

The Role of Social and Place Identities towards Promoting Sustainability Approaches and Behaviors

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ABSTRACT: The concept of sustainability is encouraged to preserve natural resources, social values, cultural heritage, and economic capital, which already exist to make available them for the next generations. Moreover, to enhance the level of sustainability in communities, numerous scholars indicated both individual and community identities play a crucial role. Sustainability is attainable and successful if there are compatibility and balance among cultural diversity, social justice, environmental responsibility, and economic equality as well as be able to attract people and appeared in their values and behaviors. Due to the critical role of social identity for improving the capacity of the people by changing their values and behaviors, it can be argued that social identity plays a vital role to achieve and support the concept of sustainability. Besides, place identity is linked to meanings and perceptions held by the people concerning their environment. Thus, the effect of social and place identities to achieve sustainable city has been identified as one of the urban design issues for contemporary cities. In this regard, the main aim is how social and place identities can contribute to promoting sustainability approaches and behavior in communities. The methodology of this study is an integrative literature review based on existing documents and studies. As a result, the research would convey to understanding the dynamic role of social and place identities for enhancing the level of sustainability in urban communities.

Keywords: *Sustainability; identity; social identity; place identity; city-identity-sustainability.*

INTRODUCTION

In the twenty-first century to decrease the negative impacts of the development processes, the issue of the need and implementation of sustainability concepts on all dimensions of human life has become a serious topic of discussion among scholars and theorists in the variety of social communities throughout the world. Fundamentally, the concept of sustainability is to provide a new ethic and lifestyle of living all over the world. Moreover, this can be noted the concept of “sustainability is a vision and a process, not an end product” (Newman & Kenworthy, 1999) [P.5], which means and demands of this process is to create massive change for all the humans during the time. Obviously, sustainability is attainable and successful if there are compatibility, and balance among cultural diversity, social justice, environmental responsibility and economic equality as well as if be able to attract people and appeared in their emotions and behaviors (Atanda, 2019).

Furthermore, currently, throughout the world, many authors and scholars are working on a vital range of social science and humanities disciplines by concentrating on questions regarding the concept of identity and place identity. Traditionally, identity has been explained in terms of the social awareness of the self (Brown et al., 2019). However, place identity theory which we have currently is known as a psychological theory that explains “those dimensions of self that define the individual’s identity about the physical environment” is one of the most recent topics throughout the world which a growing number of scholars focus on it; is the relationship between human behavior and management of environmental, economic and social resources, that is, aspects related to sustainable human behavior. This research is guided by one fundamental research question by concentrating on the role of social and place identities in the process of increasing sustainability approaches and behaviors in urban communities. The main purpose of this

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research is concentrated to highlight the position of social and place identities as substantial factors to enhance the level of sustainability in urban communities. The primary objectives of this paper, which are based on the main aim, are clarified in separate parts.

This study is planned in three main sections, the first part is provided general and brief literature on a background of identity, social identity, place identity, and the sustainability concept. The second part is to clarify the contribution of social and place identities, for enhancing the level of sustainability approaches and behaviors among people living in urban communities. The final part gives concluding notes.

MATERIALS AND METHODS

This section explores the methodological approach to research concentrating on how the survey has been designed to reach its goal and to answer its research question. Besides, it presents how the data collected and analyzed as a part of the research design. This study is based on an integrative literature review. The literature reviewed in this study consists of choosing sources for investigation and comparing related works of others to develop answers to the main research question. The review covered indexed journal articles (SCI and SSCI), books, published conference papers, and published research works (theses). The keywords and phrases used to search the literature include “Sustainability”, “Identity”, “Social identity”, and “Place identity”. The literature review pursued answers to the research question of this study. It is important to mention here that 32 studies from Indexed journals, 14 Books, 11 Reports, and 4 Thesis, which are selected to be reviewed in order to achieve the aim of this research. The time of the selected resources was from 1974 to 2020 for considering and using references, which were published in the last 50 years.

