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Examining the geographical aspects of political movements in Iran (With a look at the background of political uprisings)

Examinando los aspectos geográficos de los movimientos políticos en Irán (Con una mirada al trasfondo de las revueltas políticas)

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Abstract

The effect of geographical factors on human behavior has been noticed since long ago. Natural elements have always affected human behavior and actions. So that, different weather conditions and differences in the natural environment are effective in causing specific reactions in human behavior. Thinkers and scientists have long been paying attention to the issue of the relationship between the environment and humans. Thinkers, philosophers, politicians, soldiers, and social scientists, from Herodotus and Aristotle to Avicenna, Montesquieu, and Ibn Khaldun, have investigated the relationship between climate and human behavior.

In the 5th century BC, the followers of the Hippocratic school proposed the influence of weather and geographical conditions on human habits, ethics, and physiology. In the study of the movements of Iranians, the impact of the climate on behavioral traits and the influence of favorable and motivating geographical foundations are among the factors that have played a role in the formation of movements and rebellions, practical and essential aspects.

The absolute and relative position of the geographical area of Iran is such that it has made a crossroads as the center of attacks, military wars, and cultural encounters. On the national scale, Iran's natural and geographical features have also been the cause of its social diversity. Therefore, the biological and geographical diversity that has caused social diversity has given a special and unique identity to the communities of different geographical regions. In such a situation, the main actors of the constitutional movement have been the

Resumen

El efecto de los factores geográficos en el comportamiento humano se ha notado desde hace mucho tiempo. Los elementos naturales siempre han afectado el comportamiento y las acciones humanas. De modo que las diferencias en el entorno natural con diferentes condiciones climáticas pueden tener reacciones específicas en el comportamiento humano. Los pensadores y científicos han estado prestando atención durante mucho tiempo al tema de la relación entre el medio ambiente y los humanos. Pensadores, filósofos, políticos, militares y científicos sociales, desde Herodoto y Aristóteles hasta Avicena, Montesquieu e Ibn Khaldun, han investigado la relación entre el clima y el comportamiento humano.

En el siglo V a. C., los seguidores de la escuela hipocrática propusieron la influencia del clima y las condiciones geográficas en los hábitos, la ética y la fisiología humana. En el estudio de los movimientos de los iraníes, el impacto del clima en los rasgos de comportamiento y la influencia de fundaciones geográficas favorables y motivadoras están entre los factores que han jugado un papel en la formación de movimientos y rebeliones, aspectos prácticos y esenciales.

La posición absoluta y relativa del área geográfica de Irán es tal que se ha convertido en una encrucijada como centro de ataques, guerras militares y encuentros culturales. A escala nacional, las características naturales y geográficas de Irán también han sido la causa de su diversidad social. Por tanto, la diversidad biológica y geográfica que ha originado la diversidad social ha dado una identidad especial y única a las comunidades de las diferentes regiones geográficas. En tal situación, los principales

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motivation for other geographical areas and ethnic groups to improve Iran's status and participate in power.

Keywords: Iranian movements, the geography of spatial behavior, climate, political actions.

Introduction

The close relationship between man and the physical environment around him has caused the background to play a decisive role as an essential axis in the formation of human behavior and personality. In such a way, the environment can be the underlying factor in the development and evolution of human ethics. On the other hand, experts in the geography of spatial behavior believe that the physical environment, with its weather, climatic conditions, food resources, and other material facilities, can affect the personality of people who are in some way connected with them.

Considering the critical issue that Iran is a country with diverse climates, we should consider how this geographical diversity has occurred in the behavior of the people of this land. To what extent has it influenced this country's history, culture, destiny, and politics? Of course, how we deal with these issues makes it clear whether that issue becomes an opportunity or a threat. The point of climate diversity in Iran is one of those issues; how we face it depends on our perception of the issue.

The critical point is that the incidents related to unrest and movements in faraway provinces are not new. Kurds, Azeris, Turkmen, and Baluchs, like Arabs, sometimes show their objections. This critical matter has led us to express the influence of the geographical environment on the political reactions of the Iranian people in this research.

Problem design and research basics

Climatic diversity can be an opportunity and a threat to a country's politics. Iran is a country consisting of several climates, and ignoring these differences and not having a comprehensive plan to use positively direct this potential has caused ethnic minorities always to see themselves exposed to discrimination. The feeling that they have been discriminated against and have a big difference with the people of other regions, especially the centers, in terms of having public facilities, has caused popular uprisings and

actores del movimiento constitucional han sido la motivación para que otras áreas geográficas y grupos étnicos mejoren el estatus de Irán y participen en el poder.

Palabras clave: movimientos iraníes, geografía del comportamiento espacial, clima, acciones políticas.

protests. After the constitutional (Mashrutiyat) revolution in Iran and during the reign of Reza Shah Pahlavi and the implementation of Reza Shah's policies, most people in other regions of Iran considered themselves to be weaker and more deprived than others. The same thing made the potential in different geographical areas to be counted as a threat to the central government. After the revolution of 1979 and the rule of the Islamic Republic of Iran, movements emerged to achieve local autonomy. Azerbaijan, Kurdistan, Khuzestan, Sistan and Baluchistan, and Turkmen Sahara are clear examples that witnessed numerous political-social unrest.

Verbal and expressive complaints, protests by opposition parties and groups, as well as the creation of publications and journals or writing dissenting articles, turning to neighboring countries, are a form of rebellion. Insurgency, terrorism, clashes with military or government forces, bombings, and suicide attacks are examples of various forms of autonomy and separatism.

Research Methods

The research method in this study is an analytical-descriptive research method, and the content analysis method uses to analyze the problems.

Research questions and hypothesis

- a) Has Iran's climatic, cultural, and religious commonalities with neighboring countries caused the political movement?
- b) Are geographical and climatic differences the basis of Iran's political movements?

