

# Errant Man: The Importance of Cosmological Models in Culture

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*The author considers the meanings of the term “errant man” in the paper. The birth of man is his abandonment in being and wandering in it. It is important that wandering in being have direction, the source that drives man, forms the authenticity existence. Based on the ideas of Heidegger, the author argues that such a source for “errant man” is “Lichtung”. “Lichtung” is the light that guides man in being, which warns wandering from delusion, thereby keeps it within the bounds of authenticity existence. An important place in establishing “Lichtung” is occupied by cosmological models that reveal the true place of man in the scale of the cosmos. The author considers The “Evolving Matter” theory as “Lichtung”, namely, how a particular cosmological model performs the functions of light that drives man, directs his activity and expands the boundaries of self-realization. Cosmological models integrate culture into cosmic processes; concentrate in themselves knowledge, which in Plato’s terms provide “ascent to the Divine.”*

*Keywords: errant man, cosmological models, culture, “Lichtung”, authenticity existence, Heidegger, “Evolving Matter” theory, “errant bodies”*

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## Introduction

In 2018, Greg Blair in his book “Errant Bodies, Mobility, and Political Resistance” considered the history of the development of the meaning of the term “errant bodies.” Blair investigates historical errant bodies including ancient Greek Cynics; Punk Rockers; Situationists; and individuals such as poet/critic Charles Baudelaire, aviator Amelia Earhart, novelist Jack Kerouac, transcendentalist Margaret Fuller, sociologist/cultural theorist Jean Baudrillard, walking artist Hamish Fulton and artist/author Keri Smith [Blair, 2018]. For Blair “errant bodies” is “a type of physical and philosophical wandering that is intentional, operating as a means of resistance against authoritative forms of power and cultural prescriptions” [Blair, 2018]. Blair reveals that “being out-of-place” is the active life position of “something that can

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enact real change in the world” [Blair, 2018]. As an example, Blair considers the music of Sun Ra, which transports listeners to a place without rules, prejudice, and bigotry. The cosmos was considered by Sun Ra as the place, and “errant bodies” — as an active life position, which is dictated by only by the rules — the rules of the cosmos.

From our point of view, the term “errant bodies” actually contains deeper meanings. We agree with Blair that the term “errant bodies” is defined by the rules of the cosmos. However, we do not agree with the boundaries that Blair sets for this term “*as a means of resistance against authoritative forms of power and cultural prescriptions*” [Blair, 2018].

In 1943 Martin Heidegger in his article “On the Essence of Truth” wrote, “Man errs. Man does not merely stray into errancy. He is always astray in errancy, because as eksistent he insists and so already is caught in errancy” [Heidegger, 1961]. In the works of Heidegger, the theme “untruth as errancy” occupies an important place. Heidegger tried to find an answer to the Question of Truth. The answer contains the true meaning of human life, or true freedom. The options for answers to the Question of Truth proposed by Heidegger open up the new meanings for the term “errant bodies.” The term “errant bodies” is not revealed within the boundaries of political science, but within the boundaries of fundamental ontology. In fact, the ideas of Heidegger allow us to talk about the “errant man,” thereby rethinking not only the very essence of man, but also the need and possibility of man to “errs.” “Man errs” becomes the defining meaning of the term “errant man,” and the theoretical basis of this term is Heidegger’s fundamental ontology.

In this paper, we will consider new meanings and limits of using the term “errant man”. We will reveal how “*Lichtung*” is important for “errant man.” “*Lichtung*” is the light that moves “errant man” and keeps this movement within the bounds of authenticity existence. An important component of “*Lichtung*” is the dominant cosmological model in society, which integrates culture into the cosmic processes, sets the direction and limits of self-realization of “errant man” as the cosmic force. [Bazaluk & Kharchenko, 2018].

