
The space category in the construction of identity

La categoría del espacio en la construcción de la identidad

A categoria de espaço na construção da identidade

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Abstract

The human sciences are important for the understanding of society, but science geography has been one of the main bridges for studies on the relations of man and nature, incorporated in the face of the categories, space, place, territory, landscape and region. In this theoretical essay, we sought to understand the conceptual evolution of the theme and understand how the category of space builds identity. The general objective was thought; reflect on space as a category of the geographic epistemological basis for the construction of identity. In addition, some of the main classical theoretical contributions (Eric Dardel, Alfredo Wagner Berno de Almeida, Ana Fani Alessandri Carlos, Stuart Hall, Henry Lefebvre, Karl Marx, Milton Santos) were used in order to understand evolution of the concepts of space for the construction of identity.

Keywords: Space category, Identity construction, Theoretical bases.

Resumen

(Las ciencias humanas son importantes para la comprensión de la sociedad, pero la ciencia de la geográfica ha sido uno de los principales puentes para los estudios sobre las relaciones del hombre y la naturaleza, incorporados frente a las categorías, espacio, lugar, territorio, paisaje y región. En este ensayo teórico, buscamos comprender la evolución conceptual del tema y comprender cómo

la categoría de espacio construye identidad. Se pensó en el objetivo general; reflexionar sobre el espacio como categoría de la base epistemológica geográfica para la construcción de la identidad. Además, se utilizaron algunas de las principales aportaciones teóricas clásicas (Eric Dardel, Alfredo Wagner Berno de Almeida, Ana Fani Alessandri Carlos, Stuart Hall, Henry Lefebvre, Karl Marx, Milton Santos) para comprender la evolución de los conceptos de espacio. para la construcción de la identidad.

Palabras clave: Categoría espacial, Construcción de identidade, Bases teóricas.

Resumo

As ciências humanas são importantes para o entendimento da sociedade, mais a ciência geográfica tem sido uma das principais pontes para estudos nas relações do homem e natureza, incorporados diante das categorias, espaço, lugar, território, paisagem e região. Neste ensaio teórico buscou-se compreender a evolução conceitual do tema e entender como a categoria de espaço constrói a identidade. Pensou-se no objetivo geral; refletir sobre espaço como uma categoria da base epistemológica geográfica para a construção de identidade. Além disso, recorreu-se, de forma a alguns das principais contribuições teóricas clássicas, (Eric Dardel, Alfredo Wagner Berno de Almeida, Ana Fani Alessandri Carlos, Stuart Hall, Henry Lefebvre, Karl Marx, Milton Santos) com intuito de compreender a evolução dos conceitos de espaço para construção da identidade.

Palavras-chave: Categoria de Espaço, Construção de identidade, Base teórica.

Introduction

Geographical science has a wide distribution of studies on the relationships between man and nature, according to its scientific research in the face of geographic categories such as place, territory, landscape and region. Therefore, space as a category of totality on the act of the human being undeniably maintains its relations with the geographic space. According to Santos, space reproduces the social totality insofar as these transformations are determined by social, economic and political needs. Thus, space reproduces itself within the totality, when it evolves according to the mode of production and its successive moments (SANTOS, 2006, p.06).

In such a way, spaces are constantly changing with the historical temporality of society, while man creates techniques and means on the need to live in space. Due to the theme, the category of space for the construction of an identity, the general

objective was thought of; reflect on space as a category of the geographic epistemological basis for the construction of identity.

The space from the way of production of the human being becomes attractive for the resources found in nature such as medicinal plants, wood, preserved fishing lakes among others. With this, the power relations of groups of people who do not belong to the space begin to exist, which only aim at the profit mediated by nature. So that man does not lose his resources mediated in space, as he organizes himself through social movements, and thus starts to have the role of confrontation and resistance to conflicting processes for the use of land, rivers and identities.