Hypothesis A: It seems that ethnic, religious, linguistic, etc., commonalities with neighbors have been the cause of separatist movements in Iran.

Hypothesis B: It seems that the geographical and climatic differences between the Iranian peoples have led to dissatisfaction, conflicts, movements,

conflicts with the central government, liberation movements, annexation movements, autonomy, independence, etc.

Theoretical Foundations

Human is an impressionable creature that is affected by the surrounding environment; in fact, their personality is formed in the living environment. Educational scientists have divided the human life environment into two types: A- Social environment, B - Geographical (natural) environment.

This issue is so vital that the new knowledge of "ecology" has emerged alongside other knowledge. Therefore, "human ecology" is research about the impact of humans on the environment and the impact of the environment on humans. According to "Roger" (ecology expert), the environment does include not only the material means and atmosphere of the human world but also non-material objects (culture). (Rogers, 1977, p. 299)

Paying attention to the geographical environment is not only specific to the study area of geopolitics; instead, thinkers, philosophers, politicians, soldiers, and social scientists, from Herodotus and Aristotle to Avicenna, Montesquieu, and Ibn Khaldun, have examined the relationship between climate and human behavior. In the 5th century BC, the followers of the Hippocratic school proposed the influence of weather and geographical conditions on human habits, ethics, and physiology. Thinkers and scientists believe that living conditions, weather, and geographical conditions significantly affect human life and personality formation.

For example, Aristotle believed that humans and the environment are inseparable. According to him, man is affected by geographical factors (natural environment) and political institutions. (Sina, 1991, p. 213)

Geographic theory

The geographical theory of history is the oldest in explaining the past, whose founders were the Greeks. Despite this, limiting the scope of this philosophy to Greek scholars is far from a scientific view. The mentioned scientific sources show that all Babylonian, Persian, and Egyptian sages who are known as astronomers, as well as the prophets of the Old Testament and the companions of the church, especially St. Augustine and Aquinas and among the Muslims, Ibn Khaldun, were in a way among the

companions of the theory. They are considered geographical in the evolution and emergence of civilization and human society. (Hamid, 1978, p. 1)

Paying attention to geography and climate in terms of how it affects human behavior, the politics of nations and human civilization has started from the initial stages and has gradually reached significant growth based on scientific research. Mainly, it has a long history in sciences and disciplines. (Mir Heidar, 1977, p. 8)

In the fifth century BC, Hippocrates wrote a treatise on "air, water, and places," and Herodotus used it in his history. In his seventh book (Politics), "Aristotle" developed a theory about the relationship between climate and freedom. (Duverge, 1988, p. 36) Plato believes the situation of Utopia is not a place that is next to the sea because foreigners may enter it and create danger for it by spreading new habits and disrupting the spiritual unity of the citizens.

Throughout his book (Political Geography), the most noticeable point is the importance he has given to the two factors of size and geographical location. (Pishgahifard, 2018, pp. 299- 311) Of course, in the beginning, geographical factors' influence was considered an algebraic form. However, it was "Reitze" and his successors who succeeded in systematically classifying and studying the effects of the environment on the political power of nations.

It was based on Reitzel's theory, and the Nazi leaders claimed that, according to natural laws, Germany was growing and attacking neighboring countries. (Mir Heidar, 1977, p. 13)

Now, in contemporary studies, the influence of geography on various types of sciences and disciplines and the impact of climate and geography have been studied indirectly, and it has formed a variety of the extent of its influence, political and intellectual categories. (Duverge, 1988, p. 37)

According to Karl Haushofer, geopolitics is the study of the relationship between geography and politics, and it should show how geographical location determines politics. (Qavam, 2007, p. 90)

American geographer, meteorologist, and explorer Ellsworth Huntington (1876-1947), one of the fanatical pioneers of the climate determinism school, see this natural phenomenon as a clear and decisive factor in the forms of

irregularities, historical events, and human actions. He even claims that there is a rhythmic factor in the birth or destruction of civilizations. Therefore, Huntington claimed with this hypothesis that he could justify many historical phenomena. (Golkarian, 2019, pp. 383-399)

According to him, the immigration of Jews, as stated in the Torah, is due to changes in humidity, and drought conditions from where they live, while suggesting that other societies have also become occupiers. In his opinion, the invasion of the Mongols and Barbarians in Western Europe knows that their original lands have dried up. He attributes the main reason for all the land expansion efforts and the wars, such as occupation, to these events. In addition, he claims that the gradual drying up of the East-North-West land has occurred. Therefore, the movement of civilization centers from Egypt, Babylon, and Greece; Greece to Rome; Rome to France; France to England; and England to America can be justified through this route. (Kaviani Rad, 2007, pp. 25-39)

Montesquieu mentioned in the book "The Spirit of Laws" that hot weather causes laxity. In cold weather, it is an effect that makes the inhabitants of those places intense. This issue is proven by comparing different nations and countries, and the stated result is obtained when a country's hot and cold parts of a country are compared. The bravery and activity of the northern nations of China are more than that of the southern nations of that country, and the movement of the inhabitants of the north of the planet is more than the south of inhabitants. Due to the lack of a wide temperate zone and the presence of two temperate and tropical zones, the Asian nations are divided into two victorious and defeated nations. (Montesquieu, 1991, p. 449)

Aristotle believes that the first desirable identifier in any country is the number and nature of the people of that country. The country's land's extent and identifiers are considered the second identifiers. In his opinion, a country can be regarded as more beautiful and perfect than other countries that have greatness with a limited and balanced population. The size of a country has limits like the size of plants, animals, and people. The land should be such that it provides the means to meet the needs of its people as much as possible. Its breadth should allow everyone to live a happy, high-minded, moderate life. (Aristotle, 1985, p. 292)

Political movements in Iran

The emergence of the modern state and monopoly of power is the beginning of the accession crisis in contemporary Iran. Groups that were always in cooperation and were involved in various affairs of the country now avoid participating in politics. The result is a sense of national inequality. The policies implemented at the country level create double standards and pave the way for discrimination. The procedures used by the government are applied without considering Iran's ethnic groups, border cities, and geographical background. Assimilation policies are implemented regardless of language, religion, and ethnic origin. This provides unequal opportunities for a class and group created by the creation of a centralized political system. This kind of injustice and inequality has always had implications, including unresolved grievances at different levels.

