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Abstract- Geophilosophy is a spatial concept that will be applied as a supplement to the geographical method, with the aim of better understanding the historical-geographical conditionality in the Central Balkans[1], its political-geographical evolution and the variability of regional-geographical forms[2]. As a philosophical concept, geophilosophy was created by Deleuze and Guattari (1995) at the end of their scientific careers. From their philosophical point of view, Tampio (2014), Protevi (2010), Parr (2010), and others wrote about their work. This concept also has its geographical dimension, and significant results have been written about it by Woodward (2017), Bonta (2010), Peet (1998), and others. All these authors emphasize the importance of the book A Thousand Plateaus (2013). A form of new materialism with a politicized "philosophy of differences" was successfully developed, and in which the meaning of geophilosophy is created through the superposition of layers of thought. Although indications of geophilosophy can be recognized in Nietzsche's works, and the whole concept can be interpreted as a philosophical aspect of geographical (geological) processes, this concept has a far more complex meaning (poststructuralism).

Keywords: *geophilosophy, territorialization, deterritorialization, reterritorialization, milieus, balkans.*

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Goran Mutabdžija

Abstract- Geophilosophy is a spatial concept that will be applied as a supplement to the geographical method, with the aim of better understanding the historical-geographical conditionality in the Central Balkans[1], its political-geographical evolution and the variability of regional-geographical forms[2]. As a philosophical concept, geophilosophy was created by Deleuze and Guattari (1995) at the end of their scientific careers. From their philosophical point of view, Tampio (2014), Protevi (2010), Parr (2010), and others wrote about their work. This concept also has its geographical dimension, and significant results have been written about it by Woodward (2017), Bonta (2010), Peet (1998), and others. All these authors emphasize the importance of the book A Thousand Plateaus (2013). A form of new materialism with a politicized "philosophy of differences" was successfully developed, and in which the meaning of geophilosophy is created through the superposition of layers of thought. Although indications of geophilosophy can be recognized in Nietzsche's works, and the whole concept can be interpreted as a philosophical aspect of geographical (geological) processes, this concept has a far more complex meaning (poststructuralism). This paper aims to apply geophilosophy as a method in interpreting complex historical-geographical processes, which, in addition to their complexity and long duration, can also indicate their certain regularity. The theoretical basis for this approach is sought through Deleuze's and Guattari's (1995: 121) view of the importance of the milieu, the notion through which they show that "philosophy is a certain geophilosophy just as, in Braudel's view, history is a certain geohistory" and that to present through ancient Greece (allusion to the past of philosophy), modern Europe (present philosophy), while the process of emergence represents the future of philosophy. Lundy (2011: 116) interprets this so that exceptional geographical circumstances determine the nature of thought and that the nature of each milieu is as historical as it is geographical. In this paper, the miles of ancient Greece will be transposed to the neighboring Balkans and then explained through three processes (territorialization, deterritorialization, and reterritorialization) that will produce recognizable historical and geographical narratives.

Keywords: geophilosophy, territorialization, deterritorialization, reterritorialization, milieus, balkans.

I. Introduction

Deleuze and Guattari created a system of spatially distributed concepts and geophilosophical concepts based on complexity theory, which appear in unforeseen socio-spatial differences and encounters. Based on neo-materialism, they connected the philosophical materialism of Marx, Nietzsche, and Freud with modern science while avoiding traditional determinants of materialism, such as determinism and vitalism.[3] Therefore, Saldana (2013: 48) believes that "after Deleuze and Guattari, philosophy is not empirical, but deals with abstraction, while science, whether human or physical, is dedicated to understanding parts of the real world." Based on such an abstraction, Protevi (2010: 83) states that geophilosophy enables the abandonment of "paralyzing postmodernism," which has captured critical modern schools of geography and philosophy and contributes to the study of mental images and provides an opportunity for cooperation between philosophers and geographers. This means that geophilosophy implies deep engagement in dominant trends in philosophy and modern earth sciences. Therefore, it is necessary to immediately establish a clear ontological or philosophical-geographical framework of work, including concepts (territorialization, deterritorialization, reterritorialization, landscape, and miles) and spatial abstractions (lines, planes, and spaces), which carefully identify mapping practices. The basis for this is the primary subject of geographical study (space), which is socially constructed (Lefebvre, 1991) and in geophilosophical terminology can be differently shaped (striated or gridded). They distinguish between "striation" and "smoothness," which have opposite meanings (Earth - air) and reflect different forms of thought (state-space - nomad space). The first space is furrowed or latticed; it characterizes the "state philosophy," the movements take place in a horizontal plane, guided by logos. The second space is polished or open-closed, which can appear at any point and move anywhere, and is driven by the nomos.

