND IS STILL A MONARCHY, BECAUSE THE LVIV VOWS OF JOHN CASIMIR ARE STILL IN FORCE AND MARY IS OUR QUEEN, AND THAT IS TRULY A GREAT REASON TO BE PROUD.

Yes. And that we always appealed to the Mother of God in tragic, difficult, complicated situations. We can say that she never let us down. Poles had a special cult of Mary, also in her images from Częstochowa and Ostra Brama and many others, we should also mention the apparitions in Gietrzwałd and a number of others... All this allowed us to survive in difficult moments and we felt that we were under God's care and under the special care of the Mother of God. All this is true.

I always emphasize one thing, in the 20th century two events took place that, humanly speaking, had no right to happen. The first was the rebirth of Poland in 1918 – after all, Poland was torn between three superpowers at that time: Austria, Germany, Russia. Who in 1914 could have guessed that after four years all three superpowers would fall and the Poles would take matters into their own hands and carve out an independent, sovereign Polish state from the territory that belonged to these three superpowers? Simply unthinkable. After all, it was a miracle. It was a clear intervention of God.

The second such moment – 1989. I remember that in 1987 there were talks about how long this communism would last – they said that it would last for another 50-100 years. We had little faith, but I remember those talks. And suddenly a few years pass, at least theoretically there is no more communism as such in Central Europe. There is no Soviet Union. Poland becomes independent, sovereign. There was great enthusiasm, great joy, however it happened, whether someone likes this round table or not, but nevertheless it happened. I shared that enthusiasm. Now it is more difficult for us, when we see how slowly we are losing it, how slowly it is being torn away from us, taken away and, worst of all, with the consent of a huge part of Polish society. It is hard to understand, hard to understand and hard to come to terms with it.

THERE WAS ONE MORE INTERVENTION, ALREADY OBVIOUS, BY OUR LADY, NAMELY THE MIRACLE ON THE VISTULA, BUT I WANTED TO ASK ABOUT SOMETHING ELSE. DON'T YOU HAVE THE IMPRESSION THAT SOMEONE IS TRYING TO REWRITE HISTORY FOR POLES? THE GERMAN HISTORICAL NARRATIVE IS AGGRESSIVELY INTRUDING INTO POLISH HISTORY AND, INTERESTINGLY, THIS IS HAPPENING BASICALLY WITHOUT MUCH OPPOSITION FROM CIRCLES THAT SHOULD BE GUARDING HISTORICAL TRUTH, GUARDING FACTS, GUARDING A WELL-UNDERSTOOD HISTORICAL POLICY OF THE POLISH STATE.

Yes. This is a phenomenon that has been going on for years. The Germans have placed great emphasis on historical policy, and in their version it is a policy of denial, whitewashing, shifting all the blame for the terrible things they did in the years 1933-1945, during the Hitler period, onto someone else. They began to implement this policy in the 1950s, right after the establishment of the Federal Republic of Germany, when the term "Nazis" began to be used on a large scale. At first they did not deny that the Nazis were Germans, then they began to suggest that these Nazis could have been representatives of other nations. They used here the complete ignorance of the knowledge of history among European nations, because it is truly terrible, even in the United States. When you conduct a survey at the Sorbonne "Who were the Nazis?", 70% of students write that they were Poles. In Canada - supposedly 50% of students give this answer. And that is exactly what the Germans wanted.

The Germans also used other methods, for example, they spread the myth of the chivalrous Wehrmacht, claiming that when it comes to the Germans, only the Gestapo and SS officers, maybe some police units, committed crimes, but the Wehrmacht fought like knights and they were great knights. All of Europe bought this narrative, and even the United States. Meanwhile, today we know that the Wehrmacht committed many more war crimes, if only because of its numbers, than the SS. This is what people are brainwashed with, this nonsense is instilled in them. By the way, they tried to suggest terrible lies, that Poles allegedly participated in the murder of Jews, or handed Jews over to the Germans, or were completely uninterested in their fate.

