

# Deleuze and Guattari: Geophilosophy and Historical-Geographical Narratives of the Balkans

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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<sup>1</sup>, its political-geographical evolution and the variability of regional-geographical forms<sup>2</sup>. 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.

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*Index terms*— geophilosophy, territorialization, deterritorialization, reterritorialization, milieus, balkans.

## 1 Introduction

. 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

# 1 INTRODUCTION

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53 and then explained through three processes (territorialization, deterritorialization, and reterritorialization) that  
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56 Deleuze and Guattari created a system of spatially distributed concepts and geophilosophical concepts based on  
57 complexity theory, which appear in unforeseen socio-spatial differences and encounters. Based on neo-materialism,  
58 they connected the philosophical materialism of Marx, Nietzsche, and Freud with modern science while avoiding  
59 traditional determinants of materialism, such as determinism and vitalism. 3 In addition to the mentioned  
60 concepts, Deleuze and Guattari use a whole range of concepts from other sciences (mathematics, physics, biology,  
61 ecology, and anthropology) to create new philosophical ideas. Woodward (2017 Woodward ( : 2866) recognized  
62 a kind of interaction between these geophilosophical concepts Therefore, Saldana (2013: 48) believes that "after  
63 Deleuze and Guattari, philosophy is not empirical, but deals with abstraction, while science, whether human or  
64 physical, is dedicated to understanding parts of the real world." Based on such an abstraction, Protevi (2010:  
65 83) states that geophilosophy enables the abandonment of "paralyzing postmodernism," which has captured  
66 critical modern schools of geography and philosophy and contributes to the study of mental images and provides  
67 an opportunity for cooperation between philosophers and geographers. This means that geophilosophy implies  
68 deep engagement in dominant trends in philosophy and modern earth sciences. Therefore, it is necessary to  
69 immediately establish a clear ontological or philosophicalgeographical framework of work, including concepts  
70 (territorialization, deterritorialization, reterritorialization, landscape, and miles) and spatial abstractions (lines,  
71 planes, and spaces), which carefully identify mapping practices. The basis for this is the primary subject of  
72 geographical study (space), which is socially constructed (Lefebvre, 1991) and in geophilosophical terminology  
73 can be differently shaped (striated or gridded). They distinguish between "striation" and "smoothness," which  
74 have opposite meanings (Earthair) and reflect different forms of thought (state-spacenomad space). The first  
75 space is furrowed or latticed; it characterizes the "state philosophy," the movements take place in a horizontal  
76 plane, guided by logos. The second space is polished or open-closed, which can appear at any point and move  
77 anywhere, and is driven by the nomos. and contemporary philosophical problems in the domain of geography  
78 (Marxist and feminist practice) and exclusively in the field of "small theory, interpretive theory of influence,  
79 ontological turn and new materialism." Interpreting the importance of the geophilosophy of Guattari (2017: 14),  
80 she expanded her subject of research because it connects it "with the attempt to explore the complex meaning  
81 of man's sojourn on Earth." Since the impact of globalization leads to global uniformity and the eradication of  
82 cultural identities, geophilosophy should be aimed at protecting the "elusive spiritual, cultural, historical and  
83 spatial physiognomy of communities and places." It derives this from the meaning of our existence, which it  
84 derives from the plurality of human communities that "each time create a unique time and place, giving them  
85 a unique and unrepeatable stamp." An important determinant of the geophilosophical approach is the notion of  
86 milieu, which according to Sontag and Protevi (2004: 113), represents "the material field in which layers and  
87 sets are located" rhythms, out of chaos."

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

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

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104 and deep thinking about the geographical study (space). Thus deprived of the existence of universal meanings  
105 (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).

