

Presenting an Affective Model of Identity in Urban Space (Case of Study: Neighborhoods of Tehran in 2018-2019)

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Abstract: The present study aims to provide a model that influences identity in the urban space in Tehran, with survey method. The data collection technique is a questionnaire designed by a researcher in the form of a sum of Likert scores, the validity of which has been confirmed by two forms, CVI and CVR. The statistical population for this study includes all citizens living in Tehran, who were selected using Cochran's 400 people formula as the multi-stage cluster sample. The theoretical framework of this research is also inspired by the theories of Berger, Goffman and Lefebvre. The results showed that the participation and interaction of the residents of the neighborhood, the sense of belonging to the neighborhood, the access to urban facilities and the attention to the environmental indicators of the neighborhood are related to the traditional identity of the residents of the neighborhood of Tehran and there is no relationship between presence in urban social life spaces and traditional identity. There is also a relationship between access to urban facilities and presence in social urban spaces with a modern identity. But there is no relationship between the participation and interaction of the residents of the neighborhood, the sense of belonging to the neighborhood and the attention to the environmental indicators in the place with the modern identity. Moreover, the structural model obtained using the AMOS software indicates the correct fit of the model, that the factors studied in the model in the form of independent variables are approximately explain 28% of the traditional identity and 45% of the modern identity.

Keywords: Identity, Traditional and modern identity, Space, Urban space.

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Introduction

The city is an indisputable social reality that can generally be summarized in people and space. Tehran is a city that reflects certain contradictions and characteristics by juxtaposing different cultures and ethnicities. As people and places influence each other, its reflection can be seen in urban spaces. One of the building blocks of the spaces is the urban district, which has always been one of the common elements of the city and has been of great importance throughout history. The neighborhood is no longer, as it used to be, a means of reducing social pressure through the creation of ethnic and related units, but a kind of forced proximity that can be broken when facilities are available. Indeed, we can say that neighborhoods give a certain identity to their inhabitants based on their prestige, their financial value and their geographical location, which depends on spatial spaces and influences social spaces and its inhabitants.

In western countries, urbanization and industrialization have taken place simultaneously. In contrast, in developing countries, urbanization occurs before industrialization. For over a hundred years, Europe's urbanization has been driven by industrialization and a change in the mode of economic production. The currents of regime change were all gradual. While this trend has been more

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rapid in underdeveloped and developing countries. The large gap between the economic, social and political sectors in these countries has arisen because urbanization in these countries has been described as a model of development.

In the urban space, the house is the title of the first legal system in which a person is born, mates and learns, and his personality and individuality are formed there. "The house is not only a structure, but also an institution created for complex purposes, and since the construction of the house is a cultural phenomenon, its organizational form is strongly influenced by the cultural environment to which it belongs," says Rapaport. But what led us to this study was the advent of Western modernity and the change in the structure of neighborhoods and, by nature, the exterior and interior of houses, which we believe have ostensibly changed the identity of the residents. "It is both a privilege and a problem in the city. The advantage is that one can choose to be private and enter the public space if interested, and entering the public space of the city will not necessarily remove people's anonymity because contacts are temporary, casual and short-lived. But the problem stems from the fact that for whatever reason the privacy of spaces cannot withstand outdoor spaces and people are forced, despite their interest, to permanently tolerate public spaces or the externalities of private spaces" (Fakuhi, 2005: 244) In general, it can be said that in the metropolis of Tehran, a neighborhood that in the past had a certain homogeneity and had an independent identity (in the words of Lynch and Rapaport), the many street protests have caused separate rooms over time. In most neighborhoods the distances go much further than their old habits, but in the meantime some parts of the city retain their traditional structure of the past, creating a contradiction in the appearance of the city that casts doubt on the identity of the neighborhood.

