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THE TRUTH OF HOME AS MAN'S PLACE FOR LIVING

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Abstract

In socio-cultural contemplations about living spaces, the relationship between man and home is an important issue. The place of residence has always been of fundamental importance. In folk culture, the word *home* has existed since the beginning of creation. *Home* was inseparably connected with religion and served as a universal model of the world. It was a synonym for refuge, stability and truth. As modern civilization developed over the last century, there have been significant changes in the perception of home as the essence of life and sense of living, and the traditional "truth" of the house as man's place of living is increasingly losing its significance with the changing dynamics of lifestyle. This article, based on source materials and on philosophical thought of the 20th century, is an attempt to analyze the problem of the contemporary "illusion" of living in opposition to the spiritual "being at home".

Keywords: home, tradition, contemporaneity, philosophy

Streszczenie

W społeczno-kulturowych rozważaniach na temat przestrzeni życia, istotną kwestię odgrywa relacja człowiek–dom. Miejsce zamieszkania od zawsze miało znaczenie fundamentalne. W kulturze ludowej słowo „dom” występowało już od początku stworzenia. Nierozerwalnie powiązany był on z religią i stanowił uniwersalny model odwzorowania świata. Był synonimem ostoji, stabilności, prawdy. Postęp cywilizacyjny, jaki nastąpił w ciągu ostatnich dziesiętności lat, spowodował zmiany w postrzeganiu istoty domowości oraz sensu zamieszkiwania, w którym tradycyjna „prawda” domu jako siedziby ludzkiej coraz bardziej przegrywa z dynamiką stylu życia. Artykuł na podstawie materiałów źródłowych i myśli filozoficznej XX wieku próbuje przeanalizować problem współczesnego „złudzenia” zamieszkiwania w kontrze do duchowego „bycia u siebie”.

Słowa kluczowe: dom, tradycja, współczesność, filozofia

1. INTRODUCTION: A HOME'S TRUTH IN FOLK CULTURE

Since ancient times, people have been learning about the world around them, and have been bringing these ideas into their homes, giving them content – messages of real and symbolic meaning. In folk culture, the activity of building a house was synonymous with the demiurgic act and recalled the time of the beginning.¹ It was presented as the "ultimate phenomenon (...) the formation of the world in its simplest form."² Man, desiring to build his home according to the teachings of God, striving to sanction his own place of belonging, has always sought the power of the holy realm. Once discovered, this was how he built

¹ M. Eliade, *Sacrum i profanum*, Wydawnictwo KR, Warszawa 1996, p. 46.

² O.F. Bollnow, *Rozum a siły irracjonalne*, Znak, 1979, no. 11 (305), transl. M. Pulkowska, p. 1196.

his home. Symbolic overtones were present in the respective stages of construction, in the laying of the first cornerstone, in the erection of the ceiling beam or roof, all of which were associated with a range of customary activities referring in their content to the gesture of God creating the world. According to traditional beliefs, a house built on the basis of faith was free from the influences of the outside world "orbis exterior."³ The influence of religion can also be seen in the organization and structure of the interior, which traditionally sought to being a piece of heaven indoors.⁴

The home as a place of worship was therefore built according to cosmological canon. Designing the space in this way created a sort of axis in the orientation of the human world, revolving around the God's presence, who always constituted the center.⁵ The center of the household, as a "charismatically marked spot,"⁶ was therefore a place where contact with the sacred was realized constantly and continuously. From there, it was crucially important to situate objects, paraphernalia and furniture with a creative effect, as to enhance and strengthen this mediation. Such a creational role was certainly attributed to the table.

