

Appendix 2b. SUMMARY OF SCIENTIFIC ACHIEVEMENTS

I. Name and surname: MIKOŁAJ MADUROWICZ

II. Diplomas, academic degrees

2000 – Master's degree in economic geography, at the Faculty of Geography and Regional Studies of University of Warsaw, MA thesis titled *Sfera sacrum w przestrzeni miejskiej Warszawy* [*The sphere of the sacred in the urban space of Warsaw*] (MA exam: 30.05.2000).

2005 – Ph.D. in Earth Sciences, in Geography, at the Faculty of Geography and Regional Studies of University of Warsaw, doctoral dissertation titled *Istota i dynamika przestrzeni tożsamości miasta. Studium geograficzno-kulturowe Warszawy* [*Essence and dynamics of space of city identity. A geographic and cultural study of Warsaw*] (defence of the Ph.D. dissertation: 1.03.2005). The dissertation was awarded the prize of the Dean of the Faculty of Geography and Regional Studies, University of Warsaw (15.11.2005).

III. Employment and tenure in academic institutions

- 1.10.2004 – 30.04.2005 – assistant lecturer at the Institute of Socio-Economic and Regional Geography, Faculty of Geography and Regional Studies of University of Warsaw.
- 1.05.2005 – 30.09.2016 – assistant professor at the Institute of Socio-Economic and Regional Geography (as of 2006 the Institute of Socio-Economic Geography and Spatial Management), Faculty of Geography and Regional Studies of University of Warsaw.
- 1.10.2016 – 30.09.2018 – senior lecturer at the Institute of Socio-Economic Geography and Spatial Management, Faculty of Geography and Regional Studies of University of Warsaw.

IV. Scientific achievement pursuant to article 16, par. 2, of the act of 14 March 2003, on Scientific Degrees and Academic Title and Degrees and Title in Art

(Journal of Laws of 2016, item 882 as amended in Journal of Laws of 2016 item 1311)

(A) **Title of scientific achievement:** *The continuity of a city. Prolegomena*

(B) **Author, title of book, year of issue, name of publishing house, place of publication, editorial reviewers:**

author:

MIKOŁAJ MADUROWICZ, *The continuity of a city. Prolegomena*, 2017, University of Warsaw Press, Warsaw

editorial reviewers:

prof. dr hab. TADEUSZ GADACZ

(Institute of Philosophy and Sociology, Pedagogical University of Cracow)

prof. dr hab. GRZEGORZ WĘCLAWOWICZ

(Stanisław Leszczycki Institute of Geography and Spatial Organization, Polish Academy of Sciences)

(C) **Presentation of research goal and results achieved, including overview of potential use:**

▪ Introduction

Although both continuity and the city are issues that have long been present in the intellectual discourse of many research areas, it is still worthwhile to continuously take up well-known questions and problems, since existing solutions hardly ever remain intact since the moment they were conceived – at least in their original form. Retracing the reasoning of F. Braudel [1992] who noticed that the **city** constituted an anomaly in the population domain – on account of the concentration of people and houses – we may consider the urban settlement a perturbation of the continuity of space, a certain deviation from the original form of inhabitation, at least in terms of a – first quantitative and then qualitative – scale. On the other hand, the matter of **continuity**, which is perhaps one of the crucial ontological issues at hand, seems a problem as old as cognizance itself; even though man does not only consider the condition of his own existence (among others in terms of the permanence of life, the coherence with previous generations or synchronous

co-existence with others), but also the character or status of his own cognitive capacities (for instance their continuance, the correspondence of new ascertainties with knowledge previously obtained).

The reconstruction of the problem of continuity in human thought resembles the reconstruction of continuity itself, which does not always take on a linear form, nor does it use immutable research instruments. Let us add at this point that the subject relativisation – in the transposition of a form from “continuity in a general sense” to “continuity of something” – specifies and defines the limits of assumed reflection, even though new questions arise inevitably, resulting from the essence of that “something”. The city can be that “something”.

Were we to take the perspective of human life, the city would constitute a long-lasting structure. One of the hues of continuity is also lastingness. Permanent, chronic, variable structures, patiently up-to-date though they may be, always appear in view: either as a context for events or as a counterpoint for them, or in the form of a simultaneous range of historicalness immersed in space, or in the form of remains, relics, endemic species. Continuity – and the city – are co-determined by old factors, current situations and anticipated advantageous future scenarios, then the circumstances so far and approaching, which usually remain the outcome of a game between imperative and free configurations, relevant and redundant ones. Suffice it to say that the conditions for potential solutions and detailed fulfilment are ingrained in lasting structures, thus – depending on the dynamics of transformations in the world and of temporary stratification – that is where we should search for the harbingers of prospective acceleration and about-face [Koselleck 2012].

In spite of its ontological (the city persists and, in its durability, it exists “since always” for the contemporary human) and epistemological permanence (the city as a figure of explanations and an area of exploration has assisted scientific reflection since antiquity), urban space likes to elude the snares of comprehension just as much as it can be explained, reduced to operational indicators or to a level of utility. It would thus be reasonable to repeat after K. Rahner – though paraphrasing his thought slightly – that the city is a question to which there is no answer. Its inherent property is therefore the inability to define, even though we associate with so many embodiments of its idea on a daily basis. Quite possibly then, **urban continuity** should be traced synecdochically to the general substance contained in specific realizations, just as J.G. Herder read the history of mankind in light of the history of nations [Szacki 2005].

▪ Research objective and research questions

The chief prerequisite of the research taken up by me was the desire to explore the issue of: **is the city a continuous being** – and therefore the intention to investigate whether the categories of continuity and the city can be used reversibly to understand / explain one with the other, or in other words: can you conceptualize the city and operationalize it in the context of continuity, and furthermore – does the city constitute the (aforementioned) detailed realization, i.e. the urban embodiment or particularization of a general idea of continuity. The path leading to working theories, answering those questions, involved:

- defining (as part of the interpretation of the phenomenon of the city, do we find continuity is a *sine qua non* condition or maybe an establishing, or even distinctive, feature of it),
- determining (when and where, if at all, does the city maintain continuity),
- characterizing (if the city is a continuous being, what continuity do we mean by it),
- validity (if the city is not continuous, does it remain intermittent or possibly even ruptured – when and where does the status change happen) and causality (why is it that cities can be continuous, discontinuous or dismantled).

Additional ancillary dilemmas, complementing the reflection over the chief research challenge, included the following questions: ■ do settlements confirm or contradict the idea of continuity? ■ should continuity be considered (i) a scenario of updates to potential possibilities of the city, or (ii) a model asymptote or (iii) the limit of its status and form of presence?

Issues pertaining strictly to continuity were queries about what constitutes the essence of continuity (ontological / epistemological): ■ temporal sequentiality? ■ distinctness of evidence of that sequentiality? ■ conviction about the necessity to create such evidence? ■ spatial bond? ■ strength and durability of relations? ■ causal link? ■ multidimensionality of a relation? ■ coherence between remains and source?

▪ Scope and dimensions of consideration

The scientific research dedicated to urban continuity was, firstly, embedded in a broad **spectrum of transdisciplinarity**, applying the adequate disciplinary fields of geography and archaeology, philosophy and history, sociology and economics, architecture and urban planning, cultural studies and political science, mathematics and physics for research purposes, in a complementary way as the “simultaneous reconfiguration of knowledge”, as moving the discussion “across the borders of disciplines”, since both the city and continuity elude single research fields, as they are problems waiting for permanent solutions [Michałowska 2014].

Secondly, the basic provenance and intellectual *entourage* for both core research issues was established in **cultural geography** related to the “set of technologies and cultural activities used by people in order to transform specific areas on earth over a given period of time, who make up a certain cultural group” [Otok 1986, p. 7]. It has been assumed that the city is not only a spatial result of cultural activity and the legacy of previous use, it is not merely the resonance of diffusion of certain ideas, people or material creations, it is not only shared as the alliance of typicality and originality, of temporariness and permanence, of anthropogenic and natural character (in terms of the origin of a landscape), but above all – as a derivative of durability and change – the city is embodied as a cultural process that is reflected spatially in a diachronic perspective, and at the same time as a phenomenon existing in time.

Thirdly, the author’s research dealt with **problem bundles** focusing on the idea of continuity (interpretation, essence, conditions, methodology of research) and urban continuity (understanding, dimensions, conditions, operationalisation), which were divided into specific modules (representatives of various scientific fields defining continuity, identification of continuous entities, paradigmatic and syntagmatic aspects of continuity, measure of continuity, continuity vs. related terms, continuity of urban functions and components of city development, explaining the city by way of continuity – and *vice versa*, attributes of urban continuity, the limit for maintaining city status, dynamics of urban identity).

Fourthly, the urban discourse on continuity and dismantlement (rupture) was conducted on three **analytical levels**, referring contemplations (i) to the scale of a chosen city part, (ii) to a whole city unit and (iii) to an aggregated approach (to a multitudinous collection of localities), both in terms of conditions and prerequisites, as well as in terms of form and consequences. The analysis was based on distinctive **characters of continuity** (semantic-formal; temporal and spatial; organisational and functional) and **areas of continuity** (cultural-civilisational and historical; geographical, social and economic; political and constitutional / systemic; architectural and regarding urban planning / spatial arrangement).

Fifthly, in the passages concerning strictly the cultural phenomenon of cities the **temporal scope** of deliberations spreads from prehistoric to contemporary times, whereas in study parts devoted to the category of continuity itself the author referred also to physical (in terms of microphysics and astrophysics), geological, archaeological and historical periodisation. The **urban spatial scope** covered also settlement on six continents (Europe, Asia, Africa, North and South America, Australia and Oceania).

▪ Research logic

The **structure of deliberations** was based first and foremost ■ on reflections over the idea of continuity (also in context of variability and dismantlement) on an ontological, epistemological and time-space level; then – ■ on a matrix of conditions of the long duration and revolutions (of historic cuts) – furthermore it was attempted ■ to operationalise and classify urban continuity, with regard to the characters and areas of continuity on three operational levels which can be summarised as a city part, a whole settlement unit and an aggregated multitudinous aspect (as mentioned above); finally, ■ the author discerned the circumstances of maintaining continuity and the causes for dismantlement – including the verification of the initial assumption that discontinuity may be explicated in three ways, i.e. as: (i) a *novum* from the outside, so a transcendental rupture; (ii) an internal error, so immanent rupture; or (iii) a change of context, so meta-rupture – and so as to crown this peregrination ■ a work catalogue of constitutive components of urban continuity.

The **logic of conceptualisation** of continuity in a broad sense, adopted for the purpose of this research, is conveyed in the following chart:

CONTINUITY REGISTER	CONTINUITY INTERPRETATION		PROCESS	POSSIBLE CONTINUITY EXPOSURES	PROCESS ⁽¹⁾	
EPSTEMOLOGY (from where? who? for what reason?)	OPERATIONAL CONTINUITY (primary):	CONTINUITY OF JUDGMENT (assumption)	↑ OBJECTIVISATION SUBJECTIVISATION ↓	- perspective (look) - scale (of measure, of observation) - normative assessment (identity, difference) - need (objective / goal) - verification (truth) ⁽¹⁾	↑ ABSOLUTION RELATIVISATION ↓	
SYNTAGMATICS (why?)		CONTINUITY OF TRENDS (semantic codification)		- function (movement, way, mathematical sequence) - principle (regularity, law) - vector (development, stagnation, regress)		
SYNTACTICS (how? where? when?)		CONTINUITY OF RELATIONS (relationships, bonds and unions)		- contemporary times, coexistence, succession, rupture - cause, effect		(a) external dimension
SEMANTICS (what? how?)		CONTINUITY OF FEATURES (marked space) ⁽²⁾		- order, organisation, structure, system - mode - frequency, intensity		(b) internal dimension
ONTOLOGY (what?)	FACTUAL CONTINUITY (primary)	CONTINUITY OF ESSENCE (construction-space) ⁽²⁾		- neutral oppositions: - opening – closing - harmony – dissonance - identity – difference - finiteness – infiniteness - continuity – dismantlement / rupture		

} AREAS OF CONTINUITY
} CHARACTERS OF CONTINUITY

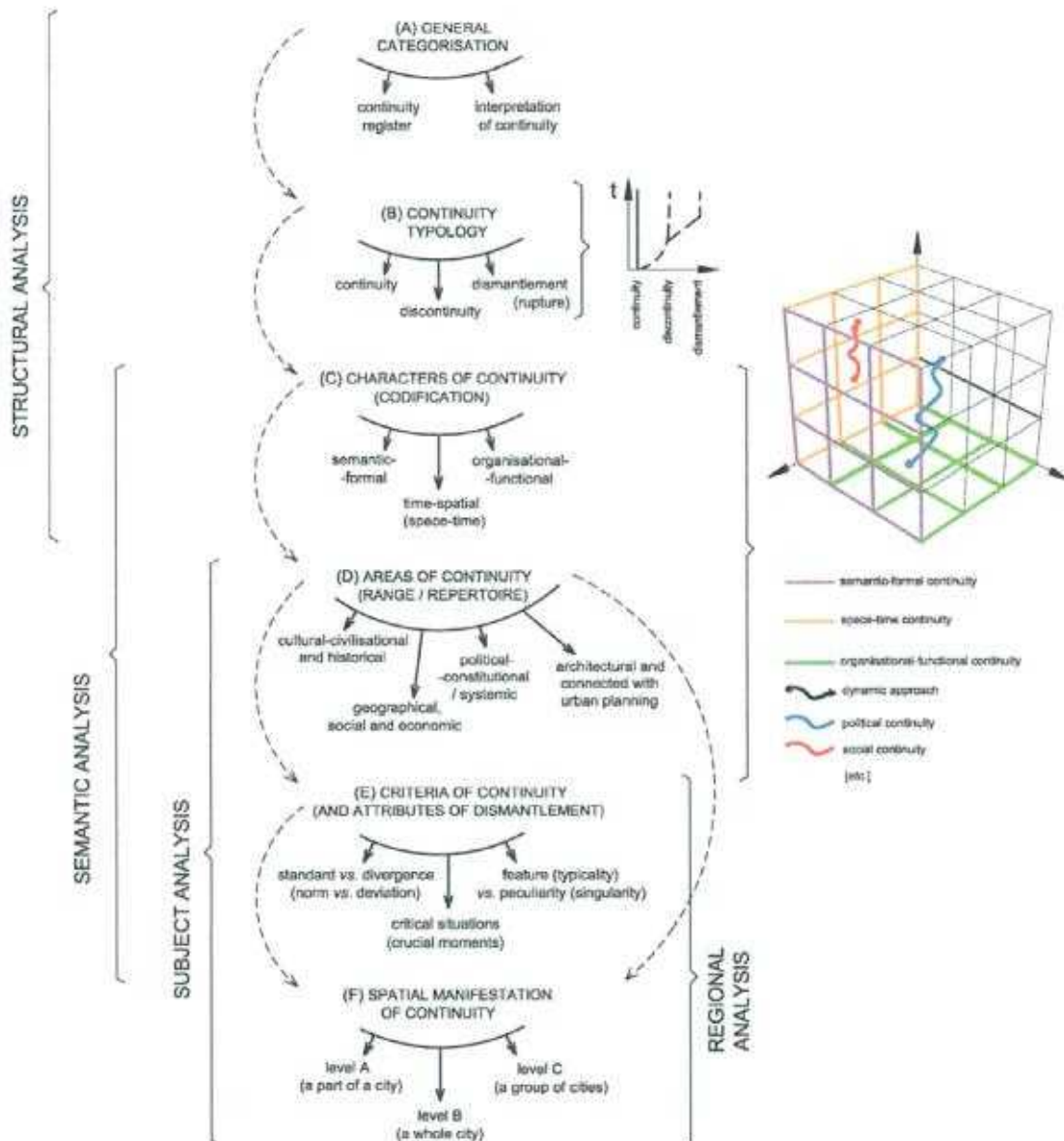
Notes: (a) distance, participation, contact, exchange, impact, influence, membership, dynamics, communication, (b) cohesion, density, durability, stability, hierarchy, variability.

