



Study of Young Iranian Identity in the Era of Globalization

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ABSTRACT

This paper examines the effects and consequences of globalization on the identity of young Iranian. At first we describe concepts of globalization, identity, young and then with the method of analysis and explanation we seek the impact of these cases to know the impact of globalization on the identity component and their influence on Iranian young identity. Globalization is fueling a crisis of identity that challenges distinct form of official identification and facilitate the identification based on traditional value based on local value, identity-based on public value, open, plural and identification based on consumption.

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Introduction

Some scholars, in the nineteenth century especially sociologists such as Marx and Marxists of twenty century considered culture subordinate of class, class relations and they did not doubt that in the international community There was no place for class, race, nation, ethnicity or religion. Even liberals and liberal theorists also took into account such instances of Cultures will be gradually disappeared after completion and expansion of the modernity.

These optimistic forecasts have been slightly put into practice .The originated consciousness of the living conditions and characteristics from modern world, underlying is making more inclusive and more general identity. For example, the Open Identity inspired movements such as the Green Movement, human rights, liberation theology and so on increase awareness of common needs, common features, common threats and briefly based on the shared international community. Although these facts are requisite for peaceful coexistence in such societies, they are only one side.

Contrary to the predictions mentioned in the final decades of the twentieth century, the world has been in vulnerable of remarkable traditional identities .These growing prominence covered the world's most societies and isn't limited to a country, region or continent . Rehabilitation and overriding the identity and culture, is extremely common and widely and generally they can be classified into the rise of ethnic conflicts, religious fundamentalism and nationalist movements.

Global changes in recent years have been outstanding so fast that some scholars push to talk of ((shock)) against human societies and communities. Global capital based on market- system, the information revolution through the development of electronic communication and information networks ((online)), fulfillment of ((global village)) due to compression of time and place and so on are aspects of the recent changes. These changes led to the formation of the idea of a new paradigm that has become known as globalization paradigm.

At the time young Iranians have been in interaction between in Iran before Islam and after Islam ,tradition and modernity, introspection and extroversion, local and external ,self and other identity and concisely has passed between four component of making Iranian identity(Islamic ,old Iran, tradition and modernity), it can be said of ancient Persia is grandparents, Islam is parents of and we are our contemporary and our tradition is Our family legend(Rajai,2006, 35), The basic question is that which element in the process of globalization will strengthen the identity of Iranian youth? Which element is debilitated? The identification of what direction to go?

Methods

Method of this article is analytical and descriptive. it is descriptive because investigate the global and national phenomena and events .It is analytical because it classified independent and dependent variables. And finally, it should be mentioned such results with the library and documents method was achieved.

Identity

The word of identity is used in two apparently contradictory meanings: 1) Consistency 2) differentiation that takes into account the stability or continuity over time. Although both inconsistent and contradictory meanings mentioned they look different, but primarily focused on two main aspects of identity are complementary. Though the vast majority of identity theorists over the two meanings mentioned are unanimous, but still have not reached agreement about the application semantics.

Most psychologists and personality theorists, believe identity in the first degree is an individual and personal .and they believe that both meaning of identity are related to the main character of personality and person feelings. Of course, most of these theorists do not deny social identity. But they considered these two identity aspect as distinct and independent from each other. However, from this perspective, identity is defined as ((a sense of personal distinction, a sense of personal continuity and a sense of personal autonomy)).(Jacobson , 1998,9).

Tajfl links social identity and group membership and he believes group membership consists of three elements: the cognitive (knowledge of that the person belongs to a group), the value (positive or negative assumptions about the value implications of group membership), And the emotional (feelings toward other groups than those who have a special relationship with the group). Accordingly, from the perspective of Tajfl social identity is the part of an individual's perception of his awareness of himself as a member of a group (social groups) comes along with the value and emotional significance attached to that membership (Tajfel, 1987, 8).

Young

There is no general agreement not only in the slang but also in sociology, psychology about the concept of not young. From the perspective of sociology in contemporary society following themes can be used for young concept: Youth is a period of life when puberty starts around the age of thirteen.

Margaret Mead, defined youth as: ((youth can be defined a period in life that are marked with two special features, Widespread expectations in one hand and the deep frustrations on the other hand. It is a Period that have not been completed economic, social and psychological achievements.

youth is a time when people with energy, environmental sensitivity and responsibility to seek the expression of identity. youth is the period in which Identity crisis is the dominant in mental organizations, because young is seeking their identity and searching for the diverse and often conflicting values and evaluate them and finally develop a means of identity (Hassanpour, 2011, 98).