It was considered the equivalent of an altar, which is why a cross was placed there, why bread was laid there. Even at Mount Sinai, God gave Moses instructions regarding the altar, saying: "You shall make (...) a table of acacia wood (...) you will always place the showbread on the table before Me."⁷ With respect to the mediating nature of the table-altar, all sorts of activity associated with its use took on the qualities of the sacred. Similar to the altar in a temple, when important ceremonial festivities and receptions took place in the living space, they were performed right at the table: the newborn child was placed upon it, it was where the nuptial blessings of young couples were performed, or where the rites were observed when a death of a member of the household took place. Finding oneself in its proximity granted one the opportunity to cross transcendent borders.

The most distant from the sacred center, not only in the geometrical sense but also in the semantic sense, was border.⁸ It is significant that in ethnographic literature it is called the periphery, the weak point, a critical point, found at the intersection of the sacred and the profane, interrupting the continuity of the space.⁹ Such weak points within the household included the door, threshold and window, and therefore the place which separated orderly living space from the chaos outside. They were considered "dangerous", precisely due to the collision of the two worlds, which in folk culture could be caused deliberately or unintentionally.¹⁰ This is why peripheral places were sealed, secured and symbolically protected by the use of ritual gestures. Offerings were bestowed upon them, celebrated as a sign of domestication, items or objects were placed there whose sense consisted in establishing a magical charm or protection over the residence.

³ L. Stomma, *Antropologia kultury wsi polskiej XIX w.*, PAX, Warszawa 198, p. 179.

⁴ D. Forstner, *Świat symboliki chrześcijańskiej*, PAX, Warszawa 1990, p. 365.

⁵ *Ibidem*, p. 365.

⁶ B. Jałowicki, *Przestrzeń jako pamięć*, *Studia Socjologiczne*, 1985, no. 2 (97), p. 140.

⁷ P. Kowalski, *Leksykon – znaki świata. Omen, przesąd, znaczenie*, Wydawnictwo Naukowe PWN, Warszawa, Wrocław 1998, p. 532, referring to the Holy Bible, Exodus Book.

⁸ M. Sulima, *Dom pogranicza w kulturze wsi podlaskiej*, Oficyna wydawnicza Politechniki Białostockiej, Białystok 2018, p. 113, referring to P. Kowalski, *op. cit.*, p. 149.

⁹ *Ibidem*, p. 113.

¹⁰ *Ibidem*, p. 177, referring to P. Kowalski, *op. cit.*, p. 87.

Protecting the family and one's living space against the "outdoors" was a primeval human function.¹¹ The household as a communal living space connecting generations of grandparents, parents and children, shaped both the norms and rules governing the behavior of those dwelling there. The sense of identity and identification with one's household was built up over years, and the patterns communicated and passed down through generations strengthened the sense of home as a constant value. As the place of birth and beginning in life, a small homestead was also a source of pride for people ("I am from here", "I am proud I live here"), and each separation from it intensified longing and strengthened dependence.¹² The home, together with the land inherited from ancestors, took on a form of ownership that always included a connection between what was material (the home as a building), and the spiritual. In folk culture, as perceived by Jerzy Bartmiński, one can then distinguish the following relations between a man and his private homestead¹³:

- birth and lineage (permanent location, shelter)
- residence (a home was a place to which one can return with the mind, something one misses)
- prosperity (state of ownership, possession, material value)
- pride (homestead as fatherland)
- destiny, calling (home as God's House)
- emotional attachment (family home)
- a place life starts
- orientation in the world.

This elaborate conglomeration of meanings allows for the assertion that at the semantic level, there was a real relationship between home as a place of dwelling and as a place of sanctity. Both a temple and a cottage symbolically expressed the "existential experience of existing in the world."¹⁴

2. THE TRUTH OF HOME IN CONTEMPORARY TIMES

Nowadays, the sense of identity one receives from their living space has taken on increasingly superficial and ephemeral overtones, far from traditional patterns. The socio-cultural transformation that has ensued over the past decades has led to the treatment of one's territory on earth in purely spatial-material terms, and not as an intimate, real relationship. The changing patterns of life, the expansion of mass media, the frequency of movement due to new job opportunities, the ease of buying and selling property, the ownership of several homes, all has led to a redefinition of the meaning of the word "home", by gradually eliminating the emotional factor. That clash of the spiritual meaning of "being at home" with the so-called "misery of living"¹⁵ connected with modern times, has become the subject of philosophical thought at the turn of the 20th and 21st centuries.