Source: own elaboration; *ad* (1) see Madurowicz [2012, p. 89–108]; *ad* (2) see Madurowicz [2007, p. 51], *ad* (3) see Lisowski [2003, p. 30–33].

Going into some detail: one can distinguish at least three basic types of continuity: primary ■ factual continuity; primary ■ operational continuity; and secondary ■ continuity of endowment. The latter is understood (as a variant – depending on the scope and depth of research thought) as a syntagmatic continuity of trends (focusing on codification and significance), a syntactical continuity of relations (relationships, bonds and unions) and a semantic

continuity of features (properties, attributes). Ontological continuity is thus a continuity of the essence (the core content), whereas epistemological continuity is the continuity of judgement (assumptions, cognitive anticipation and evaluation). The vector set up for approximate measure from the first to the second continuity designates a propensity (azimuth) towards subjectivisation, and the opposite vector marks a tendency towards objectivisation. Similarly, the disposition towards absolutisation grows from the ontological level onwards to the syntagmatic one (e.g. in accordance with the formula of space becoming independent from matter), whereas the relativisation trend intensifies the other way round (e.g. in the form of space becoming dependent on matter). The characters of continuity (spatial, temporal, semantic-formal – including that of the status, and also organisational-functional) can be ingrained in primary factual continuity or secondary continuity of endowment, whereas areas of continuity (on an urban level: cultural-civilisational, historical, geographical, social, economic, political, constitutional / systemic, architectural and urban planning continuity) can be embedded in primary operational continuity and also additionally in the secondary continuity of endowment.

The logic of the operationalisation adopted in this study, for urban continuity may be presented thus:



In order to make it more legible: the dichotomy of “continuity – dismantlement” was singled out among the syntagmatic oppositions, giving priority to continuity and enabling a structural categorisation thereof as an ontological continuity of essence (within the construction-space) and as the semantic continuity of feature (within the marked space). Typological interim states can be distinguished between continuity and dismantlement (assuming the two base terms are asymptotes, hypothetically closing the spectrum of possibilities), meaning discontinuity and change, none of which affected the identity (or falsified the continuation) of a certain existence, and also radical transformations resulting in the alteration of the status or the annihilation. The structural analysis of continuity is completed by a generic codification (semantic-formal, time-space and organisational-functional) of continuity, which to some degree paves the way for a meaning analysis (in our case – of the urban continuity of endowment). Next there is time for an object-related analysis of continuity areas (cultural-civilisational and historical; geographical, social and economic; political and constitutional / systemic; architectural and regarding urban planning) and based on that one, a semiotic analysis was undertaken (of the list of causes for continuity and for dismantlement including the conditions). A regional analysis may constitute a potential amplification (focusing in particular on continuous, not continuous and ruptured cities).

Starting with the generic codification and ending with the regional perspective, we identify continuity (dismantlement) on at least three levels: when we estimate the continuity of a part of the city (level A); when we research the continuity of a city as a whole – the city being an *en bloc* settlement unit (level B); and finally when we study issues on the basis of aggregated settlement, i.e. on a collective or interactive plain (what can be taken into account are e.g. urbanisation processes, city founding dynamics, relations binding centres, a regional spatial review of the *urban belt* type) (level C).

▪ Methodology and sources

In the study on urban continuity, methodology applied on two levels: the methodology leading to findings – and – the methodology establishing resultative findings. In an operationalised sense, in every case the methodology took on the shape of either ■ epistemology (i.e. involving research posts and covering general ideas of learning about continuity, including urban continuity), or ■ a proper methodology (i.e. procedures applicable to various disciplines, cognitive tracks and paths of scientific inquiry), or ■ method (i.e. selected algorithms, indicators or predicates of continuity).

The **methodology leading towards findings** – i.e. allowing to diagnose the ways of identification, estimation and classification of continuity, including urban continuity – involved a fundamental analysis of problem bundles (aforementioned in the paragraph on the scope and dimensions of consideration) which were discussed in light of written (academic literature on the issue, from the fields of philosophy, history, sociology, urban planning and archaeology, physics, geography, cultural and legal studies) as well as cartographic and spatial planning (historical and contemporary) sources, cultural texts and historic testimonies (inscriptions, documents) and empirical experience (autopsies collected during visits in several dozen European, Japanese and North American cities) and meetings. The latter have turned out to be pivotal for the scientific reflections, as they were 22 in-depth interviews with renowned scientists (geographers, physicists, archaeologists, historians, sociologists, philosophers, literary scholars, one architect-urban planner and one musicologist).

The thus delineated methodology was aided epistemologically by four assumptions, determining the fundamental analytical aspects of the research topic: ■ if one considers continuity a judgement on the world, then analysing it

would consist in verifying this assumption (case I); ■ if, however, we approach continuity as a property of reality, then examining it would be contingent on the verification of said property and on the identification of the circumstances it is made accessible to our sensory perception (case II); ■ on the other hand, if continuity were to be described as an interval (temporal, spatial, formal or substantive), then exploring it would consist in estimating the range for which it is valid (case III); ■ if though continuity is interpreted as an asymptote, then its analysis would be limited to examining the terms of its empirically possible equivalents taking place (occurring) (case IV). We therefore face – respectively – epistemological, ontological, interval-based and asymptotic continuity in this research. At some point confirming the thesis required a conclusive resolution (above all for induction and deduction in the field of natural sciences and classical historiosophy), but at other times – questions demanded a discursive, or even speculative approach (usually in the domain of the humanities *en bloc*). | 7

Meanwhile the **methodology establishing resultative findings** was reflected in the study on urban continuity:

→ in a set of instruments used for the identification, estimation and classification of continuity (of the city): from exponents of development (quantitative and qualitative), throughout dynamics models (cycles, periodisation, market performance, trends, evolution and revolution, hierarchy of transformations), up to studies on the character of transformation (retrospectivity, prospectivity, linearity and circularity);

→ in tools for examining continuity on various levels of recording it – i.e. by means of overview scales, determining criteria and differentiating moments (dividing lines of changes) – among others in a social, historical, archaeological, biological, geological, cosmological (physical-chemical) context: in procedures and technologies worked out by various scientific fields, but also by means of scales for the research of space-time reality (e.g. chronometry – chronography – chronology – chronosophy – mentioned by K. Pomian [2014]; event history – history on market performance – structural history, by F. Braudel [1999]);

→ in methods and units of reference denoting the scope of continuity – i.e. temporal measures (year, period), spatial ones (range of visible light, length of radiation waves, length of waves carrying energy), structural measures (hierarchical and periodizing classifications, and in other words the regionalisation and chronology, e.g. historical, forestry- and climate-related, cultural-civilisational, geological);

→ in acts of demarcating a differentiating border, indicating to what extent continuity shall be binding and the events / places / quality thresholds which both limit and constitute continuity: ■ between the “before” and the “after” (e.g. before the Planck era the Universe measured merely 10^{-43} seconds); ■ between the “from” and “to” (e.g. Hubble’s constant as the reversal of the age of the Universe, indicates the time passing since the Big Bang; the lepton epoch dates from: 10^{-3} seconds to 1 second after the Big Bang, and for the next three hundred thousand years matter and radiation have been expanding and “decoupling” – hence the radiation epoch); ■ between the “here” and “there”; ■ between the starting and ending point (as e.g. in the model: Big Bang – expansion – contraction – Big Crunch); ■ between “still” and “already” (e.g. still joint Gondwana or already separated Africa and South America);

→ in two epistemological perspectives: ■ in the philosophy of elucidating continuity as part of the interpretation process (in the fields of history, historical geography, anthropology and ethnography, sociology, geography – including urban geography, mathematics and physics) – as well as ■ in the philosophy of comprehending continuity as part of reflections (in the fields of archaeology, history, cultural studies, psychology, philosophy, architecture and urban planning, musicology); hence, on one hand, we examine continuity by means of a problem of continuation and discontinuation (history), of a spatial cultural cohesion (historical geography), of categories of tradition

and cultural area (anthropology), of spatial order and social bonds (urban sociology), of metric, temporal or economic distance, or even a configuration and similarity of structural features of a certain space (geography), of a continuous function and terms of continuity (mathematics), and finally of the category of a one-, two-, three- or four-dimension continuum (physics); on the other hand though, we understand continuity among others in terms of a chronological sequence of events, the time of duration and the dated time (archaeology), of time-space structures determining the organisation of a historical reality (history), of semantic antinomies of relevant and redundant structures (cultural science), of modes of perceiving continuity (psychology), of temporal, spatial, time-space and causal relations (philosophy), of developing and exceeding a defined canon of utility and aesthetics (architecture and urban planning), and finally in terms of processuality and recurrence of permanent components treated as a need to maintain continuity while simultaneously admitting changes (musicology).

Apart from the directly perceptible urban space, there is one inestimable **source** constituting an intellectual foundation for reflections on urban continuity, and that is the notional achievements and discoveries of representatives of urban history, settlement archaeology, history of urban planning, settlement topography, social geography, urban geography, hill fort archaeology, historical sociology, medieval studies, classical philology, anthropogeography, social history, settlement geography or historical economics. In formal terms, apart from publications and summary works (cross-disciplinary and disciplinary), which make up the source literature, in the study on continuity the author used directly or indirectly such sources as: original reference material (documentation, archives), dictionaries, almanacs, encyclopaedias and lexicons, historical maps, inventory archaeological iconography, population censuses and statistical data, exhibitions in museums, memoirs and diaries, inventories and registers, toponymic sources, old photographs, deltiological resources, legal acts, philosophical treatises. The above-mentioned in-depth interviews, the transcripts of which served as a rich narrative material often quoted in the study, constitute the author's own sources on the issue of (urban) continuity.

▪ **Research outcome**

Apart from the conceptualizing, operationalising and methodological findings which have to be considered an important resultative dimension of the study on the urban continuity, the outcome of the research undertaken can be attributed to four essential problem registers.

(i) Resultative cognitive findings on the issue of continuity

Exposure of continuity categories	Scales of continuity
<ul style="list-style-type: none"> ▪ cognitive continuity ▪ concept: objective (corresponding with the possession of things) and subjective (as the result of influencing the senses) ▪ intention – of permanent and targeted sense ▪ approximation and circumstance of comprehending reality ▪ horizon of expectations – a set of convictions enabling perception of the world (here: continuity as a supposition, an assumption or model, hypothesis, declaration) ▪ value – ranging between reality and consciousness ▪ (Kantian) analysis or synthesis – i.e. logical analysis of a term or concluding <i>ex post</i> about reality ▪ (Kantian) transcendental tendency (transcending the limits of an object) and transcendent tendency (going beyond the limits of experience) ▪ narrative organising experience – consolidating knowledge of the surrounding world and explaining the observed events 	<p>(1) Issue of reconciling varying scales:</p> <ul style="list-style-type: none"> ▪ how should one refer e.g. the status of the Mesozoic era to the status of the lepton epoch (ignoring the matter of operational terminology)? ▪ how should one maintain the periodisation in a political scale, bearing in mind the rising social → historical → archaeological → biological → geological → and finally, the cosmic (physical and chemical) context? ▪ how should one rationally determine the rank of threshold events (French revolution, change of lifestyle from nomadic to sedentary, the break-up of Pangaea, the evolution of planetary systems)? <p>It seems reasonable to embed the scale in a defined spectrum of reality to which the scale will constitute an explanatory, systematising and stabilising key, ignoring somehow other diapasons for which that scale is no longer useful, when other scales become applicable. The sequence of mutability, for instance measured by light hours, has little</p>

<ul style="list-style-type: none"> ▪ category pertinent in three ways: to objects and physical states, to consciousness, to the world of objective knowledge ▪ function: quantitative, qualitative, relational, of modality ▪ law – enabling the connection of phenomena into sequences and configurations ▪ validity – active and controlling the recognised universe ▪ imperative – i.e. the ability to persist (accumulate, sustain and multiply the existing potential), concern for maintaining the identity (of objects, states, relations), expecting development on the path to organisational self-improvement (of space, places, regions) 	<p>in common with the sequence configured in-compliance with earth hours. However, it is not always possible to relinquish alternative scaling, because in the “mezo” dimension such scaling constitutes a complementary measure, even if it was developed by means of research tools from different scientific fields. This assertion concerns in particular the synchronous order in the space experienced by man.</p> <p>(2) Issue of the scale of continuity when identifying its validity. The assumed scale determines whether something bears the features of continuity; consequently, a dismantlement (rupture, interruption, discontinuity) within one scale (e.g. epistemological, ontological, discipline-related, spatial, temporal) may not be recorded (documented) by means of another scale.</p>
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Formal and substantial status of continuity

<p>(1) Continuity in the light of the constitution of temporal and spatial states:</p>	
<ul style="list-style-type: none"> ▪ temporal continuity (diachronic, synchronic), ▪ spatial continuity, ▪ continuity of perception (conditioned among others by the capability of senses or cultural impacts). 	<ul style="list-style-type: none"> ▪ continuity of state (gas – fluid – solids), ▪ abstract continuity (e.g. in a mathematical sequence),
<p>(2) Continuity in the context of the categories of co-existence / stratification. Co-existence involves ■ views, faces, functions, roles, meanings of a certain state, that are shared in the cognitive act, and available together synchronously and diachronically, non-resistant to variability, but potentially continuous as a result thereof. R. Ingarden [1962] suggests also two other stratified categorisations: ■ the first – seemingly obvious – organising things vertically (past, presence, future); and ■ the second – boasting a horizontal arrangement (from the point of view of identification) – grouping events, processes and objects persisting in time (PTC). These existential entitlements of objects have been singled out according to the temporal criterium, and they are characterised by a differing degree of susceptibility to time passing (from ephemeral events up to PTC holding out against time). Thus continuity can be reduced to modes of existence (existential entitlements): the mode of existence of events is occurrence and incidence; the mode for processes is unfolding, passing, updating, raising and constituting; whereas the modes for objects persisting in time (PTC) are, in fact, abiding, persisting in spite of, keeping up, lasting and surviving. That is why:</p> <ul style="list-style-type: none"> ▪ the continuity of events would consist in the perpetuality of them happening and coming true over time, ▪ the continuity of processes would be contingent on the smoothness of their passing, ▪ the continuity of PTC would boil down to maintaining identity and duration. <p>The first is the continuity of impulse; the second – the continuity of occurrence and influence, of progress, consequence and even of cyclicity; the third – is the continuity of becoming, of presence and of validity.</p>	

