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From the Editors

Issue 26 (3/2019) of the journal *Perspectives on Culture* discussed the role of the Bible in culture. Owing to the importance of this topic in cultural studies, we are revisiting this context, but with reference to biblical motifs in contemporary Ukrainian literature. It cannot be denied that over the past dozen or so years, Ukrainian subject matter in Poland has been undergoing a revival, especially if we look at it through the prism of the economic situation (Ukrainians' migration to Poland). Research on Ukrainian literature is also a tradition in Poland, and Polish Ukrainian studies achieve success in both linguistics and literary studies. In order to continue the scholarship on the role of the Bible in culture, we undertook the task of exploring this problem in relation to Ukrainian literature and culture.

The first text that discusses the leading topic of the issue is an article by Natalia Filonenko (Taras Shevchenko Lugansk National University), who analyzes the reception of the fundamental Bible motif, i.e., the parable of Cain and Abel, in contemporary Ukrainian literature. Tetiana Pavlinchuk (Ivan Franko Zhytomyr State University) refers to the oeuvre of the Ukrainian writer Oleg Goncharov, who presents biblical symbolism in the context of phantasmagoria in his play *Seven Steps to Calvary*. Another article, written by Tetiana Tkachenko (Taras Shevchenko National University, Kiev), also focuses on contemporary Ukrainian literature, and more specifically on the prose of Katrya Grynevycheva, who bestows new meanings on and expands the semantics of religious images. The last text in this section is an article written by Nailia Khairulin (Taras Shevchenko National University, Lugansk). The author examines the semiotic image of Judas Iscariot in Ukrainian literature from the beginning of the previous century.

The four authors featured in the Cross-Cultural Management section—Lyazzat Sembiyeva, Lyazzat Beisenova, Aliya Shakharova, and Aida Zhagyparova (L.N. Gumilyov Eurasian National University) talk about government programs of the Republic of Kazakhstan (their design and implementation), including those related to cultural areas.

Father Tomasz Homa's essay (Jesuit University Ignatianum in Krakow), included in the European Spiritual Heritage section, is a continuation of

the writer's earlier thoughts expounded in Issue 26 (3/2019) of *Perspectives on Culture*. In this hermeneutic essay, Fr. Tomasz Homa SJ analyzes joy and sadness in spiritual life according to the principles of Ignatius of Loyola, and, in this part, the author addresses the methodological foundations of the topic.

In the Areas of Cyberculture section, Fr. Paweł Maciaszek (Jesuit University Ignatianum in Krakow) raises the issue of media descriptions of culture as a way to search for culture's true face. The author confirms his thesis about the diverse understanding of culture by people who do not know it and those who want to learn more about it.

Four texts on various interesting subjects were collected in the Varia section. In the first article, Sandra Magdalena Kocha (Kazimierz Wielki University, Bydgoszcz), discusses selected fairy tales by Hans Christian Andersen. The author shows how characters anchored in the sensual world travel a long way, referred to as the "path of love" and the "path of the cave," to find a world that escapes rational cognition. In the next text, Katarzyna Rutkowska and Anna Rut (Catholic University of Lublin) present their own research on selected aspects of rituals performed by female football players. The authors demonstrate that rituals are primarily an important part of athletes' functioning and are a fixed element of every sports ceremony. In addition, they are an interesting, often intriguing, and even magical enrichment of sports competition. In Beata Bigaj-Zwonek's essay (Jesuit University Ignatianum in Krakow) we return to the Bible. The author discusses the religious trope of the crucifixion in contemporary Polish art. The text proves that today the religious motif is a pretext for a variety of artistic statements on religion, social problems, and the inner experiences of the artists themselves. The closing text is an article by Beata Stuchlik-Surowiak (University of Silesia in Katowice), which describes the representations of female robbers from the 15th century. The heroines of the text, dressed up as men, attacked castles and merchant carts. The article introduces the lives of these women and compares information about their robberies that has survived in ancient chronicles.

Have a pleasant reading!

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