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The Kraków premiere of the documentary “The mystery of Copernicus’ grave” took place in the courtyard of Nowodworski Collegium, the JU Faculty of Medicine, on 6 June 2009. The remains of the greatest Polish astronomer were discovered under the floor of the Archcathedral in Frombork in 2005. The event was filmed by Michał Juszczakiewicz. Thus a 48-minute documentary about the complicated task of archeologists, historians, anthropologists and geneticists was made. Some of the scientists were present at the premiere in Kraków. ‘When the ecclesiastical authorities of the province of Warmia asked me to find the grave of Nicolaus Copernicus I refused the request. It was like looking for a needle in a haystack’, Prof. Jerzy Gąssowski from the Aleksander Gieysztor Academy of Humanities in Pułtusk, related about those events. Various scientists had sought the grave of Copernicus for over 200 years. There are about 100 unnamed graves under the floor of the Frombork church.

Since the canons had been most frequently buried near the altars, which they had had under the care during their lifetimes, the scientists suspected that the place of the astronomer’s eternal rest could be near the altar of St Andrew. That assumption proved to be accurate. A man’s skull was found there and according to the anthropologist who examined it the skull belonged to a man who had died at the age of 60-70. Thanks to the discovery of the skull the Central Criminal Laboratory of the Police Headquarters reconstructed the face. The appearance of the astronomer astonished all scientists. So far Copernicus was thought to have had dark curly hair, as it turned out his hair was most likely fair and straight.

Soon the film ‘The mystery of Copernicus’ grave’ will be released on DVD and will be sold in the places connected with the life of the outstanding astronomer, including Kraków.

Kinga Mieszaniec-Nowak
The opening of the 40th summer school of Polish language and culture at the Jagiellonian University was held on 6 July 2009 in the aula of Collegium Novum. The inaugural lecture entitled ‘Central-Eastern Europe and Poland. Why be there?’ was given by Prof. Andrzej Mania from the Institute of American Studies and Polish Diaspora of the Jagiellonian University.

This summer the school gathered ca. 500 people from 40 countries. They participated in three-, four- and six-week courses at universities all over the world. This year there were 80 participants.

The cultural programme included presentations of films (most with English subtitles), theatre performances and concerts, visits to galleries and museums as well as encounters with Polish folk culture and traditions. The tourist programme included a sightseeing tour of Kraków and weekend trips to Auschwitz, the salt mine in Wieliczka, a raft ride on the Dunajec River in the Pieniny Mountains and a trip to the Tatra Mountains.

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language programmes and other non-language courses presenting Polish art, history, literature and society. On 14-22 July 2009 there was also a preparatory course for state exams in Polish, approved by the Ministry of Science and Higher Education Commission for Certification of Polish as a Second Language. It gathered 20 participants.

It is worth mentioning that on 14-22 July 2009 the Jagiellonian University also organised a special course ‘Polish for the best students’ for the sixth time. This course is financed by the Polish Ministry of Science and Higher Education. The candidates are selected from among students attending Polish
The tradition of Professorial Breakfast

Every year the Jagiellonian University upholds the tradition of the Professorial Breakfast, which is always organised on the 26th of July. On this day the university celebrates the anniversary of the inauguration of the refounded University by King Władysław Jagiełło. On 26 July 1400 the inaugural lecture was delivered by Bishop Piotr Wysz of Kraków, who was the University Chancellor and Doctor of the University of Padua. Then the king gave a speech, which was followed by a solemn meal.

After World War II the tradition of professors’ breakfasts, which were actually lunches, was renewed in the year 2000 when the Jagiellonian University
celebrated the 600th anniversary of its refounding. Common professorial meals are only pretexts to meet, discuss interesting subjects and exchange views. These scholarly meetings are accompanied by music and poetry.

This year the JU professors met in the courtyard of Nowodworski Collegium. The inaugural lecture entitled ‘From Montmartre to Wawel’ was delivered by Prof. Franciszek Ziejka. He referred to the 200th anniversary of the birth and 160th anniversary of the death of Juliusz Słowacki, the outstanding Polish Romantic poet considered to be one of the ‘Three Bards’ of Polish literature.

M. Kantor

Honorary doctorate for Prof. Jan Staessen

On 7 October 2009, the Jagiellonian University conferred the title of the honorary doctorate on Prof. Jan Staessen from the Catholic University of Leuven, Belgium.

The Senate of the JU, having considered the resolution undertaken by the Council of the JU Faculty of Medicine, conferred the title of honorary doctorate on Prof. Jan Staessen in particular recognition of his virtues and merits:
– clinical research ‘Systolic Hypertension in the Elderly (SYST-EUR), which created the foundation of treating hypertension in the elderly;
– epidemiological and genetic research, first of all the European Project on Genes in Hypertension (EPOHG);
– creating norms of the new method of hypertension diagnosis;
– long term collaboration with the Polish medical environment and promoting Polish science in the European forum.

In her laudatory speech Prof. Dr. Kalina Kawecka-Jaszcz, the JU Faculty of Medicine, presented briefly the main facts...
from the life of Prof. Staessen and focused on his scientific achievements, in particular the projects: Systolic Hypertension in Europe Trial, Ambulatory Blood Pressure Monitoring and Treatment of Hypertension Trial and Treatment of Hypertension based on Home or Office Blood Pressure Trial, Flemish Study on Environment, Genes and Health Outcomes, creating International Database on Ambulatory Blood Pressure Monitoring. She also mentioned the collaboration of Prof. Staessen with the Polish hypertension centres that began in 1989. Several scientists from the First Cardiology and Hypertension Clinic of the Jagiellonian University and from the JU Department of Interior Diseases and Gerontology paid visits and underwent training in Leuven. Thanks to the collaboration eight doctoral dissertations have been prepared. Moreover, the JU owes to him its participation in the EU Sixth Framework Programmes ‘Integrating Genomics, Clinical Research and Care in Hypertension (InGenious HyperCare) and the Seventh Programme ‘European Network for Epidemiological-Genetic Studies: building a method to dissect complex genetic traits using essential hypertension as a disease model (HYPERGENES).

Prof. Staessen is an outstanding expert in the field of hypertension and epidemiology, author of over 700 scientific works and one of the most frequently quoted authors because of his pioneer and interdisciplinary character of the research (citation factor - 10.505 and the h-index - 60). He graduated from the Catholic University of Leuven and has connected his scientific carrier with this university. He works in the Department of Molecular and Cardiovascular Research, Laboratory of Hypertension at the University of Leuven and since 2007 he has also worked at the University of Maastricht, Holland.

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Biochemistry as a new field of study

Commencing with the academic year 2010/2011, the Jagiellonian University is introducing a Bachelor’s and Master’s studies in biochemistry at the Faculty of Biochemistry, Biophysics and Biotechnology. Thus the JU will be the first and only university in Poland that offers a full programme in biochemistry. ‘The beginning of 2009 has been a turning point for our Faculty’s didactic activities. By the virtue of the decision of the Ministry of Science and Higher Education the Faculty was entitled to conduct a programme of biochemistry. This achievement has crowned our efforts to grant biochemistry the rank adequate to the central role of biochemistry in the biological sciences. So far students could specialise in biochemistry only in the final years of chemistry or biology’, says Prof. Andrzej Kozik, Vice-Dean of the Faculty of Biochemistry, Biophysics and Biotechnology.

The Bachelor’s programme will be characterised by teaching biochemistry on two levels. The first one embraces obligatory courses of basic biochemistry and molecular biology. The second one includes thematic modules concerning particular fields of biochemistry. Students must choose three out of eight modules (biochemistry and molecular genetics of microorganisms, physical and structural biochemistry, analytical and applied biochemistry, biochemistry and molecular genetics of plants, cell biochemistry, human biochemistry, molecular genetics and engineering, chemistry of biomolecules). Students pursuing the Master’s programme will be able to choose freely from more than 30 subjects.

Detailed information about the new programme of biochemistry can be found at http://wbbib.uj.edu.pl

M. Elas
According to the tradition dated 1364 the ceremony of the inauguration of the academic year at the Jagiellonian University began with Holy Mass in St Anne’s Collegiate Church on 1 October 2009. Afterwards a procession of JU professors and students together with the invited guests, including the Minister of Education Prof. Barbara Kudrycka, many MPs, the President of Kraków Prof. Jacek Majchrowski, the rectors of the other Kraków universities and Prof. Rientier from the University of Liège, Prof. Dimitri Bak from the State Humanity University of Moscow as well as Prof. Marek Zygmunt and Prof. Heyo Kroemer from the School of Medicine at the University of Greiswald and Dr. Claudine Kieda from Centre National de la Recherche Scientifique in Orleans, was formed in Collegium Maius and proceeded to Auditorium Maximum where the inauguration was held.

In his inaugural speech the JU Rector Prof. Karol Musioł talked about the role and tasks of the Jagiellonian University in the contemporary world. ‘The task of the Jagiellonian University has been defining new directions of development of human thought in the atmosphere of tolerance and freedom of research and teaching, respecting man’s dignity and his good.’ He referred to the important anniversaries celebrated in 2009: the 20th anniversary of the first free elections in Poland on 4 June 1989, the 20th anniversary of the formation of the government of T. Mazowiecki (12 September 1989) as well as the 70th anniversaries of the outbreak of World War II (1 September) and the Soviet invasion against Poland (17 September). Then he focused on the new UJ campus. Recently the buildings of the Faculty of Management and Social Communication and the first part of the Jagiellonian Innovation Centre have been completed. The building of the Institute of Zoology is being constructed and the projects of the new buildings of the Faculty of Physics, Astronomy and Applied Computer Science and a swimming-pool are being designed. Moreover, the JU began building a new hospital. At the end of his speech Prof. Musioł wished the whole academic community of the Jagiellonian University all the best and encourage it to work for the good of our country, the District of Małopolska, the city of Kraków, the University and each of them.

The JU Rector opened the 646th academic year saying,  
\textit{Quod felix, faustum, fortunatumque sit!}  

Matriculation

The next part of the inauguration was the ceremony of awarding the eminent JU professors: Franciszek Ziejka, Professor of Polish Literature and former JU Rector (1999-2005), Roman Diembaj from the Faculty of Chemistry, Andrzej Szczudlik from the Faculty of Medicine and Jan Wolenski from the Institute of Philosophy. Besides, the medals ‘Meritorious for the Jagiellonian University’ was conferred on Mrs Bożena Walter, an alumni of the JU and President of the TVN Foundation ‘Nie jesteś sam’ that assigned large sums for the JU clinic wards, especially the most modern ward of pathology and intensive care of the newborn babies, and on Prof. Petre Georgievski from St Ciril and Methodius University in Skopje, Macedonia, for his long collaboration with the JU sociologists, the ‘ambassador of the Jagiellonian University as well as Polish and Cracovian sociology’ in Macedonia, Serbia and Bulgaria.

