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Introductory Word by the Scientific Editor of This Issue of the Journal

The issue of solitude only became a scientific problem in the 20th century. It was first scientifically conceptualised by Kiev-based American psychiatrist, historian of medical psychology and psychoanalyst Gregory Zilborg. He did so in 1938, in a scientific article entitled "Solitude". It was not until twenty-one years later, in 1959, in the scientific journal *Psychiatry*, that the second ground-breaking and developmentally stimulating article for scientific research on solitude appeared, entitled "Loneliness". Its author was Frieda Fromm-Reichmann, a well-known and respected American psychiatrist and psychoanalyst of German origin.

Solitude as a research problem only began to gain a right to a place in world science over time, from the 1960s onwards and mainly in the United States. Initially, systematic research on solitude was limited to psychology, psychiatry, psychoanalysis and marriage counselling. Great contributions in this area have been made by scholars such as Clark E. Moustakas (with his books *Loneliness* in 1961 and *Loneliness and Love* in 1972), Ira J. Tanner (with his book *Loneliness: The Fear of Love. An Application of Transactional Analysis* in 1973), Robert S. Weiss in collaboration with David Riesman, John Bowlby and others (with a self-edited book entitled *Loneliness: the Experience of Emotional and Social Isolation* in 1973), James A. Howard (with a book entitled *The Flesh-coloured Cage. The*

Impact of Man's Essential Aloneness on His Attitudes and Behavior in 1975), Dorothy Meyer Gaev (with her 1976 book *The Psychology of Loneliness*), James J. Lynch (with his 1977 book *The Broken Heart: the Medical Consequences of Loneliness*), Letitia Anne Peplau with Daniel Perlman (co-editing *Loneliness. A Sourcebook of Current Theory, Research, and Therapy* in 1982), Mohammedreza Hojat and Rick Crandall (with the book *Loneliness: Theory, Research and Applications* in 1987), and Anthony Storr (with the book *Solitude A Return to the Self* in 1988).

The Canadian philosopher and psychologist John Gregory McGraw, who died in 2019, cannot be missing from this necessarily abbreviated list. His contribution to monoseology cannot be overstated. In addition to his numerous scholarly articles furthering a multifaceted understanding of solitude, which cannot be enumerated here, I will only mention Professor McGraw's two recent monumental works, that is: *Intimacy and Isolation* (Brill–Rodopi, 2010) and *Personality Disorders and States of Aloneness* (Brill–Rodopi, 2012).

In this venerable group of coryphaeans of scientific research on solitude, whose works already enjoy a reputation as classics, there is also **Ben Lazare Mijuskovic**, professor emeritus of the Faculty of Humanities at California State University, Dominguez Hills, whose text opens this special, thematic issue of the *Ruch Filozoficzny* [Philosophical Movement]. The opportunity to publish an article by this indefatigable researcher of solitude, integrating philosophical, psychological, psychotherapeutic and literary approaches in his explications of this phenomenon, is a particular honour for me as the scientific editor of this volume and a reason for deep gratitude. Professor Mijuskovic has devoted exactly fifty years of his academic life to the study of solitude. The year 2024 marks the fiftieth anniversary of the publication of his excellent monograph *The Achilles of Rationalist Arguments The Simplicity, Unity, and Identity of Thought and Soul from the Cambridge Platonists to Kant: A Study in the History of an Argument* (1974). For this reason, as the editor of this special issue, devoted entirely to solitude, I have taken the liberty of dedicating it to Professor Mijuskovic as the doyen of monoseology, as I call it, or the science of solitude.

Ben Lazare Mijuskovic was born in Budapest in 1937. He lived in Ankara, Turkey (1939), then in Jerusalem (1941) and Cairo (1942–1944). He came to the USA in 1945, where he was naturalised (1955). He holds dual citizenship of the USA and Montenegro. He received a doctorate in philosophy from the University of California, San Diego, and a master's degree in literature from the same university. He is a licensed clinical so-

cial worker (LCSW) and a retired therapist with the Los Angeles County Department of Mental Health and the San Diego Department of Mental Health.

