

## Janusz Smołucha

ORCID: 0000-0003-2633-7093  
Ignatianum University in Cracow

## Michał Szandula

ORCID: 0000-0003-0685-5440  
Ignatianum University in Cracow

# Introduction

Student culture has long been an important element of academic heritage, shaping the identity of universities and bringing together successive generations of students. This issue opens with a collection of articles on customs, traditions, language, creative expression, and forms of student association across different eras and academic environments. The opening essay by Andrzej Gielarowski argues that student culture can be interpreted in terms of the theory of rites of passage developed by Arnold van Gennep in *The Rites of Passage* and further elaborated by Victor Turner (among others, in *The Ritual Process*), with a focus on the transitional (liminal) phase of the ritual. The author points to examples of student rituals that can be considered rites of passage due to the experience of community among the participants, which Turner describes as the experience of *communitas*, constituting an essential element of the liminal phase of every rite of passage.

The next essay, by Anita Kwaśniak, examines initiation rites, an important element of university culture in early modern Poland. She traces the origins of this custom and analyses its representation in fiction, focusing on Józef Ignacy Kraszewski's *Zygmuntowskie czasy* and Włodzimierz Bart's *Pierścień z szafirem*. Her study highlights medieval and early modern Kraków as the key university city of the period.

In her article, Patrycja Szczurek describes an artistic event titled *Otrzęsiny* (*student initiation ritual*), which took place in June 1935 in Kraków at the initiative of the Society of Friends of Academic Youth. The text outlines the reasons for organizing the event and the preparations that were made; it also examines the artistic and technical aspects of the undertaking.

In the next article, Klaudia Rams provides an overview of the travel activities of the members of the Vilnius Academic Wanderers' Club, as described in selected issues of the magazine *Włóczęga* (1932–1936). The author also highlights the influence of this publication on the preservation of examples of the intangible cultural heritage of the academic community.

Paweł Jakubiec's article draws on source materials from the chronicles of the student dormitories of the Higher School of Agriculture and the Agricultural Academy from the 1960s and 1970s. The author highlights their potential for reconstructing and deepening our understanding of artistic and musical groups, places, and phenomena related to student culture. This issue also includes articles illustrating the phenomenon of student culture as it manifested in various academic centers during the People's Republic of Poland.

Izabela Swoboda's article is the result of a preliminary research study aimed at examining student club activity in the Silesia-Dąbrowa region – specifically, identifying the clubs, the time and place in which they operated, their main areas of activity, and, in some cases, the people associated with them.

The following article, written by Michał Szandula, presents the origins and activities of the “Limes” Student Center for Cultural Activities in the context of the cultural development of Siedlce's students from 1977 to 1995. The author sought answers to the following research questions: What initiatives and creative groups left their mark on the history of the student cultural movement, and what was the club's role in shaping culture within the academic community and beyond? Each of these research questions could serve as the basis for a more in-depth analysis, enabling an understanding of the role of the “Limes” Cultural Activities Center in the context of the academic and cultural life of the University of Siedlce's academic community, and even of the city and the entire region.

Jacek Drażkiewicz's article is an attempt to chronicle the forty-five-year history of the National Literary Competition “Limes” at the university in Siedlce. It is a story not only of student creativity, but also of a literary tradition that has been consistently built up in Siedlce.

Beata Wałęciuk-Dejneka, in turn, analyses student culture as a creative space, with a particular focus on contemporary forms of literary expression among university students associated with the university in Siedlce. The aim of the study was to show how students use literature – poetry, prose, drama, and digital forms – to express their experiences, emotions, and reflections on the world. The author analyses and interprets phenomena of literary life in the academic community, including the activities of academic clubs, competitions, and student publications. She also highlights the role of new media and intermediality, which expand the traditional boundaries of literary expression.

