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Review article

Analysis of the role of the Islamic Revolution in constructing religious identity and preventing identity crisis

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ABSTRACT

generally, identity is what distinguishes one person from another. Identity is rooted in the natural human need to be recognized and introduced to thing and place. The need of belonging is an essential need that there exists in any human. So, identifying identity is very important for people. Nowadays, all people in society, especially among young people of different identities provided by the environment are in following a stable identity to determine the behavioral and belief values and norms. Therefore, surveying identity formation in this periods and the related identity crisis followed by recognizing the effecting factors are issues which are essential to help a healthy and favorite society an creating commitment among the young. Regarding to the issue of identity, in this study by using library method and valid documents, we seek to analyze the role of the Islamic Revolution in constructing religious identity and preventing identity crisis as the main goal of our research. In this study, after examining the most important theories related to identity, the nature of religious identity are discussed. Then, the influence of the Islamic Revolution has been discussed in constructing religious identity. In this study, we see that Iran's Islamic Revolution have had effect with various measures on their religious identity. These criteria include social movements based on religion, the role of

Imam Khomeini in religious revival, the occurrence of the Islamic Revolution based on religion and the influence of the Islamic Republic to strengthening religion in Iran.

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1. Introduction

Identity is one of the major problems confronting humanity, so that the issue of self and identity discovery is important for different people, especially young people. In psychological and sociological studies, identity is composed of two general types; individual and social identity. The individual identity is characteristics of each individual distinguished from others and social identity ties characteristics of the individual or group to society and is shared between the individual and others. (Mousavi, Shoaibi and Heidarkhani, 2012). Regarding to the globalization, causing cultural changes in many different communities, humans are exposed to common values, ideas, thought and tendencies and their personality is a mixture of (incongruent) pluralities, values and norms astonished them in life ways. Rapid social cultural changes, political powerlessness feeling and being trapped in a globalizing economy process has made human personality in such unstable situation that he does not know "who is he/she", "what does he want" and "where he is going to". Thus, the issue of identity and its components in social culture never been widely discussed as today and this is because of the issue that the experts and scholars in this field may have never felt such a vast and important difference. In fact, in today's society and by developing local, national and international relationships, the field of new study has been opened for identity and its new components. Thus, one aspect of human life in the current era is his identity which various factors in the domain of his social life such as family, friends, religion, nationality and personal capital investment such as economic, social, cultural and other investment are counted in the process of formation and these structures are relevant factors. In a more general term, we can say that culture and its associated elements are the most important sources of identity. However, the modern human who lives in any social environment try to find a position and has a distinct identity for itself. Identity has different dimensions and religious identity is the most important dimension which is followed by worldly and otherworldly bliss and needs to be considered. One of the most important factors that influence the religious identity in recent decades has been the emergence of the Islamic Revolution. The advent of the Islamic Revolution saved people from their identity crisis brought stability of identity to save them from many psychological and mental problems. Thus, the present article seeks to build on how the Islamic Revolution plays a role in religious identity among Iranian people.

2. Theories related to identity

Castells Identity is the source of meaning and an experience for people. The term identity, when talking about the social actors, is a process of meaning-creation based on a cultural characteristic or set of cultural characteristics of accreting on priority on meaning sources. Identity is a significant source for actors and is made in the process of individuation. However, identities may be due to the dominant institutions but it is considered as identity if be internalized by social actors and create its meaning around this internalization (Castells, 2001). Castells argues that the social construction of identity always takes place in the context of power relations and three forms and origins of identity can be distinguished:

Legitimizing identity: the identity is created by the dominant society's institutions to expand and rationalize their domination over social actors. The issue is the core of authority and tradition domination theory but is correspondent to the different theories of nationalism.

Resistance Identity; according to Amitai Etzioni leads to creating communities. The identity is created by the actors that are in the circumstances and conditions known invaluable in domination logic.

Programed Identity; leads to making the subject (agent). When social actors make a new meaning by using any accessible cultural material which defines their position in society and therefore seek to retransform the general social instructions, this identity will be constructed.

3. George herbert mead

Mead's basic premise which illustrates his sociological thinking is so "human society, as we know it, cannot exist without "minds" and "selves" because the most specific faces of human society is having minds and selves are considered by its individual members (the Bloumer, 1994). So it can be seen that one of the fundamental concepts in "mead thought" is concept of self and applying meaning of self by "Mead" in comparison with the use of this word in the other areas which refers to pure or special kind has an essential difference. Mead's concept of self provides a sense of identity based on a concept of social category.