In fact, as Iran's most modern metropolis, Tehran is a platform for change and transformation more than any other city. The rhythm of Tehran's existence is paying homage to Simmel's description of the town. Simmel's evaluation of metropolitan existence actions among the ranges of person mentality, social leadership, and collective order. Faced with the rapid and varied changes in the city, people in a way diminish their relationship with the environment and leave. The distance from the neighbor, the neighborhood, the distance from the town, the town with all its beauty turns into a grey historical past for them and that is the place to begin of the revel in of alienation. A glance to the advent of Tehran indicates that many homes, gardens and neighborhoods are destroyed each day. Tehran is a town of short-time period memory. A town this is ruthlessly destroying its past, bulldozers are running day and night time to rebuild the town. People in new homes and streets also are one of a kind from vintage ones. The new frame creates its personal new relationships. The town turns into acquainted to each neighborhoods and acquainted cities. Strange neighborhoods and odd neighbors (Shalchi, Shojaei and Farhangi, 2016: 6-3). Many professionals consider that Tehran's architectural version is a alienated version, a part of that's because of its love for cutting-edge structure and a few because of the passive mind-set of architects and the town's submission to speculative builders. Oriental aesthetic flavor and Iranian way of life haven no sense of meaning in Iranian houses in latest decades. The new architectural fashion isn't well matched with the temperaments of the Iranians and their social relations (Ibid: 17). In phrases of sustainable city improvement, the city state of affairs of Tehran is likewise really well worth considering. Mohammadzadeh Asl et.al. (2010) in the study of development indicators in Tehran concluded that the score of each of zones 1, 2 and 3 is twice as much as zones 17, 18 and 19. Rafieian and Shalchi (2012) additionally confirmed deep gaps among north and south development indicators of Tehran. Due to the spatial interactions in different regions of Tehran, it's miles very essential to look at the identities of the citizens of those regions. Therefore, in this regard, the researcher investigates the identity of people in these spaces by focusing on the human focus and the relationship with the space and the man-made environment. According to what become cited, we are searching for replying those questions: What elements have an effect on the conventional and cutting-edge identification of Tehran citizens? What are the functions of those elements in explaining conventional and cutting-edge identities?

Literature Review

Identity in civil area

Changing the manner of humans residing and subsistence and the emergence of towns after a period of transformation is a human-associated exercise and towns had been fashioned for the human lifestyles.

Although the early towns differ from today's towns, the root of the formation of the town may be taken into consideration in a single factor and that, the emergence of early towns following the rural revolution and the domestication of animals and vegetation and the formation of small organic complexes via farming methods (Lynch, 2002: 4). According to Lynch, it could be stated that towns had been created toward the formation of civilization.

In this regard, popular perspectives govern the definitions of the town, the view that summarizes the town within the frame and the view that considers the town as a tool along with the frame, humans and their experiences. New theories in civil issues all imply that the town isn't constructed as a residing being, however it seems that the town can't be constructed by order and far from the mind of society. The town is going through a method in the course of history and penetrates the minds of the humans. Each of the internal and external layers of the town incorporates that means whilst it belongs to the humans themselves. New and structural towns have order, beauty, overall performance and the whole thing that may be delivered on paper, however they've misplaced the spirit of lifestyles and best that prevails within the primary context of the antique towns (Atshinbar, 2009: 49).

Identity in city area is likewise the concepts that may be described and pointed out in distinctive methods. But in general, identity may be described in distinctive methods as a definition of "self" and self-understanding and a type of "characterization". Thus, identification is thought and understood as a system of being and becoming. What we suggest right here is to talk of a city identity, an identity that reveals and takes form within the town. According to Christopher Alexander, the formation of this identity happens while a natural and logical connection is hooked up among the person and the environment. In fact, identity makes the town, and after the development of the town, the town itself performs a position in processing the future identity. Every constructing or town is alive to the quantity that it's miles dedicated to the undying path. The undying manner is a system that most effective brings order. In general, it could be stated that the identity of the town is sort of a glue that connects human beings to a place (Habib and Naderi, 2008: 22).

Therefore, the town identity is an objective blended with mentality. Objectivity in the sense that part of the identity depends on a series of external and apparent elements and circumstantial evidence that are seen, and mentality in the sense that part of the identity is formed in the minds of the residents, reflected in memories, feelings, associations, and crystallized values. Identity is the fabricated from social family members hooked up and crystallized within the place, however it's miles a feature of its outside elements and factors. Therefore, this idea constantly refers to two critical dimensions, first, the goal and tangible measurement of identification, and second, belief, perception and the image of the assumed identity, that is intellectual and abstract (Azizi and Arbab, 2010: 49). So identification, in line with Berger, takes many shapes in distinctive worlds. Among the theorists who've studied the idea of city area is Lefebvre, wherein this idea may be used to give an explanation for the connection among identity and civil area.

Lefebvre and the theory of spatial production

The French philosopher Lefebvre used dialectics to study the concept of space and was strongly influenced by Hegel and Marx in his dialectical explanation of space. Dialectics is the "method of clear explanation." A word to which Marx gives a very strong meaning. A clear explanation is, in effect, the reconstruction of the concrete in its internal movement in a way that it should not be confused with an external spiritual organization or the juxtaposition of words. We have to start with the content. The content is the real being, which determines the dialectical thought through which the internal laws between objects are derived. The analysis of relationships and protocols then determines complex content (Lefebvre, 2009: 74). Given the dialectical nature of Lefebvre's approach, it can be said that for him space is a social product. In the sense that the set of social beings of individuals in the interaction they create with each other causes the formation of spaces in their production. The mere thought of an urban planner does not produce a space. In other words, the same contradictions that exist for a product also apply to space, with the difference that space reproduces existing relationships.