¹¹ E. Hałas, *Intymne wartości domu* [in:] L. Dyczewski, D. Wadowski (eds.), *Kultura dnia codziennego i świątecznego w rodzinie*, Redakcja Wydawnicza Katolickiego Uniwersytetu Lubelskiego, Lublin 1998, p. 36.

¹² J. Bartmiński, *Polskie rozumienie ojczyzny i jego warianty* [in:] J. Bartmiński (ed.) *Pojęcie ojczyzny we współczesnych językach europejskich*, Instytut Europy Środkowo-Wschodniej, Lublin 1993, p. 33.

¹³ *Ibidem*, p. 33.

¹⁴ M. Eliade, *Okultyzm, czary, mody kulturalne*, Oficyna Literacka, Kraków 1992, p. 32.

¹⁵ M. Heidegger, *Budować, mieszkać, myśleć* [in:] M. Heidegger, *Odczyty i rozprawy*, Wydawnictwo Aletheia, Warszawa 2007, p. 157.

The German educator and philosopher Otto F. Bollnow concerned himself with the anthropological problem of man experiencing their living space. In his text *Reason and irrational forces*, he notes that being in a specific space is not the only determinant of the relationship towards it, because it can be both permanent and fleeting. A person of modern times, he attests, is “a person unsettled,”¹⁶ a “fleeting” resident. Their own home is not a mainstay for them and they can equate it to any other place. “Non-residence” begins when you do not have your own exclusive territory on earth, no intimate asylum in which you can hide. The only salvation for a wanderer is to create a space of order – a home, that which the philosopher calls “the higher human world” (Heimat). Essentially, the point is to find a balance between what is outside – the world in which man fulfills his tasks and undertakings, and what is inside, that is, between “the world” and “the home”, because “(...) only then, when order triumphs over chaos, shelter over threat, man can abide as man.”¹⁷

Martin Heidegger, who is described as the “philosopher of existence,”¹⁸ places man’s emotional relationship with home evenly with their sense of dwelling on earth, and calls it the essence of “being in the world.”¹⁹ In his work, he distinguishes between two types of thinking: technical and philosophical, or alternately, calculating and contemplative.²⁰ The first way does not appreciate the significance of dwelling: a house is not built only physically and materially. This approach, he states, is the cause of spiritual homelessness, existential fear and the aforementioned misery of living, which “(...) consists in the fact that mortals are just looking anew for the essence of living, [and] (...) they must (...) learn how to live.”²¹

Only through spiritual thinking is it possible to subsist and exist in a world in a way Heidegger describes as living. What’s more, in the essay “... man lives poetically...”, referring to the poem by Hölderlin, he even compares living to poetry. Just like in poetry, which is not only an escape from reality, experiencing one’s home is not only about staying in a space enclosed by walls. Living poetically is about transforming your space in the world by going beyond the physicality and concreteness of objects. A dwelling, in Heidegger’s view, is the sum of meanings experienced spiritually and sensually, space measured by the divine – poetic standards, not just a set of things and “quantitative measurability.”²² “Proper building”, he writes, “occurs if there are poets, those who use standards of architecture for the structure of building living spaces.”²³ Only then can one organize their world and form a place in it, and not just exist in it. Thus, the relationship between man and home cannot be exclusively material or spatial.

Moreover, the philosopher states that contemporary man, as a technical being, lives “completely non-poetically” This means that the essence of living and experiencing one’s space as a way of existence is deprived,²⁴ which is equivalent to homelessness. This technique, he writes,

¹⁶ O.F. Bollnow, *op. cit.*, p. 1195, referring to H.E. Holthusen, *Der unbehaute Mensch*, Munich, 1995.

