

Discourse on Identity as a Way of Understanding Urban Space. Translation from Russian¹

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Abstract

The article outlines a set of problems that concern both contemporary philosophy of the city and the study of the semantic space of the urban environment. It synthesizes the diverse intentions of the authors featured in this issue, united by their exploration of specific relationships between processes of identification and the formation of spatial-territorial “fields.” This research perspective directs attention to the urban environment of the 21st century, including the application of methodologies that conceptualize urban space as consisting of “zones of cultural alienation” – zones of restricted access, public access, depressed areas, commercial districts, industrial zones, sites of tourist attraction, sacred places, loci of political power, ruins, museum quarters, residential suburbs, ethnic and social ghettos, marginalized territories, and other geographically isolated spaces – in their correlation with cultural topoi of the city.

Contemporary meta-cities, as vast public spaces, necessitate a discourse on identity and the identification of place within the framework of the *Philosophy of the City*. This includes examining not only the interaction between humans and material objects, but also their engagement with networks and agents of social reality. The “reassembly” of urban spaces, as interpreted through actor-network theory, is understood as a process of rethinking questions related to urban identities.

The contributors to this issue – focused on the boundaries of identity and spatial borders within the city – investigate cultural and social practices that transform territorial barriers, dissolve the old, and facilitate the emergence of new ones. A connection is traced between this contemporary phenomenon and the historical processes that preceded it, with examples drawn from engagements with past experiences. Among the approaches presented are studies in literary and artistic topologies, where quests for identity unfold through the construction or negotiation of boundaries. The issue also explores pathways of cultural self-identification, including those shaped through language and liminal zones of linguistic culture.

Keywords

Philosophy of the City; Boundaries; Identity; Urban Environment; Urban Space; Social Space; Borderland; Literary Discourse; Intercultural Interaction; Construction of Boundaries



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Дискурс об идентичности как способ осмысления городского пространства. Перевод с русского языка¹

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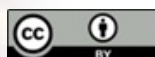
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Аннотация

В статье формулируется круг проблем, связанных как с современной философией города, так и с исследованиями семантического пространства урбанизированной среды. Обобщаются разнонаправленные интенции авторов настоящего выпуска, объединенные поиском специфических соотношений между процессами идентификации и формированием пространственно-территориальных «полей». Данный исследовательский ракурс ориентирует нас на изучение городской среды XXI века, в том числе и с использованием методологии описания пространства в городе как «зон культурного отчуждения» (зоны закрытого доступа, зоны общего доступа, депрессивные зоны, торговые кварталы, промышленные зоны, места туристической привлекательности, сакральные места, места топоса власти, руины, музейные кварталы, спальные районы, этнические и социальные гетто, маргинализированные территории и иные географически изолированные пространства) в их корреляции с городскими культурными топосами. Современные мета-города как огромные публичные пространства создают необходимость дискурса об идентичности и идентификации места в рамках *Philosophy of the City*, что подразумевает изучение не только взаимодействия человека с материальными объектами, но и с сетями и субъектами социальной реальности. «Пересборка» урбанистических пространств, согласно акторно-сетевой теории, рассматривается в контексте переосмысления ответов на вопросы о городских идентичностях. В центре внимания авторов статей выпуска, посвященного границам идентичности и пространственным границам в городе, оказались культурные и социальные практики, которые трансформируют территориальные барьеры, удаляют старые и способствуют появлению новых. Между этим современным явлением и историческими процессами, предшествующими ему, существует связь: в статье приведены примеры такого обращения к опыту прошлого. Среди подходов к данной теме представлены исследования литературно-художественной топологии, где поиски идентичности также происходят при условии конструирования или преодоления границ. Прослеживаются пути культурной самоидентификации, в том числе через язык и пограничные области языковой культуры.

Ключевые слова

философия города; границы; идентичность; городская среда; городское пространство; социальное пространство; пограничье; литературный дискурс; межкультурное взаимодействие; конструирование границ



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Introduction

The contemporary city can be conceptualized as an interwoven network, whose form is manifested not only in the aerial patterns of streets and avenues captured by photography, but also in a multitude of non-physical trajectories. The network of intersecting urban practices emerges from diverse modes of social interaction, economic and cultural transformations, and specific combinations of everyday actions shaped by both real and virtual strategies for navigating urban space.

