

# Mladá veda

## Young Science



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# A GEOGRAPHICAL IDENTITY IN THE GLOBAL WORLD

GEOGRAFICKÁ IDENTITA V GLOBÁLNO M SVETE

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### **Abstract**

The purpose of this scientific research is to explore the essence of geographical identity and its epistemological significance in the context of globalization. The methodological basis of the study is the general philosophical principles of objectivity, universal connection and development, unity of historical and logical, axiological, phenomenological and hermeneutic methods and a systematic approach based on the universal laws of society. The triune essence of geographic identity is explicated by three groups of factors – factuality, conventionality, and symbolism. Factors of factuality include primary sensory-somatic experience, formed on the border of existence with activity. The factors of conventionality of geographical identity are substantiated in the aspects of spatiotemporal thinking which consolidates the system of conditions – metaphorical similarities and metonymic contiguities as archetypes of geographic location, forming an essential model of being and forming strategies of behavior. The factors of symbolism are substantiated from the perspective of allusions to the extra-linguistic analogous reality, which constitutes the paradigmatic of geographical identity.

Keywords: multiculturalism, linguistic identity, globalization, society, culture, language, language maintenance, language revitalization

### **Abstrakt**

Cieľom tohto vedeckého výskumu je preskúmať podstatu geografickej identity a jej epistemologický význam v kontexte globalizácie. Metodologickým základom štúdia sú všeobecné filozofické princípy objektivity, univerzálneho prepojenia a vývoja, jednoty historických a logických, axiologických, fenomenologických a hermeneutických metód a systematického prístupu založeného na univerzálnych zákonitostiach spoločnosti. Trojjedinú podstatu geografickej identity vysvetľujú tri skupiny faktorov – faktografia, konvenčnosť a symbolika. K faktorom faktičnosti patrí primárna zmyslovo-somatická skúsenosť, formujúca sa na hranici existencie s aktivitou. Faktory konvenčnosti geografickej identity sú podložené v aspektoch časopriestorového myslenia, ktoré upevňuje systém podmienok – metaforické podobnosti a metonymické súvislosti ako archetypy geografickej polohy, tvoriace základný model bytia a formovanie stratégií správania. Faktory symbolizmu sú podložené z pohľadu narážok na mimojazykovú analogickú realitu, ktorá tvorí paradigmaticku geografickej identity. Kľúčové slová: multikulturalizmus, jazyková identita, globalizácia, spoločnosť, kultúra, jazyk, udržiavanie jazyka, revitalizácia jazyka

### **Introduction**

The topicality of the problem of a geographical identity in the context of globalization is associated with its special position in relation to many other identities. It is predetermined by the primacy of natural, territorial and regional boundaries in identification mechanisms. These boundaries are not always apparent, but their influence and effect must be taken into account in solving identity problems in the global world. The non-obvious nature of these boundaries manifests itself, for example, in the mentality of social interactions that have explicit or implicit geographic references. Such a mentality is revealed as a folkway arising from the habits of a geographically defined circle of people, or as customs originating from the duration of their existence in time.

The value of a geographical identity in the “global village” (M. McLuhan) is predetermined by the entwinement and blending of information, communication and economic ties, migration, tourism, financial and other flows. Under these conditions, cultural, ethnic, racial, and religious identities are pulled into geographical areas. In the processes of globalization, they manifest themselves in different aspects, for example, assimilation or segregation, the right to disparateness and cultural equality or discrimination, tolerance or racism. These aspects are revealed through predicates of a geographical identity, in particular, “to be a kind of (by geographical origin)” and “belong to some territory”, let's say, “to be European, city-dwelling or a villager”. Such predicates should be explicated as paradigmatic concepts that contain ideas associated with settlement factors. In other words, the paradigmatic of a geographic identity implies spatially localized experiential and empirical ideas about being and ways of its understanding and transforming.

The purpose of this article is to reveal the essence of a geographical identity and its epistemological value in the context of globalization. To accomplish this goal, we put forward the following tasks: identify the semiotic arguments of geographical identity, validate its special (preferential) position in relation to many other identities in the context of globalization and clarify its epistemological perspectives in diagnostic and expert procedures and forecasts.

