Studying the Place of Religion in Solution of Identity Crisis (Conflict Between Tradition and Modernity in Iran)

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ARTICLE INFO

Article history:
Received 3 August 2014
Received in revised form 27 September 2014
Accepted 24 October 2014
Available online 3 November 2014

Keywords:
Religion, Identity Crisis, anomalies, crisis responsibility, solidarity

ABSTRACT

The aim of this study is to investigate the link between religion and identity crisis in Iran. Identity of Iran influenced of Islam, the West and the Iranian So some people are struggling with these and somehow be an identity crisis, another form of identity crisis takes shape at smaller gatherings such as work, family and .... But the question is why people can not make good decisions in the communities are or do the task and obligations. Why are people suffering from an identity crisis? Do solved the identity crisis with religious approach? Although there are many different interpretations of the faith in various community, but in this paper we show how the religious approach to deconstructing identity crisis.

INTRODUCTION

Religion with any approach plays an important role in the political, cultural, social and .... Having faith is one thing and doing it is another thing. Psychosocial investigations of identity do not tend to focus on the role of religion in the development of identity formation and the perception of self. When it is discussed in the literature a dichotomous response is discovered – there are those theorists who are positive about the role of religion and there are those theorists who are negative[1]. Psychoanalytic theory, however, has a history of examining religion and religious affiliation in a critical way.

Freud described religion as being a tool to create the illusion of the fulfillment of infantile wishes, the wishes for omnipotence and omniscience (1961). Other psychoanalytic theorists have been less critical of religion in general but concerned about the ability to potentially 'misuse' religion[2]. Other social scientists, such as Allport, are also concerned with the potential harm that can be caused by the misuse of religion. It thus appears that religion can be used in varying ways and degrees and the motivations for such usage should be examined.

Recent developments in the field of social sciences in general and sociology in particular suggest a gradual tendency towards revival of interest on the issue of religion and identity. It is plausible that religion and identity may be positively correlated, especially when viewed and analyzed within the prism of designated group of individuals such as adolescents, younger cohorts, older cohort’s etc. The link between religion and identity can be contextualized through the exploration of the self. For instance, the search for identity has been recognized as key to the developmental task of adolescence[3].

Identity crisis occurs when a person does not know his and is not Self-esteem. Identity crisis may occur due to various factors in different age periods.

There appears to be relatively few papers that explore the issue of religion and spirituality as a conduit for identity recognition and formation. While, religion addresses issues of beliefs, modus operandi and Vivendi, and spiritual teachings which might have an impact on the development of an individual self-conceptualization, the special role of religion and spirituality in the development of identity has been ignored for two reasons. First, some scholars consider religion as being instrumental for deepening our insights into the formation of identity. Second, some scholars view religion as an inhibiting source of identity formation[4]. In this paper we intend to show that religion further deepening the identity of individuals, support to solve identity crisis.
Identity:

The term identity is derived from the Latin identities, which means “the same.” This notion of sameness or similarity, however, falls short of providing comprehensive utility or explanation, given the myriad implications of identity[5]. Characterized by continuity and inner unity. It is therefore highly related to terms such as the self, self-concept, values, and personality development. The goal of personal identity formation is to establish a coherent view of self through the process of normal human development. Abnormal development could be viewed as the establishment of an incoherent self and characterized by discontinuity or the lack of inner unity. Although the benchmarks of identity formation are most easily observed at the adolescent and adult levels of development, a fledgling identity for a person develops during his/her childhood experiences. At the core of identity formation is the human personality, but psychologists have also employed this term to speak of subcategories such as racial, ethnic, social class, gender role, spiritual, and sexual identity. The term identity formation implies both a process and end-product orientation. In other words, how an identity is established becomes important, as well as what characteristic form the identity takes. The process elements are described by developmental theories. Research studies have attempted to outline what identity formation can actually look like. For example, identity statuses such as identity achieved, foreclosure, moratorium, identity diffusion or confusion, and negative identity have been used by theorists and researchers to denote healthy/unhealthy personality outcomes[6].