Then the representatives of the freshmen from each faculty took their student’s oath, which followed the hymn ‘Gaudeamus igitur’ and the speech of Jakub Jasiński, the President of the Students’ Self-Government. He welcomed the freshmen, telling them to remember the contact ‘master–disciple’ and encouraging them to get involved in various students’ organisations.

The inaugural lecture entitled ‘The fortress of Polishness. About the symbolism of home in the Polish literature of the period of partitions’ was delivered by Prof. Franciszek Ziejska.

Some facts and figures for 2009/2010

\textbullet\ The educational offer of the Jagiellonian University embraces 51 fields of studies and 111 specialisations, including 9 new ones: school pedagogics, historical anthropology, culture of Lithuania, languages and cultures of the Romance countries, engineering of programming, analytical informatics, modelling, artificial intelligence and steering, contemporary culture, management of culture.

\textbullet\ New international doctorate programme will start at the Faculty of Physics, Astronomy and Applied Computer Science (PhD Studies in Physics of Complex Systems) with 14 doctoral theses in co-operation with 17 international universities, including Oxford, Stockholm,
The initial recruitment is supported by the System of Electronic Registration of Candidates. Between 6 April – 7 September the System registered 47,188 applications. The qualifying procedure was applied to 38,221 candidates applying for 2009/2010.

Currently, ca. 500 disabled students can pursue their studies at the JU. They are supported by the Disabled Students Office.

850 students of the JU will be given ERASMUS LLP scholarships to go abroad.

The JU will welcome ca. 400 incoming Erasmus students, the largest group coming from Spain.

RADIOFONIA is the Academic Social Radio that began its broadcast on 22 June 2009 – frequency 100.5 FM or www.radiofonia.fm

It is worth mentioning that in Poland almost 2 million students begin their studies at 450 institutions of higher education in the academic year 2009/2010. In Kraków we will have 210,000 students at various institutions of higher education.

In the academic year 2009/2010 at the Jagiellonian University there will be ca. 48,000 students pursuing Bachelor’s and Master’s degrees. The recruitment of doctoral students has not finished yet.

New international PhD Programme ‘New materials – modern technologies – sustainable concepts’ at the Faculty of Chemistry with 20 research themes in co-operation with the University of Erlangen-Nürnberg, the University of Leipzig and the University of Coimbra, Portugal. Students from all over the world can apply and the information is at www.chemia.uj.edu.pl/mpd/index.html

Copenhagen, Ecole Normale Superieure in Paris, Seattle. Students from all over the world can apply for this programme – www.mpd.if.uj.edu.pl

Total number of freshmen is 13,445, including
- 2,270 five-year Master’s studies
- 7,672 three-year Bachelor’s studies
- 3,513 two-year Master’s studies

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FAITHS AND CULTURES
IN DIALOGUE
70 years after the outbreak of World War II

On the 70th anniversary of World War II leaders of the world great religions, heads of state and men and women of culture gathered at the conference ‘Faiths and Cultures in Dialogue’ in Kraków on 6-8 September 2009 upon the invitation of the Community of Sant’Egidio from Italy and Cardinal Stanisław Dziwisz of Kraków. The opening ceremony, held in Auditorium Maximum of the Jagiellonian University, gathered outstanding figures of the world of politics, business, religion, higher education and culture, including José Manuel Barroso, President of the European Commission, who spoke about the chances and challenges of contemporary Europe, Radosław Sikorski, Polish Minister of Foreign Affairs, Hanna Suchocka, Polish Ambassador to the Holy See, Henri de Luxemburg, Grand Duke of Luxembourg, Michel Camdessus, former President of Banque de France, Filip Vujanovic, President of Montenegro, Françoise Rivière, Assistant Director-General for Culture of UNESCO, Prof. Andrea Riccardi, Founder of Sant’Egidio Community, David Rosen, Chief Rabbi and Director of the Department for Interreligious Affairs of the AJC, Israel, Yves Sahinguvu, Vice-President of the Republic of Burundi, Cardinal Walter Kasper, President of the Pontifical Council for Promoting Christian Unity and Ahmad
Al-Teyyeb, Rector of the University Al-Azhar, Egypt. The welcoming greetings to all participants were delivered by JU Rector Prof. Karol Musioł, who stressed that the Jagiellonian University had always been a place of dialogue.

The conference included 22 panels, out of which some were held at the Jagiellonian University. The themes of the panels were:

- Do not forget Auschwitz
- Memory and prophecy: the legacy of John Paul II
- 70 years after World War II: war is not a destiny
- Europe’s mission in the world 20 years after 1989
- Latin America in a globalised world
- Market society, religions and the challenge of materialism
- Dialogue of faith and culture
- Faiths and the value of life
- Faiths in Asia: building a world without violence
- Xenophobia and philoxenia: Europe at crossroads
- Living together in a plural world
- John Paul II and ‘the spirit of Assisi’
- Africa, land of opportunity
- 1989: a peaceful transition
- Humankind’s spiritual quest in the time of economic crisis
- ‘No’ to the death penalty: no justice without life
- Religions and the global health: the rebirth of Africa
- Christian unity, for the world to believe
- The power of prayer over history
- Martyrdom and resistance to evil
- The Scriptures in monotheistic faiths
- Faith and science

Contributions to the panel discussions were made by heads of state, politicians, journalists, ambassadors, Catholic and Protestant hierarchs and laity, Jewish rabbis, representatives of Islam from Indonesia, India, Egypt, Morocco, Turkey, Lebanon, Ivory Coast, Qatar, representatives of Buddhism and Hinduism and university professors, including Prof. Franciszek Ziejka, former JU Rector.

On 8 September the participants of the conference went to the Auschwitz-Birkenau Nazi concentration camp and marched in silence along the rail tracks to the Monument for the Victims of Nazi-Fascism.

The closing ceremony was held in the market square in Kraków. All participants honoured the memory of all victims of war, terrorism and violence with a minute of silence, which was followed by an appeal for peace.

Fragments of the speech of Minister Radosław Sikorski

In the international relations one should act for “inclusion-in-relation of all individuals and peoples within the one community of the human family, built in solidarity on the basis of the fundamental values of justice and peace.” These words written by Pope Benedict XVI in the Encyclical Letter “Caritas in Veritate” reflect our Polish way of thinking about the relations between states and nations. In this spirit Poland was trying to build the international order during its long history. In this spirit we want to build it nowadays.

This year we have repeatedly underlined Poland’s contribution to the creation of international order based on justice, peace, freedom and cooperation. We have done it by organising celebrations of our significant anniversaries in a very ceremonial manner, such as the 70th anniversary of the outbreak of World War II and the 20th anniversary of regaining sovereignty. We are proud of the image of our country which loves freedom and shares it with others. We are constantly recalling that it was Poland where it all began; the first partly free parliamentary elections initiated a process in the East-Central Europe that led to democratic changes, abolition of communism, a peaceful end of the Cold War and the reunification of our continent.

A few days ago we celebrated the 70th anniversary of the outbreak of World War II. In the spirit of respect for historical truth and memory of millions of casualties we recalled that Poland was the first country that fell victim to aggression of the two totalitarian powers. We commemorate anniversaries of the tragic historical events to draw conclusions for the future. We do not avoid the assessment of how much our past failures resulted from our own mistakes and negligence. These reflections lead us to the conclusion that the best solution for our geostrategic and ideological dilemmas is to build a modern civic state, which actively participates in establishing the integration bonds in the transatlantic, European and regional dimension by counteracting the logic of alliances based on hostility and domination.

Peace, which we all desire, requires truth but also mutual forgiveness. This is manifest in the historical letter sent by Polish bishops to their German counterparts in 1965 or in the common prayer of the Polish and German bishops on the anniversary of the outbreak of World War II a few days ago. We cannot and we do not want to forget evil, but we know that only a heart which is free from hatred can give true freedom. This is why we are trying to establish the best possible relations with all our neighbours, without the burden of past events.

Following the directions of John Paul II, the contemporary Europe tries to “breathe again with two lungs” by inviting other countries from the previous Eastern Block to cooperation. Nowadays, our continent enjoys freedom and the ability to realize the aspirations of nations and individuals. We are encouraging our Eastern partners to take part in the creation of the European future based on European values and standards and to leave the outdated ideas of creating “spheres of influence”, initiating divisions and standing one against the other.

In these actions our inspiration comes from the spiritual testimony of John Paul II who supported the ecumenical attitude by praying together with Jews, Muslims and Christians of other rituals. He taught that tolerance and the need for dialogue between cultures and civilizations should come from the superiority of human rights, including the right to freedom. Those fundamental values create the foundations of all religions, giving the guarantee that their dialogue is not only possible but also necessary. Poland wants to take an active and creative part in this dialogue.
Remarks of Chief Rabbi David Rosen

I am honoured to be part of these illustrious days… Moreover, being in Kraków is always special for me personally as it is where I have roots; I am a descendent of Rabbi Moses Isserles, known here as the Remu, probably Kraków’s greatest rabbinical luminary and indeed among Ashkenazi Jewry as a whole. He epitomizes the Jewish learning, religious piety and intellectual creativity that Kraków once knew.

That history in itself is significant. To a degree, the tragedy of the Shoah has eclipsed much knowledge of the history of creativity and co-operation that was experienced in Poland and particularly in Kraków.

When other monarchs of Europe treated Jews as an anathema, King Casimir the Great opened up the borders of the Polish Kingdom for them. Because of him and members of the Jagiellonian dynasty ruling at the Wawel Castle for the next two centuries, Poland and particularly the town he founded and which bears his name – Kraków’s Kazimierz – became one of the most, if not the most important, religious and cultural centres of the Jewish Diaspora.

