

THE ETHOS OF SPACE

ABSTRACTS

FROM THE EDITORS – The Proper Place (P.M.)

“A body by its weight tends to move towards its proper place”¹ – writes St. Augustine in Book XIII of his *Confessions*. In his image of the world, weight, or gravity, although universal, as it moves stones and water as well as the human heart, is not the same for all beings: “They are acted on by their respective weights; they seek their own place.”² Gravity can work in various directions, it does not necessarily move things downwards – in the case of human beings, it is the force that makes them ascend “to the peace of Jerusalem,”³ and manifests itself when things are not in their intended places, restlessly striving to return there.

“My weight is my love. Wherever I am carried, my love is carrying me”⁴ – continues Augustine in one of the most famous passages of *The Confessions*. This love, although inherent in the nature of man, is simultaneously also God’s grace: “By your gift we are set on fire and carried upwards.”⁵

In this vision inherited from the ancient philosophers, different dimensions of the cosmos: physical and metaphysical, spatiotemporal and eternal, natural and supernatural, form a unity. Such an understanding of the world has not proved an appropriate foundation either for natural sciences or for technology; the presuppositions that enabled man to finally fulfil his dream of physically flying upwards were different (yet the human desire to take off the ground, contradicting our obvious ties with the Earth, does not seem incompatible with the vision of the Bishop of Hippo). However, the image of the reality left to us by Augustine was considered convincing regardless of when his *Confessions* were studied; it remains convincing also today as a metaphorical description of the existential experience of the human being. Also those who would not say that their heart is restless until it rests in God⁶, may recognize in Augustine’s words a reflection of their own condition. The experience of anxiety, the feeling of not

¹ S t. A u g u s t i n e, *Confessions*, trans. and ed. Henry Chadwick (Oxford–New York: Oxford University Press, 2009), 278.

² Ibid.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

⁶ Cf. *ibid.*, 3.

being “at home”, of being thrown out of our proper place, and the hardships of seeking it in vain, are a universal experience. They are present in the lot of a refugee forced out of his homeland and in that of an immigrant who left his country to find better material of spiritual conditions to live, or of a contemporary nomad frequently changing places of work and residence, and perhaps also of a passionate traveller. Such experiences are known to the excluded and to all those who seek their “proper place in life”, as well as those who literally look for somewhere to live for themselves and their families. Examples may be multiplied; their common component seems to be the unity of the physical aspect of space and its psychological and spiritual elements.

The idea of home epitomizes the essence of one of the most important places for the human being: the place where the physical meets the spiritual. John Berger, reflecting on the human condition in the 20th century, which witnessed the “transport of men on an unprecedented scale,”⁷ writes about the understanding of home that the culture of the West has lost (and also about the home many of us have lost): “Home was the center of the world because it was the place where a vertical line crossed with a horizontal one. The vertical line was a path leading upwards to the sky and downwards to the underworld. The horizontal line represented the traffic of the world, all possible roads leading across the earth to other places. Thus, at home, one was nearest to the gods in the sky and to the dead in the underworld. The nearness promised access to both. And at the same time, one was at the starting point and, hopefully, the returning point of all terrestrial journeys.”⁸

The present volume of *Ethos* also attempts to connect various aspects of the category of space by presenting both general discussions of the topic that pertain to metaphysics, philosophy of nature and physics (transcending, in a way, the perspective in which space is conceived of as a place imprinted with human presence), and more particular analyses focusing on the human space, our home, as it were, on the presence of others in it, our giving shape to it and the responsibility for it, and thus on ethical issues. The authors of the articles included in the volume draw on phenomenology, cultural anthropology, psychology and theology; they also address their respective themes referring to musicology, acoustic ecology, architecture, or film studies. In addition, the volume contains the papers concerning the idea of space in cultures other than the Western one: the Japanese culture (an exposition of Kitarō Nishida’s philosophy of place – *basho*) and the Islamic culture (an anthropological analysis of the Islamic city structure and the ways in which it reflects the religious beliefs of its inhabitants).

The question how to create or change spaces so that they become good places for the human being insistently recurs in the presented articles. If we posed this question to the Bishop of Hippo, who argued that he knew the place where man can find peace and happiness, we would probably get little practical advice. It might be surmised, however, that Augustine considered his home, recalled in *The Confessions*, where books could be found, and the garden where he cried under the fig tree (not to mention the famous garden belonging to a neighbour

⁷ John B e r g e r, *And Our Faces, My Heart, Brief as Photos* (New York: Pantheon Books, 1984), 55.

