Section 1.1. Transgression of the Life-World in the Socio-Cultural Borderland

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Abstract. *The section conceptualizes sociocultural borderlands as dynamic spaces where identity competition is enacted in everyday experience. Drawing on Husserl's lifeworld, social reality is treated as an intersubjective horizon of meanings rather than a fixed inventory of objects. War, migration, and networked sociality make questions of boundaries and belonging methodologically urgent. The objective is to refine tools for analyzing lifeworld transgression in borderland conditions and to explain how multiple and hybrid identities arise among migrants, using the Ukrainian refugee experience as an indicative case. The study combines phenomenological interpretation with comparative conceptual analysis of border studies, boundary studies, and frontier studies. It differentiates territorial regimes, symbolic demarcations, and liminal zones, and synthesizes philosophical accounts of otherness, deterritorialization, and transgression into a unified framework. First, border is defined as an authoritative regime that regulates mobility, permission, and exclusion, while boundary designates symbolic markers of difference that organize cultural status and access to resources. Second, frontier is interpreted as a soft, shifting zone of uncertainty and mobility where social roles are rewritten and new forms of contact become possible. Third, encounters with the Other destabilize everyday norms and prompt acculturation pathways, including public inclusion, diaspora community participation, integration into the host community, differentiated inclusion, exclusion, and return oriented reintegration. These patterns illuminate how symbolic boundaries mediate security, rights, and everyday mutual recognition. Transgression is conceptualized as threshold movement that erodes prior certainties and generates new limits through repeated crossings. The borderland appears as a living "in between" space that can function as a laboratory for ethical responsibility, solidarity, and identity innovation. Future work should operationalize these categories in empirical studies of communicative competence, institutional support, and conflict intensity, and should examine how war driven mobility reshapes European symbolic boundaries, governance capacities, and resilience.*

Keywords: *life-world; borderland; boundary; frontier; transgression; liminal being; identity; acculturation strategies.*

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1. The Lifeworld Concept in Phenomenology: Husserlian Foundations. The processes of identity competition in today's turbulent world are shaping scientific demand for research into social boundaries and borders, cultural transit, and transgression. It is becoming increasingly important to develop a way of thinking in which social reality is defined not as a static set of separate social objects, but as an open, dynamic space of social interactions. The analysis of the repertoire of forms of identification (cultural, national, political, gender, etc.) requires a methodology that will be productive in researching the mechanisms of identification and differentiation, separation and combination, compatibility and selection. One of the important scientific tasks of this section is the development of theoretical and methodological tools capable of adequately reflecting the changing modalities of borderline sociality and the mosaic of various forms of human inclusion in the modern sociocultural world. The understanding of cultural diversity, the desire to understand the Other, migration challenges, and the spread of networked and streamlined forms of social life determine the attention of contemporary philosophy to the processes of social inclusion and marginalization, the importance of everyday experience, and the formation of the lifeworld.

Phenomenology is the main way to study the lifeworld. E. Husserl introduced the concept of the lifeworld in his works “Cartesian Meditations” and “The Crisis of European Sciences and Transcendental Phenomenology”. Just like a hundred years ago, today's sociocultural crises and political and technological challenges call for philosophical reflection and practical answers. E. Husserl suggests understanding the lifeworld (Lebenswelt) as the reality of everyday experience, a living reality. It exists in the form of thoughts, experiences, and values. As Ukrainian researcher Olga Nakonechna explains the German philosopher's concept, “the lifeworld is where a person reveals and realizes themselves, unfolds their own multifaceted content (hidden under the conditions of the dominance of science, which aims to master the world and man), and as a world in which a person is forced to rely on themselves (rather than on the anonymous forces of science or social organization). The lifeworld is the horizon for understanding the meaning of human actions, goals, and interests, as it is connected both with the manifestation of human existence and with the possibility of extreme situations in which a person is forced to make a choice” [7]. The world is intersubjective; we share it with others. The lifeworld becomes an environment where the structure of meanings, worldviews, values, and practices in which we live and construct social reality is formed.

