Contents

University news

2 Opening of the Professors’ garden
3 Honorary Degree for Prof. Rudi van Eldik
5 JU has the most international students in Poland
6 Graduation of international students at the Faculty of Medicine
6 Opening of Prof. Dunning’s Collection in the Institute of Musicology
7 University Lip Dub

International relations

21 Visit of the delegation from Free University Berlin
22 IRUN meeting in Siena
24 Visit to Skopje, Macedonia
25 Agreement with the University of Jordan

Features

8 National mourning at JU – homage to the victims of the plane crash on 10 April 2010

Student life

26 French-Polish School - Biotechnology
26 Graduation at JU German Law School
27 Study in Holland - IRUN ambassadors meet students at JU
28 Festival of Science
29 Scientific expedition to Africa

10 Tempel synagogue and the reformed Judaism in Krakow
11 The range of religious liberties of the Christian minorities in Turkey
17 The art of science and coaching
19 Around Rembrandt and his workshop
20 Prof. Andrzej Pelczar in memoriam
On 12 May 2010, the University Foundation Day, the Professors’ garden was officially opened. It is the area between Collegium Maius and Collegium Witkowski. The first mention of a garden in this location appeared in the University records in 1467. Intended to be twice as large as it is today, the garden extended from the south-western part of Collegium Maius to the city walls. Initially, it was an orchard and kitchen garden, and the fruit and vegetables picked there formed part of the professors’ meals. In 1475, a large poultry yard was also established there. From 1510, latrines for students and scholars living in the college were placed in the garden and connected with the sewage systems. The garden was left unattended during the reform of the Academy at the end of the 18th c. and soon fell into ruin. The space was used to store building materials. At the end of the 19th century the garden was adopted by the Department of Botany and reorganised. Nearly 300 species of plants were grown there. However, the garden was destroyed when Collegium Witkowski was built at the beginning of the 20th century. Once again it became a storage space for the continuing renovation works.

Currently, the garden is available for the use of the academic community and visitors. Apart from carefully chosen plants, benches, paved lanes and effective lighting there are five interactive models of scientific instruments. Each model refers to a different stage of the development of the Jagiellonian University, thus relating its history. The two oldest mathematical-astronomical models: a sundial and an armillary sphere model refer to the 15-16th cc., a period which was the golden age of the university. An armillary sphere demonstrates the workings of the celestial sphere, a concept which was historically used by astronomers and other scientists to understand the heavens. Viewing the Earth as the centre of the universe, the celestial sphere consists of the objects visible from Earth. Using the sphere, one can calculate the position of something in the sky relative to an observer on Earth. It can also be used to visually show people how the celestial sphere works.

The Magdeburg hemispheres, designed to demonstrate the phenomena of vacuum and atmospheric pressure, symbolize the Enlightenment when the first physical workshops were created. A model of the 19th-century meteorological box refers to the development of meteorological measurements at the JU and the 20th century is presented by the original apparatus from the first cyclotron built by the JU researchers and a scintillation counter to measure the cosmic radiation. Visitors can check the functioning of these models by doing experiments. Each model has a detailed description.

One can also see five renovated 19th-century sculptures: professors dressed in university gowns and halberdiers at the entrance.

M. Kantor
The Jagiellonian University and its Faculty of Chemistry recently had some very unforgettable moments. The ceremony awarding Professor Rudi van Eldik the Doctor Honoris Causa took place on May 26, 2010. This doctorate is a sign of respect for Professor van Eldik’s lifelong achievements. Professor Rudi van Eldik has had very close connections with chemists from the Jagiellonian University for a number of years. The strongest co-operation exists between Professor van Eldik and the scientific group of Prof. G. Stochel.

As an introduction to the main celebration of this event there was an ‘Erlangen-Kraków Workshop on Understanding the Mechanisms of Chemical Processes’, which was held in Kraków on May 25, 2010. The workshop underscored the very close and very good connections between Prof. Stochel’s and Prof. van Eldik’s groups. Four sessions covered themes of catalytic oxidation processes, bioinorganic chemistry and biomimetic systems, processes in ionic liquid and at solid surfaces, modelling chemical processes. Altogether there were 16 lectures presented by co-workers of Professor van Eldik, Professor G. Stochel and other scientists from the Faculty of Chemistry of the Jagiellonian University.

The main ceremony was held on the following day, during which Professor Rudi van Eldik was named honorary doctor.

Professor Rudi van Eldik was born in 1945 in Amsterdam and graduated from the Chemistry Department of the Porchefstroom University in South Africa, where in 1971 he gained his PhD. He completed his postdoctoral placement with the University at Buffalo (USA) and Frankfurt am Main (Germany), where he was subsequently employed and, in 1982, gained his habilitation. In 1987, he became a professor in inorganic chemistry at the University of Witten-Herdecke, and since 1994 has been a professor at the University in Erlangen-Nürnberg, simultaneously holding the post of Head of the Institute of Inorganic Chemistry. He has collaborated as a visiting professor with the University of Utah (USA); Canterbury (New Zealand); Ben Gurion (Israel); Melbourne (Australia); Sun Yat-Sen (China); and, obviously, the Jagiellonian University.

Professor van Eldik’s research interests focus primarily on mechanisms of chemical reactions of principal significance for biochemical, catalytic and environmental processes. Methods within the area of high-pressure kinetic and spectroscopic techniques devised by the professor have significantly contributed to development of the principal research, making it possible to gain a deeper understanding of the molecular nature of a number of essential chemical processes. Numerous research projects led and inspired by Professor van Eldik concern activation of small particles of such substances as oxygen, nitrogen oxide and carbon dioxide on metallic centers in complexes of transition metals which show biological as well as environmental activities. Besides their epistemological aspects, these research projects are of considerable importance in application terms.

Moreover, Professor van Eldik has also researched ionic liquids used as new-generation solvents and biological activity of complexes of transition metals, particularly including platinum (II) in anti-tumor therapy. Results of the research on the impact of the structure on mechanisms of operation of these compounds made it possible to obtain derivatives with higher anti-tumor activity.

Recently, Professor van Eldik has become involved in the development of analytical methods enabling constant monitoring of onerous and toxic environmental substances. On these grounds, the professor’s collaborators are searching for new methods of recycling plastics, particularly those including bromic agents decreasing combustibility, which from the practical perspective means development of new, environmentally friendly methods of recycling electronic devices.
Professor van Eldik is, first and foremost, an eminent scientist, but also a teacher passionately committed to the training of young staff and the popularisation of chemical knowledge in society. The professor’s didactic and scientific commitment is reflected in the impressive number of over 70 recipients of PhD titles having been supervised by Professor van Eldik and a great number of young scientists from around the world on work placements with his laboratories.

The Professor’s calling beyond academia is ‘Magic Chemistry Show’, a series of lectures illustrated with spectacular chemical experiments which have been delivered on a regular basis since 1995 and broadcast by TV stations around the world. These lectures refashion the image of chemistry, representing it as a colorful and vivid science, not limited to the closed walls of laboratories. But stepping into a number of areas of everyday life and present in everyday life to a greater extent than any average spectator not familiar with the field could expect.

It is also worth mentioning the Professor’s broad co-operation with researchers and research groups from 34 countries, from all continents. First of all, it is worth pointing out to the Professor’s connections with the Polish chemical community, particularly the Faculty of Chemistry of the Jagiellonian University, which have remained uninterrupted for almost 30 years. In that time, the Professor has supported the scientific advancement of young Polish researchers in the global forum through active scientific exchange, implementation of joint ventures, programmes and research projects, joint participation and organisation of numerous international conferences and seminars that led to dozens of joint publications and a number of joint papers and other conference presentations. Thanks to Professor van Eldik’s assistance, the Jagiellonian University established the first Polish laboratory equipped with apparatus for kinetic and photochemical high-pressure measurements, which has facilitated conducting joint research by both research centers.

Besides scientific co-operation, Professor van Eldik has shared his didactic achievements with his colleagues and students from the Jagiellonian University: he has several times run courses in advanced inorganic and bioinorganic chemistry for the students and PhD candidates of the Faculty of Chemistry of the Jagiellonian University. Moreover, he has contributed to the promotion of chemical knowledge in Polish society by holding one of his ‘Magic Chemistry Shows’ in Kraków.

Professor Rudi van Eldik’s achievements encompass 15 books, about 750 articles in the best scientific magazines and several hundred conference presentations. He belongs to the circle of the most frequently quoted inorganic chemists in the world. The Professor is also a scientific editor of the prestigious ‘Advances in Inorganic Chemistry’ series (Academic Press – Elsevier); a co-editor of the ‘Coordination Chemistry Reviews’ and a member of many editorial boards of major chemical magazines.

General recognition of Professor Rudi van Eldik’s achievements and merits is reflected in the long list of international distinctions and awards, as well as his awarding with a Raikes Medal by the South African Chemical Institute, a medal granted by the Royal Society of Chemistry; the titles of Honorary Doctor from the Potchestroom University (Republic of South Africa) and the University of Kragujewac (Serbia), and Bundesverdienstkreutz (Federal Cross of Merit), one of the highest civil distinctions awarded by the President of the Federal Republic of Germany.

Professor Rudi van Eldik is one of the most eminent scholars in the field of chemistry, one whose achievements have set new scientific standards, and who is a wonderful teacher, generously sharing his knowledge and experience with the young generation, as well as a person characterized by modesty, diligence and an honest way of life. He is distinguished by his outstanding scientific achievements, but also by great merit within the world of science. This Honorary Doctor title which was bestowed on him by the Jagiellonian University is proof of how greatly he is respected by Polish scholars, collaborators and friends.

Z. Stasicka, G. Stopa

Dean of Faculty Chemistry Prof. G. Stochel and Prof. R. van Eldik
The number of international students at a given university is a practical factor in measuring the level of internationalization and prestige the university enjoys abroad. According to the recent data published in the university rankings by ‘Perspektywy’ and ‘Rzeczpospolita’ there were 16,656 foreign students at Polish institutions of higher education. The biggest number of foreigners chose the Jagiellonian University – 1,751, which is 10.5% of all international students in Poland, then the Karol Marcinkowski Medical University in Poznań – 1,031 and Warsaw University – 944.

**ERASMUS LLP – spring semester 2009/10**

In the spring semester 2009/2010 there are 305 Erasmus international students from 20 European countries at the Jagiellonian University. They are attending the following courses in English:
- 15 courses in law and administration,
- 10 courses in sociology,
- 2 courses in psychology,
- 4 courses in American studies,
- 12 courses in interdisciplinary programme in humanities and social sciences,
- 1 course in regional studies,
- 12 courses in physics,
- 2 courses in comparative civilisation studies,
- 12 courses in European studies,
- 4 courses in international Polish studies,
- 1 course in journalism and social communication,
- 10 courses in management and social communication,
- 4 courses in geography and spatial management.

