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Introduction

In the present issue of *Ignatianum Philosophical Yearbook*, the first section consists of texts describing the connections between the Polish elite and the culture of the Republic of Venice from the 14th to the 17th century, particularly with Padua, its renowned university, and its equally prominent academic milieu. Since this topic and the texts included in this part of the *Yearbook* have already been discussed by Prof. Mirosław Lenart, we will focus on the remaining articles featured in the current issue of the journal.

While compiling articles for the thematic sections of this year's issues, the Editorial Board also received many other texts—equally interesting and valuable—which, although not directly related to the main themes, deserve prompt publication. For this reason, we decided to include them in the current issue, believing that the diversity and richness of content will be appreciated by our readers.

The first article in this section is by Artur Górecki, who presents classical education as a lasting and effective model of learning that integrates intellectual development with the formation of ethical attitudes. He emphasizes the importance of the canon of authors, the seven liberal arts, and the metaphysical and anthropological foundations of education. The next piece, by Konstancy Pilawa, analyzes the similarities and differences between the political thought of Stanisław Konarski and Niccolò Machiavelli. Despite Konarski's official distancing from Machiavelli, his writings reveal convergences in their approaches to power, morality, and law. Monika Stankiewicz-Kopec reconstructs the history of the villa "Zofijówka" and its first owners, placing them within the cultural transformations of 19th-century Krakow. Her text also explores the villa's ties to the Jesuit order and the heritage of Krakow's Wesola district. Meanwhile, Wiktor Szymborski's erudite and extensive article demonstrates that the memoirs of Polish soldiers from World War I reflect the popularity of creating souvenirs from objects found on the front lines as a form of expression and survival. Soldiers' handicrafts—such as rings made from shell fuses or postcards crafted from bark—reveal both the creativity and the emotional dimension of wartime experience.

The next three texts are literary in nature. In the first, Beata Garlej analyzes Gustave Flaubert's melancholy, which emerges from his correspondence with George Sand as a significant component of his creative work. This reflection is grounded in George Steiner's theory of the "sadness of thought" and aims to shed light on the writer's artistic motivations. The following article, by Jerzy Brzozowski, compares the translations of the Psalms by Miłosz and Brandstaetter, pointing out the reasons for their exclusion from liturgical use. Miłosz's archaisms and affinity with Judaic tradition distanced his translation from the Catholic liturgical context. Meanwhile, Tomasz Drewniak explores the symbolic meaning of the tower in Calderón's play *Life Is a Dream*. In this drama, the tower functions as a symbol of spiritual transformation, representing the journey from corporeality to spirituality through the dialectic of father and son.

Maria Ujwary addresses the issue of food adulteration in 19th-century Poland. As it turns out, this was a widespread and dangerous practice, shaped by the economic and social conditions of the time. An analysis of the press and specialist sources reveals the scale and ingenuity of the forgers' actions.

The next three articles explore philosophical and cultural topics. In the first, Krzysztof Śleziński traces the development of intuitionist logic from Brouwer to Heyting and Gödel, with particular attention to the contributions of Polish logicians. He discusses the significance of

intuitionism for understanding mathematics and the foundations of logic from a historical and philosophical perspective. Globalism as a new form of totalism is the subject of Przemysław Załuski's article. The author distinguishes between natural globalization and globalism as an ideology that undermines the principle of subsidiarity and threatens the sovereignty of individuals and nations. Grounded in the social teaching of the Church, the article presents globalism as a modern form of totalitarianism. Meanwhile, Przemysław Wąsik analyzes selected Japanese films such as *Signal 100* and *As the Gods Will*, showing how the motif of the deadly game is transformed into a form of hedonistic entertainment. He juxtaposes this process with the concept of *homo ludens*, raising questions about the boundary between play and moral experience.

The final two articles in this section of the *Yearbook* address contemporary issues, both largely connected to legal studies. Hanna Malik-Trocha's article analyzes three models of Universal Design in urban spaces, as well as the tools used to implement them in selected European countries. The analysis is based on the PN-EN 17161:2019 standard, the HUM-BLES methods, and inclusive design practices. The article concludes with research findings from Warsaw, demonstrating the effectiveness of a systemic approach to accessibility. The next article, by Iwona Mika, discusses the need for a legal definition of a nanotechnological invention, taking into account the differences between an invention and a discovery in the context of nanoscale manipulations. The author argues that despite definitional ambiguities, discovery remains a necessary precondition for the creation of a nanotechnological invention. The final text in this section, authored by Bogusława Bodzioch-Bryła, addresses the fusion of interactive art with classical works of painting, music, and literature in the context of constructing transmedial narratives, while simultaneously analyzing issues of identity, relationality, the auratic quality of the artwork, and the semantic potential inherent in the integration of historical masterpieces with new media installations.

The issue concludes with three review articles. The first, written by Łukasz Burkiewicz, discusses the French edition of the 15th-century travel account *Andanças e viajes por diversas partes del mundo avidos* by Castilian author Pero Tafur, highlighting its value as both a historical and literary source. The reviewer emphasizes the high editorial quality of the publication, its rich critical apparatus, and its insightful treatment of the travel motifs, which may have had diplomatic or intelligence-gathering purposes. In the following article, Bogdan Lisiak presents a multilayered analysis of the phenomenon of openness in the philosophy of culture and religion, based on Marek Szulakiewicz's monograph

Uczyń nas otwartymi: Studia z filozofii otwartości (Make Us Open: Studies in the Philosophy of Openness). Lisiak appreciates the interdisciplinary character of the work, while also noting the lack of deeper engagement with the natural sciences and their influence on contemporary culture. The final review in this section, authored by Marcin Kawa, analyzes *Manifest Velikogo probuzhdeniya (The Manifesto of the Great Awakening)* and wartime writings by Russian philosopher Alexander Dugin. The reviewer stresses that the book is a valuable resource for readers interested in understanding the mindset of Russian elites and their vision of geopolitical order.

We wish you an enjoyable and intellectually rewarding read!

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ZWIĄZKI POLSKICH ELIT
Z KULTURĄ REPUBLIKI WENECKIEJ



