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ONTOLOGY OF TERRITORIALITY:
THE EIGHTEENTH CONTRADICTION OF CAPITALISM? (*)

Il mio spirito è il *Credito*,
per manifestarsi non ha bisogno di corpo.

P. Lafargue, *La religione del capitale*, 1887

Geography of globalitarian capitalism: reticular contradictions. – Is that the end of capitalism? Too often it has been said to avoid inanity. But it could be thought also of neoliberal capitalism¹, as reiterated in many occasions by Harvey (2014), because of the autophagy effects of speculative bubbles combined with the over accumulation *trend*, both contradictory oriented towards the increase of the rate of profit and speed up the falling trend.

And if it was right, who thinks that «capitalism has limited centuries» anyway (Ruffolo, 2008)? That one is also a plausible hypothesis. It is enough to understand that there are no longer talks about globalitarian capitalism, however there is talk about a completely different capitalism. It is an innovating capitalism and not a serial one (as some successful formulas seem to suggest a «fourth capitalism»). It has a built-in mechanisms of value production to additional resources growing «indefinitely» because they are based on human creativity.

But perhaps the more reasonable position is that each prediction remains undetermined. Even if there are serious systemic limits such as numerical reduction and the middle class' progressive impoverishment or the climate change, there are numerous plausible outcomes. These outcomes anticipate well-known stories of evaporation of capitalism (Wallerstein & oth, 2013).

In spite of considerable and disciplinary qualified contributions² at our disposal, geographers continue to think that – following many social scientists and ignoring the critical positions that have been long shown (Pred, 1984) – that geographic creativity could only be the expression of the platonic *chôrismos*? No more than a spatialization of ability solved in cost savings (primarily on labour-cost, as in outsourcing cases), in other words in the (everlasting) drawing of agglomerative pattern. It is a «map» of spatial profiles. These seem to be generated by own virtue and at one point start producing material or immaterial «economies of localization», as well as called by economists. And they assure, by own virtue as well, reproduction not less than centralization. Rather, the reproduction through centralization means an ordering principle, which tends toward the establishment of spatial dissymmetric relations. Therefore, for that reason, I would say that it slants to build a geography characterized by a situational limit folded in a globalitarian context structurally oriented by competitive logics, rather than collaborative one. In this context, it seems that the «localizations» matter if and insofar as they can be competitive and, even more, they can prove oneself on the others. It is a competitive homologation that pro-

(*) I would like to gratefully thank Annarita Esposito for the English translation of my text.

¹ I prefer call it «globalitarian». This is not only as homage to the geographer M. Santos (2004) who proposed the term (it is available an updated reading in Pollice, Urso, 2014). But also to avoid misunderstandings because of the prefix «neo», which evokes such a continuity with the neoliberalism although it should be necessary to stress on the «discontinuity» between each other and analyze the «neoliberal» specificities, above the geographic one that we are interested in.

² In relation to the themes we are talking about, I shall confine myself to mention just one among others that is Smith, 2008 (ed. orig. 1984).

pose again, in a dialectical way, a spatial «contradiction» homogeneity/inhomogeneity (as the ones favoured by Harvey), which is on the one hand harmful for the unlinked human geographies and on the other hand it is useful for the territorial device of the globalitarian capitalism.

During the Florence meeting (Turco, 2015) and in the *Introduction* of this seminary, I have spoken long about the reductionist model that the globalitarian capitalism develops towards geography. This model precisely «reduces» the other articulations of territoriality solely to the «constitutive» one, through a combination of metric universal operators such as the distance, the currency. The globalitarian capitalism isn't clearly capable of integrating this plural conception of territoriality, recognising the human world, and actually the geography in its extent of resources that is able to generate and mobilize in the system of production and exchange of value.

I don't go back on the general aspects of the topic, but I just want to restate a preliminary remark otherwise my theme might seem misleading. The globalitarian capitalism is, by the time, ineffective as a device in supporting capital (accumulation, allocation), as well as it exceeds the ample spheres of economy re-entering in the Foucauldian «governmentality». It is moving at its own level (the global one)³, where it pretends building the «new sense of the world», outlining the shape of our being: «the world in which we live, feel and think» (Dardot e Laval, 2010, p. 5)⁴. This pervasive pretension homologates (everything like everything) and at the same time organizes into a hierarchy. Using again a Foucault's concept, this means that the order of the discourse is elaborated at the global level and it is introduced from the top – injected? – into others scalar circuits. Against that, the plural geographic territorialities have been wearing out from continuous plunders and their human quality of being «resources» is unrecognized. Rather, they are bowed to the globalitarian logics and it sometimes happens so far as completely distort them, as we recalled speaking about the competitive homologation and as well as we are going to support by giving some examples taken from different articulations of constitutive territoriality.

