Contents

University news
2 Honorary degree for Prof. Andrzej Szczeklik
3 UJ wins Polish rankings
3 Central European Congress of Life Science EUROBIOTECH 2008
4 Progress in percutaneous cardiovascular interventions
5 Triumph to crisis? Europe 1989-2009 visiting lecture by Prof. T. Garton Ash
6 Graduation Ceremony in the School of Medicine
7 Exhibition New Era of Discoveries – 50th anniversary of NASA
8 An experience at the University of the West of Scotland

International relations
19 IRUN meeting in Budapest
20 Jagiellonian University Extension
21 Visit to the University in Ivano-Frankivsk, Ukraine

Features
9 Coptic identity in the context of Islamisation
14 Reform of the Polish and Austrian heritage law in European context
14 Change and stability – State, religion and politics in the modern Middle East and North Africa
15 COSMOLOGY - The Image of the Universe in the early modern times
16 Project EMETT
18 Twenty years of co-operation between the University of Heidelberg and the Jagiellonian University

Student life
21 About studies in television studio and other students’ confessions
23 Juwenalia
24 Man – Space – Energy: Festival of Science
25 Concert of Kantorei Sankt Barbara
Prof. Andrzej Szczeklik from the Faculty of Medicine of the Jagiellonian University received the doctorate honoris causa in the aula of Collegium Novum on 12 May 2009. The Senate of the JU, having considered the resolution undertaken by the Council of the JU Faculty of Medicine and the Senate of the Medical University in Łódź, conferred the title of honorary doctorate on Prof. Szczeklik in particular recognition of his virtues and merits:

- theory of origin and development of the aspirin-induced asthma,
- new model and method of examining thrombin genesis and using it to show specific distortions concerning blood coagulation in atherosclerotic diseases,
- first application of proctacyclin to man, the description of its effects on human organism and therapy,
- discovery of genetic polymorphism of LTC4 synthase, key enzyme in leukocyte biosynthesis,
- discovering common metabolic disorders of arachidonic acid in asthma and nettle rash with oversensitivity to aspirin,
- description of the symptoms, ways of diagnosis and treatment of aspirin-induced asthma.

Andrzej Szczeklik was born on 1938 in Kraków. He received his medical diploma in 1961 after having completed medicine at the Faculty of Medicine. He continued his postgraduate studies in the United States and Sweden. In 1963 he began working at the Medical Academy in Wrocław, where he also wrote his doctorate and habilitation dissertation in the field of internal diseases. Since 1972 he has directed the clinic of the Medical Academy in Kraków (in 1989 the clinic was changed to II Chair of Internal Medicine of the Jagiellonian University). In the years 1990-1993 he was rector of the Medical Academy in Kraków and in 1993-96 the JU vice-rector for Collegium Medicum.

In 1997 the periodical The Lancet awarded him the first prize for his discovery of the genetic background of bronchial asthma. In 1998 the Royal College of Physicians in London awarded him for his research on the mechanism of the effects of aspirin and accepted him as its member. In 1991 he won a big international research contest announced by the EU Commission for Science and he used the money to reconstruct the clinic of internal medicine and build research laboratories and didactic facilities, which made it one of the most modern centres of internal medicine in Poland.

Prof. Szczeklik has written over 600 scientific papers, most of them were published in leading international medical periodicals. His scientific activities have been made evident by Impact Factor – 676.4, 7779 quotations (for 1996-2006) and Hirsch indicator – 48. He supervised 44 doctoral dissertations and 17 habilitation procedures. Ten of his students have become professors. He is a member of the Polish Academy of Sciences, the Papal Academy of Sciences, American Academy of Asthma, Allergy and Immunology, New York Academy of Science, the European Respiratory Society and many other societies.

Besides medicine Prof. Andrzej Szczeklik is interested in music and art. He wrote two bestsellers entitled ‘Katharsis’ and ‘Kore’, showing the relations between medicine and art.

M. Kantor
The Jagiellonian University won the 2009 university ranking created and published by the educational monthly ‘Perspektywy’ and the daily ‘Rzeczpospolita.’ It was given 100 points. The second place (99.90 points) was given to Warsaw University and the third (77.77) to Adam Mickiewicz University in Poznań. The papers aim at evaluating quality of schools and rank their educational offer according to internationally accepted criteria. The criteria were defined by the Ranking Council, consisting of leading personalities in the world of Polish science and business.

The Jagiellonian University enjoys the greatest prestige among academic teachers. The resources of its libraries are also the largest in Poland. It also received maximum points for its internationalization and academic staff. The ranking criteria were divided into four groups: prestige (30%), academic staff (40%), studying conditions (20%) and internationalisation (10%). Each criterion embraces several dozen elements.

It is worth stressing that Collegium Medicum of the Jagiellonian University won in the category of medical institutions.

It was the tenth ranking of ‘Perspektywy’ and ‘Rzeczpospolita’. The Jagiellonian University won the first ranking in 2000 and then won four more times. Warsaw University also won five times. It shows that both universities have no rivals in Poland, which is confirmed by rankings, evaluation of the State Accreditation Commission and employers’ opinions.

M. Kantor

Central European Congress of Life Science EUROBIOTECH 2008

The international scientific event Central European Congress of Life Science EUROBIOTECH 2008 combined with a fair took place in Kraków between 17 and 19 of October. The congress was co-organised by the Jagiellonian University (Faculty of BBB, and Collegium Medicum), Agricultural University of Kraków, Polish Federation of Biotechnology and Trade Fairs in Kraków. The Congress Organising Committee included: Prof. Kazimierz Strzalka (chairperson, FBBB, JU), Prof. Henryk Kołoczek (vice-chairperson, AU of Krakow) and Prof. Tomasz Twardowski (PFB) as well as Ms Ewa Woch (Trade Fairs in Kraków). The Committee members were also: Prof. S. Bielecki (Biotechnology Committee at Polish Academy of Sciences), Mr P. Blachno (Jagiellonian Centre of Innovation, JU), Prof. M. Błażewicz (AGH University of Science and Technology), Prof. A. Dembińska-Kieć (CM JU), Prof. J. Dulak (FBBB, JU), Prof. K. Kononowicz (CM JU), Prof. P. Laidler (CM JU), Dr. K. Murzyn (Cluster Life Science, Kraków), Prof. M. Pawlikowski (AGH University of Science and Technology), Prof. P. Pisulewski (Agricultural University of Kraków), Prof. R. Słomski (Institute of Human Genetics,
The Congress was held under the honorable patronage of: Minister of Health, Voivodship Governor and Marshal of Małopolska, President of Kraków, Rectors of the Jagiellonian and Agricultural University of Kraków, Polish Academy of Learning, Slovak Academy of Sciences, Biotechnology Committee PAS, Polish Patent Office, Consul-General of Slovak Republic, Consul-General of Czech Republic and British-Polish Chamber of Commerce. Moreover, the members of the Honorary Scientific Committee were 27 outstanding scientists from Poland, Lithuania, Czech, Ukraine, Germany, Russia, Slovakia and Belarus.

EUROBIOTECH 2008 Congress was a continuation of a very successful First International Conference: Biotechnology in Agriculture EUROBIOTECH 2007, held in Kraków in April 2007. The subject of congress was this time dedicated to broader issues of life sciences with a special focus on red biotechnology. The Congress Program contained seven themes:

- Medical Biotechnology
- Pharmaceutical Biotechnology
- Food for Life – Nutrigenomics
- Animal Biotechnology
- Biomaterials
- Intellectual Property Rights and Red Biotechnology
- Searching for Private Capital for Life Sciences Projects

Furthermore, an interesting discussion Life Science Open Space was held under the patronage of Cluster Life Sciences Kraków. It was conducted by the Canadians and Polish moderators. Its aim was an exchange of thoughts and opinions on some problems connected with biotechnology. The crucial issue discussed was the innovation in science and the problem of overcoming the barriers in transferring the scientific knowledge into practical applications. Likewise, both the Intellectual Property Rights and Red Biotechnology and Searching for Private Capital for Life Sciences Project panels were very popular, demonstrating an increasing interest in the matters of technology transfer between science and practice.

The Congress gathered 480 participants from 21 countries, mainly from Europe, but also from America, Asia and Australia. 140 plenary and session lectures were presented, as well as 190 posters. In the trade part there were 31 Polish and foreign companies. Their commercial offer was mainly focused on modern scientific apparatus, reagents and materials as well as scientific literature. In the accompanying exhibition, apart from companies from the ‘biotech’ sector, there were also patent and consulting companies as well as investment funds.

The Congress was favorably evaluated by the participants. The invitation of 41 outstanding specialists in particular fields of biotechnology as the invited speakers guaranteed the high scientific level of panels.

The Organizing Committee, encouraged by the success of EUROBIOTECH 2007 and EUROBIOTECH 2008, made plans about the next congress – Eurobiotech 2010. It will also take place in Kraków and will be dedicated to white biotechnology. You are already cordially invited to participate in this international scientific event.

