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From the Editors

We begin the new issue of *Perspectives on Culture* with some very sad news. Dr. Urszula Tes, an outstanding film scholar, affiliated with the Institute of Cultural Studies at Ignatianum University in Krakow for many years, passed away unexpectedly on December 25, 2021. We were not prepared for her passing and we still find it difficult to come to terms with it. Not so long ago we talked with Ula about her idea of creating a permanent film studies section in *Perspectives on Culture*. Although we were unable to put this idea into motion, we would like to return to it in the near future and dedicate one of the issues of *Perspectives on Culture* to the memory of Dr. Urszula Tes and film topics so close to her heart.

The title of the current issue is *The Ottoman Empire and Turkey: History, Literature and Culture*. The idea behind this volume refers to the upcoming 100th anniversary of the abolition of the sultanate (November 1, 1922) and the establishment of the Republic of Turkey (October 29, 1923), a country built on the foundations of the crumbling Ottoman Empire.

The Ottoman Empire lasted six centuries – from the end of the 13th century to the early 1920s – and modern Turkey emerged only in the 20th century as a state formed from Ottoman statehood and culture. Also, the Turkish nation is the product of the intermingling of the Muslim Orient and Judeo-Christian, Mediterranean Europe (Łątka, 2017). However, the genesis of the Ottoman state can be traced much earlier. In the sixth century A.D., the Turkic tribes, inhabiting areas north of the Chinese Wall, began a barrage of conquests that brought them far to the west and led to the creation of one of the largest empires in the history of the world. As the Turks steadily advanced westward, they abandoned their original animistic beliefs under the influence of various religions. When they arrived in territories controlled by the Arabs, they came into contact with

Islam, which they adopted and which was to define their future conquests (Lewis, 1984).

The cornerstones of the Ottoman state were laid by Ertugrul, a vassal of the Seljuk rulers in Anatolia who was descended from a tribe of Turkic nomads. His son Osman, after whom the dynasty is named, began expanding the territory of his emirate by conquest from 1291, and became the historic founder of the empire. In the middle of the 16th century, the Ottomans ruled a state occupying almost fifteen thousand square kilometers, which corresponds to the size of one and a half Europe (Łątka, 2017). The architect of this success was Suleiman II the Magnificent (1520–1566), and modern historians describe this time as “the golden era of Sultan Suleiman” (Inalcik, 2006). However, it was during the reign of his son Selim II (1566–1574) that a crisis started to loom, a crisis that unfolded consistently in the following centuries. In the first half of the 19th century, Russian Tsar Nicholas I (1825–1855) dubbed the Ottoman Empire “the sick man of Europe” (Kolodziejczyk, 2011).

Finally, the 20th century was a time of sweeping changes for the Ottoman Empire. The leading figure of this period was Mustafa Kemal, a politician and military figure, later called Atatürk, or “father of the Turks,” who led the transformation of the Ottoman state into a modern republic. The abolition of the sultanate, mentioned earlier, and the caliphate soon after (3 March 1924), as well as the proclamation of the Republic of Turkey by the National Assembly marked the beginning of a series of reforms. Atatürk gradually transformed the country: the Gregorian calendar was introduced (1925), laws were codified, the Arabic alphabet was replaced with the Latin alphabet (1928), and a decimal system of weights and measures was adopted (1933). In the same time, the Islamic courts were dissolved and the language was reformed, with many Persian and Arabic borrowings removed as remnants of the great empire. The Turkification of the language progressed. It had not only a practical significance but also a cultural and political role. Naturally, the idea of transforming the former empire into modern Turkey did not appeal to all the inhabitants of the new state. Kemalism, the movement that championed Atatürk’s ideas, had to be repeatedly defended by the army (1960, 1971, 1980 and 1997). The last attempt to topple the government took place in July 2016.