An identity as a mechanism and a core of self-preservation or self-consciousness is studied in various disciplines (philosophy, sociology, psychology). It is revealed in different aspects and at different levels (for example, culture, religion, society, personality, group, ethnos, or nation). But social and humanitarian studies of an identity in the context of globalization also require clarifying its association with geographical factors.

Geographic factors mediate many other identity factors and thus determine the problem field. It includes, first of all, the issues of space, time and language, due to the consistency / inconsistency of objective external and subjective personal criteria, which are reflected in the topics of territory, borders, border zone, and frontier. Their geographical interpretations will help to overcome gaps in the ontology and epistemology of identity. In particular, the compatibility / incompatibility of ideas about the boundaries of space and time durations create different domains of meaning, leading to both mutual understanding and conflicts (for example, the affairs in Nagorno-Karabakh, in the East of Ukraine).

We believe that studying a phenomenon of a geographical identity will help to fill a gap in the current identity studies. We consider an exploration of its essence to be a methodologically and practically important problem, particularly in the context of globalization.

### **Formulation of the main material**

Epistemology of the concept of geographical identity

The main approaches to studying a geographical identity can be roughly divided into three perspectives. The first dimension is characterized by global holism. Within this perspective identity studies are based on the categories of transformations of public consciousness. For example, Ulrich Beck has developed the concept of cosmopolitan self-awareness, or a

cosmopolitan identity.<sup>4</sup> Such a nonspatial and atemporal identity represents an ideal and most likely a utopian model. Its idealism and utopianism is derived from the ignorance of geographical factors revealed in the context of two opposite tendencies – global and local processes. Amongst others, these processes were differentiated by Fernand Braudel. Naturally occurring geographical structures have become a priority subject in his research.<sup>5</sup> He explored a cosmopolitan identity in the context of historical time, neglecting the diverse manifestations of everyday life, but taking into account topography of the geographical expansion of capital.

Further research within a framework of the first dimension began to focus on the negative consequences of the development of capitalism in the context of globalization, that entail changes in identity. On the one hand, it is emphasized that globalization poses problems not only for societies and for humans, but also for nature.<sup>6</sup> The focus is on the problem of the catastrophic consequences of the development of technologies that can overcome the restrictive forces of nature. George Moore, for example, questions the Anthropocene perspective in the “world-ecology” system. Capitalocene – the “era of capitalism”, the era of global conquests and worldwide assumption of “cheap nature” – symbolizes the organic unity of “capital, power and nature”.<sup>7</sup> But the capitalocene is also an important biogeological moment of the era, indicating the death of capitalism, but not of human beings.<sup>8</sup> On the other hand, it points to the need for changes in supranational identity due to depletion of mineral deposits. In a point of fact, John Urry blames consumerism for the environmental crisis, as energy consumption grows in direct proportion to the services and goods consumed.<sup>9</sup> This trend inhibits the growth of society in the opposite direction, in which transnational corporations will give way to small innovative companies. The desired identity in this case, John Urry interprets as the self-consciousness of “civil society with low consumption of hydrocarbons”.<sup>10</sup>

Within the second perspective, a geographical identity is explored in the context of the confrontation between globalization and localization. This forces us to seek conditions for a balance between holism and substantial physical atomism, unity and heterogeneous structures (plurality). Regionalism and regional structures become expressions of invariance and plurality. In particular, regional identity, which is formed in the system of its relations to the real external world, is the initial category in the interactionist approach.<sup>11</sup>

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<sup>4</sup> BECK, U. (2006) *Cosmopolitan Vision*. London: Polity.

<sup>5</sup> BRAUDEL, F., 2008. *The Perspective of the World: Civilization and Capitalism, XV-XVIII Centuries*. Volume 3. Berkeley, CA: University of California Press. P. 46.

<sup>6</sup> MANN, M., 2013. “The End May Be Nigh, But for Whom?” In *Does Capitalism Have a Future?* by Immanuel Wallerstein, Randall Collins, Michael Mann, Georgi Derlugyan, and Craig Calhoun, 71-98. Oxford: Oxford University Press.

