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Abstract: Problem statement: Every phenomenon gains the meaning and identity according to the appearance in the space; as human being, we live in the space. The space dominates every phenomenon, idea, and notion. The human considerations flow from particularity of space, although the humans are part of space as well. We are a spatial phenomenon which gives meaning to the space with our appearance. This is not only about humans or specific phenomena; probably it can include whatever has the capacity of being in the space. Numerous people have incorrect and ambiguous understanding of scientific geography. Nowadays, we can still find people who think that the geography is the mass information about the countries, their population, world cities or mountains and plateaus. According to this perspective, we can understand an encyclopedia associated with the geography. Among the geographers, Areas of misunderstanding can be observed. Results: The boundary between the geography and other disciplines is so obscure, despite the fact that the contradictions and conflicts in understanding and explaining the approaches are more expanded and the knowledge and recognition in the geography is often faced with numerous problems. The most important problem in geography is about the methodology which has been traced back to inconsistent opinions of geographers who always perceive the crisis of geography in the methodology. Conclusion: The crises and problems of geography should be considered from the ontological and philosophical viewpoints. In fact, the frameworks and the body of geography discipline should be reconsidered in this regard.

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Introduction

The philosophy is associated with our recognition of world and nature of existence. The philosophy is a complete world order and has classified the end of theoretical science. (Pinnich 2000, 110) Every scientific discipline has certain fundamental concepts which help to determine our understanding of subject that underlies all objects as nodal point of science. Based on such these concepts and perspectives, the facts have the meaning of world which sciences study on it (Pickles 1985, 15). Like other experts of social science, the geographers have been aware of these fundamental concepts and have occasionally sought to make them explicit. Since the past, there have been some attempts to provide a theoretical basis for questioning such these concepts and perspectives and they have recently become problematic in the contemporary era.

The manner of such these reflections has been explanatory and critical (Gregory, 1978). Since now, the criticism has not generally been philosophical, but remained within the realm of the sciences. Where texts have taken the face value and arguments made from textual rather than ontological methods, the analysis for determination the content of scientific discipline is not an important method compared to other techniques for responding to the questions because those are in line with a kind of analytical reductionism. For segregated and explicit setting of

scientific discipline, it should be established based on the philosophical viewpoints. Looking at other disciplines, we can see those which specifically studied a phenomenon with sociology as the nodal point. In the historical disciplined time and sequences of events, we can definitely determine the boundaries of discipline and the area of study because the area of study on these subjects still stands stable over time. There is no difference among the experts and scholars in these sciences on the phenomena they should study. Furthermore, the same question about the nature of geography uncovers the geographers' wanderings.

Some researchers defined the geography as a science of understanding the earth, other effects of human action on the environment and other groups of impact by the environment on the humans. Some geographers argued that the geography is the science of space organization and the contemporary geographers have studied on the synthetic geography or humanistic geography so far.

The origin of several conflicts and wanderings can be initially traced back to the history of geography and the term "geography". Ancient Greece has implied the important role of geography development (Hold-Jensen 1988, 5-15). The word geography is derived from the Greek word, meaning "to draw the earth's surface". Geo means the earth and graphic refers to drawing. Therefore, the geography in the ancient age had been utilized to prepare the maps of world,

calculate the latitude and longitude, count the earth dimensions, and also the geography was the attempt to provide the descriptive encyclopedia form of places known in the world. In fact, most of the geographical works had been accomplished for the cartography of earth, mathematics and astronomy until about 300 years ago.

The geography was contemporaneous with discoveries of new and unknown lands from 15th to 19th centuries. The consequences of this era and description of these new lands were studied, thus it has not been attempted for geography as the academic field at that time (Schmithüsen, 1976, 8-10). From the age of colonialism until the mid 19th century, the geographers and non-geographers' works were on the travel records and information about the world with the help and leadership of geographical association with special purposes. These works led some scholars to believe that the geography was not an academic discipline because of its concepts taken from other disciplines (Hold-Jensen, 1988: 15). The modern usage defined the term "Geography" entirely different. It is now commonly used to mean differentiations in the phenomena from place to place, and most of geographers today believe that the geography is a distinct discipline which does not take its concepts from other disciplines. During the long history of geography, we can observe more efforts to build a powerful theoretical basis for geography as a science under which the viewpoint and area of study on the world are different in comparison with other disciplines. According to the divergent history of geography, some of geographers believe that the geography should build the core of its study around regions for preventing the permutation in other disciplines; other geographers sought to create the scientific basis. This is clearly seen in studies by Hartshorne, Schafer, Johnston and James, Harvey, et al. with the explicit aim to accurately present what they claimed and taking those claims at face values. In direct contrast to this view, the geographic tradition has generally accepted the study by Hartshorne's (1939, 1959) considering the logic of methodology in geographer's opinions traced back to their minds and philosophy which they select for explanation of geography. In fact, they paid no attention to the ontological nature of geography, which this science studied, thus they chose the methodology of other philosophical approaches for explanation in geography which caused reductionism in their analyses of geography. Instead of creating connections between the nature of geography and the area of its study with philosophical approach on the ontological view, unfortunately most of the geographers conduct their studies based on the methodological approaches without understanding the nature of their studied

phenomena. According to this view, the methodology adds nothing to our knowledge of reality, but only to our understanding of such knowledge. The determination of nature, scope, and purpose of geography are primarily difficult in the empirical research.