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

## 118 2 Territorialization

119 The spatial definition of geography is limited by the disciplinary notions of territory and territoriality and the  
120 geophilosophical notion of territorialization. The territory is most often used to have political (the power to  
121 restrict access to certain places) or ethnic meaning (a particular group's dominance over a specific area). The  
122 term derived from territory is territoriality, which ??gnew (2009: 746) denotes as a property of territory, which  
123 can also be presented as an international system of states or a territorial expression of their sovereignty. The  
124 modern state controls the population within defined external borders through this notion. ??elaney (2009:  
125 196-208) emphasizes the functional relationships between space, power, and meaning in determining the terms  
126 territory and territoriality. Each of these terms refers to complex social phenomena, and in combination, they  
127 increase the complexity of the terms territory and territoriality. Deleuze and Guattari derive the crucial notion  
128 of geophilosophy -territorialization from the notion of territory. In clarifying and interpreting geophilosophical  
129 concepts, ??onta and Protevi (2004: 158) state that for Deleuze and Guattari, the territory does not have a fixed  
130 definition (separated from the external threat by a border), but is only a passing place, conceived as assembling.  
131 The process of transitioning to something else while maintaining internal organization. Territory refers to a  
132 moving and changing center (vector) defined as a particular point in space Based on Deleuze and Guattari (2013:  
133 49-86), it is possible to present the mentioned third rule to present stratoanalysis graphically. Such visualization  
134 needs clarification, which ??onta and Protevi (2004: 56) derive from the existence of axiomatic connections  
135 between three "different, undefined, primitive elements in the formal system" (chaos, territory, and cosmos). The  
136 free interpretation of that process indicates the formation of an unorganized milieu within the current chaos,  
137 which passes through intensive territorial assemblies to the Earth. It then enters the sphere of abstract thinking  
138 (cosmos) through the plane of consistency. Constructing a level of consistency requires "overcoming common  
139 patterns or hierarchical agents (constructed by deterritorialization or destratification), to allow the formation  
140 of heterogeneity." It is visible on the first level (chaos) within which a particular mile is created on a different  
141 architecture (conceptual, social, and physical). A territorial structure called territory emerges only by passing  
142 through territorialization and stratification.

143 Diagram 1: The process of territorialization (Mutabd?ija, 2021: 30) As a set, territory expresses a series of  
144 everchanging heterogeneous elements and circumstances that, for various reasons, come together at a particular  
145 time. Primarily, the territory is marked by how movement takes place across it and not by state borders.  
146 Nevertheless, the relationship between territory and country shows that territory does not abandon its principle  
147 of organization. Unlike a particular or localized time and place (offered by territory), a land provides alternatively  
148 complex assembly across different productive lines of becoming or establishing.

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

160 The Iron Age was the final stage in a long cultural journey through prehistory. Its end in the central Balkans  
161 marks two grand events: the birth of Jesus Christ and the beginning of a historical process. The first event  
162 will gain its full meaning in the Balkans after almost a millennium (the baptism of Slavs), and the second is  
163 related to the victory of the Roman Empire in the Illyrian Wars. To understand the framework in which the  
164 territorialization of the Balkans took place, a brief overview of the basic characteristics of cultural development  
165 during prehistory is necessary. Three important determinants stand out. The first refers to understanding the