Lefebvre founded his theory of the production of space in contrast to abstract and absolute Cartesian space. Descartes actually only defined space within his coordinate system. He defines the width, length and height for each point in the coordinate system. Lefebvre, on the other hand, argues that space is a social product. Space is the result of human relationships with each other. In this way,

social space cannot be represented on the axis of coordinates and geometric checkerboard patterns desired by Descartes. On the other hand, according to Lefebvre, the social adjective space has consequences such as reciprocal or unilateral power relations and economic relations, which, according to Lefebvre, cannot even represent these cases on the Cartesian coordinate axis. Lefebvre also takes an anti-Kantian position on space and time. In the sense that space and time are no longer categories of experience. Rather, they can be experienced independently and are directly related to existing historical contexts.

In fact, Lefebvre believes that man is in a natural and pristine environment rather than in an artificial (secondary) and abnormal environment. Nature is alive and man has to change it to satisfy his wishes. A social environment arises from the changes that human beings as social beings exert on nature. In fact, this space reproduces the same a priori economic, political and social conditions. According to Lefebvre, social space is a produced space that includes the relationships between social subjects (Lefebvre 1991: 3837).

Theoretical framework

The main characteristic of the twentieth century is the arrival of the modern world and the urban space has also changed dramatically. The urban space or the public arena is actually the public space and, for everyone, the free space of the city, which precedes the private space. The public space as a common platform for the activities of the residents of this space and connects the members of the community. Urban planners and designers emphasize the importance of public space. Public space is a space that is not controlled by private individuals or organizations and, therefore, is open to the public. And the characteristic of this space is the ability to allow different groups of people to interact and coexist regardless of their social class, ethnicity, race and age. Public spaces reflect and regulate our public life, urban culture, and everyday life. In fact, urban space is considered as public space when it comes to social interaction and confrontation. Improving the quality of these spaces compared to other types of spaces (private and semi-private) will create a healthy, dynamic and vibrant city.

Most of the theorists who have theorized in urban contexts cause the growth of metropolises to destroy identity relations. "In modern metropolises, people are under great pressure due to high population density and presence, which endangers individual identity through overcrowding and isolates the city dweller from the neighboring world," Simmel said. (Navabakhsh and Rafieifar, 2008: 53). Tehran is a city that is constantly separating and expanding, and it can be said that during the last half century it has experienced different spaces and has welcomed a growing population. "The average lifespan of Iranian buildings is shorter than in other societies. Streets and public spaces are also exposed to constant manipulation and physical changes. Despite the fact that the existence of a memory or a current mental image of the city is necessary for people's mental health. Dealing with ancient objects and places creates a clear feeling of the past and creates a personal identity as well as a spatial identity. The mental image of individuals or their memories is related to the place" (Shalchi et al., 2016: 17).

These rapid changes in urban space have created two forms of traditional and modern identity for its residents, which have been influenced by various factors. One of these factors is the presence in social spaces. This concept creates a kind of connection between the people who are in this space by locating the residents of a neighborhood in a certain geographical space, which can also be taken out of this space. In these interactions, different types of identities are formed in the interaction between these individuals, which can effectively strengthen or weaken a particular type of identity.

For Mumford, the main function of urban space is to give the city a collective shape. In this collective space, the participation and interaction between the residents of the neighborhoods arises. Social identity is undoubtedly formed in the action and reaction between individuals, and this action in the participation and interaction between neighborhood residents is influenced by the environment and the space in which the action takes place.

As a general rule, every citizen has an idea of the city as a whole in his daily life, which is usually the basis of his actions in relation to the city. This space and this mental image cannot be left out of the environmental space of the city. Attention to environmental indicators is a concept that is related to Peter Berger's theory on the influence of biological worlds on identity formation. According to Berger, people have always lived in more or less integrated worlds for most of human history. Despite the

differences between the different areas of social life in earlier societies, they are "made up" by some kind of unifying semantic order (usually a religious order) that encompasses all the different areas of society and reach "unity". The simple meaning of this order was that the symbols of association equally encompassed different parts of daily life and that one was in the "same world" at all times. Rarely, except when physically leaving his community, did he feel that a certain social situation could remove him from this common world. But in today's highly divided society, different parts of people's daily lives are connected to completely different and often incompatible worlds of meaning and experience. This split (duplication of identity in traditional and modern forms) is reflected not only at the level of tangible social behavior, but also at the level of consciousness, and the fundamental dimension of this diversity is the emergence of duality in public and private spheres. (Berger, 2002: 73) In fact, it can be said that the destruction of the old rooms of Tehran with all their belongings necessitates a new room for its residents, which can attract people to the created space and can connect to a person with the new environment gives him a special identity according to urban changes.