Prof. Kazimierz Strzałka

On the 10th anniversary of launching a 24-hour hemodynamic emergency service for patients with heart failure the JU Institute of Cardiology organised a solemn international scientific session on the University Day, 12 May 2009. The title of the session was Progress in Percutaneous Cardiovascular Interventions. The honorary guests included the President of the European Society of Cardiology (ESC) Prof. Roberto Ferrari, member of the ESC Board Prof. Luigi Tuvazzi, an outstanding European cardiologist, Prof. Giancarlo Tiamino, a specialist in percutaneous interventions, Prof. Waldemar Banasiak, President Elect of the Polish Society of Cardiology, Prof. Grzegorz Opolski, the National Consultant in Cardiology, Prof. Adam Witkowski and Ass. Prof. Maciej Lesiak (Section of Cardiovascular Interventions, Polish Society of Cardiology) and Prof. Tomasz Grodzicki, Dean of the Faculty of Medicine, Jagiellonian University. The meeting was a part of the European programme promoting invasive heart treatment ‘Stent for Life’. The organisers of the session were Prof. Krzysztof Żmudka and Ass. Prof. Dariusz Dudek from the Department of Hemodynamics of the JU Collegium Medicum.
Failure the mortality of patients with heart failure in the Region of Małopolska has had a 50% decrease for the last ten years and the percentage of patients with heart failure undergoing interventional treatment meets the recommendations of the European societies of cardiology. The Kraków cardiologists do not only deal with acute coronary heart diseases but also conduct all kinds of percutaneous, diagnostic as well as therapeutic treatments recommended by the European standards of procedures in heart and coronary diseases. It also concerns treatments on coronary arteries and structural treatments in cases of congenital heart defects and percutaneous treatment on aorta and peripheral arteries on patients with coronary diseases and multiple sclerosis. Recently the team of Kraków cardiologists and cardiac surgeons has made the first percutaneous aortal valve implantation in Poland.

The team of the Institute of Cardiology has conducted clinical research the results of which were published in international journals. Among other things the research concerned modern pharmacotherapy supporting treatment in heart failure (New England Journal of Medicine, Lancet, American Heart Journal, International Journal of Cardiology) and methods of removing thrombus in coronary vessels in heart failure (European Heart Journal).

Dariusz Dudek
the challenges posed by the “rise of the rest” – other emerging world powers.

The question-and-answer session that followed was dominated by some of the more distinguished members of the audience – such as the British Ambassador Ric Todd and the former Polish Minister of Foreign Affairs Andrzej Olechowski – although one or two students did finally reach for the microphone. More convivial was the glass of wine to which all were invited afterwards. Unfortunately students did not have the opportunity for a private word with Timothy Garton Ash, as he was busy doing press interviews. They, and we, will look forward to the appearance of more speakers of such international standing at the Jagiellonian University in the near future.

Ben Koschalka

Graduation Ceremony in the School of Medicine

On 20 June 2009, there was a graduation ceremony in the School of Medicine in English at the Jagiellonian University. After six years of studies 39 international students from Norway, Canada and the United States received their degree of Medical Doctor recognized internationally. The JU Medical College is accredited by the Accreditation Commission for Medical Schools and enjoys accreditation by the U.S. Department of Education. On July 27, 2007 the Division of Licensing of the Medical Board of California granted recognition to the English-language programs of the JU University Medical College. Our students are eligible to complete clinical rotation in approved teaching hospitals and our graduates are eligible to enter postgraduate training and apply for licensure in Canada and the US (including the State of California), as well as in European countries.

The ceremony was also an occasion to confer special distinctions in the students’ sports activities: in swimming – Marta Madurska and in football – four students from Norway: Anders Engebretsen, Ivar Hompland, Hallgeir Selven and Truls Hanestad. The best lecturers and medical departments were also awarded: Prof. Jan Litwin, Ass. Prof. Andrzej Budzyński and II Department of Surgery, Dr. Andrzej Grudzięń from the Department of Paediatrics and Dr. Mirosława Włusza from the Department of Oncology.

M. Kantor
New Era of discoveries  
50th anniversary of NASA

On 12 May 2009 the exhibition ‘New Era of discoveries – 50th anniversary of NASA’ was opened in Collegium Maius, the oldest building of the Jagiellonian University. The exhibition was organised by the General Consulate of the United States of America in Kraków, JU Museum, JU Observatory and Department of Astronomy of the Pedagogical University in Kraków within the framework of the Festival of Science ‘Man – Space – Energy’ and the International Year of Astronomy 2009.

The exhibition presents the history, the present and the future of space exploration in spectacular pictures of the six most important programmes of the American Space Agency NASA: Project Apollo, Space Shuttle missions, Cassini-Huygens mission to Saturn and Titan, systems of Earth’s observations, Hubble telescope and mission to Mars. Undoubtedly, the best known programmes are Apollo and Space Shuttle.

In 1961 President J.F. Kennedy promised to send American astronauts to the moon before the end of the decade. Eight years of hard work yielded fruit on 20 July 1969 when Apollo 11 commander Neil Armstrong stepped out of the lunar module and took ‘one small step’ on the moon, calling it ‘a giant leap for mankind’. Apollo missions 7 and 9 tested the spacecraft in the Earth’s orbit. Apollo 10 orbited the moon as the rehearsal for the first landing. Six of the missions: Apollo 11, 12, 14, 15, 16 and 17 went on to land on the moon studying soil mechanics, meteoroids, seismic conditions, heat flow, lunar ranging, magnetic fields and solar wind. Apollo established technology to advance other US projects in space.

NASA’s Space Shuttle Program, officially called the Space Transportation System, started in the late 1960s to create reusable craft for transporting cargo into space, has dominated NASA’s manned operations since the mid-1970s. The first shuttle, Columbia was launched in 1981. One year later the Challenger rolled off the assembly line as the second shuttle of the US fleet. They were followed by Discovery in 1983 and Atlantis in 1985. Challenger was destroyed during ascent on 28 January 1986, with the loss of all seven astronauts on board. Endeavour was built to replace it and was first launched in 1992. Columbia was lost with all seven crew members during re-entry to the Earth’s orbit on 1 February 2003. Columbia was not replaced; out of the five fully functional shuttle orbiters built, three remain.

According to NASA’s vision for Space exploration, use of the Space Shuttle will be focused on completing assembly of the International Space Station by 2010, after which it will be retired from service. The new Orion spacecraft is expected to be ready in about 2014.

It is worth knowing that the JU museum in Collegium Maius has two exhibits connected the Project Apollo and Space Shuttle Missions. The first one is a picture of the Earth seen from the Moon with the inscription ‘TO THE COPERNICUS MUZEUM KRAKÓW ON THE 500th BIRTHDAY OF A GIANT, Neil Armstrong, APOLLO 11 (on the 500th anniversary of Nicolas Copernicus’ birthday). The second exhibit is a fragment of the heat shield of Endeavour with the inscription, ‘Portion of a heat shield from Apollo 15 command module ‘Endeavour’ flown during the first extended lunar scientific exploration July 26 - August 7, 1971 presented to the Jagiellonian University by the crew of Apollo 15. David. R. Scott, Alfred M. Worden, James B. Irwin, January 21, 1972.’

At the exhibition visitors can admire the huge photographs from the NASA archives, see films and multimedia presentation about space discoveries, listen to various lectures and participate in many contests concerning space discoveries.

The lectures focus on the first landing on the moon 40 years ago, the junk in the orbit, threats from the cosmos, training methods of NASA astronauts, meteorological satellites used to weather forecast, probes to examine the Sun, the cosmos in three dimensions, the biggest astronomical instruments throughout history or the universe as seen by telescopes.

The exhibition will be open till the end of June 2009.

M. Kantor
An experience at the University of the West of Scotland

On 29 June – 3 July 2009, within the Erasmus Staff Training Mobility (OSM), Dr. Maria Kantor, JU International Relations, and Agata Kozielska, MA, the head of the JU Department of Students’ Affairs, had the chance to visit the University of the West of Scotland, which is a regional university offering core disciplines across four campuses: Paisley, Ayr, Hamilton and Dumfries. Our host was Mr Norman MacMillan, Study Abroad and Erasmus co-ordinator. He prepared a diversified and interesting programme of our visit.

First, the head of corporate marketing gave a presentation of the UWS and its strategic plan 2008-2015, which included the vision, mission and values of the University. He stressed that the UWS wanted to be ‘a university that is inspiring, achieving, professional and rewarding’. We met the representatives of the Admissions Office, Student Services, Summer School, Finance and Quality Assurance. They all explained to us the university procedures and policy concerning their tasks and patiently answered our questions.

A special experience of our visit to the University of the West of Scotland was the participation in the graduation ceremony in the School of Education located in the campus of Ayr. The ceremony began with an academic procession of Court and Senate and the Chancellor, led by the Bedellus, the University Macebearer. The Mace was displayed at the front of the platform throughout the Assembly. In his message Lord Smith of Kelvin Kt, University Chancellor, stressed that the University of the West of Scotland ‘has been providing distinctive higher education with the highest standards in teaching and learning. With over 19,500 students we are Scotland’s largest modern university. We have plans for an ambitious investment programme of around £160 million over the next six or seven years and this will see major enhancement of the learning environment on our campuses in Ayr, Dumfries, Hamilton and Paisley in terms of teaching and learning, IT provision and campus facilities.’

The Graduation Assembly, with its ceremony of gowns, hoods and awards, symbolises the passing forth of the UWS students into the wider community to practice the skills and apply the knowledge developed over a number of years. As each graduand stepped forward to receive their award he/she approached the Chancellor who touched lightly their head with a velvet cap and the Bedellus then placed the graduate’s hood over the head. They received their parchment on leaving the platform. The awards conferred included one Doctorate of Philosophy, over 120 Professional Graduate Diplomas in Education Primary, 51 Professional Graduate Diplomas in Education Secondary, 60 Bachelor of Education Primary with Honours and 4 Bachelor of Arts Educational Studies.

A. Kozielska and N. MacMillan

An experience at the University of the West of Scotland

It is worth noting that we experienced a real student life at the UWS as we were accommodated in the students’ hall of residence in Thorny Park at the outskirts of Paisley, which turned out to be a very peaceful place with a beautiful park and sports facilities. Every day we enjoyed the nature and scenery, admiring the beautiful landscape. We even saw a fox prowling in the park and heard birds singing in the evenings and mornings.

I cannot omit the cultural aspect of the visit, which was sightseeing Paisley with its magnificent Abbey, founded in 1163, and Burns Cottage in Ayr and the famous golf yards and the coast in Troon (the graduation was held in Troon Concert Hall, very close to the beach). We also saw the Thomas Coats Memorial Baptist Church, which is just across the campus in Paisley and is the Paisley Campus graduation venue. Paisley itself is a town with a population of 74,000, just a 10-minute train journey from Glasgow.