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2. Research studies of the theory of the socio-cultural borderland. The working tools for solving the problem of the living world of frontier people are the concepts of border and socio-cultural borderland. The logic of the research leads to the analysis of promising spatial discourse, to border studies, boundary studies, and frontier studies. Various theories of social and cultural borderlands in English-language scientific discourse are grouped into three research groups. Interpretations of borders in border studies, boundary studies, and frontier studies seem similar, as they all describe distinctions between spaces, demarcations, and differences. However, in ontological, epistemological, and phenomenological aspects, there are significant semantic and analytical differences between them. They influence the formation of border studies, boundary studies, and frontier studies as separate paradigms. Let us analyze the methodological resources of each group to create a unified, systematically organized analytical space for our research.

A border is seen as a demarcation line, a political and social construct, and an administrative border zone. It embodies the power to determine who is included or excluded from certain social or political relations. Border Studies examine the border not only as a line of contact and transition, but also as a regime that organizes inclusion/exclusion, permission/prohibition, mobility/stability.

The concept of boundary refers to considerations of identity, difference, and inclusion in a semantic and symbolic rather than a territorial context. The main concept of boundary studies is the boundary that defines anthropological, cultural, and value limitations and delineates forms of social and ethnic diversity. It is worth noting that "symbolic 'crossing' of boundaries occurs constantly, and therefore everyday life consists of the continuous 'reproduction' of transitional states of anxiety, events, and existences" [11, p. 306]. In describing the life world of a person who finds themselves at the intersection of cultures, boundary functions as a constitutive parameter. The identity of such a person is considered in the thematic field of social and cultural differences, multicultural and postcolonial projects. Within this scientific discourse, British researchers John Dixon, Shelley McKeown et al. [3] draw attention to a new conceptualization of spatial order in terms of boundary studies. Polish researcher Zofia Rosińska agrees that "The category of 'boundary' has become central in philosophy of culture" [9, p. 7].

The concept of boundary studies is used in the analysis of gender identities. Wong Ying Wuen writes: "Boundaries" were of interest because it meant that certain 'traits' of a group of people can be "closed off" from

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others and some traits transcend boundaries and are communicated from one group to another. Also, the study of relations across cultural boundaries meant that social relations between different groups of people can be explained using 'differences'. Such differences are highlighted and drawn upon to explain different behavioral norms between groups of people, their self-identification, and to distinguish between groups of people with seemingly 'marked boundaries' " [13].

Thus, border indicates an authoritative order, while boundary indicates the existence of sociocultural differences. Understanding cultural boundaries helps to explore the dynamics of changes in a person's life world in intercultural relations and borderline circumstances. Currently, there is active competition between cultural groups in the production, distribution, and institutionalization of alternative systems and principles of life. Symbolic boundaries separate representatives of one cultural world from another and emphasize a sense of identity. They act as important mediators, thanks to which people understand their belonging to a particular community, the status of their cultural group, and the opportunities to use and even monopolize material and immaterial symbolic resources. Cultural boundaries are objectified forms of cultural differences.

The borderland not only marks the geographical boundaries of states or regional communities, but also forms a special sociocultural and mental frontier. The word "frontier" has its roots in the word 'front' – a line of combat operations, which forms the etymology of the French "la frontière" – the border between two states. The concept of frontier is mainly associated with the modern world. Its characteristics are determined by the rules of forming modern borders, political and cultural spaces. But today, the processes of glocalization, Russia's archaic tasks in the war against Ukraine, and the intensification of Ukrainian migration to the European world are renewing scholars' attention to the concept of frontier, and in certain contexts are bringing it out of secondary spatial forms into current patterns and key elements of modern research. The elasticity of the term was emphasized by American historian F. Turner, and B. Parker added the idea of the frontier as a changing, soft, zonal border area. The liminal space of the frontier can be chaotic, unregulated, and alien. At the same time, the potential of the concept of "frontier" includes dynamism and opportunities for intercultural communication, corresponding to the characteristics of situationality, transience, and differentiation aimed at finding mechanisms for further connection.

Americans associated the frontier with the colonization of North America. In the second half of the 19th century, the American frontier played

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an active role in the construction of a new society, the American nation. The main characteristics of the frontier are uncertainty and instability, which is why it offered settlers the prospect of improving their well-being, gaining freedom, and a better life. The American frontier demonstrates the fundamental ideological task of Western society – the ability to shape the space of democracy and the values of the "self-made man". The frontier is defined as a territory with vague, blurred boundaries. It represents a way of life full of dangers and anxieties. At the same time, it offers hope, provides sociocultural perspectives, and the opportunity to build meaningful long-term relationships. Thus, the idea of the frontier arises where existence approaches its limits – not as an end, but as an invitation to transition. It is precisely this understanding that is productive for comprehending the borderline existence of Ukrainian migrants in order to construct strategies for their adaptation in another world.