### **Definition of the term “errant man”**

In the book “Garner’s Modern English Usage” Bryan Garner gives the following definition of the term “Errant” “(1) traveling; itinerant <knight errant>; or (2) fallible, straying from what is proper. Sense 2 overwhelmingly predominates” [Garner, 2016]. In fact, as Heidegger wrote, the term “errant man” focuses on the answers to the Question of Truth. On the one hand, the “errant man” is an active principle, a movement, which is revealed in fundamental ontology as the essence of man, as the desire of man to know and create in being. Man is abandoned in being and wanders in it. Human life is a journey full of actions, events, processes. That is why, an expert on the Eastern culture Nicholas Roerich wrote, “They will ask: how to move life? Answer: as if to cross the abyss on the string — beautifully, carefully and swiftly” [Roerich, 2000]. Roerich specified that wandering had limits. That the other side of wandering was delusion; that in the “errant man” lay the boundary between authenticity and inauthentic existence, between Self and Man [Heidegger, 1961]. Therefore, on the other hand, the term “errant man” focuses on the answers to the Question of Truth, i.e. prerequisites for choosing a life path by man, ontological orientation and the limits of self-realization in everyday life. Therefore, the “errant man” is not just the abandonment of man into being, and his life-long journey, but also the individual choice of “way of life”, which Pierre Hadot, a well-known scholar of Antiquity history, focused his attention on [Hadot, 2005].

In this context, the definition of the term “errant man” generates the key questions for man: “Who determines the life choice?”, or “Who determines the Way of Life of man?” The

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questions raised expand the bounds of the term “errant man” to the key educational systems, to the search for a *guide*, the one who leads man through life. The term “being out-of-place”, which Greg Blair rethinks from “something that can enact real change in the world”, takes another, *specific* forms. If we consider these forms by the methods of fundamental ontology, then they turn into a key source of human existence, which turns wandering, that often ends in delusion, into purposeful action, into *authenticity existence*. Therefore, it becomes important for the researcher to identify this source, to establish the force that drives the choice of man abandoned in existence. After all, just this force decides where a life-long journey will lead man: to Self, i.e. to the results of individual self-realization that are significant for society, or to Man, which essentially states a mistake in choosing a way of life, wandering in horror and a dead end. Heidegger called the last path as *being-toward-death*.

### Education as “*Lichtung*”

In the article “The Feature Transformations of the Basic Meanings of Greek Paideia in the Educational Theories in the Middle Ages” Oleg Bazaluk revealed the important feature of education. Bazaluk showed how the basic meanings of Greek paideia had transformed into the modern educational theories [Bazaluk, 2018]. In fact, Bazaluk proved that Plato’s key ideas about education, as a way of life, as an ascent from the darkness of a cave to the light outside a cave,<sup>1</sup> had created a theoretical basis for the modern theories of education. After all, in Plato’s works we met for the first time the idea of education as a *guide*. That is why Heidegger and Hadot, building their views on the abandonment of man in the being and the search for boundaries between authenticity or inauthentic existence, based on the ideas of Plato. From the written sources that have reached our days, for the first time the image of education is revealed just in the “Republic” of Plato, in which the key figures, namely the caste of philosopher-rulers, served as guides. The mission of the philosophers was not so much in getting out of the cave and seeing things in their true essence, under the rays of the Sun, as an image of the highest idea, but in going back to the cave, and bringing out to the Sun the rest of the people living in its darkness [Plato, 1994].

Martin Heidegger rethought Plato’s idea of education as a guide. Unfortunately, in modern pedagogy the theory of education by Heidegger is not popular. It is difficult for perception and has no direct connection with the practice. In addition, it destroys the theoretical foundations of many modern theories of education. Heidegger does not deny Plato’s ideas. On the contrary, he starts from them. In fact, if to follow Plato’s ideas in the literal sense, the result will be an authoritarian model of the state. Philosophers-rulers as guides, take the form of authoritarian leaders, leading their peoples to the “bright future”. The history of culture knows many examples when the “bright future” in practice turned into “bloody lands.” For example, in the book “Bloodlands: Europe between Hitler and Stalin” Timothy Snyder showed what led to the desire of two authoritarian leaders to direct their peoples to achieve the image of “the highest idea” [Snyder, 2010]. The second example, in the article “A Symbolic Clash among the National Identities in the Basque Autonomous Community: Political Parties, Twitter and UEFA European Championship 2016” Jiří Zákřavský, using the example of the modern Basque Nationalism, revealed how political leaders manipulate the opinion of their people through the existing party system. For these purposes, they use the capabilities of sports and information and communication technologies [Zákřavský, 2018]. Plato’s ideas are valuable, but they literally contradict the principles of democracy.

Heidegger, starting from Plato’s key idea of philosophy as the highest stage of education,

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<sup>1</sup> See [Plato, 1994].

showed that the guide for a person abandoned in being is not the philosopher-ruler, but “*Lichtung*”, or the light that leads [Heidegger, 1986]. Heidegger excluded from education the decisive role of authoritarian leaders. He singled out a new source that acted as a guide for the “errant man.” This is “*Lichtung*”, which breaks through from the essence of each man and is determined by fundamental ontology. In fact, the “errant man” should not be guided by the advice of a mentor, that, as an external force, turns wandering into directional and full-fledged self-realization, but by the internal source. Heidegger came to the conclusion that in the “errant man” there is an active principle, which is light, a self-sufficient source of movement. “*Lichtung*” is able to lead a person through life and determine the way of life independently. It is important to install, select, and strengthen it properly.