Tajfel: He is one of the social identity theorists raised social identity theory in 1978. Tajfel link social identity to group membership and knows group membership as consisting of three elements: the cognitive element (knowledge of the person who belongs to a group), the value element (assumptions about the positive and negative consequences of group membership) and the emotional element (feelings toward the group and to other people who have a particular relationship with the group). Accordingly, social identity according to Tajfel includes a part of person finding of self which is rooted in his awareness of membership in a social group (GolMohammadi, 2007). Basic of the theory of Tajfel is based on paying attention to aspects of identity that is driven by the group membership. In his view, society is composed of individuals who are related to each other based on their base and their power and the structure of the groups is important to form authentication scheme.

Anthony Giddens: Giddens believes that identity is considered as self as it is defined by the person. Through interaction with others human creates identity and constantly change it in the life. Identity is not a stable phenomenon but is a dynamic phenomenon and is constantly being created (Giddens, 2006). He states that "the most basic functions of the actors (in new society) are an unconscious set for obtaining mutual trust in interaction with others". He believes that one of the scattered forces of the action is the need to achieve cosmological security (feeling secure), because human beings tend to reduce their anxiety in social relations. This unconscious process is created before definite learning and understanding the mechanisms of language and is the origin of the action, so it is dynamic (Iman and Kizaghan, 2004). According to him, identity is the same thing which the person is aware of. In other words, personal identity is not something that delegated to him as the continued practice of social actions of the person but it is something which the person should constantly create it and supports it in his reflective activities (Giddens, 2006). Giddens believes that self is not a passive affair shaped only through internal influences. Individuals while attempting to make their own identity are involved in the social implications in the world around, so people will be encountered by diverse options which leads to the issue that people have different identity-creating resources at their identity formation. Giddens believes that reformation of personal identity and globalization in the last era has formed two poles; local and global dialectic (ibid, 2006). Giddens has said that sometimes to show a certain identity, the body and its actions are set in a way that it is interpreted by others as we want. In the modern world, these beliefs and practices are affected by the environment in where we live and we must be prepared to adapt our behavior and action to the environment (Giddens, 2006). In fact, Giddens differentiates the true identity and the identity of the individual. To clarify these two concepts, Giddens provide an example: a man who tried to divorce his wife but he did not say anything to her and live with her peacefully, in fact this man has two levels of identity: first, he knows (wants to divorce his wife) and the other who shows something in everyday life (live with his wife peacefully). Under this example, every individual in the society can have such a situation and have different levels of identity that is used each time and shows himself at that frame (faith and Kizaghan, 2004). Giddens believes that personal identity should be created and be almost constantly considered due to the contradictory experiences of daily life and alluring tendencies of modern institutions (ibid, 2004).

Richard Jenkins: Jenkins argues that many sociological studies differentiate between social and individual identity (or identities) are attributed a distinction while individual and the common sense can be similar to each other (if it is not identically similar). Perhaps the most striking difference between individual and social identity is that individual identity emphasizes on differences and social identity on similarities, however even this is nothing more than the issue that each of them insist on one subject (Jenkins, 2012). Jenkins believes that social identity is a practical achievement, ie, a process that can be understood by mutual internal and external interactions. According to Jenkins, primary identities such as humanity, gender, kinship, ethnicity and ... compared with other social identities have more strength, as well as kinship group identity is the apparent source of social actors which has a high strength. Time and place as sources of identity are central to the social scene because to identify one thing means to place it at time and place. Institutions as established patterns of action as well as organizations as

social category are important areas that in their framework assessing identity becomes important. Social identities are obtained by individuals and power is allocated to them in favorite frameworks (Jenkins, 2012).

4. Definition of religious identity

The word religion literally means to connect man's relationship with God. In the Holy Qur'an, the term religion of has a general and somehow specific meaning. The sense by the word is closeness to God and life and act based on obedience and complete submission of his (Rafi-Pour, 1998). Religious identity is derived from religious character. Without actually trying to describe a particular religious identity, religious identity is subject to issues associated with characteristics, religious personality and social factors. These concepts are formed from religious concepts from basic and general religions and form prophets and priests (Qureishi Mohammadi, 2009). Religious identity with that of his achievements are: orienting life, positive approach to the future, social acceptability, having dignity and reverence , give meaning to the world and satisfaction and proud of being Muslim , thinking about religious beliefs, having enlightened religious belief , the belief that the ritual religious will bring mental health in Iran's society, trust in the Lord, pilgrimage to the holy places at every possible opportunity , believing that religious practice is primarily important, chastity and piety, theology are all considered as signs of religious identity of the young generation (Sharafi , 2000).

