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© VLADIMIR G. BOGOMYAKOV

Tyumen State University  
boga2010@yandex.ru

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### CONTEMPORARY GEOSPATIAL DISCOURSE CHANGES

*SUMMARY.* Theoretical and methodological range of geopolitics under current environment seems to a large extent exhausted. However, unexceptionable merit of classical geopolitics is the understanding of the space, where human life and human society development unfolds; this space reveals the properties of power, energy and impellent beginning. Space, according to the idea of geopolitics' founders, completely belongs to the State. Geographical space does not belong only to authorities and administrative establishments. It also pertains to individuals, who are inherent in this space, without which their life is impossible. It acts for them not necessarily as location geography, but as "mind geography" as well.

Pathos of humanist geography, geosophy, sacral geography, geopoetics, which replaced geopolitics, represents a discovery by humans of their location on the Earth; location of profound, truly humanistic significance. Humanist geography comes to a conclusion that we all live in palimpsests of diversified locations. Contemporary geosophy tends to transform geographical knowledge into science of the world miracles, which requires our intuitive and aesthetic imagination. Geopoetics strives to be an exactly creative geography, differentiating not political but cultural processes in the space. The most important part of the contemporary geospatial discourse is a travelogue. If a travelogue presupposes traveling in unforeknowable lands, which as "geography gets to its end" practically disappear, psychological geography assumes a consciousness change and as a result everyday itineraries turn into a wonderful and unpredictable journey.

*KEY WORDS.* Geopoetics, geospatial discourse, space, psychological geography, travelogue, sacral geography.

Traditional geopolitics becomes a thing of the past including classical German geopolitics with its primitive metaphysics declaring the fatal fight of Leviathan and Behemoth as absolute, and Anglo-Saxon geopolitics with its one-dimensional pragmatism [1; 69-70]. More sophisticated ways to comprehend mutual relations of a human being and space, such as geosophy, geoculture and geopoetics, replace traditional geopolitics. Development of the above-mentioned disciplines is encouraged by persistent search of identity in every part of the contemporary world and by attempts to comprehend ourselves and our dwelling space in a new global and human context.

Geopolitics was dealing with design and representation of geopolitical space, being not just a simple projection of a geographical map, but an active organizer of cartographic space. The sense of space in geopolitical interpretation has a statist meaning; it acts as a structure, which gives reasons to and determines the policy of

states concerned by establishing control over space, extension of life space, etc. Theoretical and methodological range of geopolitics in the modern context seems to a large extent exhausted. It refers both to fundamental scientific provisions, once put forward by this discipline, and its social-darwinistic methodology, leading to hard and expansionist conclusions. Classical geopolitics is presented as a kind of quintessence of imperialistic etatism. Another methodological argument of geopolitics is positivism leaving no room for sacred in the life of either a human being or a society.

Classical geopolitical thinking pertained to essentialism: Karl Ritter as one of the originators of geopolitical thinking aspired to extract and describe the unique essence of regions as established by God. According to Ratzel, a state is the unity of people and certain space having particular and unique features, which provides both physical evolution of the people and people's mentality. It was Paul Vidal de la Blanche who put forward the concept of possibilism diverging from the initial geopolitical essentialism: one or another space only provides a human being with different possibilities, but their fulfillment depends on the will of people and on their conscious choice. Modern researchers of geographical regions are inclined to find therein not some originally given essences, but a conceptual tool allowing us to comprehend this space. However, the absolute merit of classical geopolitics is comprehension of the space where lives of people unfold and a human society develops. This space also reveals the properties of force, energy and mainspring. According to the founders of geopolitics, the space entirely belongs to the State. Though, geographical space belongs not only to governmental agencies and administrative establishments, but also to the people who just make an integral part of the space; their life is impossible without this space. The space for them is not just geography of space, but also "geography of mind" (G. Deleuze, F. Guattari) setting symbolic models and forming cognitive and emotional experience of a human being.

Pathos of humanistic geography, geosophy, sacred geography and geopoetics, which replaced geopolitics, represents a discovery by the humans of their place on the Earth — a place of profound and truly humanistic significance. In his works of great talent Michel de Certeau tried to find something else in space, something different from the visible urbanistic order created by the power. The space, as a place of opposition of "tactics" and "practices" of social agents with macrostructures of authorities, appears to be something bigger than "a blind spot" of technologies, science and politics. A person, getting familiar with the space, has a possibility to look from the outside, going into ecstasies from reading the space. In common human practices "the other" and "the extra" blindly make a path through the dictated structures, opening up the highest *raison d'être* for a human being [2].