These courses include a wide spectrum of topics: criminal, protection, penal or medical law; gender studies; psychology of terrorism, social movements, liberalism and nationalism; psychology of sports; Polish cinema, the Holocaust, Transatlantic economics, Polish modern visual arts, cultural globalization, communism and post-communist transformation; configuration thermodynamics, conformed field theories, early-universe cosmology, numerical methods in theoretical physics; Indian mysticism, political history after 1945, EU-Russian economic relations, Jewish identities, Polish art, history, business psychology, global banking, glaciology, etc.

Students can also attend courses taught in English (English Philology), French and Italian (Romance Philology), German and Swedish (Germanic Philology), Bulgarian, Serbian, Croatian, Slovenian, Czech and Slovak (Slavonic Philology), Russian, Ukrainian (East Slavonic Philology), Hungarian studies, Oriental languages as well as Polish literature and language.

Erasmus incoming students have been enrolled in 29 didactic units of the Jagiellonian University, the most popular being:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Economy and Management</td>
<td>43</td>
</tr>
<tr>
<td>European studies</td>
<td>27</td>
</tr>
<tr>
<td>Law</td>
<td>26</td>
</tr>
<tr>
<td>Sociology</td>
<td>22</td>
</tr>
<tr>
<td>English literature</td>
<td>19</td>
</tr>
<tr>
<td>History</td>
<td>18</td>
</tr>
<tr>
<td>Political studies</td>
<td>18</td>
</tr>
<tr>
<td>Medicine</td>
<td>17</td>
</tr>
<tr>
<td>French literature</td>
<td>17</td>
</tr>
<tr>
<td>Psychology</td>
<td>16</td>
</tr>
<tr>
<td>Polish literature</td>
<td>16</td>
</tr>
</tbody>
</table>

And finally, let us mention the Erasmus studies according to their nationalities. The biggest groups are:

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spanish</td>
<td>76</td>
</tr>
<tr>
<td>German</td>
<td>54</td>
</tr>
<tr>
<td>French</td>
<td>48</td>
</tr>
<tr>
<td>Turkish</td>
<td>32</td>
</tr>
<tr>
<td>Italian</td>
<td>18</td>
</tr>
<tr>
<td>Dutch</td>
<td>9</td>
</tr>
<tr>
<td>Slovak</td>
<td>9</td>
</tr>
<tr>
<td>Belgian</td>
<td>8</td>
</tr>
</tbody>
</table>

M. Kantor
On 15 May 2010 there was a graduation ceremony of 31 alumni who had pursued a four year programme at the Medical School in English at the Jagiellonian University. The degree ceremony was held in the beautiful aula of Collegium Novum. After intensive studies the international students received diplomas of medical doctors. The young graduates from the United States (15 alumni), Australia (1 alumnus), Canada (15 alumni), together with their relatives and friends, and representatives of the Faculty of Medicine celebrated all that they had achieved throughout their university career. Mr George Zawadowski was mentioned as the student who graduated with the best overall result. In turn, the graduates also awarded their best lecturers: Ass. Prof. Jerzy Walocha, head of the Department of Anatomy, Dr. Piotr Kruczek from the Department of Pediatrics and the team of the Department of Oncology. The ceremony was graced by the presence of the US Consul in Kraków.

M. Kantor

Opening of Prof. Dunning’s Collection

On 18 May 2010, the Opening and Presentation of the Collection of Professor Albert Dunning (1936-2005), the outstanding Dutch musicologist, a specialist in the 17th century music and the Dutch-Italian musical relations, was held in the JU Institute of Musicology.

The ceremony gathered Mrs Jeanine Dunning and friends of Prof. Dunning who came from Holland, the Vice-Dean of the JU Historical Faculty Prof. Jan Święch as well as scientists and students from the Institute of Musicology. The ceremony was graced by a concert performed by Prof. Robin Stowell (violin) from the School of Music of Cardiff University. Prof. Stowell played Fantasia no. 10 in D major for violin without bass by G. P. Telemann, Passacaglia for unaccompanied violin by H. I. F. von Biber and Violin Partita no. 3 in E major by J.S. Bach.

Professor Albert Dunning was a many-sided Dutch musical scholar. His long career dedicated to musicology spanned four decades; and throughout, it had a specifically international character. His studies at the University of Amsterdam were crowned in 1969 with a doctorate and a dissertation entitled Die Staatsmotette: 1480-1555. The work was duly published and immediately established itself as a Standardwerk. There followed the years of research in Vienna and Munich, then those of teaching and research at Tübingen, Syracuse (NY) and Poitiers. A brief interlude in Frankfurt was succeeded by a longer period in his home country at the Vrije Universiteit of Amsterdam, the Rijksuniversiteit of Utrecht and the Netherlands Institute of Advanced Studies of Wassenaar. From 1988 Albert Dunning was a professor of History of Modern
JU students are making a Lib Dub. A lipdub is made by filming individuals or a group of people lip syncing while listening to a song or any recorded audio, then dubbing over it in post editing with the original audio of the song. The first University LipDub was made at the Faculty of Digital Media at Furtwangen University in Germany and was recorded on 22 June 2008. The LipDub reflected university life as it happens on a normal day of classes. More than sixty people, including ‘singers’, extras, assistants and professors, contributed their passion and made the impossible possible. The result was a short exciting video, taking the viewer through lecture rooms, computer rooms, recording studios and many other parts of the university building. This video created afterwards the UniversityLipdub.com project.

The Jagiellonian University ‘LipDub – what do you do after studying?’ follows this international project. It involves numerous students who present unique costumes and unusual ideas. They pretend to sing and the cameraman tries to film as many participants as possible. There is no single cut. It is the dynamics and creativity of participants that determine the recording. Our students are dubbing the song ‘It’s Raining Men’. This project is an effective method of promoting JU studies.

www.li-dubuj.pl

M. Kantor
National mourning at JU – homage to the victims of 10 April 2010

On 10 April 2010 on their way to Katyń 96 members of the Polish delegation lost their lives when the presidential plane crashed near the Smolensk airport. The victims included Poland’s President Lech Kaczyński and the First Lady, Ryszard Kaczorowski, the last Polish President-in-exile, important politicians, clergy and those connected with the so-called Katyn affair. The victims included two employees of the Jagiellonian University: Mrs Ewa Bąkowska, a custodian of the Jagiellonian Library and granddaughter of General Mieczysław Smorawiński, who had been murdered in Katyn in 1940, and Dr. Andrzej Kremer, adjunct at the Chair of Roman Law and Vice-minister of Foreign Affairs of the present government, as well as many JU alumni.

On 12 April 2010 at noon representatives of the JU staff and students paid tribute to the victims of the tragedy in front of the Katyń Board in Collegium Novum. The spontaneous event was a moment of reflection that united the whole academic community. The building of Collegium Novum could not hold the countless crowds that wanted to honour the tragically deceased. The short ceremony was also an expression of hope and an attempt to make sense of the tragic event, which was emphasised by Prof. Karol Musioł, JU Rector, ‘If we spoke about the living the way we speak about the dead the world would be better.’

Following the initiative of the Kraków Rectors’ Conference, on 14 April 2010 a solemn Mass for the victims of the crash was celebrated by Cardinal Stanisław Dziwisz and Cardinal Franciszek Macharski. After the Mass Rector Musioł asked the congregation to light candles and proceed to the Liberty Oak in front of Collegium Novum. Wreaths and several hundred candles were put on the tablets commemorating the victims of the Nazis and Stalin’s regime – members of the academic environment in Kraków. Under one tablet there is some soil brought from Katyn. The context of the plane crash causes that the site commemorating the Katyn massacre of 1940 becomes also the site of remembrance about the victims of 10 April 2010.

Ewa Bąkowska (1962-2010)

Ewa Bąkowska was the director of the Scientific Information and Catalogues Department of the Jagiellonian Library. She graduated in librarianship and scientific information at the Jagiellonian University in 1986. She worked in the Jagiellonian Library from 1987. One of her tasks was to prepare lists of Polish on-line databases and information as well as the on-line catalogue of Polish periodicals. She also worked on an on-line database of biographies of 32,000 Poles living in the 20th and 21st centuries. Mrs Bąkowska was active in the international field. She received librarians from the Ruhr University Bochum, University of Sofia, Charles University Prague and the University of Orleans.

Moreover, she was interested in genealogies. She collected her family documents, especially those connected with the Katyn massacre. She was the granddaughter of General Mieczysław Smorawiński, one of the two generals killed in Katyn in the spring of 1940, and was actively involved in the board of the Katyn Families Association.

She visited Katyn, the site of the massacre of 21,000 Polish soldiers and state officials, many times. Every visit was a deep experience for her. She cultivated the memory of her grandfather about whom her grandmother used to tell her a lot. Her grandmother fled from Lublin where she hid before the NKWD officers in 1944. Then her father was also persecuted after the war since he was a son of ‘Polish patriot’. He and his sister Maria could not get jobs because of the ‘improper family background.’ Ewa got to know many details about her grandfather’s life: his interests in horses, bridge and skiing and fascination with Słowacki’s poetry and the very fact that he had carried the coffin of the poet during his funeral at the Wawel Cathedral. She wrote a wonderful biography of her grandfather who was appointed general at the age of 35. In 1934 he became the commander of the II Corps in Lublin. In 1939 he was arrested by the Soviets and April 1940 was shot in the head in Katyn. His body was identified by the silver cigarette-case during the exhumation in Katyn in 1943. Unfortunately, she could not participate in her grandfather’s funeral that was held in Katyn in 1995 because the Polish governmental plane was not allowed to land at the airport in Smolensk. She was to fly with her mother in the official
delegation to Katyń. Instead of going to Katyń they went to the Katyń memorial at the Powązki cemetery in Warsaw and laid flowers there.

The events of General Smorawiński’s life were used in the film Katyń directed by Andrzej Wajda although his name was not mentioned in the film. Thus the director intended to honour all the victims of the Soviet oppression. Ewa Bałkowska was very moved by the literalness of the last episode: the systematic executions of every prisoner in complete silence.

The day before the plane crash at Smolensk Ewa Bałkowska was in Kalisz, the hometown of General Smorawiński. She unveiled a commemorative tablet to the General in the Technical College, which was named after her grandfather. She had many meetings with young people and planted an oak of remembrance there. The next day she was to put flowers on his grave in Katyń. She lost her life at the age of 47 just like her grandfather General Smorawiński when he was murdered in Katyń.