In addition to the mentioned concepts, Deleuze and Guattari use a whole range of concepts from other sciences (mathematics, physics, biology, ecology, and anthropology) to create new philosophical ideas. Woodward (2017: 2866) recognized a kind of interaction between these geophilosophical concepts

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[1] The broader framework of this approach is applied in the book G. Mutabdžija, Geophilosophy of the premodern, 2021a.

[2] The historical-geographical framework for this Appendix is the second part of the book: G. Mutabdžija, Regional Geography of Bosnia and Herzegovina, 2018.

[3] Here, Protevi meant the doctrine (Vitalism) according to which the functions of a living organism act thanks to a life force different from physical and chemical principles and whose biological activities are determined by some supernatural force. Aristotle (entelechy), Kepler (formative power), and others wrote about this.

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and contemporary philosophical problems in the domain of geography (Marxist and feminist practice) and exclusively in the field of "small theory, interpretive theory of influence, ontological turn and new materialism." Interpreting the importance of the geophilosophy of Resta (2017: 14), she expanded her subject of research because it connects it "with the attempt to explore the complex meaning of man's sojourn on Earth." Since the impact of globalization leads to global uniformity and the eradication of cultural identities, geophilosophy should be aimed at protecting the "elusive spiritual, cultural, historical and spatial physiognomy of communities and places." It derives this from the meaning of our existence, which it derives from the plurality of human communities that "each time create a unique time and place, giving them a unique and unrepeatable stamp." An important determinant of the geophilosophical approach is the notion of milieu, which according to Bonta and Protevi (2004: 113), represents "the material field in which layers and sets are located" rhythms, out of chaos."

> Each mile is a vibrating ... space-time block consisting of periodically repeating components. Such a living being has outer miles of material, inner miles of composite elements and substances, intermediate miles of membranes and boundaries, and annexed [also 'associated'] miles of energy sources and action-perception (Deleuze and Guattari, 2013: 313).

Precisely on the example of the complexity of the geophilosophical concept of the milieu, which is far broader than the geographical understanding of the term, the ambiguity and applicability of geophilosophy in the domain of geographical discourse are recognized. Mutabdžija (2021: 24) states that its first meaning can be related to the attempt to understand (philosophical aspect) the conditions in which geological (geographical) processes arise and take place. Another meaning is deep philosophical thinking (postmodernist interpretations). Well, therefore, it is not a subject of geography. Thus, outside the narrow framework (geography or philosophy), the first meaning is associated with the whole, that is, multiple aspects concerning the relationship between man and space. Thus, this paper aims not to analyze the theory of complexity on the example of different geophilosophical concepts from a geographical point of view. Instead, the goal is to discover the meaning of these terms (geographical aspect) so that their application (only basic geophilosophical terms and in narrowly defined areas) would supplement the geographical methodology that would allow us to understand complex geographical processes better. Usually, our understanding of these basic concepts has an entirely personal stamp. It is imbued with unique imagination and deep thinking about the geographical study (space). Thus deprived of the existence of universal meanings (on a personal level, we can present it as my way from me to you is not the same as your way from you to me).

To achieve this, we will strive to adhere to the practical recommendations of Tampio (2014), which suggests that we apply four rules when studying Deleuze. The first refers to etymology because the notion of territory (one of the key concepts in the Thousand Plateaus) and its thought derivatives (deterritorialization and reterritorialization) originate from the vague idea of "land." The second rule refers to the creation of images (an allusion to the Hegelian narration of the history of philosophy). This is because Deleuze advises, in the analysis of concepts, that it is better to start with straightforward, concrete situations and not with philosophical predecessors or problems as such. The third rule starts from the fact that Thousand Plateaus uses the method of "stratoanalysis" (meaning a schematic representation of different layers), so they need to be presented and shaped in the form of diagrams. Finally, the last rule refers to the need to create a theory. Deleuze describes it as "mastering the art of portraiture" because according to him, the goal is not "creating a way of life," or repeating what one philosopher said, but "creating similarities, separating and the level of immanence he established, as well as new concepts which he made."

II. Territorialization

The spatial definition of geography is limited by the disciplinary notions of territory and territoriality and the geophilosophical notion of territorialization. The territory is most often used to have political (the power to restrict access to certain places) or ethnic meaning (a particular group's dominance over a specific area). The term derived from territory is territoriality, which Agnew (2009: 746) denotes as a property of territory, which can also be presented as an international system of states or a territorial expression of their sovereignty. The modern state controls the population within defined external borders through this notion. Delaney (2009: 196-208) emphasizes the functional relationships between space, power, and meaning in determining the terms territory and territoriality. Each of these terms refers to complex social phenomena, and in combination, they increase the complexity of the terms territory and territoriality. Deleuze and Guattari derive the crucial notion of geophilosophy - territorialization from the notion of territory. In clarifying and interpreting geophilosophical concepts, Bonta and Protevi (2004: 158) state that for Deleuze and Guattari, the territory does not have a fixed definition (separated from the external threat by a border), but is only a passing place, conceived as assembling. The process of transitioning to something else while maintaining internal organization. Territory refers to a moving and changing center (vector) defined as a particular point in space

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and time. It has no specific connections (nostalgic or xenophobic) but expresses an experiential concept (neither symbolic nor representative and meaningless).

