Geographic Explanation of Foundations of the Identity at Local, National, and Global Scales

Marjan Badiee Azandehie[*]**-** Assistant Professor of Political Geography, Tehran University, Iran

Mohammad Bagher Ghalibaf - Associate Professor of Political Geography, Tehran University, Iran

Seyed Mousa Pourmousavi- Assistant Professor of Urban Geography, Imam Hossein University, Iran

Mohammad Hadi Pooyandeh- Ph.D Student of Political Geography, Tehran University, Iran

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Abstract

Human being as a social creature is always interacting with his "place" of living. In fact, "place" is part of the earth which has a variety of connections, communication networks, or social processes acting at three main local, national, and global geographic scales. Although in humanities, identity is considered as a social phenomenon, in geography, it is the results of interactions between "human" and his living "place". It requires "geographic explanation" of foundations or factors affecting the identity. If "geographic explanation" is considered as the explanation and interpretation of the "why" or "how" of the emergence of a geographic phenomenon or event and its outcomes, this study intends to geographically explain the foundations of identity at local, national, and global scales. It intends to find answer to the key question that "why" and "how" "geography" affects the "identity" formation at various "geographic scales", employing analytical - descriptive method.

Keywords: Geographic Explanation, Place, Foundations of Identity, Geographical Scale.

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[*] E-mail: mbadiee@ut.ac.ir

Introduction

The interwoven nature of natural and man-made phenomena appearing in the world creates the core existential reason of the science of geography. It is clear that every phenomenon has its own features and appears at a certain time and place. Hence, we face different places on earth which represent the natural and human phenomena specific to that place. The main actors of geographic space are neither nature nor human; rather, in every geographic space, nature and society contribute to the creation of space and place in proportion to their abilities (Shakouee, 1382: 15). The issue of identity, also, is not an exception. It appears at a certain time and place and is formed as the results of the interweaving of natural and human factors. Most scholars of humanities working on the issue of identity consider it as a collective issue and divide it into two main groups of "personal" and "social" identities. Personal identity has been built upon personal biography and characteristics, and answers to the question of "who am I?" and "where do I belong in the world?". Personal identity of every individual is greatly influenced by their environment and cultural condition. Giddens points out that the content of personal identity, like any other area of life, is socially and culturally variable. Another group of identity, social identity, reflects the degree of belonging to a group (woodward, 2000: 15). The social identity of individuals is determined based on their membership in social groups; because identity is constructed through the relations among cultural and social forces. It has varying degrees and types. It is possible to have identities in accordance to the phenomena by which one knows himself and makes others know him (Ahmadi, 1388:60). Some kinds of social identity are cultural, ethnic, religious, language, racial, national, and class identities. The interesting point is that few studies consider the formation of identity as the outcome of interactions among human and his environment. In other words, often, the studies on the identity are conducted in the area of humanities focusing on human factors, and little attention is paid on the role and position of living place, place identity, Identity of place and sense of place. However, in geography, in contracts to other disciplines of

humanities, the simultaneous study of the relationship of human and environment is done in order to gain a deeper understanding of the environment and human's use of it, as well as investigating the behavior of human in the environment (Shakouee, 1386: 120). In this respect, the main aim of the authors of the present study is opening up a new window to the issue of identity through a geographic approach. To this aim, the discussion on identity will be based upon the mutual relations of human and his living place. Thus, the focus of this study is on "why" and "how" geography, in general, and place, in particular, affects the formation of identity in various geographic scales?

Theoretical discussion

1. Explanation in geography

When a research is conducted on culture and identity of a group, which is in the area of humanities, its ontology is both "objective" (the place of individuals) and "subjective" (mentality of individuals). So, its epistemology and methodology would be explanatory and positivist when it is concerned with objective issues, and interpretive and non-positivist (hermeneutic and phenomenological) when it deals with subjective matters(Fig. 1).