**Andrzej Kremer (1961-2010)**

Andrzej Kremer studied law at the Jagiellonian University. He specialised in the Roman Law and wrote an excellent Master’s thesis on teaching Roman law at Kraków Academy in the 17th century. Later his dissertation was published. After his graduation he was employed in the JU Faculty of Law. He spent several months at the University of Göttingen working on his doctorate. His academic career developed. But in the meantime Poland underwent political transformations and urgently needed well-educated people to state administration and diplomatic service. Consequently, two of the assistants at the JU Chair of Roman Law were proposed to work in diplomacy: one as general consul in Italy and the other, Andrzej Kremer, as general consul in Germany. They agreed to serve the country but did not want to break their bonds with the Jagiellonian University. Mr Kremer defended his doctorate and went to the post in Hamburg and then to Cologne. When the terms of his diplomatic service ended Dr. Kremer came to Poland and was offered a high ranking post in the Ministry of Foreign Affairs in Warsaw. But he organised his work in Warsaw in such a way that he could teach Roman Law at the evening courses at the Jagiellonian University. However, then his involvement in the Ministry was bigger and he could not continue teaching but he continued writing his habilitation dissertation and publishing scientific papers.

The ancient used to say, ‘the favourites of the gods die young.’ Sometimes they die too young and it is hard to fill the emptiness that appears after their death!

M. Kantor, B. Bulat, J. Sondel
based on the articles in
Alma Mater 125/May 2010
Tempel synagogue and the reformed Judaism in Kraków

The former Jewish district of Kazimierz in Kraków played an important role in the history of Judaism. Two synagogues located in Kazimierz became important centres of the Orthodox Jews (Remu Synagogue) and the Reform Movement (Tempel Synagogue). The latter, a Moorish Revival building, was built in 1860-62 in Miodowa Street. When it was built, the city of Kraków was part of the Austro-Hungarian Empire.

In the second half of the 19th century the theological ideas of the Reform Judaism began to make their way into the partitioned Polish lands from Germany. Followers of the Reform Movement voiced the need to shed the strict adherence to the prophecies of Moses for a more modern creed that would not emphasize Jewish cultural and religious differences. They advocated changing the liturgical language from Hebrew to the national language of the country in which that particular part of the Diaspora lived. They also promoted the use of instrumental music accompanied by singing, mixed seating, i.e. the end of segregated seating according to sex, and an end to head coverings during religious services. In the Polish lands there were several Reform synagogues, e.g. the Temple Synagogue in Kraków and the Great Synagogue in Warsaw.

The followers of the Reform Movement in Kraków fought for almost twenty years, from 1843 to 1862, for their own house of worship. During this time reform services were held in private apartments, but both the Society of Reformed Israelites and the Society of Religious Civilization eventually received permission to build their synagogue. The design of the Tempel synagogue followed the pattern of Leopoldstädter Tempel in Vienna. It has a high central section, flanked by lower wings. The ceiling is a half-copula with two round stained-glass skylights. The interior is richly adorned with dense patterns painted in many colours and copious amounts of golden leaf. The arch over the Aron haKodesh with its pattern of alternating tall and short houses resembles the style of Polish folk art. The gold-leaf shaped dome evokes the dome over the Sigismund Chapel in the nearby Wawel Cathedral. The women’s area, supported on metal pillars, borders the lengths of the northern, western and southern walls of the main prayer hall, creating a U-shaped gallery.

The synagogue was severely damaged during World War II by the Nazis who used the building as a warehouse and a stable. After the war it was re-opened for prayers. In 1947 a mikvah was built in the northern part of the synagogue. Regular prayers were held until 1985. The synagogue underwent a vast renovation in the years 1995-2000. Nowadays, prayers are held here only a few times a year. The synagogue is also a place of great cultural importance, serving as a venue for important concerts and celebrations related to Jewish culture.

The history of the Tempel Synagogue and the environment of the Reformed Jews were the subjects of the scientific session organised on the occasion of the death of Rabbi Szymon Dankowicz (1834-1910), held in the synagogue on 10 May 2010. The session was organised by the JU Department of Jewish Studies, the JU Centre for Studies of the History
and Culture of Kraków Jews and the Jewish Congregation in Kraków. During two panels the speakers talked about the beginnings of the Reformed Movement in Kraków, the history of the synagogue, the lives and activities of Szymon Dankowicz, Mauryce Weber and Ożjasz Thon. The latter was a rabbi and leader of the reformed community in Kraków.

As it has already been mentioned the session commemorated Rabbi Szymon Dąkowicz. He was born in Częstochowa in 1834, gained higher education in Warsaw and then he might have studied in Berlin and Wroclaw. In the early 1860s he participated in the patriotic manifestations in Warsaw and then he was active in the January Uprising in 1863.

He arrived in Kraków most likely towards the end of 1867. The next year he became preacher in the Tempel synagogue and he performed this function till January 1871. He was also the headmaster of the Jewish school, taught Judaism in the gymnasium and at the Female Teacher’s College. He organised free lectures for Jewish youth and was very active in the intellectual life of the city. He lectured in the meetings of the Scientific Society and supported patriotic and charity initiatives. Undoubtedly, he contributed to the Polish-Jewish relationships. He delivered his sermons and lectures for youth in Polish and he also gave free evening lessons of Polish to his fellow believers. The Christian citizens of Kraków appreciated his activities very much. His sermon preached on the occasion related to King Casimir in July 1869 was a great success. In the sermon he stressed that Jews were ‘sons of the Polish land and part of the Polish nation.’ He called Kraków ‘a true Polish Jerusalem’. His sermon was enthusiastically received and applauded both by the Jews and Christians.

In 1875 Dąkowicz left Kraków. In 1888-1891 he was the chief rabbi in Bulgaria. Then he went to Vienna where he died on 8 May 1910 and was buried there.

His whole life was dedicated to preaching and various pedagogical activities. He was deeply involved in the matters of the local Jewish communities. His literary output embraces several dozen works: sermons, religious textbook and articles on religious issues.

A. Maślak-Maciejewska, M. Kantor
Based on the session materials.

The range of religious liberties of the Christian minorities in the Republic of Turkey

Religious liberties are strictly connected with democracy. However, one should remember that the concept of ‘democracy’ theoretically shows many semantic inconveniences. Thus we speak about political, social or economic democracy.

One of the most common meanings of the term ‘democracy’ is freedom from compulsion from any political forces, which is convergent to a considerable extent with individualism as a marker of liberalism. The necessary conditions of democracy thus understood are: the possibility of conducting free elections with participants belonging to various political parties, the existence of free media over which the government has no direct political control, and the possibility of confessing one’s personal beliefs without any intervention from the state. This last dimension of democracy constitutes a fundamental goal of the analyses as far as the Christian minorities in Turkey are concerned, especially in the context of this country’s ambition to join the European Union. It is worth quoting one of the statements of the recent 10th Annual Report on International Religious Freedom, that the Turkish government generally respects the right to freedom of religion but limits it for various religious groups. The problem of the status of Christians was made even more visible when Turkey began aspiring to join the EU.

a) From the Ottoman millet system to the beginnings of secular Turkey

Commencing with the conquest of Constantinople (1453) throughout the Ottoman rules (till 1918) every Christian community in Turkey was recognised as a specific nation. The system of registration of various religious groups, called the millet, created by Mehmed II the Conqueror (1432-1481), granted the religious minorities a certain range of tolerance. Mehmed appointed the Orthodox Patriarch as the secular superior of all Orthodox believers, the Armenian Patriarch as the head of all Armenians and he also appointed the main rabbi for all the Jewish communities. Those hierarchs had a quasi-sovereign secular power in juridical, tax and financial matters of their ‘subjects.’ The religious communities were called ‘nations’, which was true of such a group of believers as the Armenian Church. In turn, the Patriarch of Constantinople and the Patriarch of Antioch were recognised as rulers of the imagined rum millet, ‘Roman nation’, which allowed them to function in the Ottoman system.

The Empire was ruled by the sultan. Despite the pompous titularity of the ‘Roman nation’, the millet system was fundamentally based on religious adherence until the 19th century. Despite the reforms it was only after the fall of the caliphate and the birth of the Republic of Turkey (The Treaty of Lausanne in 1923) that religion became officially a private matter of each citizen. For the first time in history someone was courageous enough to separate religion from the state in the traditionally Muslim country. The politics of Kemal Atatürk (1881-1938) contributed to establishing the secular character of Turkey, which was strengthened by the Constitution of 1937. Despite its secular character Turkey has preserved the Presidency.

of Religious Affairs with its tasks to care for matters concerning faith, cult, morality and management of places of worship. The Treaty of Lausanne, which became the basis for building new democratic solutions in Turkey, contains an unambiguous statement about the rights of ‘religious minorities’ (articles 37-45). Article 37 states that ‘Turkey undertakes that no law, regulation, nor official action shall conflict or interfere with these stipulations, nor shall any law, regulation, nor official action prevail over them.’ The document stresses the principle of equality that both Muslims and members of other religions regardless of their nationality, language, race and religion (Art. 39) should enjoy. Particular ethnic minorities were allowed to use their languages in court. Christians were granted the same rights of ‘religious minorities’ (articles 37-45). Article 37 states that ‘Turkey undertakes that no law, regulation, nor official action shall conflict or interfere with these stipulations, nor shall any law, regulation, nor official action prevail over them.’ The document stresses the principle of equality that both Muslims and members of other religions regardless of their nationality, language, race and religion (Art. 39) should enjoy. Particular ethnic minorities were allowed to use their languages in court. Christians were granted the same rights of ‘religious minorities’ (articles 37-45). Article 37 states that ‘Turkey undertakes that no law, regulation, nor official action shall conflict or interfere with these stipulations, nor shall any law, regulation, nor official action prevail over them.’