<sup>7</sup> MOORE, J. W., 2016. “The Rise of Cheap Nature.” In *Anthropocene or Capitalocen? Nature, History, and the Crisis of Capitalism*, edited by Jason W. Moore, 78-115. Oakland, CA: PM Press. P. 86.

<sup>8</sup> MCBRIAN, J., 2016. *Accumulating Extinction Planetary Catastrophism in the Necrocen*. In *Anthropocene or Capitalocen? Nature, History, and the Crisis of Capitalism*, edited by Jason W. Moore, 116 –137. Oakland, CA: PM Press. P. 135.

<sup>9</sup> URRY, J., 2016. *What is the Future?* Cambridge, UK: Polity. Pp. 264-270.

<sup>10</sup> URRY, J., 2007. *Mobilities*. Cambridge, UK: Polity.

<sup>11</sup> ABELS, H., 2004. *Interaktion, Identität, Präsentation: Kleine Einführung in Interpretative Theorien der Soziologie*. Wiesbaden: VS Verlag für Sozialwissenschaften. P. 264.

Among the variety of interpretations of local civilizations, geographic interpretations prevail. Their significance is predetermined by the peculiarities of the natural landscape and climate, mineral deposits, water or forest resources, cultivated food crops. This means that the origins of identity are predetermined by geographic features, influencing the ways of being and thinking, their temporal and spatial scales. In a point of fact, cultivating rice, people cultivate “the very culture of cohesion, mutual assistance and hard work”.

In a globalized world, fixation on a certain territory, on specific “fragments of geographic space” is becoming a significant indicator of identity. V J. Rungedraw attention to the “need to distinguish between internal and external identity”, to reveal the meaning of spatial codes – geopolitical, civilizational and socio-economic. M. Kozlovets emphasizes the importance of the geographical features of the state, endogenous and exogenous political-geographical images. The Continental approach to identity also has a geographic implication in handling, for example, the problem of “unification or unity in diversity” in relation to European identity.<sup>1213</sup>

The third perspective particularizes the ontology and epistemology of a geographical identity. Consciousness and activity of the individual and human communities reproduce at the level of specific concepts and everyday ideas not only historical, cultural, socio-political, but also geographical “information about a particular country”. This means that geographical information is combined with the settlement factors of identity, influencing the subsequent ontology and epistemology of its member. Ontology and epistemology, according to G. Deleuze and F. Guattari, have two components – territory and land, and between them two zones of “indistinguishability” – “from territory to land” and “from land to territory”.<sup>1415</sup> These zones of destruction and reconstruction of territories determine practice and practical meaning. According to Pierre Bourdieu, practice is “a dialectic of objective and incorporated structures”<sup>16</sup>, a manifestation of the peculiarities of the geographic space. Particular qualities of the geographic definition of expression in practical universal, or generalization of “a certain mode of action and expression.” Consequently, the problem of investment as a “sense of investment long-term benefits” is associated with the geographical location.

A special place in the third perspective is occupied by behavioral geography,<sup>17</sup> psychogeography,<sup>18</sup> as well as by the geography of thinking and the geographic bias of practices.<sup>1920</sup> They are conditioned by the natural-geographical and socio-geographical period.

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<sup>12</sup> KOZLOVETS, M., 2009. Fenomen natsionalnoi identychnosti: vyklyky hlobalizatsii: Monohrafiia [The Phenomenon of National Identity: Challenges of Globalization: A Monograph]. Zhytomyr: ZhDU.

<sup>13</sup> KOZLOVETS, M., 2009. “Yevropeiska identychnist: unifikatsiia chy yednist v rozmaitti?” [European Identity: Unification or “Unity in Diversity”?]. Humanitarnyi visnyk ZDIA 37: 72–86.

<sup>14</sup> DELEUZE, G. GUATTARI F., 1996. What is Philosophy? New York: Columbia University Press.

<sup>15</sup> DELEUZE, G. GUATTARI F., 1987. A Thousand Plateaus: Capitalism and Schizophrenia. Minneapolis, MN: University of Minnesota Press.