Heidegger showed how important is the liberation of “*Lichtung*”. The lighting of life depends on the purity and brightness of this light. “*Lichtung*” not only moves man, acts as his active beginning, but also illuminates the way ahead the “errant man.” “*Lichtung*” indicates the direction of movement and sets the pace of life, thereby setting the limits of self-realization, i.e. the way of life. “*Lichtung*” forms the quality of life, authenticity or inauthentic existence.

### **“*Lichtung*” and quality of presence of the “errant man”**

“Being out-of-place,” which Greg Blair focuses his attention on, acquires entirely new meanings in the use of Heidegger’s approach. “Being out-of-place” as an action can correspond to both authenticity existence and inauthentic existence. It’s not really the term that hides the answers to the Question of Truth, so it’s not the key to fundamental ontology. The answers to the Question of Truth are hidden in the force that acts as a guide for the “errant man”. As far as “*Lichtung*” is efficient and relevant, as far as it is freed from concealment, so much the “errant man” movement remains within the boundaries of the authenticity of existence. In “*Lichtung*”, the power of authenticity existence, the inaccessibility of boundaries that keep the “errant man” movement away from wandering, from inauthentic existence leads man through life despite prejudices and established stereotypes. “*Lichtung*” makes its way from the essence of man, his ontology, therefore it is natural, therefore, it carries the truths laid by nature. Therefore, as a matter of fact, it is not “*Lichtung*” that turns wandering into authenticity of existence, thereby actually saving a person from horror, being-toward-death, but the nature itself, *the Cosmos*, which manifests itself in “*Lichtung*”.

However, in what ways does “*Lichtung*” determine the quality of the “errant man’s” presence?

In the article “The Potential of Systematization of the Theories of Education for Solving of Contradictions of Ukrainian Higher Education Development,” the authors revealed the possibilities of modern theories of education to influence the way of life [Bazaluk et al., 2018]. Education as a way of life is Plato’s idea, which has changed little over the past millennia. The only difference is that Plato spoke about philosophy as a way of life, implying that not any education could be a way of life, but only its highest level, *philosophy*. Plato contrasted his vision of education with the ideas of Isocrates. The difference between the views of Plato and Isocrates on education is precisely revealed in the images of education as a guide and a service made for a material reward [Bazaluk et al., 2018]. For Plato, education was a way of life and a guide. For Isocrates — a service, in its own way, *entrepreneurship*. Therefore, the caste of philosophers as guides devoted themselves to serving people. They were looking for ways to bring people out of the darkness of the cave to the Sun, as an image of a higher idea. The life path of the philosopher was often accompanied by dangers, ingratitude from people whom they sought to bring to the surface of the cave, thus breaking their habitual and established horizons

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[Plato, 1994]. Whereas, in the traditions established by Isocrates, a teacher was not responsible for his pupils. For him, selling knowledge to pupils was a kind of craft. He was not responsible for the life of his pupils, and the pupils, at their discretion, used the knowledge bought from the teachers.

In Plato's tradition, mentoring was viewed as "*Lichtung*". The main purpose of mentoring was not to transfer knowledge, but to release the internal source hidden in pupils, their active principle. Relieving the essence of their pupils, their "*Lichtung*", from the concealment, the mentors determined their way of life. The release of the hidden entity by mentors is a long and painstaking work. Philosophers did not impose their views on pupils. That was not the release of "*Lichtung*". Philosophers by their example, their way of life, offered to make a choice to pupils. Pupils independently chose a way of life that most closely corresponded to their essence. Plato talked about the moral authority of teachers. Precisely such a moral authority for Plato was Socrates as a teacher, and for Aristotle — the way of life of Plato. The responsibility of teachers for the way of life of their pupils imposed a feature on the *technology* of education. In the Platonic tradition, mentors had one, maximum — two pupils. Whereas a much larger number of pupils were allowed in the schools of Isocrates. A mentor could release "*Lichtung*" by devoting himself to one or two pupils only. The philosophers chose their own pupils because they continued their way of life in their pupils. "*Lichtung*" of mentors was as close as possible to "*Lichtung*" of pupils, which made it possible to talk about harmony between the inner world of the mentor and his pupil. In this case, the mentor's "*Lichtung*" as an action facilitated the release of the pupil's "*Lichtung*". The teacher's orientation and limits of his self-realization determined the pupil's direction and limits of his self-realization, turning the abandonment of the pupil into being as into the ascent to the image of the highest idea. The "*Lichtung*" of the mentor-philosophers established the boundaries of the authenticity existence of their pupils, protecting them from wandering, from being-toward-death.

