

Introduction

The culture of a group may be defined as a set of general patterns of behavior, practices, and their products accepted in the group—though not always fully realized or explicitly problematized by its members—and as the group's axiological system, that is, a system of accepted values and norms (some genuinely observed, others only formally acknowledged). This culture, in the form of symbolic knowledge, is transmitted in the process of socialization and upbringing in the family, school, and other reference groups.

A person's cultural capital consists primarily of the language spoken in the family and of knowledge and familiarity. Cultural capital takes two forms: general, understood as deriving from membership in specific, usually large communities (nations, churches, etc.), and specific, which arises from personal contacts and is exchanged in strictly individualized interactions. General cultural capital is shaped primarily in institutions such as schools, whereas specific cultural capital is formed through the memory of particular individuals or situations, and may serve as the basis for building circles of acquaintances or friends.

In the 21st century, we are witnessing the widespread phenomena of globalization, migration, multiculturalism, interculturalism, and transculturalism. These processes have led to an increase in the number of multireligious, multinational, multicultural, multilingual, and transnational families. In such families, cultural transmission is a phenomenon of particular scholarly interest. This issue of the journal is devoted to the transmission of culture in the family,

school, and other reference groups. Some of the contributors are members of the Society for the Support of Intercultural Education (SWEM), which has assumed patronage of this publication.

The “Articles and Dissertations” section opens with a contribution by SWEM Board members Ewa Sowa-Behane, Joanna Cukras-Stelągowska, and Alicja Hruzd-Matuszczyk. In their review, the authors examine marriages and the process of bi-confessional upbringing in the borderlands. The research focuses on multireligious families living in Poland’s cultural borderlands, particularly in the south and east, where different nations, religions, and traditions naturally converge.

This topic is also taken up by Joanna Sacharczuk, who analyzes the mechanisms of cultural transmission in Polish and Jewish families in interwar Białystok. Her research compares how the so-called “great and small traditions” were passed on in both communities, taking into account the city’s multicultural character. Adela Kożyczkowska’s article reflects on the question of how (im)possible Silesianness is in the politics of cultural annihilation. Her focus is on social memory. She treats Silesian heritage as an example of cultures in which “non-memory” of political and wartime traumas forms an important part of collective identity.

Alina Szwarc, in turn, discusses the implementation of a key element of socio-cultural identity: regional education. Her article investigates the role of regional education in modern schools and offers a sample of preliminary research on students’ declared knowledge of their region. In her article, Beata Szurowska emphasizes the importance of early patriotic education and the development of national identity in preschool children. She reports on a study investigating how six-year-olds describe the homeland, which definitional categories appear most often in their statements, and how exposure to literary works on the subject influences their ways of defining and understanding the homeland. Kinga Majchrzak-Ptak shares the findings of comparative research situated within an ethnographic framework. Her analysis and interpretation draw on data collected through, among other methods, (self-)observation and the study of secondary sources, focusing on semiotic forms located in the university space.

The “Research Reports” section features an article by Marta Guziuk-Tkacz, which presents transculturalism as one of the defining

characteristics of modernity, along with related processes such as transculturation, dynamic cultural transfers, and their consequences in the form of the hybridization of cultures and human identities. The “Miscellanea” section opens with an article by Agnieszka Kaczor. Her study scrutinizes the role of documentation in organizing educational projects for children in grades I–III. In view of the need to improve documentation practices, the article attempts both to describe the issue and to formulate practical guidelines. Iwona Murawska and Karol Motyl, in turn, analyze the experiences of female graduates (currently pedagogy students, both women and men) related to the Matura, Poland’s final secondary school examination. Their study focuses on how the participants evaluated their teachers’ actions during the Matura preparation year and seeks to determine whether they felt any form of pressure to pass their final exams.

The “Reports” section includes an overview by Mikołaj Brenk and Konrad Nowak-Kluczyński of the 25th anniversary of the History of Education Society, celebrated during the Society’s 17th academic seminar in Obrzycko on June 4–5, 2025.

The issue concludes with a review by Stanisław Szeliga, who discusses the book *Analytical Pedagogy: From Organizing Scientific Knowledge to Discovering Its New Areas* by Alicja Żywczok and Bogumiła Bobik.

I hope that this issue of our journal will inspire further reflection, research, and action for conscious and responsible cultural transmission in a changing world.

I wish you an inspiring read.

ADDRESS FOR CORRESPONDENCE:

Ewa Sowa-Behtane
 Ignatianum University in Cracow
 Institute of Educational Sciences
 e-mail: ewa.sowa@ignatianum.edu.pl