⁸ *Ibid.*, 56.

from which, as a boy, the future saint stole pears), as friendly places. They were also important places: There *Doctor Gratiae* prepared for his numerous terrestrial journeys and from there he set out on them. There he also discovered that although such places are indispensable – and dear to the human heart – they are not man’s proper places. Perhaps, paradoxically, it is the awareness that among beings such as stones and water we are not entirely “at home” could help us better shape our earthly places.

JOHN PAUL II – To Broaden the Areas of Faith

By virtue of Christ’s universal mandate, the mission *ad gentes* knows no boundaries. Still, it is possible to determine certain parameters within which that mission is exercised, in order to gain a real grasp of the situation.

(a) Territorial limits.

Missionary activity has normally been defined in terms of specific territories. The Second Vatican Council acknowledged the territorial dimension of the mission *ad gentes*,⁹ a dimension which even today remains important for determining responsibilities, competencies and the geographical limits of missionary activity. Certainly, a universal mission implies a universal perspective. Indeed, the Church refuses to allow her missionary presence to be hindered by geographical boundaries or political barriers. But it is also true that missionary activity *ad gentes*, being different from the pastoral care of the faithful and the new evangelization of the non-practicing, is exercised within well-defined territories and groups of people.

The growth in the number of new churches in recent times should not deceive us. Within the territories entrusted to these churches – particularly in Asia, but also in Africa, Latin America and Oceania – there remain vast regions still to be evangelized. In many nations entire peoples and cultural areas of great importance have not yet been reached by the proclamation of the Gospel and the presence of the local church.¹⁰ Even in traditionally Christian countries there are regions that are under the special structures of the mission *ad gentes*, with groups and areas not yet evangelized. Thus, in these countries too there is a need not only for a new evangelization, but also, in some cases, for an initial evangelization.¹¹

Situations are not, however, the same everywhere. While acknowledging that statements about the missionary responsibility of the Church are not credible unless they are backed up by a serious commitment to a new evangelization in the traditionally Christian countries, it does not seem justified to regard as identical the situation of a people which has never known Jesus Christ and that of a people which has known him, accepted him and then rejected him, while continuing to

⁹ Cf. Second Vatican Council, Decree on the Missionary Activity of the Church *Ad Gentes*, Section 6.

¹⁰ Cf. *ibid*, Section 20.

¹¹ Cf. John Paul II, Address to the members of the Symposium of the Council of the European Episcopal Conferences, October 11, 1985.

live in a culture which in large part has absorbed gospel principles and values. These are two basically different situations with regard to the faith.

Thus the criterion of geography, although somewhat imprecise and always provisional, is still a valid indicator of the frontiers toward which missionary activity must be directed. There are countries and geographical and cultural areas which lack indigenous Christian communities. In other places, these communities are so small as not to be a clear sign of a Christian presence; or they lack the dynamism to evangelize their societies, or belong to a minority population not integrated into the dominant culture of the nation. Particularly in Asia, toward which the Church's mission *ad gentes* ought to be chiefly directed, Christians are a small minority, even though sometimes there are significant numbers of converts and outstanding examples of Christian presence.

(b) New worlds and new social phenomena.

The rapid and profound transformations which characterize today's world, especially in the southern hemisphere, are having a powerful effect on the overall missionary picture. Where before there were stable human and social situations, today everything is in flux. One thinks, for example, of urbanization and the massive growth of cities, especially where demographic pressure is greatest. In not a few countries, over half the population already lives in a few "megalopolises," where human problems are often aggravated by the feeling of anonymity experienced by masses of people.

In the modern age, missionary activity has been carried out especially in isolated regions which are far from centers of civilization and which are hard to penetrate because of difficulties of communication, language or climate. Today the image of mission *ad gentes* is perhaps changing: efforts should be concentrated on the big cities, where new customs and styles of living arise together with new forms of culture and communication, which then influence the wider population. It is true that the "option for the neediest" means that we should not overlook the most abandoned and isolated human groups, but it is also true that individual or small groups cannot be evangelized if we neglect the centers where a new humanity, so to speak, is emerging, and where new models of development are taking shape. The future of the younger nations is being shaped in the cities.

