Collective Identity as a Way towards Growth and Development of Developing Countries

1Malek Malekshahi and 2Professor Yarmohammad Ghasemi

1Student of PhD sociology sciences Academic university republic of Tajikistan and instructor of Department of social sciences, Payam Noor University, P.O.Box 19395-4697, Tehran, Iran
2Associate professor and member of faculty Department of social science, ILAM University, P.O.Box 69315-516, Ilam, Iran

ABSTRACT

Background: Nowadays according to the rapid and extensive changes in the global system and cultural and identical changes of nations, it is essential the attention to the challenges such as cultural transformation, the Identification, relationship between governance with the collective identity in societies, especially in developing countries.

Objective: The purpose of this study is the focus on collective identity as a way towards growth and development of developing countries. Results this issue ultimately leads to a reduction of differences between in developing countries developed countries and it will be followed the national honor and sublimity of country in the international arena.

Conclusion: The concept of identity is the most complex concepts in social sciences and possessing multiple meanings; This term and all other terms have been considered with regard to the origins of the of various disciplines, topics, objectives, areas of study, the level of analysis and survey instrument and led up to the each researcher in the a specific position, have a special definition of the term and related terms; According to Giddens, identity is the source of meaning for activists.

INTRODUCTION

The issue of identity has always been introduced in human life and has been examined from different perspectives and various approaches; the philosophers, anthropology, sociologists, etc., have examined its aspects of different ways; According to these issues, the Subject of identity has been examined again: Who are we? What is our existence? What are the elements of our identity? What things make clear Identity? Is there only individual identity, or is there a collective identity; if we have a collective identity, we will belong which to the community; what material and spiritual Link us to this community and this community to us; What is obvious, the Identity is the product of communication and interaction between others; it mean should exist the other to built and understand me [13].

The "self" has been formed through understanding and communicating with others in the socialization process; the concept of our “self” has been combined the two elements: 1) individual identity and collective identity; Individual identity consist the aspects of the definition of our “self” that considering us as a unique person and separate us as independent existence than others; In fact, our personal identity originates due to Our the unique experiences and the values, attitudes and emotions that have often been rooted in our personal experience; On the contrary, the our collective identity derived from the common membership in social groups; For example, groups such as family, neighborhood, community; the collective identity expand in the modern world with modern social institutions and the media, electronic signs, satellite, and the Internet; Within a typical collective, agreement is often valued over debate, though even more often fierce battles may erupt. The concept of collective identity is not unique to social movement studies [12]. The concept is also used in studies on nationalism, religion, management, political culture, electoral behaviour, organizational theory and psychology, among others. Within sociology, earlier formulations or influences include the work of Marx, Durkheim, Weber, Goffman, Blumer who explored the dynamics of group formation and highlighted elements that are very applicable to the study of social movements, such as the need to understand that group cohesion is developing in tension with conflict in specific historic contexts.

© 2015 AENSI Publisher All rights reserved.
These movements are mobilizing individuals and groups who are seeking the pure traditional culture and identity in the global socio-cultural space and in the relentless pressures of the world, are looking to reconstructing boundaries of cultural confined space; the examples of this identity are emerging and liven such as: the ethnic identity, race, the black movement, environmental advocates, movements, Feminist movement; Collective identity is a widely used concept. It is evoked in social scientific studies of and social commentaries on gender, multiculturalism, sexuality, identity politics, ethnicity, nationalism, and social movements [2]. As Snow [21] suggests, collective identity may well be a concept that captures the "animating spirit" of the "latter quarter of the twentieth century. Reviewing a concept with a scope as immense as collective identity, especially one that encompasses various kindred concepts such as solidarity and commitment, is a task requiring some defining parameters to make the task more manageable.