<sup>16</sup> BOURDIEU, P., 1998. Practical Reason. Stanford, CA: Stanford University Press.

<sup>17</sup> GOLD, J. R., 1980. An Introduction to Behavioral Psychology. Oxford: Oxford University Press. P. 406.

<sup>18</sup> JAMESON, F., 1992. Postmodernism, or The Cultural Logic of Late Capitalism. Durham, NC: Duke University Press. Pp. 335 – 349.

<sup>19</sup> NISBETT, R. E., 2003. The Geography of Thought: How Asians and Westerners Think Differently... and Why. New York: The Free Press. P. 263.

<sup>20</sup> MALAFOURIS, L., 2019. “Mind and Material Engagement.” Phenomenology and the Cognitive Sciences 18: 1–17.

The structures of everyday life as material life – “people and things, things and people” – appear precisely at the intersection of these times.<sup>21</sup> Identity in the existence analysis in the course of time and in the triple territorial model “individual – nation – global world” also implies a geographic profile.<sup>22</sup>

A geographical identity is also explored in the context of borderland ontology and epistemology. The phenomenon of borderland, borderline consciousness and thinking was initially tied to geography. In particular, the existential-phenomenological aspects of borderline consciousness and thinking stem from the colonial and economic division of the world (F. Fanon, G. Anzaldúa, E. Dussel, E. Lévinas).<sup>23</sup> In a number of writings, identity is determined through the ratio of the new and the previous territory of residence, through the recombination of new and old geographical images, in the context of a chorological approach – spatial, topographic, regionalizing.

These three outlined prospects constitute the problematic field of the geographic approach to identity in the context of the global world.

### **Geographical identity and centripetal and centrifugal tendencies in the global world**

A geographic identity should be understood as a stable set of ways to reproduce it through the corresponding (geographical) similarities and differences that have a noticeable impact on the formation of other identities, for example, ethnocultural, national, psychological and pediatric or physiological and gastronomic. Differentiation of similarities and differences goes back to the typology of symbolic realities, based on the distinction between signs-icons, signs-indexes, and signs-symbols. This typology makes it possible to differentiate the factors of factuality, convention, and symbolism in geographical identity, or to differentiate, respectively, analogue, index, and symbolic realities, depending on their presence in experience. The factor of factuality in geographical connotations means a physical relation to prototypes, or archetypes of the world, which constitute the primary sensually perceived reality. The factual essence of geographical identity is revealed on the basis of two types of similarity - isomorphism and homomorphism. Based on them, actions-samples and copies-samples are formed, let us say, geographically determined lifestyle as a prototype, supposing, the scenario of gastronomic addictions, the age limit of moving into adulthood or urban everyday life.

Amongst others, at the intersection of discursive-geographical practices and aesthetic techniques scientists identify the key categories of analog representative in psychogeography: drift, route, cartography, and situation. With these categories they reimagine the urban landscape as “critically temporary, changeable, segue atmospheres, generated by the interaction of all elements of the urban environment and feelings of people living in it”. In such a real environment, “drift is the practice of detecting atmospheres” arising from the interaction of

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<sup>21</sup> BRAUDEL, F., 2008. *The Perspective of the World: Civilization and Capitalism, XV-XVIII Centuries*. Volume 3. Berkeley, CA: University of California Press. P. 41.

<sup>22</sup> ZAGRIYCHUK, I. D., 2009. “Globalizatsiya i natsionalno-kulturnaya identichnost” [Globalization and National and Cultural identity]. *Visnyk Natsionalnoi yurydychnoi akademii Ukrainy imeni Yaroslava Mudroho*. Serii: Filosofiia, filosofiia prava, politolohiia, sotsiolohiia 1: 133–141.