Fig 1. Research Methodologies in Humanities within Three Philosophical Frameworks
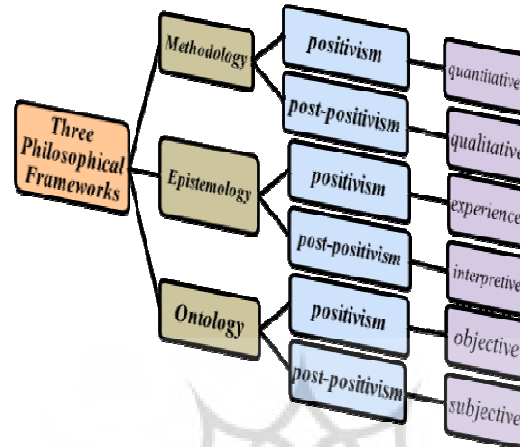
   Two important points must be considered in explanation: first, the cause of the occurrence must be stated; and second, the relationship among occurrences must be indicated. Most philosophers of science, not all of them, suppose that only a specific type of explanation is called "scientific explanation" (*Woodward, 2003*). "Scientific explanation" is a rational – research (cognitive) process which investigates different aspects of a problem based on reason and in an integrated and comprehensive manner. It is caused by the emergence of an unknown problem or ambiguous issue (Jamshidi, 1387:80). In this respect, every "scientific explanation" is composed of two key elements: "causality" and "generalization". In contrast to the argument of scholars like Little and Shakouee who refer to "why" and "how" questions in explanation, geographers such as Harvey, put emphasis on "what" questions besides "how" questions in explanation. (Fig 2)
Explanation in geography is defined as "explaining and interpreting" the "cause or causes" of an occurrence or geographic phenomena and their outcomes. To put simply, in the explanation stage, we seek to find the cause or causes of a phenomenon and its impacts in a geographic space(Shakouee, 1386: 92).

Fig 2. Types of "Scientific Explanation" in Geography
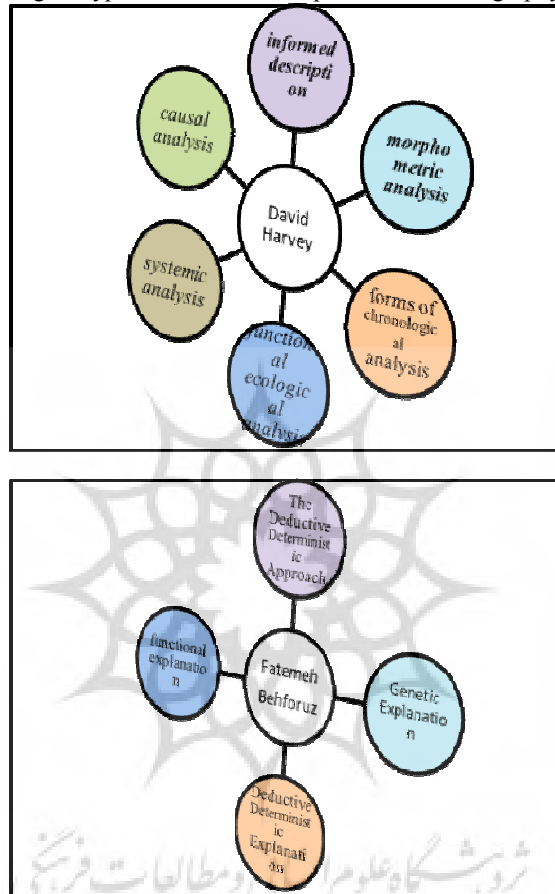
2. Explanation of identity

The phenomenon of "identity" is one of the topics that can be explained from a geographical viewpoint. The word "identity" is used in two seemingly paradoxical senses – similarity and distinction; that is to say, similarity with those who are like us and distinction from those who are not like us (Woodward, 2000: 7). "Giddens", as a sociologist, believes that "identity" is related to the perception of individuals about "who they are" and "what is important to them" (Giddens, 2001, 21). On the other hand,

