

Introduction to the Concept of Cultural Identity in the Societies of the Third World

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Abstract: Cultural identity is one of the most significant discussions in any society and has the most importance and necessity culturally and man's place in society. Given that social networks in terms of popularity among users and with wide geographical locations within national boundaries becoming a personal relationship and regardless of any control by the authorities have created a device unmatched in the field of communications have become and provides influencing factors outside the control of governments and institutions of power in society. Can be used to strengthen and deepen cultural identity and the prevention of sabotage and Changes in the basic cultural identity and take important steps. In this study the researchers aimed to review the concept of cultural identity and cultural identity crisis in the third world using descriptive analytic method.

Key words: Crisis, cultural identity, development, identity, third world

INTRODUCTION

No one and particularly no social group cannot exist unless he or others for whom defined one or more "cultural identity" and he is able to recognize intentionally or unintentionally. In this regard, the cultural identity is a set of cultural elements that creates "identity" to an individual or to a group and in other words "distinguished" him from other individuals or groups and in this way he can enter interactive relationships with themselves and others and in other words, take the responsible and availability of their mental and physical abilities in a system where are present. The only situations where an individual or group may have in short or long term, no identity become weak or will have the identity disorder or lose it, traumatic or pathological situations are undoubtedly generally associated with symptoms and consequences. On the subject of cultural identity, there are always a few questions before us first, this identity is shaped by which components? Then, this identity is how by what means and in what condition arises and evolves the process. Third, do cultural identity, position or plural and unified Fragmented and in each of these two modes is what features and what consequences? Finally, how the cultural identity is related with social practices, institutions and processes in the society? Undoubtedly, the answer to any of these questions requires a separate discussion but we are trying

here, the first question to that set of questions (which only can be made that are part of questions) as well. The first question is what are the factors shaping cultural identity? Perhaps the most important element in this context is undoubtedly is the language that operates not only as a communication tool but also social tools and original element of think accumulation and processing of data received from the outside world and to the materiality of bringing them through cognitive system. Of course, language is a detailed discussion here is not the chance to discuss it. Another important component that derives its language is name and appellation system is a process of "classifiers". When an individual or to a group given a name this name is predefined in the social system and point of identity is loaded with a group of concepts. The shape component and content looking thename and of course, occur in a linguistic and cognitive system. Person or group seems to have identified and defined a body or corps within the community and with the mechanisms so the form and content of the body's static fixed at a given moment and more realistic dynamic form, in billions of daily movement, personal and group identity within the framework of their routine and lifestyle. Individual and group actions and assumptions, the cyclic relationship with his identity and constantly redefining their identity and it's the so-called "scene" and put his rebuilding work. How cultural identity tool mainly is carried out through non-formal education processes (family and community)

and formal (educational system). During this process, extensive set of linguistic, cognitive and representation into action but the complexity of the process to an extent that is almost impossible the end result of identity formation and transformation that can already be foreseen and always spoke only can be viewed as a continuum. Despite the historical experience of the past century shows governments, especially the identity of those in power to take control tools in the public domain and formal and even attempt to intervene in the construction of identity through the private sphere that would be very hard and domination-seeking ideologies have appeared, their goals have not been generally means that you have asked your identity even after several generations have failed to build However, it is not it in the field of cultural identity not serious damage on society. Different examples of totalitarianisms of the 20th century and the remnants of their communities was from Hitler-governed Germany, Mao from China to Japan and to Stalin's Soviet and militaristic are illustrative in this respect (Mok and Morris, 2009).

The integrity and unity of identity, the superior issue immediately is discussed: Human identity is not monolithic because man as an individual and in group, at least imaginable of its existence again is the biological existence that is not the same based on gender, age and health and the work is far more complex when is added with other human beings and cultural profile. Single entity, in fact is a totalitarian illusion trauma that has never been achieved. Plural identity to be able to give the possibility to social status, requires to establish a pre-defined formats (though flexible) patterns and the relevant community. Nevertheless, a considerable degree of diversity on community and management and operation mechanisms is always failing. Whatever degree of agreement between identities and identity patterns in society is more fragmented, the society has better position and there will be less tension and vice versa. And finally cultural identity need for consistency and compliance with processes and institutions and mechanisms of the society. If the two groups of social reality and what the level of action, representation barely existed at the level of conflict, undoubtedly we have difficult pathology, the society will reproduce in a different manner and to the extent that stress can be a wonderful explosion in society (Paxton, 2004).