Speaking of the future, we cannot forget the young, who in many countries comprise more than half the population. How do we bring the message of Christ to non-Christian young people who represent the future of entire continents? Clearly, the ordinary means of pastoral work are not sufficient: what are needed are associations, institutions, special centers and groups, and cultural and social initiatives for young people. This is a field where modern ecclesial movements have ample room for involvement.

Among the great changes taking place in the contemporary world, migration has produced a new phenomenon: non-Christians are becoming very numerous in traditionally Christian countries, creating fresh opportunities for contacts and cultural exchanges, and calling the Church to hospitality, dialogue, assistance and, in a word, fraternity. Among migrants, refugees occupy a very special place and deserve the greatest attention. Today there are many millions of refugees in the world and their number is constantly increasing. They have fled from conditions of political

oppression and inhuman misery, from famine and drought of catastrophic proportions. The Church must make them part of her overall apostolic concern.

Finally, we may mention the situations of poverty – often on an intolerable scale – which have been created in not a few countries, and which are often the cause of mass migration. The community of believers in Christ is challenged by these inhuman situations: the proclamation of Christ and the kingdom of God must become the means for restoring the human dignity of these people.

(c) Cultural sectors: the modern equivalents of the Areopagus.

After preaching in a number of places, St. Paul arrived in Athens, where he went to the Areopagus and proclaimed the Gospel in language appropriate to and understandable in those surroundings (cf. Acts 17:22-31). At that time the Areopagus represented the cultural center of the learned people of Athens, and today it can be taken as a symbol of the new sectors in which the Gospel must be proclaimed.

The first Areopagus of the modern age is the world of communications, which is unifying humanity and turning it into what is known as a “global village.” The means of social communication have become so important as to be for many the chief means of information and education, of guidance and inspiration in their behavior as individuals, families and within society at large. In particular, the younger generation is growing up in a world conditioned by the mass media. To some degree perhaps this Areopagus has been neglected. Generally, preference has been given to other means of preaching the Gospel and of Christian education, while the mass media are left to the initiative of individuals or small groups and enter into pastoral planning only in a secondary way. Involvement in the mass media, however, is not meant merely to strengthen the preaching of the Gospel. There is a deeper reality involved here: since the very evangelization of modern culture depends to a great extent on the influence of the media, it is not enough to use the media simply to spread the Christian message and the Church’s authentic teaching. It is also necessary to integrate that message into the “new culture” created by modern communications. This is a complex issue, since the “new culture” originates not just from whatever content is eventually expressed, but from the very fact that there exist new ways of communicating, with new languages, new techniques and a new psychology. Pope Paul VI said that “the split between the Gospel and culture is without a doubt the drama of our time,”¹² and the field of communications fully confirms this judgment.

There are many other forms of the “Areopagus” in the modern world toward which the Church’s missionary activity ought to be directed; for example, commitment to peace, development and the liberation of peoples; the rights of individuals and peoples, especially those of minorities; the advancement of women and children; safeguarding the created world. These too are areas which need to be illuminated with the light of the Gospel.

We must also mention the immense “Areopagus” of culture, scientific research, and international relations which promote dialogue and open up new possibilities. We would do well to be attentive to these modern areas of activity and to be involved in them. People sense that they are, as it were, traveling together across life’s sea, and that they are called to ever greater unity and solidarity. Solutions

¹² P a u l VI, Apostolic Exhortation *Evangelii Nuntiandi*, Section 20.

to pressing problems must be studied, discussed and worked out with the involvement of all. That is why international organizations and meetings are proving increasingly important in many sectors of human life, from culture to politics, from the economy to research. Christians who live and work in this international sphere must always remember their duty to bear witness to the Gospel.

Our times are both momentous and fascinating. While on the one hand people seem to be pursuing material prosperity and to be sinking ever deeper into consumerism and materialism, on the other hand we are witnessing a desperate search for meaning, the need for an inner life, and a desire to learn new forms and methods of meditation and prayer. Not only in cultures with strong religious elements, but also in secularized societies, the spiritual dimension of life is being sought after as an antidote to dehumanization. This phenomenon – the so-called “religious revival” – is not without ambiguity, but it also represents an opportunity. The Church has an immense spiritual patrimony to offer humankind, a heritage in Christ, who called himself “the way, and the truth, and the life” (Jn 14:6): it is the Christian path to meeting God, to prayer, to asceticism, and to the search for life’s meaning. Here too there is an “Areopagus” to be evangelized . . .