"Crang", as a geographer, believes that identity can be defined more as "what we are", rather than "who we are", and this is where the "geography" comes into play (Crang, 1383: 89). Nevertheless, considering the aim of the present study, the discussions presented are solely based on geography and place features. Hence, it is argued that the phenomenon of identity and identity differences in various societies refers to differences in places and various geographic features. For example, in geography, common territory and common history are considered as the key factors in formation of identity (Mojtahedzadeh, 1387: 145). As a result, in explanation of the phenomenon of identity through geographic approach, the factors of "human" and "place" are considered as two basic issues in the formation of identity. The important point about "human" as one main aspect of geography and identity is his "social identity" which itself is classified into different types as cultural, political, economic, class, ethnic, national, etc. identities (Jenkins, 1381:5). In sum, the effect of human factors on identity can be analyzed based on the issues like the level of awareness and literacy, different forms of power relations, and function of socio-political institutions in various places. The other aspect of geography and identity is the living "place and space" of humans. Place and space lead to differences in various phenomena, such as identity, in three ways. First, social processes are formed in places. Second, activities occur locally, so they can be spatially various. And finally, spatially various activities can create spatially various contexts (Johnston, 1379: 97). These three ways are indeed the "cause" or "why" of the effect of space on different phenomena such as identity. "Heidegger", argues that identity is obtained through residing and in relation to the perception of things. That is, understanding phenomena, particularly "place", plays a significant role in the identity and originality of humans (Bemanian & Mahmoudi Nejad, 1387: 17). In geographic explanation of identity, place affects identity in two "ways"; in the first way, place is the context of forming identity, but in the second, place creates a sense of identity which is referred to by geographers as "sense of place" and "identity of place" both of which being influenced by "place identity" (Fig

3). "Identity of place" is a kind of self-expression which uses environmental means for determining identity (Muir, 1379: 37). In other words, "identity of place" is a "feeling" in a person or group aroused through their relation with a place. In this sense, there is a close relationship between identity of place and sense of place, because sense of place relates to the dependence of man to a place where he lives. It is a collective identity tied to a specific place (Flint, 2006: 6). But, "place identity" refers to recognizable characteristics of "external place". Relph, introduces "physical features", "activities" and "meaning" as the three bases of "place identity" (Relph, 1389: 62). Therefore, place identity will always be defined and redefined in relation to the continuous changes throughout the history. Places preserve their identity throughout time; of course this does not mean that "sense of place" changes or dies.

Fig 3. Three Key Questions of Why, How, and What in Geographic Explanation of Identity
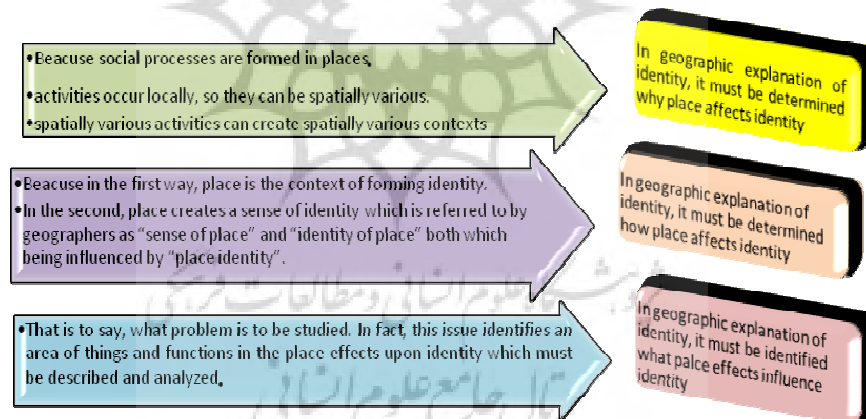
3. Identity and geographic scales

