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“Pagan Revolts in Central Europe in the 10<sup>th</sup>-11<sup>th</sup> centuries”

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### **Summary of the doctoral dissertation**

This thesis examines the issue of social resistance to the Christianization of Central Europe during the 10<sup>th</sup> and 11<sup>th</sup> centuries. The pagan revolts referred to in the title are defined as violent, religion-based protests by communities against the christianizing efforts of authorities who, despite not being imposed externally through conquest, originally held legitimacy within the relevant communities.

The main objective of this thesis is to reconstruct the course of the revolts among the Hungarians, the Polabian Slavs, and the communities under Piast rule, as well as to verify the existing scholarly views on the causes of these uprisings. The scientific aim of the thesis is to situate the problem within a socio-anthropological perspective and to employ a comparative approach.

The thesis consists of an introduction, five chapters, and a conclusion. The first chapter places the research problem within a socio-anthropological paradigm, presenting the definition of religion adopted in the thesis and exploring the relationship between religion and society, as well as the mechanisms of its functioning. The second chapter examines reactions to Christianization among the Frisians, Saxons, Carinthian Slavs, Scandinavians and Bulgarians, providing a pan-European context. Chapters three, four, and five focus on the societies of Central Europe: the Hungarians, Polabian Slavs – especially the Obodrites – and the communities under Piast rule. Each chapter follows a similar structure, presenting the events described in sources as anti-Christian uprisings, or recognized as such in historiography, in chronological order. The chapters then explore the reasons behind these revolts, considering factors relevant to resistance against Christianization. These factors include the religious basis for the legitimacy of authority in each community, the methods used by authorities to promote Christianity, and elements of traditional religions that may have opposed Christianity. Each chapter concludes with specific insights regarding the respective community. The thesis ends with general conclusions about Central Europe.