Literature Review: A Brief Review on the Concept of Identity, Social Identity, Place Identity, and Sustainability

The Concept of Identity and Social Identity

At the present throughout the world, numerous researchers and scholars have been working on a notable range of social science and humanities disciplines by concentrating on questions regarding the concept of identity. The concept of “Identity” which we know, nowadays is achieving from Erik Erikson’s work in 1950 (Fearon, 1999). He was one of the theoreticians in the concept of identity who offered a “theory of identity formation in childhood” based on the Freudian estimation as of the main origin in this manner. Erikson extended Freud’s concepts through identifying the role is identity played across a person’s adult life (Hauge, 2007).

After Erikson, many scholars applied his idea that two of those scholars are Zanden and Pace (1984) defined identity as “an individual’s sense of placement within the world—the meaning one attaches to oneself as reflected in the answers one provides

to the questions, “Who am I” and, “Who am I to be?” Atchley (1989) based on Erikson’s work proposed that identity is “A set of characteristics that differentiates self from others and that persists over time”. Accordingly, identity can be defined as the characteristics of the individual and thinking that are held by people in society. Hence, one of the most notable features about human beings that discern us from other people is our self-awareness and capacity to self-reflect; in general, it can be said as self-perception (Hauge, 2007; Husnain, 2012; Kelly, 2010). As a general rule, we can say, identity theory abstracts the self as a group of identities that organized in a salience hierarchy and, each of them consists of a multifaceted of role-related phenomena, including “expectations, performance, competence, enactment, behavior, and meanings” (Piaget, Campbell, & Emler, 1995). Besides, each identity creates several of what is variously titled “self-evaluation, self-esteem, self-worth, self-efficacy, and so on” (Piaget et al., 1995; Schneider, 1986).

Furthermore, identity theory consists of a set of wide-range ideas that explain social behavior in terms of the bilateral relation between self and society (Jasso, 2002). Strongly, it is connected with the symbolic interactionist vision that the community has remarkable influences on social behavior through its effect on self (Fearon, 1999; Jasso, 2002; Schneider, 1986). The self should be considered as a complex and organized concept (Hogg & Rinella, 2018). Moreover, in identity theory, the main core is the classification of the self as an occupant of a role (Fearon, 1999; Woodward, 2018). In this regards it can be mentioned, identity theory differentiates among identities in term of their hierarchical position in an individual structure of identities is used to describe a change in behavioral choice, and that has an inference for affective results (Hogg, 2016; Hogg & Rinella, 2018; Stets & Burke, 2000).

Dominant characteristics of identity-based on Hogg, Terry, and White (1995) research can be defined as follows: “It represents a social psychological model of self in that social factors are seen to define the self. The social nature of self is conceived as derived from the role positions that people occupy in the social world. In an enduring sense, these role identities are proposed to vary about their salience. Although identity theorists acknowledge that reciprocal links exist between self and society, they have been most interested in individualistic outcomes of identity-related processes”.

Hence, the identity theory is primarily a micro-sociological theory that sets out to illuminate the person’s role-related behavior as well as is a viewpoint on the relationship between the roles individuals play in society (Fearon, 1999; Hogg, 2016). Therefore, the identity theory is the way sociologists framed how persons thought of themselves and their world (Kidd & Teagle, 2012; Stets & Burke, 2000).

Traditionally, identity has been explained in terms of the social awareness of the self (Fearon, 1999). Hence, there are several social psychological theories related to identity, and they reflect a range of different approaches to the issues.

Social identity theory is definitely the most substantial personal identity theory. However, identity theory which we have at the present is known as a social psychological theory that explains “intergroup relations, group processes, and the social self” (Hogg & Rinella, 2018). Meanwhile, the main theoretical underscore in social identity theory is on a multi-faceted and dynamic self that facilitates the relationship among social configuration and individual behavior (Brown et al., 2019; Fearon, 1999; Hauge, 2007). The origin of social identity theory is based on Henri Tajfel’s work on social factors in perception and discrimination (Kidd & Teagle, 2012; Piaget et al., 1995). Henri Tajfel’s work was developed and formulated by his graduate student John Turner and others during the 1970s at the University of Bristol (Fearon, 1999). To continue on Tajfel and Turner’s work, during the 1980s the numbers of researchers and scholars in the field of social identity due to the important theoretical and empirical developments were increased, mostly in Europe, North America, and Australia (Hogg et al., 1995; Hornsey, 2008).