Based on Deleuze and Guattari (2013: 49-86), it is possible to present the mentioned third rule to present stratoanalysis graphically. Such visualization needs clarification, which Bonta and Protevi (2004: 56) derive from the existence of axiomatic connections between three "different, undefined, primitive elements in the formal system" (chaos, territory, and cosmos). The free interpretation of that process indicates the formation of an unorganized milieu within the current chaos, which passes through intensive territorial assemblies to the Earth. It then enters the sphere of abstract thinking (cosmos) through the plane of consistency. Constructing a level of consistency requires "overcoming common patterns or hierarchical agents (constructed by deterritorialization or destratification), to allow the formation of heterogeneity." It is visible on the first level (chaos) within which a particular mile is created on a different architecture (conceptual, social, and physical). A territorial structure called territory emerges only by passing through territorialization and stratification.

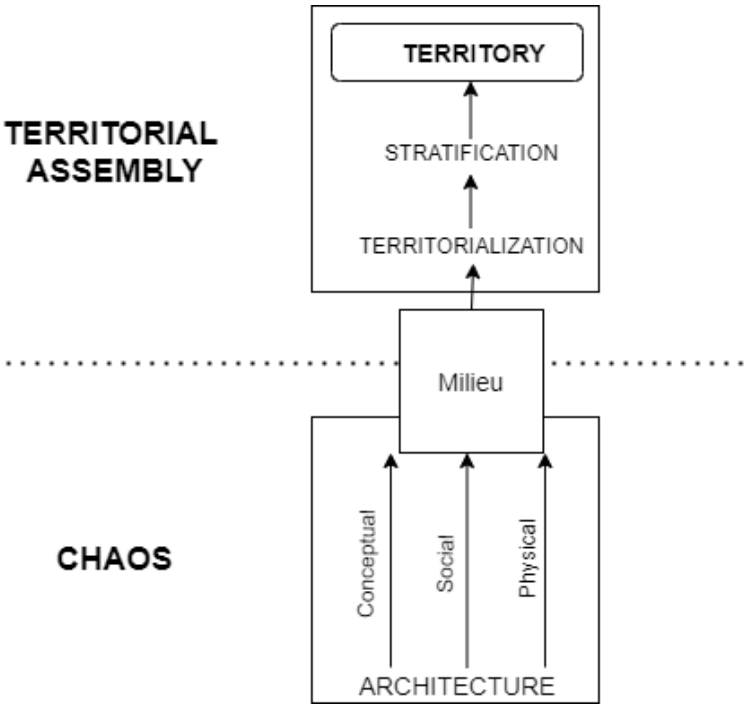

Diagram 1: The process of territorialization (Mutabdžija, 2021: 30)

As a set, territory expresses a series of ever-changing heterogeneous elements and circumstances that, for various reasons, come together at a particular time. Primarily, the territory is marked by how movement takes place across it and not by state borders. Nevertheless, the relationship between territory and country shows that territory does not abandon its principle of organization. Unlike a particular or localized time and place (offered by territory), a land provides alternatively complex assembly across different productive lines of becoming or establishing.

After this simplified introduction, he can move on to the field of geography and try to recognize its interaction with geophilosophy. Mutabdžija (2021: 31) viewed the notion of territorialization through the prism of urban geography in the example of ancient Greece. Crete became a territory several times during prehistory because "the way of moving across it" changed every time. It means that the territory is furrowed (striation) and smoothed (smoothness), with a specific structure built into it, in the broadest sense, the culture of living, which had its meaning (agricultural, commercial, political ...). For the first time, in the early Minoan period, Crete ceased to be a territory. The advanced Potam cultures of that time (Mesopotamia and Egypt) had lively trade contacts, and due to the great distance between them (probably for practical reasons), they decided to build a "shopping mall and gas station with accompanying facilities" in Crete. Arise is Knossos, the first European city, on the matrix of elaborated urban solutions from the mentioned advanced cultures. This process can be described in more detail on the example of the Balkan milieu and the creation of the first territory.