CULTURAL IDENTITY WITH SOCIOLOGICAL APPROACH

A feature of the present man is the intellectual and social mobility in cultural studies that should be

considered as fundamental but as well as the severity of this movement is growing, cultural identity crisis appears as the most serious human problem. To confirm and consolidate the cultural identity and diversity, an understanding of history and as dominant and of the historical periods are necessary because each nation and community has a history that on that date and with its history, finds its own identity. In this respect, the content of history books and educational history educational system is established and approved as the most effective means or shaky and distorted acts of a nation's cultural identity. What should be considered is a new deal and cultural contact period, thinking in terms of science and progress, development, technology, civilization and modernity other cultures and civilizations in order to weaken the design and dissemination of ethnocentrism and West-oriented.

In order to solve this crisis, the search for cultural identity as a principle may occur only on course of history of culture and civilization because return to a cultural identity, empowerment and dynamic factor and cultural identity should be confirmed only on the face of civilization. So the education system due to their special social role of crystallization is the center of scientific innovation, back to resources and internal forces and expression of cultural identity in the modern age. From here we can develop a kind of social, economic and cultural endogenous and spontaneous. While today many developing countries including our country partly has always been faced with the question of cultural identity crisis and the crisis has preoccupied the minds of many experts. The first scientific definition of culture has been proposed by Edward Taylor, in his book of Primitive Culture in 1871. In his opinion, the whole culture is intertwined including science, religion, art, law, morals, customs and any capabilities and habits acquired by man as a member of society (Tomlinson, 1999).

After Taylor, the anthropologists and sociologists have offered numerous definitions that cannot be discussed in this paper. Based on the cultural policies in the world in 1982, Mexico was held by the UNESCO in its resolution, the culture has been defined as: "Culture in its most general features refers to the complex emotional, intellectual, physical set and that is immaterial as an indicator of a society or social group that includes not only literary but also the arts and literary works but different forms of life, fundamental human rights, there is also the system of values and beliefs. The definitions of the concept of culture is an example of multiple definitions in all openly or implicitly, to the culture as a system or systems, the system with different components and between the components interact to varying degrees.

A-relationship between crisis of cultural identity and cultural lag: Overall, it must be said that no scientific theory is not known in the social system that can explain the causes of social problems as well as cultural lag theory or the phrase “cultural arrearage”. This theory was first proposed by Ogburn in 1922. According to him, social problems such as youth unemployment, population density, poor location, lack of health care, educational problems, traffic, crime, moral conflicts, satellite issue, the issue of cultural invasion, the crisis of cultural identity and so on are the results of social change that cause the conflicts between the various spheres of culture. Social Science Research study shows that any social problem can be the result of “cultural arrearage” and is the source of cultural and social issues.

So as to cultural concept of disability is vital for sociology that theory of universal gravitation is important in physics. Even though man has achieved compliance with the new conditions of life and accepted and employed scientific and technical advances but has failed to build social, political, economic and the material culture of the new institutions. In fact, humans and machine tries new world of ideas and buggy era handle even the stone age. This transformation in cultural and social thought leads to arrearage and the emergence of numerous social problems such as the crisis of cultural identity. For example when the satellite was raised for the first time in Iran, many believed that Iran does not seem waves but reached (the satellite issue).

Now it is said that a few more years, the life of the satellite ends and taking advantage of satellite transmission is very easy that satellite technology upgrades. According to research conducted in the UK found that the home window can be used instead of the satellite, it means that insulation layers that can be used in satellite antenna will be printed out of the window of course the results indicated that quality is not satisfactory. Definitely afterwards, it is technically possible to obtain the optimal image. That is to say that now research on the project in the UK, America and Japan because satellite technology is developing and no Dish satellite broadcasts in the near future is possible. If we look at this technology as an opportunity we will definitely have the optimal efficiency and if we look at it as a threat we must move constantly in order to negate it.

Relationship between acculturation and cultural identity crisis: First, definitions of acculturation seem necessary, if the so-called crisis of cultural identity becomes clearer. The definition states that “the culture is the common phenomena that arise in direct and continuous contact between groups of people with different cultures, cultural

phenomena that is driven by model of one or two“ groups in other words: “acculturation process that recognizes people of all cultural backgrounds and accepts profoundly and makes itself compatible” and “occasionally a culture accepts other cultural elements, this is said the process of acculturation “on this basis, according to these definitions, acculturation of communities and neighboring or related groups can be divided as follows

When acculturation is done based on desire: This feature is possible only when there is no social or political inequality between the two groups and any of them has no material or immaterial advantage over the other. This acculturation is mutual and bilateral and inter-ethnic and similar groups.