166 development of primitive cultures and then civilizations and cities. The constant interaction of different cultural  
167 groups within the wider Mediterranean circle, a new cultural reality emerged, played a crucial role. Indeed,  
168 cultural influences were transmitted from the Middle East and Asia Minor to Europe during prehistory, mainly  
169 through the Aegean and the Balkans. Various forms of material culture emerged from these contacts, and the  
170 Balkans took on Eurasian cultural forms. If we wanted to express this archeological reality in the language of  
171 geography plastically, then we would use the theory of geographical "properties of merging and permeation" and  
172 their opposite "properties of isolation and separation" J. Cviji?, which was applied to the Balkan Peninsula and  
173 is the basic idea of connecting in anthropogeography. It is projected in the "model of points of attraction (in the  
174 newer terminology of growth centers), and the properties of merging and permeation (in modern terminology of  
175 the axis of development), and in the new age will take the form of the center-periphery model" (Gr?i?, 2008).  
176 The second determinant is the material trace of these cultures (artifacts) preserved in the soil, resulting from the  
177 difference in the speed of formation of the pedological substrate and the destruction of cultural remains. From  
178 the archeological material from these cultural layers, the history of cultural development at a given locality was  
179 "read," e.g., Vin?a. The third determinant is the multi-layered transformation of a prehistoric person, which we  
180 recognize first as professional. It refers to the change of his basic profession of fruit collector -hunter and the role  
181 of fisherman, then farmer, cattle breeder, and craftsman. The social dimension of this transformation is visible  
182 through the change of habitat, which moves from the original cave and ditch to dugouts, soybeans, and simple  
183 huts, and then to solid stone buildings, and at the end of this chain are aristocratic palaces and, finally, cities.  
184 The cultural upgrade is visible from the original drawings on the walls of the caves, making stone figurines and  
185 jewelry from bone, various weapons and tools, decorated ceramics, and metal objects. The culmination of this  
186 cultural development is the appearance of writing, which represents a sharp boundary towards the beginning of  
187 the historical era. This process did not happen simultaneously in Europe or the Balkans. In the Aegean, the  
188 appearance of the first "linear B" alphabet is related to the Mycenaean civilization (II millennium). The origin  
189 of the Greek alphabet dates back to the 9th century BC, thus officially beginning history. For this occasion,  
190 the Balkans had to wait for the arrival of the Romans in the first century, which was the introduction to later  
191 Christianization.

192 Understandably, there were no clearly differentiated geographical regions in the Balkans in the prehistoric  
193 period. Still, one can only speak of areas inhabited by certain ethnic communities (Illyrian tribes) from this  
194 distance. In the current description of the process of territorialization (see diagram 1), we understand that  
195 prehistory represented the "chaotic mile" from which matter and energy (in our case, the population substrate)  
196 spilled over into the territorial structure at the beginning of the historical period. This process is where the  
197 territorialization of the social stratum (tribal differentiation) and its stratification (construction of specific tribal  
198 material culture) began. We learn more about this through the archeological remains of these cultural groups.  
199 The archeological sites at the iron ore mines in the vicinity of Prijedor show that the Japods were skilled in  
200 mining and metallurgy. Also, based on the research of numerous tumuli (necropolises) in Romanija Mountain,  
201 the archeological remains of the Glasinac group were discovered. It showed that among the Autariates, in addition  
202 to cattle breeders, there were also good masters for metal processing. Other tribes also had their specifics, e.g.,  
203 The Delmatis were cattle breeders (there were also fields in western Bosnia), the Mezeis were engaged in farming  
204 and fishing (Posavina), and the Daors were the first to create an imposing megalithic structure of the city (O?ani  
205 ?i). In this way, material culture contributed to the completion of the process of territorialization, i.e., the creation  
206 of a territory that in the historical-geographical sense covers the period, approximately, of the first millennium  
207 of the ancient century (X BC -I AD) III.

### 208 3 Deterritorialization

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

220 Volume XXII Issue I Version I 60 ( ) Based on this, Lundy (2011: 117) concludes that relative deterrito-  
221 rialization always refers to the movement from the territory to the country, of which they are all apart, and  
222 absolute deterritorialization to the land itself, which is made about the structure of thought. Such a description  
223 indicates the greater importance of absolute than relative deterritorialization in the production of philosophical  
224 thought. However, he cites Deleuze and Guattari's view that absolute deterritorialization can only refer to certain  
225 relations that have yet to be determined through relative deterritorialization, which are not only cosmic but also  
226 geographical and historical, and psychosocial. There is always a way in which absolute deterritorialization takes

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227 over relative deterritorialization in a given field because absolute deterritorialization "does not think for itself:  
228 without the right milieu, without a proper relationship with a relative, it will not become a new country."