Globalization

After World War II, globalization has been seen with different approaches - as a series of changes in severity and have more depth than in the past. Some believe these changes, are pushing the whole world toward Americanization or assimilation. Some theorists argue that globalization is inconsistent of contrast of assimilation manner. Since the weakening of national identity, the reaction in both directions is to happen. On the one hand, the desire to go beyond globalization and on the other hand tend to have a limited and local. (Tavassoli and Gholipour, 2009; 81).

Thus, according to the paradigm of modernity, It is believed globalization continue to have the dominant hegemonic discourse, In this time, national identities will be undermined. And globalization with decreasing traditions and accelerating international government of media, leads to assimilate communities and cultures.

Some recognize globalization as a new path and a new way in the transition societies. In their view, globalization is more consistent with the era of post-modernity. Some post-modern theorists believe that global changes in various aspects of the formation of a new phase of the global evolutionary process. Cultural heterogeneity, multi-linearity, the evolutionary community, relativism, emerging new identities and are characteristics of postmodernist theory. They all agree that the diversity and difference should be preserved, and the western type considered only way of change is not considered. Accordingly, they believe that the world increasingly become affiliation. From this perspective, globalization near people, cultures, nations and lead actors interact with each other.

Others knows globalization as a developed system of global imperialism who is trying to resist the last fortress of

the resistance. It will have to confront and resist it. Accordingly this paradigm is the universal social engineering schemes at the macro level system meaning the Hegemonic ideology of the West keeps, so it will have to be resisted and it is a Comprehensive plan to hive off U.S. and Western lifestyle and the Hollywood Culture of Sex by importing countries by satellite and the media. (Dehshiri, 2007, 72).

Globalization and Identity

While the globalization of identity distorts and disrupts traditional, it also provides new media and tools for the reconstruction of identity. Globalization not only does not cause the crisis but also offers an efficient tool for transition from crisis. For this reason, when some discuss of the implications of globalization theory they say it has both freedom and risk, opportunity and for anxiety and they speak of the dialectic of globalization .

Globalization with releasing social affair from the different restriction and limitation especially of the Country and nation - state and presentation of large areas of cultural resource identification, reveals capabilities and endless possibilities of identity making, These developments and inaugurations will enable people with different options and combinations to create your own unique world .Thus, a distinct human right of every person is justified and is formalized. In fact, becoming more prominent policies of identification have become related to key role and status of individual in construction of individual and social identity in the contemporary world .

So globalization due to factors such as, erosion of boundaries and other limiting factors of Social Affairs, increasing interdependence between humans, reconstructing space, time and place and so on creates a kind of identity and meaning crisis in different societies around the world.

Crisis of identity and meaning

Globalization with Permeating borders and increasing the impact of cultural conflict, human awareness of cultural elements such as norms, values, customs and religions may increase

And it means the awareness of the relative nature of social worlds which are numerous and diverse culture. In such circumstances, the belief in a world of absolute truth and defend it against other cultures can be very difficult. The most important source of traditional identity is shaken and relative, dependent people are the source of meaning and identity crisis.

The globalization process by leaving the space and time from constraints of place, making cultures and social references to be relative, makes it very difficult or even impossible to search Identity and finding meaning in the traditional manner. Consequently the growing crisis of identity involves individuals and societies which are reflected in various ways different in individuals and groups thought and emotion. Many scholars have spoken about these cultural aspects of identity crisis as ((confusing world of variation)) ((world of uncertainty and ambiguity)), ((age probability and impact)), ((time intolerable)) and ((world of contradictions, ambiguity, complexity)).

Reconstruction of Identity

One of the major issues in the years after the Cultural Revolution, especially in recent years by officials and policymakers has raised the issue of identity crisis. This crisis is the result of a confluence of three cultures of Iran, Islam and the West, and contrasts them against each other many

years, has made challenges and serious damage to the Iranian identity formation.

Conflict with indigenous traditions to modern life has become so accelerated that process and the formation of alternative structures and institutions to comply with the requirements of the time Aboriginal culture is becoming very difficult.

So that individuals, especially teenagers and young adults, the most difficult circumstances in terms of socialization and acculturation bear eat with a congenital abnormality, or even to come to grips, the result is an identity. A sample of the music and fashion trends of anonymity youth in the West, tend to drug addiction, delinquency and social deviations tend to increase acidity Divorce, prostitution and theft, murder and atrocities, acts incompatible with chastity, being passive in the face injustice, neglect and alienation and lack of interest in religious matters than themselves, and the thousands of other issues surrounding the symbols of identity crisis among the young. (Miri Ashtiani, 2003, 261 -262).

One of the reasons for creating such a situation is spreading of mass communication and enhancing them among young. This makes conflict in the process of acculturation. The only way to do this is undoubtedly the identity reconstruction. Reconstruction of identity is not only comprehensive and not limited to a certain level but also numerous and various types. So individual and societies try to solve identity crises in framework such as uniform and homogeneous global culture and identity in consumer culture and identity, traditional identity in the form of, religion, national and ethnic movement, the general identity oriented in environmental movements.