In the modern world, when designing cities, their designers consider access to important urban spaces that are used for economic, political and social purposes. In fact, access to urban facilities is a concept that influences the identity of the individual. Tehran is a metropolis whose regions differ in their level of development. Access to urban facilities in different areas can compensate for this inequality to some extent. On the other hand, the existence of urban facilities and access to them can connect the inhabitants of the old space with the new space and rationalize the identity of the individual. According to Goffman, access to different urban spaces also allows citizens to display different identities. The feeling of inequality and the inability to control, intervene and change the environment also contribute to the distancing and alienation of people from the urban environment. The sense of belonging to the neighborhood is less noticeable here among residents of areas with an increasingly aged texture due to discontent and inequalities at the neighborhood level. Hence, another concept is called a sense of belonging to the neighborhood.

In fact, the process of rebuilding modernity in Tehran is destroying the spaces that separate the residents of the neighborhoods from their daily lives. The sense of belonging to the neighborhood that transforms urban spaces from a public concept to a private and personal concept with which the space has built its way of life. In fact, these urban spaces are articulated, connecting the individual and collective memory of the residents of a neighborhood and evoke a feeling of belonging to this place. With the arrival of the modern world and the destruction of these spaces, people suffer a kind of anguish towards the environment that is changing their identity. On the one hand they identify with this historical memory of the place, on the other hand they live in a new space that generates a kind of identity diversity. Given that these changes in the urban space are constantly taking place, the relationship between the inhabitants and the city is short-lived, transversal and without dependency or affiliation, which generates a kind of fluidity in the representation of the identity of the individual. According to Lefebvre, these inhabitants are alien to the rebuilt city, and these spaces are highly idolatrous. In general, it can be said that the demolition of old buildings and the rapid change in Tehran corporation do not allow residents to have a spatial identity. The neighborhoods and streets of Tehran constantly change their face, which is the mental reaction of the neighbors to the process of rapid change, the separation of the city and the weakening of the sense of belonging. After the above, the consideration of social interactions and urban space suggests in effect that any study of man and the environment that looks at one without considering the other causes the loss of a substantial part of an image, which gives us an incomplete understanding of an image. Space, therefore, functions as a building block of social processes, not exclusively deterministic, which ultimately determines the behavior of individuals. Thus, the interaction of social elements and space in an intertwined way, reconstructed and being constructed, is constantly changing and constantly needs to be studied and researched.

Methodology

This study was conducted using the social survey method and is the unit of analysis and the level of observation of the individual. The variables and indicators of the problem are determined based on the theoretical framework and the required information is completed with a questionnaire prepared by researchers. It was used how each of the research variables is measured and tested with closed

questions, the range of total scores and the Likert scale, and according to the measurement levels of each of the associated statistical tests. After preparing the questionnaire, the questionnaire was completed by two forms of experience in CVI and CVR. The statistical population of this study includes all Tehran citizens in 22 regions who lived in this city in 2018-2019 and at least 5 years have passed since their stay in this city. To determine the sample size, 384 people were selected using the following formula. To avoid a possible drop, 16 questionnaires were added. Finally, the questionnaires were distributed between 400 people in the community who were selected through a multi-stage cluster sampling process.

$$n = \frac{N t^2 p(1-p)}{N d^2 + t^2 p(1-p)} = \frac{8694000 * 1/96^2 * 0/5(1-0/5)}{8694000 * 0/5^2 + 1/96^2 * 0/5(1-0/5)} \approx 384$$

(Sarai, 1993: 140)

It is worth mentioning that in the sample of multi-stage conglomerates in the first stage, among the 22 regions of Tehran, 5 regions (region 2 in the north of Tehran, region 10 in the center of Tehran, region 17 in the south of Tehran, Region 8 in East Tehran and District 22 in West Tehran) were completely randomly selected and in the next step we randomly select blocks in each of these areas and then select the first house from the blocks selected at the beginning of each block and then by systematic random selection selected a house out of ten houses and after selecting the house of each family member at home, the questionnaire was given to this person and returned after completing the questionnaire. Therefore, the questionnaire was completed by mail and the postman brought the questionnaire to the door. Finally, we use two statistical programs, SPSS and AMOS, to analyze the collected data.

The questionnaire was developed based on a qualitative work and through open coding of interviews related to the researcher's doctoral dissertation, which for this purpose was identified by exploratory factor analysis of research factors or variables and questions related to each variable were identified.

Research findings

First, we describe the demographic characteristics of the respondents. In the next step, the independent and dependent variables are described and then the analytical results are presented.