Between continuity, discontinuity and dismantlement

<p>(1) The discernibility of borders between continuity and dismantlement remains a human cognitive right, whereas the scope of their validity (durability and spatial range) – remains an object-related existential entitlement. The combined function of one and the other is the possibility (in case of time and space – necessity) of ■ continuity in a general sense, ■ continuity thanks to dismantlement, ■ continuity in spite of breach and ■ continuity of breach. For instance, on other structural levels, as a result of world wars of the 20th century, many nationalities of the Austro-Hungarian Monarchy and of the Russian empire obtained state independence, whereas the loss of sovereignty of other ethnicities was to trigger systemic changes; the status of loser and winner often depends on the viewpoint taken.</p>
<p>(2) Every start is a point of breaking through what has been so far (apart from the very beginning, e.g. the Big Bang) so the context of formation bears the mark of rupture (from the perspective of cause and genesis, sometimes widened by a theolegical aspect); the context of existence is characterised by discontinuity, whereas the next points of breaking through (moments of dismantlement) may result in: ■ another creation or entropy (in epistemological terms), or ■ in the (evolutionary) pupating or the annihilation (when the breach reminds of revolution, disaster, a jump into non-existence – in the face of ontology).</p>
<p>(3) We may recognize the relation of an individual and single event, a historical event (sensation, incidental object, accident) bearing the feature of a cut (limit), to the structure (long duration, period of validity), by means of three modalities of their mutual union: ■ an embryogenetic bond (if cuts, disasters are the result of systemic programmes and controls); ■ a revolution (a cut more or less susceptible to control and generated by the system); ■ an accident (stochastic contact of event and structure) [Falkowski 2013].</p>
<p>(4) A landmark event (the short-livedness of which compared to the structure is determined arbitrarily and relatively, because what is considered a dismantlement is both an immediate scientific discovery, as well as a systemic transformation lasting several years, and also, lasting several thousand years, the stage of reversed polarity) jointly discontinues and generates, questions and proposes, destroys and builds.</p>
<p>(5) Just like discontinuity manifests itself in commonness, routines, admissibility and probability, dismantlement and continuity are usually revealed through strategic actions, relevance, substance and a rudimentary character.</p>

(ii) Resultative cognitive findings on the phenomenon of the city

Properties defining the status of a city

<ul style="list-style-type: none"> ▪ area size ▪ density of development and historically developed countenance 	<ul style="list-style-type: none"> ▪ capacity to integrate and disintegrate collective ▪ localising in a network of relations with closer and further sur-
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<ul style="list-style-type: none"> ▪ population and life style ▪ connection to concrete place where people meet in order to confront opinions and life experience ▪ possession of local government ▪ inserting laws, privileges and duties into the hierarchical structure ▪ economic activity and creation of jobs (apart from agriculture) ▪ specific culture ▪ centrality: topographical, symbolic and functional 	<ul style="list-style-type: none"> ▪ rounding ▪ character of social bonds (anonymous, concentrated, eluding societal control and leading to atomization) ▪ relationality (interpersonal <i>en bloc</i> relations) ▪ constitutive presence of people – involved habitation ▪ intentional spatial structure (referring to spatial archetypes) ▪ civilisational-cultural background ▪ developmental potential ▪ idea which dictates a certain way of “building – living – thinking”
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(iii) Resultative cognitive findings on the issue of urban continuity

Possible exposure of urban continuity properties	
kind	type
(a) continuity of urban processes	<p>(a) continuous urbanisation process – e.g. ancient transposition from a familial-ethnic organisation to territorial-political organisation; wave of establishment of cities in Europe in 13th and 14th century; phenomenon of <i>incastellamento</i> (encastellation – medieval trend of settlement concentration);</p> <p>(a) evolution of municipal centres in the following sequence: development → expansion / stagnation / maintaining <i>status quo</i> / collapse → standstill;</p> <p>(a) communal movement – e.g. in medieval cities of central Europe which assumed the paradigm of organising spatial and socio-economic relations of medieval Italian city communes;</p> <p>(a) city founding ventures – revealing the dynamics of the diffusive cycle;</p> <p>(a) periodisation of continuity of city founding – e.g. stages of citifying the provinces of Malopolska, Mazowsze, or phases of Teutonic Knight settlement in the area of early Prussia;</p>
(b) dynamics of urban development	<p>(b) additive development – by establishing new territories (e.g. Nowe Miasto in Prague, Nowa Huta in Cracow) and by expanding the urbanised area (e.g. Rome, Turin, Amsterdam, Lviv, Bath);</p> <p>(b) transformative development – by means of transformation of existing spatial system (e.g. Hildesheim or Paris);</p> <p>(b) concentric expansion – around the historic city core (e.g. Teheran, London, Athens, Kalisz-Zawodzie);</p> <p>(b) parallel development – independent evolution leading to the accession to a neighbouring and bigger settlement (e.g. Fez, Marrakesh, Tunis, Kruszwica);</p> <p>(b) dispersing development – when the terrain is diversified, the traffic system is comprehensive, or when there is an extraordinary spike in the population number (e.g. Casablanca, Delhi, Ciudad de Guatemala);</p> <p>(b) demographic dynamics – counted in absolute and relative measures;</p>
(c) continuation of urban properties	<p>(c) stability (economic, systemic, political) of the centre in a local / regional / national / international context;</p> <p>(c) ability to “do one’s history homework” – e.g. London, San Francisco, Tokyo;</p> <p>(c) possibility of updating one’s former potential;</p> <p>(c) resilience to persistent turbulence (revolution, disaster) – e.g. Troy, Jericho, Rome, Harappa, Mohenjo-daro, Fatehpur Sikri, New Orleans;</p> <p>(c) crisis – chronic fluctuation between centralisation and decentralisation, industrialisation and de-industrialisation etc.</p>

Characters of urban continuity

Characters of continuity showcase the formal possibilities of its representation on at least four levels, i.e. that of construction (essence), of characterising (of repetitive properties and individualised properties), of relations and tendencies; although these constitute the continuity in three aspects: semantic-formal, the temporal and spatial (time-spatial), the organisational and functional. The characters of continuity signify also source exposures and the motive.

semantic-formal continuity	<p>Interpretation of continuity: ■ continuation of the significance of a certain centre or part thereof; ■ stability of position, status of a settlement unit in the context of urbanised space of a region or country. The rank (similarly to the name) results from the convention adopted, which is why we talk about nominal continuity.</p> <p>Interpretation of discontinuity: ■ sudden semantic changes, the diachronic or synchronous growing apart of the affiliation of an object and its formal representation, as well as ■ rupturing the allocation of specific, predetermined properties.</p>	level A	<ul style="list-style-type: none"> changes of formal purpose (i.a. Roman Pantheon, Basilica of St. John the Baptist in Damascus, former agora in Syrian Aleppo, synagogues in Prague); transfer of the semantic capital (among others the morphogenetic dynamics in the space of Cairo, fateful settlement and founding processes in Plock, Poznań and Nancy, the socio-economic succession of districts of Bogota, Lima and Santiago de Chile and Quito, civilisational succession of central city space in Tunis and Samarkand); attempts at renaming objects (i.e. the onomastic dynamics of Jerusalem's Damascus Gate, of the chief railway station and chief road Vinohrady in Prague, succession of Polish and Ukrainian street names in Lviv, disappearance of Latin names of streets after the middle ages, changes of the nomination of streets and squares of Warsaw in 19-20th century); transfer of purpose (e.g. Palace of Rzeczpospolita in Warsaw).
		level B	<ul style="list-style-type: none"> the nominal succession (e.g. renaming centres which constitute the world of antique civilisation, changes of the name of Petersburg or Plovdiv); transition of semantic capital (among others formal succession in medieval times in Europe: old Baltic Sea centres award priority to → Hanseatic cities; Kiev, Chelm and Włodzimierz give way to Moscow and Lviv; after Duurstede → Brugia → Antwerp played a pivotal role in Flanders).
		level C	<ul style="list-style-type: none"> inconsistency in time keeping rules (e.g. peculiarity of calendars and methods of agreeing solar and lunar systems in various city-states of ancient Hellades); onomastic cohesion for a network of cities (e.g. appropriating original names – though in modified versions – of city centres within the borders of ancient Germania in the Roman Empire, between the Rhein and the Danube River).
temporal and spatial (time-spatial) continuity	<p>Interpretation: ■ temporal continuity is the continuation of a location in temporal sense of a relatively constant presence of a indicated settlement unit (or its fragment); ■ meanwhile spatial continuity is the synchronous ceaselessness of urban planning; also ■ temporal-spatial continuity is the incessant succession of updating the arrangement of the selected centre which keeps its identity thanks to changes or in spite of dynamics.</p> <p>Sometimes temporal continuity is treated as layers: in the case of one-off and irreversible displays of reality, in repetitive structures (recurrence), in the circular, biological and also environmentally conditioned reproductiveness, melding the past with the future, and perfecting every next stage in the development process.</p>	level A	<ul style="list-style-type: none"> continuity of embedding in a place of characteristic innercity spaces (e.g. the case of the Athenian Agora which in spite of attempts to encase it or fill up the surrounding frontage development, and also in spite of having its functions delegated to other locations, maintained continuously its status as a public space, first for political, judiciary and cultural events, and slightly later for economic and communication purposes, and always kept its celebratory and symbolic function).
		level B	<ul style="list-style-type: none"> spatial distribution of various elements of the urbanised environment, in the form of structural charts: of the (continuous) zone concentric model, the (not continuous) sectoral model and the (dispersed) polycentric model (cognitive models of the Chicago school of social ecology); dating the location of settlements with urban traits – determining the location of a city (i.a. inheritance of location and development of late Roman <i>civitates</i> and <i>castra</i> spread between the Rhein and the Danube by medieval cities – Cologne, Bonn, Xanten, Speyer or Mainz; use of location of Slavic hill forts by later settlers); continuation of localization and perpetuality of development (i.a. Celtic, and later Roman Londinium → now London; pre-Columbian aboriginal settlement → Cuzco erected partly on walls of former Inca dwellings); relative isolation of urban existence – spatial abstraction (e.g. Venice).
		level C	<ul style="list-style-type: none"> dispersing multicentre model, as embodies by metropolises (i.a. Los Angeles, Japanese megalopolis reaching from Tokyo to Osaka, Silesian conurbation, Tricity of Gdańsk-Sopot-Gdynia); urbanised zones (e.g. Randstad, co-created by Dordrecht, Rotterdam, the Hague, Leiden, Haarlem, Amsterdam, Hilversum, Utrecht and smaller districts, taking the shape of a polycentric ring encasing farm land).

organisational and functional continuity	<p>Interpretation: continuity – ■ which in an administrative-organisational aspect is related to the arrangement of the settlement space; ■ and in a functional aspect refers to the city fulfilling a range of diverse functions – is expressed by, firstly, the constant binding force of an adopted order and of a synecdochical characterisation (i.e. implementation of a function for a broader or slimmer spatial context), and furthermore, by the stability of mutual relations between places make up together a structure that is not indifferent (a part of the city, city vs. surrounding, city vs. other cities).</p> <p>The organisational-functional continuity is set within the syntactical-semantic continuity. In structural terms such a continuity is displayed as an outline of urban reality resembling somehow a wholeness (systemic cohesion of internal organisation): ■ dynamic (thus permitting transformation); ■ self-steering (thus not requiring legitimisation in an external context, nor any justification in that context of its own constitution – using such an assumption, the prerequisites are an inherent part of the structure as the surrounding); ■ functional (where each component has a specified task in the structure); and ■ logical-homological (when, based on the substructures of a lower level, we recognize regularities applying to substructures of a higher level).</p>	level A	<ul style="list-style-type: none"> ▪ continuation of elements of development and iteration of spatial functions – of places of cult or martyria on cemeteries (among others in the spatial organisation of medieval cities in the border zone between the former Roman Empire and the sphere of <i>barbaricum</i>); ▪ persistent presence of elements organising the urbanised space (e.g. city walls are almost always a staple element defining the interior of European and Asian cities).
		level B	<ul style="list-style-type: none"> ▪ centres uniting areas located within small distance of each other and boasting a characterised by a differing degree of settling or development, situated at the junction or border of separate regions (e.g. gate cities in feudal times Poland); ▪ continuity focused on the past (e.g. per reference to the founder myth – see the case of Troy; to the former development context – as in the case of Celtic-Iberian Numantia; toponymy preserving the provenance – as in the case of Britain’s Chester, Manchester or Winchester); ▪ continuity focused on the future (e.g. anticipatory administrative interpretation – as in the case of Buenos Aires).
		level C	<ul style="list-style-type: none"> ▪ establishing unions and federations and economic interaction based on reciprocity within one culture (e.g. city-states of the antiquity); ▪ division into a series of city-states as a result of the economic and demographic market boom and the urbanisation dynamics in a given area (e.g. in ancient Greece, 8th century B.C.); ▪ consequences of collapse of a biggest state into autonomous units (e.g. formation of Chinese city-states in the years 771–481 B.C.); ▪ after the end of colonisation – division into separate bodies (e.g. Aztec city-states after 1200 A.D. in Mexico); ▪ administrative vertical continuity (i.a. stratified organisational-political structure of Japanese settlement); ▪ strength and permanence of connecting ways with other settlements (e.g. ties between market centres in the region of Sichuan in the 20th century); ▪ functional discontinuity manifested in an accounting incoherence between cities (evident i.a. in monetary trade in 13th-century Europe, where intercity contracts were cleared with the multiple value of a shilling, whereas the <i>grzywna</i> (medieval measure of weight in central and eastern Europe) acted as payment coin – though it differed in value and was counted differently in Hamburg, Lübeck, Livonian or Prussian cities – which may constitute a far analogy for the semantic-formal discontinuity of calendar calculations of city-states of ancient Greece); ▪ organisational <i>unctim</i> in the shape of city law, connected to city foundation processes (i.a. Magdeburg law, Lübeck law, Flemish law), spreading diffusively; ▪ large-scale organisational-functional continuity is manifested in an urban belt of Europe, created at the turn of the 11th and 12th century (Bruges, Antwerp, Ghent, Lyon, Milan, Venice).

Areas of urban continuity

Areas of continuity highlight the material-substantive framework of the particularisation of continuity (hence factual continuity of the essence gives way in the cognitive process to operational continuity of judgement), which – in terms of goal and cause – can be put down to selected aspects of “city life”, i.e. historical, cultural-civilisational, geographical, social and economic, political and constitutional / systemic, as well as architectural and urban planning ones. Within the type codification (characters of urban continuity), the areas constitute a range manifesting modes of implementation of continuity. In other words, it is a specified repertoire of self-manifesting, material-substantive implementation of continuity, i.a. on a territorial, historical, economic, demographic, ethnic, religious or physiognomy-related basis, or – following a different interpretation key – on the level of residence, function, sequence of development and arrangement of urban space, supply (when the economic base of a settlement unit is referred to) etc. The areas of continuity correspond to the above-featured character codifications of urban continuity (e.g. political-systemic continuity is the particularisation of continuity that is partly organisational and functional, and partly semantic-formal, whereas cultural-civilisational and historical continuity is considered an exposure of spatial and temporal continuity etc.).