Last but not the least, the weather in Scotland was surprisingly good. Instead of rain we enjoyed sunny and very warm days throughout the whole week.

Why did we decide to visit the University of the West of Scotland? Each year several students of the Jagiellonian University (as exchange and Erasmus students) are enrolled in various courses at UWS for one academic year and some also attend the six-week summer school. The partnership started four years ago when a team of UWS visited the Jagiellonian University. Since that time they have regularly visited us, presenting the possibilities to study at the UWS. Additionally, this year one doctoral student of the Jagiellonian University has received a three-year research grant at UWS.

Currently, there are two Erasmus agreements between the Jagiellonian University and the University of the West of Scotland in computer sciences as well as economy and management.

The University of the West of Scotland is Scotland’s biggest modern university, offering around 100 undergraduate programmes as well as numerous post-graduate and PhD programmes. It has Scotland’s largest School of Health, Nursing and Midwifery. The international student community at UWS embraces ca. 1,400 students from across the globe. UWS seems to have a coherent system, responsive to market demands and needs.

Finally, let me mention the friendly environment of the Paisley campus and the very cordial welcome we received by the UWS staff. The established relationships will certainly continue. My visit to UWS was truly academic, useful and inspirational, an experience I will cherish in my memory for a long time.

M. Kantor
In ancient times the word ‘Copt’ had a broad meaning, referring to a citizen of Egypt regardless of the religion he confessed. Currently, this term has become a synonym of an Egyptian Christian belonging either to the Coptic Orthodox Church or to the Catholic Church of the Coptic rite (Uniate).

It is very difficult to define the number of the Coptic population in Egypt. The governmental statistics say that there are ca. 3 million Copts. But according to the Church’s registers there are 11 million baptised people. Most likely the number oscillates between seven and eight million, and the tendency is decreasing. It seems that currently they constitute a ca. 6% minority. The Copts belong first of all to the Coptic Orthodox Church and they live mainly in Egypt, Europe, and the United States as well as in countries of the Middle East to a small extent. Only about 210,000 believers belong to the Coptic Catholic Church and they live in Egypt (K. Kościelniak, Pluralizm Kościoła katolickiego w Egipcie, 35; J. P. Valognes, Vie et mort des Chrétiennes d’Orient, 545).

Egypt owes a lot to its first inhabitants, i.e. the Copts who are proud of their descent from the Pharaohs. The completely Arabicized Copts preserved their religion, sacrificing the Coptic language, which is not used in everyday speech any longer. Leaving the discussion of the turbulent history of the Coptic Church under the Muslim rule it is worth stressing that the system of millets of the Ottoman Empire, which let this group follow their own rights as a religious and national community, has preserved the Copts from a complete assimilation with the Muslims (D. Behrens-Abouseif, The political situation of the Copts, 1798-1923, 185-205; T.H. Patrick, Traditional Egyptian Christianity, 133). Especially the rules of Khedive Ismail (1863-1869) are described as the ‘golden age of the Copts’ by the Egyptian Christians themselves (K.N. Wiedl, The role of the Copts, 6).

### a) Status of a minority or a citizen?

In 1919 the Egyptian patriotic movement began negotiating with the British, which led to the proclamation of independence on 28 February 1922. In the context of the discussion concerning the appendix to the Declaration of Independence there appeared completely surprisingly controversies concerning the definition of a religious-ethnic minority to which the Copts were ascribed. The Copts did not accept the status assigned to them that was similar to that of the foreigners, arguing that they had been sons of the Egyptian land for ages, long before the Arab conquests. In turn, the Egyptian Muslims expressed their protests against sanctioning the possibility that the Western powers, mainly England, could interfere into Egypt’s internal affairs under the pretext of defending the minorities. Facing the dispute the Egyptian party Wafd recognised that all inhabitants of the country on the Nile were first of all citizens and then Muslims or Christians (M. Kyriakos Mikhail, Copts and Muslims under British Control, 57-77). Thus the aim was that Egypt should avoid confessionism, which became the principle in Lebanon. In the atmosphere of the first years of independence, the idea of citizenship became popular and the Copts did not lose much. Many a time some Christian won in the election campaign in the constituency dominated by the Muslims. For example, Wis Wasi, a Copt from Upper Egypt, was elected a deputy in Lower Egypt and then was promoted to become the President of the Chamber of Deputies in the year 1928 (B. L., Carter, The Copts in Egyptian politics: 1918-1952).

The principle of ‘citizenship’ was confirmed in a different form after 1952 during the rules of Nasser when the idea of building a secular – civil – state was domineering. Being strictly connected with pan-Arabism the idea of Nasserism referred to building the unity of the Arab nation. However, practice departed from the theory. The first alarming signal negating the official ideology of the equality of rights was the fact that the Copts were not included in the administrative-state structures of the new establishment. On the other hand, they did not face open persecutions. Nevertheless, all things indicate that the Copts’ adherence to Christianity put them on the margin of the new social structures. Although there were no open anti-Coptic actions some commonly accepted reforms were of discriminating character. For instance, the struggle with illiteracy meant that the Coptic children were forced to learn the Koran by heart in public schools. In turn the reform of agriculture stroke the class of landowners and entrepreneurs who were first of all the Copts (A. Pacini, Comunità cristiana, 210—211).

The most meaningful trait of this epoch was the Copts’ migrations from the regions where they were decisive minorities. Settling in big cities, mainly in Cairo, Minja and the cities of Upper Egypt: Asjut, Ben-Suef, they formed big settlements in which they felt secure. However, during the next generation the centres of the Coptic immigration also became the main centres of the Islamic fundamentalists who among other things came out against the religious minorities. Because of the increasing significance of the fundamentalists the Copts isolated themselves in their districts or immigrated to Europe and America (Y. Courbage, P. Fargues, Christians, 181). The situation of the Copts became even more complicated in the next decades. During the rule of Sadat the authorities fanned the mutual dislike between religious groups and even blamed the Copts for failures in the internal politics. In the year...
1972, as a result of various discriminating actions the Christian communities in Egypt prepared a memorandum addressed to the head of the government, depicting the discrimination they experienced in their homeland. The government and the mass media launched anti-Coptic campaigns. Sadat even commanded that all Copts who demanded their rights to be arrested and he defined the activities for the cause of the equality of rights as actions against the unity of the nation, which should be severely punished. On 29 September 1972 there were bloody riots against the Coptic minority. Numerous churches were burnt and demolished and dozens of Copts were stoned. The campaigns against the Copts were regularly launched until the death of Sadat in 1981 (M. Kropidłowski M., Kościoly Koptyjskie w Egipcie).

On the occasion of the Arab Conference on minorities in 1994 the discussions whether the Copts should be counted as a minority returned. The well-known publicist Muhammad Hajkal published in ‘Al-Ahram an article entitled Egypt’s Copts are no Minority but Part and Parcel of Egypt’s Human and Cultural Fabric (on 22 April), in which he claimed that the Copts were no minority but should be regarded as Egypt’s citizens. Because of the debate initiated by this publication the paragraph concerning the Copts was cancelled from the programme of the discussions because it was acknowledged that their status could not be compared to that of the Berbers or the Curds. Ultimately, the problem has not been definitively solved (A. Ayalon, Egypt’s Coptic Pandora’s Box, 63).

b) Existence in the context of Islamization

Within the last century the proportion of the Copts to the remaining inhabitants of Egypt decreased from 8% to 6% (Y. Courbage, P. Fargues, Christians, 181). All factors indicate that during the Ottoman Empire the birth rate among Christians was higher than among Muslims. This tendency was diametrically changed in the 20th century because of the limitation of divorces in Muslim families and the migration of the Copts.

The unfavourable demographic changes have been accompanied by intolerance first of all caused by the influences of the fundamentalist trends in the Egyptian society. The persecutions have progressively developed. According to the Ibn Khaldoun Center, in the 1950s there were six cases of violence towards the Copts, in the 1960s there were two cases, in the 1970s there were 49 cases, in the 1980s there were 111 cases and in the years 1990-1993 there were as many as 352 cases (P. van Dorn-Harder, Copts: Fully Egyptian, 50). The International Religious Freedom Reports regularly begin by stating that Egypt has ambivalent legislation that favours discrimination. On the one hand, it guarantees religious freedom but on the other hand, it has a constitutional legacy of Islam as the state religion (cf. for instance Egypt - International Religious Freedom Report 2008; Y. Saleh, Law, the Rule of Law, and Religious Minorities in Egypt, 75-76).

The awareness of one’s religious-cultural heritage, increasing Islamization and demographic changes that are unfavourable for Christians have inspired the Copts to a new understanding of their identity in present-day Egypt. The Copts’ attempts to define their identity do not only intensify brutal attacks. Since discrimination is not spontaneous but is the fruit of the prevailing ideology. Violence is caused by increasing influences of the Muslim Brothers who have become the second biggest power in the Egyptian Parliament after the elections. The motto ‘Islam is the solution’, which the fundamentalists proclaim, aims, according to the Egyptian Christians, at the confessional division of the society. This in turn will lead to a deepening marginalisation of the Copts and to other aggressive actions against this minority.