The Ottoman Empire and Turkey, like few other countries, are embedded in Polish historical tradition. On the one hand, they have built our European consciousness founded on long battles against Ottoman expansion: the battles of Varna, Cecora, Chocim, the relief of Vienna, and finally Parkany and Podhajce. The idea of Poland as “the bulwark of Christian Europe” was realized there. On the other hand, according to legend, the Turks did not recognize the partition of the Polish Republic, and a number

of Polish emigrants, such as Józef Bem, Marian Langiewicz, Karol Brzozowski, Władysław Jabłonowski, Antoni Iliński, Konstanty Borzęcki and others, sought refuge within the borders of the Ottoman Empire. (Łątka, 2001; Kołodziejczyk, 2011).

We should also mention the studies on the history of the Ottoman Empire and Turkey in Poland. The first comprehensive work was authored by the historian Jan Reychman (1973), although it is no longer up to date and is saturated with ideological baggage, particularly in matters of recent history. A new and revised look at Ottoman-Turkish history can be found in the books by Dariusz Kołodziejczyk (2000; 2011) and Jerzy S. Łątka¹ (2017). Tomasz Wituch (1980) deals with the decline of the Ottoman Empire, and Kazimierz Dopierała examines Polish emigration in Turkey in the 19th and 20th centuries (1988). Of course, these are only mainstream researchers; one should not forget about a dozen other Polish historians and Turkologists who often address very interesting episodes in the history of Polish-Turkish relations (e.g. Nykiel, 2020). It is also worth mentioning the employees of the Institute of Oriental Studies at the Jagiellonian University who have been collaborating with *Perspectives on Culture* for a long time, especially researchers from the Institute of Turkish Studies, who also contributed their texts to the current issue of the journal (turkologists Ewa Siemieniec-Gołaś, Grażyna Zajęc, and Sylwia Filipowska). Scholars from the Ignatianum Academy in Cracow also discuss Turkish issues in the Middle Ages and the early modern period. Importantly, Turkish scholars have also published articles in *Perspectives on Culture* in the past (Arık, 2020).

The thematic section includes nine texts by scholars from different research centers, representing a wide spectrum of academic disciplines. Of course, these nine scholars can in no way provide a comprehensive picture of the history, literature and culture of the Ottoman Empire and Turkey, but their articles certainly pay tribute to the centuries-long contacts between the Ottomans and Turks and the Poles.

In his article, Piotr Wróbel, a medievalist from Jagiellonian University, discusses the last years of the life of Hürrem, known in Western sources as Roxolana. She is, without a doubt, one of the most colorful personalities in the history of the Ottoman state and, by the same token, Turkey, who also became a permanent part of European culture. The next article by Janusz Smołucha (AIK) revisits the important issue of Poland's role in the history of Europe as the bulwark of Christianity and the question of the union with the Orthodox Church. The author explores this issue in the context of the Ottoman conquests and analyzes the events that influenced the use of this

1 Jerzy S. Łątka is the author of several dozen scholarly and popular works on the history of the Ottoman Empire and Turkey.