Background coordinates

Of 400 respondents (45.5%) are women and (54.5%) are men. According to the age composition (28.2%) to the age group of 20 years or less, (22.0%) to the age group of 21 to 30 years, (22.5%) to the age group of 31 to 40 years, (0.9% belong to) the age group of 41 to 50 years and (18.2%) belong to more than 50 years. over 50 years. Regarding the place of birth, (5.5%) is the village, (11.8%) the district, (15.8%) the city, (38.0%) the town and (29.0%) of the respondents their birth place is the capital province. Regarding marital status (7.5%) of those surveyed are divorced, (4.8%) the spouse has died, (46.8%) are married and (41.0%) % of respondents are single. Regarding the type of housing, (45.8%) of the respondents have rented housing, (11.0%) have organizational housing, (17.5%) have joint property and (25.8%) of the respondents have personal property. In relation to the proportion of housing infrastructure (9.5%) of respondents less than 50 square meters, (46.5%) of respondents 51 to 80 square meters, (18.8%) of respondents from 81 to 120 square meters, (0.01%) of the respondents chose 121 to 150 square meters and (15.2%) of the respondents chose more than 150 square meters. Regarding the type of ethnicity of the respondents, (26.5%) from Fars ethnic group, (38.5%) from Turkish ethnic group, (15.5%) from Kurdish ethnic group, (12.2%) from Lor ethnic group and (2/2) 7% were from Mazani and Gilaki tribes.

Coordinates of the independent and dependent variables of the research

The average of the traditional identity of the respondents is 9.56 and the average of the modern identity is 11.02, the average of presence in urban social spaces is 8.99, the average of participation and interaction of the residents of the neighborhood is 11.26, the average neighborhood sense of

belonging is 11.23, the average access to urban facilities is 12.52 and the average attention to environmental indicators in the area is 19.86.

Inferential Analysis of Research Data

We use Pearson's correlation coefficient to test the relationship between independent and dependent variables.

Test table of the correlation relationship between independent and dependent variables

Dependent variable	Independent variable	Correlation	Level of significance	Samples' number
Traditional identity	Presence in urban social spaces	0/024	0/638	400
	Participation and interaction of neighborhood residents	0/153	0/002	400
	A sense of belonging to the neighborhood	0/417	0/000	400
	Access to urban facilities	0/301	0/000	400
	Pay attention to environmental indicators in place	0/483	0/000	400
Modern identity	Presence in urban social spaces	0/670	0/000	400
	Participation and interaction of neighborhood residents	0/049	0/333	400
	A sense of belonging to the neighborhood	0/016	0/754	400
	Access to urban facilities	0/102	0/041	400
	Pay attention to environmental indicators in place	0/047	0/353	400

As shown in the previous table, the significant level of the Pearson test between the variables of participation and interaction of the residents of the neighborhood, sense of belonging to the neighborhood, access to urban facilities and attention to local environmental indicators and traditional identity shows that there is a relationship between these variables due to the significance level of the Pearson test which is less than 0.05. However, the connection between the variable presence in urban social spaces and traditional identity is not significant, since the level of significance is higher than 0.05%. Therefore, it can be said that there is no relationship between these two variables. The level of significance obtained from Pearson's test between the variables presence in urban social spaces and access to urban facilities with modern identity also shows the relationship between these variables, since the level of significance obtained is less than 0.05. However, the connection between the variables participation and interaction of the residents of the neighborhood, belonging to the neighborhood and the observance of environmental indicators in the place with a modern identity is not significant, since the level of significance is above 0.05 percent. Therefore, it can be said that there is no relationship between these variables.

Structural equation

Fitness of the structural research model

In this section we examine the fitness of the model with the AMOS software, that is, if the research model is a piece of reality or not? To do this, we first input all variables into the model and then evaluate the fitness of the model using the relevant statistics.

The fitness indicators of the above model can be seen in the following table:

Table of the model's fitness indicators

Indicators of good fitness				
CMIN/DF	RMSEA	NFI	CFI	IFI
2/946	0/070	0/95	0/93	0/91