Mijuskovic is currently professor emeritus of philosophy and humanities at California State University, Dominguez Hills. His major publications, thematising solitude – to mention only books – include: *Loneliness in Philosophy, Psychology and Literature* (1st ed. Van Gorcum, 1979, 2nd ed. iUniverse, Bloomington, 2012), *Loneliness* (National University Publications, Associated Faculty Press, New York-London, 1985), *Feeling Lonesome: The Philosophy and Psychology of Loneliness* (Praeger, 2015), *Consciousness and Loneliness: Theory and Praxis* (Brill-Rodopi, 2018), *The Philosophical Roots of Loneliness and Intimacy: Political Narcissism and the Problem of Evil* (Palgrave Macmillan, 2021), *Metaphysical Dualism, Subjective Idealism, and Existential Loneliness: Matter and Mind* (Routledge, 2022), *Theories of Consciousness and the Problem of Evil in the History of Ideas* (Palgrave Macmillan, 2023).

In the present issue of the *Philosophical Movement*, Ben L. Mijuskovic publishes an article entitled “Organic Communities, Atomistic Societies and Loneliness”. In it, its author introduces two models of sociological organisation: the organic community and the atomistic society. The organic model encompasses such features of a community as the ideal unity of the whole it creates, intra-community interactions, interdependent functioning, common purposefulness, role orientation resulting from class membership, and freedom understood as doing what belongs to everyone, within the community and for its benefit.

The atomistic model, on the other hand, emphasises: the independence of the individual in relation to the community; external, convention-based, artificially created interactions; competition-based social choices; and freedom understood as doing what one wants. Mijuskovic argues that the division indicated is reflected in the dynamics of solitude. By contrasting these two models of organising social life, it is possible to show what is at stake in making a choice between them in terms of avoiding solitude and securing intimacy. The dichotomy shown portrays an authentic, everyday human experience.

I am very honoured that two extensive and highly important articles for monoseological (solitude studies) research, authored and co-authored by **Ami Rokach**, appear in this issue of the *Philosophical Movement*. This scholar needs no introduction to anyone concerned with solitude issues. His achievements in this field are quantitatively and substantively simply impressive and very significant.

Professor Rokach is a clinical psychologist, researcher and lecturer in the Department of Psychology at York University in Toronto, Canada, at Walden University in the USA and at the Centre for Academic Studies in Israel. For more than forty years, he has researched and published papers on the experience of solitude, its causes and how to effectively cope with it. Professor Rokach's research and therapeutic interests also include sexuality, sexual abuse, couples and sex therapy, anxiety and phobias, traumatic experiences, intimate partner violence, bullying and victimisation, homelessness, drug abuse, crime, as well as personal development, stress management and palliative care.

At the Ontario Correctional Institute in Canada, for 28 years, Professor Rokach has worked with common criminals, sex offenders and violent, aggressive and dangerous criminals who have experienced ACEs (Adverse Childhood Experiences) and who pass them on to their own children. In his private practice, Ami Rokach deals with people who have undergone ACEs and traumatic childhood shocks.

In addition, Professor Rokach is the executive editor of the scientific journal *Journal of Psychology: Interdisciplinary and Applied*.

Of Professor Rokach's monographs (authored and edited or co-edited) alone, not counting research articles devoted to solitude alone, the following works must necessarily be mentioned: *Loneliness, Love and All that's Between: A Psychological Look at What Makes Us Lonely and What Keeps Us in Love* (Novinka/Nova Science Publishers, 2013), *Loneliness Updated. Recent Research on Loneliness and How it Affects our Lives* (ed. Ami Rokach, Routledge, 2013), *Together and Lonely: Loneliness in Intimate Relationships: Causes and Coping* (Ami Rokach together with Ami Sha'ked, Nova Science Publishers, 2013), *Longing, Intimacy and Loneliness* (ed. Ami Rokach, Routledge, 2014), *Addressing Loneliness. Coping, Prevention and Clinical Interventions* (ed. Ami Sha'ked, Ami Rokach, Routledge, 2015), *The Correlates of Loneliness* (ed. Ami Rokach, Bentham Science Publishers – Sharjah, UAE, 2016), *The Psychological Journey To and From Loneliness: Development, Causes, and Effects of Social and Emotional Isolation* (London: Academic Press, 2019).

