European Journal of Geography

Volume 12, Issue 3, pp. 103 - 112

Article Info
Accepted: 31/10/2021
Corresponding Author: * suhor@herzen.spb.ru
DOI: https://doi.org/10.48088/ejg.v.suk.12.3.102.112

Research Article

Axiological contexts of geographical cognition.

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Keywords

phenomenology of space, geographical space, value imperatives of space, axiological methodology, theory of values, humanization of geography

Abstract

The paper reasons about value consciousness, which plays a special role in the study and development of geographical space. The understanding of geographical space is based on multidimensional analytical features of this subject category. Geographical space is represented as an area of mutual penetration of a unique natural shell and an original anthroposphere. In this fusion of nature and society, the predominant role of humans in the surrounding reality is highlighted. It is suggested that the urgent task of geographical knowledge is the need to unite knowledge about people, nature and society in the conditions of spatial interaction. It is emphasized that the main vector of modern geographical research is the conceptual progress from "Earth" to "Person" as the only reliable wealth that the world possesses. The dominant role of a person in the surrounding reality is determined by the moral consciousness and reasonable practice of an individual in specific spatial circumstances. The authors illustrate that in modern conditions it is impossible to do this without appealing to humanitarian values, which become the fundamental basis of the entire world "Dasein" (by M. Heidegger) as an existing being.

Highlights:

-Geography explores space filled with nature and human society.

-Space for geography is a process of involving a person and nature in joint relations.

-Modern task of Geography - transition from "Earth" to "Person" as the only wealth of the world.

-The main power of geography is in the semantic sphere related to the experiences and feelings of people.

-Geographical knowledge is a universal value for each person, regardless of professional affiliation.

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1. INTRODUCTION

The shape of the globe, studied by geography, has an internal logic of self-movement and is represented by a special segment of the objective world. In a general sense, this is a zone of mutual penetration of the natural shell and the anthroposphere, filled with a wide variety of material and immaterial substances that coexist on the earth's surface [Geer De, 1923; Downs, 1970]. Therefore, as an analytical science, geography studies connections, interactions, correlation relations, circulations, cycles, flows, and, finally, systems confined to the Earth's space. As a rule, these connections have a meta-subject content ("interdisciplinary character") and are not limited only to paired relations of objects, but go beyond the limits of partial branches of geographical knowledge.

At the same time, geography is associated not only with scientific knowledge, but also with *education, worldview* and even a *way of life*. The purpose of these areas is to form a "geographical outlook" and "geographical culture". Therefore, geographical knowledge is a universal value for every person, regardless of their professional affiliation.

So, geography draws the appearance of the external world, reveals its legislation and explains the mechanism by which the surrounding reality is perceived (Jong De, Y. 1962). However, the true world, "conceived" by an extended eternity, remains for a person rejected from direct contemplation. This means that the main strength of geography lies in the semantic area associated with the experiences and feelings of people. Such a view is not an intellectual "discovery". Already in the ancient era, the founders of geography, *Homer, Aristotle, Strabo*, were guided by the sensory experience of knowing things, aimed at phenomenological identification of the quality of objects of research.

In modern times, the founders of modern geography, *A. Humboldt* and *K. Ritter*, have for the second time "consecrated" the role of the sensory-phenomenological principle of geographical cognition with their own names. They promoted the idea of perceiving nature as a natural habitat, permeated with a universal mutual connection ("*Zusammenhang*") and reflected in a person as in a mirror. They also called to consider the earth as a dwelling of the human race, intended from above for its spiritual improvement (James, Martin, 1988; Mukitanov, 1985).

Therefore, modern geography understands by the subject everything that is supposed in the act of judging, representing and feeling of the spatial reality through the connecting stages of *self-consciousness, morality, culture, art, religion, philosophy*. Consequently, "a geographer engaged in independent research topics cannot avoid these complex problems" (Harvey, 1974).

This logical projection is the general content of current geographical cognition, which is also being actively introduced into the field of subject education aimed at *teaching, educating* and *developing* a person.