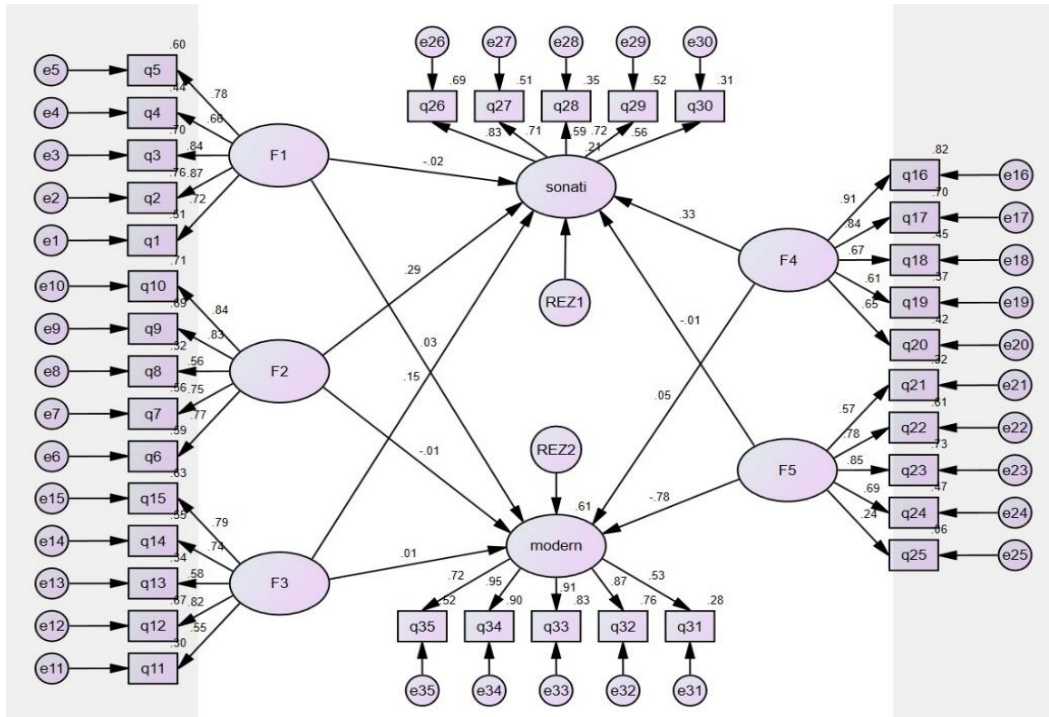


Figure 1: Traditional and modern identity measurement model in urban space in standard mode (factors affecting traditional and modern identity)

It should be noted that the lower the CMIN / DF result, the better the fitness, and the number 5 is generally considered to be the cutoff point. The closer to zero the RMSEA index is, the better the fitness. A number between 0.05 and 0.10 is generally considered the cut-off point. Other indicators (CFI, NFI, IFI) The closer to 1, the better they fit. As can be seen, the product of dividing the value of Chi- square by the degree of freedom is 2,946. Also, the RMSEA value is equal to 0.070. But the NFI, CFI and IFI values are slightly lower than the established cut-off point. In general, it can be said that the fit indices indicate that the model obtained is adaptable to the statistical population.

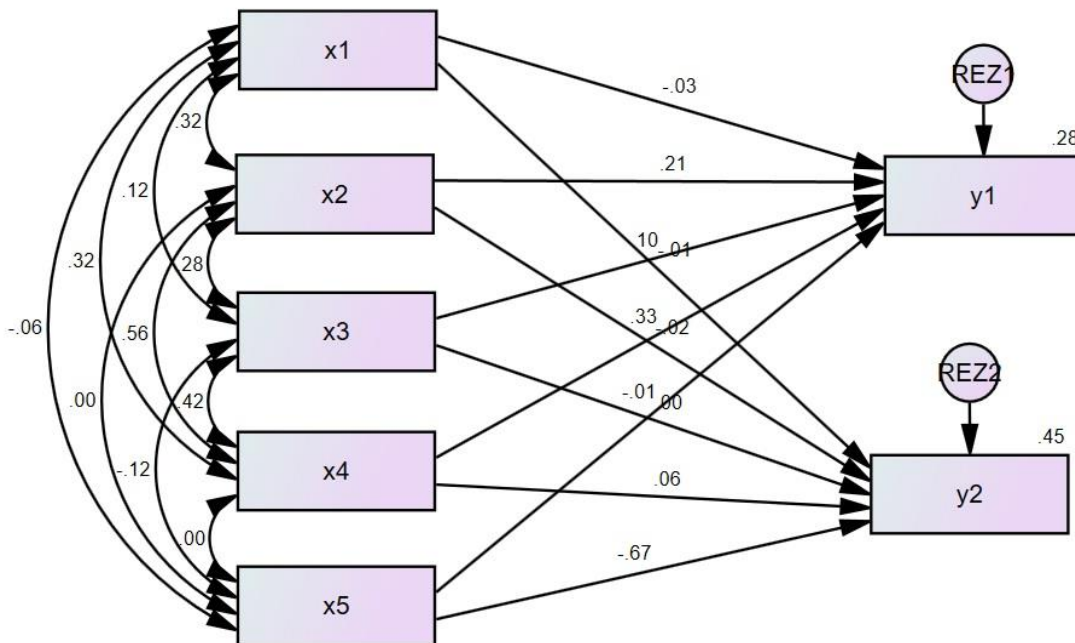


Figure 2: The final measurement model of traditional and modern identity in urban space in standard mode

The fitness indicators of the previous model can be taken from the following table:

Table of the fitness indices of the final measurement model of traditional and modern identity in urban space

Indicators of good fitness				
CMIN/DF	RMSEA	NFI	CFI	IFI
0/067	0/012	0/99	0/99	1/00

As can be seen from the table above, the product of dividing the value of Chi- square by the degree of freedom is 0.067. Also, the RMSEA value is 0.012. Furthermore, the values of CFI and NFI, IFI are greater than the cutoff point of 0.90, all of which show the model in an acceptable level.