In this perspective, in the Amazon region and especially in the state of Amazonas, social movements are articulated in favor of various housing factors, defense of human rights, the environment and identity. Since, they face resistance of different natures such as political, economic and legal. From this, the following specific objectives were elaborated; to think from theoretical bases for the reflection of the categories of analysis of the geographic space, and to understand the fields of knowledge of the identity with theoretical anchorage of the category of space, to analyze the daily life in the construction of the identity. With the purpose of arguing concepts of the category of space for the construction of identity with a theoretical basis.

As a result of constant impacts on man's relationships in space, the need arose to understand the concepts of space through the theoretical bases of the discipline of epistemology of geography. So, the denial of the rights of indigenous and riverine peoples becomes a situation that prints a given reality of the space due to the geographical condition. Therefore, this theoretical essay is problematic. How can the category of space help in the construction of identity?

Concept of space and identity a theoretical construction

Geography has developed studies in several areas of science both in works focused on human science and physics of nature. To initiate the reflections and concepts of the category of space, that is, to enable the construction of identity. As Dardel (1990, p. 1) cites that: geographic science is part, with cosmography, geology, botany, zoology, hydrography or ethnography, of this universal geography concerned with understanding the world geographically, in its extension and its regions, as a source of strength and horizon of human life.

Geography undoubtedly in relation to human issues and also on the natural phenomena of the earth, geographical science is significant to interpret and shape the world, above all it also studies the evolution of society and the changes on man and nature. Certainly, with these conceptions, I allow to provoke thinking and reflection on the category of space with theoretical support of geographical thinkers to develop the construction of identity.

In line with Santos (2006, p. 215), in which he states that: "Space is given to the set of men who exercise themselves in it as a set of unequal value virtualities, whose use has to be disputed at every moment, according to of the strength of each." The need for a geographical vision to see the world in different ways is indispensable, in which the construction of identity, above all, is inserted in space, in addition to being unequal for society whose relations are currently divided and are renewed with the problems posed in the past. space.

We think, then, that these problems are built by man's relationship to the mode of differentiated uses when producing and reproducing in the appropriate, inhabited space. So to reproduce man needs space to maintain his relations with the environment. In this regard Marx (1985, p. 86) clarifies that: Property, therefore, means belonging to a tribe (community) and its subjective/objective existence within it and, through the relationship of this community with the land, as its body. In an inorganic form, the individual's relationship with the earth takes place, with the primary external condition of production - because the earth is, at the same time, raw

material, instrument of work and fruit - as the preconditions corresponding to his individuality, as his mode of production. of existence.

We note that the author's statement is about class relations and existing conflicts in the formation of society. Given the above, I believe that it is not necessary to promptly analyze Marx's work on economic and pre-capitalist formation, where his study aims to analyze how the first societies emerged and their historical development. Therefore, he also created the dialectical method in which it is a dynamic that man transforms nature.

The historical factors of man on the relationship of space are important to understand the formations of society, until there is the construction of an identity of the human being in space. In this way, geography when shaping the description of man/nature or vice versa to studies, and also the relationships of living for the construction of human life are essential links, whose survival is linked to the use of nature. On this subject, Santos (1988, p. 22) says that: The production of space is the result of the action of men acting on the space itself, through objects, natural and artificial. At first, space is in movements with the articulations of man, meeting the objects used to carry out various operations.

We agree with, Santos (1988, p. 25)

Space would be a set of objects and relationships that take place on these objects; not between these specifically, but for which they serve as intermediaries. Objects help to realize a series of relationships. Space is the result of the action of men on space itself, mediated by objects, natural and artificial.