In identity theory the conceptualized of self is an assembly of identities but, in social identity, the identities are social identities, each related to membership in a social group: “The basic idea is that a social category (e.g. Nationality, political affiliation, sports team) into which one falls, and to which one feels one belongs, defines who one is in terms of the defining characteristics of the category – a self-definition that is a part of the self-concept” (Hogg, Abrams, & Brewer, 2017; Hornsey, 2008; Jasso, 2002). A social identity is a person’s awareness that he or she belongs to a social group (Hornsey, 2008). However, a social group is a collection of individuals who hold a common social identification or understanding themselves as members of the same social group (Stets & Burke, 2000).

In articulating the social identity theory, Tajfel and Turner (2018) claimed that human interaction sorts on a scale from being interpersonal on the one hand to intergroup on the other. Tajfel and Turner (2018) believed a totally interpersonal connection involves people connecting purely as individuals; with no knowledge of social groups and an entirely intergroup interaction is one in whom people, connecting as representatives of their social categories. They have argued the final result from the interpersonal to the intergroup is how people see themselves and each other (Davoodi & Dehghanmogabadi, 2015; Robinson & Tajfel, 1996). Tajfel and Turner (2018) proposed that there are three important conceptual processes involved in social identity formation, namely self and social categorization, social cohesion or identification, and social comparison that will be explained in the following.

During the mid of 1980 Turner defined the social categorization process as an important theoretical development in social identity theory. The categorization process is the main part of social identity theory, which has close deals with the arrangement and the role of identity as associated with people’s membership in groups (Tajfel, 1981). Accordingly, people achieve an awareness of themselves and others through

abstract social categories, and these perceptions, which are achieved by people, become part of their self-concepts (Tajfel, 1974). People define themselves with qualities of categories in which they have belonged. In this regard, Tajfel clarifies social identity as “the individual’s knowledge of belonging to certain social groups, as well as the emotions and values this conveys to him or her” (Tajfel, 2010). Furthermore, in Tajfel’s opinion, social identity theory has been at its heart a theory of social change (Tajfel, 1978). Accordingly, social identity is determined by the quality of the groups or individuals’ people belong to or “have as a positive reference, such as nationality, culture, religion, family, neighborhood, etc.” (Tajfel, 1978). The social identity, which people acquire as a member of social groups, might generate group behaviors. In any given condition, a diverse combination of the self-concept will be dominant to the individual, creating different self-images. Besides, several components of an individual’s identity will then be silent. In various situations, people’s perception or behavior is more influenced by groups belonging than in other situations (Hauge, 2007; Stets & Burke, 2000; Tajfel, 1978).

The basic idea in social categorization process is that a social group (nationality, sports team and so on) which people falls and feels belongs, creates a definition of who one is in term of the defining specifications of the group, it can be mentioned as self-definition that is a part of the self-concept (Hornsey, 2008; Lawton, 1998). Consequently, when a particular social identity becomes the salient center, self-regulation in a specific situation, self-perception and behavior become in-group conventional and normative (Hornsey, 2008; Jasso, 2002). Social categorization also changes the manner people see themselves, in the sense that it activates a different level of one’s self-concept. Consequently, categorization is a punctuation of the perceived similarities between the self and other in-group members, and an emphasis of the perceived dissimilarities between the self and out-group members (Hornsey, 2008; Proshansky, 1978). This punctuation occurs for all the “attitudes, beliefs and values, affective reactions, behavioral norms, styles of speech, and other properties that are believed to be correlated with the relevant intergroup categorization” (Hogg et al., 1995; Stets & Burke, 2000).