term in relation to the Kingdom of Poland. Moreover, Poland's role as the bulwark of Christianity mobilized the Holy See to gain the support of the Grand Duchy of Moscow for the idea of war with Porta, as well as focused the Papacy's attention on the Orthodox residents of the Republic, which led to the church union in Brest (1596). The article by Łukasz Burkiewicz (AIK) comes next and discusses the war for Cyprus fought between the Ottoman Empire and the Venetians. The war, which began in 1570 with the landing of Ottoman troops on Cyprus, ended with the occupation of the island by the Turks. The victorious Battle of Lepanto (1571) did not allow the Venetians to regain control over Cyprus, which became a province of little importance within the weakening empire for the next three hundred years. Hieronim Kaczmarek (PAN) outlines the actions of Władysław Kościelski in the Ottoman Empire. The article covers a fraction of the interesting life and activities of Kościelski, also known as Sefer Pasha, who was a commander of the Ottoman army, a politician, and also a breeder of Arabian horses and a patron of the arts. In her article, turkologist Grażyna Zajac (Jagiellonian University) takes us to 1930s Berlin, which she portrays through the eyes of Şirin Devrim, a young Turkish woman who later became a prominent theater actress, director and theater arts lecturer at universities in Turkey and the United States. Her memoirs from the time of her stay in Berlin, the capital of Nazi Germany, are a valuable source of knowledge about Adolf Hitler's country. Another article by Karolina Olszowska (Jagiellonian University) touches upon the issues related to the shaping of the Turkish political scene between 1938 and 1950, i.e. from the time of Atatürk's death until the year when the People's Republican Party, which had ruled since 1923, lost power. Ewa Siemieniec-Golaś (Jagiellonian University), in turn, introduces us to the world of Turkish cuisine, which is a cultural and linguistic melting pot representing the various nations that made up the multi-ethnic Ottoman state over the centuries. Dorota Haftka-Işık (University of Warsaw) discusses the social problems presented in two novels by the contemporary Turkish writer Hakan Günday (Little and Still) that have been translated into Polish. In showing selected problems (the drama of refugees, a dysfunctional family, corruption, underage brides, violence, and prostitution), the author paints a shocking picture of a small part of Turkish society. It should be noted here that Günday, who belongs to the transgressive trend of *yeraltı edebiyatı* (underground literature), prefers to write about social ills, the underworld, the marginalized, and the socially maladjusted, and this very dark picture of the Turkish people should not be extended to the whole nation. In the last article of the thematic section, Hilal Oytun Altun (UJ) takes up the issue of Turkish language reform. The paper is a linguistic study based on the analysis of the semantic accuracy of a text in Ottoman-Turkish and a corresponding text in modernized Turkish.

In our regular section Management and Marketing we feature a text by two researchers: Agnieszka Knap-Stefaniuk (AIK) and Wioletta Karny (UJ). The authors discuss the role of talent management in contemporary hotel management. This is an important issue in view of the rapidly changing work landscape in the tourism industry, especially in the hotel industry, where a properly implemented concept of talent management has a profound impact on the long-term growth of the industry players.

The *Varia* section includes six articles. In the first contribution, Regina Renz (UJK in Kielce) describes the importance of Roman Catholic religion for the local community in the interwar period, using the example of the Kielce diocese. The following article by Wiktor Szymborski (UJ) aims to show the didactic potential of objects classified as “trench art,” i.e. all objects made by soldiers, prisoners of war or civilians from materials used by the army in a place or time of military conflict. The figure of a “cloud demon” in old folklore beliefs and in the minds of contemporary highlanders from the Zagórz region is the subject of an article by Łukasz Zapala (PPUZ in Nowy Targ). The author has characterized these beliefs and examined the status of knowledge about the “cloud demon” among contemporary Zagórzans. Another author, Kamilla Termińska (UŚ), undertook a discussion of the problem of translating biblical Hebrew. The author brought attention to the fairly complicated rules of translating the first Hebrew texts. General Bolesław Michał Nieczuja-Ostrowski is the hero of the article by Jan Wnuk (UPJPII in Krakow). The author of this text presents the profile of the pre-war Polish Army officer, military commander, hero and defender of Poland, who is still not very well recognized by wider readership. The history of his life – which was relatively long (the general lived to be 100 years old) – is marked by important events for Poland: the September Campaign, the fight in the underground during the occupation, and finally persecution after 1945 ending with death sentences changed to long imprisonment. In the last article in this section, entitled “Irzykowski’s Funeral and the Incomprehensibility of Young Poland,” Dorota Dąbrowska (UKSW) discusses Karol Irzykowski’s attitude toward the aesthetics of ambiguity and enigmatism typical of Young Poland. We hope you enjoy this scholarly and fascinating read. The issue concludes with Agnieszka Januszek-Sieradzka’s (KUL) report from the international conference “Man in the Slavery of Feelings: Friendship, love, and hatred in Bohemia and Poland in the Middle Ages and early modern period,” which was held in September 2021 in Racibórz.

We wish you a scientifically useful and enjoyable read.

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