The Treaty of Lausanne was a big challenge for Turkey. In the context of that document people vividly discussed the definition of ‘religious minorities’ and the problem of whether only non-Muslims should be regarded as minorities or whether the members of heterodox Islamic groups should also be treated that way. The stands were diverse. The status of minorities was not given to the followers of other religions or rites, e.g. the Alevi as well as the Chaldean Church and the Syrian Church, which did not have the right to open their schools, hospitals or charities. However, the next several dozen years showed that the Turkish state did not respect the stipulations of the Treaty of Lausanne, including the so-called ‘acknowledged minorities.’ In the 1920s and the 1930s both the Armenians and the Greeks were forced to leave their properties and they experienced massacres in the 1950s and the 1960s.

b) Between the 1982 Constitution and the EU standards

Turkey’s efforts towards membership in the European Community, initiated in the late 1950s, were the basis for many transformations. At first, the process was visible in the field of economy. As far as freedom of religion strictly connected with human rights was concerned it was included in the new Turkish constitution of 17 November 1982. This document confirms that Turkey is a fully secular state guaranteeing all its citizens equality before the law. Additionally, the new constitution states that any abuse of religious feelings in the name of the secularism of the state is illegal. Such values as freedom of conscience, freedom of worship, possibility to choose religion and convictions are guaranteed to every citizen by the constitution in articles 14 and 24. However, article 24 allows the state supervision and control over education and instruction in religion as well as ethics. The frequently mentioned ‘right to freedom’ concerning various realities is limited by the interest of the state that is expressed in the territorial and national integration of Turkey. The present Turkish Constitution of 1982 does not use the term ‘religious minorities’ but contains a general guaranty of everyone’s equality before the law (article 24). This fact evokes many controversies in the light of the property claims of representatives of religious minorities. This was one of the reasons why the 1982 Constitution was criticised and amended.

The problem of respecting the rights of religious minorities, in a less or more direct form, was regularly raised in the negotiations between Turkey and the EU. The Summit of the European Council, held in Luxembourg in December 1997, confirmed Turkey’s eligibility for EU membership, yet it also confirmed the insufficient realisation of Turkey’s obligations, including the political ones. Turkey was excluded from the countries, which were qualified to open the negotiations of EU membership in the future. The European Council paid special attention to the necessity of respecting human rights. In December 1999, in virtue of the decision of the European Council made in Helsinki, Turkey was included to the group of states-candidates to EU membership under the same conditions as the remaining countries that aspired to the EU. However, the initiation of the accession negotiations was dependent on Turkey’s realisation of the Copenhagen decisions in 1993, which focused on respecting human rights. In turn, in 2001 the EU Council adopted the

---


---


document of 28 November 2000 entitled Accession Partnership, which repeated the above-mentioned obligations. The short-term recommendations included the necessity to strengthen the legal guaranties of freedom of speech, freedom of association, freedom of peaceful assembly and promotion of development of citizen society. Whereas the middle-term recommendations above all stressed the necessity to guarantee all citizens, regardless of language, race, colour, sex, political opinions, points of view or religion, respect of human rights and fundamental liberties, development of the conditions leading to the full use of freedom of thought, conscience and religion. Furthermore, Turkey was obliged to amend its constitution and corresponding legal acts to adjust them to the norms resulting from the European Convention for the Protection of Human Rights. Although this document does not use the term ‘religious minorities’ the above-mentioned recommendations embrace their rights, which results from the stipulation to respect all fundamental liberties.

The report of the U.S. Commission on International Religious Freedom (May 2007) also included the appeal of the U.S. government to take more decisive actions against violating religious liberties in Turkey. Within the widely understood Islam there are divisions. The biggest group of the Muslim minorities is Alevi. Currently, the Turkish government shows tendencies to recognise only the Greek Orthodox Church, the Armenian Apostolic Church and the Jews as minorities. Alevis is officially recognised as a special kind of Islam despite the opinion of the Alevis themselves and almost all Sunnis who often regard them as non-Muslims. It is also difficult to give exact statistics of the non-Muslim religious minorities that constitute ca. 1% of the population and consequently, the data are divergent. Below is a table showing the numbers of followers of particular religions and denominations according to two selected sources published in 2008.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>NON-ORTHODOX ISLAM</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alevi (Shiite division)</td>
<td>15-20 million</td>
<td></td>
</tr>
<tr>
<td>Yezidis</td>
<td>5,000</td>
<td></td>
</tr>
<tr>
<td>Shiites</td>
<td>500,000</td>
<td></td>
</tr>
</tbody>
</table>

CHRISTIANITY

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Armenian Apostolic Church</td>
<td>65,000</td>
<td>80,000</td>
</tr>
<tr>
<td>Armenian Catholic Church</td>
<td>—</td>
<td>3,500</td>
</tr>
<tr>
<td>Syrian Orthodox Church</td>
<td>15,000</td>
<td>20,000</td>
</tr>
<tr>
<td>Syrian Catholic Church</td>
<td>—</td>
<td>1,500</td>
</tr>
<tr>
<td>Greek Orthodox Church</td>
<td>4,000</td>
<td>6,000</td>
</tr>
<tr>
<td>Greek Catholic Church</td>
<td>—</td>
<td>50</td>
</tr>
<tr>
<td>Protestants</td>
<td>3,000</td>
<td>‘many small groups’ (?)</td>
</tr>
<tr>
<td>Chaldean Church</td>
<td>3,000</td>
<td></td>
</tr>
<tr>
<td>Assyrian Church of the East</td>
<td>‘small, undetermined numbers’ (?)</td>
<td></td>
</tr>
<tr>
<td>Romanian Orthodox Church</td>
<td>‘small, undetermined numbers’ (?)</td>
<td></td>
</tr>
<tr>
<td>Roman Catholic Church</td>
<td>‘small, undetermined numbers’ (?)</td>
<td>6,000</td>
</tr>
<tr>
<td>Maronite Church</td>
<td>‘small, undetermined numbers’ (?)</td>
<td></td>
</tr>
</tbody>
</table>

OTHER RELIGIONS AND SECTS

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Jews</td>
<td>23,000</td>
<td></td>
</tr>
<tr>
<td>Baha’is</td>
<td>10,000</td>
<td></td>
</tr>
<tr>
<td>Jehovah’s Witnesses</td>
<td>3,300</td>
<td>1,000</td>
</tr>
</tbody>
</table>

According to the Vatican sources the picture of the Catholic Church in Turkey is as follows:

<table>
<thead>
<tr>
<th>Catholics</th>
<th>Diocese/ Rite</th>
<th>Year</th>
<th>Published in</th>
</tr>
</thead>
<tbody>
<tr>
<td>15,000</td>
<td>Istanbul – Roman Vicariate (Roman Catholic)</td>
<td>2004</td>
<td>2005</td>
</tr>
<tr>
<td>5,925</td>
<td>Diyarbakir (Amida) - Chaldean Archeparchy</td>
<td>2004</td>
<td>2005</td>
</tr>
<tr>
<td>4,550</td>
<td>Anatolia – Vicariate Apostolic (Roman Catholic)</td>
<td>2004</td>
<td>2005</td>
</tr>
<tr>
<td>3,670</td>
<td>Istanbul – Armenian Archeparchy (Armenian Catholic)</td>
<td>2004</td>
<td>2005</td>
</tr>
<tr>
<td>1,350</td>
<td>Izmir (Smirne) - Archdiocese (Roman Catholic)</td>
<td>2004</td>
<td>2005</td>
</tr>
<tr>
<td>40</td>
<td>Istanbul – Apostolic Exarchate (Greek Catholic)</td>
<td>2004</td>
<td>2005</td>
</tr>
</tbody>
</table>

TOTAL: 30,535

c) Problems of Christian Churches

At the beginning of the 20th century the number of Christians in the territory of the Ottoman Empire, which now belongs to Turkey, was just over 30% of the population.9 In the year 2008 the number of Christ’s followers oscillated at ca. 1%. The exodus of Christian citizens of Turkey to the Western European countries and to the USA still lasts. The fundamental problem of the Christian
Churches in Turkey is the fact that they are not legal entities, which means the lack of institutionalised activities. One can observe frequent violations of freedom of conscience and religion in this background.

First of all, the abuses concern property laws. According to the Bill of 1936 (no 2762), which was binding until 2006, religious minorities could acquire property through religious foundations. The problems concern the Churches that were not recognised as religious minorities. The ‘recognised’ religious minorities faced restrictions concerning the management of their properties. The problem of the goods of the religious foundations acquired after that year is completely different. Since January 2003 one needs a special consent of the Directorate General for Foundations in order to acquire property. However, the new law did not free the ecclesiastical buyers from troubles connected with these bothersome procedures. The Directorate General for Foundations has the right to take over the properties of Christian communities when a given community no longer exists at that given place. The next amendment to the bill concerning foundations, made in November 2006, introduced fundamental changes, which however did not enter in force because of President Ahmet Necdet Sezer (16 May 2000 – 28 July 2007) who voted against some solutions. The religious minorities received the right to apply for properties seized by the state; there should be no excessive intervention of the state administration in the matters of the foundation; the religious minorities have autonomy to manage their goods, representation in the Foundation Council, which was part of the Directorate for Foundations and the possibility to create foundations abroad. The bill allowed a year and a half period to send applications to recover the seized properties but did not determine the status of the goods that had been acquired by third parties. Currently, according to the GDF data there are 161 religious foundations in Turkey: 61 belong to the Greek Orthodox Church, ca. 50 belong to the Armenian Apostolic Church and ca. 30 belong to the remaining churches and Christian communities.

The discrimination of Christians can also be seen in the issue of erecting sacred buildings. Until today the Syrian Orthodox Church has not received permission to build a sanctuary in Istanbul and to renovate the church and monastery in Turrabdin. According to UNPO (Unrepresented Nations and Peoples Organisation), in the years 1915-1918 in Turkey ca. 750,000 Syrian Christians were killed. Nowadays the Syrian Orthodox Church has ca. 15,000 members out of whom ca. 3,000 live in their native territories, i.e. the provinces of Mardin and Hakkari. The loss of the properties of this community is huge and the discriminational interpretation of the Treaty of Lausanne, imposed for several decades, caused that the Syrian Christians were refused the right to construct new churches. Only in 2005, under the pressure of the international public opinion, the government gave permission to celebrate the feast of the New Year (Akito), which is of great importance to the Assyrian Church of the East, the Chaldean Church and the Syrian Orthodox Church.²⁹

The Protestants also find it difficult to build places of worship. Currently, most Turkish Protestants are converted from Islam. That’s why the authorities, being influenced by the Sunnites, show aversion towards dynamic Protestantism. After years of efforts the Protestants were permitted to build their church in Diyarbakir only in 2002 but already in 2004 they were refused to register it. As it has been mentioned, till 1985 only mosques could be erected and the prohibitive zoning law, (regulation No 5006 issued on 3 December 2003, Article 2) replaced the term ‘mosque’ with ‘place of worship.’ This was beneficial for Christians because this definition embraces churches. Thus the construction and zoning laws (No 3914) forbidding all religious minorities to use houses as places of religious gatherings became less troublesome.