One of the uprisings and revolutionary movements in Iran is the constitutional revolution. As a result of the expansion of relations between Iran and Europe, the social structure has manifested itself in various ways. Therefore, it has caused a transformation in Iran's intellectual and cultural system. One of the critical consequences of this movement was the emergence of the latest ideas and the development of modernist ideas during the reign of Nasir al-Din Shah Qajar. At this crucial historical moment, reformist bureaucrats and modernist intellectuals prudently or unwisely advocated western law, freedom, justice, etc. attached great importance to their concepts. As a result, Iranian society was affected by this change. During the Naseri period, which played an essential role in transforming the country's cultural structure, new institutions and cultural phenomena such as publishing newspapers and books and building new schools became widespread in parallel with such intellectual efforts.

In other words, the intellectual-cultural foundations of the Constitutional Revolution were influenced by the political-economic developments of the Qajar period, modernism, the emergence of reformist thought, the formation of new intellectual and cultural institutions and phenomena, and finally, a nationwide integration. (Khodrizadeh, 2007, pp. 83-94)

Table 1.
Political movements in Iran

No.	Name of the Party /Group	The Political Movement leader	Protest Actions	Year
1	Constitutionalist	Sattar Khan and Bagher Khan	Protests against Mohammad Ali Shah, resistance in Tabriz for 10 months	1908
2	National Democratic Sect	Sheikh Muhd Khatani	In opposition to the 1919 agreement, the autonomy of changing the name of Azerbaijan to Azadistan	1920
3	Right Faction	Sheikh Khazal	Khuzestan Movement	1920
4	Turkmen Tribes	Osman Akhound	Declaration of Independence	1925
5	Qashqai tribe, Khamsa tribe, and Baharlou tribe	Sault al-Dawlah family	Opposition to RezaKhan's actions for settlement and Thakht-Qapu, nomads opposed to British influence	1922
6	Right Faction	Simko (Simitqo)	Claiming independence, trying to settle the Kurds	1920
7	Right-leaning National Democratic Party	Dost Mohammad Khan	Opposition to Reza Shah Pahlavi	1918
8	The Left-leaning National Democratic Party	Mirza Kouчек Khan	The Gilaki Nationalist Movement, the seeker of the Jungle Republic	1920
9	Democratic Sect of Azerbaijan	Mohammad Jafar Pishevari	Formation of the autonomous government of Azerbaijan	1920-45



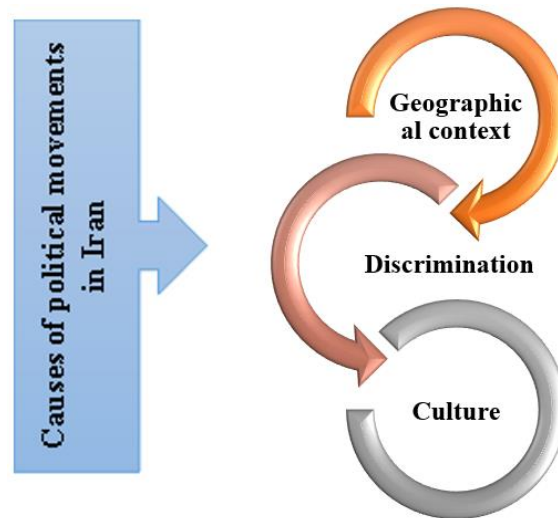
Figure 1. Iran's important movements from 1900 to 1980

Leaders of essential movements in Iran from 1900 to 1980

Research findings (Factors affecting the emergence of movements)

Iran has never been a peaceful country. Many tensions and movements have arisen in this land, and all the movements have found each other like the branches of a river and have followed their path. Perhaps they consider the causes of these tensions and movements related to the country's four-season climate and search for the reasons or

consider environmental determinism to be the cause. Maybe some people consider the diversity of ethnic groups involved in various political movements. Of course, it should be said that Iran is a country with a variety of ethnic groups and religions. In the meantime, some researchers may consider other reasons to be effective in the occurrence of uprisings. Since the subject of the research discussion is from the perspective of the geographical context, with a quick look at other factors, it will be discussed in the geographical context.

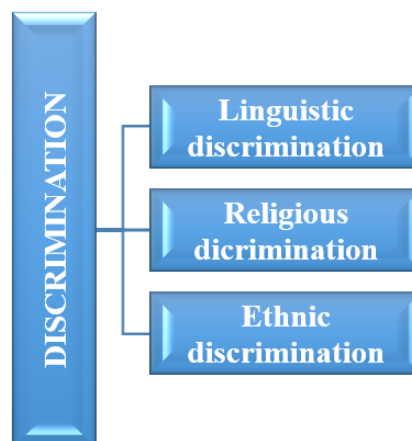


Graphic 1. Political Movements in Iran.

Discrimination

Discrimination means denying the right of members of a group to use the opportunities provided to others. (Giddens, 2010, p. 263) The feeling of prejudice and superiority over others

always causes dissatisfaction and is the basis of divergence. Sometimes this discrimination occurs due to linguistic, ethnic, or even religious differences. Religion or ethnicity mostly have more access to facilities and mainly participate in policies.



