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Editorial

Introduction

The present issue is the fruit of IV International City and Philosophy Congress which took place at the Ignatianum University in Cracow on 19–20 September 2024 under the theme “Movement(s) and Identity.” It was organized in collaboration between the Institute of Neophilology and the Institute of Philosophy under the leadership of the City and Philosophy Association, an international scholarly association and research network born in 2021, whose aim is to promote the knowledge related to urban studies and interdisciplinary approach to cities. It also attempts at strengthening and empowering citizenship structures, counteract exclusion, and foster constructive approaches to Otherness. In this it responds to the philosophy of the city, which is a novel development in contemporary philosophy and is little known in Poland. The organizing committee comprised of the then president of the Association, Prof. Julia Urabayen (Universidad de Navarra), Prof. Jorge León Casero (Universidad de Zaragoza), and the Ignatianum University’s team: Prof. Anna Bugajska, Dr. Marek Liszka, and Dr. Jacek Poznański SJ, thus uniting scholars interested in utopian studies, contemporary philosophy, migration studies and philosophy of science and technology. The resultant programme fostered discussion within carefully curated panels: City, History and the Arts; City, Society & Urbanism; Cosmotech-nics, Ecosystems & Future Cities; Spaces, Migrations & Identities. The keynote lectures were delivered by Prof. Jacek Purchla (head of the Department of Economic and Social History and the UNESCO Chair for Heritage and Urban Studies at the Krakow University of Economics, Poland), Prof. Yuk Hui (Erasmus University of Rotterdam, Netherlands), and Prof. Adedoyin Teriba

(Dartmouth College, USA). The event was attended by scholars from 18 countries (across 6 continents!), including Spain, Brazil, Colombia, Australia, Nigeria, China, the USA, the Netherlands, Germany and Peru.

Western philosophy can be seen as a product of cities which, as a space, a technical entity and a community, have presented humanity with a series of challenges requiring reflection. At the same time, the difficulty in defining the city itself stems from its heterogeneity—it is not merely an architectural model or a static political organisation. The city is a human space, inextricably linked to the actions of people who interact with others, both human and non-human, participating in constant social and cultural movements.

An analysis of human identity and the identity of the urban place is crucial to understanding the issue of identity in the context of cities. The city functions as a space in which the individual explores ‘self–other’ relationships and develops empathy towards other social actors. Today, this significance is becoming particularly relevant due to the dynamics of social space triggered by massive and diverse migrations—whether economic, academic or refugee-related, resulting from wars, natural disasters or climate change.

The city should be understood as a meeting place for different actors and realities, where coexistence and interaction create the conditions for reflection on humanity, diversity and community. It is precisely in this context that cities become social laboratories in which the boundaries of identity, norms and interpersonal relationships are tested.

The texts in the thematic part of the volume are organized to underline the interdisciplinary approach to the urban studies. They progress from more historically-grounded narratives through the culture-oriented perspectives towards philosophically-charged papers. To a varying degree they embed the three central notions of the reflection: city, movement, and identity, interpreting them in specific disciplinary contexts. Across the historical, cultural, literary, social, and architectural landscapes, a philosophical reflection on the city as lived space which shapes movements and identities has emerged.

The opening article by Yanina Ryier (Ignatianum University in Cracow), *Inhabitants Under Siege During the Lithuanian Crusade: Behavioral Models*, reaches to the chronicle narratives of the Lithuanian Crusade to discuss the response to siege in castle inhabitants. The author focuses on a delicate balance between fact and storytelling, and shows the framing of the presentation of besieged inhabitants of the castles into a governing ideology. Thus, an enclosed space of the castle corresponds to an enclosed space of the city, and is presented as a site of tension between different cultures and religions. The second article *Half a century of French Political intervention in Lebanon: Syrian and Iranian occupations as a threat to Lebanese statehood (1975–2025)*, authored by scholars from Lebanon and the Czech Republic, Christian Taoutel (Saint Joseph University of Beirut), Nasri Messarra (Saint Joseph University of Beirut), and

Josef Kraus (Masaryk University). Cities here are firmly embedded in the realities of power and conflict, and are part of a larger geopolitical perspective. They become sites of contested national and political identities. The article draws on a number of documents and archives to discuss the strategies of governance in the multi-national and multi-ethnic environment.