Various levels of identity can be identified and analyzed with respect to the relation of human and place at various geographic scales. But, the "cause" or "why" of various place levels' impact on human is human relations which are influenced by modern information and communication processes including intercultural, international, and collective, etc. levels besides

intrapersonal, interpersonal, and group levels. The levels of identity have been classified in different ways; these classifications are neither optional nor natural, because classification of people is a political process (Crang,1383: 88), like any other classification of people based on local, national, or transnational identity. According to Rosengren, identity appears in four levels including local, regional, national, and global (*Rosengren, 2000: 171*). In recent studies of geography, especially political geography, "geographic scale" is an aspect for understanding social activities. That is to say, in recent studies, scales are not presented discretely; rather, they are the products of social processes (Taylor & Others, 2002: 444). Flint argues that "the actions of individuals and groups of individuals range in their geographic scope or reach. This scope or reach is known as geographic scale" (Flint, 2006: 11). In line with this argument, Mirheidar points out that "geographic scale is not distinct from human behaviors, functions and socio-political trends" (Mirheidar & Hamidinia, 1385: 16). In this respect, "geographic scales" are considered as the platform of specific social activities. It is possible to recognize an incoherent hierarchy of geographic scales which extend from the level of individual, home, and locality to local, regional, national, and global level (Mirheridar & Zaki, 1389:11). Hence how human is affected by various "geographic scales" is, to some extent, related to the characteristics of place, because "place" is itself a geographic scale defined as our everyday living place. At the same time, "place" is only a scale in a hierarchy extended from individual level to global level (Taylor and Flint, 2000: 60). In other words, in a hierarchy, scales are nested or interrelated (*Herod and Wright, 2002; Herb and Kaplan, 1999*). It can be concluded that although three scales of local, national, and global are more useful than others in the discussions of geographic scales, other minor scales can be integrated into major scales. For example, "regional" and "ethnic" scales can be considered within "local scales" and "international" and "global" scales can be placed into "global scales".

Therefore, in the study of "identity foundations" in three main scales, the first scale is "local". "Local identity" which reflects the sense of belonging

to an immediate environment (i.e. locality or neighborhood) (Fakohi, 1381: 141) is largely based upon ethnic groups. The second scale is "national". The concept of "national identity" is the "sense of belonging" to a "nation" in a "certain territory", because people always want to be part of their nation to be identified by it (*Thompson, 2001:1*). Collin Flint believes that "national identity is a territorial identity that rests upon the existence of, or desire for, a state with sovereignty over a piece of territory." (*Flint, 2006: 135*). The third level of scales is "global" which has come into play as the result of "globalization" process. It has been created through eliminating or decreasing vivid differences among cultures (Cochrane, 2000). Due to "cultural globalization", a new identity is formed which is termed as "global identity". It is a combination of attitudes, feelings, and dependencies of individual upon "global elements and values" which leads to global unity and integration and, generally, constitutes part of the individual's identity (Hoby & Fathi Azar, 1389 :106). In this scale, unlike the other two scales, identity is not territorial, but involves the whole world in an abstract manner. Therefore, in geographic explanation of foundations of the identity the three geographic scales of local, national and global should be considered.

Methodology
The descriptive and analytical method was used in this study. The data required for the study were collected from Libraries (books, papers,) and Internet.

Research findings and analysis
As it was mentioned in previous sections, in geography, like other disciplines, sufficient answers are provided for "why" and "how" question at "explanation" stage. And every individual, at present era, is influenced by three foundations of identity at local, national, and global scales. If it is desired to show local, national, and global identities in three geographic scales to specify distinction of place/human identities, two classes of

identity, i.e. the identity of ethnic groups and that of local people can be recognized as "human identity", and the place identities, such as village, localities, towns, and cities can be considered as "identity of place" in "local scale". In "national scale", the identity of nation, and the identity of the country territory can be recognized as "human identity" and "identity of place", respectively. Finally, at "global scale", the identity of global citizen and the identity of global cities can be determined with respect to "human identity" and "identity of place" (Table 1). In this regard, in the following, the foundations of identity will be geographically explained in three scales.

Table 1. Identity in Local, National, and Global Scales according to place-human divisions

Global Identity		National Identity		Local Identity	
Human	**Place**	**Human**	**Place**	**Human**	**Place**
				ethnic groups	*village*
global citizen	*global cities*	*nation*	*territory*	*ethnic groups / local people*	*localities, towns, and cities*
				ethnic groups	*geographic area*

1. "Geographic explanation of foundations of identity at local scale"

As it is presented in table 1, in "local scale", the identity of ethnic groups and local people can be considered regarding "human identity", and village, localities, towns, cities, and geographic areas can be identified with respect to "identity of place". In the following, each of these categories will be addressed.