Today missionary activity still represents the greatest challenge for the Church. As the end of the second millennium of the redemption draws near, it is clear that the peoples who have not yet received an initial proclamation of Christ constitute the majority of mankind. The results of missionary activity in modern times are certainly positive. The Church has been established on every continent; indeed today the majority of believers and particular churches is to be found no longer in Europe but on the continents which missionaries have opened up to the faith.

The fact remains however that the “ends of the earth” to which the Gospel must be brought are growing ever more distant. Tertullian’s saying, that the Gospel has been proclaimed to all the earth and to all peoples,¹³ is still very far from being a reality. The mission *ad gentes* is still in its infancy. New peoples appear on the world scene, and they too have a right to receive the proclamation of salvation. Population growth in non-Christian countries of the South and the East is constantly increasing the number of people who remain unaware of Christ’s redemption.

We need therefore to direct our attention toward those geographical areas and cultural settings which still remain uninfluenced by the Gospel. All who believe in Christ should feel, as an integral part of their faith, an apostolic concern to pass on to others its light and joy. This concern must become, as it were, a hunger and thirst to make the Lord known, given the vastness of the non-Christian world.

Keywords: the mission *ad gentes*, missionary presence of the Church, non-Christian world, Gospel proclamation, religious revival, new churches, modern communications, migrations

Extracts (Sections 37-38, 40) from John Paul II’s Encyclical Letter *Redemptoris Missio* on the permanent validity of the Church’s missionary mandate. Reprinted from: *L’Osservatore Romano*, the Polish Edition, 12:1991, No. 1, 17-19.

¹³ Cf. Tertullian, *De praescriptione haereticorum*, XX: CCL, I, 201f.

Abstracts

For the English text see http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_07121990_redemptoris-missio_en.html

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Andrzej ŁUKASIK – On Space in Physics: The Basic Conceptions

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The objective of the present article is to outline the main conceptions of space worked out since the times of the ancient philosophy of nature till the times of modern physics. The issues thus discussed include the notion of space as void, the ideas that question the concept of empty space, the controversy between the absolutist and relationist conceptions of space, space conceived of as an a priori form of sensibility, as well as the spacetime of particular and general relativity. Additionally, the issue of the relation obtaining between geometry and the qualities of physical space has been analyzed.

Translated by *Dorota Chabrajka*

Keywords: space, vacuum, spacetime, geometry

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Jerzy GOŁOSZ – On Fundamental Differences between Time and Space

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The paper critically analyses the claim that time is a similar entity to space resulting from the claims that there is no flow of time, a distinguished present does not exist, and things persist by enduring. Namely, it is maintained in the paper that arguments of adherents of such positions, both philosophical and based on the theory of relativity, are not strong enough to overcome either the arguments of their opponents or the conviction based on our everyday experience. The paper also tries to show that dynamic scientific theories, such as for instance the Newtonian theory, the Maxwell theory or the theory of evolution, may be interpreted as theories describing the dynamic becoming of a respective part of the world.

Keywords: presentism, eternalism, spatialising time, flow of time, endurantism, perdurantism, becoming

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Masakatsu FUJITA – On the Idea of *basho* in Kitarō Nishida’s Philosophy (trans. Y. Ishihara)

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Kitarō Nishida (1870-1945) is a leading Japanese philosopher who laid the foundations for the so-called “Kyoto School.” His thought underwent considerable change throughout his life. What established his reputation was his theory of *basho* articulated in the mid-period of his philosophical career.

The adoption of Aristotle’s concept of substance was crucial for the formulation of his idea of *basho*. But Nishida did not accept the concept in its original form as it was present in Aristotle. For Nishida, substance is that which sees and knows itself by reflecting itself within itself, and in this sense it is that which transcends and envelops the I. In terms of the subject-predicate relation in a subsumptive judgment, it is seen in the direction of the predicate. It is itself something that never becomes the (grammatical) subject, i.e. never becomes the content of knowledge, and can only be grasped as the *basho*.

The underlying attitude of Nishida’s thought is to comprehend matters not in so far as they are objectified but to grasp the matter in its whole. Alternatively phrased, it is to see matters from reality itself. The theory of *basho* was developed against the backdrop of giving the logical grounds to such an idea.

