

Editors' Note

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Philosophy is often depicted as a journey. Although its motives, trajectories, and goals may vary, the image of a philosopher as a traveller (a wanderer, a sailor, a pilgrim) seems to remain iconic, or, at least, it is deeply rooted in literature. Furthermore, the journey itself is a phenomenon well worth considering, and, not infrequently, it surfaces as a philosophically interesting idea: an art form of sorts, or even a form of existence. Therefore, it seems critically promising to juxtapose the narrative of “philosophy as a journey” with that of “philosophy of a journey:” perhaps, in doing so, we may learn more about both. Above all, however, there is a chance that in such a context each of these narratives will learn something important from the other.

Travel is a frame of the unique experience of the world—a frame conducive to experiencing one’s self. It allows one to inwardly delve into oneself and to transcend oneself at the same time, as the journey simultaneously grounds and uproots one. Irrespective of what type of an attractor motivates it, travelling stimulates maieutic reflection. The experience of the journey, however, cannot be reduced solely to witnessing the richness and diversity of the world. Travel, after all, is also tantamount to an opportunity; it is both a provocation and an obstacle, it requires effort, it entails the toil of the road and the pain of weary feet—and all of these elements, jointly, contribute to the building of a cognitive attitude towards life. The above notwithstanding, traveling is also a search, an inquiry, an exploration, a zetetic abandonment of stagnation tantamount to an ultimate resolution. Importantly, no journey seems to be final, fulfilled, or last, as one trip presupposes the next. It may be so, because traveling gives one both the sense of familiarity and that of strangeness of both continuity and change, of both the new and the old. Yet, since one may travel in various ways, journeying across physical, religious, philosophical, or mnemonic dimensions, the question arises as

to what binds these various forms of travel together. What is the driving force of our journeying? Where do we travel? Where should we travel? What does travel give us, and of what does it deprive us?

Following Novalis, Martin Heidegger defines philosophy as *Heimweh*, that is, as nostalgia (*homesickness*). *Nostalgia* as a compound of *return* (*nostos*) and *pain* (*algos*) sets the journey on the trail of the past, on a return vector, whose sense points to some *home*. Nonetheless, the journey may also be tantamount to an exit, sometimes an escape: it may thus be defined as *exodalgia*, a compound of *exit* (*exodos*) and *pain* (*algos*). In this way, as it is in Lévinas's reflection, philosophy may take the form of Abraham's journey rather than that of Odysseus's. Such an escapade is oriented towards the unknown, undefined, different.

Philosophical and religious literature is replete with descriptions of countless journeys, often differing in terms of their particular trajectories, points of reference, goals, motives, or fervor. A reflection on travel will help us understand both the scope and momentum of philosophical discourse as manifest in every journey, but also, perhaps most importantly, its very core. Indubitably, therefore, in order to understand the journey itself, it is worth embarking on a philosophical journey: all one needs to do is set one's mind in motion—and hit the road.

The article titled *Philosophy of/as a Journey* was intended to persuade to think of and initially systematise the issue of the relationship between philosophy and a concept of journey. To begin with, the earliest writings of the ancient Greek thinkers, most notable Heraclitus and Herodotus, referring plainly to the philosophical reasoning, were analysed along with the passage from Plato's *Symposium*, which is considered crucial in the context of the ancient understanding of philosophy. Based on the resources in question, philosophical activity can be defined as a unique journey through available multitudes towards the exploration of unity. Such a journey could be characterised by a set of features allowing to portray the journey in a more complete and general way from a philosophical perspective, i.e. what falls within the scope of the *philosophy of journey*. In the light of the research adopting diairectic approach, an understanding of journey named as an *eidetic journey* has been proposed and define as a voluntary mobility intentionally and zetetically focused on novelty and authenticity. The aim of such mobility is a significant change in the structure of the perceiving entity. The given definition of mobility reflects a type of journey aimed at inner metamorphosis, for which any prospective spatial travels and related experiences constitute the basis and inspiration. The conclusion of this writing is the statement that the *eidetic journey* framed in this specific

way coincides with the model of the philosophical journey revealed by the analysis of selected examples of ancient mentality and also reveals itself in other narratives (Xavier de Maistre, Pierre Hadot).