Graphic 2. Discrimination in Iran.

Ethnic discrimination

The causes of ethnic-cultural diversity in Iran and other parts of the world should be sought in human nature. The geopolitical situation of Iran throughout history has made this country attractive to the nomad and invader tribes and has left a significant and profound impact on Iran's culture and social structure. During the past three thousand years, there has always been the presence of various ethnic groups and their settlement in this land. Since the population of Iran has a diverse composition in terms of language, clothing, religion, or even physical characteristics, it has much ethnic diversity. Many scientists and researchers describe the

population structure of Iran as a combination of ethnic groups.

Ethnic discrimination is behavior that ignores the right of members of a tribe in a land to use the opportunities provided to others. Discrimination goes beyond prejudice and expresses the transformation of discriminatory feelings and opinions to the level of action and behavior. (Aein Dost, 2012, p. 57)

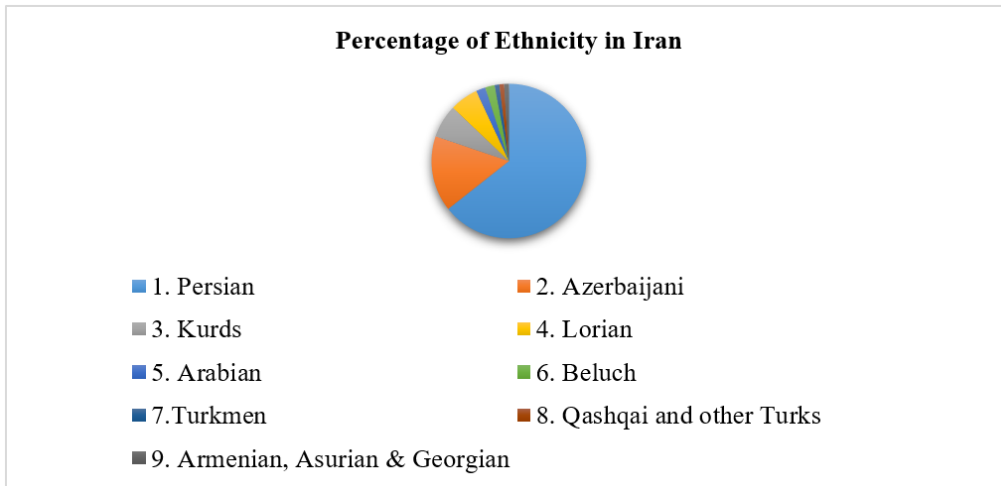
Linguistic discrimination

Of course, every country has an official language for official and administrative communication. In Iran, the Persian language is recognized as the

official language and is considered a cultural, historical, and public language. In the educational system in Iran, despite multiple ethnicities and national-local languages, the Persian language is still compulsory. (Bates, 1996, pp. 419-426)

The Persian language profoundly connects with the name of the land and culture of Iran. This language is not only colloquial but also the language of mysticism, history, poetry, and

culture of all Iranians and Persian speakers, which is also related to other languages and dialects. Despite the linguistic and cultural differences between ethnic groups, Persian is the first language for all minorities and is regarded as a legal and formal language. However, the dominance of the Persian language as an official language with administrative and educational use has caused other ethnic and native languages to suffer severe discrimination.



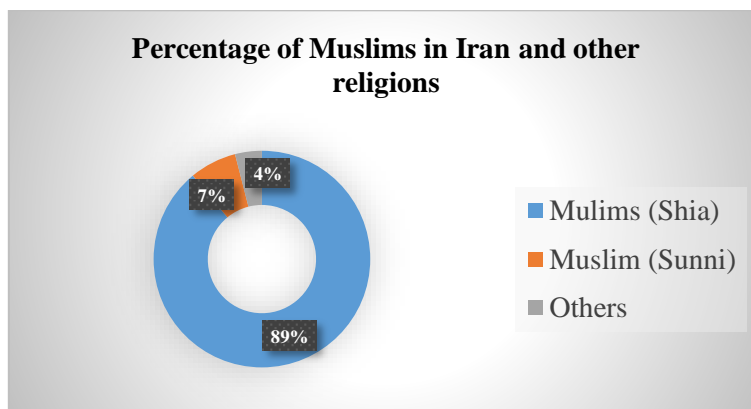
Graphic 3. Percentage of ethnicity in Iran

Religious discrimination

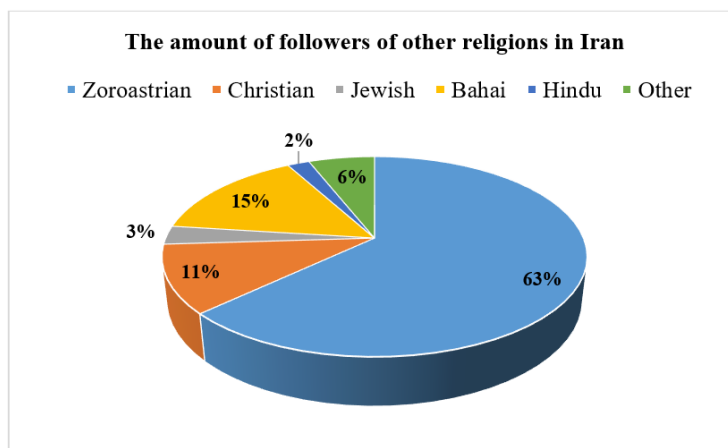
Islam is the religion of most of all Iranian ethnic groups. However, other religions, such as Christianity, Judaism, and Zoroastrianism, are also listed in the country's constitution as official religions alongside Islam. Considering the majority of Muslims in Iran, it can be said that the identity element and the social and political integration factor in Iran are religious partnerships. However, there is a contradiction in this case. For example, if a Muslim wants to marry someone of another faith, his marriage will not be approved, which counts as religious

discrimination. It is also considered a crime to convert new thoughts on religious matters and religious identity from Islam to Christianity or other religions.