We thus situate our analytic essay in the context of "micro mobilization and participation," particularly focusing on the relationships between collective identity, solidarity, and commitment; due to the rapid and extensive developments in the global system, in the latter decades of the twentieth century and the early part of this century is essential to the debates on the various aspects of identity and the future of identity in the various dimensions and complexities facing their communities; Considering the current cultural and social status of identity indicate somewhat an overview of to us identity. Since these two forms of identification are encompasses of the basic elements of social identity. Iran is a society in transition and under development; in such a society, with the collapse of traditional structures such as tribal and rural communities and urbanization, demographic and social dynamics and intensity of interactions between Cultures, different nations and ethnic groups, most people, especially youth exposed to conflict with local, national and global patterns. Many of these youth are suffering from conflict, confusion and uncertainty by breaking away from traditional institutions and the weakness or absence of new structures of civil or failing to recognize suitable model; In such situation, the social problem provides the essential fields for the emergence of identity crisis, mental frustration, and selfishness individualism, No obligation, moral corruption, disruption of social order and control, resource degradation, abuses of the national interest, violence and insecurity, Dissatisfaction and extraversion; In the such circumstances, the process of globalization provides a variety of identity by abandoning the perceived strain, particularly land and nation-states; because the process causes the dynamic, complex and fluid relationships and social life. Constructed identities are often fluid, changing and relatively temporary; the purpose of this paper is provided contexts on the concepts of identity and collective identity, and expression of its important role in the growth, development and excellence in the international realm [14].

**The definitions and origins of identity:**

The identity is the word that it is the combination of "Ho" as the Arabic pronouns and it means he and "it" which is the infinitive symptom and the reference for his pronoun; Therefore can mean the identity as he or known someone for something; The cognitive that distinguishes him from the other in the details, while subscription in the general. The identity has two main meanings; its first meaning is indicative of the concept of absolute similarity; its second meaning is the concept of differentiation, which assumes over time, consistency and continuity; Thus, finds a way to the concept of similarity from two perspectives the concept of identity simultaneously provides two possible comparisons among the individuals or objects [20] On the one hand similarity and on the other differences; the identity in the Persian language means something or someone that causes identified. In the Larousse dictionary, identity means exactly the same thing that makes an object; it also expresses The person belong to a social group on the basis of a geographic location, language, culture, includes some special features; "the Persian culture of moein " has defined the term of identity such as ("What is cause of identity That is what makes differentiate the person from the other)); In the "Dictionary of philosophical Terminology," the order of identity is referring to the nature of the individuation, The Arabic term of identity has the philosophical application that consists of two things which are together actually although there is some difference; The American Heritage dictionary refers to the following identity:

- Specifications which recognized an object through it explicitly
- the set of behaviors and personality characteristics that is diagnosed the member of a particular group through it
- the individual characteristics

The amid dictionary also considers the identity as the fact of object or person that includes on the its essence characteristics; in philosophy, identity, from Latin: *identitas* ("sameness"), is the relation each thing bears just to itself; Identitus consists of two parts: Idom to the same and Intitus means existence; the notion of identity gives rise to many philosophical problems, including the identity of indiscernibles (if x and y share all their properties, are they one and the same thing?), and questions about change and personal identity over time (what has to be the case for a person x at one time and a person y at a later time to be one and the same person? The term *identity element* is often shortened to *identity* (as will be done in this article) when there is no possibility of confusion; In psychology and sociology, identity is a person's conception and expression of their own (self-identity) and others' individuality or group affiliations (such as national identity and cultural identity).
The concept is given a great deal of attention in social psychology and is important in place identity. A psychological identity relates to self-image (a person's mental model of him or herself), self-esteem, and individuality. Consequently, Weinreich gives the definition "A person's identity is defined as the totality of one's self-construal, in which how one construes oneself in the present expresses the continuity between how one construes oneself as one was in the past and how one construes oneself as one aspires to be in the future"; this allows for definitions of aspects of identity, such as: "One's ethnic identity is defined as that part of the totality of one's self-construal made up of those dimensions that express the continuity between one's construal of past ancestry and one's future aspirations in relation to ethnicity". Identity in the social sciences derived mainly from the perspectives of micro Sociology and Social Psychology further and especially perspective of symbolic interaction and Ideas of thinkers such as col; Mead and Rosenberg and extends the views of thinkers like Tajfel, John Turner, Markal and others; Mead and Cooley, however, did not discuss directly the identity and social identity. But their perspectives about the "self" provides preliminary discussion about the identity refers to the characteristics and specifications that the person acquired them via social subscriptions and membership of groups and social categories; The groups and categories includes race, religion, ethnicity, nationality, gender, etc. Identities are generally understood to be constructed, multiple, dynamic, relational and negotiated, and to vary in their salience. Current research suggests that identities are constructed, meaning that they are created, shaped and formulated by individuals as social actors, by the groups and their social environments, as opposed to being essential or predetermined. Simon [18] describes identity as the place in society; the individuals allocate many different positions in society for it.