The fundamentalism of the Muslim Brothers causes that the polarisation of stands and ideas develop progressively. In fact, the fundamentalist groups pose the question about the sources of the identity of Egypt’s Muslims. It has brought about social divisions since the Muslim Brothers have proposed the visions of the state different than the visions of the liberal Muslims of various options and the visions of the Copts. The most controversial issue is the idea, which the Islamic radicals propose, that their fight aims at building a state absolutely based on the principles of Islam. Consequently, the Muslim Brothers have sanctified jihad not only in its classical understanding as defensive war to protect the Muslim territory or defensive actions to spread the rule of Islam. ‘Holy war’ has also been declared against the Egyptian government that, according to the fundamentalists, distorted the true face of Islam. That ‘deformation of Islam’, which they are opposing, is revealed in the democratisation of the society that includes granting the Copts groundless position. According to the classical Muslims’ solutions the Ummah towards Christians should follow Umar’s Chart, which sanctions a lower status of Christ’s followers (O. Carre, Juifs et chrétiens dans la société islamique, 50-72). In their ideology the Muslim Brothers use the concept of jahiliyyah, which they introduced to the description of the political-religious condition of present day Egypt. In the classical theological works of Islam the term jahiliyyah means the state of ignorance and obscurity, in which mankind was
stuck in for many thousands of years before the appearance of Islam. According to the fundamentalists, present day Egypt has a share in this condition. Consequently, they acknowledge that those who have committed a mortal sin of betraying Islam (i.e. the government) should be regarded as infidels (kafirun). This was what Khaled Islambuli and Abd al-Salam Farad, who were sentenced for the assassination of President Anwar as-Sadat in October 1981, spoke about. And so did the followers of the Islamic Party of Liberation (Hizb al-Tahrir al-Islami), founded in 1952 by the graduate of Al-Azharu szajech Taki ad-Dina an-Nabhani (1910-1977).

In the context of the fundamentalist ideologies and regularly repeated acts of violence and intolerance the Copts began stressing the aspect of unity between Christianity and Egypt (Ch. van Nispen tot Sevenaer, Changes in Relations between Copts and Muslims (1952-1994, 22-34) and asking the international institutions for help. The intensified efforts of the organisations that protect human rights brought about certain improvement of the Copts’ situation. Within 15 years Egypt’s position on the list of countries that repressed Christians was moved from the top ten to the end of the top twenty.

Nevertheless, the Copts are still being discriminated. The families of those Copts who have converted to Islam are repressed. Many a time these conversions are forced, most often these are cases of young women kidnapped by their Islamic neighbours (Copts Demand Equality). The Copts are also accused of proselytism. The editors of Christian books and their distributors are arrested, tortured (electric shocks; they are beaten) and imprisoned. The public opinion learns about numerous murders of the Coptic clergymen by the Islamic armed gangs. Many a time the police do not intervene when the Copts are attacked by the fanatics. The killers and those who offend the Copts never get the same punishments as the killers of Muslims. It can be illustrated by the publicised case of the terrorist Haridi who murdered 13 Christians, including killers of Muslims. It is worth stressing that the government has never stopped the mutual dislike. These activities are usually fought against the Islamic fundamentalists, especially after the President’s assassination in 1981. The present situation is complicated by the fact that the Muslim Brothers form a fraction in the Egyptian Parliament. Moreover, what has been already mentioned, the Copts live in the same territories where the Islamic fundamentalists have strong influences. The latter use the old anti-Christian laws and customs. The age-old prejudices are maintained in rural environments and small towns. Both the Muslims and the Copts accuse each other of forcing people to conversions. The Coptic minorities still

The striking thing is the lack of public condemnation of terror towards Christians and the too tolerant code of practice towards Muslims that are guilty of persecutions and discrimination. One can mention the trial after the slaughtering of 21 Christians in the first days of January 2000 in El Kosheh, ca. 500 km south of Cairo (Y. Saleh, Law, the Rule of Law, and Religious Minorities in Egypt, 83; Center for Religious Freedom, Egypt endangered Christians, 26-29).

c) National consensus as the foundation of a new Egyptian identity

The specialists in Oriental studies and political sciences discuss to which extent the Copts’ reactions are proportional to the conflicts that afflict them. The difficulties to formulate evaluations result from the ambivalence of their social position in Egypt. On the one hand, the Copts are the objects of persecutions but on the other hand, they constitute the intellectual elite of the country on the Nile (D. Zeidan, The Copts - equal, protected or persecuted?, 53-67).

The latest report of the American organisation Open Doors states that Egypt occupies the 19th position on the list of the countries that persecute Christian minorities (Open Doors Persecution List 2008). The observers of Egypt do not recognise the Copts’ fears as groundless. As it has been mentioned there have been numerous riots of anti-Christian character in the country on the Nile. Almost every outburst of riots posed anew the question concerning the place and meaning of the Copts in the Egyptian society. After the bloody events in El-Kosheh the Egyptian Christians began discussing the discrimination in court. The acquittal of perpetrators caused that the hierarchy and Coptic organisations launched an information campaign and public discussion about the position of Christians in Egypt. Especially the activities of Bishop Wissy of Baljana were visible. He decisively criticised the attitude of covering up the facts. According to this clergyman if those who were acquitted of charges were really not guilty the problem was where to look for true murderers. He thinks that leaving the murderer of Copts free can be seen as a silent consent to murder Christians. Foreign Coptic centres joined the information campaign. For example, having heard about the planned meeting between President Mubarak and the Pope, on 7 February 2001 The American Coptic Association wrote a request to John Paul II asking him to discuss the topic of respecting human rights in Egypt (Letter to H.H. Pope John Paul II). Because the Copts were not a sufficiently mobile political power (Minorities at Risk - Assessment for Copts in Egypt) the Coptic organisations all over the world took over the function of informers about the situation of the Copts, publicising every act of intolerance in Egypt.

It seems that the social-religious situation of the Copts should be, however, evaluated in a wider political context of Egypt. It is worth stressing that the government has fought against the Islamic fundamentalists, especially after the President’s assassination in 1981. The present situation is complicated by the fact that the Muslim Brothers form a fraction in the Egyptian Parliament. Moreover, what has been already mentioned, the Copts live in the same territories where the Islamic fundamentalists have strong influences. The latter use the old anti-Christian laws and customs. The age-old prejudices are maintained in rural environments and small towns. Both the Muslims and the Copts accuse each other of forcing people to conversions. The Coptic minorities still
remember the stories of Christians’ crucifixions whereas the Muslims accuse the Copts of distribution of pornography and poisoning water. Finally, one should remember that not every attack against the Copts results from religious feuds. Until now Southern Egypt follows the customary law of family revenge. The solidarity of clans is extremely strong. Because of the regional ‘wars’ between conflicting families many people are killed every year. It also happens that both conflicting parties are Muslims.

Furthermore, it should be stressed that the Copts still constitute the elite of Egypt. Among them there are teachers, doctors, lawyers and philosophers. Although the Egyptian Christians happen to be persecuted, have difficulties to make careers in their professions and in political life because of their background, almost three fourths of the Egyptian intelligentsia is Coptic. To some extent they influence Egypt’s economy (A. Beshai, *The place and the present role of the Copts in the Egyptian economy*, 191-199). Perhaps the most famous worldwide Copts are Butros Gali, former UN President and Professor Aziz Suryal Atiya, the editor of the eight volumes of the Coptic Encyclopaedia. There is almost no illiteracy among the Copts (Lebet A., *Koptowie*). Thanks to their international contacts and the activities of the Coptic communities in the West one can see a process of technological and intellectual modernisation in the environments of Egyptian Christians (J. Masson *Les coptes entre tradition et modernité*, 121-136).

Some Islamic thinkers appreciate the cultural and political meaning of Egyptian Christians. For instance, the Egyptian sheikh Muhammad Sayyid at-Tantawi and imam Al-Azhari think that the Copts have identical rights and obligations as the Muslims (M. Viorst, *In the Shadow of the Prophet*, 44). The Coptic Patriarch Shenouda III has constantly referred to the spirit of political dialogue and national unity. His famous statement that ‘Egypt is not a homeland that we live in but a homeland that lives in us’ shows the adherence of the Copts to their homeland. And his strong support for the Arabs’ initiatives aiming at recovering Jerusalem wins sympathy of many Muslims. Using his religious authority the Patriarch forbade the Copts to go to Israel. On 19 March 2006 he even said that he would visit Jerusalem only with the main sheikh Muhammad Sayyid at-Tantawi (*Pope Shenouda rejects to internationalize Copts issues*; M. Hanná, *O dialogu cywilizacji*, 129; R.P. Henderson, *The Egyptian Coptic Christians*, 155-166; P.E. Makari, *Christianity and Islam in twentieth century Egypt: Conflict and cooperation*, 88-98.).

This attitude seems to win certain friendly gestures of the authorities towards the Coptic minorities. In December 2002, President Mubarak surprised Egypt and the whole world by making 7 January a national feast (according to the Julian calendar it is Christmas). On the eve of that day (6 January) the son of the president participated in Mass and uttered wishes for all Copts through Patriarch Shenouda. The Coptic environments appreciated that event very much. Michael Meunier, the President of U.S. Copts Association, issued a statement in which he expressed his hope that those events ‘began a new era in Egypt’s history.’ He said that ‘this visit made a very positive impression on ordinary Copts who felt being appreciated and noticed as an integral part of the country by the First Family.’ It was also expected that ‘there will be further needed and expected steps guaranteeing the Copts equal chances to find jobs, proper representation in the Parliament, proper legal protection, appropriate time in the media and television, suitable positions of their leaders and the annulment of the ten restrictions concerning the construction of churches (M. Meunier, *Kopyjskie wiadomości*).

### d) Between separation and secular nationalism

Egypt, like other Middle Eastern countries, is experiencing a religious renewal both in Muslim and Christian circles. This phenomenon is accompanied by stronger religious identification and a feeling of identity of particular religious groups (A. O’Mahony, *From survival to revival*, 298-303). Islam begins playing a bigger role in public life, which automatically strengthens relationships between the Copts and their Church. The escalation of conflicts is connected with the activities of the fundamentalists aiming at replacing the national Egyptian identity by religious Islamic identity. The Copts who cannot identify themselves with the Muslims’ Ummah begin – in spite of the idea of Nasserism – building their identity in the categories of Christianity. Is the religious fragmentarisation of the society being realised?