Translated by *Yuko Ishihara*

Keywords: Kitarō Nishida, *basho* (place), Aristotle, Scotus Eriugena, nothingness

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Małgorzata KOWALEWSKA – “A great subject needs wide space in which to move.”
On the Ancient Roots of the Medieval View of the World

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The category of space, like those of time, cause, and change, is among the most important concepts that lie at the core of the intellectual system that determines

the world view characteristic of a civilization, culture or historical epoch. The view in question in turn affects the attitudes and conduct of those who have adopted it. The medieval view of the world had ancient roots. The present article discusses selected ancient literary sources, focusing on the views of the categories of material and immaterial spaces as well as on the definitions of space. The paper also provides, based on certain motifs present in works of Cicero and Pliny the Elder, a description of ancient imagery of the outer space, or the cosmos, recounts the journey of the soul through the cosmos as described by Macrobius, and relates the issue of inward space inherent in the mystic experience.

Translated by *Dorota Chabrajska*

Keywords: space, cosmos, journey of the soul, dimensions of God, transformation, world view

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Błażej MATUSIAK, OP – A Musical Temple

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Church music may be conceived of in Boethian terms, as reflecting the proportions inherent in sacred architecture. Sacred music par excellence is the Psalms, sung by way of recurrent recitation with elements of ecclesiastical rhetoric, drama and imagery. Psalms occasionally astonish us by their ability to ‘migrate’ between various languages and religious traditions. The meaning of sacred music is preaching the Paschal mystery. Metaphorically, one might say that music itself is a temple created by sounds and having a cross ground-plan.

Translated by *Dorota Chabrajska*

Keywords: theology of music, theology of the liturgy, Gregorian chant, Boethius, Claudio Monteverdi, Johann Sebastian Bach, Wojciech Bobowski

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Dobrosław KOT – The Places of Abraham

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The present article attempts a philosophical analysis of selected Old Testament metaphors related to place and space. The starting point is provided by the Biblical stories about the character of Abraham. Thus the main issue addressed by the essay is that of the actual 'place' in which Abraham's encounter with God occurs, of whether it belongs to a physical space, or rather – to use a metaphor – happens in Abraham's inner self? An analysis of selected extracts from the Bible reveals the complexity of the metaphor in question: indeed, the literal and metaphorical denotations of the phrases that evoke space (e.g. place, approach, distance) tend to harmonize. While Abraham's encounters with other Biblical characters occur in particular places in the sense of physical space, they simultaneously belong to the space of metaphor: between 'Here' and 'There,' there is a way 'In-Between' which is open for encounter.

The article refers to the considerations on place, space and Biblical imagery found in the writings of Erich Auerbach, Martin Heidegger and Emmanuel Levinas, thus making it possible to mentally grasp the 'place of encounter' which is the space of dialogue and remains unattainable by our everyday language.

Translated by *Dorota Chabrajka*

Keywords: space, place, way, encounter, dialogue, Bible, Here, There, In-Between

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Jan F. JACKO – The Axiological Nimbus: Some Remarks on the Ethical Aspects of Personal Space

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In the current article I claim that the norms conceived as inalienable human rights, which protect the dignity, freedom, and the mental and physical integrity of a human being as well as some social bonds, are relevant to the consideration of personal space and may be understood much more comprehensively once they incorporate the principles of conduct respectful of personal space.

In the opening part of the paper the ontological relationship between a human person and the person's private space has been determined by way of an ontological and phenomenological analysis. The body of the text comprises

a critical presentation of the results of the relevant research made in the field of proxemics, in particular regarding the experiences and evaluations that appear within personal space. In the concluding part of the considerations the relation of universal human rights to personal space is scrutinized and some new perspectives of the research on the ethical aspects of personal space are delineated.

Translated by *Dorota Chabrajska*

Keywords: human rights, personal space, proxemics, normative ethics, personalism

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Maciej RAJEWSKI – A Play of Spaces: On the Structure and Dynamics of a Preindustrial Islamic City

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The objective of the present article is to provide a physical description of a typical preindustrial Islamic city within the framework of the ‘ideal city type’ proposed by Gideon Sjoberg in his seminal work *The Preindustrial City: Past and Present*. The reconstruction of a model city thus undertaken is primarily based on works of scholars such as Gustave E. von Grunebaum, Janet L. Abu-Lughod, Aidan Southall, Albert H. Hourani, and Richard G. Fox.

