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## Aesthetics of Every Day Reality in Safety Culture

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Security Dimensions and Socio-Legal Studies nr 8, 29-38

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2012

Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej [bazhum.muzhp.pl](http://bazhum.muzhp.pl), gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

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## **Aesthetics of Every Day Reality in Safety Culture**

### **Abstract:**

*One of the subjects of interest within the safety culture can be the axiology of human physical activity and other related issues such as movement, fitness, health and beauty of the human body. The aim and character of activities in the area of body axiology are the following: a description, interpretation and examination of findings addressed to human carnality, which are sensible, and therefore valuable. It is the value which makes sense for the subject, in each single dimension and site of its existence, regardless of what is the true knowledge or perception about it. Thus, consequently, the value includes all positive, necessary and beneficial aspects of endeavors shaping carnality as well as evoking suitable responses in axiological actions.*

*In reference to humans, they cover various physical exercises based on customized workout bringing expected results in a form of a beautiful body. The value is therefore not only in what we are experiencing but also in what we want or expect to experience in the future. These values provide an answer to human dreams, desires and goals. As a result, the dream of beautifully shaped body could occur as a desirable value in a safety culture.*

**Key words:** *Carnality, safety culture, physical activity, exercise.*

One of the subjects of interest within the safety culture can be the axiology of human physical activity and other related issues such as movement, fitness, health and beauty of the human body. The aim and character of activities in the area of body axiology are the following: a description, interpretation and examination of findings addressed to human carnality, which are sensible, and therefore valuable. It is the value which makes sense for the subject, in each single dimension and site of its existence, regardless of what is the true

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In reference to humans, they cover various physical exercises based on *customized workout* bringing expected results in a form of a beautiful body. The value is therefore not only in what we are experiencing but also in what we want or expect to experience in the future. These values provide an answer to human dreams, desires and goals. As a result, the dream of beautifully shaped body could occur as a desirable value in a safety culture.

Today, the concept of aesthetics is understood: firstly as a set of features belonging to a subject or subjects, which are not associated with ugliness, disharmony, slovenliness and any other negative feelings. Such an interpretation of the aesthetic concept means pretty and tasteful though, an aesthete person is sensible to beauty and has highly developed appreciation of beauty. Secondly, aesthetics is a study of beauty dealing with the research of artistic values and esthetic judgment which investigates causes of their development and sets criteria in order to assess and evaluate them. Aesthetics is also considered to be a synonym for the philosophy of art, exploring the content and form of art works.

Several categories which define the term of beauty have been identified in the history of philosophy. According to Xenophon (Pol. Ksenofont) Socrates distinguished, especially for his times, the following aesthetic categories: first – ideal beauty, which he thought as such because of the usefulness for a certain goal. A beautiful body in racing is not similar to the body in wrestling, but we perceive it as such because of its usefulness for the victory.

Secondly, he identified spiritual beauty which articulates inner feelings through revealing something which has no colors, symmetry, which is invisible and shows a human in his emotional states though the way of looking or glancing. In both, art works and in real situations there are a lot of the above mentioned emotional expressions in terms of beauty of a human body.

Socrates asked Parrazosa if in case of any disaster or misfortune people, who care about others and those who do not care, have the same facial ex-

pressions. The painter denied and answered that the first are sad and this is visible on their faces, however, the latter are pleased or remain indifferent, which is also visible in their physical appearance. Both, human face and body, whether in motion or at rest, reveal magnificence, generosity, wickedness, slave way of thinking, abstinence, wisdom, boldness, ignorance of what is good and bad. We get more pleasure from watching humans who possess noble, good and captivating personality than watching those with wicked, nasty and evil character features. (Xenophon V-IV B.C. Recollections of Socrates, Book III).

Beauty considered as depiction of mental affection is present in Klejton sculptures. Socrates identified them to be beautiful because they accurately copy living shapes as well as show threatening twinkles in competitors eyes or eyes beaming with joy and happiness.

Manifestations of beauty are present not only in places, which we particularly consider to be aesthetically appealing, such as art galleries, theatres, concert halls and landscapes but also in our everyday reality filled with interpersonal contacts, work, rest and other various forms of human activity, which may falsely appear not to have aesthetic character.

According to J.Lipiec, it possible to include all indications of human behavior, as well as through objective analysis, only the elements including „what is able to become an objective attitude for aesthetic evaluation”. J. Lipiec states „if everything what we have learnt can be subject to aesthetics evaluation or if only some objects evoke such feelings that can belong to this category as they are able to meet demands of ultimate aesthetics, being filled with suitable matter creating some definite frames which are able to be presented in this particular form” and draw subject attention to the surrounding reality in terms of aesthetics.