The fragmentarisation seems to be only partial. Pietriennelle van Dorn-Harder claims that the revival of Coptic awareness does not result from the Muslims’ separation from the Copts. Using the theory of ethical potential of survival worked out by Anthony Smith (A.D. Smith, *National Identity*) the author concluded that the revival in the Coptic Church yielded the fruit of various actions aiming at renewing the Muslim-Christian relationships in Egypt. However, the new identity also possesses national elements that are expressed in the fight for equality of all Egyptian citizens (*Copts: Fully Egyptian*, 48-57). It seems that all attempts to respect human rights cause an increasing gap between the fundamentalists and Egyptian Christians. Therefore, the anti-Christian activities of the fundamentalists are the main challenge the Copts face. However, the achievement of full rights depends on the development of the Egyptian democracy.
Besides the declarations themselves a practical dimension of the status of non-Muslims and the Egyptian Muslims concerns the foundations of secular fundamental problem in the social dialogue between the Copts and Muslims. This has been many a time enlarged to embrace identity, which is connected with the Egyptian Church. This can see a revival of the classical understanding of the Copts’ first Christians in the Roman times. Therefore, until today we witness about Christ’s truth, to die and suffer for faith as the persecutions of the Copts. Namely, the Egyptian Christians see Coptic theology, which is exposed after almost every case of Muslims’ statements such as the publication of the minister of Egypt (Ch. D. Smith, Coptic Christianity - the process of inculturation, 41-55).

Charles Smith, who has analysed the role of the state in defining the Coptic identity, has presented interesting observations. The definition of ethnicity in the context of nationalisation as perceiving oneself in the cultural and racial aspects, was presented by Thomas Hyland Eriksen (T.H. Eriksen, Ethnicity, Race, Class, Nation, 28-34), cannot be proven in the case of the Copts since apart from their religion they do not possess any distinct racial characteristics, one of the reasons being their mixing of population and the arabisation (Ch. D. Smith, The Egyptian Copts, 59).

It seems that the theory of secular nationalism by Benedict Anderson, who claims that modern technologies of social communication, such as the Internet, favour laïcisation, cannot be applied to describe the situation of the Copts. Paradoxically, in Egypt the latest technological achievements do not favour the development of the idea of a secular state without religious identity. The idea of territorial secular nationalism by Anderson does not constitute a proper category to understand the condition of the Egyptian Copts, either. The case of the Copts is not parallel to the situation of the Kurds in Iraq or the Berbers in the region of Kabylie. Since the Copts do not fight to have their own country but they want equal rights and they want fundamental human rights to be observed. They do not want to be forced in the status of zimmich, i.e. subjects according to the classical Muslim solutions that have been implied in the country on the Nile for ages (Ch. D. Smith, The Egyptian Copts, 60—84). Therefore, the fundamental problem in the social dialogue between the Copts and the Egyptian Muslims concerns the foundations of secular nation-state (B. Botiveau, The law of the nation-state and the status of non-Muslims, 111-126).

It is also worth remembering a certain aspect of the Coptic theology, which is exposed after almost every case of persecutions of the Copts. Namely, the Egyptian Christians see Islam as a special divine dispensation, i.e. God’s possibility to witness about Christ’s truth, to die and suffer for faith as the first Christians in the Roman times. Therefore, until today we can see a revival of the classical understanding of the Copts’ identity, which is connected with the Egyptian Church. This fundamental base has been many a time enlarged to embrace the concept of ‘Egyptian nation.’ It is expressed in the official Muslims’ statements such as the publication of the minister of tourism entitled The Holy Family in Egypt. This brochure states that both the Muslims and the Christians are equal citizens of Egypt (P. van Dorn-Harder, Copts: Fully Egyptian, 50). Besides the declarations themselves a practical dimension of the expected tolerance is the demand to activate and estimate the Coptic part of the society in politics and science since, as it has been already mentioned, they constitute a complete, fundamental part of the Egyptian intelligentsia (D. Khawaga, The political dynamics of the Copts, 172-190).

Therefore, the contemporary identification of ‘Coptism’ seems to be situated between the status of a minority and the position of citizens confessing another religion than the official state Islam. That community that is different from the official Sunnism has convergent aims concerning building the political-economic position of Egypt. The relationships between the Coptic minorities and the Muslims constitute complex interactions that result from the turbulent history of the last two centuries. The Coptic identity is shaped by the memory of past events, the awareness of religious differences and various political and religious trends. The observers of the political-religious scene of Egypt give many, sometimes contradictory, diagnoses and explanations on the condition and meaning of the Coptic Christianity. The main reason for this status quo is the lack of a clear definition of national identification and the lack of consensus concerning this identification between the politically divided Muslims and Copts. For ages Islam has been the Egyptian state ideology, granting the Copts the status of subjects (‘charges’ – zimmich). For a relatively short time from the end of the 19th century to the 1920s the Egyptian national identification was successively built on the basis of the secular and liberal concept of the state. The national-liberal ideology won great popularity, being the foundations of the programme of Wafd and contributing to Egypt’s regaining independence. Commencing from the year 1930 the position of the fundamentalists grew systematically. In the 1970s the ideological achievements of Wafd, the creation of a national state based on the Egyptian secular national identity, was questioned. The movements promoting Islam as the foundation of the Egyptians’ identification became more and more significant.

In the social dialogue between the Copts and Muslims there is a conflict between the idea of a secular state supported by the Christians and the conception of a confessional (Islamic) state created by the Muslim Brothers. In this situation the identity of the Copts is based on a particular ambivalence. On the one hand, the environments of the Egyptian Christians stress their separateness and on the other hand, they emphasise the organic relation with the Egyptian society. The new identity depends rather on the positive protest similar to the activities of Mahatma Ghandi. A good example of this action is the inter-religion schools initiated by the Copts; schools where there are both Christian and Muslim children. However, the Copts should be more active in the political life, contributing positively to the process of democratisation. Their relatively big number has the possibility to support such forces on the political scene that democratically oppose the seizure of power by the fundamentalists. At the same time the Coptic leaders and activists, together with the Patriarch, should care for the unity of their community, not attacking those who have decided to support other parties. Currently, there is a struggle for granting the Copts equal rights and creating solid democratic structures. Since complete equality of rights can take place together with establishing a true democratic system.

Prof. Krzysztof Kościelniak
Department of Middle and Far East Studies

NEWS letter No. 38 Summer 2009 13
On 12-15 March 2009 a Polish-Austrian seminar on the reform of the Polish and Austrian heritage law in the context of European regulations was held in Vienna. The conference was organised within the framework of the School of Austrian Law, which sixth course was launched during the academic year 2008/09.

The seminar has already had its rich tradition. In Vienna the School of Austrian law organised a seminar concerning consumer’s bankruptcy in the year 2005. It is worth noting specifically ‘prophetic’ talks delivered by Prof. Fryderyk Zoll and lawyer Paweł Kuglarz from the Polish side and Prof. Andreas Konecny and Heinz Krejci from the Austrian side. In those days there was a discussion on introducing consumer’s bankruptcy in Poland. The regulations of the project were subject to thorough criticism. The speakers predicted that the project would not be implemented in spite of loud announcements. They were right and the new regulations concerning bankruptcy became valid on 31 March 2009.

The next seminar was organised in Kraków in 2007 and was dedicated to the conceptions of the Polish and Austrian law of obligations. The latest seminar fitted perfectly to the discussion concerning Polish and Austrian heritage law. The first talk on the European perspective of the development of heritage law was delivered by Prof. Brigitta Jud. Then Prof. Rudolf Welser presented the foundations of the reform of the Austrian heritage law. The first Polish speaker was Prof. Andrzej Maćzyński, who presented the binding and planned regulations of heritage law in the Polish private international law. Prof. Fryderyk Zoll presented a project concerning the last will. The basic changes lead to annulling particular forms of wills, i.e. oral wills and holographic wills. Prof. Jerzy Pisulinski talked about the present regulations concerning lawful share and postulates de lege ferenda. The final speech was delivered by Prof. Krejci. It concerned the relation between lawful share and the existence of inherited family business. It evoked the most fervent controversies. According to Prof. Welser the special regulation concerning heritage of family business would infringe the fundamental principle of heritage law. Prof. Zoll and Prof. Pisulinski argued that the regulation concerning heritage of agricultural land, known in the Polish heritage law, constituted a certain exception, justified by social-economic aspects. Lawyer Paweł Kuglarz turned attention to the rules of bankruptcy law, including further regulations protecting further existence of enterprises. The conclusions of the talks will contribute to the discussions about heritage law in Poland and Austria. It is worth noticing that Prof. Pisulinski is a member of the Codification Commission for Civil Law and Prof. Fryderyk Zoll is the author of the project of the reform of obligation law whereas Prof. Krejci is a member of the team of experts of the Austrian Ministry of Justice that is preparing a reform of heritage law.

The participants of the seminar also included Austrian and Polish students as well as young researchers and the best alumnus of the School of Austrian Law: Elżbieta Jedlińska-Lemańska, who is writing her doctorate under the supervision of Prof. Krejci and is a scholarship-holder of the European Commission.

On 12-15 March 2009 a Polish-Austrian seminar on the reform of the Polish and Austrian heritage law in the context of European regulations was held in Vienna. The conference was organised within the framework of the School of Austrian Law, which sixth course was launched during the academic year 2008/09.

The seminar has already had its rich tradition. In Vienna the School of Austrian law organised a seminar concerning consumer’s bankruptcy in the year 2005. It is worth noting specifically ‘prophetic’ talks delivered by Prof. Fryderyk Zoll and lawyer Paweł Kuglarz from the Polish side and Prof. Andreas Konecny and Heinz Krejci from the Austrian side. In those days there was a discussion on introducing consumer’s bankruptcy in Poland. The regulations of the project were subject to thorough criticism. The speakers predicted that the project would not be implemented in spite of loud announcements. They were right and the new regulations concerning bankruptcy became valid on 31 March 2009.