The Iron Age was the final stage in a long cultural journey through prehistory. Its end in the central Balkans marks two grand events: the birth of Jesus Christ and the beginning of a historical process. The first event will gain its full meaning in the Balkans after almost a millennium (the baptism of Slavs), and the second is related to the victory of the Roman Empire in

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the Illyrian Wars. To understand the framework in which the territorialization of the Balkans took place, a brief overview of the basic characteristics of cultural development during prehistory is necessary. Three important determinants stand out. The first refers to understanding the development of primitive cultures and then civilizations and cities. The constant interaction of different cultural groups within the wider Mediterranean circle, a new cultural reality emerged, played a crucial role. Indeed, cultural influences were transmitted from the Middle East and Asia Minor to Europe during prehistory, mainly through the Aegean and the Balkans. Various forms of material culture emerged from these contacts, and the Balkans took on Eurasian cultural forms. If we wanted to express this archeological reality in the language of geography plastically, then we would use the theory of geographical "properties of merging and permeation" and their opposite "properties of isolation and separation" J. Cvijć, which was applied to the Balkan Peninsula and is the basic idea of connecting in anthropogeography. It is projected in the "model of points of attraction (in the newer terminology of growth centers), and the properties of merging and permeation (in modern terminology of the axis of development), and in the new age will take the form of the center-periphery model" (Gčić, 2008). The second determinant is the material trace of these cultures (artifacts) preserved in the soil, resulting from the difference in the speed of formation of the pedological substrate and the destruction of cultural remains. From the archeological material from these cultural layers, the history of cultural development at a given locality was "read," e.g., Vinča. The third determinant is the multi-layered transformation of a prehistoric person, which we recognize first as professional. It refers to the change of his basic profession of fruit collector - hunter and the role of fisherman, then farmer, cattle breeder, and craftsman. The social dimension of this transformation is visible through the change of habitat, which moves from the original cave and ditch to dugouts, soybeans, and simple huts, and then to solid stone buildings, and at the end of this chain are aristocratic palaces and, finally, cities. The cultural upgrade is visible from the original drawings on the walls of the caves, making stone figurines and jewelry from bone, various weapons and tools, decorated ceramics, and metal objects. The culmination of this cultural development is the appearance of writing, which represents a sharp boundary towards the beginning of the historical era. This process did not happen simultaneously in Europe or the Balkans. In the Aegean, the appearance of the first "linear B" alphabet is related to the Mycenaean civilization (II millennium). The origin of the Greek alphabet dates back to the 9th century BC, thus officially beginning history. For this occasion, the Balkans had to wait for the arrival of the Romans in the first century, which was the introduction to later Christianization. Understandably, there were no clearly differentiated geographical regions in the Balkans in the prehistoric period. Still, one can only speak of areas inhabited by certain ethnic communities (Illyrian tribes) from this distance. In the current description of the process of territorialization (see diagram 1), we understand that prehistory represented the "chaotic mile" from which matter and energy (in our case, the population substrate) spilled over into the territorial structure at the beginning of the historical period. This process is where the territorialization of the social stratum (tribal differentiation) and its stratification (construction of specific tribal material culture) began. We learn more about this through the archeological remains of these cultural groups. The archeological sites at the iron ore mines in the vicinity of Prijedor show that the Japods were skilled in mining and metallurgy. Also, based on the research of numerous tumuli (necropolises) in Romanija Mountain, the archeological remains of the Glasinac group were discovered. It showed that among the Autariates, in addition to cattle breeders, there were also good masters for metal processing. Other tribes also had their specifics, e.g., The Delmatis were cattle breeders (there were also fields in western Bosnia), the Mezeis were engaged in farming and fishing (Posavina), and the Daors were the first to create an imposing megalithic structure of the city (Ošanići). In this way, material culture contributed to the completion of the process of territorialization, i.e., the creation of a territory that in the historical-geographical sense covers the period, approximately, of the first millennium of the ancient century (X BC - I AD)

III. Deterritorialization

According to Deleuze and Guattari (1995: 107-144), deterritorialization refers to the dissolution or abandonment of existing territories to form new assemblies through the constant change of "thought, movement, articulation, framing and other ways of coexistence." In this way, she re-examines the nature of thought as "a geological process that is in constant contact with the earth itself" and "as more movements of the multitude that refer to territories, and not to cognitive abilities limited to already formed objects." Thought is deterritorialized when it is separated from a particular social territory, and according to the "ways of movement," there are two types of this process. Relative deterritorialization concerns "the historical relationship of the country with the territory that is forming and disappearing on it, its geological relationship with eras and catastrophes, its astronomical relationship with the cosmos and the star system to which it belongs." Absolute deterritorialization refers to the country itself when it passes into the "pure plan of the immanence of one thought-being, thought-nature with infinite diagrammatic movements."

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Based on this, Lundy (2011: 117) concludes that relative deterritorialization always refers to the movement from the territory to the country, of which they are all apart, and absolute deterritorialization to the land itself, which is made about the structure of thought. Such a description indicates the greater importance of absolute than relative deterritorialization in the production of philosophical thought. However, he cites Deleuze and Guattari's view that absolute deterritorialization can only refer to certain relations that have yet to be determined through relative deterritorialization, which are not only cosmic but also geographical and historical, and psychosocial. There is always a way in which absolute deterritorialization takes over relative deterritorialization in a given field because absolute deterritorialization "does not think for itself: without the right milieu, without a proper relationship with a relative, it will not become a new country."