An attempt to apply aesthetic studies to safety culture seems to be an interesting issue. Safety is defined as an objective condition lacking of hazard and thereat, which is perceived subjectively by individuals or groups. <sup>1</sup>

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<sup>1</sup> Korzeniowski L. 2000, (EN) Safety management. Market, risk, threats, protection. (POL) Zarządzanie bezpieczeństwem. Rynek, ryzyko, zagrożenie, ochrona. S.437\in:\

It is also understood as a state of peace, certainty free from danger as well as a physical or legal condition in which a person is confident, relies on others or on an efficient legal system. Regarding the concept of a man based on humanities, many authors define the term safety as a „set of interconnected factors and their attributes, which influence the creation, development and results of social phenomena, which negatively affect health, life and any other values in a particular society”<sup>2</sup> and „a state in which threats and conditions leading to physical, psychological, mental or material injuries are controlled in order to preserve individual and community health and well being”<sup>3</sup>.

The above given definition of safety is a subject of interest for many natural science, technical, medical, agricultural and social studies. From global safety (conflicts in various regions of the world, alarming climate and natural hazards) through regional and local safety, including traffic, mass art and sporting events, working conditions, life and various forms of coexistence to personal safety, concerning directly a human being (physical fitness, health, living conditions, lack of aggression from others, material and social status). Lack of safety or lowering any of its levels is treated as threats, which include processes potentially dangerous for human existence.

A very high level of safety culture is linked with high value given to health and human life. It is also connected with keeping a reasonable balance between indispensable risks, which are unavoidable elements of life and development, and ensuring safety and protection against threats.

Throughout the centuries the attitude towards a safe life in terms of physicality has changed dramatically. The safe life is not only about a strong and fit body but in particular, (about) a healthy and beautiful one. The pursuit of balance in these aspects of a safe life is becoming an important voice in a discussion about safety and quality of life. Carnality incorporated in human being existence appears to be an omnipresent, dynamic integrity.

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<sup>2</sup> Porada V.:(CZE) Teoretický rozbor policejní informace, situace a identifikace policejní činnosti. Praha.”Bezpečnostní teorie a praxe” Sborník Policejní akademie ČR 3003, s 259-271

<sup>3</sup> Mohan D.(EN)Mohan D.Safety as a Human Right. ( POL) Bezpieczeństwo jako Prawo człowieka.) Bombay:Indian Institute of Technology 2003

Nowadays, body worship and a belief which thanks to it, a person demonstrates his or her distinctiveness, identity and shows individuality is becoming widely common. In western culture it is getting more and more popular to perceive a human through the prism of his, or her body. If it does not fulfill certain social norms, a person has to forget about his, or her dreams and plans. A body is a foundation for an identity development. Therefore, a beautiful body becomes a desirable value. Such a body will guarantee a safe and stable personal as well as social existence of an individual.

Looking at human actions in surrounding reality, one can spot that human physicality makes the most tangible image of a human behavior. Therefore, in search of aestheticization of common existence – this particular aspect should be first considered.

Humans in their individual existence play various social roles. First, being constant actors who determine their position and participation in life by taking particular postures. Second, performing several, different movements, which reveal their position in a society - a human uses „body language”. Body language is a set of signals, which are sent while communicating with one another. They are manifested by facial expressions, postures, eye-movements and gestures. Thoughts and feelings are expressed through body language, which becomes a type of non-verbal dialogue, enhancing verbal communication and making it easier to contact others. Knowing gazes, meaningful gestures, significant facial expressions; all of them mirror human emotions.

Different ways of human behavior exist in the environment where a human lives and develops. They are dependent on many factors including: the educational environment, social status, type of work, age and a membership of a particular peer group and any other factors linked with taking particular social roles. The process of taking roles reflects the body language which is familiar to certain community members and is visible in behavior and manners which are only comprehended within this particular social group. An aesthetic ideal obligatory in a social group is, according to Znanięcki, part of its social norms. Before appearance and external features become an aesthetic pattern, they could hold utilitarian values.

An aesthetical goal can arise from a desire to isolate the familiar components from unfamiliar ones. An overall range of customs belonging to a particular group (it refers also to customs connected with aesthetical values) covers both a habit of performing and a judgment of performance. A judgment expressed in general terms, becomes a rule which is general in such a meaning that it can be applied to other individuals in similar circumstances.

Therefore, there is a bodily identity generated, due to which it is possible to identify a manner of behaving for various social groups, from a rebellious teenager through students of different faculties, to teachers, doctors, lawyers or politicians.

According to S.Molcho, who in his book „*Body language*”, says that our attitudes, behaviors, manners influence others in our surrounding environment as stimuli or reactions. They are positive when the environment responds to them or negative if the environment remains indifferent. When we take certain and particular social roles, we want to be heard, respected and appreciated. To recognize someone according to S.Molcho, means to distinguish body signals and understand the meaning of one’s behavior.

Communication is the ability to interpret correctly and respond clearly to signals send from other people. Such an exchange of distinguishable gestures, glances or attitudes represents a harmonious cooperation within a team, a group or a society. During our entire life we have been experiencing a constant process in which our movement patterns have been either corrected or examined in terms of every movement. It is the process in which we pursue perfection in movements which is intended to evoke happiness. The most tangible example of such training sessions is sport, which entirely is devoted to achieve success.

Winning in sport makes a desirable value, which a player wants to achieve by correcting performances and modifying temporary values which belong to a kinematic chain.