<sup>23</sup> ANZALDUA, G., 2012. *Borderlands/La Frontera: The New Mestiza*. San Francisco: Aunt Lute Books. P. 2017.



elements of the urbanized landscape and the feelings and desires of people. These interactions create routes. Their fixation gives rise to new cartographies, opening the way to constructing situations that are built from “new materials – desires and feelings”. The drift practices, obey not generally accepted motives for movements and actions, but the impulses of territories, as well as events and meetings occurring within them. The element of unpredictability does not play a decisive role in drifting practices since “each city has its own psychogeographic relief with constant currents, fixed points and whirlpools, making it difficult to access or leave some zones”.

The factor of conventionality in geographic connotations means the presence of index-associated links of objects that coexist in space, time and language. The main forms of these connections – physical contiguity or causal dependence – constitute a secondary reality as a system of conditions. The index essence of a geographical identity manifests itself in this system as memory, which is based on the mechanisms of retention and reproduction. Historical and geographical retentions consist in retaining the accumulated experience due to natural-physical, climatic, territorial and other features, reproduction – in the actualization of index links localized in temporal, spatial and semantic relationships. Metaphor and metonymy act as ways of representing time in space. Such methods appear to be patterns of perception-experience that establishes duration as a condition of time and as a condition for distinguishing between diachrony and synchrony.<sup>24</sup> Metaphorical diachronic representations of time are the primary sensorimotor experience in determining the distinction of an object from itself. They are based on the metaphorical similarity of what is “visible” or “perceptible” as lasting in time, i.e., the condition of distinguishing an object in itself. Metonymic synchronic representations of space reveal the experience of distinguishing some object from another object. Values in synchronic representations are transmitted through necessary or recognizable aspects – structures, functions, roles, parts of a whole, etc. Such aspects define the intervals of abstractions in reality understanding from the angle of spatial placement, or chorology. Therefore, time in geographical identity is, firstly, the “capacity for arrangement”, manifested “outside”,<sup>25</sup> secondly, the “threat of disappearance and destruction”, for example, in the event of a violation of the thematic coherence of the past, present and future.<sup>26</sup>

The symbolism factor in geographic connotations does not imply any connection with the real world. Symbols are not its prototypes, as is the case with signs-icons, and are not associated with them, as is the case with signs-indexes. Symbolic reality is a metaphysical world built on top of factual and conventional realities. This buildup structure includes the language and its construction that need interpretation. The subject of interpretation, according to Paul Ricoeur, is “decoding the meaning behind the obvious meaning”.<sup>27</sup> This is the path that opens up a non-

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<sup>24</sup> LEVINAS, E., 1985. “Diachronie et Représentation: à la Recherche du Sens.” [Diachrony And Representation: In Search of Meaning]. *Revue de l'Université d'Ottawa* 55: 85–98.

<sup>25</sup> LEVINAS, E., 1979. *Le Temps et l'Autre* [Time and The Other]. Montpellier: Fata Morgana.

<sup>26</sup> RICOEUR, P., 1998. “Kant i Gusserl.” In *Intentsionalnost i tekstualnost: filosofskaya mysl Frantsii XX veka* [Intentionality and Textuality: Philosophical Thought in France in the 20th Century], edited by E. Naiman and V. Surovtsev, 162-194. Tomsk: Vodoley.

<sup>27</sup> RICOEUR, P., 2007. *Conflict of Interpretations: Essays on Hermeneutics*. Evanston, IL: Northwestern University Press.

symbolic reality. Frantz Fanon studied the geographical aspects of identity in the context of religious symbolic hyperbole that implies obtaining of someone else's belongings with the purpose of either transforming it into oneself in order to destroy oneself, or to assert oneself, enriched and strengthened by someone else's belongings. Fanon spoke of the black man from Antilles, who experienced colonial power, as a demigod. After living for some time in France, he became an object of worship. The inhabitants, imprisoned on the islands in complete despair, lived within the boundaries of their geographical world and could not destroy its boundaries. They could only be destabilized by a person who arrived from the metropolis.<sup>28</sup>

The types of reality recognized at the intersection of geography and semiotics can be divided only roughly. Lambros Malafouris believes that material signs are part of what they express precisely because of their involvement in real space and time. He emphasizes that "people think by creating signs". But this does not mean that "the created signs<...> "represent" or "reflect" the mind". Since the mind occurs in material traces, in so much as, for example, "a stone tool is not a product of thinking, but a way of thinking".<sup>29</sup> Here of it follows that the way of thinking focused on visibility, on an analogous reality, primarily appears to be geographic in origin.