Therefore, the methodological reflection means achievement through reliable description of geography as seen by geographers during the past as well as the present. The aim of methodology is not to defend a position once it is taken, nor to project a new orientation, but to clarify our mutual understanding of what we have taken through careful and literal textual interpretations (Hartshorne, 1959: 6-10). Such this logic merely recovers the common place and established discourse of discipline. It does not clarify such this discourse by problematizing the basic concepts and making the transparency for them which are usually taken for granted. Instead, such an approach seeks a reconstructed logic, which investigates the status of geography as chances to find it in order to discover its technique (Pickles, 1985, 16-17). We initially seek to clarify and open the questions about the nature of geography and the terminology of this science.

Then we use the basic concepts in geographic discourse and prior frameworks of meaning in which we operate. Afterwards, we seek to build and reconsider the geography based on its nature not on the term of geography which is known as the science. According to the whole view of geography, we can argue that the traditional methodological debate with geography has been inadequate and faced with scientific reductionism. Here, we seek to indicate how geographers have unreflectively and consequently adopted ontology of physical nature as the fundamental and underlying logic of geographical discourse. It is time to have a better concentration on the space as the nodal point of geography. This term is an only way for geographers to survive constructing a new framework in their discipline based on the space called as the science of spaciology. Therefore, we seek to conceptualize the spaciology in this paper as a study of space instead of a term for the geography. While asking fundamental question about the philosophy of geography in geographical research and gaining the explanation of spaciology, it is essential to understand and know the historical structure of other geographical theories and sects (Hartshorne, 1939: 199).

Theoretical literature

Philosophy and constitution of geographical thought

Historical literature and evolution of geography occurred in three periods, 400 BC to 19th century (classic era), from the beginning of the 19th century

until 1950 (modern era), and finally from 1950 until now, the contemporary era (Behforouz, 1999: 1-4). One of the most important findings of every academic discipline is about the theoretical results (Vasquez, 1995, 218).

Therefore, understanding the history of a geographical mind and investigating the theories which cause the constitution of geography are essential. In the first instance, what attracts our consideration in geography is the multiplicity and plurality of divergence in theoretical viewpoints which often made from area and subject of study. It seems that there is no way to escape from this plurality. We seek to look at the typological and historical perspectives to achieve these differences. In geography, we are faced with the sets of theories and theoretical activities. Theories conceptualize the structure, function and change our world from the geography view; such these theories improve our understanding of environment and subject of geography. Furthermore, the theories are more indirect and fundamental to improve our understanding and apprehension of the world and geography.

In the basic geographical literature, we can trace back the theoretical concepts of determinism in geographers' outstanding studies on the prominent in the classical era like Hippocrates, Aristotle, Montesquieu, Astrabvn, and in Ritter and Humboldt's studies until the beginning of modern era of geography. Afterwards, the geographical participation is about the modern determinism from the beginning of the 19th century until the World War II according to the studies by Ratzel, Darwin, Semple, Huntington, Taylor and Barros (Peet, 1985: 309-10). Generally, the classical determinists examined the impact of natural environment and geographical conditions on the human characteristics and habits during the lifetime (Kristof, 1960: 17).

Ratzel argued that the humans are under the laws of nature. He believes that the cultural forms determine the dominant natural condition (Ratzel, 1906, 380). According to the determinists' usual assumption, the human forms influenced the natural causes on the activities as the level of civilization and culture. Besides the determinism school, Possibilism sect was powerful during the first half of the 20th century; he believes that the humans are parts of nature, but with wisdom and skills, their technology can be dominant over nature, heat, cold, wind, etc. Possibilist geographers were more from France; people like Paul Vidal de laBlache, Jean Brown, and others like Harlan Barrows and Carl Sauer are well-known American believers in possibilism. Possibilism believes that the free man cannot be constrained. The environment is not shared with man, but it is his slave. After two sects above, the regionalism found a strong

position in geographical thought for a long time. The use of this term is historical. Richthofen from Germany used this term in the 19th century for investigation of scientific relationship between different phenomena in the specific areas (James, 1977, 607). In the middle of the twentieth century, Richard Hartshorne studied the nature of geography in 1939 in his book "the spatial differential schools" and became a regionalist of dominant thought in that era. Regionalism focused on the spatial differences in the world. Furthermore, it has applied the methodology changes in places from perspective of combining the phenomena. According to the view of regionalism, the geography is the study of unique places and regions (Hartshorne, 1939, 279). In the field of regional geography in the contemporary era, Peter Haggett emphasized on one of the features of geography in regional geographic studies (Haggett, 1990, 10).