Humanistic geography comes to the conclusion that we all live in palimpsests of multiple places. A palimpsest means an ancient manuscript on a parchment written over a scraped writing of the earlier period. In other words, any place is redefined over again, interpreted, given new meanings growing from the elements of an old myth, the structure of which is infinitely "rearranged" [3].

Modern geosophy looks forward turning geographical knowledge into a science on the miracles of the Earth. It requires intuitive and aesthetic imagination, as mentioned by one of the founders of geosophy John Wright, who announced that mermaids of unexplored worlds call the geographers. Geography should focus on the ideal world rather than real. Comprehension of a human being and his perception of the world are the most important and interesting domains of cognition of geography to be discovered. Such a definition of the subject matter of geography became its drastic re-focusing and required new methods of investigations. The power seeks to organize the space in its own way as a place of restraint or control. A human being, on the contrary, wants to make the space a place for life and freedom. Common human practices of development of the space may change the character of the power itself constituting not a hierarchic relation of domination, but “a wish for living together”, ethical as such.

Sacral geography also appeals to the highest *raison d'être* of human beings. From the point of view of sacral geography, sanctuary and mystery become of vital importance in the spatial human existence, and the confessional becomes the most important existential orientation. Geopoetics is aimed at being exactly a creative geography, differentiating not political, but cultural processes in space. Geopoetics acts as a cultural self-determination of territories, which takes place outside of political and administrative processes. The confessional is revealed in geopoetics as a result of correlation of spiritual cartography and external cartography, which defines the degree of poetization of the reality in the process of naming unnamed spaces, creation of new contexts structuring the Universe. Geopoetics reveals what Durkheim described as “collective excitation”, when participants of common movement obtain skills of communication with objects and places rousing the feeling of a miracle. Igor Sid develops geopoetics in our country. He interprets it as a design activity aimed at creation and change of different territorial myths. In 1995 he founded the Crimea geopoetical club. The club held international conferences and published collected works. Igor Sid writes about geopoetics (poetics — creative) as of a new humane discipline designed to study the increasing influence of cultural and, in the first place, creative phenomena on structuring the Universe [4].

Travelogue is the most important part of geospatial discourse. Travelling makes sense as far as Other Places exist; we do not cross homogenous space, but we move from one heterotopy to another one. Homogenous space is illusionary in the same way as the sole body of a nation; recognition of the unity of a state body is the most important principle of etatist consciousness. A human being migrates in space or along the routes pointed out by the power or by different social discourses, or he is driven by “the experience of selfness” when moving from one place to another becomes a way of gaining identity, transfer of spiritual and cultural experience, etc. The image of the Way is essential in world culture: according to its designation it can be classified as a means of character establishment, a method of testing and challenging, oath (vow) keeping, damnation, and finally, as a means to find enjoyment from a game of chance [5]. The way links and neutralizes contrapositions: friend-or-foe, internal-

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external, close-far, visible-invisible, sacral-exoteric [6; 249-252]. A phenomenon of pilgrimage and pilgrim literature expressing the searches of the secret in the heart of a pilgrim holds a prominent place in national traditions.

At present, in conditions of “the end of geography”, a new asymmetry between the exterritoriality of power and “the integrality of life”, territorial by nature, appears. A number of anthropological types of information society (Tramp, Flaneur, Tourist) [7] realize their potentials in the process of geospatial travels; therefore, travelogue becomes their speech. However, the quality of these geo-travels is often limited in tourist sense, and geo-travels turn into moving in equivalent, equal and optional spaces. Different types of spatial movements are of different levels of comprehension of one’s own way and of different levels of cognitive activity of a subject. A travelogue implies philosophic and artistic apprehension of travelling. The traveller’s personality makes impact on travelogues; each traveller follows his own way identifying cultural and historical optics, dynamics of the way, conditions of itinerary, images and stereotypes of perception of geographical and cultural spaces. The author of his/her travelogues has to answer the main roadmap-related questions revealing the intentions which tempted to travel, and identifying the optics of reviewing the accomplished journey. A person forms geographical space in the process of his establishing in space represented by elaboration of a conscious position in relation to observed space, as well as by generation of specific techniques to observe events occurring in space and drawing up different spatial contexts.