While the author conceptualizes space as a result of human relationships. These relationships with natural objects once the human being in his life formation appropriates³ the space in order to become familiar, an identity is created. Objects⁴

³ In the appropriation are placed the possibilities of invention that is part of life and that institutes the use it explores. (...). Carlos (2007, p.12)

⁴ The objects are arranged in a hierarchical order and are reduced to the sign, which creates a comfortable model to manipulate people and consciences as the sign separates itself from the signified and the signifier, making the object something magical, which enters the dream. of people, guides their life strategies, redefines their relationships and guides projects. It becomes, therefore, an order that regulates behaviors and determines actions, because the sense of practical use is superimposed (..), Carlos (2007, p. 50).

are developed within social systems which in turn function through spatial relationships. Marx (1985, p. 85) clarifies that Production as belonging to him, as prerequisites of his own existence, his attitude towards them as natural prerequisites of himself, which would thus constitute an extension of his own body.

Space and its relations with production occur in a way that the human being reproduces in the place where his body in movement inhabits. As an example of this, we have the production of planting, the construction of housing, the creation of objects for fishing and hunting. Another example is also the search for natural resources such as medicinal plants, fruits, usable wood for construction, in this way we realize that their main means of survival is in the geographic space.

So, what are the processes of identity construction? There is no doubt that man, when inhabiting space, appropriates himself in such a way for its development. On this subject, Santos (1988, p. 14) attests that: The issue of inhabited space can be approached from a biological point of view, by recognizing the adaptability of man, as an individual, to the most diverse altitudes and latitudes, to diverse, to the most extreme natural conditions. Temporality is an important factor for the maturation of human identity. To answer some questions of geographic science, I will use the anthropological science of ideas of thinkers who theoretically study the concept of identity.

In this sense, Hall Stuart (2006, p.13) states that: The subject assumes different identities at different times, identities that are not unified around a coherent⁵ "I". experienced and perceived, as they are conducive to reproduce and produce in the identified space. With temporality groups that do not belong to the space seek profit through the forest, these relationships come into conflict. In this way, the right to land becomes a characteristic responsible for enabling the construction of man's identity in space.

We agree with the reflection by Hall Stuart (2006, p. 38) who says: Thus, identity is really something formed, over time, through unconscious processes, and

⁵ Coherent is someone or something that contains coherence and cohesion, that is, acts and is permeated with logic and authenticity. www.significados.com.br

not something innate, existing in consciousness at birth. There is always something “imaginary” or fantasized about its unity. example to the moment of birth, growth and the formation of chronological order of time and geographic space.

In light of this, Hall Stuart (2006, p.88) says that:

This concept describes those identity formations that cross and intersect natural boundaries, composed of people who have been dispersed forever from their homeland. These people retain strong ties to their places of origin and their traditions, but without the illusion of a return to the past. They are forced to negotiate with the new cultures in which they live, without simply being assimilated by them and without completely losing their identities.

According to Stuart, it is clear that aspects of identity construction arise as a way of belonging in space and its characteristics tend to be religious, racial, ethnic and cultural. As a result, it can be said that man is no longer seen as an isolated individual, but a being shaped through social relationships.

In this regard, Hall Stuart (2006, p.70) says:

What is important for our argument about the impact of globalization on identity is that time and space are also the basic coordinates of all systems of representation. Every means of representation - writing, painting, drawing, photography, symbolization through art or telecommunication systems - must translate its object into spatial and temporal dimensions.

The recognition of man in space takes time, he produces means of survival that benefit him. In this sense, it is plausible to question, in what way can the individual recognize his space? It recognizes from location, religion, artistic, cultural, ethnic, etc. Therefore, these are the representations that build the identity of being in space. Almeida (2008, p.28) says: Such control takes place through specific norms, combining common use of resources and private appropriation of goods, which are accepted, in a consensual way, in the intricacies of social relations established between various family groups, which make up a social unit.

In order for there to be a good experience between family groups, it is necessary to follow rules established by common agreement, in which each family member can enjoy the space respecting the natural assets.