In the opening part of the paper the structure of a typical Islamic city is described with the focus on the citadel, or government district, the Friday Mosque and the market (suq) adjacent to it, as well as the residential districts with their winding streets.

Then, the problem of the influence of the government of the city on its life, growth and development is discussed on the example of the Mamluk rule in Egypt and in the cities of the Near East.

Finally, the problem of measuring the flow of time in a preindustrial Islamic city is considered as an important aspect of the dynamics of urban life. Despite the fact that mechanical clocks were a well-known invention they were not used in Islamic cities of that period. Rather, the flow of time was measured by means of the muezzin’s calls to prayer, which might point to the fact that the economies of those cities were less dynamic than those of their European counterparts.

Keywords: ideal city type, preindustrial city, urban anthropology, urban dynamics, Islamic architecture

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Joanna HAŃDEREK – Laboratories of Cultural Space: An Essay on Urban Multiculturalism

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The present article is an attempt to analyze the space of culture characteristic of the modern city with the focus on the pressing issues related to its growing multiculturalism and interculturalism. The references to the past and presence of Amsterdam and New York, the cities that function as urban metaphors today, demonstrate that numerous phenomena experienced as generating social problems in modern cities are by no means new and may be actually traced back to their past: they result from the fact that the city is, and has always been, a space of social interactions and cultural transformations.

The mark of the contemporary situation is that many of the problems in question have become intensified, contributing to the opinion that we are witnessing either a cultural chaos or the advent of new cultural formations. Thus urban space, construed as a 'laboratory of culture,' whether in the literal or in the metaphorical sense of this phrase, provides a very good opportunity to analyze the current cultural and social transformations together with the attempts to control them on the part of both native inhabitants of big cities and immigrants.

Translated by *Dorota Chabrajska*

Keywords: urban space, multiculturalism, interculturalism, immigration, cultural identity, Amsterdam, New York, Theo van Gogh

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Bartłomiej GUTOWSKI – The Ideal City for Our Times

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The dream of creating a better world and a better place to live is a utopia inherent in the nature of the historical process. A particular manifestation of this

dream has been the recurring concept of the ideal city. While the Renaissance actually witnessed conceptions in which urban design was to ensure the perfect functioning of the society, attempts at construing an ideal city had been made already since the ancient times. They were also continued in epochs following the Renaissance and became particularly popular from the mid-19th to the mid-20th centuries. In that period, three principal modernist city models were proposed: Ebenezer Howard's garden city and the ideal cities designed by Le Corbusier and Frank Lloyd Wright. However, none of these architectural conceptions was capable of solving the social problems characteristic of urban space. Contrary to the intentions of their creators, the visions in question only aggravated such issues, since they tended either to create ostensibly perfect yet isolated spaces or to excessively standardize the assessment of social needs.

The second half of the 20th century brought other utopian attempts in the field of urban design. Under the influence of modernism, there appeared a tendency to perceive architectural and urban transformations in relation to social issues. As a result, modern ideal city designs focus either on incorporating particular architectural solutions (as is the case with Masdar City in the United Arab Emirates or with the New Radiant City on the outskirts of Shenzhen) or on triggering a desired social action. In the latter case, urban spatial planning is invariably considered as secondary and subordinated to axiological concepts. Thus on the one hand one may clearly see a transition in architectural design from accepting the already functioning city patterns to projecting them, but on the other hand a converse process is also visible: modern architectural solutions tend to incorporate conceptual visions of their creators rather than result from social agreement. This, in turn, leads to the danger of dehumanization of urban design as well as to actual social segregation and exclusion.

Despite the evident progress in the theory of urban planning and architecture, as well as in sociology and urban studies, accompanied by rapid technological and ecological advances, the contemporary city does not provide a real response to the numerous social challenges of our times.

Translated by *Dorota Chabrajska*

Keywords: city, ideal city, utopia, garden city, ecological city, eco-city, Shenzhen, Dubai, Masdar, Radiant City, Broadacre City, New Urbanism, metropolis, technopolis, urban planning, megapolis, community, segregation

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Sebastian BERNAT – Topophonophilia: In Pursuit of a Harmony of the Acoustic Landscape

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Among the results of the present civilizational changes is a rapid disappearance of the areas of silence and acoustic landscapes once traditionally associated with particular places. Sounds naturally related to them have been replaced with overlapping and reverberating noises which produce a continuous and monotonous hum.