Erik Erikson (1902–1994) was a psychoanalyst and the most prominent architect of the psychosocial construct of identity formation. He accepted many of the ideas proposed by Sigmund Freud, rejected or modified some of Freud’s premises, and explored different areas of personality development as compared to Freud (identity rather than sexuality). For example, Erikson accepted the ideas of a dynamic interaction of the three parts of the personality proposed by Freud (id, ego, and superego) and conscious/unconscious motivation for behaviors. Erikson advanced the study of personality by drawing upon much of Freud’s work and reinventing a personality theory that both draws upon Freud’s model and offers new insights. Readers are cautioned regarding conceptualizing Freud’s psychosexual theory and Erikson’s psychosocial theory as totally distinct and unrelated perspectives, for oftentimes it is what these two great thinkers shared in common that is most crucial in helping us understand identity formation. For example, Erikson is known as an ego psychologist because of his focus upon the “ego” functions (logical/rational decision making, defense mechanisms, etc.) in Freud’s personality model. Thus Erikson paid somewhat less attention to the “id” and “superego.” [7]

According to psychosocial development and the epigenetic principle, as a human being moves through the lifespan the most salient issues center around the person’s relationships with others, identity formation, and how the self contextually develops in the cultural milieu. In this way, we can see that Erikson’s theory contains elements of biology (genetic endowment), psychology, sociology, and anthropology. There is also a strong interactions element in Erikson’s psychosocial theory, since each issue of biological heritage, expressions of self, interactions with others, and cultural setting can influence the other issues and the personality of the developing person.

The formation of a person’s identity is central during the fifth of eight stages of psychosocial development. All 8 stages extend over the entire lifespan and comprise the centerpiece of Erikson’s theory. Although identity formation is the major task of adolescence, Erikson’s developmental theory implies that the origins of identity lie in critical childhood experiences (earlier stages) and that the re-organization of identity will take place during later stages of psychosocial development and throughout the lifespan. As with the other psychosocial stages, Erikson juxtaposes a relatively mentally healthy ego state (identity achieved) with a less mental healthy state (identity diffusion). Tension is created at different points in the lifespan regarding such healthy versus unhealthy decision points at each stage. Identity achieved involves the experience of a psychosocial crisis (a personal reflective and reorganizational circumstance caused by a challenge in life) with exploration components that result in commitment. The outcome is a life characterized by personally chosen values, the ability to take calculated risks and make good decisions under stress, and the capability to adapt to change without sacrificing individuality, fidelity, and integrity.

Erikson stated that ego identity “is the accrued experience of the ego’s ability to integrate these identifications with the vicissitudes of the libido, with aptitudes developed out of endowment, and with the opportunities offered in social roles”. It is therefore suggested that a mentally healthy adult depends upon the reinvention of his/her self and this ideally starts around adolescence. Conscious ego strength allows a person to explore the legitimacy and value of childhood identifications for possible inclusion in a newly emerging adult personality. Ideally, some of these identifications might be maintained (if deemed personally valuable); others deleted (to the extent this is possible, given that they may be under the grip of unconscious processes); and still others modified (in order to provide personal relevance and ownership as society changes). The human potential for modifying beliefs about the world that were etched in childhood as identifications allows the personality to adapt to changes in society and within the person over the lifespan[7].
In this manner, young people grow into healthy adults who are, in certain ways, like their parents. But they can also individuate themselves in order to become unique individuals.

In what appears to be a paradox, they ideally maintain a portion of their parents’ views and historical legacy while at the same time establishing themselves as unique individuals separate from their parents and at odds with certain cultural stereotypes or expectations. This becomes the crux of healthy adolescent identity development. Herman [8] offered a transmission and development of values theory to understand how Erikson’s theory nicely fits with other major theories as an explanation of adolescent development. The foreclosure (unhealthy) ego status where commitment occurs without crisis or exploration reminds us that healthy identity achievement is not inevitable or an outcome experienced by all adults. Hoare further suggested that identity achievement should include the ability to work from within a set of personal cultural values while at the same time being able to accept and include others from cultures that hold differing values [9].