The first article in this issue by Ami Rokach is entitled "Addressing Loneliness: A Variety of Approaches". As the title suggests, this article is of an overview nature. In it, its author carefully reviews and synthesizes various, including recent, conceptual approaches to solitude. He shows their theoretical and psychological implications. Rokach analyses the solitude of particularly vulnerable social groups, such as the elderly, people with serious illnesses and couples in intimate relation-

ships. The author's aim is to show the possibilities of reducing solitude. However, this is accompanied by the factual reflection that this is not always achievable. In the presented text, Rokach introduces theoretical approaches to solitude. However, he also refers to the clinical needs of lonely people, so that practising clinicians can find resources and suggestions for beneficial interventions to help lonely people.

The second article in this issue by Ami Rokach, co-written with **Samir Boulazreg**, a licensed psychotherapist and counselling psychologist from Western University in Canada, is entitled "Loneliness or Solitude: Which Will We Experience?". In this article, the authors address a very important and still debated issue in monoseiology related to the extension of the terms "loneliness", "social isolation", "seclusion" and "solitude". Rokach and Boulazreg show that these are often used interchangeably, but are in fact different. Both emphasise that solitude is a multidimensional construct. They analyse its impact on people's cognitive, behavioural and affective functioning. They pay particular attention to solitude, correlated with different stages of human life, and how personal predispositions and contextual factors can exacerbate it. In this article, Rokach and Boulazreg argue for maintaining the distinction between solitude and loneliness. In the final section of the article, the authors address global claims of solitude in relation to the COVID-19 pandemic, where they provide a point of view that can help in coping with it.

The author of another article published in this issue is Professor of French, **Anne Vila** of the Department of French & Italian at the University of Wisconsin, Madison, USA. Professor Vila specialises in the study of 18th-century French literature and culture, focusing in particular on issues such as intellectual history, the history of the body and the mind-body relationship, eighteenth century to the present. Professor Vila's research interests lie at the intersection of the French Enlightenment and medical humanities. The pillars of her academic career are the study of the intellectual and cultural history of sensibility, historical constructions of mind-body relations and altered mental states. Professor Vila is also concerned with conceptual transfers, the intersection of biomedical discourse, literary production and moral/social philosophy during and after the Enlightenment.

Anne Vila is the author of two monographs: *Enlightenment and Pathology: Sensibility in the Literature and Medicine of Eighteenth-Century France* (Johns Hopkins University Press, 1998) and *Suffering Scholars: Pathologies of the Intellectual in Enlightenment France* (University of Pennsylvania Press, 2018). She is currently working on a book entitled *Convulsive En-*

lightenment: Lives and Afterlives of the Convulsionnaires in French Culture and Theory (18th to 21st Centuries).

Like the other authors presented in this issue, she submitted a specially prepared article entitled “The Powers and Perils of Solitude: Perspectives from Eighteenth-Century French Literature, Religion, and Medicine”. I asked Professor Vila to prepare an article for this issue because I was intrigued by the theses she was willing to formulate during two of her conference presentations. The first took place at the University of Kent in England on 31 May 2017. Professor Vila then presented an intriguing topic: “Solitude and [Dis]order: Perspectives from 18th-Century French Literature and Medicine”. The second was held at the researcher’s home department at the University of Wisconsin–Madison on 14–15 October 2022. On the first day of the conference, Professor Vila presented a paper “From Solitaires to Agitated Crowd: the Many Faces of the 18th-Century French Jansenist Convulsionary Movement”.

In the article presented in this issue of the *Philosophical Movement*, Anne Vila, following the book *A Biography of Loneliness: the History of an Emotion* (Oxford University Press, 2019) by Fay Bound Alberti, who is professor of history at King’s College London, where she is currently leading the Interface project on the history and meanings of the human face, notes something that does not seem to have been raised in academic discourse so far, i.e. that solitude is a modern term and a modern emotion.

The word “solitude” was relatively rare in English texts of the late 18th century. When it did appear, it simply meant physical singularity, which did not entail associations with an accompanying psychological or emotional state. It appears that the different understanding of solitude in the vocabulary and thinking of 18th-century English speakers from the present day coincides with the tendencies present in French at the time. Vila shows that the typical translation of English “loneliness” into French for our time, either as “isolement” or as “solitude”, does not appear in dictionaries until 1835. Until then, “isolement” was defined without any connection to solitude, as “the state of a person who lives in isolation”. Even more interesting, not to say surprising, the connotations of the term “solitude” in 18th-century French were more physical than psychological.