Village and foundations of local identity: According to table 1, "human unit" of local scale can be investigated within the framework of "ethnic group", assuming the integration and unity of village environment. "Ethnic group" involves a certain human population with common mythology, historical memories, and cultural elements, connection with a historical land or homeland, and a degree of sense of responsibility and benefits (Smith, 1377: 186). Thus, "place unit", here, conforms to "village". "Village identity", like other local identities, makes sense through realization in the

physic and content of the village. Hence, "place identity", here, is the "village identity" which includes physical and functional elements of the village. The physical elements of village include natural elements (e.g. pastures, vegetation, river, waterfall, etc.) and artificial or constructed elements (e.g. residential area, alleys, farms, etc.). On the other hand, functional elements of the village usually include social, political, and cultural elements (e.g. traditional beliefs, local customs, familial relations, local memories, local music, tribal attachments, local poems and myths, local ceremonies, historical events such as wars and triumphs, local buildings, native language and dialect, local clothing, familial records, political-official institutions, level of literacy, religious beliefs, proverbs, and local games) (Badiee&Panahandekhah& Mokhtari,1387: 170). Nevertheless, through a geographic approach, the above-mentioned foundations of identity can be addressed within the framework of "place identity" in two groups of "physical elements" and "functional elements". In other words, the village environment is the reflection of human's activity and residence in the context of time enjoying from the aesthetic quality and environmental functions, on the one hand, and is affected by the place knowledge and native culture, on the other (Darabi, 1388: 111). Hence, "the geographic landscape of village environment" is the combination of human and natural landscape of the village, which, themselves, is the result of combination of human elements with natural environment, i.e. "physical elements" and "functional elements". In fact, the impact of "geography", in general, and "place", in particular, on "identity" is manifested in "the geographic landscape of every village". The landscape of every village consists of physical and functional elements of that village which form the "identity of village". Therefore, the identity of every villager is not something distinct from the "place identity" of that village. In a sense, the spirit of each place appears in its landscape (Shakouee, 1382: 174). Since people in village are usually in direct connection with foundations of

identity of the place of village, the "geographic perception"[1] is also direct in such places.

However, the "cause" of different effects of different village places on their residents must be sought in the mutual relations of human and environment. To put it simply, as the establishment of villages in different geographic environments such as mountains, beaches, flats, and deserts affects the life condition of villagers, and impose a specific type of life on them, human factors and systems affect the geographic environment. For instance, every village place is faced with certain level of literacy, awareness, and technology, specific form of power relation (e.g. familial and tribal relation, the relations of landowner and farmer), specific types of collective institutions (e.g. council or collaborative, religious institutes), and specific types of religious, traditional, and cultural beliefs. In this respect, village places are formed with different identities.

City and foundations of local identity: In cities, like villages, two issues of human (local people /community) and place (city/town/locality) are dealt with. With respect to human factors, we are concerned in cities with local communities/local people. In fact, from the viewpoint of social geographers, "society" is a set of mutual relation among people and different groups shaped in a specific place. These individuals are connected to each other through their common interests and attachments (Small, 1990: 43). On the other hand, from "place" aspect, every city is the result of the concentration of industrial, commercial, financial, official activities, transportation and communication, cultural institutions, press, libraries, museums, hospitals, higher education institutes, research and publication centers, professional organizations, religious institutions, and social assistance (Rabbani, 1385: 8). The identity of every city, like other local identities, gains meaning through realization in the physic and content of the "city". In city, like village, "how" "geography", in general, and "place" in particular, affects

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[1] Geographic perception is our perception of the world around us, spatial relations, identification of distinct places, and finally out knowledge of our situation in the world(Shakouee, 1386: 118).

identity is reflected in its "geographic landscape" which involves physical and functional elements of that city and form the identity of the "place of city". The "physical elements of city" include natural elements (e.g. topography, river, green spaces) and constructed elements (e.g. residential area, religious context, passages, markets). The "functional elements of the city" include social, political, and cultural elements (e.g. traditional beliefs, customs, neighborhood relations, familial relation including tribal ones, memories (of wars and conquers), ceremonies, religious buildings, language and dialect, clothing, religious and traditional attachments, political-official institutions, level of literacy). In this way, economical elements also include ownership of land and building and the lifestyle (whether traditional or modern) (Badiee&Panahandekhah& Mokhtari, 1387: 170) which, altogether, form the "geographic landscape of the city" which itself, lead to the creation of unique place identity.