If a travelogue implies travelling to unforeknowable lands, which practically disappears as “the end of geography” arrives; psychological geography implies change of consciousness resulting in conversion of everyday itineraries into wonderful, unpredictable and dangerous journeys testing and challenging the character. Travelling turns into a ritual and appears in the form of a system of symbolic actions beyond rationality. Psychological geography was invented in 1953 by I. Shcheglov. In his opinion, a new civilization shall be based on construction of situations implying “games with architecture, time and space” [8]. It appears that psychological geography is characterized by the very same “religious virtuosity” described by Max Weber at his time. In his works Guy Debord gave an idea of updated cartography which could not be used for practical purposes.

One of the essential notions of psychological geography is “oppression by environment”. Its meaning is very similar to “alienation”: a modern city is perceived as physically and ideologically oppressing environment which acquired inhumane and cruel properties. Situationists supposed that by means of the city environment the power controls, oppresses and manipulates. Overcoming “the oppression by environment” was assumed to achieve with the help of drifting, psychogeographical method implying “purposeless” hanging around the city trying to note feelings and ideas generated by the city environment, as well as to relinquish from the usual reasons of everyday walks [9]. Guy Debord wrote that the participants of drift lost motivation for active existence as they admired the surroundings and enjoyed unexpected *rencontre*. Drift implies “ecstasy from reading the space” and from sensing the city ener-

gies exerting beyond panoptic control. Drift was interpreted as a revolutionary practice and as peculiar meditation, as well as a form of therapy; but, in our opinion, the drift is interesting, in particular, in relation to sacralization of perception of environment and to the attempt of revealing its direct impact on consciousness [10]. The so called psychogeographical maps hold a prominent place in psychological geography. The maps were intended to overcome functionality and utilitarianism of traditional cartography. Situationists considered that psychogeographical maps designed to document unexpected movements within the city, and feelings of drift participants might assist revolutionary recast of social medium. Particular emphasis was put on city districts, identified as a result of drifting, not spoiled by bureaucracy, which, in its turn, involves a kind of taboo declaration against bureaucracy-dependent spaces.

### **Conclusions.**

1. By all appearances, space shall be the asset of the confined and crowded 21st century. At all times a human being wished to move to wide open spaces, but in the short term this wish will be recognized most desperately. As the philosophers of the 20th century noted: an event hides behind wide open spaces. And, certainly, it hides sacramentally. After all, the events make life. When wide open spaces disappear, life itself disappears.

2. In the same way as sight and vision are distinguished in the anthropology of art (sight is passive, vision is active, it implies comprehension of the image, creation of a sense of the image, etc.); people shall learn to distinguish wandering from parading filled with sense. Mayakovsky used to parade. His walking created the rhythm of his poems. In the book "Frank stories told by a pilgrim to his confessor" the steps were similar to the rhythm Jesus Christ's Prayer. Taking a road for Kenneth White means "following the leaves and the wind", separation from affections. In our opinion this trend in literature will grow stronger. Moving across the space may be perceived as art. Most probably in the future we will be able to observe development of art to read space and landscapes filled with different systems of relations. Moving across the space may serve as a therapy; it may help escape from the hypnosis of the power, which, according to M. Foucault, may so easily mesmerize us. Personal attitude to space assumes that space opens up to a person as something unknown, unpredictable and fatal. In the "new age" epoch it is easy to imagine origination of religious cults connected with moving across spaces of different kinds.

3. Schweitzer's idea of "the reverence for life" may be extended to the idea of "the reverence for space". The ethics of the reverence for space may be realized only in the individual choice of personal attitude to space and personal exploration of space. The reverence for space shall definitely manifest itself in humanization of modern architecture which distinguishes itself by exceptional functionality. The reverence for space is definitely connected with dramatization of human attitude to space, when not only intellectual efforts are of primary importance, but feelings also. It is very likely, that at the new level, axiological dimension shall return to our attitude to space as it was in the ancient times, when space had a centre ("the axis of the world"), and a human being outlined areas of space exhibiting the most existential and cosmical properties.

4. The problem of finding a niche in space will become topical, with the assumption that in the age of globalization every person will possess the treasury of global space. In proportion to space hominization it will become something bigger than an empty repository for tangible objects. In general, destruction of consciousness related to the era of industrialism (or “industrial reality” according to the terms introduced by A. Toffler) will be logically connected with the elimination of space and time leveling by the society and with the return of proper sensorium and proper original existence to a human being (in accordance with Jungian tradition — a turn of “I” from a person to the innermost “Self”).

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