When the cultural phenomenon of a society can be forced on anyone else: the force is done under the shadow of technological superiority in military power, economic and technical facilities, expansionist systematic policies and political hegemony. So in terms of acculturation same situation exists that the crisis of cultural identity and a sense of cultural alienation can be understood. In other words we can say that the crisis of cultural identity makes sense and objectivity in the context of the nature and culture.

Today, due to the division of advanced countries, backward, industrial, non-industrial and finally, political and economic expansion, enabling a quick transfer and new ways of advertising, acculturation of spontaneous and natural and conventional mode and has become a competition for influence and conquer, finally, planning a cultural force. Influence, domination and to obtain colonies of the military campaign in today’s world is a credible manner, it is not feasible and cost is easily possible. Unfortunately, however, it must be said, however, continued military aggression in various ways (What can be seen now in Iraq and Afghanistan) but usually implement these goals over a century that is done with the titles of religious propaganda, spread of technology, promote the language, charities, health promotion, literacy, etc. In other words it carried out in the name of cultural policies therefore, the titles and names that are altruistic, humanity and compassion cannot be put in doubt.

But history has shown that these relationships and services that careful planning is not acculturation but it is imposed and cultural invasion that is a perfect vehicle for social subjection, economic and political community and consequently does the population alienating culture (cultural identity crisis). In general, it must be said that

cultural planning in the field of economic, religious, educational, health and technology is implemented in some communities, especially in countries in transition (the third world and developing), different societies have different effects and reactions and cannot be a general rule or consider the general situation for all of them. Each country features a doctrinal, historical, geographical and almost unique economic and each of them is special in cultural policy. In the current social and political developments of these communities can be some idea that preoccupied the minds of politicians, practitioners and experts from countries in transition include.

Some "host culture" societies believed that there are various psychological, political and social welfare causes. scientific advances and industrial developed countries is a compelling reason. And they can be emulated and adapted in all fields and if it was wrong it must be better detected scientifically in developed countries and finally conclude that efforts must be made to any price that has to be developed. It seems almost extreme that usually sponsor and host governments are the administrators, according to Julian, leads to the effects and consequences of "ethnic engineering".

The second theory, on the contrary, believes that to accept or imitate or borrow from any country, especially big countries and the so-called "developed" in any context whatsoever is nothing but the economic, ideological, technical and artistic destruction and must not only avoid any form of acculturation but rejected all that has crept into society that must refuse to import the goods and of course, this theory almost can also bring many negative consequences for the community).

Another theory is that societies always (more or less either directly or indirectly) influence each other and/or replace one another. Nevertheless, he never nowhere society (except for primitive societies) do not know of culturally intact, independent and remain impervious. So the recent theory and the third, approved by most scholars in the social sciences and they emphasized that if countries in transition such as our society in the new world as they no longer have a distinct contrast should recognize their past and at the same time, compensate for their weaknesses and also check their position in the world of international life how much they can have share in the world. For example, this process is known as flow back to her and restorer, in contrast, the two other currents are the source of major developments in Iran. Islamic Revolution including changes formed based on the idea. In this revolution while emphasizing the Iranian and Islamic values that make up our cultural identity to compensate for weaknesses that we have in front of others, efforts were made as one of the main slogans of

the revolution, independence is in a way to maintain their cultural identity and the cultural weakness in front of others.

Thus it can be said that communities want to preserve and protect their cultural identity. The preservation of non-material culture of our society are working. These efforts, however does not mean that we can or should be non-material culture intact and noble kept constant because it changes the characteristics of the culture of all communities but this change, if they do not harm cultural identity and cultural identity of the community crisis does not flow, calm, normal and spontaneous travel. This means that rapid changes, imitation, advertising and new communications equipment, material culture can and should be effective in some cases, cannot affect non-material culture.