The acceleration and mobility of the city's cultural environment have dissolved established notions derived from classical urban studies—particularly those related to urban identities. This dynamic necessitates a sustained discourse on identity and identification within the methodological field of contemporary philosophy of the city. A number of new approaches in social theory have contributed to a departure from understanding social coalitions (groups) as substantial communities embodying fixed identities. This shift has been largely driven by growing interest in networked forms of relation that continually assert—or, in the terms of actor-network theory, “reassemble”—the social (Latour, 2005).

The theory of social spaces associated with individual and collective identities also explores imagined spaces that arise through the human capacity for what American sociologist Charles Wright Mills (2001) called “sociological imagination.” The “spatialisms” of Michel Foucault (2006) and Henri Lefebvre (2010)—spatial forms that embody social activity within material environments—only partially account for the role of the unconscious in constructing metaphysical spaces of restricted access. Foucault proposed that space be understood as “the outcome of deliberate mental or philosophical effort” (Zamyatin, 2006, p.24).

The future appears increasingly involved in networks of communication and processes of accelerating digitalization, contributing to the growing complexity of the city. Thus, the city is examined as a networked object, and its space as semantically charged through the interaction and operation of these networks.

“The city is a topologically multiple object that exists simultaneously in networked and Euclidean space (more precisely, though less elegantly: ‘one that possesses two forms of spatiality’)” (Vakhshtain^{1*}, 2014, p.27). This multiplicity of urban space—extending beyond the city's geographical coordinates—allows us to conceptualize cultural identities as cohesive yet fluid formations embedded in both the social context and the metaphysics of the urban environment.

Our attention is also drawn to cultural and social practices that dissolve old territorial boundaries and foster the emergence of new ones; these practices give shape to the urban environment by producing new functional and semantic spaces.

1 Recognized as a foreign agent in the Russian Federation (hereinafter referred to with the symbol *)

The Contemporary City as a Multiplicity of Identities

Over the past decade, a set of philosophically oriented problems has emerged, firmly linking the role of identitarian processes to the formation of spatial-territorial “fields” within the urban environment. “The phenomenological and hermeneutic aspects of urban identity are connected to the problem of the boundaries of the human self, to the boundaries of the city, and to the lines of division within the city itself...” (Nikolaeva & Noskov, 2019, p.110). The semantic saturation of space largely determines a person’s sense of inner unity—or dissonance—with the world. Christopher Tilley, whose work focuses on the anthropology and phenomenology of landscape, describes this process through a series of questions:

“Who are we? What binds us together and what differentiates us from others? What is our past and where is our future? How do we find our place in the world? What are our traditions and how do we respond to novelty? How do we represent ourselves and what matters to us? These are all classic questions of social identity. Such questions have come to the fore in social theory over the last two decades in discussions of landscape, place, and heritage. Globalization, the rapid development of multicultural urban societies, the growing influence of multinational corporations and increasing ‘flexibility,’ and concomitantly insecurity, in the labour market, diasporas and large-scale movements and displacements of peoples, tourism and travel, the Internet and a collapsing sense of space and time, all these and many other factors lead people to ask identity questions” (Tilley, 2006, p. 8).

Self-awareness and perception of one’s actual place in space emerge through the recognition of the Other — and this Other, from the past (or a virtual future), appears to us through its bodily extensions: the architectural shell situated in the urban environment.

The endless dialectic of urban boundaries reveals itself already in the study of spatial appropriation strategies: in the city, we recreate our home, *domus* (in Heidegger’s terminology, the dwelling of being), a sacred space closed to the gaze of strangers — that is, a bounded space. At the same time, we exist and interact with others in vast public spaces. While national borders may be dismantled (as in the case of the Berlin Wall in 1989) or rendered fluid, the boundaries within cities appear far more material; their impenetrability is ensured not only by stone walls and locking mechanisms but also by security guards, electronic access systems, and, ultimately, by the formation of an urban metaphysics that instills in citizens a centuries-long sense of the inviolability and impenetrability of identity-bound boundaries.