The above model is the final model of the influence of various social factors on traditional and modern identities. The trajectory coefficient (regression coefficient), which indicates the effectiveness of these indicators, has been given in the following table in detail and with a significant test.

Table of the effect of social factors on traditional and modern identities in standard mode

Dependent variable	Independent variables	Standardized Regression Weights	S.E.	C.R.	P	Squared Multiple Correlations
Traditional identity	Presence in urban social spaces	-.046	.061	-.744	.457	.275
	Participation and interaction of neighborhood residents	.300	.073	4.100	***	
	A sense of belonging to the neighborhood	.095	.043	2.197	.028	
	Access to urban facilities	.372	.062	5.971	***	
	Pay attention to environmental indicators in place	-.014	.045	-.319	.750	
Modern identity	Presence in urban social spaces	-.010	.059	-.167	.867	.452
	Participation and interaction of neighborhood residents	-.027	.070	-.392	.695	
	A sense of belonging to the neighborhood	.004	.042	.093	.926	
	Access to urban facilities	.073		1.225	.220	
	Pay attention to environmental indicators in place	-.772		-17.88	***	

The level direct impact of social factors on traditional identity is 0.275, which shows that for a unit of standard deviation, the change in the social factors studied is approximately 0.28 units of standard deviation in the same direction in the variable traditional identity.

The level of the direct influence of social factors on modern identity is 0.452, which shows that for one unit of the standard deviation of the change in the social factors studied, approximately 0.45 units of the standard deviation in the same direction occur in the modern identity variable.

According to the standard weigh of the regression coefficient, it can also be said that access to urban facilities is the most effective factor for the traditional identity of citizens and the observance of local environmental indicators is the most effective factor for the modern identity.

Discussion and conclusion

Iran's transformation from a rural nomadic society to a more urban society in less than a century is a fundamental change in the foundation and structure of the country. The change that continues and urbanization is increasing due to the population of the big cities, especially Tehran (Tavassoli, 2014: 114). In the direction of sustainable urban development, attention is paid to all aspects of the city at the same time. Therefore, development cannot be expected unless the city is oriented in various social, economic, physical aspects. In fact, it can be said that the city is a space that constitutes the basis for the emergence of social, economic, political and, consequently, also physical currents. The lack of logical and coordinated communication in different urban systems is one of the main obstacles to sustainable urban development. In Tehran, the uncontrolled growth of migration from rural to urban areas, as well as the policy of the centralized government in Tehran as the capital, has caused the

uncontrolled growth of cities in a pattern disproportionate to social, cultural, economic and social patterns in Tehran that has challenged identity in urban space.

Regarding the sense of belonging and satisfaction with life, there is a difference between the different neighborhoods, so that the inhabitants of the slums feel less belonging to their neighborhoods and, if possible, move to other neighborhoods. This shows that the old neighborhoods of Tehran are no longer the old ones and that the new urban changes and the influx of newcomers with a lower cultural level have reduced the sense of belonging of the residents. But in modern neighborhoods like Shahrake Gharb, the modern urban space and access to various urban facilities make residents feel more part of their neighborhood and see it as part of their identity when introducing themselves to others. But its residents are still involved in two different types of traditional and modern identities in their lives due to their interactions with work or leisure and other parts of the city that they have with others.

Perhaps the term Katozian can be used to describe Iranian society, which he considers a short-term society (Katozian, 2011) to rebuild the city of Tehran. In Tehran, buildings, streets and public spaces are subject to constant physical change. This event destroys the memories and mental images of the city that are necessary for the physical health and mental health of people in all societies. In fact, the encounter with ancient objects and places creates a clear sense of the past, which creates a personal identity and a sense of belonging to the place and, therefore, a spatial identity. This is how people's mental image or people's past memories connect with the place. Therefore, it can be said that Tehran's urban politics and modern reconstructions are destroying the memory of the city's residents. On the other hand, the memories create a connection between the members of the community and make the relationship between the residents of the neighborhoods of Tehran ephemeral and transversal, which in turn leads to the neighbors becoming independent of the neighborhood and becoming increasingly alienated from their own neighborhood and city. The investigation of the neighborhood sentiment of the residents of the Tehran districts in the present study shows that the residents of the districts have little neighborhood affiliation, which confirms the above statement.

According to the results of the research, this feeling of belonging is less pronounced among the inhabitants of the southern regions, that is, the region aged 17, due to discontent and inequality, than in the northern regions. While, in the past the sense of belonging to the neighborhood has been raised among the residents of the south as part of their identity. Therefore, the destruction of urban buildings seems to be only one corner of the loss of identity, another part is related to uneven urban development. In fact, the uneven growth and development of urban areas also creates a feeling of inequality among residents of southern districts which weakening their sense of identity.