If I consider the ontological meaning of territoriality, which I want to focus on, I can get the dimension of being, that from a geographical point of view arises the specific issue of what it means «*to be human beings on the Earth*» (Berque, 1996). In its essence, the ontological territoriality is a factory of sense. Between re-reading the past and anticipating the future as well as between memorial and planning practices, it produces narrations of the possible that keep out as natural as historical and theological determinisms.

The ontological territoriality moves the *focus* of geographical concerns from the level of objectivations, which in a spatial globalitarian universe are always in some way heterotypical because of the serial wrappings injected from the top, to the one of subjectivation. In the latter, the sense of the territories is free from the loop of the competitive homologation and it is produced locally in an unpredictable way. Therefore, the ontological territoriality is not only an antidote against a «single line of thought». It looks like as a contrafactual yard which brings back the «geographical being», the deep essence of geography under the mark of the «contingency». It is an instituting sign of our disciplinary modernity, tragically wiped out in the research practices, beyond ritualistic references – and in any case always less frequent of Vidalian intuitions (Berdoulay, 2008).

Capitalism and ontological territoriality. –Because of the globalitarian capitalism, the «human» being on Earth who mortifies the prosperity potential contained in and transmitted by the ontological territoriality, measures himself not laterally but centrally with the holy. The geography of the holy (above all in terms of religion) has got a disciplinary tradition rather modest⁵. Here, in consistency with the concep-

³ Its own chapter is deserved by the others levels that can stress further contradictions as well as additional mechanisms of scalar inhomogeneity in order to create the geography of the needed competitive homologations.

⁴ M. Weber (2008) already noted that the modern capitalism «determines with powerful constraint, and perhaps it will continue to do that until the last quintal of coal would be consumed, the style of life of each individual born in that mechanism and not only of the ones who take part to purely economic activities» (Vol. 1, p. 331).

⁵ Even in their substantial diversity, Deffontaines (1948), De Planhol (1957) and Zelinsky (1961) could be considered as classics. In Italy the interest on that has been erratic and tardive, but at least it can be mentioned Lago and Galliano (1995)

tualization of the plural territorialities, I would hear the geography of the holy as texture of the local production of sacredness that while providing «sense for the world», is captured in globalitarian devices throughout the mechanism of competitive homologation. It consists in «reducing»⁶ the innovating production of «sense of the world», whereby unrelentingly rebuilding the hermeneutics of the territory and the reasons to act on that. This leads toward a «new idea», which even though has a local matrix, enable the device to expend it at its own⁷ level, the global one, «by virtue» of being subjected to the wrests of homologation.

The mechanism of competitive homologation acts in different and sometimes unpredictable ways with adverse and often dramatic results⁸. Are we approaching that in a roundabout way? Maybe yes if the sense of what is problematic (that is the globalitarian capitalism) is assumed as a «matter of fact». Possibly not, by contrast, if we embrace the perspective of «producing territory» throughout the «production of sense». This is the dimension of a dynamic of geographic capital activated and sustained by a continue re-semanticization of the space. What's on the globalitarian capitalism by the way? It is pertinent for two big and good reasons.

The first one refers to the «intrusive» nature of the globalitarian capitalism. Then, if the latter became the «new reason of the world», necessarily it will invest areas such as the holy, the religiosity, the metaphysics which act on the «visions» of the world, on the space occupied by the technologies of intellect and modeling practices (symbolism, jurisdiction). These, in someway refer to theologies, eschatologies, cosmophanies, as Berque says (1998). Therefore, these as a matter of principle are not going to deal with capitalism. To that intrusive nature, is joined the «acquisitive» nature of the globalitarian capitalism⁹. Thanks to the second one, the globalitarian capitalism tends to appropriate of each material or immaterial world's exhibition, metamorphosing the latter in a «resource» and re-injecting it towards the local (down) through the already described transcalar procedures.

The second good reason is related to the matter of economic theology, which has been debated in variable level of intensity and different attitudes for at least one century. Here is possible to recognize two research programs, in which however the territoriality substantially remains the marginal concern. Simplifying, the first research program is related to religion and economy, the second one regards indeed the economy and the religion. The most important references have been substantially summarized by M. Weber (2008) and W. Benjamin (2013). As well known, the first one rebuilds the economic ethic

and Galliano (2005) and a first draft in Kong (1990). For any other updates on the following topics and especially on the ones of the last paragraph please consult Brunn (2015).