In recent times, the phenomenon of the closed (or walled) community has intensified — characterized by strictly controlled entry points and a perimeter of walls and fences¹. The fence, as Professor Valeriy Savchuk argues, defines the foundations of our culture. It performs mediating functions: by dividing, it also marks,

1 This process is the subject of study within teichopolitics (from the Greek to teichos — city wall), a theory concerned with the formation of both physical and mental boundaries. This phenomenon is also examined within the disciplinary field of practical philosophy, particularly in the subdomain focused on the functioning of closed social groups (CSGs).

displays the social condition, and establishes the order of things (Savchuk, 2012, p.105). At times, enclosures serve as protection; at other times, they indicate voluntary exclusion; or they may result from ideological, religious, or social conflicts on a shared territory. Yet even these barriers are subject to transformation and erasure, and new ones may be erected in their place – testifying to the dynamic and mutable nature of the city as a social structure, and therefore to the ongoing potential for the formation of new identities.

Human habitation spaces within the city can thus be examined through the lens of rhizomatic modeling: by representing the structures of topographic space not in terms of traditional binary oppositions (center/periphery; high/low; power/anarchy; outside/inside; own/alien), but as rhizomatic, rendering space (and its representations) potentially unlimited. Modern megacities, as seen in satellite imagery, appear as vast, pulsating stars of heterogeneous density and form. In the philosophy of Deleuze and Guattari, the image on the map is never complete (Deleuze & Guattari, 2010); the city, like the rhizome, has neither a beginning nor an end. Individual “territorial fields,” continuing this theory, may be regarded as repositories (or sources of energy) of emergent being.

While contemporary culture acquires “hybrid” or “creolized” forms (Hannerz, 1992), there exists no universal model of the city, of urban space, or of the urban subject. The city is created through the sum of urban identities, each shaped by its particular environment. Due to systemic global processes (Friedman, 1994), diasporas, and human migrations, the world is increasingly “deterritorialized” (Bauman, 1992; Appadurai, 1996), and spatial meanings are correspondingly transformed. Territorial, mental, or phantom boundaries constitute a mobile and shifting context for the formation and expression of cultural identity. The very concept of identity may be approached as a discursive construct, and identification as a continuous “process of articulation, stitching, and redefinition, rather than categorization” (Hall, 1996, p.3). This process entails the marking of symbolic boundaries, which are likewise subject to reconstruction and transformation.

Within the problematic of spatial boundaries, a phenomenological dimension is explored in this issue through the essay by Martin Heidegger, “Building Dwelling Thinking,” published for the first time in Russian translation by Daria Kolesnikova. The text offers a semantic interpretation of building as a mode of being, set against the backdrop of Heidegger’s reflections on contemporary architecture and urban planning. The German philosopher’s enduring conceptual pairings—“building-dwelling,” “building-thinking”—are framed as three intertwined modes of everyday existence: “building-dwelling-thinking.” Through linguistic constructions, Heidegger articulates the relations among these modes and describes the essence of a singular, grounded understanding of life and the city—as a space for living. According to the essay, the interpretation of the urban environment symbolically shapes an individual’s worldview, but this interpretation is contingent upon one’s original existential orientation. The concept of the horizon is introduced as a boundary or limit of space that unfolds around places, it also serves

as a metaphor for the context of human existence. In her preface to the essay, Daria Kolesnikova draws attention to its central concepts and highlights key Heideggerian terms related to habitat, place, and identity.

Problems of Identity within the Spatial Boundaries of the Urban Environment

The present issue is devoted to the study and philosophical interpretation of mutual recognition, rejection, and the ontology of spatial boundaries within the city. Today, culture, the past, and identity increasingly appear to us as constructs. For most individuals, identity is perceived as a given—a foundational condition not subject to question or analysis. However, the philosophy of identity is intimately linked with contemporary knowledge that destabilizes this presumed foundation. The notion of urban identity as a city-specific personality type, proposed by Georg Simmel (2002), can no longer be apprehended as a unified whole. The socio-psychological condition of the urban cultural type remains underexplored, though it is evidently marked by certain features—urban myths, memory codes, images, behavioral norms, antagonistic tendencies—that simultaneously unify and distinguish different urban communities.

Given the infinite and distinctive entropy of the modern city and its meta-narratives, it is impossible to conceptualize the city apart from the characterization of the spaces it both possesses and inhabits. One method of describing the city is through the theory of the “intersection of social spaces,” elaborated in Alberto Pirni’s article “Exclusion, Transition, and Recognition: Normative Archetypes for Crossing Urban Social Spaces,” included in this issue. In an attempt to develop a universal model for subject-space interaction beyond the specific context of the city, Pirni examines such interactions through three modalities: exclusion, transitivity, and recognition. In his reflections on forms of identity, he explores modes of alterity, which are also shaped by these three proposed archetypes and are thus highly variable. His method—analyzing urban social spaces not only as enclosed, boundary-defined entities, but as sites of potential and diverse crossings—introduces a new dynamic dimension to our understanding of the city.