In the current awareness, our Earth should no longer be considered absolutely natural, where physical processes dominate. Man and his world are a reality that is more significant than the space occupied by natural phenomena. People have long been not obliged to be forced into being by the requirements of nature, but they must be in unity and connection with them. Therefore, humans are not an equivalent part of nature, he has a distance to the space of things. The world where people come from exists outside the predicates of physical events. The human world is colored intellectually and morally, so we perceive its meaning and existence only in the experience of *value choice*, represented by judgments, spiritual norms, ethical ideals and other personal categories that play a decisive role in a solidary life.

The understanding of values lies beyond the framework of traditional scientific knowledge, since they are located within the boundaries of human subjectivity and emotions. However, a person's feelings turned to the outside world are closely related to objective reality and cognitive processes. As a result, scientific knowledge that *explains* the world is always

accompanied by values that *create* human reality as a space of object forms and living relationships.

The theory of values (*axiology*) fixes the essence of values in their significance and evaluative awareness. At the same time, the estimates of many phenomena and semantic constructions may be overestimated. This applies to any science or teaching. Thus, the value categories inherent in geography require deep research, attention, the lack of which is obvious. The authors aim to reduce this theoretical deficit.

2. RESEARCH METHODS AND FACTUAL MATERIAL

The defining works in the theory of values are the works *of I. Kant, G. Hegel, J. G. Fichte, E. During, B. Russell, F. Nietzsche, K. Popper, M. Heidegger, K. Jaspers, P. A. Sorokin, V. I. Vernadsky, I. A. Ilyin* and other thinkers. In geographical science, this direction is embodied by theoretical scientists and teachers who promote a value attitude to the surrounding world and Man. The apparent remoteness of geography from the problem of emotional and value experiences of a person is deceptive. There are many reasons to assert that the main values that are the core of the inner world of a person are formed in connection with the expansion of the geographical outlook and geographical culture of a person. The fundamental appeal of geography to a person's consciousness, feelings, mind, will helps to effectively master reality, confidently navigate in space and time, act with dignity in difficult practical conditions and circumstances.

The essence of value concepts in geographical cognition is that the earth's surface, like everything else in space, is refracted through the cultural and personal sensory perception of a person. Thus, geographical knowledge becomes an integrator of the surrounding world with the mental representations of the individual. In this unity, the emphasis is placed on the relationship between the object and the subjective consciousness, through the filters of which the geographical reality is embodied. Therefore, the leading method of our research is the idiographic description of value categories in their unique uniqueness. A holistic view of the subject picture is also provided by the factual material of a humanitarian nature contained in the used scientific and information sources.

3. THE RESULTS OF THE STUDY

3.1 The phenomenology of space

Phenomenology is a field of knowledge that contains the roots of various sciences and focuses the researcher's attention on the problem of perception of space and place. The leading approach of phenomenology is the description of "animate natural reality". At the same time, phenomenology reveals the "origins" from which the basic concepts and ideal laws of *pure logic* "flow". In turn, the latter should provide the required understanding of the subject, the "clarity and distinctness" of concepts and laws that give every cognition an objective meaning and theoretical unity (Husserl, 2011).

The concept of space originated in ancient times. At the level of everyday perception, space was understood as a place or territory where directional movement, proximity-distance relations and various positions of objects are possible. Space was also presented as an arena for events, actions and phenomena.

The theoretical explanation of space was most fully set forth in the ancient Greek world by Aristotle (IV century BC). It was understood as "place", which is "the first fixed boundary of the enveloping body", and remained predominant for a very long time.

The concept of space, which is still valid, was developed and introduced into science by Descartes (1596-1650) within the framework of his philosophical thinking. He defined the subject as a "thinking thing", and the object - as an "extended thing", "spatial", located on the

other side of the thinking subject. Cartesian interpretation of space is firmly entrenched in world scientific thought (Dugin, 2011; Vladimirov, 2019).

The understanding of space by I. Newton (1642–1727) was similar. He represented it as a special physical principle, antecedent to things, and also the place occupied by bodies. At the same time, absolute space was allocated, which always remained the same and motionless, and relative as a measure determined by subjective feelings (Vladimirov, 2019).

Kant (1724–1804) made a deep investment in the interpretation of space, who argued that space is a necessary a priori representation underlying all external contemplations. Therefore, one can speak about space only from the point of view of a person and his subjective sensibility. Consequently, the absence of space is inconceivable and impossible (Kant, 2007).