¹⁷ *Ibidem*, p. 1197.

¹⁸ D. Benedyktowicz, Z. Benedyktowicz, *Symbolika domu w tradycji ludowej cz. I*, Polska Sztuka Ludowa, 1990, no. 3, p. 49.

¹⁹ M. Heidegger, *List o “humanizmie”*, transl. J. Tischner [in:] M. Heidegger, *Znaki drogi*, Wydawnictwo Aletheia, Warszawa 1999, p. 164.

²⁰ H. Buczyńska-Garewicz, *Miejsca, strony, okolice. Przyczynek do fenomenologii przestrzeni*, Universitas, Kraków 2006, p. 132.

²¹ M. Heidegger, *Budować, mieszkać, myśleć*, *op. cit.*, p. 157.

²² H. Buczyńska-Garewicz, *op. cit.*, p. 163.

²³ M. Heidegger, *...poetycko mieszka człowiek...* [in:] M. Heidegger, *Odczyty i rozprawy*, *op. cit.*, p. 198

²⁴ H. Buczyńska-Garewicz, *op. cit.*, p. 131.

is the reason for this misery of living. It is deprived of a broader vision, of broad horizons, and turns the home into a desert, and the man into a recluse: "Homelessness and the desert – these two instants are characteristic of the historical human condition in the technical era."²⁵

This residential metaphor of Heidegger has strong connotations with the so-called pedagogical flat, mentioned by Krzysztof Maliszewski in the text *Man lives pedagogically* referring to Heidegger's essay. The author, with reference to the German idea of a Bildung education, i.e. forming a mature personality, refers to building a house and living in it. To live pedagogically is to make sense of your world, develop your life, seek wisdom and be open, because the space that surrounds man shapes his identity and he becomes the same as the content of his space.²⁶

Drawing on Heidegger's idea of the world as the home of man is also present in his other works. In the study *Build, live, think*, he analyzes the relationship between building, creating, and living. In colloquial thinking, building and living are treated as two distinct activities: "I build so that I may live therein."²⁷ Philosophical thinking, however, connects them with a symbolic clasp of agreement. Between the home and man, who desires to live therein, there exists a certain relationship amid building – creating.²⁸ To confirm this, the author, in his contemplation, reaches for the etymology of the ancient German term for the word build – *buan*, which means "to live". Therefore, building is in a fundamental way habitation, or a way of human existence on earth: "To be human means: to be on Earth as a mortal, it means: to live."²⁹ Hanna Buczyńska-Garewicz, interpreting Heidegger's words, writes: "Building is accomplished when a man lives on the land, when man is at one with himself, at home, on the earth, and when he cultivates, develops, and builds. Building indicates the occurrence of living, an understanding of the earth as home. Building itself is already living that defines the sense of building."³⁰

Recalling the symbolism of the home in folk culture, the philosopher also evokes the description of an old rural farmhouse from two hundred years ago, simultaneously showing how traditional living spaces were built:

The home built here has a persevering ability to simply keep out the things of the earth and heaven, divine and mortal. This ability (...) gave the house a widely spread shingled roof, which, if properly slanted, can bear the weight of snow, and extending down low, protects the rooms from the winds during long winter nights. The corner in the home with the holy paintings over the common table was not forgotten. The sanctified places in the house were acknowledged, with the children's cradle and the tree of the dead – that's how the casket is called – in its place, and in this way symbols were assigned for the various periods of the journey through time under one roof. The farmhouse was built by handicrafts that grew out of living itself, and whose tools and equipment are still used as everyday objects. Only when we can live can we build.³¹

²⁵ *Ibidem*, p. 169.

²⁶ K. Maliszewski, *Pedagogicznie mieszka człowiek* [in:] *O biznesie przystępnym językiem*, www.mediummundi.pl (access: 20.08.2011), pp. 22–23.