Of course, as always and everywhere, there were sometimes some criminal activities that should be condemned, but the number of Poles who saved Jews was large and is certainly not fully estimated, because those were not the times when if a Pole saved a Jew, he bragged about it. Sometimes he died, because in Poland whole families were

murdered for helping Jews, so the dark number is necessarily huge. Let us emphasize once again - due to the huge sanctions that existed, no one bragged about it - often all these things were done in the most secret way possible.

My aunt Janina Lisowska, my mother's sister, living in the Braślów region, helped a Jewish woman who had escaped from the Vilnius ghetto, who had probably walked 150-200 km through the forests. My aunt found her in her barn. She helped her, then took her to a partisan unit - because my aunt was a sworn soldier of the Home Army - where this Jewish woman probably became a medic. My aunt talked about it, even wrote about it, but did she know the name of this Jewish woman? She didn't and wasn't even interested, because why would she? It could only bring harm. Did she know her later fate? She didn't, because how could she know what happened to this girl. Did she survive and live in Poland? Or did she die during some combat action? Did she survive and leave for Israel or the USA, for example? She didn't know, she didn't know anything. I suspect that we have thousands of such cases, maybe even tens of thousands, so we, Poles, must intensify our own historical policy so that, on the one hand, this policy must be focused on our society, which should learn the truth, including about the latest events, and on the other hand, this policy must have a defensive aspect, in order to effectively defend ourselves against the nonsense spread by Germany, especially since the Germans often use sophisticated methods.

Let's look at the series "Our Mothers, Our Fathers" - there German soldiers quietly fraternize with Jews during World War II. There are such scenes. Poles, on the other hand, are shown as disgusting anti-Semites. Among others, AK (Home Army) soldiers are anti-Semites in this film - it is impossible to imagine a bigger lie, a bigger manipulation, but the series has good action, is well-shot and bought in countries all over the world. Unfortunately, we Poles, if we want to conduct an effective historical policy, then we must also start shooting series and popular good feature films for big money - efficiently shot, interesting, so that they have an effective impact in this sphere of pop culture. And these series should show historical truth.

THIS IS ONLY THE BEGINNING OF THIS FALSIFICATION, IN FACT, BECAUSE IN THE PROJECT OF CHANGES TO THE TREATIES, WHICH ARE BEING FORCED IN VIOLATION OF EU LAW, THERE IS A CREATION OF A NEW EUROPEAN MAN. IT SHOULD BE ASSUMED THAT THIS WILL HAPPEN, AMONG OTHER THINGS, BY CREATING A NEW HISTORY OF EUROPEAN STATES. WE ALREADY HAVE POLISH-GERMAN HISTORY TEXTBOOKS.

Polish-German, which unfortunately, when you read into it, you see many things from the Polish point of view treated very superficially. And what is superficial is often untrue, too generalized.

European projects of creating a new man assume the use of certain left-liberal ideologies, the emphasis on left-liberal views in European culture, and the expulsion of Christianity, Christian norms, Christian principles. All this is heading in the wrong direction, because in the reversal of Christian norms there is also abortion, euthanasia, and all the worst things that can be imagined.

We, Poles, should start to mature enough to say that we don't really need the European Union for anything. Some arguments (true ones!) are very practical. They can affect society. For example, the argument that the EU's economic aid is becoming increasingly illusory. Some conditions that if we are to get money for weapons, we must buy them only from the Germans, and the Germans are not able to produce enough of these weapons to arm us quickly. The Americans - quite the opposite. From the point of view of economy and national security, this Union is no longer profitable for us. If this Union also imposes various absurd standards on us, various requirements that attack our identity, both religious and national, then it is even more harmful. If our Polish identity crumbles, the Germans will very quickly take care of Polish society. For them, such a neocolonial status in the field of economy and at the same time influence on the minds of the young generation and basically the plan to regain the western and northern lands, and maybe even expanded to include further provinces is already being implemented - all this can take place under the slogan of a united Europe. But it will be a united Europe, which will only nominally have the capital in Brussels. In reality, this capital will be in Berlin.