Meanwhile, unofficial religions are also adopted by some people in Iran. Among them, adherents of what can be called the Baha'i religion are considered criminals and deprived of citizenship rights throughout the country for spreading their religion and belief. For this reason, many adherents of the Baha'i religion had to leave the country.



Graphic 4. Percentage of Muslim People and other religions in Iran



Graphic 5. The number of followers of the other religions in Iran

Culture

Iran has very culturally diverse. As such, there are approximately 140,000 habitable spots throughout the country. According to language and dialect indicators, there are about 20 to 60 languages and more than 70,000 dialects in Iran, which is indicative of the cultural diversity in this land. Cultural diversity in young countries is realized mainly by immigrants from other countries. The USA is an example. However, cultural diversity in Iran is not due to recent migrations, and ethnic groups such as Kurds and Azeris, originally descended from Medes and Aryans, have inhabited Iranian territory for over 3,500 years. In these lands, which is an objective reality, everyone sees himself as Iranian. In the history of Iran, the concept and model of the European nation entered these lands during the reign of Reza Shah. From then on, the national identity was formed and accepted as a unit.

For this reason, ethics in Iran have since had to see themselves as subject to one country, one flag, and one language. Of course, this model has led to a weakening of cultural diversity. In other words, the official national identity was strengthened, and many ethnicities and cultures were diluted. In such a situation, racial segregation began. The reason for the segregation among Iranian ethnic groups is the mismanagement of cultural diversity in Iran over the last hundred years.

Geographic factors

During 1906-1921, in the regions of Iran, including Kurdistan, Azerbaijan, Baluchistan, and Khuzestan, many currents and movements of a divergent nature took place. Based on this, the influence of geographical factors in the formation of divergent and separatist movements

and uprisings can help further understand the research. Geographical location can appear in two ways, both as an opportunity and a threat to a country's politics. The way the people of that land deal with these issues makes it clear that the problem has become an opportunity or a threat.

The movements that aim to achieve local autonomy or even the constitutional revolution recorded in the history of Iran are rooted in the geographical context. Iran is a vast country, and ignoring the differences caused by the background and location of its different regions and not having a comprehensive plan to use and positively direct the existing potentials can be considered a threat to the country. If linguistic, religious, or ethnic discrimination is applied along with these, all opportunities will undoubtedly turn into threats. The studied areas show that the areas close to the country's borders and their geographic location have provided access to financial resources and communication with other parts of the world.

Different geography in Iran

1. Gilan province is located southwest of the Caspian Sea and on the northern slopes of the Alborz Mountain range. This province has an area of 13952 square kilometers, so the southern Alborz Mountain range and Tالش mountains cover the province's western edge. The Gilan Plain, located below the Caspian (Khazar) Sea level, forms a narrow coastal strip in the northwest and east of the province. (Tahbaz & Jalilian, 2013, pp. 26-52)
2. The provinces of Kermanshah, Ilam, Kurdistan, Lorestan, West Azerbaijan, and Hamedan are among the main centers of the Kurdish population. So that in the regions of Ilam and Kermanshah and the neighboring

- cities of these provinces, they speak various Kurdish dialects, including (Kalhori, Lekki, Guarani, Jafi, Uramanati, etc.) The east of Zagros, the western edge of the Iranian plateau, is where the Kurds live. (Salimi Sobhan, Heydari, & Nikjou, 2016, pp. 118-129) This province, which is 200 kilometers long from north to south, is located between the parts of Sain-Qala in the north, Sulaymaniyah and Kirkuk in the West, Diale Valley in the south, and Garous and Hamadan in the east. (Nikitin, 1987, p. 97)
3. After the Persians, it is the largest ethnic group in the national composition of Iran, mainly in the northwestern part of Iran, in the provinces of West Azerbaijan, East Azerbaijan, Ardabil, Zanjan, and Qazvin, and its continuation extends to Hamedan province and West of Gilan. In the cities of Tehran, Qom, and Arak, many people are included in the form of social integration. (Yagoubi Fazl, (n.d.))
 4. In general, the residence area of the Bakhtiari tribe in the southwest of the country is located between two mountainous and elevated lands in the north and east of Chaharmahal and Bakhtiari, and Lorestan, and the tropical plains of West and South of Khuzestan, Kohgiluyeh, and Boyer-Ahmad. (Manouchehr & Moshiri, 1997, p. 148)
 5. Sistan and Baluchistan province is in the southeast of Iran. It is limited to Khorasan from the north, the Oman Sea from the south, Afghanistan and Pakistan from the east, and Kerman and Hormozgan provinces from the west. This province is one of the hottest and driest provinces in the country. A part of this province includes the desert pit (Hafeznia, Ahmadipour, & Qadiri, Politics and Space, 2010, p. 21)
 6. Turkmen live in the Turkmen Sahara region, located northeast of Iran, on the coast of the Caspian Sea. In terms of geographical location, this region is limited to the Caspian Sea from the West and the Republic of Turkmenistan from the north. Most of the Turkmen-Sahra population are Turkmen, who are Turkic-speaking and Sunni Muslim and follow the Hanafi religion. (Guglan, 2013, pp. 87-113)
 7. Khuzestan is in the southwest of Iran. It is limited to Lorestan province from the north, Chaharmahal Bakhtiari province from the northeast, Kohgiluyeh and Boyer-Ahmad areas from the east, Bushehr province from the southeast, the Persian Gulf from the south, Iraq from the West, and Ilam province from the northwest. (Information, 2019, pp. 124-125)



Figure 2. Geography of Iran

Access and distance from the center

The distance and the lack of a regular and integrated communication system can provide the basis for the emergence of movements and uprisings. Distance is considered a centrifugal factor, and its effect in strengthening the centrifugal force depends on the size and shape of the government. Geographical expansion and

unevenness, mountains, and human diversity in Iran require creating a regular and integrated communication network. One of the main characteristics of ethnic areas in Iran is that they are located near the borders and far from the country's center. This geographical problem, which is of the nature of border regions, has adverse consequences for border regions.