The next seminar was organised in Kraków in 2007 and was dedicated to the conceptions of the Polish and Austrian law of obligations. The latest seminar fitted perfectly to the discussion concerning Polish and Austrian heritage law. The first talk on the European perspective of the development of heritage law was delivered by Prof. Brigitta Jud. Then Prof. Rudolf Welser presented the foundations of the reform of the Austrian heritage law. The first Polish speaker was Prof. Andrzej Maćzyński, who presented the binding and planned regulations of heritage law in the Polish private international law. Prof. Fryderyk Zoll presented a project concerning the last will. The basic changes lead to annulling particular forms of wills, i.e. oral wills and holographic wills. Prof. Jerzy Pisulinski talked about the present regulations concerning lawful share and postulates de lege ferenda. The final speech was delivered by Prof. Krejci. It concerned the relation between lawful share and the existence of inherited family business. It evoked the most fervent controversies. According to Prof. Welser the special regulation concerning heritage of family business would infringe the fundamental principle of heritage law. Prof. Zoll and Prof. Pisulinski argued that the regulation concerning heritage of agricultural land, known in the Polish heritage law, constituted a certain exception, justified by social-economic aspects. Lawyer Paweł Kuglarz turned attention to the rules of bankruptcy law, including further regulations protecting further existence of enterprises. The conclusions of the talks will contribute to the discussions about heritage law in Poland and Austria. It is worth noticing that Prof. Pisulinski is a member of the Codification Commission for Civil Law and Prof. Fryderyk Zoll is the author of the project of the reform of obligation law whereas Prof. Krejci is a member of the team of experts of the Austrian Ministry of Justice that is preparing a reform of heritage law.

The participants of the seminar also included Austrian and Polish students as well as young researchers and the best alumnus of the School of Austrian Law: Elżbieta Jedlińska-Lemańska, who is writing her doctorate under the supervision of Prof. Krejci and is a scholarship-holder of the European Commission.
The Year 2009 was announced the International Year of Astronomy; this was done to commemorate the 400th anniversary of the discoveries Galileo made with the aid of the telescope. In 1609 the 45-year-old professor of mathematics at the University of Padua, who lectured in Italian which was not customary at the time, built one of the first telescopes and used it for astronomical observations. Thanks to them in the years 1609-1611 he discovered mountains on the Moon, the satellites of Venus and sunspots. He also found that the Sun revolves around its axis. It is these discoveries that in 1615 led Galileo to Rome, to the Tribunal of the Inquisition, where he was to clear himself of the charges as his observation confirmed the heliocentric theory which was contradictory to the biblical cosmology binding at that time. Thus, it is understandable that the year 1609 has become a date symbolic of the changes as far as the understanding and representations of the Universe by scientists is concerned. These transformations have gradually led to the present state of knowledge about the Universe. It was a long and difficult process, which can be inferred from both the persecutions of scientists and from thousands of scientific works which influenced the outlook on science, arts, life and the place of the individual in the Universe. When it comes to the popularization of the modern outlook on the world, art, including prints and engravings has played a special role.

The International Year of Astronomy became an opportunity for us to look back and examine the prints of the old masters including those who managed to combine the representations typical of Classical Antiquity and the Middle Ages with the new discoveries. In this context, artists like, for instance, Albrecht Dürer, Hendrick Goltzius or Wenceslaus Hollar should be mentioned. As far as Polish scientists are concerned, the outstanding Johannes Hevelius is noteworthy. He often supplied his achievements in the field of astronomy with his own illustrations. A search carried out in the Prints Room of the Scientific Library of the Polish Academy of Arts and Sciences and the Polish Academy of Sciences revealed the richness of iconographic sources which included: the representations of the cosmos as the Universum, (here, while creating an image of the Universe, an analogy was drawn with musical instruments), numerous representations of the sky, planets, constellations represented by means of mythological symbols and also the Earth – the part of the Universe that is special to us – the seasons and months of the year as well as representations of night and day. There are also some images of scientists like Ptolemeus, Aristotle and Copernicus struggling with the subject matter of their research.

Only 72 prints were chosen for the exhibition from the abundant collection of prints, engravings and illustrations of the Polish Academy of Arts and Sciences in order to make room for the presentation of the incredible richness of scientific works and treatises housed in the Jagiellonian Library. Such richness is understandable in the university city in which Nicolas Copernicus was educated. In this exhibition there are 26 old prints and one manuscript from the Jagiellonian Library collection, including works by Galileo, Kepler, Hevelius and the third edition of Copernicus’ De revolutionibus orbium coelestium, as well as, an incredibly rarely exhibited manuscript of Ptolemeus’ Cosmography. In view of such a multitude of extremely interesting sources the originator and author of the exhibition, Anna Olszewska, PhD was faced with a tremendously difficult task of selecting the works which presented the image of the Universe on the eve of the modern period best. We hope, however, that this very exhibition so hospitably housed within the Gothic walls of the Collegium Maius, will introduce us, the users of modern technology not familiar with the barriers that had prevented people from accessing knowledge, to the process of transformation as far as the understanding and representation of the Universe which took place from late 15th to the early 18th century.

Karolina Grodziska

The exhibition is open from 12 May to 27 August 2009, in Collegium Maius of the Jagiellonian University.

www.maius.uj.edu.pl/kosmologia/
Project EMETT at the Jagiellonian University

‘Let us see school in a different way. Let us see how pupils behave in their characteristic ways. We can describe these behaviours as roles the pupils play in the classrooms, e.g. the role of a showman or la petite fille sage’, says Pascal Guibert, with a strong French accent. He was one of the participants of the EMETT Project meeting at the Jagiellonian University on 16-20 March 2009.

The EMETT Project (European Master for European Teacher Training) intends to create a tool aiming at developing comparative research in teacher training practice and stimulating an innovative European secondary teacher training process. The Project involves eight universities from eight EU countries: Ca’ Foscarì University of Venice (the co-ordinator of the Project), the University of Vilnius, the Danish University of Education in Copenhagen, Eötvös Loránd University of Budapest, the University of Nantes, the Pedagogical University of Tirol in Innsbruck, the University of Cyprus in Nicosia and the Jagiellonian University.

During the Kraków meeting we discussed English lessons we had observed in the Secondary School No. I (popular ‘Nowodworek’) the day before. Pascal, a teacher trainer from the University of Nantes, noticed the above roles the students had played. We were discussing those issues in the reading hall in the JU Institute of English Philology after we had observed an EFL teaching class in the Institute of English Philology.

The EMETT Project is an innovative educational EU programme the Jagiellonian University joined in 2007. The Project was initiated by Prof. Umberto Margiotta from the University of Venice - Ca’ Foscarì. His vision, energy and, undoubtedly, his contacts made it possible to organise the first meeting of future partners in Venice in November 2006 and then further stages which led to obtaining an EU grant. The project was launched in autumn 2007 and is to be completed by 31 December 2009.

However, … what is the use of preparing syllabuses when they would not be implemented? Prof. Margiotta and his partners started thinking about an extension of the EMETT Project a long time ago. In April 2009 we met at the University of Budapest to get to know and discuss the possibilities of opening EMETT courses at the partner universities. Among the invited guests was Prof. Marcela Światkowska, Dean of the JU Philological Faculty. In May 2009 we met again in Venice.

But let us return to Kraków. Unfortunately, Prof. Margiotta could not come so the University of Venice was represented by the energetic project moderator Francesca Caena. Friedrich Wittib represented the Pedagogical University of Innsbruck. He knew the Brussels bureaucracy very well. Hans Dorf, an educationalist whose openness won our hearts, represented the biggest European Pedagogical University of Copenhagen. From the new EU member states there were: an energetic professor of English, Nijole Brazniene from the Vilnius University, and a self-confident psychologist - Katalin Kollar from the Budapest University, as well as four representatives of the JU Philological Faculty, two specialists in German - Małgorzata Stypińska and Malgorzata Zimmermann, and two specialists in English - Maria Jodłowiec and the undersigned Anna Niżegorodcew.

Earlier we had met at other partner universities - in Venice, Innsbruck, Copenhagen, Nantes, Nicosia and Vilnius. Each university was responsible for some specific task although we were to fulfill those tasks together. First, we were supposed to collect information about the systems of education of secondary school teachers in our countries. Eight countries meant eight different systems and, additionally, each country was in the process of transformation. But Prof. Margiotta’s unwavering optimism dispelled our doubts about joint EMETT studies. We prepared two long questionnaires concerning the opinions of academic teachers and teacher trainees on the proposed essential elements of teacher training courses and their evaluations of the existing courses. The questionnaires were translated into eight languages and completed on-line by the teacher trainers and trainees in question in each country.

‘Now we have interesting comparable data of several hundred students and academic teachers’, says Pascal Guibert, who is responsible for
the research. We would like to feed the results of the questionnaires into the new EMETT syllabuses. They are the main aim of the Project – innovative studies for future teachers who are to receive joint European Master Degrees allowing them to teach in secondary schools in eight EU countries.

At the moment we do not know yet what the European Master Diploma is to look like and how it can be approved by the Senates of the Universities in question and the Ministries of Education in our eight countries. It is obvious that EMETT studies can be introduced in the JU in the academic year 2011/12 at the earliest. But Prof. Margiotta is optimistic because the first pilot Intensive Programme will be organised at the University of Vilnius already in summer 2010.

We realise that introducing mutually acknowledged studies at eight universities in countries of different educational systems and standards of teacher trainings is a gigantic task. We want to be flexible and adjust our programmes to the possibilities and needs of the participants of the Project. The most important thing is the educational objective of the EMETT studies: to give their participants knowledge and skills that will enable them to teach in the changeable multicultural and multilingual European reality.

Consequently, the most innovative element to be introduced in the EMETT studies is an obligatory mobile third semester abroad during the two year Master studies. Students from each of the eight universities must choose another university as their second place of study. During their mobile semesters all students will be required to learn the language of their host countries (e.g. students who decide to come to the Jagiellonian University will learn Polish for one semester). They will also get to know the cultures of their host countries and have teaching practice in the local schools. Besides, students will take other EMETT courses conducted in English.