<p>cultural-civilisational and historical continuity</p>	<p>Interpretation: ■ continuation of the significance of the city or its parts, of the historical importance of its status or its endowment, as well as ■ the stability of the rank of its heritage in a historical perspective. Therefore this is a syntagmatic predisposition of the city, providing a security ■ for keeping an identity in spite of changes, in spite of events passing and old material layers manifesting themselves (for instance in the spatial layout defining previous stadiums of development, monuments, infrastructural remains) and ■ for maintaining the semantics in chosen registers (e.g. of the culture- or state-forming role of cities, of ethnic groups, of religious systems, or of the persistence of the historical context). This is also a contamination of the historical affiliation of the city to a specific region.</p> <p>Historical urban continuity is, apart from everything else, the conditioning relation with context, among others ■ with the landscape changed by man until now (with a road network built once, or with earlier configurations of settlements etc.); ■ with the cultural halo, imbued in people of a particular civilisational background since birth, by way of education and socialisation (the long vanished Carthage still serves as a continuous component of development of European Mediterranean culture, as it is an inalienable part of the repertoire for comprehending it); ■ with the significance of primary features and the original development outline (it is something that integrates the city overwhelmingly with the topographical <i>milieu</i>, even in the face of catastrophes and disasters or planned transmutations); ■ with the persistence of frames set a long time ago, as conditions determining urban heritage and progress.</p>	<p>level A</p>	<ul style="list-style-type: none"> the institutional survivor of continuity (e.g. the marble stadium of modern Olympic Games of 1895, raised in the same place as the Likurg stadium used two thousand years prior; predicates of the civilisation of Islam – city quarters of low houses with yards, mosques, Mauretanian residences – they jointly constitute the durable character of Andalusian cities).
		<p>level B</p>	<ul style="list-style-type: none"> chronicity of presence of 'shtetls', or Jewish towns, in the cityscape in central Europe and Russia (e.g. Działoszyce, Pińczów, Chęciny); permanent playing of the historically important culture-forming role in a region / state (i.a. the case of Moscow – as a sublimation of settlement life in Ruthenia and the case of Petersburg – as a point of reference and prospective opening up to the West).
		<p>level C</p>	<ul style="list-style-type: none"> Jewish colonies in the cultural-ethnic landscape of many regions of Europe – established in the aftermath of the destruction of Jerusalem and the international dispersion of the Jewish population (e.g. Antioch, Damascus, Alexandria, Byzantium, Athens, Rome, Syracuse, Aquileia, Marseille, Basel, Konstanz, Strasbourg, Speyer, Worms, Mainz, Koblenz, Cologne, Frankfurt, Heilbronn, Dortmund, Münster, Prague, Meissen, Leipzig, Halle, Magdeburg, Erfurt, Passau, Bamberg, Nuremberg, Regensburg, Vienna); cities as <i>pars pro toto</i> of the civilisational sphere (i.a. Uruk, Ur, Lagash, Nippur or Eridu for the Sumerian civilisation; Mohenjo-daro and Harappa for the Hindu; Anyang for the Chinese; the cities of Olmec, Aztec, Maya or Inca for pre-Columbian civilisations).
<p>geographical, social and economic continuity</p>	<p>The interpretation ■ of <u>geographical continuity</u>: is defined by the layout of variables such as time, components of the natural environment and human activity, and in more detail – its consequences. Such a continuity ought to be perceived in categories of a process of differentiation or territorial unification, fragmentation or integration trends, phenomena of expansion, succession and recession, as well as the functional isolation or coordination. We speak of the dynamics of a continuous (or discrete) development of urban space, as reflected by the morphological and physiognomic transfiguration, which in turn is the derivative of economic, social and political forces.</p> <p>The interpretation: ■ of <u>geographical-social continuity</u> is embedded in: (i) the formula of being anchored in a place and existence in a sphere of one's own spatial experience, thus one is anchored in the recognized and familiar territorial-symbolic surrounding and in a group context; (ii) dwelling long in a certain area and identifying with it, which results sometimes in a blurring of the image in social perception; (iii) the process of building and accruing an urban narrative – from one generation to the next or through conscious detachment from the existing history, and thus introduction of new motifs that integrate people living in the same area; (iv) the custom of observing rules of social order within a specific normative framework, with these rules bringing order to interpersonal relations and constituting social structures or behavioural patterns; and also the principles of permanent and personal (responsible) use of common space.</p> <p>The interpretation ■ of <u>social continuity</u> assumes that the integrating bonds enable collectives and groups to overcome centrifugal forces and perturbations, since they allow to alleviate internal contradiction and fissures, including the consequences thereof – at one time by means of consolidating the values and rules of co-existence hitherto acknowledged as uniting the collective, and at other times by means of a structural transformation or qualitative modernisation (trust, the idea of community, social capital, existing cultural endowment of a place, collective memory be-</p>	<p>level A</p>	<ul style="list-style-type: none"> geographical continuity – i.a. microgeographical continuity (e.g. a house as the carrier of urban continuity in a basic scale), the continuity of relocation (in spite of segregation and the fencing of urban territories); geographical-social continuity – sequentiality and rhythm of experiencing the street (i.a. the cadence of relocation and the cadence of attention), sequentiality of language communication (e.g. depending on the districts of Warsaw currently visited by the Jewish community at the beginning of the 20th century); social continuity – clarifying the former development of urban space (i.e. by means of the evocation of border lines of historical divisions), visualising the look and function of places in time; economic continuity – the permanence of street movement, the durability of locating business activity (e.g. annual market fairs in Paris, dating back to 1176).
		<p>level B</p>	<ul style="list-style-type: none"> geographical continuity – permanence of the placing of a city, or a peculiar adherence to fragments of space; the discontinuity is thus expressed, among others, in the dynamics of diachronic alterations of environmental circumstances and the persistence of these being in force; social continuity – i.a. the continuity of development of population figures on the timeline, the continuity of exercising dynastic power over a city (e.g. the rulers of Wrocław); therefore, (dis)continuity is i.a. the dispersion of a group of inhabitants representing the structure of social stratification, the patchwork identity of cities located near / at the frontiers; economic continuity – i.a. the stability of the economic situation of the city (conditioned by its economic base or the reach of its trade influence).

	<p>come the substantive <i>iunctim</i>). The interpretation ■ of <u>economic continuity</u> ties the notion to expressions of the economic vitality of a city, to the stability of its supply base and well-trieed trade relations, to a diversified trade potential, to the perpetuity of market activity and the rank of a settlement unit in the network of regional or cross-regional trade exchange.</p>	<p>level C</p> <ul style="list-style-type: none"> ▪ geographical continuity – e.g. linearity of settlement (see case of developments in the Nile valley), territorial validity of a certain city model (urban regions of Europe), the settlement denseness; discontinuity will manifest in isolated settlement; ▪ social continuity – i.a. chronicity of the presence of ethnic / culture groups, the wavelike evolution of the spatial structure of metropolises (e.g. Japanese ones); ▪ economic continuity – e.g. ties between centres (i.a. network of Hanseatic city-ports, the network of fairs in Flandria or the Champagne).
<p>political-systemic / constitutional continuity</p>	<p>Interpretation of continuity: ■ permanence of formal, organisational and functional status of each settlement unit (in the context of characters of continuity); ■ permanence of state affiliation of a settlement unit; ■ stability of the administrative and political significance of the city or the continuity of its political representation; ■ vitality of the systemic and state-building role; ■ continuation of the city rank in the hierarchie system on a given territory.</p>	<p>level A</p> <ul style="list-style-type: none"> ▪ urban public space as a historical litmus test and a seismograph particularly alert to diverse political and systemic rebellions (i.a. predicates of discontinuity present in the city: uniforms, banners, emblems, signs of differentiation of supporters of new power, posters and other propaganda material, new names of streets, meticulous removal of traces of undesirable toponymy). <p>level B</p> <ul style="list-style-type: none"> ▪ dynamics of political affiliation of cities (i.a. relay race of political-systemic affiliation of Norcia or Genova across the centuries); ▪ discontinuity triggered by the differentiation of territorial and land power (founding of neighbouring communes owned by different lords – e.g. medieval Arles, Toulouse, Narbonne, Rodez or Śródka and Chwaliszewo in Poznań) – duplicating communes in the same settlement grouping, which resulted in the existence of multiple stakeholders and the discontinuity of self-determination; ▪ discontinuity in the aftermath of political delimitation (i.a. Paris during the revolution of 1848, Berlin in the years 1945-1989 and Vienna in the years 1945-1955). ▪ durability of prestige of a capital – in spite of historic perturbations (as in the case of Istanbul, Moscow or Delhi); ▪ reinforcing continuity by way of conferring prerogatives to urban units by the authority of a territorial ruler (so-called city privileges of the gentry, status of city of the crown – e.g. Cracow, Poznań, Lublin, Vilnius or Lviv in the Crown of the Kingdom of Poland and the Grand Duchy of Lithuania [Polish-Lithuanian Commonwealth]). <p>level C</p> <ul style="list-style-type: none"> ▪ maintaining the status of a metropolis and the political rank since very early times until contemporary times (i.a. Istanbul, Damascus, Mekka and Jerusalem in the Middle East, Pataliputra (Patna) in South Asia); ▪ sometimes staying / remaining within the borders of a buoyant empire becomes the driving force of progress and a guaranty of stability for settlements (e.g. in the Roman Empire: Rome, Byzantium, Alexandria – and – in the Arab Empire: Córdoba, Grenada, Tunis, Palermo, Alexandria, Cairo, Damascus, Jerusalem, Baghdad, Samarkand, Medina, Mekka); so does anchoring in the settlement hierarchy within a state (e.g. the biggest cities of the Austro-Hungarian Monarchy: Vienna, Budapest, Prague, Trieste, Lviv, Graz, Brno, Cracow), or fulfilling crucial functions (e.g. Japanese buffer cities on the border of rural areas and urbanised zones with right to hold markets, cities next to temple centres, port cities, post station cities, province centres).
<p>architectural and urban planning continuity</p>	<p>Interpretation: ■ coherence of spatial development with human needs (apart from the notion of utility, one feature of which is durability, this pertains to the symmetry and regularity of layouts of street, square, quarter or district); ■ conservative reference of the architectonic codification to traditional forms or bold transcending of the framework of usual typological patterns and the creation of a blending <i>novum</i>; ■ dynamic opening of the architectonic or iconographic discourse, leaning towards the future and consciously assuming unexpected changes to the urban plan; ■ flexible attempt at reinterpreting the classic urban axes of <i>decumanus</i> and <i>cardo</i>, designating previously the run of the two main traffic arteries of the city; ■ degree of preservation (or lack thereof) of the homogeneity of historical urban spaces and the scale of similarity of fresh structures to those that served as the historic impulse.</p>	<p>level A</p> <ul style="list-style-type: none"> ▪ structural patience of urban assumptions (chronicity of the course of composition axes: i.a. the road axes Saska and Stanisławowska in Warsaw, the build-up of the great axis in Paris; boulevards or traffic arteries encapsulating the city, walls or fortifications surrounding it); ▪ respect for old settlement structures and regard for the previous mode of arranging space in modernisation plans and designs (e.g. redevelopment of Hanover); ▪ showcasing reflections of the past mirroring former delimitations, functional divisions, influence limits or ownership partition; ▪ patient presence of objects and places (i.a. those connected with cult forms or commonality, internal communication networks, walls, water-mains, theatres); ▪ passed on from generation to generation – sometimes crossing the boundaries of time and cultures – the matrix for the organisation of home space (e.g. courtyard houses in Ur dating back to 2000 B.C., dwellings in Mexican Oaxaca dating back to 600 A.D., residential buildings in ancient Priene, contemporary homes in Beijing); ▪ violation of continuity is manifested in the form of gated communities which isolate and segregate the population of a city in economic, class, ethnic or cultural terms.

<p>Formal exemplifications: ■ denseness of spatial development; ■ diachronic capacity for continuation of its principles as well as operation of its components; ■ structural emulation of the route and allotment – evoking old lines and divisions; ■ fluency of movement from street to street, from estate to estate, from district to district; ■ perpetuity of the plan validity or correspondence of layout notions; ■ chronicity of a place – i.e. continuity of settlement and urban planning; ■ permanence of circumstances enabling the existence of the city; ■ persistence of development characterised by growth (just like the growth of tree rings) or build-up (just like in a palimpsest); ■ various practices of recreating historical spaces (e.g. through modernisation effort).</p>	<p>level B</p>	<ul style="list-style-type: none"> ▪ constant compliance with general lines of regular layout demarcated during the foundation of the settlement (e.g. in Miletus or Priene), which allows to maintain the physiognomic identity in spite of superimposing interference – and – persevering validity of the original plan as the initial urban planning matrix (e.g. Ostia Antica near Rome, Timgad within the borders of today's Algeria); ▪ continuity of the urban planning design (i.a. Aosta, Genova, Hereford, Leiden, Lund); ▪ continuation of settlement within outlines demarcated in sources (i.a. Mainz, Bonn, London); ▪ gradual spatial expansion following a concentric pattern of growth and appropriating neighbourhoods (e.g. Constantinople, Bologne, Trier, Marburg); ▪ development density taken to an extreme (e.g. Fez, Siena).
	<p>level C</p>	<ul style="list-style-type: none"> ▪ implementation of urban planning notions following the principles of diffusion in a specific cultural environment in a given historical period (e.g. sequence of proliferation of organisational solutions concerning arrangement, such as checker board or circular arrangements; sequence of medieval city foundations; applying structural matrices to newly developed land – as in the case of North American towns).

Determinants of urban continuity		
Criteria of classification of the determinants of urban continuity		
Area	Scale of validity	Origin (urban provenance)
<p style="text-align: center;">environmental-geographical</p> <ul style="list-style-type: none"> ▪ hydrography – access to rivers, lakes and seas, ▪ landscape – altitude, terrain, local topography, ▪ soil, ▪ natural resources – mineral resources, ▪ climate; <p style="text-align: center;">historical-cultural</p> <ul style="list-style-type: none"> ▪ custom and legal conditions – related to city-founding processes, the establishment of cultural regions, organisation of residential space and colonisation, ▪ administrative-systemic conditions – including tax and monetary relations, privileges and the hierarchy of settlement structures, ▪ military (defensive) reasons, ▪ transport-related – central location or location at hubs, ▪ political, ▪ pertaining to urban planning and composition, discounting existing form of spatial structure and degree of development; <p style="text-align: center;">social-economic</p> <ul style="list-style-type: none"> ▪ convenient context for advancing production and service functions, ▪ educational facilities, ▪ recreational and leisure facilities; <p style="text-align: center;">ecological and demographic</p> <ul style="list-style-type: none"> ▪ intense development – land development and communication, ▪ domain of biological contact between people constituting a population. 	<p style="text-align: center;">temporal aspect – cities existing in various epochs are characterised by a dense spatial layout, a defensive character, legal sovereignty and a distinguishing position in the administration;</p> <p style="text-align: center;">spatial aspect – a city is a limited territory, conditioned for instance by environmental factors (building it seawards may be conducive to farming, a developed shoreline with protected internal coastal waters, proximity of forests providing building material, mild climate, etc.);</p> <p style="text-align: center;">civilisational aspect – when tracing the history of urbanisation on a global scale (when we inquire into the impact of factors, such as the agricultural revolution, the development of commodity exchange between areas, the proliferation of defence systems in the form of forts or fortifications, or solidifying religious structures of hierarchical power, on trends of population concentration and processes of constituting urban centres).</p>	<p style="text-align: center;">types of provenance</p> <ul style="list-style-type: none"> ▪ hill fort concepts – indicating the beginning of urbanised settlements within tribal defensive hill forts, ▪ estate concepts – accordingly, ancestral seats of clans used as common landed estates are the seeds of cities, ▪ concepts related to professions – clustering artisans and merchants location-wise, ▪ administrative concepts – relating to centres of capital city, country or diocesan administration, ▪ marketplace concepts – focusing on the role of meeting points where trade deals are conducted, ▪ cult concepts – whereby a “holy grove” or “sacred stone” can spawn a hamlet, ▪ military concepts – cities were founded as signs of appurtenance and ownership in the course of conquests, and also as the emanation of chieftain structures, ▪ dedicated concepts – identifying settlements servient to a main residence, mine or university [Samsonowicz 2014]. <p style="text-align: center;">driving forces of the establishment of cities</p> <ul style="list-style-type: none"> ▪ topographical – i.e. convenient location, ▪ demographic – minimum necessary number of inhabitants, ▪ economic – reflecting the possibilities of production and trade, ▪ social – stimulating the establishment of new legal group [<i>ibidem</i>].