In the 1950s and 1960s, a theory of spatial organization and arrangement of phenomena or geography as spatial science was resulted from the research by Fred K. Schaefer. In ontological argument, this sect abandoned their central themes of three above sects which separately studied the relationship among the phenomena such as region, human, and environment. This sect of ontological level is based on the spatial relations, laws and arrangement of geographical phenomena (Schaefer, 1953, 239-42). According to this sect, the Geography should discover the rules, models and patterns, and come up with the descriptive studies. However, Schaefer's sect of nature, space, and phenomena has been neglected. He considered the places and found out the mathematic law among the phenomena. The nature of space and spatial differences in theorizing is not considered in this regard. This sect is more focused on the quantitative and positivist methodology issues (Sack, 1974: 444-48). In the history of geographical thoughts, we can consider the most important problematic points after spatial organization school due to the process of scientific geography from deterministic sect to spatial organization sect, or classical era of geography theorizing. We can consider the discipline approximate with the specific identity, but we can observe differences among the geographers who unfortunately seeking to explore the geographical issues and problems from the perspective of other disciplines in contemporary geographical thoughts which have been started after spatial organization. After developing their approaches, they argued that can achieve new ways for solving problem and responding to the geographical questions without understanding what they have lost in discourse of others disciplines and what they looked for in geography from the perspectives of sociologists, psychologists, anthropologists and etc. Unfortunately,

the geographers should have had more efforts into the definition and clarification of geographical concepts especially the ones about the space and place which can provide strong discipline with independent identity for solving the problem for thinking about phenomena in our universe. However, they have not fully considered these concepts and issues or when someone has been seeking to define, he has adopted the scholars' opinions of philosophy and social sciences especially raw geographic data without explanation. In contemporary era, some efforts in theorizing the geographical phenomena trace back to the quantity of approaches, so that all efforts are dedicated to providing descriptive analysis for geographical phenomena. This approach utilizes the quantitative data and visualizes it on a map as well as using the mathematical equations, graphs and diagrams to explain the geographical phenomena. Unlike other approaches, the structuralism of geography believes in understanding the world which should consider the underlying mechanisms of real world, despite the fact that these mechanisms are not directly observable. For understanding the study of real world, we should consider the processes and ranges of reasons for theorizing. However, several geographers in the structuralism of geography follow Karl Marx's approach in theorizing. Over time and beginning of the twentieth century, the geographers theorizing in the structuralism of geography followed the neo-Marxists.

The behavioral approach geography was introduced in the mid-1960s in response to normative and unrealistic assumption of neoclassical theory and performance. This approach has been implicated by the study of human activity in the perceived world. This approach has its roots in the social psychology and phenomenology.

Along with the structuralism geography, the poststructuralist's approaches are greatly opposed by taking a few basic assumptions, the hidden structures for analysis and understanding the real world. All concepts, ideas and images, which we utilize to show the real world, are not like a mirror reflecting the reality. However, these images and ideas help to build a world which is derived from its discursive infrastructure and its fundamental assumptions (Knox, 2010: 2-8). Since the 1970s, there is the dominance of human-centered approach in geographical issues and we consider this era as the radical geographical thought. The radical geography is not only about following the descriptions and analysis of human environment, and the space relationship, but also the issues like the global democracy, discourse analysis, spatial justice, decolonization, pluralism, deconstruction, etc., follow a change in space to transform the relations between the human and space

and finally reorganization of geographical space and the reformation of social relations (Hataminejad, 2007).

Therefore, summing up the history of geographical thought for establishment of strong platforms and identity for discipline remember us a historical story in ancient Persian literature by *Maulana Jalaluddin Balkhi* about different opinions on an elephant. In a certain country, no one had ever seen an elephant. The first elephant was brought to India. It was placed in a dark building where the eyes could not see the dark colored elephant. Most of the viewers came along to see the animal, they were allowed to touch the elephant and then draw conclusions for what an elephant seemed. According to each organ of elephant they had touched, they drew their conclusions by analogy and according to in this manner each one had a different opinion. The one, who touched the ear-lobes of elephant exclaimed: The elephant was like a huge fan. The one who touched its back exclaimed: The elephant is like a platform. The one who touched its leg exclaimed: No, you are all wrong. This is like a pillar. The one who touched its trunk said: According to my opinion, this elephant is long and hollow inside (Maulana Rumi, 1257-1273). Thus, in this manner, all of them had different ideas of an elephant and if every one of them had a lamp in his hand, all these differences of opinion would be disappeared. Therefore, in journey to the history of geographical thought, there are numerous differences of opinion regarding the central theme of study defining the important concepts in the discipline. Most of the geographers in this darkened world, seek to understand the links between the real universe where we living and the universe which we are thinking about. For building our universe and creating the obvious and strong identity for discipline, we have to focus on the joint pivot, if not, one of us will be able to reach the truth in this discipline and we will be lost.

