

SUMMARY

This dissertation thesis focuses on the philosophical aspects of the relationship of Man toward the city. The main methods of the work are interpretation of texts connected with the city and a philosophically inspired analysis of the bond of Man with the city as a space and time constructed, inhabited and shared by humans, and with its experienced phenomena.

First of all it presents the method by which the theme of the city has been dealt with by scholars from the field of philosophy and other social sciences. We find the theme of the city in the works of a whole range of philosophers: For example, it served J. A. Comenius as a symbol of human situation in life, Michel Foucault as a point of departure for his political-philosophical analysis of power, and Emmanuel Lévinas for his discourse on culpability, punishment and responsibility. In order to understand the phenomenon of the city, observations from sociologists, architects, town planners and historians of architecture are also important. Moreover, in their works it is possible to find overlaps into philosophical thought, for example Bernard Lepetit contributes to the theme of the *temporality of the city* with the concept of the “trace”, whilst Jan Gehl, through his discourse on the perception of environment and the challenge of applying a human scale in cities, contributes to the philosophical reflection of *human freedom* in the heart of the city.

Attention is devoted to the philosophy of architecture. Saul Fischer documents our finding that little attention is devoted to architecture in philosophy, and defines individual problems of the philosophy of architecture, of which several relate to the ethics of architects. The proposal of Petr Rezek to engage with *proto-architecture*, thus phenomena which precede architecture – *expansion, displacement, the back as a proto-wall* and *proto-ceiling* – can also be understood as a contribution to the philosophy of architecture.

Of importance for a reflection of the city and architecture is the thought of Martin Heidegger, for example his explanation of the jug as a thing, and the thought of Christian Norberg-Schulz concerning *genius loci*. In addition to the concept of *genius*

loci, Kevin Lynch's concepts of the *image of the city* and *imageability* are of fundamental significance for contemplation of the city. Man may relate to the city from various positions, and in the definition thereof it is useful to take inspiration from the conception of Zygmunt Bauman. In addition to the position of the *inhabitant* and *visitor*, there are the positions of the *tourist*, *homeless person*, *drifter*, *traveller*, *flaneur*, but also *senior citizen* and *physically disabled person*. A special standing in relation to the city is occupied by the *foreigner* as a bearer of otherness.

We find a range of elements in the city. These include foot and road bridges, benches and shopping centres (forms of cities within the city). These specific elements of the city have their functions and purposes. However, we can attempt to view them also as things in the Heideggerian sense. And we can examine what they may mean for Man from the perspective of his freedom, creativity, temporality and human sharing. We can understand the bridge as a symbol of freedom, a bench of a symbol of assistance, but under certain circumstances also as a reference to the past. The appearance of these elements may be direct, but it may also be inauthentic. We find the specifics of perception of the city also in the view of physically disabled persons.