Another problem of the Christian Churches is the training of priests. The local Churches have unsuccessfully attempted to get permission to open schools and theological institutions of higher education. It seems that the demands to open Christian schools meet opposition because of the homogeneous, national system of education prevailing in Turkey. The Roman Catholic Church has also got problems with the residence permits of international clergy in Turkey. Catholic priests most frequently enter the country at the Bosphorus as tourists or officially register other professions. There are many objections in the field of religious education. In 1997 the Council of Higher Education (YÖK) introduced time limits for lessons of religious instruction, cancelled the right of the alumni of the Theological Faculty to teach in schools and refused to acknowledge the diplomas of international theological faculties. The result of those regulations was that 135

teachers lost their jobs. According to the Turkish law the deputy heads in Christian schools must be Muslim representatives of the Ministry of Education and they are of more importance than the headmasters. History textbooks show a falsified picture of the history of the Greeks and the Armenians in the Turkish territories and the textbooks for teaching religious instruction promoted intolerance towards Christians, which was improved in 2004 when the contents of some publications were changed. It is worth stressing that the government continues its policy of limited access to schools for religious minorities. For example, only those children who have not attended state schools can go to the Armenian schools. It is forbidden to enrol children from mixed marriages. Moreover, the Christian language is replaced by Turkish and the use of the new West Syriac language (Turoyo) is strictly forbidden.

From time to time an anti-Christian campaign is launched in the mass media, which evokes people’s distrust towards Christians. One can add to the above-mentioned restrictions the accusations of insulting Islam, organising illegal gatherings and distributing forbidden literature. Although there is no law forbidding missionary activities the authorities many a time arrest representatives of various communities, mainly the Protestant ones, under the pretext of disturbing the peace. For example, 40 Protestants were arrested for that reason in 1999. In 2007 four Protestant missionaries (two foreigners and two Turks) were imprisoned. There were also cases of deportations of foreigners. In 2005 the Presidium for Religious Affairs (DIB) prepared a special Friday sermon for imams, in which missionaries were accused of anti-Turkish activities, and a publication accusing missionaries of treacherous proselitism and even conversion by force. There are seizures of religious publications transported from abroad, which were not acknowledged by appropriate administrative organs. It is worth emphasizing that the Christian minorities do not face serious obstacles to publish periodicals. For example, the Armenians publish the dailies ‘Janamak’ and ‘Marmara’ and the weekly ‘Agos’.

Finally, there are considerably frequent physical assaults against the clergy. In the 1990s there was a series of attempts on the lives of the hierarchs of the Greek Orthodox Church and of other Eastern Churches. For instance, on 28 May 2007, two Georgian priests were severely beaten. The situation of Catholic priests does not look much better. In 2006 Fr Pierre Brunisen (Samsun) and Fr Martin Kmetec (Izmir) were wounded and Fr Andrea Santoro was murdered in Trabzon. The violent attacks afflicted the Protestants, too. In September 2006, the pastor of one of the churches in Eskisehir was seriously wounded whereas on 18 April 2007 three Protestants, including a German citizen, were murdered in Malatya. The mayor refused to consent to their funeral in his town. He gave the reason that no non-Muslims should be buried in Muslim soil.

Christianity in Turkey has perspectives of existence and even development despite the numerous difficulties it has had to face in the recent years. Officially in Turkey there is no threat of death for religious conversion, as it is the case in Iran, Saudi Arabia or Afghanistan, and the state is separated

14 Cf. A. Szymański, Między islamem a kemalizmem..., 147.
from the religious sphere. However, the democratic legal solutions do not go hand in hand with the code of practice. Converts face threats, mobbing as well as public and administrative discriminations. Turkey’s attempts to the European Union candidacy have slightly improved the situation of Christians. In recent years and months certain amenities concerning this minority have been made following the principle of small steps.

Religious tolerance is one of the indicators of a constitutionally democratic state. The relationship between religious tolerance and democracy remains open for both parties – since the contemporary Western politics redefines the foundations of its legitimisation in terms of outlook, and religion adds rules of secular society to its own ethos. Naturally, the dispute concerning the definition of ‘secular society’ has always existed. Nevertheless, recognition of religious minorities is the foundation of religious tolerance and constitutes an initiating power of democracy. In the context of these observations it is worth attempting to draw certain conclusions on the basis of this rich material on the situation, condition and problems of the Christian minorities in Turkey.

Firstly, the paradoxically unfavourable status of Christians in Turkey is strictly connected with the modernisation of the state. Today Turkey is the most democratic and liberal Muslim country in the world. However, secularism in Turkey is treated in a friendly division between religion and the state. The Turkish model, close to the French one, was based on the hostile separation between religion and the state.

One can say that despite the restrictions the Sunni Islam, submitted to the state, is in a relatively good condition because of its domineering position in the Turkish society. The state law has many traditional Islamic solutions. Only ca. 65% of the regulations of the Turkish code was an exact adaptation of the Swiss code in 2001. Therefore, despite the fact that secularism is one of the principles of the constitutional order and the political-social system of the state Sunni Islam still has a privileged position. Therefore, one must speak only about inconveniences or certain limitations for the Sunnites in the name of secularism of the state. However, secularism itself creates obstacles, which many a time cannot be overcome by Christians. Using the idea of ‘Turkey’s secularism’ the authorities justify their refusals to register many communities, limit or prevent them from conducting their activities or even persecute them.

Secondly, in the context of Turkey’s aspiration to EU membership there is a discrepancy between the EU and Turkey concerning the period during which the country should adjust to the standards in the field of human rights. The Turkish authorities agree that they should solve the problems of religious minorities to confirm their European character but this modernisation is a long process, a gradual introduction of the reforms that are not always popular in the Muslim country. In turn, the EU strongly insists on accelerating this process, which is testified by its annual reports. The current tensions between Turkey and the EU result from the fact that so far Prime Minister Tayyip Erdoğan has not shown any wide-ranged, decisive activities to fulfill the appeals for protection of the rights of religious minorities. In the meantime, in 2006 Camiel Eurlings, a member of the European Parliament, said that respecting human rights or religious minorities were the political criteria, the realisation of which ‘was to be the preliminary condition to open negotiations with Turkey and not in 10 years time’, i.e. the earliest possible date of completing the negotiations.

Thirdly, the issue of religious minorities is also connected with ‘settling accounts with the past’ and material restitution for the victims (for the seized properties). According to many observers a stable improvement of the situation of religious minorities and social reconciliation is only possible when Turkey assumes responsibility for the crimes of extermination of the Armenian people and Syrian Christians during World War I. First of all, it is a matter of recognising those crimes as cases of genocide. Currently, the Turkish government is far from considering this possibility. But one can see slow changes in this matter, too. The Turkish government promises to annul article 301 of the Turkish criminal law code, which allows recognising as crimes against ‘Turkishness’ many realities, including critical historical remarks. It was on the basis of this article that the winner of the Nobel Prize in Literature Orhan Pamuk, who in his book recognised the massacre of the Armenians by the Turks during World War I as genocide, was prosecuted.

Fourthly, it seems that the nationalism that is being fixed as a pillar of Kemalism has only partially been proven on the social level. The conception of ‘the Turkish nation’ has not completely replaced the concept of the Muslim Umma. After all the reforms introduced by the Kemalists have not had such a deep perception as it has been thought so far, which is testified by the development of political Islam in the recent decades. Therefore, the problems of the religious minorities in Turkey do not only result from the concept of secularism that is hostile towards religion but also from re-Islaminisation.
that assumes aggressive attitudes towards the non-Sunni communities in its extreme forms.

Finally, in present day Turkey, the Ottoman relics of the millet system when the population was divided according to the confessional criteria still linger. Throughout centuries the religious minorities lived in their districts, many a time separated by walls from the Muslims. This is the most probable reason why the Turkish society (especially in villages and small towns) find it so difficult to accept religious pluralism. Moreover, this phenomenon is revealed in big cities, mainly in Istanbul. The migrating inhabitants of Anatolia re-create to a considerable extent the old division of particular religious communities, which either have their own areas or are separated by walls from the Sunni majority.

One must not forget the fact that the followers of Kemalism, like representatives of other authoritarian regimes, aim at depolitization of the religious masses and limitation of their political mobilisation. On the one hand, granting certain autonomy to religious organisations and non-Islamic communities leads to liberalisation of the authoritarian regimes. On the other hand, religious organisations (especially the Islamic ones) can become the background of opposition activities. Therefore, the attempts of the Turkish state to impose strict control over religious communities result from fear of creating new dissident environments, forming new political programmes. It seems that the struggle of the religious minorities for their rights inscribes into the long world process, which began after World War II, during which the reasonably mobilising authoritarian regime in Turkey is being transformed into a modern democracy.

The tensions between religious freedom and secularism in Turkey are still vivid but globalisation, free market, immergence of the middle class and Turkey’s ambitions to enter the EU cause that the problem of religious minorities systematically emerges into daylight. Despite the ideological split within the Turkish society between Kemalism, Islamism and the democratic ideas of the West, the matters of religious minorities – although slowly – evolve towards the international standards.

Prof. Krzysztof Kościelniak

**THE ART & SCIENCE OF COACHING and THE GRUNDTVIG PROGRAMME**

**Introduction (Who are we?)**

The mission of the Jagiellonian University Extension (WSZECHNICA) is to provide individuals and organisations with top quality training services by turning the intellectual potential of the Jagiellonian University into effective lifelong learning methods and tools.

As a Jagiellonian University training unit, Wszechnica prides itself on its comprehensive range of training services for professionals in such disciplines as law, finance, management, training, coaching and for organizations, supporting them in their growth. Our work involves managing training programmes and projects as well as developing standards for lifelong learning services.

**THE ART & SCIENCE OF COACHING**

The accredited Programme “The Art & Science of Coaching” is a transformational programme designed on the principles of Solution Focused Approaches and classic coaching practices. It has its roots in major streams of developed skill-sets from:

- best practice methodologies in project management,
- Ericksonian communications and systemic thinking skills,
- well-developed Accelerated Learning and Creativity discoveries about the nature of inspiration and flow states,
- established, NLP based tools for integration and map building.

**Training dates:**

<table>
<thead>
<tr>
<th>Edition</th>
<th>Location</th>
<th>Module I</th>
<th>Module II</th>
<th>Module III</th>
<th>Module IV</th>
</tr>
</thead>
</table>

**The group with Dr. Marylin Atkinson**
This is an interactive training programme using a hands-on approach to education. The participants will experience intensive learning and group practice of the tools of coaching. They will coach from the first weekend and gather feedback regarding their own results as they learn to become more and more effective with different situational objectives.