This Jagiellonian tradition of Polish identity, friendly towards peoples of other faiths and origins, influenced John Paul II, which was testifed in his book ‘Memory and Identity’. Recalling the 1930s, just before the outbreak of World War II, he wrote, ‘A further element of great importance in the ethnic composition of Poland was the presence of Jews. I remember that at least a third of my classmates at elementary school in Wadowice were Jews. At secondary school there they were fewer. With some I was on very friendly terms. And what struck me about some of them was their Polish patriotism.’ Fundamental to the Polish spirit, then, is multiplicity and pluralism, not limitation and closure. It seems, though, that the ‘Jagiellonian’ dimension of the Polish spirit, mentioned above, has sadly ceased to be an evident feature of our time.

As mentioned, the evil of anti-Semitism and the tragedy of the Shoah have often obscured the positive aspects of Kraków’s history. However, in our times Kraków has once again personifed the triumph of hope and of religious humanism, especially in the person of John Paul II who was the great hero of not only of Catholic-Jewish reconciliation, but of interfaith dialogue at large. Pope Paul VI called dialogue “a new name of love” and Pope John Paul II embodied that spirit. It is, therefore, appropriate that we should celebrate this spirit – the spirit of Assisi – here in Kraków.

This time of the year is a special time for many of us. For Muslims - the holy month of Ramadan. For Jews, it is the month of Elul, preparing us for the solemn holy days. It is also the period of the seven Sabbaths of comfort that precede the Hebrew New Year, Rosh Hashanah.

During these Sabbaths we read passages from the prophet Isaiah, chapters 40–61, reassuring the people of Israel of God’s eternal love and fidelity that would bring them back again to their land and enable them to rebuild their national religious life. However, this messianic vision is not an exclusivist one. This messianic vision is a vision of universal peace, when ‘many nations will go up to the mountain of the Lord’ and ‘nation will not lift sword against nation and no longer will they learn how to make war.’ The prophet envisages that ‘The wolf will live with the lamb, the panther lie down with the kid, calf, lion and fat-stock beast together, with a little boy to lead them’ (Isaiah 11:6). For Maimonides this image is a metaphor for the nations of humanity, strong dwelling in peace with those who are weaker. Many of you will be familiar with the comment of Rabbi Meir Simchah of Dvinsk on this verse. He pointed out that this vision is not new and had already taken place in Noah’s ark when all the animals had dwelt together in peace. However, he noted that that was when they had no choice as they were all threatened with destruction by the flod. The vision of Isaiah, on the other hand, is one in which we all live together out of choice: out of respect and love for one another. It is the vision of Isaiah that gives us the greatest hope, vision for the future and it was a son of Kraków who led us so remarkably towards that vision – may it be fulfilled speedily in our days. Amen.

Excerpts from the address of Prof. Andrea Riccardi

Seventy years after the outbreak of the world war, we, men and women of different religions have gathered here as pilgrims in the fi rst land to be trampled on by the heavy footsteps of the German army. On 1st September 1939 the invasion of Poland began, a martyr country was destined to be annihilated.

The horror of war is the greatest lesson given to our era, a lesson worth meditating on. War means death. From the abyss of war, however, and from its utter rejection the humanism of our time, ‘a culture and lifestyle full of love, solidarity and esteem for the other’— as Benedict XVI told us today in his message— was born or born afresh.

Men and women who are touched by war are often teachers and witnesses of peace since they search for what unites various groups of people. John Paul II, who was born in 1920, was a son of war. Having survived so much evil, he felt the responsibility to communicate the horror of war, to state that there is one common destiny for humankind, which is peace. We are in Kraków, his hometown, a tribute to him.

At the peak of the cold war, in 1986, John Paul II summoned the leaders of the great world religions to Assisi, the hometown of St Francis, to pray for peace, no longer one against the other, but one with the other. Then the spirit of Assisi began to blow.
The Community of Sant’Egidio understood that the spirit of Assisi had to continue. I still hear the powerful voice of John Paul II in Assisi in 1986, when he appealed to continue the spirit of Assisi: I felt it as a call. The spirit of Assisi is dialogue among religions, aware of the crucial contribution of religions and of the spirit to peace. Year after year, we have moved to different countries. John Paul II encouraged this pilgrimage.

Three years later, in 1989, in Poland the chains of ideology were shattered. The end of communism was a peaceful transition, made with the power of the unarmed. In the 1970s and 80s, people theorised that history would be changed only by violence or armed revolution. In 1979, thirty years ago, Karol Wojtyła returned as a pope to Kraków, calling upon the Poles not to surrender to hopelessness. Anything new seemed impossible against the heavy wall of the cold war. Only a new world war, people said, would have thrown down that wall. John Paul II did not want war, but his love for peace was not hopeless: he believed in the power of the spirit. In 1979 he kindled the spirit of the Poles and sparked a glimmer of hope in the pitch black sky.

The power of mediocre and short-sighted people is to ridicule the visions of the great and break them into bits. They laughed at John Paul II when he spoke of Europe from the Atlantic Ocean to the Urals during the cold war: in 1989 they were thunderstruck. John Paul II was a great believer. For many of us he was a saint, not an irenic relativist. He believed that dialogue was indispensable for peace, to create a civilisation of living together. The world after 1989 had the chance to create such a civilisation. The globalised world is a great opportunity for peace. Many preferred to rely on economic globalisation, seen as a kind of providence that leads everything to good. Others started to see the world as governed by the concept of clash, whether of religions or civilisations. And especially after the bloody terrorist acts of 11th September 2001, we noted the crisis of dialogue. Once again, it was maintained that force and war were the proper means to solve problems. One can see the sad results of this policy. Dialogue was pointed out as a way of the weak, a way for losers. But aggressiveness produces more aggressiveness. And despise makes walls of hatred rise again, which were buried only a few decades ago.

We always believe that dialogue writes a better history. Dialogue, like prayer, is something that cannot be measured by short-sighted criteria. What would the world be without prayer? In its heart, Europe is dialogue, as President Barroso said, ‘Europe represents a kind of laboratory, made… out of the union of different sovereignties, of respect for diversity.’ Dialogue weaves together the threads of unity. Our world has lost its passion for unity. We can see it in the scepticism towards Europe. We can perceive it in the worshipping of local homelands and the resurgence of nationalism. We can feel it in the distrust for foreigners as if they pose threats.

The drop in the passion for unity is revealed in the scarce concern for Christian unity. Without a quest for unity, the globalised world goes crazy and is dangerously fragmented. By being satisfied with ourselves, with our little world (even religious world), by being content with our spiritual shallowness, the magnificent passion for unity is extinguished. Fundamentalism legitimates despise and feelings of dull-witted self-sufficiency. The passion for dialogue is soured, and an art is lost that is dearly necessary in our contemporary world where different people live together and no country is self-sufficient. Without dialogue it is hard to live in our little daily world, just as it is on the major scenarios of the world.

For religions dialogue is a spiritual fact. Dialogue is a profound and thoughtful conversion, which draws towards God’s path, starting a dialogue with the One who is beyond us. It is significant to note that for Muslims this is the holy time of Ramadan, fasting, purification and the return to God. It is a great opportunity and the Prophet says, ‘When Ramadan comes, the gates of Heaven are open, and the gates of Hell are closed, and demons are bound in chains.’ A believer of rare intelligence, Pietro Rossano, remembered that ‘every religion when it expresses its best, tends to peace’. To return to God mysteriously leads to the rediscovery of the great value of peace. For some religions peace is the name of God. Going deep into one’s faith, then, does not lead to divergence, but to converge towards each other with peace in our eyes. Jesus teaches, ‘blessed are the meek, for they will inherit the earth.’ Possessing the earth does not mean domineering, defeating or despising the other, rather it means to exercise meekness and understanding.

Seventy years after the outbreak of war, in the streets of the beautiful and noble Kraków, just as on the sad pathways of Auschwitz, the measured steps of occupying troops no longer resound nor do the tired steps of the deportees or those of a humiliated people; rather, we hear the friendly steps of pilgrims of various religions. Seventy years ago this would not have been possible, when the division of war was added on to those cultural and religious divisions inherited from history. It was possible, twenty years ago, in 1989, when the world was changing. Today, it is possible to be together. It is an opportunity we cannot waste, facing a globalisation gone crazy in the economic crisis. People of different religions meet together, devoid of confusion, seeking what unites men and women, peoples and religions. People of different religions scan the future through dialogue. It shows our will to continue and walk together on the path of dialogue and peace. Being together, with no confusion and division, shows the common destiny of humankind. This destiny is waiting for a soul.

M. Kantor

based on materials from the conference
POST-HOLOCAUST HISTORY OF JEWS IN POLAND AS THE FILM MOTIF

In the growing number of film productions depicting the history of Polish Jews – both in Poland and abroad – the topic of the Holocaust has been the dominating one in the past 25 years. Yet, there are some films focusing on the contemporary, post-Holocaust, Jewish life in Poland. So far it has been mainly the initiative of Polish-Jewish film directors and the foreign Jews of Polish origins, but the motif of contemporary Jewish life is being discovered by the other film makers as well. The recent movies have been very often analyzed by the film critics, and filmmakers too, but the comparative study on the film as the representation of the history has not been (to my best knowledge) completed. Therefore, I would like to present some remarks based on the results of the preliminary research, hoping that it will be continued in a more systematic research.

Natan Gross (1919-2005), Israeli writer, filmmaker and journalist born in Kraków, when presenting the history of Jewish film in Poland¹, focused in his study on the “golden era” of Jewish film in Poland (1936-1939), but he also devoted a certain number of pages to film productions in the first years after the Holocaust. This chapter² of his book on Jewish film in Poland is not just the result of his research, but – what seems to be more important – his testimony as an active filmmaker and the witness to the postwar (post WW2) rebirth of the film productions in the state, which lost the majority of its Jews.

While depicting the first months of the year 1945 and the return of Polish Jews to their homeland, Natan Gross focuses on the three key-figures of the Jewish documentary film then: Yitzhak Goskind³, Shaul Goskind (Yitzhak’s brother) and Aleksander Ford⁴. The Goskind brothers wanted to continue making Jewish films (or rather films portraying Jewish life) and therefore, they approached Ford, who was already the director of the state company Film Polski (Polish Film). At first, he was very reluctant to the idea of producing “Jewish films”: What do you need Jewish films for? There are no Jews anymore.⁵ Shaul Goskind disagreed with this attitude and he managed to convince both the Central Committee of Jews in Poland and Joint (American Joint Distribution Jewish Committee) to support his idea financially. Such was the beginning of the co-operative Kinor⁶ producing documentaries about Jewish life and history and films in Yiddish, in co-operation with Film Polski (as Aleksander Ford finally agreed to that).