The 1762 *Dictionnaire de l’Académie Française* defined it as “the state of one who is alone, who has withdrawn from social commerce” or as “a place away from the trade, sight and practice of visiting people”. Anne Vila demonstrates in her text that, according to the first of the two def-

initions given, solitude was presented in the 18th century as the conscious act of choosing to be alone, away from other people, a choice that largely involved contemplation. In the case of the second definition, solitude was associated with a place of seclusion. Taken together, these definitions evoke several possible sceneries, well known to 18th-century French readers, including in particular the monastery, the natural world and the private office of the scholar.

The author of the following article published in this issue is **Julian Stern**. He is a living institution. He is currently a lecturer at Bishop Grosseteste University in Lincoln, England. He previously worked at the University of London and York St John University. He is a philosopher, educationalist and religious studies scholar by training. He is titular professor of education and religion. His rich biography includes achievements such as being a piano teacher and fourteen years as a school teacher. His research interests include philosophy of education, pedagogy in religious education, Christian education, Jewish education, prayer and schooling, spirituality in education including "school spirit", pedagogy of spirituality, various religious traditions of spirituality, research methods including research virtues, qualitative research, conversation in research and as a research method, computing and education, the issue of homework, leadership theory and issues of solitude and silence including education and solitude, solitude and art.

Professor Stern holds a number of important positions and functions. To name just the most important of these. He is secretary general of ISREV: International Seminar on Religious Education and Values; he is director of WRERU: World Religions and Education Research Unit; he is secretary of the John Macmurray Fellowship; he is senior editor of the *British Journal of Religious Education*. Of particular importance in the context of this volume, Julian Stern is the founder and president of the highly active scholarly, organisational and publishing ISRS: the International Society for the Study of Solitude. In addition, he is a Principal Fellow of the Higher Education Academy, a board member of the Lincoln Reconciliation Centre, and a member of the Lincoln Diocese Board of Education. He sits on the editorial boards of the *Greek Journal of Religious Education*, the *Journal for the Study of Spirituality*, the *Journal of Educational Alternatives* and the Polish *Journal of Higher Education Pedagogy*.

Professor Stern is the author of numerous academic works, much of it dealing with solitude, highlighted mainly from an educational point of view. I will point out the most important of these, starting with the books: *Loneliness and Solitude in Education: How to Value Individuality and*

Create an Enstatic School (Oxford: Peter Lang, 2014); *Can I Tell You About Loneliness?: A Guide for Friends, Family and Professionals* (London: Jessica Kingsley, 2017); *The Bloomsbury Handbook of Solitude, Silence and Loneliness*, co-edited by Julian Stern, Małgorzata Walejko, Christopher A. Sink, Wong Ping Ho (London: Bloomsbury, 2022). Julian Stern's most recent monograph was published in 2024 and is entitled *The Art, Literature and Music of Solitude* (London: Bloomsbury).

Professor Stern is the author or co-author of numerous systematically published book chapters and research articles on solitude. I will mention here some of his very important texts published in the last decade. These are: (2013) "Loneliness, Solitude and Inclusion for Leaders", Chapter 7 in *Leadership and Religious Schools: International Perspectives and Challenges*, ed. Michael T. Buchanan (New York: Bloomsbury, 109–126); (2014) "Teaching Solitude: Sustainability and the Self, Community and Nature While Alone", *Educational Research Journal*, 28: 1–2, 163–181; (2016) "Solitude and Spirituality in Schooling: The Alternative at the Heart of the School", Chapter 28 in: *The Palgrave International Handbook of Alternative Education*, eds. Helen E. Lees, Nel Noddings (Basingstoke: Palgrave Macmillan, 431–445); (2018) "Loneliness in Education: the Agony and the Enstasy", Chapter 10 in: *Narratives of Loneliness: Multidisciplinary Perspectives from the 21st Century [Explorations in Mental Health]*, eds. Olivia Sagan, Eric D. Miller (London: Routledge, 113–123); (2018) "Missing Solitude: Macmurray, Buber and the Edges of Personalism", in *Looking at the Sun: New Writings in Modern Personalism*, eds. Anna Castriota, Simon Smith (Wilmington, Delaware: Vernon Press, 157–172); (2020) (co-author with Małgorzata Walejko) "Solitude and Self-Realisation in Education", *Journal of Philosophy of Education*, 54:1, 107–123; (2022) (co-author with Małgorzata Walejko) "Solitude Together with Education", *Journal of Silence Studies in Education*, Vol. 2, No. 1, 1–4; (2022) "The Art, Music and Literature of Solitude", Chapter 7 in: *The Bloomsbury Handbook of Solitude, Silence and Loneliness*, ed. Julian Stern, Małgorzata Walejko, Christopher A. Sink, Wong Ping Ho (London: Bloomsbury), 89–103; (2022) "Beyond the Lonely University – How Universities Can Be Alone Together", in: *University in the Frontier – Semantic, Historical, Scientific and Educational Contexts*, ed. Anna Murawska and Elżbieta Magiera (Szczecin, Poland: Wydawnictwo Naukowe Uniwersytetu Szczecińskiego), 275–280; (2023) "Being At One: A Philosophical Anthropology of Solitude", *Topoi* 42, 1083–1091.