Course overview
The ‘Art and Science of Coaching’ is divided into four powerful learning modules. The first module grounds the student in the Erickson coaching methodology, offering the student the opportunity to experience how the tools work within a classroom environment. The student is taught the outcome framework from which all coaching conversations center. In addition, they are guided in the use of the logical levels model that assists clients to transform core objectives from the inside out. They learn highly integrative project planning tools which up-level basic thinking abilities. This session also gives the coach effective tools to increase energy, as well as develop powerful future thinking. The participants also take away visualization tools, use of as-if projections, miracle questions, exception questions and scaling. These tools are grounded in the 3 levels of mind-brain development, and 3 levels of listening. The course, ties into the most recent and coach specific findings from MRI research about the nature of the brain and how this links to coaching effectiveness. Modules 2, 3, and 4 teach the students tools to use in creative solution finding, focusing on timeline, action formulation, prioritization skills, and effective risk taking. The seven steps of moving a simple plan into an action is developed as a skill set, as well as a compendium of team coaching skills. Participants will be taught the use of tools that help clients explore the power of values and core value thinking. Tools include profiling and assessments, methodologies for mapping and reorganizing motivation, and four quadrant creativity systems. Methods are designed for re-alignment to develop transformational results, even with strongly embedded or ‘stuck’ systems.

The completion of this course results in the awarding of the Professional Coaching Certificate from Erickson College (if the students present the required number of conducted sessions with their own clients). From this point students can use the methods in daily practice either as a coach or within their work environments. The student can also go on and take the final module 5 course, including one-day intensive training as well as 6 mentor coaching sessions and an oral assessment to complete their final ICF certification.

Course quality
Erickson College has kept a careful scoring of satisfaction level with this programme over a seven year period, and found it to be consistently in the 4.7 to 4.9 level on a 5 point scale.
Satisfaction level has produced vigorous growth in the programme, which is entering a period of high demand. The school is carefully undertaking an instructor training programme. The materials are currently translated into four languages with three more coming aboard.

Participants consistently say that the programme has produced an enormous increase in their capacity to assist others to achieve necessary shifts in personal results, and frequently remark on strong unique, individual successes regarding their own personal integration. The programme has been touted by some outside observers studying all the ICF Coaching programs as ‘the gold standard of Coaching.’

GRUNDTVIG PROGRAMME
The Grundtvig programme is a European funding programme that is part of the European Commission’s Lifelong Learning program 2007-2013 and aims to strengthen the European dimension in adult education and lifelong learning across Europe.
http://ec.europa.eu/education/programmes/lfp/structure/grundtvig_en.html

The next Grundtvig course that we will be organizing is called ‘Coaching skills for longlife learning staff.’ The course is based on Module I of widely recognized, accredited course ‘The Art and Science of Coaching’, conducted under the supervision of Erickson College International.

The programme is directed to adult learning staff and aims to develop a set of competences required to lead solution-focused coaching conversations.

If you are interested in attending a coaching course, to receive more information about our Grundtvig programme visit our webpage: http://www.wszechnica.uj.edu.pl/ know_how/index.php?id=47

The next application deadline is 15 September 2010, this is for the training on 12 - 18 December 2010.
The Grundtvig programme includes: a week long coaching course, internet service, course material, accommodation expenses, welcome dinner with culture event, a lunch per day, coffee breaks and a sightseeing tour of Kraków.

Laura Burillo
The Faculty of Chemistry of the Jagiellonian University in Kraków, the JU Museum and the Institute of Catalysis and Surface Chemistry PAS in cooperation with the IUCr Commission on Crystallography in Art and Cultural Heritage organised the 3rd Meeting entitled ‘X-rays techniques in investigations of the objects of cultural heritage. Around Rembrandt and his workshop’, which was held at the Jagiellonian University Museum on 13-16 May 2010.

The preservation and conservation of our cultural heritage is a significant concern of the contemporary world. Advanced scientific methods and techniques are essential for the identification of materials and processes which take place in historic objects. These methods can also help to deepen the understanding of the technology and craftsmanship of the old masters. Modern analytical methods are important in the authenticity studies and can be applied as diagnostic techniques in the practical conservation.

The aim of the meeting was to promote the development and use of X-ray techniques in order to extract information from the objects of cultural heritage. It was also a forum to bring together the scientists whose major expertise is in a high-tech field and museum professionals (conservators and curators) whose particular responsibilities include the organization and preservation of museum collections.

The sessions focused on investigations of the historic materials such as pigments, stone, mortars, glass, ceramics, metal alloys as well as on the corrosion and deterioration processes in historical objects using X-ray techniques and closely related methods. The introductory lecture ‘Climate change effects on Europe’s cultural heritage: challenges and possibilities’ was given by R. Kozłowski, Polish Academy of Sciences.

This year’s meeting dealt with Rembrandt and his workshop. It was opened by Professor Grażyna Stochel – Dean of the JU Faculty of Chemistry and Professor Stanisław Waltoś – director of the Jagiellonian University Museum. The opening lecture entitled ‘Neutron-Activation-Autoradiography of Paintings by Rembrandt at the Berlin Picture Gallery’ was delivered by C. Laurenzen-Landsberg from Gemäldegalerie der Staatlichen Museen in Berlin. Then the conservators and art historians from the Polish museums (the Royal Castle in Warsaw, the Czartoryski Museum in Kraków, the Wawel Royal Castle and the Jagiellonian University Museum) spoke about the investigations concerning the paintings from their collections. The colleagues from Warsaw delivered a lecture entitled ‘Two of Rembrandt’s paintings: ‘Girl in a picture frame’ and ‘Scholar at his writing table’ from the Warsaw Royal Castle Collection – history, examination and conservation. The title of the lecture of the conservators from Czartoryski Museum in Kraków was ‘Rembrandt’s ‘Landscape with the Good Samaritan’ from the Czartoryski Collection – observation and technical information after restoration.’ In the afternoon session chaired by Prof. Zbigniew Sojka from the JU Faculty of Chemistry, the curators from the Wawel Royal Castle J. Winiewicz-Wolska and E. Wilkojć asked in their lecture, ‘Is the portrait of ‘Young Man’ from the Kraków Royal Castle Collection made by Jan Lievens?’, followed by a
The lectures delivered on the second day of the meeting focused on the scientific examinations of objects of art. The morning session was devoted to XRD, XRF, SEM/EDX and X-ray radiography, whereas the afternoon session concerned the application of synchrotron radiation in investigations of the objects of art. The lectures included ‘Use of X-ray powder microdiffraction for identification of local sources of painting materials’ by P. Bezdíčka, S. Švarcová, D. Hradil, J. Hradilová, Academic Materials Research Laboratory of Painted Artworks (ALMA) Institute of Inorganic Chemistry of the ASCR, Husinec-Rez, Czech Republic; ‘Portable digital X-ray radiography system for studies of historical objects’ by P. Frączek, J. Sobczyk, Ł. Bratasz, J. Czop, National Museum in Kraków; ‘X-ray powder diffractometry for studies of historical objects - new equipment at the Jagiellonian University Faculty of Chemistry’ by M. Oszajca, M. Grzesiak, K. Podulka, A. Rafalska-Lasocha, W. Lasocha, JU Faculty of Chemistry; ‘Recovering Erased Scripts from Palimpsests: First results from X-Ray flourescence element mapping experiments’ by L. Glaser, D. Deckers, G. Falkenberg, C. Mackert, C. Brockmann and D. Harlfinger, Deutsches Elektronen-Synchrotron DESY, Hamburg.

The closing lecture entitled ‘Rare Silverpoint Drawings by Rembrandt in the Focus of SR-XRF’ was given by Ina Reiche from Centre de Recherche et de Restauration des Musées de France in Paris.

Over fifty participants from seven countries participated in the meeting. Furthermore, a great number of people who participated in the Festival of Science in Kraków (12-15 May 2010) came to the poster session, which presented several scientific results of the investigations of the objects of art.

All of the participants had the chance to visit the collection of the Jagiellonian University Museum as well as the collections of other museums during the Museum Night in Kraków and its vicinity.

Alicja Rafalska-Lasocha

On 24 May 2010 the academic community of the Jagiellonian University bid farewell to Professor emeritus Andrzej Pelczar who died suddenly on 18 May. The funeral Mass was held in the Collegiate University Church of St Anne and then Prof. Pelczar was laid to rest in Rakowicki cemetery.

Prof. Andrzej Pelczar was born on 12 April 1937 in Gdańsk where his father Marian Pelczar had rendered great services for the development of the Polish culture in the 1930s and after the World War II. However, the life and career of Andrzej Pelczar was connected with Kraków where he began his mathematical studies in 1954 at the Jagiellonian University. After graduating he worked in the Polish Academy of Sciences and then at the Academy of Coal Mining and Metallurgy. He began his academic career at the Jagiellonian University in 1961. He received the doctor’s degree in 1964 and habilitation degree in 1972. In 1980 he was awarded full professorship and from 1989 he held the chair of professor.

Andrzej Pelczar was an outstanding mathematician. His most important achievements concerned the theory of...
dynamic configurations/systems and differential equation. He developed the ideas of his Master Professor Tadeusz Wałewski. Prof. Pelczar wrote many textbooks, including a two-volume monograph concerning differential equation, over 80 scientific works and numerous popular studies. He was also a specialist in the history of Polish mathematics from the 15th century until now. He brought into light the figure of the forgotten mathematician Jan Brożek (17th c.). He prepared a well-documented monograph of that Polish scientist.

Prof. Pelczar created the Kraków School of Dynamical Systems. His personality, scientific activities and phenomenal talent to conduct seminars drew many students. During the Friday seminars they got to know the secrets of the theory of dynamical systems. He conducted his last seminar on 14 May 2010. Among his numerous alumni and 14 doctors and their disciples, four professors and two doctors with habilitation continue their research in dynamical systems.

Furthermore, Prof. Pelczar was also an excellent organiser of science and education. From the very beginning of his work at the Jagiellonian University he was extremely active, commencing with his sports activities in the students’ sports association. He was the first rector chosen in the first fully independent elections in 1990. His election resulted from his exemplary and dedicated activities during the marshal law when he was the director of the Institute of Mathematics (1981-84 and 1987-1990) and Vice-rector for students’ affairs (1984-1987).

For 30 years he was a member of the Board of the Polish Mathematical Association. He was a co-initiator of the European Mathematical Society, which developed and almost matched the famous American Mathematical Society (Prof. Pelczar was also its member). He was the Vice-President of the European Mathematical Society (1997-2000). Thanks to his great authority and personal involvement the next congress of the EMS will be held in Kraków in 2012.

The other activities of Prof. Pelczar concerned the Council of Higher Education in Poland, which he presided in 1996-2002; the Polish Academy of Sciences and Letters, the Council of the Archives of the Polish Academy of Sciences and Council of the Copernicus Interdisciplinary Research Centre. On 21 April 2010 Professor Pelczar received the title of honorary professor of the Jagiellonian University.