The repeated process of neglect and lack of feeling of security in its various dimensions in the regions far from the center in third world countries, including Iran, is such that the residents of these regions feel that social, political, and economic justice is not respected compared to the conditions the residents of the central areas are severely deprived. (Andalib & Asarian Nejad, 2010, pp. 149-201)

The lack of knowledge of the central officials about the problems of the remote areas and the lack of attention to them causes the weak points of the political-social, socio-cultural as well as political-economic, and, most importantly, political-security system to remain hidden from the government and causes managerial neglect in the administration.

The people of remote areas always consider themselves under the condition of backwardness and lack of cultural-social-economic development. Such an attitude among ethnic-religious groups provides a suitable platform for creating and strengthening variables affecting the components of national security in the country. (Hafeznia, Qasri, Ahmadi & Hosseini, 2005, pp. 4-27)

Iran's neighboring countries

Due to its geographical location, Iran has been invaded by Non- Iranian, Arab, Turkic, and Mongol tribes since at least three thousand years ago, which has caused cultural and ethnic diversity in this land. From the study of ethnic groups in Iran, we can conclude that two cultural elements, namely language, and religion, are more involved in determining ethnic identity than other elements. Regarding speech and ethnicity, Iran ranks 16th with 24% similarities with other countries worldwide.

Today, a part of Turkish, Kurd, Arab, and Baluch ethnic groups live in Iran, and some of them live in neighboring countries. Although the presence of these ethnic groups in Iran's neighborhood can cause Iran's cultural influence in those countries, it also provides the ground for the interference of factors outside the borders in Iran's internal affairs. Usually, one of the ways for nationalist and separatist ideas to enter the country is from these areas. For example, we can refer to the headquarters of secessionist groups such as the Kurds Democratic Party in the Kurdistan regions of northern Iraq, the Baluchistan National Movement of Iran known as Jamba in Baluchistan and Pakistan, the Arab People's Movement in Iraq and the separatist movement of Azerbaijan called the National Liberation Movement of South Azerbaijan. (Asarian Nejad, 2014, pp. 48-59)



Figure 3. Geographical map of the ethnic structure of Iran and neighboring countries

It is safe to say that one of the threats facing Iran is the effects that the regional developments of similar ethnic groups on the other side of the political borders have on the ethnic groups inside. Hans J. Morgenthau considers the involvement of foreign forces in the escalation of

ethnic and sectarian issues as one of the forces used in establishing the balance of international power. (Işksal, & Golkarian, 2019, pp. 416-432)

The ethnic and religious structure in the border areas is such that the ethnic and religious

minorities are mostly scattered along the border of Iran. The ethnic and religious sequences of the minorities are scattered in the form of majority groups on the other side of the wall and the neighboring countries. Such conditions have provided a suitable ground for abusing enemies and rivals of regional power against Iran. In this way, extra-regional powers (like America and Britain) and even Iran's regional rivals, such as Saudi Arabia, Pakistan, Turkey, and Iraq, exploit the ethnic potential within the border as their primary strategy. (Zarghani, 2016, p. 213)

The Baluch people live in Sistan and Baluchistan province, followed by the Baluchistan province of Pakistan and Afghanistan. In the country's northern regions, there are Turkmen who are separated from the Turkmen people of Turkmenistan by a borderline. In the larger geographical area in the northwest of Iran, Azeris

live where the border lines resulting from the Turkmenchay treaty have separated them from their other Azeri-speaking compatriots in the Caucasus region, and they are constantly affected by the political developments and the position of the Republic of Azerbaijan. The provinces of West Azerbaijan, Kurdistan, Kermanshah, and Ilam, located in the west of Iran, are considered the central homeland of the Kurds. These provinces are adjacent to the countries of Turkey and Iraq, which have been separated from other ethnic groups by the agreements between Iran and the Ottoman Empire and the interference of foreigners. The borders of Iran in the southern and southwestern provinces are inhabited by Arab-speaking peoples who have profound economic, social, and cultural-religious relations with the countries of the south of the Persian Gulf and Iraq, the United Arab Emirates, and Kuwait. (Golvardi, 2010, pp. 42-61)

Table 2.
The influence of neighbors and other countries in Iran's movements

No.	Movements	Impact point	Neighborhood
1	Constitutional	UK	Due to its geographical location, the UK considered Iran the gateway to India. It intervened in the constitution to prevent the domination of Iran by the Soviet Union and supported the constitutionalists.
2	Sheikh Khazal	Iraq, Syria, UK	Iraq, Syria, and other Arab countries bordering Iran were in the Arab Gulf idea, and they wanted to separate the Arab areas of Iran. To weaken the Iranian government, the UK supported Sheikh Khazal's uprising to reach the southern ports of Iran.
3	Osman Akhound	Soviet Union	The Soviets Union supported Osman Akhund's movement to annex the northern regions of Iran to Soviet Union territory and invade the Caspian coast.
4	Simko (Simitqo)	Iraq, Turkey	The idea of the Kurdistan state arose due to the neighboring Kurds of Iraq-Turkey and Iran, and the Kurds of these two countries supported the separatism of Simko.
5	Dost Mohammad Khan	Iraq, Pakistan	Iraq fueled the separatism of Sistan by declaring that they were of the exact origin as the Baluch of Iran and had Arab roots. Pakistan also has a Baluch identity, and the idea of Baluchistan originates from Pakistan.
6	Azerbaijan Democratic	Soviet Union	This uprising and national action took place with the support of the Soviet Union and was led by Mir Jafar Pishevari. It happened intending to separate the South Azerbaijan region, within the borders of Iran, from Iran.
7	Mirza Kouchak Khan	Soviet Union	This uprising and national action took place with the support of the Soviet Union and was led by Mirza Kouchak Khan Jangali. It happened intending to separate the Gilan region, which is within the borders of Iran, from Iran.
8	Kurdistan Democratic	Soviet Union	This uprising and national action took place with the support of the Soviet Union and was led by Mullah Mustafa Barzani. It happened intending to separate the Kurdistan region, which is within the borders of Iran, from Iran.