Analysis of findings

Geographical philosophy in space

The complex meaning of space has led to the ambiguity in its identification. According to several scholars' viewpoint, the real, imaginary, symbolic or subjective space is rarely clear (Keith & Pile 1993). According to the full orientation concept of space, the space is independent of other issues and is considered as an independent entity. Quoted by Newton, the absolute space is based on its nature with an inevitable mobility. According to Newton's view, the space is infinite and a priori, and the time and space are like other elements (Afrog, 2001: 2). Descartes's famous philosophical work is "substance dualism". According to his view, this dualism is independent, and he proposed specific rules for understanding them. The consequences of this dualism are separated theology

and sciences (Stumph, 1989, 236- 47). Descartes's theory on space is deeply rooted in Aristotle's thought. In fact, one of the most important principles of Cartesian metaphysics is the expansion of length, width and depth which causes constitution of occupied space by the mass and density and according to it the exact space is a platform for mass and density (Slowik, 1999: 117-18). Leibniz argued that like the time the space is only relative. In this view, the space is a relative issue and way to understand the relationship between the elements of physical world. The space can only exist as a relationship between the objects; without it, the objects may not have any spatial relationship. Leibniz suggests that the space is the arrangement of objects and the time is the order of succession of objects. Therefore, the time and space are results and causes of objects, not the causes of objects (Afrog, 2001: 87). Kant stated that undoubtedly our primitive knowledge began based on the experience. According to Kant's view, not all of our knowledge is derived from the sensory experiences and our mind is not just a package of effects. The senses recognize the world of appearances, but perception with the mind, familiar with the world of realities beyond the appearance of objects' existence (Kemp 1929, 10). Generally, Kant's idea was to link the rationalism and empiricism. In geography, Kant discussed about the interactive phenomenon. He gave foundational credits to the geography known as the exceptional philosophy in geography. According to Kant's view, the geographical space is a conceptual framework utilized to organize the individual experiences of world. The space and time are the tools for classification of phenomena, and thus they are completely separate from the realm of experience. Contrast views arguing that the space refers to the objects or relativist phenomena or the conceptual framework, non-spatial attitudes with Marxist leadership, also defined the space as there is nothing outside, and the space has been created by the society. The space can only exist as the only place where there are objects. Two geographers, David Harvey and Manuel Castell, have the same definition for space with Marx. The space is comprehensive and produced by human actions; they apply interests of ruling class with a special mode of production and a particular way of development (Castells, 1977: 321). The space, itself, is not fully relative, but it depends on the circumstances. The problem of proper conceptualization of space can be resolved through human behavior (Harvey, 1973, 140). The space is political and not a scientific issue separated from ideology or politics and it has always been political and strategic. The space is a social product.

The space is neither an object, nor a subject (Lefebvre 1993, 120: 116). According to a realist view of the world, it is differentiated and layered, not only it forms events, but also issues such as structures have the power to create containing events. Moreover, the space is not an issue which interacts among the social interactions and social processes. Realists such as John Urry, Simon Duncan, and Peter Saunders studied in this regard. Duncan defended the logic of discussion about the position in the space. Peter Saunders also argues that the space as a conditioning factor should be sought in the investigation, but not as something which can be theorizing based on the causal powers and generalization. In other words, the space is a complex relationship between the various phenomena, not a substance. The existence of phenomenon, as Da-sein prioritized the space, is the vision of space revealed from being in the world; in any case, space is as the existences awarded to the existence (Heidegger 1927, 277). In the contemporary era and among the poststructuralist philosophers, who are exploring space, Michel Foucault attracted several geographers to follow his idea in geography. Edward Soja is a well-known geographer in this regard. We discussed about the era before the poststructuralists' believing that our world is based on the images and ideas derived from the basic discursive and fundamental assumptions of world. Like Heidegger, Foucault is elusive from any kind of metaphysical truth, and he claims that the truth is nothing but the beliefs, discourses, and actions which have found abstraction in the nature. The discourse is one of the key concepts in Foucault's thought. Discourses do not talk about the issues and not determine the identity of issues. They are makers of issues and hide their involvement in this process (Foucault, 1972: 49). Discourses are embodied meanings and social relationship and different ways of understanding the world. The space where we live has pulled us from ourselves; the space occurs the erosion of our lives, time and history; in other words, we do not live in a vacuum. In contrast, we live inside a set of relations which cannot be reduced to each other or absolutely cannot put them on images of each other (Soja, 2003: 10-30). With this expression, we can understand that Foucault refers to the spatial differentiation under which we cannot create the images. Moreover, the forms of specific processes in a space extended to other spaces. The space is a main keyword in the philosophical literature by Foucault; it implements the important roles in social life, power relations, discourse, and system of knowledge.