Above all, Professor Pelczar was a good and noble man. Despite his distinctions and awards he remained modest and ready to discuss various subjects. His interests were broad and his knowledge was very extensive. Not surprisingly, he could joke about many matters. And he was very friendly and kind to people, offering help in resolving difficulties.

Hail to his memory!

M. Kantor

VISIT of the delegation from Free University Berlin

On 27 May 2010, the Jagiellonian University hosted a delegation of 11 people from Freie Universität Berlin, which has been our partner university since 1998. The delegation was headed by the Director of the Center for International Co-operation and DAAD Secretary General elect Dr. Dorothea Rüland.

The programme of the visit embraced a plenary session and meetings with JU scientists in their institutes. During the plenary session a word of welcome was delivered by the JU Rector Prof. Karol Musiol who emphasized the need of international co-operation and research. There followed presentations of both universities. Firstly, Mrs Katarzyna Frankowicz, Director of the JU Centre for Information and Promotion, spoke about the history and present of the Jagiellonian University and Mrs Iwona Brzozowska, Director of the International Research Programmes, presented the structure of research programmes and the Marie Curie contact point. In turn Mr Matthias Kuder, Center for International Cooperation, made a multimedia presentation of the Freie Universität Berlin.

Fruitful discussions about possible collaboration between both universities were conducted in particular JU institutes. Prof. Silke Kipper and Dr. Sarah Kiefer met Dr. Joanna Rutkowska in the Institute of Environmental
The plenary session

The delegation at the Market Square

Sciences. Prof. Tibor Szabó met Prof. Jarosław Grytczuk in the Department of Algorithmics. Dr. Dorothea Rüland visited the University Life Science Park and BioIncubator. All these JU units are located on the new campus. Prof. Eckart Ruehl, Prof. Ulrich Abram and Prof. Susan Shorr met Prof. Zbigniew Sojka, Vice-Dean of the JU Faculty of Chemistry and Prof. Michael Giersig went to the Institute of Physics to meet Prof. Marek Szymoński, Director of the Department of Nanostructures and Nanotechnology.

Besides bilateral staff exchange both universities have signed 7 agreements within the Erasmus LLP in the following fields: law, Polish studies, medicine, zoology, physics, psychology and political sciences.

M. Kantor

IRUN meeting at the University of Siena

On 7-8 May 2010 the IRUN contact persons’ and rectors’ meeting was held at the University of Siena. It was opened by Prof. Silvano Focardi, Rector of the University of Siena. He underlined the importance of the IRUN network, referring to the 3rd IRUN Conference of Female Professors, which took place in Siena on 6-7 May 2010.

First, the IRUN Communication Group met on May 7 presided by Pim van Zanen. The discussion included the IRUN corporate brochure as a common product of the Communication Group to be distributed to participants in IRUN activities; a model power point presentations on IRUN, downloadable from the IRUN website, targeted at internal marketing (students and staff); a printable, designed newsletter, distributed twice a year via e-mail; e-mail notification for important news at the IRUN website; IRUN Facebook Group (www.facebook.com/irun.eu) and an IRUN Postcard.

During the IRUN Rectors’ meeting on 8 May the following proposals to enhance the visibility of IRUN were mentioned: planned IRUN Summer University: at Poitiers - water (2012); 2012 Siena - environmental economics and 2013 Barcelona - geography and history.
In addition, the following workshops and conferences are planned for PhD candidates and staff in 2010:

- 2nd IRUN Workshop on Psychophysiology and Biological Psychology organised by the Jagiellonian University and Radboud University Nijmegen in Kraków on May 19-21,
- IRUN Conference Chromatin and Epigenetics: Transcription, chromatin structure and DNA repair in development and differentiation, organised by the Science Support Centre of the University of Duisburg-Essen in Essen from 7-10 July,
- 3rd IRUN Nanotechnology Symposium organised by the University of Barcelona on 13-15 October,
- IRUN course module on Transferable Skills for PhD candidates organized by the Universities of Nijmegen and Duisburg-Essen on 19-20 October,
- IRUN Symposium on Urban Systems: Healthy and Liveable Cities: Interdisciplinary Perspectives, a two-day workshop organised by the University of Duisburg-Essen in Essen on 4-5 November.

Frans Janssen from Radboud University Nijmegen spoke about the IRUN Excellence Programme and its relation to the Radboud Honours Programme. Excellent IRUN students will get the opportunity to sign in for a course module in an international student group. The whole programme lasts one or two semesters. Course modules are preferably developed by a group of teachers of two or more IRUN partners. Radboud University will start with interdisciplinary course modules equivalent to ca. 140 hours (or 15 EC). The topics can be: global warming, financial crisis and religion in society. The course modules will consist of a preparation period, lecture period when all students come together for about a week in small groups. During this period all groups get an assignment which they will jointly work out, keeping in touch by modern communication tools (the Internet, video-conferencing, etc.). The course modules will conclude with a common product: a report, preferably jointly presented at a conference.

RU will not grant credits for participation in such a programme, but other partners are free to do so. The participation can be made visible in the Diploma Supplement or HEAR. Also other models and disciplinary courses could be eligible for the IRUN Excellence Programme.

IRUN Circle of Professors might be a good instrument to promote IRUN within the partner universities. At the University of Glasgow the system of ‘champions’ in different fields (e.g. gender, Middle East) works well. These professors can influence students and colleagues more directly than International Relations staffs.

In the afternoon there was a presentation entitled ‘Implications of research data as a management tool’ given by Prof. Jörg Becker, Vice-Rector for Strategic Planning at the University of Münster, Germany’s fifth-largest university. He mentioned the data processing conditions (consent, contract, legal obligation and legitimate interests) and processing principles (transparency, legitimate purpose and proportionality).

All participants of the meeting could also visit three campuses of the University of Siena located in the city centre. They visited the following Faculties of Economics, Law, Political Sciences, Arts and Humanities and Engineering.

The Pázmámy Péter Catholic University invited all IRUN members to collaborate in their archaeological project in Syria, which can embrace historians, archaeologists, restorers of frescos, etc.

The next IRUN meeting is going to take place at the University of Barcelona in 2011.

M. Kantor
Within the bilateral exchange between the Jagiellonian University and the St Cyril and Methodius University in Skopje, Macedonia, I visited Skopje in October 2009 and conducted lectures for students of journalism concerning the European media policy and especially the effects of the transformations of the Polish media.

For the Macedonian students it was obvious that free media constituted the foundation for building democracy. Unfortunately, as they admitted themselves the media in Macedonia were still strongly influenced by politicians. And consequently, the pressure, which the heads of broadcasting institutions exert on journalists do not allow the Macedonian media to constitute a forum of public debate about the most important matters of the state and its citizens. Being a journalist in Macedonia — they said — is a question of compromise between journalist’s aspirations and the necessity to subordinate to the programme policy of the editorial board.

The Macedonian students of journalism were interested in the new Polish media bill, the project of which various artists, including the known film director Andrzej Wajda, prepared. In one of his interviews he said that ‘The Polish Television has little to do with public television, is too expensive to run and therefore, to survive it must broadcast advertisements, which leads to its commercialization and lowering of the quality of its programme offer.’

The Polish artists, being concerned with the fate of the public media, launched an initiative to all parliamentary clubs, asking them to support this citizen’s project, which would restore to society the citizens’ public media thanks to a thorough institutional reform, complete political autonomy and stable, independent source of financing the media. In their letter directed to politicians the artists stressed that ‘free, apolitical and non-commercial public media are one of the fundamental factors building citizen’s society.’ The project of the creators of Polish culture is, therefore, a reaction to the long control of the media by political parties, developing commercialization and mismanagement in the public media.

Answering the question of the Macedonian students concerning the chances of the bill being passed in the Parliament I stated that as a former journalist working in the public television I was a rather moderate optimist. In Poland there has been a long tradition of political influences in the public media shared by various parties. Although Prime Minister Donald Tusk showed his interest in the project the opposition with its leading Law and Justice party did not support the project but unofficially, it is said that the project of the Polish artists has little chances to be passed because the political parties ‘Law and Justice’ and the ‘Democratic Left Alliance’, which entered into some media coalition, are not interested in changing the situation of the Polish public media. The lack of political will has many a time ruined even the best legislative solutions.

The Polish experiences of the transformation of the media system turned out to be extremely interesting to the future Macedonian journalists who aspire to active participation in building the young Macedonian democracy. During my lectures they learnt how to shape the public opinion in a responsible way, which means how to reliably and impartially inform about politics, at the same time not yielding to the pressure of the owners of broadcasting stations or politicians, often treating the public media as a place to settle political interests of their particular parties.

Maciej Miżejewski

Dr. Miżejewski lecturing at the University of Skopje
On March 6-9, 2010, Professor Szczepan Biliński, Vice-Rector for Research and International Relations accompanied by Professor Bogdan Szlachta, Dean of the Faculty of International and Political Studies, Professor Marek Bankowicz, Vice-Dean of the same faculty and Professor Barbara Bilińska, Director of the Laboratory of Endocrinology, Jagiellonian University, paid a visit to Jordan at the invitation of Professor Khaled Al-Karaki, President of the University of Jordan.

On May 7, the delegation accompanied by Dr. Krzysztof Bojko, Chargé d’Affaires of the Polish Embassy in Amman, met Professor Adnan Badran, Rector of Petra University, the biggest non-public university in Jordan. Professor Adnan Badran is also a former prime minister of Jordan, now a member of the Senate leading the Jordan-Polish Parliamentary Group. Ways of implementation of the Memorandum of Understanding for Academic Exchanges and Co-operation between the Faculty of International and Political Studies and Petra University signed on February 18, 2010 were discussed during the meeting.

On May 8, the delegation accompanied by Chargé d’Affaires of the Polish Embassy was received by Professor Khaled Al Karaki, Rector of the University of Jordan, the biggest and oldest public university in Jordan. Rector K. Al Karaki and Vice-Rector Biliński signed Memorandum of Understanding on Academic Co-operation between the two universities. The Memorandum concerns the exchange of academic staff for teaching, research and exchange of expertise purposes, exchange of students, conducting collaborative joint research projects and exchange of academic information materials.

On that occasion the Rector and the Vice-Rector opened an exhibition devoted to Fryderyk Chopin in the University of Jordan Library. The exhibition was prepared by the Adam Mickiewicz Institute. A stand devoted to Poland staffed by members of the Circle of Polish Women, was an additional attraction.