But, "why" places of different cities have different impacts upon their residents is related to the mutual relations of human and the environment of the city. That is, besides the effect of geographic situation of the place on the lifestyle of citizens, the human systems affect the place. So, like village, every city is confronted with specific level of literacy, science, and technology, specific form of power relations, specific type of collective institutions, specific type of religious and ideological beliefs, and finally specific type of culture which lead to different identities of civil places. In this respect, the identity of an Islamic city would be different from that of a non-Islamic one, and even another Islamic city, because, the functional and physical elements and natural and human indices of the identity of cities are not the same. For instance, presence of mosques as the most outstanding religious buildings introduces the Islamic identity of the city from the perspective of constructed environment. In addition, alleys, religious places, and squares whose form and function convey Islamic beliefs and ideals, introduce spaces which are the indicator of Islamic identity (Behzadfar, 1386: 54).

On the other hand, the smallest and the most important units of civil

divisions, especially from the viewpoint of identity, are "city localities". According to Lynch, "locality" is defined as "a rather large part of the city which has homogenous qualities, and the "spectator" can practically enter into it" (*Lynch, 1960: 126*). According to this definition, every city place is composed of numerous localities each of which having their specific social, economical, and cultural features and conditions. In sum, whatever the scope of locality, it is a place where people spend most of their lives (Muir, 1379: 35) and the resulting "identity of locality" would involve the sense of belonging to a locality resulted from collection and connection, close communication, neighborhood relations, and informal unity of groups of people (Shakouee, 1390: 50). Nevertheless, like village places, since people residing in city localities are usually in direct connection with foundations of city identity, the "geographic perception" is also direct in these places. Hence, the "place identity" or "locality identity" is influenced by "physical" and "functional" elements which vary from one locality to another. Thus, the "geographic landscape of city" which results from the collection of locality landscape, is the combination of human and natural landscape of the city, which, itself, results from mixing of human elements with natural environment of the city.

Geographic area and foundations of local identity: "geographic area" can be considered as the highest level of "local identity scale" which involves a specific set of cultural relations among a group (usually ethnic, linguistic, and religious) and their specific place. This is created through a deep understanding of common culture of people and their distinction from other groups. The "identifiable area" is a main issue in humanistic geography caused by a set of beliefs, cognitions, information, functions, personal and collective understanding from material life, and regional understanding. According to this conception, the relations within and among ethnic groups introduce "regional credibility". In this way, in every ethnic area, a specific language, religion, and group live with collective unity. Thus, the regional unity distinguishes it from surroundings areas. Natural conditions, climate, land features, distinctive socioeconomic qualities, land use, linguistic,

ethnic, and religious features are instances of it (Shakouee, 1382: 324-326). Therefore, the identity of an area, like other local identities, gains meaning through realization in physic and content of the area. In other words, the "place identity", here, relates to the "identity of area" which involves "physical elements" and "functional elements" and is represented in the "geographic landscape of the area". Hence, the residents of a geographic area who are usually from one ethnicity and culture (e.g. Kurdistan in Iran) are influenced by elements and features forming their "place identity" or "geographic area" and enjoy from one type of "identity of place". Why and how a geographic area affects the identity is like village and city places.

In conclusion, people who live in different villages, cities, and geographic area, besides being influenced by foundations of local identity, are affected by the foundations of national identity of their country, based on their residence within the territory of a nation state. This issue will be addressed in the following.