Categorization clarifies intergroup borders by making group “distinctive stereotypical and normative” awareness and activities, and assigns people, involving self, to the contextually related category (Schneider, 1986). Thus, categorization is a primary cognitive process that operates on social and nonsocial motive similar to bring into focus those features of experience, which are individually meaningful in a specific situation (Hornsey, 2008; Schneider, 1986). Moreover, the social categorization process will guide by self-enhancement. It is supposed that a basic need of people is to see themselves in a situation concerning relevant others. Hence, self-enhancement will be achieved in categories by creating comparisons in ways that favor the in-group among the in-group and relevant out-group (Tajfel, 1978). As final briefly notes about

the categorization process, it is essential to be mentioned categorization process gives people this potential to classify things to understand and identify them. Besides, people can divide the world into two categories “them” (out-group) and “us” (in-group) and categorize other people understand the social environment and to search and find out things about themselves by understanding what category they belong to as well as to define appropriate behaviors by reference to the norms of categories which they belong to (Hogg & Rinella, 2018; Hornsey, 2008; Jasso, 2002; Stets & Burke, 2000; Tajfel, 1978).

The next important process information of social identity is social cohesion or identification. Turner (1982) compared these two models of the social identity process. Turner noted the social cohesion model has its origins in social psychology. Besides, social identity is considered as a secondary part of the social cohesion process, of supportive actions, of the need to belong, and to the processes of the designation of responsibility, of intellectual coherence, and of what is presently termed social effect. It is essentially mentioned here that social identity is constructed based on social cohesion (Turner, 1982). Identification has a straight influence on fortifies self-esteem and also group unity and cohesion through depersonalization, the merge of the person with the group (Pol & Castrechini, 2002; Turner & Reynolds, 2001). The final process of the formation of social identity is social comparison. Through this process, persons who are alike to the self are classified with the self-in-group; persons who differ from the self are classified as the outgroup (Tajfel & Turner, 2018). The social comparison process lets persons see themselves and their group, which belongs to, in a positive rather than a negative light. Positive feathers are more likely than negative feathers to be perceived as in-group characteristics. This tangible and occurs because people are interested to win and preserve self-esteem. If positive self-esteem is not preserved, people will join other groups. Besides, if people cannot leave a group, they will reject the bad characteristics of the group, and people will reinterpret negative feathers as positive self-concepts (Tajfel, 1978, 1981; Tajfel & Turner, 2018). Consequently, the social comparison process is the optional request, mainly to those dimensions that will affect in self- enhancing results for the same. Especially, one's self-esteem is improved by assessing the in-group and the out-group on dimensions that guide the in-group to be arbitrated positively, and the out-group to be

arbitrated negatively (Hauge, 2007). As a final note through social identity, it can be declared, the fundamental hypothesis of social identity theory is that group members of an in-group will search to find negative features of an out-group for enhancing their self-image. Furthermore, the groups in which people belong to play a vital role in pride and self-esteem of people, as well as groups, give people a sense of social identity that is a sense of belonging to the social world. Accordingly, the social identity is the basic sense of belonging to the community. Consequently, Table1 is presenting the main indicators of social identity according to all description above.

The Concept of Place Identity

The Place is the fundamental concept of environmental psychology that is created by the physical form, sensation, and activities (Proshansky, Fabian, & Kaminoff, 1983). The Place is a means to “separate oneself from others, to preserve a sense of continuity, to build positive self-esteem, and to create a sense of self-efficacy; generally generate the perception” (Twigger-Ross & Uzzell, 1996). One of the origin theories of place recommended by Canter in 1982, which he defined place as “a unit of environmental experience” (Canter, 1982). Stokols (1981) stated place as the “entity between aspects of meaning, physical properties, and relative activity” and highlighted the communal observations of place and suggested that a place has a “social image ability”.