The constant movement of the country causes deterritorialization in a place that transcends any territory, making it what "deterritorializes and what is deterritorialized." That is why Deleuze and Guattari (1995) emphasize that the country merges with the movement of those who leave their territory, and they recognize that, for example. As the movement of "animal species in search of food, an advancing army, or pilgrims riding the path of heavenly salvation." The Earth encompasses all elements but uses only a few (one or two) to deterritorialize the territory. These movements of deterritorialization cannot be separated from the territories "that open to another place, and the processes of reterritorialization cannot be separated from the country that always gives territories again and again." According to them, they are two components (territory and country) with two inseparable processes: deterritorialization (from territory to Earth) and reterritorialization (from Earth to territory). They express the dilemma of what comes first: "Greece is the territory of philosophers or the country of philosophy?" It can be extended: "Is Greece a country of philosophers or territory of philosophy? In both cases, we have clear answers: if philosophy has deterritorialized Greece, then philosophers have reterritorialized it. Conversely, if philosophers deterritorialized Greece, then philosophy reterritorialized it. Deleuze and Guattari see another example of deterritorialization in purely geographical notions of state and city. The state, with the help of the imperial space (spatium), determines the original territory by "appropriating the territories of local groups" and "putting agricultural territories against each other and comparing them by bringing them under one higher arithmetic unit."

It confirms the early political-geographical thesis on the organic growth of the state (Ratzel), which is expressed through the imperial power of the state, which strives to conquer new territories (to the level of rounding off natural borders), which it then unifies in the domain of agricultural production. At the same time, the city adjusts the city's expansion (extension) with the help of trade flows and thus adapts its territory to the "extensible geometric space." The development of capitalist social relations establishes a historical connection between global processes of industrialization and urbanization, which are reflected at the local level through the interaction of the city and the environment. This can be presented interdisciplinary, at the level of economic research (industrialization, deindustrialization, and reindustrialization) and spatial planning (urbanization, deurbanization, and re-urbanization), illustrated by numerous examples, from location theories and polarized development concepts to economic development models and regional planning doctrines. Geographically, Soja (2013: 279) recognizes the consequences of this interaction because "increased sectoral segmentation of the labor market increases geographical fragmentation and segregation of the workforce." This means that changing the economic structure in highly developed urban areas leads to greater participation of employees in creative and innovative industries (high technology and financial sector) compared to a traditional industry. At the same time, the phenomenon of labor segregation (class, racial, ethnic) is visible at the residential level (housing zones) and the workplace (according to the complexity of work tasks).

Deterritorialization has its own rules, which Deleuze and Guattari (2013: 196) shape into theorems[4]. The first theorem emphasizes that nothing is deterritorialized on its own, but that "there are always at least two terms: hand - a useful object, mouth (babies) - breasts (mothers)." These terms are subsequently reterritorialized to the other, with no return to the original state (ancient territoriality). It implies that the reterritorialized element serves as new territoriality to another factor that has lost its territoriality, thus starting the whole system of horizontal and complementary reterritorializations. Let's explain it like this; the hand is used for grasping. Still, it is also an example of relative deterritorialization (during evolution, the front paw of a hominid was transformed into a fist). Its complement (correlate) is a valuable object or tool (for example, a club is a deterritorialized branch). In the continuation of the process, an example of the reterritorialization of the hand can be a prosthesis (replacement for a lost arm) or a locomotor hand (robotic arm) in the domain of transhumanism. Another example is illustrative (lips - breasts), which indicates that only men have lips, i.e., women have breasts. The deterritorialization of the mouth resulted in lips (twisting of the mucosa outwards), and deterritorialization of the mammary glands in female hominids resulted in breast formation. So, lips and

[4] Given its character, in addition to the absolute and relative, there are negative and positive.

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breasts serve as a correlate to each other. The second theorem refers to the speed and intensity of deterritorialization and clarifies that the fastest element combines its power with the lowest power. It leads to the third theorem, which indicates that a less deterritorialized feature is reterritorialized on a more deterritorialized part, creating a dual system of reterritorialization (vertical - bottom-up). It means deterritorialization is the path from territory to Earth, which is conditioned by change: opinions, movements, articulation, framing, and way of life (in the territory), which leads to changes (in the Earth) in the domain: establishment of order, borders, codifications, structure, stability of habits and limitations. Let us now try to present this with examples from historical geography (I-V AD).