It can be said that the ethnic and religious parts and groups of the Iranian nation have a

geographical-spatial sequence on the other side of the political borders of Iran, which have

economic, social, and cultural interactions with each other.

Turkish neighbors

The Azeris of Iran are like the Azeris of the Caucasus in the three variables of language, ethnicity, and religion. Because before the treaties of Golestan and Turkmenchay, they were an integral part of historical and ancient Iran.

For this reason, the Azerbaijani-speaking Turks of Iran, relying on this commonality, consider themselves the same as the Turks of the Caucasus region and living on the other side of the Aras River and the northern borders. Although in the northern part of Iran's borders and the Azeris living in the Republic of Azerbaijan consider the entire region of Azerbaijan on both sides of the Aras river as historical Azerbaijan, a large part of the Azerbaijanis residing in Iran thinks even the Republic of Azerbaijan and its people to be part of the Iranian people due to International developments and the weakness of the central government and the disgraceful contracts of Golestan and Turkmenchay have separated from the body of Iran. (Güldiken, 1998, pp. 47-48)

On the other hand, the nationalist political groups in the Republic of Azerbaijan also consider the Azeri-inhabited parts of Iran as part of the united territories of Azerbaijan. According to those who have such thoughts, the Azerbaijani lands within the borders of Iran are separated from the extensive and integrated Azerbaijani lands. In Iran's government's opinion, the fanatic nationalist groups are trying to unify the two Azerbaijan, which creates the basis for making particular political-security sensitivities for Iran.

Baluch neighbors

The combination of religion, language, and ethnicity between Iran's and Pakistan's Baluchistan region variables has influenced the region's convergence of the "Free Baluchistan" phenomena. Another major factor that separates Baluchistan from the central part of Iran is the geographical situation. Two geographical factors, the distance from the center and the desert atmosphere devoid of active life, significantly affected this region's separation. The critical point is that compared to other peripheral regions, this region has caused less trouble for the central government, and a comprehensive political movement seeking independence has not been formed.

Foreign intervention in Baluchistan originates from the events of Pakistan and Afghanistan and the nature of relations between Iran and the Arab countries of the Persian Gulf region and its surroundings. An example of the impact of regional conflicts on the issue of ethnicity in Iran's Baluchistan can be found in the relations between Iran and Iraq after the Baath Party came to power in 1968. (Salimi Sobhan, Heydari, & Nikjou, 2016)

Kurd Neighbors

Although the Kurds have commonalities with the central part (Iran) in terms of racial, linguistic, and historical roots and some cultural traits, they are different from the central part of Iran in terms of religion, ethnicity, and colloquial language, and instead with the Kurdish areas outside the borders, especially which is homogenous the country of Iraq. The combination of these three characteristics, which separated the Kurds from the central part of Iran and created the gravitational force between the Kurdish spatial fragments of the Middle East, has provided the basis for a continuous crisis in the region (Armand & Sourah, 2015, pp. 24-41)

Although the Kurds have commonalities with the central part of Iran in terms of racial, linguistic, historical roots, and some cultural characteristics, they are different from the central part of Iran in religion, ethnicity, and colloquial language Kurds living abroad are homogenous from borders. (Mayel Afshar, 2012, pp. 5-21)

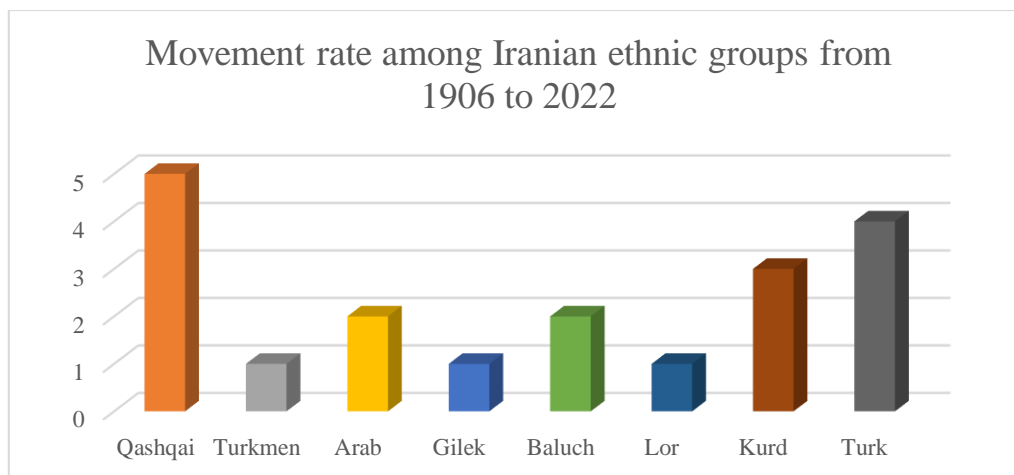
Arab neighbors

The territory of the Arab region of the Shiite religion also expands to the southern regions of Iraq. The religious homogeneity of the Arab region of Khuzestan and its overseas sequel creates a kind of behavioral tendency in the people of this region towards the central part of Iran. The end of the First World War provided the ground for the weakening of the central government of Iran, and the political-economic weakness in Iran became the basis for the emergence of nationalist movements among the Arabs. However, the most critical uprisings of the Arab people were formed in 1979 with the claim of autonomy or separatism influenced by foreign provocations. However, these movements were not successful against the actions of Iran's centrist forces.

