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**JERUSALEM IN EUROPEAN CULTURE.
INTEGRATING GEOGRAPHICAL, POLITICAL AND RELIGIOUS RESEARCH
TO EXAMINE THE PHENOMENON OF THE GLORIOUS CITY**

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Jerusalem, the holy city of Judaism, Christianity, and Islam has always been played an important role in European culture. Integrating geographical, political and religious research to examine this phenomenon could help to understand the current processes in the Middle East and in the world.

Key words: *Jerusalem, holy city, centre, European culture, Bünting's map.*

Last year, since April 30th-May 3rd, 2018, at the Hebrew University of Jerusalem a Research Workshop organised by the Israel Science Foundation and the Israel Institute for Advanced Studies had been taken place. Its intriguing title “Glorious Cities: The Presence of Jerusalem in the Urban European Space” encouraged me to focus on the role of this Middle East city in European culture. Already a glimpse of the Jerusalem seminar’s program had been showed how many places in Europe were and still are today linked, in some way, with the holy city of Jerusalem. To mention just some of its topics: Florence as a New Rome and as a New Jerusalem in Ghirlandaio's 'Visitation'; Salzburg as a New Rome and a New Jerusalem; Jerusalem in Catalan Romanesque Architecture - From Evocation to Presence; The True Cross - Prayer and Power from Jerusalem to Toulouse; Jerusalem in Brabant - Late Medieval Easter Sepulchers in the Low Countries and their References to the Holy City; A Faked Holy Land - Transferring Jerusalem Topography to Western Cities in the Middle Ages; Prague as Jerusalem in the Eyes of Czech Travelers to the Holy Land; Imagining Jerusalem in the Streets of Medieval Ashkenaz - Worms, Speyer, Mainz, and Cologne; Scandinavian Jerusalems across the Lutheran Reformation - From Medieval Nidaros to Early Modern Christiania and Copenhagen [1].ⁱ

Clearly the presence of Jerusalem in European cities manifested through building, organisation of space, strategic placement of monuments and objects seems to be today more a historical issue. Nevertheless, as organisers of the Jerusalem research workshop have rightly assumed, in some cases the use and manipulation of Jerusalem in European cities and identifications with Jerusalem, once established, persisted and evolved.

Although the presence of Jerusalem in urban centres of Europe is highly interesting and deserving more academic attention, it is not an only research area in which Jerusalem plays an important role. In this presentation I would like to point geographical, political and religious research as very useful to examine the phenomenon of Jerusalem’s position in European experience. It is not only a historical question, as all three monotheistic communities, Judaism, Christianity, and Islam are attached to Jerusalem and they are all present in modern Europe. Jerusalem is a holy city for them. On the other hand Jerusalem is focalpoint in the ongoing political conflict in the Middle East and quite often the eyes of the American and European politicians but also simple citizens are turned towardsthis city. On that way Jerusalem seems to have still significant role not only forthe Israelis and Palestinian; for Jews, Christians and Moslems, but also for entireinternational society. I will be able to show two interesting examples of integrating i.a. geographical, political and religious approaches on Jerusalem and how

beneficial such practice could be for a better, comprehensive view of Jerusalem's position in the European and worldwide culture and history.

The first one is a study published by Jacques Keilo: *Jerusalem at the Very Centre of the World, Bunting's Map and Social Construction* [2]. French author, Ph.D in geography and urban planning from the Sorbonne Université, analyses famous Bunting's map. Heinrich Bunting, a theologian and pastor, born in Hanover, published in 1581 *Itinerarium Sacrae Scripturae*, a guide for Bible readers. He illustrated the book with the three-leaf clover map of the world, expressing both Christian doctrine and his mystical feelings. On the Bunting's map the three central leaves are the three continents of the Old World, centred on Jerusalem. According to Keilo "Today we do know that continents are but mere constructions, and that the Middle East is at the heart of those constructions: on the crossroads between Asia, Europe, and Africa. It seems as if Bunting's map is a precursor of the current *visio mundi* on how the World's divisions have to be made. In this division Jerusalem is at the very centre, it belongs to no one, but to all; it is the connection and the separation of the three Parts of the World, a sort of sacred 'public space' for all the Continents" [3]. Jacques Keilo points that nowadays Bunting's map, in property of the National Library of Israel in Jerusalem, has its representation in the Jerusalem's City Hall Compound (just outside the walls of the Old City). There is a mosaic model of Bunting's map made by ceramic artist Arman Darian. In Keilo's opinion, Jerusalem is a city which many desire and want to seize, it is a "metaphorical" centre of the World. In this regard the City Hall represents the centre's administrative centre. At the end of his study Keilo put a very good point: "Jerusalem is not the economic or the geometrical centre of our World. Yet its centrality belongs to another order: it is the symbol of a people, of a civilisation, of captivity, of a restoration, of a return. It epitomises the tears, the joys, the hopes, the failures and the successes of the ones who take her as their centre. In this regard Jerusalem is an archetype of socially-constructed space, a space which can be 'unreal' or 'unuseful' in economic, financial and strategic terms; yet it is at the centre of the world, when taken in a symbolic way, that is, taken as geographical space".