The identifiable means the consciousness of the person of its own existence and social affiliation and naturally, this consciousness has also focused to those values and meanings that has the highest priority for the person; Identities are also thought of as being dynamic in that they are understood to be fluid and malleable rather than fixed or static, and they may change over time and from place to place; Identities are generally considered relational. This view is discussed in the works of Tajfel (1974), Létourneau (2001) and Frideres (2002). identity is relational in that it is socially-embedded, inter-subjective, not constructed in isolation from its social context. "In short, individual identity is the product of a self-definition (or self-narration) process and of "external definition" (or "external narration") by others, whether individually or collectively. It can therefore be said that identity is a social, inter-subjective activity because it is the product of a relationship with the other in which the reference to others is internalized by the subject". As seen, in the meanings and concepts of identity in the Persian dictionaries and non-Persian dictionaries, the concept of identity is largely to the two meanings, in the first meaning, the identity of an object is the nature and essence; the use of this meaning of identity returns to the Mysticism further and in fact, God is considered as the essence of all objects; In the second group, the identity will be deemed to mean that distinguishing feature of an object from other objects; In the natural sciences, is used further than the meaning; In this definition, the concept of identity is together with words like originality and personality; After the issues of terminology of identity about the origin of the word and some conventional definitions, In this paper will discuss the concepts and attributes of collective identity. Related concepts of collective identity:

Often the concept of collective identity has been used as the vague and generalized; the reason of this problem is the matter that this concept has been used in front of individual identity. The individual identity is a concept that essentially belongs to the descriptive psychological approaches; According to sociological theories, collective identity is the identity on the one hand, include on Common knowledge to their dependence on the social entity with its own characteristics and on the other hand, it belongs to the feeling and collective sense; According to this definition, can be said that the provisions of collective identity formation, are two elements of "knowledge" and "feel"; it is important that states and individuals are aware of, and continue to investigate, the dialectical and socially created nature of identity.

This is particularly important for those people on the margins of society. For individuals near the borders of social categories, those attempting to straddle or cross over social boundaries through what may be considered “pluralistic” identities, an understanding of the permeable, flexible nature of these boundaries becomes extremely significant. Furthermore, it is important to recognize that the dialectical nature of identity means that the identity and collective actions of minority groups are heavily dependent on the view of themselves they see reflected in the majority culture. When people do not receive “recognition”; David Steven said: the sense of plural forms is a necessary condition for a group of people who want to have full political cooperation with each other; Non such sense, each regimen (international) cannot be sustained for long periods and ultimately would lead to the divergence and decomposition; Generally, the existence of collective identity for a government or social institution Includes four functions
1. The collective identity is the key to making early preparations for cooperation among the members;
2. It is responsible for supporting a regime
3. It makes easy to accept the majority decision
4. It leads to the correlation between the members
Rather, the term "collective identity" can be employed in the sense of an identity concept developed on a reflexive, individual basis, whenever each of the individual members of a collective perceives all the others primarily as members of precisely this collective. Only this conceptualization of "collective identity" makes it possible to keep a firm grip on a reflexive concept of identity that saves us from understanding "identity" as something that is arbitrarily attributed from outside. Identities are multiple or polysomic, but it can be studied at two levels: (Individual identity and collective identity); the individual identity is a function of the type of exchange that people do with their environment Collective identity has proven a useful counter to this imperial strategy, for it provides a basis for rejecting the demeaning self-images deployed by the colonizer, and replacing them with more positive and affirming images, leading to greater agency and autonomy for the colonized peoples; If the self proclaims the individual identity when it says "I," and society dispenses social identity when it pronounces "you," then the group claims collective identity when it announces "we." Like social identity, and unlike individual identity, collective identity derives from the individual's relationship to others in a larger community. Unlike its social counterpart, however, collective identity shares with individual identity a sense of autonomy and self-direction. It is not imposed by an extrinsic society, but is instead self-identified by the individuals themselves [5].