The EMETT studies are to embrace six Core Areas, divided into modules. Each module means 6 ECTS points and 150 teaching hours (in traditional courses or distant learning). In total, EMETT Master studies include at least 120 ECTS points, i.e. 3,000 study hours, which amounts to at least 25 study hours a week.

The Core Areas are:
- main subject/s integrated with its/their methodology,
- reflective teaching practice,
- psycho-pedagogical subjects (psychology, sociology and pedagogy)
- practical learning of foreign languages (three foreign languages: English as the language of instruction, level B2/C1, one of the main European languages, level B1/B2 and the language of the host university, level A1/A2),
- intercultural studies, including intercultural education and communication,
- Master thesis.

Comparing the EMETT studies with the existing Master studies the following innovations can be noticed:
- integrating studies of a given subject (e.g. physics) with the methodology of teaching this subject, i.e. all courses aiming at developing students’ knowledge about the subject will simultaneously develop their didactic competences concerning the subject;
- pedagogical practice connected with reflection on the objectives and didactic means (before the lesson) as well as fulfilling these objectives and the effectiveness of the means used (after the lesson);
- psycho-pedagogical subjects combined with the subject methodology;
- promoting multilingualism (studying three languages instead of one);
- intercultural studies in all fields of studies.

One can sum up the EMETT Project as studies that combine theory and practice as well as promote multilingualism and the intercultural approach. Naturally, to see whether the EMETT studies are popular with students and if they are effective, we must first implement them. Considering the existing regulations, at present such studies can be introduced at the Jagiellonian University as a separate innovative field, leading to a double EMETT Diploma of two universities (the home university and the host university where the student has spent one semester). We are trying to work out its structure.

For the time being, we are waiting for the eight universities to sign the common Agreement that will enable them to implement the EMETT studies. We are also very happy that the Jagiellonian University was highly evaluated for its participation in the Project. We do hope that in three years’ time it will welcome students from eight EU countries and our students will be able to study and then work in these countries.

Anna Niżegorodcew,
Institute of English Philology

Observing a lesson in a grammar school in Kraków
On 19 June 2009 there were celebrations of the 20th anniversary of co-operation between the Jagiellonian University in Kraków and Ruprecht-Karls University in Heidelberg. The celebration started with a ceremonial session of the Jagiellonian University Senate in the aula of Collegium Novum during which the highest distinction for institutions ‘Medal Merentibus’ was conferred to the University of Heidelberg. After the University Choir sang the hymn ‘Gaude Mater Polonia’ JU Rector Prof. Karol Musioł opened the session, welcoming all guests, academics and students. The laudatory speech was delivered by Prof. Kazimierz Lankosz from the Faculty of Law and Administration. He stressed the long and fruitful collaboration, abounded with many initiatives and projects. Then the medal was given to Prof. Peter-Christian Müller-Graff who represented the authorities of the University of Heidelberg. In his address he thanked for the distinction, which he regarded as a symbol of co-operation expressed by involvement, scientific exchange and Polish-German partnership. He recollected the first contacts between the JU and the University of Heidelberg on the occasion of the 600th anniversary of the University of Heidelberg in 1986. Unfortunately, the communist government did not allow the Jagiellonian University Rector to participate in that event and to sign an official agreement. It was possible to sign the agreement after the transformation in Poland, on 19 September 1989.

Prof. Peter-Christian Müller-Graff also stressed the variety of research topics within the latest working programme for 2009-2013 and invited the JU Rector for 625th anniversary to be held in 2011.

In the afternoon there was a session on the cooperation between Heidelberg and Kraków. After Gaudeamus Igitur, performed by students of the JU Faculty of Law and Administration, the welcome speeches were delivered by Prof. A. Mania, Vice-rector for students’ affairs, Prof. Peter-Christian Müller-Graff on behalf of the Heidelberg University and the deans of the law faculties: Prof. Jerzy Pisulinski and Prof. Christian Baldus. Then Mr Gert Schneider, the former director of the International Office of the University of Heidelberg, shared his reflections on the beginnings of the co-operation. This sharing was followed by short presentations of both universities and its mutual partnerships by Dr. Maria Kantor and Dr. Joachim Gerke.

The co-operation between the universities of Kraków and Heidelberg has been very intensive in the field of law. Therefore, representatives of the co-operative projects spoke about the fruit of their work. Prof. Kazimierz Lankosz presented the School of German Law, Prof. Jerzy Stelmach presented the European Graduate College, Dr. Krzysztof Oplustil spoke about the School of Polish Law for German students and L.L.M Programme whereas Dr. Ulrich Ernst’s speech concerned the mutual project of teaching Polish and German law at Ukrainian Universities.

The session was graced by Anna Rataj, JU student of law, playing Beethoven’s Moonlight Sonata, Part 1 and Chopin’s Revolutionary Etude.

The second part of the session was the graduation ceremony of 12th School of German Law and 7th School of Polish Law. Firstly, Mr Holger Dubberstein from the German Cartel Office gave a speech on the Internet, convergence and evaluation of concentration in the field of media from the perspective of the anti-monopoly law.

Then there was conferral of diplomas on the students of the Schools and a word of thanks from the students. Finally, the musical band performed Anna Rataj’s own Bossanova composition ‘Chemin de
J. Sawicz

As it was already mentioned the agreement on mutual Delimat. Maestro Dr. Wiesław Choir the Chamber Polish music performed by and German chamber with a concert of Polish celebrations ended wine was served.

On 28 April 1997, the Rectors signed an annex concerning medical faculties. The range and conditions of co-operation were set in 5-year working programmes prepared by international officers: Irena Malkiewicz (Kraków) and Lilly Gastrock (Heidelberg). The latest programme for the years 2009-2013 includes law, oriental philology, classical philology, history, physics and geology.

The Jagiellonian University conferred the honorary doctorate on Prof. Giesbert zu Putlitz (physics, 1996) and Prof. Peter Hommelhoff (law, 2002) from Heidelberg whereas Prof. Jerzy Stelmach (law) received doctor honoris causa at the University of Heidelberg in 2003. Besides in 1997 the JU Senate gave the distinction ‘Meritorious for Jagiellonian University’ to Gert Schneider, former director of International Relations in Heidelberg.

Another initiative of co-operation was the visiting professorship at the Jagiellonian University. We hosted Prof. Werner Arnold in the Institute of Oriental Philology (in 1999/2000), Prof. Reinhard Greiling in the Institute of Geological Sciences and Prof. Dietfried Liesengang at the Faculty of Law and Administration in the year 2007/2008.

It would be difficult to mention all of the initiatives of co-operation between our universities. For 20 years it has embraced the exchange of scientists and students, organisations of various conferences and symposia, schools, courses and seminars as well as numerous scientific projects and publications.

M. Kantor

G. Schneider, J. Gerke, L. Gastrock, Ch. Müller, H. Dubelstein, R. Mußgnug

IRUN meeting in Budapest

IRUN Rectors’ and IO Contact Persons’ Meeting was held in at Peter Pazmany Catholic University in Budapest on 20-21 March 2009. It gathered 25 people from the universities belonging to the International Research Universities Network. The participants of the meeting discussed the IRUN activities: summer university 2009 ‘Construction of identities in the Central European City’ in Budapest (the city as a site of diverse cultural practices); summer university in Siena 2010 on environmental issues (technical, legal, social, political and business perspective); summer university economics Poitiers 2011 and the 2nd Conference of IRUN Network Female Professors ‘The Situation of Women Professors at European Universities’ and ‘Gender in Health Research’; student exchange, study ‘Monitoring exchange students’, PhD Module on transferable skills and IRUN workshop for IO staff. Radboud University Nijmegen began project in 2007 to monitor the quality of its exchange students, both incoming and outgoing. The results of the project will be presented as a case study in the next EAIE Occasional Paper in Madrid.

In April 2008 students from the IRUN universities in Budapest, Duisburg-Essen and Siena took part in the 36th edition of the ‘Batavieren Race’, the largest relay race in the world between the campuses of Radboud University Nijmegen and the University of Twente in Enschede and organized by students of both these universities. IRUN partners Duisburg-Essen and Budapest (2 teams) accepted the invitation to send a team to the next edition of the race on April 25, 2009.

Teams from the IRUN partners in Budapest, Glasgow, Nijmegen and Siena participated in the Radboud international Model United Nations conference (RiMUN) organized in April 2008 at the Campus of Radboud University by the student organisation United Netherlands. From March 22 till 27, 2009 the students from United Netherlands, based in Nijmegen, will organize the Harvard World Model United Nations 2009 in The Hague. Over 2,000 students from 40 countries are expected to participate in this international debating game. All IRUN partners were invited to send a team.
The mission of the Jagiellonian University Extension is to provide individuals and organizations with top quality training services by turning the intellectual potential of the Jagiellonian University into effective lifelong-learning methods and tools. As a university training unit, the Jagiellonian University Extension prides itself on its comprehensive range of training services covering all academic disciplines studied by the university’s experts. Our work involves managing training programmes and projects as well as developing standards for lifelong-learning services.

Training projects

Training projects are an excellent instrument supporting communities that are less able to capitalize on the benefits of modern economy. Therefore, the Jagiellonian University Extension is willing to engage its experience and potential in projects intended to counteract social exclusion and to equalise educational and professional chances. Creators of such projects may count on the assistance of the Jagiellonian University Extension in the extent of drawing up the training programmes, institutional and organisational support, and also the certification of competencies gained by project participants.

Jagiellonian University Extension organises two comprehensive courses: Training skills for lifelong learning professionals and Coaching skills for lifelong learning professionals. The courses contribute to personal and professional development of participants, allowing them to enhance a set of skills related to adult learning and coaching methodology. Both courses are eligible for support through Grundtvig grants.