Rethinking of the space concept

In different geographical sects and views, definitions of space are considered and each one has considered the position for space. However, in this

paper we seek to consider this concept as a fundamental term for creating a new discipline based on this concept. Probably, we are criticized by the geographers, but the most important point for us is our knowledge under which the space has been more studied in the geographical literature. Moreover, most of the former and present geographers, who have separately studied geography, like other objects in the geography. We do not cope with the space as a relativistic or materialistic view; we consider the space as a consequence of social political movement, or the divided space as the nature and as the object in fringe of discipline. We seek to extract the space as a comprehensive central theme which brings identity and discipline for the spaciology meaning the study of space. Generally, the space is not a world where people are looking at the surrounding. Physicists estimate or limit it with dimensionality, but we have imagined a world for ourselves with certain insight and views. The world is an imaginary notion of space understood with the body, mind and particularity the human being and subjectivity. The space is beyond all phenomena. The phenomena depend on each other and they find meanings in the space. Only the space could make the differentiation and particularity. The existence and space have surrounded all phenomena until the human existence. The differentiation and particularity are the cost of our existence. Every phenomenon finds the meanings and identity with the appearance in space; we as human being are living in the space and we cannot recognize beyond it. We seek to imagine other phenomenon. The space dominates every phenomenon, idea, and notions. The human considerations is made from particularity of space, although human are also the parts of space. We have spatial phenomena which give meaning to the space with our appearance. This is not only about the humans or specific phenomena; perhaps it could include whatever has the capacity of existence in the space. The space will hold all the phenomena together and thereby presents itself. Thus, it makes the concept of space by the existence of mass phenomena, and the space involves all the phenomena and their existence, so the space is the totality of phenomena and the arena for their existence, meanings, and possibilities; in other words, the existence and essence of that phenomenon, thus the existence depends on the space, and the space also causes the existence of possibility essence, so the space depends on the existence too. The concept of space and existence constantly depend on each other. The following two concepts of space and existence are linked together with spatiality and existentiality.

Space and foundations of spatiality

Lost is an American television series, which maybe most of the people in world have watched; a

drama series containing elements of science fiction and the supernatural film that follows the survivors of the crash in a commercial passenger jet flying between Sydney and Los Angeles on a mysterious tropical island somewhere in the South Pacific Ocean. This island is like the world and the universe where we are living. The crash is like the beginning of existence with centrality of human simultaneously thrown to this island that is like our universe. Forty seven people indicating all people around the world where we are living beside other phenomena. All of these people are anxious and constraint; they allocated a place on this island with specific sites and situation; in addition, tried to find a way to escape from this place and explore the tranquility and more recognition of this stupendous world. Everybody has historical background experiences and memories indicating the history of human being. They utilized it in interaction with each other for returning to the origin point. Thus, gradually in exploring the space with other phenomenon in the island and according to their facilities and limitations, with this action place they are living now, they find meaning for them. Furthermore, they become interested in this place and fear is emergence between them and space; they create the region and society where is distinguishable with others who are thrown into another part of this island. The regional and physical distance between them are decreasing and they can understand the universe better until when they communicate with other in different regions in island. Except the valuated view of movie on the people in different space and supporting the sects of liberalism, it merely ignores other cultures or points and prescribes the liberalism as only way to release human generations. Particularly, in the last season that people should return to the island or the same culture and there is no other way for life; it describes a very impressive reality of space under which we are thrown to and it is appreciated. We are lost and thrown to the space, located in a specific place, and we do not know where we come from. Moreover, where we are going and this is the purpose of our existence, but we are aware of our existence and trying to better understand this anxiety, and we make decisions to take the actions to give the meaning to this space and decrease our bewilderments by our deeds, thus we find the sense of being in space.