There are generally three categories of theory related to places in which they are theatrically and empirically connect , and it is difficult to make separate them, include place identity, place attachment, and place identification (Stokols, 1981; Uzzell, Pol, & Badenas, 2002). Since, during the past 20 years due to the increasing complexity of urban life the theory of place identity located as the main stage within the theories such as place identification and place attachment because the understanding of the role and meaning of place in environmental approaches and actions is essential (Williams, 2018). However, it is extremely significant, to separate place identity and place identification from each other. Hence, identification discusses the features of the place that define a unique identity in the minds of dwellers or creates an especial image of the place in residents’ minds (Nelson, Ahn, & Corley, 2020; Schneider, 1986; Williams, 2018).

The residents’ expression is permanently linked to their partiality judgment of the improvement of the urban

Table 1: The main indicators of Social identity

	Scholars	Indicators
1	Erikson (1950) Zanden and Pace (1984) Atchley (1989)	Self-perception
2	Tajfel (1978) Turner (1982)	Social cohesion Social identification Social comparison Social -satisfaction

settlements (Schneider, 1986). Hence, since 1960 numerous urban theoreticians have been exploring the idea of place identity and the memory of the city, which as pointed out by Kevin Lynch as a city image by considering the theme of “perception, identity, and meaning” (Cullen, 1995; Lynch, 2007). In this way, in late 1970, the concept of place identity, which is related to aspects of identity link to place emerged (Proshansky, 1978). Proshansky et al. (1983) explained place identity as the “individual’s incorporation of place into the larger concept of self, which is defined as a pot-pouring of memories, conceptions, interpretations, ideas, and related feelings about specific physical settings, as well as types of settings” [p. 60].

Place identity is developed as a kid learns to see himself or herself as separate from, but a link to the physical environment. However, the house is the primary environment where kids can determine the place identity (Uzzell, 1996). This will be followed by the area of living and the school wherein these spaces, social and environmental expertise, and connections are learned. Obviously, the place identity will be changed to occur through a person’s lifetime (Twigger-Ross & Uzzell, 1996). Proshansky et al. (1983) mentioned place identity has five dominant functions, which clarified as “recognition, meaning, expressive-requirement, mediating change, and anxiety and defense function”. The theory of place identity was introduced as a model for identity that has focused on environmental psychology (Schneider, 1986). Theory of place identity does not have a focus to clarify much detail concerning building and the process of construction, however; it discusses “schemata”. Piaget et al. (1995) declared place identity as “perceptions and ideas that also concern the physical environment”. In general, it is accepted that place identity refers to the identification of sensations and emotions to a specific place and the unique physical characteristics of the place where human place attachment is advanced. Moreover, place-identity is an infrastructure of self-identity, a more similar gender, and social level, and is included in perceptions and understandings about the environment (Twigger-Ross & Uzzell, 1996; Uzzell et al., 2002). These perceptions and understandings can be structured into two sorts of groups; “one type involves of memories, thoughts, values, and settings, and the second type involves of the association among different settings (home, school, and neighborhood)” (Proshansky et al., 1983; Stokols, 1981).

In this regard, place attachment is defined as the enhancement of the link between people and particular places conveyed over the interaction of emotions, facts, beliefs, behavior, values,

and activities (Proshansky et al., 1983). Place attachment is affective in the functional relationship between individuals and places that are defined as place dependence (Uzzell et al., 2002). Place dependence is improved when a place is recognized very well and has the capability to provide situations to achieve its functional requirements and support behavior aims and felt important by the users (Stokols, 1981; Valera & Pol, 1994). Consequently, the physical and functional features play a crucial role in promoting the sense of place as well as contributing to making places more readable to the users. Readable places will give this opportunity to users to form a clear and correct image of a place that helps them to have a sense of belonging to the place (Twigger-Ross & Uzzell, 1996).

Subsequently, place identity is considered as a part of social identity, which also can be stated to as place-related social identity and it might result from processes of people’s identification within the place, strong social cohesion, and people’s satisfaction, which they are extremely important in the development of a sense of belonging to place (Valera & Pol, 1994). Consequently, Table 2 is presenting the main indicators of place identity according to all explanation above.