Produced six short films about urban Jewish communities in Poland. Five of them, which have survived, the ones on Białystok, Kraków, Lvov, Vilnus and Warsaw, are the rare pictures of the Jews in the city life. The one about Łódź was unfortunately lost.

Aleksander Ford (Mosze Lipszyc, 1908-1980) – Polish film director of Jewish origin, born in Kiev, committed suicide in 1980 in Naples, Florida, USA. The head of the Polish Army Film Crew (Czołowska Filmowa Ludowego Wojska Polskiego) during WW2. In 1945 he became the director of the “Film Polski” company. The professor of the Film Academy in Łódź (1948-1968). After losing his job as the result of the anti-Semitic campaign in 1968, he emigrated to Israel in 1969, and from there through Germany and Denmark, to the United States.

Aleksander Ford, quoted by Natan Gross, Film żydowski w Polsce..., p.118.

Kinor is the abbreviation of Kino-Organizacija (Cinema-Organization).

When Yitzhak Goskind was collecting the Jewish film archive, his brother Shaul started to travel around Poland and to film the ongoing Jewish life and some special events. Working together with camera men brothers Adolf⁷ and Władysław⁸ Forbert he documented – among the other events – the Ashkenazi Chief Rabbi of Palestine Yisroel Herzog⁹’s visit to Poland and in particular to the Nożyk Synagogue in Warsaw, where he received the Torah Scrolls found in the ruins of the Warsaw ghetto from the Chief Rabbi of the Polish Army Alfred Kahane. During this ceremony Moshe Kuszwewicki, the main cantor of the Great Synagogue at Tłomackie Street (destroyed during the war), was filmed when praying El Male rachamim.

Shaul Goskind planned to make a feature film about Jewish life in Poland after the Holocaust. When collecting materials he filmed Jews returning to their homeland and being repatriated from the Soviet Union, the funeral of Kielce pogrom victims, as well as excavation of Ringelblum Archive hidden in the metal boxes and the milk cans. In the meantime he searched for the film script writer who would prepare the

² Chapter 6 “Żydywski film dokumentalny w Polsce” (Jewish documentary film in Poland), unit B “Po Zagładzie” (After the Holocaust). Ibidem, pp. 117-141.
³ Yitzhak (Izaak) Goskind – together with his brother Shaul (Saul), from Warsaw-based Sektor Films, in 1938 and 1939, brother) and Aleksander Ford⁴. The Goskind brothers wanted to continue making Jewish films (or rather films portraying Jewish life) and therefore, they approached Ford, who was already the director of the state company Film Polski (Polish Film). At first, he was very reluctant to the idea of producing “Jewish films”: What do you need Jewish films for? There are no Jews anymore.⁵ Shaul Goskind disagreed with this attitude and he managed to convince both the Central Committee of Jews in Poland and Joint (American Joint Distribution Jewish Committee) to support his idea financially. Such was the beginning of the co-operative Kinor⁶ producing documentaries about Jewish life and history and films in Yiddish, in co-operation with Film Polski (as Aleksander Ford finally agreed to that).

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⁵ Shaul Goskind, quoted by Natan Gross, Film żydowski w Polsce..., p.118.

⁶ Kinor is the abbreviation of Kino-Organizacija (Cinema-Organization).

⁷ Adolf Forbert (1911-1992) – photographer, film operator and director, born (and died) in Warsaw. He worked in Australia (1929-1931) as the film chronicle operator’s assistant. In 1931 he established Warsaw film studio Sektor, which he managed until 1939. After the outbreak of WW2 he escaped to the Soviet Union and worked there as the camera-man for the Soviet film chronicle. One of the founders of the State Film Academy in Łódź, the professor there (1948-1983).

⁸ Władysław Forbert (1915-2001) – film operator and director, born in Warsaw. In the interwar period he worked in Australia and Poland, during the Second World War he escaped to the Soviet Union and worked there as the camera-man for the army film crew. After 1945 he worked in Poland, but as the result of the anti-Semitic campaign he emigrated to Denmark in 1970. He died in Copenhagen.

⁹ Issac (Yitzhak HaLevi) Herzog, rabbi (1889–1959) – the first Chief Rabbi of Ireland, his term lasting from 1921 to 1936. From 1937 until his death, he was the Ashkenazi Chief Rabbi of the British Mandate of Palestine and of Israel after its independence in 1948.
screenplay for such a feature film. After contacting some Jewish writers and film makers he decided to work with Natan Gross as the film director. Together they made *Mir lebngelbimbene* (We, who have survived)\(^{10}\), as well as some other documentaries. The film crew included Forbert brothers and Saul Berezowski\(^{11}\), the music composer.

*Mir lebngelbimbene* was composed of ten part-units, each of them depicting a different topic: the memory of the Holocaust, institutional support to the survivors of the concentration camps, Jewish orphans and the Jews returning from the Soviet Union, the Zionist youth planning to emigrate to Palestine, efforts and events to commemorate the Jewish fate during the Second World War, postwar economy and professional life, and last but not least – Jewish culture, in particular – the theatre. The first part of the movie – documentary footage of the ceremony in Warsaw’s synagogue and [*El male rachamim*](https://www.youtube.com/watch?v=OOGy6LXhLrs) (prayer filmed in the Nozyk Synagogue, Warsaw) was also distributed and shown independently as *Zchor* (Remembrance).

The other documentaries made by the Giskind brothers altogether with Natan Gross just proved their “monopoly” on the pioneer works showing Jewish life in Poland in the first 3–4 years after the Holocaust. *Der jidischer jiszow in Niderschlezien* (Jewish settlement in Lower Silesia, 1947), the 15 minute documentary, shows the first economic, social and cultural achievements of Polish Jews, who were convinced to settle down in the region of Lower Silesia (south-west part of Poland). The final scenes of the film depict “the strong political accent: manifestation of Silesian Jews for the acceptance of the West borders of Poland”.\(^{12}\)

Three other documentaries from the years 1947 – 1948 recorded and popularized the activity of Jewish organizations among and for Polish Jews, who survived Holocaust and returned to Poland. *Der weg cum gezunt* (The Way to health), short 15-minute film ordered by TOZ (Towarzystwo Opieki Zdrowotnej/Health Care Association), includes the film footage on various Jewish health organizations and institutions – hospitals, orphanages, day time care houses, social kitchens for the Jews. The role of American Joint Distribution Committee to support Jewish life in various locations in Poland as well as the preparation for and the process of emigration is documented in *Joint*, about 60-minutes film produced in 1948. The last of the three documentaries, *ORT*, depicts the system of schools established in postwar Poland by the Organization for the Development of Industrial, Craft and Agricultural Creativity among the Jewish Population (ORT)\(^{13}\).

All the documentaries mentioned above, made in the first 3 years after the Holocaust, are full of pride and enthusiasm, mainly for the Jewish people and culture. The fact that Jews survived and they are able to re-establish community life provided some optimism for the future. Yet, all of that is presented together with the sorrow and sadness caused by the Holocaust and the declaration to remember about the tragedy of the beloved people.

One more documentary needs to be mentioned in the context of the immediate post-Holocaust Jewish films in Poland – *Kadima Gordonia*. It serves as the kind of ‘film bridge’ between the history of Polish Jews portrayed in Poland and in Eretz Israel. This 10-minute documentary was made in Poland, but in Hebrew (while most of the movies mentioned above were made in Yiddish). It shows the life of demilitarized Jewish soldiers of Polish Army starting their new life in the kibbutz in Łódź (Poland) as part of the Zionist youth organization Gordonia. They were getting ready to emigrate to Israel, to work there and to support the new state. Soon after the movie was made (1949), the organization was dissolved in Poland.

Jews returning after the Holocaust to Poland, to their homeland – has been a very sensitive topic for any discussions about either the future of Jewish life in Poland or the nature of Polish anti-Semitism. It has been shown in the films in various ways and contexts. I would like to focus on the two different methods of presenting such motif – as the documentary combining the testimonies of those, who made the attempt to return (*Displaced Persons*, by Israeli Film Service, 1981) or in almost poetic, but very sharp and moving film metaphor (*Pogrzeb kartofoła*, by Polish fiction film director Jan Jakub Kolski, 1990). In *Pogrzeb kartofoła* the Pole, returning home from the concentration camp not only found out that his son was murdered by his neighbours, his property was taken away, but he was also suspected of being a Jew, which does not make his situation any better.

\(^{10}\) Filmed produced by Kinor co-operative in 1948, the copy in the collection of Filmoteka Narodowa.

\(^{11}\) *Saul (Seweryn)* Berezowski (1908–1976) – music composer born in Grodno, the son of the Great Synagogue Choir’s manager there. Close friend of Shimon (Szymon) Dżigan and Yisroel (Israel) Szumacher. In 1957 emigrated to Israel, where he continued working in his profession. Berezowski died in Tel Aviv.


\(^{13}\) ORT: (Russian – Obshchestvo Razpostranienia Truda sredi Yevreyev) Society for the Propagation of Labour among Jews. Founded in 1880 in Russia, following the Revolution of 1917, then moved to Berlin. In Poland it operated from 1921 as the Organization for the Development of Industrial, Craft and Agricultural Creativity among the Jewish Population. ORT’s network of schools provided advanced educational courses for adults and trained teachers, offering training in non-commercial trades and chiefly crafts. In 1950 it was accused of espionage, its board was expelled from the country and its premises were taken over by the State Treasury. After 1956 its activities in Poland were resumed, but not to last long. Following the anti-Semitic campaign in 1968 the communist authorities dissolved all the Polish ORT’s branches.
better. The character of the old man is accompanied in the movie by a Jewish boy, who was hiding in the forest, and his ritual ceremony of burying potatoes, the symbolic funeral of his beloved family served as the inspiration for the title.

Looking at the filmography of the first postwar years and then at the recent film productions one may notice the group of movies focusing on Jewish children. Starting from the early movie Unsere kinder (Our Children, 1948) and getting to the documentary Żydowski dom dziecka (The Jewish Orphanage, dir. Paweł Loziński, 2008), the films show various perspectives of Jewish kids and youth, especially those, who lost their parents in the Holocaust and became the ‘children of all’. Both of the productions focus on the orphans, but the way they are presented varies. Unsere kinder was made as the semi-comedy starring Shimon Dżigan and Yisroel Szumacher. The two comedians, under their own names, visited one of the Jewish orphanages and faced the children’s psychological trauma as well as their enormous sensitivity. The interaction between the actors and the group of the Jewish orphans, confrontation between things acted and real and their consequences become central in the movie.