Mutabdžija (2021: 216-219) states that with the arrival of the Roman Empire in the Balkans (after 9 AD), a script (Latin language and script) was brought, so this part of Europe became part of the historical world. Also, this was the first imperial organization in the Balkans that gradually achieved a successful model of spatial planning and whose basis consisted of three elements: the hierarchy of the urban network, roads, and public administration. These elements of the spatial organization were causally connected, although their development did not arise based on unique planning concepts but specific strategic and economic-political goals. The main instrument and starting point for achieving these goals was the construction of roads, which enabled much more efficient transport than the caravan type. The precondition for that was military control of the territory and neutralization of pirates. The administrative organization of the empire began only after two and a half centuries of the fighting because only then did Rome dominate this area, which was called Illyricum and divided into two provinces: Pannonia and Dalmatia. Due to the danger of barbarians, Rome built a fortified border (limes) on the Danube, but the demographic superiority of the barbarians diminished its importance.

Cities have always been the most crucial element of spatial structure and, through indicators of political strength and economic development, have indicated nodal-functional significance and influenced overall social development. When organizing the urban system in the provinces, the Roman government relied on the existing network of urban or anti-urban settlements (oppida) built by peoples already living in the newly conquered area and the urban development of Greek-founded cities in these parts of the Mediterranean continued. The network of urban centers was formed in such a way as to affirm the Pannonian and Adriatic orientation of this area strongly. Military camps on the border became points around which cities sprang up over time. Mines and spas had a similar significance, the core of urban settlements. Another element of the spatial structure is road communications. The Romans discovered rich ore deposits in Bosnia, opening silver, copper, iron, lead, and salt mines. It encouraged the construction of settlements (municipalities), roads (via), and military camps (castrum), and the main traffic routes were longitudinal (west-east) and followed the flows of the Sava, Drava, Danube, and Morava, or the Adriatic coast. The most important was the Military Route (via Militaris), which connected Pannonia (Siscia, Sirmium), Moesia (Singidunum, Viminacium) with the center of the Eastern Roman Empire (Constantinople), and the centers of Dardania (Naisus, Ulpiana, Scupi) and Macedonia (Stobi, Thessaloniki). The main roads went through the river valleys, and there were other transversal routes, which connected the Adriatic ports with the centers in the Pannonian Plain. One of the main features of the Roman state was constant spatial expansion.

The deterritorialization of the observed area was gradual and successful. By the rules according to which it is carried out, deterritorialization has pointed out the specifics of this space-time block. Spatial logic shifted from the local (tribal framework) to the global (Roman rule extended to three continents), and an even more revolutionary change occurred with the understanding of time. A calendar and Roman reckoning of time were established. The concept of time is a legacy of ancient Greece and the Aristotelian-Ptolemaic aesthetic conception of the finished world. In these performances, the world was perceived as static, a part of a harmonious cosmos in which time had a cyclical form of development. Based on the previously mentioned rules, the deterritorialization process can also be presented in tabular form:

Table 1: The first deterritorialization of the central Balkans

No.	Territory	Striation	Land	Consequences
1	Mezeji	– piracy as a form of thinking – domination of local movements – tribal separation and fragmentation – cultural inferiority – inadequate infrastructure	Iliricum	– establish. of municipalities and state control – defining boundaries – powerful infrastructure – unification through Latin language and script – stability of the economy – restriction of locality
2	Japodi			
3	Autarijati			
4	Desitijati			
5	Delmati			
6	Liburni			
7	Daorsi			

Source: Mutabdžija, 2021: 219.

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We now see that deterritorialization refers to the abandonment of existing territories to form new assemblies through the constant change of "opinions, movements, articulations, framing and other ways of coexistence." Where deterritorialization is present, there are tendencies towards "order, border, codification, structure, stability, habits and constraints." In addition to this form of deterritorialization in the domain of social stratum, it is possible to recognize other deterritorialized forms, e.g., paved path - road (via), boat-galley, border - limes, natural economy - exchange of goods, tumulus - stela, mine - municipality.

IV. Reterritorialization

Clarification of the process of reterritorialization should begin with the term Earth (land/Terre), described by Deleuze and Guattari (1995, 2013). They make an essential distinction between Earth, ground, and territory, terms that express how various "social machines" occupy earthly space. Thus, the term "new earth" (Eng. A new earth, Fra. Une nouvelle Terre) implies new human relationships, starting with the creative potentials of material systems, which can form specific forms from various means. It represents the art of using "intensive material," i.e., the interchange of absolute deterritorialization and the presence of "cosmic forces." Land (Fra. Terre) consists of excessive coding of territories under the signifying regime and state apparatus and refers exclusively to "furrowed" (cultivated) space and represents land that can be owned, held as value, distributed, rent, and prepared for agricultural production and tax. Land can be networked, distributed, classified, and categorized without physical experience. It has become more apparent that reterritorialization implies a process conjugated with a new territory, i.e., it is the path from country to territory. The process of reterritorialization can be shown in the historical and geographical development of the central Balkans during most of the medieval period (V-XI AD).