This section of the issue concludes with an article by Paulina Politowska and Patryk Tomaszewski, who explore the topic of student culture by analyzing its manifestations using the example of the student festivals at Nicolaus Copernicus University in Toruń over the past 25 years. The analysis includes organizational issues, the number of participants, the role of volunteers, and sources of funding.

The “Varia” section opens with an article by Stanisław Cieślak, S.J., devoted to the publishing activities of the Polish Jesuits from the suppression of the Society of Jesus in 1773 until 1872. The author shows how the Jesuits, despite the dissolution of their order and numerous political restrictions, continued their literary activities, particularly in territories under Russian rule. The article presents their contribution to religious and cultural life, as well as the process of rebuilding their publishing activities following the restoration of the Society of Jesus. Particular significance is attributed to the launch of the journal *Intencje Apostolstwa Serca Jezusowego* (*Intentions of the Apostolate of the Heart of Jesus*) in 1872, which gave rise to the Apostolate of Prayer Publishing House.

Another article, by Anna Maria Staniewska, is devoted to the image of the ideal diplomat in the writings of Andrzej Maksymilian Fredro. Based on the 17th-century author’s political treatises, guidebooks, and parenetic writings, a model of the envoy has been reconstructed, encompassing not only requirements regarding background, education, and professional competence, but also moral, civic, and religious qualities. The analysis shows that, according to Fredro, an effective diplomat should combine professionalism, prudence, and loyalty to the state with a deep commitment to Christian values and concern for the common good.

Anna Grzywa’s essay presents an analysis of the views of John Chrysostom and Ambrose of Milan on the purpose of marriage in light of the biblical command, “Be fruitful and multiply” (Gen. 1:28). Drawing on selected writings by both Fathers of the Church and situating their reflections within the social and legal realities of late antiquity, the author

highlights the similarities and differences in their understanding of the Christian marital union. The analysis leads to the conclusion that, for both authors, the fundamental purposes of marriage remained procreation and the preservation of chastity, viewed as the fulfillment of God's plan for humanity.

Teresa Grabińska addresses the issue of human dignity in the context of transhumanism and the projects of technological human enhancement it promotes. By analyzing the views of leading representatives of this movement from the perspective of ontological, social, and psychological dignity, the author points out that transhumanism focuses almost exclusively on its psychological dimension, neglecting the other aspects. She concludes that the dominant strand of transhumanism—based on extreme naturalism and a utilitarian valuation of technologically enhanced beings—does not provide a satisfactory solution to the problem of the dignity of the transhuman.

The “Varia” section concludes with an article by Przemysław Załuska devoted to a critical analysis of Catholic corporatism. The author evaluates the thesis that equates corporatism with the Catholic vision of economic order, pointing out its weaknesses both in light of Catholic social teaching and the body of Catholic thought. In his analysis, corporatism is presented primarily as a sociopolitical project, fraught with numerous contradictions and practical limitations. Załuska also notes that the failure of this concept contributed to a weakening of the influence of Catholic thought on the economic debate and to the gradual acceptance of the liberal economic model.

The review section includes a discussion of Andrzej Kapusta's book *Filozofia jako terapia. Badania nad doświadczeniem transformacji (Philosophy as Therapy: Studies on the Experience of Transformation)* by Józef Bremer. The reviewer presents the main tenets of the interdisciplinary philosophy of transformation developed by the book's author, which combines philosophical, psychological, and therapeutic perspectives. He also highlights the innovative conception of the human being as *homo transformans* and the significance of liminal experiences and processes of transformation in shaping human identity.

The final text in this volume is Janusz Mierzwa's review of the book *Ekonomia międzynarodowa (International Economics)*, edited by Wit Pasierbek and Krzysztof Wach. The reviewer outlines the structure and main topics covered in this volume of the *Słowniki Społeczne* series, which addresses issues of international trade, capital flows, finance, and globalization processes. He also highlights the publication's educational

value and its significance as a compendium of knowledge on contemporary international economic relations.

We wish you an engaging and rewarding read.

Janusz Smołucha and Michał Szandula