⁶ It refers to the «reduction» from a level of territoriality to another. Precisely it means a reduction from the ontological level to the basic one, namely the constitutive level. It is worth remembering that the constitutive territoriality «is defined by the combination of situations, extensions, objectives, occurrences and presences on a particular space. They are elements and characteristics simply definable as “positioning”, “goods” and/or “functionality”. These are identified as “resources”, namely different kind of practical disposition that could be organized to reach an objective. Although inhomogeneous, the “resources” could be not only assembled each other but they could be commutable through other media (for instance, the money). The territorialisation here tends to coincide with a spatialization. That means the concentration, combination and commutability of the most various spatial features more or less efficient in their (real or potential) role as “resources”. In other words, it is something very similar to what Platone already indicated as *chôrismos*, one of the primordial tensions. In Heidegger's interpretation these tensions dramatically distort the geography, and so not only the naturalistic but also the historical destiny of the world» (Turco, 2015).

⁷ It happens throughout its known ways. Among these, the communicative channel appears fundamental as indicated by Einstein, 2008.

⁸ We will try to demonstrate that in the following lines. But it is needed a more systematic analysis because of the «dangerous» dynamics, even not capitalistic, which can be instigated in determining the high territorial stake. This will encourage facing the agglomerative issue from a geographical point of view. It will happen by opposing the centralization processes, which are producers of the intrinsic dissymmetric principle of centrality, to the concretion processes. The latter could be taken as implosive sequences of territorial assemblages. Moreover those concretions (for now) are local necrosis of geography. They work as black holes by activating a strong auto-stoke attitude trough swallowing up contiguous and dislocated geographies. An example will be provided in the paragraph 3.

⁹ For long time Tawney (1920) has been describing with sensitivity the «acquisitive» features of the society at the end of the First World War but without dealing with the geographic theme about the transcalar circulation of metamorphic resources.

of the major religions¹⁰ recomposing in a systematic way the religious roots of the capitalism¹¹, in particular the Protestant one. What is less clear is the position of the second one, in which a short and unclear fragment (that is a research note) raised the problem of the translation from the religious basis of the «spirit» of capitalism, towards the capitalism as a religion¹² itself. According to Benjamin, this religion is not dogmatic but purely cultural and it is based on the ambiguity of *Schuld*'s concept that in German means either «debt» and «guilt»¹³.

Always within the sphere of economic theology, the second research program regarding the links between economy and religion is more recent, and it can be attached to studies such as the one made by the economist M. Simonnot. In the original interpretation of the religious fact proposed by A., religions as social devices develop activities that are (also) economically relevant as well as work within circuits generated by themselves. Even though they would not seem competitors between each other or in other words they don't act in a free competitive system (neither perfect nor imperfect). Rather, they are monopolistic system-subjects and for that reason carry out consequent actions¹⁴. Actually, in spheres like the religious one that is related to the big family of production and circulation of information, «it should not surprise a certain kind of mistrust toward the competition and the tendency to cartelise, that is monopolization. Since the value of a good characterized by “pure faith” is completely based on the reliability of its “provider”, it can be expected that the latter will barely sustain the presence of a competitor who will necessarily jeopardize that reliability to strengthen his own one»¹⁵. If all religions are inclined to monopoly, the monotheist religions are monopolists from its origins. A. states that this own profile, in a long term, is insured by an inner factor linked to «reliability» of a unique God compared with many others divinities as well as a decisive external factor related to the political protection of the monopolistic position, guaranteed by the Government. Between creation and eschatology, is the ontological territoriality serving – amongst many other things – a monopolies' war?

However, the fact remains that this theological economy has a precise geographic referential, even though probably geographers have not systematized it: as we have already said, the ontological territoriality. And for us, this is the third and the most important «good reason». A recent debate started by H. Capel in *Geocritiq*¹⁶, poses the issue of the religion in relation with the urban practices (and broadly, territorial practices). In this way, it emerges the principle that religion is an important element, which supports and consolidates the human cohabitation on territories. This human cohabitation should be not only «peaceful», but also «civil». As we all know, the word civil comes from «*cives*» that means citizens, all those who dwell the *civitas*, in other words the city. The deep geographical meaning is that it allows a free «human growth» of dwellers throughout a creative vivacity, and a technological, cultural, institutional, political innovation. Referring to one of the main debated themes, this happens protecting the development of social regulation through the law. This law should be something more and different

¹⁰ It is referred, «without any evaluation, to the five religious systems of regulation of the existence that had the capacity to assemble a dense crowd of worshippers Confucian, Hindu, Buddhist, Christian, Islamic» (Vol. 1, p. 337).