At the turn of the XIX-XX centuries. the original concept of space was proposed by the Russian philosopher and psychologist G.I. Chelpanov (1862-1936). He described in detail the mechanism of perception of the external world through the sensation of “plane extension”. As a result of the action of such a mechanism, complex and varied spatial forms are created in human consciousness (Chelpanov, 2018)

One way or another, the space conceived in the above interpretations turned out to be quantitative (a formal phenomenon of external feelings), which did not, at this time, have qualitative (essential) characteristics. This statement about "space-receptacle" and "space-sensory" had become a "conceptual product", thoroughly embedded in the general scientific consciousness. However, the understanding of space depends entirely on the time in which society lives. Therefore, in the twentieth century. the established views began to be revised, adjusted and developed. Examples are Einstein's (1879-1955) general theory of relativity, which replaced the concept of matter with the concept of a material-energy field, and Bohr's (1885-1962) concept of nonlocal space in natural science, as well as Hayek's (1899 –1992) theory of order and the synergetic model of Prigogine (1917–2003) in the social sciences (Grunbaum, 1963; Dugin, 2011).

So, in the general sense, space is considered as a form of existence of the objective world, demonstrating the extent, structure and relationships of all its constituent elements. Space is inextricably linked with time, which expresses the duration of certain states of the world.

The modern vision of space consists in the transition from a *quantitative* (metric) paradigm to a *qualitativ*e (topological) perception of the surrounding world. The metric space is the space of the mutual arrangement of objects. Material processes take place in it, bodies and objects are located. A topological space is a space of consecutive and simultaneous changes. The simultaneity of changes is due to the polymer structure of such a space. The main types of changes are events, phenomena, processes, actions. In this case, changes occur regardless of whether the object is resting in one place or not. Topological space is represented by a hyperfine reality, the physical referent of which remains matter. In this qualitative space, human existence unfolds, which is also supplemented by qualitative time. It is the qualitative space that is usually called the word "geography", and the qualitative time is called "history". It follows from this that geographical science is designed to describe a qualitative space endowed with an integral historical meaning.

Thus, in understanding space, it is necessary to distinguish between the space of objects and the space of changes (events, phenomena, processes, actions). Both categories of space are always twofold, but for the convenience of perception in the mental imagination of the subject, they can exist separately (Vladimirov, 2019; Dugin, 2011; Lisin, Platonenko, 2009).

From the point of view of qualitative (topological) space, the assessment of the location (for example, a social or natural object) is extremely important for establishing the meaning of this object or phenomenon, its analysis and forecast. Therefore, any society located in a particular space necessarily acquires its own integral content. In other words, space in reality is a *sense-forming* substance endowed with topological properties [Gladkiy, 2010]. In this way, the "anthropic principle" of constructing reality, which underlies the modern concept of the world, manifests itself.

The space that geography studies is the terrestrial space. It is spherical and therefore closed. The Earth's space can otherwise be called *geographical*. Its initial units are the forms

of the contemplated appearance of the Earth. At the same time, the expression "*appearance of the Earth*" in geography implies the space of mutual penetration of all planetary spheres (lithosphere, hydrosphere, atmosphere, biosphere), including the anthroposphere. Therefore, the space for geography is the process of involving man and nature in relations with the world in which they exist.

Space is never neutral and insensitive, but it always seems continuous, visible, audible and tangible. Thus, space is identical to the act of its *cognition*, which is experienced by deep *understanding, value perception* and reasonable *action*. At the same time, space and the person who knows it always remain incomplete (Sukhorukov, Gladkiy, 2021).

3.2 Space in geographical science

The space that geography is studying is earthly space. It is spherical and therefore closed. The Earth's space can otherwise be called geographical. Its initial units are the "forms of the contemplated". This means that the geographical space is identical to the act of its perception, carried out by purposeful observation, deep understanding and comprehension of the appearance of the Earth. At the same time, the expression "appearance of the Earth" in geography implies the space of mutual penetration of all planetary spheres (lithosphere, hydrosphere, atmosphere, biosphere), including the anthroposphere. Thus, a specific feature of geographical space is the diversity of the planet's surface, resulting from differences in the nature, methods and mechanisms of interaction of the contact earth shells.