²⁷ D. Benedyktowicz, Z. Benedyktowicz, *op. cit.*, p. 50.

²⁸ M. Cisko, *Budować – "chronić wzrastanie"*, *Więź*, 1983, no. 2, p. 105.

²⁹ M. Heidegger, *Budować, mieszkać, myśleć*, *op. cit.*, p. 141.

³⁰ H. Buczyńska-Garewicz, *op. cit.*, p. 135.

³¹ M. Heidegger, *op. cit.*, pp. 155–156.

“To build a home means to settle oneself” – wrote Father Józef Tischner.³² Where there is man, there he stands and is his place, for houses have been built since the dawn of history. Already in creating the first people, God said, “make your land submit.”³³ These words perfectly convey the relationship of man to his portion of land on earth, which orients him in the world, shapes his identity and is at the same time the scene of the great drama, that is, the scene of his life. The emotional relationship between the home and its residents is visibly contained in the book *Philosophy of drama* the idea of the inviolable truth of the home, which is synonymous with a stronghold and security. To possess a home, as Tischner writes, means: “to have an area of private familiarity.”³⁴ This attachment to his space has, above all, a spiritual and psychological value, and fundamentally, an intimate one. However, despite its standing and stability, the home is also an extremely fragile place. On the one hand, it is the passage of time that causes homes to die or to be abandoned. On the other hand, the priest, similar to Bollnow or Heidegger, emphasizes the contemporary problem of so-called spiritual homelessness. The emotional loss of home, the act of moving away from it, makes a man become an outcast, and his house – a hiding place and a desert.³⁵

The next represented view, according to which the home and the world are basically the same and are mutually conditional, was that of the French philosopher Emmanuel Levinas. In his essay *Totality and Infinity* he wrote that, “the home is the place of the secret birth of the world,”³⁶ and its walls, not only from an architectural point of view, determine interiority and organize directions. It is a space essential for human life, and their relationship relies on symbiosis: a man protects it against outsiders, and the home gives him shelter and a feeling of safety.

Living, according to Levinas, consists in using certain “handy things” among other “handy things,”³⁷ i.e. a situation where “I am at my own”, which he even equates with the egoism of the I.³⁸ An essential condition for that egoism in space is concentration – a condition made possible thanks to “hiding oneself at home” and being in opposition to the outside world. “The building acquires the meaning of a home only thanks to such concentration”³⁹ – he writes. However, home also requires openness to this exterior, which is why since ancient times, the essence of living was “the revelation of the Other” as well as hospitality.⁴⁰ In the analysis of the phenomenon of household, he places a mark of equality between home and woman and femininity, which he writes is hospitality in itself. After all, in traditional culture, every home was identified with feminine nature: land, mother, caretaker. In the case when man closes himself off to the “transcendence of the Other,”⁴¹ this deprives the house of any hospitality and turns it into a fortress and a hiding place. Therefore, this is another example of spiritual homelessness and

³² J. Tischner, *Filozofia dramatu*, Znak, Kraków 1998, p. 228.

³³ The Holy Bible, *Book of Genesis*, 1:28.

³⁴ J. Tischner, *op. cit.*, p. 228.

³⁵ *Ibidem*, p. 229.

³⁶ E. Lévinas, *Całość i nieskończoność. Esej o zewnętrzności*, transl. M. Kowalska, PWN, Warszawa 1998, p. 179.

³⁷ *Ibidem*, p. 173.

³⁸ B. Skarga, *Sobość egzystencjalna* [in:] B. Skarga, *Tożsamość i różnica. Eseje metafizyczne*, Znak, Kraków 2009, p. 368.

³⁹ E. Lévinas, *op. cit.*, p. 175.

⁴⁰ *Ibidem*, pp. 172, 178.