Parallel processes marked the beginning of this period for a century and a half (325-476) in the two most important cities of the Roman Empire. As Constantinople, the most famous and largest city in Europe for an extended period of one millennium, began to emerge in the empire's east, eternal Rome began to fade, lose strength under the barbarians, and finally collapse as the center of the Western Roman Empire. The fall of Rome ended a long ancient period that lasted 13 centuries (from VIII BC to V AD), which was marked by the rise and fall of numerous Greek polises. Just as Greece ceased to exist as an independent state but passed on its most significant values (Hellenic civilization) to its conquerors (Rome), so Rome enabled the continuation of another millennium through the most valuable elements of its civilization (culture, religion, government). This happened because: "by merging Hellenistic culture and the Christian faith with the Roman state form, the historical phenomenon we call the Byzantine Empire was created. This merger was due to the shift of the center of gravity of the Roman Empire to the east, caused by the great crises of the 3rd century "(Ostrogorski, 1998: 48).

The Byzantine era began with the Christianization of the Roman Empire and the founding a new capital on the Bosphorus. Constantine started it, and this tremendous historical-geographical watershed between antiquity and the middle Ages is visible in our region as an interruption of the development of cities and the construction of roads. These two outstanding achievements of Roman rule were threatened by the invasion of barbarians (Huns, end of IV and beginning of V century). Along with the state crisis in the West (Rome), Christianity (Byzantium) is strengthening in the east. The great emperor Justinian I built the Empress's City (Justinian Prima), rebuilt cities and built new fortifications on the Limes, and established bishops in the cities. During the medieval development, the same elements of the administrative-territorial organization in the studied area were recognized through the existence of two hierarchical levels for urban centers (squares and cities) and three levels for territories (parishes, regions, and countries). From the historical-geographical point of view, in the studied area, the early middle Ages were marked by Slavic colonization, which achieved the complete domination of its demographic mass and assimilated the rest of the Romanized and Germanized population. According to Rogć (1982: 77 -78), the main features of this area are reduced to two dominant processes. The first is the political-geographical division between the first autochthonous Slovene political-territorial centers (which were maintained and further developed) and the rest of the vast zone of domination of the Slovene population without a solid organization (Sclavinija, Slavonia, or Slovinja). The second determinant is the complex process of shaping a new type of rural cultural landscape within natural-economic relations. It is a space without city centers, developed trade exchange, and established road communications and traffic. The only exceptions are the preserved and restored Adriatic cities, which exchange livestock and forest products with neighboring Italy. The geographical influences of these remnants of the developed ancient trade contributed to strengthening the first autochthonous cores of Slavic political-territorial units in the hinterland of the Dalmatian Romanesque cities: Dubrovnik, Split, Trogir, and Zadar.

The significance and crucial importance of this phase in the historical-geographical development of this area are necessary to shed light on the general cultural-geographical circumstances. The beginning of this period was marked by a great schism or schism in the Christian church (1054). This act was preceded by