Religion and identity approaches:

Most studies on the relationship between identity and religious attitudes have relied on Marcia’s identity status paradigm. Although this paradigm has proven its utility and validity in identity research [10], it has been criticized for treating identity statuses as static outcomes[11]. In an attempt to conceptualize individual differences in identity development in general and in the process of exploration in particular in a process-oriented way, [12] proposed three identity styles. Identity styles are ways of processing information and coping with problems which typically arise in identity crises. As such, they should be considered as social cognitions or as cognitive self-theories through which the adolescent perceives and processes reality. Information oriented individuals deal with identity issues by actively seeking out and evaluating relevant information before making commitments. When confronted with information that is dissonant with their self-conceptions, they will revise these self-perceptions. Normative oriented individuals rely on the norms and expectations of significant others (e.g., parents or authority figures) when confronted with identity-relevant issues. They rigidly adhere to their existing identity structure, into which they assimilate all identity-relevant information. Diffuse/avoidant oriented individuals avoid personal issues and procrastinate decisions until situational demands dictate their behavior, resulting in a fragmented identity structure. Research has shown that individuals in the achievement and moratorium statuses tend to use an information oriented identity style, that foreclosed individuals tend to apply the normative identity style, and that individuals in the diffusion status adopt a diffuse/avoidant oriented identity style[13].

Religious affiliation or non-affiliation as the case may be, may be used by individuals as one of the elements by which to categories and describe how the self is viewed –identity. Religion can provide the individual with a sense of belonging, a code of moral and ethical behavior, comfort, but it can also be used or manipulated by the individual to justify prejudice, to rationalize sexism, to excuse assassination.

Iranian identity-forming factors:

For recognition ethnicity and national identity of each community, first need to know constituent elements. By gathering these indicators in each community, is formed by a phenomenon called "national" or "identity" National. Generally these elements are:


Impact of these elements in the overall structure of national identity, according to the history, land and culture of each ethnic is different. When an element is more important. Iranian identity is no exception to this rule. Accordingly, we can say that identity of Iran due to the special geographical position influenced of Islam, the West and the Iranian.

From the perspective of Ahmad Ashraf historical notion of Iranian Identity was formed in The movement of ethnic, political and religious Sassanian and sustained by leaps and bounds during the Islamic and the other was born in Safavid and was manifested in the form of a new era of national identity[14]. But most of Iranian writers have had major weaknesses in reproduction and Iranian identity recognition. Because, first, most were not dated, secondly seen by looking at the ideological and not criticize the cultural heritage community has often been associated with certain political parties, Thirdly, a lot of emphasis on Persian language and ignored the other elements[15]. The victory of Iran's Islamic Revolution had a great influence on the formation of national identity and Western elements which were promoted side have been set aside by the government after the Islamic Revolution. Accordingly people were having a duality of identity. This dichotomy may be found in the personality, work environment and ... We will explain in further

The Link between Religion and Identity:

This review of the link between religion and identity relates to three literatures. It starts with discussion of religion as expression of deep sense of unity especially in the context of Durkheim’s insight. The next phase
discusses ethnicity as one of the channels of identity formation especially through the prism of religion. The last phase of the review discusses the link between religion and identity especially with reference to youth religiousness and search for identity.

Hammond citing Durkheim notes that religion is a derivative of the social circumstances that create the enabling environment for involuntary acceptance of a way of life, especially as a consequence of group membership. For instance, people are made to manifest their sense of unity and belonging as a result of group membership through participation in rituals, ceremonies, belief systems or orientations and behavior towards symbols and objects perceived to be sacred and treated with sense of awe and wonder. This submission closely reflects the modus operandi and modus Vivendi of the central Australia aborigines, which served as the case study of Durkheim’s research[16].