INDEED, THE MODERN EUROPEAN UNION HAS BASICALLY NOTHING IN COMMON WITH THE EUROPEAN COMMUNITY FOUNDED BY ROBERT SCHUMAN. BESIDES, ROBERT SCHUMAN IS SAID TO BE THE UNWITTING HEIR TO THE VALUES OF THE FIRST POLISH REPUBLIC. WOULD YOU AGREE WITH THIS THESIS, PROFESSOR?

Yes, because it was a Republic of nations that were equal nations, or at least in the sense that no one imposed culture on other nations. If, for example, the nobility in Belarus and Lithuania or Ukraine became Polonized, they did so voluntarily. No one forced Polish schools there, no one forced the learning of the Polish language. The fact is that entire noble families remained bilingual for a long time.

No one imposed the Latin rite – there, in the East, entire families remained Greek Catholic or Orthodox. In Poland, in the Crown itself, many Germans, Jews, and representatives of other nationalities lived. In Royal Prussia, where the majority were Poles, but where the cities were often quite Germanized, German was the official language in the General Assembly of Royal Prussia, which emphasized the autonomy of this little country.

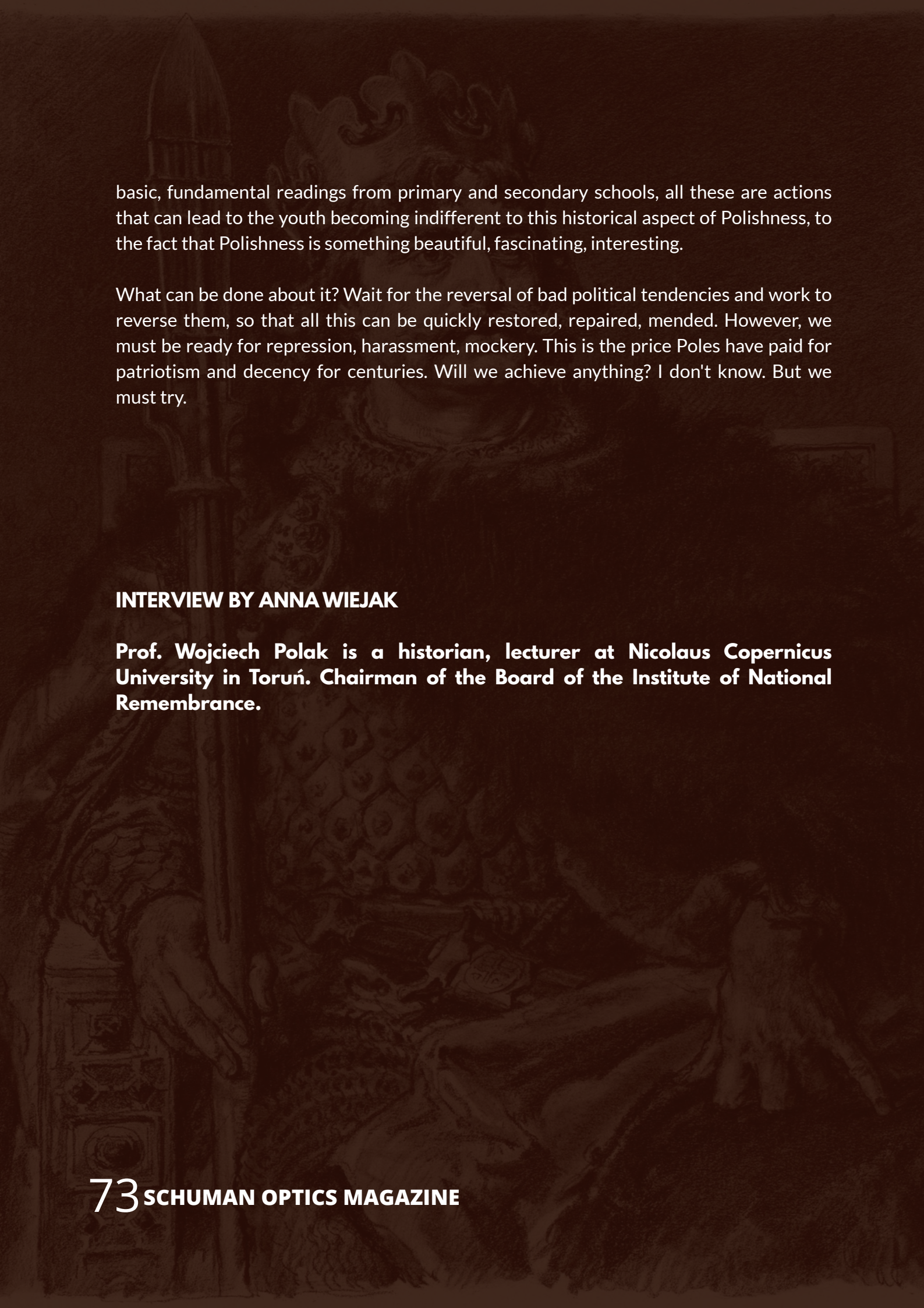
We must therefore remember that the First Polish Republic was such a federation of different territories, often with different legal status, with different customs, and tolerance of all for all was common. Tolerance and cooperation, common interests were of course also there, so this comparison with what Schuman thought about is most justified.