For understanding the space, we are seeking to explain its foundations, thus the first step arises when we are asking why some phenomena are happening differently or why the phenomena are located in different ways from others. For responding to this question, we have to define the concept of place associated with the space. Every phenomenon is quickly existed, finding some place in space; this refers to the place that is one of the necessary

conditions for spatiality and existentiality; this establishment is linked with the concept of place. In other words, the phenomena take a place in the space. A phenomenon of placiality (means the placement and located phenomena in space) in space has thrown in specific positions that are associated with other phenomena. After placiality, to better understand of place, we should consider some concepts which are created after the placiality. The site is one of these concepts. The site is the place of an element in the space for referring to establishment, form and shape of any phenomenon in a particular place as the objective. Thus, the concept such as the scale of phenomenon is emerged as another component of place. The situation is another concept in addition to the scale and site and is important for understanding them. The situation is associated with the systems of connections and relations which a phenomenon makes with other phenomena known as the relative positions. The phenomenon has other situations captured as we know as the absolute position. The place and placiality refer to the establishment of phenomenon in the space and it is a necessary condition for existence. Therefore, in other words, the place is possible for existence of phenomenon and the placiality is a kind of thoroughness in the space and the quality of this thoroughness makes the site, scale and situation.

The variation and development of phenomenon in place creates a new concept for us to explain these differences between phenomena in the space stemming from another reality called as the "time". Time has found meaning in the space with terms such as the essence, movement, change, progress, decline and death. These words are for understanding the time which considers the adjective for its definition as this or that time indicating the establishment of phenomenon in time and relationship between the pre and post-conditions of phenomenon. Time is like a spirit which causes the movement of phenomenon.

Time plays the role as a shadow of phenomenon. The phenomenon with accepted adjectives like old, young, middle-age, ancient, contemporary, etc, have labels on the time. The Form and Process, imposed on the phenomenon, arise from the time and refer to the temporality. The process is considered as consistency and regular sequence of identified phenomenon; also it describes the changes in the context of phenomenon. Form represents the current shape of phenomena. Process creates the demonstrative different forms of phenomenon at different times. The time and place are two important parts of understanding the space and when these two concepts are revealed for us, there is another important key word which is "Region"; a phenomenon in the space with an area that shares similar objective and subjective characteristics and also has established location of place and time. Thus,

the region is temporal, local and particularity phenomenon layers in the space. Regardless of the regionality in identifying the phenomena from each other, we are faced with the ambiguity. The phenomenon, which has the spectrum range of local, temporal and particularity, is identified with and an indicator in the space. According to the consideration of regionality, the placiality, temporality, spatiality and existentiality have been revealed and understandable for us. A phenomenon in region is along with other phenomena which are in other regions. In various alliances, these phenomena constitute expanded collections in greater regions. According to this definition, every phenomenon is a region and each region represents a phenomenon which reveals the concept of scale for understanding a phenomenon as the region, and the region, itself, as a phenomenon. The phenomenon in the field of space is seldom against the immensity of space. The space dominates the phenomena, and the phenomena have domination of space anywhere in any region and at any time, thus the existence is captured and confined within the space.

The phenomena in regions are different and have particularity which causes distance among them, and this prevents the continual essence as we call the regional distance. For instance, the Western European Societies are similar to each other in terms of features like the temporality and particularity, and they have less distance to each other than eastern Asia societies. When two phenomena from the temporality, placiality and particularity are similar to each other, there is less separation between two phenomena. Moreover, the separation phenomena based on the establishment and at various sites and situations in relevant to each other emphasis on some kinds of inexistence besides each other as the physical distance. Existence finds meaning with the existence of other phenomena and continues from pure objectivity to subjectivity in this universe. All phenomena constitute the complex interactions and deeper meanings of space, thus the space is an assembly of all phenomena in a great interaction. The space is entirely the existence and can be occurred in all phenomena. It does not involve any separation that is limited or lost in any region.

Here, we are seeking to investigate the phenomenon which gives more important meanings to the space along with the existence. The people in the space live, act, and find tendencies, evolve, progress, blossom, dead and will be faced with the ends. The human like other phenomena are enclosed in the space, but with a difference that is awareness. The human as a phenomenon is dominated by the space and will be emerged in the space by existence, but soon after will be surrounded by restrictions and complicated events which will limit him. The space is