An examination and proper corrective activities of these temporary values depend on external environment which includes other players, weather conditions, spectators’ reactions and other factors. Consequently, they all force flexible behaviors.

The brain registers signals from an external environment and remembers them as events evoking pleasant sensations or a nuisance. Once these signals are recorded, it is possible to launch various methods of dealing with changeable environmental conditions. The more experiences with significant intensity, recorded in the brain, the better ability for proper recognition of these experiences .

Harmonious body movements through „a body game” with graceful and smooth reactions and suitable responses give a better chance for harmony and aestheticization of sporty life. The real value of body language is crucial not only in sport but also in any other areas of life. Aestheticization of reality, which is based on humans with their movements becomes „a body game”, (*a play in which we consciously use our body*). It emerges from internal means of body controlling and steering, on which a person has no influence. It also comes from regulatory processes resulting from a conscious control of human behavior. According to S.Molocho, nature distrusts human mind, and consequently there are limited possibilities of steering and controlling internal systems by living beings. The main priorities in body functioning are given to its life needs which are closely related and essential to survival.

Based on primary life functions, more conscious chances to steer and control human behavior are possible. It allows to establish goals and strive for desirable values.

It is an advantage if in pursuit of these wishes one will not achieve so-called: „A Pyrrhic Victory”, while seeking victory at all costs and suffering too heavy losses connected with deterioration in health or other high values. Consequently, this seriously threatens harmonious human existence. Therefore, a body game seeking harmony in communication appears to be an attempt for aestheticization of reality. Harmony in movement is developed through long term body training sessions which finally become a method of improving non-verbal communication.

A crucial element of reality aestheticization is aesthetical experience. The aesthetical experience, according to R.Shusterman, is essentially valuable and enjoyable, in other words, it is a dimension of value judgments. It is

also something vividly felt and subjectively savored, *affectively absorbing us and focusing our attention on its immediate presence and thus standing out from the ordinary flow of routine experience (call this its phenomenological dimension)*. Moreover, it is a meaningful experience, not mere sensation which can be called semantic dimension. Its affective power along with meanings explain how aesthetic experience can be so transfigurative. An additional feature of aesthetic experience is the fact that it is distinctive, closely identified by character, with fine arts and representing the main purpose of art. It is called a demarcational-*definitional* dimension.

Therefore it is an attempt to combine theory and practice which one can treat as experience. According to Dewey, a concept of experience is not limited to individual past actions but goes beyond a position of the subject covering also its former condition, before the creation of its final shape. Thus, aesthetic experience contains all what a person has been collecting as his or her emotional experiences in memory which constitutes a basis for the outlook on life.

M.Gólaszewska notes that experience gives us a lot of output data and indispensable knowledge to investigate world structures. Therefore, it cannot be indifferent, what research material is used and how it is managed.

According to Dufrenne, aesthetical experience related to artworks allows us to uncover potential of nature; aesthetical experience of nature reveals necessary relationships existing there. Aesthetical taste, opinions expressed, preferences, which are visible in human behavior are transferred into the issue dealing with aesthetic.

A description of reality, recording as many facts as possible, generalization of these facts, creating hypothesis and wider theories – they all become a foundation of aesthetical experiment, which has its source in knowledge of natural science transferred into humanistic reality. Aesthetic experience is closely linked with aesthetical sensation. It is not restricted to the real presence of an object but can last longer than our perception. Consequently, it is not an experience limited by time, connected to a visible and audible aesthetical object „now and then”.

Among popular concepts in history of aesthetic experience we can distinguish some which occur when we try to find similarity between an object which is present in art and its original version. Then it is essential to experience deep affection which makes a person free. The experience is equal to the one coming from a play and entertainment. According to M.Gólaszewka, aesthetic experience is a psychophysical process, aimed at aesthetical value of an object.

In N.Goodman's theory, there is an important concept; that aesthetical experience is, by its character, meaningful and cognitive because it applies symbolic characteristics.

To sum up preliminary findings, in our surrounding reality, while we pay attention to aesthetic dimension of life, it can be concluded that from a pragmatic point of view – both aesthetic experience and art are connected with harmony. Harmony of life means aesthetic wellbeing among a human movement, surrounding environment and aesthetic experience which has been present there. Such a harmony lets us arrange reality which finally can facilitate our existence.

The important component of safety culture is that, through affirmation of carnality, one should not lose human subjectivity. Human ego is a peculiar body map, which comes from corporal sensations developed mainly on its body surface area. Human skin with endless number of receptors becomes the most fragile spot of receiving external stimuli, pain, warm and touch.

The subjective body means the body in the true sense of the word, the body that is not treated as an object, the body that is a tool in achieving human goals, but the body that is not enslaved. The body which has certain needs and that is heard and satisfied. Humans care about their body, respect it, appreciate its value. Enslaving the body by any ties such as keeping in restricted space, constraining physically or imposing other limitations including a devastating diet or lack of appropriate dose of physical activity can cause considerable disturbances in body function. Therefore, the subjective body becomes in fact a condition of human subjectivity in safety culture.

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