Examples of conditions of urban continuity (in a multitudinous approach) in consideration of the dynamics of existence		
Locational conditions	Developmental conditions	Conditions of endurance
<ul style="list-style-type: none"> ▪ environmental – circumstances favouring the founding of cities (access to water bodies, optimal situation in a geomorphological configuration, abundance of fertile soil, rich natural environment and underground mineral deposits, favourable climate); ▪ topographical and strategic – i.e. aspect of central location, not only replicated in functional bonds of commerce and in an administrative rank (cases of Paris and London), but also realised directly in geographical space (if the cities managed to subjugate the surrounding region, e.g. Dijon imposing its authority onto Burgundy, Grenoble – on the Dauphiné region, Bordeaux – on Aquitaine, Lisbon – on Portugal, Venice – on Veneto, Florence – on Tuscany, Turin – on Piedmont, or the diarchy or triarchy over the hinterland of Rouen and Caen in Normandy, Reims and Troyes in the Champagne, Munich and Regensburg in Bavaria, Montpellier and Toulouse in Languedoc, Aix and Marseilles in Provence, Nancy and Metz in Lorraine, Palermo and Messina on Sicily, or – Chambéry, Annecy and Geneva in Savoy, as well as Valladolid, Toledo and Madrid in Castile); ▪ economic (e.g. using the potential of the natural environment: the discovery of mineral resources triggered the establishment of oil cities in California and Texas, of metallurgic settlements in Lorraine which was rich in iron ore). 	<ul style="list-style-type: none"> ▪ civilizational (i.a. Neolithic transition to sedentary economy); ▪ economic (e.g. aftermath of medieval urban revolution in the form of emerging marketplace centres geared towards long-distance trade exchange and the servicing of routes of big trade); ▪ functional (when what gave rise to a settlement was an abbey, which, by the way, is reflected in the toponymy of western European cities – in such names as Münster or Moutier; or a fortified castle or army garrison, which we can find numerous examples of within the borders of the ancient Roman Empire). 	<ul style="list-style-type: none"> ▪ distance to natural borders (related to tectonics, soil, climate, hydrography, plants and terrain); ▪ role played by the centre (defensive, transport related, administrative, residential or cult related); ▪ external conditions (topographical surrounding, redemptive connection with sea and hinterland, permanent influx of population reproducing the demographic potential of the city, binding or forming alliances etc.); ▪ internal conditions (public buildings, gathering points, retrenchments, temples etc. which structure urban space); ▪ validity of city laws; ▪ political-economic and systemic-legal autonomy (by way of negotiations with central authorities or territorial sovereignty).

Conditions of urban continuity on three spatial levels of analysis		
Level A (city fragment)	Level B (whole city)	Level C (aggregated approach)
<ul style="list-style-type: none"> ▪ spatial components included in the native content of an urban centre, and more accurately – their state of preservation and an understanding, among future generations, of the content these components convey – i.a. agoras of Greek cities, Roman fora in army camps, structural transport axes, sumptuous amphitheatres, detached sites of cult, public places assuming functions previously performed by the Acropolis, i.e. public, political, judiciary, economic and religious functions (such as in Dreros, Lato or Thera) – these components solidified the social order, attested to the rank of the town, organically and jointly constituted the symbolic-cultural significance, and also the economic condition of a development; ▪ function and significance of a given fragment of an urbanised area; ▪ materialised attempt at securing the heritage of cities in the form of walls (retrenchments and fortifications constituted a crucial element of the Greek understanding of <i>polis</i>; only a small percentage – of the overall number of 1035 city-states – lacked walls; according to F. Braudel [1992], between the 15th and 18th century nearly all cities were enclosed in the geometrical corset of retrenchments and many of these have survived until today since antiquity). 	<ul style="list-style-type: none"> ▪ “attaching” to a place (geographical continuity); ▪ permanence of validity of name (nominal continuity); ▪ durability of material tissue (substantive continuity); ▪ historical continuation of centre (historical continuity); ▪ positioning in convenient natural conditions (Machu Picchu, Sardes, Palmira, Petra, Bostra, Jerasa) and at crossroads of transport routes (Sardes, Palmira); ▪ functional task diversification – upholding premises for founding of a city and increasing scale of premises; ▪ continuity of land management and use; ▪ sanction of unassailable authority of chosen ruler; ▪ strive for communal consolidation; ▪ territorial expansion – methodical expansion and filling of urbanised area with significant objects (e.g. temples) and places (e.g. fora); ▪ owning a closer and further supply base (suburbia, national and international contract partners, regional partners, surrounding servient to the centre, constant influx of population and ideas); ▪ realised appurtenance to a cultural group and feeling part of the identity of a particular city; ▪ chronic presence of threat – consolidating and building resilience of the urban being. 	<ul style="list-style-type: none"> ▪ geographical conditions (i.a. surface formation – with preference of plains and river valleys for transport, commerce and farming purposes, and with preferential treatment of upland and mountainous areas in view of chronic threat; presence of forest complexes – in particular of those which originally determined the force of relations between political-territorial structures and the scale of transportation and settlement relations, as well as socio-economic relations); ▪ functional-utilitarian context from an anthropogenic point of view (strategic-defensive consideration, location at a crossing of trade routes, including water routes along the – Nile, Tigris and Euphrates, Indus or Huangpu – which constituted marketplaces, sales markets and guaranteed success until the moment where the channels of exchange died for political or natural disaster-induced reasons); ▪ significant cultural-symbolic matrix (urban centres of Mesoamerica, i.e. ancient temple complexes – located in almost inaccessible mountainous backwoods; settlement and layout of city buildings within the Mediterranean Sea basin and in the ancient world of the Middle East – considered a divine undertaking; nascent literacy in China or India, which was used to archive documents and codify emerging market).

(iv) Resultative cognitive findings on category of **disrupting continuity** (including urban continuity)

Interpretative trails of dismantlement in a broad sense – character of rupture dynamics

(1) Natural dismantlement – logic cut

A natural rupture can be derived from the previous way of existence or operation of a particular being; thus the critical moment, turning point or state of crisis is characterised by the simultaneous presence with an accepted norm, paradigm valid in this structure. In other words, a rupture can be summarised in this case as discontinuity within the framework of continuity, and the source of a cut is logically situated in the past and present dynamics of being, which allows to anticipate and elucidate it. Such an interpretation bestows power of progress onto the rupture itself, as it may contribute to the reevaluation, extension, deepening or modification in a broad sense of a specific phenomenon (being). Thus progress is realised thanks to rupture [Thom 1991], whereas any kind of singularity (disaster, revolution) only authenticates the timeliness – by destroying or reinforcing the structure. That is why in such a scenario dismantlement does not come as a surprise, even though it often leads to the inevitable end. What may seem unexpected is the pace or scale of said rupture. Examples: ancient and medieval urban revolution, great French revolution, end of the Roman Empire, industrial revolution in 18th–19th century, orogeny.

(2) Dismantlement from beyond context – contradictory cut

Exogenic discontinuation, which source-wise cannot be reduced to one particular context, is treated as being unpredictable (although not always), not yielding to worked out, explicative patterns, but certainly as being ontologically distinct. Usually a contradictory (with regard to the existing configuration of places and events) cut violates the previous order deeply and on several levels of the organisational structure. A rupture not referring to the logic of the existence of a specific being (and its dynamics of functional transfigurations) usually seems like an external threat, but when we increase the scale of the review, the incomprehensibility or formal strangeness of the cut abate. Examples: Mexican revolution of 1910–1920, February revolution (of 1917) in Russia, nuclear disaster in Chernobyl, nuclear power plant disaster in Fukushima.

(3) Paradoxical dismantlement

A paradoxical rupture does not resemble a cut at a first glance, because it results from the constitutive regulations applying to the valid reality, and these are: ■ the strive to resume balance; ■ historical relevance; ■ inertia of the system; ■ or hub acceleration.

Paradoxical rupture:

- evokes the eternally unfinished demise of a civilisation, as well as the permanent updating of the revolution (example: the industrial revolution is born at the same time as old production technologies are being driven out slowly, are becoming less important and pass into oblivion – but in order for this to happen widely, what is necessary – in the 17th century – is the fall of the *ancien régime*, the traditional structure of farming and land ownership, as well as the collapse of guilds and the great fire of London in 1666);
- is sometimes an apparent rupture (example: in spite of natural historical prerequisites, the great French revolution restores a reality structurally similar to the old one);
- is based on the intensification or acceleration of the continuous endowment of reality (examples: since the 18th century the demographic evolution curve has changed so much qualitatively from the curve depicting the preceding 14th to 18th century that we call it a demographic revolution, *ergo* a change of structure; the civilisational and technical progress is also detected for instance in the fast multiplication of modes of transport – including inland waterway transport thanks to canals – and of communication, i.e. by means of post, press and the development of the optical telegraphy in the 18th century);
- can be summarised as relevance, because it turns out to be a necessary lesson in history going in circles (examples: invasion by Israel of eastern districts of Jerusalem was an archetypical reference to its genealogy; the trauma of Fukushima mirrors the tragedy of Hiroshima and Nagasaki);
- does not nullify continuity, because it can be put down to the restructuring of the previous source meaning and may result in the rearrangement in a broader context (example: the arrival of Europeans to America was evidently cultural contact with far-reaching consequences, because it led to the decomposition of the past world of Indians, a reinterpretation of historical facts and a consolidation of the traumatism of conquest);
- occurs in spite of the circumstances, when a potential discontinuity is anticipated and worked on, or even excluded on account of previous experience confirming continuity (example: defeat of the Roman army at the river Allia and the invasion of Rome by barbarians, which undermined the prestige and might of the empire, strengthened only five years prior in the course of an arduous conflict with Etruscans over hegemony over Lazio);
- is characterised by anticipatory or *post factum* inertia; one should be made aware when ruptures affect deep structures and when they stop at the stratum of accidents (examples: first English revolution and great French revolution – in terms of the political system).

Causes, forms and results of disrupting urban continuity

Identified:

- (i) on the basis of four substantive fields (cultural, civilisational and historical; geographical, social and economic; political and systemic; as well as architectural and urban planning),
- (ii) on three operational levels of analysis (i.e. of a city fragment; of a whole city; tied to an aggregated approach).

Causes (interpretations)

- **a cut as an incident within the confines of a regularity** – is a derivative of another causal sequence (e.g. incoherence of application of the historical matrix of urban planning during the creation of the city centre public space in Warsaw at the turn of the 20th and 21st century; and with regard to the rupture form – neglecting the existing spatial structure of Warsaw of the 50s in the 20th century on account of an ideological reinterpretation);

Forms (interpretations)

- **crossing a critical point** – or a bifurcating moment which constitutes a historical juncture (e.g. at a civilisational level – the symbolic destruction of the twin towers of World Trade Center in New York; and in terms of reasons for rupture – functional slow death of 20th century cities lacking a certain traffic density or the excessive replicating of high-income and prestigious functions of streets and districts in U.S. American cities);

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| <ul style="list-style-type: none"> ▪ a cut as an unavoidable indication and logical consequence (e.g. circumstances of the crisis of cities and their centres in the 20th century; and in terms of the rupture form – reasons for systemic upheavals in Greek cities in the antiquity); ▪ conditions becoming impulse for rupture (e.g. division into communes in medieval French cities; collapse of the Minoan and Mycenaean civilisations within the early archaic Greek cities; significance of epidemics for the fall of states and cities, i.a. the empire of the Hittites, the Roman Empire or the Byzantine Empire); ▪ rupturing force: anthropogenic (e.g. reasons for poor stability and functional changes of state borders in view of the divided cities in 19th and 20th century Europe) as well as environmental (e.g. cities afflicted by natural disasters). | <ul style="list-style-type: none"> ▪ predictability of rupture (e.g. predictable evolution of the doctrine of segregation into the doctrine of isolation of the Jewish population in medieval European cities; policy of obliterating traces and lack of awareness of the past, which precludes the continuation or projecting of approaching cuts – in Old World cities after 1989); ▪ pace of rupture (e.g. the above-mentioned terrorist attack of 11 September 2001 in New York as a “momentary cut” and an event <i>versus</i> the loss of political and economic significance of Heian-kyo over a period of many centuries; the almost instantaneous – because it ended within one to two years – depopulation of ancient Greek <i>poleis</i> and of Polish cities in the 17th and 18th century). |
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Results (interpretations)

- (at an epistemological level) **dismantlement as a documenting prerequisite of continuity**, however, depending on the form of discontinuation (e.g. onomastic traces of translation of cities in the province of Lesser Poland in 17th century; preserved certificates of liquidation of Hungarian settlements of Transylvania; obliterating traces of German identity in the space of Wrocław right after World War II);
- (at an ontological level) **opening dismantlement**, as it activates a different potential (e.g. the introduction of modern infrastructure to Cracow at the turn of the 19th and 20th century; natural cycles of rule of monarchs in cities of ancient Egypt; and in light of the reasons of the discontinuation – reduction of the population of 16th-century Sevilla as a result of the colonisation of the New World; the fire in 17th century London enabling a correction of the spatial urban plans; as well as the economic withering of 19th century Alexandria after the launch of the Suez Canal);
- (at an ontological level) **ending dismantlement**, since it excludes or suspends the “being” of a city (e.g. externally imposed cycles disrupting the continuity of cities in ancient Egypt; as for the reasons of the discontinuation – the extermination of the population of Norecia in the course of an earthquake; total disappearance of cities afflicted by natural disasters);
- (at an ontological level) **modifying dismantlement**, “draining” the destiny and role of the city (e.g. touristification of 20th century Jerusalem or of British cities at the cost of cultivating authenticity; commercialisation of Jewish heritage in European cities at the turn of the 20th and 21st century; in the context of reasons for discontinuation – a change of the status from *polis* to *kome* or *demos* in ancient Greece; social, cultural, physiognomic modification of urban space in developing countries in the 18th to 20th century as a result of the migration of rural population to cities; and in the context of discontinuation forms: sacrificing historical continuity for the sake of transportation continuity and functional modernisation, as was the case for 16th century Rome, Naples and Genova, as well as 19th-20th century Paris, Vienna, Barcelona and Prague);
- (at an ontological level) **dismantlement delegating** to a different structural level or into an alternative causative sequence (e.g. breaking the continuity of a place in the name of maintaining the continuity of wielding power in cities of ancient Assyria; with regard to the reasons of discontinuation – split between the notion of *polis* and the idea of modernity and transposition of the urban character).