3. The human lifeworld in the conditions of the frontier. The borderlands are characterized by greater mobility compared to the cultural hinterland, "rewriting" the social roles and statuses of residents and creating new forms of cultural contact. Practices of introducing the values of European democracy, individualism, respect for the individual, and entrepreneurial activity are unfolding. The frontier is becoming a relevant form of interaction between sociocultural spaces, absorbing the features of several cultural territories and giving rise to a new reality. How the living world, the "meaningful core" of the community in this new reality, is formed depends on the level of self-awareness and knowledge of its inhabitants, as well as on the effectiveness of state programs of influence and the consistent implementation of legal actions aimed at protecting the interests of the community.

The life world of an individual as a world of human immediacy, desires and experiences, doubts and awareness of meaningful actions functions in interaction with the life worlds of others. In borderland conditions, it is important to investigate how conflictual the subject's life world becomes, whether it is open to other life worlds. There is a clash between "one's own" and "the similar" and "the foreign." The competition of identities can reveal the contradictions of borderline existence, expose gaps in the politics of the frontier community, and encourage the search for a shared life. The goal of this process may be to build a social community (Mitwelt in Klaus Michael Meyer-Abich's concept), where worldview guidelines and algorithms of action are harmonized, joint productive decisions and common structures of sustainable development are created. But a scenario of deterritorialization (according to J. Deleuze) is also

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possible, where familiar collective structures are dispersed and identity takes on hybrid features.

The phenomenological distinction between “one's own” and ‘foreign’ space has existed since the days of archaic cultures. In the worldview of traditional society, this configuration is presented in the topoi of “center/periphery” and “proximity/distance”: at the center is the individual, their family, and their immediate environment. Connections with the world imply connections with a place that is filled with meaning. Here it is appropriate to mention J. Mead's concept of “significant others” who accompany a person at the initial stage of mastering the world; without them, it is impossible to generalize the acceptance of roles. Significant places impose their mark of phenomenological experience of space on a person or group. When subjects feel their belonging to a familiar, native space, this forms an idea of an understandable “own” world, where habitual social positions, actions, and worldview narratives are harmonized. As one moves away from the location of “one's own”, a hierarchy of space is built up at different levels: geographical, cultural, political – according to the degree of alienation. The act of crossing the boundaries of one's own, familiar social space marks the beginning of the formation of a borderline personality. “It is not only about violating boundaries, but also about standing on the border, being ready to cross it, and being aware of one's threshold social status. G. W. F. Hegel in The Science of Logic asserts that all existing being is defined by a certain quality, which is also its limit. Determinacy implies the finiteness of a thing” [5, p. 178].

Encountering otherness triggers processes of rejection and acceptance. Reflecting on one's experience outside one's native world pushes a person to search for an acceptable life strategy. The Other defines the problem of social order. If the subjects and objects of the domestic world are perceived with their individual characteristics, then the perception of the Other is based on generalised, typified, abstract characteristics. Encountering representatives of another culture involves deciphering specific signals, codes of a foreign culture. “At the moment of these actions, the subject discovers elements of these codes in himself. It is the topological method of comparing ‘like with like’, the use of general cultural topoi, that allows him to see in a foreign or unfamiliar personality properties or qualities similar to his own, which unite and bring individuals closer together. The other ... can act as a neighbor, as a marginal, as a stranger. The extreme form of the stranger is the enemy” [5, p. 183]. He reacts to the rules of the lifeworld of the community he enters. “No phenomenology of the ‘other’ can be presented as a simple reduction of one consciousness to another; the space between oneself and the Other is

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paved through knowledge of oneself, which is given to the Other" [5, p. 186]. The other intervenes in the phenomenological structure of the host community's lifeworld, evaluates and actively influences the principles of its organization. In this exchange, new rules and a new reality are built. The transience of this reality acquires ontological status; it ceases to be temporary.

A characteristic trend in modern society is its permanent changeability, fluidity (according to Z. Bauman), and uncertainty. Globalization, geopolitical challenges associated with the claims of authoritarian states, and the redrawing of borders as a result of Russia's direct aggression in Ukraine bring the issue of identity to a new, ontological level. As Ukrainian researcher of borderline identity Yaroslava Vermenych notes, "the war for identity has all the hallmarks of a deep ontological conflict between two worlds that differ in their structure, organization, and principles of existence of models of reality" [11, p. 306]. Therefore, strategies of cultural borderlands not only offer receptions of human existence that change one's life circumstances, but also participate in generalizations of an ontological nature about the contemporary social world.