The study of societies and communities that fragment urban space includes an investigation of specific social events or phenomena generated by the conditions of urban environments. Choosing gender as the axis for identifying the boundaries of closed communities, Vlada Koroleva focuses her analysis on the social adaptation of women in U.S. cities during the 1960s–1980s. Her article, “The Social Position of Women in Cities in the USA during the 1960s–1980s,” addresses issues such as education, employment, family roles, social relations, and state policy. The over-coming of boundaries—established at times on legal grounds, at others purely at the mental level—led to the emergence of “women’s spaces” that enabled women not only to escape domestic confinement but also to resolve complex life situations. Shelters, women’s medical centers, libraries, book clubs, and kindergartens all

played a part in helping American women move beyond spaces of alienation and access new opportunities for self-development. The article emphasizes the gendered distribution of urban territories in the period under study, in relation to the concepts of center and periphery. At the same time, the emergence of explicitly “women’s spaces” reflects not only the crossing of boundaries but also the construction of new ones that symbolically mark the feminine within the city—a strategy characteristic of second-wave feminism. The concrete geographic boundaries of cities and their outskirts do not preclude a complex and analytically rich landscape formed by symbolic and social zones of exclusion.

“In the post-informational society, dominated by ‘general intellect’ (P. Virno), pressing objects of inquiry include such cultural contradictions as utilitarianism, materialism, nationalism, religious fundamentalism, and traditionalism—all characterized by their own ‘cultural zones of alienation.’ For example, in the structures of contemporary megacities, the main critical zones where these contradictions are most apparent are the urban peripheries” (Nikolaeva & Troitskiy, 2018, p. 9).

The boundaries of these peripheries are blurred—not only due to the gentrification-driven displacement of the city’s “peripheral rings” toward the center, but also as a result of the increasingly indistinct borders between urban and suburban areas. Contemporary Russian megacities exemplify this phenomenon: new residential developments are interspersed with rural landscapes and cottage settlements; *dacha* plots and gardening communities emerge in close proximity to the newly built city districts or adjoin suburban areas, yet at times these are located far from the urban core.

The *dacha*—as a unique element of Russian culture and a social phenomenon—has attracted growing scholarly attention both in Russia and abroad (Struyk & Angelici, 1996; Lovell, 2003; Caldwell, 2011). In Polina Churakova’s article “St. Petersburg Datcha's as a Cultural Frontier Zone,” she examines the period when suburban living became a widespread social phenomenon and gave rise to a distinct urban community known as *dachniki*. The *dacha* suburbs are presented in the article as socio-cultural spaces new to their time, shaped through the interaction of multiple cultures, including both urban and rural traditions. What is significant here is not only the borderland character of the *dacha* territory, but also the combination of practices typical of both rural residents and city dwellers.

The article offers a detailed analysis of these practices, which define the identity of *dacha* inhabitants and the specificity of the *dacha* community in the late 19th and early 20th centuries—a time when this community, though complex, remained more homogeneous than in the early 21st century.

Transformations of Urban Spatial Boundaries

The philosophical interpretation of urban space involves identifying and analyzing cultural practices that erase old boundaries and facilitate the emergence of new ones. This process contributes, in part, to the heterogeneity of the urban

environment. Of particular interest in this context is the study of certain “forgotten” territories—“dark spots” on the city’s map—whose “flare-ups” and “fading” compose a dynamic, flickering pattern. How should we approach these dark spots? As isolated “forgotten” places—zones of silence and oblivion? Or as spaces of power over the rest of the territory? They may include dumps, ruins, cemeteries, but also closed museum archives, fenced-off parks, classified militarized zones, restricted districts, penal institutions, favelas, and other forms of marginalized areas.

Some of these spaces can also be partially linked to the concept of “non-places” described by Marc Augé (2017): ephemeral and anonymous transit locations shaped for a new nomadic identity. These, too, are associated with states of meaningless existence—unmemorable, abandoned, suspended in absence. Both types occupy significant territory in today’s urban centers, creating zones of alienation and constituting barriers to the flows of urban life. Acknowledging the significance of urban voids and juxtaposing them with familiar everyday urban objects—which, according to A. Akkerman (2009), reflects the Nietzschean distinction between the Dionysian (the void) and the Apollonian (the rational city)—we reject the primacy of one and the subordination of the other.