The second example comes from Michael Zank, Professor of Religion at Boston University. He trained in Protestant Theology in Göttingen, Kiel, and Heidelberg and in Jewish Studies in Heidelberg, Jerusalem and at Brandeis University. Currently directs the Elie Wiesel Center for Jewish Studies and teaches i.a. a course on the Bible and a course on the religious and political meanings of Jerusalem. In his well-prepared essay: *Holy City: Jerusalem in Time, Space, and the Imagination* [4], Zank presents his experiences in teaching religion on the academic level. Jerusalem is for him the subject of a college-level course. He also points a central role of the holy city for many people: «one of the reasons why the city is a fascinating subject for religious studies is that it is a real thing in space. But it is also more than a thing in space. It has history and meaning and it represents all kinds of things to many people. In the Middle Ages, people considered the Holy City the 'navel of the earth' or *umbilicus mundi*, which was a plausible idea, since it was not just the cradle of their faith but literally lay at the intersection of the three continents that made up their 'world' Europe, Africa, and Asia. People still pray towards it. It literally serves as the point of orientation (orient=sunrise=east) for churches and synagogues all over the world» [5]. Very valuable for the further research or teaching are Zank's remarks on the goals of his Jerusalem class: «It was to provide an introduction to the major religious traditions that claim Jerusalem; it was to inform students about the modern political conflict in the Middle East; and it was to examine the link between the religious traditions and the modern political conflict by highlighting the ongoing exploitation of religious symbols for political goals» [6].

Jerusalem, the holy city of Judaism, Christianity, and Islam has always been played an important and even central role model in European culture. Nowadays, knowledge of its position in geopolitical, historical and religious context, could help to understand the current conflicts and processes in the region and in the world.

References

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[5] M. Zank, Holy City, 54.

[6] M. Zank, Holy City 61.

МОДЕРНІЗАЦІЯ СИСТЕМ ЕЛЕКТРОТРАНСПОРТУ В УКРАЇНІ ЯК ЕЛЕМЕНТ СТАЛОГО РОЗВИТКУ МІСТ

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In this article the modern trends of spatial changes of electric transport in cities of Ukraine in the context of their sustainable development are considered. The article analyzes the determinants of development of the electric transport network and his rolling stocks in cities of the Ukraine.

Key words: *city, electric transport, tramway, trolleybus.*

В останні роки щораз важливішим чинником розвитку міського транспорту є рівень його екологічності, тому переваги у пасажироперевезеннях все частіше надаються електротранспорту. Важливими перевагами електричного транспорту, окрім екологічності та ємкості, вважаються висока ефективність енерговикористання (ККД сучасних моделей досягає 40-50%), підвищена швидкість руху (швидкісний трамвай), низький рівень шуму, довший термін служби рухомого складу. Однак значними недоліками цього виду міського транспортного сполучення є прив'язаність до ліній електропостачання, розширена та дорога інфраструктура (особливо у трамвая), підвищені вимоги щодо безпеки перевезень.

Після реформи децентралізації великі міста України активізували закупівлі нових засобів міського електричного транспорту. Цьому теж сприяє програма підтримки розвитку електротранспорту в Україні у вигляді пільгових кредитів від Світового банку і ЄБРР. Важливими факторами ухвалення таких рішень були екологічність, висока провізна здатність і порівняно низькі експлуатаційні витрати міського електричного транспорту. У світлі сучасних загальносвітових трендів «електрифікації» транспорту в українських міст відкриваються значні можливості в оновленні та розширенні мереж зручного та екологічно чистої транспортної комунікації.

Серед наукової літератури з цієї теми важко знайти багато праць, що стосуються особливостей розвитку мереж громадського транспорту в Україні. Найбільш відомою та цінною публікацією є ґрунтовне дослідження С. Тархова, К. Козлова та А. Оландера (2010) – енциклопедія міського електричного транспорту в Україні [4]. Етапи розвитку та регресії трамваїв в Україні розглядали М. Рехловіч (2015) і А. Сочувка (2017). Тенденції розвитку троллейбусного транспорту в Україні описані у монографії П. Богодистого, Л. Збарського і А. Паланта (2016) [1], однак вона стосується значною мірою технічних характеристик, а не широкого аналізу на основі статистичних даних. Досі бракує досліджень щодо змін в трамвайному та троллейбусному транспорті на території України у всебічному чи критичному вигляді з довгострокової перспективи.

Історія міського електротранспорту на території сучасної України сягає 1892 року, коли в Києві був побудований перший електричний трамвай у Східній Європі. Раніше в кількох містах експлуатувалися лише кінні та парові трамваї. Декілька років пізніше були