A close examination of Durkheim’s submission may raise some doubts in terms its authenticity. First, to what extent does the modern society resemble the Australia countryside many years ago? Second, to what extent does the religion described by Durkheim resemble the modern religion of today? among others. There is little familiarity between the social environments of the past when compared to contemporary modern social environments. Similarly, past religions as espoused by Durkheim share little commonalities with religions in the modern era [16].

In view of these issues, one may be inclined to reject Durkheim’s insight as impractical in the contemporary society. It is most likely that society does not express the deep sense of unity as it once did in the past, or if it does, does so for limited amount of time. All the same, it essential to point out that the church may be a manifestation of deep rooted primary affiliations, especially in situations where those ties have elements of intergroup linkages [16]. It has been acknowledged that there exists a correlation between religion and ethnicity. This correlation holds whether one perceived ethnicity subjectively or objectively, or even when one captures ethnicity using proxies of acculturation or assimilation of an individual into a group. For instance, participation or membership in a religion that is characteristic of one’s ethnic group is mostly found to be highly correlated with the degree of one’s ethnic identity[17,18,19]. A version of this literature relates to how different ethnic groups perceive and practice a single religion differently [20,21]. Little doubt exists between the strength of the relationship between religion and ethnicity; however, the interpretation of the positive correlation is not straightforward. A sense of ambiguity dominates as soon as one attempts to offer a coherent rationale for the detected linkage. In some instances, religion plays a forceful foundational role in the formation of ethnicity; but its foundational influence is diluted by other important foundational factors such as: unique territory origin and perhaps, a distinctive language[3].

Based on what was said Iran is among the countries that the different races and ethnicities and live together in a common land That may each are affected by different values. But Factor that causes people to have unity gain and the belief system, is Islamic culture and revolutionary and affected Islamic culture is their identity. The majority of the population are Muslims in Iran. Therefore, all programs in the country with respect for minority rights were adjusted based on Islamic and revolutionary values.

Overall, while religion and ethnicity might be important determinants of identity formation, it is likely the case that the influence of these two components in identity formation in the contemporary era is less pervasive and forceful than before. Here, the link between religion and identity will be reviewed with reference to youth’s search for identity formation. Youths are more likely to struggle with identity cohesion, as they continually search for a sense of self. Basically, youths undergone this psychological journey so as to solidify and understand their experience of self as well as identifying and associating themselves with the familial, vocational and societal roles[22].

The search is characterized by cravings and behaviors that bind youths to or associate them with something outside and beyond themselves, while, jointly shaping their sense of singularity and independence. Religion, arguably at its best offers both [4]. This implies that religion may potentially play important role in the identity formation of youths. Similarly, Erikson recognizes that religion is more likely to play an important role in a youth’s identity formation. Specifically, he notes that religion is closely connected with an essential part of the socio-historical matrix that provides the needed platform for identity formation. Besides, he contends that religion is and remains the oldest and long-lasting institution that creates the enabling environment for the development of fidelity, attachment to an ideology that arises at the successful conclusion of the psychological crisis associated with identity formation[7].

Erikson’s insight suggests that religion provides both a transcendental viewpoint that helps to forge moral beliefs and behavioral modus operandi based on ideological platform. In addition, religious norms also play an important in transition of religious beliefs to a community of believers. This implies that religious beliefs, values and morals help to empower youths to better understand the world and their unique place in it. It is more likely that ideologies generated through religion helps to deepen one’s understanding of events and experiences as well as associating meanings to these events or/and experiences [4].

Religion is more likely to play significant role in identity formation in a culture where youth confront a continually fluctuating social and political milieu. Essentially, the transcendent meaning derived from religious
affiliation is important for a youth identity development and well-being. In the absence of the viewpoint available through religious beliefs, the worldview it provides, and its role in shaping and guiding behavior, the multiplicity of choices and options accessible to modern youth is more likely to breed despair, hopelessness and confusion. Religion can potentially provide ultimate answers and viewpoints about elusive issues of life that might be more intriguing and pertinent for a youth[7].