The article by Julian Stern presented in this volume takes a closer look at the issue of solitude, framing it in terms of philosophical anthro-

pology. He does this by describing the art, literature and music of modernism and postmodernism. As the author himself points out, this is part of a larger project on the art and cultural history of solitude, which has materialised in the form of a recently published book entitled *The Art, Literature and Music of Solitude*. According to Stern, modernism and postmodernism as artistic movements represent the culmination and final dissolution of alienated individualistic solitude. In his view, the solitude so shaped is the result of European and North American industrialisation and colonisation. Stern's analysis shows that the alienated individualist solitude assimilated by modern culture had a widespread influence on 20th-century philosophy, particularly that of Wittgenstein, Sartre and Buber. In his article, Stern aims to demonstrate that modernism and postmodernism are guided by the artistic representation of what they describe as a fundamentally solitary world.

Among the articles presented in one of the oldest reputable philosophical journals in Poland, the works of Polish researchers cannot be missing. The first of these is **Piotr Domeracki**. He is a professor of philosophy employed at the Institute of Philosophy at the Nicolaus Copernicus University in Toruń (Poland). He specialises in ethics (general and applied), axiology, philosophical anthropology, philosophical hermeneutics, philosophy of dialogue and philosophy of religion (here especially in the philosophy of mysticism). His special interests and research achievements include the systematic study of the philosophy of solitude, which he has successfully pursued for over twenty years.

Since the beginning of his research on solitude, he has been working to lay the foundations and popularise monoseology (this is his own term) as a science of solitude that has its anchor in philosophy, integrating and coordinating the research results of all sciences interested in solitude. In addition to his numerous articles and conference presentations, Domeracki has devoted a book to monoseology, published in 2018 in Polish, titled *Horizons and Perspectives on Monoseology. A Philosophical Study of Solitude* (Toruń: Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika).

Domeracki is secretary of the Toruń Department of the Polish Philosophical Society, a member of the Polish Ethical Society, a member of the editorial board of *Ruch Filozoficzny*, a member of the Polish Religious Studies Society, a member of the Scientific Society in Toruń, a Junior Associate Fellow at The International Institute for Hermeneutics, a founding member of the International Society for Research on Solitude, a member of The International Association for the History of

Religions, and a member of The European Association for the Study of Religions.