The Concept of Sustainability

In the twenty century, numerous authors have expressed anxiety that the world is damaged away from sustainable development (Dehghanmongabadi & Hoşkara, 2018; Halla & Binder, 2020). Accordingly, the concept of sustainable development has become an extremely important objective in the national and international discussions (Doughty & Hammond, 2004; Goodland & Daly, 1996; Martin et al., 2019). In 1972, the first reference to sustainability on a global scale was published by the United Nations Conference on Human Environment in Stockholm (Dehghanmongabadi, Hoşkara, & Shir Khanloo, 2014; Martin et al., 2019). It continues, in 1987 with a report extensively published by ‘the World Commission on Environment and Development’ to the definition of sustainability to address the problem between environment and development processes (Davoodi & Dehghanmongabadi, 2015; Halla & Binder, 2020; Harris, 2003). This report called ‘the Brundtland Report’ included a definition of sustainable development: “development which meets the needs of the present without compromising the ability of future generations to meet their own needs” (Commission, 1987) [p. 45]. Brundtland report was widely accepted, by the “United Nations General Assembly” and it has spread as a political approach within a lot of countries around the world. Furthermore, in

Table 2: The main indicators of Place identity

	Scholars	Indicators
1	Stokols (1981) Canter (1982) Proshansky (1983)	Place attachment Place identification

1992, the elements of sustainability set out at the UNCED in Rio de Janeiro, and a sustainable development defined as “improving the quality of human life while living within the carrying capacity of supporting ecosystem” (Darus et al., 2009) [p. 273]. It is generally accepted that sustainability demands a recognizing and merging between the three crucial scopes of environmental protection, social justice, and economic expansion (Dehghanmongabadi et al., 2014; Halla & Binder, 2020).

Moreover, during the twenty century, the concept of sustainability developed and increased its interconnection to economic and social elements of development. However, there is a reality that if sustainable development wants to have the future must be able to attract people and appeared in their emotions and behaviors as well as to adapt people’s values (Jiménez-Domínguez & Aguilar, 2002). In this regards, based on this note, which identity is the characteristics of individual and thinking that are held by people in society, everything people do have a root in their identity (Pol, Moreno, Guàrdia, & Iniguez, 2002). Thus, identity and social identity have a fundamental role as a medium in all communities that has direct effects on communities’ behaviors, values, and lifestyle as well as communication and actions (Nurse, 2006). Hence, identity and social identity play a crucial role in the contribution of social order and human development. Accordingly, in the following part, the role of social and place identities to enhance the level of sustainability inside communities will be clarified.

RESULTS AND DISCUSSION

The Role of Social Identity and Place Identity for Promoting Sustainability

One of the most recent topics throughout the world that numerous of scholars are focused is the relationship between identity and management of environmental, economic and social resources, that is, aspects related to sustainable human behavior (Brown et al., 2019; Dempsey, Bramley, Power, & Brown, 2011). Hence, in the following, the theory of City-Identity-Sustainability will be illuminated to clarify the relationship between social and place identities for promoting sustainability approaches and behaviors in contemporary life context.

The City-Identity-Sustainability (CIS) Research Network is delivered by a Barcelona team in 1996 (Pol & Castrechini, 2002; SABAN ÖKESLİ & Gürçınar, 2012). The CIS research network goal to examine the relationship between some factors and processes that form social and place identity such as “the quality of the urban area, residents’ satisfaction, community identification, and sense of cohesion and belonging and the relationship between these factors, taken as a whole, and sustainability” (Pol et al., 2002; Valera & Pol, 1994). In other word, this research network has focused on the role of social identity construction and physical environmental features on encouraging and achieving sustainability (Guàrdia & Pol,