Following the reasoning, Santos (1998, p.06) states that:

When talking about the mode of production, it is not simply a question of social relations that take a material form, but also of their immaterial aspects, such as political or ideological data. They all have a determining influence on locations and thus become a factor of production, a determining influence on locations and thus they become a factor of production, a productive force, with the same rights as any other factor.

Man's work relationships occur in an organized way in social development, both in food production, resource distribution in space and consumption. In this way, these relationships cause movement in space. However, time and space are fundamental elements for the process of identity formation.

Space and time: Everyday life in the construction of identity

In the reproduction of society, from space is linked to the production of man that are shaped in living conditions. In this sense, the practices of human life begin in the moments of work, leisure, plans of the human being. Therefore, the activities of man towards life, are these relationships of the human being in space. In this context, Carlos (2007, p.23) clarifies that: (re)production as a central category of analysis opens the perspective of analyzing, above all, human life, pointing out, at each moment, a certain degree of development of human history, which means that production is defined with common characteristics at different times.

The history of man is marked by several moments in its development, which constitute sets of relationships on the scale of space and time. As described by Marx (1968, p.16) that: "Man – or rather, men – perform work, that is, create and produce their existence in daily practice, by breathing, seeking food, shelter and love, etc. . They do it by acting in nature, taking from nature and, sometimes, consciously

transforming it for this purpose. This interaction of man and nature is – and at the same time produces – social evolution”.

The process of reproduction of society in space is built by practices, such as creating objects for hunting, fishing and housing construction. The identities are constructed in the human interactions in the space, in an organized way, the social groups share, rules and objectives exerting a motivation, for the construction of identification. In addition, it is important to highlight conceptions of everyday life in space-time for identity formation. For, Lefebvre (1968, p.31) the everyday is the humble and the solid, that which goes by itself, that whose parts and fragments are chained in a use of time.

In this sense, everyday life would be the main social relations of society with the category of space. That is, man transforms space with his activities for survival and makes objects for handling all the cares of life. In this context, Lefebvre says (1968, p.24) that: everyday life is made up of repetitions: gestures at work and outside work, mechanical movements (of the hands and body, as well as parts and devices, rotation, back-and-forth) , hours, days, weeks, months, years; cyclical repetitions, time of nature and time of rationality, etc.

Therefore, work creates forms of everyday conditions, through activities that lead to reproduction and transform space. The space-time relationships make it important in the construction of the identity of indigenous peoples and riverside communities in the upper Solimões region of Amazonas. In the reflections of everyday life and in the reproduction of space, they are striking features in the Amazon scenario, in the daily life of society it is marked by the struggle for rights in the construction of identity in space. The reproduction of space, on the other hand, becomes forms of use and domain of space for the production of life activities that succeed dynamics in man's relationships in space, in the action of forming identity.

In Carlos' opinion (2007, p.41), the possibility of understanding geographic space as a historical and social product opens perspectives to analyze social relations

from their spatial materialization, which means that social activity would have space as a condition of its realization.

Space is built with the organization of human activities, being used by it and transformed over time. The example the Amazon as a space and natural environment has valuable resources of flora and fauna, the action of the human being on it, generates respective impacts and conflicts. In this way, it is correct to say that man produces practical activities on the environment in space. In Carlos' point of view (2007, p.41) The reproduction of life, however, conflicts with the reproduction needs of society as a whole, taking place today on the world plane as a virtuality of capitalism, which in its extension, is continually expanding the conditions of its constant realization.

We cannot ignore at this moment the issues of conflicting relationships in contact with space, to begin with the relationship of social conflicts that have long been sustained in the formation of society. The space as, appropriated, inhabited, lived and perceived, such elements of studies by thinkers of geographic science establish these concepts.