Moving on from military conflict and politics to culture, Kamila Ziółkowska-Weiss's (University of the National Education Commission, Kraków) *Cultural Heritage and Urban Identity in Athens: City Break Tourism from the Perspective of Polish Visitors* moves the discussion to Greece. With the use of empirical tools, the author confirms that the cultural and historical heritage of the site is the prime reason for the temporary movements of population (tourism), providing a counterweight to the faults of tourist infrastructure. In the following text, "Every Second Counts": *Representing Chicago's Urban Identity in the TV Series The Bear*, Małgorzata Martynuska (University of Rzeszów, Poland) turns to the culturally-digested representation of urban identity, used as backdrop for a TV series. It focuses on identities in hospitality industry, but it also reaches out to the cities architecture, music, and culinary locations.

In turn, Mateusz Naporowski (University of Silesia, Poland) in *City and Identity in Postmodern and Metamodern Textual Architectures* opens the section concerned with urban theory and culture, merging the literary representation with a more overarching theoretical commentary. The author engages in a theoretical discussion of urban identity as revealed in J. G. Ballard's *High-Rise* (1975), Italo Calvino's *Invisible Cities* (1972), and John Trefry's experimental novel *Massive* (2024). The author focuses on the text architecture that—through fragmentation and digitalization—has a direct impact on how cities are conceptualized in the novels, and how the resultant urban identities shift from the expected patterns in postmodern and metamodern fiction. In comparison, Giovanni Perea Tinajero (Universidad Autónoma de San Luis Potosí, San Luis Potosí, Mexico) in *The Unsafe City. The Urbicide of our Global Era* turns from texts and representations to the actual urban insecurity, driven by demographic acceleration and merging of spaces. Referring to the theory of urbicide, the author argues that shrinking of habitable urban spaces is strictly related to insecurity, and that the underlying notion of what we define as secure involves changing the conception of urban space.

Anna Bugajska's (Ignatianum University in Cracow) *Exiles in Digital Cities: The Philosophy of Migration in Cyberspace*, moves the discussion to the realm of philosophy of technology, where the city becomes a metaphor for a utopian vision of a new civilization, built through the consequent processes of migration to the digital space. The article explores the uses of the insights from migration studies to the analysis of cyberspace, focusing on the figure of the exile, which underscores the atomization of the urban human subject and the transference of this model to the digital spaces. Continuing with the

discussion of contemporary philosophical perspectives, Heidi Sohn (Delft University of Technology, Netherlands) engages with the notion of cosmotechnics: in *The Heart of Tenoch: A Story of Aztec Cosmotechnics*. Reaching to the Nahua/Aztec culture in terms of its narrative practices, it engages with migration codices and points to important links between the mythological past movements and the contemporary cross-border mobilities. Thus, it focuses on a technology of migration founded upon a narrative structure, and adapts Yuk Hui's cosmotechnics to the discussion of cultural heritage and cross-cultural movement. Finally, Viktoria Bachmann (University of Rostock, Germany) proposes an ethical consideration of living in a city in *Gutes Leben in der Stadt?! Eine Explikation ethischer Annahmen in Stadtleitbildern*. The author examines whether the Athens and the Leipzig charters can fulfill their self-imposed requirements, and suggests possible ways of improvement.

The reflection upon cities has always been carried out in multiple scientific disciplines. Urban development is significant for the development of any civilization, and its growth significantly affects the modes of thinking such civilizational organization involves. Currently, the philosophy of the city is a rising trend, with such publications as *The Routledge Handbook of the Philosophy of the City* (Meagher, Noll, & Biehl, 2020), research groups and networks, like the aforementioned City and Philosophy Association or Philosophy of the City Research Group, and journals—*Philosophy of the City Journal* (University of Groningen Press). We are proud to contribute to these developments and we warmly invite readers to engage with and continue these efforts.