However, the shifting of urban cultural boundaries does not occur solely along a horizontal axis, and the dominance of particular territories cannot be explained only by building density, communication networks, infrastructure, or social environments. Urban formations are also marked through architectural appearance and stylistic design, which themselves serve as forms of cultural memory representation. The concept of urban space is explored in Leila Tavi’s article “Postwar heuristic strategies of exclusion and inclusion in Moscow architecture” through the lens of temporal relations and urban strategies of the past. The story of the Tower of Babel—the first skyscraper imagined by humankind—reminds us that boundaries nonetheless exist.

The transformation of architectural forms is closely linked to transformations within society. Leila Tavi draws our attention to how the expansion of urban territory moves beyond the horizontal plane into a seemingly boundless vertical one. Using the example of Moscow’s skyscrapers and a comparison between two distinct eras of high-rise construction, she investigates the contemporary metropolis, where new towers are expected to symbolize social change. Like their monumental predecessors of the Stalinist era, these new high-rises are embedded within the discourse of power, and the tower form serves itself as an implicit embodiment of authoritarianism. Architecture is metaphorical, and the examples analyzed in the article offer grounds for deep interpretation. Contemporary Moscow, a multi-ethnic megacity, challenges the laws of gravity, and its dizzying new skyscrapers once again transform the capital into an extraordinary urban laboratory.

The Search for Spatial Identity as an Object of Study in Literary-Artistic Discourse and Linguoculturology

Reflections on the formation of urban metaphysics—revealed through the spaces of the city, their boundaries, permeability, and inviolability—have repeatedly served as the foundation for literary narratives. Marc Augé notes in fact that “The city is romanized”:

“The city exists through the imaginary sphere that is born within it and returns to it—the very sphere that is nourished by the city and in turn nourishes it, that is summoned to life by the city and gives it renewed life. The interest in the evolution of this imaginary sphere is fully justified: it concerns both the city (with its constants and changes) and our relationship to imagery, which is likewise subject to transformation—just like the city and society” (Augé, 1999).

Indeed, space—including urban space—is metaphorical and figurative, and is thus capable of constructing a new, imagined reality within literary-artistic discourse. Autobiographical expression, author’s attempt to overcome a traumatic past through writing, the depiction of liminal and transitional states in the life of the lyrical subject, and the search for identity unfold in relation to spatial boundaries within the city. For a long time, this constituted the primary mode of spatial meaning-making in European culture.

Roots, paths of identity, the sequence of movements and the naming of cities become central to the analysis presented by Gabriella Pelloni in “Transitions in the Novel *Zwischenstationen* by Vladimir Vertlib,” where urban space appears alternately as contour and background for the key events in the protagonist’s life. The characters’ transcultural condition is shaped by their search for identity and their physical journeys in pursuit of a desired, final home—*domus*. But does the eternal nomad need a city? The author of the article approaches Vertlib’s novel through core interpretive questions concerning Jewish identity, emigration, memory, and the history of twentieth-century Europe. The events in the novel are recounted selectively, as fragments of history shaped in the protagonist’s mind by collective memory; the specificity of these recollections is tied to the experience of urban spaces. Pelloni emphasizes that the plot is structured around a seemingly endless journey, one that is not only geographical but also a journey of the hero/author toward the self.

The nineteenth century in Europe, marked by the mass migration of rural populations into cities, represents an unresolved traumatic experience of dual identity—an experience that ancient Greek philosophers might have associated with the *polis* and the *chora*. Central European literature and culture were particularly sensitive to the processes of urbanization and the formation of bourgeois society, as vividly depicted in the great literature of authors from the Austro-Hungarian Empire. On the periphery of these global transformations there are the characters of the novel *Anatolin* by Hans-Ulrich Treichel, whose work is the focus of Evgenia Voloshchuk’s article “A Swabian Plow in the Ukrainian Sky: Literary Repre-

sentations of the German-Ukrainian Borderland in the Memory Discourse of the Volhynian Germans (Based on the Works of H.-U. Treichel).” The “blank spots” in family memory appear in the novel as topographical “white patches” or voids. To investigate the representation of this space, the study employs cartographic tools—particularly the concepts of mental maps, cultural and historical borders, and the metaphor of the contour map. The construct of the German-Ukrainian borderland is analyzed through a topographic image that contributes to shaping an identificatory model of Eastern Europe. Treichel’s poetic prose is rich with metaphorical elements—river, sky, field, swamp—which sketch out the mental landscape of the protagonist’s familial memory. In the literary context, the phenomenon of phantom borders—those that continue to structure space even after their physical disappearance—emerges with particular clarity and imagery¹.