⁴¹ *Ibidem*, p. 201.

loneliness of man in today's world. This is because the house is not only a building, but also a place where one grows, takes root – one settles. Like the seed sown in the soil, in the fertile ground of the home – one forms “I in all its dimensions.”⁴²

Religionist and cultural philosopher Mircea Eliade, in his reflections on experiencing the place for living, states that a religious man wants to live as close to the gods as possible, that's why by building his living space – he builds it on the model and likeness of the temple.⁴³ When selecting a place for the home, he must orient himself in the space, set directions and establish this permanent, sanctified point. In rejecting modern thought about living spaces, the philosopher recalls the words of Le Corbusier, who called the home “a machine for living” and presents the primary difference between religious (spiritual) and secular living. According to the thinking and assumptions of the representatives of modernism, an ideal home should be above all, functional. Eliade calls this thinking the desacralization of the home, and at the same time the desacralization of the cosmos, which is a product of contemporary industrial society and technological progress.

Marek Rembierz, in reference to the criticism of the idea of living spaces in the modern world of undifferentiated quality, confirms the philosopher's position, furthermore stating that today's man – the tourist, treats the home quite mechanistically, because each occupation by him of a (new) place is the same, i.e. “equally good for the whole population.”⁴⁴ Meanwhile spiritual habitation, far from being a purely physical relationship, requires of a willing man to be at home continually creating and opening the microcosm of the household “with all risk and full responsibility.”⁴⁵

Each act of settlement (...) building a house involves the necessity of making difficult decisions on which all human existence depends (...). Therefore, man does not change his home with a light heart, because it is not so easy for him to give up his “own” world. A dwelling is not an object, it is not a “living machine”; (...) Every act of building a new household, every act of consecrating a house, in a sense, is synonymous with the beginning, with the moment of infusing a new life. Each beginning repeats a moment of the Pre-beginning, a moment, when the universe saw the light of day for the first time.⁴⁶

The identity of the home and a holy place can also be found in the contemplations of the Dutch theologian and religious expert, Gerardus van der Leeuw, who states in the book *Phenomenology of Religion* that the very construction of the home as a human residence results in the sanctification of the area. So the home is a holy place.⁴⁷ This parallelism, seen in his specific way of experiencing a country house, which he writes is a world in itself.⁴⁸ The power of a living space is divided into many parts, “each of which knows its own holiness.”⁴⁹ Its greatest intensity at home, in his view, is the fireplace of the home, the place that unites

⁴² B. Skarga, *op. cit.*, p. 379.

⁴³ M. Eliade, *op. cit.*, p. 32.

⁴⁴ M. Rembierz, *Egzystencjalne i aksjologiczne doświadczenie domu rodzinnego* [in:] L. Dyczewski, D. Wadowski (eds.), *Kultura dnia codziennego i świątecznego w rodzinie*, Redakcja Wydawnicza Katolickiego Uniwersytetu Lubelskiego, Lublin 1998, p. 56.

⁴⁵ *Ibidem*, p. 56.

⁴⁶ M. Eliade, *Sacrum i profanum*, *op. cit.*, pp. 46–47.

⁴⁷ G. van der Leeuw, *Fenomenologia religii*, Książka i Wiedza, Warszawa 1978, p. 350.

⁴⁸ *Ibidem*, p. 350.

⁴⁹ *Ibidem*.

the household community. In his analysis of the living space, one can find many common features with the views of M. Eliade. Both acknowledge that the territory where a dwelling is to be built should be continually sought after, identified, found and tamed, which G. van der Leeuw refers to as balanced orientation (*Ostung*). Man can only settle in a place whose strength (power) grows with his strength.⁵⁰ In his contemplations, he presents an idea of the home as a sacred space, full of meaning, both spiritual and sensual, whose habitation is nothing other than a goal, towards which a man should continually strive.