The formation of new cross-border social relations is accompanied by markers of "encounter with the Other": cultural distance, freedom of movement, transparency and inclusive plasticity of the community, attention to adaptation techniques, communicative competence, and tolerance. The borderland can become a channel for multidirectional intercultural transmission, but at the same time create a field of mutual misunderstanding and conflict. Y. Vermenych draws attention to the complexities and dangers of a transitional existence: "The dichotomy of the borderland and the constant choice of social development strategies cause the formation of a specific local consciousness in borderland people, which combines self-sufficiency and introversion. Any external influences may be perceived as unacceptable and create traps of value divisions" [11, p. 36].

Processes of social diffusion shape multiple identities. It is precisely this format of identity that most adequately characterizes the transformational processes of the borderland. This concept reflects the complexity of contemporary human experience in the context of globalization, cultural interactions, and political transformations. It rejects the modern simplified view of identity as a single, fixed set of traits that define a person. Identity is described as a multifaceted, dynamic, and ambiguous construct.

The concept of multiple identities was developed by French social philosopher Étienne Balibar [1]. Balibar used the concept of multiple

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identities in his examination of transitional social conditions, postcolonial and global issues, and the political problems of dual citizenship in the EU. He noted that identity is not only a matter of self-determination, but also a complex interplay of political, social, and cultural relations. He viewed identity as the result of an individual's interaction with other people and social structures. For Balibar, identity is not a given that we possess permanently. We build it through interaction with others, so it is the result of dialogue and contextual changes. "Multiplicity" means not only a plurality of options, but also the tension between them, the internal conflict in the formation of the living world. The complexities of intercultural relations in border areas are also related to the awareness of belonging to certain communities: who has the right to be part of this community and who does not. "The complication of the social identity profile can lead to certain social tensions and even social conflicts" [10, p. 131].

Interactions with the community are based on institutional partnerships, but encounters with the Other are always dramatic conflicts, as noted by J.-P. Sartre, E. Levinas, and S. de Beauvoir. The Other challenges the local way of seeing the world and acting, requires effort, and places responsibility for its decisions on the community. The presence of the culturally Other forces us to rethink our understanding of how social space is organized.

Thus, the concept of frontier participates in the construction of new ontologies. It acts as a social laboratory in the formation of identities. A new type is created – hybrid identity. Within the broader concept of transitional identity (hyphenated self), it offers an understanding that modern people, under the influence of multidirectional sociocultural processes (in technological, educational, private, and public spaces), are forced to constantly change and adapt to new requirements, model their current "I," and review established positions.

The term "transgression" (trans – through, across; gress – movement) is actively used in the thesaurus of borderland philosophy, which fixes the boundary, the transition between two worlds. The concept of transgression is developed in the philosophy of M. Foucault, J. Derrida, J. Baudrillard, J. Bataille, M. Blanchot, P. Klossowski, and others. First of all, transgression was considered from the perspective of religiosity or sexuality. Michel Foucault's statement about transgression as a gesture directed at the boundary expands the methodological possibilities of this concept, which has been developed in contemporary scientific discourse. "M. Foucault attached such importance to the concept of transgression that he compared its role in the formation of contemporary culture and thinking to contradiction in dialectical thinking" [5, p. 175]. We agree with Peter

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Bebergal, who states: “To define transgression, we must think of a threshold, or rather, a movement towards the threshold, towards the limit, where there is no longer interpretation. We must think of the self being pushed to its own limits, where it uncovers new limits, in an infinite procedure, that instead of liberating the self from its confines, imposes new limits that must be again transgressed” [2].