Richard Nisbett, investigating the problem of the geography of thinking, focused on the question of why Asians and Westerners think differently. He distinguished between object-oriented and context-oriented thinking. The first one draws attention to individual objects analytically extracted from an integral context, the second one takes into account variations in contexts.<sup>30</sup> This thought implies the difference between topographies and topologies in identifying new types of social referents. "New visible objects that mobilize space and time in a different way" are revealed as index "connections between different points in time and space" and as "traces of countless places and moments in time".<sup>31</sup>

Spatial symbolism of geographical identity is not reducible to binary constructions. But in any case, it is either well organized, i. e., has its own scale, or is chaotic and tangle, let us assume that the choice of place of residence is predetermined by the practices of domesticity or nomadism. In the study of Deleuze and Guattari, these practices differ, respectively, in the singleness/multiplicity of centers and perspectives.<sup>32</sup> The assembly of social objects in the global mobile world is carried out "under the influence of a new symbolic environment created on the basis of information and computer technologies", which will radically transform space and time. In particular, the geographical significance of territories under conditions of mobility is transforming: the space of places is becoming a space of flows with a parallel increase in spatial gaps.

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<sup>28</sup> FANON, F., 2008. *Black Skin, White Masks*. New York: Grove Press.

<sup>29</sup> MALAFOURIS, L., 2019. "Mind and Material Engagement." *Phenomenology and the Cognitive Sciences* 18: 1–17.

<sup>30</sup> NISBETT, R. E., 2003. *The Geography of Thought: How Asians and Westerners Think Differently... and Why*. New York: The Free Press.

<sup>31</sup> LATOUR, B., 2007. *Reassembling the Social: An Introduction to Actor-Network-Theory*. Oxford: Oxford University Press.

<sup>32</sup> DELEUZE, G. GUATTARI F., 1987. *A Thousand Plateaus: Capitalism and Schizophrenia*. Minneapolis, MN: University of Minnesota Press.

John Urry combined mobility as a central problem of our times with geographical factors of identity. The category of mobility and its main characteristics – globality, turbulence and fluctuation – have multiple connections with everyday life. The forms of expression of these connections are geographical movements, tourism, migration, virtual travel in time, etc. Understanding of these processes requires engaging knowledge of geography, which will clarify the essence of the global world as a world of perpetual motion, requiring a different interpretation of the social. The category of “social” in the context of globalization is less and less viewed from the perspective of the public but more like “network, mobility and horizontal fluidity”. John Urry replaced the categories “community” and “social structure” with the metaphor “flow”. Streams (information, people, goods, money, waste, etc.) and their intersections and interconnections give rise to “unexpected spatio-temporal patterns”. Flow dynamics are like a rhizome of Deleuze and Guattari,<sup>33</sup> therefore its analytics includes synchronic and diachronic, longitudinal and transverse, tinkering and very small parts. Streams include spatio-physical and spatio-virtual (metaphysical) movements as factors of geographic self-identification.<sup>34</sup>

In geographical self-identification “concepts of territory and identity intersect and begin to interact”. Mobility directly affects this interaction of territories and identities. As a result, geographical identity includes conceptualization of a real physical and metaphysical territory that arises in the imagination. Arrival to a new territory gives rise to geographical images necessary for entrenchment, remoteness from abandoned places gives rise to myths about them. Mythological thinking generates a model of the world order based on the division of space into own/alien, safe/risky. Scenarios of mythological storylines are constructed on the basis of ideas about time and space (in particular, orientation towards the past, present or future, towards the personal or public), conditioned by the previous geography.