Identity Crisis and Factors affecting identity crisis:
Crisis can be defined as a state or condition dangerous, erratic, unstable and disturbed. The crisis can also be paid to the descriptive grammar and syntax of values and norms.

Description is given merely report on the current state of uncertainty or disorder. But the value is greater crisis but a solution must be found, because stability, durability and performance based on expected is value and crisis shows unlike.

Identity crisis is phenomenon or emotional that a feeling of instability, dysfunction, components and elements in the system or reports of failures of making an "I" person or social. In this sense the subjective elements and subjective elements are involved that are more important to overcome the mental factors.

- The origin of the crisis:
Our Time, facing the era of traditional systems with new systems or age is constantly evolving. Conflict or accompany the "old and new" in our era of rapid change has become a serious problem. In the third world or the surrounding communities, due to the large distance traditions from new ideas, forms of conflict and instability is formed in the "me" society.

In the Community on the one hand there is traditional institutions and frameworks that the new entities have different functional and this problem is causing failures, on the other intellectual system, value system and affective system of people encounters with both types of thinking systems, value system and emotional system that they do not always fit together.

This conflict is exacerbated when a group of persons or entities are wholly or mainly traditional or completely modern and the two groups due to the distance between the mind and body are forced to collide or collaborate within their. Here the crisis has passed from one level to the community or has become nation[23].

Identity Crisis on issues related to the real world is less continuity because in the real world needs such as food, clothing, housing becomes less, leading to a crisis of identity. What makes instability and crisis in the "individual" is theoretical sense and emotional. in the area of secondary needs we are faced with questions:

Where and what level education, what fun, what kind of technology, which pattern developing, what kind of thought, one system of thought, and what value system and ....
There is not usually accurate answers to these questions.

- Results identity crisis:
What is lost in identity crisis:
1) Part of the tradition of being victimized by modernity and if traditions are renovating ignored in the New World.
2) Part of the thoughts and achievements of the modern world causes the traditionalists are concerned about identity so traditionalists would prohibit new ideas.
3) Individual liberties, their rights and ability to experience freedom excuse traditionalism are attacked or excuse modernism be trampled by traditionalists.
4) Development process is slow since part of the community facilities is assigned to the conflict which always is not limited to the level of intellectual concepts.

But what can be achieved with an identity crisis taking seriously the "evolution" and conflict between the old and new Which is the communication between different value systems and intellectual.

The role of religion in identity crisis:
If religion is part of culture, so plays an important role in many social and cultural issues.

In theocratic countries religion is an important issue which affects all aspects of education; however, in secular countries we see no effect of religious ideologies on education [24]. Education is a means for expressing religious ideologies through textbooks and education is inherently theological in nature [25].

Conceptual relationship. Most researchers consider religiosity to be an ideology or a set of acquired beliefs and practices. From this point of view, religiosity can be located at the attitudinal level along with concepts like patriotism, nationalism, and conservatism[26]. According to Roccas et al, attitudes bear some similarity to values because both constructs relate to the evaluation and justification of choices and actions[27].

In contrast, personality traits should be considered as “dimensions of individual differences in tendencies to show consistent patterns of thoughts, feelings and actions” [28]. Hence, traits can be considered as enduring dispositions that describe what people are like. And although it has been argued that values and attitudes share
some important characteristics with traits, these are different constructs, and their relations to external variables differ. The main difference between both constructs is that values and attitudes are considered better predictors of goal-directed behaviors that are under cognitive control, whereas traits are considered to be better predictors of spontaneous and intuitive behaviors over which one has little cognitive control [27]. Therefore, the study of the relationship between personality traits and religious attitudes can bring new insights both to the research on personality and to the research on religiosity.

In fact, we can say that religion is a part of one’s identity and placing normative and conceptual framework helps the individual to give meaning to their lives.

People who have religion in their lives are more relaxed look than people who have not religion in their lives. Religion causes people to have purpose in your life and to respect the rights of others. Religion makes it easier to mobilize people in difficult circumstances, especially when people obey their religious leaders, for example Islamic Revolution in Iran in 1979. The majority of the population of Iran are Muslims, definitely Islamic Iranian identity and cause of unity and Islamic Revolution in Iran.