The transitional, uncertain conditions of life of a person or group moving or already entering a different sociocultural space are characterized by a transgressive crossing into the territory of other rules, traditions, and algorithms of social action. This process deprives life of clarity, the “sacred” foundations of the home order and native environment, and erodes identity. Migrants are characterized by a “dual identity, when they are not yet separated from their former cultural group, but already consider the host community as desirable and their own” [4, p. 201]. The presence of individuals with an “undesirable” identity disrupts the clarity and harmony of the host cultural system. Their differences and former priorities threaten the established order of the world that welcomes them, and migrants challenge the everyday rules of a socio-cultural space that is new to them. It should be acknowledged that migration processes are a serious challenge for Europe, but most often migrants seek to go to Western countries not to destabilize their social order, but to obtain security, shelter, and work. The presence of new residents should not be seen solely as a threat or a source of social complications. Their integration opens up the potential for a radical rethinking of cultural coordinates. Xenophobia as a reaction to otherness is evidence not so much of justified concern as of the limits of imagination regarding the possibilities of social renewal. Migration, of course, is not a guarantee of cultural creativity, but it is a stimulus capable of triggering processes of reflection, rethinking, and the formation of new forms of coexistence. Going beyond the boundaries of one's own cultural tradition can be both a loss and a discovery. It can transform the horizon of the life world both for the traveler entering a new space and for members of the host society. Awareness of the historical and conditional nature of sociocultural constructs opens the way to practices of cultural recognition, to a philosophical strategy of coexistence in conditions of multiplicity.

“Transgression is a kind of exchange and transcultural diffusion between two or more different cultural groups. The processes of common cross-cultural, two-directional influences lead to the creation of new types of universalized identity and create the transcultural forms of social as well as political organization” [8, p. 231].

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1. The space of possibility is a field of responsibility. This is the ethical dimension of the frontier: we are responsible not only for what we do, but also for what we can do. The identity of frontier people can become a resource of solidarity that unites and produces responsibility for a shared space.

The text of this section is a continuation of our study of liminal, borderline existence. Using the example of analyzing the formation of the life world of Ukrainian refugees, we have summarized their adaptation strategies during the period of transgression, in the cultural borderland. "The experience of Ukrainian refugees has contributed to the accumulation of knowledge regarding ways to generalize and categorize the processes of adaptation and acculturation of migrants in their new life circumstances. In most cases, integration is the most desirable strategy for Ukrainian refugees. This process may involve distancing sojourners from their home culture and a desire to strengthen their relationships with members of the society of settlement. However, communication with the cultural community left behind or the diaspora can be maintained, and relationships with the new social environment can be established. This option is the most socially productive and psychologically comfortable for migrants" [6, p. 30].

In our study of migration practices, we identified and summarized options for acculturation in borderline conditions. 1. "Public inclusion: social support from institutions and the public of the host culture promotes "soft" adaptation and reduces communication and other social risks. The effectiveness of adaptation depends on the willingness of newcomers to engage in public communication. Participation in public events and discussions with representatives of civil society organizations, the media, and authorities provides an opportunity to discuss the problems of migrants, clarify their rights and obligations, create new connections and relationships with local residents, and improve the psychological and social environment surrounding people in a borderline sociocultural state" [5, p. 267].

2. Joining the diaspora community: communicating "with compatriots and sharing positive life experiences can serve as protection against tension, reducing the symptoms of acculturation stress. However, such a policy, if not combined with integration practices, can turn into isolationism and lead to the formation of closed cultural communities" [5, p. 269]. European countries face similar problems with cultural diasporas. Turkish, Caucasian, and Arab diasporas (with a high level of traditional intragroup relations and behavior patterns) tend to adapt to their environment rather than change themselves. In Poland, a certain problem with Ukrainian migrants has been noted. Some of them do not seek to reorient themselves in their new

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environment, but try to adapt the local space to their own ideas and traditions. Trying to stick with your old way of life can mean ignoring your experiences and growth. German researcher H. Wehling compared this kind of life to "a candle lit at both ends" [12]. He shared the theory of cultural identity "between two chairs", according to which the borderline cultural affiliation of newly arrived migrants is characterized by uncertainty; they find themselves in a borderline sociocultural state, having already broken away from their home culture but not yet integrated into the new one. In the process of resocialization of a person in a new place, life habits, value orientations, knowledge, and skills do not remain constant. They are subject to transformation under the influence of new circumstances of life. An individual, immersing themselves in a new sociocultural reality, does not sever their ties with either their native environment or the host community, but expands the field of their belonging, weaving themselves into a network of relationships that goes beyond traditional cultural horizons, into a transnational space where identity becomes multidimensional and dynamic.

3. Integration into the host community. This process is often accompanied by alienation from the familiar, "home" environment. People who have had negative experiences in communicating with representatives of their own cultural community may reject it and strengthen ties with the new culture. At the same time, a more balanced approach is possible, where ties with the native cultural community or diaspora are maintained, and positive relationships are established with representatives of the new culture. This path is considered the most favorable from both a social and psychological point of view.