However, instead of getting a new technology that is getting and material culture, the new values will naturally bring with them will shake their values and the transmission and reception will not be easy. For example, television and television programs can be cited, the spread and proliferation of TV can be programmed to buy, build and install it but taking imitation television or damage to the cultural identity. Some of the characteristics of non-material culture automatically enters the mobile TV and open its place so gradually that no longer is alien. So, it is a title that governance in the broad sense of the word and people with all the power and relying on modern science, employing qualified experts (specialists) in all scientific disciplines and mobilize all the forces and however, national efforts eradicate the causes of social instability such as the crisis of cultural identity and has taken decisive action on the other hand creating appropriate social establishment in a cultural system's normal, healthy dynamic efforts.

THE DISCOURSE OF CULTURAL IDENTITY IN THE THIRD WORLD

The discourse of cultural identity will be replaced in the Third World slowly instead of national liberation discourse which was promoted at the beginning of the colonial era genesis. This new kind of nationalist discourse that is more open political contradiction with the departure shows itself with ideological contradictions. We are in the era that before we talk about the national self-determination and the establishment of a sovereign independent state but today we are talking challenges calls and related rights and cultural identity. Identity discourse, like any ideology, despite assumes the tangible fact (special culture of nations), the fact that it tries to make clear and develop the future. The transition from the

notion of culture to the notion of identity, develop a new element that takes the subject prior definition of culture as well as at the level of culture and power politics and the economy was.

Special identity-oriented is a cover that covered two areas, modernization and creation of a culture of individuality grows in it, the culture as elements of civil society or divided varying social and cultural backgrounds act as a forklift makes obligation and in spite of the ideological and political and economic challenges, human aspirations and collective goals, creates the ideals and goals to help the community, social identities are organized and classified. Here discourse of identity, especially as orientation hides the definition of culture. It is right that every culture in itself is an effort to resolve deep contradictions between individuals and class and national groups live it every day. Not only progress but also various social contradictions that have always been in conflict together, cause that these solutions remain constant. The result is the gradual transformation of cultural values on the one hand and the persistence of differences in the views and downloads and situations and orientation and ethics consistent with each member of nation. It also hides the contradicts the notion of self-identity that is mentioned in the relations between states, the paradox lies in society's elite ruling class. But a common culture that creates kinship relation to the database, join the community proves that no cultural field, does not progress depending on the terms accepted by the people before ethnocentrism.

National pure cultures or mixed with other cultures as well as elements in thought and inventions intervene the emergence of stable political structure for government whether imperial or republican and can fit into the cultural context. Thus, they will be created beyond the specific orientation and (not necessarily against it) such new and emerging national culture, so that is richer and more creative because it takes advantage of the technological and political initiatives to solve problems that are more important and tends to begin living together politically more extensive and more advanced. In this new culture, military, scientific and political, social and ethical issues are involved and their progress makes greater efforts to achieve more positive goals, the reliance on ethnic and geographical features are beyond the imagination. This new horizons are opened before the man who faces the aspirations broader. This time, the culture is tireless help of freedom and openness of the material and the spiritual and recreates in public life, national culture (to see the culture of the prefix) for the people of a society. The range for most sublime kind of consistency is despite the contradictions and blending as well as respect for the individual ethnocentrism and also the people deserve the same forms because they are one and set it in nature.

While the particular orientation does not include a historical and socio-cultural integration, especially, to not call cultural formation and modern industrial culture generalization is not combined in any or all of the social structures but the concept is universal. Because each nation is only a reference system trying to preserve the essence of accepted values in the global culture, pointing out its features. On the other hand, history shows that nations that were former colonies instead of particularly oriented to fulfill the desire of Western culture will lose ruling. It features with distinctive features that can be traced capitalist formation, the process of destruction of the former cultural identity and the formation of a new identity, maintain. That is why special argue that the case is similar with folk while the culture of the elite and the government as an instrument, resume the production of values of the dominant culture. In this sense, identity cannot be sought renewal or motivation dominant cultures but it only works some of the effects tradition can be understood that gives him a chance to differentiate and justify the existing political rupture, maintain and to see in the dependent countries through cultural and historical formation as social problems strain can be external face (in this case the identity of) of culture of the nation as a special effect. We believe that culture is essentially an attempt at a normative level based on the formation of social structure and structure of authority. It is carried out also in the process of evolution and formation history in the wake of the contradictions and challenges distinguish the structure of the nation. This building depend on when the holder of the elements that employs a specific language on the ladder of values special aesthetic foundation and a series of symbols that raised the signs and/or hidden points and belong to a particular form of social development. The cultural function of the specific characteristics of a nation goes beyond to illustrate the value and never blends well with politics but do not earn defines the boundaries of social challenges and on the one hand returns to what extent ethics and outside of any structure of state power the oneness of man and makes notes the other in what remains an arena for challenge and competition.