5. Entrance of islam into iran and islamic-religious identity

Islam is the last religion of Abraham entered into Iran and had many similarities with other religions which the common features found with them. Persians for the first time during the life of the Prophet and in Yemen familiarized with Islam. Iran exchanges with Arabs brought Islam and easier acceptance by the Iranians. In short, the spread of Islam in Iran represents that there has been common ground between the spirit and mood of Iranian culture and religion in the history. Islam acceptance by Iranians and the compatibility of Islam with full history of religious identity in Iran should be analyzed.

6. The criteria available at the islamic revolution at stabilization of islamic religious identity

6.1. Social movements based on religion

Important movements in modern Iran , in addition to be considered as important signs and symbols of religion in society have developed and expanded the range of influence of the religion, so the second dimension is emphasized here . In other words, focus is on the fact that religion in these movements has had a prominent position and has been effective in the development of religious identity. These movements include Tobacco movement, Constitutional Revolution, nationalism movement of the oil industry, Movement of 15 June and ultimately the Islamic Revolution at 1357 and the imposed eight-year war by Iraq (Hajiani, 2009; derived from Shahramnia and et al, 2013).

6.2. The role of Imam Khomeini at religious revival

it can be courageously said that the most important role for the revival of religion in modern Iran was Imam Khomeini. The concept of personal identity in Imam Khomeini's thought is associated with God thralldom (Salehi, 2006, quoted by Shahramnia and others, 2013). He also tried to introduce true Islam in political Islam and define national identity and at the higher the level to unitize the Muslim nations around religious - Islamic identity. Imam Khomeini's emphasis was on the idea of "return to self" that was intended to be a Muslim. Islamic identity was put in front of the superpower and the West and insisted on its independence. Iran's Islamic Revolution by Imam Khomeini and his political ideas were the opposite point against the secular industrial and post-industrial civilization (separation of religion and spirituality), in fact, Imam Khomeini revolted against these phenomena. According to him, identity is a mental and social perception and this is due to people's perception of their environment in relation to the others. Identity is based on cultural shared beliefs that are rooted in history. Imam Khomeini by planning to return to religious and Islamic culture revived the spirit of independence and ability to fight in Iran's society and provided the intellectual and cultural foundations for restoration of Islamic identity. To Imam Khomeini, Islamic identity is a prerequisite for Islamic state and Islam is subject to natural justice and is

respected by those who have a desire for independence and freedom and are opposed to arrogance and imperialism. Islamic identity is higher than most human identity, an identity that is predicted under the flag of Islam. Seeking to revive the religion and Islamic identity is considered as a central goal of the Islamic Revolution and Imam Khomeini, so that universal invitation, the East and West is invited to the true identity of man that is Islam and social ties and human communities are not intrinsically valuable but their identity validation reflects the truth. According to him, Islam creates Iranian identity, generally and totally (Kachoeian, 2008).