Several studies have shown that the rule of religion in society, helps to resolve the identity crisis and the non-religious societies is further adolescent identity crisis. Why? Because religion gives answers to the most common questions teens. Such that: Where I come from? Who am I? Where I go? and what should I do.

In many human problems and crises of identity, religion of general rules, benefit from the wisdom and thoughts. The most important causes of war, murder and suicide among people of the world, a feeling empty, confusion and lack of purpose.

Religion is a mental and intellectual needs for human, moreover human due to psychological aspects needs religion, why Man is composed of body and soul, as for the growth and survival of the human body needs food, his soul is in need of food.

**Conclusion:**

Reason and faith are both divine blessing, Separate activity and differentiate between them, damaging and irreversible consequences to follow. Relying on reason and avoid religion is cause flooding of human and lack of self control. Identity crisis, and the crisis of contemporary man's perplexity is The world's wisdom born of extreme; accordingly, some Western scholars, the present age called the Age of Anxiety. Kvstr Arthur's words, “man of the twentieth century is a political psychosis Because the question of the meaning of life, is not no answer”. On the other hand, Faith without reason, to be caught without an understanding or be contaminated in various superstitions and distortions. Finally, to be caught in the fanaticism and bigotry; Therefore, a rational defense of the faith, the only correct way that demands two Suns divine.

Little doubt exists over the strength of the relationship between religion and identity. Few studies in the existing literature report evidence of positive correlation between identity formation and religiousness. This essay explores the link between religion and identity from three viewpoints, namely: religion as expression of deep sense of unity and its linkage with identity formation especially in the context of Durkheim’s insight; the link between religion and ethnicity in terms of forging identity formation; and the link between religion and identity formation especially with reference to youth’s religiousness and search for identity.

Evidence from the existing suggests that religion is positively correlated with identity formation. This implies that identity achievement is highly related with internalization of religious commitment. Besides, there is evidence suggesting that religious attendance is related to identity commitment choices of foreclosure and achievement, whilst, identity diffusion is associated with lower rates of religious attendance. It is worthwhile to note that the strength of the relationship between religion and identity may depend on a number of factors such as: the intensity of religious commitment, the influence a community has on individual behavior, the period covered, the demography being studied, among other factors.

Religion might serve as a powerful influence on an individual identity assuming that the person involved is deeply religious or significantly committed to his/her religion. The influence of religion on identity formation may also work through parental influence. Children whose parents are significantly religious are more likely to be significantly religious themselves. The commitment to religion and consequent influence on identity formation works through parental influence in this particular case.

The influence of religion on identity formation might also arise from community influence. Assume that members of a particular community are mostly religious. It would be the case that, most people would adhere to the norms of the community. If it is the case that the norms of the community is binding on most, if not all the members of the community, then, religion might play significant role in identity formation. The strength of the linkage also depends on the period covered. Religion seems to be more forceful in the olden days compared with the modern society. In the past, most societies tend to be deeply religious. This implies that the influence of religion on identity such societies would be strong.

Application of Subject (the contributions of this subject to knowledge):
Iran is a Muslim country. So the role of religion is important in political and social activities. Islam Quran (Islam is in Quran) People calls to peace, brotherhood and unity. Islam is not opposed to development. But is contrary to the principle that causes loss of cohesion between individuals. All scriptures invite people to unity and equality. So the heavenly religions Organize the people’s lives. Religion causes so many young people stay away from Detour. The aim of this study was to show that religious people are less likely identity crisis.

For relationship with God causes everything to be in order. Religion plays an important role in resolving the crisis, mental, moral, intellectual, and ... there. In countries where there may be conflict between tradition and modernity religion is certainly not opposed to the development, it should be developed in accordance with the principles of religion. Finally.

It can be said, Religions that have been touted by his prophets, if run right in the live whould be happiness.

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