Basically a single geographic space filled with complex associations that represent a reflection of continuous life processes and events in nature and human culture. In these constructions, a person exists as an integral part. Establishing connections with the world and in the world, a person acts as a creative being, "*saturating*" the results of his activities and the natural environment in its objective forms with sociality. Therefore, nature in isolation from man loses its geospatial status. It acquires meaning and significance through social sounding, when it is involved in the practice of cognitive and creative activities of people. Thus, the natural and social merge into a single coherent system is carried out (Gladkiy, 2010).

So, geographical space is the sphere of existence of mankind in the conditions given to it. The actual measurement of geographical space, consisting of all the earthly spheres that are in interaction, is generated by the results of physical and mental efforts of people and coincides with the parameters of the subjects and objects of the human community. As a result, geography uses the idea of multiple spaces to describe the most diverse phenomena possible in everyday life (Sukhorukov, Gladkiy, 2019)

Thus, space in geographical science is the process of involving man and nature in relations with the world in which they exist. In other words, geographical space is the whole world around a person, which appears to him in individual experience. Geographical space is never neutral and insensitive, but it always seems continuous, visible, audible and tangible. Therefore, geospatial space is identical to the act of its cognition, which is experienced by deep understanding, value perception and reasonable action. At the same time, geospatial space and the person who knows it always remain incomplete.

Geographical space is perceived by people, first of all, visually. A person's ability to see geographical space provides him with coordination of movement and depth of perception of the external world. At the same time, it is necessary to distinguish between the "flat" perception of space saturated with objects and bodies, but also the spatial characteristics of physical and semantic (ideal) phenomena that create dispositional pictures. Meanwhile, if we take into account the natural universality, then the boundary of geographical space could be considered special force fields propagated by the planet Earth in the cosmic environment. However, the actual boundaries of geographical space should not denote natural, but anthropogenic features in one or another part of the geographical envelope. Therefore, the boundary (visible) contours of geographical space are determined by the range of distribution of material objects of social existence. Thus, the modern geographical space covers the entire surface of the globe mastered by humans, reaches depths of more than 12 thousand meters (a drilling well on the

Kola Peninsula) and heights of several billion kilometers (the point of removal of automatic interplanetary stations from the Earth's surface). It is this range of values that corresponds to the real geographical space.

The methodological problem of geographical space remains the question of its structure. Understanding the structural picture allows the main features of the geographical space to manifest themselves in their specific forms. This picture is based on geographical relations as objectively existing, related to the expedient activities of people, the mutual mediation of the social sphere and the geographical envelope. Their mandatory condition (reason) is the *geotory* (in Russian geography "geotory" is a generic concept in which territory, water area and aerotory are synthesized), which embodies the geographical shell. The role of the geotory is that it regulates the behavior and disposition of objects within space by means of "force fields". Therefore, the geotory is the most important resource of human society.

Meanwhile, geographical relations have a socio-geographical and natural-geographical variety. As a result, these links fix the existing components of geospatial space and their position in it. In essence, geographical space includes an infinite combination of relations, existing and alternating heterogeneous component states.

In the development of the idea that geographical relations should be considered as an invariant of geographical space, the concept of "geospatial system" was introduced into science (Sukhorukov, Gladkiy, 2021). It is known that in any system a certain type of relations is set, that is, a property is fixed, the possession of which makes the relations system-forming. These relations become integrators, whose changes determine the development of systems and their components. Geographical relations are integrators between the elements of a geospatial system. Given their nature, the geospatial system exhibits a very rich content, from which a number of important geographical consequences can be obtained. Let's highlight the main ones:

1. The natural components of the planet, united in their relations, form natural-geographical complexes. They (as well as landscapes) assume the presence of a person, but in a specific cultural and psychological role. This is the role of the observer, where the human function is contemplation and cognition.

2. Spatial-temporal combinations of active social components (objects, phenomena, processes) together with the natural environment form *socio-geographical integrity*. Their content is the territorial integration of people, things, and meanings. Socio-geographical systems reveal themselves in the situation of activity. The nature of systemic relations in them is expressed by the territory as the main habitat and human activity.