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

246 It confirms the early political-geographical thesis on the organic growth of the state (Ratzel), which is expressed  
247 through the imperial power of the state, which strives to conquer new territories (to the level of rounding  
248 off natural borders), which it then unifies in the domain of agricultural production. At the same time, the  
249 city adjusts the city's expansion (extension) with the help of trade flows and thus adapts its territory to the  
250 "extensible geometric space." The development of capitalist social relations establishes a historical connection  
251 between global processes of industrialization and urbanization, which are reflected at the local level through the  
252 interaction of the city and the environment. This can be presented interdisciplinary, at the level of economic  
253 research (industrialization, deindustrialization, and reindustrialization) and spatial planning (urbanization,  
254 deurbanization, and reurbanization), illustrated by numerous examples, from location theories and polarized  
255 development concepts to economic development models and regional planning doctrines. Geographically, Soja  
256 (2013: 279) recognizes the consequences of this interaction because "increased sectoral segmentation of the labor  
257 market increases geographical fragmentation and segregation of the workforce." This means that changing the  
258 economic structure in highly developed urban areas leads to greater participation of employees in creative and  
259 innovative industries (high technology and financial sector) compared to a traditional industry. At the same  
260 time, the phenomenon of labor segregation (class, racial, ethnic) is visible at the residential level (housing zones)  
261 and the workplace (according to the complexity of work tasks).

262 Deterritorialization has its own rules, which Deleuze and Guattari (2013: 196) shape into theorems 4. The  
263 first theorem emphasizes that nothing is deterritorialized on its own, but that "there are always at least two  
264 terms: hand -a useful object, mouth (babies) -breasts (mothers)." These terms are subsequently reterritorialized  
265 to the other, with no return to the original state (ancient territoriality). It implies that the reterritorialized  
266 element serves as new territoriality to another factor that has lost its territoriality, thus starting the whole  
267 system of horizontal and complementary reterritorializations. Let's explain it like this; the hand is used for  
268 grasping. Still, it is also an example of relative deterritorialization (during evolution, the front paw of a hominid  
269 was transformed into a fist). Its complement (correlate) is a valuable object or tool (for example, a club is a  
270 deterritorialized branch). In the continuation of the process, an example of the reterritorialization of the hand can  
271 be a prosthesis (replacement for a lost arm) or a locomotor hand (robotic arm) in the domain of transhumanism.  
272 Another example is illustrative (lips/breasts), which indicates that only men have lips, i.e., women have breasts.  
273 The deterritorialization of the mouth resulted in lips (twisting of the mucosa outwards), and deterritorialization  
274 of the mammary glands in female hominids resulted in breast formation. So, lips and breasts serve as a correlate  
275 to each other. The second theorem refers to the speed and intensity of deterritorialization and clarifies that  
276 the fastest element combines its power with the lowest power. It leads to the third theorem, which indicates  
277 that a less deterritorialized feature is reterritorialized on a more deterritorialized part, creating a dual system of  
278 reterritorialization (vertical -bottom-up). It means deterritorialization is the path from territory to Earth, which  
279 is conditioned by change: opinions, movements, articulation, framing, and way of life (in the territory), which  
280 leads to changes (in the Earth) in the domain: establishment of order, borders, codifications, structure, stability  
281 of habits and limitations. Let us now try to present this with examples from historical geography (I-V AD).

282 Mutabdjija (2021: 216-219) states that with the arrival of the Roman Empire in the Balkans (after 9 AD),  
283 a script (Latin language and script) was brought, so this part of Europe became part of the historical world.  
284 Also, this was the first imperial organization in the Balkans that gradually achieved a successful model of spatial  
285 planning and whose basis consisted of three elements: the hierarchy of the urban network, roads, and public  
286 administration. These elements of the spatial organization were causally connected, although their development  
287 did not arise based on unique planning concepts but specific strategic and economic-political goals. The main  
288 instrument and starting point for achieving these goals was the construction of roads, which enabled much more  
289 efficient transport than the caravan type. The precondition for that was military control of the territory and

290 neutralization of pirates. The administrative organization of the empire began only after two and a half centuries  
291 of the fighting because only then did Rome dominate this area, which was called Illyricum and divided into two  
292 provinces: Pannonia and Dalmatia. Due to the danger of barbarians, Rome built a fortified border (limes) on  
293 the Danube, but the demographic superiority of the barbarians diminished its importance.