The visit was crowned by a reception hosted by Dr. Krzysztof Bojko, Chargé d’Affaires of the Polish Embassy in Amman on the occasion of signing the Memorandum of Understanding. The reception was also attended by representatives of the government of Jordan, the Senate of Jordan, and numerous ambassadors of countries accredited in Jordan as well as representatives of Jordan culture and media circles.

The University of Jordan, established in 1962, employs about 2,700 of faculty staff and has more than 38,000 enrolled students, among whom 12% are foreign students.

Renata Dobrowolska

K. Frej
French-Polish School - Biotechnology

The fifth Polish-French School entitled *Modern Biological Imaging Needs Biophysics*... took place between the 17th and the 20th of February at our Faculty. It was organised jointly with CNRS (Centre National de la Recherche Scientifique) and the University of Orleans. 14 lectures were given, all enthusiastically received by the undergraduate and PhD students of the Faculty of Biochemistry, Biophysics and Biotechnology as well as the Faculty of Chemistry. Lecture participants also included students from the Warsaw Department of Molecular Medicine and the University of Orleans. In total the School assembled 80 participants. The School was concluded with an examination, sat by first year PhD students, those students involved in our Faculty’s Polish-French study programme as well as those interested from the Faculty of Chemistry (in total 35 people).

The invited guests included lecturers from France (Jean-Claude Beloeil, Stephane Petoud, Luigi Agrofoglio, Stéphanie Lerondel, Franck Suzenet, Marc Vandamme, Patrick Baril), from the Jagiellonian University’s Faculty of Biochemistry, Biophysics and Biotechnology as well as employees of our Faculty (Małgorzata Barańska, Justyna Kalinowska-Tłuścik, Marzena Z. Suder) as well as employees of our Faculty (Alicja Józkowicz, Martyna Elas, Ewa Zuba-Surma, Agnieszka Loboda).

Besides the lectures, the visitors from France had an opportunity to become better acquainted with some laboratories at our Faculty. Those interested were shown round the Biophysics Department by Dr. Martyna Elas; Prof. Jerzy Dobrucki presented the Laboratory of Cellular Biophysics whereas the visit to the Department of Medical Biotechnology was conducted by Prof. Józef Dulak.

The meeting was co-ordinated by Prof. Jerzy Dobrucki and Dr. Agnieszka Loboda with the co-operation of Prof. Jaroslaw Czyż and Professors Chantal Pichon and Claudine Kieda. The School was financed by the Jagiellonian University’s Faculty of Biochemistry, Biophysics and Biotechnology, the University of Orleans, CNRS as well as ‘Region Centre’ of Orleans. Financial support was also provided by the KAWA, SKA. Ltd.

Agnieszka Loboda

The graduation of the 13th Edition of the German Law School

June 18th, 2010 marked the end of the 13th edition of the annual course in German Law organised by the Jagiellonian University in co-operation with the Ruprecht-Karls University in Heidelberg and the Johannes Gutenberg University in Mainz. The celebration was inaugurated by words of welcome from the JU Rector Prof. Karol Musiol and the Directors of the German Law School. It was honoured by Prof. Peter Michael Huber, the Minister of the Interior of Thuringia who delivered a guest lecture entitled ‘The Renaissance of the State.’ The whole ceremony was finished in a musical setting related to the year of Chopin, organised by Anna Rataj, a German Law School graduate.

In September 2009, there were about 80 applicants for the German Law School. During the winter semester (from October till 15 January), which precedes the main course of German law, the students attended Mrs. Zofia Luranc-Madry’s course of German law language.

An additional form of linguistic preparation was the course ‘Introduction to the Study of Foreign Law and Comparative Law Analysis on the Examples of the Polish law and the German law.’ This course was launched last year and focused on the historical and methodological aspects of the issues in question.

In January 2010, 32 participants passed the exam, which testified to the advanced level of German and were ready to begin the spring semester of the German Law School.

The 13th edition of the School was inaugurated on 15 January 2010 in the General Consulate of Germany in Kraków. The students were greeted by Dr. Heinz Peters, the General Consul of the Federal Republic of Germany in Kraków, by Prof. Jerzy Pisuliński, the Vice-Dean for International Co-operation of the Faculty of Law and Administration, and Prof. Dr. Dieter Dörr, a lecturer at Mainz University.

In the academic year 2009/2010 twelve professors and lecturers from Heidelberg and Mainz gave lectures (nine and a half hours weekly from January till May, 2010) to German Law students in Kraków. They covered issues such as German constitutional law in Europe, introduction to the German civil law, collateral law (security law), fundamentals of the European law, methods of case solution in civil law – the example of agreements transferring rights, contract law, particular sales contract, administrative law, labour law, constitutional law in the light of...
jurisdiction of the Federal Constitutional Court, commercial law, German and European company law with elements of bankruptcy law, and criminal law.

The lectures were delivered by professors and lecturers from Heidelberg: Christian Hattenhauer, Thomas Lobinger, Reinhard Mußgnug, Christian Schubel, Carl-Heinz Witt and Dr. Roman Guski and Dr. Friedemann Kainer and from Mainz: Dieter Dörr, Volker Erb, Reinhard Hepting, Jürgen Oechsler and Rolf Schwartmann. They concerned the main subjects of the German Law School: civil and public law. These introductory lectures enabled the students to understand more deeply the particular fields of law and created solid foundations for understanding these specific topics. The lectures focused on the methodology used to solve given cases, which is an important element of law studies in Germany.

The lectures, conducted in German, were accompanied by classes in Polish. During these classes the JU assistants helped students to assimilate the material. After each block of lectures and classes the students took written examinations in German, which checked their knowledge of the discussed legal issues.

During the graduation ceremony of the 13th edition of the German Law School, which took place in the Aula of Collegium Novum, the graduates received their diplomas. Mr. Kajetan Biernat, the best student of the third year of law, was awarded a scholarship, which will allow him to write his doctoral dissertation at the Ruprecht-Karls-University in Heidelberg after completing his studies in Kraków. The second best alumni were awarded the possibility of professional training in two renowned German companies: Boehringer Ingelheim GmbH (Ingelheim) and Sanofi-Aventis GmbH (Berlin).

Finally, let me mention that the realisation of this edition of the German Law School was possible due to the financial support of our sponsors: the Foundation for Polish-German Collaboration (Die Stiftung für deutsch-polnische Zusammenarbeit), the German Academic Exchange Service (DAAD), the Marga and Kurt Möllgard Foundation and the Robert Bosch Foundation.

Aleksandra Romanowska  
Co-ordinator of the JU German Law School

On 19 May 2010 Roger Voncken and Rick de Jong, the IRUN ambassadors from Radboud University Nijmegen, gave a presentation 'Study in Holland' to the Erasmus outgoing students of the Jagiellonian University. These were the JU students that chose to study at the Dutch universities in Nijmegen, Amsterdam, Enschede, Rotterdam and Utrecht in the academic year 2010/2011. Roger and Rick, who are studying at the Jagiellonian University now, put a lot of efforts into preparing the presentation. They brought many props to show Holland: huge posters, short films, power point presentation of their university, orange T-shirts and a Dutch hat. At first, they made a quiz about Holland, checking the gathered students’ knowledge about the country of their future studies. Only one student gave the right answers to all the difficult questions. Roger and Rick also spoke about the Dutch culture and university life. They mentioned the differences (not that many as it occurred) between Poland and Holland. Finally, the Polish students had the chance to ask their questions. It is worth mentioning that Roger and Rick could also use the IRUN booklets, which have just been released.

The ambassadors’ programme seems to be an effective way to promote IRUN and students’ mobility.

Maria Kantor  
IRUN contact person at JU

Study in Holland  
IRUN ambassadors meet students at the Jagiellonian University

On 19 May 2010 Roger Voncken and Rick de Jong, the IRUN ambassadors from Radboud University Nijmegen, gave a presentation 'Study in Holland' to the Erasmus outgoing students of the Jagiellonian University. These were the JU students that chose to study at the Dutch universities in Nijmegen, Amsterdam, Enschede, Rotterdam and Utrecht in the academic year 2010/2011. Roger and Rick, who are studying at the Jagiellonian University now, put a lot of efforts into preparing the presentation. They brought many props to show Holland: huge posters, short films, power point presentation of their university, orange T-shirts and a Dutch hat. At first, they made a quiz about Holland, checking the gathered students’ knowledge about the country of their future studies. Only one student gave the right answers to all the difficult questions. Roger and Rick also spoke about the Dutch culture and university life. They mentioned the differences (not that many as it occurred) between Poland and Holland. Finally, the Polish students had the chance to ask their questions. It is worth mentioning that Roger and Rick could also use the IRUN booklets, which have just been released.

The ambassadors’ programme seems to be an effective way to promote IRUN and students’ mobility.

Maria Kantor  
IRUN contact person at JU
The 10th Festival of Science in Kraków abounded in various attractions: lectures, panel discussions, presentations and artistic performances depicting this year’s motto ‘Technology – Art – Life’. The Festival was traditionally held in the Market Square, where a tent campus was located, on 12-15 May 2010. The medical presentations took place in the courtyard and buildings of the JU Collegium Medicum. The main aim of the Festival of Science is the promotion of knowledge and science. As usual this edition of the Festival drew several thousand people, both young and old, who wanted to see the presentations of 16 participating institutions (10 institutions of higher education, 2 institutes of the Polish Academy of Sciences, the National Museum in Kraków as well as the General Consulate of the United States in Kraków and the General Consulate of Germany in Kraków.

The attractions the JU students prepared included 3 mobile robots, computer games, examination of blood traits, batteries made of potatoes, lemons and apples, a walker, biochemistry in the kitchen, a painting workshop, chemical garden, possibility of rainy clouds, cryogenic experiments, experiments with foam and fire, natural history, language quizzes, how to help the disabled, mini-tests – pedagogical diagnosis, how to control the stock exchange, workshop on sign language, learning languages by songs, contest in political world map, models of historical battles, plants from the JU Botanical garden and many others. The offer prepared by the medical faculties was also very rich and useful. One could check the blood pressure and level of glucose and receive advice and leaflets concerning various diseases.

Those that were hungry for artistic impressions could watch the performances of students’ orchestras, choirs, folk groups, cabarets, concerts of classical and pop music, dance groups, cheerleaders, historical staging about Nicolas Copernicus and the national uprisings, Horace’s songs, Jewish songs, etc. There was also a photo competition ‘Life’.

Summing up, the Festival of Science was a very interesting event, enthusiastically welcomed especially by school pupils who could spend hours associating with different fields of science and knowledge. Hopefully, the festival will help them choose university careers.

M. Kantor