In the Middle Ages, the traditions established by Plato and Isocrates were mixed [Bazaluk, 2018]. That is why, when Heidegger considered the Question of Truth, he called for a return to Plato, rather than building one's reasoning on his apologists. In the Middle Ages, education was no longer regarded as a guide and a way of life. A viewpoint about education as a service that can be bought for money was established. Teachers began to sell knowledge for money, and mentoring in Plato's meanings was replaced by university mentoring, which was limited to the student's years of study and temporary guardianship. The teacher was responsible for the students only during their studies. In the independent life, in wanderings, a student was guided by the knowledge gained at his discretion.

It is just for this reason that Heidegger argued about the self-sufficiency of "*Lichtung*" when rethinking Plato's ideas. Heidegger contrasted the two ways of education. The first image, which was considered as Platonic one, but in fact, it was more consistent with the views of Isocrates. The second image was truly Platonic. Only instead of philosophers-rulers, light, "*Lichtung*" began to perform the function of a guide for man abandoned into the being. "*Lichtung*" is impossible to buy for money. The path to liberation "*Lichtung*" is the path of ascent to the image of the Sun as the image of the highest idea, which Plato wrote about [Plato, 1994].

Thus, the modern image of education and the image presented by Heidegger are two different driving forces for "errant man", which sometimes oppose each other, and sometimes resonate, strengthening their impact. The modern image of education, in fact, imposes its services for "errant man". It positions itself as the dominant force that performs the functions of the forming matrix. The modern way of education determines independently the quality of life of the younger generations, forms the direction of "errant man" regardless of the internal source, the active

beginning. The image of education presented by Heidegger is fundamentally different. This is the priority of independence. This is self-liberation of “*Lichtung*”, in fact, *self-purification from concealment*. It is an independent search as close to Self, to smoothradio authenticity to the borders of existence. This is an independent search for maximum proximity to Self, to self-return into the boundaries of authenticity existence. The role of a mentor in self-control and self-education is key. The mentor helps his pupil to gain independence. The teacher instructs to self-purification. He shows *wisdom*, i.e. in essence, in Platonic senses, reveals knowledge to his pupil outside the cave in the rays of the Sun. He reveals to his pupil the future, he is the light that excludes wandering in darkness, and opens up a new and important opportunity for his pupil. *The teacher is a look into the future of his pupil*. The image of education proposed by Heidegger reveals the role of the teacher as a guide. However, it is not a teacher who leads. The light leads, and the teacher only offers the options of routes. The pupil is led by “*Lichtung*”, but the direction of movement and the limits of self-realization of the pupil depend heavily on the teacher, it depends on how fully the teacher will illuminate the future of his pupil.

In fact, the role of the teacher in the image of education determined by Heidegger is as responsible and complex as the role of the philosopher-ruler in Plato’s Paideia. According to Heidegger and Plato the teacher is fully responsible for the way of life that his pupil has chosen.

### **The “Evolving Matter” theory as “*Lichtung*”**

What means does the teacher use to free the “*Lichtung*” of his pupil? What is guided the teacher himself by, who specializes in the liberation of “*Lichtung*”?

The main criterion that distinguishes the teacher from any other representative of society is the quality of knowledge that the teacher operates. At first glance, it is a banality. However, the term “knowledge” carries a different meaning. In the modern sense, “knowledge” is information, it is a product of mass culture that can be purchased for money. Basically, it is the knowledge of the consumer society. We are talking about the term “knowledge” in completely different senses: defined by Plato and Heidegger [Plato, 1994; Heidegger, 1986]. Knowledge is the essence of things, which appears in all its openness only to those who were able to get out of the cave independently and see the world not in the darkness of the cave, or at best not in the shadows cast by the fire in the cave, and when the sun’s rays. This is the achievement of the image of the highest idea and maximum self-realization. This is the maximum possible purification of one’s own “*Lichtung*”, which illuminates not only one’s own, *individual* path, but also the path going next. This is a light, which power is so strong, that it leads not one person, but it is able to lead several.