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centuries-old disputes over various theological-dogmatic and church-administrative issues. The consequence was the severance of communion between the Roman Catholic and Orthodox Churches. The main theological dispute concerned the Western teaching of the double descent of the Holy Spirit from the "Father and Son" or briefly described as Filioque (Filioque lat. conjunction "and"), which was not accepted by Eastern Christians. Another big reason (church-administrative) referred to the violation of the principle of church catholicity, i.e., the ambition of the Roman Church (the Pope) to impose its authority on the entire Christian world. This event will strongly mark the character of all "misunderstandings" between the West and the Balkans, which have lasted for a whole millennium and are recognized in numerous processes, from the Crusades to the policy of proselytism. From this perspective, the Balkans (through the eyes of the West) (Vatican, Venice, Austria, Hungary) are viewed as a different space. In the postmodern language, this could be described by Foucault's term heterotopia, or a transitional state characterized by socially unacceptable behavior, i.e., a place that disturbs the established order and principles of civilization. At the same time, E. Soja defined this notion of Foucault as the Third Space, which is proof of the inventiveness of the colorful world. It is characterized by numerous and different cultural traces from the medieval period, and sacral monuments stand out with their significance and number. These are the most visible remains of the monumental heritage of the Middle Ages, which were built in different historical styles and most often reflect the unity of cultural stimuli that came from the environment (Byzantium, Venice, Hungary), with specifics of local political and cultural (religious) development. Even today, they capture our attention with their original architectural solutions, which we also recognize as historical styles. Monuments from late antiquity (up to 476) and the early Christian period (200-500/700) were discovered on the territory of BiH, which mostly belong to Byzantine art. Of great importance for the development of art in our area was the penetration of new artistic achievements (XI century), called the Romanesque. This art is recognized in church architecture by several peculiarities, from construction to the general assembly. In addition to monumentality, the characteristic form is the three-nave basilica in an elongated (Latin) cross. This construction can be found on the Adriatic coast and in Raška (mostly in the 13th century). These churches will leave a significant mark on the architecture of Serbian monuments and at the beginning of the 13th century. The Gothic style emerges. Like the previous one, on the territory of BiH, there are only fragments of cultural monuments built in this style. In today's states of Serbia, Bosnia and Herzegovina, Montenegro, and part of Croatia, Byzantine art was dominant in this period, i.e., old Serbian church architecture. Numerous churches and monasteries of the Serbian Orthodox Church testify to it as the most important monuments of this period. There is no accurate data on construction or renovation for many of them. Still, based on written documents, one can get a picture of these most important monuments of the middle Ages, which have threefold artistic value (architectural, painting, as art objects). According to the stylistic peculiarity and the way of building church buildings, Simić (2000: 163) divides this period of Serbian church architecture into five periods: Pre-Nemanjić, Nemanjić, Milutin's time, Moravian school, and the period of Turkish occupation. When it comes to the medieval cultural heritage of the Roman Catholic Church in BiH, it is many times smaller in several monuments compared to the monumental heritage of the Serbian Orthodox Church. Material sources that indicate the development of social processes during the Middle Ages in today's BiH are scarce. This refers to written documents based on which the historical-geographical image of this area was created. Even without an extensive presentation of medieval historical and geographical contents within the studied area (colonization of Slavs, emergence of Christianity and writing, formation of nation-states, their rise, and final fall under Ottoman rule), changes in the spatial structure of the studied territory can be seen more clearly considering geophilosophy. The process of its first reterritorialization. It is a consequence of the action of various forces of "chaos, disorder, variation, liberation, mobility and infinity," which have produced a new political-geographical reality, i.e., creation of the first Slavic political-territorial communities. In the domain of the influence of these forces in the space-time system, we recognize the most significant changes in the domain of population. The process of ethno genesis within the complex Slavic stratum (probably, members of other ethnic communities: Avars, Huns, Scythians, Goths ...) and indigenous population (Illyrian tribes), began the differentiation of certain cultural groups, which after a long period of construction will culminate by the formation of a nation-state) become nations.

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Table 2: First reterritorialization of the Central Balkans

Land	Smoothnes	Territory	Consecuences
Iliricum	– barbarian incursions and disorder, – variation of birth rate, – chaos after the fall of Rome, – military mobility, – the idea of liberation through state superiority, – the idea of infinity in the form of cyclic time.	Raška Duklja Bosnia Herzegovina Slavonia Dalmatia	– stabilization of settlements, – population growth and assimilation, – the first state-building Slavic communities, – agrarian mobility, – the Christian idea of salvation and eternal life, – time as a linear movement towards the end of the world.

Source: Mutabdžija, 2021: 236

Spiritual representations represent the second dimension as sublime Christian ideals. In the domain of scientific knowledge, based on dogma, geographical representations had a significantly lower level than ancient models. The Latin alphabet was lost, and the arrival of Cyril and Methodius will not happen until the 9th century. (Baptism of Slavs and adoption of the first domestic alphabet). Awareness began to build slowly that only the most robust and best organized cultural groups could survive, which is why they needed a state. On the other hand, we discern these consequences based on numerous examples, reterritorialized terms, which can be recognized in the elements of urban and political geography: empire - province, city - market, army - disorganized groups, castrum - village, limes - ruin, via - caravan the road.

V. Conclusion

This paper aimed to investigate the connection between geophilosophy and historical-geographical narratives of the Balkans. This was achieved by defining and clarifying the rules of use of basic geophilosophical terms (territorialization, deterritorialization, reterritorialization, miles) and their connection with the significant historical and geographical phases of development Balkans (prehistory, ancient period, most of the Middle Ages). This does not mean that geophilosophy was used to predict historical events. Still, on the contrary, major historical fractures, as the boundaries of the mentioned epochs, were caused by specific changes, which are recognized as rules of territorialization, deterritorialization, and reterritorialization. Based on the description of the given directions and their tabular presentation, the coincidence of geophilosophical terms and the main historical-geographical narratives was recognized.

From a geographical point of view, reading and understanding poststructuralist texts require perseverance and the application of methodological facilitations. This implies the use of reference dictionaries and papers, so with the application of clear rules for interpreting Deleuze and Guattari texts, it is possible to make geophilosophy a practical tool for dealing with historical-geographical topics. It was confirmed by the use of etymological explanations (Earth and territory), specific allusions (e.g., a shopping mall in the early Minoan period), the use of diagrams to explain various processes (territorialization), and finally, a concept (theory) of geophilosophy of the territory. The purpose of applying this toolkit is to recognize the diversity of natural and social factors and their rhizome connection more clearly, which has conditioned this historical and geographical development of the central Balkans.

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