Likewise, Carlos (2007, p.112) states "To the possibilities of realizing human life in its fullness, without separations and rigid norms that make the act of inhabiting an action reduced to that of housing. In this direction, the action (struggle) questions the way of producing the city under the sign of the realization of the value and the rule of domination that takes place with the extension of private property in space". In this reflective direction, society and its daily life in the Amazonian context have suffered conflicts over water and land for a long time in the region. The conflicts are characterized by the irregular appropriation of indigenous and riverine land in the upper Solimões region in Amazonas, it is worth noting that the Brazilian legal Amazon is the main focus of land grabbing and illegal appropriation. In Carlos' view (2007, p.51) "space is increasingly dominated by exchange, as previously

unoccupied areas enter the exchange circuit occupied by new industries such as tourism and leisure”.

For various reasons, space is dominated through capitalist relations of the human being, as money shapes and directly influences conflicts over lands of traditional common use of peoples and communities. For this reason, Carlos (2007, p.56) states that “the space of life through changes in the time of appropriation and in the fact that uses become productive, tending to eliminate spaces whose appropriation takes place off the market. Space and time are redefined by the possibility of generating profits, then quantified and in this way concretely realize the abstraction”.

Therefore, the authors' reflections on the movements of space and time are of paramount importance, as they give the idea of formation at the center of the daily life of the Amazonian society that seeks recognition for the land.

Social Mobilization: A struggle to build the right to identity

Social mobilization has gained prominence in society, configured by struggles and efforts of social groups that aim to solve problems of public law. In this context, geographic science from the perspective of studies within the category of space allows studying the relationship between man and nature. We emphasize here the importance of making a conceptual reflection about the mobilization of man in space, the struggles to claim space is something so latent from the beginnings of civilization to the present.

Mobilization formations are carried out in organized groups of social groups whose common objective is to fight for rights before society. From the point of view of, Almeida (2008, p.95) that: one of the symbolic factors triggered in these

mobilizations concerns the signs of recognition and their evocative values, which begin to identify the different collective identities and their respective movements.

Identity is sculpted with social relations in space, so that the subject traces fundamental characteristics of his dwelling. In this way, the resources available in the environment attract the eyes of other groups that are not recognized in the space in which they live. In the view of Almeida (2008, p. 119) he says: The political construction of a collective identity, in line with the perception of social agents that it is possible to stably ensure access to basic resources, thus results in a specific territoriality that it is the product of claims and struggles.

Regarding the claims and struggles for land rights, the Alto Solimões region can be shown as an example, which shows historical landmarks of illegal conflicts such as; fishing, hunting, logging, invasion of indigenous territories. In this sense, Almeida (2008, p.177) that: Social movements present themselves as a factor of collective existence that contest this insistence on operative procedures of action without a subject and that seek to overturn the other obstacles that prevent the legal recognition of " traditionally occupied lands.

In short, social mobilizations have as their main focus the recognition of the right to land, public policies, assistance, health and safety. Social movements are mirrored in organized groups of people who face up to mobilizations, transforming their defenses into rights, in the face of the state.

Final considerations

In summary, the concepts of identity formation are characterized by movements for recognition, these relations of man in space are in constant movement, because he modifies and recognizes. From the geographical point of view, a deep and detailed analysis can be made about the construction of identity in space and time. In the context of the idea, I suggest thinking with Lefebvre (1968, p.190) that "the pure (formal) space defines the world of terror. If we invert the proposition, it will retain its meaning: terror defines pure space, form: its space, the space of its power and its powers. Thus, space is the terrestrial surface that society

holds, transforms and uses time are already historical elements of man's coexistence in space. Then we take the example, the legal Amazon with the dimension of land and with vast forest, has a great diversity of species both in flora and fauna.

They are occupied by traditional riverside communities and indigenous peoples, it is these individuals who dynamize the space with extractive activities in the forest. The riverside and indigenous Amazon society has characteristics in the formation and organization of acting for the recognition of its identity in the Amazon space.

Finally, the theoretical arguments about the conceptual construction of identity are carried out by recognizing, being born and forming their life in space. In this sense, it is worth thinking from the subject's relationship with the way of establishing life.

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