2002; Pol & Castrechini, 2002). Hence, the CIS Network carried out its investigation in seven sites in Latin America and Europe, using a similar questionnaire in each location and complementing it with local qualitative research (Peng, 2018; Pol, 2002). This is essential to be mentioned here that the City-Identity-Sustainability (CIS) Research Network starts with the supposition that social cohesion and structuring are essential for sustainability development (Pol, 2002). The core objective of the CIS project was to examine those “well-established communities with a well-defined social identity” and rooted in their surrounding environments have more potential to share social values that let the fixing of more sustainable lifestyles and behaviors (Moser, 2012; Pol & Castrechini, 2002). Accordingly, the CIS research analyzed social cohesion, social satisfaction, and social and place identification as the main aspects of the formation of identity. Social cohesion was assessed based on evaluation of membership in social activities and demonstration, “belonging to associations (sport, cultural, religious), recognition of informal networks of social support, and the perceived in-group homogeneity” (Fleury-Bahi, Félonneau, & Marchand, 2008; Moser, 2012). Besides, social relationships and how many people spend time in the neighborhood were measured (Fleury-Bahi et al., 2008). The level of “social relationship belonged to associations and general activities in everyday life” mentioned above submits a degree of social cohesion (Peng, 2018; Pol, 2002). Furthermore, social satisfaction also was assessed based on conflicting the satisfaction expressed by reasons for living and staying in cities, features positively and negatively appreciated, and hopes and requirements that dwellers have for the future of the cities (Fleury-Bahi et al., 2008; Pol & Castrechini, 2002). As of last part, social and place identification analyzed based on the places and the actual image that people have of them (Moser, 2012; Pol & Castrechini, 2002; Pol et al., 2002). Finally, based on the results in different case studies throughout the world, the relationship between social and place identity-sustainability is confirmed (Pol et al., 2002). The results confirmed that there is a relationship between the level of social

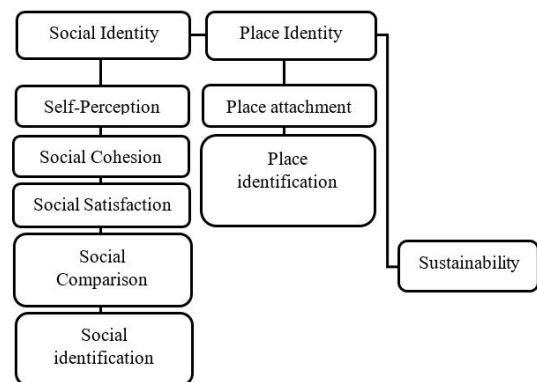


Fig. 1: General model of City-Identity-Sustainability is based on Pol (2002)

and place identity and propensity to sustainability (Jiménez-Domínguez & Aguilar, 2002; Pol, 2002). The City-Identity-Sustainability (CIS) Network accepts that sustainability is not achievable without a well-established social fabric. This is because it lets people categorize themselves as a category or as a community sharing prototypical features and having achieved certain levels of social cohesion (see Figure 1). Besides, a sense of belonging and place attachment are psychological factors, which have direct effects on the satisfaction and responsibility of people to achieve sustainability. Consequently, the basic statement of CIS is that social and place identities are an essential condition for promoting sustainable development approaches and behaviors (Pol & Castrechini, 2002).

CONCLUSION

CIS's hypothesis was confirmed: The general model seems to make available sensible assessment of the relationship between identity and sustainability. Identity is created based on social cohesion, due to what Turner in 1987 named the traditional model. If the values of sustainability become ideal of the group's salient identity, participants will adapt their daily activities. Meanwhile, social identity plays an important role in the achievement of sustainability without a well-established social fabric and a social identity, sustainability cannot be reached. Furthermore, a place with a strong identity contributes to increasing awareness of people about the importance of sustainability. Besides, a community with strong identities has more united social networks and the most potential to move toward sustainability. As a final note, in standard and precarious urban social conditions, if encouraging sustainability is the main aim, the collective identity must be strengthened by promoting activities that rise social cohesion that will increase the social identity of communities. From this viewpoint, it can be assumed that favoring identification with the place, category, or community, which offers a bonding factor via urban structure, quality, or the symbolic value of space, might facilitate the appearance of social identity and place identity through that produce better situations for encouraging of sustainability. Consequently, social identity and place identity plays a vital role in enhancing the level of sustainability, and this encourages the creation of more comprehensive models to study this line of investigation in more depth.

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