Children (and youth) and their memories were depicted in various documentaries based on the personal testimonies, but usually from the perspective of the adults. So was the film Pamiętam (I remember, dir. Andrzej Wajda, Marcel Łoziński, 2001), parts of the Shoah by Claude Lanzmann (1985) and hundreds of the testimonies in the collection of the USC Shoah Foundation Institute for Visual History and Education14, used in various documentaries as well as educational materials. Pamiętam shows the selected four stories – of the two Polish Jews remaining in Poland - Leszek Allerhand, originally from Lvov, living in Zakopane, and Heneryk Mandelbaum in Glwice, and the two others originally from Warsaw but living abroad: Stanisław Jonas in New York and David Efrati in Tel Aviv. Their testimonies are composed with the contemporary film footage of the March of the Living, when the Jewish youth together with the Holocaust survivors announce at the site of the former Auschwitz-Birkenau Camp that they remember about the tragedy of the Shoah.

The entire process of Polish Jews migrating after the end of the Second World War has been depicted in a few documentaries, including Israeli Displaced Persons, Polish-Jewish (made by Jews in Poland) Fun charwes cum hajmland (From the ruins to the Homeland, dir. Jehuda Tarmu, prod. Yitzhak Goskind, Kinor, 1950), both expressing Zionist attitude. The first of the movies shows a very interesting film footage on the means of transportation while emigrating (crossing borders in the mountains, secret transportation, travelling by primitive ships to Israel). Der jidischer jiszuw in Niderschlezien (The Jewish settlement in Lower Silesia, 1947) records ideology and reality of the new Jewish ‘colony’ in Poland. Representing or rather being closer to Bund’s perspective, it shows Jews returning to Poland (from the Soviet Union, from the Nazi concentration camps and those resettled from the East parts of Poland annexed by the Soviets) and being encouraged or forced to move to Lower Silesia15. The documentary from the early stage of this settlement presents the first efforts and achievements of locating Jewish secular life within the new socialist reality.

Much different, and one may say a much more complex situation of the Jews emigrating from Poland individually, either through the DP camps or some other transit location, is the case of the later productions – from the 1990s and 2000s. The personal testimonies of Marcel Goldman (Zrabowana młodość, 2003) and the Federmans and Daums families (Hiding and Seeking, dir. Oren Rudavsky and Menachem Daum 2004) show different aspects of the decision on destination and settlement location.

Emigration as such, but in particular the wave of it being the result of the anti-Semitic campaign in 1967 and 1968 became the theme for the film directors already in the 1980s. Marcowe migdały (dir. Radosław Piwowski 1989) was one of the first attempts in Polish cinematography to show the complexity of political and social situation in Poland at the turn of 1967 and 1968, with assimilated young Jew Marcyś Siedlecki as the main character, who leaves Poland (and emigrates to Israel) at the end of the story depicted in this fiction film. The recent anniversary of March ’68 encouraged filmmakers to look at this topic from a different perspective – of the people who left Poland, whose Jewish family background was very often reminded only in 1968 and who started completely a new life abroad – in Sweden, Denmark, United Kingdom, Israel and other countries. We can trace their stories, among many others, in Dworzec Gdański (2007) by Teresa Torańska16 and Maria Zmarz-Koczarowicz.

The separate group of film productions follows the nostalgia for and tragedy of the Jewish communities located in the small Polish towns. The ‘shtetl’ and its life have become a leading motif of many documentaries and fiction movies. Shtetl by Marian Marzyński (prod. 1996) is just one of them, certainly one of the first produced. Back to Gombin (by Minna

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14 Originally Survivors of the Shoah Visual History Foundation, a nonprofit organization established by Steven Spielberg in 1994, one year after completing the movie Schindler’s List. The first aim of the Foundation was to record as videotaped interviews the testimonies of survivors and other witnesses of the Holocaust. The Foundation conducted nearly 52,000 interviews between 1994 and 1999. In January 2006, the Foundation partnered with and relocated to the University of Southern California and was renamed the USC Shoah Foundation Institute for Visual History and Education.

15 Territory placed under Polish administration following the end of Second World War and the decisions of the Potsdam Conference in 1945. The Lower Silesia’s German and Czech population was expelled and replaced with Poles, many of whom had themselves been expelled from the Polish areas annexed by the Soviet Union. There were thousands of Jews among the resettled Poles.

16 Teresa Torańska has published a book on this topic: Jesteśmy. Rozstania ’68 (We are. The farewells of ’68), Świat Książki 2008.
Zielonka-Packer, 2002), Coffee Beans for a Life - Mein Überleben in Kolbuszowa, (dir. Helga Hirsch, 2005), Po-lin. Okruchy pamięci (Po-lin. The remnants of memory, dir. Jolanta Dylewska, 2008) and Po-Lan-Yah (by Amnon Teitelbaum, 1999) show the prewar film footage and/or photographs confronted with the testimonies and contemporary image of the towns, which ones used to be the shtetls.

Depicting life in the shtetls before the outbreak of the Second World War, history of its Jewish inhabitants during the Holocaust, together with the postwar returns to the towns offer the overview of Christian-Jewish relations. Particular shtetls become the study cases for the historians, writers and film makers. And the image we get can be sometimes sentimentally and selectively very positive, sometimes just nostalgic, but in most cases ‘bitter-sweet’, where the sweet parts can be easily associated with the life among family and friends (Back to Gombin), and the bitterness appears when the attitude of some Christian Poles is portrayed. The extremely honest, emotionally hard and moving scenes are included in Miejsce urodzenia (The Birthplace, dir. Paweł Loziński, 1992), one of the first so personal stories of return to the hometown and to the site of persecution of the beloved people. Henryk Gryenberg, a well-known Jewish writer and the person we follow in this documentary, conducts his own investigation and offers us the anatomy of the crime committed by the Poles against his own family members. The film also portrays the way this crime is remembered among the local people of Radoszyna village.

Confrontation with the persecutors, either direct or indirect, constituting the important part of Miejsce wrodzenia, has become the main motif for some other film productions – among them the documentaries on the Nurnberg Trial and the Adolf Eichmann’s Trial in Jerusalem. Individual and more personal confrontation has been shown in the recent Inheritance (dir. James Moll, 2006), the story of Monika Hertwig’s meeting with Helen Jonas. Monika (now in her 60s) learned that her father, Amon Goeth, had not been killed in World War II like other soldiers, but was hanged as a war criminal. Only years after the release of Schindler’s List, she had enough courage and determination to meet Helen Jonas, who was 15 years old when she arrived with other Jews at the Plaszów camp and was chosen to be the house maid by Amon Goeth.

While following history of the Jews in Poland under the communist rules one can notice some very important social changes in the late 1970s and early 1980s, which continued and developed in the 1990s, after the political system had changed. The process has been described in literature as “coming out of the wardrobe” or more often – discovering Jewish roots. Dozens, if not hundreds of Poles, returning to their Jewish identity, or discovering it in the most surprising circumstances. The dilemma to face in both of the cases was the same – how to live with the Jewish identity. Each of the individuals can tell a different story. Some of them have been filmed already in the 1980s (Ja - Żył /Me, the Jew, 1987; Sparks Among the Ashes. A Bar Mitzvah in Poland, dir. Oren Rudavsky, 1986), some become inspiration for the fiction movies. One of the most interesting, because of its comedy form combined with the real depth of social analyzes, is Cud Purymowy (The Miracle of Purim, 2000) by Izabella Cywińska.

In the period mentioned above there are at least two examples of the group of Poles discovering theirs Jewish roots and establishing less or more formal organizations: Żydowski Uniwersytet Latajacy (ZUL, Jewish Flying University, the late 1970s) and Czulent (Tchulent, the early 2000s). The second one has been depicted in at least two documentaries; And then, who are we? (dir. Barbara Schuch and Sophie Sensier, 2004) and Wegetarianiański czulent (Vegetarian tchulent, dir. Waldemar Janda, 2004).

The films about the history of Polish Jews are very often accompanied by the klezmer music, as representing the Jewish past and culture in Poland. The Last Klezmer (dir. Yale Strom, 1994) portrays the life of Leopold Kozlowski, who together with some postwar actors of Jewish Theatre in Warsaw (whose plays have been shown as the movies in the 1970s) remained the link between the prewar and postwar Jewish culture.

Among the other topics represented in the film (documentaries and fiction), which for the lack of time and space I would like only to mention now, are: the process of dealing with the Holocaust experience and trauma, Polish-Jewish relations after the Holocaust, revival of Jewish culture in the 1980s and 1990s (till nowadays), revival of Jewish religious life (A Spark among the Ashes), memory (and co-memorizing) of the Holocaust after 1989, the recognition of the Righteous among the Nations (Hiding and Seeking) and some more.

Some of the film directors, whose productions have been described or just mentioned in the text above are worth special attention of any people interested in the contemporary history of Polish Jews. Marcel Loziński, Oren Rudavsky, Yale Strom, Shlomimir Gryenberg, Jolanta Dylewska, Marian Marzyński and the others - their works have made important contribution to the filmography about 20th century history of Jewish life in Poland.

And last but not least – I need to mention the contribution of the Holocaust survivors, who decided to record their war experience as well as postwar life in the form of the film (e.g. the trilogy of Bernard Offen). Similar, very personal motifs appear in the works of (Holocaust’s) second generation’s representatives (Menaechm Daum, Pawel Vogler, Maciej Hen).

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The text above is a shorter version of the lecture The Contemporary History of Jews in Poland (1945-2005) as Depicted in Film presented by the Author at the international conference Between Coexistence and Divorce. 25 Years of Research on the History and Culture of Polish Jewry and Polish-Jewish Relations (Jerusalem, March 17-19, 2009). It has been accompanied by the selected filmography related to the topic, which is available at: http://icj.huji.ac.il/conference/papers/Edyta%20Gawron.pdf
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From Galileo’s telescope to orbital observatories

400 years ago, in 1609, Galileo directed his refractor towards the numerous unknown objects. This event began a new era in science. In order to commemorate it the United Nations announced the year 2009 as the International Year of Astronomy. The temporary exhibition entitled ‘From Galileo’s telescope to orbital observatories’ organised by the JU Museum in Collegium Maius is one of the most important elements in the celebrations of the Year of Astronomy in Poland.