The question of the essence of home and the sense of living therein was put forward also by the 20th century French philosopher of science and poetry, Gaston Bachelard. In his *Poetic imagination*, he considered the theme of the house of fantasies and dreams, to which he returns with thoughts when he misses it:

The real world is blurred before us as soon as we bring our thoughts to the home of our memories – he wrote. What do the houses that we pass by walking down the street mean when in the memory we recall the family home, the home of absolute intimacy, the house from which we took the concept of intimacy? This house is somewhere far away, we have lost it, we do not live there anymore, we know – unfortunately – with certainty, that we will never live there again. The house then becomes more than just a memory, it is the home of our fantasy, the home of our dreams.⁵¹

In the paintings of the family home, he cites many poetic motives, showing its central and intimate character: the home – “a warm nest,”⁵² home – “an asylum,”⁵³ home as a “counter-world”, a space for “counter-attacks,”⁵⁴ and the house as a “lighthouse of longing peace”⁵⁵. This interiorization⁵⁶ of the living space is also intensified by equating it to the first symbol of safety and shelter – the cradle and the statement that “from the beginning humans have resided in a world governed by (...) habitation, not strangeness or hostility.”⁵⁷ Hanna Buczyńska-Garewicz, analyzing the work of the philosopher, also notes that the house in his view has its own psychological time span: it connects the past, present and future.⁵⁸ In experiencing living, there is also room for experiences of the self on many levels: conscious and subconscious, real and spiritual, because “this home is in us, and not us in the home.”⁵⁹ Recalling the image of the mother – first the parent, then the caretaker, in her contemplations she refers to the modern motive of a wanderer, constantly changing their place of residence and longing for their family nest.

Like all the thinkers discussed so far, Bachelard emphasizes that the most important function of a household is to give shelter. Even when it is only a thatched cottage, it has within it great strength: “(...) it appears clearly as a grand-refuge from the very beginning of its refuge function.”⁶⁰ Such a rural house, which grew up out of the earth, with its vertical structure, reproducing the inner structure of the human psyche, is the prototype of living. It has its roots

⁵⁰ *Ibidem*, p. 354.

⁵¹ G. Bachelard, *Wyobrażenia poetycka*, Państwowy Instytut Wydawniczy, Warszawa 1975, p. 301.

⁵² *Ibidem*, p. 303.

⁵³ *Ibidem*, p. 307.

⁵⁴ *Ibidem*, p. 316.

⁵⁵ *Ibidem*, p. 317.

⁵⁶ H. Buczyńska-Garewicz, *op. cit.*, p. 221.

⁵⁷ *Ibidem*, p. 224

⁵⁸ *Ibidem*, pp. 224–225.

⁵⁹ *Ibidem*, pp. 220, 225.

⁶⁰ G. Bachelard, *op. cit.*, p. 307.

in the basement, and the roof is wreathed with a crown – a nest.⁶¹ The interior, as the center around which the lives of household members are organized, makes order of the whole, as: “Happy places are free from distraction, they are transparent. They have an interior and are concentrated around it, cutting off everything else.”⁶² With the help of hidden messages, he shows the intimacy of the living space, which is synonymous with truth, familiarity and safety, and not a superficial place of residence.

3. SUMMARY

In the presented philosophical considerations about the essence of living in the past and today, the territory of the home is drawn as a particularly valorized space, with mainly symbolic significance. The existential plane contained in such terms as: domestication, rootedness, binding or taming, is a reflection of the fundamental human experience in the continual search for a way to a permanent center in the midst of modern loneliness and getting lost in the world. Despite the fact that the home, as a building, belongs to the world of material objects, it is possible through spiritual habitation, which “seems [measured] more than the dimensions of a real house,”⁶³ to create a true home, that is a reflection of how man perceives and understands the world in which he lives:

(...) for everyone I – it is not his home that is situated among other homes, but on the contrary, the whole world is situated in relation to the home. For home is a place (...) from which one goes out to the world or where one finds escape. My home is my own, this is my intimacy, in it I am at home, for myself, from it I begin to perceive the world.⁶⁴

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