Knowledge in the Platonic and Heideggerian understanding is the light that connects the present with the future, earthly with the cosmos. Conventionally, this is a bridge that is abandoned from the Earth into the Universe. Movement on this bridge allows man to go to a different scale and see things in a different perspective. Events that seem significant in everyday life are perceived from the bridge as insignificant and petty. Instead of them a view of events, that remain invisible in the daily bustle, opens in its entirety. Such a “bridge”, or knowledge outside the cave, are the dominant cosmological models in culture. The importance of cosmological models is explained by the fact that they have already represented the place of culture in the cosmic processes. Cosmological models establish the boundaries of authenticity existence essentially, thereby turning wandering into the directed self-realization. For example, in the article “Eastern Mysticism and Timothy Leary: Human beyond the Conventional Reality” Tatiana Danylova considered the phenomenon of human being through the lens of the Eastern philosophy and Leary’s transpersonal perspective [Danylova, 2017]. Danylova argues that “All

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things are the interdependent and interrelated parts of the One Whole: they are the different manifestations of the same unconditional reality” [Danylova, 2017]. However, the Eastern philosophy and philosophy of Timothy Leary is an ideological position that, on an intuitive level, recognizes the direct connection of man with the cosmos. We consider the “Evolving Matter” theory, which combines scientific and philosophical knowledge about the place of man in the scale of the Earth and the Cosmos. In fact, it was about such knowledge that Plato kept talking.

The “Evolving Matter” theory as The Philosophy of the Cosmos is represented in the article “The Philosophy of the Cosmos as the New Universal Philosophical Teaching about Being” [Bazaluk & Kharchenko, 2018]. We will only consider how the “Evolving Matter” theory can express itself as “*Lichtung*”. Plato understood knowledge as an “ascent to the Divine” [Plato, 1994]. Plato does not put religious meaning in the term “divine”, but only knowledge, which we call “scientific”. Plato connected knowledge directly with the cosmos, because the term “cosmos” meant “order” in Antiquity. Knowledge is the transformation of chaos into order, respectively, wandering — into directional action. Knowledge in such senses is in itself “*Lichtung*”, because it carries not only liberation from concealment, but also it illuminates the future. The knowledge concentrated in the “Evolving Matter” theory is the knowledge accumulated in the culture during the existence of the earthly civilization. This is the power of light that allows you to see your place on the scale of the Earth and Cosmos. This is the source, by the release of which an “errant man” opens up perspective, a view into the future. This is an opportunity to see the boundaries of authenticity existence, which excludes wandering. Such knowledge is the light that leads. Light leads. It illuminates not only the path of individual self-realization, but more importantly, it illuminates the path from individual self-realization to collective one, from planetary to cosmic activity. Just in this sense, the “Evolving Matter” theory is “*Lichtung*” for the “errant man.”

## Conclusions

The main purpose of the paper was to uncover the source that drove man abandoned into being. In the paper, the author developed the ideas of Plato and Heidegger one more time to draw attention to the key role of education and the important role in the formation of cosmological models. In her arguments, the author proceeded from the recognized point of view that the life of each person could be designated as a metaphor “errant man.” For “errant man” it is important to discover the limits of authenticity existence, so as not to turn life into the being-toward-death. Education performs detection of boundaries of authenticity existence. The author briefly considered two images of education, which had been formed in the history of culture. The author paid more attention to Plato’s tradition, which is most fully represented in the theory of education by Martin Heidegger. The image of education presented in the Platonic tradition differs from the widespread image of education in modern society. In the theory of Heidegger’s education “*Lichtung*” is considered as a source of light that leads “errant man” through life and keeps him within the boundaries of authenticity existence. What is “*Lichtung*”? Heidegger did not specify this term; he determined only its General boundaries. This opens up the possibility for scientific reflection. For example, Tatyana Kolesnykova in the article “I Light my Candle from yours...”: Anthropological Aspects of Modern Library Services for Scientists” states that it is “the leading role of university libraries.” “It is established that in the process of communicative and informational awareness of reality, there are changes in the dimension of scientists and university librarians, namely, the ways of their behaviour and the communicative features associated with the development of Open Access and the new role of university

libraries as partners in the production, preservation and spread of knowledge” [Kolesnykova, 2017]. From our point of view, “*Lichtung*” is defined by the dominant cosmological models in the culture, in particular, the “Evolving Matter” theory. The author revealed in what way the “Evolving Matter” theory performs the functions of “*Lichtung*” for the “errant man.”

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