- **Recommendations for practice – possibilities of utilization of research**

Displayed in the study on urban continuity, the panorama of the dynamics of (formal and actual) existence of urbanised beings, also the collected and analysed examples of urban experience in light of the premises as well as the conditions of location and progress, the exposure of threats to, both, the duration in general of settlement units as well as the quality of that duration, and finally multi-aspect reflection over causes and consequences of violating the continuous constitution of a city – all of these may turn out to be food for thought for those who: (i) manage urban bodies at an institutional-administrative level (meaning representatives of local government units); (ii) shape the spatial arrangement for urban life in the form of spatial planning, urban planning or architectural implementation (ergo creators of functional and aesthetic structures of urban areas); (iii) manage the urban social capital and the quality of interpersonal relations in the formula of joint voluntary initiatives (e.g. the non-governmental organisations, associations, foundations) or necessary statutory measures pursuant to the social agreement (codified by law and custom) and to the inevitable mutual responsibility for public space; (iv) intervene when there is need for responding to deviations from an adopted canon of behaviour and action, sanctioned in cultural terms and by norms (in other words – for representatives of various services and institutions monitoring social urban life); (v) treat the phenomenon of the city as a common good and a collective responsibility, inherited from past generations and dedicated to future ones; (vi) see, as participants and researchers of the urban reality, that urban life as a manifestation of the cultural presence of man on Earth, which nowadays is becoming more invasive towards the natural environment; (vii) want to esteem what constitutes the good, the beauty and the usefulness in a city, and who want to correct what is harmful and shameful to the

dignity of a citizen of the city; (viii) recognize the urban discourse as a field for mature interpersonal (ethnic, social, religious, political, cultural, civilisational) dialogue, and who also regard the dynamic urban form as a possibility and opportunity, not a cookie cutter form, a matrix, set for all times, of the only right ventures or the spatial embodiment of sanctions and restrictions, order and bans.

Scenarios of continuity of cities and the variants of dismantlement may also be used like a catalogue of urban lessons – learned in all historical epochs and almost everywhere in the world – which, if using a bit goodwill, may become a valuable lesson about: when, where and why one should take special care of that civilisational achievement (so far, the city has been probably the most conveniently organised spatial form of joint residence for people), how to anticipate, and then counteract, threats (natural or anthropogenic ones).

▪ Summary

Observations

1. The issue of continuity calls clearly for a viewpoint related to the **passing of time**, however, one should not merely reduce the debate on continuity to this aspect only, because by doing so we would act like Galileo did with regard to Aristotle, who considered change a local movement, substantive transfigurations (formation and decay), qualitative and quantitative transformations (growth, fire). Galileo Galilei, however, equated dynamics with movement.

2. In spite of the relatively vast exposure of motives, forms or aftermath of historical urban discontinuities, it is difficult to establish, and even more so, to decide unequivocally: ■ which **factor** affected the dismantlement (for the specified scale of the cause and effect order)? ■ when did the cause turn out to be a **condition for the cut** (e.g. for cities remaining in constant danger)? ■ what determined that this condition turned into a **cause** (i.a. in sequential scenario of events, first in the form of an environmental disaster, then as a military defeat)? The selected circumstances, which provide only inconvenience to some cities, when matters concern their development or even routine functioning, will serve for other cities as a benefit and a guarantee of full bloom.

3. From an environmental viewpoint **settlement** (rather) defies the idea of continuity, however, from an anthropogenic perspective it (usually) confirms it, by forming a constantly refreshing evidence of culture and allowing its emanation. Also, at the moment of the conception of a city, continuity seems to be the assumed endurance and development model for it.

4. Depending on the adopted cognitive level, outlined field of scientific reflection and chosen scale of research, the **essence of continuity** may be understood in terms of:

- time (as a sequentiality of dynamic successions or a synchronous presence),
- space (as a relative local, regional and cross-regional connection),
- quality (as persistence, power, functionality or a multidimensional relation, including its stratification),
- cause and effect (as a causative rule of mutual relations),
- modality (as a conscious imperative of upholding the life of a being once initiated), and last but not least
- substance (as the concordance of a preceding state with the subsequent one, as well as the legibility of exposure of fixed components among variables: those that maintain the identity of a particular being and those that contribute to the potential change of its ontological constitution).

Conclusions

1. The relation of “continuity – stability – permanence”. The category of stability concerns usually accidents, the category of permanence refers the discourse to substance, whereas the category of continuity goes hand in hand with the perspective of view.

20 2. The issue of dismantlement: (i) rupture is a diachronically structural phenomenon, embryonically notified in previous periods; (ii) rupture is a synchronously structural phenomenon provoked by parallel impulses and differences in potentials, attributes and paradigms which emphasize discontinuities, as they can deepen or level them.

3. Continuity versus the definition of the city. Terminological qualification does not usually take into account continuity among peculiarities, common denominators or idioms of the city, nor do they ennoble it for qualitative core dispositions. Naturally, selected signifying references can be intuitively and approximately interpreted as referring to continuity in historical (permanence), social (community, identifying with a place), economic (functional and relational connections) or spatial (development density) terms; nonetheless, as far as definitions go, a city does not have to be a continuous phenomenon.

4. Necessary assumptions before a semantic and syntactic classification of urban continuity: (i) there ring completely different premises in the question about continuity, if compared to queries about the beginning, because the issue of continuity somehow ontologically assumes – be that alternatively or summarily – the antecedence (in a diachronic scale), vicinity (in a synchronous scale), link (syntactic or syntagmatic), adequacy / reference (on a structural or semantic ground); (ii) the thesis on continuity allows for defence provided it is verified on a broad and adequate groundwork of cultural circumstances, that is why “directing retroactively” or the “simultaneous projection” of classification categories usually does not yield a satisfactory cognitive outcome; (iii) although urban continuity *en bloc* (level B) is considered the historical rule, especially when reinforced by spectacular exceptions in the form of disasters and destructive upheaval fraught with consequences, the inner urban space – within settlement units (level A) – is reckoned a dominion of segregation, divisions, discontinuity, differences, contrasts, disintegration, collapse, separation, inclusion and exclusion manifesting along divisional lines, resembling somehow tectonic faults, which more often than not divide ethnically, economically or religiously.

5. Rationale for initiation vs. rationale for continuous existence of the city. The permanence of validity of the cause for which a spatial emanation took on originally the form of a city is the effect of many variables, ranging from environmental to cultural ones, which are also responsible firstly for location, and then for the potential evolution or expansion of a settlement unit. Urban continuity seem a derivative of a varying and long-term radiation of the city’s surroundings, characterised by an irregular, in terms of time, and complex dynamics of historical tremors, superimposing on the city’s internal fluctuations and transformation. The major premise motivating the birth of a city may, but does not need to, advance to the rank of its *raison d’être* in the future. Even though the continuity of the premiss would thus be based on the continuation of the significance of the factor enabling the city’s existence (of its driving force), the continuity of its lifetime (or vitality) is not reduced to that, because it also allows for a different scenario, namely the succession of prerequisites (of its status or functioning), a kind of relay race of functions ensuring the existence, and often also the development, of a particular settlement unit in ever new circumstances.

6. Urban continuity vs. dismantlement. Rupture and continuity showcase two orders of real world organisation, and what would seem a cut in a continuity perspective, could just as well be considered a logic consequence or inevitable manifestation of a certain dynamics from a continuity viewpoint of a different kind. An event would remain merely an

incident in the context of regularity X, but for regularity Y it would be an immanent element, like an indispensable chain link. That is why a city can be perceived as both continuous and non-continuous, with its subsequent stages appearing in the role of vital linear development phases, but from a viewpoint of fluctuation, these stages form together a certain continuum. Therefore a city may exhibit continuity on one level, but concurrently display discreteness on a level nearby; hence, as an ontologically conditioned set of phenomena, states, processes, things, events and acts, the city will persistently emphasise its bifurcating nature. For those very reasons – and escaping the binary nature of models and demanding attitude of statistics – the city attracts more attention from representatives of the humanities in a broad sense than of natural science.

7. What contributed to the stagnation of progress or socio-economic regress of urban units (which frequently ended in the complete collapse of the city) were equally often the **environmental factors** and **human actions**: ■ a cut determined by nature is usually interpreted (if assuming a macro-scale, i.e. a more general structural viewpoint) as an emanation of a powerful order regulating the laws of the world (in terms of physics, chemistry, biology, astronomy, geology or geography) – it embodies and somehow authenticates the succession of processes lasting billions, millions or thousands of years (even though often their consequences seem sudden). On the other hand, ■ a man-made cut does not generally require a justification that strongly historically legitimized, so it usually is considered something incomprehensible, inexplicable and beyond the matrix of logical events. That is why we readily – from a cognitive viewpoint – justify a dismantlement involving nature in terms of continuity, but we show much more reserve when qualifying man-caused perturbations in the same spirit.

8. **Constitutive components of urban continuity**: ■ in the prosaic register (i) chronicity of friendly conditions of location and duration of urban estates (both in terms of natural environment and of derivative circumstances of organising the anthropogenic sphere, e.g. trade routes or economic and political networking); (ii) durability of being grounded in a place, i.e. being anchored in a spatial point which has a denomination and is rooted in the region; (iii) permanence of places crucial in a social, symbolic, economic and infrastructural sense (of a centre of cult, a market, a cemetery, a seat of the authorities, a centre, a crossing of main roads, walls), of structural divisions (e.g. into public and private ownership, central and peripheral city districts, the *intra muros – extra muros*), of institutions (such as the city hall, prison, school, hospital, courthouse, brothel, theatre), of laws, privileges and functions (ensuring autonomy in terms of self-determination); (iv) elementary and constant population (thus a human tissue emanating intense collective life, enriching a generational heritage, showing social and civic awareness, emanating patterns of behaviour and memory cultivation); ■ in the base register (i) a space-time statute (since the phenomenon of settlement is counted among physical representations of history, which abide in substance and stretched over time), (ii) oscillating statute (being synchronous – take for instance keeping a balance between local dispositions grounded in the local tradition of spatial management and the universal forces transforming the urbanised environment formally, materially or in chosen fields; but also diachronic – embodied in the genetic and cultural transmission between people), (iii) multitudinous statute (the city was established as a collective work, expanding and, in time, becoming universal, by assumption heterogeneous not only on the level of *urbs*, but also of *civitas*, which requires a *sine qua non* collective), (iv) dynamic particular statute (where the everyday, tried and tested operational routine of the city as a socio-spatial being concerned, as manifested in internal couplings within the limits of city districts or quarters, thus the liveliness of the estate), (v) symbolic and culture-creating statute (the city often manages to time-wise exceed the periodizing frame of its own culture and to survive its demise); ■ in the paradoxical register (i) the indispensability of carefully

nurtured conflicts and contrasts, which patiently smoulder in the city (as manifested in differences in class and social strata, in contrasting social roles, in lasting antagonisms between citizens and slaves, the bourgeois and the gentry, the owners and the excluded), (ii) the necessity of “looking through someone else’s eyes” (which facilitates perception and the expression of oneself, but which also creates commonality), (iii) the imperative of permanent “presence of an alien” (stranger, immigrant, refugee, investor, tourist, student, provisional worker, representative of a national minority) who breaks off, but at the same time reinforces continuity, (iv) the negative legacy (which, in the longer perspective, turns out to be an indispensable historical link, more so than cuts are), (v) the significance of dividing lines (in particular those turning points which point at the future and open up possibilities – which confirm the continuity of breaks more clearly than establishing dates of the “transient”, because it is not really the end of the old world that substantiates continuity, but the beginning of the new one), (vi) remains that were overlooked or relinquished by a destructive body (providing only a fragmented image of the old reality), (vii) seed of decomposition that emerges together with the continuous being, that dictates the slow decay of a city.

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The study on urban continuity is merely an attempt at conceptualising, operationalising, classifying and interpreting it. One ought to remember that this attempt remains only an initial step, a try-out, a working hallmark of urban reality, requiring every time verification of timeliness and validity (hence the subheading: prolegomena). Even the most diligently proven certainty – confirmed by dozens or hundreds of experiments or the alacrity of routine experience – will leave a compelling sense of mistrust, when there is the slightest of change of perspective, and this mistrust will grow together with the widening angle of view and deepening reflection, quickly becoming easy food for doubt. Each ascertainment then appears to be provisional and in operating mode. Continuity, it seems, is one of those faces of reality that fill up with meaning only fragmentarily and not permanently at that, at least with regard to how they are perceived.

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Appendix 6. to the application for carrying out a post-doctoral habilitation procedure is the authors book *The continuity of a city. Prolegomena* (2017, published by University of Warsaw Press, Warsaw).

V. Overview of other research accomplishment (most significant research endeavours)

▪ Introduction

1. My research accomplishments comprise (a) in formal terms: published academic papers (in compact form as monographs and in the scattered form of articles), public speeches at conferences, seminars and symposiums, participation in interdisciplinary research project, participation in academic exchange with foreign universities, my own research projects, expert consultations, organisation of periodical thematic Poland-wide conferences, peer reviews of articles submitted for scientific periodicals, as well as dissemination of science (a detailed dossier has been enclosed in Appendix 3.), but also (b) in essence: urban space research (including from a tourist perspective), methodical and methodological cognitive analyses, as well as attempts at expanding the geographical thought onto other scientific fields (philosophy, literary studies, cultural studies, history, architecture and urban planning, urban sociology, semiology, urban anthropology).

2. In quantitative terms, I have published 46 academic papers – mostly as the sole author – including 10 before obtaining my Ph.D. degree (1 monograph and 9 papers in collections of articles, of which one was written in English), and another 36 papers after obtaining my doctoral degree (4 in English, the others in Polish), including: 2 monographs (one of them was a modified version of the Ph.D. dissertation), 7 articles in periodicals of list B MNiSW (of the Ministry of Science and Tertiary Education), 4 articles written jointly with others. According to the database *Publish or Perish* (figures as of 27.09.2017) the Hirsch index for my publications (excluding self-citations) based on *Google Scholar* totals 6 (the number of citations amounts to ca. 100). Moreover, as scientific editor I have edited 4 publications in print – books (including 3 collections).

Since 2000 I have attended several dozen research conferences (international and only Polish, foreign and domestic ones), including over 45 after my Ph.D. (2005), during which I delivered 38 speeches or moderated the panel discussion (27 after the Ph.D.). In the years 2006, 2009 and 2012 I co-organised (with staff of the Institute of Socio-Economic Geography and Spatial Management – Faculty of Geography and Regional Studies of University of Warsaw) three Poland-wide interdisciplinary scientific conferences (the fourth edition takes place in November 2017).

In the years 2014–2017 I participated in an interdisciplinary research project financed by the state under the National Programme for Development of the Arts. Concurrently, since 2010/2011 I have been running two (not financed institutionally) projects of my own design (focused on research, education and popularisation).