The exhibition shows the history of one of the most important instruments in the history of science. The history of refracting and reflecting telescopes has been depicted by historical instruments, old prints, works of art: paintings, engravings, sculptures, and interactive installations, which helps visitors understand better the construction and usage of the exhibited tools. The next two halls show the stages of the evolution of telescopes, commencing with the instruments used to observe the skies before the invention of the telescope. Then the development of telescopes is presented: from Galileo’s tool, Kepler’s telescope and the first reflecting telescopes. The reception of Galileo’s invention in Poland is an important part of the exhibition. It shows the observations conducted in Kalisz, Kraków and the Gdańsk observatory created by Jan Hewelius in the 17th century. The remaining halls have exhibits illustrating the evolution of telescopes until the cosmic ones constructed in the 21st century.

The exhibition was opened on 30 September by JU Rector Prof. Karol Musiol and will last till 18 December 2009. Among the guests present at the opening there were Prof. Barbara Kudrycka, Minister of Higher Education and Science, and the rectors of our partner universities.

The exhibition will be accompanied by a rich educational programme embracing lessons, public lectures and observation of the sky. There is also a very interesting Polish-English catalogue of the exhibition.

**Refractors**

All ancient and mediaeval astronomical observations were conducted with the naked eye and concerned the measurements of angles between the celestial bodies and changes of their positions. The main instruments were the quadrants and sextants. The measurements and observations were not precise but it is worth mentioning that the large series of such observations helped us to understand better the construction of the skies before the invention of the telescope. Then the development of telescopes is presented: from Galileo’s tool, Kepler’s telescope and the first reflecting telescopes. The reception of Galileo’s invention in Poland is an important part of the exhibition. It shows the observations conducted in Kalisz, Kraków and the Gdańsk observatory created by Jan Hewelius in the 17th century. The remaining halls have exhibits illustrating the evolution of telescopes until the cosmic ones constructed in the 21st century.

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Galileo’s telescope consisted of two lenses placed in a lead tube. The objective was a convergent lens with greater focal length and the eyepiece was a diverging lens. The news of Galileo’s discoveries spread fairly quickly around Europe. For example, they reached Poland in 1613. The first observations through the telescope were conducted in the Jesuit College of Kalisz.

The impact of Galileo’s discoveries had profound astronomical and cosmological consequences, being a true turning point as they were the first to make use of a tool for conducting observations of objects that were not subject to sensual cognition. It broke with the then binding Aristotelian methodology of conducting scientific research. The discovery of Jupiter’s moons and the phases of Venus led to controversies over the Ptolemy’s classical model of the universe in which the Earth resided in the centre of the universe. However, it could be explained by the heliocentric model presented by Copernicus. Galileo’s observations had to be accepted by the Catholic Church, which was done in 1611 during his visit to the Jesuit Roman College in Rome. It was likely that during that visit the term telescopio (of Greek origin) was proposed for the instrument Galileo had constructed. His telescope became a tool that changed the history of astronomy forever.

Various telescopes were built. The model proposed by Kepler in 1611 the convergent lenses were both the objective and the eyepiece. Kepler’s telescopes have been in popular use from the mid-17th century. To avoid vibrations in the optic system the lenses were placed in rigid metal tubes and mounted on special constructions that allowed the telescopes to be aimed at any point of the sky. They were also equipped with clock mechanisms to let them follow the movement of the celestial sphere.

Models of telescopes

Reflectors

In the 18th and 19th centuries telescopes with large objective diameters were built. The world’s largest refracting telescope was built in 1879 and is situated in the Yerkes Observatory in the United States. Poland’s largest refractor (the diameter is 30 cm and its focal length is 4.5 m) is situated in the Silesian Planetarium in Chorzów. The construction of lens-based objectives with diameters exceeding a few tens of cm causes many technical problems. That’s why, refractors with objective diameters exceeding 30-40 cm are rare today and the function of objectives converging the light is played by concave mirrors. Such instruments are known as reflecting telescopes or simply reflectors. They allow observation both in the ultraviolet and in the infrared. Compared to refractors, reflectors have a slightly lower quality of the image away from the optical axis of the instrument. One of the reasons why small refractors continue to be used today for specific purposes. The first reflecting telescope as built in 1616 by the Italian astronomer and Jesuit N. Zucchi. The most popular optical systems for reflectors were designed in 1671 by the English scientist Isaac Newton and by Laurent Cassegrain in France a year later. One of the most famous telescope constructors was William Herschel (1738-1822) who became known thanks to his discovery of the planet Uranus in 1783. Herschel built many telescopes, the largest being equipped with a 126 cm mirror and focal length of 12 m. Even during the first trial observations with it, Herschel succeeded to discover an unknown moon of Saturn. The oldest telescopes made use of metal mirrors. Then they made use of glass mirrors coated with a thin layer of silver, which was replaced with aluminium after 1932. The telescopes with glass mirrors are at the Mount Wilson Observatory near Pasadena, California (set up in 1917) and at the Mount Palomar Observatory near San Diego (since 1948) as well as the largest in the world telescope built by the Soviet Union in the Northern Caucasus.

Today, numerous telescopes are constructed according to the optical system put forth by the American astronomer George Willis Ritchey (1888-1945) and the French scientist Henri Chrétien (1879-1956). In this system both the primary mirror and the secondary one are hyperboloids. Nowadays, the largest telescopes feature mirrors with effective diameters of ca. 10 m, for example the twin Keck telescopes put up in 1993-96 atop Mauna Kea in Hawaii, the telescope of the European Southern Observatory built in Chile in 1998-2001 and the Southern African Large Telescope (SALT) commissioned for use in the Republic of South Africa in 2005. It has an 11-metre mirror and 91 hexagonal segments of 1 metre each. The joint users of the telescope are South Africa, the USA, the United Kingdom, Germany, New Zealand and Poland.

Poland has poor climate for astronomical observations. That’s why the largest Polish telescope, with a mirror of 1.3 m in diameter, belonging to the University of Warsaw, is located in the very good climatic conditions at the Las Campanas Observatory in Chile.

There are also telescopes combining lenses-and-mirrors allowing a large diameter of the field of vision. The first telescope of this type was built in Hamburg in 1930.

Planned for the coming decade are a telescope with a mosaic mirror of diameter 30 m, named TMT which will be operational in 2015, and the European Extremely Large Telescope (diameter of 42 m) will be constructed around 2016. Planned for 2018 is the launch of the GMT (Giant Magellan Telescope) with its primary mirror composed of 7 segments, each 8.4 m in diameter, the total diameter being 22.5 m and the focal length 18 m.
Space telescopes

The satellite astronomical observations began in 1962 with the American Orbiting Solar Observatory. The object of its observations was the Sun. The first satellite to observe the celestial bodies was the Orbiting Astronomical Observatory, which entered the orbit in 1968. The next one arrived in its orbit in 1972 and its name – Copernicus – referred to the 500th anniversary of the birth of Nicolaus Copernicus. Among the orbital observatories conducting research in the visible spectrum special attention should be given to the Hipparchos mission and the Hubble Space Telescope. The former was named after the Greek scientist Hipparchus (c. 170- c.120 BC) and constructed by the European Space Agency. During its four years (1989-1993) of its operation, the observatory measured the positions and other parameters of 118,218 stars. Thanks to the observations precise distances to the stars situated within 500 light years of the Earth were measured. The results, made available in 1997, remain a priceless source of data on the brighter stars of the entire sky.

The latter, named after the American astronomer Edwin Powell Hubble (1889-1953) and constructed by the NASA, has been so far the largest optical telescope in space. Launched in 1990, it has a diameter of 2.4 m and the effective focal length is 57.6 m. During the 15 years of its operation it has provided hundreds of thousands of the highest quality photographs of celestial objects. In 2009, the American shuttle astronauts on a repair mission replaced some of the modules of the telescope, allowing it to continue its observations for at least five more years.

The space probes designed for observing the Sun play a very important role among space-based astronomical observatories. One of the first heliophysical programmes has been conducted by the Ulysses probe since 1990. The probes revolves around the Sun on an elliptical orbit. Another mission has been conducted by the SOHO probe, launched in 1995. Its peculiar quality is the situation of its orbit: the probe revolves around the Sun in such a manner that it is always situated on the line connecting the centres of the Earth and the Sun. It sends data on the visible and ultraviolet radiation of the Sun in real-time and measures the intensity of the charged particles beam emitted by the Sun. The other important satellite observatories for heliophysical research are the SORCE (Solar Radiation and Climate Experiment), launched in 2003 and the twin satellites called STEREO (Solar Terrestrial Relations Observatory), launched in 2006 by NASA.

Finally, it is worth knowing that NASA, ESA and the Canadian Space Agency plan to construct James Webb Space Telescope, which will come into service in 2013. It will be equipped with a 6.5 m mirror and designed to conduct observations in the near infrared.

Maciej Kluza,
the curator of the exhibition

Jerzy M. Kreiner,
the author of the article ‘From Galileo’s telescope to orbital astronomical observatories’ published in the catalogue to the exhibition.

DEAR DIARY…

Ben Koschalka from the Centre for European Studies writes about his recruitment trip to the USA

Day 1 – Chicago, IL

Lots of people really really want to come and study in Kraków – the problem is that most of them don’t know it yet! This is one of my reflections as I awake ridiculously early on the first day of a trip that will encompass various partner universities in the United States in an effort to recruit students primarily for the Undergraduate Study Abroad programme at the Centre for European Studies (and more generally to spread the good word about the Jagiellonian University and Kraków). On the application forms of those students who do decide to study with us, they sometimes testify to a range of reactions from mild bemusement to open-mouthed shock from their friends and family upon being told that they had chosen to spend a semester or more in Krakow. American students in particular are often tempted by the UK, Ireland, or Australia, where at least they know the language, or Italy or Spain, where they might imagine a sun-drenched romantic adventure. “Why Poland?” they might ask, conjuring up images of cold and grey misery somewhere near the North Pole.* And yet almost all students who do come end up not regretting for a moment their decision to study at Poland’s top university in its most spectacular city. Once back at home, they are only too happy to recommend doing so to their friends.