WHAT IS THE IMPORTANCE OF HISTORICAL STUDIES IN CREATING NATIONAL IDENTITY?

Basic. You can't be a patriot, you can't love your homeland without knowing its history. History is of course complex, it doesn't always contain good things. Not everything was good in our history - there are darker pages, we can't forget about them, we can't falsify them. On the other hand, history serves the development of patriotism, serves the development of our national pride, our identity. Young people should know history, they should be fascinated by it and refer to it. This history should be something as necessary as oxygen for breathing. Every Polish patriot who wants to consider these communal aspects of today's Republic, the common interests that Poles have, a certain common attitude that they should maintain towards the claims of our neighbors or some foreign factors - should know history. A sense of community should also result from knowledge of history.

We have wonderful pages of our history, we were able to unite, we were able to fight for the good of Poland, we were able to work for it. We have a wonderful culture, wonderful writers, poets who also shaped our Polish identity. All of this needs to be cultivated, preserved and an attitude of fascination, an attitude of acceptance of all this needs to be developed among young people.

What is currently being done in schools is a tragedy, it is the withdrawal of "Pan Tadeusz" - neither in primary nor in secondary school does one have to read the whole of "Pan Tadeusz", only six books are enough, that is the requirement. Throwing out these very



basic, fundamental readings from primary and secondary schools, all these are actions that can lead to the youth becoming indifferent to this historical aspect of Polishness, to the fact that Polishness is something beautiful, fascinating, interesting.

What can be done about it? Wait for the reversal of bad political tendencies and work to reverse them, so that all this can be quickly restored, repaired, mended. However, we must be ready for repression, harassment, mockery. This is the price Poles have paid for patriotism and decency for centuries. Will we achieve anything? I don't know. But we must try.

INTERVIEW BY ANNA WIEJAK

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SCHUMAN'S CATHOLIC FORMATION SHOULD BE A MODEL

Catholic formation is very helpful in making the right decisions, also in politics – it results from the meeting that representatives of the Institute of Schuman's Thought held in Chełm with the local community. Editor Anna Wiejak and President of IMS Ryszard Krzyżkowski talked with the people of Chełm about current problems and the need to return to the community and values of Robert Schuman. The patron and organizer of the meeting was MP Anna Dąbrowska-Banaszek (PiS).