¹¹ There is a wide literature about that and some of the first studies that need to be mentioned are Tawney (2013) and Fanfani (2005).

¹² According to Benjamin, the capitalism is «not only a formation conditioned by the religion as interpreted by Weber, but also it basically is a religious phenomenon» (p. 41). Moreover another key-statement by Benjamin is that the capitalism «developed in Occident as parasitic of Christianity – it should be also noted not only in the Calvinism but also in the others Christian orthodox trends – and in that way the history of Christianity basically is the same of its parasitic, namely the capitalism» (p. 47).

¹³ In the last decades, the references to Benjamin's fragment caused an intense debate, stoked as well in Italy (or in Italian) from Agamben (2007), Jongen (2011), Stimilli (2011), Turri (2014).

¹⁴ Simonnot (2008). Several times Simonnot's work lays across the Gaucher's (2005) work especially on the topic of monotheism.

¹⁵ Simonnot (2008a, p. 79). The crucial tool to conserve and implement that «reliability» is «building memories» or in other words it is the building «social framework of memories» as studied by Halbwachs (1941).

¹⁶ It is a new communicative space of *GeoCritica*, the most important geographic portal online. H. Capel, the geographers V. Bielza de Ory and A. Turco, and the sociologist J. P. Garnier participated to the debate so far. (<http://www.geocritiq.com/2014/09/la-urbanistica-de-la-fe-horacio-capel-la-existencia-de-dios-y-la-territorialidad-ontologica/>).

from the legal formalism and the rhetoric of a false impartiality of jurisdiction. It should be, instead, a «*citoyen*» right in and for which the city is guarantor and custodian of the convergence between legitimacy and legality. In other words, it is a convergence between *ius*, the right that ensure the justice and *lex*, the codification of the former (*lex* comes from *legere*, which in Latin means to read).

Now, if we maintain the geographical point of view, there are two others determining elements related to the religious matter. I want to call them, respectively «theological» and «hierocratic». The first one applies to the «nature» of God and then to the involvements that allow the human being to understand his will, although in an approximate manner because of the limited cognitive disposable resources of worshippers. The second one is specifically linked to the powers generated by the manifestation of holy and the ways in which these powers historically exercise, influencing the society and the territory. Clearly, these two elements are strictly connected. But, I would keep them separated in order to grasp their significance in relation to the geographic consequences of the religion, as well as to the religious consequences of geography, highlighting an intransitive feature of that weaving.

The *theological* element tells us several things, including the ontological quality of the territory, the place occupied by geography within the God Almighty's plans that the People of God help to fulfill¹⁷. As another example that I merely remind is the Origene's doctrine (II century) about the sense of the territoriality of world before and after Christ. It depicts an authentic ontological globalization of the territoriality of world¹⁸. Always within the *GeoQ* debate, this is what leads me to agree with Vicente Bielza de Ory on the variety of worshipper's ceremonial seats. The latter surely have a functional content and because *res corporales* they should be juridically disciplined. But their value is especially theological and because *res incorporales*, they account for moral systems. Therefore, the religious freedom is unimaginable without the freedom of worship places. This is a crucial point that in the theological studies has been defined as *spatial turn*, on which geographers and experts of urban analysis can give their contribution within the framework of an inter-disciplinary alliance.

On the other hand, the *hierocracy* moves the *focus* on the power of holy as well as on the ways in which that power exercises itself on the territory, contributing to shape the latter into specific form of *ierotopia*. This power is specifically linked to the holy whose fundament is not God in himself but the medial units chosen as representation, from Churches to States across several intermediate institutions. It is possible to get these *hierocracies* in an historical way and on various levels in someway all connected to each other as well as to the theological economic research programs already mentioned. On the one hand, the hierocracy as fundamental moment of the ontological territoriality regards the mode of «economic» operation of religions, the monotheists in particular. These, following the analysis of Ph. Simonnot, as already said, would assume monopolistic models and not competitive. On the other hand, the hierocracy shows that its best medium to express is through the politics. Many academics, without hesitating have defined the relation between religion and politics as consubstantial, even though nowadays this relation seems having some unusual characteristics, which M. Gauchet (2005) highlighted in his studies on «*désenchantement du monde*». In this perspective, the division between Church and State, it would not be a process of dissociation of the second one from the first one. The secularization instead, would be a process of dissociation of the Church from the State: the autonomy of the religious takes the upper hand on the autonomy from the religious.