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Day 2 – Chicago, IL

The first Study Abroad Fair I attend takes place at the University of Illinois at Chicago. My table looks smart, decked out in Jagiellonian and European Union blue and gold, but there are no signs provided to show which country or city I am representing, so I try to attract passers-by with a simple repetition of “Kraków, Poland”. It is difficult to get through to many of those students who don't yet know that they really want to study at the Jagiellonian University. UIC is home to many potential so-called “heritage seekers”, though: students with Polish roots, often speaking the language, keen to come over and spend a semester in the motherland. Three excited freshmen make a beeline for my table – it turns out that one of them is the sister of a former CES student who features on the front cover of our brochure. I also see four of the five UIC students who studied with us last semester, and they are happy to tell prospective students how much they enjoyed their experience. I also speak to a few students who had not considered Poland before, but who are impressed with what I tell and show them about Kraków as a city. One may have a lot to learn if she does end up applying to study at JU though, as she asks me “Do they speak any language other than English in Poland?”

Day 8 – Washington, DC

Yesterday I visited our partners at American University, which has sent us many excellent students in the past. Their fair took place last week when I was in Chicago, but a CES student from last semester was representing us (Poland was sharing a table with Germany, apparently). My information session was attended by a couple of students who had not considered Poland before, but who are impressed with what I tell and show them about Kraków as a city. One may have a lot to learn if she does end up applying to study at JU though, as she asks me “Do they speak any language other than English in Poland?”

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Day 9 – Richmond, Virginia

The University of Richmond is another excellent partner which sends outstanding students to the CES programme. Their fair is not till next month, but my contact, Abby, has arranged a busy day for me with meetings with students and faculty. One student is particularly keen on Prague, but I give her food for thought about the option of doing something “a little different” and coming to Kraków. I meet a professor who teaches courses on the history of Central/Eastern Europe and wants to hear what’s happening at the Jagiellonian University, but is even happier chatting about football! A few days later, though, he writes to say that he is “working on” students to persuade them to come over and study in Poland.

Day 13 – Syracuse, NY

Syracuse University is a new partner for us. Several semesters ago, a student from there attended CES, and raved about her experience so much that ours was added to their approved programmes. On my agenda for today, along with an information session for students, are meetings with the staff of the International Office and representatives of the Syracuse’s very own Centre (or Center) for European Studies, as well as one faculty member who is very keen to hear about prospects for his students to study in Kraków and learn at first-hand about Central Europe.

Day 15 – Boston, MA

I’m attending the Boston College Study Abroad Fair, which takes place in the evening in the cavernous basketball and ice hockey arena, and is a much larger event than other fairs I have visited. The result is lots more students walking straight past at Catholic University, which is building up its international programmes and hosting its first ever Study Abroad Fair. It takes me a little while to find the room, but thankfully students have a better sense of direction than me and a few hundred come through the doors. It turns out that quite a few of them “are Polish” (which in the USA might mean they were born there or their great-grandparents were) so I get quite a lot of interest. The event goes very well for the organisers, and I hope to see some of those students at JU too in future semesters.
my table, but quite a few stopping, too. A beaming girl named Krysia approaches in a Jagiellonian University top, having attended the Summer School at JU. She loved it, but has no time to come over for a semester. What about her friend? She has another destination in mind, but is intrigued by Kraków, too. I’m approached by many students who are Nursing majors, for some reason. I speak to Bernd Widdig, the German-born Director of the Office of International Programs, who is keen for more students to go aboard to places like Poland. We’ll work on it, we agree.

Day 20 – San Francisco, CA

My last stop before heading home happens, as of this summer, to be an official sister city to Kraków. It is also home to the University of San Francisco, which has signed an agreement with CES but is yet to send any students. Unfortunately, their Study Abroad Fair is taking place a few days too late for me, but I am here during their International Week with a table outside the window in mid-October, perhaps they have a point!

On 4 September 2009, a seminar concerning European journalism in the conditions of the globalisation of the mass media market was held in Nikolaev (Mikolaiv in Ukrainian) in southern Ukraine. The city of Nikolaev is one of the most important Ukrainian Black Sea ports and one of the largest shipbuilding centres. The seminar was held within the framework of the Fourth Forum organised for Ukrainian journalists by the diplomatic centres of the Weimar Triangle from Poland, Germany and France. The seminar gathered 50 journalists from southern Ukraine as well as experts in media and press attaches. The host was the Press and Television College from Nikolaev.

As one of the moderators of the discussion on the idea of freedom of media and their responsibility for their words, as well as a representative of Poland, I pointed to the numerous legal and ethical barriers limiting the journalists’ freedom of speech, in particular one of the main dilemmas of journalists, which is to define the limits of criticising the authorities. Since these limitations influence the condition of the journalists’ profession, their positions and independence along with the range of their responsibility.

In my speech I analysed seven main principles of behaviour written in the Ethical Media Charter accepted in 1995 by all environments of journalists, broadcasters and editors in Poland. This charter is undoubtedly an example of self-regulation, forming the attitudes of Polish journalists much more than the legal regulations. The principles include: honesty, respect, tolerance, priority of the receiver’s good, freedom and responsibility. I critically referred to the question of the inquiring journalism, which journalists themselves justify speaking of ‘public interest’. In my opinion, as far as the journalists’ reliability is concerned these are illegal activities, not having anything to do with professional journalism and factually, they are its contradiction. In a democratic country journalists cannot act illegally in the name of some closely undefined value of ‘public good’. In a democratic country this good means to respect law by all its citizens.

Answering the question of journalist Violetta Drobina, the head of the news department of the regional Ukrainian Television Tak TV from Nikolaev, concerning the definition of the limits of criticising the authorities I said that journalists had to show special prudence in this respect. The consequence of overusing freedom of speech could be defamation of politicians, which is prosecuted by the Polish law – freedom of speech but at the same time journalists’ responsibility for all their words.

The Ukrainian journalists spoke with one voice that journalists in Ukraine were seldom moderators of political debates in the mass media. They often became politicians or politicians’ advisors. They have poor knowledge, are subject to corruption and numerous provocations of politicians who are owners of the biggest opinion-making media in Ukraine. In turn, the private media are often instruments of fight between their owners and competitions and political opponents. One can hardly speak about pluralism of the media in the Ukrainian reality. The fourth power surrenders to the fifth one, namely the power of money.
The Moscow correspondent of ‘Rheinische Post’ Mrs Doris Heimann, who also participated in the discussion, presented the phenomenon of the involvement of the Russian media in the election campaigns in Ukraine, giving many examples of connections between particular political and economic groups of interests in both countries. In her opinion one can hardly speak about politically neutral text in Russia or Ukraine. Simply, they are few journalists that write such texts. Writing texts ordered by politicians has become a dangerous practice in Ukraine, which consequently causes a radical decrease in the reliability of the media. The greed for political agitation makes the media instruments in the oligarchs’ hands. Considering their economic conditions there are not many editorial boards that are able to investigate politicians’ corruption or damask cases of overuse of authority.

In turn, Mr Ivan Ronschard, lecturer in political sciences from the University of Rennes, stressed the phenomenon of subjectivism in selecting information as well as political and party sympathy of journalists. Naturally, the local conditions as far as political influences or structures of ownership of media are concerned play an important role. Avoiding losing face journalists must find their places in the labyrinth of mutual relationships between businessmen as those who order most advertisements and the local authorities. The French expert stressed that the regional media should mainly inform about local matters and problems of local people as well as examine their opinions on the decisions of the central authorities. It is wrong to repeat national news in regional papers, without any reference to the problems of a given region and often it is a common mistake to omit the news concerning the local people.

Speaking as a former journalist of the regional television I emphasized that the regional media provided excellent occasions to ‘rest’ from politics that ordinary people were fed up with. However, politicians do not want to understand that the priority for the media is always an event (news) but not always a political event.

Summing up, I want to stress that true information is what some politician wants to hide before the public opinion and what he or she wants to boast of is a political propaganda. The Ukrainian journalists agreed that the fourth power in Ukraine was often treated as ‘anti-power’. In their opinion, this is the effect of ‘the Soviet legacy’ in the mentality of numerous political decision-makers in Ukraine. Since the authorities do not want to hear critical opinions through the media and consequently, they actually treat free and independent media as threats to democracy.

Dr. M. Miżejewski
JU Institute of Political Sciences and International Relations
of the brain with respect to differences in gender and sex, the of circadian rhythmicity and the cognitive effects of drug and alcohol use.

Furthermore, the IRUN contact persons analyzed the report on PhD programmes at IRUN universities prepared by the University of Siena. The data, based on the questionnaires sent by all IRUN universities, concerned the duration of PhD programmes, their fees, scholarship possibilities, the access to PhD courses and PhD dissertations.

Other future IRUN activities were announced: Summer University ‘Environment’ at the University of Siena in the year 2010, Summer University ‘Economics’ at the University of Poitiers in 2011, PhD Module on transferable skills at Radboud University Nijmegen in 2010, the Third Conference of Female Professors at the University of Siena in 2010 and the Third Nanotechnology Symposium at the University of Duisburg-Essen in 2010.

The IRUN Communication Group focused on improving the internal and external communication, which would lead to student and staff mobility, the IRUN web site and a possible IRUN brochure for students.

On the occasion of the IRUN meeting I paid a short visit to the International Relations Office of the Complutense University of Madrid with which the Jagiellonian University has signed 7 Erasmus agreements in Spanish Philology, Pharmacy, European Studies, Philosophy, Chemistry, Medicine and Polish Studies.

M. Kantor

Nürnberg concert at JU

On 23 July 2009 ‘Nürnberg concert’ was held in the aula of Collegium Novum. The performers were the mixed Choir of the Higher School for Music (Chor der Hochschule für Musik Nürnberg) conducted by Alfons Brandl and Brass Ensemble of the Erlangen- Nürnberg University (Blechbläserensemble), conducted by Ulrich Nehls. The concert was held under the auspice of the JU Rector, the JU Choir ‘Camerata Iagiellonica’, the President of Kraków, the German-Polish Youth Collaboration and the Student and Alumni Foundation ‘Bratniak’.

The Choir and Brass Ensemble performed 20 various compositions dating from the 15th to 20th centuries (Despraz, J.Sawicz, Marian Janssen and Marijke Delemare from the IRUN sekretariat
Schütz, Brahms, Mozart, Miskinis, Scheidt, Franck, Bernstein). The concert was one of the events in the framework of the 30th anniversary between Kraków and Nürnberg (the agreement between the cities was signed on 2 October 1979).

