

The Place, the Spirit of Resistance, and the Nation

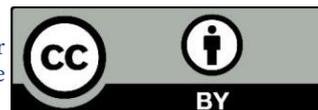
Many blessings have been brought by the twelve-day war of Israel and the United States against Iran. Despite its heavy losses, the war could split the Iranian world into two parts: pre-war and post-war, as illustrated by the verse “Indeed, with hardship comes ease” and the sociological proposition “Opportunities come from crises.” The blessing of the war, which almost all pro-Iranian analysts have a consensus on, is the “national unity” of the people, standing out as a cornerstone of the nation’s resistance and the downfall of the greed of foreigners. Unity has been an act of society that has been achieved through the acceptance and participation of its individuals and units, and the foundation of unity in this war revolved around “place”, the homeland of Iranians who have been living there for millennia, and participated in its events. The current generation is the legatee to the language, culture, thought, mentality, and other achievements of Iranian society rooted in the homeland. The reason why a clear line of delineation cannot be drawn between the present Iranians and their past refers to the traits and abilities of today, which are a continuation of their past. Everything new is either a development of the old or a response to the new phenomenon, and today’s Iranians’ acceptance of their own characteristics and thoughts. In any case, what introduces the society of today as a distinct and distinguishable entity from others is the identity or extension of its historical traits in the dimension of time. In the war with Iraq, the axis of unity of the Iranians, in addition to homeland and place, was also the defense of the young revolution and its Islamic ideals. In the twelve-day war, however, for various reasons, including its unexpected occurrence, the diffusion of the political views of the society, the brevity and suddenness of the beginning and end of the war, other factors had no contribution to the unity of the society. However, unity was formed incredibly around the concept of homeland, which is an outstanding example of place and landscape. The fact that the phenomenon of place is the first, most general, and strongest axis of unity in society needs to open eyes and hearts to its neglected capacities. A large number of people who were dissatisfied with the political conditions of society showed a great sense of attachment to the homeland, supporting the government in strengthening its position. This was an important discovery that emerged from the twelve-day war. It seems that the emergence of the concept of place as a primary, agreed-upon, and powerful element for the unity of society can provide an opportunity for the government, and especially its specialized departments in the field of place and landscape, to highlight it again. Universities should replace the concept of place with the physics of space, emphasizing its intertwined objective and subjective dimensions to help experts appreciate the capabilities and capacities of the place. Planners and managers of space should replace the concept of land with the environment, natural resources, land, housing, and heritage sites. They should know that what is beneath their feet, around them, and in the minds of the inhabitants of this land is an integrated system of land and time that cannot be separated. The land represents the geography of space and time, the events, and the inhabitants’ interpretation of the interaction of land and time. It was only in the twelve-day war that the concept of place emerged in its fullness and was able to create a unity in the nation, creating a power in it that the coalition of the world’s great demons could not destroy. In the twelve-day war, “place” was the main victor.

The photo on the cover was taken by Mohammad Reza Sartipi Isfahani of the remnants of the Iran-Iraq war in the city of Khorramshahr.

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