Coaching skills for lifelong learning professionals

The programme aims to develop interpersonal and communicational competences needed to introduce coaching style of supporting development of others. Managers of educational institutions as well as lifelong learning professionals engaged in training, counseling and supporting different groups of clients.

Training skills for lifelong learning professionals

The course will contribute to the personal and professional development of participants, allowing them to enhance a set of skills related to planning, conducting and evaluating training activities for adults in different fields and contexts. Participants will learn to share their professional knowledge and experience using active, engaging learning methodologies. Specific objectives of the course are based on a trainer’s competency profile which is structured around European Qualifications Framework.

If you would like to know more about this opportunity, or the Jagiellonian University itself, please see the training descriptions at:

http://www.wszechnica.uj.edu.pl/know_how/index.php?id=45 (Coaching course)
http://www.wszechnica.uj.edu.pl/know_how/index.php?id=47 (Training course)
http://www.uj.edu.pl/index.en.html (Jagiellonian University main page)

Anna Kubica, Coordinator of LLL projects
anna.s.kubica@uj.edu.pl
About studies in television studio and other students’ confessions

High school students often look forward to studying at university. Studies mean new quality of life for young people who long for maturity and are hungry for knowledge. They are most frequently a culmination of their long process of education. The scene of education also changes: desks and classrooms are replaced by large lecture halls, full of people. It is known that the quality of this scene and the equipment contribute to the image of high level education. The new building of the Faculty of Management and Social Communication of the Jagiellonian University located at the new university campus meets these conditions and students’ expectations. It is considered to be as one of the most modern buildings of that kind in Europe. Many universities can envy the oldest Polish university’s equipment and huge space, which the Faculty of Management and Social Communication has been given.

Visit to the University in Ivano-Frankivsk

Polish-Ukrainian-English intercultural project

Applied Linguistics and Teaching English (ALTE) Department of the Institute of English Philology (IEP) at the Jagiellonian University commenced its cooperation with the English Studies Department (ESD) at the V. Stefanyk Precarpathian University (VSPU) of Ivano-Frankivsk (former Stanisławów) in Ukraine. The first exchange (in April and May 2009) involved Dr. Yakiv Bystrov, Head of the ESD at the VSPU and Prof. Dr. Anna Niżegorodcew, Head of the ALTE Department of the IEP.

After short but very fruitful visits of Dr. Y. Bystrov in Krakow and Prof. Dr. A. Niżegorodcew in Ivano-Frankivsk, the cooperation of the two Departments has been focused upon an intercultural Polish/Ukrainian/English (IPUE) project with practical didactic applications. The project supports the idea of the integration of the multilingual and multicultural Europe, as well as the idea of cooperation of neighbour European regions and countries. It aims at the improvement of communicative competence in English as an international language and at raising the intercultural Polish/Ukrainian awareness among teachers and students in Poland and Ukraine.

Both Departments have agreed to design and compile an anthology of texts in English taken from Polish and Ukrainian sources with the accompanying intercultural comprehension tasks. The topics will include the following: Life Styles, Cultural Stereotypes, Customs and Traditions, Interpreting Fiction, Tourism and Migration as well as Latest Developments in Social Life. The preparation of the parallel texts and tasks on the above topics based on Polish and Ukrainian sources will involve both the staff and students from JU and VSPU.

After the anthology has been published, which is planned for 2010, it will be used in parallel facultative courses in intercultural Polish/Ukrainian communication to be introduced into the curriculum in ALTE IEP and ESD VSPU. It is hoped that such courses will enable students and teachers to familiarize themselves with the neighbour region and country, its tradition and culture, as well as with its contemporary social problems. At the same time it is hoped that the medium of English as a language of international communication, apart from developing their linguistic competence, will enable teachers and students to perceive their own and their neighbours’ culture in an intercultural perspective and to raise their intercultural awareness and tolerance.

Anna Niżegorodcew, English Philology Institute
Towards the end of February 2009, 6,000 students began their new semester here, joining 2,000 students who have studied in the first of the six planned buildings for six years. The campus was to symbolise the 600th anniversary of the refounding of the Jagiellonian University. Perhaps the initiators of the construction of the campus wanted to build six buildings?

What do students think of the new campus? After all, their opinions should be most important to the university authorities. In such situations the best thing is always to ask ‘the most difficult’ students, and the saying at the Faculty is that these are students of journalism and social communication. They always – in a way professionally – have critical views.

At first I could not imagine that I had to move to the new campus in my last semester of studies, and that I had to move from the old centre of Kraków, with its specific atmosphere, from the building just at the tower of the former Town Hall! However, this campus has astonished me. And it was a positive image. At first, most of us were impressed by the space of the design and construction. This surprising all-present space, after many years spent in adapted buildings of the Kraków houses, was a big change. We had to calm down. Then we began seeing the details. Since we have numerous ‘gadgets’ at the campus. And these do not include the commonly used multimedia. We have here a professional television studio, professional cameras, make-up rooms, direction rooms, lights, editing rooms. This evokes respect. Now students can study journalism in a professional way. Theory will not suffice in a real job.

Well, does it mean that the campus can satisfy even the most demanding students?

Of course, there are disadvantages, too. The new technology causes that our mobile phones cannot be used everywhere. But the advantages prevail. For example, the lecture halls are so big that you can hide in the last row and safely wait to the end of the lecture ☺. Only in seminar halls the acoustics does not favour chats during classes. Everyone can hear you. Or perhaps you want to talk to the lecturer, then the acoustics is on your side.

However, we cannot forget the other institutes of the Faculty: their students have also benefited from the removal. They can use a professional cinema hall for 100 seats and a projector room. The equipment embraces a digital projector, professional cinema projector, DVD/Blue ray players. Students of journalism and film studies from the Institute of Audiovisual Arts can use the equipment.

Students of applied psychology can get to know better the secrets of the human brain and behaviour thanks to special rooms to conduct such research. They have a hall with the Venice mirrors to conduct experiments, dark rooms with equipment (the results of the experiments will be used in transport) as well as apparatus to measure the activities of the human brain.

The Institute of Audiovisual Arts has got a video collection and stands for individual use – students can watch films. The collection has thousands of videos and is still growing.

The Institute of Management and Economy and the Institute of Culture enjoys large halls, workshops and studies for lecturers. Projectors, computers and loud speakers and microphones make it comfortable to listen to lectures. Each institute has computer rooms and all the necessary equipment and access to the Internet.

Besides practical knowledge the campus offers also theoretical knowledge in its modern rotunda-shaped library, supported by true wooden rafters. The collections are placed in two floors made easily accessible by a lift. Students have 90 computer stands at their disposal and additional spacious boxes for individual studies.

Naturally, you cannot study when you are hungry. There is a coffee shop offering hot and cold dishes on spot and take-away. Besides there is a canteen in the next building of the Faculty of Mathematics and Computer Science. There are also various machines serving drinks and snacks as well as the local Kraków pretzels sold front of the building, just in case someone has forgotten to eat breakfast.

It was nice in the market square but I would prefer to spend my two last years of studies here, a student of the third year of journalism said.

Katarzyna Nowak
The month of May belongs to students. First, they have their festivities called *Juwenalia*. The biggest and most riotously celebrated students' festivities go back to the 15th century. There was a welcoming of freshmen with various rituals, which were sometimes very unpleasant for freshmen, for example they were smeared with a black sticky substance or forced to wear weird clothes and dog-ears. Students chose a king – the most popular student. Today there was also a contest of the most beautiful female student and the best male student.

*Juwenalia* was introduced in 1955 and developed in the 1960s and 1970s. During Krakow’s Juwenalia festivities, students rule the streets with parties and parades (the most famous is the ‘March to the Main Market Square’). In a tradition dating back to medieval times, the mayor hands the students his keys to the city in the Market Square on the Friday of the week-long event. Throughout Juwenalia, students swap their everyday wardrobes for their obligatory fancy costumes, while the city brims with concerts, parades, art exhibitions and shows.

*M. Kantor*
This year’s Festival of Science had three main panels: Man – Space – Energy and took place on 13-16 May 2009. The first panel ‘Man’ was organised by the Jagiellonian University; the second panel ‘Space’ was organised by the Kraków Technical University and the third panel ‘Energy’ was organised by the Academy of Mining and Metallurgy.

The first panel concerned understanding man in time and space. Various scientists talked about man as thinking being. For example, Prof. Czesław Robotycki talked about memetics (an approach to evolutionary models of cultural information transfer based on the concept of the meme), anthropology dealing with memes, i.e. hereditary measures in culture. Prof. Henryk Głąb spoke about man’s evolution focusing on the evolution of the brain. The panel devoted to space showed it in a very wide context. A theologian presented a vision of space as a spiritual factor and a policeman talked about space as the objective of prevention for people’s safety and peaceful life. Between two extremes there were talks delivered by a specialist in aesthetics, a sociologist, geographer, artists (painter and space designer) as well as a historian of culture. The picture was completed by legal and economic issues. The panel of energy focused on the leading sectors of Polish energy: coal mining, renewable fuels, energy savings and nuclear energy.

As usual the students’ presentations were organised in tents. The exhibits placed in the tents (prepared by various higher education institutions in Kraków) set up in the Main Market Square included living creatures and skulls. Children swarmed to the tents of Pedagogical Institutes (of the Jagiellonian University and the Pedagogical University) where they could take part in various games and contests. Students of astronomy brought a portable telescope through which one could see the sky. Collegium Medimum of the Jagiellonian University organised diagnostic examinations, free of charge, (they tested blood sugar levels, cholesterol levels, blood pressure, and conducted eye exams). Moreover, various musical and dance ensembles as well as sports and gymnastic teams performed on the stage in front of the Town Hall.

The invited institutions embraced British Council, Goethe Institute, French Institute, Italian Institute and several General Consulates. British Council prepared an exhibition on Charles Darwin as the year 2009 is dedicated to Darwin – the 200th anniversary of his death and the 150th anniversary of publishing his work ‘On the Origin of Species.’