This quality of self-identification enables collective identity to share individual identity's claims to authenticity, while also making social and communal goals intrinsic to this authentic identity. Collective identity has proven a useful basis for resistance to colonization, and by extension to neo-colonialist economic globalization. Collective identity provides a counter to the demeaning self-images imposed by the colonizer (examples in the colonial era would include images of non-Westerners as dumb, lazy, shiftless, and incapable of self-governance; examples in the neo-colonial era might include a more subtle image of the "modern industrial worker" climbing the economic ladder into the middle class — an image not as blatantly demeaning as it might be misleading or deceitful). The authentic quality of collective identity as a self-determined self-image gives the movement autonomy and agency. No longer the passive recipients of the colonizer's image, the collective asserts its own self-image, an image often formed around concrete political goals [8]. The mutually reinforcing relationship between solidarity and goals means that as the collective works toward its goals, its identity increasingly solidifies, and the movement gains further momentum and strength; Hence, the people who know them as a member of a society; interact on the basis reliable and secure social rationality and their identities reflect a direct response to the specific conditions and in both positive and negative aspects; After presenting the concepts of collective identity, expressed some of the research related to the collective identity [11].

Literature:

Hezjarjib and Lohrasbi (2011), focused on the relationship of social capital to the collective identity; the results show that social capital has a significant and direct impact on the collective identity; Ghaderzadeh (2) has studied ([(The effects of different forms of capital on collective identity of women)]. He has studied the relationship between the utilization of economic, social and cultural capital and a sense of belonging, commitment and loyalty of women to national and ethnic identities by utilizing the theories of Bourdieu and Jenkins; the results indicate that between social and cultural capitals and the salience of national and ethnic identities, there are positive and negative respectively and economic capital, is positive correlations with the types of identity Navabakhsh and Moqhtaderzadeh Maleki (2012) have studied three aspects of identity among youth and its role on the cultural development of the East Azarbaijan province that the aspects are the kind of the collective identity; The results indicated that The dominant identity is ethnic identity in the youth and There are national and global identities in the next priorities respectively; there is a direct correlation between ethnic identity and national and global identity But there was an inverse relationship between national identity and globalization; Fire Field Artman [6] found that the process of professional identity formation of students affected by sexual identity and social networks and their relationship with the university and their field of study.

Terkhina Tatiana (2009) has studied the "collective identity in the structure of organizational culture. The researchers concluded that the properties of collective identities influence on the culture of contemporary organizations of Russian society as an independent social factor.

The theoretical literature on collective identity:

The collective identity of the theory of intergroup behavior, perhaps has been introduced for the first time By Henry Tajfel and Turner; generally, this concept is the product of membership of individuals in the different social groups and reflects the origins of the social group which the people belongs to it. The sense of belonging leads to the formation of a collective unit that is comprised of individuals with shared interests; that they consider themselves as "we" of distinct from other groups [1].

The collective identity will be formed in the realm of common human geography and ties closely intertwined with each other. ((The collective identity is nothing except the common definition of opportunities and limitations that has offered as the collective action; What is less clearly evident, however, is the extent to which participants changed to seeing themselves as part of an international movement.
Theorists such as James, coli and that Mead are among theorists in the tradition of symbolic interaction emphasize that the "self" of every person, will be developed through a process of reflection.

According to Emile Durkheim, individuals involved in intergroup comparisons define their self-concept more in terms of common group-values and group goals, what in turn leads to an enhanced sense of in-group identification (i.e. collective identity). As a result, increased group identification motivates people to differentiate the in-group from relevant out-groups by evaluating in-group members more positively than out-group members, for example as being more trustful and fair than out-group members. However, when people are involved in interpersonal comparisons within a group, their self-concept will be defined more in terms of unique, distinctive personal characteristics, resulting in strong personal identification but low group identification. Consequently, people focused on personal identity will not display these positive in-group evaluations because they are motivated to distinguish themselves from other in-group members; According to this perspective, the Identity is a concept that combines the inner world of a person with the collective space of cultural forms and social relations; (the identities are conceptual identity that form people's mentality and people are susceptible by them in relation to events and changes in their environment; The collective identity is partly normative; because for example when a person introduces himself as the Shi'ite; this description is not his existence as a member of a particular religious group, but it means greater awareness of the obligations and loyalty to the values and practices that he must be done due to the membership; Generally, in the sociological analysis of collective identity can be considered four main components:

1) The collective identity emerges in the relation to other social factors; the actors occur in the actions and speech interactions. The collective identity is a practical achievement, namely a process. The both of individual and collective identities can be understood by the using of internal and external dialectical interaction.