In his article titled *The Dialectic of Teleological Journeys: The Epic of Gilgamesh and The Odyssey—a Modern Sequel*, Dariusz Rymar attempts to juxtapose *The Epic of Gilgamesh* with *Kazantzakis's Odyssey*. Both works are examined by the author from the existential and psychological perspective while paying certain attention to the proposed descriptions of *ars moriendi*: the art of overcoming the fear of death. In particular, 'wanderings' of the both characters, i.e. Gilgamesh and Odysseus, to the borders of the world are dictated by their eschatological worries. Moreover, the main character of the *Kazantzakis's Odyssey* undergoes a transformation which is analogical to the experience of the legendary ruler of Uruk: driven by their existential worries, the proud kings choose lonely wanders, which results in a better self-understanding as well as a higher axiological and self-critical awareness. It is important to remember that Kazantzakis himself was a tireless traveller, as demonstrated by his numerous travel books.

The starting point of the article titled *Walking-derived Metaphysics in Nietzsche's "Thus Spoke Zarathustra"* is the Zarathustra's strolls up and down between his solitary cave and the gathering of people. Marcin Fabjański shows particular interest in the language used to describe these journeys, which seems to break down the narrative based on psychophysical dualism. The self is the force (as in "physical force") generated from the act of walking; the self is not distinguishable from the surrounding environment. According to the author, a human being is an open system, and the detected degree of one's uniqueness is amounted to one's attentiveness, not to the boundaries of the external world. In order to expand on this notion, Fabjański refers to the concept of informational metabolism as proposed by a psychiatrist Antoni Kępiński. As the result of these analyses, a two-phase procedure is formulated: (i) replacing the perception of Cartesian dualism with one of the theatre of forces; (ii) "de-selfing the stage," or perceiving this theatre as impersonal. On its basis, perhaps, a metaphysical system derived entirely from the human's sensation could be formed.

The paper titled *Speculative Journey Or What Does It Mean To Be a Traveler* poses a meta-philosophical question about the way how the philosophy itself should be understood. Przemysław Starowicz puts philosophy metaphorically as a journey, and a philosopher as a traveller, which raises the problem of understanding the ambiguity of this metaphor. Bearing this in mind, the author refers, among other things, to the distinction between a tourist and a traveller by Steven Shaviro. It is concluded with a reflection

on an Object-Oriented Ontology as one of the Speculative Journeys strategies that promise to achieve *The Great Outdoors*.

The article titled *Criticality, diversity, and journey* attempts to expose the travelling experiences in the context of other practical activities, especially those related to the encouragement of diversity and criticality. Nowadays, the key challenge is to pursue some reliable remedy for confusion and uncertainty; we need to re-learn to live with dignity in uncertainty. Instead of immersing in a dogmatic illusion one should rather be focusing on developing a broadly defined criticality. Therefore, the author explores the importance of the approach related to critical thinking, but more importantly, puts forward their own understanding of *criticality* as *zetetic criticism*. It is proposed to link criticality with other activities in order to develop a more resilient attitude which would allow human(s) to successfully deal with pervasive threats of the modern world. Above all, however, *zetetic criticism* takes the form of *zetetic criticism as an attitude leading to diversity*, where *diversity of thought* becomes the main category. In this article, among multiple possible drives of *diversity of thought*, the following two are examined: DEI tasks (*trans-personal dimension*) and journey benefits (*trans-objective dimension*). As a result of these analyses, the concept of travelling is defined as transcending the existing boundaries and establishing the new ones in order to confront them. Subsequently, travelling itself is described as a questioning activity, critically open to diversity. Bearing in mind its hazards and limitations, it is worth re-thinking diversity as a thought-provoking concept, which should be embedded in a critical approach.

At the conclusion of his book *The Art of Travel*, Alain de Botton says that there are people who have crossed a desert, or drifted on an ice floe, but yet these extreme encounters seemed not to have any impact on them. On the other hand, Xavier de Maistre (sitting in his bedroom) suggests that it is worth browsing through the things already seen and known. It is exactly what philosophy often does—it does not take you on an extreme journey which results in creating the new philosophical systems. All it requires to do is to look attentively around oneself. The journey starts here.