¹⁷ In other words, it is the community who had the privilege to be chosen by the God bless, as showed by the geography of Baulé from Ivory Coast. This geography contains one of the most sophisticated elaborations of ontological territoriality in Africa. An elaborated analysis on ontological territoriality of Baulé and a first draft of the geographic construction of the holy throughout the topomorphose process is contained in Turco, 1999 (especially Chap. 6). «It is the process through a component of the metaphysical order is transferred to the ground and obtains the appearances of the ground and at the end it becomes ground» (p. 177-178). The topomorphose is linked to the concepts of *arreton* (Otto, 1966, p. 17) and *archè* (Hübner, 1990, especially Chap. 6). It is meant as a specific and nonexchangeable geographical category, which should not be confused with the generic idea of sacralization.

¹⁸ The Augustan *romanitas* wasn't able to carry out the territoriality of the world because it had success in the (controversial) effort of political globalization through the foundation and consolidation of Empire (Turco, 2016).

The ontological value of territoriality. – The ontological geography is the field within the strategies of sense develop themselves. It carries out a fundamental role in the individual and social reconnaissance of the self. The queries on the being – and first of all on «being as» – might be clearly expressed in a normative way and elaborate what historically has been defined as «rules of conduct» by shaping on the ground roughly successful «moral geography» profiles. But, without being in contrast they could also be expressed in a hermeneutic way. This means that there is an historical decoding and a planning recoding of transcalar practices displayed in the most diverse profiles (such as institutional, economical, technical, artistic, religious). The ontological value of territoriality exactly coincides with this aptitude to preserve the interpretive memory of the territorial action. It transforms the interpretive memory (whether there is the possibility or the knowledge to do it) in a project, both at local and global level going across all intermediate levels¹⁹.

The ontological geography can proceed from immanent and/or transcendent tensions and inspirations, to mundane and/or ultra mundane impulses, mundane and/or heavenly aspirations. Trying to close the circle, in that framework the religious fact, by considering its complex aspects, certainly plays a central role within the field of hierocracy.

Whatever idea you have about the religion, the ontological territoriality matters the idea that it isn't the epiphenomenon of something else. Moreover, it strengthens that ignore the geographical individuality and obliterate the territory as ontology means the impoverishment of the territoriality of the world and the life that it fosters.

These matters have clearly a universal importance, but in that particular historical phase they probably are more relevant. They can be expressed in a transcalar dynamic within Europe, Mediterranean basin and the East, especially in China. This is because in Europe there is the migration from the South, which foster in our continent the presence of people with a different culture from the «occidental»²⁰ one and religious faith diverse from the Christian one. In the Mediterranean basin instead, it is because the big «North African springs» and the Middle East tensions (in Iraq, Syria, and the Palestinian issue) are not only at the origin of a new strong round of migration flow toward Europe. But they are reshaping in a religious way the conflict whether politic-institutional, economic-social and territorial. Finally, in China it is because the intense urban dynamism transmitted from the economic development in the post-denghian period, risks to challenge the big rules that have been settled the design and the govern of the city for millennia²¹.

As I am a geographer, the questions that between others, seem to be inextricable are the following. First of all, how to balance the worshippers' requests with the needs of govern of the territory? Secondly, how to prevent that the ontological territoriality is caught up in the metamorphic model of the globalitarian capitalism? And finally, how to mitigate the hegemonic instinct of the State that elaborate a own «theology» (Schmitt, 1972)? How to temper its power as unique subject enabled to the «legitimate» exercise of violence? How to influence its logics about the «way of production» (Lefebvre, 1977, especially Vol. 3)?

¹⁹ Referring to Halbwachs' concept, I would like to underline that if the «social memory framework» is the set of the production conditions of the territorial memory, it also is a peculiar knowledge that allows to transform those memory in a project. Or it allows transferring to a project of societies, in which the geography is an outstanding expression, a portion of that special memory competence. Here, the strong complexity of the territorialization process is reaffirmed because that competence is not only referred to the constitutive territoriality (when does Pavia *city* has been founded?), but the all articulations of territoriality (for instance according to the configurative level we can say: when does Pavia stopped being a location and became a place?). Therefore I am concerned that the cultural devices of the globalitarian capitalism are barely equipped to «read» the interpretative memory of the territorial action as a resource, as well as in Piketty's (2014) interpretation a component of the capital.