what we represent, we have been on, and we are brought into it, and it has dominated us. We have been made in the universe with the goals, plans, restrictions and opportunities existed in all human living space. All the meanings and designs are derived from the space. Abandoned men always examine the various patterns surrounding them. Under this scheme, they make their lives, but the life still moves to infinity; a man will be replaced by another man, and again this complicated path starts with new choices among the human history. The human with self-awareness and other phenomena in space can identify and interact with them according to his approach and action in the universe. The phenomena and human with self and others identification refer to the foundation of space and spatiality. These identification of phenomena from each other based on their awareness lead to the emergence of identity concepts which are rooted in different region existence, despite creating pondering, thinking and acting in the space. Generally, the particularity and differences among the phenomena require the interaction. Without the interaction among the phenomena, the segregation, difference and particularity in region will be meaningless; the human with existence beside other phenomena existence in space living there, conceives it meaningful. This meaningfulness will be in concepts such as thinking, action and interaction. There is always a dialogue between the human and space and this helps the human to identify the space and achieves the recognition. The human with his recognitions will behave and act in the space. The human lives in the space and impose himself on the space, modify and adopt himself based on their needs and express his values. There is a continual spectrum dialogue process between the human and space calling it as the human-spatial dialectics. The exploits are meaningful and constructive phenomena in communication and interaction between the man and space. The human exploits begins with his thoroughness in the space according to the principal of human actions which are rooted in different spatial regions and space where the man live and these exploits have particular forms and shapes, and in other words, they are functions of space. People, who are involved in different regions experience different behavior and exploits according to the spatial segregation between the spatial regions. These different experiences led to the issue of perceptions, attitudes, and different ideational systems and also different identity which each one have in different spaces. According to what was mentioned, the human is the consequence of space. The human experiences different spaces during his life and through these experiences he would be spatiabile. Different deeds in various spaces have been established in humans' minds and make up his spatial

capital. Thus, the spatial deeds root in different spaces and human spatiability process which constitutes his spatial capitals. In summary, the space is fragmented in patchy places. These patchy places are resulted from the construction of specific areas known as the regions in arena space. In each region of space, there are special requirements about the phenomena which will make the way of interactions. In each space, various concepts and frameworks will determine the issue of actions and interactions as social, cultural, political and economic issues.

Conceptualization in spaciology

One of the major achievements of each discipline or field of study has its theoretical principles. The theoretical understanding provides the meaning of real world for us by creating the connections among seemingly unrelated phenomena and makes meaning for them. The ontological dimension is one of the most important Meta theoretical aspects of spaciology. Generally, the ontological dimensions seek to explain and interpret the most fundamental ideas about the ultimate nature and essence of phenomena, structure and processes of real world (Griffiths 2007, 5-8). Initially, with consideration of modern philosophical foundations for theorizing the human sciences especially the spaciology, the central theme of discipline and theorizing dimensions should to be separable at the level of ontology, epistemology and methodology. Thus, what is the real world in the first place? Is it a part of theories? On the other hand, we build the real world because there are many different thoughts. Therefore, in conceptualization in any disciplines, first the ontological level of studied phenomena, which are indiscipline, should be explained and identified, so that it is meaningful. Two main approaches can be identified in this regard; one of them is the materialistic view and the other is idealistic. Based on the materialistic view, the real world interactions include the structures, actions, etc, although function and its existence are independent of human perception and understanding (Wendt, 1987, 358), so that in this view, the most fundamental truth is the material facts. According to the second view, the existence of real world basically includes the structure, actions institution, etc and has the subjectivity and discursive aspect. These phenomena are only based on human understanding, thus we live in a world where only images and ideas are important (Pishgahifard et al, 2010, 459-462). There has been disagreement among the scholars about the nature of actors and consequently the actions. Therefore, in the spaciology, we should consider this differentiation. In the ontology, the spaciology phenomena follow the materialistic structures, and identities, and the subjectivities are equal and constant, or phenomena are discursive. The spaciology, as the science of

space, considers its starting point of interaction among the phenomena especially the human and space. According to the above explanation aspect of ontology in the space and consideration of its components such as the human, place, time and region and the interaction among the phenomena in space, we should consider the material structure and the ideal structure as well as the interaction of these phenomena. In fact, the nature of phenomena in the space is objective and subjective. Another aspect of ontology is associated with the different between holism and individualism. In fact, the relationship between structure and actor is at the ontological level.

If the constituent units of system are prior, we will be faced with individualism. If the system and structure are prior, we will deal with holism. However, in identification of space, considering each of these dimensions, holism or individualism, or

ignoring each of them do not lead to proper understanding of space, and we are limited to the analysis; the spaciology structure and agency are equal in the dignity and constitute each other in interactive and dialectical way. Another aspect of theorizing in spaciology is the epistemological debate. Epistemology means understanding the real world. Throughout the history of philosophical science and knowledge, different views have been made. In this regard, there are two main groups, rationalists and empiricists. First, the scholars group believes in the ability of human reason to achieve the recognition, and the second group believes in the empirical knowledge and observation to purify the recognition (Moshirzadeh, 2004, 12-14). Generally, considering the above issue, the logical positivism became the dominant scientific epistemology in the social science and geography until the twentieth century.