2. The collective identities have the narrative aspects and we can consider them as the stories that people tell about themselves and to their continuity in the presence. Such narratives are the basis of collective memory and representations of general aspects of interaction with others ((every community provides coordinated set of symbols; i.e., the society reproduces itself through the idea, divide identities and roles and suggest "collective needs and goals that must be achieved.

3) The collective identity is related to their association to another which identity is based on the difference from others. (Identity is an Identification method of self by factors and other variables until the individual to recognize self or introduce you to others). The presence of others not only provides a basis for understanding our identity, but makes it as actively; they do it not only through naming and classification, but also are indicated by quality of response to us and behavior towards us.

4) The collective identity involves overlapping identities that there are several layers of identity such as a political identity, ethnic identity, religious identity, transnational identity.

However, another dualism exists in the construction of personal identity: the comparison of the Self to the other, including both friends and enemies. In their constructive function, they favor the emergence of a valued self-representation and orient the individual toward positive actions. In their defensive function, they allow, at least temporarily, an escape from anxiety, feelings of impotence, and devaluing. In their adaptive function, they allow the individual to face external pressures, to remind him/her of identity, to anticipate and to think ahead. At the macro level, there is the theory of constructivism or social reality; According to this perspective, however, the social system has made of the collection of the individual actors, but in the the final analysis, the actors did not share and they are completely passive and influenced by structural economic, social, cultural, historical conditions; Accordingly, identity is also influenced by the structure and social conditions as the social reality and the individual and it does not have an effective role in the formation of their identity. The Identity change is also subject to environmental changes to when has not been done changes in the environment; Identity does not change. The unit of analysis of structuralism is the structure and in the theory they consider Structure above the individual; Therefore Identity is reason that lead to identification of individuals and groups from together, this means the person introduced him by a number of constant features and they know them as distinction aspect from the others. Durkheim suggested that two beings coexist in ourselves: the first one, the individual being, represents our private universe, our personality features, our heredity, our experiences and memories, and our personal history; the second one, the social being, corresponds to the internalized ideas, feelings, habits, values, and norms that originated in our social group. Society is perpetuated through its members’ socialization and psychic integration of social injunctions. Durkheim also compares individual consciousness, a psychic reality, to collective consciousness, a social reality. Additionally, an internal dualism is created by the juxtaposition of the conscious mind and the unconscious mind. A part of the unconscious is comprised of social injunctions, prohibitions, and other normative references. The unconscious appears to be the most «private» trace of an alternate reality within ourselves. The Activism perspective has proposed in the the micro level that unlike Structuralism perspective, consider identity as a phenomenon that it is being created and new and it will be fixed in the no time and place and it is constantly forming and changing; the Activism argues that apple, since the beginning of life have the fundamental core or an initial partial identity that creates new identities during socialization and interaction with others every day; The followers of this school, did not
complete identity; The unit of analysis of Activism is the individual and in the theory they consider individual above the society; Stricker is one of the theorists of this perspective. In his theory suggested the commitment of individuals [17] this issue, Individuals in each of their identities have the degree of dependence to it which it is more the degree of commitment or dependence, the identity is placed higher in the hierarchy. The degree of commitment to an identity is the function of factors: 1) how evaluate others and culture of the society of the identity as positive 2) How much is the fulfillment of the expectations of others who depend on the identity 3) the amount of extent of a network of people related to someone who is dependent on the of identity. The contemporary sociologists unlike the classical sociologists that pay attention further to structure or to the individual, according to the new questions which have in mind, would deny the dualism (micro and macro) or consider it less. As a system of representations and feelings, identity also is associated with the power and the future: on a collective level, through political action, in its broadest meaning, and on the individual level, through the organization of skills and achievements within a personal or interpersonal schema. These power struggles and relationships necessarily introduce a controversial dimension, the dimension of conflict and crisis within the theory of identity. Thus, identity must not be considered as separate from the action, useless to its emergence or its organization. It is associated not only to continue (the feeling of staying the same over time), but also to multiple dimensions (continuity, consistency, positivity, differentiation - internal or external -, assertiveness, originality); identity expresses itself through individual and collective, reactive and resilient mechanisms [24].