The Brass Ensemble of the Friedrich-Alexander Erlangen-Nürnberg University was founded in 1968. Its members embrace students, scientists and graduates of various disciplines. They meet in the Institute of Church Music once a week. The ensemble regularly performs in the university church Neustadter-Kirche and during various university events.

It is also worth noticing that the Choir of the Jagiellonian University gave concerts in Nürnberg and Erlangen in October 2008.

M. Kantor

On 28.09-2.10.2009 the Erasmus Student Network and the International Students’ Office of the Jagiellonian University organised the Orientation Week for Erasmus incoming students who chose to spend one semester or one year at the Jagiellonian University. September 28th was dedicated to sightseeing the Old Town of Kraków. On 29 September there was an official welcome meeting in the aula of Collegium Novum. Over 200 Erasmus students turned up for that event. On behalf of the JU authorities Professor Beata Tobiasz-Adamczyk welcomed the gathered students. She stressed the international dimension of the Jagiellonian University, the realisation of the Bologna Process and student mobility.

Then the representatives of the ESN presented the scope of their activities for Erasmus students: travel team, party team, culture group, sports team, public relationships group and tandem scheme (learning languages).

The main speaker at the meeting was Mr Ben Koschalka from the JU Centre for European Studies. The title of his speech was ‘Cultural shock and cultural differences’. He emphasized that even in a globalizing world there were always differences in culture, which were not necessarily good or bad. Everyone needs time to adjust to them. Arriving in a new country and at a new university, with its own incomprehensible traditions, doubles the potential shock. His presentation took a serious and light-hearted look at Polish culture, academic culture, stages of culture shock and coping strategies. He depicted the Polish culture in the form of a funny quiz. Then he spoke about the Polish model of universities that followed the Humboldt model with rigid university hierarchy and closed-stacks libraries. According to him there are four stages of cultural shock: honeymoon, confrontation, adjustment and comfort. He also mentioned the reverse culture shock after students return to their own countries. What can help students survive? Flexibility, patience, tolerance and sense of humour. At the end of his

B. Koschalka and an Erasmus student from Jena
presentation he enumerated the main reasons for mobility: learning new insights, improving your CV, earning credits or learning new languages. There can also be personal reasons, e.g. getting to know one’s roots.

Finally, the representatives of the ESN talked about the other attractions of the Orientation Week, namely the University Day (visit to the Jagiellonian Library and the university campuses), the Sports Day (go karting and paintball with professional instructors), the Multi-Culti Day (sightseeing tours), various parties (Tram Party, i.e. 2-hour trip in an old tram where you can drink, have fun and socialize with people or Language Evening – meeting in a club where the tables have been assigned to different nationalities so that students can talk to native speakers) and planned trips to the Tatras and the Mazury lake district during the first weekend of October. One could see that a week full of fun and joy was prepared for the Erasmus students and they should not miss this chance.

M. Kantor

On 16 October 2009, the 30th anniversary of the election of Cardinal Karol Wojtyła to papacy, the Rector of the Jagiellonian University Prof. Karol Musiol opened the exhibition entitled ‘My Alma Mater’ prepared by the JU Archives. The exhibition shows the relationships between Karol Wojtyła and the Jagiellonian University in the light of photographs and documents from the years 1938-2005. It presents the main periods of the contacts of John Paul II with his Alma Mater (this is how he used to call the Jagiellonian University): his studies before the war, the clandestine courses during the Nazi occupation, theological studies and official contacts with JU scientists after 1978.

On 14 May 1938 Karol Wojtyła passed his final examinations with distinctions, which allowed him to enroll at university without taking entrance exams. He chose to pursue Polish studies at the Faculty of Humanities of the Jagiellonian University. After the Nazis had closed the Jagiellonian University in November 1939, he began working in the chemical factory in Kraków: at first, from 1940 he worked in the limestone quarry and then in the soda production unit. In the autumn of 1941, with a group of friends he founded Teatr Rapsodyczny. Their first performance was on 1 November 1941. He left the theatrical group quite unexpectedly in October 1942 when he decided to study theology and philosophy in the clandestine course at the Faculty of Theology of the Jagiellonian University and he also entered the secret Major Seminary in Kraków. On 16 February 1945 the council of the Faculty of Theology recognized the clandestine courses and Wojtyła could enroll in the third year of theology in 1945.

From April 1945 till August 1946 Wojtyła was also employed as an assistant at the Jagiellonian University. He conducted seminars concerning the history of the dogmas. On 1 November 1946 he was ordained a priest. On 15 November 1946 he went to Rome to continue his studies at the Pontifical International Athenaeum Angelicum. In 1948 he finished his studies with a diploma summa cum laude. He wrote his doctoral dissertation *The Doctrine of Faith According to Saint John of the Cross*. But he did not earn the doctor’s degree because he could not afford

MY ALMA MATER

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publishing his dissertation. He returned to Kraków and after having submitted his credits to the Examination Commission of the JU Faculty of Theology he received a Master’s Degree in Theology on 24 November 1948 and a Doctor’s degree on 16 December 1948.

Then he wrote his habilitation work on the Christian ethical system of phenomenologist Max Scheler. This work was accepted by the Council of the Faculty of Theology at the Jagiellonian University on 12 December 1953 but the communist authorities’ prevented his receiving the degree until 1957.

After the communist regime had removed the Faculty of Theology from the Jagiellonian University in 1954 the official contacts between the university and Fr Karol Wojtyła stopped. But there were contacts between Fr Wojtyła and particular JU students and teachers. There were cycling expeditions. The trip to Zakopane was memorable for all because it was then that Danuta Rybicka, a student of Polish philology, suggested to call Fr Wojtyła ‘wujek’ [uncle] instead of Father Karol, which was dangerous during the Stalin’s times. The group became the ‘environment of the uncle.’ These relationships lasted throughout his life. The group included physicists Józef Janik, Jacek Hennel and Prof. Henryk Niewodniczański, the director of the JU Institute of Physics. In the early 1950s Fr Wojtyła made friends with Prof. Adam Vetulani, the eminent expert in canon law. Then in 1975 he helped Cardinal Wojtyła to recognise the Pontifical Faculty of Theology as a separate institution of higher education. However, their attempts were unsuccessful. The Jagiellonian University tried to invite Archbishop Wojtyła to various events during the 600th anniversary of the Jagiellonian University in 1964 but the communists’ authorities did not give their permission. Wojtyła could visit the JU only in 1967 and in 1968. Nevertheless, Archbishop Wojtyła continued his relationships with UJ professors as he was invited to their homes. During those meetings they discussed various social, moral and political issues. The last meeting of this circle was to take place on the day of Cardinal Wojtyła’s leaving for the conclave in 1978. He called Prof. Janik to postpone the meeting after his return from Rome.
On 26 June 2009 there was a graduation ceremony at Faculty of Biochemistry, Biophysics and Biotechnology, the Jagiellonian University. The awards conferred included 48 Master’s Diplomas in Biotechnology, 15 Masters in Biophysics and 31 Masters in Biology. Two students received diplomas of common studies of Biotechnology of the Jagiellonian University and the University of Orleans. The ceremony was held in the Auditorium Maximum. Afterwards, students themselves celebrated their graduation by throwing off their caps high in the air.

M. Kantor

The relationships between the JU and Pope John Paul II were of a different character. It is worth mentioning the honorary degree conferred on him by all JU faculties in 1983. This historical event, being an expression of courage of Rector J. Gierowski, was given much attention at the exhibition. The other boards present the official visits of John Paul II to the Jagiellonian University in 1997 and 2000 as well as the jubilee pilgrimage of JU employees to Rome in 2000. There were also scientific meetings with the JU Rector A. Koj and Prof. Fr. Ziejka and Prof. M. Bobrownicka who was the Pope’s colleague when he studied Polish literature.

The exhibition begins the Days of John Paul II, held for the fourth time in Kraków, which is an endeavour of scientific, popular and cultural character. The Days of John Paul II will have the motto ‘Faith and Science’ and will be held on 4-6 November. They will embrace scientific sessions, panel discussions and seminars held at different institutions of higher education in Kraków as well as concerts, theatre plays and exhibitions. This year it is the Jagiellonian University that has been responsible for the preparation and organization of the Days. It announced a literary contest ‘Faith and Science’ for students from all over Poland for works inspired by the thought and scientific output of John Paul II. So far over 70 works have been sent.

Mr Bogusław Sławiński from the JU Archives, who is the author of the exhibition, has also initiated the project to make a documentary ‘Moja Alma Mater’, which will be shown on 4 November 2009. The idea of the film originated in 2005. The film is to show the relationships between Karol Wojtyla and the JU. Its authors have managed to contact all living witnesses of the university contacts of Karol Wojtyla, including Prof. J. Gierowski, Rev. Dr. T. Ryłko and Jan Antoniszczak who was the Pope’s colleague from the period of his Polish studies.

M. Kantor

Based on two articles by Bogusław Sławiński: Moja Alma Mater, 2009 and Uniwersytecki film o papieżu, in Alma Mater, no. 91, April 2007
School of Medicine welcomes freshmen

The School of Medicine in English at the Collegium Medicum of the Jagiellonian University welcomed its new international students on 31 August 2009. 29 students have been enrolled from Canada and the USA for the 4-year programme and 78 students from Norway, Sweden, Great Britain, the USA, Canada and Malaysia for the 6-year programme in the academic year 2009/2010.

During the Orientation Day the freshmen visited the JU Museum of the Chair of Anatomy and the Clinic of Haematology. Then they gathered in the Didactic-Congress Centre at the Faculty of Medicine where they were officially welcomed by Prof. Piotr Laidler, the President of the Council of the School of Medicine in English. Several students of the older years of medicine and the workers of the School Office shared their experiences.

The inauguration ceremony of the School was held on 29 September 2009. The freshmen were given their credit books and took the student’s oath.

Currently, the School of Medicine in English at the Jagiellonian University has 498 students from 14 countries: Norway, Canada, the USA, Malaysia, Ireland, Saudi Arabia, Germany, Tunisia, Ukraine, Sweden, Denmark, Australia, South Africa and Zambia. Besides attending their medical courses our students can take part in swimming and ski competitions, excursions, various meetings and parties organised by the School.

The English-language MD degree programmes at the Jagiellonian University, which started 15 years ago, stand in compliance with the Polish, European Union and North American standards. Graduates of these programmes receive Lekarz (MD) degree which is recognised internationally.

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www.cm-uj.krakow.pl/medschool