If the eight-year war between Iran and Iraq had not happened, the spirit of separatism would have grown among the Arabs of the southern regions

of Iran. However, Iraq's aggressive attack on the Arab-inhabited areas of southwest and west of Iran, as well as the occupation of border areas by Iraqi military forces led by Saddam Hussein, caused a different process to begin with a sense of nationalism. Because of the killing of many Iranian Arabs in the region due to the outbreak of war, the spirit of centralism and the preservation

of Iran's territory and borders increase the decline of the national sense between Iran's Arabs. However, from 2000 to today, the trend of divergence has once again become an objective symbol, and the goal of separatism has grown again in the form of the formation of the Al-Ahwaziya Front, which has also engaged in terrorist activities.



Graphic 6. The amount of movement among Iranian ethnic groups.

The Arab region of Iran, known as Khuzestan province, is significant for Iran's political systems. Access to the Persian Gulf, the Arvand River, the proximity to Iraq, and the possession of enormous oil and gas resources are of economic and political importance. (Mayel Afshar, 2012, p. 13)

Climate

Natural weather, heat, seasonal changes, underground currents, the phenomenon of gravity, and the flow of rivers and seas, although they are independent of human intervention, in their way, they are considered "geographical factors" involved in the occurrence of movements.

The experts in this field accept that such factors are the primary and constructive elements of the geographical environment and believe that these factors have a decisive influence on the fate of civilizations, the emergence of history, and the manner of human behavior and social organizations and activities. (Edward, 1986, p. 33)

Geographical determinism has been accepted as an inevitable reality. The influence of geographical factors affects the formation of the character of societies, individual behaviors,

physical structure, and psychological construction of people. (Porteous, 1986, p. 235)

Research on the relationship between geography and the political power of nations has been carried out since the time of the ancient Greeks, that is, from about two thousand years ago. One of the essential and valuable issues that the theorists focus on today is the four climate issues: cold and dry, hot and humid, hot and dry, and temperate, which are related to the emergence of talents and abilities. According to this theory, the different actions and reactions people see are affected by these four climatic factors.

Aristotle declares in his book "Politics" that the people of cold lands, especially in Europe, are more courageous but less intelligent and artistic. Although they have kept their freedom relatively, they do not have political organizations and are free from governance. Asians are more intelligent and creative. However, they have no use for courage and are always in servitude and obedience. Due to their country's climate, the Greeks who live between these two [lands] have a set of advantages and characteristics of these two groups of people. That is, they are both brave and alert. Also, they protect their freedom and are resourceful and wise in politics. (Aristotle, Politics, 2016, p. 201)

Montesquieu argues that republics are established in cold countries with no strong feelings. However, an autocratic government is suitable for tropical countries. Regarding the royal government, he believes that the right environment for this government is temperate regions. (Montesquieu, 1991, p. 194)

The mountain region breeds republican, brave, accessible, and warrior people who have not sat quietly in the face of inequalities throughout the history of Iran. However, harsh climates have fewer capabilities for human comfort. Cold and mountainous regions are a breeding ground for divergences and political movements. According to the explanations given, it is evident that Iran's most political reactions and actions have occurred in the cold and high mountain areas. (Safari, Lotfi & Atashpanjeh, 2008, pp. 71-78)

Conclusions

Considering the generality and findings of the research is determined that the active movements are far from the center of the country, the ethnic groups are close to the borders, and the functional movement areas are mountainous and cold regions. In addition, the inability of the central government to reach distant places is also among the factors. In vast Iran, it is not a strange or new thing to have divergent movements and conflicts. Movements and protests with any motive represent the conflict between local elites and the central government regarding the limits of participation in political decision-making. This event can be seen more impressively than the year 1941 in the history of Iran.

There has been an undeniable authoritarian mentality in Iran's tradition of political-social structure and statism from time immemorial. Even today, Article 15 of the Constitution of the Islamic Republic of Iran considers that all ethnic people living in Iran can receive education and training in their native language. Still, ethnic groups (Azerbaijani Turks, Arabs, Baluch, and Kurds) cannot benefit from this opportunity and are deprived of their constitutional rights.

The cold climate of the hills invigorates the spirit of bravery and freedom-seeking, while discrimination and being ignored by the central government intensify the nature of the struggle.

Besides the climate, which Islamic and Western thinkers have unanimously stated affects people's personality traits and social behaviors, mountainous regions have always been suitable places for secret meetings. It can be said that it is

a place of retreat for the stories of those who have suffered discrimination.

Iran's geographical history, diversity of ethnic groups, and dialects are a potential that exists. For some, this opportunity has been left to itself, with no vision and no future. Suppose this situation is neglected throughout a country like Iran. In that case, the fruits of constitutionalism and freedom will be lost, and Iran will turn into a basin full of colorful tiles whose origins should be sought in history. For this reason, the political behavior of the peoples of the surrounding region and their quest for autonomy in the last century mainly coincides with the transition periods and political mistakes in the country's political structure and the transition periods from one order to another.

That is, when the central government's authority is weakened by the influence of internal or regional and global factors and the central government becomes unable to manage the affairs, centrifugal political forces will come into play, and local-regional potentials. The government will be formed there, and new states will likely come to life.

As a result, it can be said that while Iran can be a powerful country with the potential to affect the region and beyond, it is also pregnant with rebellions and divisions arising from ethnic, religious, and linguistic preferences. For Iran's political system to pay equal attention to its collective origins and ensure national unity, the only rational solution is not to segregate or ignore the various ethnicities.

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