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

311 The deterritorialization of the observed area was gradual and successful. By the rules according to which it  
312 is carried out, deterritorialization has pointed out the specifics of this space-time block. Spatial logic shifted  
313 from the local (tribal framework) to the global (Roman rule extended to three continents), and an even more  
314 revolutionary change occurred with the understanding of time. A calendar and Roman reckoning of time were  
315 established. The concept of time is a legacy of ancient Greece and the Aristotelian-Ptolemaic aesthetic conception  
316 of the finished world. In these performances, the world was perceived as static, a part of a harmonious cosmos in  
317 which time had a cyclical form of development. Based on the previously mentioned rules, the deterritorialization  
318 process can also be presented in tabular form: We now see that deterritorialization refers to the abandonment of  
319 existing territories to form new assemblies through the constant change of "opinions, movements, articulations,  
320 framing and other ways of coexistence." Where deterritorialization is present, there are tendencies towards "order,  
321 border, codification, structure, stability, habits and constraints." In addition to this form of deterritorialization  
322 in the domain of social stratum, it is possible to recognize other deterritorialized forms, e.g., paved path -road  
323 (*via*), boat-galley, borderlimes, natural economy -exchange of goods, tumulusstela, mine -municipality.

324 IV.

## 325 4 Reterritorialization

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

339 Parallel processes marked the beginning of this period for a century and a half (325-476) in the two most  
340 important cities of the Roman Empire. As Constantinople, the most famous and largest city in Europe for an  
341 extended period of one millennium, began to emerge in the empire's east, eternal Rome began to fade, lose  
342 strength under the barbarians, and finally collapse as the center of the Western Roman Empire. The fall of  
343 Rome ended a long ancient period that lasted 13 centuries (from VIII BC to V AD), which was marked by the  
344 rise and fall of numerous Greek polises. Just as Greece ceased to exist as an independent state but passed on  
345 its most significant values (Hellenic civilization) to its conquerors (Rome), so Rome enabled the continuation of  
346 another millennium through the most valuable elements of its civilization (culture, religion, government). This  
347 happened because: "by merging Hellenistic culture and the Christian faith with the Roman state form, the  
348 historical phenomenon we call the Byzantine Empire was created. This merger was due to the shift of the center  
349 of gravity of the Roman Empire to the east, caused by the great crises of the 3rd century " ??Ostrogorski, 1998:  
350 48).

351 The Byzantine era began with the Christianization of the Roman Empire and the founding a new capital on

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352 the Bosphorus. Constantine started it, and this tremendous historical-geographical watershed between antiquity  
353 and the middle Ages is visible in our region as an interruption of the development of cities and the construction  
354 of roads. These two outstanding achievements of Roman rule were threatened by the invasion of barbarians  
355 (Huns, end of IV and beginning of V century). Along with the state crisis in the West (Rome), Christianity  
356 (Byzantium) is strengthening in the east. The great emperor Justinian I built the Empress's City (Justinian  
357 Prima), rebuilt cities and built new fortifications on the Limes, and established bishops in the cities. During the  
358 medieval development, the same elements of the administrative-territorial organization in the studied area were  
359 recognized through the existence of two hierarchical levels for urban centers (squares and cities) and three levels  
360 for territories (parishes, regions, and countries). From the historical-geographical point of view, in the studied  
361 area, the early middle Ages were marked by Slavic colonization, which achieved the complete domination of its  
362 demographic mass and assimilated the rest of the Romanized and Germanized population. According to Rogi ?  
363 (1982: 77 -78), the main features of this area are reduced to two dominant processes. The first is the political-  
364 geographical division between the first autochthonous Slovene politicalterritorial centers (which were maintained  
365 and further developed) and the rest of the vast zone of domination of the Slovene population without a solid  
366 organization (Sclavinija, Slavonia, or Slovinja). The second determinant is the complex process of shaping a new  
367 type of rural cultural landscape within naturaleconomic relations. It is a space without city centers, developed  
368 trade exchange, and established road communications and traffic. The only exceptions are the preserved and  
369 restored Adriatic cities, which exchange livestock and forest products with neighboring Italy. The geographical  
370 influences of these remnants of the developed ancient trade contributed to strengthening the first autochthonous  
371 cores of Slavic political-territorial units in the hinterland of the Dalmatian Romanesque cities: Dubrovnik, Split,  
372 Trogir, and Zadar.