The example of modern culture that is associated with the ideal of human equality cannot be a gem to distinguish the source to legitimate a particular social or political system. As well as the same happens for the issue of using language. Any objection will be considered to the rules of grammar and vocabulary indicate or its symbols, invective continuity and Group cohesion. This is against the rules of language as opposed to the aesthetic rules into effect of culture (ladders values) that survival depends on its social structure and threatening its internal balance. The balance of maintaining stability and social cohesion to mediate much. So, the culture acts as if last-ditch culture and social structure producer

admitted that the greatest freedom is a gift to man. Because the creation and conflicts are taking place and will allow social challenges.

It is also a fundamental source of social structure and culture last line of defense transformation and modernization as well. In spite of the openness and lack of restrictions in this area, all of these changes are not acceptable and ideological or philosophical or literary or technical trends cannot rule in society but when it emerged from the political structure to destroy obstacles. Other structural function is its political structure. The politic structure is the function of power relations and the basic rules. However, cultural attitudes cannot eliminate these obstacles unless lead the political structure to the extent of the conflict again to review economy and government structure and power relations between prisoners and their rulers. Changes in government and economic source of social hierarchy are present here. And it is out of this policy transformation initiatives that can be thought or by achieving techniques and modern technology transformation or re-setting times of labor relations and property relations.

Culture is the extent to which the rule of power, shows the most resistant because in the social structure, makes the most flexible and softest territory. That is why the continuity of the nation's most solid support. The transformation trends are not influential that the process of the territory is more accelerated. For example, the agricultural land, is the easier the transformation of the social hierarchy or a fortiori, transforming the culture of the nation. The economy is dominated by the Incarnation which is derived from the external relationship. Power also obtained right, the effects while culture has its roots in the mentality of a nation took good situation for creating ownership. Thus the nation that colonized, overwhelmed the government and the economy were destroyed or the capitalist economy that was replaced with a different economic or even contradictory, after tens of years of culture and forced to seek refuge is able to re-construct a new state and its economy are restructured.

Fundamental transformation of political and economic structures were unable to nations that have preserved their culture, overcome the ideology and values and making them symbols of truth. However, although a range of social culture due to its flexibility and complexity is more resistant but more strain on their social aspects, more abstract and less tangible. Culture lasts more than anything but no raises. While the community stands on the shoulders of material production and of any society, loses its independence and become more productive in their communities. The nation can only maintain the cultural characteristics of the people satisfied ethnocentrism and has developed a larger and more powerful nations to modernize their economic structures. If the economy is impossible without cultural community

with the help of the system of collective and social norms and values at odds with the phenomenon of individuality and individualism disembodies culture can grow out of government that is out of power and hierarchy that puts culture and solutions that cross ago conversation provides food for thought and symbols.

CONCLUSION

The identity means to put yourself in the other person's identity in other words perceptions thoughts and thinking of an individual and the environment, the thought and perception and our identity. A transformation is not only in technology but also invented cyberspace represents a change in the view of the universe and humanity. Since, the acquisition of social networks in cyberspace, changing the look to self and human identity because social networks are growing and because people in all aspects of life influence in different communities; in these networks and that people easily transfer their comments by repeating it often turns this vision into a collective belief. That's why "interaction" or "confrontation" with cyberspace and social networks are of the most important issues that when they connect to the information society and intellectual minds of decision-makers, officials and experts. Iranian and Islamic identity and its cultural worth because we are always on the goods or West's cultural invasion that has cultural industries that the occurrence of the Internet and social networks in cyberspace is the result of increased concern, but it is clear that it is not because of these concerns, it is not possible to stop or even limit the interaction space but is organized with an understanding of Islamic and Iranian society and targeted program. The impact of social networks on the identity can have both positive and negative effects. With the rise of social networks, dissemination of knowledge, ability to cross borders, religious and cultural interactions, the creation of collective wisdom, express ideas freely and so happens in the negative dimension can be named: the damages such as anti-religious propaganda, violation of privacy, isolation and stay away from the real social and behavioral deviations of environments.

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