4. Differentiated inclusion is becoming a relevant innovative strategy for intercultural relations in the context of openness, dispersion, and non-linearity of the modern cultural space. The choice of positions in the public space and at the workplace determines the options and parameters of interaction. They can be both positive and negative. Differentiated inclusion will be considered positive if there is a gradual inclusive movement of migrants into a new environment according to certain multiple parameters (knowledge of the language, housing, sought-after profession, religious community, etc.). "Unproductive, conflictual contacts with compatriots and the host community, the exchange of negative experiences can complicate the process of entering a different cultural environment, break the morale of the newcomer, which will lead to problems with regulating his or her sociocultural life. Such differentiated inclusion is characterized as negative. The conflictual nature of differentiated inclusion can also be complicated by the rules of social selection in the host society" [5, p. 270-271],

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discriminatory conditions of work, housing, education, and medical treatment.

5. Exclusion from the host community. Main options: "marginalization of migrants and reintegration (return to their home environment). Without integrating into the new environment, migrants may develop a "homelessness" syndrome, regardless of whether they return to their former world or not" [5, p. 271]. The feeling that a person is "nowhere and never at home" becomes a dangerous psychological condition. Programs promoting voluntary repatriation (return), developed by the UN and other international organizations, help to alleviate the "homelessness" syndrome.

Conclusions. The semantics of dividing sociocultural space into "one's own" and "foreign" is based on E. Husserl's concept of the lifeworld. The concept of transgression demonstrates heuristic potential and is used in our study as a relevant methodological tool for analyzing social issues. It is appropriate to use it in relation to social groups of migrants and displaced persons, to involve it in the analysis of tourism practices or technological breakthroughs, when the lifeworld is transformed and a new identity of the personality of the sociocultural borderland is born.

In the study of the transgression of the living world in the sociocultural borderland, three important methodological approaches have been identified: border studies, boundary studies, and frontier studies. Border is the practice of shaping space that produces identities (national, cultural, political). Border studies examine borders, borderlands, and the processes of formation, transformation, and overcoming of borders in both the physical and social, cultural, or political sense. The meaning of frontier is explained in the combination of processes of differentiation and convergence as the permanent formation of modern sociocultural space. Frontier does not rely on established practices of rooting and is therefore frightening. It is a horizon that we move, a space for social and cultural experiments where new ethics, new politics, and new identities are formed. In this context, the frontier is not an escape from the present, but an attempt to radically rethink it. This section aims to prove that the frontier is not only the boundary of a developed territory, a space of the unknown, complex, and risky existence for the person who finds themselves in it. It is a metaphysical field of possibilities, a project for the future, where humanity questions the limitations imposed by history, everyday experience, and the technological and natural landscape.

Therefore, when it comes to the *borderland* as a methodological tool, a vision of a living, moving space "in between" is proposed. The borderland is presented as a dynamic process of interactions within and between

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boundary complexes. The search for harmony in the interactions of cultural differences increases the heuristic value of the borderland, in contrast to a closed, developed space.

Contemporary changes in a globalized world force us to rethink traditional notions of identity. In the context of global mobility, the challenges of war, migration flows, and cultural exchanges, the issue of identity becomes particularly acute. People who cross borders may feel that they are part of different cultures and communities at the same time. They may define themselves as "intercultural," "multilingual," or "global" subjects. Thus, identity takes on multiple or hybrid characteristics. Intercultural interaction can unfold in several directions: public inclusion; inclusion in the home world of the diaspora; integration into the host cultural community; differentiated inclusion; exclusion from the new cultural space. Despite the pain and complexity of this period, it is a necessary means of adapting to a new culture, shaping the ability to live in an ever-changing world where geographical and cultural boundaries are blurring and borderless communication is becoming increasingly important.

Our research supports the view that our identity is no longer fixed in rigid forms, but is subject to the influence of deterritorialization, rhizomatic, and transgressive processes, and therefore must be capable of change, transformation, free redistribution, and expansion. Multiple identity becomes a symbol of rejection of fixed forms and categories that define a person. It articulates our ability to adapt, as well as the need for mutual understanding and coexistence in conditions of cultural diversity. Such a mosaic construct of identity can be both a source of inner enrichment and a potential source of conflict. Its problematic nature is an open and promising topic for further philosophical research.

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