Thus, the structural state of geographical space is determined by stable connections between natural and social components of geospatial systems. At the same time, we can talk about the formal and substantive side of the structure, that is, about the distribution of system elements, but also about the material and energy flows caused by this distribution. Such a structural and logical scheme is a kind of product of generalization, where system boundaries denote the boundaries between concepts.

In other words, geographical space cannot be limited only by nature, because the natural world without a person cannot be considered authentic. In the human order, there is a manifestation of a different being, which is not limited to the circle of actions bound by determinism. This indicates the presence of different levels of geospatial existence in their significance and thoroughness. Therefore, the recognition of the structural hierarchy of geospatial space is the basis of the methodology of its understanding and representation in geographical science.

3.3 Value imperatives of space

It is necessary to agree that for each person there is only a space of his personal individuality, which creates a common world of "*intersubjectivity*". There is a feeling that there is no other world for us except the human one. Hence, the meaning of being chosen by the individual

eventually turns into a value. Therefore, a person's space is an internal set of values that lie outside of material evidence (Sartre, 1989).

Any object or process that a person evaluates from one or another point of view can act as a value in space. That is, the value is not so much a visible property of the world, as an understood quality located in the acts of subjective emotional experience. Therefore, in addition to material values, there are more significant spiritual and moral riches - ethical ideals and beliefs, phenomena of social life, traditions and customs, moral norms and religious commandments, rituals, holidays and much more, without which there is no real life (*Big Explanatory Sociological Dictionary (Collins),*1999; Sheler, 1994).

For geographical cognition, this means that the surrounding reality is studied not only through its external state ("flat extent"), but also from within (Chelpanov, 2018). At the same time, the understanding of internal reality is reduced to the elements of "feeling and awareness of life". Consequently, the sensually conscious substance of space is human *existence* as a subjective *body-soul-spiritual* unity that creates endless pictures of being (Heidegger, 2011). Thus, space as a *living world* acquires moral characteristics inherent in human nature. In turn, the morally colored reality allows people to go beyond their own internal ideas and actively assert the set values. Therefore, the need for a moral understanding of the world is urgent and beyond doubt (Hegel, 2007; Dühring, 2010)[1].

The spiritual and moral attributes of space, unlike legal norms, are sanctioned not by the power of the law, but by the consciousness of a person, the power of traditions and public opinion. This suggests that the "moral law" is designed to preserve space and a person, to continue life. On the contrary, moral depravity generates not only crimes, but also underlies a deeper deformation of space, leading to the destruction of human life (Dühring, 2010).

Unfortunately, spirituality and morality are a deficit of modern humanity. Exhaustive evidence of spiritual and moral anarchy, growing in modern civilization, led an outstanding Russian-American sociologist P.A. Sorokin (1889-1968). He spoke with great anxiety about the forces generating revolutions, rebellion, excitement, war and crimes against humanity (Sorokin, 2006). Now the demoralization of society and the gradual diminution of the spiritual meaning of life remains a generally accepted diagnosis. In most cases, the spiritual and moral attitude to the events taking place turns out to be peripheral in comparison with other circumstances - political, economic, technological, informational and others. This leads to the fact that the world continues to be dominated by material imperatives that belittle the role of the ideal foundations of life.

In order to change the negative value-worldview climate of space in the modern world, it is necessary to strengthen the role of *spiritual* and *moral* culture. In the real view, this culture is humanism, where the focus is not on the individual, but on the *human being* with its source in the truth of being (Heidegger).

Thus, a person, having taken possession of being, assumes full responsibility for existence in space and time. Consequently, the real object of scientific knowledge in geography is the *spatial world of man*, because space outside of man has no meaning.