I have participated in academic exchange programmes abroad twice (in the years 2005–2006).

Ever since taking up academic activities I have invested a lot of time and effort in educational and science popularising work next to my research and academic ventures (see Appendices 3. and 4.), first when I was a doctoral student, later during my time as assistant lecturer, assistant professor and senior lecturer. The educational activities I carry out often, and my science popularization efforts as a rule, constitute two of many fora for (or possibilities of) debates on the cognitive objectives pursued by me, though on to the chief fora of exchange, meaning publications, conferences and projects.

3. Analysing quality-wise the presented academic contributions, one has to acknowledge that what I have placed at the centre of my cognitive interests is above all urban matters (with the recurring focal points of tourism and Warsaw). I often expand the reflection dedicated to urbanised areas and make use of the phenomenon of settlement as the groundwork for rapport between the natural sciences and the humanities. That is why I strive to embed my city-

focused research in a transdisciplinary discourse, so, beyond the intellectual threads of human geography which I started with, I undertake reflections and analyses at a historical, social, economic, urban planning and architectural level on one hand (by methodically collaborating with researchers from other fields), and, on the other hand, at a level of natural science (logics, physics, mathematics), and thirdly, from a philosophical point of view. From here it is close to another, but not less significant, side of my reflections which I devote to the methodology of science and the process of exploring reality from the perspective of various disciplines. In the passages below I will characterise in short the chief strands of my research interests.

- The strand of scientific reflection on cities

Urban issues have dominated my research interests since the very beginning of my academic career, as clearly evidenced by a series of articles published before I received my doctoral degree and dedicated to urban space from an **axiological** [Madurowicz 2001a, 2004a] and **cultural perspective** [Madurowicz 2002ab], complete with a separate publication in print (a book) dedicated to the Warsaw sphere of *sacrum* [Madurowicz 2002c]. The starting point of my analyses back then was the concept of the city as a space of values and a space of significance, and the instruments of perception of the settlement reality understood this way – mostly the reality of Warsaw – were the phenomenological methodology, hermeneutics and ethnomethodology. Then reflections on the city in terms of culture and religion intertwined with a philosophical search for the status of space and place, which has become for me a fortuitous circumstance leading me to deepen my urban studies from the point of view of anthropology, philosophy, theology, human geography, semiology or urban sociology [i.a. Burszta 1996; Cassirer 1971; Chojnicki 1985; Eliade 1996; Husserl 1990; Ingarden 1987a; Plessner 1988; Relph 1976; Tischner 1982; Toporow 2000; Tuan 1987; Wallis 1977; Znaniecki 1973]. What can be recognized as my first original, prominent cognitive ascertainments at that time, were my proposals for a spatial division of the urban sphere of *sacrum*, a working concept of evolution of place in the context of space of significance, as well as the metaphorical formula (algorithm) for a cultural element of the city treated as a multidimensional prism of human culture and one of four universal research issues for cultural geography (next to space, time and man himself).

An essential consequence of my contemplation of culturally-marked urban space was taking up the themes of **perception** [Madurowicz, Pieniążek 2003] and **identity** [Madurowicz 2003a]. Research on the awareness of residents, with regard to the development of a chosen city part, constituted a particular analysis of spatial perception and knowledge of the inhabitants of Warsaw, whereas investigating the permanence of urban cultural identity later transformed into a full-fledged study on the urban space of identity of Warsaw [Madurowicz 2007a], i.e. my Ph.D. thesis. In the latter, starting with a theoretical reflection **(i)** over fundamental categories of identity and space, I considered **(ii)** the time-space identity of man and elaborated an ontological-epistemological structuralisation of space, **(iii)** I defined the ontological status, cultural conditioning and essence of identity space, in order to **(iv)** focus – after the examination of the city as a space of identity (as part of the discourse on human geography and related areas) – on **(v)** Warsaw as a space of identity, to identify its testimonies, iconography and organisation, and eventually **(vi)** to explore the dynamics of Warsaw's space of identity in the context of its durability (as it turned out after the following ten years, that concept of permanence will resonate on a much wider scale in my post-doctoral habilitation study on urban continuity). My deliberations on urban identity and spatial identity were set in the hospitable framework of philosophy [i.a. Augustynek 1997; Casey 1993; Freud 1995; Heidegger 1994; Ingarden 1987b; Lipiec 1979; Merleau-Ponty 2001;

Skarga 1997], social sciences [i.a. Bokszański 1989; Castells 1982; Garfinkel 1967; Giddens 2002; Jałowicki, Szczepański 2002; Wallis 1979; Wódz ed. 1989], the humanities [i.a. Eco 1996; Kula 2002; Melchior 1990; Myśliwski 1999; Rybicka 2003], sciences [i.a. Einstein 1999; Einstein, Infeld 1998; Kopczyński, Trautman 1984] and that of urban planning and architecture [i.a. Bielecki 1996; Gzell ed. 2002; Norberg-Schulz 2000; Ostrowski 2001; Staniszkis 1995], with particular consideration of the field of socio-economic geography [i.a. Chojnicki 1999; Kowalczyk ed. 2003; Libura 1990; Lisowski 2003; Maik 1992; Rykiel 1999].

Around the same times – in the years 2004–2005 – I started collaborating with historians and urban ethnologists (of the Polish Society of Urban Ethnology), experts on Warsaw (of the Society of Friends of Warsaw) and landscape architects (of the Department of Landscape Art at Warsaw University of Life Sciences – SGGW). That was when I had the idea – after numerous talks with M. Pieniżek, Ph.D. – to organise debates on a national scale on urban issues; debates that would combine the discussion of representatives of various scientific fields, both academics and practitioners. The idea for a cycle of debates titled “Contemporary urban space”, the next editions of which were conferences on perception, the valuation and shaping of a city (in the years 2006, 2009, 2012), was born at that point [Madurowicz red. 2007b, 2010a, 2014], whereas the fourth edition, dedicated to organising contemporary urban space, will take place in November 2017.

Having obtained my doctoral degree I returned to contemplations on the **perception of urban space**, delving also into issues of **cultural hermeneutics of space and the city**. This first area of interest bore fruit in the form of publications: ■ on the mutual relations of a real and an imagined city (using the example of Warsaw), a remembered and desired city [Madurowicz, Pieniżek 2004]; ■ on the ways of multisensory perception of anthropogenic and environmental space using a comparative approach (inspired by Warsaw and Tatra mountain realities) – here my co-author and I applied special, dedicated cognitive and verifying research tools, such as descriptions, stereotypes, audio and vision, existing map and mental map (on two levels: of direct and indirect perception) [Madurowicz, Szumacher 2007]; then – in my own, self-drafted project on “Urban space in documents of everyday life” – ■ on the urban planning discourse on postal stamps in geographical and historical terms [Madurowicz 2010b], in this case reflections were dedicated to the institutionalised perception of urban space, which can be related to the problem field of the image of settlement units (from a formal, temporal, topical, social and political point of view), then ■ on the city interpreted by authors of memoirs and diaries [Madurowicz 2011a], which has allowed me to operationalise the issues at hand with the humanistic (by F. Znaniecki [1938]), biographical and geographical indicators, as well as to embed my reflections in the fields of geobiography (developed by J. Kaczmarek [2005]) and time geography, which in turn have let me recreate the perspective of a city as a scenery for the walk of life, as the *habitus*, as the social domain and a place, finally ■ on the city perceived through the eyes of (and somehow created by) post-war poet songwriters [Madurowicz 2013a], which in turn resulted in the establishment of ties with findings of human geography, of urban semiotics, urban philosophy and literary studies [Markiewicz 1996; Rewers 2005; Toporow 2000; Tuan 1987] (the latter mini-study highlighted dimensions of artistic perception and interpretation of urban space, in particular social, sensual / sensory, diagnostic, memory-related and notional dimensions).

Furthermore, I also attempted to approach the hermeneutics of urban space in analyses, devoted to: ■ the axiology of cultural space of Warsaw [Madurowicz 2004b]; ■ urban semiology based on Polish-Jewish co-existence in Warsaw in a historical take [Madurowicz 2006a], and in this case I referred to the concept of culture focused on content and expression and the triad of “culture – anti-culture – non-culture”, for reinterpretative purposes [Lotman, Uspieński

1977]; ■ the relation of knowledge of the city and imagination of the city [Madurowicz 2008a]; ■ treating the city as an archetype (philosophical-semiological, mythological-religious, historical-sociological, architectural-urban planning) [Madurowicz 2008b]; ■ the reconstruction of urbanised space in the discourse of memory, as well as the operational and practical discourse [Madurowicz 2009a].

26 Concurrently to the above-mentioned types of studies, I decided to follow the trace of urban space characterised by the presence of tourists. And thus – as part of my **tourism-focused reflection on the city** – I attempted above all: ■ to recognize the iconography dedicated to visitors in an urbanised reality, by formalizing the repertoire of tourist signs in terms of semiology, by highlighting in particular the semantic aspects of the information array addressed to visitors, by considering the reflexive relation of: a real tourist sign specimen (notification of subject of attention) – sphere of reference (sense) and realisation of cognitive tourist needs, thus studying the relation of *signifié* ↔ *signifiant* (formalisation ↔ essentialisation) [Madurowicz 2007c]; ■ to determine the semantic scope of the term of “tourist in the city” [Madurowicz 2008c], by analysing motives and behaviour of city tourists and defining them as well as classification attempts, by outlining the specifics of a tourist in urban space – and by introducing, into the academic discourse, the figures of a tourist in the city and an urban tourist, as well as the category of non-tourists and non-residents; to invoke S. Liszewski’s [1996] concept of tourist space, by fitting working terms to that concept: tourist “perception phase” and “identification phase”; also by proposing the following ideal (model): “a city of residents”, “a city of tourists” and “a common city”, in the context of tourist space and the status of a tourist; and then ■ to take a look at the phenomenon of urban architectural tourism in light of cultural tourism [Madurowicz 2008d]. My three studies on urban tourism which somehow recapitulate my individual deliberations on the matter, but which also introduce new threads are the following ■ a short formal and substantive analysis of how urban tourism can be understood, which I interpret in three ways, i.e. at an operation and discourse level as a subdiscipline of urban studies and as a subdiscipline of studies on tourism in a broad sense, and – in terms of classification and reality – as an urban phenomenon [Madurowicz 2008e]; ■ a structural consideration (conducted in the spirit of cultural geography) rooted in phenomenology and tourism, on the category of place, identified as a fundamental endowment of reality, a common denominator of human strives and an instrument of identification, as well as a semiotic phenomenon; in this particular case, the discourse was anchored in the fields of cultural landscapes (including cityscapes), epistemology of space and cultural codification (I used excerpts of my diary’s documentation from my own travel across the USA as the factual basis of my narrative) [Madurowicz 2009b]; finally – drafted together with other authors – ■ an organizing (by assumption), formal and substantive guide (vademecum), characterizing research aspects of Warsaw’s tourist space in terms of history, supply, infrastructure, marketing and politics, image and ranking, communication, demand and society in a general sense, culture, nature, themes and events [Derek, Duda-Gromada, Kosowska, Kowalczyk, Madurowicz 2013]; the above-mentioned compilation bears the eclectic mark of many intellectual orientations present in human geography, such as the classic, neopositivist, humanistic and even postmodernist one.

Finally, this is what turned out to be a **stricte contemplative urban wandering**: ■ a historical-functional analysis of the dynamics of changes in Warsaw space in the time of political and systemic integration and regional disintegration in the years 1914–1939 and 1989–2005 (thus, during the consolidation of Polish territories after the time of Poland’s annexation by neighbouring powers and during the systemic transformation and system reorganisation of the country after 1989) on a physiognomic, social, economic, nominal and functional level, taking also into account infrastructural endeavours, architectural accomplishments, urban planning and transport activities, social and political oc-

currences, semantic metamorphoses – both in a local (urban) and regional (province) context [Madurowicz 2005a]; ■ a study dedicated to international relations of the metropolitan area of Warsaw with regard to economic relations, cultural collaboration, relations based on science, research and development, and all pertaining to transport [Grochowski, Fuhrmann, Madurowicz, Pieniążek, Wilk, Zegar 2006]. Moreover, both studies, bearing a mark of the time when Poland was joining the European Union, fit perfectly into the context of the issues, examined by me in greater depth, on the transformations of contemporary settlement space (not only of Polish cities) and in the context of the Poland-wide debate dedicated to that issue and initiated back then, at a conference forum [Madurowicz 2007b]. Then came the time for an intensification of strictly urban reflections – and thus somehow also a double intellectual etude in preparation before the summary of my post-doctoral findings (i.e. the habilitation work), namely: firstly, ■ a first-hand study of the dispute on the existence of the city, inspired by thoughts of R. Ingarden [1962] and L. Wittgenstein [1997], i.e. an analysis of formal conditions of the ontology of the historical phenomenon of the city, divided dichotomously into four complementary levels: “function – morphology”, “problem – system”, “immutability– time-space”, “matter – form” [Madurowicz 2011b]; secondly ■ diagnosing the historical significance of the city in a context of public space, with emphasis on aspects such as urban democracy, criteria of participation in the urbanised public domain, changeable status of the agora, topography and choreography of the common urban space, exclusiveness of affiliation to that space (objective and subjective selectiveness), socio-economic system of dependencies, urban incentives and sanctions [Madurowicz 2011c].

One could say that four projects taken up by me (or implemented by me jointly with others) have become peculiarly “systemic” (because they were coordinated by issue and phased in over time) original research initiatives, focusing strictly on urban issues, and these were: ■ the aforementioned series of conferences on contemporary urban space (2006, 2009, 2012 i 2017), notion-wise divided according to the old-time assumptions of A. Wallis [1977], thus yielding to interdisciplinary debates on the issue of perception, valuation, shaping and organising of contemporary urbanised areas [Madurowicz red. 2007b, 2010a, 2014]; ■ not financed institutionally, self-drafted project on “Urban space in documents of everyday life”, started in 2010, realised concurrently on three levels (of research, education and popularisation), being an attempt at documenting the presence of urban discourse in selected forms of interpersonal communication (i.a. diaries, letters, posters, stamps, coins and banknotes, maps, postcards, chronicles and documentary movies and in the virtual sphere) [Madurowicz 2010b, 2011a, 2013a]; moreover ■ the self-composed project also not financed institutionally, titled “Urban interpretative keys”, launched in 2011, also applied to the three aforementioned levels; it constitutes a proposal of structural interpretation of settlement reality in light of its morphology, while using (designed by me on the basis of urban geography) 10 geosemiotic measures (i.e. of context, type, organisation, stability, transparency, openness, discreetness, simplicity, originality and environmental character), which were operationalised by the author in an original way, though derived from writings of I. Calvino [2009], U. Eco [1996], E.T. Hall [2001] and W. Toporow [2000] – which may be treated as my attempt at a working grafting of instruments used in the humanities onto the spatial-social science (*vide* item II (K) in Appendix 3. – position no. 31); finally ■ transdisciplinary research project – financed under the National Programme for Development of the Arts (*vide* item II (I) in Appendix 3.) – titled “Topo-Grafie: Miasto, Mapa, Literatura” [*Topo-Graphies: City, Map, Literature*], implemented in the years 2014–2017, dedicated to Warsaw space in the works of M. Białoszewski, L. Tyrmand, M. Hłasko and T. Konwicki [Madurowicz 2015] – it was devised as joint research effort of representatives of literary studies, cultural studies and urban geography.