In the opinion of the author of the current article, a way to restore the lost harmony of the acoustic landscape might be provided by topophonophilia, conceived of as attachment to a given place and sensibility to its natural sonic environment.

The present considerations include a description of the role sounds play in the process of the identification of a human being with a particular place, and point to the elements of the acoustic landscape conducive to the feeling of a bond with a particular place. In the course of the considerations also the factors that determine the acoustic friendliness, or unfriendliness, of a given place are determined.

The presentation of places (landscapes) considered as acoustically friendly is made against the background of both scholarly literature and fiction, as well as selected websites and results of surveys. In the conclusion it is stressed that acoustic tourism and acoustic planning may play a significant role in creating bonds with a place, while the quality of acoustic landscapes forms a special area of human responsibility.

Translated by *Dorota Chabrajska*

Keywords: harmony, acoustic landscape, silence, place

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Krzysztof LOSKA – The Multicultural Urban Space of the *cinéma de banlieue*

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The controversy over the advantages and disadvantages of the policy of multiculturalism has been ongoing since the 1980's. Simultaneously the growing social mobility and migration movements in today's Europe are accompanied by a crisis of the nation-state, or rather, as Patrick Savidan suggests, by a gradual transformation of the political project characteristic of the past and aimed at strengthening the processes of social integration.

The identities of different ethnic and national groups are being shaped either by dialogue or by confrontation: members of various minorities demand respect (as understood by Charles Taylor) not only in the personal sphere, but also in the public one. A good reflection of the debates on multiculturalism is offered by the contemporary French cinema, which, in particular in the films directed by representatives of ethnic minorities, discusses the burning issues of integration, racism, and the heritage of the colonial past. The film art of the *cinéma de banlieue* responds this way to the current political situation, to the deepening social inequalities and to the alienation of the young generation. Social exclusion, or marginalization, accompanied by the feeling of helplessness, is depicted as forms of oppression in films directed by Mathieu Kassovitz, Jean-François Richet, Thomas Gilou, and Malik Chibane. They frequently use spatial metaphors which turn out particularly relevant in showing problems related to exclusion.

Translated by *Dorota Chabrajska*

Keywords: French films, multiculturalism, ethnic minorities, national minorities

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Marek KAZIMIERCZAK – Traveling, or Taming the Space

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The present article attempts to capture the socio-cultural potential of experiencing the world during travel, to get under the surface of traveling experience, as well as to grasp the sense of individual and collective tourist experiences. Part one is devoted to travel as the way of life beyond the everyday. Here is exposed the existential dimension of travel, which is a part of the strategy of human life. In the second part, concerning the definition and description of the tourism space as the product of collective and individual imagination, a process of arranging this space is presented. Part three relates to the forms of taming of a tourist space and describes the key issues of tourism assimilation, considered in the context of a tourist experience. This includes the issue of searching for authenticity as the driving force of tourism activities and even an important criterion for continuous enhancing the attractiveness of tourism. The accent here is placed on the ethical assimilation of the space and refers to the relationship between a human being and his or her own environment based on respecting the moral values such as responsibility, solidarity, concern for others or hospitality. The article ends with an ethical and educational call for a spiritual improvement that comes from the message of “being on the way.”

Keywords: ethics, philosophy, travel, space, tourism

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Bartosz FILIP – Creating a Sacred Space: On Some Film Frames from the Warsaw Uprising

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The text comprises a scrutiny of some documentary film materials made by the Bureau of Information and Propaganda of the Headquarters of the Home Army during the 1944 Warsaw Uprising.

The focus of the discourse is the filming of the battle of the Holy Cross Church in Krakowskie Przedmieście Street, one of the most spectacular actions of the insurgents, and one of the few victorious ones. The materials in question, which carry a deep symbolic appeal, seem, from the perspective of a few decades, to utterly contradict the image of the religiousness, or rather irreligiousness, of the Warsaw insurgents, created in Polish feature films from the period of the People's Republic of Poland.

In the present essay, the author reconstructs the attitude of the insurgents towards the Catholic religion based on extracts from the press published at the time of the uprising, and then provides an aesthetic analysis of the frames in question pointing to their symbolism.