Observing the events on the Polish and European political scene, it is clear how far the contemporary political class has departed from the principles of ethics, the Ten Commandments, and even ordinary human decency. Lies and manipulation have become the main tools for winning voters, and primitive play on emotions – a carrier of cheap propaganda, often insulting reason and common sense. Such a characteristic of contemporary politics effectively discourages people attached to Christian values, morality and reasoning in a common-sense way, in accordance with the 10 Commandments and free from party pressures, from participating in it. It is therefore not surprising that Europe has departed far from Schuman's values and concept of functioning within the community, deciding on a slow drift towards the totalitarian European superstate of Altiero Spinelli. After all, Robert Schuman proved throughout his life that one can be a politician and at the same time remain close to God, guided by His law and His holy will.

HE BUILT HIS FAITH FROM CHILDHOOD

"The sources of totalitarianism should be sought in the departure from God" - President Ryszard Krzyżkowski said, pointing to the disastrous spiritual condition of the European Union countries and citing the words of the Servant of God Robert Schuman, who said that either democracy will be Christian or it will not exist at all. This very accurate diagnosis should sound like a pang of conscience for the vast majority of politicians - from the right to the left of the political scene. But are they capable of deeper reflection? By fighting the cross in state and local government offices, have they not thereby sided with those who want to replace this Christian civilization with a neo-Marxist construct and drown it in the fumes of a new totalitarianism? Is there any chance for European elites to come to their senses these days?

The example of Robert Schuman showed that in the midst of an ocean of raging ideologies it is possible not only to maintain faith, but to grow in it and make decisions in accordance with a well-formed conscience, also in politics. It must be admitted that this servant of God used the time and tools given to him very well to continue in the service of the French nation. His mother took care of his proper spiritual formation, approaching it with infinite seriousness and care.


"Robert Schuman's mother took care of her son's religious upbringing on various levels. They prayed the rosary together. When he went to

school, his mother always made sure he had the rosary in his pocket. It became such an habit that when he was already a member of parliament, he carried the rosary all the time. He didn't flaunt it, but sometimes the tool of prayer slipped out of his pocket" - president Ryszard Krzyżkowski recalled. "They loved reading both St. Gonzaga and St. Thomas Aquinas - together with their mother, they read their works in Latin" - he added.

President Ryszard Krzyżkowski noted that Robert Schuman very often referred to Aquinas and had a very good rational foundation of faith. "Thanks to this, Robert Schuman as a politician did not spoil morally, ethically in politics, which is a hard piece of bread. What Schuman proposed from the economic side is that we - France and Germany - first combine our industries, steel and mining, and both countries equally supervise these combined industries. It was a partnership agreement, which when Adenauer heard about, he liked very much and said that he gives full support for Schuman in France to go in this direction" - he recalled the backstage of the creation of the European Coal and Steel Community.

"I think that only a believing Catholic, also intellectually convinced of certain truths of faith, could, like Schuman, risk proposing such a partnership, which did not at all correspond to the emotional situation at the time" - he noted.

The situation was difficult indeed. Although the Germans had lost the war, they had not suffered sufficient punishment for their murders and brutality. What is more, the German elites, corrupted by Nazism, had carefully hidden their SS uniforms and donned suits styling themselves as democrats. It is no wonder that the mood in Europe was clearly anti-German. In such conditions, offering the German side an equal partnership within the European Coal and Steel Community could have ended in political suicide. The risk was enormous, especially since it was not entirely possible to predict how the Germans themselves would behave. And yet Robert Schuman, in the spirit of Christian mercy and forgiveness, decided to take this risk. Why? There were many reasons.



First of all, he was aware that the Germans – despite losing World War II – would still pose a threat unless they managed to make them an offer more attractive than another attempt at conquest. The project of the European Community, calculated to revive trade and production and ensure universal prosperity, was perfectly suited for this. It resolved existing tensions and guaranteed a lasting peace with a solid economic foundation.