Domeracki's most important academic publications on solitude include: the monograph co-edited with Włodzimierz Tyburski entitled *Understanding Solitude. An Interdisciplinary Study* (Toruń: Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, 2006); *Rozstaje samotności. Studium filozoficzne [Crossroads of Solitude. A Philosophical Study]* (Kraków: Zakład Wydawniczy "Nomos", 2016); the aforementioned book entitled *Horizons and Perspectives of Monoseontology. A Philosophical Study of Solitude* (Toruń: Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika); (2011) chapter entitled "Między samotnością a wspólnotowością. Eksplikacje Bierdziejowskie" ["Between Solitude and Community. Berdyaev's Explications"] in the book *Dialog, idea i doświadczenie [Dialogue, Idea and Experience]*, ed. Sabina Kruszyńska, Krystyna Bembennek, Iwona Krupecka (Gdańsk: Wydawnictwo Uniwersytetu Gdańskiego, 2011, 11–22); (2014) "Miłość i samotność – konfrontacje" ["Love and Solitude – Confrontations"], *Filozofia Chrześcijańska*, Vol. 15, 33–55; (2015) "Wspólnotowi, choć samotni. Paradoksy Ortegowskiej filozofii życia" ["Communitarian though Lonely. Paradoxes of Ortega's Philosophy of Life"], *Annales Universitatis Mariae Curie-Skłodowska. Sectio I: Philosophia-Sociologia*, Vol. 40, No. 1, 75–90; (2015) "Paradygmatyczne konceptualizacje samotności i wspólnotowości w dyskursie monoseologicznym" ["Paradigmatic Conceptualisations of Solitude and Community in Monoseological Discourse"], *Filozofia Chrześcijańska*, Vol. 15, 33–55; chapter "Filozoficzne aspekty, konteksty i wymiary fenomenu samotności" ["Philosophical Aspects, Contexts and Dimensions of the Phenomenon of Solitude"] in: *Samotność – aspekty, konteksty, wymiary [Solitude – Aspects, Contexts, Dimensions]*, Vol. 1, ed. Katarzyna Arciszewska, Liliana Kalita, Urszula Patocka-Sigłowy (Gdańsk: Wydawnictwo Uniwersytetu Gdańskiego, 2016, 11–22); (2020) "Three Rival Versions of a Correlation between Solitude and Communitiveness in a Monoseological Discourse", *Paedagogia Christiana*, Vol. 45, 23–36; (2020) "Between Monolectical and Dialectical Philosophy of Loneliness and Communitiveness", *Paedagogia Christiana*, Vol. 45, 23–36; chapter entitled "The Philosophy of Solitude" in the academic monograph *The Bloomsbury Handbook of Solitude, Silence and Loneliness*, ed. Julian Stern [et al.] (London: Bloomsbury, 2022, 19–33).

In the article presented in this volume, Piotr Domeracki takes a closer look at the issue of the pejorativisation of solitude in philosophical and, more broadly, scientific, popular science, media and political discourse,

which is rarely addressed by researchers systematically. By the pejorativisation of solitude, he means giving it a negative meaning. In his text, he shows that the tendency for pejorativisation of solitude in philosophy was initiated by Aristotle, who saw solitude as contrary to human nature. In contrast to Aristotle, in the modern era, Thomas Hobbes was one of the first philosophers to challenge this pejorativist approach. Indeed, Hobbes argued that man strives for community with others not so much by virtue of his social nature, but because, as an individual, he is dependent and unsociable and selfishly inclined to derive benefit or honour from others. In his article, Domeracki defends the thesis that the pejorativisation of solitude is responsible for its negative stereotyping, the formation of prejudices against it and the learned helplessness syndrome, which makes people vulnerable to solitude.

The author of the following text, "The Logos of the Communicating Silence", is **Jaromir Brejdak**, professor of philosophy working at the Institute of Philosophy and Cognitive Science at the University of Szczecin (Poland). He obtained his doctorate in philosophy from the Ludwig-Maximilians-University of Munich (Germany). As a researcher, he specialises in the philosophy of existence (here he is particularly interested in the issue of alienation), phenomenology (especially Max Scheler), philosophical hermeneutics, philosophy of dialogue (especially Martin Buber) and philosophy of religion.

Among his most important works in the context of solitude studies are: *Słowo i czas. Problem rozumienia Innego w hermeneutyce i teorii systemu* [Word and Time. The Problem of Understanding the Other in Hermeneutics and System Theory] (Szczecin: Wydawnictwo Naukowe Uniwersytetu Szczecińskiego, 2004); *Zrozumieć Innego. Próba rozumienia Innego w fenomenologii, hermeneutyce, filozofii dialogu i teorii systemu* [Understanding the Other. Attempting to Understand the Other in Phenomenology, Hermeneutics, Philosophy of Dialogue and System Theory] (Kraków: Universitas, 2020); *Max Scheler: filozof procesu solidaryzacji* [Max Scheler: Philosopher of the Solidarity Process] (Szczecin: Wydawnictwo Naukowe Uniwersytetu Szczecińskiego, 2021).

In the text published here, Jaromir Brejdak analyses the phenomenon of silence and its relation to communication. The findings presented lead the author to qualify "communicative silence" as a category particularly useful in describing non-verbal types of communication, such as communication between humans and animals or between humans and God. This article is an English-language version of an article by the same author, published in 2016, entitled "Logos komunikującego mil-

czenia" ["The Logos of Communicating Silence"], in the journal *Ethos*, Vol. 29, No. 1(113), 21–35.