²⁰ Within the occidental culture the capitalism has always historically found its growth.

²¹ In Chinese tradition these are based on two orders of principles. The first one is cosmological and links the sky, which is symbolized by a circle geometric shape to the earth, symbolized by a square. The second one gathers and organizes topical knowledge well known as *fengshui*. This assures a successful research of the «good place» to live (e.g. the city, the house) and to die (e.g. the grave, the cemetery).

In conclusion, the connection to Jerusalem, the Holy City for Jews, Christians, and Muslims, that is one of the most emblematic ontological territories, is necessary. This is because I would give a concrete example not only about the density but above all about the urgency of the problems that this twine of questions raise. In Jerusalem, with the aim to preserve «forever» the role of the city as capital of the Jewish state, it has been set up a urban segregation with walls, barbwire, mobile barriers, no entries and compulsory pathways for decades. It is an urban securitarian approach, which includes the arbitrary management of building permits, unexpected building demolitions and forced displacements of population. This could be a *borderscape*, meant as a semantic space in which the disjunction on the meanings level produces a fusion on the level of the sense²². And it is here showed as «enclavisation» following the interpretation of Falah, that Petti theorizes as one of the basic models of the spatial contemporary system²³.

E. Weizman in turn, describes it in percussive terms as «*elastic geography*»: «*the frontiers of the Occupied Territories are not rigid and fixed at all; rather, they are elastic, and in constant transformation. The linear border, a cartographic imaginary inherited from the military and political statality of the nation state has splintered into a multitude of temporary, transportable, deployable and removable border-synonyms – “separation walls”, “barriers”, “blockades”, “closures”, “road blocks, checkpoints”, “sterile areas”, “special security zones”, “closed military areas” and “killing zones” – that shrink and expand the territory at will. These borders are dynamic, constantly shifting, ebbing and flowing; they creep along, stealthily surrounding Palestinian villages and roads. They may even erupt into Palestinian living rooms, bursting in through the house walla. The anarchic geography of the frontier is an evolving image of transformation, which is remade and rearranged with every political development or decision*»²⁴.

This is under the unilateral shield of a legality without legitimacy where the capitalism in a pikkettian way of «urban income», namely from lands and houses, plays a mimetic role that is usually minimized. And it happens again in the name of the God. It is a devastating geographical concretion (Turco, 2014).

Finally, the worries about the ecological disaster, which are concerning D. Harvey who wrote the sixteenth contradiction on that and classified it as one of the three most dangerous contradictions, seems to be justified. But likewise another «dangerous» contradictions could be the eighteenth, even though it has not been classified and analyzed as such. Be worried and working on it in an intellectual way means contributing because of the ontological disaster we are looking at, beyond the Mediterranean Sea, will not be part of our future geography.

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²² It is one of the most important results in that study area developed in Dell'Agnese (2014). Moreover it is worth to recommend among others studies within the last decades Brambilla (2014).

²³ Falah (2003 and 2005); Petti (2007, especially Part I). An important work of documentation on «separate worlds» as an emergency in the contemporary geography is contained in <http://ita.babelmed.net/ricerca/%2BWALLS-separate/%2Bworlds.html?searchphrase=exact&start=20>

²⁴ Weizman (2007, pp. 6-7). «*Elastic territories*», is noted by A., «*could thus not be understood as benign environments: high elastic political space is often more dangerous and deadly than a static, rigid one... The dynamic morphology of the frontier resembles an incessant sea dotted with multiplying archipelagos of externally alienated and internally homogenous ethno-national enclaves...*» (pp. 7-8). Obviously «*the erratic and unpredictable nature of the frontier is exploited by the government. Chaos has its peculiar structural advantages. It supports one of Israel's foremost strategies... (that) seeks simultaneously to obfuscate and naturalize the fact of domination*» (p. 9).

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SUMMARY- Globalitarian capitalism develops a network of contradictions of geographical nature. Among these contradictions it may shows the transcalarity heterotopias and competitive homologation, both linked to the dialectic unhomogeneity/homogeneity analyzed by D. Harvey. The capitalism develops a peculiar relation with ontological territoriality through its sacredness. The economic theology (Weber, Benjamin) linked with political theology (Schmitt) and to the state production modes (Lefebvre), lays the foundations for a ontological disaster that meet the ecological disaster, developing the eighteenth contradiction of capitalism.

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