High fluctuation and traffic, as well as many changes in the movement of housing, have also changed the identity of the individual. In the not too distant past, the neighbor was a reminder of friendship and knowledge. But now this environment has changed and this intimacy between the neighbors no longer exists. Therefore, this fluidity of people at the neighborhood level also reduces the sense of belonging of the residents of the neighborhood to their place of residence, so the results of the present study also show a low sense of neighborhood among residents of Tehran.

The degree of involvement or implication of people in the design and alteration of urban spaces is part of what Lefebvre and Harvey call the citizens right. The right of citizens to design urban spaces in such a way that they can make the most of them and thus change their lives. In Tehran's urban development plans and in the long years of rebuilding Tehran, it was always assumed that people like to be modern. But most of the theoretical respondents claim otherwise. The fluidity between traditional and modern identities in the behavior of neighbors also evokes a kind of alienation, which Lefebvre (1991) emphasizes following Simmel. The results of the study consider the participation and interaction of the residents as effects on the traditional identity, but not on the modern identity of the individual. This contradiction, which is evident in the effect of the participation and interaction of residents in the reflection on traditional and modern identities, seems to be due to a kind of alienation that goes back to the low participation and interaction of the people of the neighborhood. It should be noted that participation is low in all areas north and south of Tehran.

Another problem that has arisen as a result of Tehran's renovation is spatial and social segregation. The construction of shopping centers and multipurpose pavilions has become a place of identity for the residents of the neighborhood. In fact, as urban signs and symbols, these centers have become part

of the neighborhood identity that arises from the creation of a space in which people participate in interactions and overshadow their behavior and therefore their identity. It is as if the presence in these spaces leads to the representation of a kind of egoism between individuals that is crucial for the reflection of their identity. The creation of new spaces in the city of Tehran means not only a change in the physical structure of the city, but also spaces that determine actions and shape human and social relationships. In fact, the modernization of Tehran and the physical changes in its structure through the destruction of neighborhoods and new lifestyles, such as living in apartments, lead to residents of these neighborhoods living with strangers, the lack of deep human relationships and the loss of acquaintances and in general, it has caused the disappearance of the concept of neighborhood in the deep sense of the past in the neighborhood. Empirically, the studies by Sheibani et al. (2012), Motevaseli and Sarmast (2010) as well as Chalabi and Amirkafe (2004) also agree with the results of the present study that residents belonging to the city of Tehran and local human relations are declining.

Urban redevelopment and new construction succeeded in attracting a high surplus of capital economically, which has created forms of leisure, shopping, consumption, and as a result, it has created forms of identity based on access to these spaces and facilities. In fact, it can be said that the people of the new buildings and streets are also different from the old ones. The new city organ has created its new connections. In fact, the city has become a strange city for both neighborhoods and family cities. According to the *Gemeinschaft*, there was a kind of natural cohesion in the atmosphere of old Tehran, but in the new Tehran, reminiscent of the *Gesellschaft* type, there is a kind of mechanical cohesion in society.

The new spaces created in the old look of the neighborhood are like discourses that dominate the environment and social creatures of the neighborhood residents, overshadowing all aspects of daily life and interactions in the neighborhood and even outside the neighborhood. These new spaces offer new experiences to the residents of the neighborhood, sometimes in conflict or different from their past experiences. These contradictions also mature in people's behavior and cause people to exhibit double behavior between their former mental states. And new mental states that are placed by being in newly represented spaces that have a modern form and therefore show both traditional and modern identity. This is clearly visible in the results of this research and the presence in urban social spaces and the changes in traditional and modern identities as a result of the presence in these spaces.

According to the research results, we can analyze the results with the theory of Peter Berger. By explaining living worlds and constructing social reality, Berger speaks about the consciousness of actors, that is, how people construct social reality. This everyday awareness is a set of common meanings between the individual and others and constitutes a "social environment". In this regard, if we consider neighborhoods and urban spaces as a living world that shapes people's consciousness, we can say that the consciousness that actors acquire to be in these spaces shapes their identity and this result. which shows the impact of this space and in the language of Berger, this biosphere on the traditional and modern identity of the residents of the neighborhoods. Depending on the urban space in which people find themselves, they present different identities. This result is in line with research by Ghasemzadeh (2011), Basak and Hatice (2015) and Sadeghi and Wang (2016). The results of this research can also be explained in this way according to Goffman's theory; People in different urban spaces have the opportunity to present their desired and ideal selves to a certain extent. Individuals forced on people by the structural pressures of traditional neighborhoods can step into other spaces and show the desired identity in the space or scene in which they are placed. In fact, these new spaces provide good opportunities for people to express themselves to the fullest and get to know themselves better and get to know others better in new interactions.

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