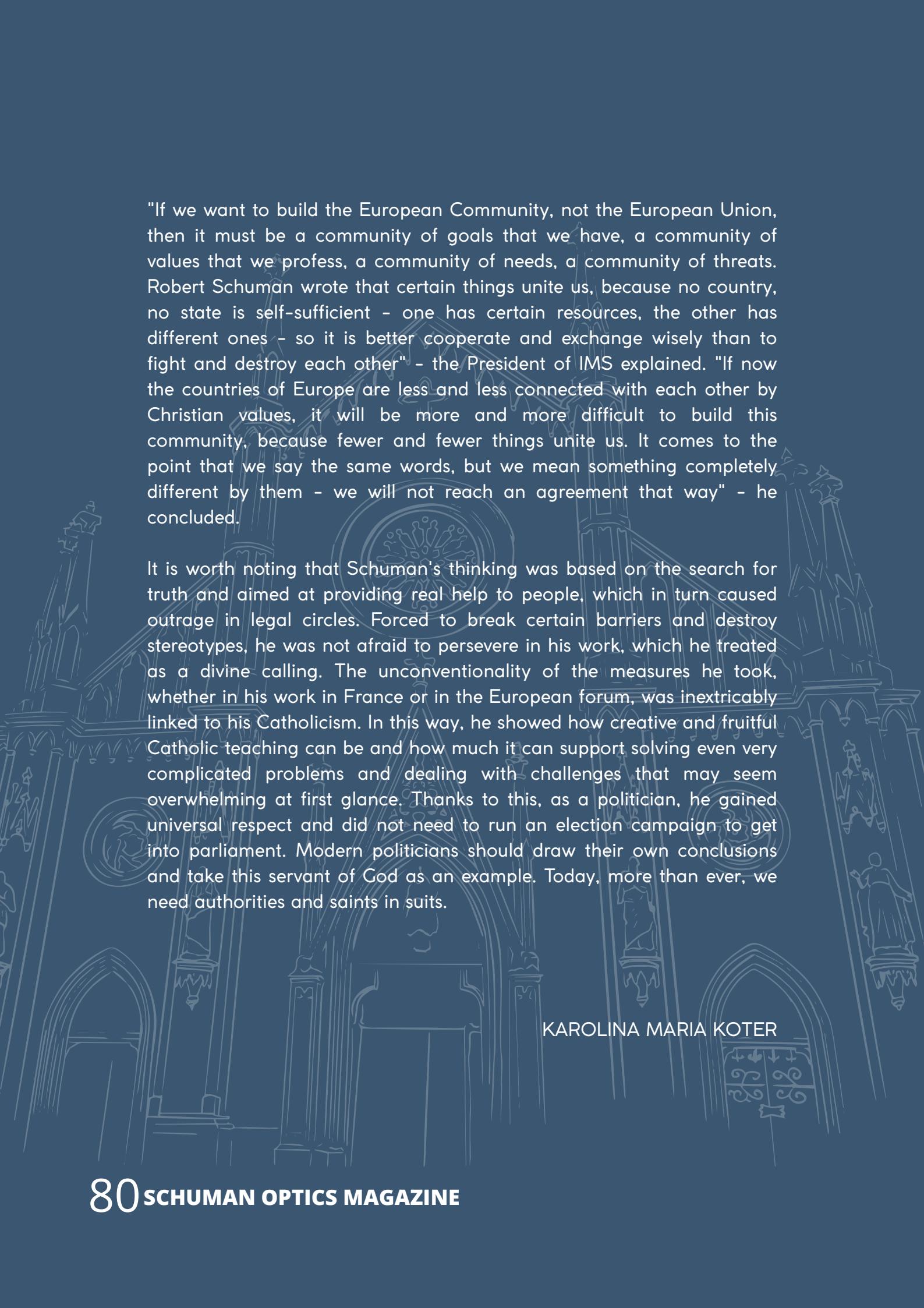
Secondly, there was the threat from the communists and the Soviet Union. The Community not only strengthened the member states, but above all raised the standard of living of its citizens, which caused a lack of fuel for communist agitators who wanted to dismantle European states from within and take control of them. Thirdly, the European order was threatened by the sick ideas of the new left gathered in the Frankfurt School, which together with the ideological followers of Altiero Spinelli's concept intended to make a revolution.