The “country of many cities,” the homeland of literary philosopher Krzysztof Duda, possesses a vast experience of border-crossing—both physical and mental. This experience is explored in his article on the Polish writer, translator, and philosopher Stanisław Vincenz. In “Crossing Borders According Stanisław Vincenz as a Source of Creativity,” Duda discusses key ideas of overcoming boundaries—territorial, external, and internal. Without explicitly addressing issues of the urban environment, the author considers the philosophical problems of displacement, using Vincenz’s changing places of residence as an impulse to create the novella *The Postwar Adventures of Socrates*. The text raises essential questions of self-definition, the preservation of personal identity, and the capacity for self-renewal.

Various cultural concepts and their relationship to language represent yet another factor in defining identity and its boundaries. “Language,” as Farzad Sharifian observes, “can be framed, for instance, as a product or as a marker of self-identification. In the new era, culture is mainly viewed in terms of the subjective meanings that speakers associate with experience” (Sharifian, 2017, p. 135). Marina Krivenkaya, in her article “Features of Cultural Borderlands in the Terminology of Intercultural Interaction,” investigates terminological challenges in describing the manifestations of intercultural dialogue in both Russian- and English-language contexts. Examining the terminology specific to borderland studies, she analyzes concepts such as “policultural,” “multicultural,” “cross-cultural,” and “intercultural” from the perspective of the boundaries they establish—boundaries shaped by specific environmental and national conceptual frameworks. Linguoculturology, with its interdisciplinary reach, offers significant potential for the study of cultural border zones and may serve as an effective analytical tool for exploring questions of identity by engaging scholars across the humanities.

1 The problem of phantom borders has gained particular relevance in European and Russian scholarship over the past two decades. Interest in this topic is fueled by pressing issues related to political history and political geography, tensions in international affairs, and the ongoing search for national identities. Theoretical approaches to the concept of phantom borders have been articulated by L. Bialasiewicz (2009), F. Billé (2014), and several other researchers.

Conclusions

In addressing the phenomenon of urban identities, we primarily examine the interplay of various cultural practices that intersect with each other and traverse both the internal and external boundaries of the city. The image of the city, in this context, is not devoid of individuality, as it is not only continuously constructed through everyday practices, but is also actively perceived and reconstituted by the perceiving subject. Within dimensions that are incommensurable, at the intersections of boundaries, the city emerges above all as a space saturated with meaning. It cannot be reduced to general characteristics, to the sum of individual goals, concerns, and desires, nor to a classification or typology of fragmented cultural formations.

The communicative systems underlying urban life also imply an engagement with the past—its models as refracted through language, literature, architecture, visual imagery, traditions, and customs. In this way, across the layers of history and contemporaneity, representations of the city are shaped that transcend territorial definitions; the city can be viewed as a mutable spatial-network structure possessing a stable core of semantic organization.

Any study of identity boundaries and spatial boundaries requires abandoning not only the attempt to create a standardized model of the resident of a particular city (e.g., Muscovite, St. Petersburg, or Parisian), which is increasingly irrelevant today, but also the notion of urban identity as a coherent cultural type defined by fixed markers.

Many questions in urban studies approached through identitarian concepts remain unresolved. The perspectives presented in this issue register the specific states and contours of urban boundaries. Particular aspects of urban community life, the formation of mentalities through images of urban architecture, and the reconstruction of boundaries in human memory via literary narratives—all these themes invite diverse approaches to the study of identity, revealing it as an interdisciplinary category. At the same time, the spatial concept offered here as a primary analytical tool opens further possibilities for investigating social reality in the context of the philosophy of the city.

According to the contributors, promising directions for future research into the boundaries of identity and urban space include the following: phenomenology of place identity; clarification of the conceptualizations of urban environment through insights from contemporary philosophy of space; and interdisciplinary inquiries into the fluidity of boundaries.

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