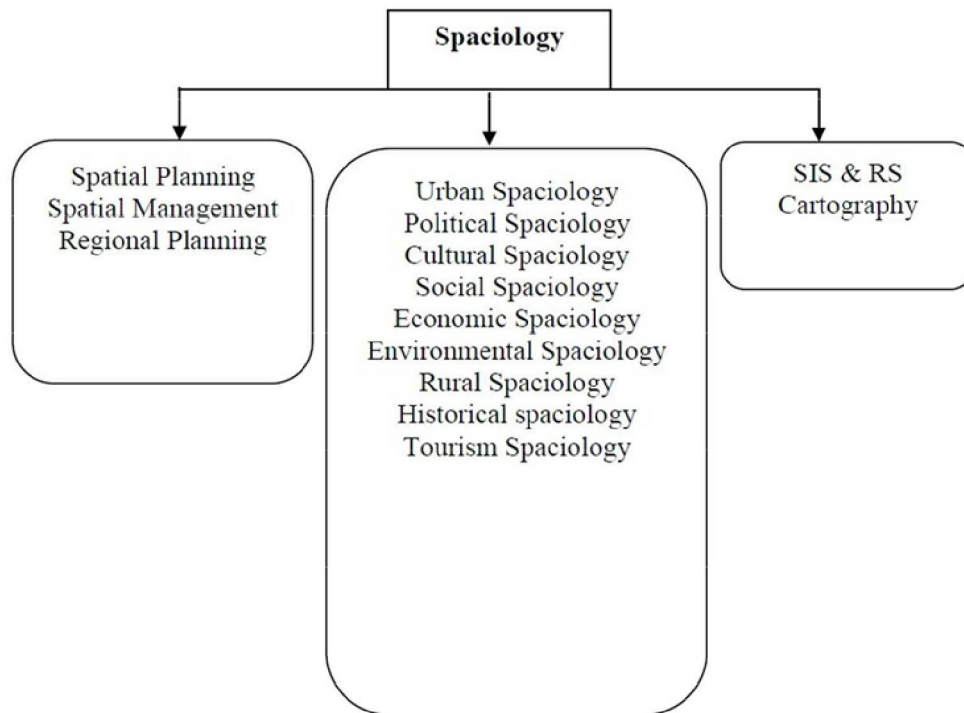


Figure 1: Designing the subsidiary disciplines in the spaciology discipline

This epistemological approach was partially sidelined with falsification by Karl Popper according to the impossibility of proving the reality. Epistemology allocates a special place in science with behavioral approach in the mid-twentieth century, but the epistemology with evolution logic of further development leads to the actual knowledge under which we can cite the postmodern philosophers like Foucault and Derrida, and Lyotard who emphasized the discursive and relativistic recognition. Furthermore, besides the scientific approaches above,

we can mention Kuhn's theory of paradigms and linguistic philosophers. The diversity and plurality of different theoretical perspectives in the social sciences and spaciology need important contributions to our understanding of world and we should welcome the diversity of theoretical knowledge and epistemology in science and probably we are a step closer to achieving the truth at a third level of methodology in spaciology based on the ontology and epistemology we have explained above; It will form and follow both the qualitative and quantitative methods.

In summary, we have prepared the discipline chart of spaciology presented in Figure 1. Based on this figure, the fields studied in spaciology are presented alone with our explanation of space as the central theme of spaciology in addition to some fields like geomorphology, climatology, etc, that studied the central issue without consideration the concept of space that we have explained above and excluded in this figure.

Conclusion

In this paper, we raise a question about the nature of geography which has problems in the conceptual framework of discipline; furthermore, we mention that most of the crises are existed in understanding of geography traced back to geographers' misunderstanding of determining the nodal point of discipline. This problem roots in the first attempts at creating the scientific geography during the history of geographical thought. Then, we studied the history of thoughts in the geography, pondering about the space from the geographers and philosophers' perspective. We understand the root of numerous problems and issues in the terminology and philosophical framework of discipline. Therefore, we have mentioned that the term "geography" in the history of this discipline can cause the ambiguity which could not help the scholars who are working on this discipline, in addition to ending their misunderstanding.

Therefore, we sought for a link and found that the term "space" should be considered as the central theme of discipline and it would be better to change the name of geography to the spaciology for clarified determination of study area of discipline. Thus, the next step was to prepare a comprehensive definition for the space as well as identifying the boundary of space in discipline for preventing the integration with other disciplines in the social science. Therefore, we prepared the conceptual framework for discipline and concept of space. We introduced space as the dominant phenomenon which is a starting point of universe. Then, we considered the dimensions, temporality and placiality of space and human, as the spatial phenomena according to the meaning and deeds in the identified space.

With existence in the space, the human being starts interactions with the space and other phenomena. With this interaction, we start acting in the space and the actions can be the issues of spaciology. The motivation for this paper refers to our bewilderment in the study of geography like a student who is lost in the arena of theoretical contradiction without the central theme and joint point among them. We hope that with this work we will be able to open a new gate with a strong basis for expanding our

knowledge and recognition of the universe based on the spaciologic discipline from the perspective of space in order to reduce our suffering and come close to the truth.

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