6.3. The occurrence of the Islamic revolution and religious identity

One of the most unique events in the twentieth century at the political and social upheaval was unique occurrence of the Islamic revolution. The big difference in the Islamic revolution with the world revolution was independent of differences in religious identity. In the religious revolution, revolution is raised of revolution of religious identity. Religious identity in the Islamic revolution made people to adhere to the Islamic values and constructions and led the revolutionary people to the elimination of oppression and social justice. Now, Western culture planners are constantly trying to weaken the religious identity of the revolution to create a high wall between the old and new generations to impose their ominous policy on Iran people (ShahramNia and et al, 2013). In the religious identity of the revolution, people believed in the divine revelation, any compromise with the powers is known as opposed to the revolutionary values and the arrogance and submissiveness is considered as their eternal shame and stigma. According to the Islamic expert opinion, the most important feature of the Islamic Revolution that distinguishes it from other revolutionary movements is religious identity and its cultural mission. The people and God revolution which to advance their goals and mission of faith relies on conviction and faith of the people, by presenting practical patterns of political and social system based on divine and human values , on the one hand, many false claims of ideas and culture are challenged and on the other hand , promises to liberty and freedom. Thus, once again the perennial truth and falsehood in the face of history is culminated and in an unequal battle, faith and belief did contempt military equipment and mass-destruction in order to all people watch the century miracle (expulsion of the light) wondrously and surprisingly (Shahram Nia and et al , 2013). The revolution won in such circumstances and the US-led global arrogance in the early days of the Islamic revolution countered this amazing phenomenon to the final decades of the twentieth century and no effort was put away for this phenomenon. The code for the emergence and stability of the Islamic Revolution is the same unique cultural and religious clear indicators that as impermeable iron barriers have failed all prospective and satanic conspiracies and tricks. They found that the only way to fight the new system, but the dynamic Islamic revolution, is cultural struggle and cultural strategy. The strategy by establishing cultural uncertainties opens up safe passages to cultural influences for the attacker to change religious and cultural authenticity in a massive influx and cultural raids. Designing theories such as global village communication, globalization and civil war by " Huntington " for this strategy is assessable and in this strategy, only the Islamic revolution and its geographical and cultural origins are not aimed but the purpose of the invasion is all civilizations and cultures and all nations by rationalizing the globalization and technology on the basis of the notorious imperial domination in all aspects. Nations lose their identity and culture are stored merely as an ancestral heritage to archaeological archives in order to by ensuring the cultural discontinuity between the new generation and the previous generations , the replacement new culture be provided. George Jerdagh, the prominent Lebanese writer says: "I have for years worried about the loss of national value and identity. I believe that if we want to remove identity crisis, which like cancer is treated in the eastern countries, we should start our own propaganda to inject the courage spirit and strong will to the national body and familiarize our children with their identity. I believe if we can make our children acquainted with the civilization and its cultural heritage and familiarize them with identity of eastern culture never will we be affected by the culture of the West with all the instruments". Therefore, cultural and religious beliefs awareness of the people especially the younger generation should be deeper and wider. So, they need to know that they live in a religious and cultural tradition and are attributed to religious life that has the highest share the creation of culture and what most forms our national and cultural identity is Shi'a Islamic beliefs which makes the basic social institutions (Shahrami Nia and et al, 2013).

6.4. The influence of the Islamic Republic on strengthening religion in Iran

Nature and basis of the Islamic Republic of Iran is based on the Islamic faith and this is evident in all of the major sources of legitimacy of the system . For instance, it is emphasized in the Constitution of the Islamic Republic of Iran, so the content and structure of the institutions and political decision-making power such as the leadership,

the Assembly of Experts, Guardian Council have quite religious nature and the fact has been effective on all device structures, more particularly, cultural, educational, advertising and media structures. As a result, the major political strategies and actions have been at the service of religion and religious aspects of identity development (Hajiani, 2009).

7. Conclusions

As we have seen identity is placed among the issues that in various sociological theories and approaches due to conceptual affinity and interaction with comprehensive phenomenon such as the representation, awareness, membership social belonging, social cohesion, symbolism and sense as a determinant of cognitive, emotional and practical orientation has been conceptualized in different ways. Thus, theoretical and empirical work to identify has been the essential characteristics of modern theoretical and experimental works. Social identity is field or social groups that a person belongs to and defines himself by that and in social life, he/she is committed, dedicated and loyal to it. Identity has different dimensions which religious identity is the most important. Religious identity is as the most important component of an individual's intellectual underpinnings of the issues in which today's generation is involved. Responding to questions about "self" and "the root of their religion," despite the influx of various aspects of the West is a lever that affects the fate of the country, because the young can take steps to the development and reconstruction when they have a sense of belonging. One of the things that have helped us especially the young people from crisis of identity and multiple identities is the Islamic Revolution. According to the religious establishment in Iran after the Islamic Revolution of Iran, the most important role in identifying the people and the youth was created. This effectiveness in the last three decades particularly during the eight years of the imposed war is a well illustration. Due to this stability is the identity of the Islamic Revolution of Iran has been able to deal with many problems and increase their power day to day. Suggestions For identifying Iranians young and preventing identity crisis and emptiness followed by enemies of Islam, the mobilization of all the possibilities is needed and all organizations must coordinate their actions with religious institutions. In addition, Islamic traditions should be revived, religion and religious education be well preached and the young people should be taught in religious, cultural, political matters and especially towards the global arrogance and his conspiracy.

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