4. DISCUSSION

So, geography deals with living images of space and the axiological methodology of cognition as a dialectical progressive movement from sensory immediacy to "absolute knowledge" can be considered decisive. Thinking of such a plan is capable of producing a kind of value reduction, which means putting the world outside of a person out of brackets. The most important feature of this knowledge is its *intentionality*, that is, its focus on any subject. Thus, it is not what appears to be independent that has reality, but only the intentional, which is. The "entity" generated in this way, which has a meaning for a number of "individuals" (individual

[1] This was stated by many prominent personalities, including representatives of irrationalism. The most striking of them, A. Schopenhauer, said the following: "the assumption that the world has only a physical meaning and no moral one is the most terrible delusion that ever arises from the corruption of the human spirit" (Quote by Dühring,, 2010).

givens), combines to form a "group" of individuals belonging to the corresponding "entity". The last (purely formal) universality of entities creates an understandable world, the study of which is the main task of axiology. Thus, axiological consciousness is the assumption of a world where existing objects are known in the course of contemplation, with the help of representations, comprehension, evaluation, and as a result of practical actions. As a result, the world turns into an experienced value that generates meaning. At the same time, axiological attitudes allow us to construct such structures of being that have the meaning of ideal objectivity for a particular person (Husserl, 2011).

This imperative sets a completely definite ontology and the external world is considered as permeable to the individual and having the necessary axiological density. This world has its own tension, which can cause disturbance in the field of human actions. Such axiological substantiality means that in each decision a person chooses the whole world.

Meanwhile, the world of nature, everywhere observed in space, is the domain of the present. Humanity, on the other hand, is an area of the due, which comes out of the sensory order of factors as a direction coming from life. That is, every human set has its own horizon. Because of this, nature and society differ critically. In this sense, the natural picture of space is only one criticism. At the same time, in the sphere of due criticism, it sets the prerequisite for knowledge, on which the horizons of being develop. Therefore, any natural phenomena can be learned, while axiological contexts orient a person to understand life situations.

So, the natural world cannot be considered authentic, it is not the whole world yet. In the human order, there is a manifestation of a different being, which is not limited to a circle of actions tied to each other according to the principle of determinism. Here it is impossible not to see the presence of different levels of existence in their significance and thoroughness. There are objects of the ontological minimum, but there are also peaks of ontological tension. Consequently, the recognition of the ontological hierarchy of space is the basis of the axiological methodology of its cognition.

In geography, philosophical and general theoretical questions of space are very rarely discussed. Meanwhile, the current world is covered by a kind of "spatial turn", which has affected modern science and practice. Space is recognized as an active participant in the interactions taking place on Earth (Smyrnyagin, 2016; Harvey, 2006). The fact is that the space has parameters, the friction force and the pressure that creates a positional reduction. For this reason, the space becomes a "characteristic" of human work, saturated with the meanings of social dialectics. In other words, a person and society live in a space that they themselves create in the form of an acquired reality. This gives reason to speak about an absolutely obvious phenomenon of value "*spatialization*" of the current reality (Rodoman, 1999; Shuper, 2014; Hartshorne, 1959; Lefebre, 2007; Tuan, 1977).

Thus, the cross-cutting conceptual direction of the development of modern geography becomes its anthropomorphization, humanization. Humanization means the recognition of a person as the highest value. Humanization is a fundamental appeal to a person's consciousness, his spiritual forces, feelings, reason and will, to the ability to navigate in a rapidly changing world, to understand it and act with dignity. That is, the subject field of humanization is located "between" a person and the world: not so much the person himself or even the products of his spiritual and material activities, but the area of relations between them are the goal of humanization. Thus, humanization can be interpreted as a "universal axiological phenomenon" that forms the "space of self-reflection of society" (Gladkiy, 2010). Therefore, the central position in geographical knowledge should be occupied by the problem of the essence of space as a" place" of valuable human experience.

5. CONCLUSION

The profound changes of the past centuries have brought unprecedented mobility to the human perception of space. They destroyed the previous ideas about the surrounding world and motivated the search for additional semantic frameworks that can strengthen the

understanding of space as a humanitarian phenomenon. This implies the unity of intellectual, spiritual, emotional and natural processes with their natural environment. Identification and explanation of this reality is one of the main ideological tasks of modern geographical science and education.

Geography is one of the universal fields of knowledge that should help every earthling to know the world and himself, to find his place in life. At the same time, the specificity of geography lies in its pronounced formal and informational nature, which ensures the continuous generation of knowledge and skills required by a person in a wide variety of living conditions. In this sense, geography becomes a real "art of the solvable", with the help of which the solidity of being is ensured (Medawar, 1968). Hence, there is a need to provide constant and comprehensive support for the development of geographic science and education.

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