2. **"Geographic explanation of foundations of identity at national scale"**
"National identity" reflects the second level of personal and collective attachment and loyalty. It is based upon the sense of belonging to a common culture in a country. According to this definition, the place unit of identity conforms to the "territory" and the human unit corresponds with a group of people called "nation". In fact, nation is a certain society with history and culture which enjoys from common territory, economy, educational systems, and legal rights (Muir, 1379: 70). People in a nation depend upon each other in two ways, i.e. objective (common language, religion, customs, historical heritage, and territory) and subjective (awareness of individuals from the fact that they belong to a nation and want to govern themselves) (Mirheidar, 1386: 52). Hence, the "place identity", here, is based upon the "identity of territory". In other words, people residing in various geographic places such as villages, cities, and areas besides being directly and daily influenced by their living "place identities", are indirectly affected by the "identity of larger place", that is, their "territory". Therefore, the geographic

perception of these places is more indirect. The identity foundations affecting the "place identity of territory", like other places, involve "national" physical and functional elements conveyed by the states to their nations. The "physical elements" include the natural elements of the country (e.g. mountains, deserts, forests, rivers, seas) and the constructed elements (e.g. historical and symbolic buildings, communication networks, forms of cities, villages, and areas). "Functional elements" involves national social, political, and cultural elements (e.g. national beliefs, national customs, national memories, national music, national poem, myths, national ceremonies, historical events such as wars and conquers, national buildings, national language, national clothing, state, proverbs, national games and sports) all of which, within the framework of national geographic landscape, identify the "country place" and form the "place identity" of that country.

In fact, "how" "geography" and "place" affect the identity of country territory is relates to the "geographical landscape" of that territory, because the territory landscape of every country consists of physical and functional elements which form the place identity of that country. Consequently, the identity of country is not something beyond the place identity of the country which involves national physical and functional elements. But, the "cause" of the effects of territory of different countries on their residents can be discussed within the framework of mutual relation between human and environment. In other words, as the position (absolute and relative) and geographic features of different countries affect the lifestyle and identity of their people, human systems exert their impacts upon geographic environments. For, every country enjoys from a certain level of education and technology, health, development, and industry. It has also a specific type of state (extended, regional, and federal). In addition, it is politically governed in specific way (e.g. militaristic, socialistic, or capitalistic). The type of political regimes of the countries is also different (republic, royal, or emirate). All these issues form specific type of collective institutions and organization and create specific type of culture and political identity. Nowadays, there are over 200 independent nation states with recognized

political territories and various cultures each of which, depending on their technological and advertising facilities, try to enhance their culture and identity and distinguish it from those of others. In other words, states make all their efforts to form their territory as a "unique place identity" to strengthen their national identity.

3. "Geographic explanation of foundations of identity at global scale"
"Global identity" is the third and highest level of geographic scales which has come into existence as the result of "globalization" and rapid growth of ICT. Global identity, like local and national identities, can be divided into two aspects of human and place within the frameworks of "global citizen" and "global cities", respectively (table 1), although citizenship is one form of "attachment" to a nation state. However, the concept of citizenship is nowadays proposed in global aspect leading to the formation of the word "global citizen". In fact, today's human, is not only a being bounded to his family, society, and country, and like it or not, every individual is influenced by global relations and has changed into a global being (*Inglehart, 2000*). Another aspect of "global identity" is "place" which can be addressed within the framework of "global cities". In fact, "global citizens" are individuals who reside in "global cities, and are mostly influenced by the process of globalization and technological advances. Global cities are the centers of political power at national and international level, the site of governmental offices, the centers of national and international trade, transportation of goods to neighboring countries, the banking services, insurance and financial services, production and advanced services on medicine, law, higher education, application of scientific knowledge in technology, gathering and publishing information through press and media, mass consumption of luxury products, arts, culture, entertainment, and various other activities (Hall, 2005). Additionally, regarding the cultural aspect, the emergence of transnational cultural trends has provided global cities with the opportunity to get familiar with cultural samples from around the world. These samples include art exhibitions, operas, sports