373 The significance and crucial importance of this phase in the historical-geographical development of this area  
374 are necessary to shed light on the general culturalgeographical circumstances. The beginning of this period was  
375 marked by a great schism or schism in the Christian church (1054). This act was preceded by dogmatic and  
376 church-administrative issues. The consequence was the severance of communion between the Roman Catholic and  
377 Orthodox Churches. The main theological dispute concerned the Western teaching of the double descent of the  
378 Holy Spirit from the "Father and Son" or briefly described as Filioque (Filioque lat. conjunction "and"), which  
379 was not accepted by Eastern Christians. Another big reason (churchadministrative) referred to the violation of  
380 the principle of church catholicity, i.e., the ambition of the Roman Church (the Pope) to impose its authority  
381 on the entire Christian world. This event will strongly mark the character of all "misunderstandings" between  
382 the West and the Balkans, which have lasted for a whole millennium and are recognized in numerous processes,  
383 from the Crusades to the policy of proselytism. From this perspective, the Balkans (through the eyes of the  
384 West) (Vatican, Venice, Austria, Hungary) are viewed as a different space. In the postmodern language, this  
385 could be described by Foucault's term heterotopia, or a transitional state characterized by socially unacceptable  
386 behavior, i.e., a place that disturbs the established order and principles of civilization. At the same time, E. Soja  
387 defined this notion of Foucault as the Third Space, which is proof of the inventiveness of the colorful world. It is  
388 characterized by numerous and different cultural traces from the medieval period, and sacral monuments stand  
389 out with their significance and number. These are the most visible remains of the monumental heritage of the  
390 Middle Ages, which were built in different historical styles and most often reflect the unity of cultural stimuli that  
391 came from the environment (Byzantium, Venice, Hungary), with specifics of local political and cultural (religious)  
392 development. Even today, they capture our attention with their original architectural solutions, which we also  
393 recognize as historical styles. Monuments from late antiquity (up to 476) and the early Christian period (200-  
394 500/700) were discovered on the territory of BiH, which mostly belong to Byzantine art. Of great importance  
395 for the development of art in our area was the penetration of new artistic achievements (XI century), called  
396 the Romanesque. This art is recognized in church architecture by several peculiarities, from construction to the  
397 general assembly. In addition to monumentality, the characteristic form is the three-nave basilica in an elongated  
398 (Latin) cross. This construction can be found on the Adriatic coast and in Ra?ka (mostly in the 13th century).  
399 These churches will leave a significant mark on the architecture of Serbian monuments and at the beginning of the  
400 13th century. The Gothic style emerges. Like the previous one, on the territory of BiH, there are only fragments of  
401 cultural monuments built in this style. In today's states of Serbia, Bosnia and Herzegovina, Montenegro, and part  
402 of Croatia, Byzantine art was dominant in this period, i.e., old Serbian church architecture. Numerous churches  
403 and monasteries of the Serbian Orthodox Church testify to it as the most important monuments of this period.  
404 There is no accurate data on construction or renovation for many of them. Still, based on written documents,  
405 one can get a picture of these most important monuments of the middle Ages, which have threefold artistic value  
406 (architectural, painting, as art objects). According to the stylistic peculiarity and the way of building church  
407 buildings, Simi ? (2000: 163) divides this period of Serbian church architecture into five periods: Pre-Nemanji?,  
408 Nemanji?, Milutin's time, Moravian school, and the period of Turkish occupation. When it comes to the medieval  
409 cultural heritage of the Roman Catholic Church in BiH, it is many times smaller in several monuments compared  
410 to the monumental heritage of the Serbian Orthodox Church. Material sources that indicate the development  
411 of social processes during the Middle Ages in today's BiH are scarce. This refers to written documents based  
412 on which the historicalgeographical image of this area was created. Even without an extensive presentation  
413 of medieval historical and geographical contents within the studied area (colonization of Slavs, emergence of  
414 Christianity and writing, formation of nation-states, their rise, and final fall under Ottoman rule), changes in