I deem the following works the crowning of my original research on urban space: *primo* – the renewed invitation to an interdisciplinary debate of representatives of various fields tackling– scientifically and practically – the urbanised being (the aforementioned conference on the organisation of the contemporary city, in November 2017); *secundo* – a study on urban continuity [Madurowicz 2017a] (*vide* item IV of this summary description); *tertio* – a short commentary to the dissertation on urban continuity, devised as a try-out for epistemological deliberations on how to ask about continuity (taking a logical-syntactical approach which emphasizes the essence and formula of asking about the chosen issue) [Madurowicz 2017b].

- The path of methodological cognitive research reflection

My studies on epistemological issues came in handy during research attempts at solving urban problems in essence. Before my Ph.D. degree I decided twice to analyse the **ways of operationalisation** of the recognized **reality, in light of geography**. The topic was examined by me early on, in the form of ■ a working outline of the syncretic character of geography and geographic paths which may lead to knowledge – paths that sometimes are prompted by other science disciplines [Madurowicz 2001b]; I made the undermining of alleged methodological “orthodoxy” of geography one of the themes of the study (is there a canonical paradigm of how to do research in a particular research field?). The notion of space stood at the centre of my first attempts at ■ interpreting this term in the *praxis* of geographical research where I looked into the provenance of the mental phenomenon of “space” functioning like a *differentia specifica* of geography, even though the phenomenon was borrowed for conceptual purposes from the intellectual acquis of philosophy and physics [Madurowicz 2003b]. This discourse was also embedded in the context of philosophy of science and logics of asking questions with regard to the surrounding world.

However, after receiving my doctoral degree, I developed the methodological and cognitive reflection on several accounts. First of all, I took a tentative look at **human geography**, proposing ■ that, for the process of search and explanation of the identity of place, to use a concept different from models of man hitherto applied in that sub-discipline, meaning the figure of the “local man” (*homo localis*), presenting an initial characteristic and ways of perception (against the backdrop of those considerations, I asked one of the most significant questions: is man a goal, or rather a means of cognition in geographical research?) [Madurowicz 2006b]. It was slightly later that I decided to ■ methodologically analyse the status of research techniques in human geography, exploring their origin and the legitimacy of using paradigmas [Madurowicz 2007d]. That is when I came to the conclusion that it is not only an understanding of space, but also the ways of managing exploring and explanatory procedures that are a creative epistemological adaptation on the ground of human geography, which has not worked out any original paradigm and which has been constantly dependent on social, economic, humanist, as well as natural sciences.

Furthermore, I continued the previously initiated theme of **spatial hermeneutics**, focusing on: either ■ the category of border in spatial reality organised by people [Madurowicz 2006c] – highlighting the border functions (delimitation / closing off, orienting, identification, disclosing dynamics of endowment of the world, structuralising reality, demonstrating the presence of a specific quality, playing the role of line of danger) and raising a few epistemological issues (i.a. is a border a mental fact or rather a physical trait of the surrounding? to what extent are borders stable as markers characterising spatial differentiation? when should one apply the category of border as a cognitive criterion?), or ■ the interpretation of a place in the context of spatial phenomenology [Madurowicz 2009c], deepening reflections on the essence of place in the human universe, but also with an intuitiveness of the cultural act of creation and discov-

ery of places, finally with the intentionality of the presence of the place (as the biased spatial stimulus and significant message). We could surely include several other papers in the collection of methodological deliberation over space, namely studies on ■ the perception of urban space, as signalled above [Madurowicz, Pieniążek 2004; Madurowicz, Szumacher 2007; Madurowicz 2010b, 2011a, 2013a].

The three last attempts of my methodological considerations were dedicated to issues that were seemingly different, although they were, in fact, intellectually related. Firstly, ■ I grappled with the notion of truth in geographical research, and as part of that study I attempted to identify kinds of truth which various representatives of geography strive for in their scientific endeavours, and so I tried to find equivalents of truth in the objectives and findings of geographers, in line with the epistemological, ontological, metaphysical, logical and semantic interpretation, *last but not least* – in light of refutation of truth [Madurowicz 2012a]. Secondly, I formally analysed – indicating its premises – ■ the types of cognitive passion in the review of reality, the result of which were in particular: a working version of a classification of researchers (embittered, joyful, restrained, romantic, rational, postulating, eclectic, positivist, exploring, a connoisseur researcher, contemplating, an author researcher), an analysis of cognitive attitudes and intellectual stances, predestinating to make scientific acquaintance with the world, and finally – a summing up of motives of cognitive journeys in the history of man [Madurowicz 2013b]. Thirdly, in the aforementioned short commentary to the thesis on urban continuity I wished to trace ■ the schemes of asking questions about basic cultural categories (e.g. object, culture, city, beauty), so as to determine their commonalities and to extract a logical “adherence” of those to the issue of continuity [Madurowicz 2017b].

■ The thread of interdisciplinary research reflection

I perceive the academic geographical discourse as cognitively convincing when it reaches far beyond the routine procedures and when it verifies the limits of validity of its own theses and findings, though by confronting them with aspirations and conclusions of other scientific disciplines. That is why I have patiently (both before and after receiving my Ph.D. degree) planned analyses stretching between the research optics of geography and views held by sciences closer or further to it, first on a multidisciplinary level, but later on an inter- and transdisciplinary level (when my subject of intellectual interest seemed – and still does so – to elude routine affiliations of academic disciplinary divisions).

Hence, I attempted to widen the substantive motifs of space, city and culture – detected both within geography, as well as its peripheries – to other areas of consideration. That is how, ■ in the geographical analysis of the category of time and space, intellectual achievements of **philosophy** (including suggestions of Descartes and I. Kant – it is, after all, about setting up a fundamental system of reference for whatever kind of cognitive ventures) became an indispensable context [Madurowicz 2003b], just like with my studies: ■ on the identity of space and urban identity [Madurowicz 2007a]; ■ on the category of place in the historical-cultural universe of man (in this case phenomenology became a key to understanding reality, equal in rights with geography) [Madurowicz 2009c] and ■ on the meaning of a place as a spatial dialogue opportunity (emphasizing its function, constitution, semantics, synchronous relations and diachronic dynamics – and – involving a unique, author-designed allocation of sequence processes: “cognition → valuation → shaping → organizing → use → surviving” in sequence of spatial categories: “space → place → territory → region → house → sphere of spatial contemplation and morality”) [Madurowicz 2007e]; in considerations ■ over urban ontology (in the aforementioned essay on the questionable existence of the city, according to a working analogy derived from notions of R. Ingarden and L. Wittgenstein) [Madurowicz 2011b]; ■ over the category of truth in geo-

graphical research, where it was the philosophical champions of epistemological thematization in a classical approach (when *res cogitans* = *res extensa*) and in a non-classical approach (when fulfilling adopted criteria constitutes the essence of veracity), moreover – the supporters of ontological and metaphysical thematization of truth, the advocates of a logical-semantic interpretation of truth (when we formulate a definition of a true sentence), and finally the proponents of the opinion that there is no truth, who turned out to be the intellectual patrons of my attempt at classifying concrete views and cognitive realizations of geographers [Madurowicz 2012a]; as well as ■ over the phenomenon of cognitive passion, its premises and accompanying worldviews [Madurowicz 2013b].

Semiotics has become a useful tool for the geographical discourse, both ■ in the process of recognizing the urban world in a historical and cultural analysis dedicated to relations of Jewish and Polish people in Warsaw space [Madurowicz 2005b], featuring a conceptualization of that world in a division into three aspects of: valid culture and those in opposition to it: anti-culture (on the plain of expression, i.e. at a level of culture as a text) and non-culture (on the plain of content, i.e. at a level of culture as a system); as well as ■ during the identification of common research plains for geography and literature [Madurowicz 2012b], since one of the relation grounds for both disciplines is cultural experience and attempts at documenting it; the notionally essential space-text meetings include such issues as identity, place and travel, and secondary modelling systems (grounded conceptually in the semiotics domain) constitute an effective instrument for the interpretation of cultural phenomena occurring in space.

Since talk is about **literature**, I do my research rooted in the transitional sphere of intellectual exchange between geography and literature mostly concurrently (although occasionally) with the aforementioned transdisciplinary studies. With the help of a study that classifies and organises ■ links between geography and literature, I have been trying to indicate the cultural context of formal and substantive affinity of those two disciplines and the possible areas of collaboration – although admittedly from a geographical point of view (i.e. in the following aspects: cultural geography; behavioural and humanist turn; operationalisation of cultural space; geopoetics; literary tourism; conceptualisation of identity, place and travel; geographical circumstances of establishment of literature; processes of describing and reading the world; classification and qualification of reality by means of secondary modelling systems; regionalisms in literature; mutual sources of research inspiration; linguistics of space) [Madurowicz 2012b]. In some way what became the embodiment of substantive and methodological postulates portended in this elaboration were ■ (as an inaugural reflection in said paper and antedating the formal particular try-out) the tripartite look at urban space as presented in memoir accounts [Madurowicz 2011a]; then ■ a study about sensory and custom-determined urban planning in the works of post-war poet songwriters [Madurowicz 2013a], wherein I have investigated the urban reality filtered through the moral and aesthetics sensitivity of creators who with their works suggested the mass audience a way of perceiving their surrounding; and ■ a comprehensive analysis of texts of Warsaw literature penned by L. Tyrmand – conducted in the spirit of semiotics and social geography (urban custom geography), but still strongly rooted in the literary matter of the writer (novels, novellas, reports, articles, and a diary) [Madurowicz 2015]; looking from a formal perspective, I have identified a topography present in literature (fiction; non-fiction; diaristic), I have also formalised the urban planning and architectural catalogue of components of urban tissue as referred to by Tyrmand, I have mapped urban realities presented in the above-mentioned work, and finally, I have displayed the social and custom aspect (including a codification of the city collective and its spatial affinity).

Discernments regarding **architecture** and **urban planning** were also on my mind when I expanded reflections on the semantic analysis of the category of place [Madurowicz 2007e], and on one of the urban tourism motifs – i.e. in a short description of architectonic tourism [Madurowicz 2008d].

Ending this part, I ought to mention that the thread derived from **physics** turned out to be crucial for my research on the status of space in geography [Madurowicz 2003b], that the horizon of the field of **history** seemed a constantly binding and disciplining element in my studies on Warsaw's sphere of *sacrum* [Madurowicz 2002ac], on space in Warsaw in times of European integration [Madurowicz 2005a] and in light of the historical co-existence of the Polish and Jewish population in this city [Madurowicz 2006a], in the multifaceted deliberation on Warsaw identity [Madurowicz 2007a], in the geographical and historical discourse about the city immortalised on post stamps [Madurowicz 2010b], and what is particularly important – in the dissertation on urban continuity [Madurowicz 2017a].

- Attempt to summarize

The research accounted for briefly in this report was carried out methodically by me, having expanded and deepened the discourse, and having patiently enhanced it with new layers of academic consideration. The **city** has become an intellectual starting and reference point for me, even though not all of my cognitive endeavours were directed at the urban domain.

Nearly every time I started a study, my thoughts went in two directions: substantively (content-wise) and methodologically (structurally, formally and technically), so the questions “what?”, “who?”, “where?” and “when?” were accompanied by the question “how?”, though both at the initial and the final research stage, what stood out was the question “why?” (albeit that question was constantly present throughout the whole research process) – less often: “what for?”. I shall add that I felt the persistent conviction that it is not only the internal logic of the research project, and not only exclusively the internal adequacy or methodological coherence, within the framework of geography, that can ensure more or less cognitive satisfaction; it is crucial to try to situate the chosen issue in a **context (a)** of experience of other sciences and **(b)** temporal and spatial variability of criteria for the interpretation of reality.

I decided not to disperse my thoughts across many publications and not to multiply or even repeat findings and reflections which I had made public before, because I assumed that it would be more worthwhile to dedicate intellectual energy to **new** exploration fields (pioneering, deepening or expanding analyses), than to present the same material before many forums under various labels. There have been exceptions, of course, although – fortunately – only few (four in number).

The citation indicators referenced before (at the beginning of item V, in passage no. 2), do not take into account crucial **interpretations** of my considerations which cast a bright light on content and the methods (which I espoused in those studies). At this point I would like to name a few: ■ Z. Rykiel's paper [2005] about the city as a place, then ■ J. Derdowska's book [2006] about *sacrum* and desacralisation of urban space in Prague, as well as ■ L. Przybylska's publication [2014] on the sacralisation of public space in Poland (all three authors creatively discounts my deliberations on Warsaw's sphere of *sacrum* [Madurowicz 2002c]), and two monographs: ■ of E. Rybicka [2014] on geopolitics, space and place in contemporary literary science (that is where my concept of the “local man” [Madurowicz 2006b] and reflections on bonds between geography and literature [Madurowicz 2012b] were subjected to in-depth analysis) as well as ■ of P. Zmysłony [2015] about the tourist function in the process of internationalisation of cities

(that is where, in turn, my study on the urban space of identity of Warsaw [Madurowicz 2007a] was debated, as was well as organising attempts at an interpretation of urban tourism [Madurowicz 2008ce]).

The **application** dimension complements the discursive aspect of my research, hence – as final point of this summary – at least a few words should be said about this thread. My research achievements have turned out to be of practical use in ventures ■ related to urban tourism (I used to be an expert / consultant for periodical “Architektura–Murator” to work out a ranking of the tourist appeal of cities in Poland) and ■ focused on managing the cultural sector at a regional level (I took part in the consultation process for the culture development strategy of the Mazovian province) (*vide* item II (O) in Appendix 3.). Moreover, my deliberations dedicated to the perception and identity of urban space or urban tourism have been, on occasion, referenced as ■ conceptual proposals for concrete undertakings in the urban space (i.a. with respect to restoration work – see the elaboration of R. Barełkowski concerning the social perception of castle ruins as references for the need to protect monuments; in terms of managing the tourist sector in the city – see the study of J. Liniany concerning the possibilities of maintaining authenticity of old town spaces; with regard to architectural and urban planning problems – see the research of R. Musiał on cityscape composition and the quality and image of a contemporary city).

I also attempt to encourage the interest of students taking their bachelor or master degrees in my own research findings (*vide* item I (A) in Appendix 4.), and – in the strive towards popularizing knowledge – of all amateurs of urban issues (*vide* items IV (A) and (B) in Appendix 4.). The constant **exchange of thought** in debates with culture experts (since 2011) during ventures of the Urban Studies Workshop in the Polish Culture Institute at University of Warsaw, and with experts on Warsaw (since 2005) of the Historical Commission of the Society of Friends of Warsaw (*vide* item II in Appendix 4.) is a complementary module, supplementing my consistent academic activities and research.

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▪ List of own publications, as described in item V

A full list of my publications has been included in [Appendix 3](#), to the application for carrying out a post-doctoral habilitation procedure. The other author's declarations about being co-author of articles are provided in [Appendix 5](#), whereas copies of the lead articles and one book (**II** texts dispersed and **I** monograph – singled out below in **bold print**) make up [Appendix 7](#), hereto.

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