competitions, etc. In fact, the cultures of a global city can be generalized to the commonalities among megacities of the world including artificial environment, special lifestyles, political tools, and dynamic commercial atmosphere. Propagation of post-modern architecture in the large cities of the earth has made these cities similar to each other. Growing communication among secondary aspects of cities, like "system city projects", has led to selection of similar policies in city management (Short& Kim, 1384: 18). In sum, the conditions of these cities have created a sense of universality. Global cities tend to be universal. "Universality" means the sense of belonging to the whole world or being free from "national" boundaries which can have numerous forms. First, the state of universality is connected to a vast range of consumer products and depending identities. Second, it is a state created by a vast range of ethnic, racial identities in a city. That is, global cities have people and communities from around the world (ibid, 124). To summarize, some part of definitions and descriptions of "global city" refer to the effect of ICT, especially the use of "virtual space", on them. Global cities, among the places on the earth, are outstanding with respect to extent and expansion of "trends space". Indeed, these places can be termed as a "networked society", as proposed by Castells; a network whose texture is composed mainly of "electronic information and communication system" (Castells, 1385: 17). In this respect, "how" "place" affects global cities would be different from other places. In other words, following the remarkable increase in the number of various exchanges and interactions in global cities, the identity of these places would be fluid, because their "physical" and "functional" elements are fluid. Of course, this does not mean homogeneity and similarity of place identities, because the set of factors forming the identity of every place is "unique". Indeed, no matter how much technological and communication advances expand, human being still lives in place, and the "space of flows" act within and among the "space of places" (Murray, 1388: 88), which have unique identities.

But, the "cause" of the effects of global cities on their residents is related

to the mutual relations between human and his environment, because as the geographic position of global cities affect the lifestyle and identity of their residents, human systems affect these environments. In this regard, global cities, with a high level of literacy, information and technology, are faced with specific form of power relations (within the framework of state, industry owners, and media agencies relation with citizens), existence of mafia groups (e.g. drug, goods, and human burglaries), specific types of collective institutions (e.g. international organizations, multinational companies), a combination of material and spiritual beliefs and values, and finally a mix of various cultures.

Conclusion
In geography, like other sciences, sufficient answers are provided to "why", "how", and "what" questions at "explanation" stage. In "explaining the phenomenon of identity" through "geographical landscape", the factors of "human" and "place" are considered as two basic factors. In this study, it was tried to "geographically explain" "identity foundations" with respect to "human identity" and "place identity" in three geographical scales of local, national, and global. The findings indicate that at "local scale", regarding "human identity" two groups of identity, i.e. "ethnic group identities" and "local people identities" can be recognized. With respect to "place identity", the identity of places such as village and city were also recognized. "Geographic explanation of identity foundations" at local scale reveals that the identity of every place (including village, locality, city, and geographic area) which involves physical and functional elements is unique, and the identity of every individual residing in these places are not separable from the "identity of place". At "national scale" the "identity of nation" and the "identity of territory" were recognized in terms of respectively "human identity" and "identity of place". The results of explanation at this scale indicate that the identity of every nation is influences by the "place identity" of the territory of that country consisting of physical and functional elements at national scale. The States try their bests to form their territory as

a "unique place identity". Finally, at "global scale", the "identity of global citizen" and the "identity of global cities" were respectively recognized with respect to "human identity" and the "identity of place". The findings from "geographic explanation of identity foundations" at global scale revealed that the "identity of citizens" residing in global cities is fluid due to the dynamicity of cultural elements, and the "place identity" of these cities is fluid because of the dynamicity of their "physical" and "functional" elements. Of course, this does not mean homogeneity or similarity of "place identities", for, the set of factors forming the identity of each place is "unique" by itself.

It can be concluded that the "human identity" at each of the three scales, is affected by values, beliefs, etc. of human systems. On the other hand, the "identity of place" at those scales is affected by "physical", and particularly, "functional" elements varying from one place to another. It must be mentioned in the discussions of "identity of place" that the identity an individual or group acquires from a place is very important, because the spirit of place is hidden in its human activities. Hence, despite the fact that humans live in different places and in spite of the difference among the identity of one place from that of other places, the identity of humans is mixed with the identity of their places. That is why people living in different place, while having local, national, and global identities, have different identities.

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