Migration in the global world highlights the incompatibility of ideas about the boundaries of space and the resulting conflicts between habits and events with different boundaries. In them one can find discontinuities in time and ruptures of cultures. Time gaps and intercultural space form border zones (chronotopes) that change the feeling of belonging to a particular place. The phenomenon of borderland, borderline consciousness and thinking is initially tied to geography. The existential aspects of borderline consciousness and thinking are a zone of ambivalence, in which one's own/another's are paradoxically intertwined (F. Fanon, E. Dussel, E. Lévinas, Calderón Diego de Landa). “To survive on the border, you have to live without borders and be on crossroads”.<sup>35</sup>

The metaphor of the crossroads means a refusal to identify oneself with established permanent structures by means of openness to the new, or exteriority,<sup>36,37</sup> which allows to

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<sup>33</sup> DELEUZE, G. GUATTARI F., 1987. *A Thousand Plateaus: Capitalism and Schizophrenia*. Minneapolis, MN: University of Minnesota Press.

<sup>34</sup> URRY, J., 2000. *Sociology Beyond Societies*. London: Routledge.

<sup>35</sup> ANZALDUA, G., 2012. *Borderlands/La Frontera: The New Mestiza*. San Francisco: Aunt Lute Books. P. 15.

<sup>36</sup> LEVINAS, E., 1991. *Totalité et Infini. Essai sur L'Extériorité [Totality and Infinity. Essay on Exteriority]*. Kluwer Academic. P. 343.

<sup>37</sup> DELANDA, M., 2006. *New Philosophy of Society: Assemblage Theory and Social Complexity*. London: Continuum.

vanquish the torn consciousness. Such negotiation requires centrifugal tolerant thinking. According to G. Anzaldúa, it is characterized by “standards abandoning” and submitting a new perspective of inclusion, rather than exclusion, of foreign elements.<sup>38</sup> She considers such openness to be a survival strategy in the borderlands.

## Conclusions

The essence of geographical identity is triune and is revealed through three groups of factors – factuality, conventionality, and symbolism. On this basis, the epistemology of the concept of geographical identity is explicated in a semiotic context as analogous existence on the border with activity (existence / action), which opens the way to spatio-temporal thinking and to linguistically self-valuable forms of language.

The factuality of geographical identity is a semblance of the primary sensually perceived reality of reality itself. Perception unfolds in terms of the somatic experience from which its convention arises. Temporal and spatial relationships are psychological ties, as they are formed on the basis of imprinting objects and their images in memory with similar (metaphors) or opposite (contrasts) signs. Spatio-temporal thinking reinforces the system of conditions – metaphorical similarities and metonymic contiguities as archetypes of geographic location. They form an essential model of being and form behavior strategies. The symbolism of geographical identity, or the means of language, refers to an extra-linguistic analogous reality that constitutes the paradigmatic of geographical identity (center / periphery, own / foreign territory, boundaries of what is permitted / forbidden, associations / dissociation in communication).

The special position of geographic identity in relation to other identities is due to a system of factors that make it possible to identify various sources of uncertainty in the global world. Such sources are manifested in specific spatio-temporal relationships and can be revealed through the parametrization of factuality, conventionality and symbolism. Parameters of factuality and conventionality are, respectively, extra-language (icons and indices) and linguistic (symbols) structures. As a result, the concept of geographic identity allows, on the one hand, to expand the problem of identity, on the other, to modify the approaches existing in this area based on the abstraction of the individual.

The epistemology of the concept of geographical identity is due to the need to solve the problems of the global world and overcome the contradictions associated with centripetal and centrifugal tendencies in the geographical space. This epistemology as a mentality is embodied in antinomic thinking, implying the distribution of attention and oscillation between the indicated tendencies. On the one hand, geographic planetary identity metaphorically expresses centripetal tendencies towards unity and integration, towards contractual relations and cooperation, supported, for example, by the recognition of universal human environmental values. On the other hand, geographic territorial identity expresses centrifugal tendencies towards diversity, conditioned by orientational space-time systems. They predetermine the interpretation of phenomena or events as stagnation or development, marking time or moving

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<sup>38</sup> ANZALDUA, G., 2012. *Borderlands/La Frontera: The New Mestiza*. San Francisco: Aunt Lute Books. P. 17.

forward, tradition or innovation. The symbolism of the interpretations is due to the images of the West or East, North or South.

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# **Mladá veda**

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