## 4 RETERRITORIALIZATION

415 the spatial structure of the studied territory can be seen more clearly considering geophilosophy. The process  
416 of its first reterritorialization. It is a consequence of the action of various forces of "chaos, disorder, variation,  
417 liberation, mobility and infinity," which have produced a new political-geographical reality, i.e., creation of the  
418 first Slavic political-territorial communities. In the domain of the influence of these forces in the space-time  
419 system, we recognize the most significant changes in the domain of population. The process of ethno genesis  
420 within the complex Slavic stratum (probably, members of other ethnic communities: Avars, Huns, Scythians,  
421 Goths ...) and indigenous population (Illyrian tribes), began the differentiation of certain cultural groups, which  
422 after a long period of construction will culminate by the formation of a nation-state) become nations.

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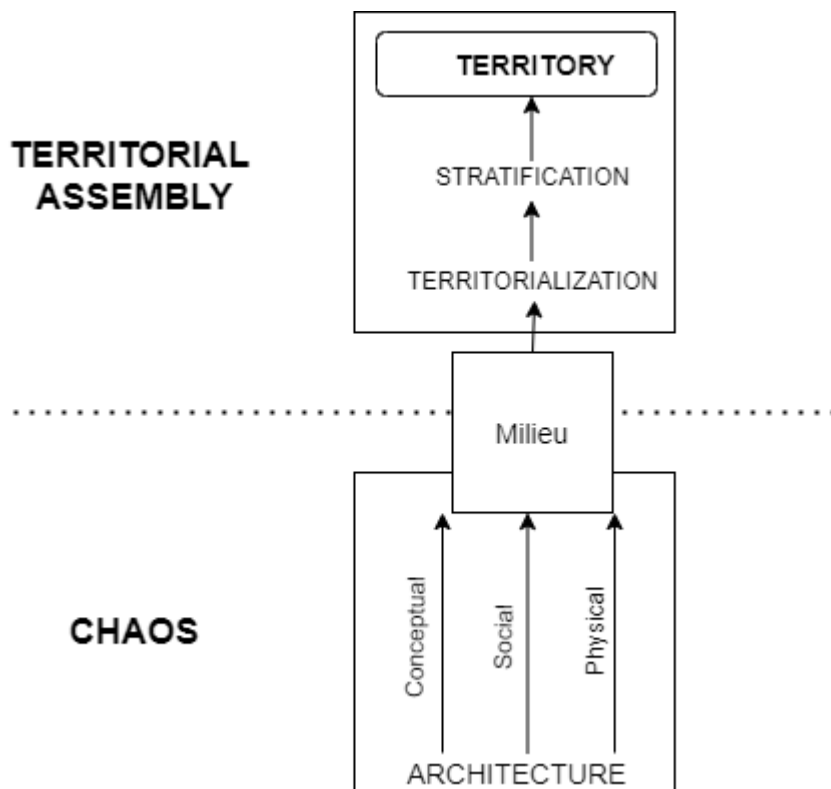


Figure 1:

423

<sup>1</sup>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.

<sup>2</sup>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.

<sup>3</sup>Deleuze and Guattari: *Geophilosophy and Historical-Geographical Narratives of the Balkans*

<sup>4</sup>Given its character, in addition to the absolute and relative, there are negative and positive.



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

Source: Mutabđija, 2021: 219.

[Note: 62( )]

Figure 2: Table 1 :



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

432 V.

## 433 .1 Conclusion

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

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

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