The last article presented in this issue, titled "Collective Individuality: Dante's Moral Philosophical and Psychological Message in Paradise XXXI", was submitted for publication by **Marino Alberto Balducci**. Professor Balducci is a lecturer in Christian literature and religious art at the University of Szczecin (Poland). He graduated in Italian literature from the University of Florence in 1987 and obtained his doctorate at the University of Connecticut in the United States in 1994. He worked with this University until 2003 as a visiting professor, teaching Italian literature and cinema. Since 1993, Balducci has headed a private non-profit institution he founded in Tuscany called the Carla Rossi Academy – International Institute of Italian Studies (<http://www.cra.phoenixfound.it>). CRA-INITS hosts seminars and research programmes for scholars and students from various universities around the world, including the American Harvard. Balducci teaches here the hermeneutics of Dante Alighieri's *Divine Comedy* (b. 1265, Florence, d. 13 or 14 September 1321, Ravenna).

Professor Balducci specialises in and teaches courses on the hermeneutics of the *Divine Comedy* under the auspices of the Italian Dante Society in Florence, and since 2007, together with Arianna Bechini Evcazioni, he has directed the lecture-performance series "Evcazioni Dantesche" (<http://www.evcacionidantesche.it>), under the auspices of the Italian Ministry of Heritage and Culture, with the aim of propagating the Dantean message of freedom. Since 2011, he has also collaborated with Soroptimist International, organising a Dantesque seminar in Tuscany as part of the intercultural programme "Conoscersi per Ritrovarsi" (<http://www.soroptimist.it/it/bandi/conoscersi-per-ritrovarsi-25547/>) for university students from Italy, Brazil, China, India, Poland and Turkey.

Marino A. Balducci has been a visiting professor or scholarship holder at Monash University in Melbourne, University of Jamia Millia Islamia in India, University of Basel (2009–2010), University of Delhi (2011–2012), Jagiellonian University in Kraków (2013–2014) and the University of Szczecin (2014–2015), where he was hired in the Department of Italian Studies in the Faculty of Theology.

Professor Balducci's publications are dominated by dantological works. A detailed list of his 2019–2021 publications can be found at <chrome-extension://efaidnbmnniibpcajpcglclefindmkaj/https://bibliografia.bg.szczecin.pl/Persons/Pdf202224/9307>. The article by Professor Balducci presented in this issue of the *Philosophical Movement* is a development and deepening of

the paper he delivered at the International Pandisciplinary Symposium on Solitude in Community, held from 31 March to 2 April 2022 at the University of Szczecin in Poland.

In his article, Marino A. Balducci analyses the relationship between collectivity and individuality in human society. It is well known that this relationship often turns out to be problematic. Balducci, referring to the philosophical symbolism of Dante's poetry, seeks a harmonious solution to this problem. Adopting a metahistorical perspective, he advocates and applies a Christian approach to his text, recognising the universality of the truth contained therein. Christianity, he argues, always values the distinctiveness and particularity of each person, while pointing out the need for everyone to establish positive relationships with others beyond narrow individualism and egoism. Dante gives expression to this concept in his work.

Representing a hermeneutic approach, Balducci focuses in his text on the main poetic-philosophical symbols of the song XXXI of *Paradise*. His attention is drawn to the emblem of the White Rose, in which the human conscience discovers how to participate in collective joy without renouncing a particular and individual form of satisfaction.

As scientific editor of this issue of *Ruch Filozoficzny*, I would like to express my sincere thanks to the editor-in-chief of this journal, **Professor Adam Grzeliński**, for giving his permission and making the pages of this esteemed periodical available. Thanks to this, monoseological issues could appear here for the first time in over a hundred years of its publication.

I would like to thank all the Authors who have been willing to submit their excellent texts for publication in this issue. At the same time, I would like to apologise to them for the inconvenience of waiting for the final publication of their articles.

Last but not least, I address my thanks to the reviewers of this issue for their diligent and unpaid work, which helped to further raise the scientific level of this issue. In order to address my gratitude to each of the reviewers personally, let me mention them all here in turn by name. They are: prof. Michael B. Buchholz, prof. Joanna Byrska, prof. Dominika Dzwonkowska, prof. Margaret Hołda, prof. Michał Janusziewicz, prof. Czesława Piecuch, dr. Justin Snell, prof. Krzysztof Stachewicz, prof. Julian Stern, prof. Przemysław Strzyżyński, dr. Adriana Warmbier, prof. Andrzej Wierciński.

All that remains now to be done is to invite Dear Readers to read the works published here.