Translated by *Dorota Chabrajska*

Keywords: Home Army, Warsaw Uprising, Warsaw Uprising newsreels, the sacred, religiousness of the 1944 Warsaw insurgents

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Bartłomiej STRUZIK – The Art of the Context: The Didactic Curriculum of Architectural and Sculptural Design at the Faculty of Sculpture in Jan Matejko Academy of Fine Arts in Cracow

Architectural and sculptural design is an autonomous discipline of fine arts based on interdisciplinary experience. As such, it constitutes an interesting field

of creative exploration as well as an area of research and theoretical reflection. The complex creative process it involves consists in a combination of the foundational individual emotional experience (the source of artistic inspiration) with a design method requiring a deep study and aimed at the recognition of objective spatial relations and contexts, thus demanding a wide professional background. The concept of architectural and sculptural design worked out at the Faculty of Sculpture in Jan Matejko Fine Arts Academy in Cracow is considered as an autonomous discipline of fine arts and remains an indispensable aspect of the didactic curriculum for all students of sculpture.

The experience of sculptural space understood as an area of subjective perception saturated with emotion refers to the phenomenon of spatiotemporal form and as such is a constant point of reference for all the projects concerning architectural and sculptural design. The unique character of the experience in question is determined by inner tension, insight and individual artistic sensibility, which contributes to the uniqueness of the projects thus created. A recognition of the possibilities of sculptural expression and the metaphorical character of the language of sculpture enable the experience of space in the aspect of the potential of the meaning and emotion conveyed by particular architectural and sculptural solutions.

Translated by *Dorota Chabrajska*

Keywords: architectural and sculptural design, sculptural space, spatiotemporal form

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Maciej T. KOCIUBA – *Perspectiva ordine geometrico demonstrata*

Review of Krzysztof. Guczalski's *Perspektywa. Forma symboliczna czy naturalna?* ["The Perspective: A Symbolic or a Natural Form?"] (Kraków: Wydawnictwo Homini, 2012).

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Krzysztof POLIT – The Anxiety That Has Marked the 21st Century, or On the Axiological Space

Review of *Oblicza doświadczenia aksjologicznego. Studia i rozprawy* [“The Facets of the Axiological Experience: Studies and Dissertations”], ed. Piotr Duchliński, Grzegorz Hołub, (Kraków: Akademia Ignatianum–Wydawnictwo WAM, 2011).

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Jolanta ZDYBEL – A Vademecum of a Catholic Who Enjoys Reading?

Review of Alasdair MacIntyre’s *Bóg, filozofia, uniwersytety. Wybrane zagadnienia z historii katolickiej tradycji filozoficznej* [*God, Philosophy, Universities: A Selective History of the Catholic Philosophical Tradition*], trans. Anna Lagodzka (Warszawa: Instytut Wydawniczy Pax, 2013).

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Tomasz GARBOL – Rehabilitation of Literature

Review of Wojciech Kudyba’s *Wiersze wobec Innego* [Poems Facing the Other] (Sopot: Biblioteka „Toposu” 2012).

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Dominik MAINSKI – “Munch 150”: The Most Comprehensive Munch Exhibition in History

Review of the Anniversary Exhibition “Munch 150” held on the occasion of the 150th Birthday of Edvard Munch (The Munch Museum – The National Museum, Oslo, Norway).

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Books recommended by *Ethos*

W kręgu inspiracji personalizmu etycznego. Ślipko – Tischner – Styczeń [“Inspired by Ethical Personalism: Ślipko – Tischner – Styczeń”], ed. Piotr Duchliński (Kraków: Akademia Ignatianum–Wydawnictwo WAM, 2013).
Zdzisława Specht-Abramiuk, Słowo i Miecz. Logos i etos dramaturgii Karola Wojtyły – Jana Pawła II [“The Word and the Sword: The Logos and the Ethos of the Plays by Karol Wojtyła–John Paul II”] (Warszawa: Instytut Papieża Jana Pawła II–Warszawskie Towarzystwo Teologiczne, 2012).
Adam Waga, *Chromając* [“Limping”] (Kraków: Wydawnictwo Literackie 2013).

Patrycja MIKULSKA – Obliterating the Boundaries

Report on the 17th International Dance Theatres Festival (Lublin, 6-11 Nov. 2013).

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Anna STAROŚCIC – On the History and Method

Report on the 6th Seminar of the Historians of Polish Philosophy, “Philosophy and Religion: The Inspirations and the Criticisms” (KUL, Lublin, 23-24 Sept. 2013).

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Dorota CHABRAJSKA – On the Junction Between the Private and Public Spaces

A feuilleton on the ways of violation of the private space in the modern times.

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