Of particular note is the idea of furnishing Europe by the Trotskyist Spinelli, contained in the famous Ventotene Manifesto. According to the assumptions of this document, the dictatorship of the revolutionary party was to create a "new democracy", while the European army was to suppress the protests that the Trotskyists expected in the event of the planned expropriation of citizens. The plans of the Western Trotskyists were well known to Schuman, and his project of building a community was to thwart them, which, by the way, was achieved for some time.

COMMUNITY, BUT WHAT KIND?

"For me, this is a beautiful testimony, but also a warning that without Catholic values, democracy will turn into totalitarianism. Why is the contemporary European Union transforming into totalitarianism? Because we are moving away from Christianity" – Ryszard Krzyżkowski said. "This totalitarianism is being perpetuated with the help of various modern means, including so-called artificial intelligence" – Anna Wiek added. She recalled that the UN documents regulating the functioning of artificial intelligence include a provision in which its creators admit that without AI it is impossible to introduce sustainable development, i.e. a neo-Marxist construct regulating the functioning of neo-communist states.

"The fact that we have totalitarianism is obvious, there is no doubt about it" – lamented the President of the Institute of Schuman's Thought. At the same time, and together with Anna Wiek, he tried to find a remedy for the undoubtedly difficult situation. "First of all, let us be interested in the reality surrounding us, let us talk to each other, let us become aware of each other" – they listed. "It is worth not letting Christianity disgust us. The teachings of Jesus are Divine, true, flawless" – Ryszard Krzyżkowski said. "Here, on Earth, we have not been left to our own devices. There is Someone who sees everything and is able to intervene" – Anna Wiek emphasized, adding that this does not exempt us from action, for which we will certainly be held accountable one day.



"If we want to build the European Community, not the European Union, then it must be a community of goals that we have, a community of values that we profess, a community of needs, a community of threats. Robert Schuman wrote that certain things unite us, because no country, no state is self-sufficient - one has certain resources, the other has different ones - so it is better cooperate and exchange wisely than to fight and destroy each other" - the President of IMS explained. "If now the countries of Europe are less and less connected with each other by Christian values, it will be more and more difficult to build this community, because fewer and fewer things unite us. It comes to the point that we say the same words, but we mean something completely different by them - we will not reach an agreement that way" - he concluded.

It is worth noting that Schuman's thinking was based on the search for truth and aimed at providing real help to people, which in turn caused outrage in legal circles. Forced to break certain barriers and destroy stereotypes, he was not afraid to persevere in his work, which he treated as a divine calling. The unconventionality of the measures he took, whether in his work in France or in the European forum, was inextricably linked to his Catholicism. In this way, he showed how creative and fruitful Catholic teaching can be and how much it can support solving even very complicated problems and dealing with challenges that may seem overwhelming at first glance. Thanks to this, as a politician, he gained universal respect and did not need to run an election campaign to get into parliament. Modern politicians should draw their own conclusions and take this servant of God as an example. Today, more than ever, we need authorities and saints in suits.

KAROLINA MARIA KOTER

TRUTH



Noah the father of all nations
we move forward together in all dimensions.
Memories as precious as grain
We all received it for free and gained.

History dates back to the flood
part-time we turn on the sign of stop for good.
Atlantis is clearly emerging
ancient civilization is irritating.

We keep asking backwards questions right and clearly
These are assumptions, no one has an opinion evidently.
In ancient papyri there are messages, not mocks
signs and images carved on the rocks.

Is today the end of time?
will the new Noah be redundant by?
In the messages fear, horror, sheet
everything - what was, has already overeaten.

We penetrate the cosmos upwards with our gaze
the curiosity of the core drills golden cavities glaze.
The end of humanity is as grim as ever has.
Man trampled on the tablets of Moses
no one will probably absolve anyone of that.

Elzbieta Pawlak

SCHUMAN OPTICS MAGAZINE

"Service to humanity is an obligation equal to that dictated by loyalty to our nation."

"Służba ludzkości jest powinnością równą tej, jaką dyktuje nam wierność naszemu narodowi."

ROBERT SCHUMAN



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