Traditional identity

When globalization changes identity and undermines and destroys traditional framework of traditional sources of identity, identity-building processes in the world is becoming difficult

This is a dilemma in the context of traditional identity. in one hand globalization Process, through the reconstruction of space and time, creating impermeable boundaries and a dramatic expansion of social space, resources and the conditions creates identity crisis for traditional identity, in other hand reconstruction of identity is inevitable

Some people overcome the crisis only resort to traditional methods of resources and know the identity of the proper social context described above, and thus the traditional identity of the religious and ethnic movement will be expected the process of globalization is the main reason traditional identity (Golmohammadi, 2006, 250).

Thus the process of globalization influences the component of young Iranian national identity. national identity become weakened instead of strengthened and local identity become attractive, in other word traditional factors like Religion and shared history in the era of globalization, is retrieved in the level of local rather than at the national level, Locally and the tendency to give priority to local and regional affairs, according to the local language, seriously believe Rulers of considerable local interest sites regionalist and satellite programs will be more local in the era of globalization. (Hafez nia, 2006; 15).

Consumer identity; Americanization

From this perspective, globalization involves the processes and factors that can modulate any limitedness .in other word globalization is the formation and development of cultural imperialism, or American consumer identity in the

global arena. This process raises a wave of assimilation and challenged any identity such as the ethnic and religious identity.

Being economic of culture, the worldwide culture and consumer identity has affected models and methods of identity. While the globalization process destroys all cultural boundaries, and challenges traditional element of identity, makes consumption the main source of identity and social segregation now. The global expansion of consumer culture and identity largely replaced the consumption instead of social and political bonds which have long were considered the most important factors part of modern life (Golmohammadi, 2006; 104)

As the globalization of Western culture in a globalizing consumer culture will be associated with capitalism American culture will form the main content of this consumer culture. In other words, the process of globalization creates a global integration and assimilation with the expansion of culture throughout the world, but Culture that conquers the world is the culture of consumer capitalism through the American version. Although it can also be detected non-American elements in this culture, but most aspects of it is American culture (Golmohammadi, 2006, 108).

General identity-oriented

General identity doesn't mean a final and excellent ideology that encompasses all mankind It means taking positions more flexible, more reasonable and more open. Based on this provision, any local effort and participation, taking into account the different voices of the oppressed and neglected is some kind of General identity. The major axis of the general identity oriented is generally effort to understand others and being understood by others through finding common principles and issues. (Golmohammadi, 2006, 127).

General identity oriented is defined to those reactions and cultural transformation based on the exchange, coexistence relationships and compliance. General identity-oriented approach cultures, individuals and groups that believe it is impossible or even harmful to revive close cultural spaces. And with resorting to dialogue and tolerance restructuring themselves in the framework of this approach is the most appropriate approach in the current global environment involves different cultures and to achieve elegant and sophisticated combination of specific culture / general and local / global.

Identities are made in this way have several characteristics: These identities are much more **fluid**. the fluidity of social life prevents them from being racked .**Mixed and the ombinations** are the second features that we will discuss identity among diverse cultures as selection and composition. Another feature of the complex and multiple identities is one that is **applicable to today's world** of complex social life.

Globalization, especially its communication components, such as the Internet, chat and so on has radically changed the relationship of youth groups with, peers classmates, family members, and other citizens and residents of the rest of the world . The communications media has the role of making entertainment, familiarizing people from other countries and learning about other cultures, thus results increasing cultural tolerance and knowledge about the world.

It appears that globalization take into account the young marginalized groups and thus helps them to gain legitimacy. So it can be expected that in coming years we will see more organized youth groups and anti-social activities,

peacekeeping, friendly nature, proponents of social ethics, feminist, Satanism in Iran (Montazerghaem and Shaqasmy , 2009, 134-135).

Conclusions

Globalization with process and mechanism such as removal of geographic shackle, erosion of national boundaries, the reconstruction of time and place ,increasing awareness of people, converting the world to a small village,, the dependence of the interaction between people pervades and creates an identity crisis . Individuals and groups, who are vulnerable to this process, try this crisis somehow left behind.

While the process of globalization, identity and the problem has damaged traditional, new media opportunities provide for reconstruction of identity. Identity reconstruction is done in different ways, which are summarized in the following cases

- A) Uniform and homogeneous of the cultural scene in the world in terms of culture and identity consumer
- B) Traditional identity Movement like religious, national, ethnic and so on
- C) General identity in the framework of environmental movements, human rights and so on

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