Discussion and Conclusion:

Due to the importance of identity, it has been noted by several fields such as philosophy, history, geography, linguistics, literature, anthropology, psychology, social psychology, political science, sociology and formed from the diverse literature around it; basically, the concept of “collective identity” has associated with Ericsson and Tajfel and many of studies and development models of identity such as Model of Finney, Marcia four-dimensional of model, model of yomana has been done on the basis of these two thinkers; The concept of identity is the most complex concepts in social sciences and possessing multiple meanings; This term and all other terms have been considered with regard to the origins of the of various disciplines, topics, objectives, areas of study, the level of analysis and survey instrument and led up to the each researcher in the a specific position, have a special definition of the term and related terms; According to Giddens, identity is the source of meaning for activists [10]. In recent years, scholars working in a remarkable array of social science and humanities disciplines have taken an intense interest in questions concerning identity; Within political science, for example, we find the concept of identity” at the center of lively debates in every major subfield; In comparative politics, identity’ plays a central role in work on nationalism and ethnic. In international relations, the idea of state identity’ is at the heart of constructivist critiques of realism and analyses of state sovereignty and in political theory, questions of identity’ mark numerous arguments on gender, sexuality, nationality, ethnicity, and culture in relation to liberalism and its alternatives [21]. Durkheim believed that harmony, rather than conflict, defined society. He examines social phenomena with regard to their function in producing or facilitating social cohesion. He studied the division of labor, religion and suicide from this perspective. Durkheim argued, but rather, to social solidarity based on interdependence. Durkheim taught that society exists “outside” and “apart” from the individuals who form it. Society is a “thing” in itself, and should be studied as such. For example, all the beliefs, attitudes, imagery, etc., that make up culture and morality exist not only in the minds of individuals, but as a “collective conscience” independent of them, just like our mind is more than the physiological substrate on which it depends. Parsons’ in to Imitations of the Durkheimh believes: the human identity change from the beginning of life and the entire universe constantly in relation to the culture and society [19] In terms of “Goffman” people in the context of interactive systems, speak about their identities, and with the mobilizing of their interactive skills, show a picture of yourself to others up to can be accepted by others; Richard Jenkins, considers the identity as a product of a continuous process of self and other and believes it is mean of Internal - external dialectic that in the identity formation, in addition to knowledge of oneself, Amount of acceptance of the knowledge from others is important to same of this recognize. In terms of the horten koley the individual identity is formingduring the development process of Self-Making; ((Huntington)) believes that every person has multiple identities, the identities derived from kinship, professional, cultural and institutional identities, territorial, educational, religious, ideological, etc., which may compete with or reinforce each other. Giddens’ is including the Sociologists that pay attention to the social structure and the individual and has done the most attempts in the field of the relationship between micro and macro levels in the society; He believes that because the personal identity is constructed in the course of socialization; So It is the kind of the collective identity(Alboun, Craig) [2] At the conclusion of the results of the literature review in the relation to identity especially collective identity, can be said that In fact, it is the social product and it forms in relationship with others; another thing that should be noted it is a person can have several different of identity and the presence of them together has not considered constitutes a conflict or contradict or negate each other. But this identity can interact with each other and depending on different social situations, one of which has the dominant and
individual recognize himself according to it and have a sense of belonging, commitment toward it; the collective identity has been treated both too broadly and too narrowly, sometimes applied to too many dynamics, at other times made into a residual category within structualist, state-centered, and rationalist accounts and propel society towards autocracy, democracy, and other methods of administration of country; Which this issue ultimately leads to a reduction of differences between in developing countries developed countries and it will be followed the national honor and sublimity of country in the international arena [17].

REFERENCES